

Giant crowds protest abortion in Washington, other cities



in Washington...

WASHINGTON — (NC)— Thousands of grassroots activists from all parts of the country converged on the nation's capital Jan. 22 to mark the third anniversary of the U.S. Supreme Court abortion decision and to lobby for a constitutional amendment that would overturn it.

The demonstrators, estimated by Capital police at between 50,000 and 65,000, were greeted by sub-freezing temperatures and 30 mile-an-hour winds as they stepped off buses, trains, planes and cars from at least as far west as Colorado and as far south as Louisiana.

THE MARCH for Life committee, which organized the demonstration, said about 65,000 pro-life advocates came from all 50 states to protest against the high court ruling striking down most state laws restricting abortion.

The demonstration began in mid-morning when a few thousand persons, many of high school age, assembled in Lafayette Park across from the White House. They marched on the brick sidewalks there behind a banner declaring: "Abortion—A woman's Right to Kill" until demonstration officials told them to move to the Ellipse near the Washington Monument for a pro-life rally that was to end later in the day on the west plaza of the Capitol building.

At the Ellipse, the crowd, which swelled by the hour, heard more than a dozen speakers including Dr. John C. Willke of the National Right to Life Committee compare the Supreme Court abortion decision to Nazi atrocities against the Jews in World War II and the 1857 Dred Scott decision which denied

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The VOICE

JANUARY 30, 1976

25c

VOL. XVII No. 47



Scout is BRAVE

See p. 25

...in S. Florida

Hundreds of pro-life advocates from Dade and Broward counties, young and old, housewives, students, clergy of various faiths, professionals and non-professionals gathered last week at Miami's Torch of Freedom, Bayfront Park, to proclaim continued support for life, on the Anniversary of

the Supreme Court's pro-abortion ruling.

The group of over 300 listened to speeches by political, clergy and lay leaders, then marched, waving posters and chanting "adoption, not abortion" through busy downtown Miami streets to the Federal Building where they picketed for about an hour on the sidewalk under bright blue but chilly skies.

At the same time, demonstrators in Palm Beach County and tens of thousands of other local groups throughout the country joined the 65,000 marchers in the nation's capital a Thursday, Jan. 22, the third anniversary of the court's decision.

"I HAVE a very personal reason for being against abortion," said Robert Brake, Coral Gables attorney, ex-commissioner and co-chairman of the ArchBishop's Charities Drive. "My mother was advised to abort me. But I'm happy to be here today."

The Supreme Court decision did more than just allow abortion, the attorney said.

"It opened up a whole Pandora's Box" of social and legal complications, he said, such as whether the husband has the right to deny his wife an abortion, which the courts have denied even though the couple are legally bound together in all other

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'Stay-at-Home Sunday' set for Feb. 8

"Stay-at-Home" Sunday, a day which has now become traditional for South Florida Catholic and other interested residents, will be observed in the eight counties of the Archdiocese of Miami on Feb. 8.

A time when parish community members stay at home to welcome volunteer workers from their respective churches, the day provides the opportunity for all of the faith-

ful to participate again in the annual ArchBishop's Charities Drive, a campaign which has for the past 16 years provided services valued at millions of dollars to the needy in all age brackets and walks of life.

Through pledges payable over the period of one year South Florida Catholics aid dependent children, alcoholics, the mentally retarded, the aged, the unwed mother, agri-

cultural farm workers, drug addicts and others.

DURING A series of dinners now concluding in the various counties of South Florida, thousands of persons have heard first-hand of the many and varied needs of the Archdiocesan welfare and charities programs.

This week guests attended dinners in Naples and Key West where they heard Arch-

bishop Coleman F. Carroll praise them for their past generosity and urge them to increase their pledges in the future. Other speakers included Msgr. John O'Dowd, V.F., pastor, Epiphany parish, South Miami; and Father Jose Nickse, assistant pastor, St. Mary Cathedral, who are Archdiocesan Coordinators for the 17th annual drive; Robert M. Brake and Alberto Alejandro, general chairmen; and Msgr. John Nevins, rector, St. John Vianney Minor Seminary.

The final dinner of the series will be on Feb. 10 at the Hotel Breakers, Palm Beach.

AS VOLUNTEERS in parishes prepared to visit the homes of their neighbors and friends on Feb. 8, Archbishop Carroll praised the sacrificial giving of those who responded to the advance gifts phase of the drive, pointing out that "It is encouraging to witness the

sacrifices that are being made every day by so many of our people in order to sustain the already existing programs and institutions which each day aid the needy and the impoverished throughout the Archdiocese."



Archbishop Carroll Addressed Broward Countians At ABCD Dinner. See other pictures, P. 9.

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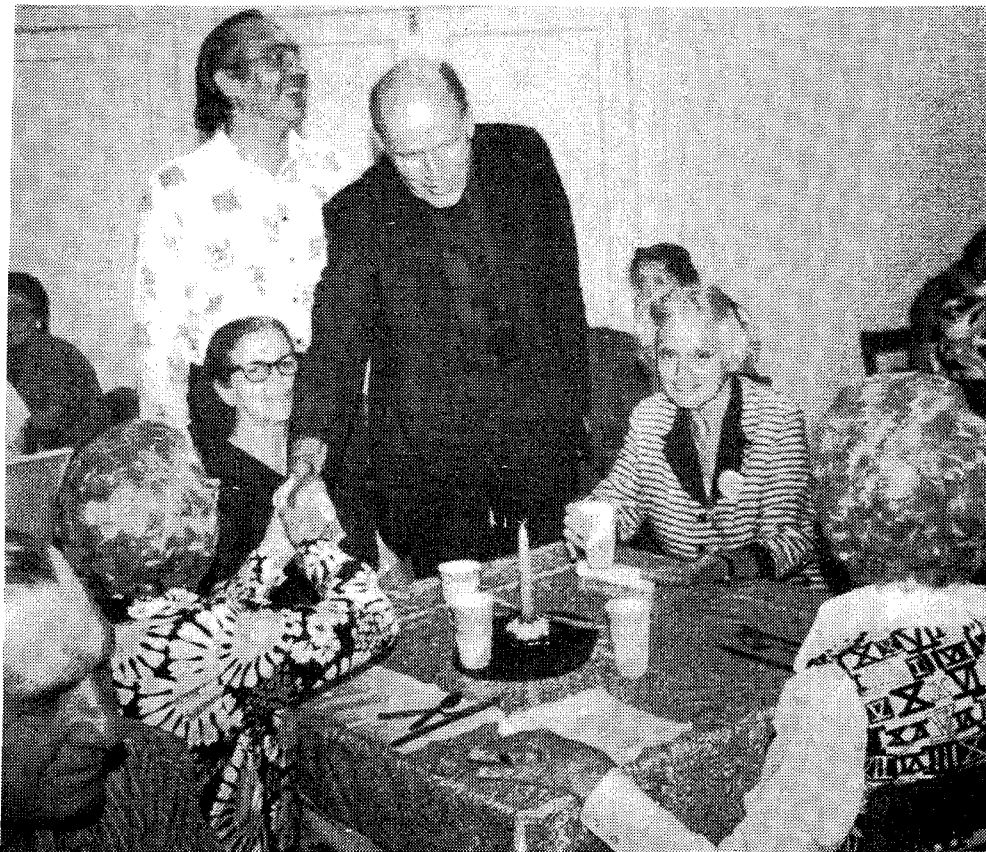
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Fr. David Punch, Chairman of the Archdiocesan Commission on the Aging, greets senior citizens enjoying lunch through the "Hot Meals for the Elderly" program.

ArchBishop's Charities Drive

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Channel 7's Church and the World Today this Sunday at 9 a.m. will feature the Archdiocese of Miami's role in caring for the elderly.

Settlement urged in Lebanon, Mid-East

WASHINGTON—(NC)—The head of the U.S. Catholic Conference-National Conference of Catholic Bishops (USCC-NCCB) has urged the U.S. government to back inclusion of Palestinians in any talks aimed at a Middle East settlement, while recognizing Israel's right to secure borders.

Archbishop Joseph L. Bernardin of Cincinnati made the plea in a statement on Lebanon and the Middle East in which he said no end to the Lebanese civil strife can be attained independent of a regional settlement.

HE CALLED it "impossible to calculate the consequences of continued conflict (in Lebanon) solely in terms of its damage to Lebanon," and added that "an international peacekeeping force" might be justified.

The war in Lebanon has socio-economic and political roots as well as religious ones, Archbishop Bernardin pointed out. But the religious aspect was singled out in his statement because of its worldwide implications.

"The example of Christians and Moslems living together in a single society of Lebanon is a unique testimony to religious liberty in the world; no effort should be spared in preserving the fabric of this unique society," the statement said.

SOME observers of the conflict in Lebanon have advocated partition of the country into two territories, one Christian and one Moslem. Of Lebanon's 3.2 million people, about 40 percent are Christians (mainly Maronite-rite Catholics) and about 60 percent Moslems and Druzes.

The military conflict in Lebanon is "a sign and product of the deeper divisions in the social fabric," according to the archbishop's statement.

Although Lebanon has for about 30 years remained relatively free of the central conflict in the region, "it appears now to have been fully swept into the Middle East picture," the statement said. "It seems difficult to conceive now of a stable Lebanese settlement outside of a relatively stable regional peace."

IN CALLING for consideration of an international peacekeeping force, Archbishop

Bernardin said that such a response is not only dictated by "humanitarian concern," but also "an appreciation of the significance of Lebanon in the life of the Middle East, politically, culturally, economically and religiously."

The archbishop referred to a statement by the American Catholic bishops in 1973 which urged recognition "of the rights of the Palestinian Arabs, especially the refugees," and called for "inclusion of them as partners in any negotiations, acceptance of their right to a state and compensation for past losses to be paid not only by Israel but also by other members of the international community..."

This should be balanced by "recognition of the right of Israel to exist as a sovereign state with secure boundaries," he pointed out.

He called upon America's Catholics to give their "understanding, compassion and concern" to the region's people, along with "an even more precious gift: our prayers to the Prince of Peace that he might bestow the gift of peace on the whole Middle East."

Medicaid reclassification could hurt 9,500

By MARJORIE L. FILLYAW
Local News Editor

For the past five years Jane Doe has been a resident of a Dade County nursing home receiving the same care day after day in the same bed in the same room. The total amount that the nursing home could receive for her care has been \$600 per month, a ceiling imposed by the state Medicaid program.

As of Jan. 1, the Florida Dept. of Health and Rehabilitative Services cut that ceiling to \$585 monthly and, even more important has announced a reclassification of cases like Jane's and more than 2,500 other nursing home patients to a lower-paying category known as intermediate care.

EXPERTS in the nursing home field estimate that between 70 and 80 percent of the state's 12,000 such cases will be affected by the reclassification which officials of the Florida State Nursing Home Assn. declare will be a saving of approximately \$1.3 million this year.

Medicaid is not to be confused with the national health program, Medicare, which provides for limited stays and medical attention in hospitals, and a very limited number of days in an extended care facility after hospitalization, as well as the charges made by physicians and surgeons, again in a limited amount.

The state's medical assistance program, which is more than 60 per cent federally funded, aids those of all ages in

very low income groups, and enigmatically includes among its services abortion in clinics or physicians offices.

At mid-week William Page, secretary of the State HRS Dept. announced that his department would be able to divert the sum of \$2.5 million into the nursing homes program and thus is retaining the ceiling of \$600 originally provided for skilled nursing care patients. However until such time as the department can save some \$630,000 the reclassification of patients is still planned.

THE RESULTS of a reduction in funds to nursing homes would be obvious since the actual cost of caring for a person requiring skilled nursing attention is a minimum of \$700. Yet reclassification of patients is of even greater importance.

What does this reclassification mean to the patient who is dependent on the Medicaid program?

According to Joseph Spinelli, regional vice president of the Florida Nursing Home Assn., many who would be in the new lower paying category are totally confined to bed, mentally confused or incontinent.

He pointed out that in the counties of Dade, Broward, Palm Beach, and Monroe, costs of caring for such patients are about \$60 more per month than in other areas of the state.

"Now the state is saying that the same patients who have been under skilled nursing care for several or many years no longer need this care and



Although sitting in wheel chairs for a change of scenery patients such as these at Villa Maria Nursing and Rehabilitation Center, North

Miami, still require skilled nursing care and attention. Sister Helen Mary, S.B.S. talks with a resident in the day room.

they are preparing to reclassify these same people to an intermediate care program. If the nursing homes refuse to accept the new contract of \$500 per month for these people, then they will have to leave the home.

"Where will they go? Who will take care of them? Many who are not bedridden cannot see to dress themselves, or bathe themselves or do many of the things necessary for their well-being."

Sister Helen Mary, S.B.S., executive director of North Miami's Villa Maria Nursing and Rehabilitation Center, feels that "there is either a lack of concern or lack of knowledge of what is really needed" on the part of the state. "Many of these people have to be spoon-fed, have to be bathed, and have to have diapers changed," she explained.

COOPERATING with the Dept. of HRS, officials of the Florida State Nursing Home

Assn. have completed several discussions with Secretary Page and have proposed a new program providing three levels of care which would allow \$630 for Skilled Nursing Care, \$570 for Intermediate I and \$500 for intermediate II thus creating an additional intermediate category. The association has also proposed a geographical differential of five per cent.

A spokesman for the association said it would be at least 30 days before the issue is definitely settled.

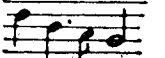
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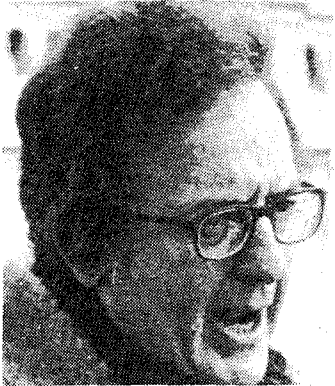
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Washington rally protesting abortion draws 65,000

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citizenship to a black slave.
AFTER ABOUT two



Sen. Stone of Fla. speaks to crowd.

hours in the cold, the crowd seemed anxious to march to the Capitol, and assembled behind a "March for Life" banner half as wide as Pennsylvania Ave. A drum corps of four young boys and an adult kept cadence, and behind them two donkeys pulled a small black casket draped in an American flag.

The crowd moved briskly down Pennsylvania Ave. toward the west steps of the Capitol building. Police had blocked off half of the street, but traffic continued to flow unimpeded.

The first arrivals branched off to the left and right, of the Capitol forming a "circle of life" around the building. When the others arrived, the entire group gathered in front of a speakers podium on the west steps where they chanted "Vote For-Life" and "no

compromise," the latter slogan in reference to the so-called "state-rights" amendment to limit abortion.

DURING THE National Anthem, which began the rally, the audience waved red roses, symbol of life.

After opening remarks by Miss Nellie Gray, chairwoman of the 15-member March for Life Committee, Sen. James L. Buckley of New York told the crowd that their presence was a "demonstration of faith, hope and love."

"Let us work" he said, "so the principle of the founders, the principle of life is once again at the heart of this great nation."

Following Buckley, a string of Congressmen warned the crowd with speeches condemning the high court's abortion decision. Among them

were Senators Richard Stone (D-Fla.), Dewey Bartlett (R-Okla.) and Jesse A. Helms (R-N.C.) and Representatives James J. Florio (D-N.J.), Henry J. Hyde (R-Ill.), John B. Conlan (R-Ariz.), Charles J. Carney (R-Ohio), Ralph Regula (R-Ohio) Tennyson Guyer (R-Ohio), Norman Lent (R-N.Y.), Robert Bauman (R-Md.), Clement Zablocki (D-Wis.), and Romano Mazzoli (D-Ky.).

ONE OF the afternoon's biggest ovations followed a speech by Sen. Helms, which he closed with a telegram from Ronald Reagan, Republican candidate for president.

A message of support from the Rev. Jesse Jackson, a long-time civil rights activist and head of People United to Save Humanity (PUSH), was also greeted with cheers from the crowd.



Sen. Buckley of N.Y. addresses rally.

After a closing prayer by Bishop Thomas J. Welsh of Arlington, Va., the crowd filtered into the nearby Senate and House office buildings to lobby congressmen for a proposed human life amendment outlawing abortion.

Hundreds gather at Torch of Freedom

Continued from Page 1
areas.

"A minor girl cannot get a shot for a cold, a tonsillectomy, or her ears pierced without the consent of her parents," he said, "but she can get an abortion on her own."

"**WELFARE** agencies are pressing mothers to have abortions...and are required to help pay for it but are not required to pay for prenatal care," he said.

It has gone so far, Brake said, that two states had bills introduced to require sterilization of a woman after her second baby. "Tissue of aborted babies is being transplanted to living persons. We kill one human to help another."

Concerning the Karen Quinlan case, Brake said the judge's ruling was proper and the media had not reported accurately on it. He said the Judge ruled that all the

testifying doctors had said there was still a possibility of a cure and Karen should be kept alive on that basis as a medical rather than a legal judgment.

"The life you save," he said, "might be your own."

"Criminals," Rabbi Phineas Weberman told the group, cannot be prosecuted without legal protection, the courts say. Yet the Supreme Court said a mother can take the life of her unborn child and the child gets no legal protection...

IN PALM BEACH County, at St. Luke church Dr. Matthew Bulfin, president of the national Pro-Life Obstetrics and Gynecologists Association, told a group of about 150, "The pendulum is swinging back" from the pro-abortion position.

He pointed to an ad in a Fort Lauderdale newspaper signed by 277 doctors in South Florida opposing abortion.

"As more and more young

girls realize they are actually killing a living baby, they will reject abortion," he said, and have their child, either bringing it up themselves—"a practice becoming more common in today's world"—or seek adoption agencies and places like the Catholic Service Bureau for help."

The Rev. Edwin Gruell, a Lutheran minister, told the Miami rally organized by the Right to Life Crusade Inc., some people were complaining about pro-life people imposing their morals on the law. "Well, we think the court's ruling is enough reason to protest vocally, to protest urgently, to protest persistently" the slaughter of thousands of lives each year.

"Somehow, as we begin the 200th anniversary of the country," said Father James Reynolds, Archdiocese Family Life Bureau director, "I cannot get too excited when we allow the killing of thousands every year..."

"I grew up under the shadow of the Statue of

Liberty, where the words are inscribed 'Give me your tired, your poor, your huddled masses...'" he said, pointing to the irony of inviting others to our shores while killing our own unborn.

Father Jose Nickse, also of the Family Life Bureau, said "Before you can worry about civil rights, rights of the races of the sexes, we must support the most basic right of all—the right to life."

SPEECHES were given in both Spanish and English as TV cameras and microphones were busily at work.

But perhaps the stars of the whole demonstration were Catherine and Santiago.

The two are babies who were nearly aborted. In fact, Santiago's mother had been anesthetized by an abortionist who then changed his mind for some reason.

The babies said nothing all day as they stared curiously up at the cameras and dotting faces.

Yet, in some ways, they said it most eloquently of all.



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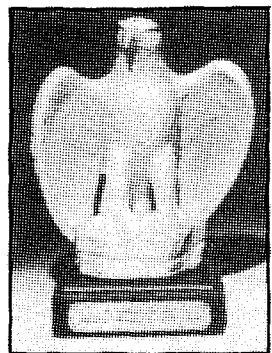
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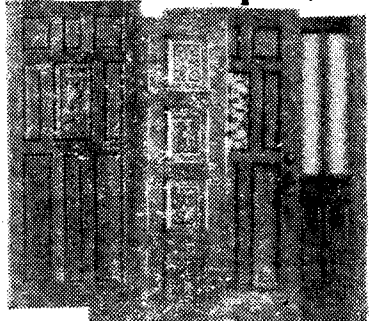
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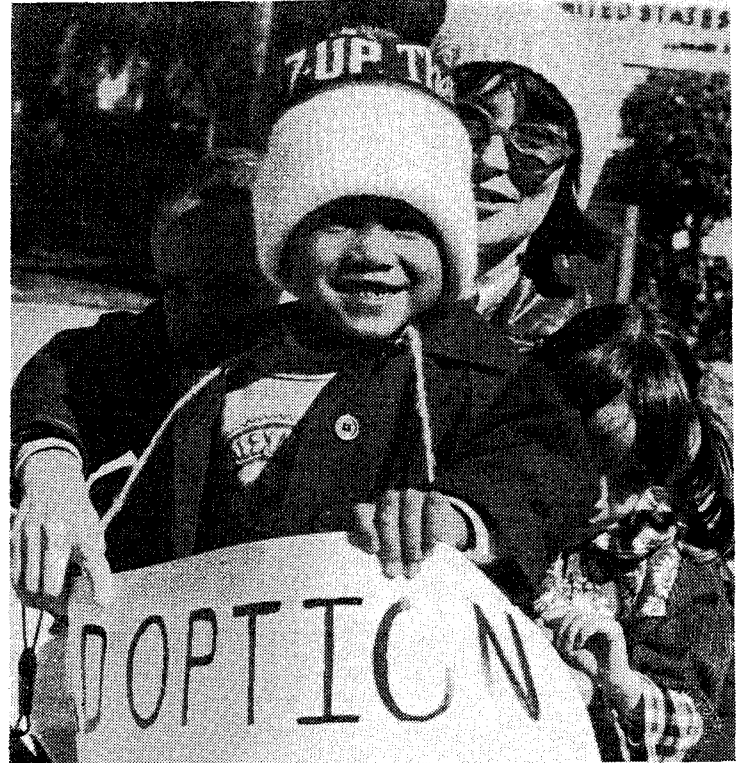


Over 300 people from South Florida march from Torch of Freedom to Miami's Federal Building to protest abortion laws.

March at the torch



Waiting their turn to address the rally are Father Jose Nickse, ABCD Co-Chairman Robert Brake and Father James Reynolds.



Janet Phillips and three of her five children, Greg (front), Emil and Sandy. Only two of the five are not adopted.



The sign tells the story of baby James.



Cynthia Martin and Jackie Carrasco of Immaculate Conception School tie on black ribbon.



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Turn off America's Melting Pot?

A new reader in Broward County sent her first issue of *The Voice* back to us with a note full of hostility:

"I have just received my first copy of *The Voice*. This will be my last! You have given two pages to Spanish-speaking people. I do not speak or understand Spanish..." She goes on to tell how her ancestors came from Ireland and her husband's from Italy and many years ago they learned English and became "very responsible citizens."

"I do not want your paper," she concludes.

What is sad is not the rejection of the paper for whatever reason, but the apparent animosity toward the Spanish ethnic group. Many people hold this same feeling, a feeling of resentment that the Spanish-speaking are encroaching on our territory and that the least they can do is become English-speaking Americans — "responsible citizens" — like the rest of us.

The irony is that one of the main hardships the lady's ancestors must have had was people like herself who resented them because they were different and who couldn't wait for them to either go away or at least melt into our famed "Melting Pot!" so we wouldn't have to notice them anymore.

Yet it is almost a certainty that her ancestors would have been most grateful for any

publication — especially religious — printed in their language and containing information of particular interest to them in those first few difficult years when their command of English could never be as comfortable as their native language.

A large number of the Latins who have come here have learned English, thousands rising from penniless exiles on the streets to become prosperous businessmen and professionals, benefitting the economy and enriching the culture of South Florida.

Something our reader does not comprehend — or want to accept — is the rise in the past decade of ethnic pride in this country and around the world. Third World nations, having thrown off the mantle of colonialism are now jumping onto the world stage vaunting their reclaimed identity and making it difficult for the Western powers who were used to having things their way. In many cases these new nations are struggling under dictators who use national identity for their own ends, creating problems in the UN, for instance. But this is partly due to the sins of colonialism which regarded Third Worlders as inferiors to be exploited.

And here at home, the old idea of the Melting Pot is being re-evaluated. In the founding days of the country the melting into a unified blend may have been a useful idea (though it never fully happened even then).

But in today's world of renewed national,

racial and ethnic identity, people are asking "Why?" "Why must I give up my heritage? Does America demand this as the price of freedom? And is that really freedom?" "Why can't I be a loyal American and still have a culture going back more than one generation?"

Any adult Latin parent will tell you their worry is not too much clinging to the ways of the Old Country but not enough clinging. They will tell you that their teenagers are more fluent in English than Spanish and listen to rock music stations, not Spanish stations, and are not very interested in anti-Castro politics. And the grandchildren, only another 10 years away, might not speak Spanish at all.

Where, then, will be Miami's Three Kings parade and Hialeah's Jose Marti parade, and the fiestas of bright Spanish dresses, enticing Latin rhythm and dances? Will they survive along with the Mardi Gras, the Chinese New Year in San Francisco and other such events? Where have all the other ethnic celebrations and constructive modes of thought from other ethnic groups gone?

What about the Melting Pot? Is it really what our disgruntled reader wants in place of the Christian hand of friendship?

Is America's Melting Pot nothing more than a cauldron, melting down the golden riches of our composite cultures and leaving in their place a bland alloy of sameness, devoid of the beauty of human diversity?



By Msgr. James J. Walsh

Beautiful change in an old Sacrament

The elderly priest drove cautiously around the parking area, looking for an empty place. When he finally found one, he emerged with a small bag and leisurely made his way across the campus in front of the Seminary chapel.

The pastor of the parish was waiting, and together they went into the chapel. The seminarian-musicians were twanging away, putting finishing touches on their preparation for the day's Mass, and the unusual ceremony to be framed within it.

IN THE sacristy, a dozen priests were vesting for the concelebrated Mass. As soon as they saw the aged priest, now close to 80 years old, they came, one by one, to greet him.

His congeniality and warmth of manner gave no hint he was within minutes about to be anointed.

When he was ready, now robed as a monsignor, a prelate of honor, he joined the procession to the sanctuary and took his place next to the presidential chair.

THE LITURGY of the Word proceeded as usual. The Old Testament reading stressed Isaiah's prophecy that our Redeemer would bear our infirmities and endure our sufferings. The Gospel presented Jesus, sick and weak with fear, in the Garden of Gethsemani, as an angel came to strengthen Him. The brief homily spoke of the meaning and value of sickness and infirmity in the mystery of salvation.

Then, all present were called on to unite in the brief

litany... "...With faith, let us ask the Lord to hear our prayers for our brother...Lord, through this holy anointing, come and comfort him with your love and mercy...Lord, hear our prayer...Free him from all harm...Relieve the sufferings of all the sick and elderly...Assist all those dedicated to the care of the sick...Give life and health to our brother on whom we lay our hands in your name...Lord, hear our prayer."

All the priests came from their places then and silently laid hands, one by one, on the head of their brother, who was ordained before half of them were born. It was like an ordination ceremony in miniature, with only the mitred bishop not present. One could not help but think of the mysterious, divinely arranged continuity of the priesthood, very real and revered fraternity of those ordained for the ministry of Christ.

NOR COULD one fail to reflect that this one priest, with his eyes now turned more towards the joy of heaven than towards the joy of earth, had baptized many thousands over his 46 years as a priest, had married countless couples who are now grandparents, and had himself ministered endlessly to the sick and elderly prepared them gently to meet Christ.

Fittingly, there immediately followed a prayer of thanksgiving. "Praise to You, Almighty God and Father...praise to You, Lord Jesus Christ...You humbled yourself to share in our humanity, and You desired to cure all our illnesses. Blessed be God..."

Despite his age, the monsignor knelt as the celebrant touched the holy oil with his thumb and anointed him on the forehead and hands, saying:

"THROUGH THIS holy anointing, may the Lord in His love and mercy help you with the grace of the Holy Spirit. Amen. May the Lord Who frees you from sin save you and raise you up. Amen."

The meaningful silence was broken by these words: "Lord, look kindly on our brother who has grown weak under the burden of his years. In this holy anointing, he asks for the grace of health in body and soul. By the power of your Spirit, make him firm in faith and sure in hope, so that his cheerful patience may reveal your love for us..."

Just a few years ago, this retired priest, now weak with the burden of age, but not dangerously ill, would never have thought of driving his car to the scene of his anointing.

FOR US, this symbolized how beautifully the Church has revised the awesome "Last Rites" into the "Rite of Anointing and Pastoral Care of the Sick." It will take time to break old customs. Many families will still think of the holy oil being placed on a loved one as a sign of imminent death. Many still fear if the priest comes to anoint, the angel of death cannot be far behind.

The Church answers with an emphatic no. She wants many more of her children to benefit from this beautiful sacrament. And not only the elderly and the dangerously ill, but also those undergoing

surgery in a potentially dangerous illness.

This Sacrament provides us, the Church clearly teaches, with the special grace of the Holy Spirit, encourages trust in God, gives strength in those mysterious temptations the sick experience, relieves anxiety about death. It can give courage to the soul, and sometimes, if it would benefit one's salvation, a return to

physical health. And the rite adds: "If necessary the sacrament also provides the sick person with the forgiveness of sins and the completion of Christian penance."

What a pity — more than that, what an injustice — to deny all this to a loved one out of the unreasonable fear that one of God's Sacraments could harm...

Why shake hands before Communion?

(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. It is so hard to really pray during Mass now, with all this singing and these responses to make. But what really bothers me is the greeting of peace. Why do I have to turn around and shake people's hands when I should be getting ready to receive Communion?

A. Actually, in today's liturgy, shaking people's hands

What is your question?

is part of your preparation for Communion. Remember what Christ said about being reconciled with your brother before offering any gifts at the altar.

The Greeting of Peace is nothing new. Many times we hear about the "innovations" of

the new liturgy. We must remember that most of these are just the restoration of ancient traditions of the Church. The greeting of peace is one of these.

As early as the third century we find references to the greeting of peace during the celebration of the Eucharist. Christians literally fulfilled what St. Paul said: "Greet one another with a holy kiss." They saw no better preparation for their union with the Lord than a sign of the love that unites the Mystical Body.

Even though the greeting of peace might seem an interruption of your prayers, really it is a part of your prayer expressing the love that binds us together in Christ.

We cannot celebrate Mass as strangers but as friends in Christ. After all, we gather in His Name.

It teaches us that as Christ reached out for us, we must reach out for others too.

Letters to the Editor

Choose one issue

EDITOR: This letter answers the criticism of the aim of Right to Life made by Mr. Roy Sanders of Dania in your issue of Dec. 26, 1975.

Right to Life acknowledges the fact that we do indeed intend to elect pro-life candidates to represent us in Tallahassee and in Washington, D.C. Implicit in the aim of Right to Life is the desire that others have the right to live and to live well. This facet of our group purpose reflects an innate acknowledgment of the dignity and worth of every human being and a deep desire to protect the vitality of the human race by deploring the waste of any human being in any stage of development. Our grief will be made known to political contenders at the polls. Political contenders offer taxpayers everything from soup to nuts while running for office but quickly forget their promises once they have been voted into office. To curb and to eliminate this tendency we do intend to decide all political races on the basis of one issue. That issue for us is a Human Life Amendment. What will your one vital issue be? What is most important for you? Is it racial equality—good housing—improved education? I suggest that you rank the issue most important to you and demand that of your candidate.

It is by means of giving us a potpourri of issues to consider that politicians have been sent back to their office again and again to give us the same type of expedient legislation. The legalization of abortion in particular cannot be classified as other than expedient legislation. Henceforth we are going to vote on the basis of one paramount issue and if we are disappointed, we shall look for another candidate to elect.

One year is all any incumbent needs to reflect his good will toward the people who elected him or her. After that year has passed, constituents should know whether they have been had—again—or are satisfied with their representative to the extent that he or she is entitled to their vote again.

We also admit that there are many flaws to be corrected, but we are going to start correcting things by protecting human life first. When we have our Human Life Amendment, we shall continue politically on the basis of one issue at a time to promote and to expect good government. Admittedly, it will take time and determination!

Alice T. Jordan
Wilton Manors

Who's racist?

EDITOR: I would like to reply to "A Letter to the Editor" by a man suggesting that the pro-life people stop informing the public regarding a candidate's voting record on life issues because "they expect you to vote for a candidate who is pro-life, even though the candidate may be a racist, etc." First, I would ask him to consider the consequences of the anti-life philosophy of the candidate. Do you want a legislator who will provide you with a sandwich in a Meal on Wheels Program, but feels human life is expendable? Yours is a human life! Once a candidate finds it politically feasible to eliminate the right to life of one segment of society, we will move on to other segments of society for the same reason. Take the anti-life philosophy of legislators further along and you find bills such as Dr. Sackett's Death with Dignity Bill back in business and receiving strong support. Get yourself a copy of his original Death with Dignity Bill (that he vows will become law). It is almost verbatim the

Death with Dignity Bill that opened the door to the slaughter of "expendible human life" in Germany.

Also, consider bills such as recently passed the House, allocating 10 million dollars to promote "women's rights" by a commission of dedicated abortion promoters. They will be spending more of our tax dollars, thanks to anti-life legislators, to make disposal of human life the way of life in our country.

Better schools and open housing isn't going to help the child that was killed before he was born.

Finally, who is a racist? Wouldn't you agree that a racist is one who does not consider all human beings equal?

Mrs. Nancy Leonard
Miami, Fla.

Francis right

EDITOR: Dale Francis is quite correct in pointing out the significance of the Hartford Conference in 1975. In its "Appeal for Theological Affirmation," the Conference emphatically warned against "themes false and debilitating" to the Church. "Today an apparent loss of a sense of the transcendent" is due to the great incursions of secularism, especially under the guises of "humanism," "progress," and "liberation."

Interestingly, the Conference was ecumenical, insofar as representatives of several Christian denominations participated.

The Hartford Conference quietly but significantly demonstrated the importance of recovering our sacred deposit of faith and tradition.

Robert Rodriguez
Tallahassee, Fla.

Food stamp reform

EDITOR: The Dec. 5, 1975, issue of your newspaper

has just come to my attention. I want to thank you for the good coverage of the food stamp program, both in your lead article and in the editorial.

There are several bills under consideration by the Congress that would change the Food Stamp Act. The most liberal is a bill sponsored by Sen. Jacob Javits (S-2840). Your readers might be interested in knowing about this bill.

The Javits bill would eliminate purchase price, maintain the current income eligibility limits, base eligibility on currently available income, eliminate the in-kind income provision for employment-related housing for farm-workers, take into account the money which is actually, not theoretically, available for the purchase of food, and provide for the highest deductible.

Sen. Richard Stone of Florida is a key member of the Senate Agriculture Committee. So far, he has not taken position on the proposed legislation. If you support food stamp reform (such as the provisions in the Javits Bill) rather than regression, it is urgent that your readers communicate their opinions to Sen. Stone immediately.

Suanne Pierce, Director
Community Food and
Nutrition Project
Homestead

No elation

EDITOR: What happiness to visit your Archdiocese, and to read *The Voice*—replete with the liberality of love of the two great Commandments; to greet the warm Spanish-speaking people here at the Mission of San Isidro. The articles from your paper I shared with my home city of Pittsburgh.

Is it not sad the many world wise who are not permitted to be their very best

selves? The right to life obliterated by wars, hunger, abortions.

There is no elation in my heart in this bicentennial year. Too many innocent and defenseless have been legally murdered. Should not our flag be flown at half mast, rather than in jubilation?

I note the Bishops of the United States call for prayer, and public protest against the evil of abortion if I read right. Some replies delight the heart; two recent ones I received were verbal garbage. Apparently, in granting rights to all citizens, the unborn were not considered worthy of mention.

That people of good will of variant faiths see abortion as a great evil, is a cause for hope. The large Christian body termed Catholic will also be considered or rejected in its defense of the unwanted of every age, race, state of being.

Unless we speak and act as Christians toward all who need our love; if we think our private opinions take precedence over the Church, we are not likely to attract persons to the faith.

It was a more serene, calm atmosphere among the faithful when I entered the Church (at 16) decades ago. Present-day dissention too will pass; for better or for worse?

Mrs. Sara E. Kirlin
Pompano Beach

Enjoys Voice

EDITOR: I just want you to know, we enjoy reading *The Voice*: it is getting better all the time, so many more pictures, good explanations of our wonderful religion. I pass on *The Voice* to friends that have no belief, trying hard to make them understand how God loves us and no matter what we do, we are always forgiven, if we only ask his help.

Viola Plasterer
Boynton Beach

Vatican morality document 'refreshing'

By Father JOHN T. CATOIR

The moral tone of our country has been deteriorating over the last few years. It was refreshing, even for many liberals, to hear the Vatican speak with a clear and certain voice on sexual morality. The statement issued on Jan. 15, 1976 by the Sacred Congregation of the Doctrine of the Faith contained no surprises: it condemned the unbridled exaltation of sex. The approach was pastoral, but uncompromising. There was, however, serious effort made to avoid a condemnation of persons or classes of persons.

Certain sexual weaknesses were condemned, but culpability was not imputed to

persons automatically. Some weaknesses are so tenacious that the person is virtually powerless over them. A comparison can be drawn with the problem of alcoholism. The body was not made for an excessive use of alcohol, no matter how desperately the person may feel the need for it. However, once a habit pattern is formed, the will is rendered powerless temporarily. But alcoholics can reform and, by the grace of God, many of them do.

Premarital sex was explicitly condemned. Those who would argue that this is an invasion of privacy should stop to consider their own experience with others. How much suffering have they observed in connection with the

irresponsible use of sex? Broken promises, broken dreams, broken bodies, broken hearts, have all been part of the price of sexual freedom. At best sex is unpredictable. Both misery and music interlace its history. Of course everyone is free. A person can always exercise freedom. You can jump off the Empire State Building if you want—but only once. The use of freedom can be an abuse of freedom. But the issue is not freedom—the issue is truth. It is right for the authorities to post a sign, "Stay away from the edge." The Church in this teaching is merely posting a sign. It is not accusing anyone of sin.

What does the sign say? It seems to me that something quite simple is being taught by

the Church again and again, and it has to do with the human body. The Vatican statement does not put it in these words, but in plain talk it is saying that the male sexual instinct is to release the seed; the female sexual instinct is to receive the seed; sexual feelings promote the transfer of a life-giving seed. No matter how you look at it, sex is a procreative function. This biological design of sex is referred to in theological circles as the "finality of the act." The Church is making more than a mere commentary on biology, and it is this, "...that love must find its safeguard in the stability of marriage if sexual intercourse is truly to respond to the requirements of its own finality."

But, unfortunately, not everyone is perfect. In point of fact, no one is. The best of people have only relative control over their sexuality; no one has absolute control. Sexual thoughts and desires are part of human nature. Even the saints were tempted, and they too stumbled.

St. Augustine was quoted by the Council of Trent in *De Natura et Gratia*, "God does not command the impossible, do what you can do, and pray for what you cannot do." He uses the example of the parable where the man is taken to the Inn by the merciful Samaritan. The man needed a long cure, but he was already saved, his room paid for. Virtue is a growth process. Don't be afraid. Pray...

St. Luke's named for the Gentile physician

By GEOFFREY BIRT
Palm Beach County
Correspondent

Parish of the Week

LAKE WORTH—St. Luke was a Gentile physician and it is appropriate that St. Luke's parish here was host to an important Right To Life meeting, Jan. 22, which included a 7:30 p.m. Mass.

Since the parish came into being 16 years ago, two of the county's major hospitals—John F. Kennedy and Doctors' Hospital—have been built within its boundaries. At the beginning, in 1959 a young Fr. Matthew A. Morgan was assigned to start the new parish in the western part of Lake Worth's Sacred Heart parish. The Village of Palm Springs had been recently developed and homes and apartments by the hundreds, for miles about, were being built (or were already in the active planning stage). Father Morgan had twice served at the Sacred

and some place to hold small meetings. He used it till the church was built. I've sold the house now, and it's a commercial establishment."

The Archdiocese had previously acquired the 10 acre site, and the new parish immediately launched a \$125,000 campaign for a church. The general chairman was Floyd R. Embry, and his two vice chairmen were John M. Dorsey and William Foley. The advanced gifts chairmen were Edward Goodman and John DeFloria; group leaders were Frederick Mikill and Orlando Trevisol; the division leaders were: Thomas A. Cranley, James Probey, Adolph Ferguson, William Rosner, Frank McCarty, F. James Jurney, Gerald E. Simonds and Ted Vache. Many are still residents in the parish.

There was a little trick Father Morgan would play on young parents at these early baptisms, which were held in the kitchen, near the sink, of McCarty house. He would make motions that he was going to place the infant under the faucet, and then laugh at the reactions this caused. The first baptism was Jan. 2, 1960.

Meanwhile, Sunday Masses continued at the American-Polish Club, with Palm Springs Fire Chief Charles Fallon, "Pancho" Jawdy and McCarty arriving at 7 a.m. to set up the chairs and altar. A local Baptist businessman, a Mr. DeWald, loaned his amplifier each week.

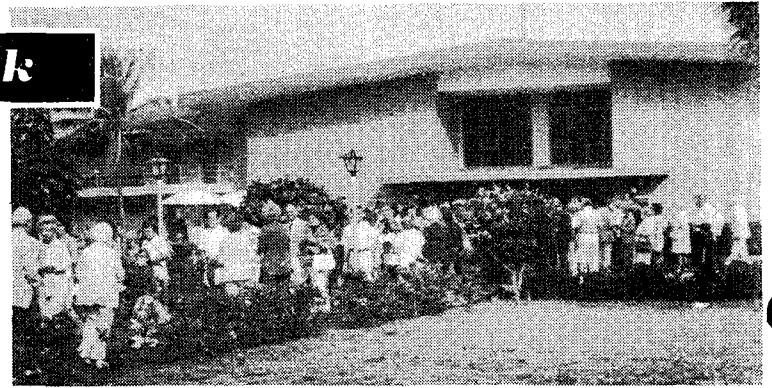
The fund raising campaign was a success, and a hall was included with the plans for the church. Also, the present school was constructed at the same time. "I wrote many places to try and locate some teaching Sisters, but without success," Father Morgan said. "Then I took my problem to the Archbishop (Coleman F. Carroll) and learned that the Irish Sisters of Mercy were coming to the diocese, and the Archbishop assigned them to us (St. Luke's).

The new church was dedicated May 27, 1961, with Msgr. J.P. O'Mahoney, of St. Edward's Church, Palm Beach, representing the Archbishop.

The original four Sisters arrived from Ireland Aug. 16, 1962. They were Sister Paul, as the first principal; Sister Bridie, the present principal, and Sisters Eilish and Marie. The first classes began Sept. 5, 1962 with only the first five grades. Grades six, seven and eight were added consecutively during the next three years. St. Luke's School was accredited in 1975.

The convent, and a library for the school, were added in 1968 on the 10-acre grounds of the church. Since their arrival, the Sisters had lived in a house on Alice Drive, adjacent to the church property. When they moved into their new convent, the house on Alice Drive became the rectory, and remains as such today. The addition of the convent was during the pastorate of Fr. Timothy J. Geary who had succeeded Father Morgan in June, 1964. Fr. Vincent Cushman became pastor in 1970, and the present pastor, Fr. Larkin Fr. Connolly, was appointed April 19, 1972. Father Patrick Breen is now the assistant pastor. Six Masses are celebrated each Sunday, as well as a Saturday evening Mass.

One of the outstanding successes of the parish from the second week it was established in 1959 until the conclusion of the Vatican II Council, was its all-male choir, which was established by John De Florian,



New St. Luke's church was dedicated in 1961 after first Masses had been in the American Polish Hall, celebrated by then Pastor, Fr. Matthew Morgan (left), now pastor of St. Joseph's, Stuart.



who continues to remain a most active parishioner in several ways, and is active with the present post-Vatican II type mixed choir of today.

The original choir, of course, sang the Masses in Latin, and frequently used the beautiful Gregorian plain chants which date back to the early centuries of the Church. It was frequently invited to sing at other parishes on special occasions. For example: it sang at St. Edward's Church, Palm

Beach, Nov. 22, 1964, when the first anniversary Mass was held there for the death of President Kennedy, with many members of the Kennedy family present. It was also invited to sing at the dedication of the Passionist monastery of Our Lady of Florida, when it was dedicated in 1962.

Last year an anonymous donation of several thousand dollars paid for beautification of the sanctuary and general interior of the building, with the additions of natural stone for the walls, and carpeting.



Fr. Larkin Connolly, present pastor.

Heart church and knew the area.

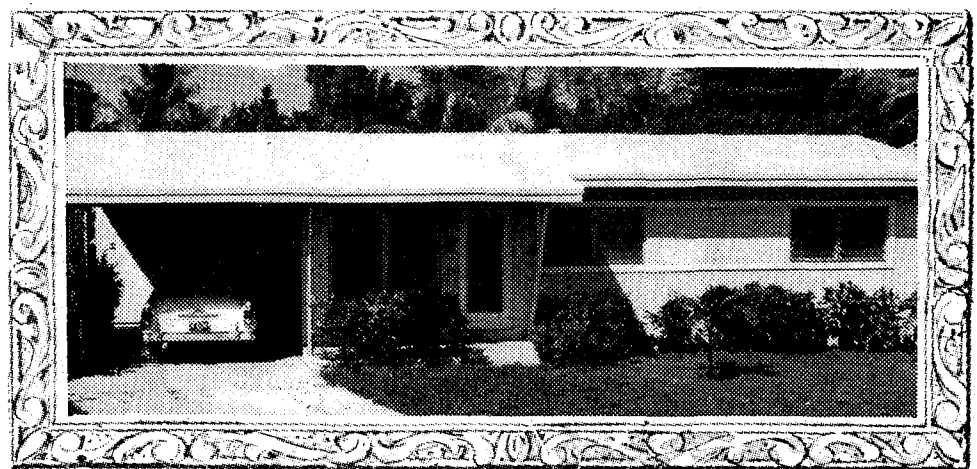
The official birthdate of St. Luke's parish is Oct. 15, 1959. A month later, Father Morgan officially began his apostolate, and celebrated the first two Masses—at 8 a.m. and 10 a.m.—Sunday, Nov. 22, 1959 in the American-Polish Club Hall, west of Military Trail, 4725 Lake Worth Rd. Father Morgan is currently Pastor at St. Joseph's parish, Stuart. He recalls:

"The census had shown we had 300 Catholic families within our boundaries, and 506 people, all told, attended those first two Masses. They contributed \$277 at the collection, for us to make a start."

Father Morgan lived at 177 Cayman Drive, in Palm Springs, and celebrated Mass during the weekdays at an empty house, at 2949 2nd. Avenue North, Lake Worth, which belonged to one of the parishioners, Frank I. McCarty, who remains a very active member of the parish. McCarty said:

"I grew up in that house. We had not fixed it up to rent when Father Morgan needed a weekday chapel and an office,

Kool - Tite "Home of the Week"



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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 Robertson Home at 172 Cherokee St., Miami Springs, after Kool-Tite applied the exclusive sealing process.

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(3) "Following these two applications, a third and final Kool-Tite acrylic, fungicidal 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.

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ABCD-76

ABCD dinners continued this week throughout the Archdiocese of Miami as the annual charities campaign moved toward "Stay-at-Home" Sunday. At left Archbishop Coleman F. Carroll and Msgr. John O'Dowd, pastor, Epiphany parish, and Archbishop's Coordinator for the drive, say goodbye to guests at the Governor's Club, Fort Lauderdale. Residents of South Florida's west coast were guests at a dinner in Naples on Tuesday evening.



Mrs. Julian Humiston, Mrs. Rudolph Ingrisch, Julian Humiston and the Francis Kents at the Governor's Club.



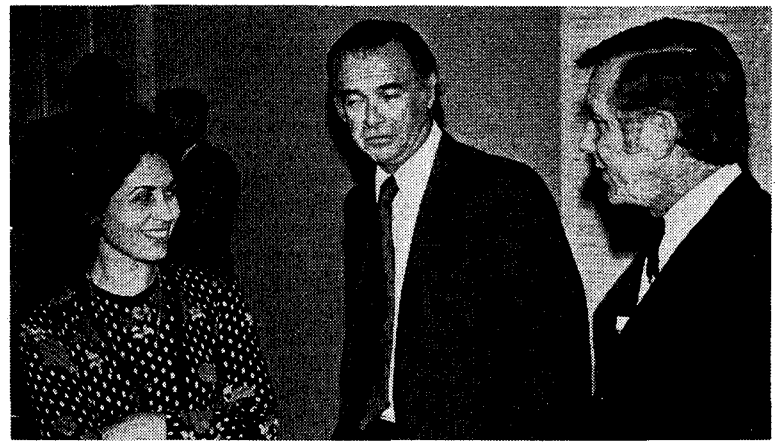
San Marco pastor, Father Leonard Puisis and Carl Fruechmeyer.



Mrs. Joseph Peluso, Mrs. Charles Mills, and Mrs. Willard Phillips.



Region VI chairman, Dr. Ernest Visco and Mrs. Visco with Mrs. Ed. LaPorte



Naples Regional chairman, Edward Oates, right, with the Joe Lynchs.



Father Thomas Goggin, V.F., pastor, St. Ann parish, Naples, with John Sheppard.



Some 41 programs and institutions conducted by the Archdiocese of Miami for the needy and indigent benefit from the annual ABCD, Archbishop Carroll reminded hundreds of guests at a dinner served Tuesday evening in Naples.

He served in 3 wars, now serves at altar

STUART—Henry W. Spiller rises each day soon after 5 a.m., feeds the cat, reads the Mass of the day, "gets cleaned up," he says, and then drives the "four to five miles," to St. Joseph's church here.

"Hank" Spiller, as he is known, is a servant of the Lord. He serves Fr. Matthew A. Morgan's weekday 7:30 a.m. Mass, and has been doing so since 1963. He has been a convert for 20 years.

Now in his 74th year—but with the appearance of a man in his late fifties or early sixties—he retired from the U.S. Air Force in 1952 as a major with little thought toward religion except his love for a wife (and respect for her faith) who was a Catholic educated at convent school and who had once considered becoming a nun.

BEFORE HE became Maj. Spiller (U.S. Air Force, ret'd.), with a retirement rank of Lieut. Colonel, a Catholic and a daily Mass server, he had once been a 14-year old

English boy trying unsuccessfully to enlist in World War I; a New York dishwasher, a U.S. citizen and veteran of three wars—World War I, World War II and the Korean War—in which he saw active service overseas.

He was born near Birmingham, England, July 17, 1901. While still an infant, his parents, who became divorced, brought him to America.

In 1912 he returned to his grandparents and school in England. War broke out there in August, 1914. Soon after, he tried to enlist, giving a false age. Subsequently, his grandfather arranged for him to return to his American home, and he returned aboard a British destroyer. By 16 he had entered the U.S. Army by a subterfuge, claiming he was 18, and was in the front line as it moved across northern France in 1917-18.

WITH A YEAR'S pay in his pocket, he accepted the offer to waive military transportation back to the States, and stayed in London

for a year. Then he found that he could not get American papers to return Stateside, and resorted to a six months British passport, which he tossed into the Atlantic. This landed him on Ellis Island. New York harbor (the former entry point for aliens) where a sympathetic official befriended the 18-year-old veteran and sent him ashore as an American—thereby naturalizing him.

But 1919 was a depression year and jobs were hard to find and there was no modern unemployment program. He worked as a \$25 a week dishwasher (making a \$10 a week "kick back"), and bummed jobs where he could until he re-enlisted as a private in the new Army Flying Service, in Texas; later marrying; earning a commission, and serving in both the European and Pacific theatres of war during World War II, and later, the Korean War.

AFTER HIS retirement, he and his wife traveled to America, and decided on a

place to settle down. When they arrived in Stuart, his wife said "This is where I want to stay." That was 1952. She joined the Women's Catholic Club "and got me doing all sorts of jobs for it," he recalls. He also thought "it was about time he thought about religion," and "...began reading up on everything, including Buddhism which attracted me but which I learned was a philosophy, not a religion...I remembered that all my life (though I had not given enough thought to it) I had always found a Catholic priest and a rabbi near the fighting where men were dying."

HE WAS received into the Church by Fr. Jan Janusewski who soon afterwards told him he should take more instruction, and enrolled him in a special course given by the Missionary Sisters of the Sacred Heart. Later, he successfully completed he course for a CCD teacher "and one Sunday I heard Father announce that I was the



HENRY SPILLER

president of the new CCD program."

He remained president for five years, and taught in the CCD program for six years (1963-68). After he had suffered a bout of ill health a few years ago, he was advised to curtail some of his activities. In 1963 he had noticed that there was often no server for the early morning Mass. From that time, reveille became the early morning Mass bell for this old soldier.

MASS TIMETABLE

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

The Sunday Mass schedule for the Cathedral of St. Mary, 7506 NW Second Ave. is as follows:

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

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

BOCA RATON
St. Joan of Arc:
7:9, 10:30 a.m. and 12 noon, 6 p.m. Sat., 5:30 p.m.

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

BOYNTON BEACH
8:30, 11 a.m., 12:15, 6 p.m. Saturday 5:15 p.m. 6:30

St. Thomas More (St. Vincent De Paul Seminary):
8:30, 11 a.m., 12:15 p.m. Saturday, 5 p.m.

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

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

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

Melkite Mission:
340 Palermo Ave., 10:30 a.m.

St. Augustine:
7:30, 9, 10:30 a.m. 12, 5, 6 p.m. Saturday 5:30 p.m.

St. Raymond:
8:15 a.m. (Spanish) 9:30, 11 a.m. (Spanish), 12:30 p.m. 6 (Spanish), 7:30 p.m. (Spanish), Saturday, 6, 7:30 (Spanish).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

St. Benedict (Palm Lakes Elem. School):
7:30, 9, 10:30 a.m., 12 noon, (Spanish) Sat. 6 p.m. (English)

St. Cecilia:
8, 9, 10:15, (English) 11:30 a.m., 1, 6:30, 7:30 p.m., Sat. 5, 7 p.m.

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

HIGHLAND BEACH
St. Lucy:
8:30, 9:45, 11 a.m. Saturday, 5 p.m.

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

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

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

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

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

St. Boniface:
7 p.m., Saturday (7651 Johnson St.) 8, 9, 12 noon (Pines Middle School).

HOMESTEAD
Sacred Heart: 9, 10, 11 a.m. (Spanish) 8, 9:30, 11 a.m., 12:30, 6 p.m., Saturday, 6 p.m.

IMMOKALEE
Lady of Guadalupe:
9 a.m., Saturday 6 p.m.

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

JENSEN BEACH
St. Martin:
7:45 a.m. 9, 11:30, FIT chapel Sat. 5:30 p.m. (Jensen Beach Community Church).

JUNO BEACH
St. Paul of the Cross:
7:30, 9, 10:30 a.m., 12 noon, 6 p.m., Sat. 5:30 7 p.m.

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

KEY BISCAYNE
St. Agnes:
8:30, 10, 11:15 a.m., 12:30 p.m. (Spanish) Saturday, 5:30 p.m.

LABELLE
Queen of Heaven: 9 a.m.

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

Sacred Heart:
7, 8:15, 9:30, 10:45 a.m. 12 noon, 7 p.m., Sat. 5, 7 p.m.

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

Holy Apostles (Byzantine) Cenacle Retreat House:
12 noon

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

MARCO
San Marco:
8, 9:30, 11 a.m. Sat. 5:30 p.m. (Everglades Women's Club 5 p.m.)

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

MIAMI
St. Agatha:
8:30, 9:45, 11, 12:15 p.m. (Spanish), 6:30 p.m. (Spanish) Miami Coral Park High

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

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

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

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

Holy Redeemer:
7, 10 a.m.

Our Lady of Divine Providence (9130 Fontainebleau Blvd.):
Sat. 6 p.m., 7 p.m. (Spanish); Sunday, 9:30, 11 a.m., 12 noon (Spanish).

St. Catherine:
8, 9, 10:30 a.m., 12 noon, Sat. 5 p.m.

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

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

St. Joachim, 11990 SW 200 St.:
10, 11 a.m. and 12 noon (Spanish).

St. John Bosco Mission, 1301 W. Flagler St.:
8:30, 11:30 a.m. (English) 7, 10, 1, 6, 7:30 p.m. (Spanish) Saturday 6 p.m. (English); 7 p.m. (Spanish).

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

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

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

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

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

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

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

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

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

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

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

St. Joseph:
7, 8, 9:30, 11 a.m., 12:30, 5:30 p.m., 7 p.m. Saturday 5:30 p.m. 6:45 p.m. (French)

St. Mary Magdalen:
8:30, 10, 11:15 a.m., 12:20, and 6 p.m. Saturday, 6 p.m., 7 p.m. (French)

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

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

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

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

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

MOOREHAVEN
St. Joseph:
10 a.m.

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

St. Peter:
9:30 a.m. (E. Naples Mid. School) 11 a.m. (Golden Gate Elem. School) Sat. 5 p.m. (Golden Gate Rec. Hall) 6:15 p.m. (Lely Presby Church)

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

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

NORTH MIAMI
Holy Family:
7:30, 9, 10:30, 12 noon, 6:30 p.m. Saturday, 6:30 p.m.

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

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

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

St. Basil (Byzantine):
9 a.m. Sat. 6 p.m.

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

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

St. Philip (Bunche Park):
7, 9:30 a.m.

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

St. Mary:
11 a.m.

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

PALM BEACH GARDENS
St. Ignatius:
8, 9, 11:45 a.m. Saturday 5:30 p.m.

PERRINE
Christ the King

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

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

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

St. Gregory: **PLANTATION**
8, 9:15, 10:30, 12 noon, Saturday 5, 7 p.m.

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

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

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

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

St. Henry:
8, 9:30, 11 a.m., Sat. 5 p.m.

San Isidro:
9:30, 11 a.m., Sat. 7 p.m.

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

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

St. Louis:
8, 9:30, 11 a.m., 12:30 and 6 p.m., 7:15 p.m. (Spanish) Saturday, 5:30 p.m.

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

SUNRISE
St. Bernard:
7:30, 9, 10:30 a.m., 12 noon, 6:30 p.m., Sat. 5, 6:30 p.m.

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

WEST HOLLYWOOD
St. Stephen:
7, 8, 9, 11 a.m., 12:15, 1 p.m. (Spanish) and 7 p.m., Sat. 7 p.m.

WEST PALM BEACH
St. John Fisher:
8, 10, 12 noon Saturday, 5:30 p.m.

Mary Immaculate:
10 a.m., Sat. 5:30 p.m.

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

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

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

ON THE KEYS
BIG PINE KEY
St. Peter Church:
10 a.m., 12 noon, Saturday, 7 p.m., 8 a.m. Sugarloaf Key, Fire Dept.

KEY LARGO
St. Justin Martyr:
8, 10 a.m., Sat. 5 p.m.

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

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

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

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

Famous dissenters paved way

"The Years Between," an hour-long special in the continuing "Conscience of America" bicentennial series on ABC News' "Directions" will be broadcast Sunday, February 1 (12:00-1:00 p.m., EST) on Channel 10, Miami.

This documentary follows the uneasy and often painful course of American democracy from the framing of the Constitution to the struggle for global liberty during World War II. In order to give some perspective to an otherwise unwieldy span of eventful history, the program

television

concentrates on the story of dissent in the growth of our nation. As this program makes clear, dissent is a proud part of our American heritage and we owe much to those individuals who stood against the government or the majority in the cause of their own constitutional rights and those of others.

These dissenters were strong in their convictions and willing to suffer the consequences for acting on them.

In the first years of the Republic, Congressman Matthew Lyons was imprisoned under the Alien and Sedition Act of 1798 for criticizing the policies of Adams' administration. His eventual vindication established the right of political dissent, the prerequisite for a free society. Whether it is a Henry Thoreau writing *On Civil Disobedience* in response to the injustices of his day (slavery, the Mexican War, and Manifest Destiny) or a Susan B. Anthony, facing jail for her activities on behalf of women's rights, each generation of Americans has been fortunate in having individuals willing to stand up and be counted on the side of some then unpopular cause.

Of all these reformers and activists, perhaps the one which stands out best is Eugene V. Debs, the labor leader and five-time presidential candidate for the Socialist Party. He is presented as standing in direct opposition to the capitalist philosophy summed up by an oil baron of the day as: "I believe it is my duty to make money." Debs organized a railroad union which was broken by Federal troops during the infamous Pullman Strike in 1895. During World War I, Debs was given a ten-year sentence under the Espionage Act for a political speech.

One gains in understanding the role played by the dissenter in our national life and even, perhaps, move some viewers to become more involved in issues of the day. The program ends on a high and optimistic note with President Roosevelt's offering of the Four Freedoms of speech, worship, want, and fear as a kind of global Bill of Rights which became one of the hopes of the United Nations at its founding.

The historical material is fascinating in itself but it is put into a pleasant format that makes it also enjoyable viewing. Singer-composer Harry Chapin provides an authentic period feeling by performing folksongs appropriate to particular issues. He and ABC News Correspondent Frank Reynolds share the task of narrating the story while Richard Ramos, Roy Poole, and Mildred Clinton give dramatic readings of key documents and statements.

"The Years Between" was produced in cooperation with the Office for Film and Broadcasting of the U.S. Catholic Conference; the Communications Commission of the National Council of Churches; the Jewish Theological Seminary; and the Radio and Television Commission of the Southern Baptist Convention.



Actress Sandy Dennis makes a special guest appearance as Miss Meacher, Mr. Moose's teacher, joining Bob Keeshan, as "Captain Kangaroo," on the award-winning children's series, Tuesday Feb. 3 (8:00-9:00 a.m., ET) on WTVJ, Channel 4.

'Adams Chronicles' — biggest

WPBT TV Channel 2 is presenting the first South Florida showing of the ADAMS CHRONICLES 1750-1900 on Tuesdays at 9 p.m. The series of thirteen hour-long weekly television episodes dramatize the lives of America's historic Adams family and the integral role that four Adams generations played in shaping United States history.

The series, described as 'the largest and most

RELIGIOUS PROGRAMS

- SUNDAY**
7 a.m.
THE CHRISTOPHERS—Ch. 11 WINK, Ch. 5, WPTV.
- 9 a.m.
CHURCH AND THE WORLD TODAY—Ch. 7 WCKT Catholic Charities—ABCD.
- 10:30 a.m.
THE TV MASS—Ch. 10 WPLG Fr. John Farrell.
- 2 p.m.
INSIGHT—Film WINK Ch. 11.
- 4:30 p.m.
THE TV MASS—(Spanish)—Ch. 23 WLTV.
- RADIO**
MARIAN HOUR—WSBR, 740 k.c., Boca Raton.
- 5:30 a.m.
CROSSROADS—WJNO 1230 k.c., W. Palm Beach.
- 8:35 p.m.
GUIDELINES—WIOD, 610 k.c., Miami.

significant original drama series to be produced by non-commercial broadcasting in this country,' has been made possible by grants from the National Endowment for the Humanities, the Andrew W. Mellon Foundation and Atlantic Richfield Company. Local viewing was made possible through Jordan Marsh's underwriting transmission costs.

The 150-year span of time covered by the ADAMS CHRONICLES will deal with such Adams figures as John, John Quincy, Samuel, Abigail, Nabby, Louisa and many more, representing such historical posts as: the nation's second and sixth Presidents, a Vice-President, a delegate to the two Continental Congresses, a Secretary of State, several Ambassadors, negotiators of major treaties, members of the U.S. House of Representatives, a member of the Massachusetts Legislature, Civil War of-

ficers, historians, financiers and numerous other major contributors to the nation's well being.

The first two episodes document the public and private lives of John and Abigail from 1750 to 1776, including courtship and marriage, the Continental Congresses, the birth of five children and the death of a two-year-old daughter, and the Declaration of Independence.

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BEST TV THIS SUNDAY

9 A.M. — Ch. 7
"The Church and the World Today"

10:30 A.M. — Ch. 10
The TV Mass for Shut-Ins.

The Archdiocese of Miami's TV Programs in English

COME WHEN INSTANT CASH

MIAMI BEACH DOG RACING

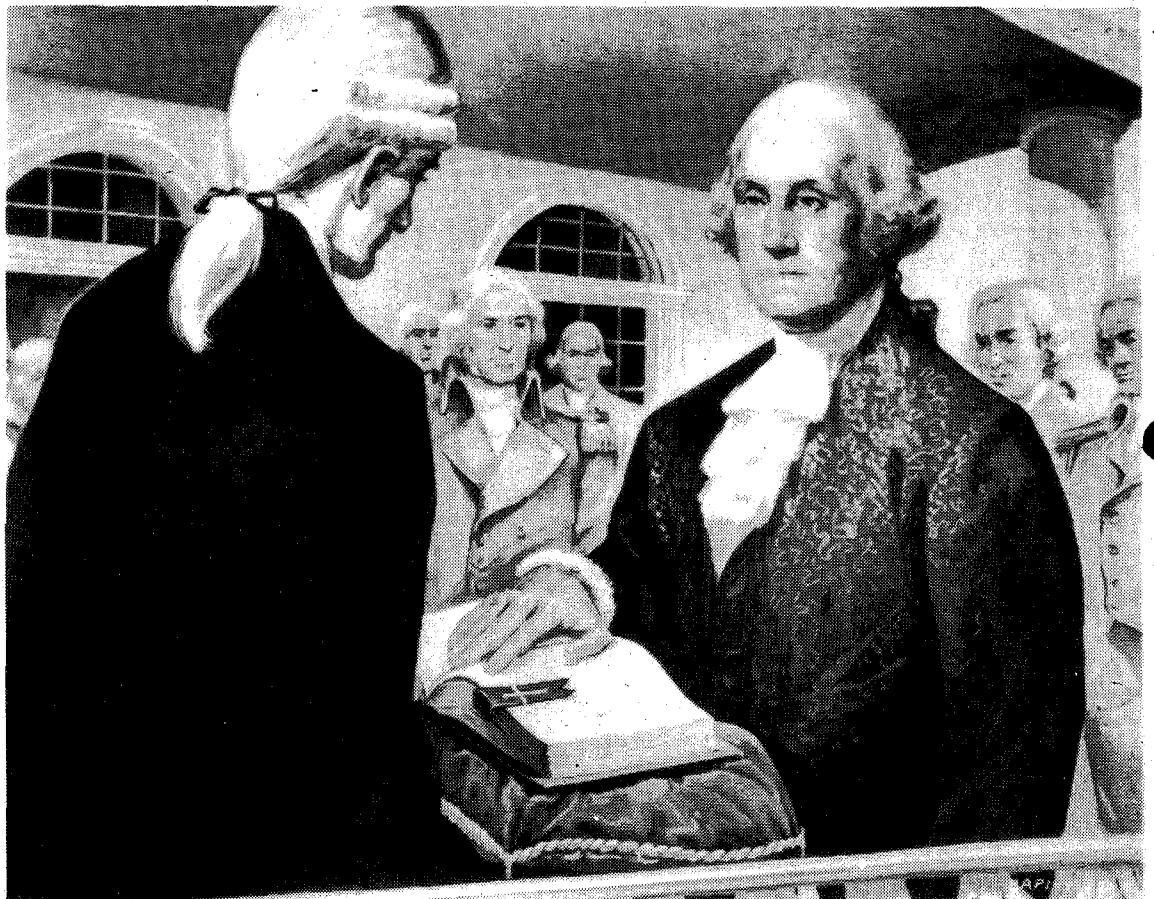
AMUSEMENTS

MOVIES-TV-RADIO

Film Ratings: National Catholic Office for Motion Pictures

- | | |
|--|--|
| Aaron Loves Angela (B) | Let's Do It Again (A-3) |
| Act of Aggression (B) | Love and Death (A-3) |
| Adventures of Sherlock Holmes' Smarter Brother (B) | Lies My Father Told Me (A-3) |
| Apple Dumpling Gang (A-1) | Lizstomania (B) |
| At Long Last Love (A-3) | Lepke (B) |
| Aloha, Bobby and Rose (A-3) | Le Chat (A-3) |
| And Now My Love (A-3) | |
| Brannigan (A-3) | Magic Flute (A-3) |
| Beyond the Door (C) | Man who Would Be King (A-1) |
| Breakout (A-3) | Mahogany (A-3) |
| Barry Lyndon (A-3) | McCullochs, The (A-3) |
| Black Bird (B) | Monty Python and the Holy Grail (A-3) |
| Brother, Can You Spare a Dime? (A-2) | Maids, The (A-4) |
| Bug (B) | Middle of the World (B) |
| Bite the Bullet (A-3) | Mixed Company (A-3) |
| Bucktown (C) | Master Gunfighter (A-3) |
| Best Friends (B) | Mitchell (B) |
| Black Christmas (B) | Man in the Glass Booth (A-3) |
| Black Moon (B) | Mystery of Kaspar Hauser (A-3) |
| | Milestones (A-1) |
| Children of Rage (A-3) | Mr. Quilt (A-1) |
| Coonskin (B) | Night of Counting the Years (A-2) |
| Cornbread, Earl and Me (A-3) | 92 in the Shade (B) |
| Creeping Flesh (A-3) | No Way Out (C) |
| Cry Uncle! (C) | Night Caller (B) |
| Candy Tangerine Man (C) | Nashville (A-4) |
| Conduct Unbecoming (A-3) | Night Moves (C) |
| Leopatra Jones and the Casino of Gold (B) | |
| Cooley High (B) | (Other Side of the Mountain (A-2) |
| Cry Rape (B) | One of Our Dinosaurs is Missing (A-1) |
| | Old Dracula (B) |
| Day of the Locust (A-4) | One Flew Over the Cuckoo's Nest (A-4) |
| Delusions of Grandeur (A-2) | Posse (B) |
| Down the Ancient Stairs (B) | Passenger, The (A-3) |
| Don't Cry with Your Mouth Full (A-4) | Pain in the A-- (A-3) |
| Death Race 2000 (C) | Pink Floyd (A-2) |
| Devil's Rain (A-3) | Photographer (C) |
| Dolemite (C) | Prisoner of Second Avenue (A-3) |
| Drowning Pool (B) | Romantic Englishwoman (B) |
| Devil is a Woman (B) | Reincarnation of Peter Proud (C) |
| Diamonds (A-3) | Report to the Commissioner (A-3) |
| Dog Day Afternoon (A-4) | Rancho Deluxe (C) |
| Dragon Flies (B) | Race with the Devil (A-3) |
| Distant Thunder (A-2) | Rollerball (B) |
| | Return of the Pink Panther (A-2) |
| Enfants Terribles, Les (A-4) | Rosebud (A-3) |
| Escape to Witch Mountain (A-1) | Rupture, La (A-3) |
| Earth is Our Sinful Song (A-4) | Rooster Cogburn (A-2) |
| Eiger Sanction (C) | Royal Flash (A-3) |
| | Stavisky (A-3) |
| French Connection II (A-4) | Seizure (A-3) |
| Four Musketeers (A-3) | Sheila Levine is Dead and Living in New York (A-3) |
| Four Deuces (B) | Sleeper (A-3) |
| Framed (C) | Shampoo (C) |
| Funny Lady (A-3) | Stepford Wives (A-3) |
| Fortune, The (A-3) | Streightflier, The (C) |
| Farewell My Lovely (A-3) | Savage Sisters (C) |
| | Sweet Away (by an Unusual Destiny in the Blue Sea of August) (B) |
| Galileo (A-3) | Secret (A-3) |
| Great McGonagall (B) | Story of a Teenager (A-3) |
| Great Waldo Pepper (A-3) | Stardust (A-3) |
| | Strongest Man in the World (A-1) |
| Hindenburg (A-2) | Story of a Love Affair (A-3) |
| Human Factor (B) | Sharks' Treasure (A-3) |
| Hustle (B) | Summertime (A-3) |
| Hiding Place (A-3) | Six Pack Annie (C) |
| Hell (B) | Sheba, Baby (A-3) |
| Hennessy (A-3) | Saturday Night at the Baths (C) |
| Happy Hooker (B) | Sidecar Racers (A-3) |
| Huckleberry Finn (A-1) | Seven Alone (A-1) |
| Hard Times (A-3) | Specialist, The (B) |
| Hester Street (A-3) | Special Section (A-2) |
| Hound of the Baskervilles (A-2) | Sunshine Boys (A-3) |
| Hearts of the West (A-3) | |
| If You Don't Stop It... (C) | That'll Be the Day (A-3) |
| In Celebration (A-3) | Ten Little Indians (A-2) |
| Invitation (A-3) | Tommy (A-4) |
| | Touch and Go (A-3) |
| Jock Petersen (C) | This Time I'll Make You Rich (A-3) |
| Jacqueline Susann's Once is Not Enough (B) | Terrorists (A-3) |
| Jaws (A-3) | They Call Her One-Eye (C) |
| Janis (A-3) | Together Brothers (A-3) |
| Just Before Nightfall (A-4) | Torso (B) |
| | TNT Jackson (B) |
| King, Queen, Knave (B) | Three Days of the Condor (A-3) |
| Kamouraska (A-4) | Tidal Wave (A-3) |
| Killer Elite (A-3) | |
| | Unholy Rollers (C) |
| Lost Honor of Katharina Blum (A-3) | Up the Sandbox (A-4) |
| Lucky Lady (B) | Undercovers Hero (B) |
| Lancelot of the Lake (A-3) | |
| Lulu the Tool (A-4) | Whiffs (B) |
| Live a Little, Steal a Lot (B) | Wild Party (C) |
| Love at the Top (A-4) | Wind and the Lion (A-3) |
| | White Line Fever (A-3) |
| | Walking Tall, Pt. II (A-3) |
| | Wilby Conspiracy (B) |
| | WW and the Dixie Dancekings (A-3) |
| | |
| | Xala (A-3) |
| | |
| | Yazuka, The (A-3) |

KEY TO RATINGS
 A1—Morally Unobjectionable for General Patronage
 A2—Morally Unobjectionable for Adults and Adolescents
 A3—Morally Unobjectionable for Adults
 A4—Morally Unobjectionable for Adults With Reservations
 B—Morally Objectionable in Part for All
 C—Condemned



George Washington takes the oath of office by swearing on a Bible in one of the series of four filmstrips, 'The Bible and the Presidents,' now available from the American Bible Society. The filmstrips explore the influence of the Bible on

Presidents Washington, Jefferson, Lincoln and Theodore Roosevelt. They show the impact and inspiration of the Scriptures on the actions of these presidents in a format suitable for all ages.

The words are nice, but production could improve

By J. HERBERT BLAIS

The title of William Saroyan's play, "The Beautiful People," has nothing to do with America's Anglo, ultra-wealthy, jet-set cultural leaders. It has to do with the long-known fact that loving makes people beautiful.

The Players Repertory Theatre are making this their third offering of the season at Miami's Museum of Science, under the direction of Associate Artistic Director Wendy Dillon.

WE'RE AFRAID that Director Dillon sees "The Beautiful People" as a pretty play about loving people, each of whom is an absurd but lovable character. And if you're a Saroyan fan, as we are, you'll enjoy this production, as we did, by listening to the words.

William Saroyan is whimsical, very human, fey, wispy, oddball, and sly. He writes with deceptive simplicity, and he has to be played in pure poetry, smoothly, vividly, expertly timed.

"The Beautiful People" is a period piece now, and should be enacted with reverence, as a classic.

The most difficult role is that of the father, interpreted too broadly by a miscast Harold Bergman. His over-casual appearance and delivery extend action instead of spicing it up.

SARAH NALL, as "Saint Agnes of the Mice," could brighten things with quick smiles and varied voice, but she's several strides ahead of

poorly-made-up Ruth Miller, as "a little old lady in the summertime."

Newcomer Dennis Creaghan comes closest to etching a fine character, ably aided by Barbara Bogusky's creative costuming.

Director Dillon also might oil the creaks in the classic with

judicious cuts—in Ed Lupinski's opening business as an idle 15-year-old, and in Bergman's long philosophical dissertation.

If you are sick of violence, see "The Beautiful People." You'll smile quietly in the dark while poignant portraits of human behavior are painted in mild pastels.

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 HARRY JAMES • March 9th & 10th
 KATHRYN GRAYSON
 and PETER HURKOS • March 11
 MYRON FLOREN • March 25th
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Concern for the survival of the people and for worship

know
your
faith

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

The edict of the Persian conqueror Cyrus ending the Babylonian Exile, the homecoming of the Jews, the cool reception they received upon their arrival, the attempts to rebuild the temple; failure, discouragement, and eventual success; subsequent apathy and shoddiness in religion and morals—what is our source of information of all this? The only really direct source is to be found in the books of Ezra and Nehemiah.

THESE TWO books originally formed part of a trilogy, the first part of which was Chronicles (Paralipomenon). In the course of time this collection was broken up into the three distinct books which we read in our Bibles today. The books of Ezra and Nehemiah are named after the central characters whose activities are described therein. Forming the heart of each of them is an autobiographical section known as the Memoirs of Ezra and Nehemiah. A later editor, known as the Chronicler, made these autobiographies the basis of a general history of the period. He added to them a number of official documents from the same era: government edicts, letters, lists of repatriates, reports of various kinds. Thanks to his work, we know a great deal about a century which would otherwise be shrouded in dark mystery.

Ezra was a priest who returned from Babylon in 458 B.C. armed with credentials and some much needed funds from the ruling Persian monarch, Artaxerxes I. These credentials authorized him to clean up the mess which the lethargy of his compatriots was allowing to get worse and worse. He was specifically concerned with two basic aspects of national life, the judicial and the liturgical. These were, in fact, the two sore spots whose festering was infecting the whole body politic and which, if not cauterized, would poison the nation thoroughly, fatally.

One of the most serious causes of the people's trouble was mixed marriages between Jewish men and Gentile girls. It wasn't a question simply of the girls being non-Jews, but of their being pagan. Even members of the priesthood had entered such unions, and the task which confronted Ezra was understandably quite touchy. He managed to carry it out, however, with some measure of success. He did not have the same luck with the rebuilding of the city walls, largely because of the

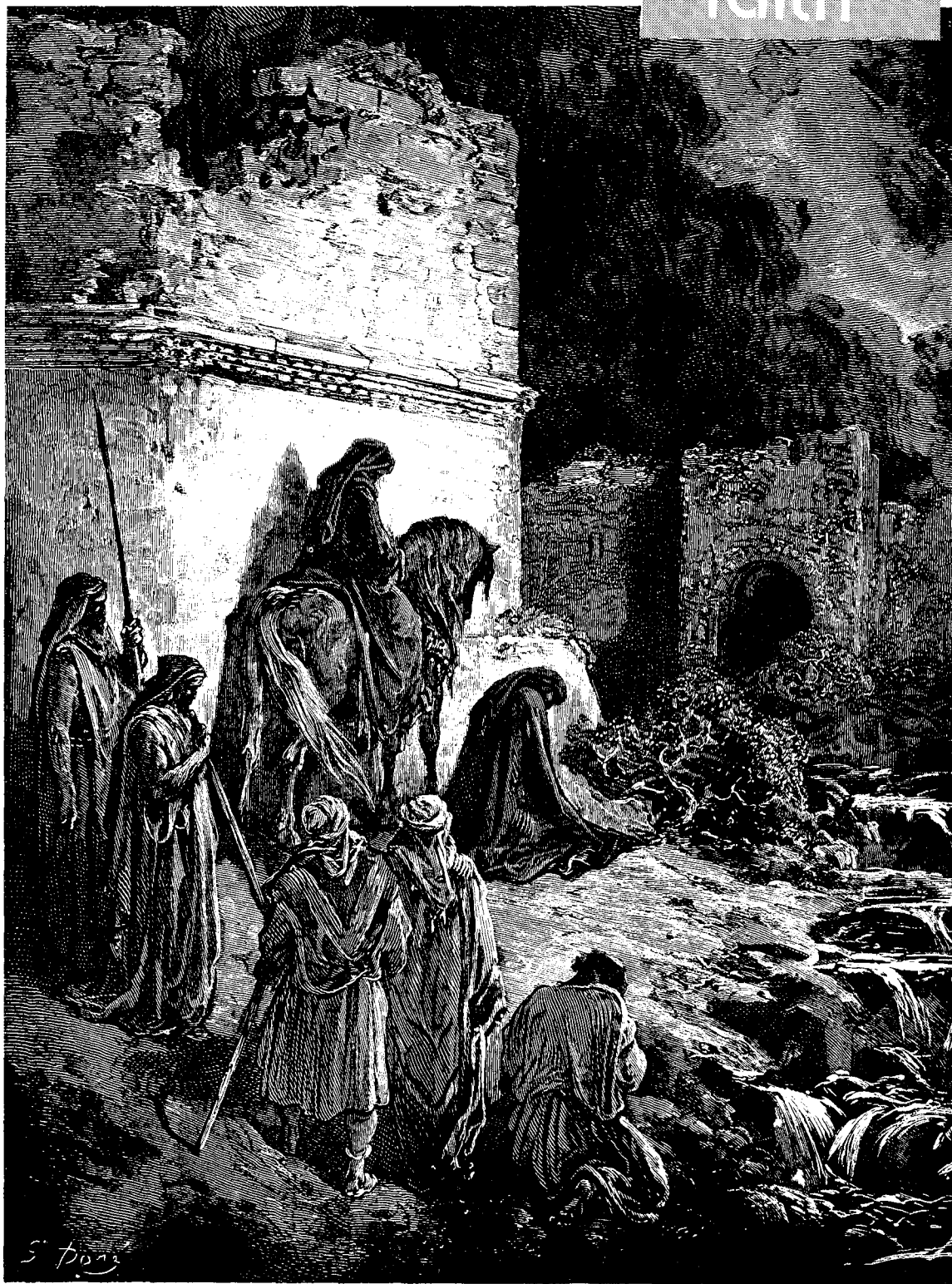
sabotage of the Samaritans. The morale of the people, which had begun to pick up, slipped again.

News of the difficulties which had overtaken Ezra in his work of reform filtered back to Babylon. One man in particular was alarmed and decided to come to Ezra's aid. His name was Nehemiah. He arrived in Jerusalem in 446 with the necessary authorization, and his energetic efforts succeeded where Ezra had failed, in the rebuilding of the city walls. This gave the Jews a new sense of security and of rightful pride. Their morale soared, but this was just a necessary prelude to the really important project: revitalizing that religious life which was the very lifeblood of the nation. The Law, finally edited by members of the Priestly School, was publicly promulgated. It was to be henceforth the constitution of the Jewish Commonwealth, the solid basis of national and personal life.

Many practical difficulties remained, and after returning to Babylon, Nehemiah had to come back again in 425. But in the end his efforts paid off. He was truly a remarkable man. His services to his nation, to his religion, defy measurement. He occupies a well deserved place next to Ezra as one of the pillars of Judaism.

The man who edited these two books also produced a sweeping survey of sacred history from creation to about the middle of the fifth century. Why? After all, his people were now in possession of that majestic synthesis put together by the priestly editors of the sixth-fifth centuries. This imposing work, comprising the Pentateuch (Law) and the Deuteronomic history, was a crystallization of the finest historical and theological traditions of the Israelites. We have met these traditions under the names of the Yahwist, Elohist, Deuteronomist, and Priestly.

EACH OF THESE traditions was a response to the needs of changing times, and the author of Chronicles lived at a time when the nation had undergone dramatic changes. The monarchy had fallen, the people had been chastened in the fires of exile and had come back to a way of life far different from that of their fathers. The high priest had supplanted the king as ruler of the little country, now a satellite of Persia. At the risk of oversimplification, we may



"Nehemiah...arrived in Jerusalem in 446 with the necessary authorization, and his energetic efforts succeeded where Ezra had failed, in the rebuilding of the city walls." From article by Father John Castelot. Nehemiah arrives at Jerusalem's crumbling walls in this 19th-century sketch by Paul Gustave Dore.

say that the kingdom had become a church.

You might think, in view of all this, that history would play up the role of the priesthood in the divine plan. Actually it is the royalty which comes in for the lion's share of attention, and specifically the house of David. He refocuses the eyes of his people on David, and paints a largely idealized picture of that already idolized king. David is second only to Moses. He is the second great lawgiver, responsible especially for the perfection of the temple liturgy.

Our author's chief purpose was to give a panoramic view of the kingdom of God within the framework of the Davidic monarchy. For his material he had many sources: all the sacred books already written plus many documents not yet used. This material he adapted quite freely, suppressing data which would hurt his thesis and underscoring facts which supported it. A comparison of Chronicles with Samuel and Kings is full of surprises—but remember, our author's interest was primarily

theological, not historical. Not that he distorted history; he couldn't afford to without defeating his purpose. Rather, he chose his facts carefully and used them with the freedom typical of historical writing in his day. His writings are not mere annals, records; neither were they intended to supply the omissions of former works. They stand on their own merits as an advanced theology of history which stresses the providential role of the house of David and holds out bright hopes for its glorious restoration.

ECCLESIASTES:

theater of the

ABSURD

By REV. ALFRED
MCBRIDE, O.PRAEM.

Popular tradition refers to the author of Ecclesiastes as the Preacher. Were he alive today, he would probably either write plays for the theater of the absurd or be an existentialist with faith in God. This Preacher was a prosperous resident of suburban Jerusalem in 200 BC. In the evening of his life he summarizes his search for meaning and happiness.

HIS CONCLUSIONS are bittersweet. He feels himself too experienced to be an idealist and too religious to be a pessimist. He saw that most of man's strivings are absurd. "Vanity of vanities. All things are vanity." (1:1) He observes the absurdity of life as partly amusing and partly pathetic.



"He acquired a very unsentimental view of life. He observed that people who do good are not rewarded. Evil people prosper and good ones are despised. The fastest runner doesn't always win the race." From article by Father Alfred McBride. Tired and disappointed, a runner from Archbishop Molloy High School in New York, tries to catch his breath after finishing a race.

Vanity
of
vanities...
All
things
are
vanity

He combines tragedy and comedy in one vision, thus cries and laughs at the same time.

Why do we struggle so much. He muses. A century from now all things will be the same. There is nothing new under the sun. Shakespeare echoes the same sentiment in the well known "Tomorrow" speech in which he sees man as a poor player who struts and frets his hour upon the stage, and then is heard from no more.

The preacher tells of his pursuit of happiness. He looked for it in the pursuit of knowledge and scholarship. He set himself the goal of becoming the best read, most knowledgeable and best informed man in the world. He soaked up culture, pondered all the wisdom sayings and thought to become the wisest man in history. The result was as disappointing to him, as to those who seek their happiness in money.

"For in much wisdom there is much sorrow and he who stores up knowledge stores up grief." (1:18).

Perhaps pleasure is the key to happiness. He cried for madder music and paid for stronger wine. He built himself showcase mansions and surrounded them with lavish gardens. Like an English Lord he purchased woodlands for the private hunt and vast flocks of sheep for investment.

He super-indulged in sex and never denied himself any possible pleasure. The result in the end was the same. He felt as though he were chasing wind. Learning had made him a wise man. The pursuit of pleasure made him a fool. Yet neither as wise man nor fool did he find the happiness he sought. "Therefore, I loathed life." (1:17) He knew that all the possessions he worked so hard to acquire would be

fought over and squandered by his heirs. What joy can there be in this?

He acquired a very unsentimental view of life. He observed that people who do good are not rewarded. Evil people prosper and good ones are despised. The fastest runner doesn't always win the race. The strongest man doesn't always win the battle. Even the qualified businessman will go bankrupt. "For a time of calamity comes to all alike." (9:11)

He knows how things ought to be, but he stares steadily at things as they are. From such reflections he distills his famed ode to time. Everything has a season. Life is an inevitable mixture of laughter and tears, despairing and hoping, a dark side and a bright side, a time to take comfort in the facts and a time to be depressed by them.

"There is an appointed time for everything...A time to love and a time to hate; A time of war and a time of peace." (Read 3:1-8)

Thus take the world as you find it. Don't let it get you down. Enjoy your meals and let your heart be merry with wine. Keep yourself up and take pride in the way you look. Appreciate your family as long as they are with you. Be thrilled with your strength while you are young and listen to the call of your heart. His thoughts about youth appear again in Hamlet where Polonius says to his son, Laertes, "This above all to thine own self be true, and then it shall follow as the day the sun, thou can not be false to any man."

He concludes his honest and frank appraisal of life with these words. "The last word, when all is heard. Fear God and keep his commandments, for this is man's all; because God will bring to judgment every work, with all its hidden qualities, whether good or bad." (12:13)

THE PREACHER'S view of life is one sided. He brings comfort to weary people tired of the confusions of life. He gives little inspiration to any brave heart that would set out to change the world and make it a better place. He seems a bit overly concerned with himself and not too interested in a selfless effort to bring happiness to others.

Yet he has a viewpoint that is not without merit for moments when the world and its mysteries is too much with us. He grants a small breathing space. And to paraphrase him, "Maybe we need a time for that, too."

The fastest runner not always

The community, the covenant, and the cult

(1 and 2 Chronicles; Ezra and Nehemiah)

By WILLIAM E. MAY

The two books of Chronicles review Jewish history from the beginnings to the fall of Jerusalem in 587 B.C., whereas the books of Ezra and Nehemiah tell the story of the re-peopling of Jerusalem and the rebuilding of its walls after the Jews were allowed by Cyrus the Great to return from exile. Originally these four books formed one large historical narrative in the Old Testament. Their authors lived during the third century before Christ (after the return from exile), and the historical situation at the time provides us with an insight into the meaning and purpose of the books.

When the Chronicler reviewed the past history of the Jewish community, its political power and military accomplishments were things of the past. Although the rule of Cyrus was benign and allowed the people some degree of self-determination, the Jews were constantly reminded of their vanquished state and their subjection to a foreign power. Thus his purpose in retelling the story of Israel's past, and in particular in relating the story of the great kings David and Solomon, was to help his people see that not national and worldly glory but religious zeal would have to be the source of Jewish strength and greatness.

THUS THE DAVID that is portrayed in the first book of Chronicles is the ideal king whose power lies not in military might but in patient fidelity to the one and only God, the God who had covenanted Himself with the Jewish people, making them his own. This is brought out most strikingly perhaps in the prayer that the Chronicler puts on the lips of David, the king who was the glory of his people: "O Lord, there is no one like you and there is no God but you...You made your people Israel your own forever, and You, O God, became their God. Therefore, O Lord, may the promise that

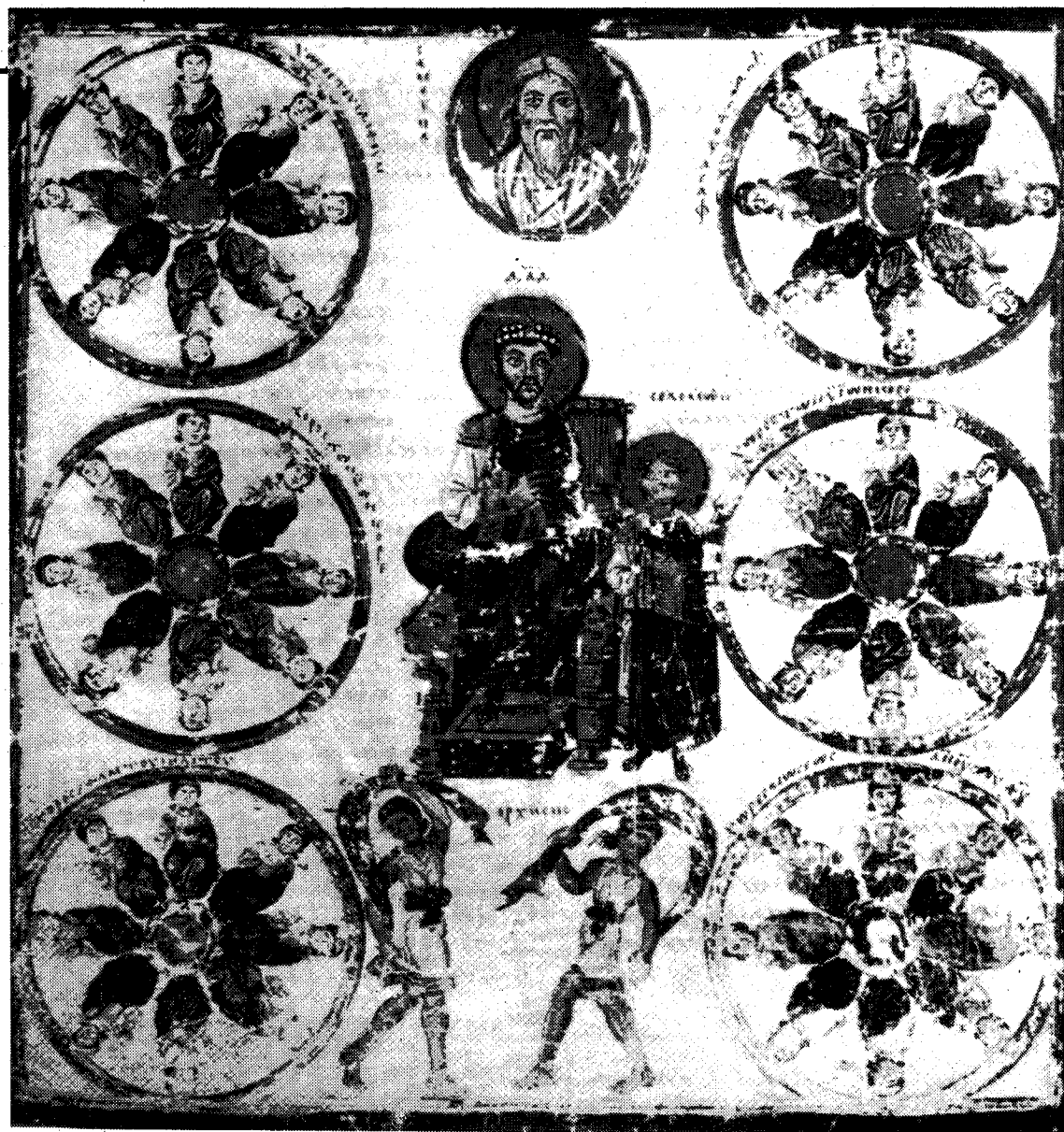
You have uttered concerning your servant and his house remain firm forever. Bring about what You have promised, that your renown as Lord of hosts, God of Israel, may be great and abide forever" (1 Chron 17:20, 22-23).

The Chronicler, indeed, was not so much a historian as a theologian. He was one of those rare individuals who are able to see beyond the interplay of seemingly isolated events the workings of God in history. Throughout the books of Chronicles is a concern that the community of Israel, the Jewish people recognize that their dignity consists in the fact—that the saving God of history has chosen them for his own. They in turn are to his faithful ministers, witnessing to Him and offering Him worthy worship that wells up from their grateful hearts.

Consequently throughout these books we discover that the clergy play a leading part, not merely the priests and Levites but the lower clergy as well, the gatekeepers and the cantors. The sacred character of the clergy extends to the entire people by their participation in the communion sacrifices.

Chronicles tell us, then, that we, the people of God, are to be a royal priesthood. We are to live in the spirit of David, whose chief glory consisted in his fidelity to the covenant, and in the spirit of his son Solomon, whose only prayer was for the wisdom that only God can give (cf. 2 Chron 1). And above all, we are to a people burning with zeal for the Lord, whose mercy, the Chronicler reminds us time and time again, "endures forever" (cf. 1 Chron 6-7).

Ezra and Nehemiah were the outstanding spiritual leaders of the Jewish people after their return from exile. Three themes dominate the book and work of Ezra: the chosen people covenanted to the Lord, the Temple, and the Law. Again and again Ezra reminds his people that they are slaves, but he rouses them



"Thus the David that is portrayed in the first book of Chronicles is the ideal king whose power lies not in military might but in patient fidelity to the one and only God." From article by William May.

A Byzantine illumination from the Vatican Library shows King David enthroned with his son, Solomon, beside him. God is above and dancers and choristers all around.

to love by making them vividly aware that "God has not abandoned us in our servitude" but has rather "given us new life to raise again the house of our God and restore its ruins" (Ezra 9:9). To enable the community more faithfully to witness to the one and only God, Ezra strengthened the roles that school and synagogue played within the community.

NEHEMIAH is portrayed as a vivid personality, ungrudging of effort yet prudent and deliberate. In his beautiful confession of faith, he stressed the greatness and mercy of God: "O our God, great, mighty, and awesome God, You who in your mercy preserve the covenant, take into account all the disasters that have befallen us...In all that has come upon us, You have been just, for You kept faith while we have done evil." (Nehemiah 9:32-33).

We can learn much from these books of the Old Testament. Like the Jews of the third century, we must humbly confess the evil that we have done and our faithlessness to the God who loves us so much that He sent us his only Son. Like them, we need to be reminded that the God who has chosen us is above all a God of mercy and forgiveness, the one who will never betray us and abandon us in our need. Like them, we need to strengthen the "walls" of our faith and open our hearts to the Word of God.

know your faith

DISCUSSION POINTS AND QUESTIONS

1. Read The First Book of Chronicles and The Second Book of Chronicles.
2. Read The Book of Ezra and The Book of Nehemiah.
3. Who was Ezra? What did Ezra accomplish?
4. Who was Nehemiah? What did he accomplish?
5. What do we learn from Ecclesiastes' search for meaning and happiness in life?
6. What would be your definition of the "key to happiness"? Discuss.
7. Discuss the meaning and purpose of Chronicles I and II and The Books of Ezra and Nehemiah.
8. What is the difference between an historian and a theologian? Discuss.
9. Discuss this statement: "Chronicles tell us...that we, the people of God, are to be a royal priesthood."
10. How do the biblical Old Testament text selections for this week apply to modern life? What messages do they hold for you as an individual? Discuss.
11. Why is it important for a new family moving into a parish to feel that they "belong"? What is being done in your parish to welcome new people? Discuss.
12. Discuss the value of "organization" within a parish.

the winner

THE GOSPEL TRUTH

Jesus is savior above all else

Sunday Feb. 1
FOURTH SUNDAY IN ORDINARY TIME

Reading I, Deut. 18:15-20
Reading II, I Cor. 7: 32-35
Gospel Mk. 1: 21-28



By FATHER DAVID RUSSELL
St. Louis Catholic Church

The story is told of a Guru who used to pray daily at the banks of the sacred river Ganges. One day, the wise old man noticed a scorpion feverishly clinging to the branch of a tree which was dangling dangerously close to the swift waters of the river.

Townfolk who were passing by, were surprised to see the holy man wade into the water to save the venomous scorpion from being washed away. As he reached out to save the creature, the scorpion uncoiled and struck the hand of the holy man.

Immediately, the hand of the Guru began to swell painfully; still he waded out again to reach the scorpion, lest it drown. And a second time the poisonous tail struck. A third time he tried until he finally grasped his attacker and safely placed the scorpion on the shore.

An onlooker came up to the wise man to ask him why he should act so foolishly. The Guru looked at him and said, "Just because it is the nature of scorpions to sting, should I deny my nature to save?"

The words almost sound like they could have been spoken by Jesus: "just because I must suffer, carry a cross, know the pain of betrayal and crucifixion, should I deny my

nature to save." Jesus is above all else a saviour.

Once upon a time, a blind girl was caught in a burning building on the second floor. It was impossible for firemen or tenants to reach her. From the ground her father called to her, "Come to the window." Finally, the blind girl heard her father's voice and came. "Jump," he said, "jump." The blind girl was paralyzed with fear. She didn't know where she would land. "Trust me," her father said, "I'll catch you when you fall. I'll save you."

Finally, her body rigid with fear, she climbed out to the window sill, hesitated and finally, blindly, jumped into the arms of her father.

Everyday our God says to us. "I'll save you. It's my nature...only jump to my arms." Save us from what? Save us from the demon that possessed the man in today's gospel, the evil that surrounds our lives and sometimes fills our hearts. The demon of fear and hate, of envy and lust.

The movie, *The Exorcist* pandered perhaps to childish fear, but did happily remind many of us that evil is very real and can be very personal. The movie was dangerous in its over-simplification; it reduced evil to a struggle over the body of a pre-adolescent girl.

Evil is more pervasive and insidious than that. We see it in its obvious forms of physical violence; earthquakes, hurricanes and floods. We see it caused by human weakness; child abuse, rape and drunken drivers. We see it in social structure: economic exploitation of the poor, in corrupt, though accepted business ethics. We see it in our own personal lives which fail and let others down.

Is there no one who can save us from forces which seem more powerful than us? Is there no one's arms into which we can run? Is there no one who will reach out to save us, even though it cost him pain? Is there no hope at all?

Jesus cast out the demon. He had complete authority. He was full of power, and he would do as much for us. He wants to free us from every evil. The good news is that he is stronger than our weakness, mightier than our enemy, more powerful than the demons. We and our world are the battleground, but the outcome has been guaranteed. With the Lord no one is a loser.

Prayer of the Faithful

THE FOURTH SUNDAY OF THE YEAR
Feb. 1, 1976

Celebrant: Father, we ask You to listen to your family. Listen to us through your Son who shared our broken human nature and healed us.

LECTOR: The response for this Sunday will be:
Father, listen to our prayer.

LECTOR: The word of God breathes new life into us. That the Scriptures may be a source of calmness amidst the tensions of life, we pray:

People: Father, listen to our prayer.

LECTOR: The mercy of the Lord reclaims the fallen ones. That we may strive to be merciful in our lives, with friends and family, we pray:

People: Father, listen to our prayer.

LECTOR: Jesus always loved the frightened, the poor, and all unfortunate people. That we may help them by making the Archbishop's Charities Drive a success this year, we pray:

People: Father, listen to our prayer.

LECTOR: Our God loves Justice. That political prisoners and all those who are in prison unjustly may soon gain freedom, we pray:

People: Father, listen to our prayer.

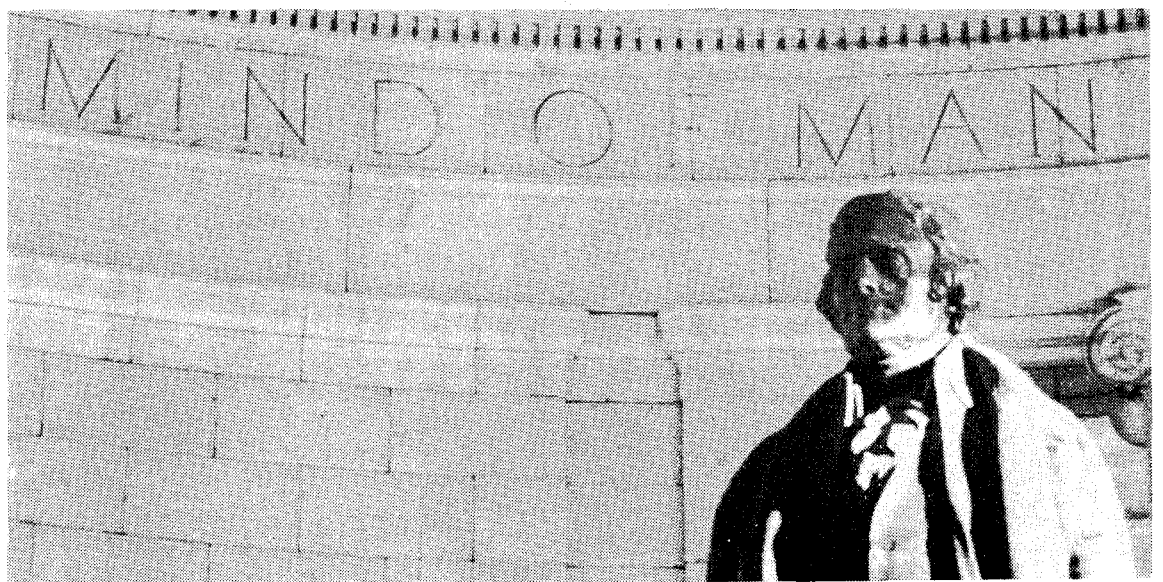
LECTOR: The Lord calls each of us to holiness. That we may always promote what is good and devote ourselves to a life of service and life filled with love, we pray:

People: Father, listen to our prayer.

Celebrant: Father, we place ourselves in your hands. Take care of our lives that are sometimes plagued with fear, trouble or doubt. We ask You to heal us with the strength of your word and the warmth of your love. Do this in the name of Jesus, our Lord and your Son.

People: Amen.

photomeditation



Thomas Jefferson statue stands proudly...in the center of the lovely, round memorial to him in the nation's capital...His basic belief in the power of human reason...is carved in stone above his head.

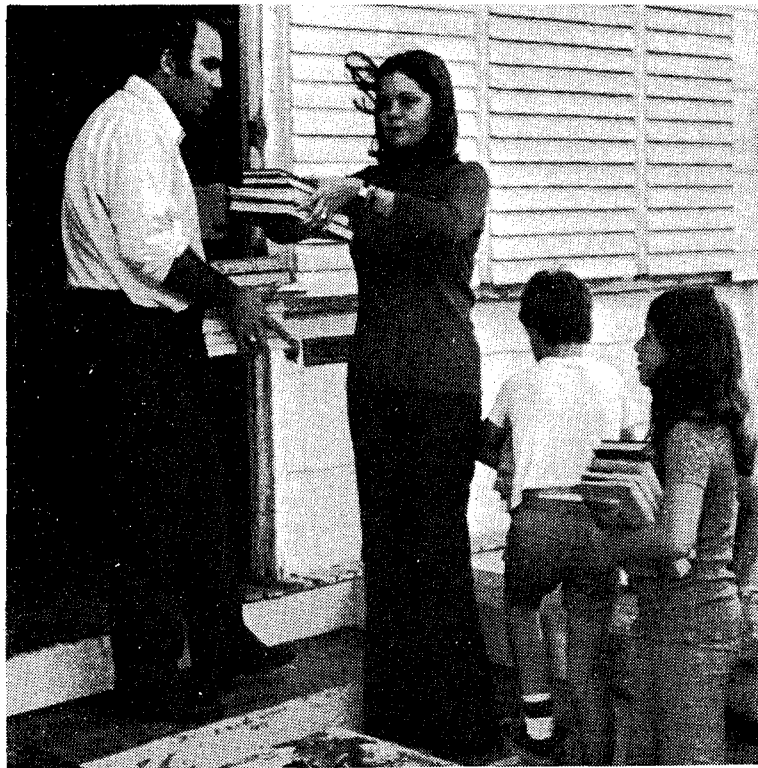
Jefferson trusted deeply in the "mind of man"...to solve life's problems...to guide one's decisions and steps...to probe the mysteries of existence...His life and achievements are marked by reasonableness and intelligence.

Our country rests on the reasoned principles he helped formulate...In this bicentennial year we do well to recall Jefferson's trust in the human mind...for ours is a

world seemingly more complex, confusing and challenging than that of 1776.

In a time of apparent flight from reason...to drugs, self-gratification, terrorism...Jefferson reminds us of the marvelous capacity we have...to think...to reason...to create...to imagine...Part of our American heritage is reliance on reason.

Trust in human intelligence is also a part of our Judaeo-Christian tradition...which sees human beings as made in the image and likeness...of the Creator...whose intelligence...is ultimately the ground for all reasonableness.



New library facility has been provided at Centro Mater in Miami's Little Havana section by the ABCD. Books in English, Spanish and French are needed. Early donations are received by Eddy Asper, volunteer teacher; and Alina Fernandez, head teacher. Those needing pick-up services for books should call 445-7720 or 545-6049.

Stroke patient talk at Mercy

"Speech Therapy for the Stroke Patient" will be the topic during a panel discussion open to the community at 7:30 p.m., Thursday, Feb. 5 at Mercy Hospital.

CYO thanks contributors

The CYO Board of the Archdiocese of Miami expressed thanks this week to all those who contributed to the success of "Operation Santa Claus," in which 3,500 toys were collected from 35 parishes from Palm Beach to Homestead.

Individual parish CYO's distributed the toys, some with parties and visits by Santa, himself. Toys were presented in South Dade, Delray Beach, at the Sunland Training Center and at Variety Children's Hospital. Catholic charities agencies and needy parish families also benefited.

"If you can imagine the smiling face of a youngster who didn't expect anything under the tree," said a CYO spokesman, "you may realize the joy that you have brought to others."

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Social change seminar set at St. Leo's

ST. LEO—Phase II of "Exploration into Social Change," a program designed to "build and strengthen the Church and the people of God in their mission as agents of social change in the light of the Gospel and conciliar papal documents," will be held at St. Leo's Pilgrim Center on Saturday, Feb. 7.

Sister Marjorie Tuite, O.P., and Sam Easley, who conducted Phase I in Daytona Beach will return to discuss social change processes during the seminar sponsored by the Justice and Peace Office of the Diocese of Orlando.

Sponsors have a scholarship fund set up to help financially those people who would benefit by the workshop. Applications may be placed with Sister Teresa McElwee, (305)-898-8884, or by mailing requests to Justice and Peace at 2611 Curry Ford Road, Orlando, 32806.

Sister Immaculata Knox, R.S.M., and Sister Mary Xavier O'Reilly of Melbourne have been handling advance registration. Head of the planning committee. The all-day work session at St. Leo will begin with registration, coffee and doughnuts, at 8:30 a.m.

Those who are not housed at the Pilgrim Center will have housing at a Dade City location, Sister Immaculata said.

The Chicago facilitators, Sister Marjorie and Easley, will be available and willing to work with any groups that may develop during the workshop, Sister Immaculata said. She

will make the introduction at 9 a.m.

They will give an overview at 9:15 a.m. and after coffee break, Sister Marjorie will comment on results of Phase I, while Easley will address issues and strategies to be undertaken for Phase II. After luncheon break, small groups will talk about program planning, risks and possibilities. After a 3:30 session called "caucus around work places," the whole assembly will hear feedback from the smaller groups.

A Liturgy is planned for 5:15 p.m., followed by supper. The final workshop session will be devoted to coalition building and future plans.

Some of the participants

plan to continue discussions on Feb. 8, with a workshop looking into needs from 10 a.m., and concluded by working with groups in Apopka and Winter Garden from 2 to 6 p.m.

Some of the rationale for the continuation of the exploration into social change, Father Michael O'Neill said, is based on the Bishops' Synod of 1971 in which they stated:

"While the church is bound to witness to justice, she recognizes that anyone who ventures to speak to people about justice must first be just in their eyes. Hence, we must undertake an examination of the modes of acting and of the possessions and life style found within the church itself."



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It's a Date

Palm Beach County

"Is Catholic Tradition Important?" will be the topic of Father Charles Stadalnikas, pastor, St. Christopher Church, Hobe Sound, during the next lecture of the Adult Education Series in ST. EDWARD parish, Palm Beach, on Monday, Feb. 2 at 7:30 p.m.

★★★

Their annual luncheon and fashion show will be sponsored by members of HOLY NAME Guild on Saturday, Feb. 7, at the Hotel Breakers, Palm Beach.

★★★

Sixth annual bazaar in ST. PAUL OF THE CROSS parish, North Palm Beach, is scheduled next weekend, Feb. 6, 7, and 8 on the parish grounds at 10970 State Rd. 703, just south of Lost Tree Village. Rides, games, booths, and other entertainment will be provided beginning at 4 p.m. Friday.

★★★

ST. JOHN FISHER Women's Guild will sponsor a bake sale at 5:30 p.m., Saturday, Jan. 31, on the grounds at 4001 North Shore Drive, West Palm Beach.

★★★

Members of ST. JOAN OF ARC Guild meet at noon, Feb. 4 in Manning Hall, 370 SW Third St., Boca Raton. Members will bring lunch. Coffee and dessert will be served. Guest speaker will be Sister Trinita Flood, O.P., president, Barry College.

★★★

Their annual rummage sale will be sponsored by the Home and School Assn. of SACRED HEART Church, Lake Worth, on Feb. 6 and 7 in Madonna Hall. Those wishing to donate large quantities of rummage for sale may call 582-0334 or 582-7735 for pickup. Donations may also be brought to the hall on Thursday, Feb. 5 during school hours.

A First Friday Valentine card party and social under the auspices of HOLY SPIRIT Women's Guild begins at 12:30 p.m., Friday, Feb. 6 in the parish hall, Lantana.

Broward County

A Corporate Communion will be observed by ST. SEBASTIAN Council of Catholic Women during the 8 a.m. Mass, Friday, Feb. 6, in the parish church. Breakfast and business meeting will follow in the parish hall. Shells and their origin will be discussed by Mrs. E. Flynn Ford, president.

★★★

ST. CLEMENT Women's Club will sponsor its annual fashion show and luncheon at noon, Saturday, Feb. 7 at the Galt Ocean Mile Hotel, AIA, Fort Lauderdale. "An Old-Fashioned Walk" will be the theme with entertainment provided by the "Sweet Adelines." Fashions by Helen Kern will be shown. Tickets may be obtained by calling 735-4636 or 764-4927.

★★★

"Freedom Fling '76" will be theme of a carnival on Feb. 5, 6, 7, and 8 on the grounds of ST. THOMAS AQUINAS High School, 2801 SW 12 St. Fort Lauderdale, just off Davie Blvd. Live bands, booths, rides, and refreshments will be featured.

★★★

A luncheon and card party under the auspices of ST. JEROME Women's Club begins at 12:30 p.m., Tuesday, Feb. 3 in the parish hall, 2533 SW Ninth Ave., Fort Lauderdale. Public is invited to attend.

★★★

CATHOLIC WIDOWS and WIDOWERS meet at 8 p.m., Monday, Feb. 2 at Blessed Sacrament parish, 1701

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.

E. Oakland Park Blvd., Fort Lauderdale. Plans will be discussed for a Valentine dinner and dance on Feb. 14. Call 772-3079 for further information.

★★★

Members of ST. HELEN Women's Guild meet at 8 p.m., Wednesday, Feb. 4, in the parish hall, Fort Lauderdale, where a fashion show with a Valentine theme will be presented.

Collier County

A report on the Jan. 22 March for Life in the nation's capital will be reported in detail at 8 p.m., Friday, March 6 at the home of Jay and Marilyn Lucas, 2201 Shad Ct., Royal Harbor, Naples. Refreshments will be served.

Dade County

MARIAN CENTER AUXILIARY will sponsor their annual benefit luncheon at the Indian Creek Country Club at 11 a.m., Thursday, Feb. 5. Proceeds will be donated to the Marian Center for Exceptional Children. For reservations call 758-0064 or 865-6445.

★★★

Annual George Washington fashion show and luncheon under the auspices of the PATRICIAN CLUB, Miami Beach, will be an event of Feb. 26 at the Hotel Fontainebleau. Reservations may be made with members.

★★★

ST. JOHN the APOSTLE parish, Hialeah, will be the

scene of an auction covered dish supper sponsor by the Women's Club on Monday, Feb. 2.

★★★

A "Happy Birthday USA" dance under the auspices of ST. KEVIN Women's Guild begins at 9 p.m., Saturday, Feb. 7 in the parish hall, 4120 SW 125 Ave. Buffet supper will be served. For reservations call Ruth Keeley at 223-2606 after 4 p.m.

★★★

"Seven Plus One? Genesis, Chapters 1-5" will be discussed by Dominican Father Daniel Madden, Ph. D., in the next Scripture lecture at 7:30 p.m., Monday, Feb. 2 in ST. ROSE OF LIMA parish.

★★★

The CATHOLIC ALUMNI CLUB, will sponsor a pizza party at the home of David Knowles, 676 NE 61 St. at 8 p.m., Saturday, Jan. 31.

(continued on page 19)

Pro-life honors Carolyn Wright

Mrs. Carolyn Wright, a member of St. Hugh parish, Coconut Grove, has been cited for her untiring efforts on behalf of unborn babies and in recognition of her work in the pro-life movement.

An attorney, Mrs. Wright is widely known throughout Florida for testimonies she has given at legislative hearings in Tallahassee in the fight against liberalized abortion.

She received the Holy Innocence award of the Catholic unit of the Dade County Right to Life Committee in the first presentation of its kind made by the group.

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It's a Date

(continued from page 18)

Men of **ST. LOUIS** parish will participate in a weekend retreat, Feb. 6-8, at Our Lady of Florida Retreat House, North Palm Beach. For additional information or reservations call 238-6649 or 666-4927.

★★★
The Mothers Guild of **OUR LADY OF LOURDES** Academy will sponsor its fifth annual auction at 7 p.m., Friday, Feb. 6 and Saturday, Feb. 7 at the school auditorium, 5525 SW 84 St. Saturday's activities begin at 12:30 p.m. with many items of value and interest.

★★★
Dr. Oswald H. Coury will lecture on "Breast Cancer: Newer Methods of Detection and Treatment" in the next program of a Health series at 8:15 p.m., Wednesday, Feb. 4 at **ST. LOUIS** parish center, 7270 SW 120 St.

★★★
Their annual carnival will be sponsored by **ST. JAMES** Church parishioners today (Friday), Saturday and Sunday on the grounds at NW Seventh Ave. and 131 St., North Miami. Rides, games, refreshments etc. will be featured.

★★★
MIAMI CATHOLIC SERVICE BUREAU Auxiliary will sponsor its annual luncheon and card party at noon, Saturday, Feb. 7, at the Miami

Shores Country Club. For reservations call 758-1404.

★★★
"Guys and Dolls," Broadway musical, will be staged by **MSGR. PACE HIGH** School Drama Club at 8 p.m. today (Friday), Saturday, and Sunday, in the new St. Joseph Center, 8670 Byron Ave., Miami Beach. Tickets may be obtained at the door.

★★★
A family style spaghetti dinner will begin at 6:30 p.m., Saturday, Feb. 7, in **ST. DOMINIC** parish hall.

★★★
A card party under the auspices of **ST. LOUIS** Women's Club begins at 10 a.m., Tuesday, Feb. 10 and continues until 2 p.m. in the parish family center. Guests may play whatever card game they choose. A hot luncheon will be served. Reservations may be made by calling 271-6973 no later than Feb. 5.

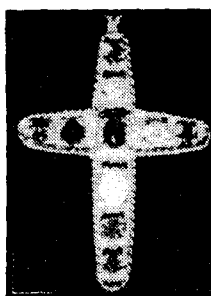
★★★
Members of **ST. AGATHA** parish will sponsor a pork roast on Sunday, Feb. 1 on the grounds of St. Brendan High School from 2 p.m. to 6 p.m. Serving begins at 3 p.m. at 2900 SW 87 Ave.

★★★
A dance under the auspices of Cursillos in Christianity begins at 8 p.m. Saturday, Jan. 31 at the Club de las Americas, 8500 SW Eighth St.



Cruise-minded members of St. Sebastian Council of Catholic Women, Fort Lauderdale, Mrs. St. Clair Duffy, Mrs. E. Flynn Ford, and Mrs. Sebastian Adam, talk with Capt. Stamatis

Papadopoulos aboard the SS. Bon Vivant at Miami. The Council is sponsoring a luncheon and cruise apparel fashion show on Feb. 12 as well as a trip aboard the ship on March 14.



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V176

Bride & Groom Edition

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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Closing 2/20/76



More than 700 Scouts met at Camp Seminole this weekend for the annual Lincoln-Marti Camporee. Among leaders attending were, left to right: Francisco Blanco, treasurer of the Archdiocese Catholic Committee on Scouting; Fred Priebeis, chairman of the Catholic Committee on Scouting; Eloy Gonzalez, campmaster of the Camporee; Zoltan Stulberger, awards chairman of the

Jewish Committee on Scouting and the recipient of the St. George Award from the Archdiocese of New York; Msgr. William Dever, Archdiocesan Youth Activities Director and scout chaplain; and Murray Grossman, member of the Jewish Committee on Scouting, who received the Ecumenical Patch from the Archdiocese at the Camporee.

Sports Scene

Columbus netters keep on winning

By GEORGE FORNASH

Last week in high school basketball saw the end of Belen's winning streak, the continuation of Columbus' streak. Pace fall victim to revenge, and Curley come back from Broward County winless.

Columbus continues to establish themselves as the team to beat in the Southern Division of the Greater Miami Athletic Conference. The Explorers chalked up three more wins last week to run their record to 15-3. Marty Schuette hit for 28 points in a 60-55 win over South Dade and racked up 26 more in a 69-56 win over Southwest. Columbus ended their week in one of the tightest cliffhangers of the season against Miami Beach. Beach put the clamps on Schuette and rallied from a 13 point halftime deficit to tie the game and force it into overtime. Twice more the final buzzer found the game tied. Pedro Busse's five clutch points in the third overtime finally settled the issue in Columbus' favor, 75-73.

loose in their final game of the week and LaSalle was their victim. Mike White, Pete Janigan, Ken Stibler and Domingo Rodriguez all scored in double figures in the 72-49 victory. The Royals' Charlie Ferguson had a game-high 24 points.

Curley got their rematch with Cardinal Gibbons, but the outcome was the same. Tom Schmalzreid led five Redskins in double figures with 20 points in a 88-67 win. Bryan Morris was high point man for the Knights with 23. Curley took on Broward's other power, St. Thomas and also came out on the short end of the stick, 66-62.

BOTH GIBBONS and Aquinas stumbled in other games last week. Gibbons was edged by Class AAA Pompano Beach, 60-58 and Dillard toppled St. Thomas, 68-64 in overtime. The Raiders did rebound and closed the week with a 55-46 win over Hallandale High.

In other games, Mary Immaculate rallied in the last quarter to overtake Palmer Prep, 67-64. Chaminade came close again, but lost to Cooper City, 62-58, and Cardinal Newman was edged by Clewiston, 67-66.

Elsewhere on the sports scene: Curley's soccer team is shaping up as one of the best in South Florida. Their record was 8-1-1 at the end of last week. Included are two victories over schools from Jacksonville in a holiday soccer tournament, the first ever held in the state.

In girls' basketball, Pace, sparked by Margie Wessel and Jackie LaBel, looks to have one of the top teams in the early going of the season. Notre Dame, St. Brendan's and Madonna all promise to be tough challengers.

BELEN WAS not as fortunate in overtime, however. Deerborne beat Belen, 41-40 in o.t. to end their 10 game winning streak. Earlier in the week, Belen, led by Javier and Augustin De La Vega and Carlos Pereira, notched victories over Dade Christian, 55-45 and Coral Shores, 55-53.

Several weeks ago Pace scored a major upset by beating No. Miami Beach. The Chargers would have none of the same this time around, however. They dominated the Spartans, 85-37. Bob O'Shaughnessy led Pace with 12 points. Pace was upended by another team that they beat earlier in the season, Coral Gables, 52-41. The Spartans cut

Write, draw, cheer, dance — take your pick of activities

By ELAINE SCHENK

● Serendipity! It's Lyman Coleman time again in Miami! Send in your registration now for this famous workshop, to be held on Feb. 21 at the

Your Corner

Everglades Hotel. Register with a group of six or more and you get a discount! Get in touch with the Youth Activities Office for more info: call 757-6241 (Dade); 525-5157 (Broward); or 833-1951 (Palm Beach); ask for extension 260.

● Creative expression of how you feel about the American Bicentennial—that's what this essay and poster contest is all about. Sponsored by the Archdiocesan Youth Council, the contest is open until April 1. Topic? "What have we as a nation done in the past 200 years and where are we headed in the future?" If you enter an essay, make sure it is typewritten, double spaced, and less than 500 words in length. Or, if your line is more artistic, make your poster (any type of drawing or collage) no larger than 22" x 28." Entries may be mailed or brought to the Dept. of Youth Activities, 6180 NE 4th Ct., Miami 33137.

● Attention all CYO and high school cheerleading squads: The annual Archdiocesan Cheerleading Competition is only two weeks away. Make sure to get your entry forms in soon.

● Last call for the Feb. 6-8

Search at Notre Dame Academy. Juniors in high school on up are eligible. Contact the Youth Activities Office for an application.

● Encuentro para muchachas en Casa Emaus (Centro de Cursillos), el 27 al 29 de Febrero. Para mas detalles llama al P. Miyares en la misma oficina de Actividades Juveniles.

● And a reminder, for all Searchers and those involved in Encuentro: if you'd like to get more deeply involved, then the Leadership Training Program this weekend is for you. If you haven't pre-registered for the Program, please, pick up the phone immediately and call the Youth Activities Dept. You'll be glad you did!

● Stars and Stripes! St. Bartholomew CYO is having a Bicentennial dance next weekend! And if you have a special Valentine, come to St.

Louis Parish on Feb. 14, 8 p.m. to midnight. The famous "Heroes of Cranberry Farm" will provide music while the CYO provides refreshments. You provide the dancing feet.

● An all-day picnic is in the offing this weekend for Nativity Parish CYO-ers. The bus leaves the church parking lot at 9 a.m. tomorrow (Jan. 31) and returns at 4 p.m. Come one and all for lots of eats, games, and fun!

● Did-U-No Dept.: Did you know that the CYO Hotline is in operation on Wednesdays from 2:30-4:30 p.m.? Call Archdiocesan CYO president, Mark Troppe, at the numbers listed above for the YA Office, to share your ideas, questions,

(continued on page 21)



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Straight Talk

Why can't she be married in Church?

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

Dear Father,

My sister just married a man who was divorced and the Church would not do it. She had to go to a Justice of the Peace. When the priest said she could not be married in the Church, my sister asked to have the marriage blessed in the rectory office. The priest said that couldn't be done either. How can the priest be so cruel?

Mary

Dear Mary,

Many times people say that they were married in the Church. This does not mean, however, that they are simply speaking of a place or a building. It is much better to say that people are married through the Church. The Church witnesses the vows of

the couple and accepts them for the whole community.

When people give themselves to each other in marriage through the Church certain things are necessary whether that marriage takes place in a cathedral, a chapel or in the rectory. One thing very necessary is that both people are free to marry. In the situation you are relating, the man your sister married was already bound to a wife by another marriage. The Catholic Church takes very seriously the words, "till death do us part," and therefore this man was not free to marry again whatever the place.

We are now living in a time when divorce is very widely accepted. People are binding themselves together before God and then simply breaking the bond. As Catholics, we are called to proclaim that what God has joined must not be broken. It is painful at times, but the future of marriage depends on it.

Take your pick of activities

(continued from page 20)

feelings, etc. about the CYO.

Did you know that girls who would like to find out a little about Religious life can now do it first hand for a day or two? Any girl who is interested may contact Sister Mary Mullins at 6301 Biscayne Boulevard in Miami, 33138. Or call Sister at the numbers listed above.

And did you know that the Lourdes Academy girls just don't know when to stop

Nursing center needs volunteers

Volunteers are urgently needed at Villa Maria Nursing and Rehabilitation Center to assist residents in a variety of ways.

High school students, senior citizens, those who can spare one or two hours daily or weekly, are needed to serve as volunteers transporting patients to the chapel, dining room, outside patios, recreation activities in the auditorium and to feed those who cannot feed themselves and in some cases just to visit lonely residents who do not have families or friends.

Those wishing to volunteer should call Zella Hopper at 891-8850 for complete details.

winning awards? Now we hear that senior Josie Albertini has placed first at the post and district levels of the VFW's Voice of Democracy taped speech contest. She wins a \$400 scholarship, a trophy, and a chance at the state championship. Great going, Josie!

COCONUT GROVE—Carrollton School, Convent of the Sacred Heart, will sponsor an open house from 3 to 5 p.m., Saturday, Jan. 31 on the campus at 3747 Main Hwy.

The 10-acre campus, formerly known as "El Jardin" when it was a private estate, is

Retirement Living . . .

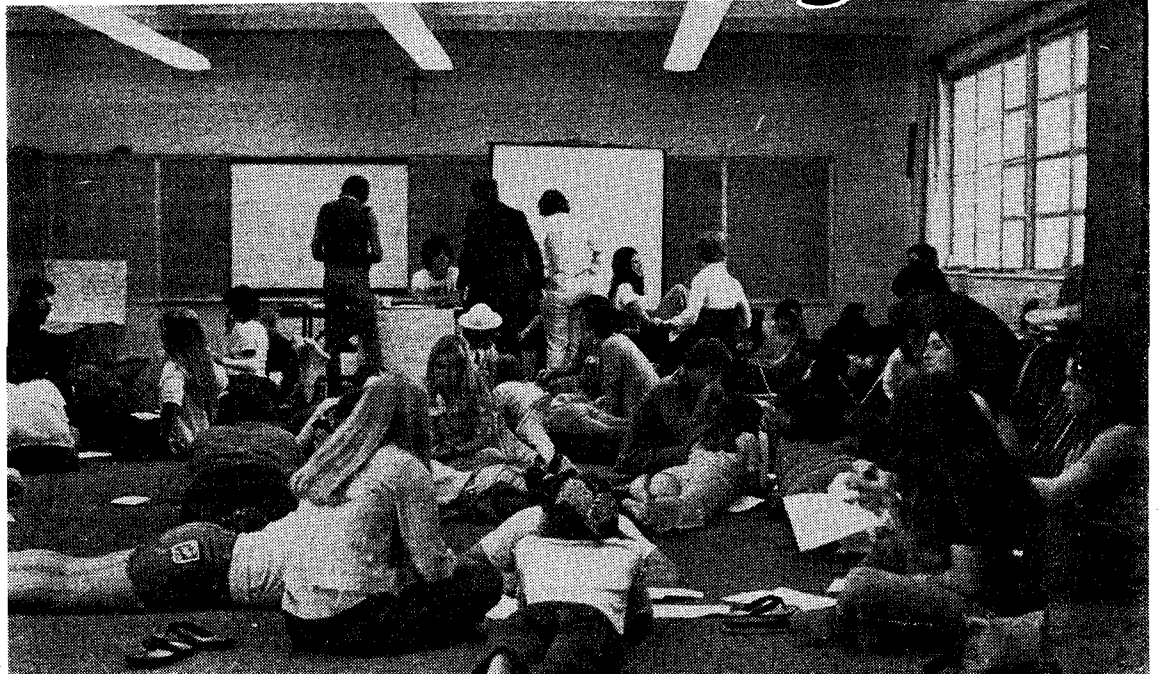
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Serendipity participants meet in small groups to facilitate friendship exercises. The program was held Saturday at St. Louis parish for members of St. Hugh, Holy Rosary, St. John the Apostle, St. Timothy and St. Louis CYO'ers. The goal was to make a new friend;

the 70 participants worked and played toward that goal with exercises, games and a Liturgy, all designed to help people reveal themselves more openly. Response was positive, according to CYO spokesmen, who added that each Serendipity is a different experience.

S.I.G.N. presentations continue

The second in a series of presentations by Archdiocese youths to acquaint people with Project S.I.G.N. will be held Tuesday, Feb. 3, at St. Rose of Lima parish, Miami Shores.

In coming weeks, presentations concerning the Service In God's Name project will be held in various areas of the Archdiocese.

S.I.G.N. is the youth-sponsored national service project tied in with the International Eucharistic Congress scheduled for Aug. 1-8 in Philadelphia. Echoing the congress theme, "The Hungers of the Human Family," Project S.I.G.N. is working toward a goal of 100,000,000 hours of service on a nationwide scale.

An "hour of service" consists of acts that are contributions to the welfare of others performed for one hour without reward. These hours will be placed on the altar in offering at the Youth Mass during the Congress.

While S.I.G.N. is sponsored by youth, it is for people of all ages who wish to get involved in serving others, motivated by a desire to live their belief in God's name. As well as CYO groups, others such as Young Adult Clubs, CCD classes, CCW chapters, Scouts, high school clubs, Senior Citizens Clubs, Altar Societies, Legion of Mary and Knights of Columbus are needed.

The presentations, which

began last week, will be made by members of the Archdiocesan Youth Board, priests, and lay members of the Archdiocesan Eucharistic Congress committee. Questions about the Congress and Project S.I.G.N. will be answered and suggestions for service projects will be available.

At this time the Archdiocese of Miami is one of the leaders in the nation in its response to S.I.G.N. Projects such as visiting nursing homes, working with brain-damaged children, working with Sunland residents, donating time to parishes, helping the elderly and raising funds for the needy, have helped total more than 5,000 hours of service for the Archdiocese.

Carrollton School plans open house

the site of the school conducted by the Religious of the Society of the Sacred Heart for girls in grades one through 12. Admission is open to students from varied socio-economic and religious backgrounds.

Since the school was first

established in 1962 when the Sisters accepted the invitation of Archbishop Coleman F. Carroll to work in the Archdiocese of Miami, a new school building, science laboratories, an art studio and tennis courts have been built.

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Farmworker crisis plan offered by Msgr. McMahon

Msgr. John McMahon, director of the Archdiocese Rural Life Bureau, has developed a plan with government and service agencies to help farmworkers through future crises such as a crop failure which might leave many unemployed.

Dade County is a major crop-producing center and a crop failure due to freeze, for instance, would create widespread hardship.

"I SURVEYED the South Florida area and found there was no coordinated plan to provide emergency services to the people who harvest the food we eat," said Msgr. McMahon.

"They feed us, but when they have a problem where are we? These crop emergencies are inherent in their work. By making these provisions we in the city show that we care about them," he said.

Task Force Operation Freeze, initiated by Msgr. McMahon, is composed of government and non-profit groups which have been meeting regularly since December to find the resources that could help needy farmworkers and to develop a plan to deliver such aid in a coordinated procedure.

The plan calls for the armory in Homestead to be

used to serve hot food through the Red Cross, and distribute clothing donated by various non-profit groups. If prior events preclude use of the Armory, the garage next door can be used.

VARIOUS agencies have agreed to set up interview stations at the Armory with representatives from County Welfare, the Food Stamp Office, Florida Employment Service, Florida Unemployment Compensation Service and the Health Department. Housing authorities have agreed to ease eviction standards due to nonpayment during a crisis.



Operation Freeze, a contingency plan for helping farmworkers in Dade County in the event of a crop loss and subsequent unemployment, is planned in the Homestead Red Cross building by Msgr. John McMahon, Archdiocese Rural Life director, and representatives of several government agencies and non-profit groups.

K of C schedules retardation drive

The second annual statewide "Mental Retardation Fund Drive" by the Knights of Columbus will be on Friday and Saturday, Feb. 6 and 7.

Tony Calabrese has been named chairman of this year's drive conducted locally by the Father Lawrence J. Flynn

Council of Hialeah. Net proceeds of the campaign are donated to aid the mentally retarded in this area.

"Let's help those who cannot help themselves" is the motto of the drive also known as the "Tootsie Roll" campaign.

Artist-Sister sets workshop

A nationally known Raku artist, Sister Celeste Bourke, O.P., will conduct a workshop in Raku techniques on Saturday and Sunday, Feb. 7 and 8 at Barry College.

Open to the college

community and the public the workshop will begin at 9 a.m. and continue through 4 p.m. each day with a one-hour break for lunch.

A collection of Raku pottery made by Sister Celeste, who studied the ancient art in

Japan as well as in this country, will be displayed during library hours from Feb. 2 to Feb. 23.

Persons wishing to register should call the college at 754-4422 no later than Saturday, Jan. 31.

Retreat meet to hear Father McGowan

TAMPA—Father Kilian McGowan, C.P., retreat director at Our Lady of Florida Retreat House, N. Palm Beach, will be among speakers at the South Regional Conference of Retreats International, Feb. 8 and 9 at the Franciscan Center here.

Seminar topics will range from "Spirituality and Programs for Youth" to "Promotion and Development." Planned sessions will provide practical information and spiritual ideas related to retreat house operations.

Other speakers include Father Arthur L. Meloche, national moderator of Retreats International Men's Division; Father Joseph L. Priestley,

S.M., San Francisco; Mrs. Fern Fetter, membership, Ohio; Mrs. Marjorie E. Samberg, national president of women's division, Cleveland; Father Edward J. McCarthy, Director of Youth Ministry, Diocese of Orlando; Mrs. Clementine Stein, regional vice president, Southern Division; and Henry

Balling, national president of men's division.

St. Petersburg's Bishop Charles McLaughlin will speak to the seminar on Feb. 9. Other members of the hierarchy expected are Bishop Joseph M. Breitenbeck, Grand Rapids, Mich.; and Bishop Thomas J. Welsh of Arlington, Va.

Hondurans plan Mass for Feb. 3

The feast of Our Lady of Suyapa, patroness of Honduras, will be observed Tuesday, Feb. 3 during 8 p.m. Mass at the Shrine of Our Lady of Charity of

Cobre, 3601 S. Miami Ave.

The observance is being organized by a group of Hondurans now in Miami.

On Saturday, Jan. 31 the patronal feast of their parish will be celebrated by members of St. John Bosco parish during Mass and procession at 8 p.m. at W. Flagler St. and 13 Ave.

Serrans to hear Father Kish

Father Michael Kish, chaplain at the Miami-Dade Community College, South, will be the guest speaker during the monthly meeting of the Miami Serra Club at noon, Tuesday, Feb. 3 at the Columbus Hotel.

Mass will be celebrated by Father John McGrath, Archdiocesan Director of Vocations at 11:30 a.m. in Gesu Church.

Pro-life phone course slated

WEST PALM BEACH—A special course for the "Life Line" operated by members of the local Right to Life Committee will be conducted in February.

Those who are interested in assisting girls and women with problem pregnancies are eligible for the course which will be taught by an expert in the techniques of telephone counselling.

For additional information call Life Line at 842-4621 or 626-5460.

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St. Joseph's opens new 'professional' center

A multi-purpose center complete with professional stages and lighting recently completed in St. Joseph parish, Surfside, is already being utilized not only by the parish but by local Catholic high schools.

Attached to the parochial school at 8670 Byron Ave., the new center will be the scene of the Broadway musical "Guys and Dolls" which will be staged by Msgr. Pace High School Drama Club at 8 p.m. today (Friday), Saturday and Sunday.

Parishioners of the parish have already enjoyed the

Funeral for priest's father

HIALEAH—The Funeral Liturgy was concelebrated in St. Cecilia Church for Miguel Perez whose son is a priest in the Archdiocese of Miami.

Father Luis Perez, pastor, was the principal celebrant of the Mass for his father who was a native of San Cristobal de los Pinos, Pinar del Rio, Cuba and who was 90 years of age at the time of his death.

He is also survived by his wife, Mrs. Mucrecia Rodriguez de Perez; six other sons including Father Carlos Perez, Pompilio, Oreste Martin, Alberto, Pedro and Lucio; and three daughters: Maria Cristina, Lucia Magaly, Luzdivina, all of whom reside in Cuba.

Burial was in Our Lady of Mercy Cemetery.

Disclaims responsibility for priest's statements

The Diocese of Pittsburgh has disclaimed responsibility for anything said by Father Richard Ginder, 62, who has appeared on a number of radio and TV talk shows discussing his forthcoming book and making statements promoting sexual freedom, according to NC News Service.

The priest, an admitted homosexual, has had no assignment in that diocese since 1964 and cannot speak in any capacity for the Church, though he appears in priest's garb on the shows.

The diocese said any protests or comments should be

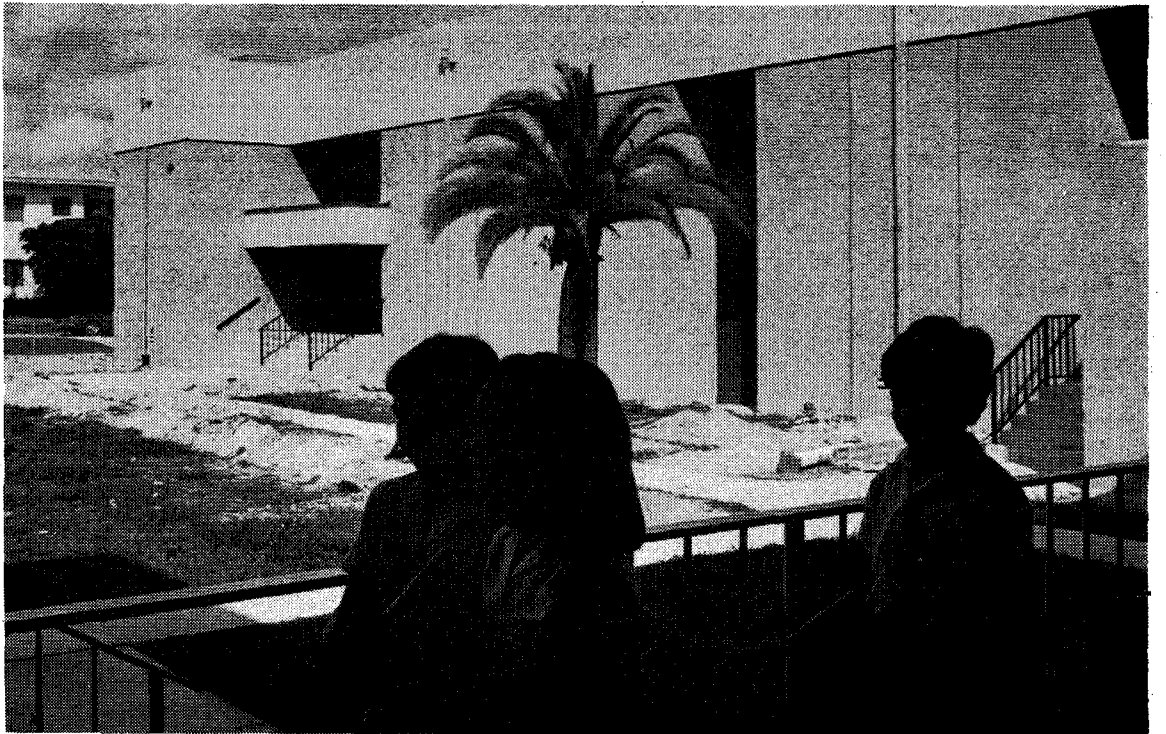
building during the opening parish dinner in mid-December and again this month when film and stage star, Gordon MacRae appeared. A variety of other events are already planned by Msgr. Joseph H. O'Shea, pastor.

On Wednesday, Feb. 11, entertainment will be provided by Sid Caesar who will appear between 9 and 10:30 p.m. Dancing will precede and follow the show and tickets are available in the hall after Sunday Masses or at the rectory. On Friday, March 5, screen star, Kathryn Grayson, will be heard in "An Evening With Kathryn Grayson and Peter Hurkos."

Designed by Miami architect, Murray Blair Wright, the structure covers an area of approximately 10,240 sq. feet and is planned with folding partition to divide the space into two areas for simultaneous use in the event of two functions.

The stage platform with hardwood maple floor will be used for school and parish dramatic or musical presentations as well as audio-visual and lectures. The facilities, Msgr. O'Shea, said are available to local Archdiocesan high schools for such functions.

An entrance lobby with adjacent rest rooms is provided as well as a spacious kitchen to enable parishioners to work together preparing dinners or other refreshments for community activities.



Professional Stage Featured At St. Joseph Multi-Purpose Center.

Mother of priest dies, may have been beaten

FORT LAUDERDALE—The mother of a Florida priest may have been beaten before she died of a heart attack in her car in the city's northwest area on Jan. 19.

The Funeral Liturgy was concelebrated Thursday in St. Jerome Church for Mrs. Helen B. Dawson, whose son, Msgr. Joseph Dawson, is Officialis of the Diocese of St. Augustine and pastor of St. John the Baptist Church, Atlantic Beach. She was 73.

The body of Mrs. Dawson was found in her car Monday evening by a group of children. She was last seen when she left

her home Monday morning to join a friend for luncheon in downtown Fort Lauderdale. Police reports indicated that Mrs. Dawson was lying on her side on the floor of the car's passenger side. A coat and blanket covered her face. The medical examiner could not determine whether bruises on her face had been inflicted before or after death which was attributed to a heart attack. Keys to the auto were still in the ignition but the motor had been turned off.

Concelebrating the Mass for his mother with Msgr. Dawson were Father Patrick Slevin, pastor, St. Jerome parish; Msgr. Harold Jordan, pastor, Assumption Church, Jacksonville; Msgr. Eugene Kohls, Chancellor of the Diocese of St. Augustine; Father Diego Conesa, St. Paul Church, Jacksonville Beach; Father John Gillespie, Catholic Student Center, Gainesville; Father Martin Cassidy, pastor, St. Gregory Church, Plantation. Also present in the sanctuary were Msgr. John J. O'Looney, pastor emeritus, St. Anthony Church, Fort Lauderdale; Msgr. W. Thomas

Larkin, Clearwater; Father Patrick Murnane, pastor, St. Helen Church, Fort Lauderdale; and Father James Garrity, O.M.I., assistant pastor St. Jerome parish.

A pioneer member of the lay apostolate in Broward County, Mrs. Dawson was a member of St. Jerome Women's Club and the Pioneers of Hollywood. She is also survived by two other sons: Edwin P., Plantation; and Lynn E., Neptune Beach; three daughters: Mrs. Isabel Newton, Fort Lauderdale; Mrs. Jean Roat, Panama City; and Mrs. Marie Venturi, Highland Park, Ill. as well as 19 grandchildren.

Funeral services for Fr. Bradley

BOYNTON BEACH—Funeral services were held in Canada for Jesuit Father Norbert Bradley who died at the age of 67 in a local hospital after a long illness.

Father Bradley who had served in several South Florida parishes over a number of years was buried in St. Joseph Cemetery following Concelebrated Mass at St. Dunstan's Basilica, Prince Edward Island, Canada.

directed to the shows in question or to Prentiss-Hall Publishing Co.

Ginder was involved in a series of morals, drug and liquor charges against him in Pittsburgh in 1969. A former columnist of Our Sunday Visitor magazine and a writer for Priest magazine, he resigned from a school chaplaincy post in 1964 because of illness and since has been unassigned.

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Scout is Brave

Climbing poles, snaking through a hollowed-out trench, and jumping several hurdles might present a challenge to any 11-year-old boy.

But for Raymond Flores, who finished the obstacle course in one minute and 35 seconds—not enough to win first place—the feat was good enough to garner a special plaque which reads “A Scout is Brave.”

You see, Raymond has but one leg.

“He’s really a courageous boy,” said Marcelo González, scout master for Troop 207 which is sponsored by the Hialeah Knights of Columbus.

“He doesn’t even remember his physical handicap when he is competing. He is all heart and dedication. Always a winner, in school, in sports and in Scout activities. He sets an example on how a strong will can overcome any handicap,” Gonzalez said.

Raymond was presented the special award at closing ceremonies of the Lincoln-Marti Camporee at Camp Seminole, Fort Lauderdale. Some 700 Boy Scouts participated in the two days of outdoor activities.

Aside from representing his patrol in the obstacle course event, Raymond participated in a hand-paddling canoe race in which he crossed Lake Seminole in about two minutes.

Mucho Coraje

Una carrera de obstáculos y qué obstáculos, nada menos que una réplica de la que se usa para el entrenamiento en el ejército. Primero saltando de barra en barra sobre un terreno pantanoso, después arrastrándose en un angosto túnel, después brincando cercas. Eso es un duro reto para cualquier niño de 11 años.

Pero para Ramón Flores, que terminó la carrera de obstáculos en un minuto y 35 segundos —no lo suficiente para ganar el primer lugar— la hazaña fue la oportunidad de ganar una placa especial que dice en inglés “A Scout is brave” lo que en español viene a ser “Un scout tiene mucho coraje”.

Y es que Ramón sólo tiene una pierna.

“Ciertamente es un muchacho que tiene coraje”, dijo Marcelo González, ‘scout master’ de la Tropa 207, auspiciada por los Caballeros de Colón de Hialeah.

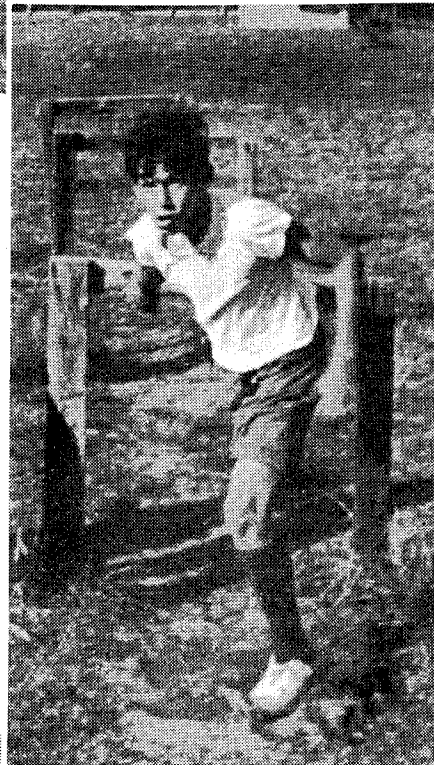
“Ni se acuerda que le falta una pierna cuando está compitiendo. Es todo corazón y dedicación. Siempre gana. En la escuela, en los deportes en el escultismo.

“Es un ejemplo de cómo una voluntad firme puede superar cualquier limitación física. Es un ejemplo y un estímulo para cuantos le conocen”, añadió González.

Ramón Flores recibió este premio especial en la ceremonia de clausura del Camporee Lincoln Martí en Camp Seminole, Fort Lauderdale, en el que participaron unos 700 niños en dos días de actividades y competencias al aire libre.

“Raymond se ofreció para representar a su patrulla en dos de las más difíciles competencias. La carrera de obstáculos y la carrera de canoas, atravesando un lago, remando con las manos, lo que le tomó unos dos minutos.

Text, Photos:
Gustavo Pena



Comentarios Evangélicos

La autoridad de Jesús

Por el Rev. JOSE P. NICKSE

Llegaron al pueblo de Cafarnaun. El día sábado entró en la sinagoga y se puso a enseñar. Se admiraban de lo que decía, porque enseñaba como quien tiene autoridad, y no como los maestros de la ley.

Marcos 1:21-28

Cristo tiene autoridad porque Cristo es el autor de la misma vida. Hace algún tiempo los periódicos fueron testigos de una historia de gran interés humano. Tuvo lugar en Nueva York. Un viejo edificio de la sección hispana fue pasto de las llamas. Una niña ciega de unos diez años quedó atrapada en un tercer piso. La niña, aterrorizada, no tenía otra manera de escapar que brincar por la ventana, pero por más que los bomberos se lo pedían a gritos, no se atrevía.

AL FIN llegó el padre de la niña. Viéndola en la ventana del tercer piso le gritó que brincara, y al verla titubear le dijo las siguientes palabras: "Hija, quiero salvarte, pero tienes que confiar en mí; brinca, no temas que yo te salvaré." Poniendo su fe en las palabras de su padre la niña saltó al vacío, y así salvó su vida.

Nuestra fe en Cristo se parece mucho a esta historia. Confiamos en la Palabra de Dios porque sabemos quién es Cristo. A veces implica saltar al vacío, pero tenemos nuestra confianza en Dios.

Cristo vino al mundo para traernos la salvación eterna. Cristo también nos lanza un desafío, una invitación. Sólo El tiene palabras de vida eterna.

Nosotros, en nuestro mundo ciego, no podemos salvarnos si no respondemos al llamado de Dios. Hay que dejarlo todo atrás. Recordamos el ejemplo de Abraham, nuestro padre en la fe, que siguiendo el llamado de Dios, dejó atrás sus riquezas, sus posesiones, la tierra que lo vio nacer, y se lanzó al vacío buscando la tierra prometida.

Al empezar este Año Litúrgico, escuchamos las palabras de Dios Padre en el Bautismo de Cristo: "Este es mi Hijo Amado, al que miro con cariño." Cristo habla con autoridad porque es el Enviado del Padre. Es el amor de Dios presente entre nosotros.

FELICES aquellos que pudieron escuchar de la boca del mismo cristo el mensaje de salvación. Pero también felices aquellos que hoy encuentran la Palabra de Dios en la Biblia y la viven. También de ellos será el Reino de los Cielos.

Por veinte siglos los hombres de fe se han admirado de lo que dice el Señor. Su Palabra es nuestra fortaleza y salvación.

ORACION DE LOS FIELES

CUARTO DOMINGO DEL AÑO
Febrero Primero de 1976

CELEBRANTE: Elevemos nuestra oración al Padre celestial. Pidamos su gracia que nos fortalece y consuella.

LECTOR: La respuesta de hoy será: "Padre, escucha nuestra oración." La Palabra de Dios es fuente de vida. Para que encontremos el mensaje salvador de las Sagradas Escrituras, oremos al Señor.

PUEBLO: Padre, escucha nuestra oración.

LECTOR: La misericordia de Dios levanta a los caídos. Para que nosotros como cristianos reflejemos la misericordia de Dios, oremos al Señor.

PUEBLO: Padre, escucha nuestra oración.

LECTOR: Jesús trajo el consuelo y la esperanza a los pobres y enfermos, para que nuestra contribución a la Campaña ABCD ayude a traer la alegría a los que sufren oremos al Señor.

PUEBLO: Padre, escucha nuestra oración.

LECTOR: Nuestro Dios es un Dios de justicia. Por aquellos que sufren prisión injustamente, para que recobren la ansiada libertad, oremos al Señor.

PUEBLO: Padre, escucha nuestra oración.

LECTOR: El Señor nos llama a vivir en santidad. Para que vivamos siempre en la gracia de Dios, oremos al Señor.

PUEBLO: Padre, escucha nuestra oración.

CELEBRANTE: Padre, vivimos anhelando tu gracia salvadora. Ayúdanos en nuestras debilidades y dudas a vivir por la fe, entregados en amor a nuestros hermanos. Te lo pedimos por Cristo nuestro Señor.

PUEBLO: Amén.

LOS MARTES EN ST DOMINIC:

"Un primer contacto con la Biblia"

En el salón parroquial de St. Dominic, 5909 N.W. 7 St., se está ofreciendo los martes, de 9 a 10 p.m. un curso bíblico dirigido por el Padre Leonardo Vázquez, P.O., que está despertando el interés de numerosas personas.

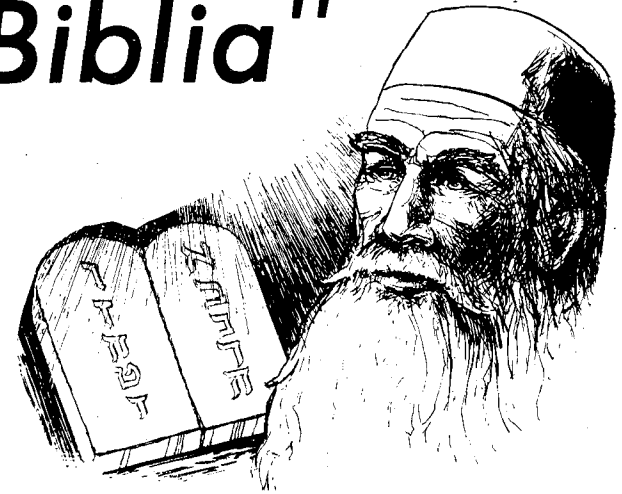
"Estos cursos están destinados a todas aquellas personas deseosas de emprender un primer contacto con la Biblia" explicó el P. Vázquez.

"Por el momento no pretenden ser otra cosa. Por eso, lo que nos proponemos es ser guías sencillos en una lectura atenta y a la vez rápida," añadió. "Tal vez podamos brindar más adelante cursos a niveles más profundos para aquellas personas que así lo deseen."

El Padre Vázquez siguió explicando los objetivos del curso con estas palabras:

UNA LECTURA ATENTA

"Comprendemos que a nuestros cristianos se les ha dado más introducción que lectura. No faltan cursillos de mentalización en las diferentes parroquias del área. Pero notamos las deficiencias en otros sectores. Nosotros abordaremos los diferentes libros de la Biblia de una forma progresiva. Dividiremos el texto en secciones, más o menos largas según la importancia, el interés o la dificultad que presenten.



"En cada sección subrayamos todo aquello que pueda ayudar a la comprensión del texto, sin olvidar toda una gama de sugerencias útiles para que cada uno pueda llevar a cabo su búsqueda más personalizante.

"Evitaremos en lo posible caer en las redes de "lo intelectual." Estimamos que una primera lectura de la Biblia debe ponernos en contacto directo y exclusivo con la palabra de Dios; y las lecturas complementarias podrán retardar esa marcha, al introducir ciertas preocupaciones intelectuales, inútiles por el momento."

UNA LECTURA RAPIDA

"Esta primera lectura debe efectuarse a un ritmo rápido," siguió diciendo el P. Vázquez.

"De otro manera, decae el interés, sobreviene la desgana, y nunca sellega al final. El ritmo rápido permite entrever la Biblia según una perspectiva de conjunto, que le es muy conveniente. Porque la Biblia es una historia sagrada: Dios interviene en la existencia de Su Pueblo a través de sus hechos y sus palabras hasta la llegada de Cristo, que nos viene a traer la salvación y la luz plena.

"Por lo tanto, es preciso que nuestros alumnos resistan a la pretensión de querer comprender cada cosa desde el primer momento. La primera lectura no será más que un preludio indispensable para una lectura y un estudio más profundos. Así lo esperamos."

El pueblo sobrevive el exilio

Conoce tu fe

Versión por el P. JUAN J. SOSA

Existen dos libros importantísimos en la Biblia que se han convertido en una fuente de información valiosísima porque tratan el período post-exilio del pueblo de Israel: Estos son los libros de Ezra y Nehemías. Ambos libros formaban parte de una trilogía cuya primera sección contenía el libro de las Crónicas. En el transcurso del tiempo esta colección fue dividida y separada.

En los libros de Ezra y Nehemías encontramos primero una biografía de sus autores. Otro editor, no obstante, convirtió dichas biografías en el marco a través del cual la historia de la época se desarrolló. Ambos libros son importantísimos, pues, porque describen la situación del pueblo después del exilio.

El Emperador de los Persas, Ciro, termina el exilio babilónico al conquistar a dicho Imperio. Son muchos los autores sagrados de la época que ven en Ciro la imagen de un Mesías. Este nuevo conquistador permitió por su edicto que el pueblo hebreo profesara su fe y volviera a su tierra aunque estuvieran viviendo bajo la dominación persa.

Ezra era un sacerdote que regresó de Babilonia hacia el año 458 B.C. trayendo consigo la recomendación y el dinero de Artaxerxes I, el monarca persa de la época. Su misión era la de purificar la situación política y litúrgica de Israel. La situación moral de por sí necesitaba un cambio radical. Por ejemplo, el matrimonio de muchos judíos con mujeres paganas representó un problema que Ezra pudo resolver con mucho tacto y delicadeza, ya que debido a estos matrimonios se infiltraron en el pueblo muchas ideas y conceptos religiosos impuros. La Ley no los permitía.

Ezra, no obstante, no pudo vencer todos los obstáculos que se le presentaron. En Babilonia,

otro personaje importante recibió noticias de los problemas que Ezra encontraba. Nehemías, llegó a Jerusalén hacia el año 446 B.C.

La misión de Nehemías consistió básicamente en la revitalización religiosa del pueblo. Fue durante su gobierno que la "Ley" terminó de promulgarse como el cuerpo de doctrinas y eventos básicos para la fe de los israelitas. Junto a Ezra, por lo tanto, Nehemías ha pasado a la historia como uno de los grandes pilares que facilitó la restauración del pueblo en esta época post-exílica.

El editor de ambos libros produjo a su vez un gran resumen histórico que encierra los momentos sagrados de la Creación y que lleva al lector hasta el quinto siglo. Para esta época el pueblo tenía los libros sagrados que las tradiciones Yavista, Elohista, Deuteronomía y Sacerdotal habían proclamado y redactado por tantos siglos. Dicho resumen constituye de por sí una reafirmación de la presencia del Señor en su pueblo a través de tantas épocas.

Es en esta época de restauración, cuando los sacerdotes como miembros de la Institución religiosa de Israel toman un lugar central y esencial. Son ellos los portavoces del mensaje de Dios al interpretar Su Palabra. Son ellos la fuerza detrás del cumplimiento de la Ley y los Profetas. Son ellos los que entienden la realeza de la Casa de David de donde surgirá el verdadero Mesías, el Salvador de Israel. Este énfasis en la dinastía Davidica va a acompañar al pensamiento del pueblo hasta el nacimiento de Jesús. Para Israel, David es el segundo Moisés. Con la llegada de Jesús, sin embargo, sabemos que la Ley y los Profetas no han sido abolidos, pero sí completados, porque ha llegado un Nuevo Reino y ha comenzado una Nueva Creación. La institución sacerdotal de Israel, no obstante, no lo va a comprender así.

LA VOZ

Aprendiendo la Cultura de los Pueblos

Por el DR. MANOLO REYES

Todo acto público que tienda a ser exponente de la cultura de un pueblo sirve para desarrollar la educación de una persona.

Máxime si esa persona nació en el país cuya cultura va a ser expuesta en ese acto público.

Durante años en el exilio se han venido celebrando una serie de actos a los cuales los cubanos, en mayor o menor cantidad, han estado asistiendo.

En algunas ocasiones, en esos actos que son expresiones de música, baile, enseñanzas cívicas, panegíricos históricos, exposiciones de pinturas, y tantísimos otros que reflejan la cultura traída por el cubano al exilio... en algunos de esos actos, repetimos, muchas veces se ven las mismas caras de cubanos adultos, ansiosos de patria.

Pero en ocasiones también se ven pocas caras de muchachos cubanos del exilio.

Lo cual constituye una magnífica oportunidad que se desaprovecha en aprender nuevas y distintas cosas de la patria donde se nació.

Es que la música, la historia, la pintura, las costumbres, las obras educativas, todos los aspectos de la vida de un pueblo, forman su cultura nacional.

Y todos sus ciudadanos, por el hecho de haber nacido en ese país determinado, son herederos de esa propia cultura.

Ahora bien, la cultura no se obtiene de la noche a la mañana. La cultura de un país se aprende en el esfuerzo y a través del tiempo. Y en especial, muy particularmente, cuando se está en el exilio, una de las mejores de aprender la cultura de un pueblo, es asistiendo a los eventos públicos en que se exponen las distintas fases que la forman.

Por eso el muchacho y joven cubanos, hayan nacido allá o quizás hayan nacido aquí de padres cubanos, aquellos que quieren conocer verdaderamente la cultura cubana deben aprovechar algunos minutos libres y leer y estudiar sobre la historia de Cuba, sus obras literarias, su música, sus bailes. Preguntarle a padres y maestros.

Y si tienen la oportunidad de asistir a eventos artísticos, o veladas patrióticas o culturales de Cuba en el exilio, aprovechéla. Asistan a todo ello.

Que cada cubano en el exilio... aunque tenga pocos años de edad... aunque no se recuerde mucho de Cuba... o aunque haya pasado más años en el exilio que en Cuba... ese cubano del exilio es un embajador de su patria que hoy sufre.

Y asistiendo a esos actos... y aprendiendo de la cultura y legado histórico de Cuba... estará haciéndose más cubano... para que el día que pueda volver a una Cuba libre de la pesadilla actual... no sea un extranjero en su propia patria.



"Marchamos muy satisfechos de los contactos con el Sr. Arzobispo y la comunidad hispana", manifestaron el Padre Luciano Hendren (izq.) y Pablo Sedillo Sr., del Secretariado Nacional Hispano, a su regreso a Washington.

Hispanos

se preparan para el

Congreso

Por ARACELI CANTERO

"Nosotros, miembros del Comité Hispano del 41 Congreso Eucarístico Internacional, llamados por Dios en este momento de la historia para participar y contribuir a la renovación integral de la Iglesia, nos comprometemos a tal renovación utilizando el tema del Congreso "La Eucaristía y las Hombres de la Familia Humana."

"Debido a nuestra historia única en los Estados Unidos, nos damos cuenta de la discrepancia que existe entre la Eucaristía y todo lo que este Sacramento significa en cuanto a lo que es la realidad de las hambres de la familia humana... y queremos empeñarnos y comprometernos en una tarea de preparación al Congreso, profundizando en las diversas formas de hambre en la humanidad y lo que ellas significan para los hispanos en los Estados Unidos..."

Así se expresa en su comienzo la declaración de propósito emanada por el Comité Hispano Nacional del 41 Congreso Eucarístico, Internacional. Dicho Comité, cuenta con representantes hispanos de toda la nación, incluido Miami, y tiene el apoyo de la Jerarquía, quien le ha encomendado la creación de programas que, teniendo en cuenta las manifestaciones religiosas de la propia cultura contribuyen a la participación activa del pueblo hispano en la celebración del Congreso Eucarístico que tendrá lugar del 1 al 8 de agosto en Filadelfia.

Al frente de los trabajos del Comité está Pablo Sedillo, Sr. Director del Secretariado Hispano de la Conferencia Católica (USCC), quien pasó en estos días por Miami para presentar al Sr. Arzobispo Coleman F. Carroll y a la comunidad hispana, el programa de renovación en la fe que se quiere desarrollar en meses sucesivos, como preparación al Congreso.

"Al presentar el programa al Sr. Arzobispo, él nos planteó algunos interrogantes sobre quién y cómo se iba a desarrollar," comentó Pablo Sedillo horas después de una entrevista con Mons. Carroll. "Le expresamos nuestro deseo de utilizar no solo al clero, sino muy

especialmente las organizaciones de laicos," añadió. "Nos recomendamos reunirnos con varios sacerdotes de los distintos movimientos y parroquias y prometió el apoyo al programa."

"Creo que tanto la reunión con el Arzobispo y Mons. Noel Fogarty, Canciller, como la de los sacerdotes y los seglares han sido muy positivas. Marchó lleno de esperanza por el crecimiento que he visto en Miami."

Pablo Sedillo pasó dos días en Miami, acompañado por el Padre Luciano C. Hendren, Canciller de la Archidiócesis de Santa Fe, quien dirige los aspectos pastorales del programa nacional de renovación en la fe en conexión con el Congreso.

"Aunque el evento tendrá lugar la primera semana de Agosto, nosotros queremos poner énfasis en la participación de todos en la preparación. Queremos centrarnos en la renovación de nuestra fe que es algo en lo que todos podemos colaborar," dijo el padre Hendren.

Según explicó el padre, el Comité ha venido desarrollando cada mes, desde enero, uno de los temas de hambre de la humanidad, en forma de proyectos prácticos, que luego cada comunidad local puede adaptar a su uso. Hasta el momento se trataron los temas: La Eucaristía y Hambre de

Comprensión, La Eucaristía y el Hambre por la Verdad. Más de 2,500 parroquias hispanas vienen ya recibiendo estos programas, que se suman a las diversas actividades en inglés, como Adoración del Santísimo, veladas Eucarísticas, etc.

El Coordinador Arquidiocesano para actividades del Congreso, el Padre Charles Ward, manifestó recientemente que son muchas las parroquias que van implementando programas de este tipo. El Padre Ward también coordina los detalles para viajes a Filadelfia durante los días del Congreso, a través de la agencia Lorraine Travel Bureau, la única designada por el Congreso para estos efectos.

Por ser este, año bicentenario, la celebración del Congreso Eucarístico Internacional en Filadelfia cobra gran significado para la nación. En números sucesivos iremos informando sobre la implementación del programa de renovación en la fe en la Iglesia de Miami.

ABCD-76



Ultimando los detalles de la Campaña de Caridad del Sr. Arzobispo que culminará el próximo 8 de Febrero, Mons. Bryan Walsh (izq.), Armando Alejandro y Sergio G. Montes.



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Procesión de San Juan Bosco

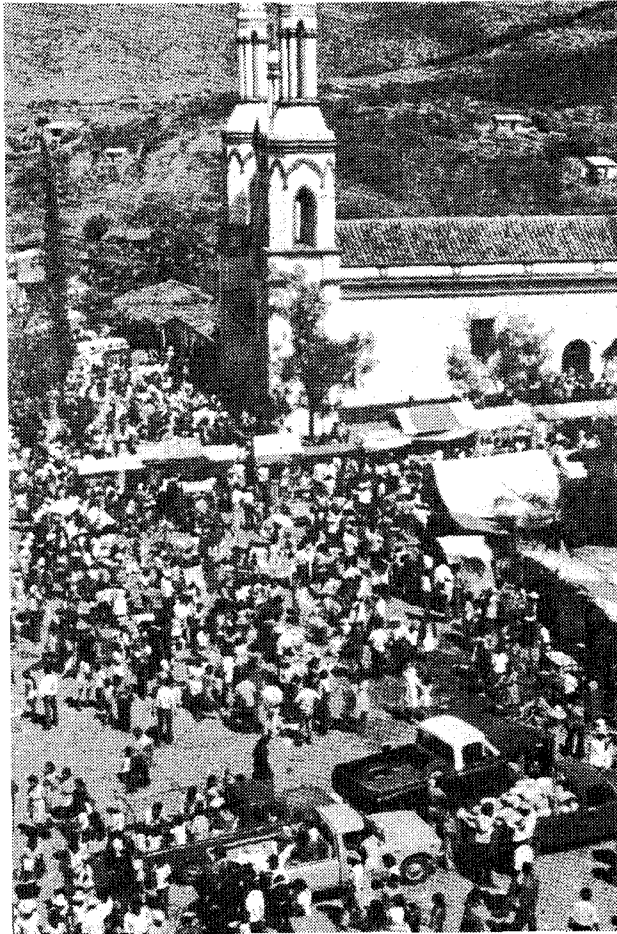
Al celebrarse mañana sábado, 31 de enero la festividad de San Juan Bosco, patrono de la juventud, la parroquia que lleva su nombre en Flagler y la 13 Avenida se ofrecerá una misa solemne concelebrada y a continuación se llevará a efecto una procesión por las calles de la parroquia.

"Hoy, viernes, en la víspera, también a las 8 p.m. se ofrecerá una misa en la que participarán los niños y jóvenes de nuestros programas parroquiales por las intenciones de la niñez y la juventud," informó el párroco, Padre Emilio Vallina.

"San Juan Bosco fue un santo de alma sencilla, jovial y ardiente, cuya confianza en la divina providencia superaba

todas las dificultades y vencía todos los obstáculos," dijo el Padre Vallina.

Nacido cerca de Turín, en 1815, consagró San Juan Bosco su vida de sacerdote a los pobres, a los prisioneros, a todos los desheredados de la fortuna, pero, sobre todo, a los niños y jóvenes abandonados. Para alojarlos, instruirlos y ayudarlos a organizar honradamente su vida, creó, sin más recursos que su confianza en la Divina Providencia, numerosas obras siempre prósperas. Fundó, sucesivamente, dos institutos: El de sacerdotes salesianos, en 1868, y el de las Hijas de María Auxiliadora, en 1876. Murió en Turín en 1888, dejando fama de gran taumaturgo.



Hondureños honrarán a su Patrona

Los hondureños residentes en Miami celebrarán la festividad de su Patrona, Nuestra Señora de Suyapa el martes, 3 de febrero, a las 8 p.m. con una misa en la Ermita de la Virgen de la Caridad, 3601 S. Miami Avenue, junto a la Bahía Biscayne.

A la misa invita el Cuadro de Danzas Folklóricas de Honduras en Miami.

Por otra parte, el Cuadro Folklórico de Honduras ofrecerá una fiesta el sábado 21 de febrero, a las 8:30 p.m. en el edificio de la YWCA, 100 S.E. 4 St., con el fin de recaudar fondos para adquirir nuevos vestuarios y discos del folklore hondureño. La entrada a esa función es de tres dólares por persona, habrá comidas típicas hondureñas.

Romería Oriental este domingo

El domingo, primero de febrero, será la Romería de la Provincia de Oriente en la Ermita de la Caridad. "Será la fiesta de todos los orientales" y no de los "granmeros" que supongo que sea el nombre que llevarán los vecinos de la nueva provincia Granma," decía uno de los organizadores de la fiesta.

La romería durará toda la tarde del domingo, con comidas y canciones típicas de la región oriental y en ese ágape criollo que durante seis años ha sido un rememorar del 'terruño', un encuentro de viejas amistades, el tema de conversación este año será las cuatro provincias en que el régimen comunista dividió a Oriente y si ya recibieron una carta de la tía que quedó en Cuba que ahora vive en el municipio de Mella, o en el del Tercer Frente, algunos de los nuevos nombres

que ha impuesto el régimen. Por cierto, con los nuevos cambios el municipio de El Cobre ha perdido su nombre, ahora se llama 'Tercer Frente.'

Y después de la Romería, los municipios de la Provincia de Oriente seguirán peregrinando lunes, miércoles y viernes, a las 8 p.m. a la Ermita de la Caridad. El Padre Román no cree mucho en estos cambios nuevos y los municipios siguen peregrinando con los nombres que eran conocidos de todos. Y lo harán en el siguiente orden:

Febrero 2, Mayarí; 4, Puerto Padre; 6, Victoria de las Tunas; 9, Banes, 11, San Luis; 13, Bayamo; 16, Holguín; 18, Yateras; 20, Santiago; 23, Sagua de Tanamo; 25, Jiguaní; 27, Palma Soriano y primero de marzo, Niquero.

Fiesta de la CANDELARIA

El calendario litúrgico señala para el 2 de febrero, lunes, la festividad de la Candelaria, de gran arraigo popular en España, Cuba y otros países hispanos.

La fiesta del 2 de febrero celebra, al mismo tiempo, la Presentación de Jesús en el Templo y la Purificación de la Santísima Virgen, cuarenta días después del nacimiento del Salvador. Se halla, pues, unida al misterio de la Navidad. Es una fiesta de luz. Por su simbolismo las procesiones de la "Candelaria", procesión de candelas, evoca la manifestación de Cristo, Luz del Mundo, recibido en el templo por el anciano Simeón como el enviado de Dios, "luz para iluminar a las gentes y gloria de Israel, su pueblo." La visita del Salvador al Templo es

el tema principal de la fiesta; pero el pensamiento de la Santísima Virgen se halla presente en toda ella.

La fiesta del 2 de febrero es una de las más antiguas, si no la más antigua de las fiestas marianas. Celebrada en Jerusalén desde el Siglo IV, la fiesta de la purificación pasó después a Constantinopla y luego a Roma, donde comienza en el siglo VII asociada a una procesión que parece ser anterior a la fiesta de la Virgen.

En varias iglesias de Miami se conservará la tradición de la bendición de las candelas. Una de ellas, la iglesia de San Juan Bosco, tendrá la ceremonia a las 8 p.m. del lunes. Muchas regiones de Cuba donde la fiesta de la Candelaria era una tradición, se darán cita en esa misa, entre ellas, Ciego de Avila, Camagüey y, por supuesto, Candelaria.

Contra el Aborto

Millares de personas desfilaron en Washington y en otras ciudades de Estados Unidos en defensa de la vida humana, y a favor del derecho de nacer y contra el aborto legalizado. En la página 5 de esta edición una información gráfica de la demostración popular contra el aborto en Miami.



En Honduras, peregrinos en el Santuario de la Virgen. La imagen de la Patrona de Honduras. Cuadro de Danzas Folklóricas de Honduras.

Si Ud entiende inglés, no deje de leer el Editorial en la página 6. Si no lee inglés, la semana próxima traduciremos ese editorial. Es respuesta a una carta escrita por una dama de habla inglesa que protesta por las páginas en español.

'Baile de Colores' Mañana, Sábado

Mañana, sábado, 31 de enero, en los salones del Club de las Américas, 8500 S.W. 8 St. se efectuará el Baile de Colores a beneficio del Movimiento de Cursillos de Cristianidad.

"Será una fiesta llena de alegría y una

forma de recaudar fondos para continuar la obra de los cursillos, especialmente para sostener la renta mensual de la Casa Emaús en los terrenos del Aeropuerto de Opa Locka," dijo Manuel Canovaca, uno de los organizadores del baile.

Sólo para ENAMORADOS

Febrero es el mes de los enamorados. Y para aquellos que el día 14 decidan fijar la fecha de su boda, o para los que ya están pensando casarse sin esperar a ese día, la Arquidiócesis de Miami ofrecerá un ciclo de charlas de preparación al matrimonio.

Las charlas se ofrecerán lunes y miércoles, comenzando a las 8 p.m. en el Salón Parroquial de San Juan Bosco, Flagler y 13 Ave. los días 16, 18, 23 y 25 de febrero.