

Teaching on morals reaffirmed

VATICAN CITY—(NC)—The Vatican has issued a declaration reaffirming traditional teachings on sex and specifically rejecting "certain errors" concerning the sinfulness of premarital sex, homosexual acts and masturbation.

Made public in the United States by the U.S. Catholic Conference-National Conference of Catholic Bishops (USCC-NCCB), the Declaration on Certain Questions Concerning Sexual Ethics calls chastity the key element which allows human beings to love

one another.

IN A statement marking the document's release by the Congregation for the Doctrine of the Faith, Archbishop Joseph L. Bernardin of Cincinnati, head of the USCC-NCCB, called it "a welcome reaffirmation of traditional Catholic teaching on sexual morality."

Archbishop Bernardin said "Chastity is not a negation of sexuality; it is a way of placing the God-given gift of sex in the context of a full, mature human life, rooted in respect for oneself, others, and the law of

God."

The "Declaration of Certain Questions Concerning Sexual Ethics" was published with the approval of Pope Paul VI and signed by the prefect of the doctrinal congregation and its secretary.

IT REJECTS the idea that "so-called norms of the natural law or precepts of Sacred Scripture are to be regarded only as given expressions of a form of particular culture at a certain moment of history."

Rather, revelation and philosophy both point to "the existence of immutable laws

inscribed in the constitutive elements of human nature...identical in all beings endowed with reason."

Turning specifically to sexual ethics, the document repeats the teaching of the Second Vatican Council that the morality of conjugal acts "does not depend solely on sincere intentions or on an evaluation of motives. It must be determined by objective standards. These, based on the nature of the human person and his acts, preserve the full sense of mutual self-giving and human procreation in the

context of true love."

"THESE FINAL words," the declaration continues, "briefly sum up the Council's teaching...on the finality of the sexual act and on the principal criterion of its morality: it is respect for its finality that ensures the moral goodness of this act." The document calls this principle "the basis of (the Church's) traditional doctrine...that the use of these sexual function has its true meaning and moral rectitude only in true marriage."

It endorses the norms (continued on page 17)



Archdiocese 'known' for love of poor

"This Archdiocese is well-known in this country for its love for the poor and underprivileged," the former Archdiocesan Director of Catholic Charities told hundreds of guests attending regional dinners for the Arch-

ABCD-76

Bishop's Charities Drive.

Msgr. John Nevins, now rector of St. John Vianney Minor Seminary, is one of several featured speakers who, during a series of dinners now being held throughout the eight counties of South Florida, are bringing to the attention of parishioners of the area's many parishes, the need for an increase in donations to maintain the present programs of service directed by the Archdiocesan Catholic Service Bureau.

WHO ARE those benefitting from the annual Archbishop's Charities Drive now in progress

for the 17th year in the Archdiocese of Miami?

Millions of dollars have already been expended during the past 16 years to provide services to needy of all ages and in all walks of life. Included among the recipients are the agricultural farm workers, the mentally retarded, the aged, drug addicts, alcoholics, unwed mothers, dependent children and youths.

This year's goal of \$2.5 million will be used not to build any new facilities, but to maintain the more than 40 agencies and institutions already administered by Archdiocesan Catholic Charities.

In conjunction with the drive South Florida Catholics have been called upon by Msgr. Nevins to "recapture our Catholic identity during the bicentennial celebration of our

(continued on page 7)



"Hard reality," is what seminarian Mike Mancuso calls his apostolic work each week when he leaves the classroom and goes to teach innercity youths. Story and photos, Page 5.

They pick our food, yet need our help

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

For the migrant workers who harvest our crops from the West in Naples to the East in Delray and South to Naranja, the world hunger takes on flesh and blood. The hunger of our brothers and sisters goes beyond the unemployment caused by foreign imports and mechanization. The hunger that farm workers feel most deeply is the hunger to be wanted.

Many of the farm workers are

still excluded from the protections and safeguards provided by law for other U.S. citizens. It is estimated that 50 per cent who are eligible for food stamps do not receive them and that their average age is 49 years old.

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

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

the country through our common brother Jesus. They proclaim Christ's Gospel and work for social justice.

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

Very sincerely yours in Christ,

Coleman F. Carroll

Coleman F. Carroll,
Archbishop of Miami

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MEDICAID CUT: hurts the elderly needy

By MARJORIE L. FILLYAW
Local News Editor
(First of a series)

With the beginning of a New Year, which will see more and more senior citizens living longer, the State of Florida struck a severe blow to its needy aged with the announcement that Medicaid benefits would be cut by \$5.5 million.

Florida's medical assistance program, supported mostly by federal funds, has in the past only provided a meager existence for many of the elderly requiring skilled nursing care. The new reduction in allocations to those who qualify for the program will mean a reduction in the quality of care they receive.

IN ADDITION the state program proposes to establish new definitions for skilled nursing home care patients who are persons ready to leave hospitals but still require continuous care, and seeks to reclassify about 70 per cent of them as intermediate care patients in order to save funds.

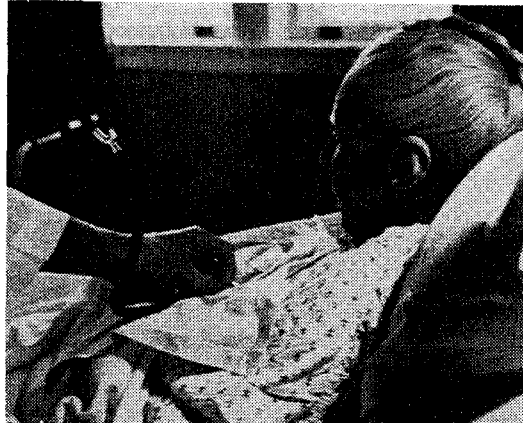
Inaugurated in Florida in 1970, the program is administered by the State Dept. of Health and Rehabilitative Services, Family Service Division. It receives more than 60 per cent of its operating funds from federal appropriations as well as allocations from the state and

counties.

At the onset of the program, according to nursing home administrators, nursing facilities were supposed to be reimbursed for the "reasonable cost" of skilled nursing care for persons enrolled in the program. Thus far, every nursing home, regardless of costs or level of care, receives the same reimbursement which has had an imposed ceiling of \$600 per month for Medicaid patients.

UNDER SUCH an arrangement, where the ceiling set by the state is more than \$100 less per month than the actual cost of care, many nursing homes have been sharply criticized for sub-standard conditions while others have either refused to admit Medicaid patients or have had to limit the number of such patients in their institutions.

Although the ceiling set by the state was, before the new reduction, \$600 per month this does not mean the program actually reimburses the nursing home in that amount. Medicaid, in fact, reimburses the facility for the deficit which exists after the patient has turned over his Social Security check, pension and any other income he may receive. The program also allows a small amount each month for drugs. This has been described as "inadequate" by nursing facility administrators. The



Many elderly will receive poorer care with Medicaid program paying less than before.

average Social Security in the state of those on the Medicaid program is \$125 which means that the state would reimburse the nursing home in the amount of \$475 or less if the patient had additional income.

THREE YEARS ago, Dr. Jean Jones Perdue, Chief of the Continuing Care Division of Jackson Memorial Hospital and a medical consultant for the state program, told The Voice that persons who are seriously ill and are transferred to nursing homes from hospitals need almost as much attention as they received in the hospital. In these cases, in her opinion, nursing homes could not be expected to provide quality level of care the Medicaid rate, which was at that time \$450 per month.

Who is eligible to participate in Medicaid in a nursing home facility?

Individuals applying for assistance cannot have more than \$1,500 in resources or total assets and his or her monthly income may not exceed \$438 per month. A man and wife together may not have more than \$2,250 in total assets or more than \$650 monthly income.

Unfortunately recent increases in Social Security have not in any way benefitted the recipient since that increase is paid to the nursing home, thus decreasing the amount paid by the state program and depriving the needy aged of any benefit.

(Next week: Those who are hurt.)

News briefs

Enters court plea

Declaring that the "right to life" should be protected constitutionally outside of any "societal consensus" of what constitutes human life, the U.S. Catholic Conference has asked the U.S. Supreme Court to "extend legal protection to the unborn."

The USCC argued that the Court has substituted "societal consensus" for biological fact in its January 1973 decisions striking down most state laws restricting abortion.

This substitution, according to the USCC, created a situation in which the Court will be asked again and again to define what it means to be human.

The USCC also attacked the notion that religious groups should not speak out on certain issues because to do so would be religiously divisive.

The comments came in a USCC "friend of the court" brief filed with the U.S. Supreme Court concerning its

review of a Missouri abortion law.

'Respect rights'

Pope Paul VI, addressing the diplomatic corps accredited to the Vatican, forcefully called on nations to back up with concrete actions their pledges to respect human rights and freedoms, including religious freedom.

He told the diplomats Jan. 12 that international concern over the rights of oppressed peoples does not constitute meddling in a nation's internal affairs, as some have claimed.

A major part of the speech, which was the most dramatic appeal made by Pope Paul in recent years for the guarantee of human rights, was devoted to the aftermath of last summer's Helsinki conference on the peace and security of Europe.

At that conference, 35 nations, including the Soviet Union and most Eastern European socialist states,

pledged to respect human rights, including the right to practice religion, and to broaden cultural ties with the West.

In return, Western nations, Canada and the United States included, recognized the post-World War II boundaries of Eastern Europe.

'License to kill'

Pope Paul has charged that a "license to kill" seems to be a requirement for modern progress.

Condemning abortion and euthanasia in his Angelus talk of Jan. 11, the Pope urged Catholics to attend vigils of prayer and witness for defense of life that began throughout Italy Jan. 11.

These vigils for life, he said, were motivated by the fear that society's defense of life is less than absolute. Such a fear springs "especially from the legalization of abortion and from the feared legalization of euthanasia," he said.

He then quoted from a comment in Italy's national Catholic newspaper, *Avvenire*:

"For some time, society has been employing its resources to convince itself that to kill is allowable, and to provide laws that shroud and lull the conscience. It seems that human progress requires the license to kill."

Two-child limit?

Rumors and warnings of mandatory sterilization for parents of more than two children are spreading across India, fanned by declarations in parliament and by the prime minister herself.

In Punjab state the health minister declared publicly that legislation for compulsory sterilization is being drafted by the government and will become law early this year. In Haryana state the government announced that state civil servants will be requested to obtain sterilization operations

if they have more than two children and are still of reproductive age.

Prime Minister Indira Gandhi declared in New Delhi just before New Year's that the Indian government would have to enforce its family planning program with "strong steps which may not be liked by all."

She said nothing further, but on Jan. 7 her minister of health and family planning warned in parliament that the discipline required for family planning "may have to be imposed."

Religion in China

Outside the capital city of Peking, inquiries made to Chinese about the existence of any church not used for nonreligious purposes, about the possibility of assisting at Mass or of finding a priest who celebrates Mass privately, are all met with laughter.

This is the report of Henri Fesquet, religion editor of the *Daily Le Monde*, back from a trip to China.

"Leninist Marxism has done its job," Fesquet writes. "The only standard of value in China today is the service of the socialist revolution."

Of the educated classes, he writes:

"They have been taught that Christianity of its nature plots against materialism, against the class-struggle, against aid to the oppressed and against scientific knowledge."

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Mrs. Elizabeth Manning, Adoption Supervisor of Catholic Service Bureau, prepares an infant for a new family and a new life.

ArchBishop's

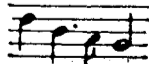
Channel 7's Church and the World Today this Sunday at 9 a.m. will discuss the Child Welfare work done through Catholic Charities.

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Pro-Life protests planned here, D.C.

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South Floridians will participate in the third annual "March for Life" in the nation's capital on Jan. 22 as other active members of the pro-life movement sponsor local observances on the anniversary of the U.S. Supreme Court's decision for abortion on demand.

Among those from South Florida who will be in the morning march at the White House next Thursday will be Jay and Marilyn Lucas, Mario and Patricia LaMendola, Diane Bruns, Sandy Chancy, Mary Richie, Liz Langhans, Mary Dwyer, Laura Pelliter, Nancy Hutter and Lynn Goges, all from Collier County on South Florida's west coast. They will be accompanied by Father Dominick O'Dwyer, pastor, St. William Church. Joining them

in the nation's capital, where marchers will meet with representatives and senators to urge passage of a Human Life Amendment to the Constitution will be Tom Endter, president, Right to Life Crusade, and vice president of the Florida Right to Life Committee.

Meanwhile in Miami a special Mass will be celebrated at 9 a.m., Thursday in St. James Church by Father James Reynolds, Archdiocesan Director of the Family Life Bureau. A march similar to that in the capital will be staged by the English and Spanish-speaking units of the Right to Life Crusade.

At St. Luke Church, Lake Worth, a concelebrated Mass will be celebrated at 7:30 p.m. on Jan. 22.

Dr. Matthew Bulfin, noted gynecologist, Fort Lauderdale, will speak to the congregation.

Another Mass is scheduled at the same time in St. Andrew Church, Coral Springs.

Pro-life proponents will gather at the Torch of Friendship at Bayfront Park at 11:30 a.m. and after short remarks by leaders of the pro-life movement in South Florida will proceed on foot to the Federal Court House. Parking will be provided for those interested, at the Orange Bowl and a bus will transport them to Bayfront Park. The demonstration at the Federal Court House will disburse at 1:30 p.m. and buses will return to the Orange Bowl.

In Broward County the local Right to Life Committee will sponsor a Prayer Breakfast at 9:30 a.m., Thursday, at the Governor's Club Hotel.

Reservations may be made by calling 566-9881 or 431-0503.

Join 'March for Life' in D.C., Bishop urges

ARLINGTON, Va.—(NC)—Declaring that the anniversary of the 1973 U.S. Supreme Court abortion decision is "a day of particular sorrow," Bishop Thomas J. Welsh of Arlington has urged Catholics to participate in the March for Life Jan. 22.

Each year since the Supreme Court struck down most state laws restricting abortion, thousands of pro-life advocates have assembled in Washington Jan. 22 to protest the ruling.

Citing the U.S. bishops' Pastoral Plan for Pro-Life Activities which outlines the Church's educational, pastoral and political response to the abortion question, Bishop Welsh suggested Catholics can help implement the plan by:

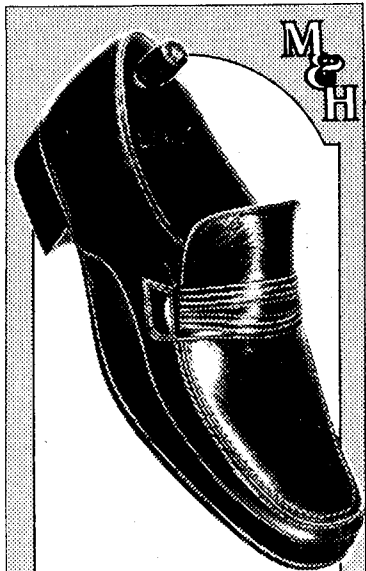
- Making the "intellectual and spiritual effort necessary to recognize clearly the immorality of abortion and euthanasia;"

- Helping those "with 'unwanted pregnancy' or severe illness to recognize God's role in their situation and help them resolve such situations in a way pleasing to Him;"

- Working "toward passage of an amendment to the Constitution and toward adoption of laws, regulations

and policies which provide legitimate alternatives to the practice of abortion."

This year's March for Life will start in Lafayette Park across from the White House at 9:00 a.m. Jan. 22 and will conclude after a lobbying effort in Congress later in the day.



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Serrans to hear college head

Father Paul Tipton, S.J., president, Spring Hill College, will be the guest speaker during the monthly meeting of the Miami Serra Club at noon, Tuesday, Jan. 20 at the Hotel Columbus.

"The Value of a Catholic Education" will be the topic of the Jesuit priest.

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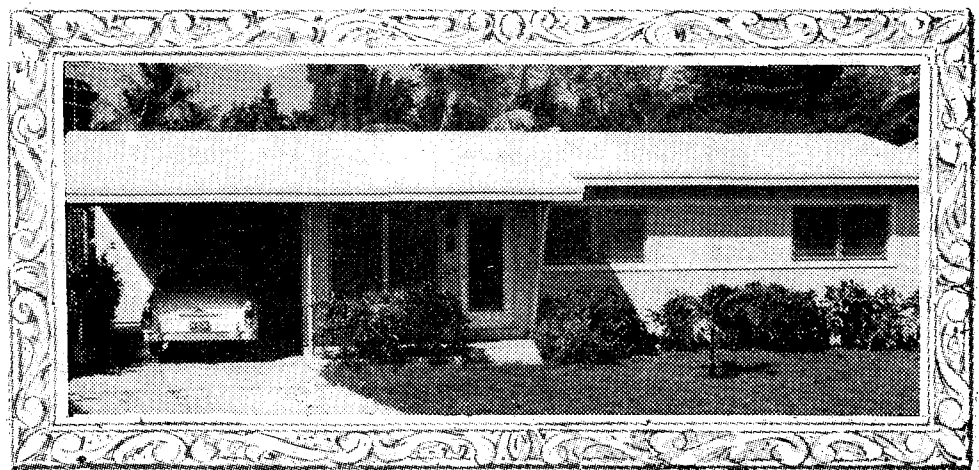
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Taste of Reality

... Seminarians get it working in agencies, schools

By ROBERT O'STEEN
Voice News Editor

"The teens I teach have questions about drugs, drinking, sex, the problems that are all around them in their neighborhood. This is the hard reality..."

The hard reality...

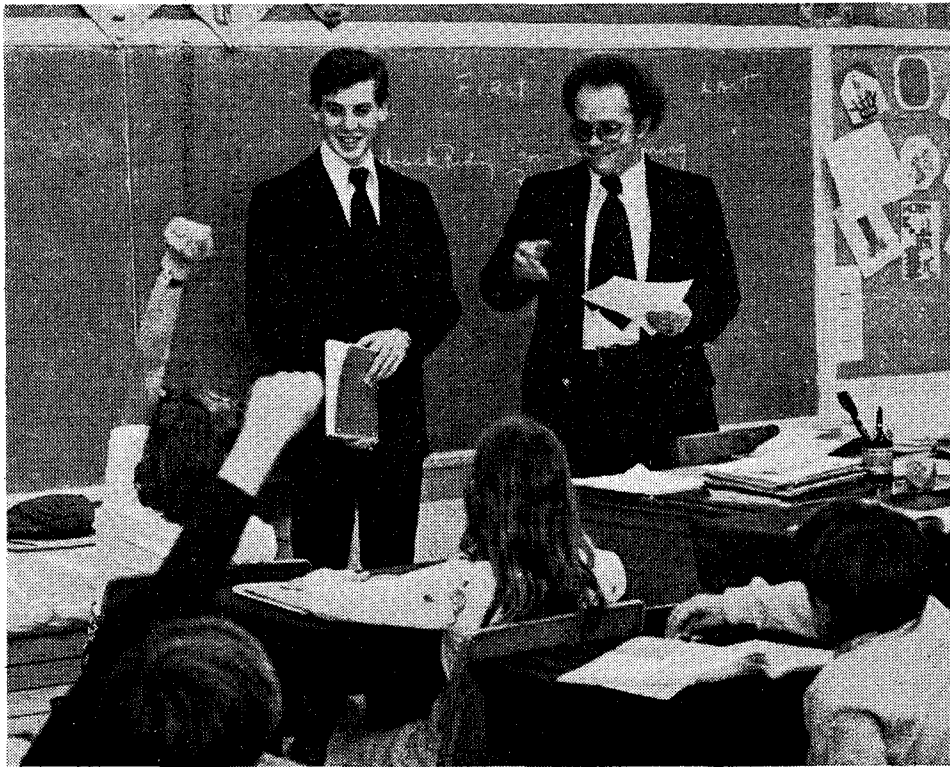
Mike Mancuso, 21, is studying for the priesthood and spends most of his time in the academic and spiritual atmosphere of the St. John Vianney Minor Seminary in Miami.

But once a week each seminarian leaves the classroom and goes out to what Mike called "the hard reality" of tutoring or teaching or just being friends to youngsters of varied backgrounds, from the ghetto to the Gables by the Sea.

"THIS IS PART of our apostolic training," said Mancuso, a native of Massachusetts, who came down to Miami to work and then decided to enter the seminary here. Each Monday he teaches religion at St. Francis Xavier parish, a black innercity parish in Miami, where there is a mixture of Catholic and non-Catholic children in the school. He uses a New Testament, youthful vigor and love.

While acknowledging the reality of the work, Mancuso said with enthusiasm, "It makes you want to be a priest more. Some guys come to the seminary with only one idea of a parish priest and they don't realize what all he does."

IN CONTRAST to the innercity school is St. Brendan's, a middleclass suburban school, where Peter Plourde, 19, of Tampa, teaches religion once each week in his assigned apostolate.



"Actually, I feel we learn more than they do sometimes..."

We teach the kids how to relate to each other and to God."

Teaching religion to 5th graders at St. Brendan school are seminarians Peter Plourde, left, and Bob Johnston.

But the basic idea is the same, he said. "We teach the kids how to relate to each other and to God, how to live as Christians. It's everyday Christianity, not heavy theology."

(How well this works can be seen as Plourde's co-teacher of the class, Bob Johnston, picks up his guitar in mid-class and leads the 5th grade students in a song about how Jesus makes you free. He then asks the class to give examples of what makes them feel free and gets a flurry of responses which he lists on the board and then relates back to the message

of Jesus, tying together the Gospel and music and everyday feelings.)

"We're getting through to them, all right," said Plourde. "I don't think they react any differently to us than to the regular teachers."

"ACTUALLY, I feel we learn more than they do sometimes. It's really a rewarding experience, especially when the kids get involved in a discussion and get turned on," he said, recalling how it was to be 11 years old again.

Mike Muhr, 18, of Tampa is getting yet a different range of ex-

perience in his apostolate at the Catholic Home for Children in Perrine, an ABCD agency.

He works with children from broken homes and spends most of his time with one boy, age 11, who he helps with regular school studies.

"He had some personal problems and some of the kids ostracized him, so they asked me to tutor him but also to be his friend and give him someone to relate to. He is pretty bright but had no incentive to really try, even though he has an outgoing personality. We're getting him into soccer and organized sports to get the feel of teamwork," said Muhr.

"In this kind of service you learn to relate to others and even learn more about your own Catholic institutions. It's a valuable part of our training," said Muhr.

Commenting on the program, Msgr. John Nevins, rector of the seminary, said, "it is vital that junior college seminarians be offered some practical experience in apostolates appropriate to the college level."

"We hope that his experiences will interact with his spiritual development," said Msgr. Nevins, "and his faith will grow to maturity and his knowledge and love will spur him on to want to make Jesus Christ known and loved by the people whom he served, as did the patron saint of this seminary, St. John Vianney."

And one of the main sources of that love, strangely enough, is the "hard reality" of service in the world.



Seminarian Michael Muhr discusses football rules with team captains at Home for Children in Perrine while seminarian Malcolm Burns

appoints cheerleaders, after classroom tutoring sessions earlier.



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Little girl wonders, we must do more

"Somethin's gotta change..."

But it doesn't seem to. At least, not for the better, for migrants.

Freezes upstate kill some of the crops, machines take over, food stamp programs are cut back. Food stamps for those who pick the food. Ironic.

And a little girl with a full belly looks at a picture during a migrant rally and wonders what it is all about. Hopefully, she will never know.

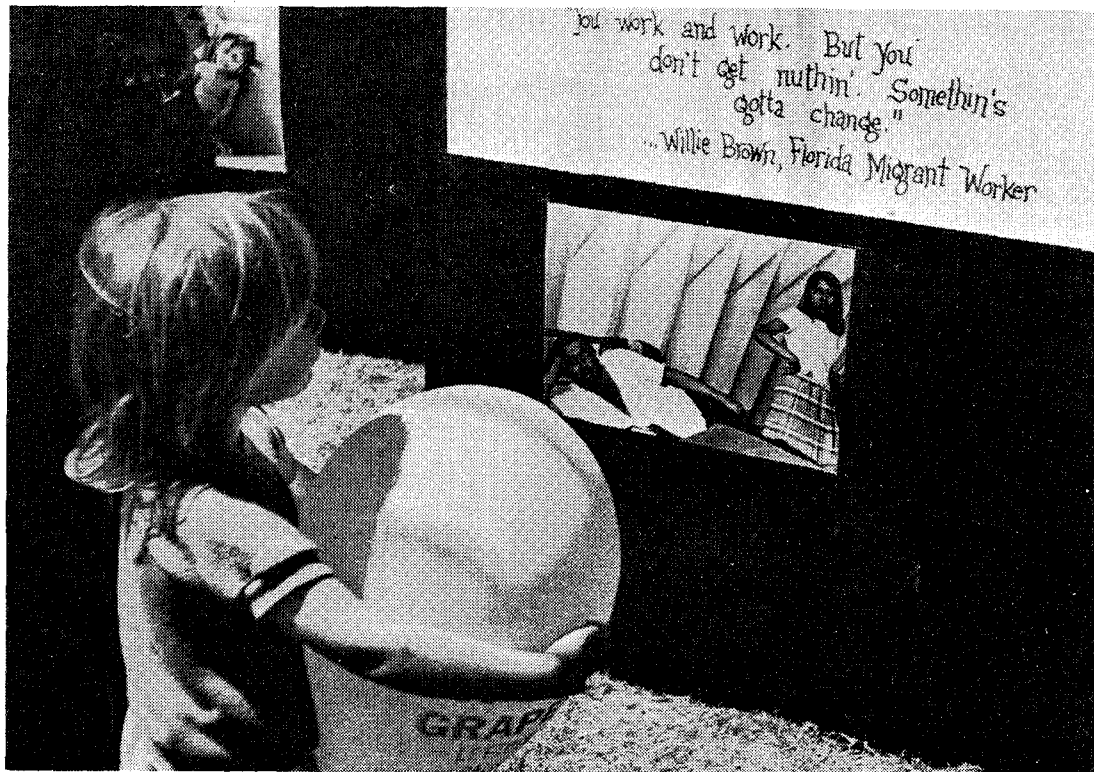
But other children whose parents pick the food we eat may not be so lucky.

Many churches in the Archdiocese collect food and goods for the migrants.

But they also need monetary help, as the Archbishop's letter in today's Voice indicates.

Somethin's gotta change.

You can help.



By Msgr. James J. Walsh

Soviets still can't stomp out religion

There was an interesting piece in the U.S. News and World Report last week on seminaries—Protestant, Jewish and Catholic. "Signs of a turnaround" are evident throughout the US, as numbers increase and a somewhat different kind of candidate presents himself. A Protestant Seminary president said: "What we've seen is a return of confidence among your people in the religious establishment..."

The article pointed out that the Catholic Seminary increase seems somewhat slower than the others. This may well be, but the statement has to be properly understood. The Church has created new ministries in recent years, which have attracted many men to share in some of the work of the priesthood. Most notable, the permanent deacons, who can preach, baptize, give instructions, etc.

Moreover, a more mature candidate is coming to the Seminary nowadays, men who have been working in professional careers and came to their vocation decision only after years of hard work in competition. These men seem much more likely to persevere.

At our Seminary of St. Vincent de Paul, Boynton Beach, the enrollment has happily been up the past couple years, and the picture is looking brighter all the time.

★★★

TO CONTINUE on an optimistic note for a moment, but in a different area, it was

very interesting just before Christmas to read that Russia is undergoing "a spiritual renaissance," according to a man who should know. Cardinal Koenig of Vienna holds a unique position no one ever dreamed possible. He is president of the Vatican Secretariat for Non-believers. He has been meeting with atheists of many nations in regular discussions, not primarily for the purpose of conversion, but for a better mutual understanding. Hence, he is well informed.

He says the religious rebirth is "characterized by a new and authentic religious self-questioning among leading personalities as well as small, private groups." He added: "The survival of religion after 58 years of propaganda and atheist discrimination, especially when the complete change in the system of production is taken into account, poses a serious problem for Marxist-Lenin theory."

Those who are returning to the faith are liable to severe retaliatory steps on the part of the government. Religion is still under an official death sentence. Moreover believers or converts cannot enter the civil service as teachers or officials and find it very difficult to get into a university.

It is very interesting to hear the explanations given by Soviet ideologists for this embarrassing situation which can't be swept under the Marxist rug, huge as it is and powerful as the broom is. The best analysts have come up with is that it is one way of man

finding comfort in difficulties or it is a throw-back to less enlightened days. But this hardly holds firm for youth who can't get an education and who never knew any regime except atheism.

History has a simple answer. Man needs God, needs Christ. He may seem to fare well without them for awhile, but the day comes...

★★★

ANOTHER remarkable item, I think, in recent news is the new dialogue, if you will forgive that threadbare word, between Baptist and Catholic leaders on the subject of abortion. More discussion is in the offing, but this statement of difference in approach to ethical problems sheds much needed light. "The Roman Catholic comes with a background of authoritative doctrine and moral law, along with historical continuity in developing ethical positions. The Baptist comes with a background of freedom for individual decision with an absence of authority structures or official positions. There are risks in both traditions: the Catholic position is sometimes considered overly rigid and somewhat indifferent to the personal and human factors involved. The Baptist tradition lends itself to a dangerous sort of laissez-faire individualism which may be indifferent to the moral consensus of the Christian community. Given such risks, a dialogue between the two traditions can be mutually helpful and corrective."

Who would have thought this possible ten years ago?

★★★

LAST WEEK in Florence, Italy, by sheer accident murals believed to have been done by Michelangelo were discovered in a basement of San Lorenzo basilica. That's the fascination about Italy—one of many. They pull down an ancient wall and find a hidden temple or put a shovel in the ground and

come up with a priceless relic of the past. Tough laws prevent anyone from tearing down old buildings or digging up anything without the archaeologists having a look first.

One of these days, it's possible, if they dig deep enough, they may come up with Leonardo da Vinci's two engine airplane.

If Jesus gave eternal life, why confession?

(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. If we accept John 3:16-17, then why is confession necessary?

A. John 3:16-17 says: "Yes, God loved the world so much that he gave his only son, so that everyone who believes in him may not be lost but may have eternal life. For God sent his son into the world not to condemn the world, but so that through him the world might be saved."

It is dangerous to play the "Bible says..." game without a full understanding of the theological meaning of the issue.

Christ came to bring life, eternal life. But we as human beings are free to accept Him or refuse Him. As a matter of fact, we can and do act against our faith because we are imperfect, weak, or shall we say "human."

We all need the healing and redeeming grace we receive

through confession. After all, almost 2,000 years after Christ came to save the world brother is fighting against brother in Northern Ireland, Angola, and Lebanon, just to mention a few places that have captured international attention.

In the same gospel of John we find Christ telling the apostles: "Receive the Holy Spirit, whose sins who shall

What is your question?

forgive, they are forgiven, whose sins you shall retain, they are retained." (John 20:22-23).

The sacrament of Penance reminds us of God's unlimited forgiving love. If we repent, if we want to restore our friendship with God, we know that He is always willing to embrace us as our good, forgiving Father.

Christ came to save the world and even when we turn away from Him through our sins, we can share in His saving grace through the confession.



Broward Countians attending ABCD dinner at Pier 66, Fort Lauderdale, welcome Archbishop Coleman F. Carroll who inaugurated the campaign 17 years ago.



Featured speakers during series of regional ABCD dinners are Msgr. John Nevins, rector, St. John Vianney Seminary; and Dr. Ben Sheppard, Associate Director, Archdiocesan Catholic Service Bureau.

'Recapture Catholic identity,' ABCD dinner guests urged

(continued from page 1)

nation."

PRESENTING a brief resume of Florida's Catholic history, which began on Sept. 8, 1565 when Pedro Menendez de Aviles celebrated the first Mass in the nation's oldest city, St. Augustine, Msgr. Nevins recalled that as early as 1521 Spanish explorations to the Florida shore line included Spanish missionaries, many of whom gave their lives in martyrdom to improve the spiritual and temporal lives of American Indians.

"The same spirit that filled the heart of Bishop Augustin Verot, Florida's first bishop, to bring the Faith and compassion to

the souls of the lonely and afflicted continues in our day by the inspiring leadership of our Shepherd. Just like the spirit of the first Catholics in Florida who responded to the requests of their Bishop who needed their help, so has it been and continues to be in our era," Msgr. Nevins continued.

"**LET US** together, then, you and I, during this year of the bicentennial celebration of our country, but most especially the 411th anniversary year of the founding of the Church in Florida, respond to the plea of our Archbishop who requests our help and assistance to fulfill the plan of God during this epoch of human and Church history," he said.



Discussing needs of charities programs were Father Francis LeChiara, Mrs. Michael Eskra, and Mr. and Mrs. John McDonald, during dinner at the DuPont Plaza Hotel.

"Let us do so on behalf of the elderly, the unwed mother, and those afflicted in any way, so that just as the cross was planted in the sands of our home, Florida, we will be proud of our Catholic history and identity, and as an expression of gratitude to our Heavenly Father, we will leave our own imprint in Florida Catholic history which in generations to come will look to our time which also is suffering through wars, trials and tribulations but who loved their country and who loved and served the poor and underprivileged," Msgr. Nevins declared.



Fort Lauderdale pastor of Our Lady Queen of Martyrs Church, Father John Reiser, talks with Mr. and Mrs. Harvey Conrey at Pier 66 dinner.



Members of Little Flower parish, Hollywood, Mr. and Mrs. Eugene Wiegand, talk with Father Louis McIntyre.



St. Mary Cathedral rector, Msgr. John Donnelly, is shown with Mr. and Mrs. Alexander Kolski and Mrs. Joseph LaBella, parishioners, at the dinner served at the DuPont Hotel.

Area churches observe Unity Prayer Week

Catholics throughout the Archdiocese of Miami will join Christian churches throughout the United States and the world in observing Christian Unity Week from Jan. 18 to Jan. 25.

"We shall be like Him" is the theme of the 68th annual observance of the Week of Prayer for Christian Unity begun in 1908 at Graymoor, N.Y. by an Episcopal priest, Father Paul Wattson, who became a Roman Catholic one year later.

In St. Louis parish in South Dade a Baptist-Catholic Dialogue will begin at 7:30 p.m., Thursday, Jan. 22 in the parish Family Center at 7270 SW 120 St. The program is co-sponsored by members of St. Louis parish and the Wayside

Baptist Church.

Included will be a Mass, during which a narrative explanation will be given. Ample time will be provided during the evening for questions and answers involving all participants, both clergy and laity. Rev. Ted Place, co-host will represent members of the Baptist Church.

As is their annual custom members of Epiphany parish, South Miami, will participate in an ecumenical program planned in that area.

University Christian Church will be host during a prayer breakfast on Saturday, Jan. 24, at the church, Ludlam Rd. and Sunset Dr. Christian churches of the South Miami area expected to participate.



Founding members of the newly-organized auxiliary of the Centro Catolico San Juan de Puerto Rico discuss plans for the future and admire a statue of Our Lady of Providence, patroness of Puerto Rico. Seated left to right are: chairman, Mrs. Camelia Gallardo-Fuertes de Eisenhart; Mrs. Matilde Perez-Porrata; Mrs. Sara Crespo de Pucci; Mrs. Elvie Torres de Quinones; Mrs. Susana Benitez-Rouira Lacy.

High school entrance exams

Entrance-placement examinations for Fall acceptance are scheduled to be held in various high schools of the Archdiocese of Miami on Saturday, Feb. 7, 1976.

In Dade County the exams will be held at Archbishop Curley High and Msgr. Edward Pace High Schools; in Broward County at Cardinal Gibbons, Chaminade, Madonna and St. Thomas Aquinas High Schools; and in Palm Beach County at Cardinal Newman High School.

Complete details of applications may be obtained by calling the respective schools.

City Under God Ceremonies set

The third annual interdenominational City Under One God Act of Worship begins at noon today (Friday) at Bayfront Park Auditorium, 499 Biscayne Blvd.

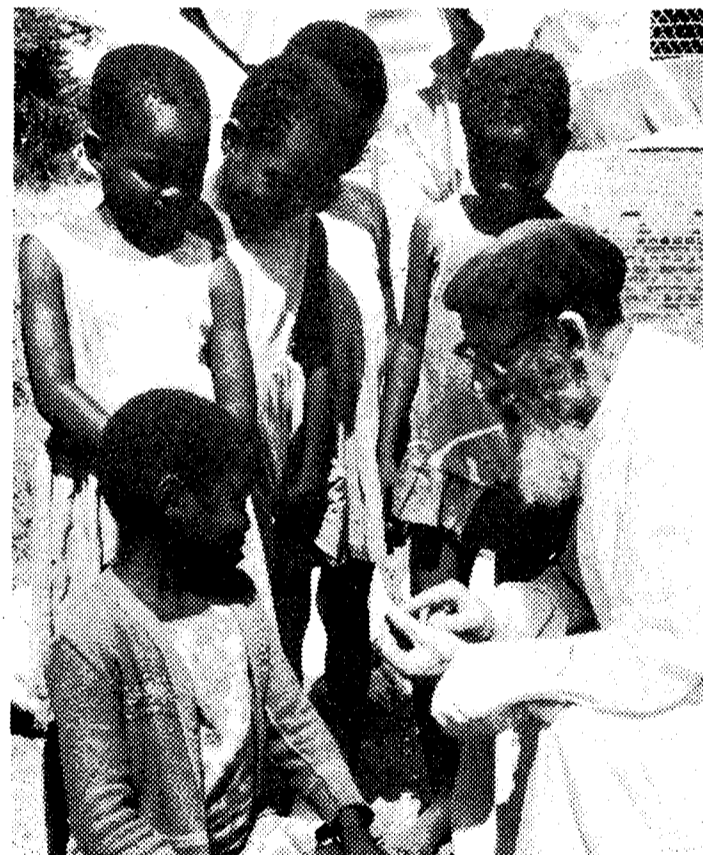
Representatives of various churches who will participate include Father John Edwards, S.J., pastor, Gesu Church; Rabbi Sol Landau, Beth David Congregation; Rev. H. Wight Kirtley, First United Methodist Church of Miami; Rev. Max Salvador, Iglesia Espiscopal

Todos Los Santos; and Rev. Martin Anorga, First Spanish United Presbyterian Church. Canon Theodore R. Gibson, member of the Miami City Commission is the chairman.

Inaugurated by Miami Mayor Maurice A. Ferre, a member of St. Kieran parish, the program is designed to strengthen the community's spiritual bonds as it attracts a wide cross-section of both business leaders and residents, 5000 of whom attended last year.

Father knows best!

The missionary priest spends much of his time bringing the teachings of Christ to those who have not heard. He is adviser, friend, doctor, brother. He is all things to all men... for Father knows best.



Our job at The Society is to distribute funds to the missions so the missionary can continue the work of Christ.

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Emergence of the individual

know
your
faith

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

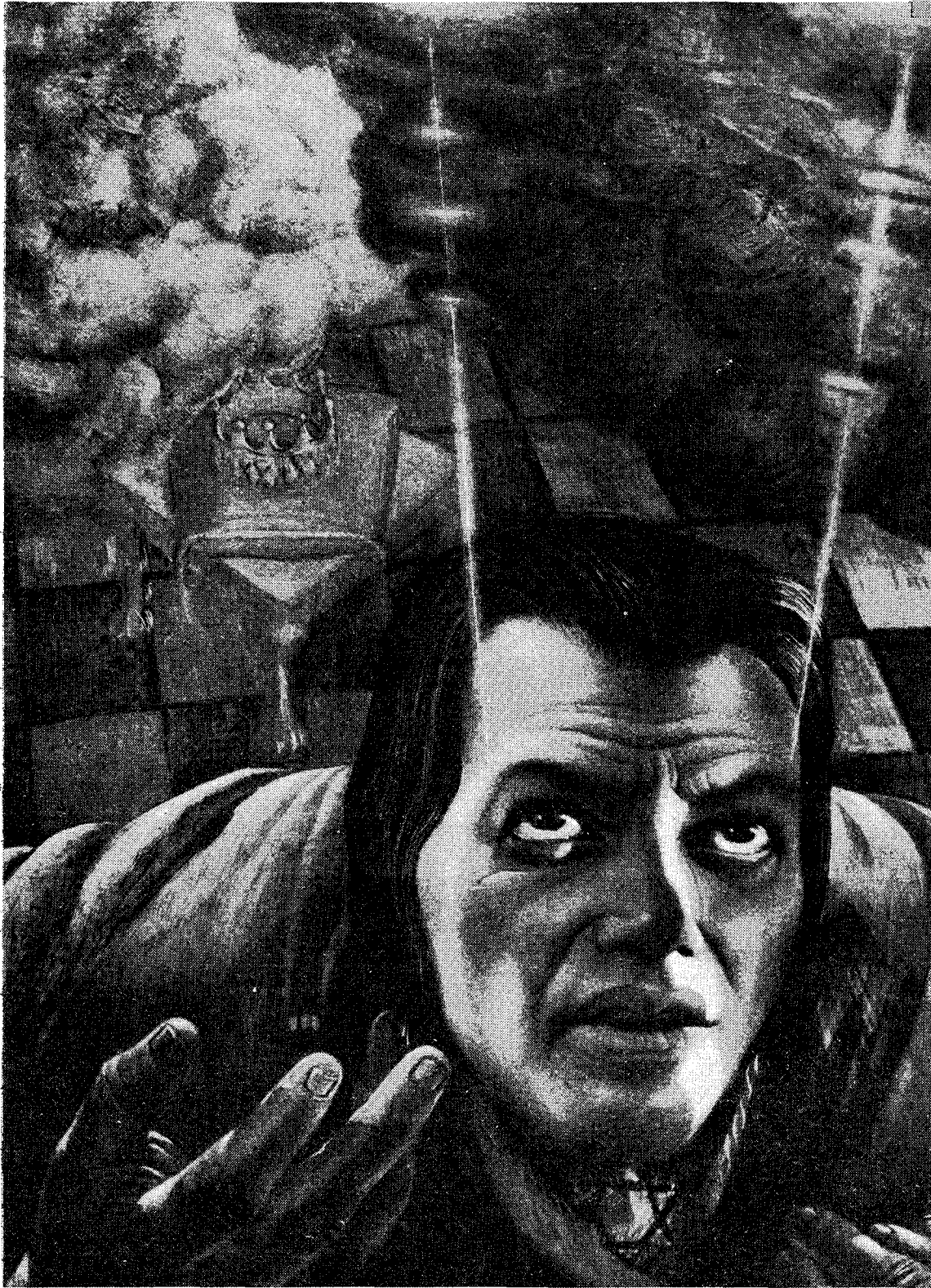
The Book of Proverbs is a collection of different types of the wisdom literature so popular in the ancient Mideast. Solomon had given royal impetus of the movement with his clever observations on the human scene. These sayings of his were collected by devoted scribes and became the model for this type of literature among the Israelites. Indeed, the astute king was looked upon by succeeding generations as The Wise Man, much as Moses was considered The Lawgiver and David The Psalmist. By the time of the return from the exile, besides the original Solomonic material, many other little collections of 'proverbs' were in existence, and they were finally edited as one work.

THESE SMART sayings were the fruit of human experience and keen observation. But if they were only that, why should they have been counted among the sacred books of Israel and revered as divinely inspired? Would they be any different from works of the same type current in Egypt and elsewhere? The fact is that they are quite different. All throughout they breathe the spirit of true religion and are really practical applications of the basic principles of that religion to the various departments of life. It is faith in Yahweh, the Source of all wisdom, which gives a soul to the otherwise rather dry bones of human cleverness.

The sages, the wise men of Israel, were the heirs of the Law and the prophets. They distilled from these two abundant sources the rich wine of genuine wisdom and offered it, clear and sparkling, to their contemporaries.

The Law contained all sorts of principles for the conduct of religious, moral, and social life. These principles had kept pace with the changing conditions of each age, and the preaching of the prophets had enriched the original deposit magnificently. As century succeeded century, the people's understanding of God, the world, society, the family, the human person had become clearer and more profound.

And now their wise men set their hand to expressing this very practical knowledge in another literary form, that of wisdom literature. They did not scruple to draw upon the experience and knowledge of foreign nations, but they transformed, sublimated it by breathing into it the spirit of pure monotheism and of Mosaic and prophetic religion



"Solomon gave royal impetus to the movement with his clever observations on the human scene. These sayings of his were collected by devoted scribes and became the model for this type of literature." From article by Father John Castelot.

Solomon, as he dreamed of himself praying for an understanding heart, is depicted in a painting by Guy Rowe from "In Our Image," by Houston Harte.

in general. Throughout they kept their sense of the supernatural, of that divine ordering of things which we call God's providence. In this way they made an invaluable contribution to the religious life of their people, showing them how to carry out the divine will in every corner of their lives.

DURING the Greek period of Jewish history, after the sweeping conquests of Alexander the Great, the Chosen People were exposed to all the seductions of a glittering civilization. This attraction was, of course, strongest in Greek cities where Jews now lived in great numbers. But it had made itself felt in an around Jerusalem, too. To counteract

its force, a very learned and pious scribe named Jesus ben Sirach wrote, about 180 B.C., a vast compendium of Hebrew wisdom. He wrote in Hebrew, and some 50 years later his grandson translated the book into Greek for the benefit of his fellow Jews in Alexandria.

The book's prologue is as charming as it is informative. In it the translator extols the qualifications of the original author, his grandfather, and tells of the hard work that went into the translation. Just a short excerpt:

For words spoken originally in Hebrew are not as effective when translated into another language... Many sleepless hours of close application have I devoted in the interval to

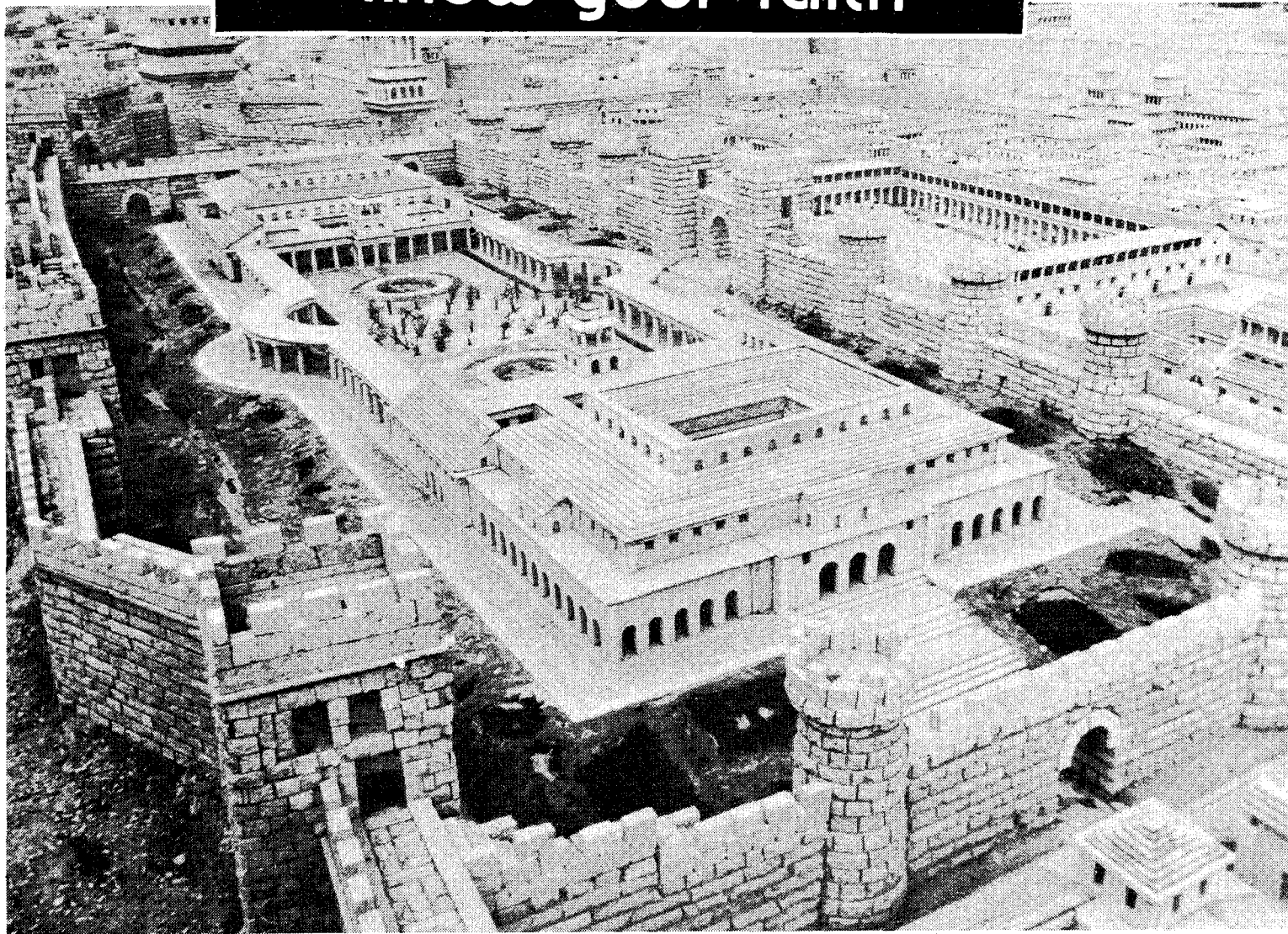
finishing the book for publication, for the benefit of those living abroad who wish to acquire wisdom and are disposed to live their lives according to the standards of the Law.

And what kind of man was his grandfather? Well, he was certainly a scholar, but definitely not a bookworm type. He was thoroughly versed in the Scriptures and quoted them readily. But he was conversant with life, too, and merits the title of humanist, in the very noblest sense of that term. There was scarcely an aspect of human life which he had not observed and reflected upon. Nor was his experience confined to the

narrow borders of this little country. He had traveled widely and had kept an open mind as he went about. He loved his fellow men and he loved God, and these two loves shaped his great soul, giving him, above all else, a fine sense of values. The Wisdom of Sirach (also known as the Book of Ecclesiasticus) is a rich mine which holds many treasures for the attentive reader.

NOTE: The Book of Sirach is not included in the Hebrew Bible after the first century A.D., nor is it accepted by the Protestants. This book has always been recognized by the Catholic Church as divinely inspired and canonical.

know your faith



"Ezra faithfully records that the first major effort of the people is to rebuild the Temple. They spent five years on the project...It became known as the Second Temple." From article

by Father Alfred McBride. A model of Jerusalem at the time of the Second Temple.

EZRA THE SECOND TEMPLE

By REV. ALFRED
MCBRIDE, O. PRAEM

After the death of King Solomon it was all downhill for the Israelite monarchy. Civil war divided the small nation into the two kingdoms of Israel and Judah. Creeping idolatry infested religious practices and adulterated the faith of the people. Prophets like Elijah and kings such as Josiah tried to reform and purify the people, but the effects were brief.

THE MARCHING armies of Babylon brought to a close the time of kings in Israelite covenant history. Not only did Babylon conquer the two little kingdoms, but it imposed a massive migration of the cream of the people to exile in Babylon. Their Babylonian exile would last over 50 years.

The story of Ezra begins with the joyous announcement that Israel's exile was at an end. Emperor Cyrus adopted the enlightened policy of sending exiled minority groups back to their homelands. He even restored treasures plundered from the Temple. "The gold and silver utensils of the house of God which had been taken from the Temple in Jerusalem and carried off to Babylon, King Cyrus ordered to be removed from Babylon and deposited

back in the temple of Jerusalem" (Ezra 5:14f).

Ezra's memoirs describe the return to Jerusalem as though it were a second Exodus. Just as God had once freed Israel from the bondage of Egypt, so now he loosed them from the chains of Babylon. Ezra pictures the caravan of 40,000 people with their horses, mules and camels going back to the Holy Land. He notes that a choir of 200 men and 200 women resurrected the great chants and psalms of David.

The music for the public ear died in the sorrows of Babylon. "How could we sing a song of the Lord in a foreign land?" (Psalm 137:4) Now after 50 years of official silence the psalms burst forth along the 800-mile caravan route to Jerusalem. No longer need it be confined to the secrecy of closed door domestic celebration.

The pilgrims paused at Haran, the spot from which Abraham had set out centuries before to become the founding father of the people. The fact that they now followed his same road added to the spiritual meaning of their return.

In the first Exodus the people came to Jerusalem and founded a kingdom and a national identity. In this

second Exodus the people came to Jerusalem and founded a religion. Not that religion didn't exist before, but now their real concern was to be a holy people and not waste their energies on being a secular power. Never again in biblical times would they be a prominent political entity.

Ezra faithfully records that the first major effort of the people was to rebuild the Temple. They spent five years on the project, working from October 520 B.C. to March 12, 515 B.C. It became known as the Second Temple. Centuries later Herod was to improve on this building so vastly, it could literally be called the Third Temple. But popular piety and custom spoke only of the Second Temple forever after.

THE CONCENTRATION on the Temple meant that the people decided that the solidarity of a religious community was far more important for their existence than any pretense at political sovereignty. Jerusalem is now a Holy City. Its chief executive officer is the High Priest. The law of Israel. They wished to be a sacred nation. The Persian king concurred and ordered Ezra to appoint only magistrates who were skilled in the Torah.

Ezra and the other

religious leaders set a tight ultra-orthodox style for the newly settled people. They forbade mixed marriages, set strict rules for entry into the Temple worship, established the Sabbath observance and dietary rules that gave rise to the accusations of legalism in a later age.

But we must view this a compassionate understanding. They were "keepers of the flame" of the prophetic and covenant legacy in a remarkably hostile environment. The heart of Moses and David and Elijah still beat within the crust carefully created by Ezra and Nehemiah. The forbidding walls were more of a womb than a fortress, a womb within which the ancient vision would grow strong again and be reborn when called forth by one greater than Moses.

They have been ever grateful to Cyrus, a redeemer figure in their eyes. His abandoned tomb near Persepolis in Iran bears this inscription: "O man wherever you are and wherever you come. I am Cyrus, who gave the Persians their empire. Do not grudge me this patch of earth that covers my body." The Biblical people have indeed never grudged him at all.

Looking Ins

By REV. DONALD G. McCAL

Before stuffing her son's trou automatic washer many a mother the pockets inside out. Sometimes startling indications of inner medal, a letter, or perhaps a marijuana or a class ring from a g

In professional therapy p search for the roots of unusual b probing this inner world of their p

IT IS UNNECESSARY to e inner world of someone's persona outside gaze to recognize its reali portance. The two Old Testamen wisdom literature being read **PROVERBS** and **SIRACH**, speak about that important inner wor person's life and behavior. They an statement of Jesus that, "What en within a man, that and nothing e makes him impure." (Mark 7:20)

Both books offer our modern blighted with hypocrisy, credibility managing of the news, refreshi about interior integrity and comple To young people scandalized by piously attend Mass on Sunday an off" their business associates on Proverbs says, "The sacrifice of th an abomination to the Lord, but th the upright is his delight" (Prv.

Proverbs also speaks to one c critical issues of modern Christiani of conscience. It soberly warns th ways of a man may be pure in his ov it is the Lord who proves the s 16:2). Thus no one can form a goo without reckoning with the Lor values and judgment.

Both Proverbs and Sirach are wise counsel to help sincere people right, just, and honest. (Prv. 1:3) "open rebuke," says Proverbs (2 spirit of contemporary open com "than a love that remains hidden

This plea for integrity readi human freedom to sin: "When (beginning, created man, he made to his own free choice," said Sir adds in the next breath, "If you ch keep the commandments" (Sir. 15: He later added a further testimoni freedom and accountability: "A source of every deed: a thought, o

By REV. JOSEPH M.
CHAMPLIN

Msgr. Charles Ecker- mann serves as principal of Bishop Ludden High School in Syracuse, but last Fall he instead went back to school from September 22-November 14.

Msgr. Eckermann joined two dozen priests from the other dioceses of New York State for a Provincial Priests' Institute held at St. Joseph's Seminary in Dunwoodie.

THESE CLERGYMEN, some young, but most or- dained at least 15 years ago, came for an academic re- tooling program, a two-month period of lectures, reading, prayer and recreation. They hoped, in the process, to catch

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the root of all conduct is the mind" (37:16-17).

The whole subsequent Christian tradition of moderation and self-restraint permeates this wisdom literature. "Go not after your lusts, but keep your desires in check" (Sir 18:30).

SIRACH'S good sense appears in such an everyday item as his attitude toward wine. He recognizes the temptation it poses: "As the furnace probes the work of the smith, so does wine the hearts of the insolent." But he does not overreact as if he were a teetotaler: "Wine is very life to man, if taken in moderation" (Sir. 31:26-7).

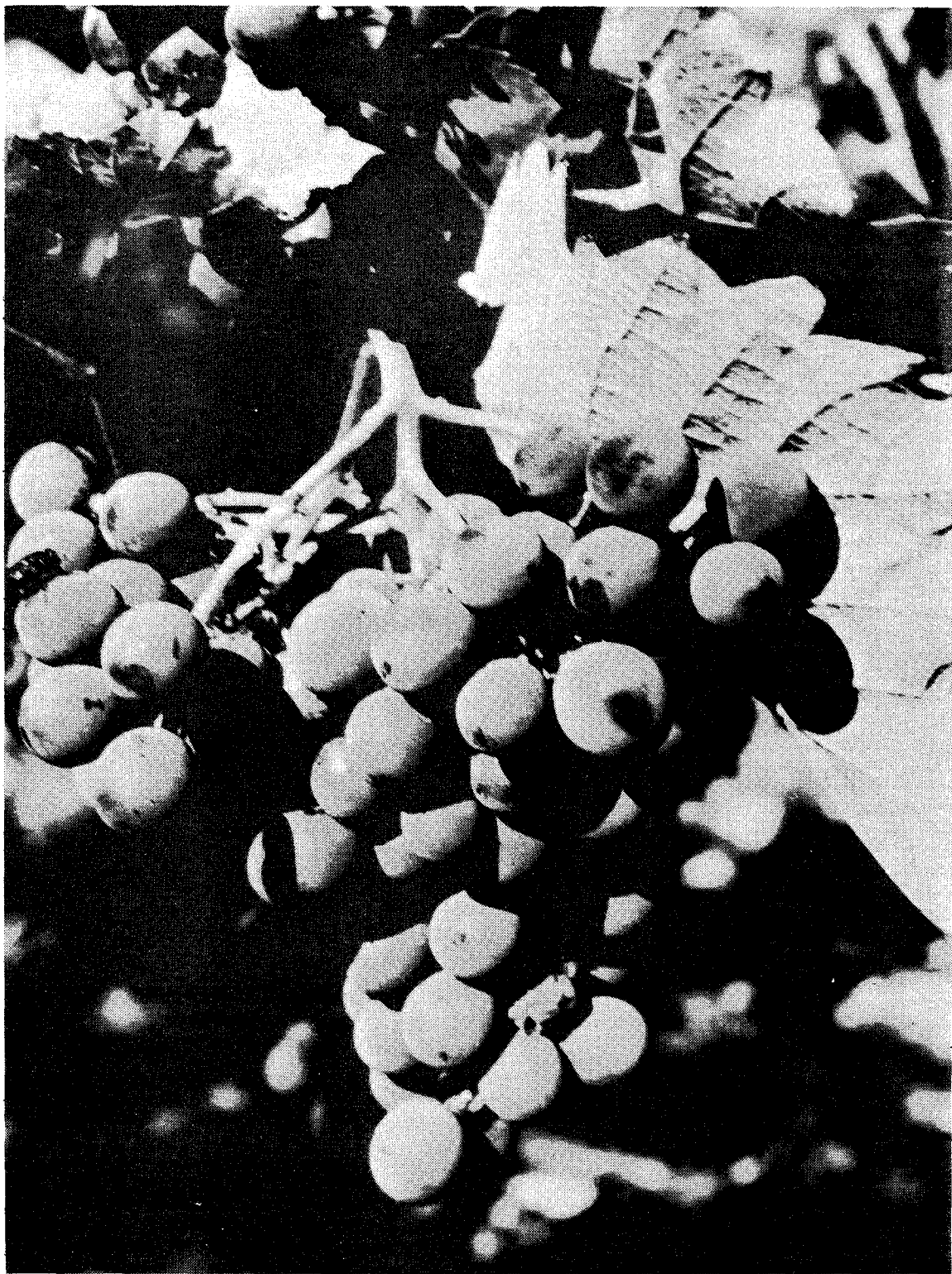
Both Proverbs and Sirach describe how serious-minded parents should undertake to raise children. (Prv. 23:13-4; Sir. 30 and 42) In fact, Proverbs contains an original version of the old proverb which Dr. Spock undertook to modify: "He who spares his rod hates his son" (13:24). Another proverb captures the whole importance of value formation in education: "Train a boy in the way he should go; even when he is old, he will not swerve from it" (22:6).

Proverbs 5-7 should be appended to all copies of "Peyton Place," it contains a fuller description of the heinous hypocrisy of adultery than any other Biblical passage. Sirach, on the other hand, in three separate chapters (19, 23, and 28) deals at length with the use of speech and speaks from the heart of lying loudmouths, gossiping gadabouts, and swearing sailors.

This accumulation of wisdom belongs to God's revelation in preparation for the coming of Wisdom in human flesh in Christ. Proverbs and Sirach offer a preview of His moral teaching about purity of heart and integrity. Even the magnificent doctrine of the Mystical Body is foreshadowed, "He who has compassion on the poor lends to the Lord" (Prv. 19:17).

IN FACT, the emphasis on seeing human experience from the inside out rather than the predominantly outside realm of the Old Law characterizes these books.

Since Christ each of His followers is invited to make a personal covenant at Baptism and become another Christ. So if a contemporary Christian were turned inside out like the pockets of Junior's trousers, the Wisdom of Christ should be found at the core of his inner world. Christians are Christ's inside and out.



"Sirach's good sense appears in such an everyday item as his attitude towards wine. He recognizes the temptation it poses...But he does not overreact as if he were a teetotaler." From article by Father Donald McCarthy. Ripe grapes, the makings of wine which can be a blessing or a curse.

Priest's pursuit of wisdom

up on theological developments which have taken place within the Church since Vatican II.

participants in the beginning probably came for a variety of reasons—perhaps in response to their bishop's request, perhaps simply to get away from duties back home, perhaps as an attempt to feel more comfortable with the thrust of current theology, perhaps to prepare themselves (as Msgr. Eckermann did) for future responsibilities as pastors of parishes.

But I heard nothing but praise for the institute from the priests during my overnight visit to that New York seminary. There was no restlessness among them, no

anxiety about matters back in the diocese, no impatient desire to get back "on the firing line."

Not that these two months were given over solely to leisure and rest. On the contrary, the participants followed a crammed, seven-day-a-week schedule, with only intermittent days, afternoons or evenings free.

The format on the day of my presentation was typical.

Following common recitation of morning prayer from the breviary, the priests went to a lecture from 9:15-11:15 (with coffee break) by Father John O'Grady of Albany on St. John's Gospel. They concelebrated Mass at 11:40, lunched, then spent

some time in rest or recreation.

In the middle or late afternoon they were in their rooms and at their desks reading one of the many texts recommended by the 40 professors who teach in the program. After one-two hours of this, they gathered for pre-supper socializing, dinner and a brief after-meal walk.

When night prayer had been completed, they sat down in the classroom ready for my two-hour presentation on "Parish Liturgy." Some continued their reading afterwards, but with that kind of schedule most turned out lights quite early and prepared for another similar

calendar of events the next day.

Msgr. Eckermann studied at the North American College in Rome prior to his ordination about 20 years ago, worked for a period in the parish ministry, taught at Catholic schools, worked on statewide educational committees and has directed Bishop Ludden for some time.

With such a variety of posts and responsibilities, he has found it a necessity to keep informed on Church developments. However, the Syracuse priest still observed: "I didn't realize just how much has happened and how much has passed me by in 10 years, especially in the study

of Scripture."

THE BOARD of directors, composed of bishops and three priests from the province, hope this pilot program will help fill that kind of vacuum, renew old study habits and spiritually rejuvenate priests of the state. It seems the project is succeeding and I think these individual priests will return much wiser and better equipped to serve their people.

Those priests and participants of future institutes would do well to start by reading the book of Proverbs and Sirach. These Old Testament texts invite persons to pursue wisdom, the general purpose of that New York State Priests' Institute.

THE GOSPEL TRUTH

The call to freedom

SECOND SUNDAY in Ordinary Time
Sunday January 18th, 1976
Reading I, I Sam. 3:3-10, 19
Reading II, II Cor. 6: 13-15, 17-20
Gospel Jn. 1: 35-42



FR. MURTAGH

By FR. JAMES MURTAGH
St. Vincent de Paul Major Seminary

My name is Samuel and your name is Samuel because the word Samuel means one who has been called by God.

God calls us just as He calls Samuel in today's first reading and as He calls the Apostles in Today's Gospel. This call is not something added to our nature but is a demand of our very being. This is summed up beautifully by St. Augustine when he says "Our hearts are made for thee and shall not rest until they rest in thee."

OUR CALL

As Christians we must ask the question to what precisely are we called? The answer lies in the word Gospel, which we receive from St. Mark. We have heard many times that the word Gospel means good news. But this is not very helpful because good news can be many things. Winning the jackpot at bingo is good news; a baby being born is good news; the success of the Archbishop's Charities Drive is good news.

St. Mark deliberately chooses the word Gospel to describe Christ's mission as one of liberation. This is the meaning the word Gospel has in Isaiah. So the good news is that Christ has set us free. Consequently our call is a call to freedom. To reduce Christianity to a set of rules and regulations is to destroy it. Christ demands a personal

commitment not the commitment of robots.

OUR RESPONSE

We are called to freedom, we are called to authenticity. A call evokes a response, what is our response? It seems to me that our response is like that of Samuel, like that of the Psalmist and the Apostles. "Speak Lord your servant hears, "Here I am Lord I come to do your will."

God's call and our response, it all seems so simple. But it is not simple. It was not simple for Samuel and the Apostles and it is not simple for us. Saying yes to God is only the first step, it is in the daily living of this yes that the real challenge comes. Living our yes involves continual growth, tension and insecurity, openness and vulnerability.

An example here might be helpful. When I go to visit a home I usually find the door securely closed. I ring the bell and I hear someone move towards the door, I hear the lock being removed and the door opens five or six inches with the door chain still in place. The person inside determines that it is safe, the chain is removed and the door is opened wide. Christ's condemnation of hypocrisy, "these people honor me with their lips, but their hearts are far from me," reveals that our relationship to God is an affair of the heart.

It seems to me that we have doors to our hearts and on those doors are chains which I call the ego chains. Living our yes to God means lengthening that chain, link by link, gradually opening the door to God and to my fellow man. But the ego chain can never be removed and the ego preoccupied with a false sense of security will want the door securely closed and will use every opportunity to shorten the chain, until there is no real communication with God or my fellow man.

Tension, then, is an integral part of Christian life. The opening of the door leaves me vulnerable and tension is created by the pull on the ego chain in its attempt to reject vulnerability. This is a process that never ceases.

Our response is a continual process and I see in a few words from the Poet Robert Frost a superb description of this response. "I have got promises to keep and miles to go before I sleep."

Prayer of the Faithful

SECOND SUNDAY OF THE YEAR
January 18, 1976

Celebrant: Father, You have called us to be Your people. We search for You as the Apostles sought Your Son. Hear our prayers and draw us closer to You.

LECTOR: The response is: Lord, hear us.

LECTOR: For all those who have based their lives on bitterness and mistrust, that they may let Christ touch them and enter their lives, we pray:

People: Lord, hear us.

LECTOR: For all those who are out of work, especially those in our parish, that they may soon find employment, we pray:

People: Lord, hear us.

LECTOR: For our world, that 1976 will be a year of prosperity and a year of peace, we pray:

People: Lord, hear us.

LECTOR: For the migrants, that we may become more conscious of their situation and act to help them, we pray:

People: Lord, hear us.

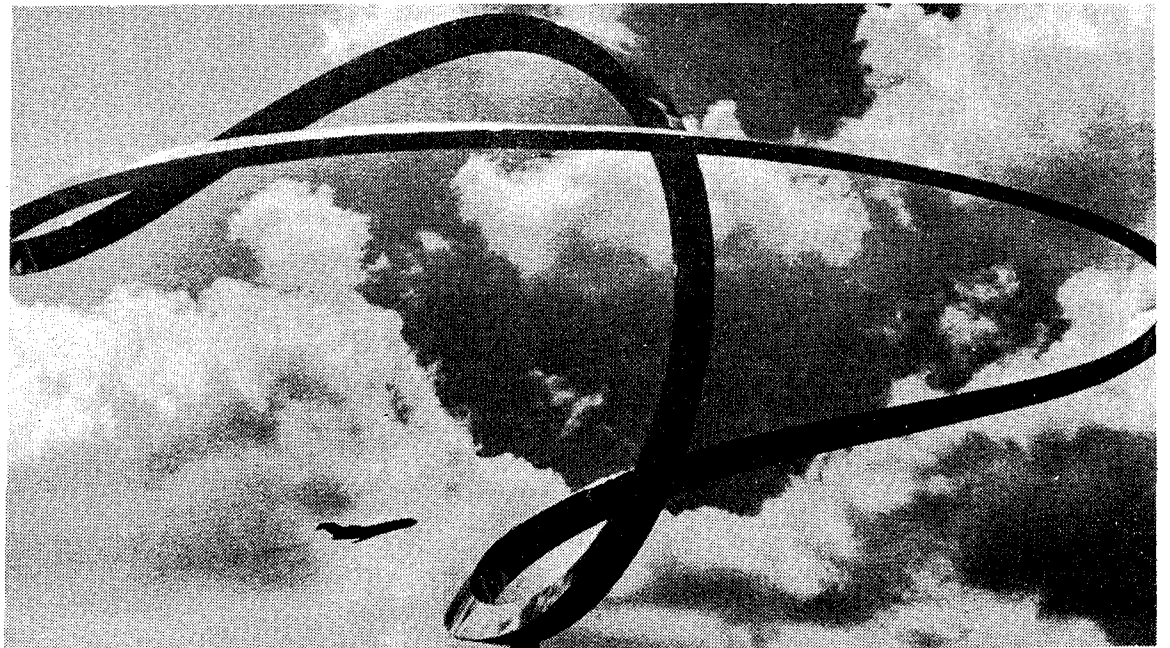
LECTOR: For all of us, the People of God, that we may strengthen our bonds of love by placing the word of God at the center of our lives, we pray:

People: Lord, hear us.

Celebrant: Father, You have spoken words of peace and consolation to Your people. And You have listened to our needs. Stay near us as we continue to search for You. We make this prayer in the name of Jesus. Our Lord.

People: Amen.

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break through all barriers...to grasp for the infinite...Both are signs of the presence of God's creative spirit...within the human heart... "When you send forth your Spirit"...sings the Psalmist... "you renew the face of the earth" (Psalm 104:30).

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'In Beirut, it's a question of watching signs'

By **GLEND A WALKINSHAW**
Voice Features Editor

It was calm in Beirut that morning; the radio announcer had broadcast no reports of snipers in the streets and several phone calls had turned up no trouble.

Father Joseph Ryan, S.J., member of the Center for the Study of the Modern Arab World at St. Joseph University, went to the dentist for his scheduled visit.

Meanwhile, a taxi was approaching a roadblock manned by Phalangists—members of the largely Christian faction which has been part of the sporadic fighting in the Lebanese capital since April.

INSIDE THE taxi was a Muslim, a supporter of the opposition to the Phalangists. To avoid the roadblock, he jumped out of the taxi; but he was seen and chased by the Phalangist guards. When the guards caught up with him, they shot and killed him.

Within hours, rumors had spread that Muslims were being gunned down in the area. In retaliation, Muslims began a rash of kidnappings of Christians.

The dentist didn't show up at the office that day.

"**IN BEIRUT**, it's a question of watching the signs, like a weather forecast," said Father Ryan, in South Florida on a speaking tour.

"You phone several friends to see if they have heard of any trouble—news travels very fast that way. On a bad day, you might not go out of the house at all. On a day that seems quiet, you might go out."

But weather forecasts are not always right, and neither are the predictions about trouble in Beirut. "The situation is very tense, especially for families," Father Ryan said.

One Jesuit attached to St. Joseph's University was shot and killed, and a section of the school located near a Palestinian refugee camp that is currently under siege has sustained some damage. The main part of the university, Father Ryan explained, is in an



Father Joseph Ryan, S.J.

old Christian section of Beirut, across the street from the home of the Phalangist leader and near the home of the former president of Lebanon. So danger is always present.

EXPLAINING the situation in Lebanon, Father Ryan noted that the press oversimplifies the battle as one simply between Christians and Muslims.

"It is religious only because the political divisions have been drawn along religious lines historically," he said. When the nation became independent in 1943, the religious communities were very distinct and the political development has been along their lines, with representation in government based on the size of the various religious groups.

"The basic problem is political—it involves lack of balance in the electoral system," he said, adding that there has not been a census taken in the country since the mid '30's. At that time there was a majority of Maronite Catholics; but now it is thought that the majority is Muslim. The struggle is also between the "haves" and the "have-nots," he said.

"**IT IS** important to point out that there is not complete polarity along religious lines. There are leftist Christians and rightist Muslims," he said.

"The Phalangists get support from people who would feel threatened by a change in the status quo, such as Israel, the United States, and some of

the more traditional Arab states. The other side is supported by the Arab states that are becoming increasingly conscious of their Islamic character."

Although it is impossible to discuss the situation without mentioning the sides, Father Ryan, cautions against the term "taking sides."

"**THE MORE** tense the situation is, the more necessary it is to try to depolarize it," he said.

In the city, some people are making efforts to unite Christians and Moslems. A radio announcer who has become popular because of his daily reports on where the street fighting is taking place, urges unity.

"I have seen Muslims and Christians marching arm in arm down the streets to protest the idea that this is a religious war," he added.

BUT FOR most Beirut citizens, there is fear. Muslim construction workers work only with great reluctance on buildings in Christian areas of the city, and many simply refuse.

"You have to be careful where you go," Father Ryan said.

Despite the fact that the Lebanese problem is internal—"it takes on the aspects of a civil war," Father Ryan says—it is intimately tied to the whole Middle East situation. Especially threatening are the recent statements by Syrian and Israeli spokesmen warning of possible intervention.

"The tenseness in the Middle East might erupt over Lebanon due to Syrian and Israeli involvement in it," he warned.

HE NOTED that there are about 400,000 Palestinian refugees spread throughout the country, and "nothing serious

can happen in Lebanon without affecting the Palestinians."

The Lebanon situation "shows clearly how dangerous a situation is in which the Arab community is deprived of fundamental rights for long," said Father Ryan, who has been an outspoken critic of Israeli policy toward Palestinians in Israel.

As for solutions to the Lebanon problem, there are no easy answers, Father Ryan pointed out.

"On the electoral imbalance, the Muslims are making a just claim," he said.

"But with regard to the Christians, I also understand their fears of the future. The economic situation is very bad; the rich-poor gap is serious.

"What can outsiders do? One thing is not to interfere—allow the Lebanese to come to terms with themselves as I think they want to do. The best thing is to work toward a settlement of the Arab-Israeli conflict. Lebanon would still have internal problems, but they would be easier to solve without the tension created by the external problems."

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Linda Hopkins as Bessie Smith.

Hopkins, nostalgia great in 'Bessie'

By J. HERBERT BLAIS

Linda Hopkins is a black Marlene Dietrich at the Coconut Grove Playhouse, through Sunday, Jan. 18, in "Me and Bessie."

Audiences are wallowing in nostalgia for the great Bessie Smith of the Twenties. They're drinking in the real thing that they've been hearing only on records since 1973, the year Bessie died.

Linda Hopkins recreates Bessie Smith, from her early years of gospel singing in the tents, into Vaudeville and clubs, into blues and recording days.

Hopkins is radiantly young one minute and sorrowfully old the next. Like Dietrich, she's a whole two-hour show by herself. But she has a smaller band, and two dancing singers for diverting background.

Hopkins has a big voice, able to bellow the big notes and sustain tiny falsettos. Even if you never heard of the Bessie Smith whom she brings back to life, the rest of the audience will carry you along, with instant responses in laughter and hand-clapping.

The jazz-age and gospel-tent music itself is an American phenomenon that steals over you and grabs at you. So if you think "Me and Bessie" isn't for you, think twice. It will be, after you've seen and heard Linda Hopkins.

One absorbing film, one limp Dickens film

The Mystery of Kaspar Hauser (Cinema 5) This is one of those difficult but absorbing films that lingers on long after you've seen it, but which remains steadfastly elusive in terms of its total theme or message. Kaspar Hauser was a young man who appeared one day in a small village in Germany, with no trace of a past, no sense of identity or place or language or much of anything save his body itself and a small piece of paper on which was scrawled his name. He could barely walk, could utter only a few crude words. In short, he

was a curiosity. Eventually, however, Hauser became the object of educational and behavioral scientists, who tested him and discovered near-normal intelligence and potential for learning. He was educated in manners as well as mind and held promise of becoming a solid citizen—when, in 1833, he was murdered inexplicably. His life ended as suddenly and mysteriously as it had "began." Werner Herzog's film is a moral tale about the injustices heaped upon an

outsider by a complacent society. To reach his point, Herzog takes a tortuous path, which will confound many in the audience and leave those who stick with it perhaps dissatisfied. But the film is powerful, well directed and cut, with spellbinding acting by Bruno S. as Hauser. (A-III)

★★★

Mr. Quilp (Avco Embassy) is an uninspired musical version of Dickens' The very

young might like it a good deal (though they will be put off by the death of Little Nell) and the older ones might find it passably entertaining. (A-I)

Poll favors Waltons

NEW YORK—(NC)—The members of Morality in Media, an anti-pornography organization, have chosen "Maude" as television's "worst offender" against their values.

The show outdistanced the runner-up, "Cher," by 50 per cent, and ran away from competition such as "All in the Family," "Kojak," "Police Woman" and "Carol Burnett."

Respondents were also asked to name their favorite shows, and "The Waltons," "Little House on the

Prairie," "Lawrence Welk" took the first three spots in that order, followed by "World of Disney," "Mary Tyler Moore," and other including National Geographic Specials.

The poll also showed that 98 per cent of the membership believe that television programs featuring violence are serving as crime schools, and 96 per cent feel the Federal Communications Commission is not doing all it could to regulate excessive sex and violence on the air.



Anthony Perez and Steven Dennis Vasquez, (right) play, respectively, Junior and Luis Rodriguez in "Popi," new half-hour comedy series which premieres Tuesday, Jan. 20 (8:30-9:00 p.m., ET) on WTVJ, Ch. 4. The opening episode centers on a valuable dog that the boys find.

Special effects tops in 'Volcano'

8:00 p.m. Fri., Jan. 16 (ABC)—VOLCANO—The special effects re-creation of the 1883 explosion of the volcanic island of Krakatoa which killed 37,000 people overwhelms the movie's cliché-studded tale of nautical adventure. The small fry will enjoy the action but sit still for the melodramatic dialogue and romantic liaisons. (Originally called "KRAKATOA, EAST OF JAVA" in its 1969 theatrical release.) (A-II)

RELIGIOUS PROGRAMS

SUNDAY
7 a.m.
THE CHRISTOPHERS—Ch. 11 WINK.
9 a.m.
CHURCH AND THE WORLD TODAY—Ch. 7 WCKT "Adoption and Child Placement," John Shields, guests.
10:30 a.m.
THE TV MASS—Ch. 10 WPLG Fr. Ambrose Burke
2 p.m.
INSIGHT—Film WINK Ch. 11.
4:30 p.m.
THE TV MASS—(Spanish)—Ch. 23 WLTV.
RADIO
MARIAN HOUR—WSBR, 740 k.c., Boca Raton.
5:30 a.m.
CROSSROADS—WJNO 1230 k.c., W. Palm Beach.
8:35 p.m.
GUIDELINES—WIOD, 610 k.c., Miami.

BEST TV THIS SUNDAY
9 A.M. — Ch. 7
"The Church and the World Today."
10:30 A.M. — Ch. 10
The TV Mass for Shut-Ins.

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It's a Date

Dade County

Third Order of St. Francis members meet at 2 p.m., Sunday, Jan. 18, at ST. FRANCIS Hospital, Miami Beach. Mass will be offered at 3 p.m.

★★★

"Throwing the Dice" is the next subject of Dominican Father Daniel Madden during the Scripture Lecture Series which continues in ST. ROSE OF LIMA parish on Monday, Jan. 19, at 7:30 p.m.

★★★

Members of the MIAMI CATHOLIC ALUMNI Club will meet for a party at 8 p.m., Saturday, Jan. 17, at the home of Mary Louisa Krieghoff, 338 SW 31 Rd., Miami.

★★★

A bicentennial card party is planned by ST. RICHARD parish Women's Club from 10:30 a.m. to 2 p.m., Wednesday, Jan. 21, at the parish house, 7500 SW 152 St. Refreshments will be served. For tickets call 235-9548.

★★★

"Abigail and John Adams," will be reviewed for members and friends of the Society of the LITTLE FLOWER Church, at 1 p.m., Saturday, Jan. 17, at 1260 Anastasia Ave., Coral Gables. Tickets may be obtained by calling 667-6954 or 446-8840.

★★★

LAY CARMELITES will meet at 2 p.m. Sunday, Jan. 18 in the rectory of Gesu Church, downtown Miami.

★★★

Edward McBride has been named president of HOLY FAMILY St. Vincent de Paul Conference. Other officers are Michael Longo, vice president and treasurer; Joseph Arena, secretary; and Walter Con-

nolly, active member.

★★★

Annual Corporate Communion will be observed by members of the K. of C. Coral Gables Council during the 8 a.m. Mass on Sunday, Jan. 18, in the Church of the Little Flower, Coral Gables. Breakfast will follow at 9:30 a.m. in the Council hall, 270 Catalonia Ave. Monthly fish fry of the Council is scheduled at 6 p.m. today (Friday) in the hall. Dancing will follow.

Broward County

Annual luncheon of ST. MATTHEW Catholic Women's Club will be an event of Jan. 31 at the Viking Restaurant, Dania. Entertainment will be included on the program reservations for which close on Jan. 21.

★★★

A spaghetti dinner under the auspices of OUR LADY QUEEN OF MARTYRS Women's Club will be served between 5 and 8 p.m., today (Friday) in the parish cafeteria, 2731 SW 11 Court, Fort Lauderdale. Tickets will be available at the door.

★★★

Annual card party sponsored by ST. STEPHEN Council of Catholic Women begins at 7:30 p.m., Thursday, Jan. 22 in the parish social hall, W. Hollywood.

★★★

Calendar luncheon and card party under the auspices of ST. CHARLES



Golden jubilarians, Mr. and Mrs. Patrick J. Howley cut the cake following a Mass of Thanksgiving in St. Edward Church, Palm Beach, during which the couple renewed their marriage vows. Their six children and 31 grandchildren were present.

BORROMEO Catholic Women's Club is slated for Tuesday, Jan. 20 in the parish center, W. Hallandale Beach Blvd. and NW Sixth Ave. Reservations close Saturday, Jan. 17. Call 922-3835.

★★★

The CATHOLIC WIDOWS and WIDOWERS Club of Broward County meet at 8 p.m., Monday, Jan. 19 at Blessed Sacrament Church, 1701 E. Oakland Park Blvd. Plans will be discussed for a Valentine's dinner. For information call 772-3079.

★★★

Members of ST. GREGORY Women's Guild meet at 8 p.m., Tuesday, Jan. 20 in the parish meeting room, Plantation. Films on cancer will be shown by a physician from the Broward County Medical Auxiliary's Central Branch.

★★★

NATIVITY Men's Club, Hollywood, meets at 8 p.m. today (Friday) in the parish hall. Refreshments will be served followed by cards and

pool. All men in the parish urged to attend.

★★★

A Day of Recollection under the auspices of ST. BARTHOLOMEW Women's Club begins at 10 a.m., Wednesday, Jan. 21 in the parish church, Miramar. Lunch will be served and baby-sitting services will be provided. For reservations call 989-7060.

Palm Beach County

A dessert card party sponsored by SACRED HEART Ladies Guild begins at 12:30 p.m., Saturday, Jan. 24 in Madonna Hall, 430 N. "M" St., Lake Worth. Guests are expected to bring their own cards.

★★★

The Women's Auxiliary of the CATHOLIC SERVICE BUREAU, W. Palm Beach, will sponsor a fashion show at Burdine's at 3:30 p.m., Saturday, Jan. 24. For further information call 686-6890 or 683-5587.

Collier churches plan 1st big fair

NAPLES—The first large fair in Collier County will be sponsored by area Catholic Churches Jan. 22-25 on an open land tract just north of Park Shore Plaza on Tamiami Trail North.

Carnival rides, games, displays, baked goods booths, and other fair attractions will be featured during the fair held on land whose use is donated by the owner Scott F. Lutgert.

Members of the planning committee are Ron Ankenbrook, St. Peter's parish; Thomas E. McBride, St. William parish; Sylvester Cleary, St. Ann parish; Carl Fruechtmeyer, San Marco parish; and George Krasnick, committee chairman.

Among groups who will participate are pro-life groups in Collier County; the Lion's Club and Optimists. Seminole Indians will have arts and crafts available for sale.

Full course dinners will be offered on Saturday, Jan. 24 and Sunday, Jan. 25.

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St. Patrick wins tourney, basketball gets underway

By GEORGE FURNASH

St. Patrick girls seem to play well under pressure as they were down one game in a double elimination with their backs against the wall at the St. Patrick Winter Basketball Tournament. First came the St. James team of North Miami who was down by the score of 8-0 in the first half and rallied to go ahead by one point on a fast break bucket by Gildea Sada. Coach Floyd Williams immediately called a time out and adjusted his defense to cope with the running tactics of St. James; and cope they did, for at this point of the game the Shamrocks led by Anna Borges pulled away and were never seriously threatened again.

This victory in a sense seemed to ignite the spirited team as they now had to face the powerful West Palm Beach team of St. Luke with a tourney record of four wins and no losses. It was this very team that set them back in the losers bracket. Being down one game now put additional pressure on St. Pat, as they knew they had to knock off St. Luke twice, which at this point seemed near impossible. But as they say, on any given day one team can

beat another and beat them they did.

The C.Y.O. boys' tourney will conclude this coming Saturday with Nativity of Broward County meeting St. Rose of Miami Shores. This also promises to be a battle as St. Rose (4-1) must defeat Nativity (5-0) twice to win the crown.

All C.Y.O. and C.Y.A. games, girls' and boys', will be postponed this Sunday due to the Super Bowl. The games scheduled for this week will be played the week of Jan. 25. By the way we like Pittsburgh 24-14 over Dallas.

Columbus, Gibbons and Curley High Schools got their basketball machines cranked up last week. It was a re-ignition for two of the squads and an initial take-off for the third. Columbus won three games in the week, perhaps the biggest being their rematch with South Miami High. The Cobras had dealt Columbus one of their three losses and one of the two during the holidays. The Explorers returned the favor, handing South Miami their second defeat of the

season, 58-56. Marty Schuette scored 20 points in leading the Explorers. Jorge Gomez and Mike McCutcheon delivered clutch points in the closing moments to seal the victory. Earlier in the week the Explorers battled back in the second half to defeat tough Miami High, 75-69. Schuette, Gomez, McCutcheon, Pedro Busse and Cesar Odio were all in double figures. Their final win was victory No. 10 and it came over Pace, 64-49. Again, Schuette was high man for Columbus. Bob O'Shaughnessy led Pace with 11 points.

Cardinal Gibbons showed their one week layoff had not dulled their attack by notching a pair of triumphs. The most significant was a 75-64 victory over perennial power Key West. It was a big win in itself, but more importantly, it came against one of the teams that will be Gibbons' main competition in Class AAA playoffs. The Redskins used a dominating defense in their

other win, 59-38 over Deerfield Beach.

Curley had been picked to be one of the top AAA teams in the state before the season started. But so far the Knights had experienced mostly frustration with three losses coming by one or two points, and all were games that Curley had the lead in the late going. They reached a low point with a 28 point loss to North Miami Beach. Last week, however, the Knights began to show the kind of play the pre-season buildup had promised. With six players scoring in double figures, Curley blasted Miami Springs, 91-55. Charlie Walker led the scoring with 15 points. The Knights then knocked off North Miami and their high scorer, Sonny Hammond, 72-66. Bryan Morris was high man for Curley with 19 points. The Knights will be facing a rematch with Gibbons later this month. St. Thomas Aquinas chalked up wins number eight and nine last week. Behind Louis Benton's 23 points and

15 rebounds the Raiders overwhelmed LaSalle, 82-40. Their second win came over Cardinal Newman, 76-60. In between the two wins, Aquinas lost to Dillard, 67-62.

LaSalle rebounded from their loss to Aquinas with their second victory of the year, a 53-32 conquest of Ransom-Everglades. Charlie Ferguson was high point man for the Royals with 17 and Ramiro Sanchez dominated the boards for LaSalle. The Royals just fell short in a third game last week. They rallied from nine points down at halftime against Deerborne, but lost, 68-64. Once again, Charlie Ferguson was the leading scorer. In other games: Pace lacked the rebounding strength to stay with Palmetto and despite a fourth quarter rally, fell to the Panthers, 47-39. Bob O'Shaughnessy was the top point man for the Spartans.

youth

-----Straight Talk-----

Why talk of money?

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,

When I go to Church it makes me very mad when the priests talk about money all the time. The people come to pray and they have to listen to the priest talk about this collection or that building fund. Isn't the Church a place where spiritual things should be discussed and not money?

Vicky

Dear Vicky,

I can assure you that priests would be thrilled if they never had to mention money to their people or ask them to be generous in certain collections. It is not one of the most pleasant things we have to do. But I'm afraid that it is a necessity. The cost of running a parish today is just staggering. To give only one small example, if you have heard your parents complain about the electric bill, just try to imagine what the bill for a parish is. There is no source of support except the people themselves, and at times priests have to make the needs

known.

There are also others outside our parishes who are in great need. There are many poor and homeless, for example, who are supported by the Archdiocese. Once again their needs must be made known, and it happens to fall to the priests to plead their cause.

There are times I'm sure when priests go overboard in discussing money problems. But I think we should try to be understanding. If a priest is preoccupied with financial worries all week long, as many are, it is very difficult for him to forget these worries once he steps into the pulpit. What is needed is the support and generosity of the entire parish to relieve this problem.

Leadership training, carwash scheduled

By ELAINE SCHENK

● We goofed! Last week's announcement concerning the Leadership Training Program

Your Corner

contained an error. The Program will be held on Saturday and Sunday, Jan. 31 and Feb. 1, at St. Thomas Aquinas H.S. The hours are 10 a.m. to 6 p.m. each day. Remember, no overnight accommodations. Important: Your must pre-register. Call the Youth Activities Office (757-6241 in Dade, 525-5157 in Ft.

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Here's 1976 Confirmation schedule

The Sacrament of Confirmation will be administered in the following churches of the Archdiocese of Miami at the times and dates indicated. Parishes combining for ceremonies are listed within parentheses, with the ceremony taking place in the parish listed in capital letters.

FEBRUARY 8, 1976
3 p.m.
St. James, Miami; St. Benedict, Hialeah; (Our Lady of Mercy, Deerfield Beach; ST. AMBROSE, Deerfield Beach.)
7 p.m.
Little Flower, Coral Gables.
FEBRUARY 9
8 p.m.
Holy Redeemer, Miami; St. Monica, Opa Locka.
FEBRUARY 10
8 p.m.
Christ the King, Perrine; St. Anthony, Fort Lauderdale.
FEBRUARY 11
8 p.m.
St. Thomas the Apostle, Miami; St. Gregory, Plantation.
FEBRUARY 12
8 p.m.
St. Joseph, Miami Beach; Resurrection, Dania.
FEBRUARY 13
8 p.m.
St. Augustine, Coral Gables.
FEBRUARY 15
3 p.m.
Blessed Trinity, Miami Springs; St. Raymond, Coral Gables; St. Mark, Boynton Beach.

7 p.m.
St. Phillip, Opa Locka.
FEBRUARY 16
8 p.m.
St. Francis Xavier, Miami.
FEBRUARY 17
8 p.m.
(St. Joachim, Perrine, HOLY ROSARY, Perrine;) St. John Bosco, Miami.
FEBRUARY 18
8 p.m.
St. Helen, Fort Lauderdale; Little Flower, Hollywood; St. Henry, Pompano Beach.
FEBRUARY 19
8 p.m.
Holy Name, West Palm Beach.
FEBRUARY 22
3 p.m.
St. Paul the Apostle, Lighthouse Point; (Mary Immaculate, West Palm Beach, ST. JOHN FISHER, West Palm Beach.)
7 p.m.
St. Agnes, Key Biscayne; St. Elizabeth, Lighthouse Point.
FEBRUARY 23
8 p.m.
Our Lady Queen of Martyrs, Fort Lauderdale; Corpus Christi, Miami.
FEBRUARY 24
8 p.m.
St. Matthew, Hallandale.
FEBRUARY 25
8 p.m.
Nativity, Hollywood; Annunciation, West Hollywood; St. Ignatius Loyola, Palm Beach Gardens.
FEBRUARY 26
8 p.m.
Our Lady of the Lakes, Miami Lakes; St. Kieran, Miami.
FEBRUARY 27
8 p.m.
(St. Bede, Key West; ST. MARY STAR OF THE SEA, Key West.)

FEBRUARY 29
3 p.m.
St. Peter, Big Pine Key; (Assumption, Pompano Beach; BLESSED SACRAMENT, Fort Lauderdale;) St. Clare, North Palm Beach.
7 p.m.
San Pablo, Marathon; St. John the Baptist, Fort Lauderdale.
MARCH 1
8 p.m.
St. Cecilia, Hialeah.
MARCH 2
8 p.m.
St. John the Apostle, Hialeah; St. Bernard, Sunrise.
MARCH 4
8 p.m.
St. Michael, Miami.
MARCH 5
8 p.m.
(Our Lady of Divine Providence, Miami; St. Agatha, Miami and ST. BRENDAN, Miami;) SS. Peter and Paul, Miami.
MARCH 7
3 p.m.
Gesu, Miami; St. Andrew, Coral Springs; St. Vincent, Margate.
7 p.m.
Our Lady of Perpetual Help, Opa Locka.
MARCH 8
8 p.m.
St. Vincent Ferrer, Delray Beach; St. Thomas More, Boynton Beach.
MARCH 9
8 p.m.
St. Lawrence, North Miami Beach.
MARCH 10
8 p.m.
St. Jerome, Fort Lauderdale.
MARCH 11
8 p.m.
Sacred Heart, Homestead; St. Coleman, Pompano Beach; St. Paul of the Cross, Juno.
MARCH 12
8 p.m.
St. Joan of Arc, Boca Raton; St. George, Fort Lauderdale.

MARCH 14
3 p.m.
Holy Spirit, Lantana; Queen of Peace Mission, Delray Beach; St. Maurice, Fort Lauderdale.
7 p.m.
St. Ann, West Palm Beach; St. Edward, Palm Beach.
MARCH 15
8 p.m.
St. Hugh, Miami; San Isidro, Delray Beach.
MARCH 16
8 p.m.
St. Charles Borromeo, Hallandale; (St. David, Fort Lauderdale; ST. BERNADETTE, Hollywood.)
MARCH 18
8 p.m.
St. Juliana, West Palm Beach; (Queen of Heaven, North Lauderdale; ST. MALACHY, Tamarac;) Visitation, Miami.
MARCH 19
8 p.m.
(St. Martha, North Miami; ST. ROSE OF LIMA, Miami Shores;) St. Timothy, Miami.
MARCH 21
3 p.m.
St. Martin, Jensen Beach; St. Christopher, Hobe Sound; Our Lady of Guadalupe, Immokalee.
7 p.m.
St. Joseph, Stuart.
MARCH 22
8 p.m.
St. Philip Benizi, Belle Glade.
MARCH 23
8 p.m.
St. Patrick, Miami Beach.

MARCH 24
8 p.m.
(Queen of Heaven Mission, La Belle; St. Joseph Mission, Moorehaven; ST. MARGARET, Clewiston.)
MARCH 25
8 p.m.
St. Vincent de Paul, Miami.
MARCH 26
8 p.m.
Immaculate Conception, Hialeah; (St. Peter, Naples St. William, Naples; St. Elizabeth Seton Mission, Naples; ST. ANN, Naples.)
MARCH 28
3 p.m.
San Marco, Marco Island; St. Robert Bellarmine, Miami; Ascension, Boca Raton.
MARCH 29
8 p.m.
St. Luke, Lake Worth.
MARCH 30
8 p.m.
St. Francis of Assisi, Riviera Beach; St. Dominic, Miami.
MARCH 31
8 p.m.
St. Stephen, West Hollywood.
APRIL 1
8 p.m.
Epiphany, South Miami.
APRIL 2
8 p.m.
St. Clement, Fort Lauderdale; (St. Richard, Miami; ST. LOUIS, Miami.)
APRIL 4
3 p.m.
St. Mary's Cathedral, Miami.

Vatican document restates traditional ideas on sex

(continued from page 1)

"clearly taught" in the encyclicals Casti Connubii and Humanae Vitae. The first was issued by Pope Pius in 1930, the second by Pope Paul in 1968.

Noting that "today there are many who vindicate the right to sexual union before marriage," the declaration comments: "This opinion is contrary to Christian doctrine, which states that every genital act must be within the framework of marriage."

WHILE URGING a sensitive pastoral approach to

homosexuals, the document concludes that "no pastoral method can be employed which would give moral justification to these acts...homosexual acts are intrinsically disordered and can in no case be approved of."

The declaration describes masturbation also as "an intrinsically and seriously disordered act," mainly because "whatever the motive for acting in this way, the deliberate use of the sexual faculty outside normal conjugal relations essentially contradicts the finality of the act."

THE DOCUMENT calls it "wrong to say that particular

acts are not enough to constitute mortal sin....A person therefore sins mortally not only when his action comes from direct contempt for love of God and neighbor, but also when he consciously, for whatever reason, chooses something which is seriously disordered."

The virtue of chastity is not confined "solely to avoiding...faults." Rather, "It is aimed at attaining higher and more positive goals.

Music workshop at St. Matthew's

"Song as Communal Response" will be the theme of a music workshop slated to begin at 7:30 p.m., Monday, Jan 19 at St. Matthew Church, Hallandale.

New insights to liturgical music will be provided for participants by Dr. Fred Moleck, in Seton Hill College, Greensburg, Pa. and Director of Liturgical Music in the

Diocese of Greensburg; and Father Paul Turnbull, music instructor at St. Francis Seminary and organist at Our Lady of Lourdes Church, Altoona, Pa.

Choir directors, parish music directors, church organists and choir members are invited to attend. Reservations need not be made in advance.

Family festival at St. Jerome

FORT LAUDERDALE—Annual family festival with the Spirit of '76 as its theme will be sponsored by St. Jerome parish beginning Thursday, Jan. 22 and continuing through Sunday Jan. 25.

The festival, which will be held on the parish grounds at State Rd. 84 on SW Ninth Ave., will be open from 6 p.m.

to 11 p.m. on Thursday and Friday and from 1 p.m. to 11 p.m. on Saturday and Sunday.

Rides, variety booths, games for all ages and a selection of refreshments will be available. Pre-ride tickets may be obtained by calling 522-3305 after 5 p.m. or the rectory, 525-4133.

Women's Guild Day of Reflection

PLANTATION—A "Day of Reflection" will be sponsored by St. Gregory Women's Guild on Tuesday, Jan. 27 from 8:30 a.m. to 2:15 p.m. in the parish church.

Luncheon will be served by Guild members. Reservations may be made by calling 792-1887 or 584-2999.

Ordained in 1949 in Washington, D.C., Father Moan served in parishes in several states as well as chaplain at a prison and a state hospital for the mentally retarded. He was formerly assistant director of the Shrine of the Immaculate Conception in the nation's capital.

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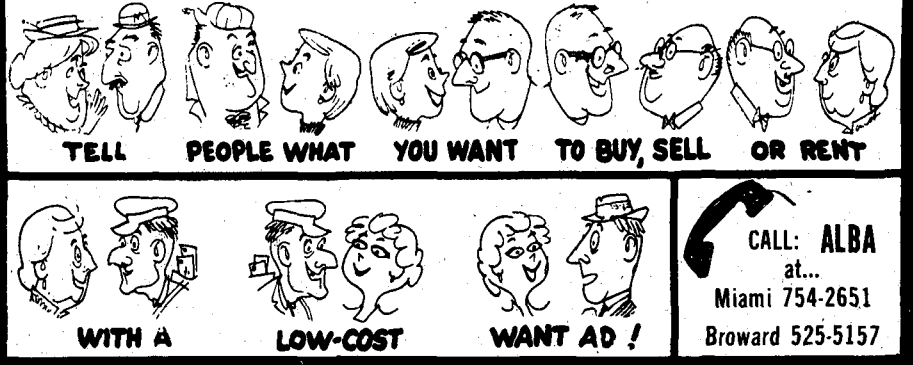
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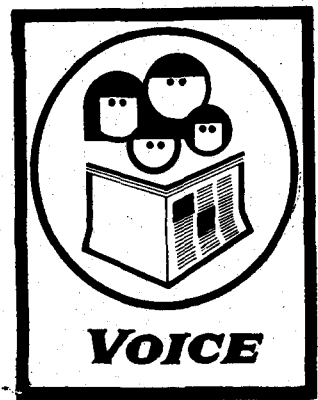
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Las tradiciones de la Biblia

Si durante el Exilio se desarrollaron completamente las tradiciones Deuterónica y Sacerdotal, a éstas les habían precedido dos tradiciones más antiguas que han pasado a la historia como co-responsable en la formación de los primeros libros de la Biblia: la Yavista y la Elohista.

La tradición Yavista data del siglo décimo antes de Cristo y toma su forma final en el Reino del Sur. Al igual que la tradición Elohista, que lleva este nombre

por la forma en que el Señor era llamado (Elohim), la tradición Yavista expresa una narración dinámica donde el diálogo ante Dios y el pueblo se convierte en un acontecimiento de suma importancia. La tradición Elohista data del 922 B.C. durante la división del Reino. Posiblemente se encuentren sus raíces en las reformas de Elías y Eliseo.

Es necesario recalcar el papel que estas tradiciones han tenido en el desarrollo de este

libro sagrado para comprender los estilos literarios que componen la Ley y los Profetas. Los estudios de los escritores sagrados de este siglo han promovido el hecho de que la Biblia, al estar compuesta de muchos estilos literarios y editada por muchos escritores, no es un libro de Ciencia o Historia puramente dicha. Es un libro donde se expresa la Verdad de Dios. Lo que importa, pues, no es la exactitud histórica o las palabras intactas que algún personaje llegue a expresar, sino el contexto general y dinámico donde el Señor expresa Su mensaje para todas las épocas. Sobre la existencia y el desarrollo de estas tradiciones yace la gran diferencia entre la Iglesia Romana y nuestros hermanos separados quienes tienden a interpretar literal y fundamentalmente cada palabra o frase de la Sagrada Biblia.

Conoce tu fe

Versión al español: Padre Juan Sosa

Surge el 'individualismo'

Los Proverbios

El libro de los Proverbios es una colección de diferentes estilos de Literatura que proceden de la época de Salomón. La sabiduría en Israel era una forma de expresar la reflexión que había nacido de una experiencia humana. Los pensamientos de este libro, pues, escritos y redactados por escribas del Rey se convirtieron en el modelo que otras generaciones debían de seguir.

Los pensamientos o proverbios que dan base para el título de este libro sagrado no solamente encierran reflexiones puramente humanas. Por el contrario, están empapados del espíritu religioso que llenaba al hombre de fe que conocía al Señor Yavé y sabía que toda sabiduría procede de El.

Los sabios de Israel, estos pensadores religiosos, habían heredado la Ley y los Profetas. Sobre las experiencias fundamentalmente religiosas e históricas que el pueblo había vivido pudieron ellos reflexionar aún más e interpretar para todas las épocas estos eventos inigualables. A pesar de utilizar muchos estilos literarios y conceptos individualistas de otras naciones, los sabios de Israel pudieron siempre inculcar el espíritu religioso de Yavé a sus interpretaciones sobre el mundo, la familia y la persona humana.

El libro del Eclesiástico

Más adelante, durante el período Griego de la historia hebrea, después de la conquista de Alejandro el Grande, el Pueblo escogido por Dios se vio expuesto a esta civilización sumamente avanzada pero sumamente pagana. Para evitar cualquier impureza de la Palabra de Dios, producto del contacto de los judíos con los griegos, un escriba muy piadoso y muy sensible escribió un libro alrededor del año 180 B.C. Su nombre era Jesús, hijo de Sirá. Cincuenta años más tarde su nieto tradujo el libro al Griego para beneficio de los judíos que vivían en Alejandría.

En el prólogo del libro el lector encuentra dicha información. Al descubrirla también descubre la avenida por la cual un sinfín de reflexiones sobre la sabiduría le esperan:

"Por eso mi abuelo Jesús, después de dedicarse con constancia a la lectura de la Ley, de los Profetas y de los otros Libros de nuestros antepasados, en los que adquirió gran competencia, se puso él también a escribir algo sobre materias de doctrina y de sabiduría. Con esto quería que los hombres, preocupados por instruirse, sometidos a esas enseñanzas, progresaran en una vida según la Ley".

Tanto el libro de los Proverbios como este libro, el libro del Eclesiástico, se han convertido para el hombre de fe en tesoros incomparables que llevan a una reflexión profunda donde el Señor habla para orientar y guiar al que le escucha. El libro de Sirá, es decir, el libro del Eclesiástico, no fue incluido en la Biblia Hebrea después del primer siglo después de Cristo; tampoco es este libro reconocido por los Protestantes. Sin embargo, siempre ha sido reconocido por la Iglesia Católica como un libro inspirado por Dios.

LA VOZ

Miami Bajo Dios

El tercer acto de oración no sectario "La Ciudad Bajo Dios", patrocinado por la Ciudad de Miami, se ha señalado para las 12 del día del viernes 16 de enero en el Auditorio Bayfront, 499 Bulevar Biscayne.

Originado por iniciativa del Alcalde de Miami Maurice A. Ferré el acto de oración "La Ciudad Bajo Dios" tendrá un programa bilingüe, con partes en español y en inglés.

Quien siembra amor, recogerá libertad

Pechos dormidos no redimen pueblos.

El letargo, la ociosidad, la indolencia o la resignación jamás han alcanzado la libertad.

El fuego amoroso de la patria, ese que se siente allá en lo más profundo del alma, inflama los pechos y a su conjuro los seres humanos se hacen cíclopes invencibles.

Cuando los conglomerados humanos tratan de alcanzar su libertad, a través del tiempo y el espacio se ha demostrado siempre que hay mentes enanas, mentes pigmeas, que sólo pueden volar a ras de sus minúsculos pensamientos.

Sin embargo, en esos mismos conglomerados han habido hombres altos, con una mano de ayuda siempre extendida hacia sus hermanos. Jamás el ser humano ha lucido más erecto que cuando se pone en pie para mantener o conquistar su libertad!

Aquellos que consciente o inconscientemente ponen frente a sí como objetivo principal el interés personal, nunca serán recordados con el cariño de su

Comentarios Evangélicos

'Ese es el Cordero de Dios'

Por el Rev. JOSE P. NICKSE

Al día siguiente, de nuevo estaba ahí Juan con dos de sus discípulos. Al ver que Jesús iba pasando, dijo: "Ese es el Cordero de Dios." Cuando lo oyeron esos dos discípulos, siguieron a Jesús. Andrés, hermano de Simón Pedro, era uno de estos dos que siguieron a Jesús por la palabra de Juan. Andrés fue a buscar a su hermano Simón y lo llevó a Jesús. Jesús miró fijamente a Simón y le dijo: "Tu eres Simón, hijo de Juan; te llamarás Kefas," lo que quiere decir Piedra.

Juan 1x: 35-42

La obra de evangelización de la Iglesia consiste en llevar los hombres a Cristo. En el evangelio de hoy encontramos a Juan llevando a sus discípulos hacia el Redentor. Quizas sea el primer acto de evangelización en la historia del cristianismo.

La función principal de nuestra Iglesia es de llevar los hombres hacia Cristo. Somos el camino hacia Dios.

Vemos cómo Juan dirige a sus discípulos hacia Cristo. En nuestra Iglesia no caben otros caminos que no sea el que nos lleva a Cristo. No podemos ser obstáculos, tenemos que guiar los hombres hacia El.

Una vez el superior de una casa de religiosos estaba agonizando. Le preocupaba el futuro de la orden. En sus últimos momentos preguntaba qué iba a pasar en el monasterio una vez que hubiera muerto. El hermano cocinero, un hombre de poca cultura pero de gran sentido común le dijo: "Padre, no se preocupe. El padre fundador también murió y fíjese, ahora, siglos después, nuestra orden sigue funcionando."

El fin y principio de nuestra salvación es nuestro redentor, Cristo. Cuando un cristiano empieza a construir su propio reino, a predicar su propio mensaje, ya no lleva a sus hermanos hacia el Señor, sino que se convierte en un obstáculo y piedra de camino.

Aún en los tiempos bíblicos había confusión y egoísmo personal. En unas de las cartas de San Pablo encontramos que ya se discutía si uno era discípulo de éste o aquél. San Pablo les recordó que todos eran discípulos de Cristo.

La señal del buen evangelista es que los hombres encuentren a Cristo. Que no se detengan a admirar al predicador, sino que encuentren a Cristo.

Otro ángulo que no hemos tocado es el cambio que ocurre en los discípulos de Juan. Cuando Juan les señala a Cristo ellos siguen a Cristo sin pensarlo dos veces. Ni siquiera ahí acaba la historia. También traen un hermano.

¿Y cuántos de nosotros nos preocupamos de traer un hermano hacia Cristo?

Ser cristiano es seguir a Cristo. También llevar a Cristo a nuestros hermanos.

pueblo. Porque el egoísmo siempre les cerrará las puertas de la historia.

Los que hacen de su patria, un deber y un sacrificio, saben que nunca tendrán recompensas materiales en el efímero lapso de sus vidas. Pero vivirán eternamente en el corazón agradecido de sus hermanos.

José Martí nació con su patria esclava; luchó toda su vida porque su patria era esclava y murió con una patria esclava. Pero cuando sus restos mortales se unieron en estrecho abrazo con el suelo patrio que tanto respetó y amó, allí quedó sembrado para siempre el destino histórico de un pueblo. Allí germinó, con caracteres infinitos, la libertad de Cuba.

Los hombres que contemplan la vida con mirada de presente, sin preocuparse de lo que ha de venir después, jamás le ofrecerán garantías a los constructores de naciones, a aquellos que con entraña de pueblo, trabajan hoy denodadamente para que sus descendientes recojan los frutos de esa labor a

cincuenta o cien años vista.

Los que quieren libertad para en falsa justicia tomar venganza, sólo habrán de prolongar los días de luto de los pueblos.

La venganza es la consecuencia del odio. Y jamás la libertad nació del odio.

¡Quién siembra amor, recogerá libertad!

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Marchas Pro-Vida en Washington y Miami

Delegados de Miami se unirán a los de otras ciudades de Estados Unidos en la Marcha Nacional Pro Vida el jueves 22 de enero, "triste aniversario" del fallo de la Corte Suprema de Justicia que desató una ola de abortos en todo el país. La marcha comenzará a las 9 a.m. en la Casa Blanca, terminando en el Capitolio.

En Miami, al igual que en

otras ciudades de Estados Unidos, se efectuará una demostración local, comenzando a las 11:30 a.m. en la Antorcha de la Amistad del Parque Bayfront y terminando en el Edificio de la Corte Federal.

Para facilitar el acceso a la marcha, los organizadores estacionarán sus autos en el parqueo del Orange Bowl,

para ir hasta el Parque de las Palomas en Omnibus especiales. Las personas que teman encontrar dificultades de estacionamiento en el centro de la ciudad pueden utilizar esos ómnibus, dicen los organizadores.



Mensaje del Arzobispo:

HAMBRE

"algo muy real"

A los Sacerdotes, Religiosos y Fieles de la Arquidiócesis de Miami:

Para los trabajadores migratorios que recogen las cosechas de frutos menores desde Naples en la costa oeste hasta Delray en el este y Naranja en el sur, la palabra "hambre" es algo muy real. El hambre de estos hermanos nuestros es más dolorosa que el hambre causada por una situación económica de desempleo. Es el hambre de sentirse que son miembros aceptados por la sociedad.

Muchos de estos trabajadores agrícolas siguen excluidos de la protección que la ley ofrece a otros trabajadores de este país. Se estima que un 50 por ciento de ellos, aunque son elegibles para el programa de sellos de alimentos, no reciben esta ayuda, y que su edad promedio es de 49 años.

La necesidad de ser aceptados y estimados es un problema humano muy real, es nuestro problema.

Esta es la necesidad que primeramente tratan de llenar los nueve sacerdotes y diecinueve religiosas que viven y trabajan con estos trabajadores migratorios en nuestra Diócesis. Estos sacerdotes y religiosas tratan de construir un puente entre nuestros corazones de gente de ciudad y los corazones de estos hermanos que viven y trabajan en el campo mediante Jesucristo, el hermano de todos. Ellos proclaman el Evangelio de Cristo y trabajan por la justicia social.

Necesitamos la ayuda de ustedes para mantener abierto este puente. Les exhorto a que abran sus corazones a esta pobre gente.

Su affmo. en Cristo,

Coleman F. Carroll
Arzobispo de Miami

ORACION DE LOS FIELES

ORACION DE LOS FIELES
(Domingo, 18 de enero)

CELEBRANTE: Padre, Tu nos has llamado a ser tu pueblo. Te buscamos hoy como los Apóstoles buscaron a Cristo, Tu Hijo. Escucha nuestras oraciones y acércanos más a tí.

LECTOR: La respuesta de hoy será "Señor, escúchanos."

1.—Por todos los que han basado sus vidas en la amargura y la desconfianza, para que dejen a Cristo entrar en sus vidas, oremos.

2.—Por todos los que están sin empleo, especialmente los que viven en nuestra parroquia, para que pronto encuentren trabajo, oremos.

3.—Por este mundo nuestro, para que 1976 sea un año de prosperidad y paz, oremos.

4.—Por los trabajadores agrícolas migrantes, para que estemos conscientes de su situación y los ayudemos, oremos.

5.—Por todos nosotros, pueblo de Dios, para que fortalezcamos nuestros lazos de amor colocando la palabra de Dios en el centro de nuestras vidas, oremos.

CELEBRANTE: Padre, Tu has tenido palabras de paz y consuelo para tu pueblo. Tu has escuchado nuestras necesidades. Permanece cerca de nosotros mientras te buscamos. Hacemos esta oración en el nombre de Jesús, Nuestro Señor.

PUEBLO: Amén.

Clamor de presos hispanos



Piden ayuda a la comunidad para rehabilitarse

Setenta presos de habla hispana en la Institución Correccional de Bell Glade participaron con familiares y amigos en una misa de año nuevo ofrecida por el Padre Paul Saghy, párroco de San Felipe, en esa ciudad y en la que predicó el Padre José L. Hernando, Director de Cursos de Cristiandad. En una población penal de más de 800 reclusos, los 70 de habla hispana están pidiendo cooperación de la comunidad para desarrollar un

programa de rehabilitación en español, ya que muchos de ellos no pueden participar de los programas en inglés por dificultades con el idioma. En la foto inferior, Atón Constanzo explica los proyectos de un Comité llamado Operación 76. Se destaca a la derecha Otto Cornillot, otro de los organizadores. (Fotos Max Lesnick, cortesía de la Revista Replica).



Ratifica Roma enseñanzas sobre normas sexuales

CIUDAD VATICANO.—El Vaticano publicó una declaración reafirmando las tradicionales enseñanzas de la Iglesia sobre el sexo y rebatiendo específicamente "ciertos errores" concernientes a la pecaminosidad de las relaciones sexuales prematrimoniales, el homosexualismo y la masturbación.

El documento declara a la castidad como el elemento clave para que los seres humanos se amen unos a otros.

Comentando esa declaración, el Presidente de la Conferencia Católica de E. U., Arzobispo Joseph Bernardin dijo que "la castidad no es una negación de la sexualidad humana, sino la forma de colocar el don del sexo, dado por Dios, en el contexto de una plena y madura vida humana, enraizada en el respeto a sí mismo, a otros y a la ley de Dios.

La "Declaración Sobre Ciertos Aspectos Concernientes a la Etica Sexual" está aprobada por el Papa Pablo y firmada por Cardenal Franjo Seper, prefecto

de la congregación doctrinal.

Rechaza la idea de que "llamadas normas de ley natural o preceptos de las Sagradas Escrituras deben ser consideradas sólo como expresiones de culturas particulares en ciertos momentos de la historia," afirmando que, por el contrario, tanto la revelación como la filosofía señalan la "existencia de leyes inmutables impresas en los elementos constitutivos de la naturaleza humana... idéntica en todos los seres dotados de razón."

Refiriéndose específicamente a éticas sexuales, el documento repite la enseñanza del Concilio Vaticano II de que la moralidad de los actos conyugales "no depende solamente de sinceras intenciones o de evaluaciones de motivos. Han de estar determinadas por normas objetivas, que basadas en la naturaleza de la persona humana y sus actos, preservarán el pleno sentido de entrega mutua y de procreación en el contexto del verdadero amor."

Ratifica que el uso de las

funciones sexuales solo tiene rectitud moral dentro del matrimonio.

Aunque pide un sensible tratamiento pastoral para los homosexuales, advierte que ningún método pastoral puede dar justificación moral a los actos homosexuales" a los que califica de "intrínsecamente desordenados" y que "no pueden ser aprobados en ningún caso." Igualmente califica a los actos de masturbación.

El Mundo es joven

El superior de los Salesianos, Padre Luigi Ricceri, hizo un llamado a mayores esfuerzos en el apostolado de la juventud, diciendo que un gran porcentaje de la población en Asia, Africa y América Latina, es joven. Las misiones salesianas cumplen su primer centenario en esos continentes con 3,330 salesianos laborando en ellos. Como señal de esperanza, el P. Ricceri dijo que de los 528 novicios de la congregación, 335 proceden de países del Tercer Mundo.