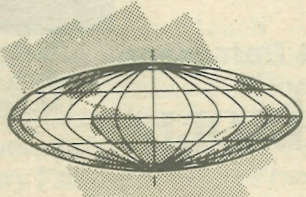




ASHES mark beginning of Lent at St. Mary Cathedral.



## Our World

### Foundress beatified

Pope Paul VI beatified Mother Marie-Eugenie Milleret de Brou, who founded a religious order dedicated to the advancement and education of women. Born in Metz, France, in 1817, Blessed Marie-Eugenie founded the Congregation of the Assumption in Paris in 1839. The order now has about 1,800 members working in 30 countries, and it staffs Assumption Academy in Miami.

\*\*\*

### Hearings on aliens...

The House Judiciary Committee's immigration subcommittee has begun new hearings on a bill to penalize employers who knowingly hire illegal aliens. The purpose of the bill is to remove the major incentive for illegals — jobs — and to stop the flow of illegals into the United States, while freeing up jobs, now held by illegals, for U.S. citizens and legal aliens. The bill provides for warning first, then fining and imprisonment for those who knowingly hire illegals or who fail to make a bona fide investigation of their employees' status.

\*\*\*

### ...and opposition

Some 400 delegates at a Northeast regional pastoral congress for the Spanish-speaking have sent President Gerald Ford a resolution calling for legislation on the status of hundreds of thousands of illegal aliens now in the U.S. and opposing penalties for employees of illegals. The group, which included a dozen bishops, also called for improvements in quotas and procedures for dealing with Western Hemisphere immigrants and charged that present immigration policy toward Latin America was discriminatory.

# Pope: help the poor in Lent

VATICAN CITY — (NC) — Pope Paul has opened Lent with a plea to put lenten self-denial to work for the poor.

"If each one lets his brothers and sisters come into his own life, if he shares with them of his substance rather than of his surplus, then he overcomes many obstacles to reconciliation and attains renewal," the Pope said in a Feb. 11 Lenten address to the universal Church.

Of Christ's words, "The poor you always have with you," the Pope commented:

"It almost sounds as though the efforts of Christian charity and human justice were destined to be always defeated. And would not an overall view of our times seem to confirm this? Even though we appear to have all the means of fighting poverty, we still hear of wars, famines and disasters.

"But for the Christian the fact that such situations con-

tinually recur does not mean they are inevitable. The Christian rather understands the words of Jesus in the sense that none of His followers can ignore the fact that Jesus identified Himself with the poor."

The Pope's address, in its entirety, said:

Dear sons and daughters, "The poor you always have with you" (Jn 12:8). These words of Christ to the Apostles are full of meaning. It almost sounds as though the efforts of Christian charity and human justice were destined to be always defeated. And would not an overall view of our times seem to confirm this? Even though we appear to have all the means of fighting poverty, we still hear of wars, famines and disasters. But for the Christian the fact that such situations continually recur does not mean that they are inevitable. The Christian rather understands the words of Jesus in the sense that

none of His followers can ignore the fact that Jesus identified Himself with the poor. Until the end of time, the poor are "with" Jesus. They are His partners, His companions, His brothers and sisters. The Christian, precisely because he is a Christian, must take his place beside the destitute. He must give of himself to assist them in their immediate needs. He must commit himself to helping, in many different ways, to build a better world — a more just world.

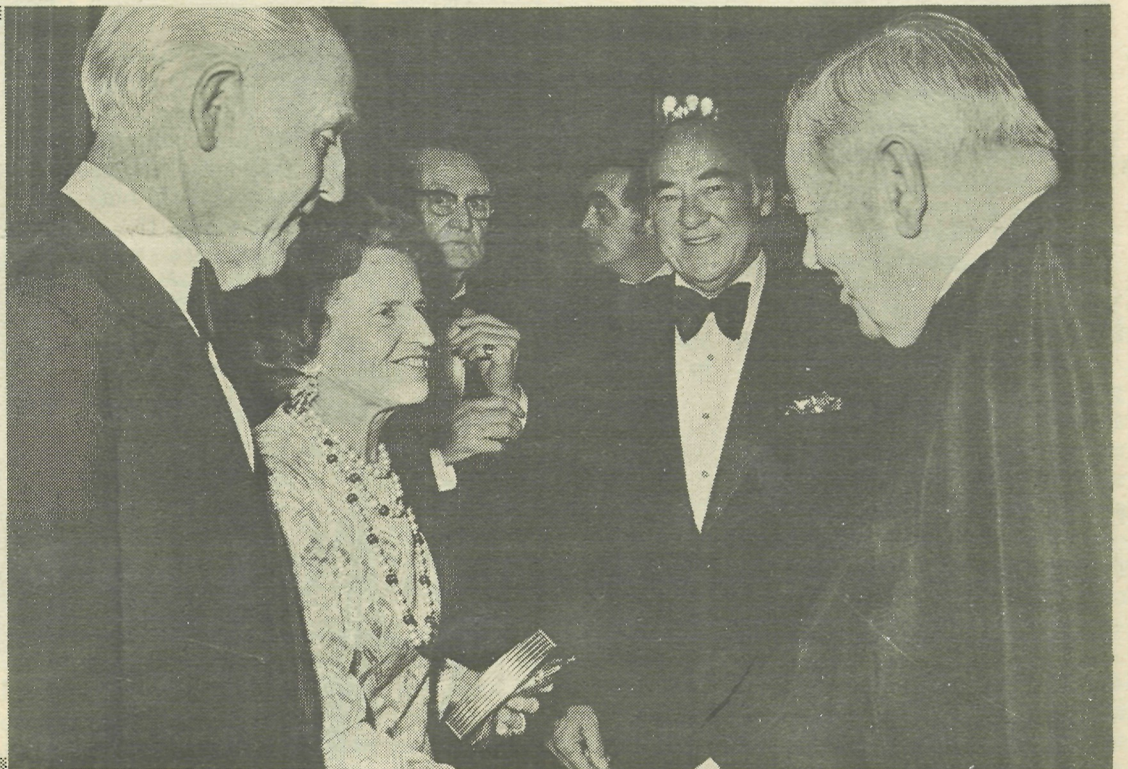
Lent is an appropriate time for this exercise of self-denial, because it reminds Christians who they are. It puts them on their guard against the satisfaction of a comfortable existence and against the temptations of living in abundance. In this Holy Year, which is dedicated to reconciliation, each individual is challenged by what reconciliation implies: giving and sharing within the human fami-

ly. If each one lets his brothers and sisters come into his own life, if he shares with them of his substance rather than of his surplus, then he overcomes many obstacles to reconciliation and attains renewal through real detachment.

This Year of Jubilee requires of us a witness of complete solidarity with those with whom Jesus particularly identified Himself. It will be one of the most significant proofs that we can give to our brothers and sisters that this year is "holy" for all mankind.

Yes, this is what we ask of you today at the beginning of Lent — a genuine solidarity, a practical solidarity with Christ's poor — and we ask it of you in the name of Jesus. And with deep affection for all of you, our sons and daughters throughout the world, we bless you all: in the name of the Father and of the Son and of the Holy Spirit. Amen.

EARLY ARRIVALS for Tuesday evening's ABCD dinner at the Hotel Breakers in Palm Beach included Mrs. Rose Kennedy, mother of the late President John F. Kennedy, shown as she was greeted by Archbishop Coleman F. Carroll. Hundreds of guests attended and heard speakers outline the urgent needs of charitable facilities for funds to continue operation.



## Abp. says people equal to task

The faithful in the Archdiocese of Miami have "never failed to see" their responsibility and obligations, Archbishop Coleman F. Carroll said Tuesday expressing confidence that the response to the 1975 ABCD will be more generous as in past years.

Speaking at the last of a series of regional dinners served at the Hotel Breakers in Palm Beach, Archbishop Carroll revealed that he expresses thanks to God every day for the "cooperation of the

priests of the Archdiocese and above all for the cooperation of the people."

RECALLING the early days of the Church in the United States, he reminded guests, "Looking back over the early days and the expansion of the Church in this country we have somewhat of a similar situation here in Florida.

"I think, when we stand back a few years from now, regardless of where we are, whether we're in heaven or in purgatory, we'll realize for example that 880,000 people moved into the state of Florida during the past four years from 1969 to 1974. According to the figures given us by our governor a month ago" he continued, "last year 1,000 persons a day moved into Florida.

"I ask you, by reason of the faith you have, to make it possible to help others — to help us for the next year to do what God wants us to do, what God requires of us. It is our responsibility to help the less

fortunate, those that come into this area, those that become bedridden, those who are mentally retarded, those from broken families, and these numbers are increasing," the Archbishop explained.

IN THE OPINION of the Archbishop the present state of the economy is not a "time for us to give up and take a defeatist attitude. We're just as smart as our grandparents were and our great-grandparents who met the challenge. We have young men and middle-aged men in the country today that can turn this country around and they're going to do it. And while they are trying to find out how to do it we can 'pull in' somewhat.

But, "he emphasized," we cannot 'pull in' when it comes to helping those who cannot help themselves. You must realize that you can't fulfill your responsibilities by doing what you did last year — taking it 'off the top' or taking what the government would take

otherwise."

Pointing out that the day after the dinner would be Ash Wednesday, the Archbishop told guests to be mindful of the fact that some of them might not be here next year and urged them to remember the Archdiocese of Miami and its charities when they were preparing their wills.

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# Lent and the Rite of Penance showing renewed interest

By REV. THOMAS KROSNIKI

The New York Times ran an article on the Rite of Penance on Feb. 7, 1974 which had just been released in Latin by the Congregation for Divine Worship in Rome. The fact that the Times gave it front-page coverage is indicative of the interest generally shared concerning the new Rite of Penance by Catholics and non-Catholics alike.

Although the number of penitents in any church on any given Saturday afternoon has dropped appreciably, and while many perhaps feel uncomfortable with the practice of the sacrament as they learned it in their childhood, no one would advocate the complete dismissal of the sacrament of Penance. Rather, most are eagerly waiting to see what has been done with the Rite of Penance to update it according to the principles of the liturgical reform enunciated by Vatican II.

The American hierarchy has approved the English translation of the Latin text for the Rite of Penance. The liturgical books are being prepared. Eventually the revised rite with all of its rich variety will be introduced across the country from the largest metropolitan cathedral to the smallest mission parish. And yet, if the new Rite of Reconciliation (Penance) is to be celebrated as fruitfully as possible, a complete study of the rite is essential.

Lent is a good time for the consideration of the new Rite of Penance since it is traditionally a time in which the Christian community is made more conscious of its ongoing baptismal responsibility to be ever more converted, reconciled to the Lord. This Lenten series on the Rite of Penance is intended to assist the reader in coming to an understanding of the revised rite and its implication in the life of today's Christian.

A basic reconciliation between God and mankind was brought about by Jesus Christ in the mystery of His death and resurrection. He in turn trusted the ongoing mystery of reconciling the sinner with God the Father to His Church. The Church continues to carry out this ministry by preaching the Good News of salvation to all persons and by baptizing them in water and the Holy Spirit.

Yet, because of human weakness, Christians already reconciled with the Father by Baptism at times break or

weaken their friendship with God by sin. In view of this the Lord instituted the means by which sins committed after Baptism could be pardoned and the loving friendship with the Father be reestablished and or strengthened. We have come to know this as the sacrament of Penance or Reconciliation.

While retaining the essential elements of the sacrament throughout the entire history of the Church, theologians are careful to point out that the Rite of Penance has in fact been celebrated in various ways. Fundamentally, however, it has remained the same for in the sacrament of Penance, the faithful "obtain from the mercy of God pardon for their sins against Him: at the same time they are reconciled with the Church which they wounded by their sins and which works for their conversion by charity, example, and prayer" ("Constitution on the Church," no. 11).

The revised Rite of Penance is a product of the Second Vatican Council which decreed that "the rite and formulas for the sacrament of Penance are to be revised so that they more clearly express both the nature and effect of this sacrament" ("Constitution on the Liturgy," no. 72). The same document indicates the reason why liturgical rites such as the Rite of Penance periodically need to be revised: "with the passage of time there have crept into the rites of the sacraments and sacramentals certain features which have rendered their nature and purpose far from clear to the people of today: hence some changes have become necessary to adapt them to the needs of our own times" (Ibid. no. 62).

A closer look at the rite of Penance will help us to understand what the changes in fact are and how they will touch the celebration of the sacrament of Reconciliation.

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## Archdiocese Lent Regulations

Ash Wednesday and Good Friday are days of both fast and abstinence (only one full meal; no meat).

All the Fridays of Lent are days of abstinence (no meat).

Those who have reached the age of 14 are obliged to abstain from meat on Ash Wednesday and all the Fridays of Lent.

Those between the ages of 21 and 59 are obliged to fast on Ash Wednesday and Good Friday.

Taken as a whole, the above regulations bind gravely. This means that failure to observe a substantial number of penitential days would be considered a serious infraction of the spirit of the penitential season.

Catholics of all ages are called to practice voluntary self-denial during the Lenten season. Participation in daily Mass is strongly urged. Also recommended are spiritual reading, especially reading of the Scriptures, recitation of the Rosary and meditation on its mysteries, and making the Way of the Cross.

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Archbishop Coleman F. Carroll



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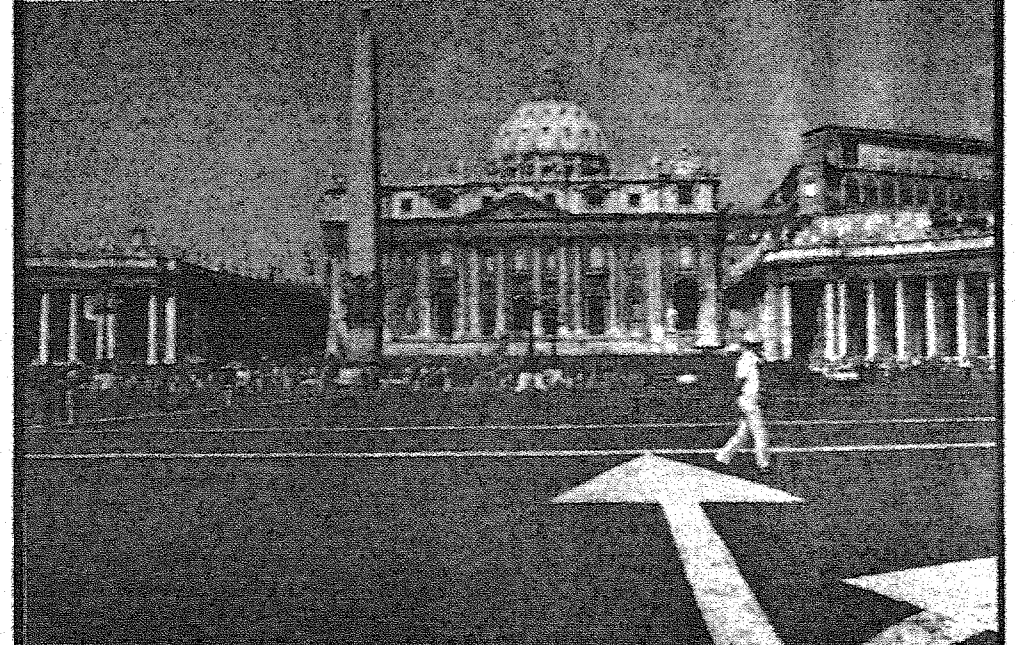
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Reservation forms can be obtained at any parish office. Reservations will be accepted on a first come — first served basis. Pilgrims who represent their parish will also accompany Archbishop Carroll to an audience with the Holy Father.

**THE VOICE**

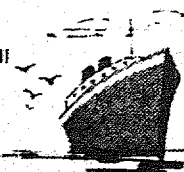
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Weekly Publication

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## St. Joan of Arc parish, Boca Raton

After traveling throughout the country, George Traveis comes home to St. Joan of Arc Church, Boca Raton, satisfied that his parish is unique.

"There is something going on all the time there; it has a beautiful blend, a balance to it, that meets my spiritual needs and those of others," he said.

HE IS part of that blend and balance, serving as lector, high school CCD teacher, Bingo organizer and Home and School Association treasurer.

With a wife and seven children, as well as a job as senior executive instructor at IBM (he trains business executives how to use computers), he still manages to carry on his

work in the parish with a zest that reveals a deep love for the Church and parish life.

Teaching the young people of the parish, "trying to make religion relevant" to them, as he calls it, is a special job to him.

"AS WE see Jesus in his time frame, talking to the people of Capernaum, it is easy to accept Him, but put the same scene in a modern environment, and it becomes harder.

"We are very comfortable viewing Him in history, but when we bring it to the present it binds a little," he said.

He views his lay status as vital to the teenagers he teaches, because he can relate

## Parish Pacesetters



George Traveis

to them as "someone else like them," not a priest or nun who has made a very different commitment to the Church, he said. They can look to him and his experiences as an example of a dedicated layman.

HIS EXCITEMENT at bringing ideas to the young people shows as he launches into a list of the kinds of things he brings up for discussion in the class, and the idea is brought across that the students respond with the same enthusiasm.

As an active member of the Home and School Association, Traveis helps keep the Bingo operation going.

"Although it is a tremen-

dous financial support to the school, it is not just a money-grubbing kind of effort," he said.

"It helps to bring people together as a community, and especially helps the elderly people, who look forward to getting out to meet people."

He added that for many men in the parish, Bingo night is the "man's night out," an opportunity for the men to have fun, maybe sitting around chatting with the pastor after cleaning up the Bingo remains rather than going to a bar.

Traveis said he sees "caring and concern" in the parish. But he not only sees it — he contributes to it.

## Nun's course helps handicapped live better

West Palm Beach — A young wife in her wheelchair sat cheerfully discussing a remarkable "Counseling the Disabled" course developed here by Sister Mary Frances Seeley, a Franciscan.

Mrs. Donna Batelaan, of Boynton Beach, can "vaguely" recall "running about in kindergarten" before she was struck by polio when five years old. Two years ago she married David who was born handicapped. The two are leaders in the Widetracks Association in this county which has sponsored the first three Counseling courses. Davis is a Computer Programmer at the I.B.M. plant, Boca Raton.

It's a traumatic experience for those who suddenly lose

limbs or suffer other severe physical disabilities. Sister Mary Frances said, "Often causing a withdrawal which can last for years."

As typical, she recalled how a 25-year old man who had lost his legs in a car accident shut himself off from the world until the Widetracks interested him in their wheelchair basketball. Then he joined the 1973 first Counseling Course. Today he is a student at Palm Beach Junior College with his eyes set on career.

"There's also lots of adjustments necessary for those long disabled and growing into adult life," Donna added, "because life just isn't geared for the handicapped."

Mrs. Batelaan is herself a

graduate from the University of Illinois in education though today she works as a Specialist in the Palm Beach Habilitation Center (North) on Australian Avenue here.

Sister Mary Frances was formerly a Guidance Counselor at Cardinal Gibbons High School, Fort Lauderdale. Today, she is on loan from her Order as Assistant Director of the Palm Beach County Crisis Line Training Center.

"Actually, the course is not therapeutic but a learning situation," Donna said. Sister Mary Frances added: "It was a dual effort from which I learned a great deal. I had certain professional skills (the techniques of guidance counseling) and the Widetracks gave me information on

disabilities, the way they see things, and about the attitudes of

people towards the handicapped as they sense them.

The course is a "learning situation" — to use Donna's "educationalese" — because its objective is primarily to give paraprofessional training to the handicapped and non-handicapped on ways to help those with serious physical disabilities to adjust and stay in the mainstream of life.

Sister Mary Frances has assembled a strong "faculty" for the 42-hour courses which are held at irregular intervals. It includes Dr. Robert K. Alsofrom and other well known area psychologists; several medical doctors; Msgr. James Walsh and other leading churchmen, and several educational specialists.

The subjects include "Prejudices — Overcoming the stereotype image of 'handicapped'; Adult Relationships — Spouse, Business, Associates; Sexual Problems; Family Involvements; Need of Identity, and other topics.

"You know everyone is handicapped in some manner because none of us are perfect. Handicapped is a relative term," Sister Mary Frances added.



DONNA AND David Batelaan, facing camera, discuss with friends Sister Mary Frances Seeley's "Counseling the Disabled" course outside the Palm Beach County Crisis Line Training Center, West Palm Beach.

## Toni appears with Streisand to aid other retarded children

NAPLES — Toni Marie Chillemi, a local mentally retarded youngster who has won success and fame in International Special Olympics gymnastics competition, will be the guest of honor on a Barbra Streisand TV Special to be telecast by ABC on March 9.

The special will be broadcast live from the Kennedy Centre for the Performing Arts in Washington, D.C., and will precede the private premiere opening of Miss Streisand's new movie, "Funny Lady."

TONI MARIE, 13-year-old daughter of Mr. and Mrs. Nick Chillemi of St. Peter parish, Golden Gate, Fla., will be the only youngster to guest on the benefit show and has been tapped to present the movie star with a special award.

Miss Streisand will tie her

premiere of "Funny Lady" (a sequel to her "Funny Girl") to the Special Olympics program. On hand for the premiere and scheduled to appear in the TV Special are other "Funny Lady" stars, Omar Sharif and James Caan.

BESIDES appearing with Miss Streisand, Toni Marie will also be featured in a film clip taken at Golden Gate recently by ABC cameramen.

Cameramen filmed an elated Toni Marie as she assisted her mother, Luise, with Mrs. Chillemi's dance class at the Golden Gate Recreation Hall, and also captured the youngster performing her free form gymnastics routine which won her a silver medal in the 1972 International Special Olympics.

IN ADDITION, cameramen filmed Toni Marie on the golf course with her Golden Gate

P.G.A. Golf Pro father, Nick. The cameramen, Toni Marie's parents and Toni Marie herself, stood in awe after Toni sank a 10-foot putt in one stroke. "We got it! We got it!" yelled both cameramen, as Toni Marie jumped up and down with excitement.

It was Toni Marie's mother, Luise, who taught Toni Marie all she knows about gymnastics. Toni Marie, who was born without coordination, practices her gymnastics routine an hour each day.

Toni Marie has been practicing gymnastics for the past five years and has captured both silver and gold medals in International and State Special Olympics competition, a competition which includes some 350,000 mentally retarded participants from across the U.S. and from four foreign countries.



PRACTICING her dancing with her mother, who is a former professional dancer and now a dance instructor, Toni uses the dance and gymnastics to help improve her coordination.

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# Editorials

Well, it's that time again.  
Lent.

The time many of us get a little uncomfortable because we feel there is some sort of special obligation to do something extra that we don't do the rest of the year. So maybe we go to Mass on Ash Wednesday and possibly give up something like a few cigarettes or sweets.

But each year Church leaders try to make the point that Lent is not just a ritual imposition by the Church but is a healthy, natural part of a cycle that helps us along the path of life.

All of nature is run on cycles. Creatures have times of rest and times of activity. The environment has its seasons, or times when green things grow and times when they turn brown and die, a kind of cleansing process.

Lent is somewhat like that, spiritually and psychologically. It is the time for cleansing, for getting out of bad ruts we may have fallen into and for renewing our spiritual

processes. The giving up of some material thing is just the outward sign of the renewal that should be going on inside us as we attend Mass and receive the Sacraments more frequently during this time.

In other words, it is not a negative thing, but a positive building, a time in the yearly cycle, in which we concentrate on our inner lights and refuel our souls for the rest of the year.

Without Lent what would we have?

Just a monotonous, steady evenness that would surely lead us gradually toward apathy.

Rather than such unconcern, Pope Paul asks us in the words of Isaiah, "This, rather, is the fasting that I wish . . . sharing your bread with the hungry, sheltering the oppressed and the homeless, clothing the naked when you see them, and not turning your back on your own."

"Each individual," said the Pope, "truly shares in the sufferings and misery of all."

Alms-giving and the gift of self should not be isolated and occasional acts but the expression of brotherly union."

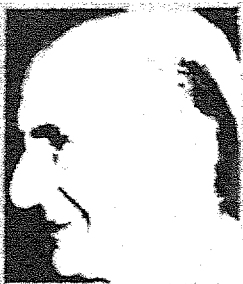
"Our age is deeply aware of the need to take collective responsibility for the evils that weigh upon mankind. Only by response to this need can these evils be overcome. Lent puts the faithful on their guard against every form of waste and urges them to make a united effort," said the Pope.

Christmas is the time of the yearly cycle in which we celebrate Christ's coming. Lent is the time when we ponder what he suffered for us and make use of this by giving in return, and in so doing recharging our spiritual batteries to be the kind of people He suffered to make us.

Lent is good for us if we enter into the whole thing as a time of renewal and improvement.

Just giving up something or other to obey a rule is not the point.

## The Voice of The Holy Father



**"All the great social and political disorders  
have their seeds in selfishness and pride..."**

## Pride brings world ills

The world's social and political disorders stem from selfishness and pride. Pope Paul VI told thousands of pilgrims and visitors Feb. 5 at his weekly general audience in Vatican City.

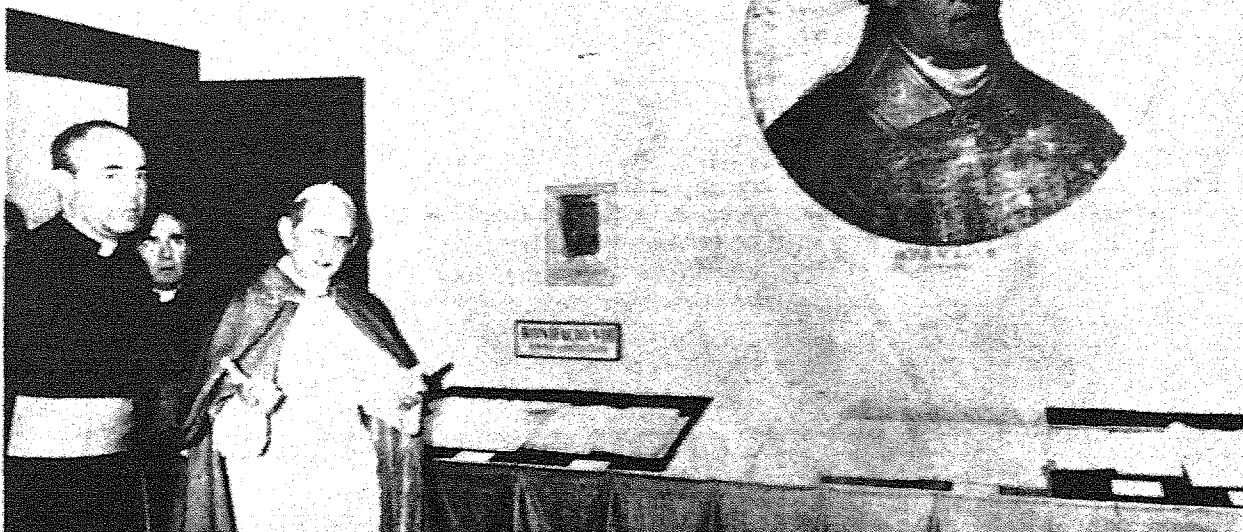
Emphasizing that selfishness and pride are "responsible for the most widespread and serious of human calamities," Pope Paul said:

"All the great social and political disorders have their seeds in selfishness and pride, from which so many human instincts and so many actions find their inspiration, but in which there is no longer love."

"And even where this sovereign sentiment still survives, dampened as it is by selfishness and pride, it is deformed and depraved. It becomes a collective selfishness, a pride of community prestige."

Pope Paul told the audience that the antidote to selfishness and pride lies in humility.

"Humility is a necessity, we may say an inherent one, of Christian psychology and morality which no one can deny. A proud Christian is a contradiction in terms."



POPE PAUL opens an exhibition of Vatican documents which are connected with Holy Year from 1300 to the present. At right is a portrait of Boniface VIII whose proclamation of the first Holy Year is on display.

## True marriage binding

Pope Paul told judges of the Sacred Roman Rota that they must defend the indissolubility of valid marriages and similar basic marriage laws which he said were "beyond dispute."

Calling the Rota "irreproachable," the Pope also defended local diocesan marriage tribunals against "certain malicious insinuations and unjust accusations" made against them.

The Pope then suggested that the "most frequent and serious" task of tribunals was defense of the "indissolubility to a true and perfect marriage, that is one which is ratified and consummated."

The Pope also called the officials' attention to the need for a "clear and inflexible defense of

the institution of marriage, and by consequence of the institution of the family — the fundamental basis for a moral, healthy and civilized society."

## Permissive morals hit

Pope Paul has attacked permissive morality and called on Christians to build up their weakening sense of moral obligation.

At his weekly general audience Pope Paul said that today's man is assailed on all sides by moral corruption and that "doctrine about human life is currently in a very confused state."

The Pope lamented that awareness of moral obligations flowing from "a superior . . . divine law is either dead or repressed" in modern man.

"Permissiveness appears to be a liberation from severe and wise norms, today described by too many people as 'taboos,' or superstitious myths."

According to the Pope, moral norms "provide reasonable limits and renewed vigor for human conduct and give man an integrity worthy of him and a character which can meet every social confrontation."

The Pope defended man's "need of and right to an always new kind of development." But he condemned a "development which is spontaneous and instinctive, not bound by extrinsic rules, as the school of (18th-century French thinker Jean Jacques) Rousseau taught and still continues to do."

## Celibacy is not empty

Pope Paul, praising celibacy before hundreds of priests and nuns about to renew their vows, declared that elected virginity creates a love "capable as no other of purifying itself out freely in service and self-sacrifice."

Calling celibacy "more a charism than a virtue," he said the service and self-sacrifice made possible by celibacy are channelled toward "ignored brothers in need of precisely that ministry of charity which imitates and, so far as possible, equals that of Christ for men."

He added: "Virginity is not something sterile and empty. It is not an inhuman fate, but superhuman, when the flesh is sacrificed to the spirit and the spirit is filled with a love more alive, stronger and more completely filled with God."

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# Letters to the Editor

## More about women

EDITOR: Father Burke's letter "On the Status of Women" (1/24/75) arouses many kinds of possible responses which are perhaps best left unexpressed, but does also raise a question of theological method which I would like to point out.

Thomas Aquinas was the great theologian of the Middle Ages because he was able to take the suspect human wisdom of his time and use it to develop a whole new theological synthesis which made the message of the Gospel speak with new relevance to the changing experience of people in that transitional age. It would be hard to imagine him in our day ignoring the human wisdom of the behavioral and life sciences, as well as the remarkable advances of contemporary biblical scholarship, while attempting to speak authoritatively invoking insights seven centuries old. To illustrate the point it is interesting to note the way in which Thomas develops from the medieval biological perspective his argument on the superiority of the male over the female which Father Burke quotes with such approval. He says:

As regards the individual nature, woman is defective and misbegotten, for the active force in the male seed tends to the production of a perfect likeness in the masculine sex; while the production of woman comes from the defect in the active force or from some material indisposition, or even from some external influence, such as that of a south wind. (I. Q. 92, A. 1, ad 1)

In the body of that same article Thomas indicates that the only purpose of woman is to be a helpmate to man in human generation, since "man can be more efficiently helped by another man in other works." To us such thinking is simply ludicrous.

Our more advanced biological and psychological knowledge today in no way supports such arguments for the superiority of one of the sexes over the other. (Facetiously, one might suggest that since the male lacks a chromosome present in the female, it is he who is the misbegotten one.)

However unacceptable Thomas' arguments are to us today, I would not fault him on the biological knowledge or scriptural exegesis available to him, but I do fault Father Burke for the disservice he does to Thomas by a slavish adherence to his words, while ignoring the excellence of his method.

For us today the task is as it was in the Middle Ages — to build theology upon the

vast stores of human wisdom available to us — so that the Gospel may speak compellingly to our contemporaries. Unfortunately, people with their personal problems are turning neither to priests nor "priestesses" in times of trouble. They are turning to persons of compassion, love and understanding, many of whom have disassociated themselves from any semblance of religious belief because of its seeming irrelevance as preached by its adherents. But on the other hand, it may be news to Father Burke that many of us women who have been engaged in active ministry for some time know that women in increasing numbers are coming to us with their problems, and even more amazingly, we know we are able to help. This experience compels the Church to look seriously at the question of the ordination of women. Fortunately, there are those who take the question seriously.

Sincerely,  
Nadine Foley, O.P.  
Adrian, Michigan

## Vatican II and apostasy

EDITOR: In the Jan. 17 issue of the Voice Fr. Andrew Greeley has an article entitled "Poll backs changes of Vatican II."

Fr. Greeley would have us believe that Vatican II had nothing to do with the disastrous condition in which the Church now finds itself. He admits that there is an apostasy, but says that his data shows that the apostasy was coming anyway. One could also say following Greeley's style logic that one could not blame World War II for the death of fifty-two million people, for all our data shows that these fifty-two million would have died sooner or later anyway.

Love is blind, the old saying goes, and if true we can readily understand the blindness of Fr. Greeley as to his own fidelity to the teachings and doctrines of the Roman Catholic Church. He has attained such an Olympian level in his Narcissism that he does not see himself as an apostate that has long ago left the Church.

In the early 1960's Our Lady came to Garabandal and warned "Many Cardinals Bishops and Priests are on the road to perdition, and take with them many souls." Vatican II was in session, and we could not imagine why she could say such a thing. After

ten years we no longer have any need to wonder, we are witnessing the apostasy of the clergy right before our eyes.

E.A. Wilson  
Miami

## Defends 'Wanderer'

EDITOR: In full agreement with a Voice reader who wrote to protest Chicago's Father Andrew M. Greeley's undeserved prominence in your paper, I'd like to ask you how you can claim to be a Catholic diocesan weekly, supposedly loyal to Christ's Vicar on earth, and at the same time feature writers like Father Greeley. Not only has Father Greeley debased our Blessed Mother in Times, as your reader accurately says, but in that same magazine he declared that with the Holy Father's magnificent encyclical *Mysterium Ecclesiae* and thirty cents once could ride the Chicago subway.

In addition to this, the proud and pontificating Father Greeley comes up with the hard, cold facts of the massive apostasy that prevails in the Church in this country and goes on to slander once again *The Wanderer* and other "conservatives" who supposedly are blaming the Council for this. This is a scandalous lie. What *The Wanderer* has long been saying and documenting is that the arrogant, self-appointed interpreters of the Holy Council (which, as all councils of the Church, all true Catholics fully accept as guided by the Holy Spirit) are the real deformers of the wise conciliar teachings; and, thus, the ones truly responsible for this frightening apostasy of our day.

Roberto Carballo  
Miami

## When will it end?

EDITOR: Judith B. Davis, the demographer at the University of California at Berkeley, carried out a definitive study of abortion polls recently. In U.S. News and World Report for March 4, 1974, she reported that the Supreme Court ruling has not changed a widespread public opinion against abortion.

She stated: "The country remains conservative. There has been no change at all in public opinion. If there were a referendum today asking people to approve abortion if a

woman just doesn't want a child, there's no way it could pass. Most people just don't think women should have abortions just to get rid of a child."

The pro-abortion editor of *Readers Digest* recently stated that "our lives are becoming better as we experience the most rapid birthrate decline in U.S. History."

Where or how are they becoming better? All statistics and news reports indicate just the opposite, and they will worsen as the widespread rejection and violation of the Divine Commandments and the Golden Rule continues.

How and when will it end? Signs and prophecies point to a coming terrible world house-cleaning, a Divine chastisement that will bring people on their knees begging for mercy.

Mankind will experience God's love and His power, His justice and His mercy, and all the ungodly people will be hurled into the abyss of fire.

"It is later than we think," in the tragic drama of mankind's apostasy from its Lord and God.

Richard Lenzi  
Springfield, Mass.

## View of abortion

EDITOR: How does one respond to the appeals of those in the front line of today's "Pro-Life Movement"? I have read much literature, heard sermons, been button-holed by vociferous advocates. They are excited about one item, the evils of abortion.

Recently, there was a meeting in Rome to discuss food and hunger. As a result there will be stepped up emergency aid to West Africa and Bangladesh. However, it was the opinion of many at the meeting that this aid would be lost in the long run; that the population in these areas will just have to be reduced by natural means, (read starvation) to a level that the land will support.

It also appears that we have reached the limit in world population that today's technology can support. One is three in the world is hovering on starvation.

How does a Christian, a pro-life Christian, react to this situation? Donate a few bucks occasionally? Certainly. Do we just quit having children of our own and adopt the starving babies of the world?

Jim Kennedy

By Msgr. James

J. Walsh



## Whatever happened to that thing called sin?

A little over a year ago, a noted psychiatrist, Dr. Karl Menninger, wrote a book, the title of which asked a curious question: "Whatever Became Of Sin?"

The author stated that Americans for generations had a keen sense of sin and repentance. This was shared by most religions. However, he states, in the past generation this sense of sin has been lost, just as more recently it has become fashionable not to speak of angels, miracles, judgment, hell. The movie, "The Exorcist," broke with fashion for awhile, but a new conversation piece was needed at that time anyhow.

Dr. Menninger, writing as a psychiatrist, was making the point that the person with a sense of sin and repentance produces a healthy mind. He is facing reality. He is admitting the existence of a conscience and the reality of guilt. He is not going through the spiritual gymnastics of breaking God's law deliberately and then trying to laugh it off as if there isn't any law to worry about. But that pesky conscience bubbles up now and then — and at very inconvenient times — like soda

water. Instead of a confessional, where he has to admit guilt, he seeks the psychiatrist's couch, where he learns synonyms.

Back in the forties, when Archbishop Fulton Sheen was very popular on radio, he repeated constantly one theme: the greatest evil in the world is not sin; the greatest evil is the denial of sin. He saw the beginning of the trend which now has become a way of life with many. Sin has become a bad word.

Undoubtedly Watergate has become the proof par excellence that the myth of sin's disappearance had been swallowed and digested "at the top." In all the tons of newsprint and in the countless hours of television testimony, did anyone ever notice a defendant mention the word sin? Did any of those who pleaded limited guilt bow even slightly in confusion at the violation of God's law? Not a bit of it.

No, the most incredible deeds were called nothing worse than "mistakes." Repeatedly we heard about "mistakes in judgment" or "in timing." One man repeatedly used the term "stupid things" to describe the

lies, slanders, extortions, calumnies, political deaths and the whole litany of evil, but he never came close to using the word "evil," and "sin" didn't seem to be part of his vocabulary.

It seems likely from the testimony of several, especially of one who long has had a stormtrooper reputation for ruthlessness, that the only real sin — if I may interject the word for the moment — was getting caught. If any sin is unpardonable, that is. Or at least it used to be thought of in that light. We now have gotten exceptions . . . where pardon is concerned.

At any rate, here we are in Lent, which came into existence because of sin. Perhaps Watergate and the flurry of widespread scandals around the world may take the mask off sin and give us a look again at the face of evil.

It's notable that sin, like the subject of death, is found attractive to book publishers. About a year ago, one of the highly respected Scripture scholars in the U.S. wrote a slim volume on "Sin: Biblical Perspectives." The author is Father Eugene Maly, who

taught on a one semester sabbatical at our Seminary of St. Vincent de Paul.

Father Maly's book is excellent Lenten reading. He himself says his book is "not a scholarly presentation in the strict sense, even though it is based on sound biblical scholarship." This means simply it is "intended for the interested Christian — both the one who is involved in any way in the formation of the young as parent, catechist or religious educator, and the one who simply wishes to have a better grasp of what the Scriptures have to say about the reality of sin in its many aspects."

Those who have been worried about the "new morality" wiping out the possibility of sin as a break in the relationship between God and man should read Father Maly's well balanced explanation.

Whatever happened to sin? Father Maly says its "unpopularity lies not in the refusal to accept evil or imperfection, but in the refusal to call it 'sin;' to accept sin man must believe in sin, since faith alone can accept the kind of God against whom man can sin."



# PEOPLE

"Catholic schools which at one time were largely an ecclesiastical enterprise, are today increasingly parental in their patronage, support and control the result of . . . parental initiative and free choice."

Msgr. Olin Murdick, secretary for education of the US Catholic Conference.



Msgr. Olin Murdick

"We Westerners, we white men, must intensify our respect for other cultures. We must try to understand, to understand with sympathy, to develop a feel for other values."

Archbishop Jean Jadot, apostolic delegate in the United States, reflecting on international justice at a hearing in preparation for Catholic observance of the Bicentennial.



Archbishop Jean Jadot

"In all circumstances, Christians will assist by their example . . . each age has its emergencies. Our times require safeguarding and promoting the human person."

Cardinal Francois Marty of Paris, condemning France's new abortion law.



Cardinal Francois Marty



Archbishop Robert Sanchez

"The non-Spanish Catholic has gone through an evolution of terms relating to the Mass. He has 'said' Mass, 'heard' Mass, 'attended' Mass, 'offered' Mass or 'assisted at' Mass. Only now is the concept of 'celebrating' Mass becoming popular. The Spanish-speaking have for centuries been 'celebrating' the Mass."

Archbishop Robert Sanchez of Santa Fe, speaking on the culture and traditions of the Spanish-speaking Catholics.



Father Francis Lawlor

"A battle is always part of a campaign, and there are always some casualties in any campaign. But if out of it we can build a peaceful existence . . . I was only trying to avoid panic."

Father Francis Lawlor, retiring as alderman in Chicago, attempting to justify his controversial advocacy of a dividing line between white and black neighborhoods.



Archbishop John Quinn

"We will only have the numbers we need to do the work which Christ entrusts to His Church when the screening programs are careful and based on high standards of all the qualities needed to make a true minister of Christ."

Archbishop John Quinn of Oklahoma City, saying the Church should not sacrifice quality for numbers in dealing with the shortage of vocations.

## 'Tourists' face religious journey

When the group of South Floridians leaves on the official Archdiocese-sponsored pilgrimage to Rome April 27, they will be departing on more than just a holiday — it will be a "religious journey," as Father John McGrath, spiritual director of the pilgrimage, has called it; "for the purpose of renewing our faith," as Archbishop Coleman F. Carroll has said.

And, as might be expected on such a journey, visits to the four major basilicas of Rome will be among the main attractions of the pilgrimage, which will also include visits to many other points of religious and historical significance.

The best-known basilica is St. Peter's, located within the 100 acres of Vatican City. Its large, circular "piazza" holds the thousands of people who gather to see the Holy Father give his blessing from the nearby Apostolic Palace where he lives.

Begun in 1506, the basilica is located on the site of the earlier Basilica of Constantine, built by that emperor in honor of the Savior. Housing the tomb of St. Peter, it was originally built in the shape of a Greek cross, although additions have lengthened it into a Latin cross.

Among the many art treasures housed in St. Peter's Basilica are Filarete's bronze doors, Michelangelo's Pieta, the Baldacchino of Bernini and the Holy Door which was opened Christmas Eve to usher in the Holy Year.

The Basilica of St. Paul Outside the Walls, like St. Peter's, contains a tomb that has been the destination of many pilgrimages over the centuries. It is considered a monument to the universality of the Church

and a continuous reminder of the duty of Christians to spread the Gospel.

"Mother and leader of all the churches" is the inscription on the facade of the Basilica of St. John Lateran, or San Giovanni in Laterano as it is known in Rome. It is the monument to the unity of the Church, because all the churches in the world are connected to this church as all Bishops are connected to the Pope.

Originally founded by Constantine, it is the Pope's Cathedral and a reminder of his pastoral mission.

The Basilica of St. Mary Major commemorates the Council of Ephesus, in 431 A.D., which defined the dogma of the Divine Maternity of Mary as the mother of both Christ the Man and Christ the God. Thus, it is one of the monuments of Marian worship of both the Eastern and Western Churches and a monument to the sanctity of the Church.

Visits to the four basilicas are just a part of the pilgrimage, which includes an audience with the Holy Father for official representatives of the parish.

Father McGrath reminds interested people that all reservations must be made through parish rectories.



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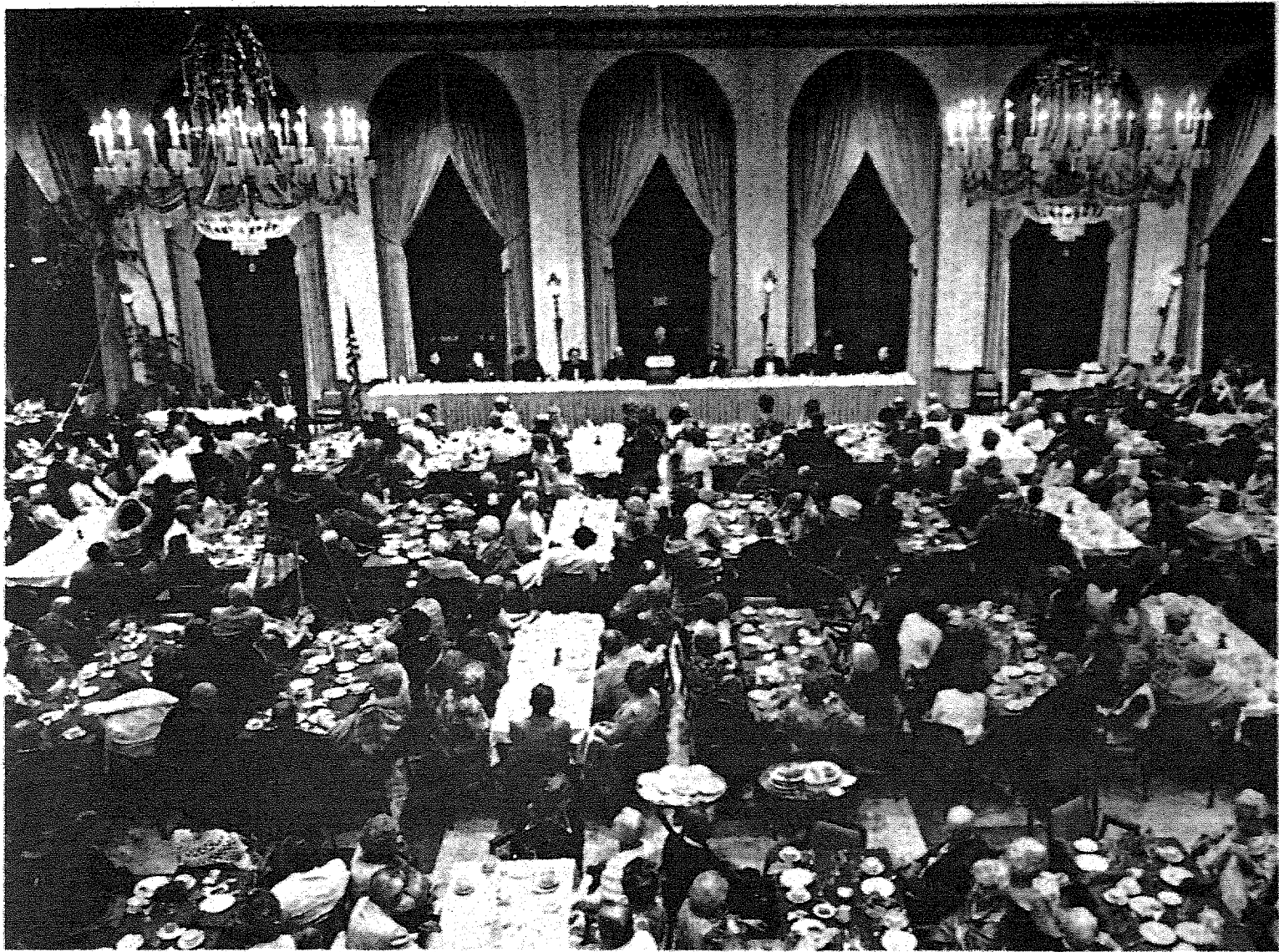
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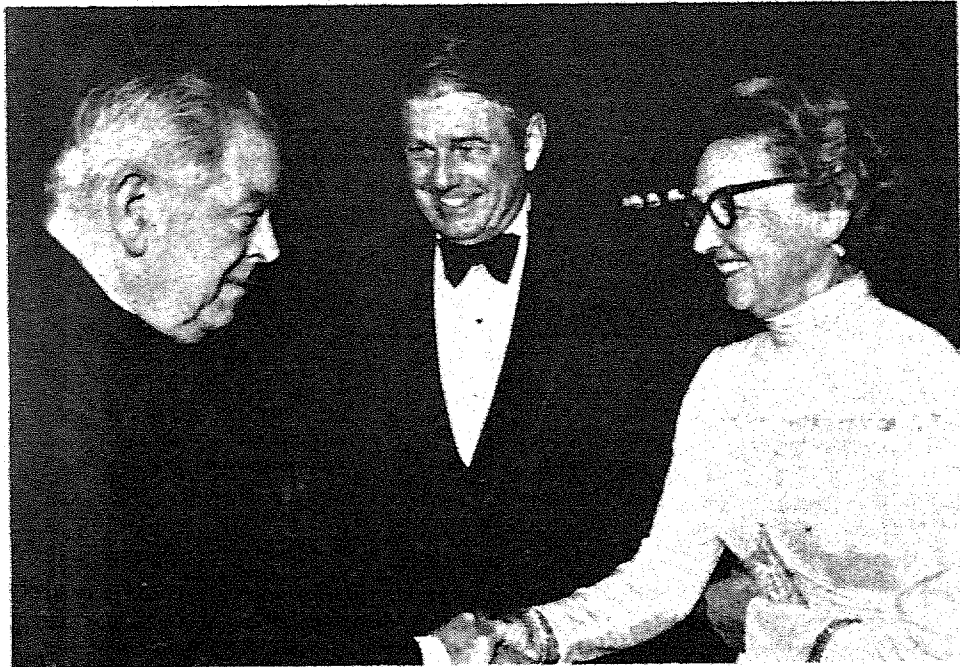
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# ABCD

Palm Beach County residents were guests at the last in the series of regional ABCD dinners held Tuesday evening at the Hotel Breakers in Palm Beach, left. Sunday, Feb. 16 will be observed as "Visitors' Sunday" when winter residents will be afforded an opportunity to contribute to the continuance of charitable facilities provided by the Archdiocese of Miami throughout South Florida on a year-round basis.



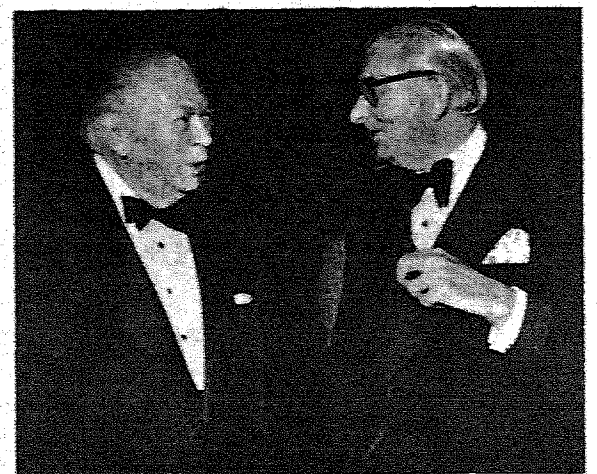
Welcome to ABCD dinner is extended by Archbishop Coleman F. Carroll to Mr. and Mrs. Harry Gonzalez during a social hour preceding dinner.



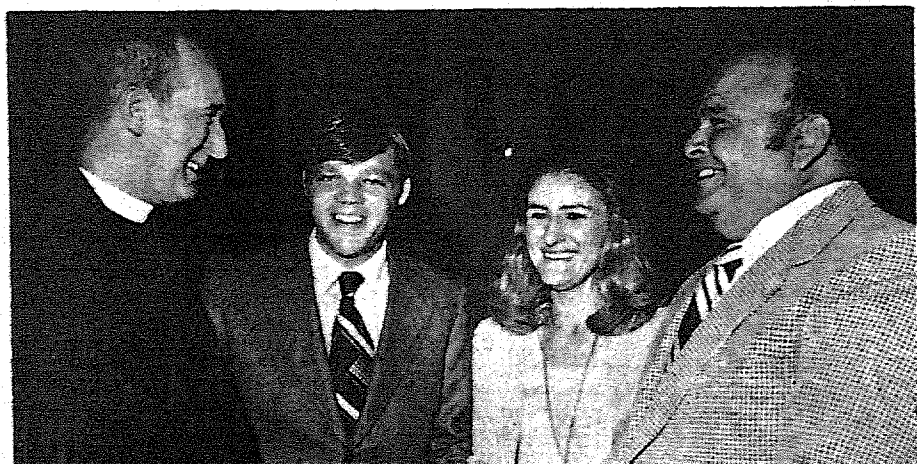
Archdiocesan Director of Catholic Charities, Msgr. John J. Nevins, greets Mrs. Rose Kennedy, member of St. Edward parish, Palm Beach.



STUART PASTOR, Father Matthew Morgan, talks with Mrs. George Bradley, Mrs. Elaine Pekar and Mr. and Mrs. Joe Menard.



1975 NEEDS of ABCD were the topic of discussion between Frank C. Callahan and Arthur Rubloff.



ST. EDWARD CHURCH pastor, Msgr. Bernard McGrehan, V.F., chats with Mr. and Mrs. John Mahoney and Gene Serraes.



Get-together for Madeline Corscadden, Anne Connolly, and Marian Dolan at ABCD dinner in Palm Beach.





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

## Most murders done by friend or kin

Two months ago, I wrote in this column a plea in support of a national law to curb the sale or possession of handguns. The gun lobby honored me by giving the signal to their letter writers to assail my column.

That the letters were part of an orchestrated movement was quite obvious. "Guns don't kill people: people kill people" ran like a haunting melody through letter after letter.

The motto, moreover, was stamped in certain instances on the envelope as bright and shiny as a Saturday Night Special.

NEW YORK CITY is now joining the bandwagon of demands for stricter controls on guns. It already has the toughest gun laws in the country but the Mayor doesn't think they are tough enough. The City of New York, on Jan. 31, announced it would issue a daily list of illegal guns recovered by the police in addition to a summary of gun-related crimes and arraignments. The aim is to awaken the public conscience so that the people of New York will petition for stricter gun-control legislation.

Mayor Beame called for a letter-writing campaign by citizens to support legislation he is about to submit to the legislature of the state. It includes, for instance, a mandatory jail sentence for anyone convicted of robbery or assault with a gun.

Beame has in mind, however, an eventual law against guns that will control the situation nationally. There is not much point in enacting state laws when criminals can easily slip over the border into nearby states. "Harsh, uniform Federal gun laws and regulations" according to

Beame" are needed to stem the flow of illegal weapons into the city.

IT MIGHT seem that New Yorkers would climb over each other in their rush to support Beame's new proposals. After all, the ordinary citizen never knows who will be the next victim

**"The family quarrel breaks out and the junkie son or the drunk father reaches for his all-too-available Saturday Night Special. Relatively few murders are committed by street prowlers."**

of handguns and it might well be the citizen himself. The fact is, however, that many citizens are so painfully aware that they may be a gunman's next victim that they go out and buy a gun themselves — to beat the killer to the draw.

It will take some time to convince the public that buying guns only serves to increase the gun fever in our society. Even our own national leaders often nurse the notion that the way to defend America is to pile up more and more weapons in the stock pile. The truth is that the

more weapons we accumulate, the more the gun fever rises. As Pius XII said so often, the armament race creates the climate for war.

Then too there are private citizens who point to the Constitution's recognition of "the citizen's right to bear arms." The Constitution does contain such a provision but it bears no relation to our present situation. It refers to the militia, the citizens in Colonial times who might have to grab a gun at any moment to defend themselves and their families against Indian attacks. Today we have a national army and local police.

IT IS NOT Indians who are doing the shooting in our big cities. The fact is that most killings are committed by persons who are relatives of, or at least known to, the victims. This is a reality that emerges from a reading of crime reports. The family quarrel breaks out and the junkie son or the drunk father reaches for the all-too-available Saturday Night Special. Relatively few murders are committed by street prowlers who hold up a citizen who is a total stranger.

The statistics on confiscation of guns by police are frightening enough. Last year, the New York City police confiscated more than 20,000 illegal guns — an average of 55 per day. Five out of six were pistols and about 25 percent were Saturday Night Specials. Last year, Philadelphia seized 5,000 illegal guns. In Washington, the total was said to be close to 4,000 and Chicago in 1974 destroyed 17,000 guns of all types. All this is just the tip of the iceberg. As the police manage to solve only a fraction of the murder cases, so too they have been able to seize only a fraction of the handguns that commit murders.

## Greeley shows schools do have backing

By REV. JOHN T. CATOIR

On January 15, 1975, the New York Times published its annual educational supplement. On page 79, there was an article by Father Andrew Greeley on Catholic schools in America. Father Greeley is one of the most respected Catholic writers in the English-speaking world.

His controversial columns represent only a small percentage of his literary output. He's written nearly 40 books, covering a wide range of topics. Nearly all of them have received excellent reviews and have sold well. Apart from his gift for reporting, he is a bonafide scholar in the field of sociology and he is the Program Director of the National Opinion Research Center in Chicago.

HIS OPINIONS, therefore, do not come out of the narrow experience of one person's head, but they are based on authentic polls and serious research involving thousands and thousands of people.

He comes out one-hundred percent in favor of maintaining and expanding the Catholic school system and he rebukes the conventional view held by

both friend and foe of the Catholic school system that American Catholics are: "either unwilling or unable to pay the increased costs of parochial schools." The conclusions reached at the National Opinion Research Center raise serious doubts about this conventional wisdom. Of the Catholic population, the study found:

"Eighty-five percent believe that parochial schools should continue, and seventy-five percent support Government aid for these schools (unchanged from a decade ago) . . . Less than ten percent of Catholics who send their children to public schools do so because they think the public schools are better (up a few points from ten years ago), and 24 percent of those whose

children are in public schools give costs as the reason (only six percentage points over the last decade). It was found . . . The principal reason given for non-attendance is the same as it was a decade ago: There are no parochial schools available."

LATER IN the article, Father Greeley states: "Eighty percent of the adult Catholics (including those without children in the schools) said they would contribute more money each year if it were required to keep the local parochial school open." He then goes on to say how many bishops he has heard remark that "they know their laity and they (the laity) do not want any more schools"; and "we can't afford to build any new schools."

Greeley's point is simply: this is not true. "There is a grim irony in the fact that parochial education is almost the only institution of American Catholicism to have survived the traumas of the last decade with its popularity among the rank and file undiminished . . . It is the last asset that the American Church has, yet the leadership of the Church is busily engaged in phasing out the Catholic school system . . ."

As I write this column, I do it almost as an open confession, since I have held the opinion for a long time that the Catholic school system was too great a drain on our personnel and financial resources to survive. I am seriously reappraising that position.

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By Dale Francis

# Abortion fight must consider the realities

Abortion is one of the greatest evils our society has ever known. It not only destroys unborn infants, it destroys the moral fabric of the nation, it de-sensitizes us to the meaning of human life. The monstrosity of this evil cannot be exaggerated.

Abortion must be eliminated totally. There must be a Constitutional Amendment that will protect human life starting from conception, that will guarantee that unborn infants will not be destroyed.

We should work for this Constitutional Amendment, we should do all we can to bring its accomplishment.

But we must face reality, too. The plain truth is that a constitutional amendment is a long way off. The possibility of it being accepted in the Senate and House is remote at this time. The process of getting its acceptance in the legislatures of enough states to ratify it will be a long and difficult process.

We must not give up on its enactment just because it is going to be a long and difficult task. It must be our eventual aim. But the plain truth is that it is going to take time and while we are working for this ideal there are hundreds of

thousands of unborn infants being destroyed every year.

So while we continue to work for the eventual and necessary Constitutional Amendment, we must do whatever we can to limit the number of abortions, to control the rampaging abortions in the nation.

There are many sincere people in the pro-life movement who will not listen to this idea. If we move for controlling legislation, they say, we are recognizing the abortion system. We must not compromise, they say, and their sincerity is certain.

But what must be done is not compromise, it is doing what might be legislatively possible now while holding to the eventual aim of a society that totally eliminates abortion. It is not recognizing the validity of abortion but it is recognizing the fact that abortion exists in the nation — for it does.

In the last two years, some who oppose abortion have been very critical of the U.S. Bishops that they did not support some specific legislative proposal and place the weight of their influence behind it.

The Bishops offered no am-

biguity concerning their opposition to abortion and their support for a Constitutional Amendment for its elimination. But the weight of the



bishops of the nation must be used with care. There has been no legislative proposal that has seemed to be politically viable. It would have been useless and dangerous to the effectiveness of the bishops to have supported a proposal that was simply not politically viable.

It is expected that when the Administrative Committee of the National Conference of Catholic Bishops meets this May that there will

come from it some specific legislative proposals. What they may be no one knows because the bishops are right now examining alternatives. When they meet they will consider varied approaches and come to a decision. That decision will be made both on principle and on a basis of political reality. That the bishops believe the only final answer is an amendment to the Constitution is something they have made quite clear. But it is quite possible they will at this time support something less than this that will offer some control of what has become rampant abortion.

This is not something that I am predicting nor something I have any information about — because nothing has been decided. But it is something that seems possible because surely the U.S. Bishops know how far away an amendment is and because they must as conscientious men be concerned for bringing about anything that can place some kind of control on unlimited abortion now.

If they do take this course — and understand I do not know that they will — it is quite probable their greatest critics

will be those who are sincere enemies of abortion and advocates of pro-life. The Bishops will be accused of compromise, of accepting the abortion system by working for something less than its total abolition.

This attitude is understandable. We must be committed to total abolition of abortion. Whatever the bishops may decide to do you may be certain this is their commitment.

But we must face political reality. At this moment the majority of legislators are not willing to outlaw abortion. If we can believe surveys, the majority of the people are not anti-abortion. More and more are coming to that position and eventually surely the nation will regain its sanity and stand against legalized abortion.

But eventually is not soon enough for the hundreds of thousands of infants who are being destroyed right now. If we can take steps now that will save the lives of some, that will halt the rampaging rise in abortions, we must do it. It is not compromise, it is doing what we can do now to save lives of some as we work to save the lives of all.

## 'Not my will but thine'

By JOHN C. JABLONOVSKY, C.P.

A closer look at the Three Persons in the Trinity is intriguing and inspiring. The name "Father" designates the First Person and it has precious significance and overtones. From our human view the word father spells power and strength; it also implies initiative and leadership and creativity at its best. Beginnings are important and sources must provide what is needed, and somehow the word father carries all these positive connotations.

LISTENING TO Christ speak of the Father — His Father and ours — we are left with an appreciation of fatherhood at its best. It is the relationship to His Father that brings out the best in Christ. He assured us that His ambition is always to do the things that please the Father. From the first recorded words spoken by Christ we see that He is about His Father's business. In the end He fulfills the Father's Will, cost what it may, "not my will be done, but Thine."

In these and other texts of Scripture we have sufficient inspiration of how to appreciate and love the Father, how to trust Him absolutely. This relationship of the Father and Son is worth pondering by every Christian. Imitating Christ in

this relationship is calculated to bring out the best in us.

AN AMERICAN Army psychiatrist who had interviewed our prisoners of war after they had been brainwashed by Communists came up with



an extremely interesting conclusion. He said the men who held up best were the men who had a good relationship with their fathers. Eloquent testimony to the value of good human fathers, but also proof of the value of the Christian having a good relationship with the heavenly Father. One can do no better than look to the Son and

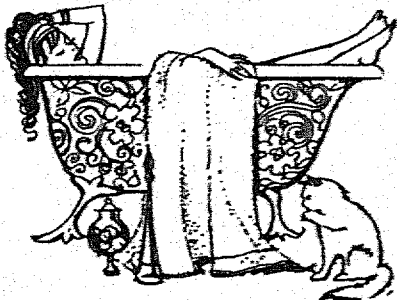
follow His leadership. To hold one's own against the odds, to live one's life fully, to grow in maturity, one must look to the Father, try to please Him alone and do the work He assigns.

Looking to the Father Who is the Almighty Creator can have many beneficial results for the sons of God, not the least of which is to make them creative, resourceful, imaginative, full of initiative and gumption. Surely these are benefits eminently worth while. Men of faith are men of vision. They will heed the invitation to be perfect. No need to talk of self fulfillment as a goal of life. It is given them by the loving Creator, Who wants to see His sons make good. Lasting substantial success comes not to those who make self fulfillment their goal, but to those who do the works of the Father and fulfill His Will.

Father John Cyril is a missionary stationed with the Passionist Community in Chicago.

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By Father  
Eugene H. Maly

GOSPEL (First Sunday of Lent; February 16, 1975).  
Genesis 2:7-9; 3:1-7; Romans 5:12-19; Matthew 4:1-11.

Sin and man. So intimately associated are the two that it seems that sin belongs to the very nature of man as he came forth from God's creating word. When we read the Scriptures, so much of them seem filled with accounts of man's "no" to God and to his fellow-man. Even the great heroes of biblical history were not freed from the burden of sin. To say man, it seems, is to say sin.

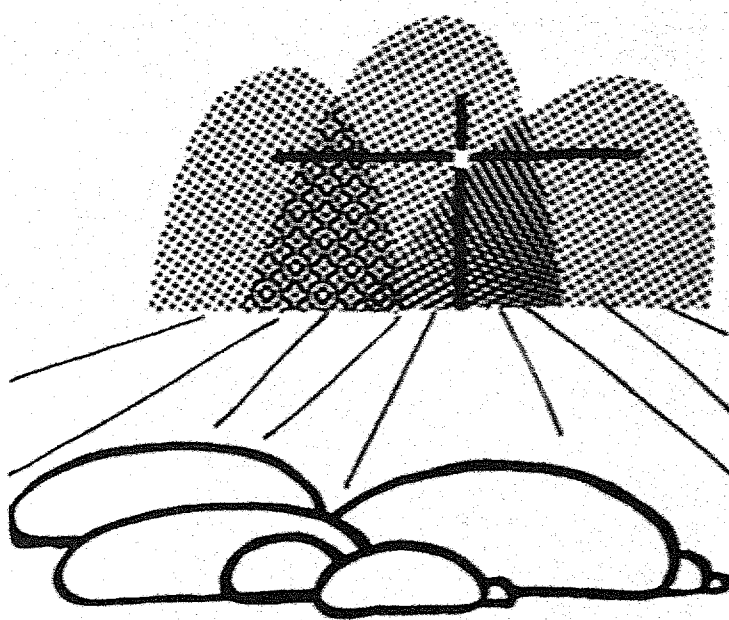
Not so, contends the author of our first reading. It is his conviction that sin is not the product of God's intention but of human will. Man, as God intended him, was to be perfect and whole, at peace with God, with his fellow-man, with himself. The garden in Eden is symbolic of all the blessings showered on man by a gracious God. If that picture did not perdure, it was because of sin and man's introduction of it into his world.

Man introduced sin by saying "yes" to temptation. The serpent, the symbol of evil and of its attractions, would never have affected creation had not man freely said that "yes." It is not sin, then, that is of the nature of man as intended by God but man's freedom to choose sin.

Once that choice was made a power was introduced into the world that would adversely affect the world for all time. Chapters four to eleven of Genesis vividly depict the snowballing effect of sin as it contaminates the whole of God's creation. The moral ecology has been permanently unbalanced by this stench of evil.

St. Paul attests to this imbalance in the second reading, taken from his letter to Rome. "... a single offense brought condemnation to all men." What he means is that after the first sin was committed man experienced an ease at sin that would ultimately lead to his ruin. The situation of man indeed seemed hopeless.

As Christians, of course, we know that this is not true. We know that we have a Savior, whose very name means "Yahweh saves" (from sin). And it is this salvation that is really the major emphasis of the Pauline reading. The apostle uses the story of man's sin primarily as a foil



against which the story of man's redemption is displayed. The gift of God is so much greater than the offense of man.

And yet man continues to sin. It is true that throughout the ages there have been those men and women who have brilliantly expressed the effect of God's grace in their lives. But so many

of us look into ourselves and find weakness and corruption. God's gift in Christ is given, not because we have already forsaken sin, but despite that sin and to help us overcome it.

Perhaps this is one of the reasons why Matthew has placed his story of the temptation of Jesus at the beginning of the public ministry. Even Jesus had to say His "no" to the tempter. And He did; that is what Matthew emphasizes.

No doubt the evangelist is here contrasting Jesus with the Israel of old. That Israel spent forty years in the wilderness where she, too, was subject to a series of temptations similar in content to those encountered by Jesus. Israel, unlike Jesus, succumbed. Jesus, therefore, is the true Israel, loyal to God and to the covenant relationship.

Jesus' temptations tell us two things. First, they tell us that He has gained the victory. The ancient serpent has been rebuffed by the new Adam. Thereby is the victory of the cross and resurrection anticipated. The story's climax is foreshadowed at its opening.

But the account also tells us that the serpent can be rebuffed by man. Man does not have to say "yes" to evil. To say man is not necessarily to say sin. Jesus has assured us of that.

## Prayer of the Faithful

### First Sunday of Lent Feb. 16, 1975

CELEBRANT: Let us pray at this Eucharist to begin joyfully a journey of renewal and reconciliation.

COMMENTATOR: The response to today's prayer is: Lord, teach us to repent.

COMMENTATOR: For the Holy Father, all the bishops and priests and religious that they may increase their attention to their spiritual life during this time of Lent, we pray to the Lord.

PEOPLE: Lord, teach us to repent.

COMMENTATOR: For all the members of the Church, that we may learn to be strong in the face of temptations in imitation of our Lord Jesus Christ, we pray to the Lord.

PEOPLE: Lord, teach us to repent.

COMMENTATOR: For all those who do not know Christ that they may hear His Word and know His love for all, we pray to the Lord.

PEOPLE: Lord, teach us to repent.

COMMENTATOR: For the poor of all nations that they may receive the attention and care of those who can help them help themselves, we pray to the Lord.

PEOPLE: Lord, teach us to repent.

CELEBRANT: Almighty Father, hear the prayers of your people through the intercession of your Son, in the unity of the Holy Spirit, one God for ever and ever.

PEOPLE: Amen.

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<b>U.S. CHOICE - WESTERN BEEF</b> <b>Cubed Steak</b> <b>1.19</b>	<b>U.S. CHOICE - WESTERN BEEF</b> <b>Bottom Round Steak</b> <b>1.19</b>
<b>U.S. CHOICE - WESTERN BEEF</b> <b>Shoulder Steak</b> <b>1.19</b>	<b>U.S. CHOICE - WESTERN BEEF</b> <b>Under Blade Steak</b> <b>1.19</b>
<b>U.S. CHOICE - WESTERN BEEF</b> <b>Eye Round Roast</b> <b>1.19</b>	

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"In this Holy Year we seem to be hearing constantly about reconciliation and social justice, about poverty and world hunger." Chileans, earlier torn by civil strife, unite with their bishops in a gesture of reconciliation during a Holy Year service at the Shrine of Our Lady of Maipu.

## Reconciliation and Indulgences

By MONIKA K. HELLWIG

In the proclamation of this Holy Year and in the various sermons and articles about it, very little emphasis has been given to indulgences. Many Catholics are surprised at this. We can remember from previous Holy Years how we were constantly urged to gain indulgences for ourselves and for the souls in purgatory and particularly that we were told what a special opportunity this was to gain plenary indulgences. People are wondering: If it was so important then, why are we hearing so little about it now?

IN THIS Holy Year we seem to be hearing constantly about reconciliation and social justice, about poverty and world hunger. Actually, this is not as abrupt a change as it might seem. To make this clear, however, it may be necessary to reflect on the nature and history of indulgences.

In the earliest centuries of the Church, believers came to realize that Baptism carried with it the grace of a total conversion and change of life, but that conversion from sins committed after Baptism was not so easy. When an adult is baptized he turns his back on his whole former way of life; it is as though he passes through death to a new life and the change is so deep and so total that he leaves all the residue of past actions in his life behind. When a baptized

person sins, a new Baptism is not open to him. Of course, we know that whoever repents is forgiven by God. We know also that the Church has been at pains to help people to repent and to encourage the celebration of repentance. The sacrament of Penance is basically a celebration of reconciliation with the Church and with God, which is intended to make it easier to turn away from sin and return to the new life in Christ. We need a sacrament to make it easier because every sin has consequences and we are quickly entrained in them.

We have spoken in Catholic tradition of "the temporal punishment due to sin" even after "the guilt is forgiven," and we have explained indulgences in terms of remission of that temporal punishment. This may sound to modern ears like a very vindictive understanding of God. Yet it simply describes what we all know. If I lose my temper

and smash a window, I may be truly sorry the next minute but the window must be repaired nevertheless. If I do something to destroy another person's reputation, I may genuinely repent it but I am still left with the burden of trying to restore his reputation. If I live a life that is somewhat less than Christian, I may undergo a deep conversion, but it will take long years of persevering effort to reshape my life style, habits, values and priorities. The lives of all the Saints testify to that.

In the early centuries the Church claimed the right, at least in cases of grave and public sins, to specify the works of penance by which such reparation or reconstruction should be begun. The principal works of penance or reconstruction should be begun. The principal works of penance or reconstruction have always been considered to be prayer, fasting and

almsgiving, but other kinds of penances such as barefoot pilgrimages, wearing of penitents' garb and various quite strenuous and painful things were sometimes imposed. At first, these penances were required before reconciliation with the Church (i.e. absolution) was celebrated. But it seems that after the sixth century reconciliation was moved to the beginning, though strenuous works of penance were still imposed.

Even in the earliest centuries, martyrs and persons imprisoned and tortured for the faith, had been known to intercede for public sinners that they might be reconciled more easily with the Church. In the ninth century we hear of pilgrims to Rome having heavy penances commuted to much easier ones. Then in the 11th century we know of bishops in France cancelling all or part of the prescribed penances by assuring people of the Church's inter-

cession. Because this was challenged by theologians in the 12th century, there emerged in the 13th century the doctrine of the "treasury of the Church" out of which indulgences could be granted to remit the required penances that were prescribed by the Church in the first place.

As everyone knows, there were some bad scandals in the late medieval Church when indulgences were given for fighting in crusades and giving money to pet projects of the popes that had nothing to do with the poor and little to do with worship. In spite of that, the Council of Trent reiterated that the basic idea of indulgences was sound. The Church has indeed a treasury, which is the redeeming love of God, released into the world by the human response of Christ and the Saints. It is in the light of this that the Church claims that it can make the task of repairing the consequences of sin easier for us. It need not take a superhuman struggle of long fasts, vigils and pilgrimages to put us into the dispositions to repair the damage done in the world and in ourselves by sin.

When, in this Jubilee Year, the Church turns our attention directly to what must be done to repair the consequences of evil deeds in the world, it is precisely because of confidence in that treasury of graces of conversion that we have always hoped to claim by indulgences.

know  
your  
faith

"For though our Savior's Passion is over, His Compassion is not." — William Penn, "Some Fruits of Solitude," 1693.

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"To speak of unforgiveable sin is to impugn divine power." — St. Thomas Aquinas (1225-1274), "Opuse, XIII, Compendium Theologiae."



# Signs of God's Love

"Not the Enthusiasm for Humanity alone, nor the great sentences of the Sermon on the Mount alone, but both together, the creative meeting of the Spirit and the Word, brought to life the new virtue of forgiveness." — J. R. Shelby, "Ecce Homo," 1865.

"He who despairs of pardon for his sin, damns himself by despair rather than by the crime he has committed." — St. Isidore of Seville (560-636), "Dialogue Between Erring Soul and Reason."

"The really unforgiveable sin is the denial of sin, because, by its nature, there is now nothing to be forgiven." — Fulton J. Sheen, "Peace of Soul," 1949.

By STEVE LANDREGAN  
Signs are an integral part of being human. The falling leaves are a sign of autumn, the first crocus a sign of spring, an embrace is a sign of friendship, a smile is a sign of joy.

Our humanness demands outward assurance of invisible realities. When we have hurt another we seek a sign of their forgiveness. When we love another we seek ways of signing our love, and we, in turn, look for signs of another's love for us.

GOD, who created us, understands perfectly this need we have of signs. We are surrounded by signs of His presence in nature, in man, in ourselves.

The ultimate sign God gives us is Christ who is a sign to us of God's love for us and of His desire to reconcile us to Himself but Christ is more than a sign. He is the personification of God's love for us. He is God's reconciliation of man with himself.

The Church, as the saying presence of Christ in the world, is a sign of Christ and of the reconciliation He brought about for us.

In many ways the Church, the community called to pro-

claim Christ, provides us with continuing signs of Christ's love and our redemption. In the Sacraments, which are Christ's actions though His community, we are reconciled, forgiven, strengthened, nourished and commissioned.

Through the Church community we, so to speak, exchange signs with God. We confess that we are sinners and ask to be reconciled with Him through His community... our sign to God. We are given absolution and readmitted to full communion with other members of His body... God's sign to us. It is thus with all the sacraments we visibly signify our need to God... He visibly signifies His response to us.

In this Holy Year the People of God signify their great need for God's mercy and love through pilgrimages, penitential practices and devotions.

God signifies His response through the gift of the Holy Year indulgence.

AN INDULGENCE is the sign of God's pardon, not granted by the Church but mediated by the Church as God's saving presence in the world and as minister of his pardon and re-

mission.

It is a gift given in response to actions on the part of men that signify their detachment from "all affection for sin" and their openness to be fully renewed in Christ by the grace of the Holy Spirit.

In the case of the Holy Year or Jubilee indulgence the gift is God's remission of all temporal punishment remaining for sins that have already been forgiven.

Our sign of seeking God's mercy is the participation in community celebration called by the bishops on the occasion of pilgrimages to cathedrals and churches designated by them. Or it can be a pause for reflection and prayer with a family group, or group of students or members of a religious association during a visit to the designated places.

In each case the actions should be accompanied by recitation of the Our Father, the Creed and prayers invoking the Blessed Virgin and by reception of the Sacrament of Reconciliation (Penance) and the Holy Eucharist, with a prayer for the intentions of the Holy Father and the bishops.

The penitential practice in-

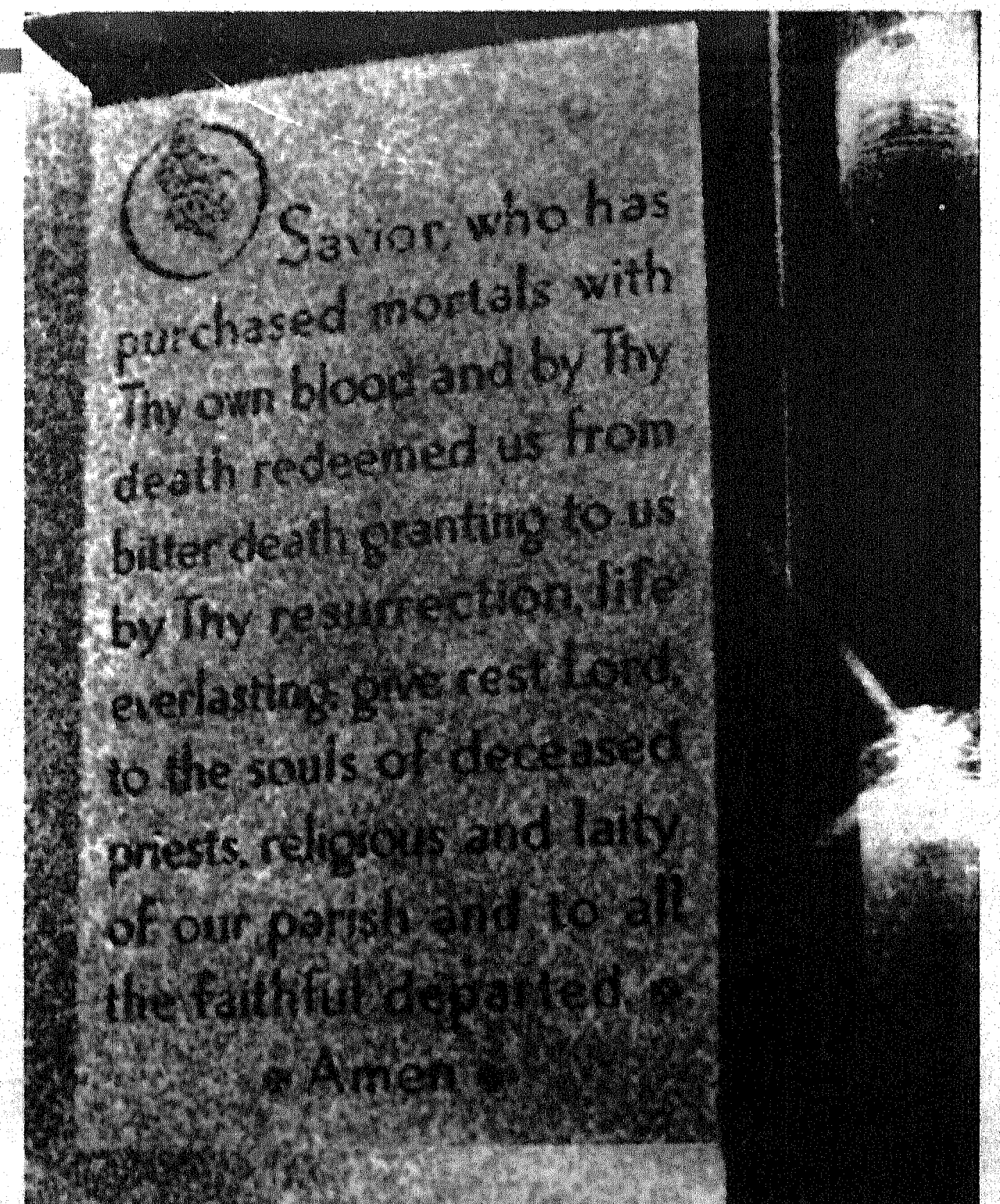
volved is the pilgrimage itself. It is highly symbolic and recalls that life is a journey or pilgrimage that should be undertaken in the same spirit of detachment, sacrifice and charity demanded by the Holy Year pilgrimage.

Anyone whose physical condition makes a pilgrimage impossible or unduly difficult may still share in the gift of the Jubilee indulgence by joining spiritually with those making the pilgrimage.

DURING this Holy Year the ideal pilgrimage is one to Rome where the pilgrim may participate in the spiritual exercises in the basilicas and places hallowed by the blood of martyrs and the special privileges granted visitors to the See of the Successor of Peter.

In the United States the same Holy Year indulgences may be obtained by making a pilgrimage to the Shrine of the Immaculate Conception in Washington, D.C., for those unable to make a pilgrimage to the Eternal City.

Whatever our situation, we are called upon to participate in the theme of renewal and reconciliation by this exchange of gift signs with God.



"Theology has said more traditionally that Indulgence has to do with life now as well as after this life." A votive light burns beside a plaque commemorating the dead and urging prayers for them at St. Charles Borromeo Church in Brooklyn, N.Y.



"Most of us won't walk through the door that Pope Paul symbolically opened Christmas Eve. All of us can, in one way or another, experience indulgence as we give of ourselves and receive fullness from God and others." The first Holy Year pilgrim, Pope Paul, is escorted through the Holy Door in St. Peter's Basilica on Christmas Eve.

## NATIONAL CATECHETICAL DIRECTORY:

### Who should teach religion?

By MSGR. WILFRID H. PARADIS and SISTER MARIELLA FRYE, M.H.S.M.

(This is one of a series of articles adapted from the text of the first draft of the National Catechetical Directory. This Directory is being designed to assist in the teaching of religion to all Catholics in the United States today. You are encouraged to submit observations on every aspect of the proposed document.)

What are the qualities that the Catholic Church looks for in teachers of religion?

These qualities are described in section four of Chapter Four of the proposed National Catechetical Directory.

In the introduction it is observed: "All who participate in the catechetical ministry of the Word need to possess certain qualities. The qualities or characteristics described here necessarily point toward the ideal. The lists should communicate a sense of challenge and guidance to all who participate in this ministry."

THE TEXT continues: "The religious educator must be primarily a person of faith. Faith is not a quality that can be measured on a graded scale... Faith is the acceptance and coming to fruit of the divine gift within us... It is an entirely unmerited gift of God."

The teacher is also a witness to the Gospel. "The summit and center of catechetical formation lies in an aptitude

and ability to communicate the Gospel message... This message can be communicated only when the religious educator believes in the Gospel and in its power to transform men's lives... The religious educator witnesses to this transformation by his or her daily life and teaching."

Teaching involves witnessing to the Church. "The exercise of the ministry of the Word is not an autonomous activity on the part of the religious educator. It is a sharing in the educational ministry of the Church. The person who chooses to share in this ministry of the Church obviously ought to believe in the Church which he or she represents."

Teachers are proclaimers of the message. "If the religious educator is to reflect the threefold educational mission of community, message and service in his or her teaching. It is vital that these three elements be incorporated in his or her own life."

"Since Jesus is the fullness of God's revelation, the religious educator should be one who experiences a personal relationship with the Lord."

MOREOVER... the religious educator should not only be acquainted with the Bible but should continuously study it and

reflect prayerfully on its message as part of ongoing Christian development.

Also, since appreciation of the person and message of Jesus involves the deepening of a living relationship with the Lord, prayer must be an integral part of the life of the religious educator.

In the teaching message of the Church, the Pope and bishops have a special role to play as creators of unity and official spokesmen for the community. The religious educator must therefore, pay respectful and obedience attention to the teaching authority of the Church... The message proclaimed is the message of the Church."

Religious educators are sharers in the fellowship of the community "To Teach as Jesus Did" says that community is at the heart of Christian education not simply as a concept to be taught but as a reality to be lived.

The religious educator as one who fosters faith in others is called to build community as one who has learned the meaning of community by experiencing it. ("To Teach as Jesus Did")

The pastoral further states that Christian community is fostered especially by the Eucharist which is at once sign

of community and cause of its growth. The religious educator needs to experience this fellowship through frequent celebration of the Eucharist with others who share this ministry."

The religious educator is committed to rendering service to the Christian community and to the community at large. The catechist not only responds to needs when asked, but also takes the initiatives in searching out the needs of individuals and communities.

ALSO as a member of the Servant Church, the catechist is involved in seeking solutions to a host of complex problems such as war, poverty, racism and environmental pollution which undermine community within and among nations. ("To Teach as Jesus Did") The religious educator recognizes the responsibility to lead others to a sensitivity to the problems of modern man as they relate to the ideals of the Gospel, helping them examine their accepted ideals and values in the light of the Gospel values of charity, justice, peace and joy.

Do you have any comments on the qualities of teachers of religion?

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



## Reconciliation, penance and indulgence

By WILLIAM E. MAY

When you toss a pebble into a pond, it causes ripples that gradually spread in concentric circles until they are lost in the distance. When you cut your finger, blood flows, and frequently stitches are required and you must wear a bandage for several days until the wound is healed. When you cut your friend to the quick with a bitter comment, it may take a long time for the damage to be repaired and for the friendship to flower once more. And so it is with the sinful deeds we do: they break the bonds of friendship between ourselves and God and our neighbors, and one of the effects that they bring about in us is an inability to love as we must if we are to respond truthfully to our loving God's invitation to choose life.

WHAT has all this to do with the question of indulgences? In fact, why bother with indulgences at all any more? Are they not antiquated bits of furniture cluttering Catholic life, props that may be helpful to the faithful in a bygone age, redolent of a mentality for instant

salvation and a sure-fire, almost magic panacea? Surely we must repudiate the view that indulgences, those remissions whether in whole or in part of the temporal punishment due to sins already forgiven, function as pills in our spiritual life, there to be taken and presto, we've got it made. It is better by far to forget indulgences completely than to think of them in this way.

The teaching of the Church on indulgences and their place in the Christian life can only be understood properly if it is placed within the context of the Church's teaching about love or charity, sin, and penance. At the heart of the Gospels and of the mission of the Church is the call to repentance, to conversion. With Jeremiah the Church — we, the people of God — continually beg God to create in us a clean heart, a loving heart ready to say yes to God and anxious to receive His gift of love and to communicate it to others. And our hearts are made clean when we love perfectly. Thus the Church has always taught that a love that is perfect in every way,

one that is not merely present in intention and incipiently operative within us but is already permeating our entire person, is sufficient to heal totally the wounds caused by our sins and thus remit or wipe out any of the temporal punishments consequent upon them. But who of us loves perfectly? Because of our own sins, we have crippled ourselves and made it hard for us to love as we ought. Is not our weakness, our impotence, our inability to do what we know we ought to do, a sign of our incapacity to love, to carry out in our deeds what we so desperately want to do in our hearts?

If we look upon our life in this way, we will see that an indulgence is simply an important aid given to the repentant sinner, to help him achieve perfect love. An indulgence is not a license to indulge. It is by no means detrimental to the true spirit of reconciling penance, that is, the willingness to acknowledge one's sinfulness and humbly ask what our Father is only too anxious to give: forgiveness and strength to amend our ways. Indulgences must not be

considered as automatic, juridical acts divorced from our struggle to achieve maturity (that is, perfect love) in our moral and spiritual lives. Rather they must be seen as linked to that ongoing process, to that work of our sanctification that is initiated by God's saving deeds and mediated to us through the Church that is His people.

IT IS IMPORTANT, finally, to stress the ecclesial or corporate character of indulgence. Indulgences are possibly only because of the special intercession continually made on our behalf by the Church, in its liturgy and in the prayers of its members. It is an act of intercession that has as its goal the complete reconciliation of men and women who by their sins have alienated themselves from the love of God and, as a result, from one another, and from themselves.

The ultimate source of indulgences is that loving God himself and his Son, Jesus, who enables us whose humanity He shares to participate in His own life and acts.

## Parish Personal Enrichment Week

By REV. JOSEPH M. CHAMPLIN

Father Camillus Barth is a 69-year-old, bald, energetic Passionist missionary preacher. For 40 years he has, like St. Paul, been preaching. He is at a monastery in West Springfield, Massachusetts. His regular operating bases are various rectories throughout the United States.

I MET him last Spring, liked the creative, contemporary approach he favored in presenting traditional Christian good news concepts and asked him to spend a week with us. Parishioners had not experienced a "mission" in over a decade and our staff felt this might prove an excellent way of preparing for the Holy Year. The response exceeded everyone's most optimistic expectations.

The Passionists know that careful preparation on the local level is the key to a successful parish retreat. To facilitate this, they send an advance man who supplies host personnel with posters, data and suggested steps for proper publicity. In addition, they request detailed information about the nature of the community-number of families, age breakdown, yearly Baptisms, marriages and funerals, Mass schedule, general spiritual needs, etc.

We termed the retreat a "Personal Enrichment Week" rather than a mission and in the homily two weeks beforehand indicated as its purpose the Holy Year goals of renewal and reconciliation.

A press release for the local newspapers began in this way:

"Have the problems and complexities of modern-day life confused or discouraged you? Do you find the mystery

of life itself baffling? How do you view yourself, as a somebody or a nobody?

"Is your faith in God stronger or weaker than it was a few years ago? Does prayer help you cope with your personal life? Have you given up praying?

"Is religion a comfort for you, an obligation, or something no longer of value? Are you a sinner anxious for God's forgiveness, afraid to ask or not sure you know how? Do you need help with some personal decisions about the future?

"If any of these questions strike home, you might consider participating in the Personal Enrichment Week, Nov. 3-8 at Holy Family Church in Fulton."

We followed up that announcement story one week

later with a photograph of staff members preparing for the week and a paid advertisement professionally designed by an agency operated by a Holy Family parishioner.

DURING the seed-sowing sermon preceding Father Camillus' arrival, we asked our people to pray for God's blessing on this week (with a special plea directed toward the very young children), to make a sacrifice each day on its behalf, and to act as spiritual missionaries by inviting someone who could benefit from the experience.

Father Barth opened the Personal Enrichment Week by preaching at all the Sunday Masses. Obviously aware of the essential importance of these words, he spoke at length (20

minutes) and captivated the congregations with his wit, enthusiasm, dynamic style and powerful message.

Sunday night, however, was the acid test. Would they return? Over 500 did, listened attentively and even applauded at one point.

The next day they came back, and the next, and the next until Friday's closing. Every morning we averaged 125 for the 9:15 Mass and conference; 500-600 participated in the evening's 7:30 repeated service.

Volunteers served coffee and cookies downstairs after each session with a family bible and religious articles available for purchase.

Father Camillus, assisted by one of us, heard confessions for lengthy periods after the daily presentations. A wife spoke to me with grateful tears at the week's conclusion, overjoyed that her husband had found the desire and courage to approach a priest and receive this sacrament after an absence of many years. I am sure he was not the only one so moved.

THERE WERE no collections during the series except on the last day when the Passionist made a brief, low-key concerned priests should be reassured to learn that the amount realized nicely covered not only a generous stipend for his community and for him, but also the expenses involved in this week.

The Church, of course, enriches such retreats or missions with special indulgences. I am also convinced the Holy Spirit operates in unique ways during these periods of prayer, preaching and reflection. Certainly for the people of Holy Family, those were days of deep renewal and peaceful reconciliation.

### Discussion and questions

1. Discuss the understanding of "indulgences" in the early centuries of the Church. In the later centuries.
2. How can "indulgences" help to repair the consequences of evil deeds in the world?
3. Of what value are indulgences to the faithful?
4. What is a plenary indulgence? A partial indulgence?
5. Discuss the meaning of the word "indulgent."
6. What is the relationship between forgiveness and "indulgences?"
7. Discuss the value that a "mission" might have as a preparation for Holy Year.
8. Find out what special indulgences there are when retreats or missions are conducted in a parish.



# At the Marian Center...



USE OF peg boards help younger children learn hand-eye coordination and motor skills so they will be equipped to learn more as they grow older.

## Timmy's found his key to learning

Timmy enjoys playing with his friends, and he takes pride in his ability to dress himself. He is beginning to show signs of readiness to start learning the mysteries of reading and arithmetic.

But life has not always been so good for seven-year-old Timmy, and no one knows what the future holds for him.

TIMMY is brain-damaged. His parents had to face the fact that something was wrong when as a

# ABCD

baby, Timmy wasn't doing many of the things babies are supposed to do.

First, they clung to the belief that Timmy was just a little slow. They were bitterly resentful when the doctor told them about Timmy's retardation, and they even felt ashamed and guilty, as if they had been responsible for Timmy's problem.

Gradually, they grew to accept the fact that Timmy would never be like other children, but they didn't know where to turn.

Then, one day when Timmy was three but still behaving like an infant, his parents heard about Marian Center, a place, assisted by funds contributed to the Archbishop's

Charities Drive, where retarded children of all faiths were being helped through the love, concern and trained skill of the Sisters of St. Joseph Cottolengo.

Soon Timmy had joined the other children in the Early Childhood Center. It took time, but gradually he learned to stop his infant-like, constant crying. He learned to speak a few words. He began to relate to the Sister who had been caring for him during his days at the Center.

But efforts to get him to increase his span of concentration and show interest in objects had not been successful in two years of trying. Then, one day it happened. Timmy picked up an educational toy and instead of putting it in his mouth or throwing it down, he held it in his hands, examined it and began to play with it.

FROM THEN on, things were a little easier. Timmy began to use a fork instead of throwing it down, and he began to show interest in other children.

Now seven years old, Timmy has benefitted from Marian Center's "eclectic" approach, as the principal, Sister Paola, calls it. Taking the best approaches from many schools of thought and applying them to individual needs, the Sisters have brought Timmy to a degree of self-sufficiency he could never have achieved alone. He speaks fairly clearly, he enjoys playing alone and with other children, he dresses and feeds himself, he shows interest in the educational materials.

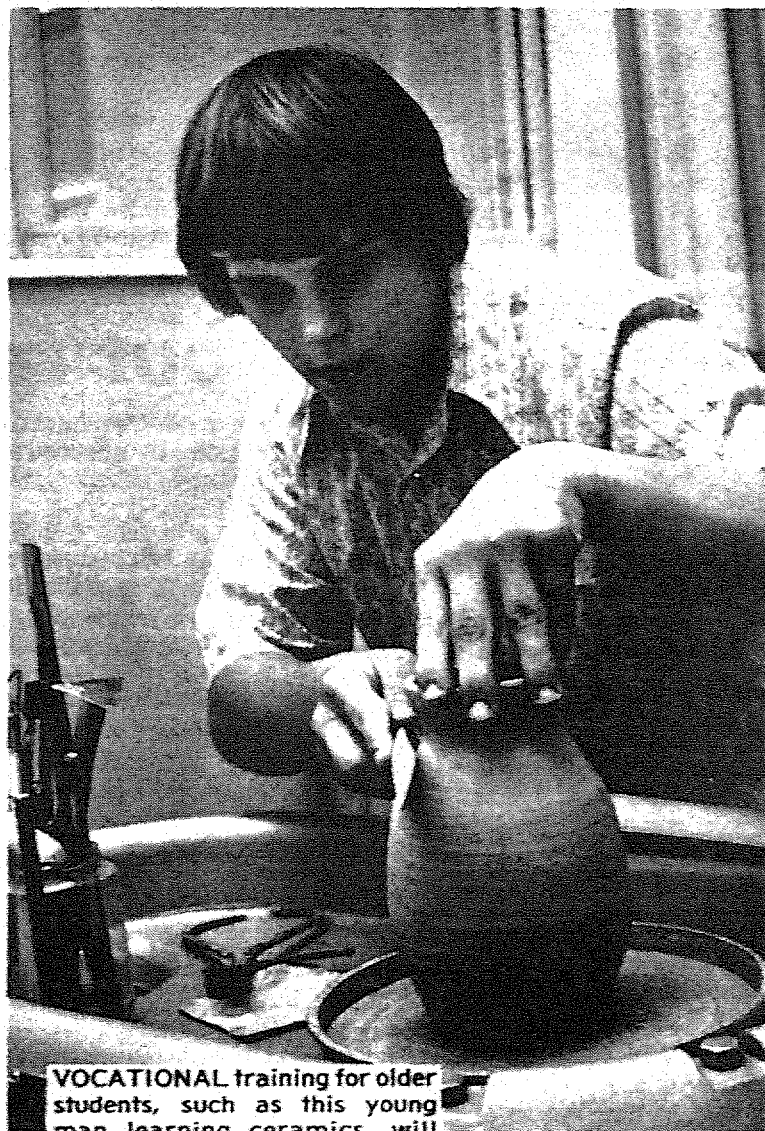
What are the hopes for Timmy's future?

No one really knows. With retardation, Sister Paola explained, a child may progress satisfactorily for a length of time and suddenly stop; or he may remain at one point for a long time and suddenly leap forward; or, sadly, he may begin to regress.

But the programs at Marian Center can help Timmy reach his potential, whatever it may be. With 133 pupils and 9 teachers, individual time can be given to the children when they need it, as well as the small group instruction which does so much to encourage one child to do what another has achieved.

IN THE EARLY years, children like Timmy are taught improvement of personal habits — learning to be as self-sufficient as possible, and learning proper behavior. This is particularly important, Sister Paola said, because it aids in their acceptance into society, and their ability to hold jobs in the community.

Academic instruction will teach Timmy to read, write, do arithmetic, and learn about the world around him, to whatever ex-



VOCATIONAL training for older students, such as this young man learning ceramics, will help them function independently in the outside world and give them a sense of self-worth.

tent he is capable of learning. It is education of a practical nature — how to recognize coins, make change, read signs, even apply for a job.

In conjunction with classroom work, vocational training is offered, and is perhaps the most valuable form of education for the children: because for the ones who are capable, the training will enable them to help them be self-sufficient adults.

Preparing and clearing dining tables, sewing, ceramics, gardening, all teach the children not only how to do a certain job but also good work habits, responsibility and a sense of value to the community.

THE SPIRITUAL side of life is not ignored at Marian Center but is an important part of the program. Timmy and his friends all receive religious education, regardless of whether they are Catholic, Protestant or Jewish.

Unable to have a deep theological understanding of the fine points, the children have a way of perceiving God in their own way, as a Father taking care of them, Sister

Paola said.

"Even if they cannot learn all the moral principles, they have a general idea of God the Father watching over them," she said.

When the Marian Center staff feel that Timmy is ready, he will receive individual instruction in preparation for receiving the Sacraments of Penance, Communion and Confirmation; his parents will receive instruction at the same time so they can follow what Timmy is being taught.

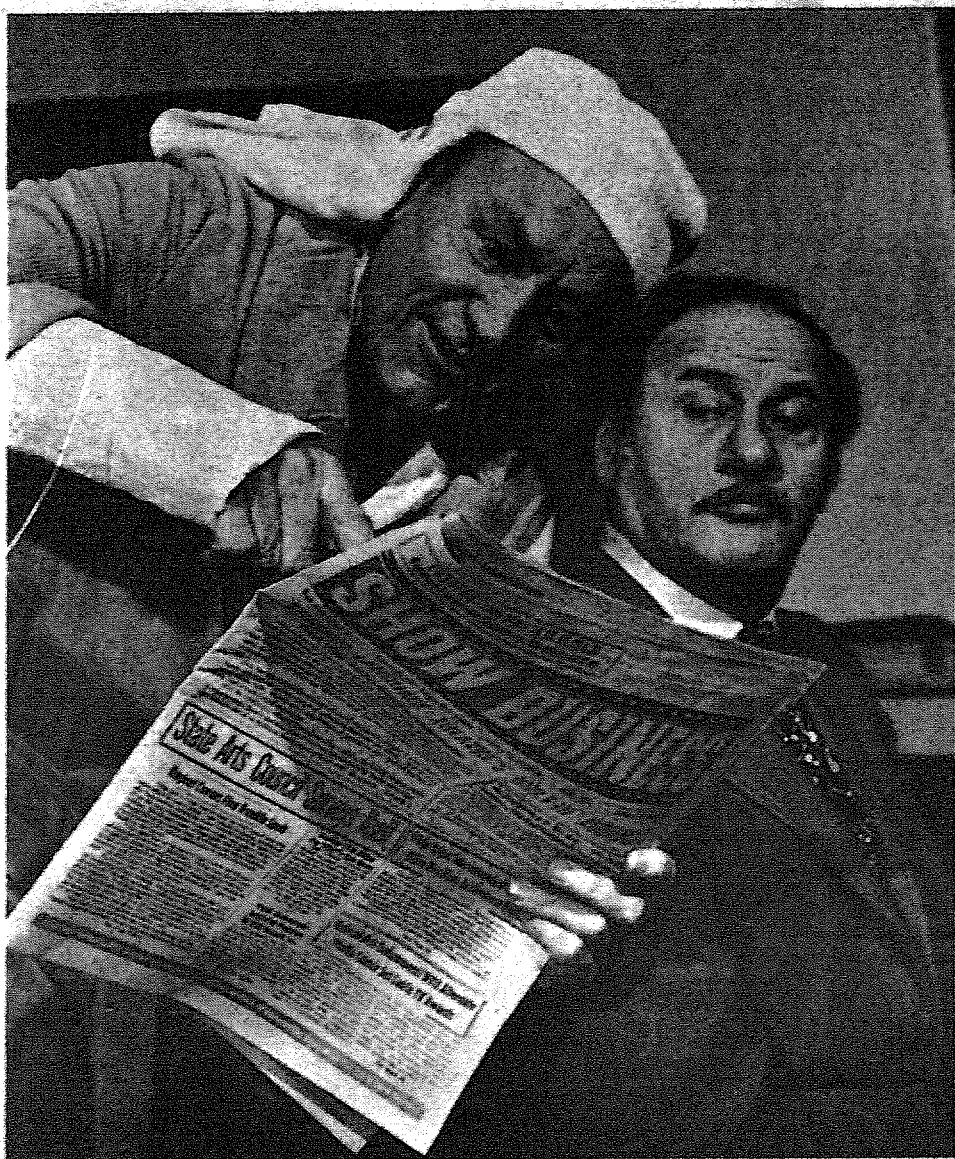
FOR THE first time at Marian Center, Saturday religious education classes are being conducted for retarded children, beginning in February. Now, children who are not attending the center will also be able to receive religious instruction.

Timmy's parents now watch over him lovingly, having seen him progress from perpetual infancy to a stage where he can relate to himself, to others around him, and to God. Not all the care in the world can guarantee a bright future for Timmy, but his parents can be sure that with the help of the Sisters at Marian Center, he will have the best possible chance.



ACADEMIC training, with lettering and drawing indicates another area of skill many students can attain through love and personal attention.





STARRING in the first play by Ira Lewis, premiering at the Coconut Grove Playhouse, are E.G. Marshall, left, and Eli Wallach as an aging actor and director.

## New play grows nightly with help from friends

With the World Premiere of the serio-comic play, "The Sponsor," the Coconut Grove Playhouse and producer E. G. Marshall have brought in a very promising young playwright.

Ira Lewis of New York, who wrote

### theater

award-winning scripts on the lives of saints for the "Ave Maria Radio Hour" for four years, started writing "The Sponsor" two years ago, and he's still writing it. With a little help from his friends.

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

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

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

EVERY night and every matinee, something new is added, something old deleted. It's a very human, living, growing production.

"The plot's simple," Lewis says. "A man who is imprisoned in an actors' rest home inveigles an old friend, a still powerful director, to visit him.

Then he traps him, emotionally, so the director has to get the actor out, in order to get himself out of the trap."

AN ACTOR all his life, with good Broadway credits, Lewis selected the off-Broadway scene as background for his verbal gladiators, with its strong "group" loyalty and Svengali-like directors. The genre is far more colorful, and "The Sponsor" fairly flows with spirited hues and vivid insights.

E. G. Marshall plays the end-of-the-road actor emotionally, a far cry from his attorney on TV's "The Defenders." Eli Wallach also does an about-face, a tall-standing, still successful god in the thespian world, a giant leap from his role in "The Misfits" with Gable and Monroe.

"The Sponsor" isn't ready for Broadway yet. Lewis expects that, after Eli Wallach does six months time making another movie, they'll all take it on tour.

(Reviewed by Herb Blais.)

## 'Alice'—harsh but real

The title sequence and opening scene of Alice Doesn't Live Here Anymore suggest that Martin Scorsese, the brilliant young director of last year's surprise success Mean Streets, is about to pay homage to the romantic dramas so popular in the Hollywood films of the forties. The small square image, the satiny backgrounds, the mood music, even the rosy tints, all suggest a self-

rancher named David, played by Kris Kristofferson. By the end of the film, Alice and David have begun a somewhat uneasy alliance.

Given the relative scarcity of films about women produced in Hollywood today, Alice is a bold attempt to picture the role of a single woman in contemporary American society. Alice's voyage, a journey which is both physical and psychological, provides a gripping vision of a landscape in which women are cast into secondary and subservient roles and offers an illuminating insight into one woman's dawning consciousness of her own plight. Alice's marriage to Donald is a prison for her: all her best efforts to make things better exacerbate the situation. Her fancy dinners, new clothes, and amorous advances all result in destructive confrontations. Alice's brief affair with Ben evidences more of the same exploitation; Ben's toothy smile and awkward advances hide a deep misogyny finally unmasked in his sadistic assault on Alice. Even David's pleasant exterior and ingratiating manner, appealing as they are, mask a desire to be in charge, to have things his way. Alice has to compromise to stay with David, and he, too, must compromise to accommodate her. Thus, the end of Alice's odyssey contains many ambiguous and ambivalent elements. It is far from the happy ending of traditional Hollywood opuses; there are no easy answers in Alice.

Alice, despite its flaws, is an engaging film which will generate a good deal of discussion. The casual moviegoer may be somewhat distressed by many of the tawdry situations the film treats and by its rough language, but Alice Doesn't Live Here Anymore does provide a welcome focus on women in America without too much sentimentality nor idealization. (A-IV)

### movies

conscious nostalgia for a lyricism that is long lost. Then, unexpectedly, the film opens up, the image expands, to reveal the sad suburban sprawl of modern New Mexico.

Alice, superbly portrayed by Ellen Burstyn in her best role since The Last Picture Show, is a typical housewife at the beginning of the film frustrated in her role as homemaker and alienated from her brutish husband, Donald, played by Billy Green Bush. Alice has sacrificed her dream of a singing career to serve as cook, babysitter, and bottle washer for Donald, an archetypal male chauvinist who constantly denigrates or rejects her efforts to please him, and who bullies their young son, a wisecracking but loveable brat named Tommy, played by Alfred Lutter. Donald, a salesman for Coca Cola, dies in an accident, and Alice and Tommy are left alone and penniless. The rest of the film is a saga of their journey across the Southwest, as Alice pursues her singing career. Neither a great success nor a total failure, Alice first finds herself a job as a singer in a piano bar, where she is victimized by another machismo man, Ben, played by Harvey Keitel. Alice moves on and takes a job as a waitress in a greasy spoon, where she is courted by a

the ways to win!

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# ORSON WELLES

It is a common impression that genius springs straight from the head of Zeus, fully armored and sealed into its own mystique. People seldom stop to think about the origins of brilliance until a genius is suddenly a headliner.

George Orson Welles, the second son of a wealthy inventor father and a pianist mother, was discovered to be equipped with genius at a very young age. The late Agnes Moorehead, who portrayed his mother in the film classic "Citizen Kane," first met Welles when he was only five, and claimed that talking to him then was like talking to an adult.

Clips from "Citizen Kane," along with those from other Welles performances and directorial achievements, will be seen as part of "The American Film Institute Salute to Orson Welles," a special presentation to be seen Monday, Feb. 17 (9:30-11:00 p.m., EST) on WTVJ, Channel 4.

Welles' introduction to the lively arts started when he was three and his mother gave him a copy of Shakespeare's "A Midsummer Night's Dream." By age five, the boy had consumed much of the Bard's works, could quote popular poets, had composed his own verses, was an



MACBETH

adroit cartoonist and a convincing magician — with a bag of tricks learned partly from the great Houdini himself.

Welles' parents enrolled him in the Todd School at Woodstock, Ill. There he astonished fellow students and the teachers by lending



CATCH 22



10 DAYS WONDER

It was to finance an extravagant production of the Mercury Theater group that Welles was attracted to motion pictures.

In the film world, Welles was relatively innocent, having limited motion-picture experience. He buried himself in cans of film, studying the works of American and European film masters: German director Fritz Lang, with his somber, low-keyed lighting; the comic touches of the French director Rene Clair; and the deeply running devotion to the American way of life seen in the works of Hollywood's King Vidor and Frank Capra.

Finally, Welles relied heavily on John Ford. "John Ford was my teacher," Welles said. "My own style has nothing to do with his, but 'Stagecoach' was my movie textbook. I ran it over 40 times."

## television

himself with equal passion to nativity plays, Shakespearean drama and musical comedy.

In his aggressive teen-age years, Welles toured Europe, where he crashed the Dublin Gate Theater, bearing an oversized calling card flamboyantly offering his services to the group.

## Ship caper, violent Western, Oliver

**FRIDAY, FEB. 14**  
9:00 p.m. (CBS) — **ADVENTURES OF THE QUEEN** — This is the TV version of the **POSEIDON ADVENTURE**, having been produced, as a matter of fact, by the same Irwin Allen team. In point for further fact, the script's plot line reeks of things stolen from the already creaking plotline of the re-

cent theatrical disaster film, **JUGGERNAUT**, what with a shipload of folks nervously trapped aboard a luxury liner far out to sea, awaiting word about whether they will be blown up in an extortion plot. Robert Stack is at the helm as Captain of the jinxed ship.

**SATURDAY, FEB. 15**

9:00 p.m. (NBC) — **THE**

**LAST DAY** — This shapes up as a rather solid (thanks to the acting of Richard Widmark and others such as Barbara Rush and Robert Conrad) if routine and routinely super-violent Western. In this case, it's the story of the last big blast of the notorious Dalton Gang, who met their match in the person of Sheriff Widmark when they tried to rob the bank in little Coffeyville, Kansas, that fateful day in 1892. It's your move, folks.

9:00 p.m. (ABC) — **SUMMER OF '42** (1971) — Foul-mouthed (on the home screen they will be suitably blipped) kids "come of age" one particular wartime summer in a Cape-Cod type summer setting. Of the three, Garry Grimes is the quiet-but-deep dreamer, particularly over the fetching form of Jennifer O'Neill, a local war widow. Of the other two, Jerry Hauser is perfectly obnoxious as the pushy, excitable one whose mouth is always three steps ahead of his brain, if not his urges. A matter of taste, or, if you prefer, tastelessness, for adults. (A-III)

**SUNDAY, FEB. 16**

7:30 p.m. (ABC) — **OLIVER** (1968) — Rousing British musical is ideal fare for all the family. The plot is sketched from the Charles Dickens's classic, *Oliver Twist*, but bears little resemblance to the original. Rather, Lionel Bart's musical

adaptation borrows only the chief characters (Oliver, Artful Dodger, Fagin, Mr. Bumble) and turns them loose in what amounts to a colorful, swirling-stomping-singing Cockney street brawl. As Fagin, rubber-faced (and occasionally Yiddish-inflected) Ron Moody carries most of the burden as if it were light as a feather, with Mark Lester perfectly winning as Oliver, Jack Wild stealing scene after scene (along with handy wallets) as Artful, and Harry Secombe as a — well — bumbling Mr. Bumble. Add it up, and it comes out delightful! (A-I)

**MONDAY, FEB. 17**

9:00 p.m. (NBC) — **A CASE OF RAPE** — Repeat of a controversial made-for-TV movie, this was supposed to be hard-hitting stuff, but it punks out a bit by blurring issues and making things a little too pat. Nonetheless, the movie does examine some hitherto unheard-of issues on prime time network TV, namely criminal rape and its ugly, oftentimes twisted aftermath. This is mature stuff, no matter what the actual treatment, and we'd suggest a suitably mature approach from viewers. Elizabeth Montgomery is a married woman brutally assaulted twice by mild-mannered sadist Cliff Potts, and the burden of proof is on her. The main questions raised involve the often humiliating processes

that follow a reported rape — specifically, the clinical medical examination, the questioning of the victim by detectives and prosecutors, the seemingly greater interest in protecting the rights of the rapist, and all the attendant strain this puts on the victim. Ronny Cox plays Miss Montgomery's less-than-sympathetic husband.



**RITA**, Donizetti's comic one act opera, taped in the WPBT studios for broadcast as a family special on Monday, Feb. 17th, 8:00 p.m. on Channel 2, has 3 cast members, an 8 piece chamber orchestra and a courtyard-tavern setting with climbing vines and working well, recreating, in English, the tale of "A Battered Husband," an hour of song, humor (the not-so-subtle variety) and just plain fun.



**PERRY COMO** blends with the Nashville sound in "Como Country . . . Perry and His Nashville Friends," from the new Grand Ole Opry House in Nashville, Tenn., Monday, Feb. 17 (8:30-9:30 p.m., EST) on WTVJ, Channel 4.

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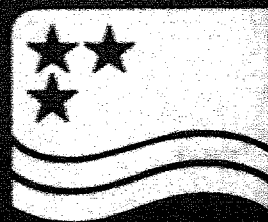
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HOLY FAMILY eighth grade basketball team discusses strategy during a practice session. Team members are, front, left to right: Coach Rick Bean, David Ahern, Gary Monturo, Rickie

Whitson, Frank Duffin, Coach Pete Hertler, Back, Dutch Behr, Bernardo Reynoso, Ari Lima, Rudy Hernandez, Roy Hartman, Mark Hlis, George Silvera and Steve Hlis.

## Over 18? Here's a group for you

By JOAN BARTLETT

\*Any adults read this column? What? This is a youth column! Oh well, as long as you're reading it, you may as well know about the sharing session for all of you adults who work with CYO. Starts at 9:30 a.m. tomorrow, Saturday, Feb. 15, at St. Timothy Parish. This will be a great opportunity to exchange ideas with others like yourself from throughout the Archdiocese. Registration includes lunch.

\*Food? Try a bake sale at St. Thomas More

## YOUR CORNER

Parish up in Boynton. You can feed yourself and support the youth group of the parish at the same time.

\*Here's the Search schedule again, with a couple of additions:

- Feb. 21-23  
College of Boca Raton (College students)
- Feb. 28-Mar. 2  
Cardinal Newman High, W. Palm Beach
- Mar. 7-9  
Our Lady Queen of Heaven Parish, Margate
- Mar. 14-16  
Pace High School
- Mar. 21-23  
Boystown

For information about Search or for an application form, call the Youth Activities Office at 757-6241, Ext. 260.

\*Now there's a YAC in the Archdiocese! And it's growing, growing . . . Members are from 18-30 years of age, single or married, from all over the Archdiocese. This Sunday evening, Feb. 16, at 7 p.m., these Young Adults will get together to hear a talk on volunteer action, followed by a social, at the Immaculate Conception Parish Community Center. For more information on the Young Adults Club, contact Fr. Tom O'Dwyer at 822-2011.

## Holy Family, Pace teams are winners

With basketball games moved from afternoons to evenings and from outside courts to gyms, the Catholic Athletic League has seen increasing interest among participants this year.

The change was part of the overhaul that occurred when the league was given to the Department of Youth Activities to coordinate for the first time this year.

COACHES from schools throughout the Archdiocese commented on the changes, noting increased participation by students and parents, who can attend evening games but not afternoon competition.

The basketball season ended last week with the championship going to the Holy Family School eighth grade boys who beat Belen Prep.

In high school sports, the CYO cheerleading eliminations were held last week. Finalists were groups from St. John the Apostle parish, St. Louis parish, St. Patrick parish, St. Theresa parish and St. Vincent parish.

THE WINNERS of the Archdiocesan girls' softball competition were the girls from Pace High School. They beat Madonna Academy's team 12-3 following a 4-2 season.

The Pace High team included seniors Cookie Elias, Kitty Mullen, Sharon Brown, Joanna Locke, Lisa Prinzo and Aggie Skalski; juniors Mary Pearsall, Diane Raymond, Linda Morales and Julie O'Donnell; sophomores Margie Wessel and Darlene Dawson; and freshmen Maureen Mullen, Donna Mercogliano, Jackie LeBel and Terri Senk.

CYO is the midst of the playoffs for its basketball competitions, with more games slated for this Sunday. Nativity parish boys will meet Holy Family boys; Epiphany and St. Theresa boys' teams will play; St. Stephen parish girls will compete with St. Monica parish girls; Nativity and St. Thomas girls will compete; and in Young Adults competition, St. Monica will meet St. Stephen and Annunciation will meet St. Patrick.

## Youth is important to YA staffers

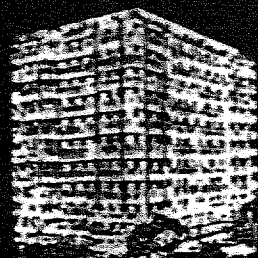
(This is the last in a series of articles about the functions of the Archdiocese of Miami Youth Activities Office and the programs it coordinates. It was written by Youth Activities staff member Tom Filippelli and will appear in the March-April issue of Youth Program Services, the magazine of the Division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

"All of this is really something else. Who is the maestro that orchestrates such an active operation?"

Monsignor Willie Dever is the Director of the Department of Youth Activities, and I think maestro is a good description. He is the one who initiates many of the programs and provides the impetus for starting others. He is a man dedicated to serving God by totally giving of himself to youth ministry. He sees great potential, not only in the future, but an immediate potential, for youth being an important and vibrant part of the Catholic Church. This faith in youth inspires the young people he comes in contact with. He is an inspiration to all of us here, as well.

(Your tour guide has been Tom Filippelli, staff member of the DYA)

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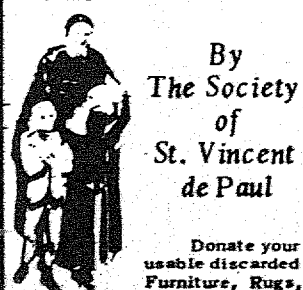
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# It's a Date

FRIDAY, FEB. 14

Carnival and fiesta in ST. JAMES PARISH is in progress daily through Sunday on the grounds at NW Seventh Ave. and 132 St., N. Miami. Booths, country store, rides, and a variety of games are featured.

"Family Sculpting" is the theme of a workshop today and tomorrow at the Sheraton-Four Ambassadors Hotel, Miami, under the sponsorship of the Family Life Center affiliated with the BISCAYNE COLLEGE Division of Human Resources. "Sculpting" refers to a method which therapists can utilize to obtain a visual reconstruction of the behavior patterns within a family.

Shrimping party for members of the CATHOLIC ALUMNI CLUB will be at Wainwright Park next to the Rickenbacker Causeway beginning at 9 p.m.

Election of officers will highlight the monthly meeting of the SHAMROCK CLUB of Palm Beach County at 8:30 p.m. at the American Legion Hall, 212 N. "J" St., Lake Worth. Entertainment, refreshments, and dancing will follow.

Free Glaucoma eye test is scheduled between 10 a.m. and 2:30 p.m. in HOLY FAMILY parish hall, 14500 NE 11 Ave., North Miami.

SATURDAY, FEB. 15

Seminar on Women opens at 8:30 a.m. in Wiegand Lecture Hall at BARRY COLLEGE, 11300 NE Second Ave., Miami Shores. Guest speaker will be Mrs. Phyllis Solomon, president, Fla. Federation of BPW Clubs, Inc.

Card and games party under the auspices of Court Miami 262, CATHOLIC DAUGHTERS OF AMERICA begins at 1 p.m. in Gesu Centre, downtown Miami. Guests must bring cards. Refreshments will be served.

Valentine dance sponsored by LAKE WORTH K. OF C. begins at 9 p.m. in the club house. For tickets call 582-3768.

SAN PEDRO Altar Society will sponsor a bake and rummage sale from 9 a.m. to 3 p.m. on the grounds at Plantation Key. Tavernier.

MARRIAGE ENCOUNTER Renewal begins at 7:30 p.m. at the home of Bill and Jan Van Wyhe, 7113 Oakmont Dr., Lake Worth. Those attending are asked to bring snacks.

SUNDAY, FEB. 16

Mothers Guild of OUR LADY OF LOURDES ACADEMY will sponsor a dinner dance at the Coral Gables Country Club.

Third Order of St. Francis meets at ST. FRANCIS HOSPITAL, Miami Beach.

Program of concern for separated and divorced men and women begins at 1 p.m. at the CENACLE RETREAT HOUSE, 1400 S. Dixie Hwy., Lantana. Reservations for the program which concludes at 4:30 p.m. may be made by calling 582-2534.

## Columbus High variety show

Have you ever seen a Saman Fire dance? as the White Heather Scottish Dancers, performances by the Filipino-American Club, Vasa Youth Folk Dancers (Scandinavian), Msgr. John J. Nevins and Father Patrick Organ, who will present an Irish feature. Tickets will be available at the door.

That is just one of the many acts which will highlight "Around the World With Columbus" variety show at 8:30 p.m. Saturday, Feb. 22 at Columbus High School, 3000 SW 87 Ave.

Under the auspices of the Home and School Assn. the all-boy school, administered by the Marist Brothers, will present the show featuring Teresa Pons, Cuban opera star from New York, as well

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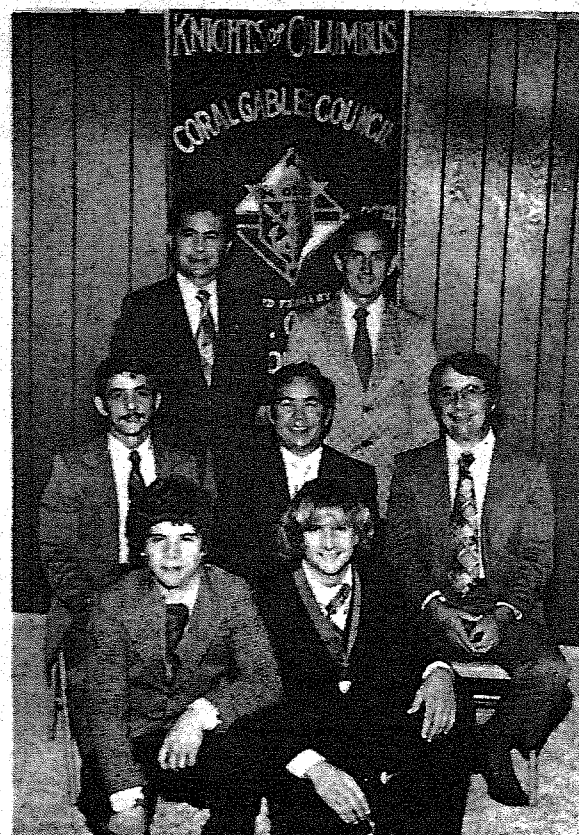
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**LARGEST FAMILY** unit in the Coral Gables Council, K. of C., which is celebrating its 25th anniversary this month is the Yoham family. Back row: Dr. William E. Yoham and Jerome A. Yoham; middle row, Charles D. Yoham, Robert R. Yoham and Eugene A. Yoham; and kneeling, William E. Yoham, Jr. (Marshall) and Mike Yoham (Chief Squire)

MONDAY, FEB. 17

"Inspiration" will be the topic of Father Donald Connolly, pastor, St. Thomas More parish, Boynton Beach, during the second in a series of Lenten lectures at 7:30 p.m. in ST. EDWARD PARISH, Palm Beach.

CATHOLIC WIDOWS and WIDOWERS meet at 8 p.m. at 1810 NE 43 St., Fort Lauderdale. J. McMillan and Paul Engels will be featured in a program presentation. Further information available at 772-3079 or 565-3149.

TUESDAY, FEB. 18

"Living Christ's Love in the Home" will be the topic of Father Gerard LaCerra, Archdiocesan Director of CCD, during a meeting of NATIVITY HOME and SCHOOL Assn. at 8:15 p.m. in the parish hall, Hollywood. Several members will participate in a panel discussion.

A Day at the Races will be sponsored by the Friendship Club of HOLY SPIRIT CHURCH, Lantana. Bus leaves parish parking lot at 10 a.m. for Hialeah Race Course. For tickets call 588-5042.

Home and School Assn. of SACRED HEART CHURCH, Lake Worth, meets at 8 p.m. in Madonna Hall. Plans will be discussed for the upcoming carnival.

WEDNESDAY, FEB. 19

St. Valentine luncheon and fashion show under the auspices of NATIVITY GUILD, Hollywood, begins at noon in the Viking Restaurant, Dania. Fashions from Habers will be featured. Tickets may be obtained by calling 981-1590 or 987-4095.

ST. VINCENT FERRER Rosary-Altar Society, Delray Beach, will be hostesses during a luncheon-fashion show at the Palm Beach Hotel Breakers. Fashions will be presented by Frances Brewster and reservations may be made by calling 732-2364.

Dessert bridge sponsored by LOURDES RESIDENCE Volunteer Auxiliary begins at noon in St. Edward parish, Palm Beach. Tickets are available by calling 655-8544.

Silver anniversary of CORAL GABLES COUNCIL K. OF C. will be observed at 8 p.m. in the Council hall, 270 Catalonia Ave. when many members are expected to be readmitted or reactivated during an Admission Degree.

THURSDAY, FEB. 20

Golden Age Club of ST. LOUIS parish, Miami, will sponsor a "showboat" night cruise. Bus leaves the parish parking lot at 5 p.m.

A Lenten Adult Education Program under the auspices of three KEY WEST parishes is being conducted every Thursday at 8 p.m. in St. Mary School cafeteria, Key West.

Lenten workshop will be conducted every Thursday from 8 p.m. to 9:30 p.m. in EPIPHANY PARISH, South Miami. "Whatever Happened to the Baltimore Catechism — If Anything" is the subject of tonight's lecture.

FRIDAY, FEB. 21

Men of ST. THOMAS MORE parish, Boynton Beach, will participate in a weekend retreat beginning today and continuing through Sunday at Our Lady of Florida Retreat House, North Palm Beach.

Disney World will be the destination of ST. JAMES Forever Young Club, North Miami, in mid-March. Deadline for bus reservations and overnight motel accommodations is today. Call 685-1852 or 681-7037.

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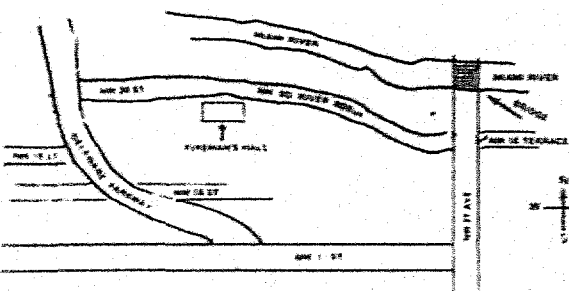
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# Parishes find creative ways to observe Lent

Lent, some say, used to be a time of penance and sacrifice.

It still is.

But the way to go about it, has changed somewhat.

Today we find more touches of joy among the ashes that characterize this lenten season.

For the most part, programs devised by the parishes to help live out this time of "metanoia" — or change of heart — show a great concern and creativity in the way they present the positive aspects of penance, and the joyful ways of living out the demands of the gospel.

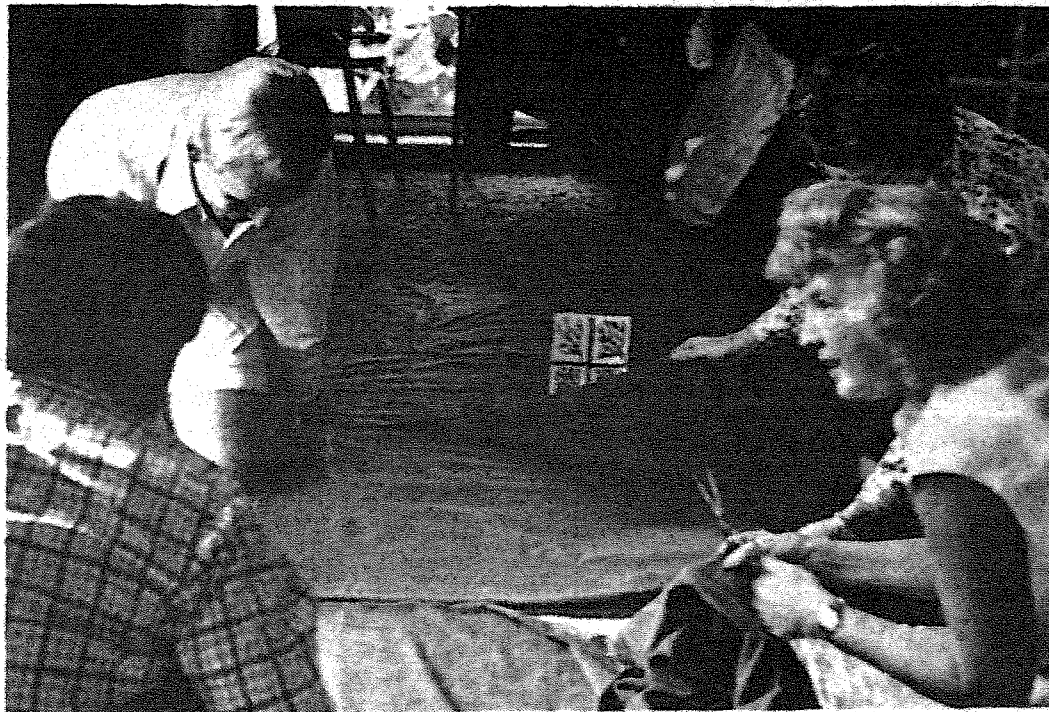
Lenten programs around the Archdiocese vary from the traditional parish mission, or the lecture series, to multimedia presentations.

Many parishes are trying to revitalize the old devotions by making them more responsive to today's needs.

"Our parishioners are accustomed to participating in devotions like the Rosary and Stations of the Cross," according to Father Ronald Brohamer, pastor of St. Matthew's, Hallandale. "We don't want to take these things away from them. But we want to make them more dynamic."

The liturgy committee at Saint Matthew's parish, has devised a program where young and old — school children and mainly elderly and retired parishioners — come together every Wednesday afternoon to re-enact the Stations of the Cross. The format of this devotion follows a traditional pattern, but provides these young and old parishioners with an opportunity for total involvement.

First, a slide is projected to introduce a particular station visually, then the congregation hears a prayerful reflection that puts it in its proper perspective; following, the school children act out their own interpretation of its message as it applies to the life of



St. Matthew parishioners prepare lenten banner from design.

today's Christian.

"It almost comes out like a pageant," said Father Brohamer, who pointed out that it is important to use professional musicians "because they weave things in and out very smoothly."

At St. Lawrence Parish, North Miami Beach, a program has been devised where on each Monday evening, parishioners participate in a lenten liturgy, during which the theme of the liturgy of the word is centered upon the biblical passages of the passion of Christ.

Stressing the purpose of enriching the meaning of devotional practices, Father James Fetscher, assistant pastor said: "Lent is a time when people want to participate in the Mass more frequently, and we are bringing in the traditional devotion of the Stations by a careful selection of the readings."

At St. Malachy Church, Fort Lauderdale, the program

has been combined with the Sunday liturgy so that parishioners — many of them elderly and retired — may not have to come a second time to the parish during the week. The two-hour program includes a lecture series on "The Church and Faith", and also a period of questions and answers and a Eucharistic celebration.

Some parishes are revitalizing the practice of penance by emphasizing its positive aspects. At St. Matthew's, parishioners are offered a brochure which spells out six practical ways of spiritual growth through positive deeds. The brochure carries the theme of growth in the cover design, which is also depicted in a gigantic banner that will decorate the sanctuary through the lenten period.

The banner will gradually "bloom" until it is covered with flowers, which symbolize the joy of the Resurrection, at Easter.

The same idea of growth

and new life is being utilized in Our Lady of the Lakes parish. Two vases full of dry shrubs will stand at the entrance of the church during lent, and gradually they will bloom, as the feast of the Resurrection approaches.

At Miami Lakes the people will also participate in a three-day lecture series on "Death and Dying." These will culminate in a penance service.

Penance services of various kinds — with an opportunity for individual confession — will also take place at Miami Lakes all throughout lent.

The planning of these programs by the parish School of Religion staff, involves a number of parishioners including parents. "This has contributed to the increase of community spirit in the parish," Father Joseph Stearns, assistant pastor, said.

At St. James Church, parental involvement was res-

ponsible for an innovative "Bible Brush Up" program. Parents expressed the need for continuing adult education, and lent was chosen as the starting point. The lecture series intends to familiarize participants with the role of the Scriptures and their relationship to the Paschal mystery. They will also discuss penance, renewal and other Biblical concepts.

The program is bilingual, with lectures in both English and Spanish. There will be a social hour during the break, to allow for mutual acquaintance.

Joyce McPeak, general chairman of the program, believes it is an opportunity "to show that we can work together in order to build up a sense of community in the parish."

St. Mary Cathedral is offering another bilingual program, as part of the Lenten adult education of the parish. The various aspects of the Sacraments in the Church are discussed every Thursday evening, and there is also an opportunity for acquaintance between the Spanish and English speaking participants.

Most parishes with schools have also developed special programs involving the children, and at Msgr. Pace High School, Opa Locka, students participating in the daily Mass, intensify the prayer aspect of this season, by together reciting a few psalms before the Liturgy.

So, lent is still a time for penance and sacrifice. The parishes of the Archdiocese of Miami seem to believe so. But while they mark the observance of this period of renewal, they do it happily. It is indeed a time for joy and ashes.

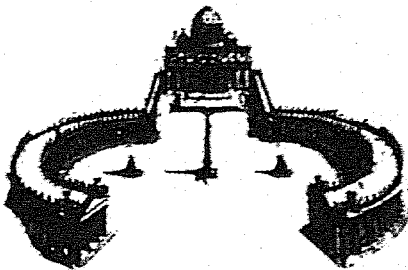
## Experts speak to clergy

The fight against abortion and aiding the preparation of the National Catechetical Directory will be the topics discussed by two guest speakers at a Clergy Conference scheduled for Tuesday, Feb. 18.

Beginning at 10:30 a.m. at the Archdiocesan Hall of St. Mary's Cathedral, the meeting will feature talks by Dr. J. C. Willke, internationally known as a spokesman for the pro-life movement; and by Msgr. Wilfrid H. Paradis, Project Director of the National Catechetical Directory.

Dr. Willke will speak on the various aspects of the pro-life effort from the standpoint of the recent directive of the NCCB. Msgr. Paradis will discuss the role of the priest in the preparation of the National Catechetical Directory.

All priests enjoying faculties in the Archdiocese are expected to attend.



## Holy Year Pilgrimages

CATHOLIC TEACHERS GUILD members will participate in a Holy Year Pilgrimage to Our Lady of Cobre Shrine, 3601 S. Miami Ave. on Saturday, Feb. 22.

The Liturgy will be celebrated at 5:30 p.m. and buffet supper will follow in the cafeteria of Immaculata-LaSalle High School.

Reservations must be made before Feb. 15 by calling 757-6241, Ext. 225.

## Mercy names staff head

CORAL GABLES — as staff president from Dr. Franklyn E. Verdon, 1973 to 1974. Dr. Jose D. Carballo is president-elect and Dr. Eduardo E. Delgado is secretary-treasurer.

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## Final phase of CCD course I

The last 10 hours of Leadership Training Course I, an Introduction to CCD Leadership, begins Wednesday, Feb. 19 and continues for five consecutive weeks at St. John Vianney Seminary.

Catechists, CCD Coordinators and priest moderators are invited to register for the session scheduled to be held between 7:30 p.m. and 9:30 p.m.

Areas of special educational activity which will be discussed as Pre-School, Summer School, sacramental, bi-lingual and Special Education programs.

Further information on the course sponsored by the Archdiocesan CCD office as part of its Leadership Certification Program may be obtained by contacting Sister Katherine Swede, North Dade area consultant at 693-1248.

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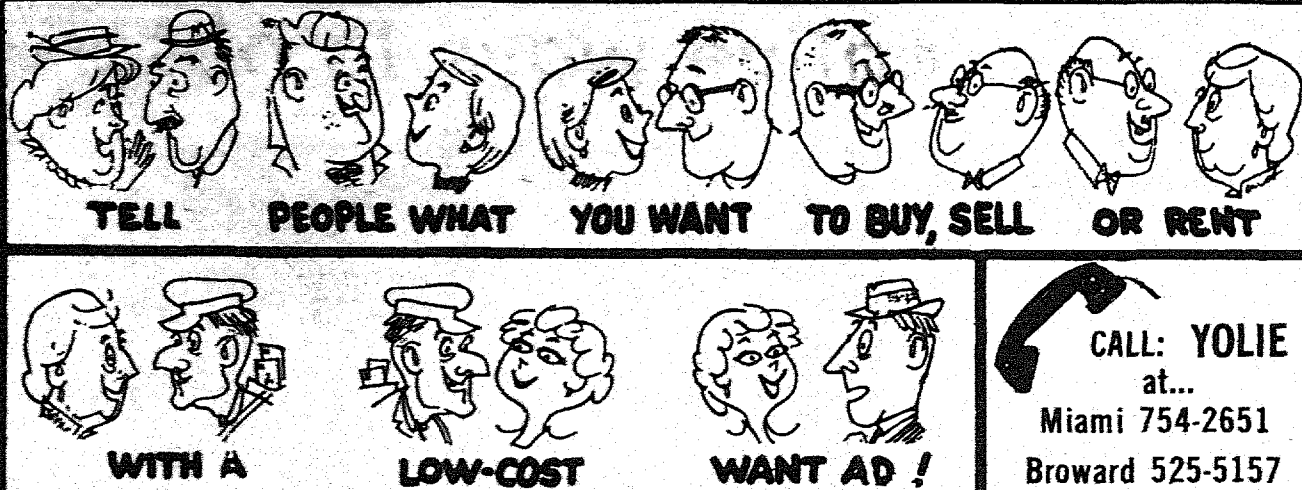
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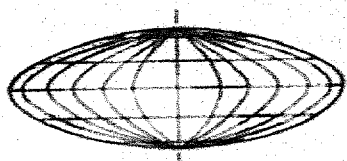
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## NUESTRO MUNDO

### TERRORISMO EN N.Y.

El bárbaro atentado con dinamita que mató a cuatro personas e hirió a otras 53 en la Taverna Fraunces en el bajo Manhattan, fue obra de una minúscula minoría y no debe atribuirse a todos los Puertorriqueños nacionalistas, dijo el New York el P. Antonio M. Stevens Arroyo, conocedor del movimiento independentista y autor del estudio "Filosofía Política del Partido Nacionalista." El sacerdote, puertorriqueño también, aseveró que "no hay vínculo alguno, ni ideológico ni táctico, entre este acto terrorista y los nacionalistas puertorriqueños." Un grupo llamado Fuerzas Armadas de Liberación Nacional (FALN) se confesó autor de la explosión el 24 de enero. El P. Stevens dijo que la violencia comenzó en la propia isla, y se remonta a cuestiones de justicia social; agregó que grupos de extrema derecha han estado segando vidas de izquierdistas, impunemente.

### POBREZA EN APALACHIA

Veinticinco obispos de la región de Apalachia han publicado una pastoral sobre los problemas que la extrema pobreza impone sobre sus habitantes: blancos, negros, indígenas, después de ser explotada sin compasión por empresas mineras de carbón y otros, y posteriormente, por criminales infiltrados en los sindicatos. "Mi tierra es mi hogar," se llama la pastoral, escrita en rima libre. En la región viven también inmigrantes de ascendencia hispana.

### SEMANA DE LA ESCUELA CATOLICA

El P. Olin J. Murdick, director de educación de la U.S. Catholic Conference, declaró en Washington que el propósito de la Semana de las Escuelas Católicas que se celebra en todo el país, es señalar a los padres de familia la contribución que hacen a la fe religiosa de sus hijos, y con ella a su idea del mundo, de la comunidad y de su propio destino. Hay en Estados Unidos 1.702 escuelas secundarias católicas con 912,000 alumnos, y otras 8,647 primarias con 2,178,000 alumnos. Todas se sostienen con fondos privados, matrículas y contribuciones de padres de familia.

El P. Edward O'Malley, director del Catholic Register de Altoona-Johnstown, dijo a una reunión de maestros y padres de familia que los que hablan en términos quejumbrosos de la situación económica de las escuelas católicas están precipitando una crisis peor, que linda con el cierre. Manifestó su convicción de que los fieles y padres de familia, sabrán responder al llamado por salvar a la escuela, si este llamado es positivo y valeroso. "No necesitamos profetas de calamidades, sino sacerdotes y religiosos entusiastas," dijo. Una encuesta Gallup sobre la actitud del público con respecto a educación en general reveló que el 52 por ciento de los consultados favorecen que se cambie la constitución para que el gobierno pueda dar subsidios a las escuelas parroquiales, cosa que ahora prohíbe la cláusula de separación Iglesia-Estado.

### LOS CATOLICOS Y EL BICENTENARIO

Comenzaron en Washinton las audiencias para dar a un comité de 15 personas ideas sobre la participación de los católicos en las fiestas bicentennarias de 1976 (doscientos años de la independencia de Estados Unidos), con el tema general "libertad y justicia para todos." Patrocina las audiencias la Conferencia Nacional de Obispos Católicos (NCCB). Uno de los oradores, el jesuita P. Avery Dulles, pidió un enfoque teológico de la justicia social basada en el hombre e inspirada en el Evangelio, agregando que la Iglesia no debe temer a una evaluación crítica de su propia conducta en este terreno.

### ACTITUD "SIMPLISTA E HIPOCRITA"

El sociólogo P. Andrew Greeley afirma en un artículo del National Catholic Reporter que las audiencias de los obispos para elaborar su programa en las fiestas bicentennarias de Estados Unidos y un folleto sobre el tema "libertad y justicia para todos" se apartan de las tradiciones del país, para en cambio abrazar puntos de vista socialistas o tomados de los movimientos de liberación del Tercer Mundo. Ataca al folleto, preparado para uso en las parroquias, como "simplista, empírico, falso e hipócrita."

### ARRESTAN A CATOLICOS EN RUSIA

La asociación Amnistía Internacional protestó ante el gobierno soviético por el arresto de varios líderes seculares católicos, entre ellos el biólogo Sergei Kovalyov, y el decomiso de documentos de la misma asociación en sus oficinas de Moscú.

### INVESTIGAN MUERTE DE OBISPO FRANCES

El cardenal Francisco Marty de París dijo que se investigan las circunstancias de la muerte de Mons. Roger Tort, obispo de Montauban, en un hotel de poca categoría en París, aparentemente del corazón. Por estar en una zona roja, la prensa cómica explotó el asunto como un escándalo; pero amigos del prelado dijeron que caminaba hacia casa de un compañero de los tiempos de guerra, cuando se sintió enfermo y acudió al conserje del hotel para que llamase a un médico.



El Dr. Anthony Germani, director de la Clínica Dental del Centro Hispano Católico muestra los nuevos equipos y las renovadas consultas a las señoras Nenita Díaz Moya de Pérez Estable y Maria Elena Suarez del Real de Pereira, de la directiva de la Liga de Damas Auxiliares del Centro Hispano Católico.

## Clinica Dental en Centro Hispano

La Clínica Dental del Centro Hispano Católico está ahora en un nuevo local, redecorado y con nuevos equipos en el mismo edificio de 130 NE 2 St. La Liga de Damas Auxiliares del Centro Hispano Católico — presidida por la Sra. Gloria Morales Gómez — hizo posible las mejoras en la asistencia dental, después de haber logrado unos meses antes la ampliación

y mejora de la Clínica Médica, equipándola con servicio de Rayos X y otros valiosos efectos médicos. La Clínica Dental, que está abierta los martes, miércoles y jueves de 9 a 12 y de 1 a 4 del día, atendió el año pasado 2,465 casos. Prestan servicios en la Clínica Dental, además del Dr. Germani, los doctores Claudio Robert, Juan Sánchez y Angel Casas.



El Dr. Germani asiste a una paciente asistido por Graciela Marin.



## Baile de Enamorados

Hoy es el día de los enamorados. Y el Movimiento Familiar Cristiano, con ese motivo celebrará mañana, sábado, su tradicional "Baile de Enamorados," en el North Miami Armory, 13250 NE 8 Ave.. "Se trata de una cena bailable. Las reservaciones, al precio de 17.50 por pareja pueden adquirirse a través de los equipos de matrimonios en las distintas parroquias, o llamando a Rafael y Haydee de la Rosa, 266-4233 o Félix y Alina Cruz, 226-2600. El baile estará amenizado por la orquesta Sevilla Biltmore. La comida será tipo buffet.

## Apostolado Seglar

Un ciclo de charlas por el Movimiento Familiar Cristiano sobre "el Apostolado de los Seglares" a la luz de los documentos del Concilio Vaticano II se ofrecerá los días 17 y 19 de febrero (lunes y miércoles) a las 8:15 p.m. en la iglesia de Little Flower, organizado

El lunes, día 17 disertarán los padres Florentino Azcoitia y Luis Orta y el miércoles, 19, los padres Dionisio Oramas y Angel Villaronga.

## ORACION DE LOS FIELES

PRIMER DOMINGO DE CUARESMA (FEB. 16)

**CELEBRANTE:** Oremos en esta Eucaristía para que comencemos alegremente un camino de renovación interior y reconciliación fraterna.

**LECTOR:** La respuesta de hoy será: "Señor, enséñanos a convertirnos."

1. Por el Santo Padre, todos los obispos, sacerdotes, religiosos y religiosas para que intensifiquen su vida espiritual durante este tiempo de Cuaresma, oremos al Señor.

2. Por todos los miembros de la Iglesia, para que aprendamos a ser fuertes y valientes delante de las tentaciones del enemigo, imitando así a nuestro Señor Jesucristo, oremos al Señor.

3. Por todos los que no conocen a Cristo para que puedan oír Su Palabra y conocer su amor infinito por todos, oremos al Señor.

4. Por todos los pobres y necesitados del mundo para que reciban la atención esmerada de los que pueden ayudarles a que se ayuden así mismos, oremos al Señor.

5. Por todos los presos políticos que sufren en Cuba para que obtengan su ansiada liberación, oremos al Señor.

**CELEBRANTE:** Padre de toda bondad, escucha las oraciones de pueblo a través de la intercesión de Tu Hijo Jesucristo, y la unidad del Espíritu Santo. Dios por los siglos de los siglos.

**PUEBLO:** Amén.



# BAUTISMO sacramento del olvido

(Segundo de una serie sobre los Sacramentos)

Por el P. JUAN J. SOSA

A través de 2.000 años los cristianos hemos sido testigos en la Iglesia de un Sacramento primordial, el Sacramento del Bautismo.

Familias enteras han acudido al sacerdote con caras de alegría para que se bauticen sus niños en la Iglesia y para después del Bautizo celebrar una fiestecita familiar. Pero ¿qué sucede después de la fiesta? ¿Qué significa el Sacramento para ellos?

En la mayoría de los casos el niño crece sin tener relación ninguna con aquel día tan importante en su vida de cristiano. Con excepción de algunas fotos y a veces el 'recordatorio' impreso para halagar a los familiares e invitados, el Bautismo ha quedado como un acontecimiento del pasado. Por esta razón nos podemos referir al Bautismo como el Sacramento del olvido, el Sacramento que se convierte en un 'certificado' y se guarda con otros documentos familiares: el Sacramento que es pasado y que nunca se hace presente; el Sacramento que vuelve a la memoria de los cristianos una vez más como 'certificado' cuando el niño haga su Primera Comunión, se decida a recibir la Confirmación o se case en una Iglesia linda.

**DESGRACIADAMENTE**, por muchos años las preocupaciones de los padres que quieren bautizar a sus hijos se concentran en falso conceptos: "... bauticemos al niño para que no siga siendo judío; ... hay que lavarle de toda mancha; ... hay que escoger a unos buenos padrinos; ... esta fecha no, la otra es mejor para la fiesta ... cuánto hay que pagarle al Padre?"

La preparación para recibir este Sacramento, importantísima para los padres y futuros padrinos del candidato, toma en consideración muchas de estas opiniones populares.

En primer lugar, el niño no es un judío antes de recibir el Bautismo, puesto que para ser judío es necesario nacer en esa comunidad de fe que, a fin de cuentas, fue el origen y la raíz de nuestra comunidad cristiana. En segundo lugar, el Bautismo no es un remedio casero o una medicina necesaria que se receta para curar alguna enfermedad o borrar alguna mancha. Por el contrario, en vez de quitarle algo al niño, el Bautismo le añade la vida de Dios que le faltaba.

Los personajes más importantes del Bautismo son los padres de la criatura, no los padrinos. En el seno de esta familia nació el bebé y son sus padres los que se responsabilizan de presentarle a la gran familia de la Iglesia donde recibirá por primera vez la gracia de Dios.

## Conferencia Cuaresmal en St. Dominic

Existe malestar en torno a la Penitencia Cristiana y, en particular, en torno a su sacramento, que es la confesión.

¿De dónde procede? El Padre Vázquez afirma que surge de no darle ni al pecado ni a la penitencia sus propias perspectivas bíblicas y religiosas. Para reflexionar sobre

## Charla del P. Acosta en St. James

El Padre Francisco Acosta, quien nació en Cuba y estudió como seminarista en Costa Rica, ofrecerá una serie de cinco charlas y discusiones sobre la Biblia en el salón parroquial de St. James comenzando el lunes 24 de febrero. "Vengan y platiquen con nosotros sobre cómo puede recibir más valor espiritual al leer la Biblia," dicen los organizadores.

Dirección, 540 NW 132 St., teléfono 681-7428.

## Carnaval

Carnaval de la Parroquia de St. James desde hoy hasta el domingo, en los terrenos y salones de N.W. 7 Ave. y 132 St.



Verdaderamente, los padrinos contraen una relación espiritual con el niño o la niña, pero esta relación jamás podrá llegar a superar la relación carnal y espiritual de sus propios padres.

**LA FECHA** del Bautismo es importante, no por la fiesta que se celebra después de la ceremonia, sino porque se debe celebrar cada año como el renacer de esa criatura a la vida de Dios. Finalmente, la familia ofrece una donación a la Iglesia como muestra de agradecimiento, pero dicha donación no se puede considerar como 'pago' de un servicio prestado. La Iglesia en ningún momento puede cobrar por los Sacramentos puesto que la gracia que Dios nos ofrece en ellos es un regalo gratuito y auténtico.

Debido a estas opiniones sobresalen los errores de nuestro pueblo sobre este Sacramento. El Bautismo en realidad no es una fiesta, o las fotos, los recordatorios o un certificado. El Bautismo es algo más: es el compromiso que unos padres toman de alimentar en sus hijos la gracia de Dios que recibieron al ser aceptados en la familia de la Iglesia.

El Bautismo es el Sacramento de la Nueva Vida. Por medio del agua, símbolo de vida, y el Espíritu, esta criatura comienza su amistad con Dios. Es el comienzo de una vida alegre y santa. Es el final del pecado. Es el despertar a la fe y a la esperanza cristiana de saber que en medio de su vida vive el Señor de la historia, Jesús. Aquel que destruyó la muerte y nos mostró una nueva vida.

El Bautismo es un sello indeleble en la criatura. Por medio del crisma, aceite consagrada una

vez al año por el Obispo, el sacerdote marca al neo-bautizado y lo hace miembro de un pueblo real, una nación consagrada, la Iglesia, la gran familia de fe y de esperanza que vive en el amor.

**CRISTO** es la luz del mundo, luz que es Vida y Verdad, luz que nunca se apaga. El Bautismo invita a los padres y padrinos a que se conviertan en luz y guía en la vida de este niño. Es este el sentido del símbolo de la vela que el sacerdote les entrega durante la ceremonia.

El Bautismo es el primer paso de la iniciación cristiana. Al ser purificados por el agua y el Espíritu, al ser consagrados por el crisma de la salvación, al ser revestidos de la luz que es símbolo de Cristo, los nuevos bautizados ya pueden crecer en la vida de la gracia y disfrutar de su dignidad de cristianos, manifestada por la vestidura blanca que llevan impuesta.

Los cristianos necesitamos penetrar la superficialidad de la vida en que vivimos para buscar en ella los símbolos profundos con los que podemos relacionarnos con Dios. Necesitamos vivir estos símbolos en nuestra comunidad de fe, la comunidad que nos recibió el día de nuestro Bautismo y que presencia cada momento cumbre de nuestra vida durante la recepción de los Sacramentos.

Los cristianos necesitamos prepararnos seriamente en nuestro compromiso antes de comprometer a nuestros hijos. Ellos ven en nosotros al Dios que no conocen y aprenderán de nosotros a amarle como nosotros le amamos. Si en nosotros no existe esa vida cristiana activa y dinámica, ¿cómo podemos exigirle a ellos? El Bautismo es un Sacramento familiar que afecta no sólo a nuestros hijos sino a nosotros mismos.

A FIN de cuentas, al ponernos en contacto con este Sacramento en la vida de nuestros hijos, este encuentro nos debe hacer renovar en nosotros las promesas y el compromiso de nuestro propio Bautismo.

# WQBA NO.1 EN MIAMI

(CONDADO DADE)

PARA...

ADULTOS 18 + y 18-49...

Metro Promedio por Cuarto de Hora  
Lunes-Viernes—6:00 AM-Medianoche  
Lunes-Viernes—6:00 AM-7:00 PM

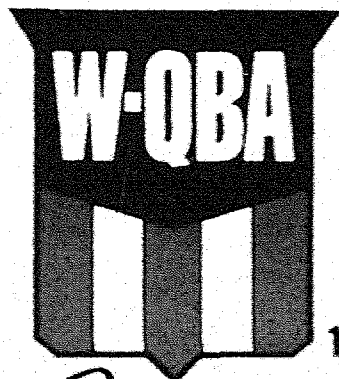
AUDIENCIA MASCULINA  
18 + y 18-49...

Metro (6:00 AM-10:00 AM y 3:00 PM-7:00 PM)  
Promedio por Cuarto de Hora

AUDIENCIA FEMENINA  
DEL MEDIODIA...

Metro (10:00 AM-3:00 PM) 18 + y 18-49

ARBITRON RADIO Oct.-Nov. 1974



## La Cubanísima

Estos datos están sujetos a las calificaciones publicadas por la propia compañía de investigaciones.





# "No solo de pan vive el hombre"

Por el Rev. JOSE P. NICKSE

Se le acercó el tentador y le dijo: "Si eres Hijo de Dios, ordena que esas piedras se conviertan en pan." Pero Jesús respondió: Dice la Escritura que el hombre no vive solamente de pan, sino de toda palabra que sale de la boca de Dios."

Mt 4:3-4

En esta vida nadie está libre de tentaciones. El pecado es una realidad que tenemos que afrontar en el mundo. Quizás por eso los evangelios sinópticos (Marcos, Mateo y Lucas) mencionan las tentaciones de Jesús.

AL ABRIR el evangelio de Mateo y encontrar este pasaje vemos la figura de un joven llamado Jesús que acaba de descubrir su vocación en el bautismo de Juan. Jesús antes de empezar su ministerio de salvación se retira, se prepara espiritualmente. Cristo es la encarnación del Nuevo Israel. Es un eco de los 40 años que el pueblo de Dios pasó en el desierto antes de entrar en la tierra prometida.

En la aridez del desierto Cristo conquista el pecado y el egoísmo. El espíritu triunfa ante la materia. Y Cristo nos enseña cual debe ser nuestra actitud ante las tentaciones de este mundo.

Son muchos los hombres que han tratado y tratan de resolver los problemas del espíritu con pan. Son todavía los que creen que el hombre vive solamente de pan; desprecian el valor espiritual que engendra la palabra de Dios. Olvidamos que el hombre es básicamente un ser espiritual, que tiene ansias espirituales.

Hay quien ha dicho que los Estados Unidos cuentan los problemas del mundo en millones de dólares. Es imposible resolver un problema humano "comprándolo." Donde hay una situación de injusticia, donde hay una situación de pecado, la solución no la va a traer el pan de los dólares, sino la Palabra de Dios. Una simple "limosna," sea de país a país o de individuo a individuo, es simplemente los primeros auxilios. Es falso pensar que todo se puede resolver con dinero.

¿Y qué hacemos nosotros con nuestros hijos? ¿Qué es lo más importante en sus vidas? Algunos padres creen que cumplen su función como padres saturando a sus hijos con posesiones materiales. Un televisor en colores, un automóvil, el viaje de vacaciones... Todo esto está muy bien, pero la responsabilidad de los padres no termina con eso. La función de padre es ayudar a los hijos a crecer en un ambiente de amor. El bienestar material es totalmente accidental en el crecimiento normal y saludable de nuestros hijos. Tenemos que alimentarlos con el evangelio que sale de la boca de Dios. Tenemos que enseñarles a vivir en cristiano.

QUIZAS la gran equivocación de nuestros tiempos es pensar que la felicidad depende de la acumulación de bienes materiales. Acallamos el hambre espiritual con el pan que ofrece este mundo. Esa es la gran tentación. Olvidamos que no sólo de pan vive el hombre.

## CUARESMA 75 miremos a miami

Por ORLANDO O. ESPIN, Pbro.

Ha empezado la Cuaresma. Y para la mayoría de nosotros estas semanas serán repetición de prácticas "religiosas" un tanto farisaicas y desencarnadas de nuestra vida diaria, o un tiempo para ir acumulando más aburrimiento religioso.

La Cuaresma es tiempo de renovación. Y "renovar" quiere decir "hacer algo nuevo." Comencemos esta Cuaresma de 1975 con esa actitud de buscar algo distinto, de "re-formar" nuestras vidas, de cortar con un pasado para abrirnos al futuro. Con esto en mente, he aquí la primera de estas meditaciones cuaresmales. Son "meditaciones" y no "tratados de teología", con lo que quiero decir que estas líneas desean provocar en ti oración, reflexión y cambio. No quieren "ilustrarte." Así que no busques en ellas más que el corazón de un cristiano que medita en esta Cuaresma.

...

Mira a Miami. ¿Qué ves? Una ciudad que crece: sus calles, hogares, familias, tiendas y escuelas... y hombres y mujeres de todas las edades y condiciones sociales. Este Miami que conocemos nació casi con el siglo XX — es joven como ciudad.

Vuelve a mirar. Y detrás de las fachadas y de la arquitectura moderna verás caras que llevan las huellas de exilio y soledad. Fíjate en los corazones fríos y muertos por la

falta de cariño y comprensión. Y si prestas atención verás cadáveres ambulantes que llevan sobre sí el peso de la injusticia, la división y el odio. Vuelve a mirar porque por ahí caminan hombres destruidos por el "éxito" del dinero y del poder. Por allá andas los que vendieron su conciencia y su matrimonio en tal club social. En aquella esquina se sienta una viejecita que trajeron de su patria para encontrarse en esta selva de concreto y vidrio, sola — porque sus hijos la han abandonado a la caridad pública. Y mira bien, porque está por acá el joven aburrido de la vida, que se desliza por su juventud en medio del desespero y del vicio.

Miami. Nuestra ciudad que tampoco nos pertenece. Porque nuestra lucha y nuestros sueños se mueren ahogados por las montañas de promesas de políticos y de "revolucionarios de sillón." Y por los que se niegan a vivir en el presente que Dios les da, habiendo detenido el reloj de su alma en un pasado que no volverá, y quieren imponer su nueva dictadura en nombre de los más altos principios. Nuestra ciudad que no nos pertenece, porque nos quieren robar idioma, cultura, identidad de pueblo, dignidad y valores. Nos piden que seamos extranjeros en nuestra propia carne, en nuestras casas, y en nuestras iglesias. Miami que, aunque somos mayoría, no es nuestra: porque nuestro apellido no es irlandés o anglosajón, porque se creen que no tenemos capacidad, y porque algunos (¡muchos!) de los nuestros se han

creído la nueva mentira con que Cain quiere de nuevo matar a Abel.

Miami. Realidad compleja, humana, y cotidiana. En ella vivimos, nos movemos y respiramos. Aquí, y no en las nubes. Aquí, y no en otro sitio. Aquí, y ahora, es que nos llega la Palabra de Dios. No para ayudarnos a escapar entre faldas clericales con voces de sirena. Ni para huir hacia un pasado "en aquellos tiempos" — porque Dios nos llama hoy para hacer un mundo nuevo, para el futuro; y no para recalentar un pasado ya sepultado. Los grandes hombres de ayer merecen imitación porque, precisamente, no se "escaparon", no se escabulleron entre palabras huecas y sueños muertos, sino que supieron enfrentarse a las realidades de su presente y hacerlas nuevas. Supieron crear.

El cristiano es, por definición, el hombre renovador, el hombre que se transforma, el testigo de la "nueva tierra" que Dios quiere hacer. El cristiano siente el llamado del Señor hoy y, como Abraham, deja atrás su seguridad, sus cadenas, su todo, y se lanza hacia el futuro que Dios le promete — para así descubrir su verdadera vocación de hombre.

Vivir la Cuaresma es abrirse a Dios para que El nos transforme. Es estar dispuesto a todo para contribuir al futuro. Cuaresma es el "desierto" por el que hay que peregrinar hasta la "tierra prometida." Cuaresma, sin embargo, requiere que "volvamos a nacer," que nos renovemos como cristianos. Que nos "hagamos

"Se exhorta a los católicos de todas las edades a practicar sacrificios voluntarios durante el tiempo de Cuaresma. Se recomienda encarecidamente la participación diaria en la santa misa. Se recomiendan también las lecturas espirituales, lecturas especiales de las Sagradas Escrituras, rezo del Rosario y meditación de sus misterios y la práctica del Viacrucis."

nuevos." con la ayuda de Dios.

Miremos a Miami. Tenemos que descubrir su "vejez" de corazón para brindarle la "juventud" del Evangelio. Mira y vuelve a mirar. Los cristianos tenemos que descubrirle su alma a esta ciudad. Tenemos que llegarle a lo más íntimo de su corazón. Es que hay que romper las cadenas que nos atan, en nombre de una tradición mal entendida, para descubrir la maravilla de nuestra verdadera historia. Es que hay que romper la mentalidad de los agentes del materialismo y del odio, para descubrir el profundo significado de los bienes de la tierra y del amor fraterno. Porque, sólo cuando Miami se reconozca tal y como es, entonces podrá convertirse y hacerse nueva. Miami eres tú y soy yo — nosotros, que le damos calor a este pedazo de arena tropical. Descubramos nuestra realidad de pecadores, de pobres y débiles ante Dios y ante nosotros mismos, de prisioneros de nuestro "éxito", de nuestro orgullo y avaricia. Muertos por nuestra falta de sincero diálogo. Veámonos como somos: hombres que arrastran el peso de sus corazones de piedra, y de sus ideales ahogados por la mediocridad y la apatía. Pero miremos profundo, no para deleitarnos en un masoquismo enfermizo, ni para desesperarnos o lamentarnos. Reconozcámonos tal y como somos para someternos al bisturí del Evangelio, que nos devolverá la vida. Si Miami no es lo que debe ser, no le echas la culpa a otro: porque Miami eres tú.

# LA VOZ

Suplemento en Español de "VOICE"

El Reinado Hispano de la Florida, con la participación de candidatas representando a cada una de las misiones agrícolas de la Arquidiócesis de Miami se efectuó este año en el poblado de Immokalee y resultó electa reina la señorita Nancy Arizmendi, de Naples (derecha). Como primera dama, la señorita Maria Magdalena Boneta, Delray Beach, de pie, izquierda. Fueron igualmente galardonadas como damas de honor las señoritas Pauline González, de La Belle; Annete Gómez, de Immokalee; Guadalupe García, de Clewiston; Sylvia Moreno, de Palmetto; Jane Almazán, de Bell Glade y Rosa Soria, de Pompano Beach.



### Normas de Cuaresma

Las normas de cuaresma para 1975, dadas a la publicidad por la Cancillería de la Arquidiócesis de Miami estipulan abstinencia de carne todos los viernes de cuaresma y ayuno y abstinencia en Viernes Santo.

Toda persona mayor de 14 años está obligada a la abstinencia de carne los viernes de cuaresma.

Toda persona entre 21 y 59

años de edad está obligada a observar el ayuno el Viernes Santo.

"En su totalidad, estas regulaciones obligan gravemente. Esto significa que el no observar un número considerable de días penitenciales se consideraría una seria infracción del espíritu penitencial del tiempo cuaresmal", dice la nota oficial y añade: