

Open letter to South Floridians

For the first time in the history of South Florida, I, the Roman Catholic Archbishop of Miami, issue an open letter to all South Floridians. I write today on the third anniversary of the Supreme Court decision on abortion. In the face of the deliberate and widespread destruction of innocent human life resulting from this unfortunate legal decision, I cannot remain silent but must speak out clearly on this matter.

Since human life is sacred, no society can destroy innocent human life without shattering its own moral foundation. I reaffirm the belief that the child in the womb is human. Abortion is an unjust destruction of a human life and morally that is murder.

I call upon all South Floridians to protest this shameful carnage of human life. The

destruction of any human life is not a private matter, but the concern of every responsible citizen. The right to life is not an invention of any church, synagogue or group. The unborn child's right to life is a fundamental moral question transcending any sectarian approach.

I challenge all South Floridians to address themselves to these fundamental issues:

● Whether or not we as Americans revere human life in all its stages and are prepared to protect it;

● And whether, in this Bicentennial Year, we take seriously the statement of principle articulated by our Founding Fathers:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights,

that among these are LIFE, liberty and the pursuit of happiness."

The one course now available to reverse the present calamity of abortion is the adoption of a Human Life Amendment to the Constitution of the United States. I invite all South Floridians to unite in supporting such a Human Life Amendment. I call upon every candidate aspiring to the Presidency of the United States to state clearly and without equivocation his or her position on this proposed amendment and the moral issue of abortion. I pray that by the united efforts of all South Floridians, our State may choose life, not death.

Coleman F. Carroll

The VOICE
JANUARY 23, 1976 25c VOL. XVII No. 46



Bishops: anti-life view harms nation

Calling on all Floridians to reverse the present direction of society toward acceptance of abortion, sterilization, euthanasia and general lawlessness, the five Catholic bishops of Florida released a statement timed to coincide with the third anniversary of the U.S. Supreme Court decision on abortion, Thursday, Jan. 22, at which time thousands marched in the nation's capital in protest.

The statement follows:

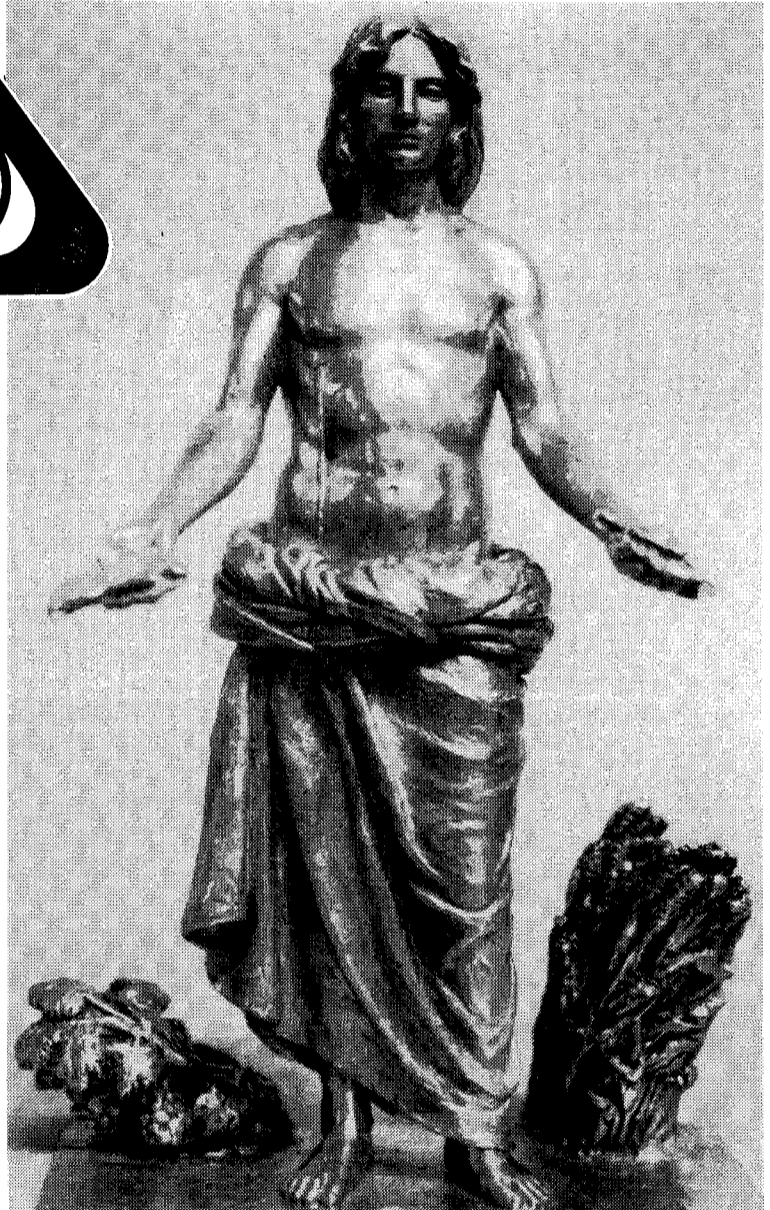
Thursday, January 22, is the third anniversary of the decision of the Supreme Court of the United States on the subject of abortion. This decision casts a somber pall over the Bicentennial Observance of the foundation of the American Republic.

Following the court decision, there has been a significant decline in the respect for human dignity. As the abortion of our unborn brothers and sister increases; as the commercialization and promotion of abortion abounds; as the consent of husbands and of parents of minor girls is ignored we witness a rising demand for hastening the deaths of those who are ill, retarded, aged; who require our care and attention; who have a

right to our love and affection and sacrifices. In the two hundredth year of our national require, we witness the right to life denied while the right to death is increasingly advocated. These conditions demand that all men of good will rise in concerted action to defend the right of each person to his life; a right that is God-given and therefore a right that is both inalienable and inviolable.

Abortion, sterilization, euthanasia, criminal violence, private and public plundering, individual and general lawlessness, are but the responses of a society, which is unable to face the demands of an advanced and secularized civilization and which is unwilling to turn once again to God. Modern society is victimized by a corrupted concept of freedom. Too often freedom today is regarded as the will of the individual, the right of the individual to his own happiness without reference to others. The observable and predictable result is the clash of individuals. A society then emerges that is violent, asserting individual freedom while trampling upon the weakest, those who have no voice.

(continued on page 3)



This life-sized bronze sculpture of a beardless Jesus has been commissioned by the 41st International Eucharistic Congress and will be displayed in Philadelphia in August. The figure by Walter Erlebacher is flanked by wheat and grapes, food for man's hunger.

Giving is love, ABCD guests told

Assisting the poor and needy through contributions to the annual Archbishop's Charities Drive enables the faithful to fulfill their obligation to love their neighbors, guests at regional ABCD dinners in Broward and Dade Counties, were reminded last week by the Archbishop of Miami and other speakers.

Directing his remarks to the hundreds of persons from South Florida parishes who attended the dinners, Archbishop Coleman F. Carroll pointed out that, "When we call to your attention this question of charity in its extension to showing your love for your fellow man not only through

your prayers and good wishes, but in a concrete form, I am doing nothing other than pointing out to you an obligation that is incumbent upon each and every one of you," the Archbishop said.

"WITHOUT love of neighbor we cannot expect to get to heaven. There are many opportunities for you in the Archdiocese to fulfill the obligation of charity," he added, emphasizing that these opportunities are steadily increasing due to the rapid growth of the South Florida area.

Robert Brake, Coral Gables attorney, general co-chairman of the 1976 campaign,

also noted the chances to perform charitable works afforded to area Catholics during the drive.

"In our daily routine we seldom see those in need, and when we do we usually do not have either the time or the training or the resources to give the best possible aid," Brake told guests. "The trained workers of the Archdiocese, with our support, can do all three," he said.

"WE CALL this the Archbishop's Charities Drive," Brake continued. "It's really not his. It's ours—in more ways than one. It is 'our' charities drive because all of us directly share in the benefits of

the drive. All of us need priests to minister to our spiritual needs. The drive provides funds to train our priests," he said.

"All of us want to see our children and our neighbors' children educated in both the material and spiritual areas of life. The drive provides funds for our parochial schools and for CCD programs," Brake added.

Citing the case of a young unwed mother who needed help during her pregnancy, Brake stressed that through the help of ABCD donors the girl was provided with shelter and care during her pregnancy, and

(continued on page 5)

Pages 22-24

Español

Inside

Classified	21
Editorial	6
Gospel Truth	14
Know Your Faith	11
Movies	10
Prayer	14
Question	6
S. Fla. Scene	16
Spanish	22-24
TV	9
Walsh	6
Youth	18

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Archdiocese of Miami
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Channel 7's "Church and the World Today" this Sunday at 9 a.m. will discuss Boystown and Bethany residences.

Plans for 'Congress' accelerate

By ROBERT O'STEEN
Voice News Editor

Preparation for the 41st International Eucharistic Congress accelerated in the Archdiocese this week as travel schedules and publicity were prepared and a letter was sent out to all the pastors urging a Day of Adoration.

Over a million people from this nation and around the world are expected to attend the congress in Philadelphia, Aug. 1-8, the first time in 50 years this spiritual assembly has met in America. The 21st Congress met in Chicago in 1926.

HEALTH permitting, Pope Paul will make his first official visit to the U.S. during the Congress. The Pope's journey to America when he addressed the UN in 1965 did not have the status of an official visit.

Already, several parish clusters in the Archdiocese of Miami have conducted Forty Hours' programs during Advent in preparation for the Congress, according to Father Charles Ward, Archdiocesan coordinator.

"Others have planned Eucharistic Days for early in the new year or during Lent," he said.

In his letter to the Pastors, Father Ward said, "I urge that at least a single Day of Adoration be observed in every parish of the Archdiocese between now and next August..."

HE IS ALSO coordinating details concerning travel to Philadelphia, and pointed out that because of the complexity of so many people being in that city for one week, all accommodations have to be handled through a series of official travel agents throughout the country. (The sole travel agent designated by the Congress to handle accommodations from the Miami Archdiocese is the Lorraine Travel Bureau. See Page 4 The Voice.)

An International Eucharistic Congress is a gathering of bishops, priests, religious and laity of the universal church in a particular country for the purpose of:

- Deepening understanding of the Holy Eucharist.
- Enriching our love for Christ in the Eucharist.

- Fostering devotion to the Holy Eucharist.
- Providing an opportunity to proclaim the Good News of the Eucharist to the human family throughout the world.

THE CONGRESS meets in this country at a time of great significance to America because of the Bicentennial year and also because the nation is in a period of decline in values. Over 100 million Americans have no specific religious commitment and half the 48 million Catholics don't go to Mass regularly.

People from all walks of life and varied religions will participate, young people, retirees, political leaders, ethnic, national and non-Catholic groups. The Congress is organized by 10 committees, one of which is the Committee on Participation of Christian and Other Churches, headed by the Episcopal Bishop of the United States, the President of the Lutheran Church in America, and the Primate of the Greek Orthodox Church of North and South America. The Armenians, Maronites, Melkites, Ruthenians and Ukrainians will participate in an Eastern Rites liturgy.

The Congress will consist of a series of liturgies, theological and liturgical conferences, music and art events and special exhibits.

The week-long event will open Sunday, Aug. 1 at noon in the SS. Peter and Paul Cathedral. Most exhibits will be in the city's civic center. Other major sites for meetings and Masses will be at the city's three sports stadiums, including the closing Mass Aug. 8 before 250,000 people at the John F. Kennedy Stadium with Pope Paul expected to celebrate.

Bishops hit abortion, urge unity

(continued from page 1)

This ethic, which so permeates our land, is repugnant to our Christian-Judaic heritage and to the basic principles on which this country was founded. Our efforts in pro-life education, public information, and pastoral care, are presently being renewed and accentuated, on the state, diocesan and parish levels. We call on all Floridians to join in the one sure course now available to reverse the present direction of our society: the adoption of a Human Life Amendment to the United States Constitution. We pledge ourselves to work closely with all who concur.

We ask the candidates for nomination for the presidency, of both parties, to speak out on this issue, forthrightly and with clarity, so that the people of this State might have the opportunity to express themselves on this issue. Many issues are of great import this year, but this one must not be ignored.

Our united effort must be firmly based in our faith and in our commitment to God who told us that "whatever you did to one of these, my least brethren, you did to me."

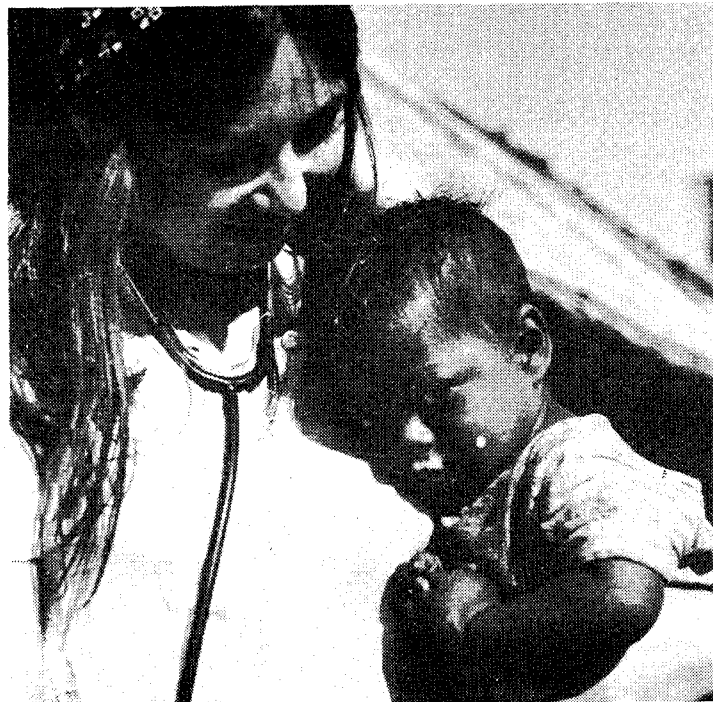
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Bishop of Pensacola-Tallahassee



Jennifer Marfleet of Carlisle, England, holds a small boy she has recently nursed back to health. A few months ago, the child was emaciated. The scene was photographed at the Mirpur camp for displaced people in Bangladesh. Conditions in the Asian land are reportedly improving, with last year's harvest the best since Bangladesh became independent of Pakistan, but the threat of natural disaster still hovers over the country.

Memorial Mass for Fr. Maguire

NORTH PALM BEACH—A Memorial Mass for the late Father Theophane Maguire, C.P. who died last month, will be celebrated at 10 a.m., Monday, Jan. 26 in the chapel at Our Lady of Florida Retreat House.

Father Maguire, who had

served for many years in Communist China and was the author of "Hunan Harvest" had been stationed at the retreat house for 15 years and died shortly after arriving as a patient at the Passionist Infirmary, Brighton, Mass.

'Church doesn't oppose pleasure'

By JOHN T. MUTHIG

VATICAN CITY—(NC)—The Church does not oppose "sex for pleasure" between men and women united in true marriage, a Vatican official said Jan. 15 in presenting a new document of sexual ethics.

Jesuit Father Roberto Tucci, director general of Vatican Radio, objected in a Vatican press conference to press reports claiming that the church's new declaration condemned "sex for pleasure."

"Such reports are way off base," the Italian Jesuit told the press conference, which had been called to present the new declaration of the Vatican's Congregation for the Doctrine of the Faith.

"**THE CHURCH** has nothing against sex for pleasure between a married couple when it takes place according to the Church's morality. In fact the Church sees it as a positive value. The (Second Vatican) Council clearly expressed this view."

The "Declaration on Certain Questions concerning Sexual Ethics" was a restatement of the Church's teachings on such matters as pre-marital sex, homosexuality, and masturbation and chastity within and outside of marriage.

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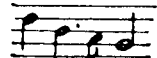
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Praises Lebanon relief effort

Personnel of Catholic relief organizations are courageously supplying food and medicines to war-racked Lebanon despite grave personal danger, Pope Paul said Jan. 18.

Speaking of Lebanon's "cruel and still unrelenting" civil war, Pope Paul said:

"The local churches are giving their heart and soul with valor and generosity. Our 'Caritas' organizations are expending extraordinary efforts. Our 'Cor Unum' is supporting, as best it can from its headquarters, the bold and perhaps even foolhardy work of aid."



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41st International

Eucharistic Congress

Father Charles Ward, Archdiocesan Coordinator Theme: "Hungers of the Human Family"

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IMPORTANT NOTICE:

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 From August 1st to August 7th (Long Tour) \$44.80
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 Reservations will be accepted on a "first come - first served" basis and they will be assigned hotels in Philadelphia area designated Area 1 as long as rooms are available.
 Inclusive Tour Fare Surcharge will be quoted separately to those pilgrims assigned hotels other than those on which inclusive tour fare is based. Therefore it is imperative that hotel accommodations and transportation be requested at the earliest possible moment.
 Additional and complete information together with a reservation form will be sent on request. It is suggested that you keep this notice for future reference. Ask for information regarding sightseeing tours to Philadelphia, Washington D.C. and other interesting sites in this Bicentennial Area.

*All rates are Per Person and are Subject to adjustment. Departure times subject to change.

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Giving is love, ABCD guests are told

(continued from page 1)
during the baby's first year of life.

"WITH YOUR contributions," he continued, "the

Catholic Service Bureau looked for an adoptive home for that child. Without the Catholic Service Bureau, without the Archbishop's Charities Drive, without you our home where

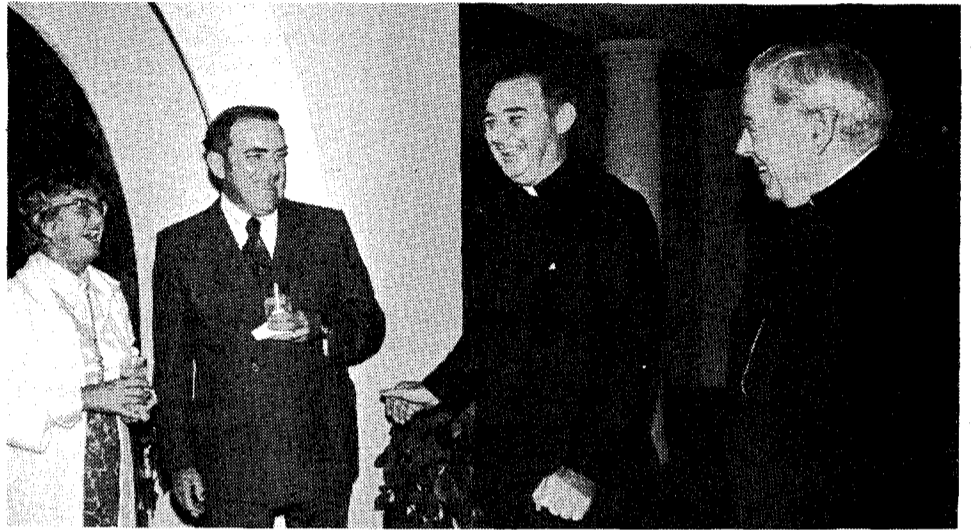
the child was eventually placed and our lives would be empty of the joys of childrearing."

Brake urged guests to contact others who could help, whether Catholic or non-

Catholic, noting that "Most are waiting only to be asked to help," and called on guests to be as generous with their time in assisting the needy as well as with their donations.



The John Luxs, Alfred Lux, Mrs. Baron de Hirsch Meyer, and Father Joseph Cronin, pastor, St. Patrick Church.



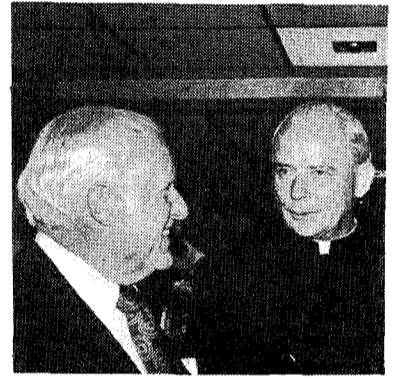
Archbishop Coleman F. Carroll and Msgr. Noel Fogarty jest with the Ted Donahues at the Bath Club dinner held Tuesday evening.



James Griffin talks with Evelyn Witter



Dr. and Mrs. Harold Antiles, Dr. and Mrs. Samuel Leslie.



Pastor of St. Coleman parish, Pompano Beach, Msgr. Dominic Barry, is shown with John Coffey.



The Francis Jenkins and Monte Steele



The Rudolph Aveniuses with the David O'Learys.



Mrs. George Wales and Mrs. Theresa Reissier



A few of the guests who attended a regional ABCD dinner at the Bath Club, Miami Beach, on Tuesday evening. Other dinners are scheduled next week in Naples and in Key West. Two were held in Broward County.



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Bicentennial—where are we headed?

The Bicentennial year is a good time to sell plastic flags and red, white and blue gadgets.

But it is also a time to ponder how the principles that brought forth the nation apply to some of the things that are happening today.

The President said on television this week that the state of the union was not too bad. But the real question is not so much what state we are in but which way we are going. Where will we be ten years from now? Twenty?

The statistics are not good.

Estimates are that half the people getting married today will eventually get divorced. Millions of unborn babies will be killed in the next decade. More people are doing more violent things to each other every day. You can't watch the 6 o'clock news without seeing at least one body being pulled out of a canal in your own county. Our people have for the most part accepted as a normal part of American society the existence of movies and books portraying people performing the most intimate sexual acts as though human beings were just so much plumbing, devoid of genuine human love and warmth, devoid of compassion, devoid of personal control, devoid of the

higher human spirit of creativity, self-sacrifice and intellectual endeavors that give mankind his pride and which, embodied in a nation, give that land its character.

Is it any wonder that divorce is rampant when the intimacies of marriage are common practice among unmarried teenagers and are seen as little more than recreation which can, in any case, be viewed in its grossest forms in your neighborhood dirty movie, and when kids are told by leading magazines they should be having full sex lives by age 14?

Is it any wonder we have more and more violence in society when we surround ourselves with simulated violence in movies and television and when studies (as reported in the media last week) show that teenagers in this post-60s era are still rampant with prejudice against almost any minority different from themselves, and the frustrations of these minority members are a major—though not the only—source of violence and when we promote the idea that the solution to many problems is to do violence to that problem whether it be an unwanted pregnancy or someone in a foreign land whose politics are not right?

This land, with its size, its natural

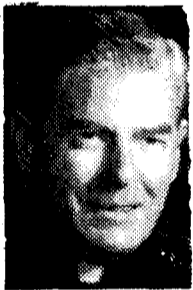
resources, the enrichment of its various ethnic groups and its principles of freedom has the greatest potential for greatness any land has ever had. But if we assume that a document of words signed by wise men 200 years ago will automatically guarantee prosperity and continued greatness, we will lose it all.

The nation paid a great price when it violated the Constitutional principle of equality with regard to slavery and continued discrimination, and we should realize the same thing will happen in other areas where principles are lost.

The government cannot do it for us. Indeed, the government has lapsed into a gigantic system of bureaucracy and secular pragmatism which is destroying our values.

Our Bicentennial goal should be for each individual to reclaim his sense of dignity and worth as something special and to see this same quality in every other person. Endless pursuit of luxury and pleasure, especially while so many people have neither, is not the route to national greatness in the year 1976.

Only when its citizens obtain some sense of personal destiny can a nation find its destiny.



By Msgr. James J. Walsh

You can't separate morals and religion

The much quoted talk given by poll expert, Dr. George Gallup, Jr., at the Catholic University a couple months ago is still being mentioned here and there on topics of interest in this bicentennial year.

For instance, he made the point that Americans seem "the most outwardly religious people" in the world. This justifies public speakers on patriotic occasions describing the U. S. as this great Christian country" a ringing judgment which can hardly stand up under close examination.

GALLUP touched a nerve when he pointed out the "profound gap" between what people say they believe and what they do. He put it: "Certainly on the surface, America is impressively 'religious.' Only about 1 in 20 says he has no religious preference; we have one of the highest Church attendance records in the world; large majorities attest to a belief in God, and in heaven. Most believe Christ was the Son of God, and a majority believe He will someday return to earth. Virtually every home has a Bible. Most Americans say they pray regularly."

And he gave one of the more significant reasons for the

"unchurched" group's growth - namely, "roughly three out of four among the public, for example, do not consciously connect religion with their judgments of right and wrong."

And this has to go a long way in explaining our very mixed up morality. If, as Dr. Gallup's study shows, most Americans want to be known as "religious minded," what happens when they act? What is their guide? The Ten Commandments? The Bible? The teaching authority of the Church? Religious leaders?

OBVIOUSLY, no. The final judgment on right and wrong is not made on objective guidelines, such as the Creator has a right to give to His children. Judgments are made primarily with this in mind: "how do I feel about it? What do I want? And this subjective choice, which divorces God and religion from one's life in this circumstances or that, leads to all the public evils we are moaning so loudly about."

It leads to violence in the streets, infidelity of husband or wife, broken homes, defense of homosexuality, corruption everywhere, crooked deals in business, racism, premarital sex. And we justify it by following not what we "seem" to believe in Christian morality, but what we "want out of life."

I hope you will believe me when I say at this point in writing this column I heard there was an advance news summary on the Vatican's

statement on sexual ethics. It ties in well with what Dr. Gallup was reporting. While it primarily is dealing with the problems of sex in our world, it is reaffirming all the principles of morality which govern human behavior.

ISOLATING, as an example, the morality of conjugal acts, the new document states that the morality "does not depend solely on sincere intentions or on an evaluation of motives. It must be determined by objective standards..."

This is the heart of the matter. A great many people

are indeed, at considerable personal sacrifice, following the standards given by God in the Ten Commandments. But imagine the state of society if all of us for a single day lived according to our emotions only, if we did only what we wanted, if we refused to allow religious training to affect our decisions, if we had no regard for our neighbor's rights or for law and order. Chaos would follow with incredible swiftness.

It sounds so unrealistic nowadays in our sophisticated and rotten society to preach the old principles of morality. The Church does not think so and in

this very recent document has gone on record again as reaffirming traditional teachings on morality, especially regarding sex.

The declaration says: "It will especially be necessary to bring the faithful to understand that the Church holds these principles not as old and inviolable superstitions, nor out of some Manichaean prejudice, as is often alleged, but rather because she knows with certainty that they are in complete harmony with the divine order of creation and with the spirit of Christ and, therefore, also with human dignity."

Can divorced Catholics receive the Sacraments?

(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. What is the position of the Church concerning divorced Catholics receiving the Sacraments?

A. The Catholic Church believes in the indissolubility of Christian marriage. Based on the teachings of Christ Himself, the Church has always defended the unbreakable bond of marriage.

But it must be pointed out

that a divorced Catholic could receive the Sacraments provided he or she has not remarried. A person who is abandoned by or separated

What is your question?

from his or her former spouse can continue to receive the sacraments of the Church.

Divorced Catholics who remarry outside the Church cannot continue to receive the sacraments of the Church. They are not living the full life of grace which includes the Sacrament of Matrimony in Christian marriage.

The pastoral care of the divorced and remarried is indeed a challenge to the Church. Each case must be reviewed individually. The possibility of an annulment should always be explored.

Marriage is a life-long commitment which requires a mature decision. Pre-Cana conferences and individual counseling helps our young people make the right decision. A little preparation could save a lot of suffering.

The Catholic Church will always protect the sacred value of marriage condemning man's attempt to divide what God has joined.

Prison time...

...“All that we know who lie in gaol is that the wall is strong; And that each day is like a year, A year whose days are long.”

—Oscar Wilde

But twice a week, a priest tries to make the days shorter and the hopes brighter for the inmates at the Florida Correctional Institution at Belle Glade.

He acts as counselor and chaplain for some 90 Catholic prisoners among a population of more than 800 at the facility.

Father Paul Saghy, born in Nyergesujfalu, Hungary, and ordained in Camaguey, Cuba is pastor of St. Philip Benizi parish in Belle Glade, the small city on the shores of Lake Okeechobee.

Most of the inmates at the Correctional Institution come from other prisons, such as Raiford, and many of them are serving long sentences—from five to thirty years.

One of Father Saghy's main concerns is the group of 70 Spanish-speaking inmates. Most of them are Cubans from Miami, but there are also Puerto Ricans and Mexican-Americans.

In many cases they do not speak or understand enough English to take part in the institution's rehabilitative programs.

“For the Spanish-speaking the language barrier program is a severe problem,” Father Saghy said.

“That's why some of them are now organizing to ask for bilingual services, such as psychologists, and teachers for arts and trades.”

Being bilingual, Father Saghy is able to give counseling and spiritual direction to both English and Spanish-speaking inmates. Some 20 English-speaking inmates are Catholic. Saturday mornings Father Saghy offers Mass, sometimes in English, sometimes in Spanish, sometimes in both languages at the same time.

Wednesdays, from 7 to 9 p.m., Father Saghy goes back to the jail for a program of moral therapy.

“They are looking for a moral base for their rehabilitation, but they need stimulus, motivation, help. The need to know that society still cares for them,” he said.

Adding that it would be a great help if they had a psychologist or a social worker able to come twice a



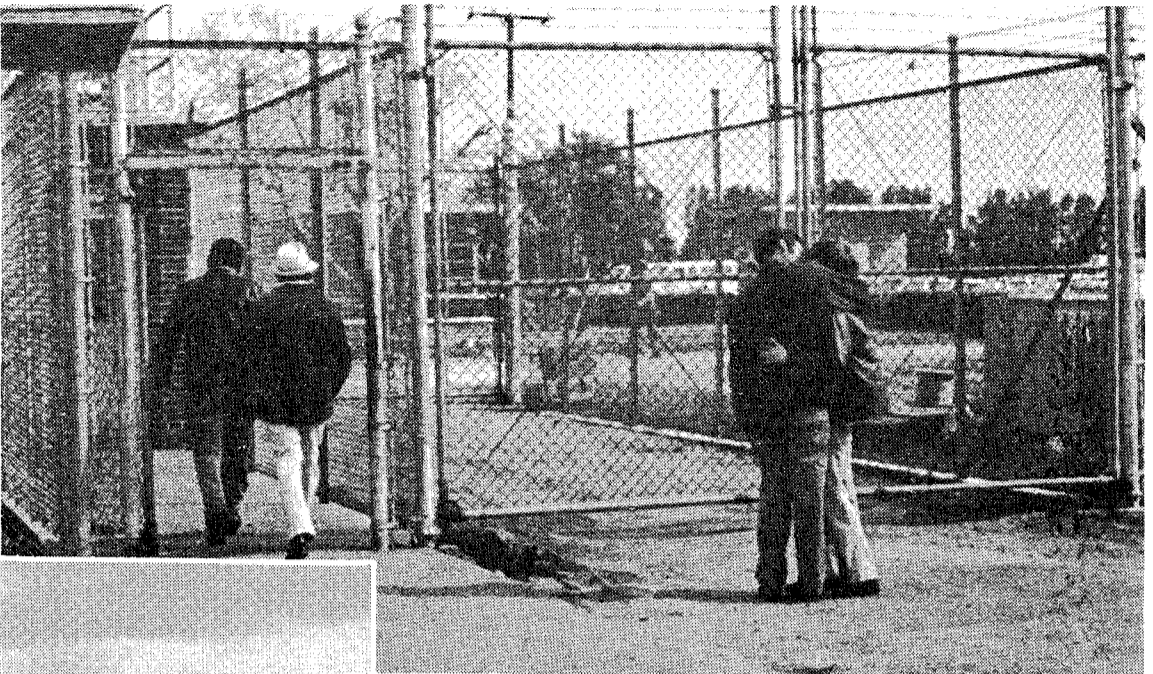
month to help them, he said they are in need of professional assistance in their own language because they do not have enough of a command of English to take advantage of the services offered at the institution.

And knowing that their community cares for them helps. For instance, last Saturday, a group of relatives and friends from Miami offered them a Cuban-style lunch, with roasted pig and black beans, music and a lot of sympathy.

Max Lesnik, the editor of *Replica*, the Spanish weekly magazine, and Rev. Olavarria, a Spanish Protestant minister, are among the many who answered the call from the Latin inmates organizing “Operation 76,” designed to promote their own rehabilitation with the help of the Spanish community in Dade County.

“Ese Cura,” (that priest,) “ese padre Saghy,” said Othon Constanzo, one of the organizers of Operation 76, “that's Christ, man. I learned what Christ was when I met him. He comes with love and affection; he understands every problem.”

And from his nearby rectory at St. Philip Benizi Church, Father Saghy looks for more help. He called Father Jose Hernando, director of the Spanish Cursillos Movement. He is also looking for assistance



Relatives leave after visiting inmates of the Belle Glade rehabilitation facility where time is long between such visits.

Father Paul Saghy (left) pastor of St. Philip Benizi Church, chats with inmates whom he visits twice weekly and helps get through the long days with guidance and encouragement.

cut by priest's visits

Text, photos by Gustavo Pena



Another way of defeating the drag of time is through expressions of inner feelings through paintings, which are available for purchase to visitors.

from the Christian Family Movement as well as from individuals or organizations who could provide educational assistance, such as in mechanics, or draftmen who could teach these men an adequate trade for their future.

The days are long, living behind the fences of the prison. But weeks are even longer when they pass by without the visit of a relative or a friend.

The jail is about two hours' ride from Miami via U.S. 27. Many of the wives of the inmates do not have a car or someone to drive them.

Father Saghy is looking for a van or station wagon that would bring wives and children of the inmates on Saturdays and Sundays for visits.

When he is at the correctional institution he switches from English, to Spanish, to English. Even when there are two intern Protestant chaplains, many non-Catholics go to Father Saghy for understanding and counseling.

In one of the corners of the yard, a group of black inmates have established a sort of Art Gallery Cooperative. There they hang their paintings or wood carvings, as well as other crafts like leather handbags.

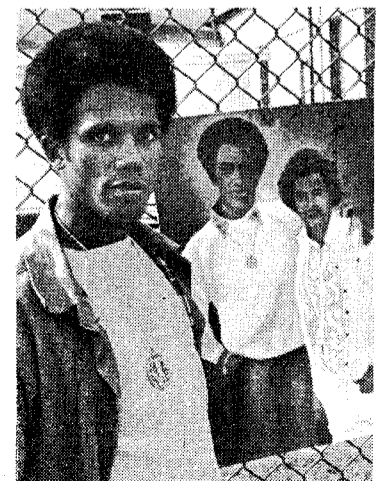
There is real art here at a reasonable price, said Fr. Saghy.

The paintings and carvings are expressions of the solitude of these artist-

inmates. They express the solitude of their existence in the openness of marinas and landscapes, or reflect on their background with Afro-inspired woodcarvings.

Saturday after Mass Father Saghy chats with the inmates and their families. Sometimes he stays for lunch with them. Next Wednesday night he will return for his program of Moral Therapy in Spanish.

That way he is making shorter the years “whose days are long...”





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1957	\$41,591,000.00	\$29,507,000.00	\$13,861,000.00	\$2,595,000.00	1957
1960	\$44,381,000.00	\$29,224,000.00	\$17,722,000.00	\$3,711,000.00	1960
1963	\$50,646,000.00	\$25,976,000.00	\$27,645,000.00	\$4,760,000.00	1963
1966	\$62,327,000.00	\$33,296,000.00	\$33,149,000.00	\$5,040,000.00	1966
1969	\$98,962,000.00	\$62,571,000.00	\$42,488,000.00	\$6,146,900.00	1969
1972	\$167,592,000.00	\$108,425,000.00	\$67,934,000.00	\$9,680,756.39	1972
1975	\$175,569,000.00	\$112,444,000.00	\$72,424,000.00	\$11,372,890.00	1975

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TV religion-- demand lacking?

By PETER GENOVESE
MILWAUKEE — (NC)—

More religious programs are appearing on television than ever before, but none of the heads of religious programming at the three national networks foresee more or better programs in the future.

There will not be more programs because, as one executive producer noted,

Real life adventure series

Academy-Award winner David Niven will return to television to tell the exciting real-life stories of bold men and women who risk their lives searching for adventure around the world when "David Niven's World" premieres on WTVJ, Channel 4 Sunday, Jan. 25 at 12:30 p.m.

Serving as on-camera host and narrator, Niven will focus first on a search for three missing explorers who vanished in the Amazon jungle while looking for the fabled, lost city of Paititi where Inca gold is rumored to be hidden. He follows the expedition of Bernard Lelong, a specialist in Peruvian culture who is guided only by clues left in the lost men's remaining effects.

Future episodes of "David Niven's World" will spotlight a wide range of other incredible adventures, including French journalists risking their lives to film smuggling in Asia, sunken treasure hunts, hot dog skiing, mountain climbing, hang gliding and a different look at the "real Red Baron." Locations for these adventures will take viewers to all parts of the globe to places like Australia, the Seven Seas, Germany, France, the Himalayas, the Swiss Alps, India, Columbia, Ireland and the western United States.

"David Niven's World" is produced by Survival Anglia Ltd., the award-winning company that has also produced such specials as "We Live With Animals," "Gorilla," and "The Forbidden Desert of the Danakil," which Niven also narrated.

"There's no use kidding ourselves. No matter how good we make these programs, the majority of people will not watch them."

THEY WILL not be better because, the three producers agreed, given production costs existing programs are already and have to be "nothing short of perfection."

Religious programming may be classified into five categories. First are programs offered on Sunday mornings by networks to affiliated stations, such as ABC's "Directions," NBC's religious news specials, or CBS's "Lamp" and "Look Up and Live." About half of the

"There are many cities where religious programming may mean no more than a priest and a rabbi having a conversation with each other..."

700 affiliated stations nationwide carry their respective network's religious programs.

Next are "devotional" programs produced by national religious bodies, such as the Lutheran Church-Missouri Synod's "This is the Life," the Seventh-Day Adventists' "Faith for Today," and such evangelists as Rex Humbard, Billy Graham and Oral Roberts, all of which are offered to local stations on a six-month

or yearly basis.

The third category comprises programs produced by local stations. Some of the bigger markets—Chicago, Los Angeles and New York—produce first-rate documentaries and specials. Smaller stations, however, face the problem of funding.

"THERE ARE many cities where religious programming may mean no more than a priest and rabbi having a conversation with each other," said Pamela Ilott, CBS director of religious programming. "I know of one station in a large city whose idea of religious programming is a priest saying the Rosary for a half hour."

Coverage of religious news events, from Vatican Council II and the canonization of Mother Seton to the Eucharistic Congress next year, form a fourth category of religious programming.

A little-noticed fifth category is the treatment of moral themes on prime-time programs, such as the presence of moral values in programs like "The Waltons" and "Little House on the Prairie."

THE THREE network religious programming heads

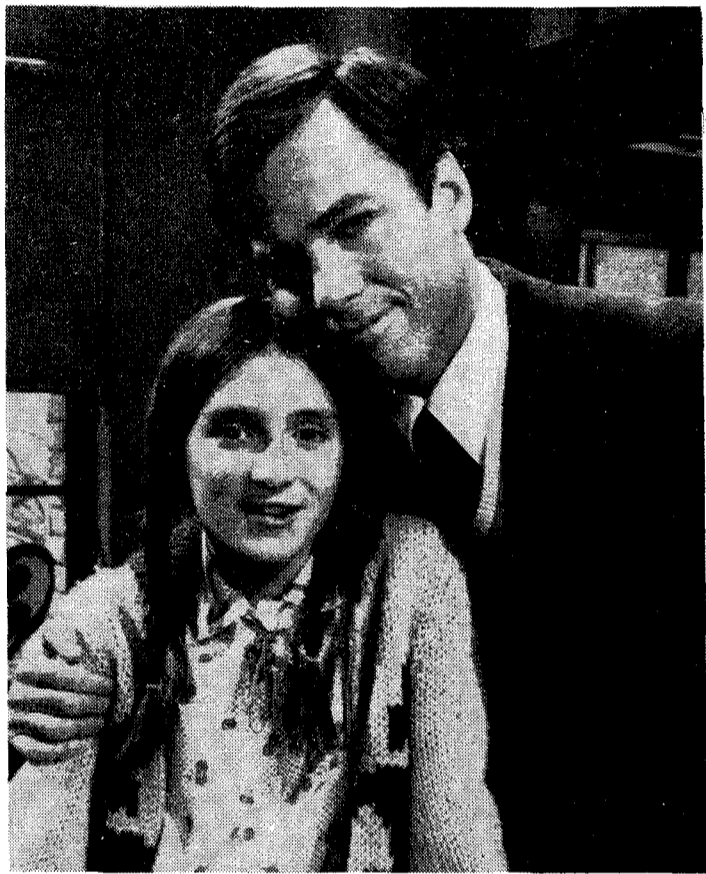
emphasized the low ranking of religious programming on the list of network broadcasting priorities.

"All the surveys and ratings show just how low a rating not just religious but all 'serious' programming gets from the viewers," noted Ilott.

ALL THE religious groups screen programs in advance for theological accuracy but the networks retain editorial control.

The nature of religious programming is determined by local stations, with the differences being mainly in the number of programs carried. There are also regional differences. "In the Bible Belt, you'll see a lot of time going to the syndicated fundamentalists," said Ilott. "Some areas will drop, under local pressure, our 'Look Up and Live' and 'Lamp' programs because they're too liberal."

Although that may be true for many stations, their reason for not carrying such critically acclaimed network programs is the Federal Communications Commission's recommendation, not requirement, that three to five per cent of all broadcast time be devoted to public affairs programming, which includes station-produced programs on local politics and community issues.



Young Addie Mills, played by Lisa Lucas, develops her first serious crushes, one on her teacher, played by guest star Richard Hatch (left), and the other on a younger man (Michael Morgan), in "Addie and the King of Hearts," fourth in the series of acclaimed holiday dramas about the Mills family on Sunday, Jan. 25 (8:00-9:00 p.m., ET) on CBS.

RELIGIOUS PROGRAMS

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

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10:30 A.M. — Ch. 10
The TV Mass
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Isabelle Adjani plays the daughter of Victor Hugo, a young woman obsessed with her love for a man who despises her, in **THE STORY OF ADELE H.**, a New World release.

Kyle Rote, Jr. tells the story of his life

Not many 24-year-olds have lived a colorful enough life to write an autobiography. But Kyle Rote Jr., this country's most famous native-born soccer player, is a 24 year old who has done just that: written his autobiography.

His book, "Beyond the Goal," published by Word, Inc., Waco, Tex., is a 159-page account of his rise to prominence in the sports world, his deep religious convictions, and his future plans.

ROTE, CENTER forward of the Dallas Tornado of the North American Soccer League, is one of 16 members of the U.S. National Soccer Team who will represent the United States in the 1978 World Cup Competition. His father, Kyle Rote Sr., is a radio and TV commentator and former football star for SMU and all-Pro for the New York Giants.

In his book, written with Ronald Patterson, Rote tells why he feels soccer will someday be as important in the United States as it is in Europe, and he shares some of the game techniques and grueling discipline that have made him an outstanding athlete.

"Soccer is truly the global game," he says. "It is one of the few vestiges of chivalry still left on this planet."

ROTE ALSO tells how his fame in soccer led to his selection as one of the 48 athletes from various professional sports to compete in the 1974 Superstars. Rote won the 1974 competition, which is promoted by ABC Sports as a decathlon event to determine the best all-around athlete in the sports world. Rote placed third in the 1975

Superstars, but will compete again in 1976, his last year of eligibility.

Rote first became interested in soccer when he was a 16-year-old high school student in Dallas, and had already lettered in football, basketball and baseball. He and some friends took up soccer as a summer sport to keep them in shape for the football season. They formed a team called the Black Bandits and played prep schools in the Dallas-Ft. Worth area.

In the book, Rote explains why he gave up a football scholarship at Ohio State to play soccer at a much smaller school, the University of the South in Sewanee, Tenn., and why he gave up a chance to be a professional football player and decided instead to pursue a professional career in soccer. He also talks freely about his religious convictions and his desire to eventually become a minister.

"I have come to see that my participation in sports is in reality a forum from which I can speak. Perhaps soccer provides an opportunity for affecting the lives of persons as much as a pulpit would at this time. This, then, is my present ministry."

Truffaut triumphs with story of Victor Hugo's daughter

In *The Story of Adele H.*, his most recent film, the celebrated French director Francois Truffaut has chosen to take his inspiration directly from history. His heroine is Adele Hugo, the younger daughter of Victor Hugo. Abandoned by a handsome, pleasant, caddish young English officer named Pinson, Adele left her family and followed her disdainfully unresponsive lieutenant first to

arrogant and pathetic, imperiously demanding and touchingly vulnerable. One moment she is a wildly passionate woman, the sort that could well terrify a conventionally brave but essentially bland and ordinary man like Pinson, and the next she is a little girl, far beyond her depth, caught in a morass from which she cannot escape.

Truffaut's success, though considerable, is not unqualified. In fact one's marveling at his ability to carry off such an on-the-face-of-it unpromising, essentially one-character story with its single note of obsession is in itself an indication that one is too much aware of the skillful director at work and not caught up enough in the film itself. Then, too, despite Truffaut's professed intention to let the material (Adele's journal) speak for itself, he has taken the considerable liberty of casting a 19-year-old girl in the role of a woman who is 33 at the beginning of the story. His purpose in doing so seems evident enough.

ADELE'S ACTIONS in abandoning her family and throwing herself at the disdainful Pinson are so rash and extravagant in themselves and place such a strain on one's willingness to sympathize that Truffaut apparently wished to avoid the further handicap of making her as old as she actually was.

The power of the film,

comes from Truffaut's respect for Adele's passion and his ability to portray it with a tragic intensity. It may well be that Adele's obsession, at least as seen by Truffaut, had less to do with romantic love than with the creative process, and it was not the bland Pinson that called forth so much passion but rather the urge to be a creative artist, thus a person in her own right and not merely the daughter of Victor Hugo.

TRUFFAUT'S focus is never far removed from Adele's pouring herself out over her journal pages, moving her pen with an agonized frantic energy, as though the creative act itself were a means to purge her sufferings. If her genius, Truffaut seems to be saying, was not equal to her father's, her passion to create was certainly no less than his.

The figure of Victor Hugo thus looms large in the story, even though he never appears, Truffaut conveying, with force enough even for a non-French audience, a sense of the unique esteem that the French accord their literary heroes. He stresses again and again that this is the great Victor Hugo's daughter who is throwing herself away like this. And despite the terrible waste, or even because of it, she is proving herself her father's daughter. (A-III)

movies

Halifax, Nova Scotia, where he was posted with his regiment, and finally to Barbados, where her unrequited passion at last wore out her mind if not her body. She then was brought back to France and lived under constant care for another 40 years to die forgotten at the beginning of the First World War, keeping a journal dedicated to her obsession in a code of her own devising.

The film is beautifully photographed in somber, evocative colors which convey the sense of dark passion that drives the heroine, and there is a superb musical score taken from the works of Maurice Jaubert. Truffaut, moreover, has gotten a brilliant performance from Isabelle Adjani as Adele.

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OLD TESTAMENT

Problems in relationship of individual to God after exile

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

Plagued by shattering reverses, God's people began to question the commonly accepted answer to the riddle of human suffering. That answer, based on the Book of Deuteronomy, was a facile one: Virtue brings happiness; sin brings misfortune. Not all of them had been terribly sinful. There were many good people among them, and they were suffering, too.

On the other hand, how many absolutely godless men and women were living in the lap of luxury, apparently favored by God? The problem was complicated by the fact that they had little or no idea of retribution in the hereafter. So where was divine justice? In the post-exilic period some of their best minds searched for a new, more satisfying answer.

THIS SEARCH led to the creation of one of the greatest works of human literature, the Book of Job. From a literary point of view, it is a masterpiece. And what it has to say is of undying interest, because it mirrors the anguish of all men confronted with the suffering of the innocent. It would be good to know something of the genius who wrote it, but we know not even his name.

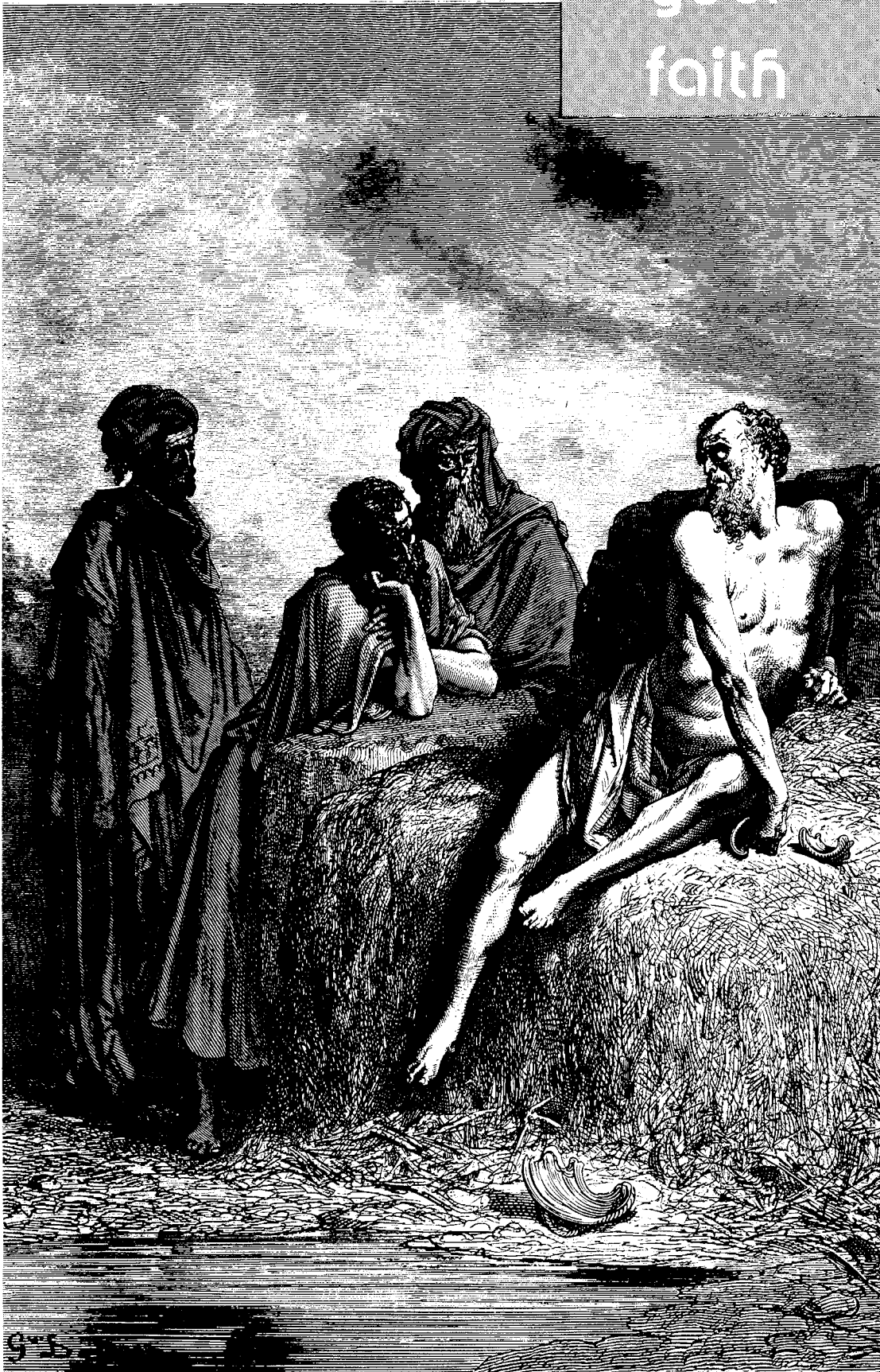
In a prose prologue which is obviously fictitious, he sets the scene. Although simple, upright, and God-fearing, Job is visited by a series of calamities which deprive him of everything he has—everything but a nagging wife—and leave him sitting on a refuse heap covered with revolting sores. Three friends come to console him, but when they begin to speak, they are far from consoling. Proponents of the old view, they insist that he simply must be guilty of some unspeakable crime. Why doesn't he admit it and beg God's pardon? The wretched Job insists just as vehemently that he is innocent. That is what is torturing him most, the fact that, in spite of his innocence, God has treated him so shabbily. Round and round they go and then a new character, Elihu, appears. He suggests that suffering is not necessarily a punishment. It may be a trial to test a good man's strength and make that faith even stronger.

Finally, God himself is introduced, and one expects

Him to solve the mystery once for all. He doesn't, but the answer, attributed to Him is reassuring. In chs. 38-39 He gives what is undoubtedly the most magnificent description of His creative power and wisdom to be found anywhere. Herein lies Job's answer. Could such an infinitely powerful and wise Creator and Governor allow an innocent man to suffer without good reason? Such capriciousness would be a flat denial of His wisdom. What that reason is we do not learn just yet. It was to be given some four centuries later—half of it on a cloud-covered Calvary and the other half two days later in a dawn-lit garden. Still it was consoling to know that there really was a reason; it is only the senseless, the pointless that baffles and infuriates us.

A CENTURY or more after the appearance of the Book of Job, another author tried to come to grips with life's problems. He produced a work known as Ecclesiastes (Qoheleth). Its opening words are familiar ones, and they reflect the exasperation of the author: "Vanity of vanities," says Qoheleth, "Vanity of vanities! All things are vanity!" Job had wondered why the good man should not be blessed with health, wealth, and joy. Qoheleth goes further and insists that even these things are illusory and disappointing. Speaking in the person of the wealthy Solomon, he complains that he tried every pleasure money could buy in his search for happiness, but "all was vanity and a chase after wind with nothing gained under the sun."

It is not hard to see why the author has been accused of pessimism. In fact, he has been accused of being just about everything: a pessimist, a cynic, an epicurean, a fatalist, a skeptic. Indeed, you can find passages in the book to back up practically every charge. It seems to be just a tissue of contradictions. But really, is Qoheleth so self-contradictory? Not at all. He does not set up a whole series of suggestions in irreconcilable opposition one to the other. His book is made up of the jottings, as it were, of a man who is thinking out loud. He has a question to answer and he runs through in his mind all the possible solutions, only to reject them one by one. Reading his book



"The book of Job...mirrors the anguish of all men confronted with the suffering of the innocent." From article by Father John Castelot.

Job's friends visit him as he languishes among the ashes, enduring another of his many trials. (Sketch by Gustave Dore).

is like eavesdropping on a monologue. Certainly, some of his answers seem cynical, skeptical, epicurean. But they are not final answers by any means.

Is he a pessimist? Not really. He is rather a realist, a man who has the courage to look life full in the face and try to explain it as best he can. Every realist lays himself open to the charge of pessimism. For life is no bed of roses, but many people waste much vital energy trying to elude that fact. They run themselves ragged

looking for escapes, searching frantically for all those things which promise to reward them with the Perfect Life.

DOES QOHELETH'S feverish groping lead him to nothing but an even bigger question mark? Not at all. Throughout his musings he remains basically a man of deep faith. He knows there is a final answer even if he cannot put his finger on it. Meanwhile he offers a positive suggestion which is wisely realistic—if I may paraphrase:

"Perfect happiness is not to be found here on earth. So

don't spend your life chasing the wind. You can, however, expect to be reasonably happy, and you will be if you don't make earthly happiness the goal of all your strivings. Enjoy those pleasures which God sees fit to send your way, gratefully, and always mindful of the fact that you will be called to account for your use of them."

If this suggestion were taken seriously today, it would cure innumerable neuroses and set many feet back on the road leading to true happiness.

know
your
faith

NEHEMIAH:



"Nehemiah...not only asked permission to leave the court; he also obtained a grant of funds to help rebuild the walls of Jerusalem." From article by Father Alfred McBride. Excavations in the 1960s show an ancient section of the city wall of Jerusalem.

know

Why does G

Job, Ecclesiastes and the Christian

By WILLIAM E. MAY

The books of Job and Ecclesiastes (or "Qoholeth" or "The Preacher") in the Wisdom literature of the Old Testament are spiritual masterpieces that speak as meaningfully to us today as they did to the Hebrew People after the fall of Jerusalem.

THE PURPOSE of the book of Job is to reflect in faith on the justice of God and how to reconcile the justice and love of God with the mystery of suffering and evil, in particular the suffering of the innocent. We are all familiar with the story: Job, a "blameless and upright man who feared God and avoided evil," (1.1) suffered enormously, losing his possessions, his family, his health.

Three of his friends—Eliphaz, Bildad, and Zophar—sought to comfort him. Yet they reproached him for his bitterness, for they were certain that he had brought these evils upon himself by his own wickedness. In this, they were much like the disciples of Jesus later on, who assumed that the man born blind suffered this evil because of some sin that either he or his parents had committed (cf. Jn 9.1 ff); and in this, they were much like ourselves, for is it not true that we often suppose that those we see in poverty and misery have brought it upon themselves and that they are simply getting their just deserts?

Yet Job, innocent though he was, began to murmur against God for the

suffering he experienced. He is not much like us. The innocent is indeed a mystery. And there is no real answer to it that does teach us something.

For Job, despite his complaining, kept looking into the depths of his soul. He said: "I know that my lives...from my flesh and bones inmost being is corruption." (19.25, 26). In the face of his suffering, he bore witness to the justice and love of God and to our need to suffer only if we are to know God. He may draw even

WE REALLY

God allows the innocent to suffer from the vantage point of the New Testament we do know that God has made suffering a part of His union with Himself. His only-begotten Son, Jesus, He fully identified Himself with us in bearing in His own flesh the suffering of our humanity that He might accept our humanity in His divinity.

We are not, masochists or doormats. We are times in the lives of suffering, and suffer times we will, like Job. But the God of love

Rediscovering the TORAH

By ALFRED MCBRIDE,
O. PRAEM

Ezra tells the story of the Second Exodus and the building of the Second Temple. He outlines the setting for the newly conscious community of faith. Nehemiah tells the story of the Second Wall and the establishing of the Torah as God's Word recreating the people.

Within the double cloister of the Jerusalem wall and the Temple wall, the covenant would be reborn. Both men knew how to supervise construction. Ezra's genius was to give substance to the people's realization they must become a community of faith. Nehemiah, like a revivalist preacher, awakened in them the dreams of the old prophets and set out for them the religious ceremonies and observances that would ritually conserve and keep alive the covenant memory.

ATTRACTIVE as it may sound, it was not all that easy for the Jewish exiles to leave Babylon and go back to

Palestine. Fifty years in the prosperous empire provided them with a fine standard of living which they would never know when they returned to the bleak ruins of Jerusalem.

They would also encounter the disappointing dilution of Mosaic faith among those who remained behind decades ago. A combination of mixed marriages and intermingling of pagan and Mosaic practices subverted the authentic religion beyond recognition. They could only know tedious years of rebuilding their homeland as well as a contentious repudiation of their half-hearted co-religionists.

Nehemiah had even less reason to return. Comfortably niched in the household of the Persian king he could live out his remaining days as a courtier, enjoying the pleasant surroundings of the gardens of Babylon and quietly nourishing his personal covenant with God.

To his credit he would not remain entranced with his

security so long as the home of his forefathers needed help. He not only asked permission to leave the court; he also obtained a grant of funds to help rebuild the walls of Jerusalem. It was no easy task. Neighboring Samaritans did not like the idea of the returning "purists" obtaining a position of strength once more. Other co-religionists were offended by the exiles' repudiation of their half-hearted religion. Lastly, the exiles themselves, softened by years in Babylon did not always have the resolve to coalesce and unite their energies.

Nehemiah was both a clever persuader as well as a revivalist speaker. Combining canny diplomacy with religious inspiration he gradually drew the people together and spurred them to complete the task.

It was he who arranged for the ceremony of the "restoration of the Torah." His colleague, Ezra, brought from Babylon the "book of the

Law of Moses." During the exile, scholars had codified the laws and rules for liturgy and morality from the Torah. These parts of the Torah assumed large importance during the next four centuries of Jewish existence.

THE SOLEMN reading of these laws brought home to Israel, more than the city and Temple walls, the splendid uniqueness of their heritage. The tone of the proclamation was separatist. They must now stay free of any contamination with alien religions or marriages or ethical customs. All must confess their sins and do penance for any such "infection" from the outside.

The emphasis is not so much on the 10 commandments, or the basic principles of justice, mercy and humility, but on racial exclusivity and ceremonial observance. They call for racial purity, strict observance of the Sabbath, paying the Temple tax, tithes for the priests and other

similar practices. The flame of the prophets is but a mere glimmer now, but granting the precarious position of these people, it is understandable. The fragile vessel of observances would retain the fire until it gained new and universal heat and light in the incarnation of Jesus.

The emphasis on apartheid helped the rest of the world to see a distinct community witness to a unique religious commitment. Such particularity has a scandalous and offensive quality, but at the same time does conserve a precious value that would otherwise be lost. It may not have been the best of all world's solutions, but then that is not the kind of world we live in.

The Holy City, with its Wall, Temple and Book contained the seed of the old covenant that would one day burst forth into the tree of the new dispensation. Our gratitude goes out to those builders and conservers.

God allow suffering?

Christian life

periences. And in this, was ce us? The suffering of the eed a terrible problem, yes, d the book of Job gives us r to this mystery. But it something.

espite his murmuring and ept his faith in God. From is tormented spirit he cried w that my Vindicator flesh I shall see God; my s consumed with longing" he fire of his own suffering s to the unity of the loving d to the God who permits ly that from our suffering even greater good.

ALLY do not know why e innocent to suffer. But tage point of the New do know that God Himself ering a means to greater nself. For God became, in ten Word, one of us. In identified Himself with us, own person our agony and fully accepting our He enabled us, by acnity as He did, to share

not, of course, to be doormats. But there are es of all of us when we will fer terribly. During those like Job, be sorely tired. love, the God who wills to

be our friend and who loves us so much that He chose to be one with us in our suffering, will give us the strength we need to bear our wounds and, in bearing them, to "show forth the works of God Himself" (cf. Jn 9.3).

From Ecclesiastes we learn that our restless ambitions are "vanity of vanities and a striving after the wind" (1.2). This Hebrew sage tested everything: pleasure, riches, toil, even wisdom itself, and found them wanting. For none of these human goods will last; we live in the midst of uncertainties; the joys we experience today will vanish tomorrow. Of only one thing, in this life, can we be certain, and that is that we will die.

The biting criticism of all things human that permeates the entire book of Ecclesiastes even extends to the wisdom movement itself. And did not Aquinas, that great sage of the Christian era, say of all his works before his death that they were but straw?

Yet Ecclesiastes is no simple pessimist, no nihilist. He urges us to accept from God the good things of life, but to recognize them for what they are: transient goods that will pass away. He ever urges us to do one thing, and that is to "fear God and keep his commandments, for this is man's all" (12.13). Is that not what Jesus Himself bids us to do? We are, in all things, to seek first the reign of God, for in seeking it we shall find ourselves.

THE CHRISTIAN'S life is not to be one of sadness and gloom. Rather it is to

be a joyful response to the wonderful news that God loves us and that we are to bring His reign, His kingdom of love, to the world. This we can and will do, if like Job we keep faith in Him and, like Ecclesiastes, put first things first and see our highest good, not in the transient but real goods of this life, but in that loving God whom we are to image in our lives.

"In Jesus He fully identified Himself with us, bearing in His own person our agony and suffering." From article by William May.

A mosaic shows the suffering Jesus as captured by Veronica's veil.



DISCUSSION POINTS AND QUESTIONS

1. Read The Book of Job.
2. Read Ecclesiastes.
3. Reflect upon Job's suffering and his reaction to his suffering. What can you, as an individual, learn from this story?
4. What is the difference between a pessimist and a realist? Discuss.
5. What lesson does Qoheleth teach us? How does this apply to people today? Discuss.
6. Discuss the meaning of religious commitment. Why do we need to reexamine "religious commitment" today? Discuss.
7. Compare the reaction of Job's friends to his suffering with modern day man's reaction to the suffering in the world today. Discuss.
8. Have you ever had a personal experience of suffering which ultimately brought good? Reflect upon your answer.
9. Reflect upon the joys that material things bring. Make an evaluation.
10. Discuss the following statement: "We are, in all things, to seek first the reign of God, for in seeking it we shall find ourselves."
11. Do you take an active interest in religious education of youth? Are you satisfied with what is being done in your parish?
12. Reflect upon those things that are priorities in your Christian life. Reexamine these priorities.

THE GOSPEL TRUTH

Jonah hits narrow nationalism



FR. TOTTY

THIRD SUNDAY IN ORDINARY TIME
Sunday Jan. 25, 1976
Reading I, Jonah 3: 1-5, 10
Reading II, I Cor. 7: 29-31
Gospel Mk. 1: 14-20

By FR. JACK TOTTY, S.T.L., J.D.
St. Augustine Church

The Book of Jonah is a tract seeking to get across the author's opposition to the narrow nationalism of the Jewish nation of his time (300 BC).

He has written a story to show that God is interested in even foreigners (symbolized by the Ninevites)! In fact, sometimes the Gentiles do what his fellow Jews only talk about.

The first part of the story tells of Jonah's unsuccessful attempts to escape from the task Yahweh has imposed upon him: the preaching of repentance to the Ninevites. No way did he, as a good Jew, want to help bring God's mercy to the foreigners. But of course, Yahweh wins (by use of the famous

big fish) and so we today read the beginning of the second part of the story, where Jonah carries out his vocation of preaching repentance to the Ninevites.

Jesus referred to this story of Jonah to give background and explain his own mission to call upon his listeners to repent and become believers.

Jesus' message is that God is beginning to act eschatologically—with his own appearance—and will consummate that action in the not too distant future. "The time is fulfilled"—that is, the event toward which the Old Testament looked is now beginning to happen ("The kingdom of God is in your midst").

The challenge to repent therefore means much more than to be sorry for one's individual sins. The Greek word for repent means literally to change one's mind. But the Aramaic word that Jesus must have used means to turn around 180 degrees, to reorient one's whole attitude to Yahweh in the face of his coming kingdom. Therefore it includes the demand of faith. This is how it differs from John the Baptizer's use of the same word.

The call of the disciples which follows serves to illustrate what it means to repent and believe in the good news. It is not so much an intellectual exercise in accepting certain truths, but rather being attached to the person of Jesus, to leave one's former way of life and values and instead to follow him on his way—to the cross and victory.

As is true of all the ordinary Sundays of the year, there is no theme connection between the second reading and the others. In this part of his letter to the Corinthians, Paul is dealing with problems of sex and marriage (so what's new?). He puts this in a context of a Christian's attitude toward the entire world, which for him is determined by his expectation of an imminent return of Jesus. Therefore he recommends a spirit of detachment. Live in this world as if not living in it, for all is subject to change and all is passing.

With this background for your help, here's wishing you a good homily in your church this Sunday.

Prayer of the Faithful

THIRD SUNDAY OF THE YEAR
January 25, 1976

Celebrant: Father, the apostles had the courage to leave their boats and follow Jesus. We pray for the strength to be as courageous as them and to listen to the call of Your Son.

LECTOR: The response will be: Father, hear our prayer.

LECTOR: For all those who may have lost the meaning in their work, that they may continue to seek fulfillment in life, we pray:

People: Father, hear our prayer.

LECTOR: For all those who are sick and cannot be with us at Mass, that they will soon regain their health and rejoin us as we pray together, for that we pray:

People: Father hear our prayer.

LECTOR: For peacemakers, that they may be successful in teaching the world to talk as brothers rather than fight as enemies, we pray:

People: Father, hear our prayer.

LECTOR: For all those who are plagued by anxiety and tension, that they may find rest and tranquility, we pray:

People: Father, hear our prayer.

LECTOR: For all of us, the Family of God, that we may use our talents to draw men closer to Christ, the font of Love, the source of Hope, we pray:

People: Father, hear our prayer.

Celebrant: Father, we want to follow Your Son, only we are afraid of the challenge he offers. Reassure us by Your words and strengthen us by Your love. This is our prayer through Jesus, our Lord.

People: Amen.

photomeditation



Love...scratched in the soft sand...as the ocean waters inch toward it...and the setting sun threatens to hide it in lengthening shadows...Footprints in the sand...made by the passing scribes of love.

It seems a paradox...Love is so fragile...so subject to the shifting sands of time...so affected by the ebb and flow of feeling...so touched by the lengthening shadows of life approaching death.

Yet love is of all things the most stable...the most unshifting and un-submergible...True love endures light and dark...through the rhythmic tides of life...Love lasts longer even than the footprints of the

lovers themselves...imprinted in the sand of a brief lifetime...Love is stronger than death.

St. Paul praises love's enduring qualities in one of the most beautiful of all hymns to love... "There is no limit to love's power to endure...Love never fails...There are in the end three things that last...faith...hope...and love...and the greatest of these is love" (1 Corinthians 13).

Yet love takes root and grows...in the fragile, shifting soil of the human heart...subject to the ever changing climate of human experience...Love's endurance...in so fickle an environment...suggests the presence of Love itself...incarnate in human flesh.



By Dr. Ben J. Sheppard

Youths rebel against parents' lifestyle

Dr. Ben Sheppard is Associate Director of the Archdiocese of Miami Catholic Service Bureau; Director of drug programs, and Medical Consultant to Catholic Services of the Catholic Service Bureau. He is a physician, attorney, member of the Dade County Board of Education and former juvenile court judge.

The parents and teachers and therapists of middle class American kids are wealthy, busy, tired, product-oriented, irresponsible and joyless. Many adolescents, equating the emptiness of spirit and the way of life of their elders, have taken the obvious step of trying to live the reverse of their parents' lives: Instead of working, they do nothing. For business, they substitute pot and inertia.

They try to be always available for living in the moment, whatever might arise. But they, themselves, do not make anything arise. If your father appears to be a robot in his job, if your parents are not getting along, why go to the trouble of creating an imitation of their lives, they ask.

IN MIDDLE class America, the tremendous noisy input of advice and example poured into the eyes and ears of every child by parents, teachers, friends, T.V., radio, L.P. records, and magazines shows the child that there is no right thing to do.

There are a hundred alternative things to do, most of them conflicting. Even the new edict, "Do your thing," doesn't tell you what is right to do. One boy said, "I don't know the answers. I don't even know the questions."

Our complex society officially sanctifies only certain kinds of activities for its young people: going to school, getting a job. Our educational system is set up from the very beginning to funnel our children systematically towards the roles that the society wants filled, those and no others. Increasingly young people, particularly the creative ones, are finding that what parents and teachers want them to do with their lives does not feel right to them. And what feels right to them does not meet with the approval of parents and teachers. By the time they are in high school, bright, open-minded young people realize they are in conforming school.

Edgar Z. Friedenberg in his book, *Coming of Age in America*, speaks of this and shows "that there are so many other ways to live." What they have read, seen in the movies and on T.V. has once and for all made these adolescents aware that there are infinite ways to spend your life. Knowing how people live all over the world is a phenomenon of our century alone. Modern communication has reached the point where anything that happens almost

anywhere in the world can be seen "live" in any American living room the same day.

DON'T TAKE your child walking through a toy store unless you intend to buy the child a toy.

Margaret Meade in her book, *Culture and Commitment*, writes: Parents and children must learn from each other. No longer can parents lead their children into lives similar to their own because the world in which our child has grown up is an entirely different world than the one in which their parents grew up and neither parents nor children yet knows how to live in it.

MANY CHILDREN feel that if they go to their parents with their deepest personal problems they won't be heard, but they will be judged.

Nothing makes a confused adolescent turn away from psychotherapy more than a therapist who remains silent. The most common complaint I have heard from adolescents who have tried psychotherapy is that they found the therapist remote, cold, impersonal. "Every session was the same. I went, sat and tried to think of what to do, say, and the psychiatrist mostly just nodded and said nothing. After a while I figured this was just wasting my parents' money. I could get more out of telling my hangups to a friend. So I quit."
ADOLESCENTS are not

adults. They are still trying to find out how to become adults. There is a tremendous amount they don't know about how adults live and feel. Too many of them are not getting more than a cupful of honest data about adult life values and feelings from their parents: an average of five minutes a day of direct communication between adolescents and their parents, one survey has shown; and five minutes a day is not enough even if the father is a Zen Master and could fill the five minutes with incredibly compact messages covering the meaning of life.

High schools—public, parochial, and private—are training schools in conformity. It is taken for granted in most high schools that all decisions relating to students will be made by administration without consulting students. And when students revolt against this arbitrary government, no one is as surprised as the principal and his staff.

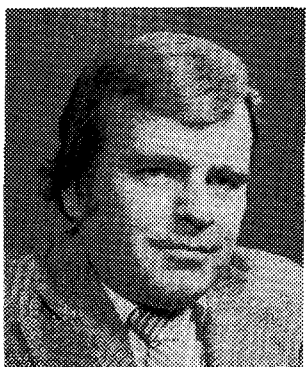
A relationship between a son or daughter and his parents is individual. It is not composed of generalities or mass assumptions. When a parent

for any reason abdicates "prime time" and allows his child's life to be dominated by mass T.V., by P.R. men, he abdicates the prime relationship with his child. Five minutes a day is not enough. Marshal McLuhan wrote that 18 year olds are our "first T.V. generation" who are not using their minds the way their print-programmed, visually-reoriented parents do. So we find the American middle class child watching T.V. on the average of over two hours a day, enjoying deep involvement with his parents for less than five minutes a day, and as he reaches adolescence, filling out his school time listening to the pop and rock music he can hear on his stereo set and portable radio any time he feels like flipping a switch. He adopts substitute identification from T.V. personalities. But he is getting messages which lead him 'to doubt the validity of his parents' world and the values by which he made it.

The kids are no longer getting Dad's message. They no longer want Daddy and Mommy's kind of life to live because they are living in a different world now. The mass media reminds us all of this unchangeable fact every minute of the day.



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Kool-Tite Gravel Coating Has An Exclusive Sealing Process

WHEN KOOL-TITE coats a gravel roof, it can be cleaned (even after several years) with more than 3,000 lbs. of water pressure! This is the startling statement of Jesse J. Scalzo of Kool-Tite, Inc. Pictured above is the Warneke Home at 1740 S.W. 93 Place after Kool-Tite applied the exclusive sealing process.

This is the Kool-Tite gravel roof process.
"First, the entire roof is hand raked and gravel turned over to expose mold or mildew. All missing gravel is then added to bring area to an even level.

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(2) "After the first application, a heavy spray of Kool-Tite inner-locking sealer is applied, also by hydraulic pressure. This application securely binds the gravel together permanently filling all pores and is applied not less than 48 hours after the first coating. Neither coating is applied on a damp or wet surface, thus insuring 100% bond of coating.

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

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

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

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It's a Date

Collier County

The first fair sponsored by Catholic parishes opened yesterday and continues through Sunday on a tract of land just north of Park Shore Plaza on Tamiami Trail N., Naples. Rides, games, displays, food booths and other attractions including full course dinners on Sat. Jan. 24 and Sunday, Jan. 25 are offered.

Dade County

Members of the **CATHOLIC ALUMNI CLUB** meet at 11:30 a.m., Saturday, Jan. 24 at the Dade Cycle Shop, 3043 Grand Ave. to bicycle to Matheson Hammock, a trip of about 3 1/2 to 4 miles. Those wishing to drive should meet cyclists inside the entrance before the lake. Frank Palermo, 226-3031, is the new president; Joanne Geary, secretary; and Tom Vernon, treasurer. Those interested in membership may contact the president.

★★★

"Blowin' in the Wind Inspiration and forms of composition" will be the topic of Dominican Father Daniel Madden during the next lecture in a Scripture Series at 7:30

Teachers Guild meets Jan. 24

The Catholic Teachers Guild of the Archdiocese of Miami will meet Saturday, Jan. 24 at Immaculata-LaSalle High School, 3601 S. Miami Ave.

Mass will be celebrated at 5:30 p.m. at Our Lady of Charity of Cobre Shrine adjoining Mercy Hospital. A buffet supper will be served in the high school cafeteria.

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

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Most Blessed SACRAMENT

Recitation of the Rosary Songs and Worship at the

Church of St. Maurice

2851 Stirling Rd., Ft. Lauderdale

p.m., Monday, Jan. 26 in **ST. ROSE OF LIMA** parish, Miami Shores.

★★★

"Total Woman" will be the subject of Joyce DeLange during an 8 p.m. meeting of **HOLY ROSARY** Council of Catholic Women on Tuesday, Jan. 27 in the school kindergarten, Perrine.

★★★

HOLY FAMILY Senior Club meets at 7:30 p.m. today (Friday) in the parish hall, 14500 NE 11 Ave., North Miami. Entertainment will be provided from "The Stout Studio." All senior citizens are welcome.

Broward County

ST. MATTHEW Women's Club, Hallandale, will sponsor its annual luncheon on Jan. 31 at the Viking Restaurant, Dania. Entertainment will also be provided during the afternoon.

★★★

Members of **NATIVITY** Guild, Hollywood, will sponsor their annual fashion show aboard the "Paddlewheel Queen," Fort Lauderdale beginning at 9 a.m. on Wednesday, Jan. 28. "Hawaiian Holiday Fashions" will be featured. For reservations call 987-4095. Included are luncheon and cruise.

★★★

A dessert and card party under the auspices of **ST. ANTHONY** Woman's Club begins at 1 p.m., Tuesday, Jan. 27, in the parish clubrooms, Fort Lauderdale. A business meeting at noon precedes the party.

Palm Beach County

SACRED HEART Ladies

Guild will sponsor a dessert card party at 12:30 p.m., Saturday, Jan. 24, in Madonna Hall, 430 N. "M" St., Lake Worth. Guests must bring their own cards.

★★★

A fashion show under the auspices of the **CATHOLIC SERVICE BUREAU** Women's Auxiliary is scheduled for 3:30 p.m., Saturday, Jan. 24 at Burdine's, West Palm Beach.

★★★

The Gymnastic Club of **CARDINAL NEWMAN HIGH SCHOOL** will perform at 7:30 p.m., Saturday, Jan. 24 in the high school gymnasium, 512 Spencer Dr., West Palm Beach.

★★★

ST. LUCY Women's Guild of Highland Beach will meet during luncheon, Monday, Feb. 2 at the Holiday Lakeside Inn, West Boca Raton, at 11:30 a.m. Guest speaker will be Father Anthony Chepanis, pastor, who will present a program of slides made at the Lourdes Shrine. Reservations must be made by calling 395-1832 or 395-6243 prior to Jan. 29.

★★★

The Young at Heart Club of **ST. JOHN FISHER** parish, West Palm Beach, meets at 1:30 p.m., Monday, Jan. 26 in the parish hall, 4301 N. Shore Drive. Entertainment and refreshments will be provided. All those 55 or older are urged to attend.

★★★

SHAMROCK CLUB of Palm Beach County meets at 8 p.m. today (Friday) at the French Hall, Lake Ave. and "H" St., Lake Worth.

★★★

A special concert recital honoring parishioners of **ST. THOMAS MORE** parish, Boynton Beach, begins at 7:30 p.m., Tuesday, Jan. 27, and features organist, Carroll Thomas Andrews.

Health series at St. Louis

"The Body is the Temple of the Spirit" is the theme of a new health lecture series now in progress at St. Louis parish under the auspices of the Continuing Religious Education program.

Dr. Oswald Coury, cancer specialist, is the parish coordinator for the programs scheduled to be held on Wednesday at 8:15 p.m. until March 24.

The following speakers and topics are scheduled: Jan. 28, "Alcoholism: A Treatable Disease," Dr. Delores Morgan, South Miami Hospital; Feb. 4, "Breast Cancer," Dr. Coury;

Feb. 11, "Mental Health in Today's Environment," Dr. Bernard Paxton, psychiatrist; Feb. 18, "Human Sexual Behavior- What Enhances It and What Diminishes It," Dr. and Mrs. Allen Rutchik, specialists in sexual and marital psychology counseling; March 10, "Allergies to Food, Plants, Dust and Whatever," Dr. Stanley Smith, specialist in adult and pediatric allergy; and March 24, "Diabetes and Obesity," Dr. William Schmidt, endocrinologist.

All programs are held in St. Louis Family Center, 7270 SW 120 St.

Sisters to hear Spirituality talk

"Incarnational Spirituality USA" will be the topic of Sister Mary Mullins, O.P., during the next program of a Bicentennial Lecture Series currently being presented by the Archdiocese of Miami Sisters' Council.

Sister Mary Mullins, Associate Vicar for Religious in the Archdiocese, will speak at 2 p.m., Sunday, Jan. 25, at St. Patrick parish, Miami Beach, and will delineate the characteristic elements of religious life in the traditions of

the various orders and congregations that serve the American Church. From the aspect of recent studies in pastoral theology, Sister will speak of the application of these principles in the statements of Pope Paul VI and the pastoral letters of the American Bishops.

A graduate of Catholic University of America, Sister is chairman of the Theology Dept. at Barry College.

Marian Center luncheon slated

An annual benefit luncheon to aid Marian Center for Exceptional Children will be sponsored by the Center's Auxiliary on Thursday, Feb. 5 at 11 a.m. in the Indian Creek Country Club.

Entertainment will be provided by "The Whole Darn Neighborhood Group" and proceeds will be donated to the Marian Center administered in North Dade County by the Sisters of St. Joseph Cottolengo, a community especially trained in the education and care of mentally retarded.

Reservations close on Jan. 30 and should be made by calling Mrs. John E. McCoy at 758-0064 or Mrs. George Mettler, 865-6445. The number of tickets available is limited.

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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.

Villa Maria gets new head

Warren R. Slavin has been named administrator of Villa Maria Nursing and Rehabilitation Center administered by the Sisters of Bon Secours in North Miami.

Singles Club restructuring

Miami's Catholic Singles Club, organized more than 15 years ago, is now restructuring its group under the direction of president, James Kelley.

According to Kelley, "Most of our current members have married and we have not been too successful in getting new members. Many of our long-time members are proposing that we form an Alumni Club and this is still open for discussion."

Those interested in the formation of a new club are asked to call Kelley collect in Fort Lauderdale at 772-9706 or toll free anywhere in Broward County. Those wishing to write should address their letters to 1750 NE 56 Court, Fort Lauderdale, Fla. 33334.

Vatican group urges greater women's role

VATICAN CITY—(NC)—In what may be the most positive statement yet issued on women's role in the Church by a high Vatican body, a commission of the office overseeing missionary work has urged that women engage much more fully in "direct evangelization and ministry properly so-called."

But the document, issued by the pastoral commission of the Congregation for the Evangelization of Peoples, does not directly address the question of ordaining women.

IT NOTES that many Sisters in the missions "suffer deeply" on account of the "neglected state" of some local churches.

"Their requests to be entrusted with greater pastoral responsibilities springs from this anguish and not from a pretentious spirit," the document asserted. Such requests "should be examined with sympathy and with the urgency required by the circumstances," it continued.

The report, entitled "The Role of Women in Evangelization," has been sent to bishops and Religious superiors throughout the world. It was drafted by the com-

mission of one bishop and a dozen priests after consultations with women already involved in evangelization.

Formerly assistant director of Mt. Sinai Medical Center, Miami Beach, his experience also includes an administrative residency and subsequent promotion to administrative assistant at Lankenau Hospital, Philadelphia. He will assume his duties on Feb. 2.

Manual available for retirees

A free 400-page manual which discusses the complete needs for living in retirement is now available from the Florida Dept. of Health and Rehabilitative Services.

Available to groups only, the manual includes such subjects as psychological and emotional adjustment, finances, health care, legal problems, housing, consumer protection, leisure activities, job-seeking, etc.

Church and religious groups, clubs, employee organizations and other groups



Chaminade High School Founder's Day award was presented this year to Daniel J. O'Connor in recognition of outstanding service. First president of the high school's lay advisory board, he has continuously supported the expansion of the academic, athletic and extra curricular offerings at the Hollywood school.

may obtain copies of the manual by requesting them on a letterhead of the organization and mailing the request to Mrs. Margaret Jacks, Director, Office of Aging and Adult Services, 1317 Winewood Blvd., Tallahassee, Fla. 32301.

Adult Ed series at St. Edward

PALM BEACH—An Adult Education Series begins Monday, Jan. 26 and continues on successive Mondays through March 22 at St. Edward parish.

All lectures begin at 7:30 p.m. and are open to anyone interested.

Heart lecture set at hospital

A nationally known cardiologist and heart exercise expert, Dr. Albert Kattus, will be heard during two presentations in the Weigand Auditorium at St. Francis Hospital.

Members of the medical community are invited to hear Dr. Kattus' presentation, "What Is Really Best for Your Heart—Exercise or Take It Easy" at 8 p.m. today (Friday) following a discussion the "Significance of Angina-Forerunner of the Coronary at 9 a.m., Saturday, Jan. 24.

Professor of medicine and chief of Cardiology at the University of California School of Medicine in Los Angeles, Dr. Kattus is a prominent medical reviewer and active in numerous medical and professional societies. He is chairman of the American Heart Association's Committee on Exercise.

Father Michael Devaney, O.M.I., pastor of Mary Immaculate Mission, West Palm Beach, is the first speaker on Jan. 26, discussing "The Church is Sacred Scripture."

Subsequent speakers and their topics are Father Charles Stadalnikas, pastor, St. Christopher parish, Hobe Sound, Feb. 2, "Is Catholic Tradition Important?" Father Donald F.X. Connolly, pastor, St. Thomas More parish, Boynton Beach, "The Catholic Church is One Holy Catholic and Apostolic," Feb. 9; James Maney, professor of history, St. Vincent de Paul Seminary, "The Church in History," Feb. 16; Father Patrick Breen, assistant pastor, St. Luke Church, Lake Worth, "The Church as the Sacrament," Feb. 23; Father Vincent Sheehy, pastor, St. Francis of Assisi Church, Riviera Beach, "Mary and the Church," March 1; Sister Bridie Macken, R.S.M., "Our Role in the Church," March 8; Father Larkin Connolly, pastor, St. Luke Church, Why Obey the Church? March 15; and Father Vincent Mele, O.F.M., assistant pastor, Holy Name parish, West Palm Beach, Ecumenism, March 22.

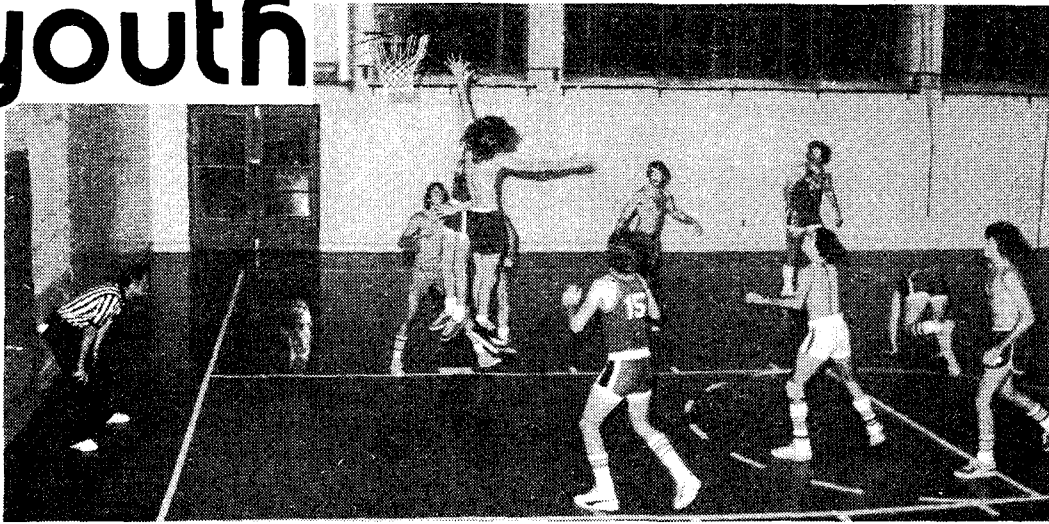
February 27, 1976

Ninth Annual Edition especially prepared as a guide to The Catholic Wedding. In addition to the regular Voice circulation, an extra 5,000 Catholic couples will receive copies of "Bride & Groom" when they visit their parish priests to plan their weddings, and 2,000 high school seniors will read "Bride & Groom" as text in their "Marriage and the Family" studies.

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(continued on page 20)



Nativity parish boys show the form that won them the championship over St. Rose of Lima at the St. Patrick Winter Basketball Tournament.

February will be an active month

By ELAINE SCHENK

● Don't forget the Leadership Training Program next weekend (Jan. 31-Feb. 1) at St. Thomas Aquinas H. S. in Ft. Lauderdale. This is for participants of programs such as search and Encuentro. Remember, you have to pre-register! Contact the Youth Activities Office for applications. In Dade call 757-6241; in Ft. Lauderdale, 525-5157; in Palm Beach, 833-1951.

● Speaking of Searches,

Palace in Miami from 2-4 p.m. Non-members may also attend, although for them the admission is slightly higher.

● I guess St. Bartholomew CYO is in for some amusement, bein' as this Sunday (Jan. 25) they head for the Seminole Amusement Park. The group has also scheduled a "Bicentennial dance" for Feb. 7. Does that mean they'll be dancing minuets?

S.I.G.N. program set for Tuesday

A special presentation on S.I.G.N. (Service in God's Name) will take place on Tuesday, Jan. 27 at 7:30 p.m. at St. Timothy parish in Miami. This first of several presentations throughout the Archdiocese on the youth-sponsored project of the 41st International Eucharistic Congress, is to acquaint both young people and adults with the S.I.G.N. program. All are invited.

Straight Talk

Show Christ's love

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,

A neighborhood CYO invited us to an ice cream eating contest. We were all set to go and have a good time, but one of our adult advisors refused to let us go. She said it was not right as its a waste of food and that instead we should be having a hunger session. What do you think?

Dan

Dear Dan,

As Christians, we are called upon to make Jesus present through our lives. By what we say and do we make present Christ's attitudes and values. We show His love and care. In Christ's name we are called upon to overcome the evil in the world that causes so much pain and suffering. We are called upon to do these things, however, not in the abstract, but in the simple decisions and situations we encounter everyday.

Too often people live with an "every man for himself" attitude. Jesus came to tell us that we must show concern for each other, and show that concern by denying ourselves and sharing what we have. The ice cream eating contest, though it may have seemed harmless, was a way of saying "every man for himself." There are too many people who do not have enough to eat. These are not all in some poor, foreign country. Too many are in our own area. In your contest, the food which is such a necessity for these people, would become a plaything for you. I really feel that Christ is calling all of us to a much greater sensitivity.

I know there are many people who will say that this is such a little thing. Does it really make any difference? We, however, must be aware that unless we seek the Lord in the little things, we'll never find Him.



Pace High School sophomore and junior World History classes are displaying bicentennial projects through Jan. 29 at the Opa-Locka Public Library. Among the displays is this 19th Century plantation built by; (left to right) Ray Rocha, Louis Salgado and Dario Navarro.

Sports Scene

Nativity boys win basketball tourney

By GEORGE FORNASH

From the first tip to the last basket, Nativity C.Y.O. Boys' team dominated the Winter basketball tournament hosted by St. Patrick. With dead eye accuracy, Danny Kuras and Joe Ochs hit from 15 to 20 feet outside, opening the middle for a comfortable lead throughout the game.

The tourney opened with 15 teams from within the Archdiocese battling for four places—First place went to Nativity, Second place to St. Rose, Third to St. Vincent of Delray Beach and Fourth place to St. Joseph of Miami Beach. As conducted in the Girls' tourney, a coaches' All-Star team was selected as follows: First Team, Danny Kuras-Nativity, Joe Ochs-Nativity, Art Heffernan-St. Rose, Jay Stevenson-St. Rose and Bob Gavigan-St. Joseph.

SECOND Team—Mike Tronolone-St. Joseph, Greg Wright-Holy Redeemer Joe Yao-St. Rose, Phil Prieto—No. East Baptist and Mark Smith-Nativity. Congratulations guys.

★★★

Look for the Upcoming Sport-A-Thon March 5-6-7 with 50 Continuous hours of BASKETBALL and MIXED VOLLEYBALL all for the love of the needy. Let us all pitch in and Call the Youth Activity Dept. to see what we can do.

★★★

The wheel of fortune was spinning last week and it came out good for most of the high school basketball teams. But good fortune failed to smile on LaSalle. The Royals lost three times in as many games, and in two of them it appeared that LaSalle would be the victor. They carried an eight point lead into the last two minutes against Westminster, before succumbing to full court pressure resulting in three key turnovers. It went to overtime with the Royals falling, 70-66. Against St. Andrew, they were

ahead at halftime, only to slip in the second half, 62-58. LaSalle's week ended in a second half blitz by Belen as the Royals lost, 56-37. Tom Susi accumulated 40 points in the three games for LaSalle.

While Belen's 19-point victory ended a dismal week for LaSalle, it capped off the best week of the season for Belen. They rolled to three big victories, raising their season mark to 8-1. Joe Guiteras' 15 points led Belen to a 56-46 win over Class AA rival Pine Crest. They then coasted to a 60-44 win over Marathon before closing their week by defeating LaSalle.

CURLEY and Columbus each won two games without a loss last week and Chaminade notched their first win of the year. Curley beat the Lions earlier in the week as Charlie Walker led a second half surge. Andy Deramo scored 16 points to lead Chaminade. The Knights won their fifth game in a row as they extracted a measure of revenge from Southwest, 67-66. Curley had lost earlier in the season to the Eagles by one point on two free throws late in the game. This time Mike Curran hit two

Continued on page 19

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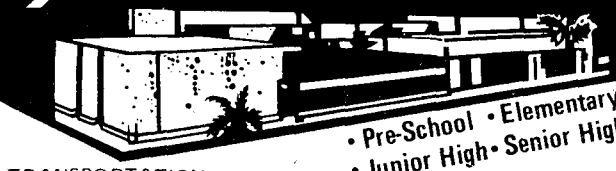
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Day of Recollection 'like ice cream'

By KATHY RANAGHAN
Cardinal Gibbons High School

FORT LAUDERDALE—Attention, acceptance and appreciation filled the atmosphere as 45 students casually sat on the floor discussing a short film they had just seen. Friendship and sensitivity lingered as the people mellowed, taking in the sense of sharing and unity that had been formed.

The occasion was the Day of Recollection for the junior class at Cardinal Gibbons High School. It was the first of five evenings in December that the group was to meet.

EVENTUALLY all the classes will have their Day of Recollection, with one held in October and others planned for February and April. They are sponsored by the Religion Department at the school, and aided by Father Roger Holoubek, Father George Garcia, Mr. and Mrs. John

Moran, Sister Mary Lukas, and Raymond Mikes.

As the students ambled over to the priest's chapel of the school, scattered remarks, such as "I thought this was gonna be dumb—but it's good, I like it," were exchanged between friends, new and old alike. A brief meditation and reflection period, centering around the flame of a candle and the theme of giving without taking, was filled with the echoing sounds of "Mandy," a popular yet also thought-provoking song. "I never really listened to the words before until tonight," commented an appreciative junior.

After thoughts and reflections mixed, confessions were heard. Students were given the choice of a regular type of confession, or just the opportunity to talk with a priest, telling him individual faults and being rewarded with a blessing. Freedom was at

hand, and many grasped it tightly.

THE LAST 30 minutes of this four hour sharing and awareness experience was spent in prayer, in union with everyone. A Mass was celebrated by the remaining recollectors, becoming one together while sharing the Eucharist. Filled with songs, peace and unity, the night of Recollection ended quietly and thoughtfully.

Even though the entire Religion Department planned these unique times, Father Garcia and Mikes played the biggest role in the Junior Recollection. Mikes feels that the Recollection idea is like ice cream. "It might be good for you, but if it's forced on you, it's not worth it."

Comparing the experience to ice cream presents a logical

analogy. As the group assembled, most students were cold, distant and interested only in themselves. Yet as time elapsed and sharing began, the walls between people seemed to melt, drop by drop, with each new experience shared, until by the end, all the flavors and types of ice cream melted and mixed together, forming one,

with unity.

Most students, too, felt unified and yet individual, becoming more of themselves. Awareness, led by attention, acceptance and appreciation was aroused, along with sharing and co-operation.

"It was fantastic," said one excited girl. "I wish I could go again!"

Netters going strong

Continued from page 18
charity tosses in the closing seconds to ice the game for the Knights. Carlos Lewis was high man for Curley with 18 points.

Columbus' express train rolled to their 11th and 12th victories of the season. The one-two punch of Marty Schuette and Jorge Gomez led the Explorers past Coral Gables, 65-49. Columbus had a tougher game in its next outing against Coral Park, but Pedro Busse got free for 26 points to spark the Explorers to a 69-58 win.

Chaminade finally broke its victory drought and brought much rejoicing to the Lions' fans. After coming so close on a number of occasions, the Lions registered in the win column with a 69-63 victory over Hallandale.

IN A KEY matchup of two of the stronger teams in the Archdiocese, Cardinal Gibbons beat St. Thomas, 61-57. In doing so, the Redskins established an edge over what will be another of their main competitors in post-season playoff action.

Pace High had an up-and-down week. The Spartans raced to their fourth win of the year, an 83-45 trouncing of Mary Immaculate. Mike White and Ken Stibler spearheaded Pace's biggest offensive output of the year. It looked like the Spartans would make it two in a row over Miami Lakes, but the Trojans hit a basket just before the buzzer to defeat Pace, 48-47.

In Mary Immaculate's other game last week, they also lost a heart-stopper in the final seconds. Northwest Christian prevailed over the Mariners, 60-59.

Luis Valcarcel of LaSalle was honored this week by being selected by the Florida Sports Writers' Association to the Class AA second team All-

State Football Team. Mario Carbonell and Zeke Concepcion, both also from LaSalle, were chosen to the All-State third team.

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'Church doesn't oppose pleasure'

(continued from page 3)

Dutch Redemptorist Father Jan Visser, a consultor for the Doctrinal Congregation and a participant in the press conference, added that preparation of the section on homosexuality took account of "new facts" offered by psychologists, pathologists and others.

HE AGREED with Father Tucci that the section was basically a restatement of the Church's traditional position.

Work on the declaration, according to Father Tucci, was begun in 1968 by an international team of moral theologians. He said several members of the Vatican's International Theological Commission participated in a personal capacity in the ad hoc

body of moral theologians.

The declaration's draft was then discussed by the consultors and later by the cardinal-prefect and bishop-members of the Congregation for the Doctrine of the Faith, after being presented to the heads of other offices of the Church's central administration in the Vatican.

Pope Paul himself then studied it "line by line" before ordering its publication, Father Tucci said.

Father Tucci observed that the document was written in answer to requests from many sectors within the Church for a clarification of Catholic sexual ethics following new scientific research and the "unrestrained exaltation of sex" in society.

Vatican group urges greater women's role

(continued from page 17)

In minor seminaries especially, but also in major seminaries, women "have a specific educational role to play which men cannot lay claim to," the commission asserted.

It asked that the traditional work of women missionaries in hospitals, schools and welfare services be maintained, but also carefully reexamined.

The reexamination should raise questions about the particular work, its necessity, and whether it is "directed to the best sector, namely those most in need."

A FURTHER question is "how and when it might be gradually passed on to local lay personnel," the document said.

It counseled: "If the state decides to take over the direction of these works,

women missionaries should continue to cooperate in them, insofar as they are allowed and in whatever way seems best, giving thus still greater proof of humble and unselfish service and of playing an even fuller role in the life of the nation."

Anything which gives the "impression of power and aloofness" should be excised from the life and work of women missionaries, the document said.

"A comfortable way of life would be a counterwitness in poor countries where women have to work hard. A spirit of ownership which, in an area of poverty, would lead one to refuse to share one's own modest resources would show a lack of trust in God's providence."

Flexibility to all sorts of unforeseen circumstances was urged.



Gesu School Chorus (on stage) provides music for the 3rd annual City Under One God ceremony at the Miami Bayfront Park auditorium held last Friday which included

participation by Jesuit Father John Edwards, Gesu pastor, and other spiritual and political leaders from South Florida. The chorus was directed by Sister St. Margaret.

Cancer seminar at Holy Cross

FORT LAUDERDALE—Three of the nation's leading authorities on cancer research and treatment will be featured during the fourth annual Broward County Cancer Symposium scheduled to be held Friday and Saturday, Jan. 30 and 31 in the Dye Auditorium at Holy Cross Hospital.

Sponsored jointly by the hospital and the Broward unit of the American Cancer Society, the seminar is open to all South Florida physicians free of charge.

Among those participating on the faculty will be Dr. George Crile, head emeritus of

the Dept. of General Surgery, Cleveland Clinic; Dr. Juan A. del Regato, Tampa, professor of radiology, University of South Florida; and Dr. Robert Young, Bethesda, Md., chief of the Medical Branch, Clinical Oncology Program, Division of Cancer Treatment, National Cancer Institute.

Daily programs begins at 8:30 a.m. and include clinical screening for cancer, treatment of the cancer patient through surgery, radiation therapy and chemotherapy, and presentations devoted to melanoma breast cancer, ovarian cancer,

head and neck cancer and lymphoma.

Physicians should pre-register at no charge by calling 467-3363.

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Comentarios Evangélicos

Las manos de Cristo

Por el REV. JOSE P. NICKSE

Mientras caminaban por la orilla del lago de Galilea, Jesús vio a Simón y a su hermano Andrés. Estaban echando las redes en el lago, porque eran pescadores. Les dijo: "Siganme y los haré pescadores de hombres." De inmediato dejaron sus redes y lo siguieron.

Marcos 1:14-20

A finales de la Segunda Guerra Mundial, en el frente de Francia, un joven soldado norteamericano avanzaba con su compañía persiguiendo a las tropas alemanas que huían en precipitada retirada.

De pronto recibieron una lluvia de metralla que los obligó a desplegarse en mil direcciones diferentes. Al terminar el ataque, el joven soldado había perdido contacto con su compañía.

Caminó y caminó hasta encontrar una pequeña ermita en ruinas. Cansado, decidió entrar y descansar. Lo único que había en la ermita era una imagen de Cristo y un par de reclinatorios. Algo le llamó la atención. ¡La imagen de Cristo no tenía manos!

Sintió un ruido. Se volvió listo a disparar y encontró a un anciano encorvado por el peso de los años y el sufrimiento de la guerra que se le acercaba.

El anciano lo saludó con una sonrisa y se arrodilló ante la imagen musitando una oración. El soldado sintió que una paz profunda le llenaba el alma. La guerra parecía estar perdida en la distancia.

Algo preocupaba al joven. ¿Por qué no tenía manos aquel Cristo? La curiosidad hizo que le preguntara al anciano de la ermita.

El anciano respondió: "Sabes, al comienzo de la guerra, una bomba destruyó nuestra ermita. Algunos soldados franceses trataron de reconstruirla y pudieron reparar la imagen de nuestro Señor, sin embargo nunca encontraron las manos."

Señalando hacia el suelo añadió: "Entonces el capellán de los soldados escribió aquel letrero: No tengo manos sino las tuyas."

Ahí termina la historia.

Ahí también empieza la vocación cristiana. Continuando la labor de Cristo entre los hombres.

Cristo sigue llamando a hombres y mujeres a continuar la obra que sus manos comenzaron en nuestro mundo. El evangelio nos presenta a Cristo llamando a los apóstoles. Cristo sigue llamando apóstoles hoy.

Nuestra comunidad latina de Miami ya siente la falta de sacerdotes y religiosas. Cristo necesita manos en Miami. Manos que consagren. Manos que bendigan. Manos que perdonen los pecados. Manos que consuelen.

La juventud necesita a Dios y Dios necesita a nuestra juventud. A muchos jóvenes les dirá "Ven y sígueme." En esas manos jóvenes se encarnarán las manos eternas de Dios.

ORACION DE LOS FIELES

TERCER DOMINGO DEL AÑO
Enero 25 de 1976

CELEBRANTE: Padre, los apóstoles tuvieron la generosidad de seguir a Jesús. Te pedimos que nos ayudes a escuchar Tu Palabra y a responder con generosidad.

LECTOR: Nuestra respuesta será: "Padre, escucha nuestra oración." Por aquéllos que han perdido la satisfacción personal del trabajo, para que encuentren el significado de sus esfuerzos. oremos al Señor.

PUEBLO: Padre, escucha nuestra oración.

LECTOR: Por aquéllos que no pueden asistir a Misa, para que recobren la salud y puedan compartir la reunión de la familia cristiana, oremos al Señor.

PUEBLO: Padre, escucha nuestra oración.

LECTOR: Por los que enseñan y viven la paz, para que su mensaje toque el corazón de los hombres, oremos al Señor.

PUEBLO: Padre, escucha nuestra oración.

LECTOR: Por los que sufren ansiedad y tensión, para que encuentren la tranquilidad que nos da nuestra fe, oremos al Señor.

PUEBLO: Padre, escucha nuestra oración.

LECTOR: Para que aumenten las vocaciones sacerdotales y religiosas en nuestra comunidad latina, oremos al Señor.

PUEBLO: Padre, escucha nuestra oración.

CELEBRANTE: Padre, queremos seguir a Cristo. Ayúdanos a ser siempre fieles a nuestra vocación de cristianos. Te lo pedimos por Cristo nuestro Señor.

PUEBLO: Amén.

Yo soy el hombre sincero de donde crece la palma y antes de morirme, quiero echar mis versos del alma.

Cultivo una rosa blanca en Junio como en Enero para el amigo sincero que me da su mano franca.

Yo quiero cuando me muera sin patria pero sin amor tener en mi tumba un ramo de flores y una bandera.

Con la pluma que escribió estos versos inmortales y un verbo único, aquel hombre que nació el 28 de enero de 1853, en una humilde casa de la Avenida de Paula en la Habana, rasgó el silencio de los siglos y se colocó entre los grandes de la historia de América y del mundo.

Como peregrino de la libertad fue por los caminos del exilio a través de muchos países, llevando en su alma y en la dedicación de su vida el más grande de sus amores: Cuba.

Nació Cubano...pero nació para ser Cubano! Y bien lo demostró en su corta pero fructífera vida.

Como el relámpago que nace en un punto del cielo y se agota fugazmente en otro, así fue toda su existencia. Es que el ciclo de la Historia, siempre muere joven. Pero tenía en su vida, en su palabra, en sus escritos, en su actuación, una sola estrella que guiaba todos sus pasos: Cuba.

En Cuba Dios le dio la vida...y a Cuba él le dio su amor...y su vida.

Este hombre ejemplar...sencillo en su grandeza...jamás se cansó en su batallar por la libertad de la Cuba amada. Jamás hizo un alto en el camino. Jamás rompió la austeridad de su vida, enmarcada grandemente por el exilio. Para él...sí...el exilio fue tiempo de austeridad.

Nunca se apresuró. Nunca se detuvo. Siempre adelante por la amada Cuba. Plasmando en realidad su propio pensamiento...haciendo lo que en cada momento se requería por la libertad de Cuba.

Para él no hubo distingos o clases entre sus hermanos.

Para él hubo un solo nombre: Cubano.

Y como era un pedazo de amor a Cuba convertido en hombre...su obra quizás más excelsa...fue inflamar en los pechos dormidos o aletargados o cansados, o escépticos de sus hermanos de exilio...el amor a la patria lejana.

Y a golpe de pluma y palabra forjó la libertad de Cuba. Porque cada uno de sus discursos era un brillante renacer de fe un su pueblo.

Como hombre grande de la patria...y esto ha ocurrido a través del tiempo y en muchas naciones...él fue criticado...criticado fuertemente...por los que en todo momento de la humanidad han visto sólo la negrura de la noche sin percatarse del brillo refulgente de las estrellas.

Sin embargo, jamás su corazón pudo moverse hacia el odio. El odio es un vicio del carácter. Y como dijera con su palabra nueva: "Si odiara, me odiaría a mí mismo".

Y sus críticos...jamás lo acompañaron cuando él entró en la Historia.

El 19 de mayo de 1895, en la Provincia de Oriente, en la confluencia del Río Cauto y el Río Contramaestre, puesta por la naturaleza como una cruz...allí se inmoló este hombre excepcional. Allí se desplomó...en Dos Ríos.

El había dicho: "Patria...no hay más dicha verdadera que la de servirte sin interés...y morir sin manchas".

Y así murió, sin manchas, el que las generaciones futuras habrían de conceptuar como el grande entre los grandes.

Allí cayó para siempre...quien quería morir de cara al sol...en tierra Cubana...donde las palmas lucían como novias que esperan.

Pero su gran amor por Cuba vive y vivirá siempre en el corazón de sus buenos hermanos. La herencia de su gran amor por Cuba vive y vivirá siempre en la obra que él plasmó no para una era...¡sino para siempre!

De ahí que su nombre deba pronunciarse con el mayor respeto y la más alta veneración...¡JOSE MARTÍ!

¿Por qué permite Dios el mal?

Después del Exilio:
El individuo y Dios

Conoce tu fe

Versión al Español: Por el P. Juan J. Sosa

Los libros de la Sagrada Biblia en especial denotan el resurgimiento de la relación dinámica entre Dios y el individuo. Ambos libros son producto del Exilio del pueblo de Israel. Se diferencian de muchos otros libros sagrados precisamente por esa distinción del individualismo en oposición al colectivismo que predomina en los libros escritos con anterioridad al Exilio.

El libro de JOB, por ejemplo, mantiene un propósito especial y dinámico: expresar la forma de reconciliar la justicia y el amor de Dios con el misterio del mal, en especial, debido al sufrimiento de un inocente.

Job es un hombre justo y bueno que lo pierde todo, desde sus propiedades hasta sus seres más queridos. Distintos personajes surgen en la historia para hacerlo reaccionar. Ellos insisten en que Job mismo hizo producir el mal que le agobia. Job se rebela contra Dios como tantos que sufren y no puede comprender el gran misterio del mal en la vida.

No obstante, la historia de este hombre justo nos enseña que, a pesar de su rebelión ante el mal que le rodea, él jamás deja de tener su fe en el Señor. Desde lo más profundo de su ser que sufre amargamente su situación, Job clama al Señor y a su prójimo profesando una fe y una esperanza inigualable:

"Bien sé que mi Defensor vive y que él será el último que se levantará sobre la tierra. Yo me pondré de pie dentro de mi piel y en mi propia carne veré a Dios. Mi corazón desfallece esperándolo; Yo lo contemplaré, yo mismo, El es a quien veré y no a otro."

(Job 19:25-27)

Cómo Dios puede permitir el mal resulta ser un misterio que el hombre no ha podido resolver todavía. Precisamente por ser misterio se

manifestó así en Su Propio Hijo Jesús que tuvo que sufrir y morir para dar su vida por los demás. Una cosa es cierta: la Biblia expresa y explica que a través del sufrimiento se puede llegar a una intimidad más profunda con ese mismo Dios cuyo Hijo es la Palabra de Consuelo que nos habla constantemente.

Otro libro de la Biblia nos habla de esta misma relación individual entre Dios y el hombre de fe. Es el libro del Eclesiastés. Para este autor sagrado todo es "vanidad", desde los placeres de la vida hasta las alegrías que sentimos y vivimos. Solamente una cosa es real: la muerte.

Este libro también pertenece a período literario de la Sabiduría que tan profundamente vibra en las páginas de la Biblia. El libro, no obstante, no es un libro pesimista. El autor nos exhorta a aceptar la vida que Dios nos da, pero nos pide que comprendamos que esta vida es transitoria. Al final del libro, el autor nos presenta el consejo que da a todos las generaciones futuras:

"...Después de todo lo dicho, teme a Dios y observa sus mandamientos ya que en esto estará todo el hombre. Porque Dios llamará a juicio a todas las naciones y sabrá de todo lo que esté oculto, sea bueno o malo". (12:13-14).

En el Nuevo Testamento Jesús nos va a pedir lo mismo, es decir, que busquemos primero el Reino de Dios, un Reino que nos llama a vivir la Buena Nueva del dolor y la alegría con una esperanza indescriptible.

A fin de cuentas, es esta vida de esperanza la que podemos vivir, si, como Job, mantenemos la fe en el Señor y si, como Eclesiastés, buscamos la felicidad no en lo transitorio y pasajero sino en lo duradero y eterno, en ese Dios que vive en nuestros corazones y a Quien mostramos al mundo con nuestro ejemplo.

Clamor de presos hispanos

Los presos hispanos en la Institución Correccional de la Florida en el poblado de Belle Glade, en las márgenes del lago Okeechobee, unos 70 en una población penal de más de 800 reclusos, están organizándose para recabar la ayuda de la comunidad y de las autoridades a fin de acelerar sus programas de rehabilitación.

"Esos reclusos necesitan el respaldo de la comunidad de habla hispana. La mayoría de ellos procede de otras instituciones penales, pero se les ha traído aquí porque se ve en ellos la disposición a rehabilitarse", dice el Padre Paul Saghy, párroco de San Felipe, en Belle Glade.

"El problema es que muchos no pueden participar en los programas de rehabilitación que se ofrecen en el penal, por las dificultades del idioma. Algunos no entienden inglés. Sería ideal que psicólogos y maestros latinos de Miami vinieran aquí a ayudarnos con nuestro programa de rehabilitación en español," añade el Padre Saghy.

Aunque no es capellán del penal, el Padre Saghy va dos veces a la semana a visitar a los presos. Los sábados por la mañana les ofrece misa, charla y lleva consejos tanto a los de habla inglesa como a los de lengua hispana.

Los miércoles por la noche conduce un programa de rehabilitación en español. Aquí es donde él quiere la ayuda profesional. Varios de los presos, entre ellos Héctor Cornillot, Aton Constanzo, William Losada, Roberto Castillo, están

organizándose para recabar esa cooperación, tanto de las autoridades como de la comunidad.

Varios miembros del movimiento de cursillos, con el Padre J.L. Hernando han estado visitando también a estos presos hispanos. El padre querría llevarles también orientación familiar, como la que ofrece el Movimiento Familiar Cristiano y los Encuentros Familiares y quizás a través de esos movimientos un poco de ayuda y apoyo moral a las familias de esos reclusos, muchas de ellas residiendo en Miami.

"Uno de los problemas es que muchas de las esposas de estos reclusos no tienen automóvil o medio de transporte para venir aquí. Sería ideal que alguna institución cediera una "guaguüita" para traerlas los sábados o los domingos," dice el Padre Saghy.

Otro servicio valioso sería alguna persona que les enseñara un oficio para cuando regresen a la sociedad, como mecánica o dibujo arquitectónico, electrónica, etc.

Necesitan también libros y lecturas en español

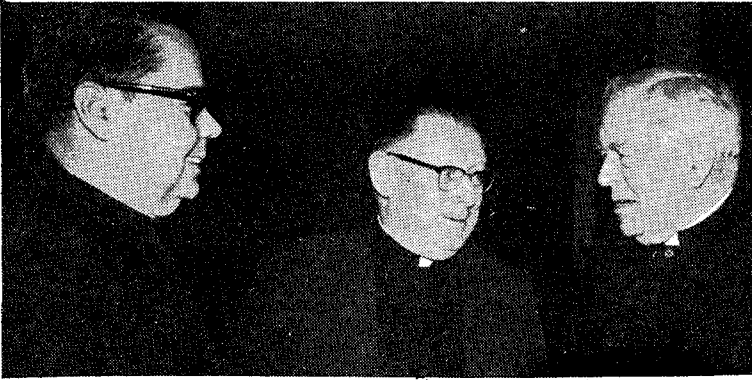
Todo el que tenga alguna idea para ayudar a la rehabilitación de estos hombres, puede ofrecerla llamando al Padre Saghy al teléfono 996-3870 o escribiendo a Héctor Cornillot o cualquiera de los reclusos mencionados en esta información, así como llamando o escribiendo a LA VOZ, p.o. box 38-1059 Miami, Fla., 33138 o llamando al 758-0543.



Los presos hispanos discuten Operación 76, planeada para lograr su rápida rehabilitación. Abajo, la fraternidad entre presos de distintos orígenes étnicos, blancos y negros, americanos, cubanos, puertorriqueños, dominicanos, se expresa hasta en las comidas.



Desarrollando los planes para la Campaña de Caridad ABCD-76 aparecen en la foto con el Arzobispo Coleman F. Carroll, derecha, los párrocos de San Juan Bosco y Little Flower, Padre Emilio Vallina y Monseñor Peter Reilly, coordinadores regionales de la colecta anual para sostener más de cuarenta instituciones de servicio social dirigidas por la Arquidiócesis de Miami.



ABCD-76

La necesidad de recaudar 2.5 millones de dólares para sostener las múltiples obras de servicio social dirigidas por la Arquidiócesis de Miami es expresada por el Arzobispo Coleman F. Carroll durante una reunión con voluntarios en el Bath Club de Miami Beach.



El Presidente de la Campaña de Caridad ABCD-76, A.A. Alejandro explica los planes de recaudación en la colonia hispana al abogado Raúl Valdés Fauli y señora y al director de "Diario Las Américas", Dr. Horacio Aguirre. "Cada año el aporte hispano ha sido mayor", dijo Alejandro. "Este año tenemos que superar la meta. Tenemos una obligación moral. Muchos de nosotros recibimos nuestra primera ayuda en este país gracias al ABCD."



Conferencia sobre Sor Juana Inés de la Cruz

"Sor Juana Inés de la Cruz en el Teatro Hispanoamericano" es el título de la conferencia que, bajo los auspicios del Instituto de Cultura Hispánica de Miami y el Sistema de Bibliotecas Públicas de Miami-Dade, pronunciará la Dra. Gladys Zaldivar a las 8 de la noche del viernes 23 de enero en el Auditorio de la Biblioteca Pública Principal Miami-Dade, 1 Bulevar Biscayne.



Una exposición del Bicentenario de Estados Unidos se ofrecerá en la Biblioteca Pública de Opa-Locka, 215 North Perviz Ave., hasta el 29 de enero. Es un proyecto especial del Monsignor Pace High School. En la foto, un grupo de estudiantes admira la maqueta de la Guerra Civil que ellos realizaron. Muchos de los estudiantes, de origen hispano, repasan así la historia de esta nación.

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¿Defenderemos vida o muerte?

En el aniversario de la decisión judicial permitiendo el aborto, el Arzobispo Coleman F. Carroll dio a la publicidad un documento a todos los ciudadanos del Sur de la Florida que traducimos a continuación:

Por primera vez en la historia del Sur de la Florida, yo, como Obispo Católico de Miami, dirijo una carta abierta a todos los residentes de esta área. Escribo hoy, en el tercer aniversario de la decisión de la Corte Suprema sobre el aborto. Ante la deliberada y creciente corriente de destrucción de vidas humanas inocentes como resultado de esa infortunada decisión legal, no puedo permanecer en silencio, sino que me veo obligado a hablar claramente.

Como la vida humana es sagrada,

ninguna sociedad puede destruir vidas inocentes sin quebrantar sus propios fundamentos morales. Rafirmo mi creencia en que la criatura en el vientre materno es humana. El aborto es una destrucción injusta de una vida humana y moralmente eso es un crimen.

Exhorto a todos los residentes del Sur de la Florida a protestar ante esta desvergonzada matanza. La destrucción de una vida humana no es un asunto privado, sino que concierne a todo ciudadano responsable. El derecho a la vida no es una invención de ninguna iglesia, sinagoga o grupo. El derecho a la vida del niño nonato es un asunto moral fundamental que trasciende todo sectarismo.

Reto a todos los residentes del Sur de la Florida a encarar estos asuntos fundamentales:

¿Reverenciamos o no como americanos la vida humana en todas sus etapas y estamos preparados a protegerla?

—¿Tomamos seriamente en este año del Bicentenario la declaración de principios articulada por los fundadores de la nación, que proclama:

“Sostenemos estas verdades como evidentes, que todos los hombres han sido creados iguales, dotados por su Creador de ciertos derechos inalienables y que entre esos derechos están la vida, libertad y la búsqueda de la felicidad.”

presente calamidad del aborto es la adopción de Una Enmienda sobre la Vida Humana a la Constitución de Estados Unidos. Invito a todos los residentes del Sur de la Florida a unirse en apoyo a esa enmienda. Exhorto a todos los candidatos a la presidencia de los Estados Unidos a definir claramente y sin equívocos, su posición ante esta enmienda propuesta y sobre el aspecto moral del aborto. Elevo mis oraciones para que gracias al esfuerzo unido de todos los residentes del Sur de la Florida, nuestro Estado defienda la vida, no la muerte.

Coleman F. Carroll

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IRLANDA:

Llamado a la paz

—El Papa Paulo VI ha repetido su llamado a la paz en Irlanda del Norte, quebrantada por una vendetta religioso-política de siete años, y cuyas víctimas pasan de 1,200. Las autoridades eclesiásticas de la región, tanto protestantes como católicas, se empeñan en encontrar una fórmula de solución a los problemas económicos y sociales que alimentan el terrorismo de los extremos.

ECUADOR:

¿Vuelta constitucional?

—A tres semanas de un pedido de varios obispos para que el país vuelva a la normalidad constitucional mediante elecciones, tres comandantes de las fuerzas armadas depusieron al Gen. Guillermo Rodríguez Lara, quien había derrocado en 1972 a un gobierno civilista. Los comandantes prometieron convocar a elecciones para 1977, aunque a los primeros signos de descontento entre algunos políticos impusieron una censura de prensa. El cardenal Pablo Muñoz Vega de Quito y otros preladados (Guayaquil, Cuenca) habían dicho que no podría haber progreso ni paz hasta que se volviera a observar la constitución.

CHINA:

¿Religión anulada?

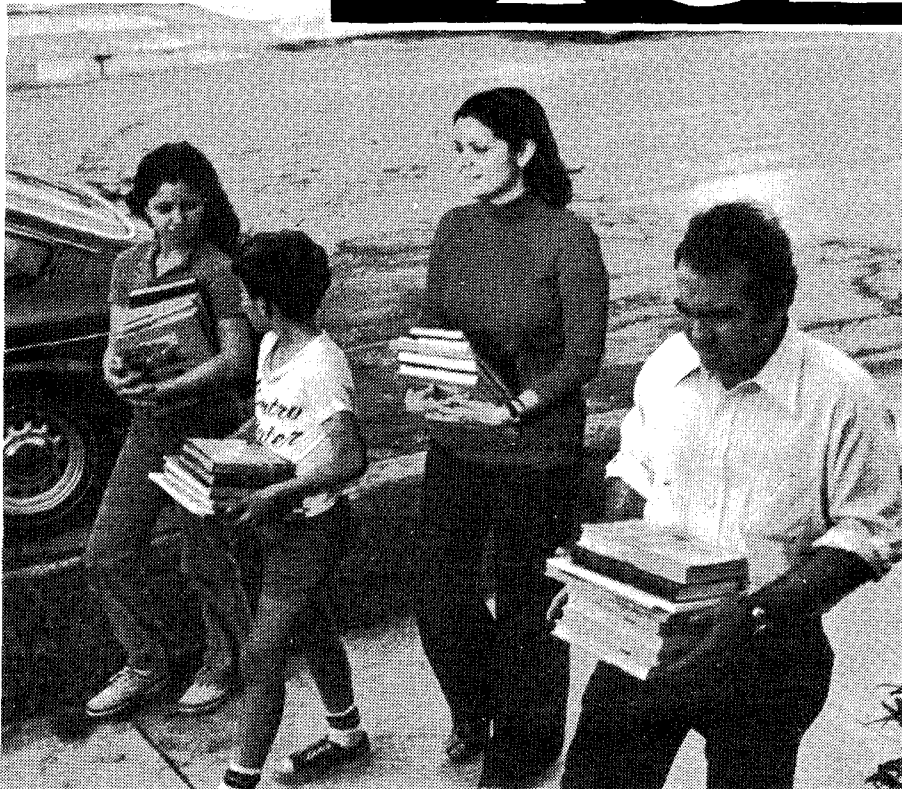
PARIS (NC)—El periodista francés Henri Fresquet escribe en el diario Le Monde impresiones de su visita a China en enero: el marxismo-leninismo cumplió su promesa allí, pues la única moral y la única religión válida es la del servicio total a la revolución comunista; los ciudadanos educados creen que el cristianismo es una conspiración contra el materialismo; el resto del pueblo se ríe cuando se le pregunta por una iglesia o un sacerdote. Por un vicario en Pekín, Fresquet pudo enterarse que hay todavía unos dos millones de católicos en China, unos 6,000 de ellos en esa ciudad capital, donde hay además 20 sacerdotes, 20 seminaristas y 30 monjas. Se efectúan servicios religiosos en un templo de Pekín y en algunas casas particulares, agrega el escritor.

VATICANO:

Derechos humanos

—En su saludo anual al cuerpo diplomático, el Papa Paulo VI pidió a los gobiernos del mundo demostrar en la acción sus promesas de respeto a los derechos humanos, el de libertad de conciencia y religión incluido. Agregó que mostrar interés por los derechos de los pueblos oprimidos no es intervenir en los asuntos domésticos, como algunos gobernantes afirman. El pontífice habló de la conferencia de Helsinki, efectuada el verano pasado, como una gestión promisoriosa, “pero falta saber si efectivamente observarán los signatarios esas promesas.” Entre ellas estaba la de respetar la práctica religiosa de los ciudadanos, en declaración firmada por 35 naciones que incluyeron a Rusia y a otros gobiernos del bloque soviético.

Se Necesitan LIBROS



Libros, se necesitan libros, en inglés o español, nuevos o de uso. Pueden ser libros de cuentos o textos escolares, novelas o biografías. Pero especialmente libros infantiles. Enviarlos a Centro Mater, 406 S.W. 4 St., Miami. Para más información llamar a la directora de esa institución, Miriam Román, a los teléfonos 545-7720 o 545-6049. Para ampliar la obra del Centro Mater en servicio de la niñez de habla hispana, la Arquidiócesis de Miami adquirió unos edificios cercanos al famoso campo de recreación para la niñez. En uno de esos edificios se situará la biblioteca, que se espera inaugurar el 28 de enero, natalicio de José Martí, el gran pensador cubano. En la foto, Eddy Asper, profesor de Loyola School que presta sus servicios como voluntario en el Marian Center, acompañado de Alina Fernández, una de las instructoras del Centro y con la ayuda de los niños Orestes Hernández e Isabel Pelea, transportan algunos de los libros donados al Centro Mater.

Preparan homenaje al Padre Villaronga

El día 17 de Febrero, celebrará las Bodas de Plata Sacerdotales (25 años) el Padre Angel Villaronga, asesor del Movimiento Familiar Cristiano.

Con el fin de conmemorar este acontecimiento, se le ofrecerá una Misa Concelebrada, en la Iglesia de San Roberto Belarmino, a las 7 P.M. Acto seguido, en el Hotel Everglades, comida homenaje, a las 8:45 P.M. El precio del cubierto será de

\$10.00 y puede separarse a través de los Equipos de Matrimonio del MFC.

“El Padre Villaronga ha dedicado más de la mitad de su vida sacerdotal ayudando, uniendo y mejorando familias, dentro del M.F.C. El, de una manera o de otra, ha hecho en nuestros matrimonios, una transformación hacia una vida más feliz. Invitemos a nuestros amigos y a todos aquellos que

aunque no pertenezcan al Movimiento Familiar Cristiano, han tenido la dicha de conocer a este Padre; es ésta la mejor oportunidad de decirle con nuestra presencia que le estamos agradecidos”, expresan los organizadores del acto, Rafael y Haydee De La Rosa — y — Guillermo e Irma Lastre.

Para reservaciones llamar a: 266-4233, 856-6080, 444-2582, 885-8625 y 361-2386