

## Events to mark Feast of Epiphany

A variety of events will mark the feast of Epiphany on Sunday, Jan. 4, in South Florida's Spanish-speaking communities.

On Saturday, Jan. 3 the Office of Cultural Affairs of the City of Miami in cooperation with the Latin Chamber of

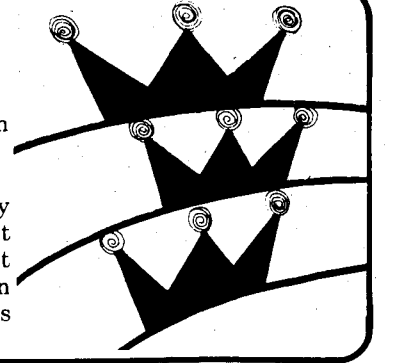
Commerce will present an original Christmas play at 10 a.m. at SW Eighth St. and 16 Ave. Traffic will be diverted to other streets during the play. At its conclusion gifts will be distributed to children by actors attired as the traditional Three Wise Men.

At 5:30 p.m. on the same day the play will be reenacted at W. 29 St. between 11 and 12 Ave., Hialeah.

The now annual parade of the Wise Men begins at noon, Sunday, Jan. 4 at SW Eighth St. and 19th Ave. proceeding

east to SW 12 Ave, then North to Flagler St.

The feast of Epiphany which commemorates the visit of the Wise Men to the crib at Bethlehem is the time when Spanish-speaking families exchange gifts.



## Youth hears Christ's word, Pope says

VATICAN CITY—(NC)—Despite a deafening uproar from the media, from politics and from older generations, young people today are returning to Christ's message of "revelation and renewal," Pope Paul VI declared in his

### Pope closes Holy Door, Holy Year

VATICAN CITY —(NC)—When the small, frail, 78-year-old Pope Paul VI pulled shut huge bronze doors to end the Holy Year, 150,000 people braved sub-freezing weather in St. Peter's Square to hear him predict in a strong and vigorous voice, "The civilization of love will prevail..."

Some 330 million television viewers in 41 countries watched the Pope utter those brave words on Christmas Eve, and a mass beyond reckoning heard them on the radio.

The Pope prophesied boldly: "The civilization of love will prevail over the anxiety of implacable social struggles, and it will give the world the longed-for transfiguration of humanity, that, at last, is Christian."

**HIS HOLY YEAR**, which ended up attracting 8 millions of pilgrims, had not been an instant success and seemed to justify the doomsayers who criticized it. During the first three months, a paltry 1 million pilgrims trickled into Rome. Once the Pope asked, "I wonder if they will come?"

Then the flood-gates opened. More than 7 million

Continued on page 4

1975 Christmas Message.

Pope Paul read his message from the Loggia above the main entrance to St. Peter's Basilica. Afterwards he imparted his blessing "Urbi et Orbi"—to the city and the world. About 100,000 heard

him in the bright sunshine of St. Peter's Square.

The 78-year-old Pope called youth the "unforeseen yet predestined hearers" who "know how to accept the proclamation of the Good News as a message of revelation and

renewal."

"ALMOST WITH subversive impetus," the Pope said, young people have unmasked the "specious, or at least insufficient wisdom of older generations."

He addressed the youth of

the world: "The emptiness, young people, has devastated you, and an intimate and powerful longing has brought you back, almost unconsciously, to the sphere of an invitation that cannot be rejected: 'Come to Me, all you who are weary...'"

Older generations, the Pope said, "inoculated" young people with "the insanity of war for power, of materialism as the only justice, of pleasure as a confused attitude toward the higher duties and destinies of life."

**LARGE NUMBERS** of youth attended the Christmas blessing and morning Mass, as well as the midnight Mass in St. Peter's Square marking the end of the Holy Year.

At that midnight celebration Pope Paul said that Holy Year has brought about a new covenant between God and 20th-century life. He claimed that the world "in staggering fear" had come "near to the abyss of fatal ruin."

In his noontime Christmas message, the Pope declared: "At this precise point the drama is either 'yes' or 'no', for the modern generation which has shown that it has understood the possibility and happiness of an encounter with Christ."

This understanding, he said, came about for youth despite "the overwhelming uproar of a thousand voices that fill the atmosphere of modern life with the powerfully amplified words of the renowned means of social communication or the attracting fascination of the images and sounds which transfer the language of the realm of thought to that of the senses."

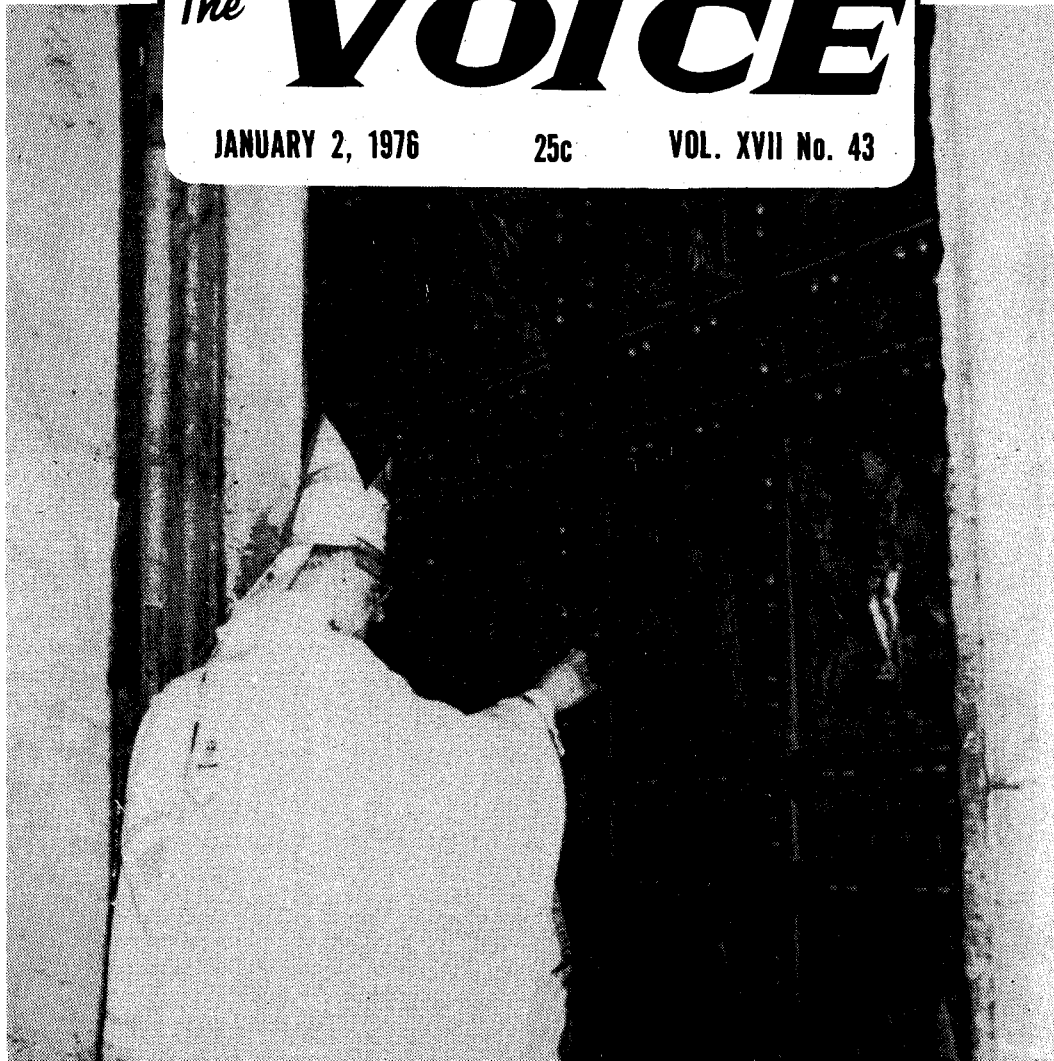
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## The VOICE

JANUARY 2, 1976

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The Holy Year of 1975 comes to its conclusion as Pope Paul VI closes the bronze door to St. Peter's Basilica symbolic of the

jubilee year. The door will be sealed with bricks until the next Holy Year.

### Archbishop to attend kickoff dinner

## Annual charities drive begins

The Archbishop of Miami will be the principal speaker during the kick-off dinner of the 18th annual Archbishop's Charities Drive at 7:30 p.m., Tuesday, Jan. 6, at Miami Springs Villas.

Archdiocesan coordinators for the drive, which aids the needy regardless of color or creed through various services provided by Church agencies, are Msgr. John O'Dowd, V.F.,

pastor, Epiphany parish, South Miami; and Father Jose P. Nickse, assistant pastor, St. Mary Cathedral.

**CORAL GABLES** attorney Robert M. Brake and Miami contractor Alberto Alejandro serve as general chairmen of this year's campaign, assisted by regional chairmen in eight areas of South Florida.

Msgr. David E. Bushey,

pastor, St. Brendan Church; and Father Thomas Rynne, pastor, St. John the Apostle Church, Hialeah, serve as Region I coordinators and will welcome guests at the dinner, the first in a series which will precede the door-to-door campaign. Thomas Heaps serves as regional chairman.

On Thursday, Jan. 8, parishioners of churches in Dade and Monroe Counties will

be guests at a dinner at the Dupont Plaza Hotel in downtown Miami.

**REGIONAL** coordinators Msgr. Peter Reilly, pastor, Little Flower Church, Coral Gables; and Father Emilio Vallina, pastor, St. John Bosco Church, will welcome guests with Edward Atkins who serves as regional chairman.

Other regional dinners are  
Continued on page 17

### Spanish Pages. 19-20

#### Inside

Classified ..	18
Editorial.....	6
Gospel	
Truth .....	12
Know Your Faith.....	9
Movies.....	14
Prayer.....	12
So. Fla.	
Scene .....	15
Spanish..	19-20
TV.....	13
Walsh.....	6
Youth.....	16

## Funeral liturgy for Fr. Iguaran

The Funeral Liturgy was celebrated Wednesday in St. John Bosco Church for Franciscan Father Miguel Iguaran who had been assisting in the parish. A native of Azcoitia, Spain in 1917, Father Iguaran was ordained for the Order of Friars Minor in 1943. Prior to coming to the U.S. in 1969 he was stationed in Cuba. He had also served in St. Timothy parish.

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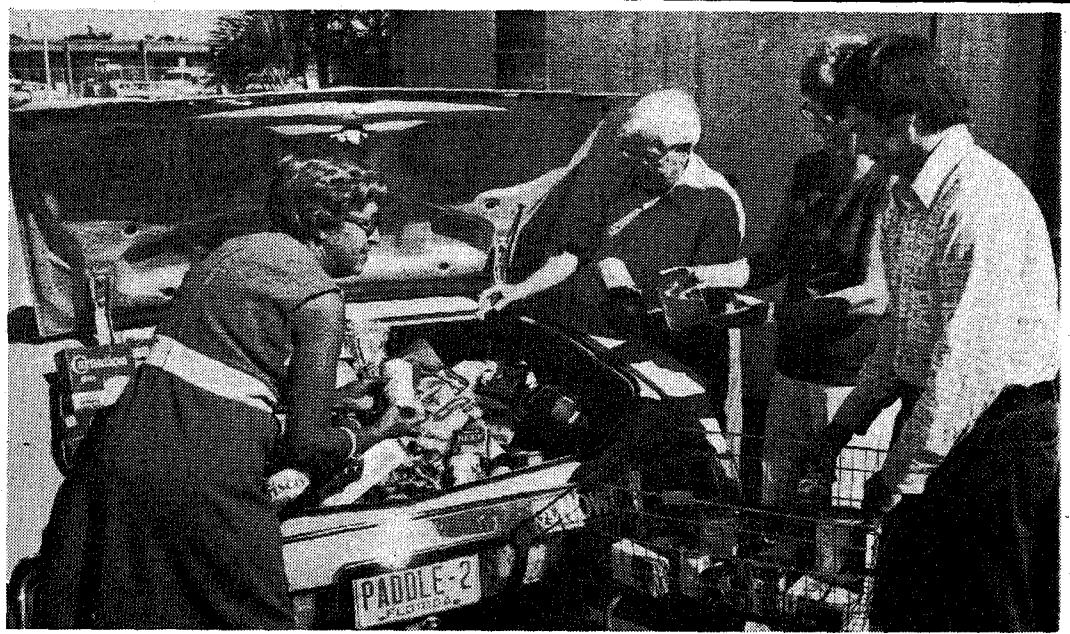
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## West Coast parishes help poor

**NAPLES**—A monthly food collection to aid the needy in Collier County has been inaugurated in two local parishes.

On the first Sunday of every month parishioners of St. William Church donate cans, jars and packages of food at the church which are subsequently delivered to the Collier County Catholic Service Bureau for distribution to needy people regardless of color or creed.

In San Marco parish the Rosary Guild sponsors a similar collection on the second Sunday of each month. During Mass on these Sundays a small basket of food is presented during the Offertory.

Above, Mr. and Mrs. Alvert Waldack, Mrs. Thomas Erbach and Michael Monahan, administrative director of CSB, load an auto with donations.

# Lebanon strife - more than just Christian vs. Moslem

By JOSEPH ABOUD

**BEIRUT**—(NC) — Almost everyone was taken by surprise at the ferocity of fighting which began here in April, but the preconditions for civil war were there all along, rooted in the area's history and politics.

Beneath the seemingly smooth surface of Lebanese life, distortions were growing and the events of recent months can be understood through an examination of them.

**THE PRESS** has oversimplified matters by reporting the fighting as a war between Christians and Moslems, and then using the terms interchangeably with rightists and leftists respectively, but religion is a significant element in the strife.

Lebanon's population of 3 million is about 60 percent Moslem and 40 percent Christian. Thirty years ago, an unwritten agreement apportioned government positions among the two religious groups, with the presidency to be held by a Catholic and the prime ministry to go to a Sunni Moslem.

The Catholics—mostly members of the Maronite rite—were the predominant economic force in the country and controlled the military as well. Because of immigration into Lebanon of Moslem refugees, plus a lower Maronite birthrate, the Maronites have been declining in numbers, and therefore, in power, since the creation of Israel in 1948.

About 300,000 Palestinian refugees now live in camps inside Lebanon.

**WITH THE** Arab defeat in the war of June 1967 with Israel, the refugees began to adopt a more militant line against the Jewish state. The Jordanian government crushed the Palestinians during September of 1970, and the Syrian government has kept a close check on its own refugee population, channeling militant sentiments into its own military machine.

Lebanon, with its relatively weak defense establishment, became the refugees' only base of armed operations.

Compounding the difficulties, the parliamentary

system has failed to give expression to the changing realities of Lebanon's political life.

**THE ELECTORAL** system has tended to bring to power tribal chieftains of their respective territories. Political trends have not been reflected in the Lebanese parliament—except by accident.

The fighting is in a sense the eruption of genuine politics bursting the artificial bonds of Lebanese institutions originally created to express those politics.

In this sense, the fighting can be viewed as a clash between the conservative establishment and leftist elements denied access to any other arena.

**THE MOST** visible conservative grouping is the Phalange, a paramilitary party dominated by Maronites. The leftist groups range from communists, anarchists, Christian and Moslem Palestinians, and incongruously, conservative Moslems seeking to reduce Maronite power through an alliance with opponents of the Maronites.

The rightists are, according to their spokesmen, most concerned with the Palestinian presence within their borders. That presence constitutes "a state within a state," they contend, and invites Israeli raids.

The differences appear irreconcilable after a war in which nearly 5,000 people have been killed in street fighting, and Vatican peace overtures—which had been welcomed by the left—appear stalled.

# THE VOICE

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# Holy Year forged 20th century covenant

VATICAN CITY — (NC) — The Church through the 1975 Holy Year has forged a 20th-century covenant between God and contemporary life, Pope Paul VI proclaimed in closing the year-long jubilee Dec. 24.

"We shall remember it forever," exclaimed Pope Paul during an unprecedented midnight Mass under cold, clear skies in St. Peter's Square.

"A religious act or covenant has successfully endeavored to link this so-called modern life of ours with You, O God."

THE POPE, who minutes before had drawn closed two

bronze doors at the Holy Year entrance to St. Peter's Basilica, declared solemnly: "In staggering fear we have come near to the abyss of a fatal ruin, and we have dared...to knock again at the door of the Father's house that we ourselves have abandoned."

Workmen later sealed up the Holy Door entrance with bricks stamped with Pope Paul's crest. The Pope, who last Christmas became the first pilgrim of the Holy Year to pass through the door, was the last of about 8 million pilgrims to cross the portals.

The doorway at the far right of St. Peter's Basilica will remain sealed until the next

scheduled jubilee in the year 2000.

At solemn ceremonies Christmas morning, cardinals sealed up the Holy Doors at Rome's other major basilicas—St. John Lateran, St. Mary Major and St. Paul Outside-the-Walls.

ADDRESSING about 90,000 pilgrims during the homily of the Mass televised around the world, the Pope said that the New Covenant Holy Year links with God "our concrete, historical and civil life, whether negative, skeptical, aberrant and indifferent, or pious and faithful."

Then addressing God in language reminiscent of the Old

Testament covenants, the Pope said: "You are, O God, under every aspect, Necessary. Today You belong to us, O unrivalled God, God of mystery, of peace and of beatitude."

"We confess this: we have bent our heads, senseless with pride, with self-sufficiency and foolishness, and before the requirements of God's kingdom we have regenerated our consciences in the sincerity and the wisdom of humility."

Holy Year has taught the Church that "faith is life," the Pope said. "It is life because it reaches You... life is You, O God, suspended as a beatifying lamp cast upon the shadow of our stuttering experience."

"AND WHERE shall we go now?" the Pope asked, now that Holy Year is over.

"We shall understand the sign of the times which is love for that neighbor in whose definition You have included every person—yes, every person needing understanding, help, comfort, sacrifice, even if he is personally unknown, even if he is annoying and hostile."

The Pope then concluded his message on the closing of Holy Year: "The civilization of love will prevail over the anxiety of implacable social struggles, and it will give to the world the longed-for transfiguration of humanity that, at last, is Christian."



## St. Mary's, Christmas Eve

Archbishop Coleman F. Carroll, shown right, was the principal celebrant of Concelebrated Midnight Mass in the Cathedral of St. Mary to herald the Christmas season and commemorate the Feast of Our Lord's Birth. Hundreds crowded the Mother Church of the Archdiocese of Miami for the Mass.

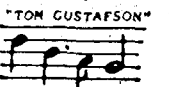


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# 'Civilization of love will prevail over anxiety'

Continued from page 1

came in the following nine months. They came from all over the world. They spoke every language known on earth. They came by every means known to man. On the day the Pope canonized Mother Seton, two pilgrims dropped from the skies by parachute.

Even at the end, he spoke of courage and of joy, and not just in words. In the enclosed space of the pavilion of St. Peter's Basilica, he got up from his chair, two hovering monsignors nearby to aid him with his painfully arthritic knee. He waved them aside and pulled shut the two gigantic bronze holy portals, while his breath made clouds in the cold air.

**THE DOORS** were twice the height of "Il Nostro Paulino" ("Our Little Paul"), as the Romans call him familiarly. But he pulled them closed by himself, with determination. The next day they were bricked up, to be opened at the next Holy Year in 2000 A. D.

Then, after a prayer for unity and peace in the Church, he stood and waited while 20 cardinals and 100 archbishops and bishops formed a procession, together with the superiors of religious orders, and preceded him out of the basilica's porch onto St. Peter's Square for the Midnight Mass.

**AFTER COMMUNION**, there were about 10 verses of "Adeste Fideles." After the first two verses, the throng left them to the choir and joined in the chorus.

So, the Holy Year ended with the "Ite, Missa Est." Yet another symbolic gesture remained. The Pope lit a bronze lantern after the last

## New catechesim for adults ready

A priest of the Archdiocese of Miami is one of the 17 authors of a new Catholic catechism for adults which will be published this month by Our Sunday Visitor Press, Huntington, Ind.

Father Donald Connolly, pastor, St. Thomas More parish, Boynton Beach, is one of the team of theologians who worked for three years on the publication hailed by Father Donald W. Wuerl, visiting professor of theology at the Angelicum University in Rome, and one of the book's editors, as possibly "the most important catechetical work since Vatican II."

"The Teaching of Christ" is a book written by theologians to explain the basic doctrinal and moral teachings of the Church in the light of developments since the Second Vatican Council, said the priest who is also secretary to Cardinal John Wright, prefect of the Vatican Congregation for the Clergy.

blessing and gave it to two young Italians. They took it to the Catacombs of St. Callixtus, where it will burn as a reminder of the faith shared between the Christians of the first centuries and those of the twentieth.

Those who had persisted in belittling the Holy Year against mounting evidence of its success must be credited with perseverance.

Two days before the closing, the doctrinaire left-wing Rome daily, *Il Messaggero*, criticized virtually everything about it, from the way Vatican coins are sold to the charges in boarding-houses run by Sisters for less affluent pilgrims.

**THIS WAS** done in the drab prose that characterizes the poor losers who speak for the "workers' paradise" throughout the world.

But not even the script-writer of the communist-line press can make 8 million pilgrims disappear into thin air.

The unassailable fact

remains: on Christmas Eve of 1975, a man of 78 who calls himself "old" and who surprises everyone by his vigor, and who, for 650 million Catholics, is the Vicar of Jesus

Christ, ended a Holy Year which must rank among the religious events of this century. He ended it with a bang, and not a whimper.

## 'Youth hears Christ's word'

Continued from page 1

obstacle of "the incalculable but formidable narcotic influence of the pressure of public opinion and of political propaganda." Such pressure "almost insensibly deprives personal freedom of its active exercise." In the place of personal freedom goes "the passivity of another's domination."

These factors, the Pope said, have not prevented young people from grasping the "delicate, tender and true wavelength of the spirit."

Concluding, Pope Paul prayed: "May God grant for

today's youth and for all of us, sons and daughters of the Church and citizens of the world, that the fruit of the Holy Year will be the acceptance of this word that is the expression of an endless Blessed Christmas."

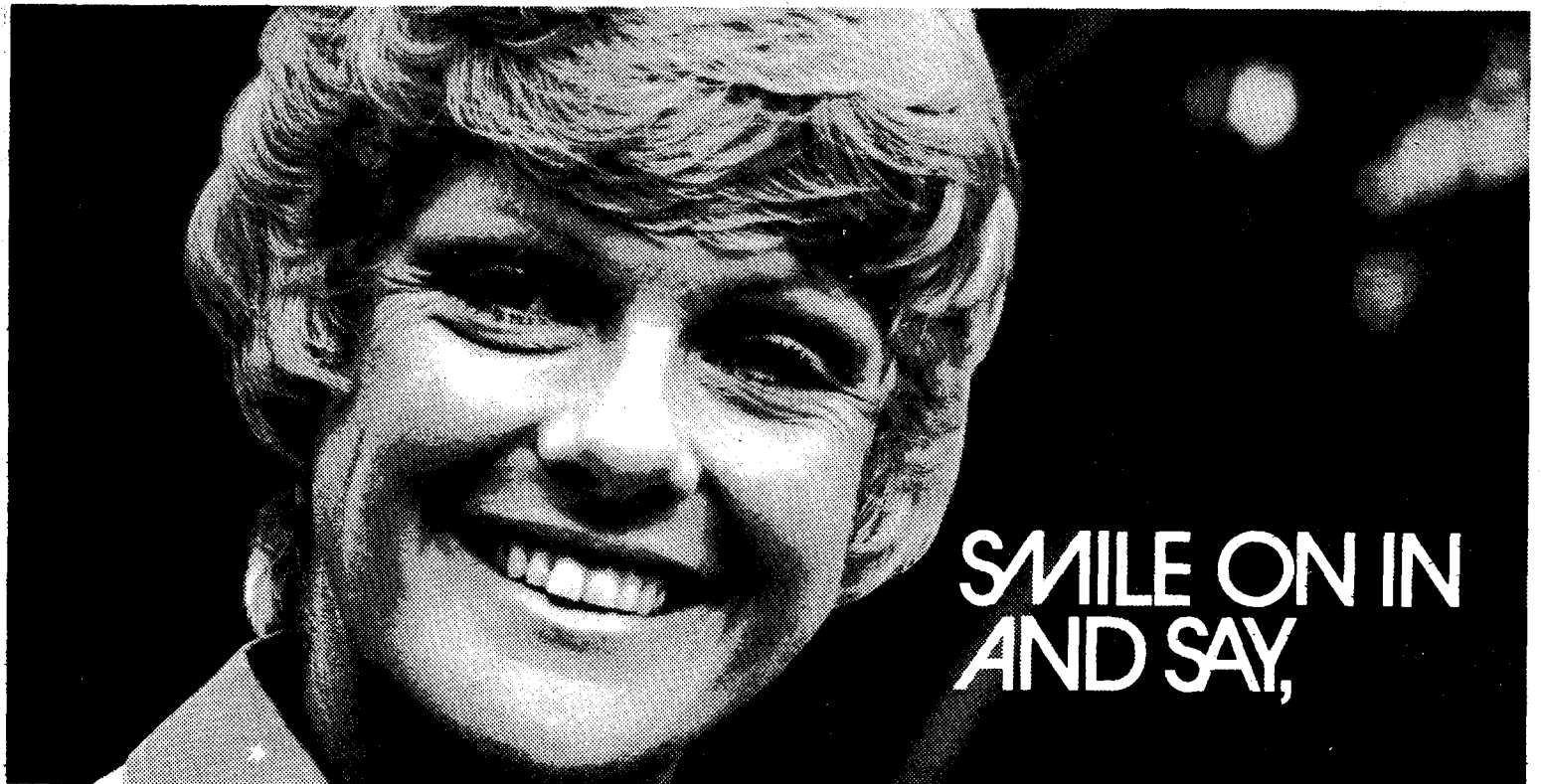
Following the message, the Pope gave a solemn blessing and, in 12 languages, wished "a blessed Christmas in the joy and peace of Christ." For the first time he included the African language Swahili.

**AS HAD** occurred throughout the year-long jubilee, young people participated in the Holy Year

closing in imaginative ways.

Shortly before the Holy Year's closing ceremonies started at 11:30 p.m., a young Florentine reached St. Peter's Square with a lighted torch that had been carried in relay from Florence by other young men.

At the end of the Mass, Pope Paul presented a lantern to two young Italians to be placed at the Catacombs of St. Callixtus outside Rome. There, throughout Holy Year, small groups of youth held twice-weekly meetings of Christian witness and discussion, and participated in daily Mass.



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# On facing Death...



Prof. Wallace of Miami-Dade South holds one of books used in new course on Death, Dying and Life Affirmation, taught in the Psychology Department.

"In society we try to tell someone who has had a death in the family 'Buck up, you'll forget it soon' instead of letting the feelings out..."

## ...and affirming Life

By ROBERT O'STEEN  
Voice News Editor

"Death is the pornography of the 70s.

"We are taking it out of the closet and really looking at it now," said Helen Wallace, professor of psychology at Miami-Dade Community College South campus. Mrs. Wallace, whose degree is from Western Reserve University, has taught at Miami-Dade for 15 years.

She teaches a course on death.

Such courses are spreading to many schools today, as evidence of the subject coming out of the closet. One of the first was Yale, where it was one of the most popular courses in the catalogue.

Mrs. Wallace, whose soft-spoken almost motherly manner is well suited to the subject, said, "As a psychologist I was interested in the vacuum about the subject and thought it should be dealt with. If you can't deal with death, then you can't really deal with life.

"IT'S RATHER ironic," she said, "that in the 20th Century so many years have been extended onto our lives. Yet, this century, 110 million people have been condemned to death by governments, through executions, wars, and various means.

"It is paradoxical. We are partly more humanistic and caring in some ways, yet more violent. We have more expectations and find it hard to accept death."

Professor Wallace sees some of the problems of bottled-up death first hand through students who come to her with

difficulties that haven't been worked out.

"A student will come in, for instance, who hated his father and suddenly the father died, and he was unable to work out his guilt and grief adequately.

"WE AREN'T prepared to handle what happens at death. Death of someone else is a new set of experiences for us, like our first day at school and we usually aren't prepared for it.

"In society we try to tell someone who has had a death in the family, 'Buck up, you'll forget it soon' instead of letting the feelings out and getting the grief out fully once and for all."

With this in mind, the course was developed to deal with three areas, as indicated in the course title, "Death, Dying and Life Affirmation," (SOP 290).

"In class we try to imaginatively die our own death. We do role playing as terminally ill, and really face our own reactions and those of others around us as we are dying. They need our help just as we need theirs.

"BUT IN THIS society we don't face this. We even hire professionals, funeral directors, to handle everything while we avoid the whole idea.

"Yet there are some people today with some very interesting ideas, and even radical ideas on the subject."

We unavoidably have the feelings she says, and they have to be worked out, "grief work," that has to be done. One writer on the subject said his experiments show that grief can be worked out quicker and more completely through body con-

tact, she said. Instead of having the undertaker do it all, survivors bring in the clothes, dress the deceased, touch and cling to the loved one and let their emotions out fully. This, she says, allows the reality of the passing to be fully realized and the grief to flow directly through all the senses, rather than the deceased simply disappearing from the scene, later to appear in a casket in a strange place. This, the theory goes, stifles the emotions and makes the grieving less fulfilling.

ANOTHER HELP in dealing with grief is in sympathetic listening.

"One of the course skills we develop is listening well to the bereaved and not making judgments or telling the person what to feel. One of the things that we feel when a loved one dies is guilt, because we usually feel that we didn't quite measure up in the relationship with the other person.

"A sympathetic non-judgmental listener can help someone get rid of their grief and guilt," said Professor Wallace.

Then there is the funeral itself, which can help relieve some of these problems and actually promote life affirmation, she said.

"As part of the course we have redesigned funerals. We try to get students to think in terms of planning funerals well in advance. This helps in relieving guilt," she said. By having the details planned ahead the burden of guilt and compensation for it does not get caught up in sudden impromptu funeral planning.

PROFESSOR WALLACE

also sees dimensions of life affirmation in the subject of death for people in advancing years.

"People past 60 have the opportunities for great new experiences," she says. "Too many people raise their children and then just wait to die. But this is not necessary. At this point in life you are out of the rat race. You don't have to prove anything anymore. You can see life wholly for the first time, you can read and delve into new areas and get into new activities."

What about life after death?

"To be alive is to deeply want to be immortal," she said. "I have an instinctive conviction that the spiritual dimension is the ultimate reality," which she feels she has experienced in her personal life.

"IN THE COURSE we deal with five ways people look for immortality," she said, as defined by Professor Robert Lifton of Yale:

- Religious institutions which teach of life after death.

- Natural cycles, in which matter goes from life to death to life.

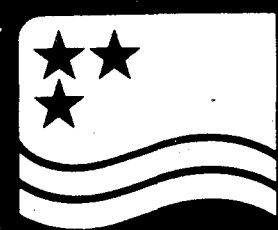
- Through progeny.

- Work influence, in which the individual's productivity lives on, whether in the form of art or ordinary work.

- Having deep experiences that convince people of a spiritual existence.

The point of the whole course is that death is part of life and the living should face its implications as a form of growth.

Said Professor Wallace, "Life is growth and growth is a never ending process."



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## Who cares about the Holy Year?

The Holy Year 1975.  
What did it mean to you?  
Anything at all?

Millions of people were active during the Holy Year's events, yet as massive in spiritual dimensions as the Holy Year was it passed by with little involvement or awareness by the average church-going Catholic on a day-to-day basis.

Next Sunday at church, stop a half dozen people and ask them what the Holy Year was and you'll get vague answers like "What Holy Year?" or "It was something the Pope did, like Vatican II."

This is understandable, in a sense, because a Holy Year is not a dramatic spectacle like a convening of all the world's bishops at one place at one time. There are no new doctrines or social action plans forged in the crucible of debate for the world's press to shout around the globe, for the media to analyze and for

priests to propound from the pulpits.

The Holy Year was not a forging of the Faith but a practicing of it.

Practicing religion is never as dramatic as changing it. Because the Holy Year was a spiritual event much of what really happened will never be seen and much of its fruit will never be attributed to it. And many who look only for facts and figures as the measure of all things will find the Holy Year lacking in earth-shaking results such as an end to war and famine.

But the fact is (for those interested in facts), eight million people went to Rome in pilgrimage. Yes, modern pilgrims fly in planes and sightsee as they go along, but where there is a spiritual dimension present there is still a subtle factor at work not felt in ordinary tourism. Proof is in the

fact (that word again) that only a Holy event could prompt such a turnout in the first place. For instance, if the mayor of Rome or the prime minister of Italy had proclaimed 1975 the Year of Rome, would eight million people have gone there?

Could any other institution—religious or secular—besides the Church have had such a worldwide event?

In addition to those who went to Rome, there were millions more at the parish level who made pilgrimages to designated churches in their area in the name of the Holy Year. Hundreds of thousands of Masses were celebrated in the name of the Holy Year and its themes of reconciliation and renewal.

And the fact that a majority of parish-level Catholics did not participate in any particular Holy Year exercises or have any great awareness of the Holy Year itself is to be expected.

Since the beginning of time it has been that way. There is always, in every parish, in every diocese, in every organization, a hard core few who do most of the work. They do the fund raising, the visiting, the calling, the painting and the sweeping up after. But these efforts send out little waves and all the other people are touched by them.

Thus it is with the Holy Year 2000. Who can say what seeds of reconciliation and renewal were planted this past year?

When the world approaches the next Holy Year 2000 and looks back on a quarter century of wars and natural disasters there will be those who will see a tenacious thread of brotherhood and love holding mankind together through it all. Some may even realize that the Church and its unending rituals and exercises was one of the major wellsprings of the spiritual energy that helped get us by.



By Msgr. James J. Walsh

## Christ's invitation is for all men

Hardly anything in our lives today is so obvious as the fact that many people realize and admit they are running around in what they inelegantly describe as a "rat race."

This is the era of pills in the pocket, of profound jitters, the disease of nervous exhaustion. In the book, "Future Shock," Alvin Toffler gave a gruesome picture of the effect on people of the accelerated pace of living. In most cases he was not exaggerating. He was expressing the fact that many people mentally cannot cope with the rapid changes, the exhausting, and often meaningless merry-go-round we find ourselves on daily.

**THERE IS** a massive attempt to escape, to be able to relax and forget the inner conflict or fill the inner hungers and cravings.

Some burn themselves out looking for it in diversion. Pleasure surely bears the look of a cure-all. Some drink themselves into a restless resignation and then awaken to a worse conflict. Others, who can afford it, and some who can't, take to the road. Travel looks so promising. Pastures in the distance are always greener. Many depend on a combination of television and movies "to make the time go," and to keep them from being alone with themselves.

Still others, the activists, have to keep busy, cram night and day with activity, any kind that keeps you going. Then

there is always a pill to put you to sleep and another in the morning to speed you up again.

This is a go-round, but it is not merry. So many people have tried all these things and remain empty, unfulfilled, restless, despairing. What looked so inviting often turned out to be drab. Trips helped for awhile, but then you have to return. Early evening is so inviting, but the morning is miserable.

**IS IT** possible to be a part of this jittery, insecure society and still be normal? Still have peace? Awaken with a sense of purpose? Begin a new day with interest and the spark of challenge?

More than a few have been discovering that it can be done. They admit now they have been looking in the wrong places, wasting time and energy on the wrong things, putting greater demands on ordinary pleasures and aspects of life than they were intended to serve.

In the Gospel of Matthew (11:28-30) we find these words: "Come to Me, all you who are weary and find life burdensome, and I will refresh you. Take my yoke upon your shoulders and learn from Me, for I am gentle and humble of heart. Your souls will find rest, for my yoke is easy and my burden light."

**PERHAPS JESUS** is addressing two general groups with special emphasis. First, those who have never known Him or suspect that what they have learned about Him is false. Come to Me, he insists, for He alone can tell why His

Father created man on this earth. He can tell the still largely hidden secret of the purpose of life. He can show them the map of life and point out the direction one should take. And more, He can offer strength to travel the road and make the final goal, union with His Father, so attractive, a person would give up anything to attain it.

Notice that Christ insists we go to Him, not to the peace sellers. Keep away from the quacks, the medicine men who make money on misery. Come only to Him Who is ever present in the Church He established.

Secondly, Jesus must have had in mind those who do believe in Him, but have kept their distance. They're a little afraid to get too close, too religious. But He demands intimacy. Come to Me! He insists that all those burdened with sorrows and afflictions of life go to Him through prayer and the Sacraments, through a deeper knowledge of His truths, through fidelity to His laws. He alone can refresh and give one's soul rest.

**SO, THIS** group already has a pattern of peace and calmness. They need to move in closer to Christ. Skip a movie or a television show and sit in the presence of the Blessed Sacrament often. Find there the peace that can only come from contact with the Lord.

Participate more often in this year in the celebration of Mass, keeping in mind you are then going to Christ whose

yoke is easy and His burden light.

Instead of losing oneself always in a novel or a who-dun-it, in order to escape for awhile, take up the Bible and see and

hear Christ dealing with the problems of human beings.

Christ's invitation, Come to Me, is for all men. It is the path to peace. With such inner peace, even the age of jitters cannot harm one.

## Dying man rejects Church; kin worry

(Questions will be answered by Father Jose Nickse, assistant pastor, St. Mary Cathedral. Readers are invited to send questions to Father Nickse, The Voice, P. O. Box 38-1059, Miami, 33138. From these he will select those to be answered in this column).

**Q.** I know a man who is dying of cancer. Even though he is a Catholic he abandoned the Church a long time ago. When a priest came to see him he replied "Leave me alone." The family is so worried that he will die rejecting God. Can he still be saved?

**A.** Our God is a faithful, merciful God. We can and do

### What is your question?

abandon Him, but He never abandons us.

It is difficult to know what goes through a man's head, especially at the time of death. Dying is a difficult, multifaceted process. One of the stages of dying is the refusal to accept the fact that one is dying. The person cannot face death. While the person is

going through this stage he feels rejected and lonely. Usually the dying person refuses to communicate.

Perhaps that is why this person told the priest to leave him alone. Another visit from the priest might have a different result if the dying man has reached the stage of acceptance.

When a man has been away from the Church for a long time the return can be difficult. To accept the unconditional love and mercy of God is not easy for the man who has rejected Him for so long. We must show through our words and actions that God's infinite mercy is for real.

Another important consideration in this situation is the power of prayer. The most important thing the family can do is to pray. Prayer can move hearts. We know through Jesus that God, the Good Shepherd, continues to search for sinners to the last minute.

We can hope that at last our prayers will help this man to realize his need for God.



# 'Dy-no-mite' youngster explodes with talent

By **GLENDIA WALKINSHAW**  
Voice Features Editor

Michael Wantuck doesn't look like a star, squirming in the chair and fiddling with his "dy-no-mite" hat. But he sounds like one, rolling names like Jackie Gleason and Vincent Price off his tongue like they were the guys next door.

And he sounds like a star when he is up on the stage making the audience laugh with his antics or cry with the tender words of a song.

A VETERAN trouper at age 11, Michael has progressed from Children's Theater at Barry College to local stage productions to starring roles with nationally-known summer stock companies. His latest venture is a Miami-produced opera, "Memoirs From the Holocaust," a story about a boy learning of love and hate in Hitler's Germany, which played at Barry College last weekend.

Talking about the starring role in "Oliver" which endeared him to audiences in Miami and Ohio; about his part in "Peter Pan;" and about theater in general, Michael sounds like an adult.

"The definition of acting, I have learned, is not 'to act,' but 'to react,'" he explained. "I learn by watching actors and how they react to other actors."

But occasionally the child comes out in him, his face lighting up as he recalls the staying up until 2 a.m. with his adult actor friends, and "inventing all kinds of crazy omelets," and about filling up bags in restaurants with crackers to munch in hotel rooms.

**HE BUBBLES OVER** with stories of his adventures, telling of how his participation

in the Miami Boychoir and Barry College's production of "Oliver" brought him a letter inviting him to a summer performing arts camp two years ago.

"One day this letter came addressed to me from Burbank, California—and I don't even know anyone there!" he said, still excited by the memory.

That led to an introduction at the camp to the choreographer for the Kenley Players, an Ohio summer stock group; and ultimately to a successful audition for the lead in the Kenley production of "Oliver." A Texas boy with much more acting experience had already been selected for the role, but Kenley was so impressed with Michael that he signed him up to co-star with Vincent Price.

**MICHAEL** recalled how he wanted the part so badly, but how he was afraid he would be homesick, having been away from home for several weeks already. "But when Mr. Kenley introduced me to the director as 'our Oliver,' I almost dropped my teeth!"

Last summer he was not homesick at all—his family toured with him in both Kenley's and Dallas Summer Musicals' productions of "Peter Pan," in which he co-starred with Sandy Duncan.

That was a treat for his mother and older sister. "It was interesting to see how performers live," said Mrs. Wantuck, a teacher at St. Rose School, where Michael is a student. "They love the unreal hours and the lack of routine," she said, Michael vigorously nodding his assent.

**CHRISTINE**, Michael's 14-year-old sister, became good friends with Sandy Duncan during the summer, spending

hours in her dressing room chatting. Christine is at least as serious about acting as Michael, and started performing even earlier. In fact, she explained, it was her work with the Children's Theater that got Michael interested.

"If Chris hadn't started, I wouldn't be where I am today," Michael said proudly. "She's really terrific."

She is doing very little acting these days—"I'm waiting to be discovered," she says in dramatic mock-seriousness—mainly because there are few parts available for young teenage girls.

Chris returned Michael's compliment, remarking on his acting and singing abilities. "He's great," she said.

**ALTHOUGH** Michael jokes about his parents displaying what he calls his "show-off" books—containing photos, clippings and reviews of his acting—success did go to his head at first, he admitted.

"Last year I bragged about 'Oliver' so much, the kids at school hated me for that. So this year I haven't talked about acting much. I think my record is twice in one week."

Modesty is not all that the bright-faced youngster has learned from his experience, his father said.

**MIKE IS** seeing the profession as it actually is. It looks glamorous, but it's tough," he said. "It is important that Mike have this perspective."

Michael is not all starry-eyed about acting. It isn't even his main interest for the future.

"I want to be three things," he explained. "I want to be a diver for a hobby (he dives almost daily and competes on the University of Miami-sponsored team). I want to be an architect for a living. And I want to be an actor if I can make it."

**HE HAS** it all worked out—if he makes it as an actor and has a degree in architecture, he can design his own sets as well as star, produce, direct, choreograph and whatever else there is to do.

"Look at Gene Kelly," he said matter-of-factly. "He's a singer, actor, dancer, producer, choreographer—I will be able to do all that plus be scene director."

Michael enjoys reminiscing about blunders, forgotten lines, accidents on stage and other things that happen during the course of a show.

**HE RECALLED** with a laugh how the wires got tangled during a flying scene in "Peter Pan" and he crashed into another of the actors; how once in "Oliver" he had to hold up a broken prop window while he sang a tender song, supposedly while gazing out the window. Another time the button on his baggy pants popped and he had to dance a whole number while holding them up. Then there



In the role which gained him rave reviews and widespread acclaim, Michael Wantuck portrays 'Oliver' opposite Vincent Price with the Kenley Players in Ohio.

are innumerable instances when someone forgot a line and others had to cover up so no one in the audience could know that something was wrong.

"That's acting," Michael said with a professional tone.

Aside from last weekend's opera, Michael's latest ventures are the taping of the Jackie Gleason anniversary special (to be broadcast nationally in February) and the lead in Ruth Foreman's production of "Tom and Huck," based on Mark Twain's books. Then there's diving, the Miami Boychoir, being an altar boy at St. Rose of Lima Church, and maintaining his A's and B's at school.

**BEHIND** Michael's ambition there is no "stage mother" pushing him along. Both Michael and Mrs. Wantuck emphasize the point.

"When I started out, my parents made it clear that I didn't have to do anything; it's up to me," Michael said.

His mother agreed and added: "I feel strongly that if he wants to do something, he should do it for a length of time—he should set a goal, not

start something and drop it two weeks later."

Even in the beginning, Mrs. Wantuck did not push Michael or Christine into acting. She recalled that some of Christine's friends had started participating in Children's Theater and Christine begged her mother to let her start.

"Christine worked her way to the top, dragging her little brother with her," Mrs. Wantuck laughed.

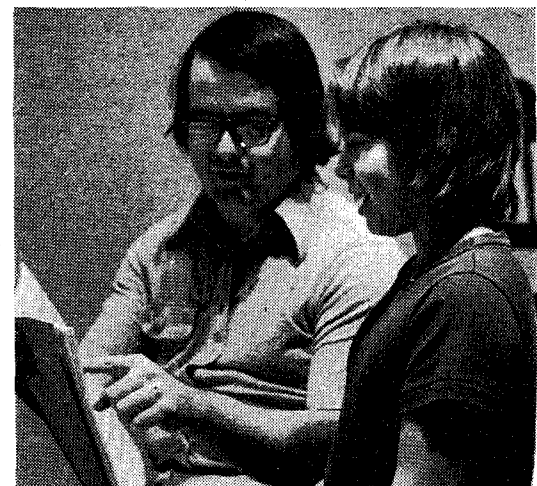
**NOT MANY** 11-year-olds have reached the pinnacle of success Michael has, having performed as equals with some of the biggest names in entertainment and being able to call them friends. And it all really started just two years ago with his role in "Oliver."

"'Oliver' was my fuse," Michael said, surprising and delighting his parents with his metaphor.

That fuse set off an explosion of talent whose repercussions have been felt from South Florida to Ohio and Texas and are spreading rapidly to achieve national fame for "Dy-no-mite" Michael Wantuck.



Peter Pan (Sandy Duncan) flies through the air as the Darling children look up in wonderment in 'Peter Pan,' in which Michael (center) played in both Ohio and Texas.



Going over the score of 'Memoirs from the Holocaust' with composer Michael Braz, his neighbor and friend, Michael prepares for his first role in an opera.



Archbishop Coleman F. Carroll presents the distinguished medal to Susan Simons, daughter of Mr. and Mrs. Charles J. Simons, Epiphany parish, South Miami.



Six young women from South Florida were honored during the 12th annual Presentation Ball last Saturday at the Indian Creek Country Club. Shown above are Tama Zaydon, Susan Simons, Pamela Renick, Kathy Gurdak, Jean Della-Donna, and Maridee Drury. The annual event benefits the Marian Center for Exceptional Children.

## Ford signs aid bill

WASHINGTON—(NC)—President Ford has signed a historic foreign aid bill which for the first time separates economic and humanitarian aid from military aid. The bill has a more humanitarian approach than past aid bills and emphasizes food and nutrition programs and aid for the poorest countries.

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(3) "Following these two applications, a third and final Kool-Tite acrylic, fungicided finish coating is then applied — also by hydraulic pressure — completely sealing in the entire area and applied the next day, following the inner-locking coating and again done only on a dry surface.

"After the original three-coat process by Kool-Tite, the roof can be pressure washed and coated by the same process as a tile roof. The gravel will stay on the roof because it has been permanently bonded. This gives added protection during hurricane winds. Kool-Tite also features special processes for tile, asbestos, asphalt shingle and slate roofs."

Kool-Tite, Inc., is growing rapidly because the management has had more than 23 years of experience in the application of quality roof coating. The materials used have been proven in use for many years to be beautiful and long-lasting.

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# Historical writing during exile

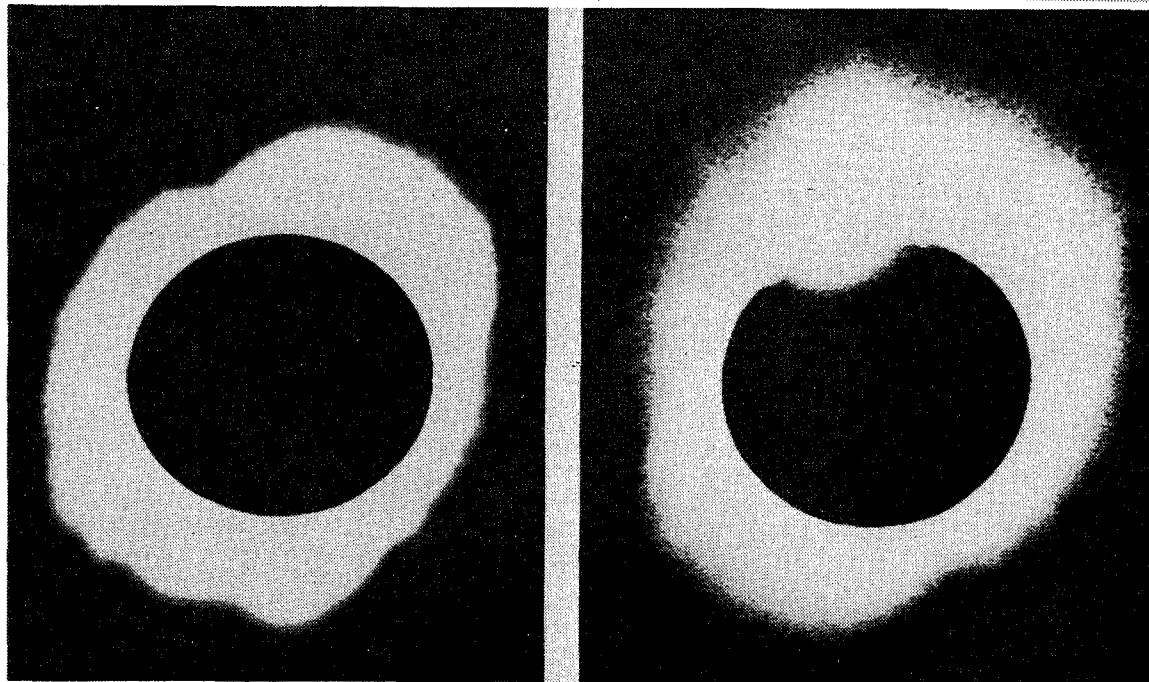
know  
your  
faith

By REV. JOHN J. CASTELOT, S.S.

Each of the traditions incorporated into the Law, or Pentateuch, has its own distinctive flavor, vocabulary, style, theological viewpoint. The teaching of Moses and the circumstances surrounding it, especially the Exodus, became the central data of Hebrew tradition. But that tradition was preserved and developed by no single authoritative body. It was shaped by four main influences, of which we have already seen two: the Yahwist and the Elohist. At the base of all of them are the same historical events, the same fundamental teachings—much as at the base of our four Gospels are the historical events of Jesus' life and the truths he taught. The four traditions represent four providentially guided interpretations of the fundamental facts, the basic teachings.

THE BOOK of Deuteronomy contains one such interpretation. It sees the past in terms of God's love and man's response, in terms of worship in one official sanctuary, in terms of prosperity and disaster as dependent on the nature of man's response to God's covenant love. This particular point of view is a typically prophetic one: It reflects the same penetrating sense of history which is of the essence of prophetic inspiration. And, as Providence would have it, the early historical books of the Bible were written by men imbued with this spirit; hence the name Deuteronomic history.

After the fall of Samaria in 722 all of the data necessary for the early part of this history were gathered together in Jerusalem. There were the now ancient biographies of David and Solomon, the Elijah and Elisha cycles, the official archives of Samaria and Jerusalem, the traditional accounts of the Exodus, of the conquest of Canaan, of the work of Joshua, the Judges, Samuel. The Deuteronomic editors found the atmosphere of the reign of Josiah (640-609) very favorable for putting together a coherent and meaningful history based on this precious raw material. It was not, however, simply a matter of recording names and dates and places and events, but of interpreting the cold facts of Israel's past from their own special point of view—from God's point of view, really. In this way the four books which are known as the Early or Former Prophets eventually came into being: Joshua, Judges, Samuel, and



"Even the heavenly bodies which the Babylonians worshiped as gods were his creatures." From article by Father John J. Castelot.

One of the longest solar eclipses in history is viewed from a telescope at Lake Rudolf, Kenya, in 1973. For the Israelites, even the sun, a god for some peoples, was merely a creature of their one God.

## OLD TESTAMENT

Kings.

This history was completed and edited sometime during the Exile. It was, in effect, a national examination of conscience. Why were they exiled far from home, defeated, humiliated, subjugated, their homeland devastated, the Temple a heap of smoking rubble? The answer lay in their history, and from the deuteronomic point of view that history was a dismal record of consistent infidelity to the terms of the Covenant. This was their principle of interpretation, their judgment on their people.

THE LAST of the four traditions was the Priestly tradition, so called because it was given its final form by a 'school' of priest during the Exile. To them we owe the overall arrangement of the Pentateuch and some of its more important pages. The

whole book of Leviticus, half of Exodus, two-thirds of Numbers, and about a fifth of Genesis, including the familiar account of creation in the very first chapter, are the work of the Priestly School.

Space does not permit an adequate study of this work, but we can take a look at a representative sample: the creation story in Gn 1:1 - 2:4a. It displays many of the traits so characteristic of these writings. Its sublime majesty reveals and exalted notion of the all-holy transcendent God, who has simply to speak to bring things into being. All creatures, animate and inanimate, come from Him, but He is infinitely far above them. How different this account is from the one in the following verses (from the earlier Yahwist tradition), in which God is portrayed as a gardener, a sculptor, a surgeon, even a tailor, walking

with His creatures and conversing familiarly with them!

It was once the fashion to see in this account all sorts of irreconcilable conflicts with the natural sciences. But it is quite generally recognized now that the members of the Priestly School were, first and foremost, theologians, not scientists. Their purpose was not to give an eye-witness account of creation (an impossibility to begin with), but to teach religious truth.

They went about their task in characteristic fashion. They had a knack for classifying, systematizing, codifying. Their scholarly bent led them to present truth in a coldly logical, orderly way, with little or no appeal to the imagination or emotions. The author made a neat little outline of two columns, so arranged that the items in the

first column (the first three days of creation) would correspond with those in the second (the last three days). Thus the creation of light on the first day matches the creation of the heavenly bodies on the fourth. In other words, he was concerned with an orderly, systematic presentation rather than with the actual, scientific, sequence of events. Outlines like this are easy to remember, and he wanted his readers to remember the lessons he strove to teach.

THOSE LESSONS were especially important during the exile, when the people were living in the licentious pagan civilization of Babylon. They had to be reminded that there is one true God, that He existed from all eternity, and that He alone is responsible for everything that exists. Even the heavenly bodies which the Babylonians worshiped as gods were His creatures. It was important, too, under the circumstances, to underscore the sacredness of sexuality, to reaffirm the age-old truth that women, equally with man, came from God, and that their union with each other is by divine design. An especially Priestly note is the emphasis on the holiness of the Sabbath, when even God rested from His work.

Just these few verses illustrate something of the mentality, the aims, the techniques of the men who fashioned the last of the four great traditions which make up the Pentateuch, the Law, and edited all four to form one grand opus.

**"Tradition is everywhere the mother of religion; it precedes and engenders Scripture; its existence is rendered immovable in the sacred books, as the existence of the Word is rendered immovable in Scripture."—Jean Baptiste Lacordaire, "Conferences of Jean Baptiste Lacordaire," circa 1850.**

**"Religious truth is neither light nor darkness, but both together; it is like the dim view of a country seen in the twilight, with forms half extricated from the darkness with broken lines, and isolated masses."—John Henry Newman, "Essays and Sketches," Vol. 1, 1835.**

## LIFE IN MUSIC

### 'I write the songs'

By THE DAMEANS  
I Write the Songs

*I've been alive forever, and I wrote the very first song  
I put the words and the melodies together  
I am music and I write the songs.*

*I write the songs that make the whole world sing  
I write the songs of love and special things  
I write the songs that make the young girls cry  
I write the songs, I write the songs.*

*My home lies deep within you, and I've got my  
own place in your soul  
Now, when I look out through your eyes  
I'm young again even though I'm very old.*

*O, my music makes you dance and gives you spirit  
to take the chance and I wrote some rock  
and roll so you can move.*

*Music fills your heart, well that's a real fine  
place to start,*

*It's from me, it's for you, it's from you, it's  
for me, it's world-wide symphony*

By Bruce Johnston  
Artist's Music,  
Sunbury Music ACAP

"You deserve a break today," is one of Barry Manilow's best-known songs even though he won't get a gold record for it. His latest single is "I Write the Songs," and it is indeed a welcome break from the constant flow of say-nothing music. Sit back, relax, and let music entertain you.

The beginning of a new year is a time when people talk of taking a break. It's the time for New Year's resolutions, when we promise ourselves we will break from some accustomed way of doing things to try again to better ourselves. It is a time of hope and promise, of dreaming and planning, of optimism and the belief that I am a person.

**THE NEW YEAR** is a time when I affirm my worth as a person and ask how I might improve. It is a time for believing that I am a song worth singing even if I have to rearrange the melody or harmony lines of my life every so often.

In Barry Manilow's song, *music sings to us* "My home lies deep within you and I've got my own place in your soul"...Every human being has music within him and it doesn't just mean singing. The music could well mean the capacity for loving which every person has.

Love, like music, can't rest in the heart. Only when it is expressed, when it looks out

through your eyes, can love become a note to add to someone's melody. And if we all spend our time singing our love for one another, "it's from me, it's for you, it's from you, it's for me," the worldwide symphony of peace will eventually replace the noise of war and hate.

Music may have been alive forever, but it's only because there was a good and gracious God who set the world singing with the music of His love.

Father, we thank you for all the good things you have given us, and especially today the gift of music, which like your love, ever surround us.

We thank you for the songs in our lives and for those who sing them to us, to cheer us, to console us, to help us know that we are loved.

**WE THANK** you most of all for Your greatest Song, Your Son Jesus whose birth was accompanied by the singing of angels and whose coming again will be announced by the sound of a trumpet.

He is the one who taught us that each of our songs is important and sound best when sung together with all our brothers.

May we always pass along the song of your great love.

(All correspondence should be directed to: The Dameans, P.O. Box 2108, Baton Rouge, La. 70821.)

"We may or may not believe that history teaches us to live better. But no sane man can disconnect his life from its roots without enormous peril. The year of bicentennial is now here, a time when we as Americans seek to recelbrate the origins of our history." From article by Mary Maher.

## "LET US MAKE MAN"

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

How old is the universe? If you consult the dateline of a newspaper in Tel Aviv you will learn that the religious Jew lives in the year 5736 from the first day of creation. If you consult the modern scientist he will talk in the language of light years that stagger the mind.

It was not until the period of the Babylonian exile in the sixth century B.C. that the Israelites were challenged by the creation stories in circulation to write a creation history of their own. The history is known as the "P" or Priestly account of creation (Gen 1:1-2:4a), and is distinguished from the "Y" or Yahwist account of the story of the first man, written four centuries earlier.

UNTIL these two accounts were written under the inspiration of God, the Israelites were not particularly interested in a transcendent God, the maker of the universe and the Father of all men. Enough that Yahweh was their God and they were Yahweh's sons; more than enough that Yahweh was the husband of Israel and Israel Yahweh's chosen bride. Enough that their God was better than all other rival gods and that what these other gods could do, Yahweh could do better. Like small children, they delighted in proving that "my father is bigger and better than your father."

But now they were to learn from God's revelation through the Law and the Prophets that Yahweh was not only the God of Abraham but the only God, that Yahweh had made a covenant not only with Israel but with all men. Most important they would learn that unlike the Babylonian gods who evolved from the

chaotic waters, their God has no beginning that He simply Is, that Elohim is before the heavens and the earth are created. Him, that the Spirit of God is over the chaos of chaos to prepare for the first day of work week which will set the pattern for the week of work before his rest.

The "school" of priests who fashioned stanzas of the opening hymn of creation no more scientific than their Babylonian counterparts. But they had the inspired sense not to confuse the world with the sun and the moon and the stars with gods to be worshipped by

Unlike the modern astronomer whose times overawed by the galaxies and clusters which dwarf man and his little priestly account of creation, for all of science, is wise in keeping God, man and universe in proper perspective. The was made for man and man was made

The "P" account gets off to a scientific start when it has God say: "I be light," for without light there can be no life. But the "light" of the first day is exploding and expanding universe of light we associate with the stars. The fixtures for the home of man, who is to be born the sixth day. They are to be signs in the heavens to tell man the seasons of the days of the month and the hour of which, for purposes of religious observation begins with the evening before.

"AND GOD SAID, 'Let there be light, the greater light to rule the day,

## HISTORY: Reliving

By MARY MAHER

Ira Progoff, the great contemporary psychologist in the tradition of Carl Jung, has given us a valuable way to find our personal identities more fully. He has

suggested that we write of our lives as fully as we can in diary form. His invitation to write our histories is not to justify our deeds nor even to judge our motives. We are invited to write in order to discover a future built into our





# ow your faith

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beginning, is present created by the waters of God's n for man's e Sabbath. shion, the eation were Babylonian spired good their God, on and the by man. r who is at and star little earth, all its lack nan and the he universe de for God. to a good : "Let there n be no life. is not the of light that The lights he lighting to arrive on igns in the he year, the of the day observance,

be lights in e two great lay, and the

lesser light to rule the night; he made the stars also" (1: 14-16). This reference to the stars, by way of afterthought, has to be the understatement of all literature. For the astronomer it is a legitimate cause for amusement; for the astrologer a form of blasphemy. But for the Hebrew Psalmist the afterthought kept things in divine and human perspective:

*When I look at thy heavens, the work of thy fingers, the moon and the stars which thou hast established; what is man that thou art mindful of him, and the son of man that thou dost care for him?*

*Yet thou hast made him little less than God, and dost crown him with glory and honor. Thou hast given him dominion over the work of thy hands; thou hast put all things under his feet...O Lord, our Lord, how majestic is thy name in all the earth! (Ps. 8:3-9).*

The question asked by the Psalmist is rhetorical. It presupposes the crowning achievement of God as Creator, the work of the sixth day: "Then God said, 'Let us make man in our image, after our likeness'...So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, 'Be fruitful and multiply and fill the earth and subdue it'" (1: 26-28).

**THE BOOK OF GENESIS** with the opening hymn of creation is still a closed book to many people. But God did not limit his revelation to the pages of a book. Made to the image of God, man is the best revelation of God; and the Man Jesus, God's only-begotten Son, the Second Adam, is the most perfect revelation of the Father. Today, the Christian man and the Christian woman will be the only bible that the vast majority of people will ever read. God grant that we be worth the reading!

# ing our roots

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very beings by our experience of the past.

**WE MAY** or may not agree that such history is bunk, to use an expression of Henry Ford. We may or may not believe that history teaches us to live better. But no sane man can disconnect his life from its roots without enormous peril. The year of Bi-Centennial is now here, a time when we as Americans seek to recelebrate the origins of our history. Much history that we will read of our United States roots comes, as does Scriptural writing, from the time of our historical exile. Somehow when there is conflict we seek to clarify where we are going by recalling where we have been.

So too was the intent of the deuteronomic and priestly writers. They sought to celebrate a vital memory, not merely to recount its historical accuracy. And, as all men who love their histories, they exaggerated its high points and dwelt on its infidelities with special harshness. For we tend to euphonize first loves and magnitize first errors. The Scriptural writers that we are speaking of truly believed what much later the poet Rilke wrote: "God waits for us at our roots."

The deuteronomic writer was a favorite of the New Testament writers. They quoted deuteronomic writing often because of its stress on faithfulness to God's law. It stressed remembering our past as the means of celebrating it. Much emphasis, of late, has been given to this "telling of our stories" in an effort to see for ourselves how God has been with us in the

long haul we name "history," either personal or communal.

Yet the priestly writers remind us also of the paradox that often comes with recalling our histories. We may come up directly against contradiction: God seems to have gone from us in our suffering, in the inconsistencies that mark our journey forward. Where indeed, the modern Jew asks, was his God during the hours of holocaust? Or where was he when his Christian brothers did not protest with their lives this atrocious crime? The priestly writer was a demanding writer. He asked questions that could only be heard by those with some measure of integrity. He placed justice and worship in the same faith moment; no justice, no worship. Yet, the smallest act of justice was worthy of being a subject of worship.

**THE PRIESTLY** and deuteronomic writers tried to clarify for their fellow believers what it meant to be the recipients of God's Covenant. They dwelt on the fidelity-infidelity theme in an effort to genuinely know what Israel could do to be true to God's action in her history. Whenever they spoke, they spoke in order to relive the authentic thrust of Israel's history.

We Christians seek to follow the pattern given us by these historical writers. We seek to renew, that is, we seek to be true to our history, both that of the Church and of our individual histories. We seek, as Jesus asked of us, to be faithful to the Father's original pattern in man's time: faithful love of us.



"Enough that their God was better than all other rival gods and that what these other gods could do, Yahweh could do better. Like small

children, they delighted in proving that 'my father is bigger and better than your father.'" From article by Father Paul Palmer.

# Visual history of parish life

By REV. JOSEPH M. CHAMPLIN

The Jews of Old Testament days did not have Kodak Instamatic cameras with convenient flash cubes to record inside and outside events throughout their long history. Instead past deeds were remembered, then handed down by word of mouth and later committed to the printed page.

A PARISH today is more

fortunate. It can capture on film huge celebrations involving an entire congregation or smaller gatherings with only a few persons in attendance; it can likewise both photograph a liturgy within church or a dinner in the rectory and take movies of a parish picnic at the local park or a summer Bible school on the convent lawn.

● St. Pius X Church on Cape Cod at South Yarmouth, Mass., was built only a few years ago. The modern structure has an open baptistry located between the two main entrances.

Parishioners have erected a large banner on the wall behind the font itself with these words spelled out on it in bright cloth letters: "Born to freedom in the Spirit." During a visit there last summer, I noticed five color photographs fixed to the banner.

A closer examination revealed these were small photos of proud parents holding new Christians in their arms. The name and baptismal date of the child had been typed on the edge of each picture. These most recent additions to the St. Pius X family included Ryan Cormack Burke and Jennifer Anne Burke, twins plunged into the saving waters of Baptism on April 27, 1975.

● St. Patrick's Church in Chittenango, New York is another parish which has attempted to record the year's big and small events on film.

A volunteer photographer seeks to cover various activities from Baptisms to First Communion to Sunday liturgies to parish council meetings to the mammoth 500-person open-air Mass and parish picnic.

The fruits of these labors are kept on file and in the spring, a professional layout individual combines some of them into a flier for distribution to parishioners after Mass. It tells the story of

life at St. Patrick's over the past year.

During summer months the same layout artist utilizes the remaining photos for a second flier or leaflet, also for after Mass dissemination. This item, a product of extensive advance planning, outlines the many activities available in the year ahead to members of that Upstate New York parish.

Dates and places for adult education, sacramental preparation, children's liturgies, religious instruction and a remarkable number of other opportunities are listed in the attractive eight and one-half inch by 11 inch publication. An assortment of illustrative photographs taken the previous year form a border around the printed inner text.

● At Holy Family in Fulton we conducted a series of Listening Sessions last summer in homes of parishioners. About a dozen adults gathered in different homes for each meeting, listened to an explanation of the revised Rite for Penance and had their photographs taken by an energetic pastor with his inexpensive camera.

We then asked parishioner Leo Chirello, a commercial artist, to mount these on suitable background material for display during our monthly coffee hour and later, at the church's main entrance. This collage of photos features over 100 persons, each one interested in viewing the most fascinating picture of all—a photograph of oneself.

**THE USE OF** photography at church functions preserves in visual form the history of a parish. But more importantly, it helps build a family or community spirit among parishioners. They come to know one another better and to feel a deeper sense of participation in, a greater degree of belonging to the parish itself.

# THE GOSPEL TRUTH

## Lord is our light for all nations

FEAST OF THE EPIPHANY  
Sunday Jan. 4th, 1976

Reading I, Is. 60: 1-6  
Reading II, Eph. 3: 2-3; 5-6  
Gospel, Mt. 2: 1-12



FR. MORRIS

By FR. GERALD R. MORRIS

Many people in Iran today, regardless of faith, like to boast that the astrologers from the East mentioned in St. Matthew (2:1-12) began their journey from Persia.

Although the evangelist mentions no specific number, in the West we speak of three wise men, while in the East the number is set at twelve. According to many modern church scholars, the story of the magi—however many—is Matthew's way of showing that Jesus Christ is the epiphany of God's love and light to all the nations.

Matthew is preaching what the bishops also preached so powerfully at the Council, "Christ is the Light of all nations." This proclamation of the Gospel is meant to strengthen our personal faith commitment to the Lord.

On this day of the Epiphany, the Church is very conscious of herself as being spread throughout the world and embracing men and women of every race, language and culture. The source of our unity stems from the announcement of the Gospel and of our personal faith commitment to the Lord. And so, today, we who are members of this world-embracing assembly of people gladly herald our faith: Jesus Christ is the Light for all nations. The Council

declared the implications of our personal faith commitment and union with the Lord by saying: "By her relationship with Christ, the Church is a kind of sacrament or sign of intimate union with God, and of the unity of all mankind. She is also an instrument for the achievement of such union and unity." (Lumen Gentium). The Church prays wholeheartedly today: "Lord, remember your Church spread throughout the world, make her grow in faith and love in union with our Pope and Bishops."

The image of Light, which the Church uses for the Advent-Christmas festivals, also reaches its highest intensity and pitch on the Feast of Epiphany. The Church finds the Light image in the prophet Isaiah (60:1-6) and applies its lesson to Christ. Isaiah proclaims to Jerusalem that the Lord will come to her and that His presence will illumine her darkness. Jerusalem is therefore bidden to rise up and be joyful.

In one of Rembrandt's paintings, Jesus is shown standing in the center, in an orb of light. The crowd surrounds Him. All faces turned toward Him reflect the light. Those turned away from Him are in the dark. In this picture we have the core truth of Matthew and Isaiah: Jesus Christ became like us so that we can become like Him.

By means of our personal faith commitment to the Lord, a commitment which needs to be reaffirmed daily with my "Yes, I believe in You," Christ will become for us an inner light, an inner vision. He will help us to see our everyday lives with its joys and disappointments as He sees it. When we become personally aware of the Lord's love for all men we cannot do less than become a witness to the Lord's love to all His brothers and sisters.

You and I can all draw closer to the Lord today. We can pray to Him: Lord, for nearly two thousand years You have fed Your Church with Your word and sacrament. There is no limit to Your gifts but our lack of faith and love. Make us humbly thankful, renew our faith and love, so that we may walk in Your light and lead others to the light. Amen.

## Prayer of the Faithful

FEAST OF EPIPHANY  
January 4, 1976

**Celebrant:** Father, long ago, the star led three kings to the stable. Please listen to our prayers in this age and help us to realize that all wise men still follow His star.

**LECTOR:** The response for today will be: Lord, Jesus, stay with us.

**LECTOR:** The Magi risked everything to follow that star to Bethlehem. That we may have the courage to follow Jesus as He brings us home to the Father, we pray:

**People:** Lord Jesus, stay with us.

**LECTOR:** Jesus has flooded the world with His light. That more people will turn to Jesus and thus scatter the darkness of anxiety in their lives, we pray:

**People:** Lord Jesus, stay with us.

**LECTOR:** The Lord governs His people with justice. That those who have been imprisoned unjustly may soon regain their freedom, we pray:

**People:** Lord, Jesus, stay with us.

**LECTOR:** Many people have touched our lives. That these individuals may always receive abundant joy and many blessings, we pray:

**People:** Lord Jesus, stay with us.

**LECTOR:** The world is still ruled by unrest. That, one day, all nations will learn to walk by the light of Christ, we pray:

**People:** Lord Jesus, stay with us.

**Celebrant:** Father, all the ends of the earth have seen Your saving power. Through these prayers, teach us to sing a new song, a song of salvation, a song of joy. We speak to You, Father, in the name of Jesus, Your Son.

**People:** Amen.

## Cosmic consciousness: Truth everyone knows by instinct

By FR. JOHN T. CATOIR

Faith is a very interesting reality in our lives. There are many things that we know about faith; and we know them with clarity, conviction and certitude.

Ordinarily, we feel that there would be no way in which we could know these things, except through the revelation of Jesus Christ; and yet on many levels the religions of the world converge with firm knowledge on certain fundamental truths about the human condition.

Christians do not have an exclusive market on divine truth. The fact that we are created by a Supreme Being; that we are immortal; that an afterlife of some kind is part of our destiny; that we are called to love one another—these are a few of the truths that have guided Religious men over the ages. This kind of knowledge has been described by P.D. Ouspensky as "cosmic consciousness."

As Christians we are blessed because Our Lord Jesus Christ has led us to a deeper cosmic consciousness. We participate in the knowledge which God has about His created universe.

But others participate in it too, in a different way. Ouspensky was a Russian who wrote the following in his book entitled, "Tertium Organum," in 1929. I do not know whether we had any faith or not.

"The prime characteristic of cosmic consciousness is, as its name implies, a consciousness of the cosmos, that is, of the life and order of the universe. Along with the consciousness of the cosmos there occurs an intellectual enlightenment or illumination which alone would place the individual on a new plane of existence, would make him almost a member of a new species. To this is added a state of moral exaltation, an indescribable feeling of elevation, elation, joyousness, and a quickening of the moral sense, which is fully as striking and more important both to the individual and to the race than is the enhanced intellectual power. With these come what may be called a sense of immortality, a consciousness of eternal life, not a conviction that he shall have this, but the consciousness that he has it already."

Some of our young people

have turned away from the Catholic Church but have not turned away from their own cosmic consciousness. We must be patient with them. The Lord is leading each of us in His own special way. We are all part of God's family.

We are all on a pilgrimage to the same destiny under His loving care. Those of us who have come to the knowledge of these truths through the Church have the added blessing of knowing that the God who created this universe is a tender, personal healing Savior. In a way we have much more than mere cosmic consciousness because of Christ Jesus.

Cosmic consciousness, it seems to me, is nothing more or less than a participation in the divine consciousness. Some people have it more than others. God has granted this gift to many who are not even Christians, but to Christians He has given the key to unlock the greatest of all mysteries: the mystery of His Divine Life. There is no adequate response that a Christian can make, except a grateful heart. Cultivate your own heart, that it may be grateful in all circumstances.



# Where American ideals came from

"The Will to Be Free," an hour-long special in the continuing "Conscience of America" bicentennial series presented on ABC News' "Directions" will be shown Sunday, Jan. 4 (2:30-3:30 p.m., EST) on Channel 10, Miami.

Through its panoramic presentation of Western history, "The Will to Be Free" seeks to find the origins of the ideals that are embodied in the Declaration of Independence. This documentary film follows the history of the concept of freedom as it developed in the desert of the Sinai in Biblical times, to the contributions of Greece and Rome, through the Dark Ages to the flowering of medieval philosophy, and finally in the spirit of the Enlightenment which inspired a group of American revolutionaries to defy England for the sake of their principles.

This overview of Western civilization is told through the ideas of those who were revolutionary in their own time and whose thoughts have become a part of our own social and cultural heritage. Narrating the story is ABC News Correspondent Frank

Reynolds who is joined by a cast of actors including Morris Carnovsky, Louis Jourdan, Norman Rose, and Marian Seldes who give voice to the contributions of the past from Socrates to Cicero, from Jesus to Aquinas, from Moses to Cromwell.

Filmed on location in Israel, Greece, Italy, France, England and the United States, the program makes excellent use of historic landmarks, great sculpture and paintings, period artifacts, and memorabilia to visualize the struggles and achievements of Western Man in the quest for and defense of his fundamental rights. John Duffy's original musical score draws on traditional music ranging from ancient Jewish cantillation, through a reconstruction of Greek and Roman music, to medieval and successive styles up to the present.

"The Will to Be Free" was produced in cooperation with the Office for Film and Broadcasting of the U.S. Catholic Conference; the Communication Commission of the National Council of Churches; the Jewish Theological Seminary; and the Southern Baptist Convention.



Marc Siegel directing Ron Headford's shooting of the Sea of Galilee.

## television

### Kids' TV still full of violence and ads

Contrary to the public promises made by the television industry four years ago, neither the networks nor the independent stations have reduced substantially the number of commercials on children's TV programs. Nor have they found an alternative to violent content: 8 out of 10 children's shows contain overt violent acts or the threat of violence.

These are some of the findings of two studies, one on morning weekend programming and the other on afterschool shows (3:00-6:00 p.m.), commissioned by Action for Children's Television (ACT), a Boston-based viewer organization.

Peggy Charren, president of ACT, issued a statement saying that "the studies negate the argument of the Federal Communications Commission's Policy Statement on Children's Television that self-regulation is an adequate solution to the problems of children's TV."

"These analyses of advertising and programming practices proves that broadcasters have not yet made a commitment to the health and well-being of children."

The studies also found that programs directed to the under-12 viewers were interrupted on an average of once every 2.9 minutes, that almost half of all commercials were for cereals, candies, and sweets and that those for such products as vegetables, dairy foods, and bread comprised less than 2 per cent of all advertisements, and that most TV stations studied exceeded the advertising limits recommended by the broadcasters' own regulations (the NAB Code).

Mrs. Charren said in a New York press conference that since the FCC was not acting to improve this situation, ACT would continue with its efforts to enlist public support in requiring adequate regulations safeguarding children TV viewers.



Abigail Van Buren (Dear Abby), Dinah Shore and Zsa Zsa Gabor break up as they discuss New Year's resolutions on the Dinah show

Friday, Jan. 2, from 4:30 to 6:00 on Channel 7, Miami.

## 'Where the Lilies Bloom'

FRIDAY, JAN. 2

8:00 p.m. (CBS)—WHERE THE LILIES BLOOM (1974)—An engaging film about how four orphaned youngsters survive and prevail in Appalachia. A young teenager tries to keep the death of her father a secret to save the family from being split apart. Highly recommended. (A-I)

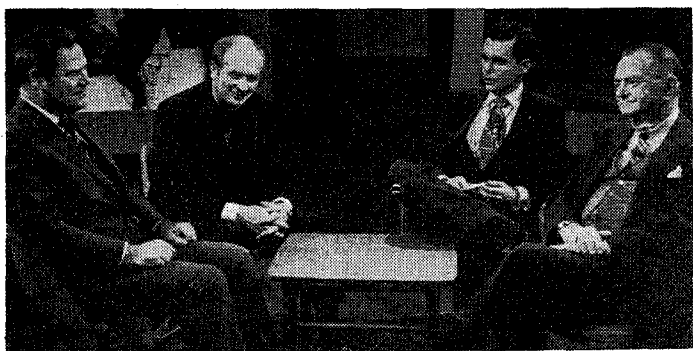
9:00 p.m. (ABC)—GOODBYE, COLUMBUS (1969)—Based on a Philip

Roth short story, this film attempts, with only middling success, to come to grips with the once-celebrated generation gap in early-60s, affluent America. It is the story of a young Jewish couple (Ali McGraw and Richard Benjamin)—she is rich; he is poor—who fall in love, have an affair, and then part. There is almost no moral dimension to the film, and thus the sexual aspects, no matter what cuts are made in the TV

version, tend to take on undue importance. Strictly adult fare. (A-IV)

SUNDAY, JAN. 4

9:00 p.m. (NBC)—HARRY IN YOUR POCKET (1973)—A mediocre film about pickpockets at work and play, starring James Coburn and Michael Sarrazin. (A-III)



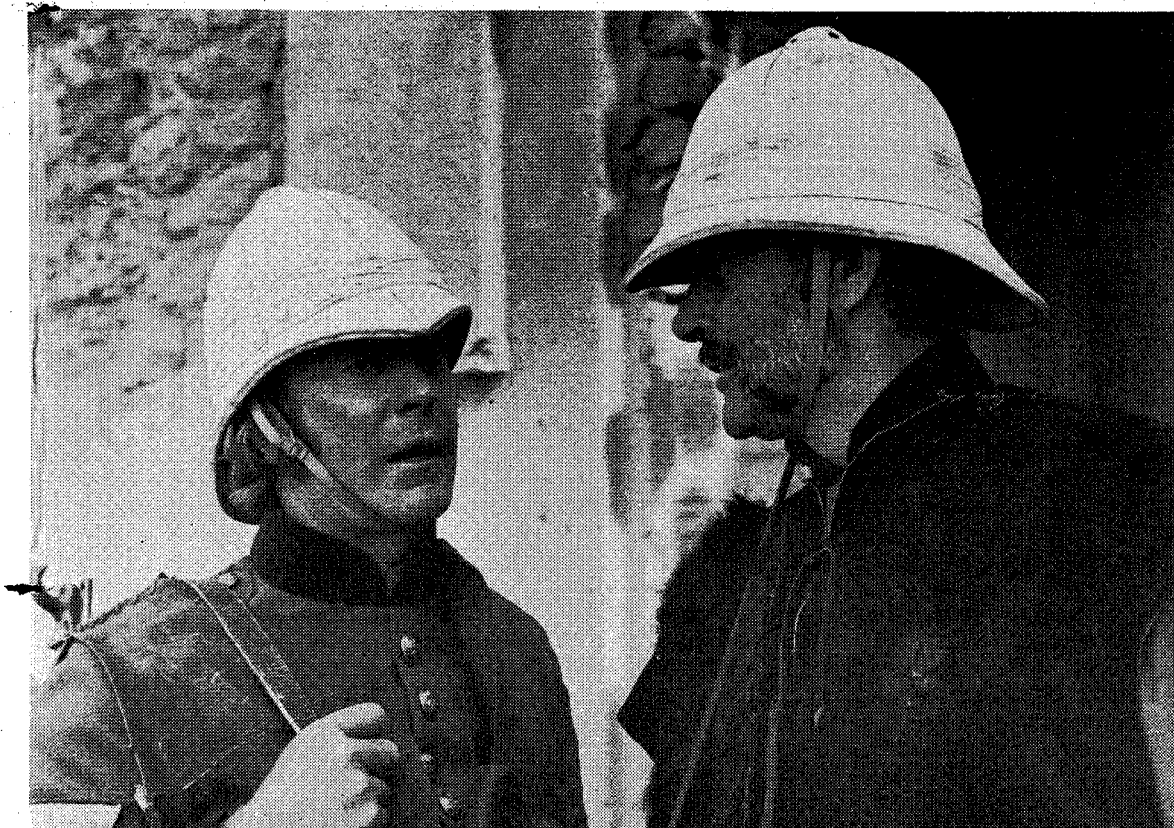
ArchBishop's Charities Drive is the subject of this Sunday's Church and the World Today on WCKT, Ch. 7 at 9 a.m. General co-chairman, Robert Brake, Msgr. Bryan O. Walsh, and Dr. Ben Shepherd discuss the annual appeal with host, John Shields.



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Michael Caine and Sean Connery, as two soldiers of fortune, confer after leading their ragtag army to its first victory, in **THE MAN WHO WOULD BE KING**, an Allied Artists release.

# BARRY LYNDON

**Kubrick epic of Thackeray novel big on panorama, but slow-moving**

Barry Lyndon, Director Stanley Kubrick's tenth film, is a remarkable change of pace for one of cinema's most prodigious talents. Turning from the futuristic themes and frenetic style of *Clockwork Orange* and *2001*, Kubrick in this film leisurely and delicately dissects the manners and morals of 18th-century Europe in his epic adaptation of William Makepeace Thackeray's first novel, *The Luck of Barry Lyndon*.

Like Thackeray's novel, Kubrick's film occupies a sprawling canvas, from the quiet hills of Ireland to the battlefields of the Seven Years War, from the intimate gambling saloons of the continent to the spacious halls of ancestral castles. The film's greatest strength is, in fact, the care and attention given to setting and mood. *Barry Lyndon* re-creates a lost world of rolling hills and gracious living, while it also recalls the meanness of poverty and the ugly stupidity of war.

Kubrick is absolutely unhurried in his delineation of this Georgian universe. Shot after shot provides awe-inspiring panoramas; then Kubrick moves his camera in slowly for a delicate yet revealing closeup. Kubrick

worked three years and spent over 11 million dollars on this film, and the results are apparent. *Barry Lyndon* is one of the most pictorially exquisite movies ever made. The stately strains of the film's elaborate score, drawn from Bach, Handel, Mozart, Vivaldi and traditional airs, complement perfectly the equally rich and accomplished glide of Kubrick's camera.

Thackeray's novel was more than a historical romance; it was really a character study, a savagely ironic portrait of a charming yet shameless social climber. In the novel, Barry tells the story of his rise to wealth and rank himself, and his moral blindness makes the chronicle fascinating for its perversity. Kubrick shifts the point of view in the film; a narrator tells us Barry's story while we watch key episodes on screen. The shift in narrative structure seriously weakens the film as dramatic art. Without an ironic perspective one can never really understand Barry. His story lacks dramatic interest, and any understanding and assessment of his character become difficult. Complicating these difficulties is the limited range of emotions Ryan O'Neal is able to capture in the title role. As Barry, O'Neal does

little more than whisper and posture. O'Neal's presence is so weak that Barry's character is overwhelmed by the magnificent backgrounds. Similarly, Lady Lyndon, as interpreted by Marisa Berenson, becomes a mindless mannequin, given to melancholia and tears, though the blame here surely must be shared by Kubrick, who has given her no more than a dozen lines.

Kubrick's achievement in *Barry Lyndon* is, then, a rather limited one. His fine camera work and his commitment to pictorialism are visually dazzling, but the pace of the film is so slow and the characterization and plot are so slighted that *Barry Lyndon* seems much longer than its three hours running time. *Barry Lyndon* is a film for the patient and reflective, not for those who favor action and excitement. (A-III)

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## 'Man who Would Be King'

# New Huston film 'one of his best'

Adapted from Rudyard Kipling's famous short story by Director John Huston and Screenwriter Gladys Hill, *The Man who Would Be King* is a colorful, exciting picture, by far the most successful adventure film in several years. Although it is unabashedly romantic and entirely fictional, it evokes, in its epic sweep and rousing pageantry, such films as *Khartoum* and *Lawrence of Arabia*.

Sean Connery and Michael Caine play two British army veterans, Danny and Peachy, who choose to remain in India after discharge. Considerably less than admirable in character, Danny and Peachy, though handicapped by not being especially bright, live by their wits, not scrupling to stoop to blackmail and petty thievery. Despite their shortcomings, however, the two have a measure of childlike innocence and naive optimism that transmutes even their

## movies

greed into something not altogether unlikable. Tired of the constraints of Western Civilization (a theme dear to Kipling) even in the diluted form that these persist in British India, they conceive the bold, awesomely harebrained scheme of making their way across Afghanistan to the mountainous land beyond, a country called Kafiristan, which has had no contact with the West since the time of Alexander the Great. There, after educating one warring tribe after another in the spirit and technique of civilized slaughter, they are supremely confident of going from victory to victory and, finally, supreme kingship over all. They confide this grand design to Kipling himself (Christopher Plummer), and three years later Peachy returns and swears to Kipling (the story is told in flashback) that they indeed succeeded beyond their wildest dreams, leaving Kipling an unnerving but persuasive proof of the truth of his account.

The film does have its defects, both artistic and moral. It drags occasionally, the early portion is marred by some robust but unfunny "humor in uniform" that recalls John Ford at his worst, and the far-fetched circumstances of the heroes' rise and fall perhaps put our willingness to suspend disbelief under a shade too much strain. Then on moral grounds—though this is a consideration that is inseparable from the aesthetic—there is something distasteful about the otherwise exciting battle sequences, a drawback that weakens our sympathy for the two heroes, even though Peachy and Danny, with the invincible ignorance of professional soldiers of their day, are convinced that they are doing nothing more than teaching the natives to pursue more efficiently what is their major pastime anyway and, by so doing, eventually bestowing upon them a private enterprise form of the Pax Britannica.

The virtues of the film, however, considerably outweigh its defects, especially when one compares it with the other major Christmas releases, most of which are dreadful. The acting is very good. Michael Caine, too often mired in dull, genteel roles, such as that in the current *The Romantic Englishman*, is in top Cockney form as Peachy Carneham. Sean Connery is sympathetic and convincing in the more difficult role of Danny Dravot, a man who begins to believe, and not entirely out of pride, in the divinity attributed to him. Christopher Plummer is marvelous in the supporting role of Kipling, and Saeed Jaffrey, as Danny and Peachy's faithful interpreter, and Jack May, as an arrogant district commissioner. (A-III)

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# It's a Date

## Broward County

**ST. JEROME** Women's Club will sponsor a luncheon and card party at 12:30 p.m., Tuesday, Jan. 6 in the parish hall, 2533 SW Ninth Ave., Fort Lauderdale.

★★★

Right to Life Crusade president, Tom Endter will speak at **ST. ANDREW** parish, Coral Springs, at 8 p.m., Thursday, Jan. 15. Parishioners and friends are invited to attend.

★★★

**ST. BONIFACE** Women's Club meets at 8 p.m., Wednesday, Jan. 7 at Fletcher Park, Pembroke Pines. A card party will follow the business session.

★★★

Luncheon meeting of **ST. LUCY** Women's Guild begins at 11:30 a.m., Tuesday, Jan. 6 at Patricia Murphy's Candlelight Restaurant, Fort Lauderdale.

★★★

**ST. STEPHEN** Council of Catholic Women meets at 8 p.m., Thursday, Jan. 8 in the parish hall, Hollywood. Canned goods will be collected for Camillus House.

## Dade County

Third Order of **CARMELITES** meets at 2:30 p.m., Saturday, Jan. 3 at Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St., North Miami.

When it's time to dine see **The Voice Restaurant Guide**

Members of **ST. JOSEPH** Women's Club will observe a Corporate Communion during the 9:30 a.m. Mass on Sunday, Jan. 4. The club's New Year's business meeting at 1 p.m., Monday in the parish center.

★★★

Luncheon of the **DOWN-TOWN CHRISTIAN BUSINESSMEN'S** Club begins at 12:30 p.m. at Gesu Center following noon Mass in Gesu Church.

## Palm Beach County

**ST. JOAN OF ARC** Guild will sponsor a Continental breakfast at 9 a.m., Wednesday, Jan. 7 at Boca del Mar Country Club. Guest speaker will be Vera White, antique expert. Reservations must be made before Monday, Jan. 5 with Mrs. Fred LaChance, 7 Royal Palm Way, Boca Raton.

★★★

Monthly meeting of the **CATHOLIC SERVICE BUREAU** Auxiliary is scheduled for 7:30 p.m., Tuesday, Jan. 6, at Cardinal Newman High School, West Palm Beach. Guests are welcome. For further information call 683-5587.



In recognition of her service as a representative of Immaculate Conception parish to Hialeah's 50th Trend Anniversary Committee, Sister Mary Immanuel receives an award from Hialeah Council president, Jack Weaver.

## Scripture series set at St. Rose

A Scripture Lecture Series opens Monday, Jan. 12, in St. Rose of Lima parish and continues through March 1, with Dominican Father Daniel Madden of Barry College conducting the sessions.

First part of the sessions which will begin at 8 p.m. on Mondays will be devoted to a verbal presentation followed by a visual presentation including film strips, slides, and religious artifacts.

Topics will include Fundamentals and Fundamentalists, Jan. 12; Throwing the Dice- The call of

the People of God by the One True God, the Oral and Written Word: Why 72, 39, or only 24 Books in the Bible, Jan. 19; Blowin' in the Wind, Jan. 26; Seven Plus One, Feb. 2; Know Before Whom You Stand, Feb. 9; Be You Holy, As I Am Holy, Feb. 16; Priests, Prophets and Kings, Feb. 23; The Good News in Troubled Times, March 1.

Associate Professor of the Religious Studies Dept. and Associate in Campus Ministry at Barry College, Father Madden was chairman of the Theology Dept. at St. Mary Dominican College.

## Singer-composer holding workshop

David Yantis, well-known contemporary composer, will conduct a workshop and be heard in concert on Wednesday, Jan. 7 at St. James Church, 540 NW 132 St., N. Miami.

The singer, guitarist and composer, who has recorded four albums and compiled the "Contemporary Hymn Book," will conduct the workshop beginning at 4 p.m. His concert begins at 8 p.m. and music, records and cassettes will be available for purchase that day.

## Stop smoking in 5 days

A "Five-Day Plan to Stop Smoking" will be presented at St. Francis Hospital, Miami Beach, beginning Jan. 12 and concluding Jan. 16.

Five group therapy sessions, films, lectures, demonstrations, and a personal control book will present steps to help participants stop smoking with a minimum of discomfort. Sessions will be conducted between 7:30 and 9 p.m.

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Sophomores at St. Mary's College, Notre Dame, Ind., find out what it's like to be blind by walking around campus with their eyes covered. Cindy Shirack (left) and Claire Hatch (right) are so hopelessly lost in otherwise familiar surroundings that an unidentified passerby takes them by the arms and tries to help. The two are in a class called Introduction to Special Education.

## Columbus wins big; others not so lucky

Here's the report of the high school games played the week of Dec. 15. Columbus won big in their holiday invitational basketball tournament, while Cardinal Gibbons and St. Thomas fell victim to tournament competition. Columbus used their depth and balanced scoring in wins over LaSalle, 88-40 and Deerborne, 95-55. Jorge Gomez had 20 points and Marty Scheutte had 17 in the LaSalle game. Gomez scored 21 and Pedro Busse had 14 in the romp over Deerborne. LaSalle rallied from an 11 point deficit in the consolation game, but fell to Westminster, 55-51. Ignacio Halley was scorer in both tournament games for the Royals. Other games earlier in the week for the two teams saw Columbus beating South Dade, 71-61 and LaSalle losing to Dade Christian, 70-62.

Cardinal Gibbons started their week out by successfully defending their No. 1 state AAA ranking against Cardinal Newman, 76-60, but it was the last good thing to happen to Gibbons that week. The Redskins journeyed to Orlando to participate in the Orlando Sentinel-Star Tournament and faced some stiff AAAA

competition. Gibbons lost three games in as many days to the larger schools — Orlando Evans, Orlando Colonial and Lake Weir. Gibbons was in contention in every game, but could not pull off a win.

Aquinas likewise started the week off on the right foot — a 58-46 win over Pace. The Raiders then went into the Piper Christmas tournament and opened with a 66-59 victory over Plantation. That's when their fortunes changed, however. They were beaten by Coconut Creek, 62-37 and by Fort Lauderdale High in the consolation game, 73-61.

In other games during the week: Curley got 16 points from Charlie Walker and 14 from Bryan Morris in defeating Miami Beach, 55-52, but lost a heartbreaker to Jackson, 69-68. Mike Curran's 20 points was high for the game. Chaminade dropped games to Nova, 82-56 and South Broward, 69-42.

Pace's fourth quarter rally fell short against Carol City as the Spartans lost, 56-43. Ricardo Linares and Jorge Durarte scored 14 points apiece to lead Belen to a victory over Westminster, 75-58.

## Welcome to 1976 and all it brings

Welcome to a bright new year—1975 saw lots of spiritual, service and social projects, and 1976 looks just as promising.

Don't forget, Operation SIGN continues, with the Department of Youth Activities tallying up hours spent in service projects.

It's all building up to the International Eucharistic

1951.

And for you who have not made a Search, there will be one held at Pace High School Jan. 9-11. Contact Miss Rosemarie Kamke at Pace for further details.

What better way to start

the new year than to spend some time reflecting on life, God and self? A retreat for all Boy Scouts will be held at St. Vincent de Paul Major Seminary, Boynton Beach, Jan. 16-18. Contact Fred Priebis at 754-2652 for more information.

### Straight Talk

## Should parents check movies?

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

Dear Father,

My folks and I get along pretty well. But one thing we argue about a lot is movies. They always want to check the movies I am going to see and if they don't like it, I can't go. They say that movies can hurt me. I say they can't. Who is right?

Jack

Dear Jack,

There are many influences on our values, attitudes and beliefs. I feel that movies are a strong influence. One of the

reasons this influence is so strong is that we don't realize many times that we are being influenced at all. If someone told you that violence is the answer to problems, that divorce was good and attractive or that free-wheeling sex was the key to being with it, you as a Christian would say it isn't true. But a movie will say these same things using attractive stars, and an interesting story. Little by little the message can get through without us even knowing it.

Recently I went to see a

movie in which the star brutally killed about ten people who were pictured as evil. The people in the theater applauded and cheered. I find that frightening.

Good and beautiful ideas can help us grow; evil and ugly ideas can affect us in the opposite way. A movie is a way to convey an idea. I think we all have to be more careful about what we go to see and be more aware of the power of movies. I'll have to go with your parents on this one.

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# 'Catholic press adds to religious liberty'

NEWARK, N.J.—(NC)—The Catholic press makes a "unique contribution" to religious liberty, the president of the Catholic Press Association (CPA) told a panel of bishops at a bicentennial hearing on liberty and justice here.

CPA President Franciscan Father Jeremy Harrington, described freedom of religion as "one of our most basic and precious liberties, one which we have a responsibility to foster and protect so that people's religious needs may be satisfied."

HE TOLD the bishops that, in their planning for the five-year Catholic social program at which the hearings are aimed, they should consider that:

- "Modern women and men have a right and a special need to be motivated and supported by their Church in their efforts to be religious in a secularized milieu.

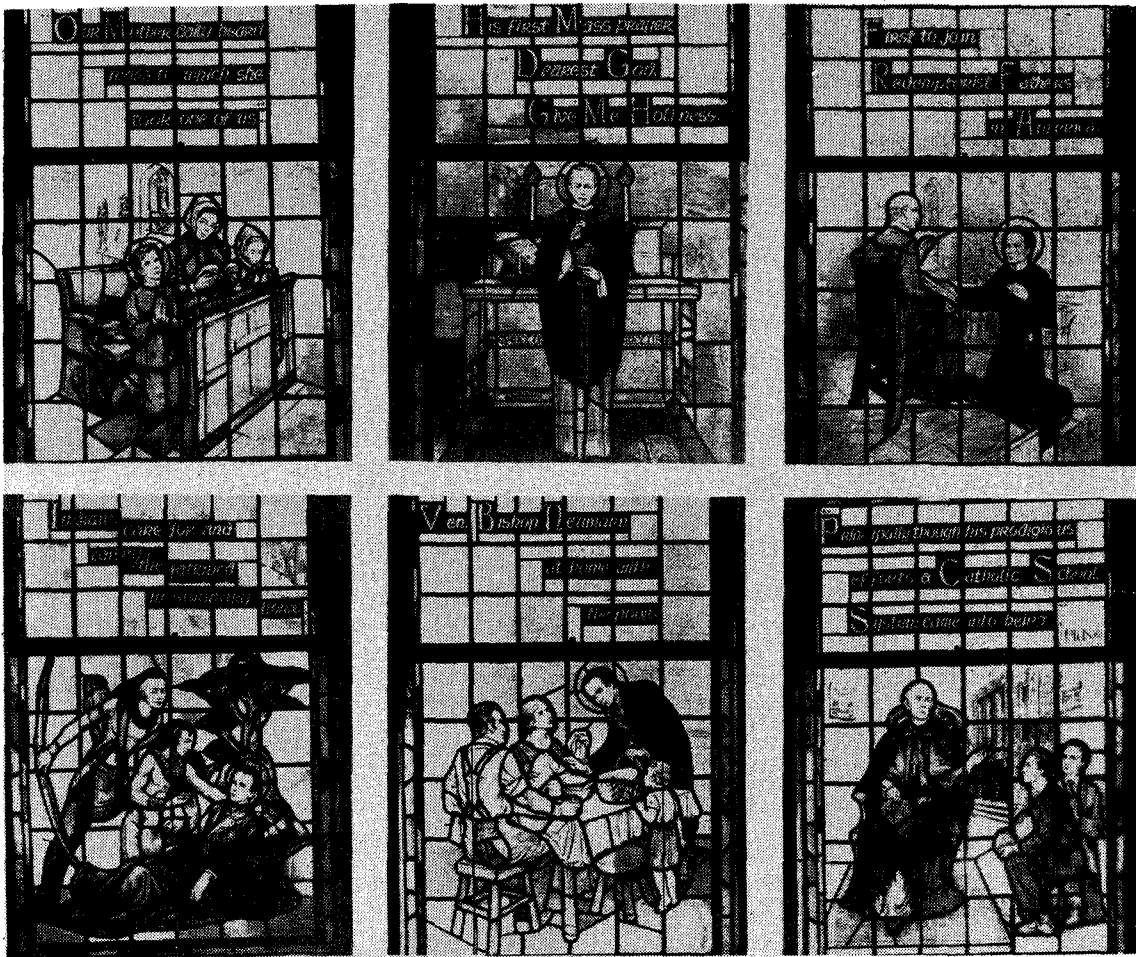
- "The Catholic press has

a unique contribution to make in feeding the contemporary person's hunger for the religious."

HE REMINDED the prelates that one of their own recent documents said the Catholic press "remains at present the least expensive way of conveying comprehensive Catholic-oriented news and views on a regular basis to the largest number of Catholics."

But diocesan newspapers reach less than one third of the Catholic families in the country, Father Harrington said, and as a result they are unable to reach their full potential for creating an informed, educated, motivated community of Catholics.

He urged that the Catholic Church in this country "make as an important plank in your program... a commitment to improving the Catholic press and to getting Catholic publications into every Catholic home."



Stained glass windows show scenes from the life of Blessed John Neumann. The former Bishop of Philadelphia moved another step closer to canonization recently when a Vatican medical board certified as miraculous a cure said to have resulted from his intercession. In

that 1963 case, a nine year old boy with cancer recovered after his parents took him to Blessed John's shrine in Philadelphia and applied relics to the boy. The cancer disappeared in December, 1963 and has not reoccurred.

## CSB official funeral in Illinois

Funeral services were held in New Berlin, Ill. for Howard E. Sullivan, treasurer of the Miami Region Board of Directors of the Catholic Service Bureau.

A native of New Berlin who came here 44 years ago, Sullivan died last Saturday at a local hospital at the age of 67.

A pioneer member of Holy Family parish and the lay apostolate in South Florida, he had also served as president of the Miami Region Board of Directors and was for many years president of Holy Family St. Vincent de Paul Society. Before coming to Miami he was a customs employe with the Treasury Dept. and after his arrival here was a district manager in the circulation

department of the Miami News. Since 1940 he had been an insurance underwriter with Gulf Insurance Co. A past district deputy in the Elks, he had served as exalted ruler of Elks Lodge 1835, as president of the North Dade Democratic Club, past chairman of the North Miami Planning and Zoning Board and was founder and past president of the North Miami Baseball Little League and Pony League.

In addition to his wife, Roberta, he is survived by a son, Patrick E.; five sisters: Mrs. Margaret Kelly, Mrs. Joseph Baldoni, Mrs. Mary Lovell, Mrs. Herschel David and Mrs. Bernice Trojock.

## Annual charities drive begins

Continued from page 1

slated to be held on Tuesday, Jan. 13 at Pier 66, Fort Lauderdale; Thursday, Jan. 15 at the Governor's Club Hotel, Fort Lauderdale; Tuesday, Jan. 20 at the Bath Club, Miami Beach; Thursday, Jan. 22 at the Governor's Club Hotel; Tuesday, Jan. 27 at the Golden Gate Inn, Naples; Thursday, Jan. 29 at the Holiday Inn, Key West; and Tuesday, Feb. 10 at the Hotel Breakers, Palm Beach.

Sunday, Feb. 8 will be observed as "Stay-at-Home" Sunday in parishes throughout the eight counties of the Archdiocese. South Floridians will be afforded an opportunity at that time to contribute to the campaign which for the past 17 years has provided assistance to the aged, mentally retarded, unwed mothers, drug addicts, dependent children, senior citizens in low-income groups, migratory farm workers and others.

## Funeral liturgy for Oscar Espin

The Funeral Liturgy was concelebrated Monday in St. Raymond Church for Oscar Espin, retired Cuban attorney.

Father Orlando Espin was the principal celebrant of the Mass for his father who is also survived by his wife, Oliva; a son, Mario and two daughters, Oliva Maria and Mrs. Carlos Padron.

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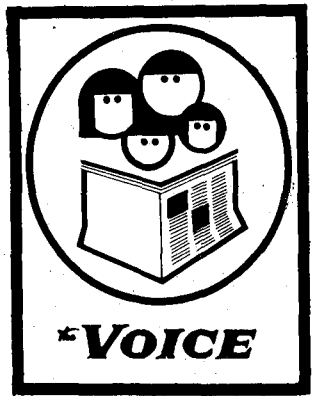
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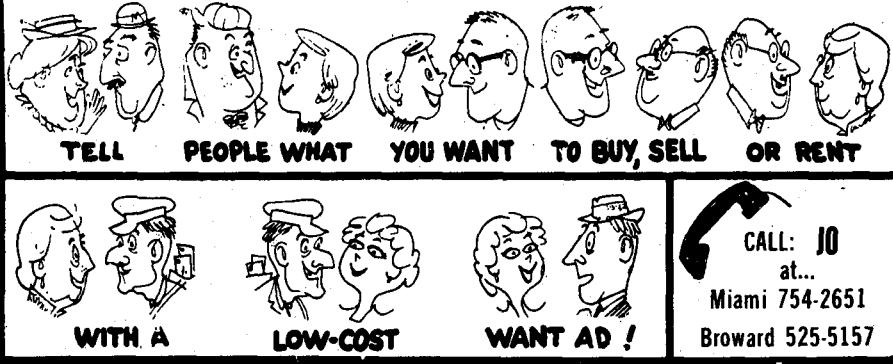
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### Curso Universitario sobre Nuevo Testamento

El próximo jueves día 8 de enero comenzará el curso "Los hechos de los Apóstoles" en la parroquia de San Miguel (St. Michael) situado en 300 N.W. 28 Avenue.

Dictado por el padre Leonardo Vázquez, O.P., el curso otorgará tres créditos a nivel universitario a través del Departamento de Filosofía y Religión de la Universidad Internacional de la Florida en conexión con la Oficina Diocesana de Educación Religiosa.

Para más información favor llamar a Sister Ada Sierra, 371-7122 y 371-2950

### Falleció el Padre Iguarán

Inesperadamente falleció víctima de un ataque cardíaco el lunes, 29 de diciembre, el Padre Miguel Iguarán, O.F.M., quien venía sirviendo su ministerio sacerdotal en la parroquia de San Juan Bosco.

El 31 de diciembre, a las 11:30 a.m., se efectuó la liturgia funeral en la propia parroquia, siendo sepultados sus restos en el Cementerio Católico Our Lady of Mercy.

Nacido en Azcoitia, España, el 29 de septiembre de 1917, el Padre Iguarán fue ordenado en 1943 en Aránzazu, España para la Orden Franciscana. Poco después fue a Cuba donde sirvió como párroco en Placetas, Las Villas y Casa Blanca, La Habana. Llegó a Miami el 30 de octubre de 1969 y desde entonces ha servido en las parroquias de St. Timothy y San Juan Bosco.

### Falleció el Dr. Oscar Espín

En la iglesia de St. Raymond se ofreció el pasado lunes la misa funeral de cuerpo presente por el Dr. Oscar Espín, padre del sacerdote Orlando Espín. Veinticuatro sacerdotes celebraron con el Padre Espín.

El Dr. Espín fue en Cuba abogado y educador y con su viuda, Oliva del Prado de Espín, fundó un hogar cristiano, formado por sus hijos Oliva María, Nera Espín de Padrón, Mario Espín y el Padre Orlando Espín.

### ANGOLA: Catolicismo firme

—El conflicto armado en Angola encuentra a un catolicismo firme pero atormentado, dicen observadores al citar cifras de esa antigua posesión portuguesa que ganó su independencia en noviembre.



**ULTIMO PEREGRINO.** -El Papa Paulo VI es el último de 8 millones de peregrinos en atravesar la Puerta Santa al culminar así el Año Santo de 1975. El Papa dijo que el significado de este año se conocerá sólo después de algún tiempo y estudio, pero que en cualquier caso "fue un período eminentemente religioso."

★★★

El Año Santo ha servido para que la Iglesia haya forjado un mejor entendimiento entre Dios y el siglo veinte, dijo el Papa Paulo VI al celebrar la Misa del Gallo en la Plaza de San Pedro. En su oración dijo: "Oh Dios, un evento de fe religiosa o alianza ha forjado un eslabón entre la llamada vida moderna y Tu. "Pocos minutos antes había cerrado la puerta de bronce de la Basílica de San Pedro cuya apertura hace doce meses marcó el comienzo del Año Santo. Por ella pasaron unos 8 millones de peregrinos. "Inclinamos la frente, adormecida por el orgullo, la necesidad y la vanidad humanas para rendir y regenerar nuestras conciencias a las exigencias del Evangelio y del reino de Dios, con sinceridad, sabiduría y humildad," agregó el Papa.

## De Vuelta al Colegio

Por el Dr. MANOLO REYES

Dentro de pocas horas se volverá a las aulas escolares para continuar recibiendo el valioso pan de la enseñanza.

Las vacaciones de Navidad y Año Nuevo terminan ya y hay que volver a los libros. Pero el regreso al colegio debe ser lleno de entusiasmo y alegría para estar en mejor disposición de aprender cada día más y mejor.

Sobre todo, hay que ser agradecidos. Hoy más que nunca la muchachada debe darle gracias a Dios por haberle permitido disfrutar de estas vacaciones en las cuales conmemoraron las fechas del nacimiento de Cristo y de fin de año, en tierras de libertad, donde no existen tiranías o dictaduras, y también por tener la oportu-

nidad de asistir a colegios en la democracia, sin temor a que sus mentes puedan ser envenenadas con malas doctrinas que luego los convertirían en seres esclavos, sin voluntad propia, ateos y sin libertad.

Quizas alguno se sienta contrariado porque deseaba disfrutar un poco más de las vacaciones; además siempre resulta un poquito difícil volver al colegio tras casi tres semanas de vacaciones, sin asistir día a día a clases. Pero en estas pruebas es donde precisamente comienzan a verse los hombres y las mujeres del mañana... no los niñitos de hoy.

En cada vuelta al colegio después de vacaciones, se tiene una nueva experiencia y los que con mejor disposición comien-

cen a estudiar otra vez, y los que vuelven a las aulas sin quejas, con entusiasmo, crecen en edad mental que es en definitiva la que los hace más hombres o más mujeres.

Los días venideros darán la razón a esta aseveración. Si vuelven al colegio con más entusiasmo que antes, se sentirán mejores y más dueños de ustedes mismos. Recuerden que todo termina en la vida para luego comenzar algo mejor. Las vacaciones Navideñas terminan para comenzar un curso mejor que el anterior. Por eso, vuelven al colegio, agradecidos, con entusiasmo, con nuevos deseos de estudiar, con ganas de hacerse mayores, que actuando así... este 1976 que se aproxima será sin duda, el mejor año escolar que hayan tenido hasta ahora.

WASHINGTON—(NC)—Varias organizaciones "pro vida humana" preparan una gigantesca demostración aquí para el 23 de enero, aniversario de la decisión de la Corte Suprema de Justicia que abrió las puertas al aborto generalizado en este país.

### Orientaciones de Año Nuevo

Mañana, sábado, de 8:45 a 1 p.m. en el Centro Hispano Católico el Padre Angel Villaronga, director diocesano del Movimiento Familiar Cristiano, ofrecerá su tradicional meditación "Orientaciones de Año Nuevo". Esta jornada de reflexión está abierta a todas las personas que deseen asistir.

### Nuevo horario de Misas en Corpus Christi

La parroquia de Corpus Christi, (3220 N. W. 7 Ave.) tendrá nuevo horario de misas a partir del domingo 4 de enero: (A. M.—7:30, 9 y 12, en inglés; 10:30, en español.

P.M.—1:30, Español con liturgia bautismal; 5:30, francés; 7, español.

Ha empezado además una nueva misa diaria a las 12 del día en beneficio de los que trabajan en esta área. Las demás misas diarias se celebran a las 6:30 y 8:15 a.m. y 7 y 7:30 p.m., según informa el párroco, Padre J. M. Paz.

### ¿E.U. Otro santo?

—Testimonios médicos de la cura de cáncer del niño Michael Flanagan, cuyos padres la atribuyen al beato John Neumann, han hecho avanzar la causa de su canonización como virtuoso obispo de Filadelfia a mediados del siglo pasado. La junta médica de la Congregación Vaticana para Causas de Santos aceptó el caso como parte positiva del proceso de canonización. El niño enfermó de cáncer en Filadelfia en 1962, pero se curó de su gravedad cuando en julio del año siguiente le aplicaron reliquias de John Neumann a su cuerpo.

ESTABLECIDA EN MIAMI DESDE 1962

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# 'Hemos visto su estrella'

Por el Rev. JOSE P. NICKSE

Habiendo nacido Jesús en Belén de Judá, durante el reinado de Herodes, vinieron unos Magos de Oriente a Jerusalén, preguntando: "¿Dónde está el rey de los judíos que ha nacido?, porque hemos visto su estrella y venimos a adorarlo."

Mateo 2:1-12

Un antiguo relato, de autor desconocido, nos habla de un cuarto Rey Mago: Cileserre.

Cileserre estaba desconsolado. ¿El Mesías había nacido? ¿Cómo? ¿Y la estrella? ¿Es posible que no la hubiese visto? ¿Después de tantos cálculos y tantos meses de espera!

Pero la carta sobre su mesa era testigo mudo de la realidad. "...te estuvimos esperando un poco en Jerusalén; pero después, creyendo que te habías adelantado, fuimos a Belén y le hemos ofrecido oro, incienso y mirra. En contra de todo lo que esperábamos, lo hemos encontrado en una gruta. Era un niño como los demás. Hemos vuelto por otro camino...Melchor, Gaspar y Baltasar."

Cileserre no lo pensó más. Puso su caravana camino a Belén. A medianoche partió al frente de sus hombres, desapareciendo en una noche sin luna.

La gente de Jerusalén se reía. "¿Cómo, otro que busca al rey? ¡No faltara más! ¿Acaso tenemos una fábrica de reyes en Judá?" Cileserre consiguió al fin ver a Herodes, que por su parte, se moría de risa.

De repente, se puso serio. Pidió un plano y señalando el cementerio de Belén comentó: ¡Aquí lo encontrarás, junto con otros treinta!...

Cileserre no entendió. Poco a poco le explicaron la orden de Herodes. ¡Degollado! ¡Por orden de Herodes! Lleno de dolor y con lágrimas en los ojos, Cileserre contempló la gruta vacía que había albergado a su Dios.

Al regreso encontró en el camino una mujer con su hijo. Cileserre recordó que traía regalos de oro incienso y mirra. Sin pensarlo se los entregó a la mujer. "¿Cómo si se los ofreciera a El!" Y continuó el camino.

Regresó muy triste Cileserre, por no haber visto la estrella...

Hasta que un día, unos 40 años después, un hombre de Palestina se presentó en la corte de Cileserre con una historia increíble.

"¡No! ¡El Mesías no había muerto! Murió a los 33 años para cumplir la voluntad del Padre, y ¡resucitó!"

Tomás añadió "He metido el dedo en sus llagas y la mano en su corazón. Y te repito lo que nos dijo un día: Bienaventurado el que sin ver, crea."

Cileserre lloraba por no haber conocido al Mesías. El apóstol Tomás, poniendo su brazo sobre los viejos y cansados hombros de Cileserre le dijo: "¿Por qué lloras? El también dijo; "Lo que hagan a unos de mis pequeños, me lo habrán hecho a Mi." ¡El niño desconocido que tu socorriste en el camino, era Cristo!"

## ORACION DE LOS FIELES

Celebración de la Epifanía  
Enero 4 de 1976

**CELEBRANTE:** Padre, la estrella guió a los Magos de Oriente a Belén. Ayúdanos, Padre Santo, a seguir la estrella de nuestra fe al peregrinar por la vida.

**LECTOR:** Nuestra respuesta será: "Guíanos hacia Ti, Señor." Los Magos siguieron la estrella de Belén. Para que busquemos a Dios en nuestras vidas oremos diciendo,

**PUEBLO:** Guíanos hacia ti, Señor.

**LECTOR:** Jesús iluminó a la humanidad con su nacimiento. Para que los hombres encuentren en Jesús la luz que ilumina sus pasos, oremos diciendo,

**PUEBLO:** Guíanos hacia Ti, Señor.

**LECTOR:** Nuestro Dios es un Dios de justicia. Para que aquellos que sufren encuentren a Cristo oremos diciendo,

**PUEBLO:** Guíanos hacia Ti, Señor.

**LECTOR:** Por aquellos que han tocado nuestras vidas, para que el Señor les bendiga oremos diciendo,

**PUEBLO:** Guíanos hacia Ti, Señor.

**LECTOR:** El mundo sufre violencia y odio. Para que la luz de Cristo ilumine a todos los hombres, oremos diciendo,

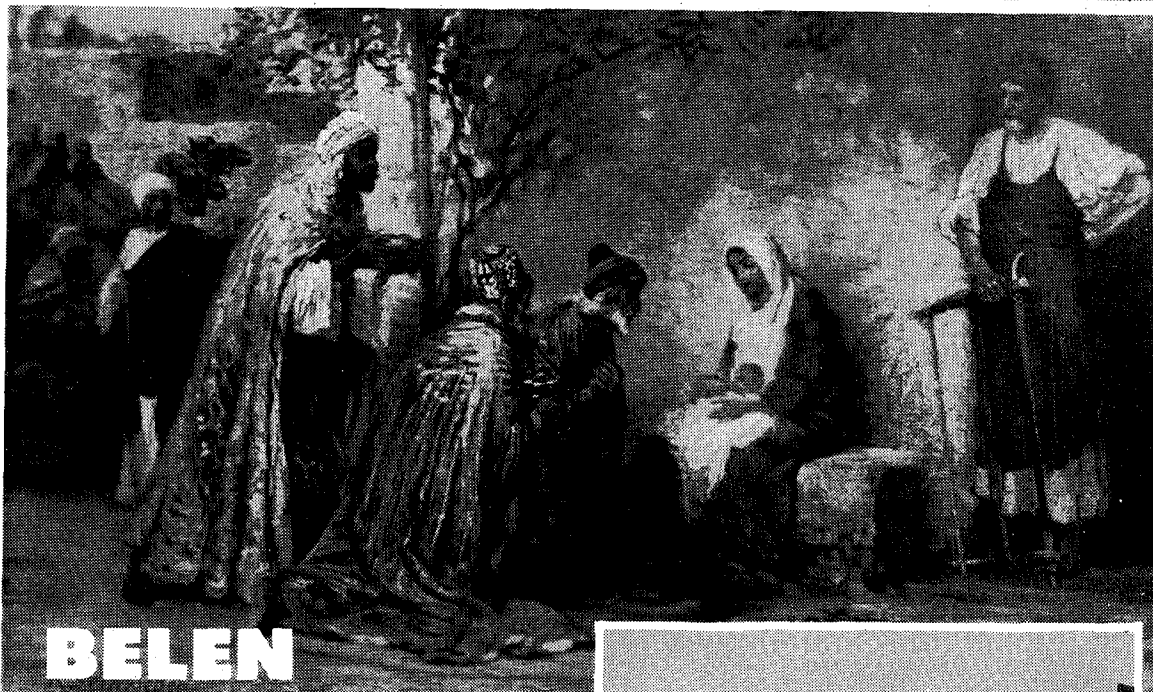
**PUEBLO:** Guíanos hacia Ti, Señor.

**CELEBRANTE:** Padre, todos los confines de la tierra han visto tu poder salvador. Nos alegramos en el nacimiento de nuestro redentor, Tu Hijo Nuestro Señor Jesucristo.

**PUEBLO:** Amén.

## EPIFANIA

# LA VOZ



BELEN

Epifanía quiere decir manifestación. Lo que celebra el domingo la Iglesia es la manifestación del Señor al mundo entero. Después de darse a conocer a los pastores, se revela a los Magos, venidos de Oriente para adorarlo. Ellos preceden a todos los pueblos de la tierra, de suerte que Epifanía es una afirmación de la salvación universal. La tradición de los Reyes Magos, basada en el relato bíblico, será revivida en Miami mañana sábado, y el domingo con representaciones teatrales en la calle y paradas llenas de colorido. Arriba, una ilustración de los Magos de Oriente adorando al Niño Dios en Belén; a la derecha, niños cubanos representan a los Reyes en la parada del año pasado. (Ver información abajo.)

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## Reyes Magos en Miami el sábado y el domingo

POR Gustavo Pena Monte

Los Reyes Magos estarán en Miami este fin de semana. La Iglesia Católica celebra la festividad de la Epifanía o manifestación del Señor y la población hispana de Miami guardará la tradición de los Reyes Magos.

En España, Cuba y otros países de habla hispana, los Tres Reyes Magos de la tradición popular inspirada en el relato bíblico, llegaban en la fiesta de la Epifanía, con regalos y juguetes para los niños.

Mañana, sábado, día 3, la oficina de Asuntos Culturales de la Ciudad de Miami ofrecerá una presentación musical de Los Tres Reyes Magos en la esquina de Calle 8 S.W. y 16 Ave., comenzando a las 10 a.m.

Será una estampa de la significación de los Reyes Magos en la Cuba del pasado y en el Miami de hoy, con la actuación de valiosos artistas entre los que figuran Griselda Noguera,

Marta Casañas, Elsa Ochoa, Annette Vega, Julia Menéndez y Lydia Hernández. La música está compuesta por el Dr. Antonio Hernández Lizaso, interpretada por Chamaco García y Ana Margarita Martínez Casado con el acompañamiento instrumental de Vivian García, Luis Cano, Enrique Navarro y "Pacheco". La misma escenificación se repetirá también mañana, a las 5:30 p.m. en la Calle 29 del West de Hialeah entre las avenidas 11 y 12, auspiciada por el Banco Flagship de Westland.

El domingo, festividad de la Epifanía, a las 12 del día partirá de la Calle 8 y 27 Avenida del S.W. la ya tradicional Parada de los Reyes Magos auspiciada por la emisora WQBA., la marcha bajará hacia el este por la Calle 8 hasta la Avenida 12 y de ahí norte, hasta la Calle Flagler.

El Arzobispo Coleman F. Carroll fue invitado a presidir esa parada en sus dos primeros años.

El año pasado fue presidida por el Alcalde de Miami, Maurice Ferré y este año estará presidida por el Senador Dick Stone.

Millares de niños y adultos han acudido en los últimos años a esa marcha llena de colorido similar a las que se realizan en otras grandes ciudades hispanas, como Madrid.

Emilio Milián, director de programas y noticias de "La Cubanísima" expresa que este es un empeño de esa emisora por mantener "vivas en nuestra juventud las mejores tradiciones de nuestro pueblo".

En muchos hogares cubanos de Miami, —aunque ya hubo los juguetes y regalos del Santa Claus de la costumbre norteamericana—, los más pequeños esperan que los reyes magos les dejen un regalo simbólico, momento de aquel día de los Reyes Magos que con tanta ilusión esperaban sus padres en la Cuba del pasado.