

# Count God In!



Catholic Schools Week



*The* **VOICE**  
 FEBRUARY 6, 1976 25c VOL. XVII No. 48

## Catholic Schools Week planned for Feb. 8-14

Following is a statement issued by the Bishops of Florida concerning Catholic Schools Week, Feb. 8-14.

Catholic Schools Week gives us, the Catholic Bishops of Florida, the opportunity to express once again our deep regard for and strong commitment to Catholic education in Florida. No section of the nation is blessed with a Catholic population which offers so much diversity of age and national origin. The maturity born of experience brought to our area by so many senior citizens serves as an excellent balance for the youth who sometimes see value only in the pragmatic approach. Their involvement in and moral and financial support of the total Catholic educational endeavor, especially schools, can not go unnoticed. The diversity of cultures, particularly the Spanish, offers untold educational opportunities for all. Their experience of personal sacrifice necessary for the Christian education of children must be recognized as a portion of the American heritage.

volvement in the field of education is demonstrated especially by the Catholic school. No less than other schools does the Catholic school pursue cultural goals and the natural development of youth. But it has several distinctive purposes. It aims to create for the school community an atmosphere enlivened by the gospel spirit of freedom and charity. It aims to help the adolescent in such a way that the development of his own personality will be matched by the growth of that new creation which he became by baptism. It strives to relate all human culture eventually to the news of salvation, so that the light of faith will illumine the knowledge which students gradually gain of the world, of life, and of mankind. (Declaration on Christian Education, Vatican Council II, 8.)

In this area of our land blessed with so many of the beauties of nature, we also (continued on page 3)

### ArchBishop's Charities Drive

## Collection this Sunday for charities programs

"The need is great, the motive should be there, you cannot save your soul unless you carry out that very simple commandment, love God and love your neighbor," Archbishop Coleman F. Carroll reminded South Florida Catholics on the eve of the annual collection for the Arch-Bishop's Charities Drive on Feb. 8, designated by many parishes as "stay at home Sunday."

Speaking at ABCD dinners in Naples on South Florida's west coast and in Key

West, the southernmost city in the U.S., the Archbishop outlined the many services provided annually by 42 institutions throughout the Archdiocese aiding the unwed mother, the drug addict, the mentally retarded, the aged, the agricultural farm worker, youth, etc.

"Who is your neighbor?" the Archbishop continued. "All those people around you. Those who are in need one way or another."

The Archbishop also made a strong appeal for the faithful to "add 10 per cent at least to your efforts of last year because we cannot control inflation and I know you can't either. And as you are being pinched from the top we're going ask you to give an additional 10 per cent if you can. That will make all of us happy and God will reward you," the Archbishop declared.

The last in the series of annual campaign dinners which began in January, will be served Tuesday, Feb. 10, at the Hotel Breakers in Palm Beach.

Meanwhile throughout the Archdiocese parish volunteers will visit the homes of fellow parishioners this Sunday to accept their pledges for the drive now in its 17th year. On the following Sunday, Feb. 15, envelopes specifically for the use of visitors will be distributed in churches and chapels. The collection through which winter visitors may donate funds to the ABCD will be taken up on Sunday, Feb. 22.

All final returns from the drive are expected to be returned from parishes to the ABCD office in the Chancery no later than Wednesday, March 3.

General reports will be made to Archbishop Carroll during a 7:30 p.m. dinner on Wednesday, March 10 in the Archdiocesan Hall adjoining St. Mary Cathedral.

## Ford abortion stand 'disappointing,' says Bishops' spokesman

WASHINGTON—(NC)—The president of the National Conference of Catholic Bishops took issue with President Ford's views on the abortion issue, expressed in a CBS television interview.

But, said Archbishop Joseph L. Bernardin of Cincinnati, "it would be unfair...to be any more critical of Mr. Ford than of some other prominent political leaders, whose views on the abortion issue appear to be equally confused."

"MY HOPE is that, as discussion of this question continues in the political arena during 1976, office holders and aspirants to public office will study the issue carefully and adopt positions in support of a constitutional amendment to protect the fundamental right to life of the unborn," Archbishop Bernardin said.

In the CBS interview, a transcript of which was released by the White House, Mr. Ford said he disagrees with the Supreme Court abortion decisions and opposes abortion on demand—but also opposes a constitutional amendment to correct the Supreme Court's ruling and believes corrective action should be left to the states.

Archbishop Bernardin called this position "inconsistent and disappointing."

"THE FACT is that without a constitutional amendment on abortion, it is impossible for the states to place meaningful limits on abortion—precisely because the Supreme Court decision took the matter out of the hands of the states."

Following are excerpts from the text of Archbishop Bernardin's statement:

Mr. Ford's comments on the abortion issue are inconsistent and disappointing. He states his opposition to abortion on demand and his support for the right of states to restrict abortion. But he also opposes a constitutional amendment on abortion. The fact is that without a constitutional amendment, it is impossible for the states to place meaningful limits on abortion—precisely because the Supreme Court decision took the matter out of the hands of the states.

If there is to be any improvement in the present situation—an improvement the President apparently desires, along with many millions of other Americans—it can only come about by a constitutional amendment to undo the damage of the Supreme Court decision.

### CATHOLIC SCHOOLS The Church's in-



This is one of the ten posters selected as winners in the nationwide International Eucharistic Congress Student Poster Contest. Drawn by 15-year-old Pam Hoffman of St. Cloud, Minn., it will be displayed with the other nine winning posters in Philadelphia from now until the end of the Congress in August.

Spanish Pages 25-28

#### Inside

Classified	24
Editorial	6
Gospel Truth	16
Know Your	
Faith	13
Movies	12
Prayer	16
Question	6
S. Fla. Scene	18
Spanish	25-28
TV	11
Walsh	6
Youth	20

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# Arch Bishop's Charities Drive

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Weekly Publication

Second-class postage paid at Miami, Florida. Subscription rates: \$7.50 a year, Foreign, \$10 a year. Single copy 25 cents. Published every Friday at 6201 Biscayne Blvd., Miami, Fla. 33138

Member: Southern Catholic Newspaper Group. 22 newspapers in 10 states. Over 1/2 million circulation. Available to advertisers on a 1 order basis. Phone: 305/754-2651 for details.

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The Archdiocese of Miami Weekly Publication embracing Florida's eight southern counties: Broward, Collier, Dade, Hendry, Glades, Martin, Monroe and Palm Beach.

MAILING ADDRESS  
P.O. Box 38-1059  
Miami, Fla. 33138

TELEPHONES  
Editorial — 758-0543  
Advertising — 754-2651  
Circulation — 754-2652  
Ft. Lauderdale — 525-5157  
W. Palm Bch. — 833-1951

Pete Sharkey — Broward Ad. Rep. 782-1658

Channel 7's Church and the World Today this Sunday at 9 a.m. will discuss the education of exceptional children in the Archdiocese of Miami.

# Fla. bishops speak on Catholic schools

(continued from page 1)

thank God for the freedom guaranteed to us by our Constitution. In this Bicentennial Year, we express our gratitude to the parents of the many thousands of children in our schools, the dedicated teachers, administrators and other personnel, both lay and Religious, and the many hundreds of priests and brothers who work so diligently to make the school system a matter of pride. The commitment of the Church in Florida to its schools is evidenced by their continued service and the maintenance of a steady enrollment in times of turmoil, economic woes and pessimism.

## PARISH RELIGIOUS EDUCATION

The Church is keenly

aware of her very grave obligation to give zealous attention to the moral and religious education of all her children. To those large numbers of them who are being trained in schools which are not Catholic, she needs to be present with her special affection and helpfulness. This she does through the living witness of those who teach and direct such students, through the apostolic activity of their schoolmates, but most of all through the services of the priests and laymen who transmit to them the doctrine of salvation in a way suited to their age and circumstances, and who afford them spiritual assistance through programs

which are appropriate under the prevailing conditions of time and setting. (Declaration on Christian Education, Vatican Council II, 7.)

The Confraternity of Christian Doctrine and other parish programs of religious education are growing and thriving in Florida. There are more students enrolled in CCD classes than there are in Catholic schools. We congratulate the parents and teachers in these parish programs, for their zeal and hard work, and also for their growing professionalism. The religious educators in the various dioceses have our strong encouragement and support. And lastly, the key to

the success and growth of CCD programs, as well as of Catholic schools, the pastors of our parishes have our deepest gratitude and prayers.

As the Bishops of the United States concluded in their pastoral message on Catholic education, "To Teach as Jesus Did:"

The Christian community has every reason for hope in confronting the challenge of educational ministry today. To all our efforts we join prayer for God's help, and for the intercession of Mary, the Mother of Jesus. We face problems; so did those who came before us, and so will those who follow. But as Christians we are confident of ultimate success, trusting

not in ourselves, but in Jesus Christ, who is at once the inspiration, the content, and the goal of Christian education: "the way, and the truth, and the life."

Coleman F. Carroll,  
D.D., J.C.D.  
Archbishop of Miami

Paul F. Tanner, D.D.  
Bishop of St. Augustine

Charles B. McLaughlin, D.D.  
Bishop of Petersburg

Thomas J. Grady, D.D.  
Bishop of Orlando

Rene H. Gracida, D.D.  
Bishop of  
Pensacola-Tallahassee

# Fate of Medicaid patients waits on talks

By MARJORIE L. FILLYAW  
Local News Editor

The fate of thousands of needy nursing home patients hung in the balance this week as communications between the State of Florida and officials of the Florida Nursing Home Assn. apparently reached a stalemate.

There has been no response to date to a request for an appointment with Gov. Reubin Askew made by Art Harris, president of the Florida Nursing Home Assn., and director of Florida Manor, owned and operated by the Diocese of Orlando; and Joseph Spinelli, a regional vice president who represents the counties of Monroe, Dade, Broward, and Palm Beach.

"WE SIMPLY want to sit down with the Governor and explain the situation to him," Spinelli said of the State's recent decision to reclassify Medicaid patients who have been in a skilled nursing care category to an intermediate category, thereby saving the state some \$630,000.

Nursing home officials throughout the state estimate that between 70 and 80 per cent of Florida's Medicaid nursing home patients will be affected by the reclassification which became effective last November. In instances where the state ceiling was \$600 per person for each nursing home that amount would now be

reduced to \$500.

"If nursing homes were to match their service to the \$500," Spinelli declared, "This would mean that about 20 per cent of patients would not be fed and about 50 per cent wouldn't be bathed." Many of the elderly who will be affected, he added, are people who, if they aren't spoon-fed, will not feed themselves, who cannot see well enough to bathe or dress themselves.

"WE'RE NOT looking for an increase," Spinelli continued. "All we want is the same allocation we've been getting even though it's inadequate," he stated, speaking for the some 270 nursing homes who comprise the membership of the Florida Nursing Home Assn.

Reports by local media that some nursing homes have sent from letters to families of nursing home residents informing them of possible reclassification and that the patients might have to be moved elsewhere, are erroneous, Spinelli pointed out.

"Nursing homes do not notify relatives of Medicaid patients," he commented, "the state notifies them, not the nursing home."

MORE THAN 12,000 nursing home patients throughout the state are on Medicaid rolls which are under the direction of the Dept. of Health and Rehabilitative

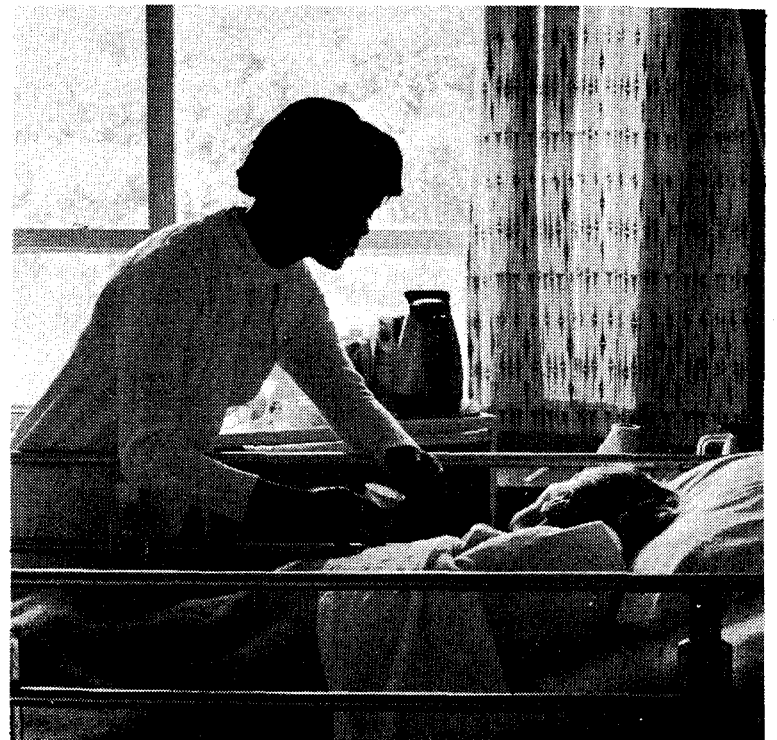
Services. William J. Page, HRS secretary, last week announced a statewide investigation of alleged illegal price fixing violations of anti-trust laws, kick-back schemes and criminal abuse of nursing home patients by operators of such institutions.

He said that nursing homes with state Medicaid contracts have a legal obligation to accept patients and he warned that refusal of the homes to comply could prompt legal action for "abandonment of patients."

In the opinion of Spinelli, no nursing home is required to take Medicaid patients except in cases where someone has had to leave the home for hospitalization for a short time. At the present time South Florida nursing homes are accepting patients classified for skilled nursing care but are refusing intermediate care residents.

"NURSING HOME operators are concerned enough about the reclassification orders that they realize they cannot adequately care for patients under the new rules and they are willing to cancel their contracts with the state rather than give inadequate care," Spinelli declared.

The Florida Nursing Home Assn. has already submitted to the state a plan which would call for three levels of care



Nursing home patients such as this one shown are uneasy not knowing what their future will be.

including skilled nursing care at \$630 per month; intermediate I care at \$570, and intermediate II care at \$500, thus creating two intermediate categories. They have also proposed a geographical differential of five per cent since, for example, cost of care in some locales is \$60 higher than in other areas.

These amounts are not

necessarily the amount that Medicaid, which is 60 per cent federally funded, pays per patient to the nursing home. These amounts are the ceilings or top amount which the nursing home can collect per patient. Thus, a patient's Social Security benefits and any other income are included in the ceiling amount with the state making up the difference.

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# 'Congress' films available, 40 liturgies set

The Miami Archdiocese Speakers Bureau has available two films and a cassette program on the 41st International Eucharistic Congress and is urging any parish or group interested to contact the Bureau. The Congress also has released an expanded events calendar featuring over 40 liturgies to be held Aug. 1-8 in Philadelphia.

Mrs. Beverly McLaughen, Speakers Bureau coordinator for the Archdiocese, said one film is about the hungers of the human family (the theme of the Congress) and the other is about the last three congresses and the present one. Each film is 15 minutes long, she said, and the Bureau will send a speaker along to show the films



Father Walter Conway, executive secretary for the Eucharistic Congress, holds prize winning poster submitted by Margaret Bauman, 15, of Greensburg, Pa. Sister Mary Julia displays the junior winning entry by Lisa J. Ganly, 13, of Winston-Salem, N.C.

The films or cassettes are available from Mrs. McLaughen at 858-3670.

The new calendar lists times and places of events during the eight days of the Congress, a worldwide spiritual assembly of Catholics and other Christians gathering in Philadelphia the first week of August.

Also featured are religious expositions and a contemporary religious art exhibit, both slated for the city's huge Civic Center with 321,000 square feet of display area.

Seven official conferences and seminars are scheduled that will draw guest speakers from all over the world. Topics will focus on world hunger, freedom and justice, religious vocations, ecumenism, women and the Eucharist and youth.

There will also be an array of music and performing arts,

but the exact scheduling of these events cannot be pinpointed this early. Here is a schedule of the days' events:

**THE CONGRESS** opens at noon, Sunday, Aug. 1. Sub-theme for the day is "The Eucharist and the Hunger for God." Some 2000 faithful will fill SS. Peter and Paul Cathedral for the solemn opening. In the evening about 100,000 persons will line Benjamin Franklin Parkway in a candlelight procession of the Blessed Sacrament. The route will extend from the Cathedral on Logan Circle to the Art Museum.

**MONDAY** is Family Day. Sub-theme is "The Eucharist and the Hunger for Bread." In parishes throughout the Philadelphia area, Marriage Encounter groups will gather families for a Family Liturgy and a "Poor Man's Supper."

Monies saved from the sacrificial meal will be contributed to help feed the world's poor.

At 8 o'clock that evening some 60,000 persons primarily from Marriage Encounter groups around the country will participate in a family liturgy at Veterans Stadium. Earlier, at Convention Hall, participants in a World Hunger Symposium will conclude their deliberations with a Mass in the Hall's main assembly area.

**TUESDAY** is Suffering People's Day. Sub-theme is "The Eucharist and the Hunger for Freedom and Justice." A worldwide gathering of some 10,000 senior citizens is expected for a noonday Eucharistic Celebration at Convention Hall.

The main gathering will be at 8 p.m. at Veterans Stadium. Some 60,000 persons wearing the native costumes of many countries will join in a Mass for the fullness of Freedom and Justice. The event will combine hierarchy and clergy from overseas, uniting them with priests and pilgrims from the Americas in tribute to the lands of their origin. The Mass will give thanks for freedom of worship and pray for its extension in oppressed societies.

**WEDNESDAY** is Clergy and Religious day with a 10 a.m. Mass at Veterans Stadium expected to draw more than 60,000. Sub-theme is "The Eucharist and the Hunger for the Spirit." Boy Scouts and scores of Catholic groups will fill the Spectrum at 1:30 p.m. Some 2000 worshippers will attend a Mass in honor of the recently canonized St. Elizabeth Ann Seton at SS. Peter and Paul Cathedral at 5 p.m. A special Mass created by

the worldwide Black community will attract a capacity crowd to the Spectrum at 8 p.m.

During the 10 a.m. Mass, clergy and Religious, joined by Marriage Encounter groups, will focus their devotions and praise on those who have made a commitment to religious vocations.

**THURSDAY** is Pilgrim People Day. Sub-theme is "The Eucharist and the Hunger for Truth." During an 11 a.m. gathering at Independence Mall, the faithful will celebrate the holiness of life as it is honored throughout the Americas. Focus will range from early examples of saintly living such as St. Rose of Lima to more recent figures—Mother Drexel, Mother Connolly and others.

At 5 p.m. Philadelphia's Blessed Bishop John Neumann will be honored at a Mass in SS. Peter and Paul Cathedral. At 7 p.m. American Indians will offer a Mass incorporating native rituals at Independence Mall.

At 8 p.m. a milestone in ecumenical cooperation will be witnessed when Catholic and other Christians join in a interfaith prayer service at Convention Hall. Also at 8,

(continued on page 22)

## Make travel plans now

All persons interested in attending the International Eucharistic Congress this Aug. 1-8, should consider making arrangements now, according to Father Charles Ward, coordinator, because hotel rooms are limited and deposits are being taken now.

Arrangements or inquiries should be directed to the Lorraine Travel Bureau, the only authorized agency, telephone, 940-0751 in Miami or 522-4752 in Broward.

and lead a discussion or question-answer session which is encouraged after showing of the films.

"BECAUSE WE only have the two copies of the films we are asking that the whole parish be invited to one showing, regardless of who sponsors the program in a parish, the pastor or a group," she said.

There is also an audio cassette program available, she said, featuring 9 audio meditations and introductions. The tapes run from 12 to 31 minutes in length, each dealing with a hunger of the human family. The tapes go well with 40-hour devotions or Eucharistic Adoration programs, Mrs. McLaughen said.

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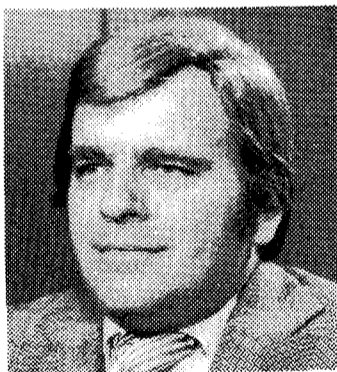
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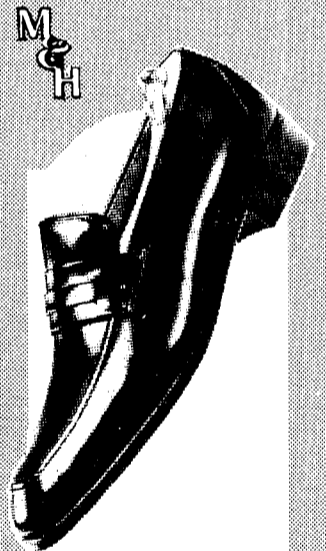
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# Do people have the 'right to die?'

By GLENDA WALKINSHAW  
Voice Features Writer

(First of a series.)

"Death with Dignity" is a phrase fraught with emotion, one which at its mere mention provokes people to avoid discussion.

Because of its emotional nature, the issue of death with dignity, or the "right to die," is open to misunderstanding, often leading to unfounded, vicious attacks by proponents of one side on supporters of the other.

THE MOST recent example of such an attack came last week at a conference on "The Right to Die," sponsored by the Dade County Mental Health Association. Dr. Walter Sackett, Miami physician and State Representative who has repeatedly introduced a "Death with Dignity" bill into the Florida legislature, was speaking following remarks by Donald Collester, prosecutor in the Karen Quinlan case.

Sackett mentioned that he had received 38

## Voice analysis

replies to a questionnaire sent to Florida Circuit Court judges requesting their opinions on the need for death with dignity legislation, and that 37 had come back favoring it in some form.

"The only one who said no called me a killer, a Hitler, and I knew from the way he voiced himself that we have to have one Catholic circuit judge in this state," Sackett said.

THE JUDGE may have replied as Sackett said, but his Catholicism cannot be held responsible for his feelings. Although Catholic newspapers have opposed Sackett's proposed legislation, it has been because of other doors that might be opened once that bill became law; not because the Church denies terminally ill people the so-called "right to die" if they choose not to use extraordinary means.

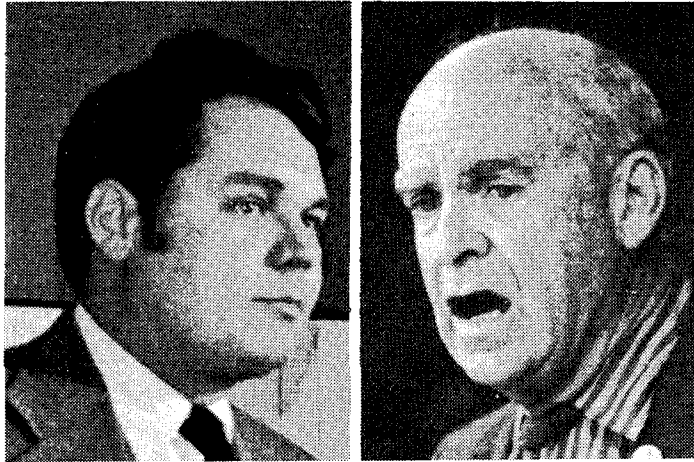
NBC News anchorman John Chancellor also misjudged the Catholic position in a recent program exploring the opinions of Americans on various issues. A poll the network had taken showed that a large majority felt that a terminally ill person should be allowed to die rather than be kept alive through extraordinary means. Chancellor expressed surprise that the percentage was so high because of the relatively large number of Catholics in the polled group, he said.

The Church has consistently taught that there is no moral obligation to keep a patient alive by extraordinary means when there is no hope for a cure.

"NATURAL reason and Christian morals say that man has the right and the duty in case of serious illness to take the care necessary to preserve life and health...But normally one is held only to use ordinary means—according to the circumstances of persons, places, times and culture—that is to say, means that do not involve any extraordinary burden for oneself or for another," Pope Pius XII said in 1957. He continued:

"The technique of resuscitation...does not contain in itself anything immoral; so the patient—if he was capable of a personal decision—could licitly utilize it...From another point of view, since these forms of treatment go beyond ordinary means, to which one is obliged to resort, it cannot be held obligatory to employ them."

He went on to say that the duty of the family, in the case of an unconscious patient, extends only to the employment of ordinary means.



DONALD COLLESTER

DR. WALTER SACKETT

The U.S. Bishops have stated their support of this position. In a 1971 directive for Catholic hospitals, the Bishops stated: "Euthanasia (mercy killing) in all its forms is forbidden. The failure to supply ordinary means of preserving life is equivalent to euthanasia. However, neither the physician nor the patient is obliged to the use of extraordinary means."

MORE recently, in April of 1974, the Bishops of Florida issued a pastoral letter which reiterated the Church's stand.

"It is not contrary to the common good for a doctor to admit that a patient is incurable and to cease trying to effect a cure...As long as there is even a slight hope of curing a patient or checking the progress of his illness, a doctor should use every probable remedy at his command...the patient, however, is entitled to refuse any treatment that would be extraordinary."

The letter pointed out that since the professional standards of conscientious physicians vary regarding the use of further means such as artificial life sustainers, "the doctors should feel free in conscience to use or not use these things."

The Karen Quinlan case has brought the issue of the "right to die" into the public eye and has pointed to a need for clarification of many factors.

In the case, the 21-year-old girl's parents petitioned a New Jersey court to allow them to disconnect the respirator which has kept Miss Quinlan breathing since she fell into a coma with irreversible brain damage nine months ago. The suit was brought after her doctors rejected her

parents' plea to "return her to the arms of the Lord." The Quinlans, who are Catholic, had been counseled by priests that it would be within the tenets of Catholicism to let her die, and the Paterson Archdiocese supported the position.

The judge ruled that it was a medical decision, not a legal one, and that a legal ruling to remove Miss Quinlan from the respirator would be homicide.

The prosecutor of the case, Donald Collester, said during the Miami Mental Health Association conference that as the law is presently constituted, terminal illness is not a justification for acceleration of death. He pointed out that Miss Quinlan is considered to be alive by all medical standards—she does show some brain-wave activity, and she can breathe on her own for short periods of time. She reacts to stimuli during certain period of time.

BECAUSE of the extent of her brain damage, doctors hold out little hope for recovery. "All parties agree that her chances of recovery to the point where she would be a sentient human being are very, very remote, but no physician who testified indicated absolute hopelessness," Collester said.

He pointed out that there is a distinction between making a decision not to use extraordinary means, and deciding later to "pull the plug" after the machines have been already put in use.

A patient now has the right to refuse treatment and the doctor often complies with his wishes—although there have been court suits brought to force patients to receive treatment in certain circumstances, Collester said.

But where patient and doctor both agree that extraordinary means should not be started, patients every day are allowed to die with no legal complications whatsoever.

BECAUSE of medical and technological advances, the definition of death has become a cloudy issue and creates many of the problems in dealing with the issue of "death with dignity." When is a person dead? When he stops breathing on his own? When his heart stops? When his brain waves cease?

"There is a failure to deal with the situation" in legal terms, Collester said, but he warned against the dangers that legislation could cause.

"We face problems if we start changing the law," he said. "There is the problem of who decides who is to live and who is to die."

(Next: Ramifications of legislation.)



Mr. and Mrs. Joseph Quinlan of Mount Arlington, N.J. go over the mail received by Father Thomas Trapasso, pastor of Our Lady of the Lake parish, concerning Karen Quinlan. The Quinlans have appealed a court decision forbidding disconnection of the respirator keeping 21 year old Karen alive.



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By Msgr. James J. Walsh

## In spite of busy life, many are lonely

Not very long ago, a survey was made among 25,000 students of a university in an attempt to list their most serious problems. Both men and women students were involved. When the results were published, many expressed amazement. The number one problem of both sexes in this huge, city-like university with never ending programs, activities, challenges, etc., was—loneliness.

Loneliness. It seemed such an unlikely contradiction. Every university campus, to the casual observer, seems permeated with the spirit of friendship. But young people, with many challenging years ahead of them, while clowning, laughing, playing jokes on each other, arranging parties or outings, are most concerned about being lonely.

I PUT some thought on that. And whenever an opportunity came to converse with college age people, I put the question to them. Their answers varied greatly, but their sum total supported the survey's finding. Loneliness, the lack of friendship, the feeling of being left out, is their big problem.

A second thought has to follow that one. If youth with all their vitality and initiative

can suffer from loneliness, how about all the age groups above them? How about the countless men and women who wanted to marry and have a family of their own, but remained single? And not by choice. How about the middle aged people who suffer keenly the aching pain of loneliness, who at long last perhaps are willing to admit that people need people, that one must have friends? Their number is legion.

Marjorie Holmes put the thought to paper in a few lines entitled, "Bring Us Together." She wrote:

Oh, God, we go through life so lonely,  
needing what other people can give us,  
Yet ashamed to show that need.  
And other people go through life so lonely,  
hungering for what it would be such a joy  
for us to give.

Dear God, please bring us together,  
the people who need each other,  
who can help each other,  
and would so enjoy each other.

PERHAPS, IF we may speculate, at the root of the problem in our vastly impersonal, hard world is the fear of taking the risk involved in every friendship. Everyone is wounded, it would seem, sometime in early youth. Some scars become abiding fears. One hesitates to open up to another thereafter. One fears rebuff or rejection or more pain. And still

there is the hunger for friendship, this unique expression of and need for love which God has placed within us.

We need "what other people can give us." Too often we may be unyielding, proud, "ashamed to show that need." We easily forget that other people are going through the same kind of misery, even though they may be laughing (perhaps too loudly), and appear as carefree as a college student looks (but is not).

Not asking the forgiveness of a friend injured by us may cause the same chilled aloof-

ness. As Sister Miriam wrote with deep perception:

Sometimes a fragile word  
A friendship breaks or seals.  
Who knows the word that hurts  
Must know its twin that heals.

Are we ashamed to pray for friends? A most intimate aspect of Christianity is genuine love of another. Much of the enduring joy of life, in the midst of hardships and disappointments, is friendship with others to whom we can without fear open the heart and mind and rest secure the risk is worth taking.

Gaining friends of this

kind to take loneliness out of life may come in an unexpected manner. Robert H. Benson expressed it in this way: "Human friendships usually take their rise in some external detail. We catch a phrase, we hear an inflection of a voice, we notice the look of the eyes, or a movement in walking, and the tiny experience seems to us like an initiation into a new world."

To share such an experience it is not unmanly or demaning to say: "Dear God, please bring us together, the people who need each other, who can help each other..."

## How often must I confess?

(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. The other day some friends and I were talking about confession. Is it true that we do not have to go to confession before going to Communion any more? I was always taught to confess before receiving Holy Communion.

A. The Church asks us to go to confession at least once a year. This, of course is the minimum. Our practice of the faith should bring us to confession more often.

But before I tell you how many times you should go, let

me tell you why. First of all, confession is a sacrament. It is an encounter with Christ. Through confession we experience the forgiving mercy and love of God.

Confession is Christ

**What is  
your question?**

healing our souls through the ministry of the Church. It should never be something we do just to fulfill a command of the Church, or out of habit or routine.

The Church tells us that we should be in the state of grace to receive Holy Communion. Confession restores

the state of grace in our souls. It renews our life in Christ. Therefore, we should go to confession before receiving Communion if we are in the state of mortal sin.

But as long as we are living our lives as Christians, and remain in the state of grace, we can receive Communion every day without going to confession again.

Communion is our spiritual nourishment. We should receive Communion as often as we can. It gives us the strength and courage to be faithful followers of Christ. Unless we are in mortal sin, we should receive Communion every time we go to Mass.

# Plea made for Lebanon, Mid-East peace

Following is the text of "Statement on Lebanon and the Middle East" by Archbishop Joseph L. Bernardin, President, National Conference of Catholic Bishops.

The conflict in Lebanon is tragic. The plight of the nation and its people cries out for understanding, compassion and concern from the international community and from the Christian Church in particular. The whole international community has a stake in the fate and future of Lebanon because of what it has represented in the modern history of the Middle East. The Christian Church is particularly called to concern for Lebanon because it has been the home of some of the oldest and largest Christian communities in the Middle East.

**TO KNOW** the history of Lebanon is to be doubly distressed at its present situation. Under difficult and dangerous conditions, the Lebanese people have woven a delicate pattern of political cooperation which has guaranteed an admirable and remarkable freedom in the religious and cultural order. Few would maintain that the system had no defects, but even fewer can deny its substantial achievements in the conflicted history of the modern Middle East. Part of the tragedy of the moment in Lebanon is that this intricate fabric of religious, cultural and political freedom is now at stake.

Those of us outside the daily conflict should not presume too readily that we have grasped its complex nature. My purpose in speaking is twofold: to express Christian concern for all parties and to bring the issue before the Catholic community in the United States. Faced with an immensely complex situation, our first obligation is to seek understanding. In that spirit, I offer the following reflections.

The nature of the present conflict is multidimensional: to isolate one element and to explain the total picture in light of it is to miss the reality of the situation. At one level it is a religious conflict, involving members of the Christian and Muslim communities. In a society known worldwide for its religious tolerance, this dissolution of the fabric of peace is surely a great loss for all parties. The present strife has special significance for Christians since the importance of the Lebanese Christian community extends beyond the borders of that nation. In a sense the Christians of Lebanon have been a stabilizing and supportive force for other Christians in the Middle East; because of this preservation of religious freedom for all in Lebanon should be an objective for us outside and for those within the country.

**WHILE THE** religious

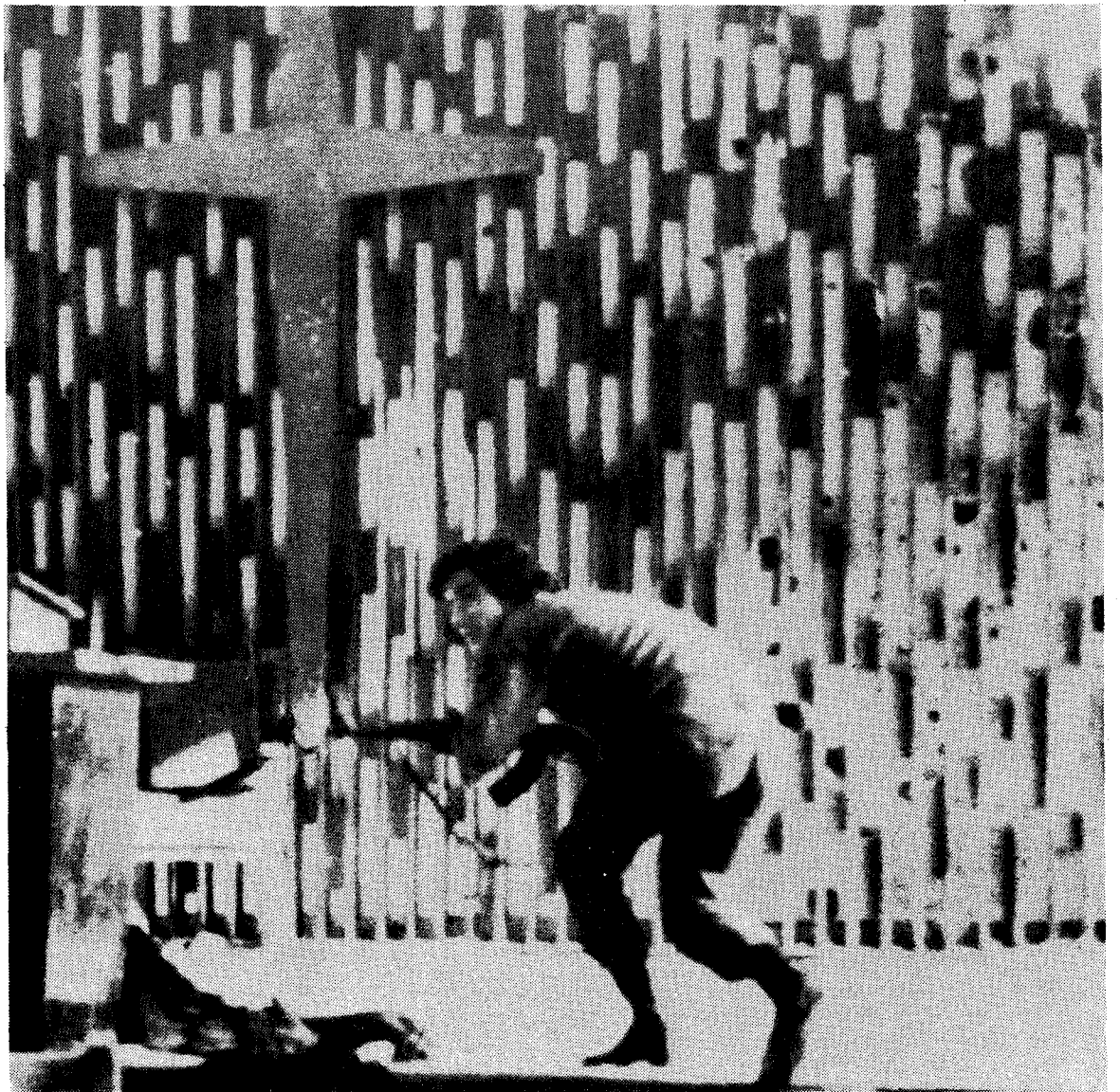
factor is a central one in understanding the Lebanese conflict, it is not the only factor. A second level of the conflict is socioeconomic in nature. Social class divisions in Lebanon cut across existing religious differences: for a growing Muslim population a key issue is the justice of the economic system. Observers of the situation vary in their assessment of the relative weight of the religious and economic issues, but no serious observer denies either of them.

Thirdly, the religious and socioeconomic divisions are set in the context of a political conflict. This involves fundamental questions about the very structure and shape of Lebanese society. The changing demographic composition and social complexion of Lebanon have placed serious strains on the social compact by which the society has been governed. There appears to be general agreement that significant reform of the system is required, but substantial division exists about the kind of reform needed.

**AS COMPLEX** as these internal factors are, even they do not tell the whole story of the Lebanese situation. First, the internal conflict must be seen in the context of broader currents in the international system, since several outside forces are affecting the struggle. Secondly, it is necessary to understand Lebanon in light of the regional conflict which still perdures in the Middle East. For almost three decades Lebanon has remained precariously but almost miraculously at the very edge of the central conflict in the Middle East; although touched by it, Lebanon has not been subsumed in it.

It seems difficult to conceive now of a lasting Lebanese settlement without the existence of a relatively stable regional peace. Everyone recognizes the costs of not achieving peace in the Middle East. The price of failing to achieve a lasting settlement in Lebanon should be equally clear to us; just as it is impossible to understand the conflict in Lebanon in isolation from other factors, so it is impossible to calculate the consequences of continued conflict solely in terms of its damage to Lebanon. For this reason the sustained attention and involvement of the international community, even perhaps an international peacekeeping force, is urgently required to protect the territorial integrity of the nation and to provide both emergency relief and reconstruction assistance.

The rationale for such response from those outside Lebanon is not limited to humanitarian concern, but should be based on an appreciation of the significance of



**A submachinegun-carrying Christian militiaman scampers by a cross mounted on a bullet-scarred wall of the American Community Church in Sin El Fil, a Beirut suburb. Scattered fighting and some looting were**

**reported after the most recent cease fire was announced, but government officials are optimistic about prospects for peace in the Middle East nation.**

Lebanon in the life of the Middle East politically, culturally, economically and religiously.

**OUR CONCERN** for Lebanon simply reinforces our interest in the broader problem of the Middle East. An obvious link between Lebanon's internal strife and the larger Middle East problem is the Palestinian refugee in Lebanon. There have been close links between Palestinians and the people of Lebanon. Recognizing how the Palestinian problem is tied to the Lebanese conflict brings me back to the 1973 statement of the American Bishops, Towards Peace in the Middle East. In that statement we called for a comprehensive political settlement which would include:

"Recognition of the rights of the Palestinian Arabs, especially the refugees: this involves, in our view, 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 recognition of the rights of the Palestinians should be accompanied on their part and by others in the international community by "recognition of the right of

Israel to exist as a sovereign state with secure boundaries" (Towards Peace in the Middle East). Moreover, we continue to believe today, as we did in 1973, that U.N. Resolution 242, as reaffirmed by U.N. Resolution 338, provides the best basis for negotiation in the Middle East and should be maintained. These three elements still appear to me to be the basis for a just and peaceful settlement in the Middle East.

**THERE ARE** signs that progress toward peace is being made in the Middle East. It continues to be true today as it was in 1973 that substantial progress toward a just peace, in Lebanon and in the region of the Middle East, will require significant and sustained involvement of major states in the international system and the international community as a whole. It is also clear, I think, that no permanent peace can exist in the region unless the just claims of the Palestinian people are met.

The role of the United States is central to both of these points. I use the occasion of this statement to urge our government toward two actions: first, to set an example of disinterested and constructive diplomacy in the Middle East; second, to take explicitly the

position that the Palestinians be included as partners in future negotiations about the Middle East.

Our support of this second position, of course, is conditioned upon the Palestinian peoples' and their representatives accepting explicitly the right of Israel to exist in the Middle East as a sovereign state within secure boundaries. In a complex and conflicted situation like the Middle East, unless both sides are willing to give something the danger exists that many can lose everything.

In making this statement about Lebanon I am conscious of the danger, complexity and immense human suffering which mark the whole region of the Middle East. But I am also aware that those lands now marked by conflict have a favored place in the divine plan. The Prince of Peace was born there. Beyond our understanding, compassion and concern the people of Lebanon and all the peoples of the Middle East have a right to expect of us as American Catholics 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. For this great gift I pledge my prayer and invite the prayers of others.

## Herman Kreitner, priest's father, dies

FORT LAUDERDALE—The Funeral Liturgy was concelebrated Monday in St. Clement Church for Herman G. Kreitner, whose son is a priest of the Archdiocese of Miami.

### Sisters to hear Fr. Burghardt

FORT LAUDERDALE—One of the foremost theologians in the nation will be the next speaker in the Bicentennial Lecture Series sponsored by the Archdiocese of Miami Council of Sisters.

Father Walter Burghardt, S.J., Catholic University of America, will speak on the subject, "American Religious Life Today" at 2 p.m., Sunday, Feb. 15 in the clubrooms of St. Anthony parish, 901 NE Second St.

Editor of "Theological Studies" and a member of the Woodstock Center for Theological Research, Father Burghardt was the recipient of the Mariology Award of 1958 and the Cardinal Spellman Award for Theologian of the Year in 1962.

### 'Italian festival' at Marian Center

An "Italian Festival" for parents and friends of the mentally retarded and handicapped will be sponsored in the multi-purpose building of Marian Center on Saturday, Feb. 21 from 6:30 p.m. to 10 p.m.

Spaghetti dinner will be served to adults only between the hours of 6:30 and 8:30 p.m. Mrs. Betty Altobelli is general chairman of arrangements assisted by Mrs. Carol Zaino.

Tickets may be obtained by calling 681-2167 in the Miami area; 981-4242 in the Hollywood-Miramar area; 264-6744 in South Miami; and 792-7096 in Fort Lauderdale.

### Holy Cross ball set for Feb. 14

FORT LAUDERDALE—The 20th annual Charity Ball to benefit Holy Cross Hospital will be an event of Saturday, Feb. 14, at Pier 66 Hotel.

Tommy Mercer and his orchestra will provide music for dancing during the ball, which is sponsored annually by the women's auxiliary and will include dinner served at 8 p.m.

Auxiliary president, Mrs. Joseph Schubert is honorary chairman; Mrs. Thomas McGinty, general chairman; Mrs. Thomas Walker, co-chairman; Mrs. James Dickey and Mrs. Joseph Kump, reservations chairmen; Mrs. Anthony Knaus, hostesses; and Mrs. Eugene Ahearn, invitations.

Anyone who has not yet received an invitation may contact Mrs. Ahearn at the Auxiliary office at the hospital.

assistant pastor, St. Mary Cathedral, was the principal celebrant of the Mass for his father who died Jan. 29.

Concelebrating with Father Kreitner were 30 other priests of the Archdiocese.

A resident of South Florida for more than 20 years who came here with his wife, Kathleen, and their family from Belleville, Ill., Mr. Kreitner had been an active parishioner of St. Clement Church.

In addition to his wife, Mr. Kreitner is also survived by two other sons, John and Robert of Fort Lauderdale; four daughters including Kathleen and Susan of Fort Lauderdale; Mrs. Gary Farmer, Albertville, Ala.; and Mrs. Jack Abhau, also of Fort Lauderdale; two grandchildren, and a brother, George of Belleville.

## St. James sets pre-Lent series

"Mission Today—200 Years of Country—2,000 Years of Faith" is the theme of a pre-Lenten mission which opens Feb. 9 in St. James parish under the direction of the Redemptorist Fathers.

The first of five instructional Masses to which all parishioners and interested non-Catholics are invited by the Adult Religious Education Committee will be celebrated at 8 p.m. on Monday in the parish hall. Subsequent Masses will be

offered nightly through Feb. 13.

Mission devotions begins on Monday, Feb. 16 in the parish church with instructions on topics of general interest.

Devotions of the Mission will be given in Spanish during the week of Feb. 9-13, at 9 a.m. and 8 p.m. daily in the Church.

Father Charles Mallen, C.S.S.R.; and Father Ruskin Piedra, C.S.S.R.; are the retreat masters.

## Outdoor Mass at church site

In observance of the patronal feast of St. Agatha parish located in Miami's southwest section, an outdoor Mass will be celebrated on the future site of church at 4:30 p.m. on Saturday, Feb. 7.

According to Father William O'Dea, a procession will precede the Mass at SW 107th Ave. across from Florida International University.

## NCCJ honors 3 area leaders

Three of Miami's community leaders will be honored by the National Conference of Christians and Jews during the organization's Brotherhood Dinner on Feb. 26 at the Hotel Fontainebleau, Miami Beach.

The Silver Medallion Award of the NCCJ will be conferred on Garth Reeves, Sr., editor and publisher of The Miami Times; Dr. Joseph R. Narot, Temple Israel of Greater Miami and Dr. Manolo Reyes,

television station WTVJ Latin News Director, and columnist of The Voice.

Reservations may be made by calling the NCCJ offices at 667-6438.



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# Refugee children revisited 15 years later

By GUS PENA

Voice Spanish Editor

Fifteen years ago he arrived at Miami International Airport, a teenager, alone with only \$2 in his pocket, two boxes of Havana Cigars, a duffel bag with his clothes in it—and fear of being in a strange land wondering about his future.

Today, he is Dr. Moises Hernandez, a gastroenterologist and internist, and the chairman of the Internal Medicine Department at Mercy Hospital.

He is also a regional chairman of the Arch-Bishop's Charities Drive. One reason for that is because it was the ABCD which helped that lonely teenage boy become what he is today.

Another 8,000 Cuban refugee children came here in similar circumstances,

unaccompanied by parents because many sent the children ahead, afraid the Marxist regime would indoctrinate the children. All Catholic schools had been closed and there were rumors of children being sent to Russia and other Communist countries.

As soon as the Catholic Service Bureau, headed by Msgr. Bryan O. Walsh, learned about the situation, steps were taken to provide temporary homes for those children.

"Today, fifteen years later, most of those children are men and women who are real assets to our community," said Msgr. Walsh.

"You find them in all walks of life," like Jorge Braceras, a service station manager on S.W. 8 St., Roberto Fabricio, a staff writer for The Miami Herald, Hilda Inclan, a Miami News



"Overall, after 15 years, we have to be grateful for the program. We recall it with fondness. I think that's the opinion of most of us"—Enrique Gonzalez. (Enrique Gonzalez and Jorge Braceros, partners in a Miami service station.)

columnist. "There are air condition technicians, lawyers, architects, teachers..." said Msgr. Walsh.

"It was not only that the Catholic agency picked me up at the airport and offered me a foster home," said Dr. Hernandez. "When I told Father Walsh that I wanted to be a doctor, he arranged to send me to St. Michael College, Winooski, Vermont, where several of us studied intensive English for eight weeks."

Later he went to Indiana to begin his college education. The Catholic Charities provided him room and board, he earned a scholarship, got a part-time job.

Some weeks after Moises arrived here, Ana Maria Cruza, a girl friend and former school mate at the Matanzas Prep. Institute, arrived at Miami and

was also housed by the Unaccompanied Cuban Children Program of the Catholic Service Bureau. They were placed at different homes, attended different colleges, but in 1965 she became Mrs. Hernandez.

With a bachelor's degree in education, she went to work at a parochial school to help Moises finish his Medicine Studies at Indiana University. He also had a part-time job as librarian, and she continued working toward her masters degree.

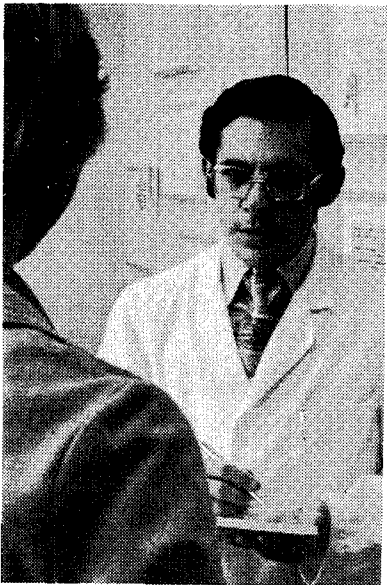
Both Hernandez and Fabricio said they were "a little scared" when they rode the airplane to an unknown country, but for Jorge Braceras the arrival at Miami Airport was, indeed, a happy occasion.

"If at 14 years of age you spend five months in a Communist jail accused of

conspiracy and counter-revolution, then they release you, but you know you are already marked as an enemy, anything is good, man," reflected Jorge, recalling his childhood in Cuba.

He finished high school in Miami and while in college was drafted by the Army, where he got the rank of sergeant. "Those years at the Unaccompanied Children's Home I will never forget. True that you miss your family and you suffer the impact of leaving your hometown to come to the unknown, but the friendships established there have lasted for years. The memories of my years under the care of the Catholic Service Bureau are happy ones, unforgettable ones," said Braceras.

"Fifteen years ago, Miami faced a very unique (continued on page 10)



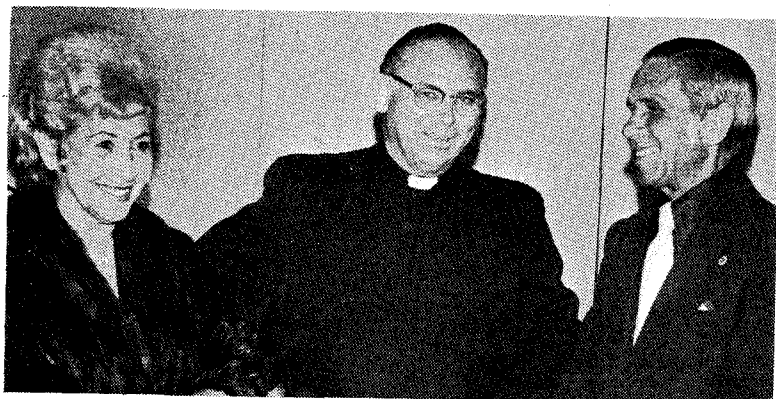
"Fifteen years ago Miami faced a very unique human drama. The Diocese of Miami had the instrument to solve that drama..."  
—Dr. Moises Hernandez, Mercy Hospital



St. Bede parishioners, Mr. and Mrs. Waldo Veliz, talk with Father John McLaughlin, principal, Mary Immaculate High School, Key West.

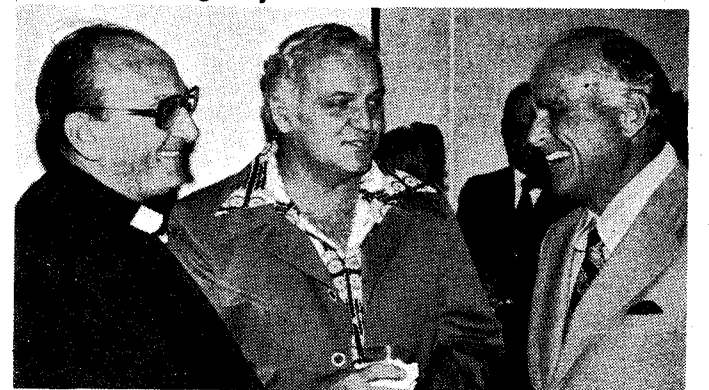


Archbishop Carroll Speaks During Key West ABCD Dinner.



St. Peter pastor, Father Wendel Schenley, with Big Pine Key residents, the Anthony Ulchers.

## ABCD DINNER KEY WEST



Key Westers, Leo Haskins, Jr. and Norman Artman welcome Father Michael Licari.



By Robert M. Brake

# States' Rights Amendment seems worse than useless

When the voting in Sen. Birch Bayh's Committee resulted in a tie on a States' Rights Amendment and strong defeat of various "Human Life" Amendments, many pro-abortion advocates, and even some pro-life advocates, suggested that the Right to Life Movement should switch its support from a Human Life Amendment to a States' Rights Amendment.

In his testimony before the Bayh Committee, Professor Robert M. Byrn of the Fordham University Law School pointed out that a States' Rights Amendment would be worse than useless.

A "Human Life" Amendment would provide that the word "Person," as used in the Constitution, would apply to all human beings "at every stage of their biological development" and would prohibit the killing of an unborn person except where the

death of the baby was an unavoidable consequence of medical procedures necessary to prevent the death of the mother.

A "States' Rights" Amendment would simply provide that nothing in the Federal Constitution would prohibit states from enacting laws regulating abortion.

But, as Professor Byrn pointed out, all states have, in their own Constitutions, language similar to that in the Federal Constitution which was used by the Federal Supreme Court to strike down laws prohibiting abortion.

Any new state law prohibiting abortion would immediately be challenged in State Court by pro-abortion forces. They would argue that the new law violates the due process clause of the State Constitution. The State Court would look for a precedent, i.e., an interpretation of the same or

similar constitutional language by other courts. The most recent such decision was *Roe v. Wade* by the United States Supreme Court, holding that laws prohibiting abortions violated the Federal Constitution's due process clause. The State Court would then declare that the statute violated the due process clause of the State Constitution because the language of the State Constitution was the same or similar to that of the Federal Constitution, and should be given the same interpretation.

The result would be that after we had amended the Federal Constitution by obtaining the favorable votes of two-thirds of the members of both Houses of Congress, and ratification by the Legislatures of three-fourths of the states, we would wind up with no change in the law.

Truly this is an exercise in futility.

It is possible that some states would uphold the constitutionality of anti-abortion laws, and some states might change their constitutions. The practical effect would still be minimal since women wishing abortions could simply cross state lines to do so.

Professor Byrn also pointed out that while a States' Rights Amendment would be easy for Congress to pass, since Congressmen would not be taking a stand for or against abortion, but simply passing the buck to the states, such an amendment would stand practically no chance of passage by the states.

No Legislator would want to face the abortion issue in every election from here to the end of the century and beyond. So the State Legislator would probably vote against such an amendment. He could tell us that he did so because he favored a Human Life Amendment; and could tell the pro-abortionists that he did so because he favors abortions. His "No" vote lets him stand on both sides of the issue.



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## Cuban refugee children revisited 15 years later

(continued from page 9) human drama. The Diocese of Miami had the instrument to solve that drama, to come to the aid of hundreds of foreign children. The Catholic Service Bureau helped when I needed it. Thanks to it I am now a doctor." Now I am able to come for the help of others, now I want to be part in solving the dreams in the life of other fellow men," said Dr. Hernandez.


Of course, in a program with thousands of children, not all the memories are rosy. Bracer's partner in the service station, Enrique Gonzalez, recalls they were at times overcrowded. "One of the camps, when I entered the program had some 200 children and was crowded. A few months later there were 600, so you can imagine. Besides, at the beginning we had to eat foods we weren't

used to eating. The medical assistance, in many instances was terrible.

"Even worse, was the case of many girls used to a family, as they reached the age of 18, automatically ceased in the program, and were put in the street to find an occupation in an unknown city."

"Of course," Gonzalez adds, "that was a new program, a situation never before faced. As with everything that is new, there had to be problems, mistakes. If you are out to look for the problems, in every human enterprise you will find defects, especially in a new one on an emergency basis. But overall when you look back after 15 years, we have to be grateful for the program. We recall it with fondness. I have the impression that's the opinion of most of us," said Gonzalez.

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## television

A recent article in the New York Times reported that the advertising Code Administration of the National Association of Broadcasters is "canvassing public opinion" on the subject of liberalizing NAB policy on TV advertisements for contraceptives.

In early January the issue was discussed at a special hearing at the Interchurch Center, headquarters of the National Council of Churches. Within the NCC those who would support the change base their argument on their concern for the increasing incidence of teenage pregnancy and on the belief that these products are acceptable to Americans.

Apart from any discussion regarding possible causes and solutions to the quite serious problem of teenage pregnancies, the question of contraceptive advertising raises a number of substantive ethical issues:

(1) The inevitable increase of sexual promiscuity, particularly among the young,

with the consequent further weakening of the integrity of human relations in our society that such advertising would encourage.

(2) The right of any citizen in this country as a part "owner" of the airwaves to oppose the introduction by the broadcast media of morally abhorrent material into the privacy of his/her home.

(3) The legitimate sensitivity of minority groups who interpret such contraceptive campaigns as particularly directed at them.

(4) The patently spurious attempt by the advertisers of such products to portray their proposed radio and TV campaigns as "educational" efforts, when the purpose of any advertising effort is to maximize profits by increasing the volume of sales.

Concerned parents should address their correspondence to: Mr. Stockton Helfrich, NAB, 485 Madison Avenue, New York, N.Y. 10022.



Mowgli, an abandoned native baby who is "adopted" by wolves, is perfectly content chatting with Bagheera, the black panther, in "Mowgli's Brothers," Rudyard Kipling's classic children's tale, Wednesday, Feb. 11 (8:30-9:00 p.m., ET) on WTVJ, Channel 4.

## ABCD work on radio show

The Archbishop's Charities Drive and the work it does to help all South Floridians is the subject of a half hour radio interview show on WAXY Sunday.

The show is part of a 90-minute Dade-Broward-Palm Beach roundup which will be aired twice on the FM station (106 FM). The first airing will be at 7:30 a.m. and it will be repeated at midnight. Station officials could not confirm, at his writing, which of the three 30-minute portions of the show would deal with ABCD.

## Priest organizes kibbutz

ST. COLUMBANS, Ne.—"The Kibbutz on Tall Grass Mountain," a documentary featuring the work of Columban Father Nial O'Brien among poor sugar workers in the Philippines, will be telecast nationally on ABC-TV's "Directions" program on Sunday, Feb. 8 (Channel 10) at noon.

"Cinema verite at its Gospel best." That's the way the Rev. Guy Gurath, director of the Catholic

Television Network of Milwaukee, describes the program. And many other critics and educators agree.

The full-color documentary presents a stirring account of how Father O'Brien is helping break the bonds of slavery in the Philippine sugar cane plantations, organizing a co-operative community, owned and controlled by former plantation workers.

"The documentary's purpose is to promote an active concern among Christians at home for their brothers abroad," said Father Charles Coulter, national development director for the Columban Fathers, who produced the movie.

"Especially through the story of Father O'Brien, his struggles and finally his

success in organizing the kibbutz, we hope to re-affirm to viewers that we are indeed 'our brothers' keepers'," said Father Coulter.

Narrated by John Facenda, "The Kibbutz on Tall Grass Mountain" is a CP Films production. It is one of five new documentaries available free to diocesan centers, public and private schools, parishes and organizations around the country from Mission Audio-Visuals, St. Columbans, Ne. 60856.

## Jeanne Wolf, Luci Arnaz

Luci Arnaz, the product of the multi-talented Lucille Ball-Desi Arnaz heritage, is a successful performer in her own right. Now starring in "Mack and Mabel," Luci stopped whirling long enough to talk with Jeanne Wolf about her famous parents:

"I had a beautiful childhood. I was not spoiled.

Luci is candid, animated and a charming guest on JEANNE WOLF WITH LUCI ARNAZ, Feb. 10th, 10:30 p.m. on Channel 2.

## 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. William Allen.  
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.

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# Victor Jory excels in updated 'Best Man'

By J. HERBERT BLAIS

When a good friend asks you to be in his play, it doesn't seem quite cricket to walk in and steal his starring vehicle right out from under him.

That's what Victor Jory is doing to E.G. Marshall at the Coconut Grove Playhouse in "The Best Man 1976" by Gore Vidal.

**THE SCENE** is a national political convention. Jory is an ex-President of the United States, on the verge of placing his considerable weight behind one of two front-running candidates for the Presidential nomination.

E.G. Marshall and Kevin McCarthy are the candidates. As originally written, they are the lead and his first supporting player.

Jory, retired from a fifty-year career as actor, director, writer and educator in films, plays, radio and television, left his home in Santa Monica for this rare role in "The Best Man" only at the request of old friend Marshall.

**JORY'S STRENGTH**, precision, and striking appearance in the updated drama not only make him its star, but fade Marshall, as the highly moral Governor William Russell, to unprecedented weakness.

As for McCarthy, playing the unprincipled Joe Cantwell, his characterization would be the colorful counterbalance that first he projects, if he only knew his lines well enough to sustain the image. His uncertainty and consequent poor timing check the action out of rhythm.

A wry, alarming insight into America's pre-election Presidential politics, "The Best Man 1976" has been rewritten significantly to match this very year's national convention scene, even to location in New York City, where Democrats will meet this summer.

**UNDER THE** smooth direction of Jim Way of Atlanta, who brought "One Flew Over the Cuckoo's Nest" here last year, the play races along, tickling the audience with references to former President Nixon and others more recently in the Washington limelight, e.g., "Kissinger is a rich man's Howard Cosell."

Marjorie Lovett, as McCarthy's (Senator Cant-



E.G. MARSHALL

well's) wife, diverts us admirably with an entrancing southern accent, and Justine Johnson plays with notable verve, "Mrs. Gamadge," national political women's leader.

There will have been 13 performances of Vidal's sardonic and timely play, presumably, by the time you're reading this. Kevin McCarthy may be acting professionally by then, and oldtimer Marshall surely will have recovered the statesmanlike stature that goes with his role.

**BUT IF** you can't get to see it by Feb. 8, Howard DaSilva will be opening at the Grove on Feb. 10 in another Bicentennial special, "Benjamin Franklin, The Most Dangerous Man in America."

Producer Zev Bufman has announced that Anna Maria Alberghetti, Allan Jones, and Harry Danner will appear together in Sigmund Romberg's romantic operetta, "The Student Prince," March 2 at the Miami Beach Theater of the Performing Arts and March 8 at Fort Lauderdale's Parker Playhouse.

# Significant films of 1975 as picked by one critic

Even the critic who avoids terminology so exact as a "10 best" list and insists that he is doing nothing more than review the year is nevertheless constrained to begin a piece of this sort with a ritual apology touching on such elements as his own unworthiness, the arbitrary nature of any such enterprise, and the folly even of fixing the exact year of a particular film. He does this, one suspects, not out of any inordinate desire to be fair but rather for self-protection. For when he mentions some films and ignores others, he risks putting himself in much the same position vis-a-vis his faithful readers (both of them?) as the recorded voice that Ma Bell employs to tell the errant telephoner that "We are sorry but we are unable to complete your call as dialed. Please dial again, making sure that you have the correct number." The list comes out, and then: "I loved JAWS," cries Faithful Reader No. 1, cut to the quick, "and this guy ignores it. What does he think I am—some kind of dummy?" "No PINK PANTHER?" screams FR No. 2. "And he picks some kind of Finnish movie, shot in Lapland yet, that played one week in Greenwich Village. What a snob!" So forearmed as best we might against the slings and arrows that may be provoked and stressing that this is meant to be no more than a list of some significant films that came the way of the Office for Film and Broadcasting during 1975, let us plunge boldly onward.

**Distant Thunder** (A-II) A spare beautiful film of the

Indian director Satyajit Ray about the effects of a terrible famine upon a young Brahmin couple.

**In Celebration** (A-III) An English film dealing with the

## movies

terror and solace of familiar things, in which three brothers return to a small mining town to celebrate their parents' wedding anniversary.

**The Invitation** (A-III) A delicately ironic Swiss film which gives what may be the definitive treatment to the institution of the office party.

**The Man who Would Be King** (A-III) An old-fashioned adventure film marked by fine acting (Sean Connery and Michael Caine) and exotic coloring. Director John Huston's best effort since **African Queen**.

**Alice Doesn't Live Here Anymore** (A-IV) Even though the story cops out in the end, its strong portrayal of a woman trying to come to terms with her situation is done remarkably well.

**Arthur Rubinstein—Love of Life** (A-I) This poetic documentary catches the zestful spirit of the 83-year-old musician in his art as well as his life.

**Hester Street** (A-III) The American experience of the Melting Pot is particularized in this story of Jewish immigrants on the East Side of New York at the turn of the century, a film which has great feel for

character and period.

**Lies my Father Told Me** (A-III) A mature recollection of a man's childhood, growing up as a Jew in Montreal, and the events and the people who shaped his life. It is a touchingly, evocative film that will stir memories in all who see it.

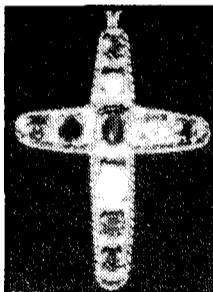
**The Mystery of Kaspar Hauser** (A-III) A deceptively simple narrative of man's inhumanity leads to complex questions about the nature of evil.

**The Magic Flute** (A-III) Ingmar Bergman's charming adaptation of the Mozart opera.

**Hearts and Minds** (A-IV) The documentary that subjected our involvement in Vietnam to a searing if not always even-handed analysis.

**A Brief Vacation** (A-IV) This final film of the great Vittorio De Sica, the story of a woman who contracts tuberculosis and temporarily escapes from the dreary routine of her life as a factory worker and domestic drudge, is perhaps a bit too soft and romantic but is, nonetheless a stirring, authentic work that radiates De Sica's concern for the poor and exploited and his belief in the need for social change.

**The Earth Is our Sinful Song** (A-IV) A Finnish film set in Lapland this is a shocking but deeply moving film, which forces the viewer into recognition of his kinship with the crude peasants who lives Director Rauni Mollberg has taken as his subject matter.



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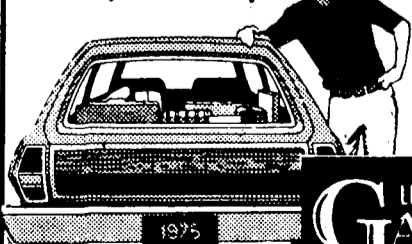
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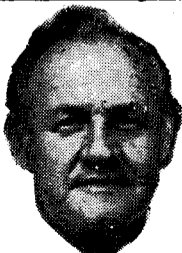
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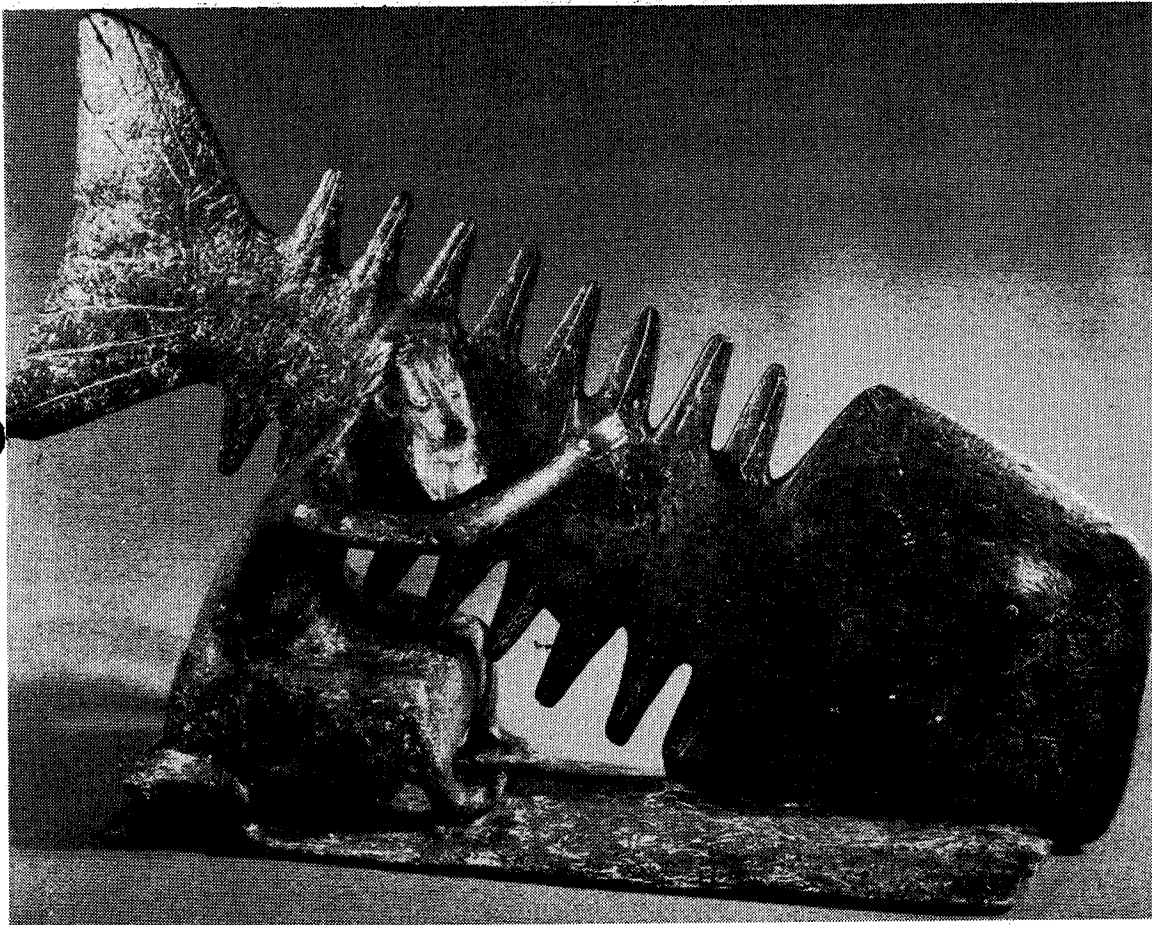
## Old Testament Openness to the nations

not bear to leave her mother-in-law, whom she loved very dearly. Back in Bethlehem Ruth eventually married a fairly well-to-do man named Boaz. He and Ruth had a son, Obed, who was to be the grandfather of the great King David.

This, in sum, is the story, but why was it written? What is its message? Everything about it points to the fifth-fourth century as the time of its composition, about the same time as the book of Jonah. It reveals the same preoccupations. It is a reaction against the narrow, rigorist, particularist views adopted by many Jews in the wake of the exile and the subsequent reforms of Ezra and Nehemiah. By insisting over and over again on the fact that Ruth was a Moabite, it hammers home the idea that God is concerned not so much with nationality as with dispositions of heart and soul.

Ruth is pictured as a model of simple, wholesome virtue. She embraces the religion of the one, true God, and is admirably faithful to Him. Her touching loyalty to her mother-in-law makes her an outstanding model of filial devotion. God rewards her, and in spite of the fact that she is a foreigner, so arranges matters that she actually becomes a great-grandmother of David and an ancestor of the Messiah!

Here again we have that refreshing universalist point of view which was a necessary counterbalance to the idea that the Jews were not only the instruments but the sole beneficiaries of salvation. There was some merit to the narrow view; indiscriminate fraternization with pagans constituted a grave danger to the true religion. But this view could be carried too far, even so far as to yield the unwarranted conclusion that all non-Jews were by that very fact excluded from the merciful designs of Providence. Books like Jonah and Ruth served to temper that view, to keep it within legitimate bounds.



A sculpture of Jonah and the whale.

# More than a big fish story

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

The story of Jonah is well known, at least the part about his being swallowed by a large fish. It is, however, much more than a big fish story. It is a parable of God's mercy. In the story Jonah is sent to preach to the inhabitants of pagan Nineveh, capital of Assyria. He tries to run away from the assignment, but God sees to it that he carries it out. The Ninevites repent, much to Jonah's chagrin, and God has to teach him a lesson.

This is just a capsule version of what is a truly wonderful story, and, as told by the biblical author, it is an outstanding bit of narrative writing: terse, animated, descriptive without being wordy, and sprinkled with chuckle-provoking humor. Jonah himself is portrayed as quite a character, almost a buffoon. But is it a true story? The general consensus is that it is not.

IN THE DAYS of Jeroboam II of Israel (785-745) there lived a prophet named Jonah; he is given a passing notice in 2 Kgs 14:25, hardly more than a mention. There is not even the slightest hint that he did anything out of the ordinary, and as for any conversion of Assyria—why, Assyria was Israel's most vicious pagan foe, and there was never any indication that she went straight, even for a little while.

Actually, the Book of Jonah was not written in the

eighth century B.C. Its language, vocabulary, style, theological outlook all point to the fifth-fourth century, some three or four hundred years after the historical Jonah lived his quite obscure life, almost a century-and-a-half after Nineveh had been reduced to ashes. But it fits neatly into the period after the Exile. At this time there were two streams of thought in Judaism: the particularist, which shunned all contact with Gentiles and held out no hope for their salvation; and the universalist, which saw Yahweh as the God of all men, punishing their sinfulness, yes, but also calling them to repentance and eventual salvation.

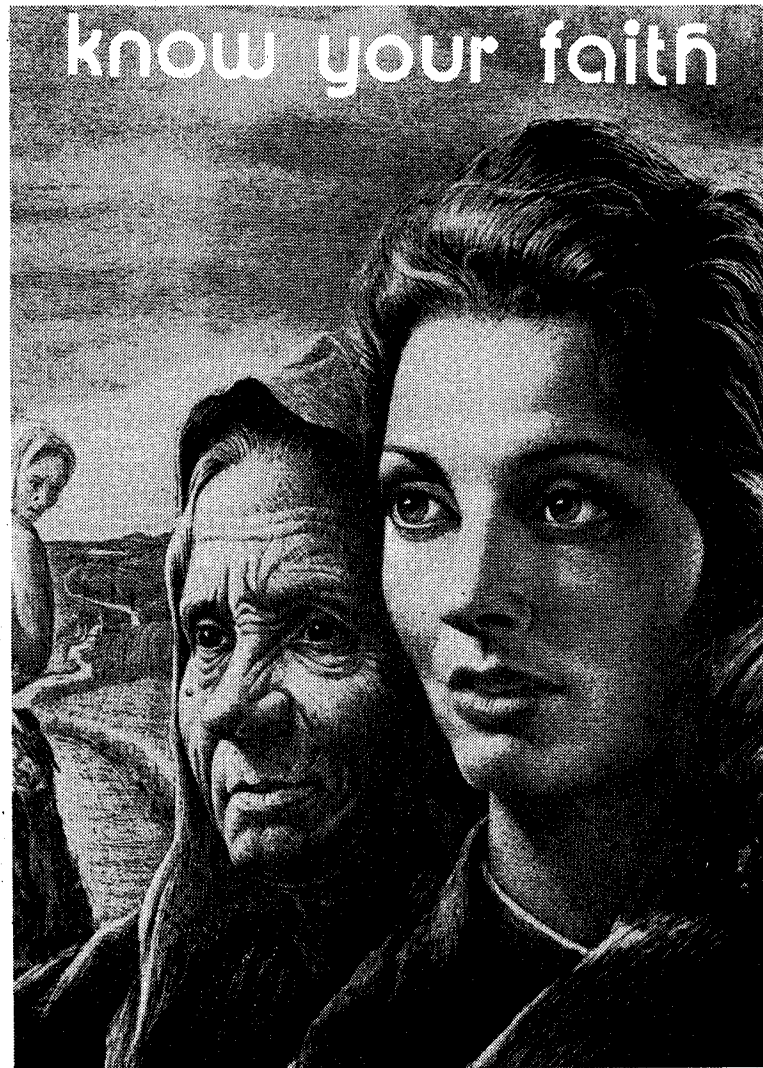
The author of our book belonged to the latter school of thought, and his work is a biting satire directed against the narrow-mindedness of the particularists, of whom he uses Jonah as a rather ridiculous example. He could not have chosen a better figure to highlight God's all-embracing mercy than the dissolute city of Nineveh, a by-word for wickedness, the implacable enemy which had wiped out the 10 northern tribes. He says quite clearly: "Look, there is no limit to God's mercy. Even a pagan nation like Assyria which He has threatened to destroy can obtain forgiveness if it sincerely repents. No nation, no individual is irrevocably damned. Rather than sit around bemoaning the fact

that God is not crushing pagan nations, you should do penance yourselves and prove yourselves more worthy of his love. Don't imitate the peevishness of Jonah, who sat sulking outside of Nineveh because God had seen fit to reverse His sentence against its inhabitants."

This beautiful universalism was part of God's preparation of the minds of his people for the coming of Him who would pour out his blood on a cross whose merciful shadow would fall across the whole earth, unimpeded by boundaries of any kind, beckoning all men without distinction to come to its foot and open their hearts to the graces of salvation.

ANOTHER BOOK of this type was written about the same time as Jonah. It is the book of Ruth, and it tells one of the most charming stories in the Bible. In the days of the Judges a famine hit Palestine. Elimelech of Bethlehem took his wife Naomi and his two sons across the Jordan to Moab, where food was not quite so scarce. The two boys married Moabite girls, Orpah and Ruth. Within a short time the father and both sons died, leaving the three women all alone.

Hearing that the situation had eased back in Bethlehem, Naomi decided to return home. She advised the girls to stay in Moab with their families. Orpah reluctantly agreed, but Ruth could



"Ruth is pictured as a model of simple, wholesome virtue. She embraces the religion of the one, true God, and is admirably faithful to Him. Her touching loyalty to her mother-in-law makes her an outstanding model of filial devotion."

Ruth and her mother-in-law, Naomi, are pictured against a background of grain fields in this portrait from "In Our Image" by Guy Rowe.

**'God is not so much concerned with nationality as with disposition of heart and soul'**

# Universalism vs. particularism

By REV. PETER J. HENRIOT, S.J.

"I don't like people who are different."

Have you ever had that thought when faced with people who have different customs, different beliefs, different backgrounds, different ethnic or national or racial heritages from those you have? Sometimes it is quite easy to feel this hostility. It usually grows out of a sense of confusion or a lack of understanding or simply a fear of the unknown. But it is real. And it has been the cause of much anger and many wars.

Occasionally when we experience this feeling of reaction against people who are different, we try to justify our reaction by telling ourselves that, after all, God looks favorably upon us and these "others" may not even know Him. We belong to God's church, and the "others" do not. We are citizens of a nation blessed by God, and the "others" aren't. In a sense we attempt to assure ourselves that God is on our side by arguing very strongly that He couldn't possibly be on their side also!

**THIS EFFORT** to particularize God's presence and activity, to narrow down his providence, is certainly not new. The pages of the Old Testament record many instances of the tension between a universalistic understanding of God's love and his call and a particularistic understanding. The prophets frequently had to remind the people that Yahweh was a God of all peoples, and that the Promised One would be a "light to all the nations." Sometimes, as seen in the stories of Jonah and Ruth, Yahweh communicated this message in a dramatic and beautiful fashion.

Today we need to recognize that God's power, love, mercy, wisdom, beauty, and other attributes extend to all peoples. They can't be said to be "boxed in" by any one group, be it a church or a nation. God is simply too big for any such narrowing on our part!

As regards religion, the Second Vatican Council reminded us of this truth in the Declaration on the Relationship of the Church to Non-Christian Religions. "For all peoples comprise a single community, and have a single origin, since God made the whole race of men and women dwell over the entire face of the earth. One also is their final goal: his providence, his manifestations of goodness, and his saving designs extend to all men and women..." (No. 1) In effect the Council emphasized that Catholics simply can't be narrow in failing to appreciate the goodness to be found in other churches and in other religions. We have to search out the richness of truth and love present in Protestant and Orthodox churches, in Judaism, the religion of our heritage, and in the beliefs of Hindus, Buddhists, Moslems, and other religious people.

This recognition of God's universal goodness, however, does not mean that the Christian faith is not to be preached, witnessed to, and spread around the face of the globe. Jesus Himself told us to "Go out and baptize all nations." The 1974 Synod of Bishops emphasized that the task of evangelization is itself universalistic. But the realization of God's already universal presence is an important characteristic of any true Christian missionary activity.

**JUST AS WE** Roman Catholics cannot be particularistic in our view toward other religions, so we citizens of the United States cannot be nationalistic in our view of other peoples of the world. This is our Bicentennial Year, a time to reflect on the many blessings that the Lord has given us over the past 200 years and also a time to work for a better realization of those blessings for all of our citizens. This reflection and work is the call of the "Liberty and Justice for All" program sponsored this year by the United States Catholic Bishops.

But even while we focus on the meaning of our nation's past, present, and future, we must be wary of developing any uncritical nationalism or super-patriotism. True patriotism for the Christian always puts one's own nation into the perspective of the family of nations. There must be a universalism in our response to the needs of people. For example, something called "national interest" shouldn't be invoked as an excuse to avoid meeting the global problems of hunger or poverty. And a truly universalistic sense will urge all of us to support the efforts of the United Nations to promote peace and justice around the globe.

**"I don't like  
people who  
are different"**

## SIRACH

# Sinners a

By REV. ALFRED MCBRIDE,  
O. PRAEM.

"Behave at table. Gorge not yourself. If there are many with you at table, be not the first to reach out your hand." (31:16f) Table etiquette in the Bible? Yes indeed, and an abundance of practical advice from Sirach, one time diplomat at large and now a senior member of the center for Wisdom Studies in Jerusalem, 180 B.C.

As the author of Ecclesiasticus, Sirach wrote a work that was enormously popular in the early Church. Actually his name is Ben Sirach, that is, son of Sirach. Were he a Swede, he would probably be called Sirachson. We will settle simply for Sirach.

**THE GREEK** control of Palestine at this time brought with it the fashion of Greek philosophy which equated rational wisdom with godliness. Religious teachers, like Sirach, adopted this mode of thinking and blended it into their own tradition. In Hebrew thought, wisdom was not just the work of reason, but obedience to the law of God. That law was considered to be a fountain of wisdom. Hence, drink from it and obey it, if you wish to be godly.

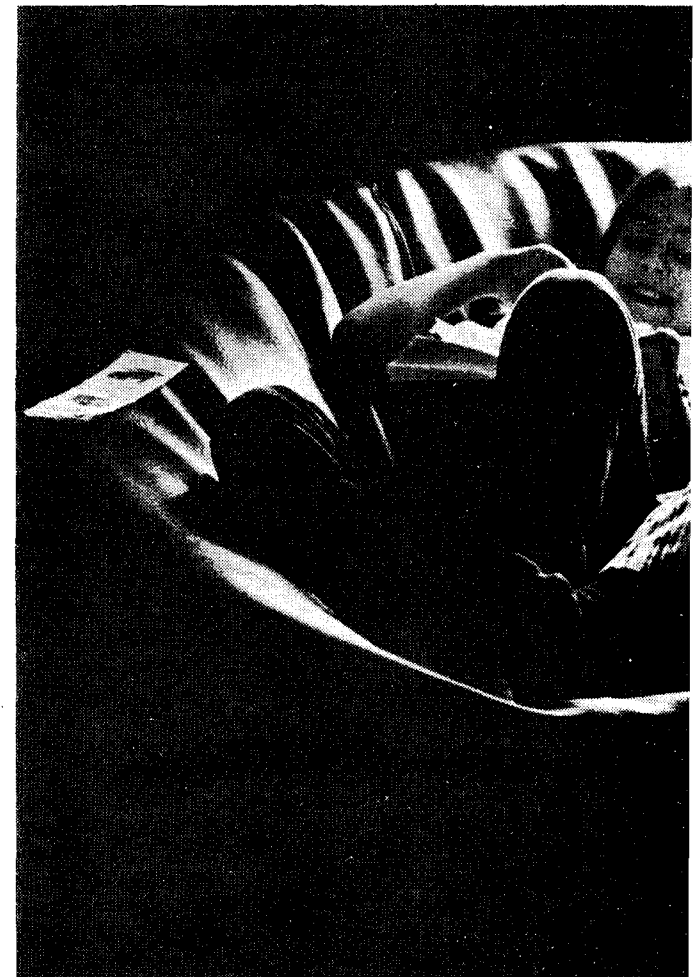
Sirach spelled out this approach in 51 chapters of sayings, axioms and proverbs, about topics ranging from use of alcohol, gossip, loaning money, raising children, taking care of your health, laziness, sexual laxity to self control, prayer and praise of tradition. At times his work reads like a sacred form of Ben Franklin's proverbs in Poor Richard's Almanac.

Sirach is always the moral character with one eye on God's law and the other cocked on man's folly. To every gossip who can't wait to tell the tale for fear it will swell their blood vessels, Sirach gently chides, "Let anything you hear die within you. Be assured it will not make you burst" (19:9).

In our age of loneliness and anxiety, his words about friendship fall like warm balm on the soul. A kind mouth will win friends. Make many acquaintances, but remember that only one in a thousand will be your real

friend in whom you can confide. Some friends are only with you in fair weather, or for partying, but will desert you in sorrow. Old friends are always the best.

"Discard not an old friend, for the new one cannot equal him. A new friend is like



**"In our age of loneliness and anxiety, his words about friendship fall like warm balm on the soul. A kind mouth will win friends. Make many**

# A place of pe

By REV. JOSEPH M. CHAMPLIN

"Friendly Phoenix says thank you and come back soon."

A colorful poster with that pleasant farewell message strikes the departing passenger's eye as you head for the appropriate gate in this Arizona airport.

The city is sunny, beautiful, informal and friendly. Its dry and warm climate helps create that atmosphere; so does the carryover of an older "wild west" spirit which breathes freedom and informality.

At the Pinnacle Peak ranch overlooking Phoenix, for example, a waitress simply cuts off the tie of any man who ventures into this steak restaurant so formally attired. She then nails the clipped tie to a ceiling or wall where it joins thousands of other cravats which have suffered similar fates on previous occasions.

A comparable spirit of informality exists at the Franciscan Renewal Center in Scottsdale, a suburb of Phoenix. Located under the shadow of Camelback Mountain in aptly named Paradise Valley, this complex draws over 1,500 people each week who come for a few hours or days of physical and spiritual

revitalization.

Dr. A.C. Smuda, a retired psychiatrist and Third Order Franciscan, lives at the Center and does various odd jobs to help in the operation. I asked him why so many persons come to this spot for classes, courses, and Masses. He responded: "It is the attitude which prevails here. They discover a sense of hope, people who care, priests who have time for their problems, individuals interested enough to listen. They find joy, affection, a family spirit of closeness. Too often in parishes the paramount concern seems money, buildings, schools. The clergy appear afraid to try new things. At the center it is different."

A look at the adult education brochure for last fall reflects this open approach. There are morning and evening classes in such diverse subjects as "Assertive Training for Women," "Youth, Yoga and Relaxation," "Personal Encounter," "Self Awareness," "Charisma: Gifts for the Body of Christ," "Religious Instruction," "Toward a Psychology of Hope," "Your Child," "Growth in Prayer According to St. Teresa of Avila and St. John of the Cross," and "Theo-Psychology."

our faith

# re fools

new wine, which you drink with pleasure only when it has aged" (9:10).

For those whose carrying charges on their credit cards are enough to make angels mourn, Sirach's shrewd caution would have saved the day. "Become not a glutton and a



acquaintances, but remember that only one in a thousand will be your real friend in whom you can confide." From article by Father Alfred McBride.

# peace and joy

Franciscan Father Barry Brunsman says: "We reach people in pain." Those topics obviously touch a vast number of painful areas, troublesome spots which deprive modern men and women of inner peace and joy.

Descriptive paragraphs about course instructors communicate some of the basic radiance and happiness we connect with St. Francis and found on our visit to the Renewal Center.

"Ginger is a highly qualified instructor and advocate of yoga. She sparkles her expertise with a beautiful philosophy of life and living."

Kat is the kind of person who finds the rainbow in each person she meets."

"Father Walsh has many qualifications, the most outstanding being, a person."

The superior and director of the center since 1967, Father Michael Weishaar is described in these terms: "Loved by all as a leader of vision and strength, his foremost credential is that special magic called Charisma."

These positive, diversified, contemporary efforts have borne significant spiritual fruit. I

winebibber with nothing in your purse" (18:33).

In recent times it has become a badge of candor and frankness to pepper conversations with four letter words, swearings and vulgarities. And in case we miss them there, someone obligingly will spray paint them on public walls for us. However, our sensitivities are not so far gone as to be relieved by Sirach's common sense note, "The oath filled talk makes the hair stand on end" (27:14).

Sirach knows the relaxation that comes from a glass of wine, but he also comments on its misuse. "Headache, bitterness and disgrace is wine drunk amid anger and strife. More and more wine is a snare for the fool" (31:29).

He writes 15 verses about doctors and the procedure for consulting them. He locates the search for health and the power to cure within prayer and God given wisdom. We should pray for health, but see doctors too. And doctors should pray "that their diagnosis be correct and their treatment bring about a cure" (Read 38: 1-15).

SIRACH teaches that sin is not only a moral matter, it is just plain foolishness. Sinners are fools. Saints are wise. Fools lack self control, are closed minded in face of truth, have heads like broken jars in which knowledge pours away and reject learning as though it were a chain for their restless feet. Fools bray their thoughts off the top of their minds, roar with laughter when only a smile is called for and listen at keyholes when a cultured man would be overwhelmed by the disgrace of it.

His book is like a Life magazine collage of snapshots into daily life in Palestine just before the coming of Christ. He even stops to comment on prima-donnas: "With a singing girl be not familiar, lest you be caught in her wiles." (9:4) His teaching is that wisdom is religion. Obedience to the law of God is the ultimate wisdom. He makes his point with a wit and sagacity that still cheers and inspires us today.

am impressed when a hundred persons come for daily 7:00 a.m. Mass; when two Sunday night Eucharists for college and high school students attract standing room only congregations; when Father Mike's Religious instruction class brings 20 adults into the Church; when so many clearly joyous individuals come and go each day at the Center, embracing fellow members of the community, pouring themselves coffee from ever perking urns, sitting around the pool in deep discussion or working voluntarily at various tasks.

The books of Ruth and Jonah reminded Jews that God came to save all persons and uses different ways to reach different individuals. It was dangerous for them and is for us to limit or restrict the Lord's manner of touching people.

The free-wheeling Franciscan operation probably disturbs some in the Phoenix-Scottsdale locale. But it certainly reaches many and makes God present in the hearts of countless persons otherwise unaffiliated. I would thus count the Center as a real boon, not a threat to the spiritual welfare of the city's Catholic community.

# 'Catholic' means 'diverse'

By MICHAEL NOVAK

Catholics in the Archdiocese of Miami are thoroughly aware that to be Catholic it is not necessary to come from one culture only. From Hawaii, too, the cultures of the United States are obviously diverse. The cultures of Polynesia, Japan, China, and other parts of Asia deeply affect the Catholic people there. Catholic cultural diversity is visible in Providence, and Buffalo, and Cleveland, and Detroit. It is visible everywhere. Among religious groups in the United States, no group is as culturally diverse as are American Catholics.

THE OFFICIAL figure for American Catholics says that we number approximately 50 million. But this figure dramatically underestimates the millions of Chicanos, Puerto Ricans, Cubans and other Latinos.

In "Ethnic Diversity and American Catholicism," Harold J. Abramson gives the best estimates we have of the Catholic population. His figures are, admittedly, only rough estimates. We truly need a more accurate census. Abramson finds that the family of American Catholics includes: 10.3 million Poles, Lithuanians and other Eastern Europeans; 10 million Italians; 8.3 million Irish; 7.6 million Germans; 5 million French; 1.5 million English; and 1.7 million Blacks, Asians, Scandinavians and others. The publicly accepted figure for Latinos, larger than Abramson's, is almost 16 million, making them by far the largest group of Catholics. (The United States is one of the largest Spanish-speaking nations of the world.)

Thus, the U.S. Catholic people are a more diverse family than any other in the land. We provide the whole nation with a model of how many can live as one.

We have not, of course, done a perfect job. Since English is the native language of our land, the English and the Irish Catholics have had enormous cultural advantages. Is it no surprise that they dominate the positions of leadership, both in the clergy and in publications, universities, and other institutions of the Catholic people. More than language has worked in their favor. The political procedures of the English-speaking world were better known to them. Both in dealing with the world outside the Catholic parishes, and in the political processes both of urban and of ecclesiastical life, they had managerial and public relations skills that others had to learn slowly and painfully.

Reading the Catholic press, one notes easily how many of the Catholic people are relatively excluded. One does not find as many Spanish, Italian, French or Eastern-European names—either among the subjects or among the authors—as demographic factors would predict. In the present generation, this is at last beginning to change.

But this is not all. Various Catholic cultures settled, by and large, in different regions of the nation. The majority of Italians settled in an arc from Providence to Philadelphia. Most of the Germans settled in the midwest. The French are highly over-represented in New England. The Latinos are strongest in the Sun Belt, from Miami through San Antonio to Los Angeles. The Poles preferred the great urban centers like Buffalo, Detroit, and Chicago. The other Eastern Europeans preferred smaller industrial cities and rural areas from Massachusetts to Texas. Sixty percent of the Irish live in New England and the Middle Atlantic States, but the rest are spread over every region—including 12 percent in the South.

TO BE CATHOLIC means to be united, but diverse. It does not mean uniformity. The springs of religion lie deep in the reservoirs of the imagination, sensibility, intuitive intelligence, and pre-conscious patterns of tradition and instinct. These springs, in their particularity, are precious. If we lose them, attachment to church and people withers. Dry soil supports no life.

Not all Catholic cultures have the same sense of God, the same approach to morality, the same love for contemplation or for activism, the same attitude toward politics, the same image of masculinity or femininity. Not all have the same Catholic history. In some, the Church was usually on the side of the people, against the ruling powers. In others, the Church was part of the establishment. The frequency of vocations to religious life differs.

A theology of diversity suggests that no one culture has the whole truth about God, or Christianity, or human society. Together, the many each mirror back a

A theology of diversity suggests that no one culture has the whole truth about God, or Christianity, or human society. Together, the many each mirror back a part of the whole. Together, each enriches the other.

No other group has so many internal riches, or so much to teach the nation about diversity, as the American Catholic people.

# THE GOSPEL TRUTH

## Can't expect world to be perfect



FIFTH SUNDAY IN ORDINARY TIME  
Reading I, Job 7: 1-4, 6-7  
Reading II, I Cor. 9: 16-19, 22-23  
Gospel, Mark 1: 29-39

By FATHER JOSE M. PAZ  
Corpus Christi Church

"The world is perfect," I heard Humberto repeat enthusiastically to his companions in the Corpus Christi Youth Group.

"In spite of suffering and trials and even sin, the world is quite perfect to me," he was saying.

It was refreshing to hear him speak so, and yet today's readings bring us a very different view of the world. We are introduced into the sorrow of Job. A Job who is immersed in pain and in a suffering as dark and deep as the night.

"The night is long," he complains in his innocence.

"The night is long," repeat so many others today...those waiting in hospitals and prisons, those families with kids starving from hunger, or those elderly with nothing to protect themselves from the cold...

Too many pages have already been written to try to explain the mystery of the evil around us. And yet we live in a world that has been planned—so we are told—by a Supreme Being that is good.

But we know that the night has an end, and with the coming of the light of day, everything takes on a new shape.

And that is the message of Christianity, for as John in his Gospel puts it "He (Christ) is the Light that illumines

every man." It is then that we understand that evil is something relative. Evil, like darkness, cannot become absolute if we live with the hope of the new day, with the hope of the liberating resurrection.

Hope and resurrection are at the core of the Christian message.

To expect an exclusively earthly liberation of man is a utopia that would only help prolong the anguish of humanity.

A liberation theology that would want from the Gospel a solution to merely sociological problems, ignoring perhaps the transcendental light that comes from the risen Christ, is a pseudo-theology, or better, is an antithesis of what theology really means.

Caring for the just rights of others, is a demand of Christianity. But total perfection will not come until we reach our final goal. It is only in that perspective that Christianity helps us accept our present difficulties as a passing "evil."

It is faith which makes compatible our suffering with the sense of true liberation. Paul tells the Corinthians, that rather than seek his own glory he is willing to become the servant of all...and that is the gospel he feels compelled to preach.

In today's Gospel we hear the disciples tell Jesus, "All are looking for you." Jesus had just finished solving a few human problems...curing the sick, driving out demons...

Yet in his eyes, those were things which could not keep Him from his mission: "I have to go to other cities and preach there..." his mission was to preach the good news, the message of light and hope. His coming was the dawn that Job was looking for.

Image or reality, the story of Job repeats itself in our days, in this generation with an existential view of life.

There is sadness, anguish, anxiety, and we need to live in his hope and his light so we may enlighten others. We need the eyes of youth and those of the new man, to see that the world, the work of God, becomes perfect, when we have overcome darkness.

## Prayer of the Faithful

FIFTH SUNDAY OF THE YEAR  
Feb. 8, 1976

**Priest:** He cured the sick, gave sight to the blind and raised the dead. This Man is Jesus, He is your Son, Father, and we ask Him to heal us as well.

**LECTOR:** Today's response will be: Father, hear our prayer.

**LECTOR:** That we may rebuild the hopes of the lonely and the sick by our care and concern for them, we pray:

**People:** Father, hear our prayer.

**LECTOR:** That our charity towards the poor may restore their sense of self confidence and self-dignity, we pray:

**People:** Father, hear our prayer.

**LECTOR:** That we may build strong friendships that will give all of us courage to meet the difficulties of life and enable us to celebrate its joys, we pray:

**People:** Father, hear our prayer.

**LECTOR:** That we may have the courage to share the burdens of our brothers and sisters and help to ease their pain, we pray:

**People:** Father, hear our prayer.

**LECTOR:** That our concern for the underprivileged, the weak and the lonely will enable the Archbishop's Charities Drive to be successful this year, we pray:

**People:** Father, hear our prayer.

**Priest:** Father, we come to You as brothers and sisters of Christ, filled with your Holy Spirit. As one family, we pray for the gift of sensitivity, the gentle art of bringing the story of Christ's love to men. This we ask in the name of Jesus, your Son, our Lord.

**People:** Amen.



A long corrugated pipe...an invitation to mystery...a call to enter and explore...The boy begins to crawl in...curious...perhaps feeling some apprehension, not knowing just what might be inside...not sure where or how it may come out...God calls to each of us..."I set before you life and death...choose life!" (Deuteronomy 30:19)...don't hold back... "You have no need to fear...since I am with you,"...says the Lord. (Genesis 26:24).



# Copyrights--and wrongs-- misunderstood but vital

The music director doesn't look like a criminal as he stands at the duplicating machine, watching copies of sheet music fall into a neat stack in the collection tray.

A criminal he isn't, but he may unknowingly be breaking the law, as are people in a great number of parishes throughout the country—including the Archdiocese of Miami, according to Sister Joyce LaVoy, O.P., chairman of the Archdiocese Liturgical Music Commission.

**SHE ESTIMATED** that 80 per cent of the parishes in the Archdiocese are using homemade hymnals and that many of them are violating copyright laws by compiling the songbooks without receiving permission of the writers or publishers of the musical selections. Some parish choirs are also using music copied without permission, she said.

It isn't likely that police will burst into churches and confiscate songbooks, but it is a serious problem, she said. In some areas of the country, churches are being taken to court and receiving heavy fines for copyright violations. Penalties range up to fines of \$5,000 plus one dollar for each copy of the illegally reproduced material.

"I want to stress education, not accusation," Sister Joyce pointed out, adding that most people violate copyright laws out of ignorance of the law. "We're talking here about the concept of justice."

Paul Storm, director of parish music at Immaculate Conception Church, Hialeah, echoed Sister Joyce's feelings about the seriousness of the problem.

"IN OUR age of moral responsibility and lawlessness, we the Church must take a strong stand for all moral issues," he said.

"One of the main ways we can do this is by supporting the laws."

It is often assumed that churches are exempt from the law, but this is not so. Liturgical music publishers require permission, either in the form of a blanket license or individual authorization, for churches to use their music.

Usually the permission involves cost. Copyright laws were devised to insure just recompense to creators of music, and religious music is no exception. The U.S. Bishops' Committee on the Liturgy stated in 1969, "The Church is in constant need of new and artistic creations for its worship, particularly in the field of music. To encourage composers and authors...it is necessary to speak about indiscriminate and unauthorized use of copyrighted materials."

"The practice of private reproduction by photocopiers and other devices substantially diminishes the legitimate royalties due composers and authors for their works. In addition, the loss to publishers of legitimate profits limits their ability to produce materials of quality and diversity. Ultimately these deprivations will seriously harm music and worship in the United States."

**SINCE THE** Second Vatican Council, the problem of copyright violation has been particularly acute because of the flood of contemporary music into churches since that time. For example, Ray Repp, who shortly after Vatican II composed the popular "Sons of God," was entitled to tremendous royalty checks; but he received only \$100 in royalties the year his song was published, according to Storm, because of massive copying of his music by churches which had not followed copyright law.

At the October, 1975 national meeting of the Diocesan Liturgical Commission, a resolution was passed stating that "it is a moral responsibility of diocesan liturgical commissions to implement and encourage respect for copyright laws on diocesan, parish and individual levels."

Storm explained exactly what comprises violation of the

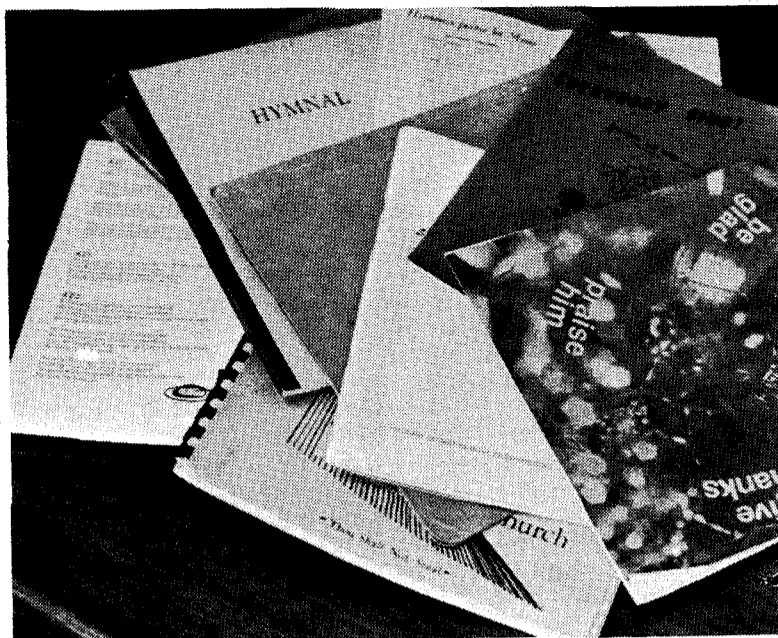
law: "Copyright laws are broken whenever churches or their representatives (priests, Sisters, teachers, organists, music directors, cantors, CCD teachers, etc.) make their own copies to avoid the purchase of music."

**THIS RULE** applies to words and/or music reproduced not only in hymnals, but in parish bulletins, music programs or any other printed or recorded form.

There is an exception to the rule that permission must be received before reprinting music. Copyrights are effective for 28 years and may be renewed once for another 28 years. After that time the material is in the public domain and may be reprinted without permission or payment.

Care must be taken in seeing that the material actually is in the public domain, Sister Joyce emphasized. When new words are written for an old piece of music, or old words are set to a new tune, copyright laws are in effect for the new portion. So the fact that the music was composed by Mendelssohn or the words are those of a Biblical psalm is no guarantee that a particular piece of music is free for the copying.

**SOLUTIONS** to the copyright violation problem are not easy to find. One liturgical music publisher has adopted and is promoting for general use a "copyrating" system by which users of the music would merely pay a fixed per-copy fee for reproducing materials without having to seek authorization first. Another company issues a one-year license which gives the licensee permission to reproduce any of the company's material during the year for which the license is valid. Problems with this method are the cost (\$100), which could be prohibitive if



Homemade hymnals such as these often violate copyright laws. Ironically, many attempt to discourage people from taking them with admonitions such as "Thou shalt not steal," although the material in them is technically stolen from the composers and publishing houses.

the user wants to draw on other sources as well and must also pay for them; and the fact that after the year is over, the user must pay another \$100 to continue using the music.

These methods do solve one of the primary problems that parishes face with music, Sister Joyce said.

She pointed out that instead of planning on a long-range basis, parish groups often decide on music for a liturgy only a week or so in advance, thus not allowing time to get reprint permission.

She urged parishes to consider planning in advance so they can comply with the law.

Storm made several recommendations to groups planning to produce a homemade hymnal:

"One, determine what you want to reprint and who the publisher is."

"**TWO, WRITE** to all the copyright holders and ask for their permission or reprint policies."

"Three fill out the proper forms and make your payments."

"Four, place your permission to recopy in a conspicuous place on the reprint."

"Five, be proud that you have taken the time and cared enough to do things correctly."

"Six, relax, knowing that, if your church is examined by any music publisher, you are within the law."

**IN A** humorous "Short Sermon to all Choirs who Copy Music," W.R. Stephens sings the lament of the choir which has too little money and too little time to obtain reprint permission and warns of the outcome:

"And wherefore, therefore, is the matter of music to be considered that of life or death inasmuch that duplicate copies are illegally reproduced?"

"If a Man steal an ox, or a sheep, he shall restore five oxen for an ox and four sheep for a sheep."

"**FOR TO** steal of a man's property is Punishable by Payments of Money as decided by the Elders of the Court and not without Costs to those who represent the accused."

"Humility and Degradation will follow thy steps forever and a day."

"The eye of the publisher is upon You."

"As Ye Sow, So Shall Ye Reap."

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# It's a Date

## Dade County

**THE MEMORARE SOCIETY**, a social club for widows and widowers, meets at 8 p.m., Friday, Feb. 13 at St. Louis parish center. For additional information call 274-0244.

★★★

Dr. Cesar Conde of the Greater Miami Heart Assn. will speak to members of **ST. LAWRENCE** Council of Catholic Women during their monthly meeting at 8 p.m., Monday, Feb. 9 in the school cafeteria, NE 191 St. and 22nd Ave.

★★★

**ST. LOUIS** Women's Club will sponsor a card party at 10 a.m., Tuesday, Feb. 10 in the parish center. A hot luncheon will be served.

★★★

Their annual luncheon and card party will be sponsored by the **MIAMI CATHOLIC SERVICE BUREAU** at noon, Saturday, Feb. 7 at the Miami Shores Country Club.

★★★

A dance with bicentennial theme will be sponsored by **ST. KEVIN** Woman's Guild at 9 p.m., Saturday, Feb. 7, in the parish hall, 4120 SW 125 Ave. Buffet supper will be served.

★★★

Comedian Sid Caesar will be featured during a performance at 9 p.m., Wednesday, Feb. 11 in **ST. JOSEPH** Parish Center, 8670 Byron Ave., Surfside. Tickets may be obtained after Sunday Masses or at the rectory.

"Mental Health in Today's Environment" will be the topic of Dr. Bernard Paxton, psychiatrist, during the next in a series of health lectures at 8:15 p.m., Wednesday, Feb. 11 in **ST. LOUIS** family center.

★★★

"Know Before Whom You Stand" will be discussed by Dominican Father Daniel Madden of Barry College during the next lecture in the Scripture series sponsored at 7:30 p.m., Monday Feb. 9 in **ST. ROSE OF LIMA** parish, Miami Shores.

★★★

An open house will be observed in **CORPUS CHRISTI** School, 3220 NW Seventh Ave. on Friday, Feb. 13 between the hours of 6:30 and 9 p.m.

★★★

**DAUGHTERS OF ISABELLA** will sponsor a bicentennial card party on Monday, Feb. 9 to benefit the seminary bursary fund at 8 p.m., at the K. of C. Hall, 270 Catalonia Ave., Coral Gables.

★★★

John Stadnik, past vice president of the Pharmacists Assn. of South Florida, will speak on "Drugs and Their Problems" to the **LITTLE FLOWER** Holy Name Society at 9 a.m. breakfast, Sunday, Feb. 8 in the parish school cafeteria, Coral Gables. Members will participate in 8 a.m. Mass.

★★★

The **DOWNTOWN**



Casino fun night scheduled to be held Saturday, Feb. 7, at Archbishop Curley High School, 300 NE 50 St., is under the direction of committee members: Mrs. Angela Daley, chairman; Mrs. Eloise Mosckell, Mrs. Helen Gonzalez; Mrs. Sheila Fowler, and Mrs. Clarke Ashe. Proceeds will be donated to the highschool building fund.

**CHRISTIAN BUSINESSMEN** will participate in noon Mass today (Friday) at Gesu Church. Luncheon will follow in the parish center.

★★★

A luncheon and fashion show under the auspices of **ST. JOSEPH** Women's Club, Surfside, begins at noon, Feb. 19 at the Hotel Americana, Miami Beach. Fashions from Bal Harbor shops will be featured. For reservations call 866-3981 or 861-6079.

★★★

Court Miami 262 of **CATHOLIC DAUGHTERS** of America will observe a Corporate Communion during 11:30 a.m. Mass in Gesu Church Sunday, Feb. 8. Monthly meeting will begin at 1 p.m. in the parish center.

★★★

**ST. JAMES** Forever Young Club meets at 2 p.m., Wednesday, Feb. 11 in the parish hall. Plans will be discussed for a March 11 trip to

the Passion Play at Lake Wales. For further information call 688-6419.

## Collier County

A group of delegates from the Naples area who participated in the Jan. 22 March for Life in the nation's capital will report on the march at 8 p.m. today (Friday) at the home of Jay and Marilyn Lucas.

## Palm Beach County

**ST. JOHN FISHER** Women's Guild will sponsor a games party on Tuesday, Feb. 10 at the Fla. Public Utilities, 401 S. Dixie, West Palm Beach, beginning at 1 p.m. Refreshments will be served. For tickets call 842-2520 or 844-3990. A short business meeting will precede the games party.

★★★

Father Donald F.X. Connolly, pastor, St. Thomas More parish, Boynton Beach

will be the next speaker in the Adult Education Series of **ST. EDWARD CHURCH**, Palm Beach, at 7:30 p.m., Monday, Feb. 9. His topic will be "The Catholic Church is One, Holy, Catholic, and Apostolic."

★★★

A Valentine dessert card party sponsored by the auxiliary of **LOURDES RESIDENCE**, West Palm Beach, begins at noon, Friday, Feb. 13, in St. Edward parish hall, Palm Beach. Call 655-8544 for tickets or visit the residence, 305 S. Flagler Ave.

★★★

**SACRED HEART** Home and School Assn., Lake Worth, will sponsor a rummage sale today (Friday) and Saturday in Madonna Hall.

★★★

A Valentine's card party under the auspices of **HOLY SPIRIT** Women's Guild begins at 12:30 p.m. today (Friday) in

(continued on page 19)

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# It's a Date

(continued from page 18)  
the parish hall, Lantana. Guests are requested to bring cards.

★★★

A luncheon and fashion show sponsored by ST. VINCENT FERRER Rosary-Altar Society, Delray Beach, will be held Wednesday, Feb. 11 at the Palm Beach Breakers Hotel. A variety of apparel will be shown by Kemps Shoe Salon and Boutique of Boca Raton. Reservations must be made by calling 276-8713.

## Broward County

Court Holy Spirit, CATHOLIC DAUGHTERS of America, meet at 1 p.m., Friday, Feb. 13 at St. Elizabeth Gardens, Pompano Beach.

★★★

Annual fashion show and dinner under the auspices of BLESSED SACRAMENT Women's Club is scheduled for Feb. 19 at Williamson's Restaurant, 1401 S. Federal Hwy. Reservations may be made by calling 564-3144 or 566-1134.

★★★

A fashion show and luncheon sponsored by ST.

SEBASTIAN Council of Catholic Women begins at noon, Thursday, Feb. 12 at the Bahia Mar Hotel, Fort Lauderdale. Bicentennial and cruise collections will be featured. Reservations, which close today (Friday) may be made by calling 467-3513 or 525-8052.

★★★

The Young-at-Heart Club of ST. ELIZABETH GARDENS meets for a dessert card party at noon, Saturday, Feb. 7 in Pompano Beach.

★★★

Their annual luncheon will be sponsored by ASSUMPTION Guild Pompano Beach, on Thursday, Feb. 12 at the Imperial House Restaurant, 50 N. A1A (corner of Atlantic Blvd.) Fashions from Haber's will be shown. Reservations may be made by calling 781-1337.

★★★

ST. ELIZABETH parish members, Pompano Beach, will sponsor a luncheon and fashion show at Harris Imperial House on Saturday, Feb. 14. Tickets may be obtained by calling 942-0520 or at the school or rectory offices.

★★★  
Women of the Stable in ST. MAURICE parish, Fort Lauderdale, meet at 7:30 p.m., Monday, Feb. 9. An officer from the Hollywood Police Dept. will discuss "Self-Defense for Women."

★★★

ST. BERNADETTE Home and School Assn. will sponsor a Valentine's dance at 8 p.m., Saturday, Feb. 14 in the parish hall. For tickets call 962-4520.

★★★

Court Infant of Prague of CATHOLIC DAUGHTERS of America will sponsor a card party at 8 p.m., Tuesday, Feb. 10 at NATIVITY parish hall 700 W. Chaminade Dr., Hollywood. Tickets may be obtained at the door.

Their annual square dance will be sponsored by ST. STEPHEN Council of Women at 9 p.m., Saturday Feb. 14 in the parish hall, 2000 S. State Rd. 7, Miramar. Tickets may be obtained by calling 983-4176 or 961-3527 as well as at the door.

ST. VINCENT Women's Club, Margate, meets at 8 p.m., Wednesday, Feb. 11 in the parish center, Cathedral Dr. and 18th St. A program on drug addiction will be presented by youth from the Seed.

## Pre-Lenten carnivals set in several areas

Several pre-Lenten carnivals and bazaars are slated throughout South Florida this week and next.

St. Helen School, Fort Lauderdale, opened its annual carnival yesterday (Thursday) on the grounds at 3340 W. Oakland Park Blvd.

A variety of rides, games, refreshments, handcrafted items, etc. will be featured through Sunday, Feb. 8.

"Freedom Fling '76" is the theme of St. Thomas Aquinas High School carnival now in progress on the grounds at 2801 SW 12 St., just off Davie Blvd., Fort Lauderdale. Booths, rides, refreshments, and live bands highlight the activities.

In North Palm Beach, the sixth annual bazaar in St. Paul of the Cross parish opens today (Friday) and continues through Sunday, Feb. 8 on the grounds at 10970 State Rd. No. 703, just south of Lost Tree Village.

Rides, games, booths and other entertainment open at 4 p.m. today.

"A Freedom Festival" will be sponsored by members of Holy Family Church, North Miami, on Feb. 12, 13, 14 and 15 on the grounds at 14500 NE 11 Ave.

Latin and American refreshments will be featured as well as rummage sales, adult and kiddie rides, handmade articles, games, and a variety of booths.

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**February 27, 1976**

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Closing 2/20/76

# Sports Scene

## Agony, ecstasy mingle as net season progresses

By GEORGE FORNASH

St. Brendan basketball team finished strong in the Southern Division of the C.A.L. with a perfect record of 18 wins and 10 losses, a very creditable record. The Northern Division however is still battling it out for the right to meet St. Brendan and see who wins all the marbles.

Last week St. James defeated St. Rose in a real barn burner 32-30 with the deciding points coming with only five seconds on the clock, while Holy Redeemer was easily handling Corpus Christi, and Holy Family and Immaculate Conception were rolling over Visitation and St. Joseph, setting the stage for the semifinals. In the opening round, St. James vs. Holy Redeemer, St. James, using the speed for the fast break of Eddie Rodriguez and Willie Pina combined with the rebounding ability of Mike De Jacomo, was no match for the absolute polish of (Sweet) Sam Mitchell assisted by Rodney Jackson and Rip Johnson. Mitchell did it all shooting, rebounding and perfect ball control. We look for great things from this young man and select him as the most outstanding player of the 8th grade C.A.L.

IN THE second matchup Holy Family turned back Immaculate Conception but not before the Celtics got into foul trouble and that is when the game was decided by a slim four point margin. Holy Family with an excellent balanced attack had four players who contributed an equal share; they are Frank Duffin, Ari Lima, Rick Whitson and Steve Hlis. Immaculate Conception was led by Eddy Piderman, Henry Caballero and Raul Fernandez.

Now we have but two teams left, Holy Family and Holy Redeemer, with the winner meeting St. Brendan for the overall title. Matching the two clubs up is a very difficult task as Holy Family is a very well overall balanced club with good outside shooting as compared to Holy Redeemer with everything geared on Sweet Sam. Can they stop him? Don't ask me to pick a winner. You be the judge as I leave it in the very capable hands of all you armchair coaches.

★★★

While attending a local basketball game last week I was approached by one of our local school principals and asked why nothing was written in my article regarding two trophies awarded recently in the St. Patrick Winter Tourney. Immediately I realized

that the trophies in question were not for the Best Athlete, the Most Valuable or first through fourth place but two that certainly are to be regarded as special in any school or coaches' hearts.

THEY ARE many times called pacifiers or losers' bracket awards, but not so in this case as they were carefully selected by Father Art Denison who holds these awards in highest esteem and value. It is said "there are winners and there are losers, to be a graceful winner is as natural as going to sleep when you're tired but to be a graceful loser, well try going to sleep in the middle of the Orange Bowl Parade." The two teams that won these awards are to be congratulated, as they were selected from a total of approximately 25 teams with each team being graded with completion of each game. Selected were St. James of No. Miami and Nativity of Broward County. Congratulations and keep up the good work, coaches.

★★★

Columbus experienced the ecstasy and agony of conference basketball competition last week. The Explorers registered their biggest win of the year, 76-71 over Miami High. Behind the one-two punch of Marty Schuette and Pedro Busse. Schuette scored a season high 34 and Busse had 24. The win put Columbus in a tie for the lead of the Greater Miami Athletic Conference Southern Division. The lofty position lasted only three days, however. Killian edged Columbus, 63-61 in overtime.

For the Spartans of Pace, the week was solely agony. Three times Pace put up hard fought battles. Twice they went down to the closing moments with a chance to win. But they had no wins to show for their effort. Pace led St. Thomas by seven points midway in the fourth quarter, but fell, 53-49. Then they gave Miami High, another 12-game winner like Aquinas, fits before losing in overtime, 63-59. The Spartans battled Palmetto down to the fourth quarter in a 56-46 loss. Pete Janigan and Mike White

were scoring leaders for Pace in the week.

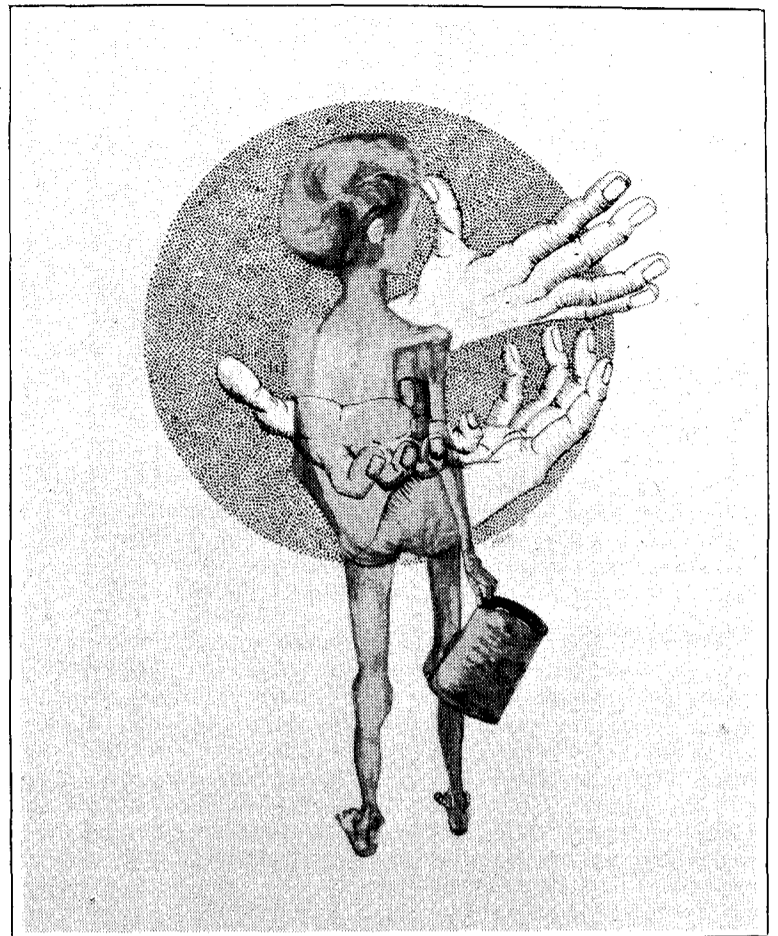
BELEN QUICKLY got back on the victory trail. Javier and Austin De La Vega continue to dominate the backboards to key Belen's victories. They raced to a 69-54 win over Westminster Christian and ran away from Loyola 70-52. The wins gave Belen a 12-2 record.

LaSalle's often somber basketball fortunes encountered one of the bright spots of their season. The Royals, spearheaded by Albert DeArmas, defeated Dade Christian, 60-55. DeArmas had 14 points and 21 rebounds.

Curley got its record over the .500 mark at 9-8. Charlie Walker hit for 24 big points as the Knights had to rally against Miami Christian, 60-55. Curley then avenged their loss to St. Thomas the week before with another big second half rally. Using 14 points each from Bryan Morris and Carlos Lewis and a stingy defense, the Knights downed the Raiders, 59-52. Curley outscored Aquinas in the second half, 30-14. A big key in the win for Curley was holding big Louis Benton to 14 points. In Aquinas' win over Pace, Benton had 22 points and 14 rebounds.

AQUINAS finished the week with their 14th win of the season, beating Chaminade, 66-45. Earlier in the week, Chaminade had given Cardinal Gibbons all it could handle for one half before the Redskins pulled away from the Lions in the second half. Gibbons also notched a win in a 51-49 squeaker over Piper.

Columbus and Lourdes, perennial powers in swimming, are off to another fast start this year. Both own solid victories over South Dade and South Miami in their first two meets. Against South Miami, Lourdes' Elke Lemaire won the 200 freestyle, the 200 individual medley and was on the winning 200 medley relay team. In the same meet, Karre Cox of Lourdes broke the pool record at Dade-South in the 50 freestyle with a clocking of 25.5 seconds.



This poster by Edith Ann Reed, a senior at Cardinal Gibbons High School, Fort Lauderdale, received Honorable Mention in the Eucharistic Congress Student Poster Contest. It was in competition with posters designed by students from throughout the country. All ten winning posters will be displayed in Philadelphia from now until after the August Congress.

## Scouting adults win recognition awards

It's usually the young boys and girls who get the Scouting awards, but this time it's the leaders' turn. Recently 17 Scouters were given the Silver Beaver Award for distinguished service to

done more things for scouting than there is room to mention, and now they have at least a token of the appreciation felt by Scouts toward them.


The S.I.G.N. presentations are meeting with huge success, and this week they move to Hollywood for the third program. S.I.G.N. in case you aren't a regular reader, is the project which tallies man-hours of service work in the Archdiocese to be presented at the Eucharistic Congress. The presentation will be at Nativity parish Monday, Feb. 9 at 7:30 p.m. Representatives of youth

Continued on Page 21)

## Your Corner

boyhood at an awards dinner. Among the winners were Angel M. Leiro, Jr., a member of St. Michael parish who has served as a religious counselor for the Parvuli Dei Award; and Ralph Renick, South Florida council president who is a member of St. James parish. Both have

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CLIP AND SAVE

# youth

## Bilingual students write open letters

So it's 1976, the much-proclaimed Bicentennial Year. So what are you going to do about it?

Perhaps the view from the Spanish side is different—or is it? Native Spanish-speaking students in the St. John the Apostle School course in English for Speakers of Other Languages wrote letters to their fellow Hialeah citizens urging them to make Bicentennial New Year resolutions to improve the community. Here is what some of them said:

Dear Citizens of Hialeah,

I would like to wish you a happy new year, and to tell you how fortunate you are to be present for this bicentennial year. We must help our nation with new year's resolutions. We must all be a part of this by doing things like: stopping crime, helping stop pollution, saving gasoline, helping stop forest fires, and most of all helping stop dope traffic. So come on America we need you!

Your fellow citizen,  
Eric Guillen, grade 8

Dear Citizens of Hialeah,

Hi, Happy New Year. I wish that the people of America would keep America clean. After they eat at a park they shouldn't throw the trash on the ground. They should throw it in the trash can. They shouldn't throw it on the streets. Thank you for your cooperation.

Homar Gonzalez, grade 7

Dear Citizens of East Hialeah,

Happy New Year! Thank you for being proud of where you live. This year is the Bicentennial year, our country's 200th birthday. And we should join in a little celebration and a little decoration. We could decorate the streets and the houses so that it looks like a colonial neighborhood of 200 years ago. Citizens of the East, if you really love the country you live in, show some appreciation. I know we can do it!

Sonia Serra, grade 8

Dear Citizens of Hialeah,

Hi, Happy New Year! I have a few resolutions to suggest to you: first, let's stop the stealing and killing and start acting more like decent human beings. Second, let's stop the selfishness and meanness we have toward one another. Third, let's stop taking advantage of the gifts God has given us such as nature, life and a mind. Fourth let's try to love our neighbor and try to restore peace in our world.

Ana Ruiz, grade 7

Dear Citizens of Hialeah,

I would like to wish you a happy new year. Hialeah is facing lots of problems. For example, kids are always playing in the streets, and because of that lots of accidents occur. I would like to recommend that Hialeah build more parks or mini-parks in different sections. For example, the S.E. area needs a park! West Hialeah also needs a couple of mini-parks.

Jose del Mazo, grade 8

## Valentine's Day'll be fun

(continued from page 20)

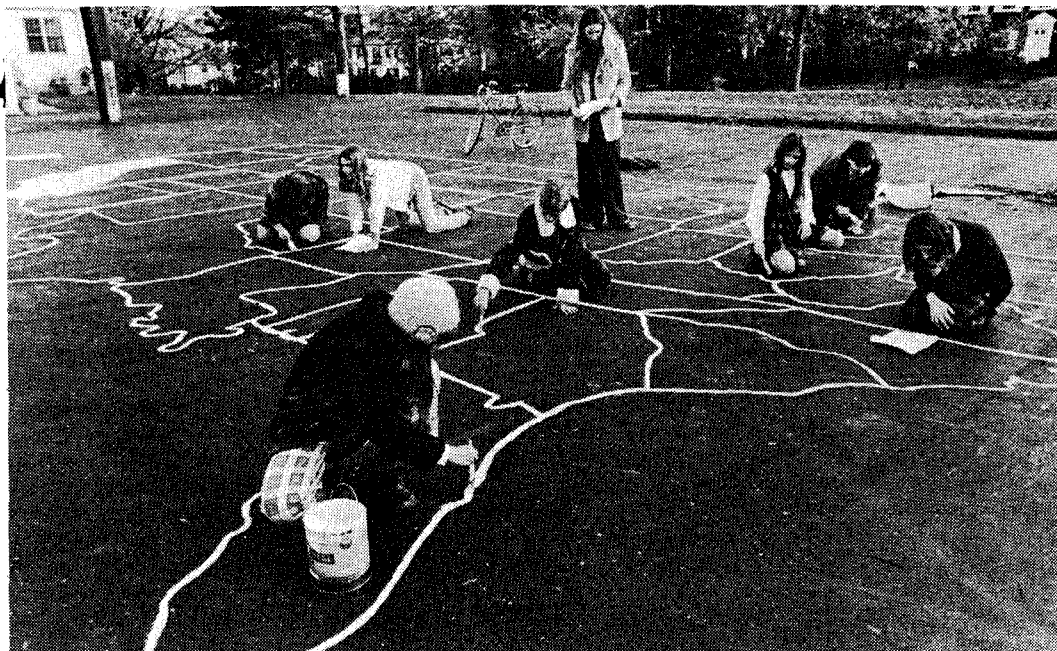
groups, any other parish groups and schools are invited.

Remember last year's Frog Kissin' Serendipity? Well, the creator of that unique adventure is coming to Miami again for the Lyman Coleman Serendipity Workshop at the Everglades Hotel on Feb. 21, from 9 a.m. to 6 p.m. You must register soon for the workshop with the Dept. of Youth Activities, so give them a call at 757-6241 in Dade, 525-5157 in Broward, or 833-1951 in Palm

Beach. Ask for Ext. 260.

Members of St. Catherine of Siena youth group will be showing their love in a special way on Valentine's Day—visiting area convalescent homes. They're sure to brighten up some lonely holidays for people.

Last reminder for the Valentine's Day dance at St. Louis parish, featuring the Heroes of Cranberry Farm. Cranberries in Valentine's Day? The dance starts at 8 p.m.



Students at St. James' School, Wyoming, O., touch up state boundary lines on a playground map of the United States. The map measures 15½ yards from Cape Cod to San Francisco and will be used for bicentennial study projects. To make the map, teacher Cindy O'Connell (standing on

Illinois) projected state outlines on a wall for the children to trace onto cardboard. The tracings were transferred to the playground in chalk, then painted over. Plans call for the admission of Alaska and Hawaii to the playground.

## Straight Talk

### Is it wrong for priest to take vacations?

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 Sudlik,

After reading your last article on how difficult it is for a priest to ask for money I can't help but find it hard to understand how the pastor here in my parish can allow himself two trips a year to Ireland, and other vacations when my family and many others contribute faithfully to our Church and when our vacation time comes around we can't leave our backyard. Could you please explain this to your youth and parents too as I asked my parents and they don't have any answers.

Elizabeth

Dear Elizabeth,

Every Christian is called to be poor in spirit—to be concerned with the things of God's kingdom more than the things of this world. A priest is no exception. I'm sure there are

some priests who are too concerned with the things of this world while they preach the opposite. I don't know who you are referring to so I will not make a judgment on him. But I would like to give you something to consider.

A priest because of his position is not financially responsible for any other person. Your father must care for you, your mother and possibly a few others. The priest is responsible in this area only for himself. It is unfair, therefore, to compare the two and the things that they are able to do. You mentioned the

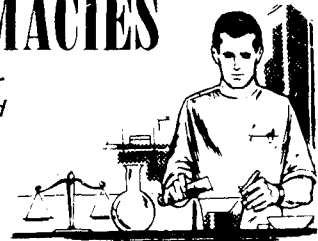
trips to Ireland. Many priests in this area are from Ireland and go to visit family. You might consider that the cost of these trips is simply the fare. You do not pay room and board when you visit family. A trip to Ireland might be impossible for your family, but it might be well within the means of a priest because of his position.

Priests must constantly examine themselves in the light of Christ's command to be poor in spirit and must be aware of what their people see. But their people must view the totality of a priest's life to see if he is detached from this world.

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# 'We must talk to each other'

"We have arrived at a time when 'tea and cookie dialogue' is out the window. We have to talk to each other; this doesn't mean that we won't shout at each other sometimes, but the hard issues that separate us must be on the agenda," a Catholic priest told a group of 200 Jews Sunday.

Father John T. Pawlikowski, a Servite priest who is acting president of the Catholic Theological Union of the University of Chicago and a member of the U.S. Bishops'

Commission on Catholic-Jewish Relations, was giving a talk at Temple Israel the day before the synagogue's annual Institute for the Clergy.

"IN THE United States we have probably advanced further in Christian-Jewish relations than almost anyone else," he said, but added that there is still a long way to go.

He pointed out that the most unique contributions of the U.S. Bishops to the Second Vatican Council 10 years ago were the documents on the

Church's relationship to Judaism and the documents on religious liberty.

The Vatican Document on Catholic-Jewish relations issued in December, 1974 was a major step forward, Father Pawlikowski said.

"ON THE subject of anti-Semitism, the words are even stronger and more decisive than in the Vatican II document, and a strong affirmation is very important at this time."

In what he called the most important sentence in the whole document, Christians are urged to study Judaism and learn about Jews.

"We must learn by what essential traits Jews define themselves in light of their own religious experience," the document says.

THIS DIFFERS from the past in that before, Christians had always defined Judaism for itself rather than accepting Jewish definitions, Father Pawlikowski said.

"We can no longer justify Christians defining Judaism for Jews," he stressed.

The need to study Judaism stems not only from its importance to the Christian-Jewish dialogue, but also from the fact that Christianity has its roots in Judaism, Father Pawlikowski said.

He quoted one leading rabbi's concept of the "re-Judaization" of Christianity, the idea that the values so central to Judaism for so long

are being brought back into the Church.

"FOR EXAMPLE, the great concern for justice and peace in the world—many times in Christianity this has been neglected as unnecessary for the religious person, but it has always been central to Judaism," he said.

In speaking of the roots of Christianity in Judaism, he urged close study by members of both faiths of the story of the Crucifixion, which he called "a major stumbling-block in Christian-Jewish relations."

"The persecution of Jews has been justified as 'paying them back for what they did to Christ,'" he said. "But if we study the accounts of the Crucifixion, we see that the concerns of Christ were not anti-Jewish but rather anti-Jewish Establishment. These concerns were also shared by many Jews."

THE EARLY Church modeled itself on the example the Jews set during the "Second Temple Period" (the time between the writing of the last of the Old Testament and beginning of the New Testament), in which the Jews broke away from the concept of the Jerusalem Temple as the one center of worship and began seeing the synagogues as community centers as well as places of worship, Father Pawlikowski said.

"In fact, a lot of the renewal in the Church today can be seen not as new, but as a return to the original ideals



Father Pawlikowski

which shaped the first Christians, borrowed from the best, most vigorous, most alive forms of Judaism in that period," he said.

He deplored the concept of Judaism and Christianity as the old and the new.

"WE CANNOT interpret the Christ event so that Judaism is relegated to an inferior status, that Judaism was good for awhile but we moved on. We must see Judaism as having ongoing, contemporary validity," he said, citing St. Paul's letter to the Romans in which he said that whatever the significance of Christ, the covenant between God and Israel remains intact.

Father Pawlikowski called for meaningful dialogue between Christians and Jews with respect by each faith community for the other.

"We cannot remain isolated from each other," he said. "We're all in this together."

## 'Congress' films, tapes available to parishes

(continued from page 4)

Veterans Stadium will host a mammoth celebration during a Charismatic Renewal Mass. Many thousands participated in such a Mass at Notre Dame and more recently in Rome.

FRIDAY is Youth Day, with the focus on "The Eucharist and the Hunger for Understanding." One celebration will draw an estimated 60,000 children from grades four through eight to Veterans Stadium for a 10:30 a.m. Mass. Another will bring together young people of high school and college age during a 7 p.m. Mass at the Spectrum.

Groups with special devotion to Mary, the Mother of God, will assemble at Veterans Stadium at 9 p.m. Representing various national groups from all over the world, they will fill the Spectrum to celebrate, "Mary, Tabernacle of the Lord." The groups will remain throughout the night in a vigil of prayer.

SATURDAY is Peoples of the World Day. Sub-theme is "The Eucharist and the Hunger for Peace." Festivals and Eucharistic celebrations will be held throughout the day by some 24 national heritage groups. They will include Masses, dances, ethnic foods and a colorful array of costumes. Among the largest will be a gathering of the Irish at St. Charles Seminary, the Polish at Veterans Stadium and the Spanish-speaking at JFK Stadium.

Principal celebration of the day will be a gathering for Eastern Rite Catholics at 5 p.m. in Veterans Stadium. As many as 50,000 Catholics of the world's Eastern Rites will bring their long history of chant and prayer to the Congress worship.

Following this liturgy, a Eucharistic procession will draw hundreds of thousands from national festival gatherings. The procession will move from Veterans Stadium to Roosevelt Park to the Spectrum. There, at the Spectrum, an all-night Adoration of the Blessed Sacrament will be held. Among the groups participating will be the Nocturnal Adoration Society drawing their following from throughout the world.

The all-night adoration will conclude with a Mass of Reposition early on Sunday morning in the Spectrum to be attended by those who have been up all night preparing the site for the Statio Orbis or closing Mass.

SUNDAY, more than 250,000 persons are expected to attend the Solemn Closing. The event opens at 4 p.m. with a procession of the Nations and States from the Spectrum to JFK Stadium. The Statio Orbis will be celebrated at 5 p.m. by Pope Paul VI, health permitting, or his personal representative, the Papal Legate. At JFK Stadium, where 200,000 persons will be seated inside, another 150,000 will be able to participate in the proceedings from outside the stadium.

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# MORNING PRAISE

## Today's prayer to Today's Man

By ARACELI CANTERO  
Voice Staff Writer

A cloud of smoke filled the sanctuary of the small chapel of St. Hugh Parish House, but it wasn't because of fire.

It was just incense, and to the small group of parishioners gathered in the chapel, that incense spoke of the presence of God in their midst.

Like every Thursday morning, the small congregation had gathered there before the 8 a.m. Mass for the celebration of Morning Praise, one of the hours of the official prayer of the Church.

"In the Old Testament," the priest explained, "God often made his presence felt to the Israelites through the

the Liturgy of the Hours was issued by Rome in 1970. More than being a rubrical or canonical book the Instruction is a profoundly theological and pastoral document, and it stresses this form of prayer as belonging to the whole people of God.

It is a prayer for too long kept as exclusive to monks, Religious and clergy, according to Sister Joyce La Voy, O.P., director of the Miami Archdiocesan Liturgical Music Department, and a parishioner at St. Hugh.

She has tried to promote this kind of liturgical prayer with both Religious and laity, and finds that but a few parishes are trying to in-

corporate the faithful into it.

"Some parishes are accustomed to some form of common prayer which although biblically oriented is not necessarily liturgical, meaning by this the official prayer of the Church," she explains.

According to her, implementing the Liturgy of the hours at the parish level would require a whole catechesis on the subject. "Too many people still think that this is a monastic prayer, and for the most part many people are still afraid to sing..."

And yet, music is an essential part of Morning Praise and Evening Song. As the "General Instruction" points out, "...music must not be considered as only decorative, or as being extrinsic to prayer, but rather as flowing from the depths of the soul...more fully manifesting the communal nature of Christian worship..."

"At St. Hugh, we started several months ago," says Father Fink. We have it every Thursday combined with the Mass. During the homily I try to give some insight about the origins and the development of the Liturgy of the Hours through the centuries.

"We use a basic format adapted to various religious expressions."

"I enjoy praying with others before the Eucharist," one St. Hugh parishioner commented. "We have come to form a small praying com-



After the Mass, parishioners share a cup of coffee and talk about the life of saints.

appearance of a cloud. Incense helps us realize God's presence here," he said.

He had just finished incensing the altar while the congregation chanted the Gospel Canticle.

"Morning praise," as many often call this form of prayer, is a modern version of the original hour of Lauds in the Divine Office. Its present form is a result of the liturgical renewal that began with the Constitution on the Sacred Liturgy of the Vatican Council II.

"We wanted to implement at the parish level the recommendations issued after the Council, concerning the Liturgy of the Hours," said Father John Fink, assistant pastor at St. Hugh. "Some of the parishioners were already using this form of prayer individually."

A General Instruction on

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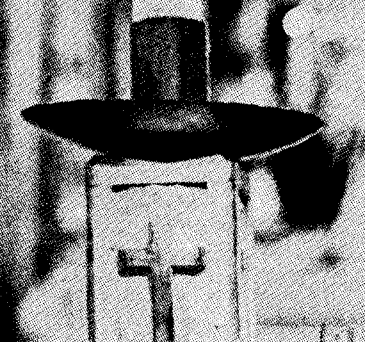
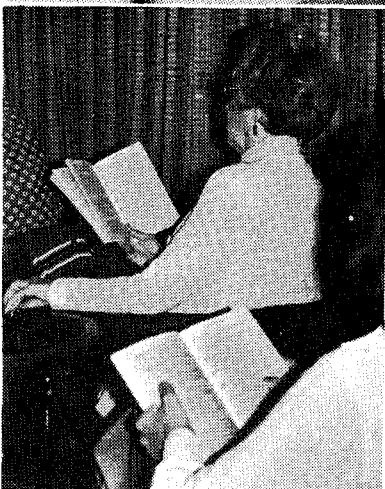
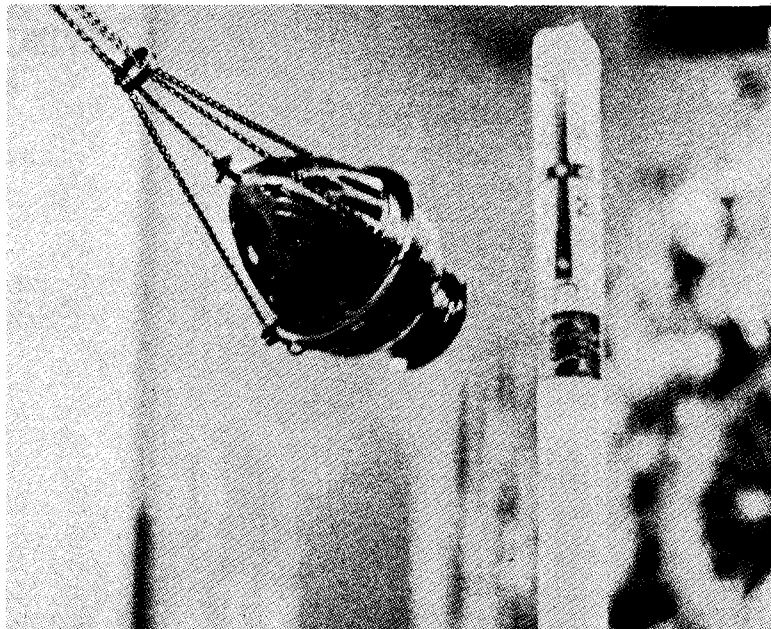
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Parishioners at St. Hugh join in the singing during the weekly celebration of the Liturgy of the Hours.

munity and we know we are praying in union with the whole Church."

After the Mass, most parishioners stay for a cup of coffee, and every third Thursday one of them takes some time to research and present the life of a saint.

"Rather than sit here and gossip, we talk about the Saints and what they have contributed to our lives. It's a rewarding experience," a parishioner commented.

Her words reflected the expressions of each person in the group.

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# LA VOZ

COMENTARIOS EVANGELICOS

## La mejor medicina

Por el Rev. JOSE P. NICKSE

Quando salí de la sinagoga, Jesús se fue con Santiago y Juan a la casa de Simón y Andrés. La suegra de Simón estaba en cama con fiebre y le rogaron por ella. Jesús se acercó, y tomándola de la mano, la hizo levantarse. Se le quitó la fiebre y ella se puso a servirlos.

Marcos 1:29-39

Una vez le preguntaron a una niña cual era su muñeca preferida. Ella corrió a su cuarto y trajo la muñeca más desgredada y sucia. Tenía un brazo roto, le faltaba un ojo, y tal parecía que la había sacado del latón de basura. El visitante, sorprendido, le preguntó cómo podía ser la muñeca que más quería. Sin inmutarse, la niña contesto: "Porque es la que más necesita mi cariño. Si yo no la quisiera, nadie la querría."

Dios es algo parecido.

Estamos más cerca de Dios cuando más abandonados y solos nos sentimos. Solo Dios tiene el poder de reconstruir nuestras vidas fragmentadas.

Cristo vino a enseñarnos que nunca caminamos solos por el mundo. Cristo vino a sanar. El es la esperanza de la humanidad.

Vemos en el evangelio que Cristo toma de la mano a la suegra de Simón y la levanta. ¡Qué imagen tan bella! Cristo viene a levantar a los hombres caídos por el pecado, el egoísmo, la desesperación. Cristo devuelve a los hombres su dignidad.

Cristo nos quita la fiebre. Hoy el mundo sufre muchas fiebres. La fiebre de la ambición. La fiebre de las pasiones desenfrenadas. La fiebre del poder.

Nos dice también el evangelio que se le quitó la fiebre a la suegra de Simón y se puso a servirlos. Es que cuando se nos quita la fiebre del mundo y encontramos a Dios, le decimos "Aquí me tienes, Señor." Cuantos hombres y mujeres que han encontrado a Cristo, que lo han agarrado de la mano, hoy dedican sus vidas a predicar el evangelio de Dios.

El hombre no puede prescindir de Dios. Necesitamos el cariño de Dios. Necesitamos su gracia que renueva nuestras vidas.

Vivimos en un mundo trastornado que necesita descubrir al Dios que vive entre nosotros. El pecado de nuestros tiempos es querer reemplazar a Dios por la ciencia y los avances del siglo XX.

Menos píldoras y más evangelio. Dios es la mejor medicina.

## ORACION DE LOS FIELES

QUINTO DOMINGO DEL AÑO  
8 de Febrero

**CELEBRANTE:** Curó al enfermo, resucitó a los muertos, devolvió la vista a los ciegos. Jesús vino a ser la salud de los hombres. Por eso elevemos ahora nuestras peticiones al Padre Celestial.

**LECTOR:** Nuestra respuesta será: Señor, escúchanos. Para que como cristianos reconstruyamos las vidas de los abandonados y enfermos, oremos al Señor.

**PUEBLO:** Señor, escúchanos.

**LECTOR:** Para que siempre respetemos la dignidad y el valor infinito de la vida humana, oremos al Señor.

**PUEBLO:** Señor, escúchanos.

**LECTOR:** La amistad nos ayuda a descubrir a Cristo en el prójimo, por nuestros amigos con quienes compartimos alegrías y penas, oremos al Señor.

**PUEBLO:** Señor, escúchanos.

**LECTOR:** Por un aumento en las vocaciones religiosas en nuestra comunidad latina, oremos al Señor.

**PUEBLO:** Señor, escúchanos.

**LECTOR:** Para que los hispanos de la Arquidiócesis contribuyan generosamente a la campaña de Caridades del Arzobispo, oremos al Señor.

**PUEBLO:** Señor, escúchanos.

**CELEBRANTE:** Padre, todos somos hermanos en Cristo Nuestro Señor. Ayúdanos a vivir en paz y armonía, preocupados por aquellos menos afortunados. Te lo pedimos por Cristo Nuestro Señor.

**PUEBLO:** Amén.

### Conoce tu fe

Versión al español:  
Padre Juan Sosa

## Apertura a las naciones

Por P. JUAN J. SOSA

Niños y adultos por igual conocen la historia de Jonás como la historia de aquel profeta que fue tragado por la ballena y expulsado de su boca después de tres días. Sin embargo, la historia del libro de Jonás representa para la Biblia algo más profundo: el progreso del pensamiento universalista del plan de Dios.

En esta historia, Jonás es enviado por el Señor a predicar a los habitantes de la ciudad de Nínive, la capital de Asiria. Como muchos profetas, Jonás al principio resiste esta misión; Dios, no obstante, le impulsa a realizarla. A fin de cuentas, y después de muchos obstáculos, Jonás predica su mensaje a la ciudad y los habitantes se convierten, hacen penitencia, y escogen a Yavé como su Dios.

La gran pregunta que el lector debe hacerse en este momento es la siguiente: ¿Es esta historia una historia verídica o no? La opinión de la mayoría de los expertos en las Sagradas Escrituras es que la historia NO es verídica, pero su mensaje SI lo es.

En realidad, durante el reinado de Jeroboam II de Israel (Reino del Norte, 785-745) vivió un profeta llamado Jonás que recibe una referencia muy ligera en el segundo libro de los Reyes 14:25. En dicha sección el profeta no ha hecho nada extraordinario. En cuanto a la conversión de Asiria, la historia nos cuenta que fue este Imperio el que destruyó al Reino del Norte hacia el año 722 B.C.

El libro de Jonás fue escrito alrededor del cuarto siglo, posiblemente más de trescientos años después que el verdadero Jonás vivió. El contenido del libro y su estilo literario encaja en el período del exilio del pueblo Israelita. Durante esta época hay dos tendencias político-religiosas dentro del Judaísmo: primero, la tendencia individualista y exclusiva que evitaba todo contacto con los extranjeros y gentiles; y en segundo lugar, la tendencia universalista que veía a Yavé como el Dios de todos los hombres que les llama a la salvación.

El autor del libro de Jonás, por lo tanto, pertenece a esta segunda escuela religiosa. Su libro se convierte para el lector en una anticipación a la llegada de Aquel que iría a reconciliar a todos los hombres bajo la Cruz. Este libro expresa, pues, la misericordia de Dios que es justo pero que se abre a todos los hombres de buena voluntad y les recibe perdonándoles y estableciendo con ellos su amistad para siempre.

El libro de Ruth

Existe otro libro en el Antiguo Testamento que nos invita a reflexionar sobre el mismo tema del universalismo o la apertura del mensaje salvífico para todos: es el libro de Ruth. Elimelech de Belén llevó a su mujer y a sus hijos a la tierra de Moab en busca de alimento.

Ambos hijos con el tiempo se casaron con dos extranjeras. Uno de ellos se casó con Ruth. Poco tiempo después los tres hombres de la casa murieron dejando vivas a las tres mujeres que carecían de orientación hacia el futuro. Noemí, la viuda de Elimelech, decide regresar a su casa y a su pueblo Israelita. Invita a sus nueras a que se queden con el pueblo de Moab. Ruth no quiere dejar a su suegra y regresa con ella a Belén donde llega a casarse con Boaz. De este matrimonio nace Obed quien será el abuelo del gran Rey David.

El libro data de la misma época en que fue escrito el libro de Jonás y trata del mismo tema. Con mucha insistencia su autor repite que Ruth es una Moabita y por lo tanto, una extranjera. Sin embargo, a través de su decisión de volver con su suegra al país de su difunto esposo, Ruth se convierte en el instrumento del Señor para formar parte del plan de Dios convirtiéndose en la tatarabuela del Rey David.

Ambos libros pues, el libro de Jonas y el de Ruth, son ejemplos clásicos de esta apertura del plan de Dios a todas las naciones.

## ¿Individualista o universal?

Por P. JUAN J. SOSA

Esta tensión entre el individualismo y el universalismo que vemos retratada en el pueblo de Israel es una tensión que ha acompañado al hombre desde siempre, y que le acompaña hoy en día.

Se refleja esta tensión en todos los aspectos de la vida: El hombre tiende a pensar en 'su' familia y enseña a sus hijos a no abrirse a los demás. La mujer tiende a pensar en 'sus' problemas y 'sus' momentos de satisfacción y hace todo lo posible porque sean más serios y más importantes que los problemas y los lujos de los demás. Los hijos tienden a pensar solamente en 'su' colegio, 'sus' amigos o 'su' vida social, o 'su' futuro.

El peligro en esta tendencia surge rápidamente y sin desperdicio. Aquel que piensa tanto en sí mismo no puede recibir el mensaje cristiano, que es la Palabra de Aquel que se abrió a todos por igual, Samaritanos, Judíos, y extranjeros, el mismo que a través de Su Iglesia se abre a todos por igual en nuestro mundo: negros o blancos, cubanos o colombianos, haitianos o dominicanos.

La familia de hoy debe ser núcleo de la sociedad pero no un núcleo que se encierra en sí mismo sino que, por el contrario, aprende a sentir con los demás y compartir con ellos las alegrías y las penas que surgen en la vida. La tendencia al individualismo extremo lleva a la destrucción.

La apertura a otros, aunque representa también el sacrificio y a veces el dolor, lleva a la realización del individuo y de la familia como miembros dinámicos del plan de Dios.

★★★

### DECLARAN FALSAS APARICIONES DE LA VIRGEN

El Cardenal José María Bueno Monreal, arzobispo de Sevilla, España, advirtió a los católicos en otros países que no se dejen atraer por las falsas apariciones de la Virgen en Palma de Troya, cuyo culto fomentan ahora un arzobispo vietnamita en el retiro, y varios sacerdotes y obispos recientemente ordenados por él contra las normas de la Iglesia. El Vaticano los declaró a todos excomulgados por su rebeldía.

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# 15 años después

Por GUSTAVO PENA

Hace quince años llegaba al aeropuerto internacional de Miami un jovencito con dos dólares en el bolsillo, dos cajas de tabacos, una maleta con unas pocas ropas...y con la incertidumbre de verse en una tierra extraña. ¿Qué le depararía el futuro?

AQUEL jovencito es hoy el doctor Moisés Hernández, gastroenterólogo, Presidente del Departamento de Medicina del Mercy Hospital, y líder regional de la Campaña de Caridad del Arzobispo.

Una de las razones por las que él está ofreciendo su apoyo a la Campaña de Caridad ABCD es precisamente que en aquel momento crucial de su vida, él fue ayudado por el ABCD.

Otros 8,000 niños y jóvenes vinieron en circunstancias similares. Eran los primeros meses de 1961 y ya en Cuba el régimen comunista había asumido el control total de la enseñanza. Corrían rumores de que el gobierno pensaba mandar a muchos jóvenes a estudiar a Rusia y otros países comunistas. Cundió el pánico entre los padres de familia y la única solución era tratar de ponerlos en el primer avión para Miami. Cuando el Catholic Service Bureau se enteró de la situación tomó las medidas para asegurar hogar provisional a esos niños.

"Hoy, quince años después, la mayoría de esos niños son hombres y mujeres verdaderos ejemplos para la comunidad," expresa Monseñor Bryan O. Walsh, que desde el primer momento dirigió el Programa Católico de Niños Refugiados Cubanos.

Hoy se les encuentra en todas las profesiones y todas las ocupaciones. Hay varios médicos, como el Dr. Hernández, banqueros, abogados, comerciantes, como Jorge Braceras; periodistas, como Roberto Fabricio, en el Miami Herald e Hilda Inclán en el Miami News.

"No fue sólo que llegara el trabajador social del Catholic Services Bureau preguntando quiénes de los jóvenes que llegábamos en mi avión estábamos solos y no teníamos familiares en Miami. No fue sólo encontrar un hogar sustituto en Miami.

"Lo más importante es que en cuanto le planteé al Fr. Walsh que quería estudiar la carrera de medicina, personalmente hizo los arreglos para enviarme, con otros varios muchachos cubanos, al St. Michael College, Winooski, Vermont, para estudiar inglés intensivo durante 8 semanas."

MAS TARDE fue a Indiana para comenzar sus estudios universitarios "Catholic Charities me pagó el "room and board" obtuvo primero una beca, después préstamos de estudio del gobierno federal, conseguí empleo y así pude irme desenvolviendo," añade el joven médico.

Poco tiempo después de estar Moisés en Miami, llegaba también separada de sus padres una muchachita que había sido su compañera de estudios en el Instituto de Matanzas, Ana María Cruz, ella también fue acogida

por el Programa de Niños Refugiados, destinada a un hogar sustituto, enviada a continuar sus estudios a otra ciudad.

A través de cartas y visitas ocasionales se mantuvo una amistad desde la infancia a pesar de las crisis políticas y de la diáspora. Ana María terminaba su 'bachellor en educación' y en 1965, Moisés Hernández y Ana María Cruz decidieron casarse. Ya en Indiana ella, ya maestra, obtuvo empleo en una escuela parroquial para ayudarlo a él a terminar los estudios de medicina. Mientras, él trabajaba como bibliotecario y ella comenzaba sus estudios para la Maestría en Educación. Los dos



Los dos vinieron cuando niños de Cuba y fueron acogidos por el Programa Católico para Niños Refugiados Cubanos: Henry González y Jorge Braceras son hoy conductores de una estación de servicio en la Calle 8 de la "pequeña Habana".

trabajaban y estudiaban.

Roberto Fabricio, el reportero del Miami Herald, también recuerda los momentos de incertidumbre y temor al llegar a Miami. Los primeros días fue a vivir con una familia norteamericana, pero poco después pasaba al Hogar San Rafael, en Biscayne Boulevard, una de las muchas casas habilitadas por el Programa.

Si Hernández, Fabricio y tantos otros sintieron temores e incertidumbres al salir solos de Cuba y llegar a Miami sin hablar inglés, para Jorge Braceras verse en el Aeropuerto Internacional de Miami fue un momento feliz.

"Imaginate, a los 14 años me llevaron preso y estuve en la cárcel cinco meses acusado de conspiración y contra-revolución. Después, cuando me pusieron en libertad, ya estaba marcado como enemigo del régimen. Braceras pudo terminar high school en el Colegio de Belén y cuando comenzaba sus estudios universitarios lo reclutaron para el ejército, donde se hizo técnico en comunicaciones.

"Para mí aquellos días en Matecumbe son inolvidables. Las amistades hechas en aquellos



El Dr. Moisés Hernández llegó hace 15 años de Cuba. Pocos días después llegaba Ana María Cruz, una compañera de estudios en el Instituto de Matanzas; ambos fueron acogidos por el Programa Católico de Niños Refugiados. El se hizo médico, ella maestra y en 1965 contraieron matrimonio. Hoy tienen dos hijos y frecuentemente en su casa de Westchester se reúnen más de cuarenta personas, padres, tíos, hermanos que afortunadamente pudieron salir de Cuba después de enviarlos a ellos.

al pueblo de uno, pero también la pasábamos de lo mejor," dice Braceras. Hoy él y Enrique González operan una estación de servicio en la Calle 8.

Por supuesto, en un programa que acogió a millares de niños es natural que no todos opinen igual.

Enrique González, el copropietario de G. and B. Service Station dice que él no tiene quejas personales, y sí muy buenas memorias, pero recuerda que en algunas ocasiones los campamentos en el sur de Dade estaban superpoblados, "por ejemplo, cuando yo llegué, en uno de los campamentos había 200 muchachos, pocos meses después había 600. Ya con 200 la situación era apretada, imagínate con 600." Enrique recuerda semanas de comidas repetidas. Acabado de llegar nos pusieron a Ravioli día y noche por una semana. Y uno no estaba acostumbrado a esas comidas. La asistencia médica era también bastante

deficiente," dice.

Pero él mismo reconoce que "todo programa nuevo es como un motor nuevo. Hay que ajustarlo, tiene fallos... Y ése era un programa único en la historia y en una situación de emergencia."

En su consulta médica el Dr. Hernández sumariza sus memorias y su aplicación al presente:

"Hace quince años, Miami encaró un drama único, una situación de emergencia. La Diócesis de Miami tuvo el instrumento para encarar ese drama y salvar de la incertidumbre a millares de niños. El Catholic Services Bureau me ayudó cuando yo lo necesitaba. Gracias en parte a ello ahora soy médico. Y ahora estoy en la posición de ayudar a resolver otros dramas y otros problemas humanos de este momento, a través del ABCD."

## Filipenses

### Honran Patrona

Las Antiguas Alumnas del Colegio Filipino Nuestra Señora de Lourdes, de La Habana, celebrarán la festividad de su Virgen patrona el domingo, 8, con una misa a las 3 p.m. en la Catedral de Miami, oficiada por el Padre Juan Sosa y un picnic en el parque Morningside.

### Festival en

### Sta. Mónica

La parroquia de St. Mónica está trabajando ya en la organización de su festival anual que tendrá lugar el último fin de semana de febrero (viernes a domingo, 27, 28 y 29) en los terrenos parroquiales del 3490 N.W. 191 St.

### Baile Juvenil

### en Corpus Christi

El grupo juvenil de Corpus Christi está organizando un baile para el Día de San Valentín (Día de los Enamorados), el sábado, 14 a las 8 p.m. en el salón parroquial. La admisión un dólar. Para reservaciones dirijase a José Muñoz, 634-4987.

tiempos son eternas. Es verdad que extrañábamos a los viejos y

## Misa de campaña en St. Agatha

El sábado, 7 de febrero, a las 4 p.m. se ofrecerá una misa de campaña en los terrenos donde se construirá la iglesia de St. Agatha. Precediendo a la misa habrá una procesión que

### Aniversario Juventud Católica

El 48 aniversario de la fundación de la Juventud Católica Cubana, por el Hermano Victorino DLS, será celebrado en Miami con una misa a las 7 p.m. en la iglesia de St. John the Apostle, Flagler y 13 Ave., el próximo 11 de febrero. La misa será celebrada por los sacerdotes asistentes. Se invita por este medio a todos los antiguos miembros de la Federación de las Juventudes de Acción Católica Cubana a participar en la misa y asistir después a la reunión de confraternidad que tendrá lugar en los salones de la parroquia.

comenzará a las 4 p.m.

Los terrenos están situados en S.W. 107 Avenue, frente a la Florida International University. Será la primera misa que se ofrecerá en esos terrenos, según informa Rosa Berreras, secretaria de St. Agatha's Church Family Guild.

### Cincuentenario Caballeros Católicos

La Asociación de Caballeros Católicos de Cuba en el Exilio celebrará su misa comunitaria el domingo 8 de febrero, a las 9 a.m. en la iglesia de St. John the Apostle, Hialeah, organizada por la filial No. 4 que radica en esa parroquia.

Este año, la Asociación de Caballeros Católicos de Cuba celebra el cincuentenario de su fundación



# Nuestro pueblo tiene hambre de evangelización

Por ARACELI CANTERO

Apenas hubo tiempo de conversar...

Una visita con un horario tan apretado no dejaba tiempo para entrevistas, pero Pablo Sedillo Sr. nunca dice no cuando se trata de establecer contactos con la comunidad hispana.

Dirige desde hace varios años la división hispana de la Conferencia Católica de los Estados Unidos - elevada en 1974 a la categoría de Secretariado-, y actualmente se encuentra comprometido en coordinar la participación hispana en el 41

Congreso Eucarístico Internacional.

Precisamente fue ese el motivo que le trajo recientemente a Miami: visita al Sr. Arzobispo Coleman F. Carroll, reunión con sacerdotes y seglares.... Hubo que aprovechar el trayecto de un lado a otro para intercambiar algunas impresiones sobre los hispanos en Miami y en la nación.

"El Secretariado está convencido de la potencia de la comunidad hispana de Miami," nos dijo.

"No podíamos dejar a Miami fuera de un plan nacional, porque

entonces no sería plan nacional. De ahí nuestro interés en contar con el apoyo del Sr. Arzobispo."

Acompañando a Sedillo en su visita, vino a Miami el Padre Luciano C. Hendren, canciller de la Archidiócesis de Santa Fe, que por un año ha dedicado todo su tiempo a la coordinación pastoral de programas para el Congreso. Fue él quien presentó estos al Sr. Arzobispo y demás grupos.

"Queremos capitalizar no tanto en el evento, sino su preparación, por medio de una catequesis a escala nacional que tenga en cuenta los diversos aspectos de nuestra cultura," dijo.

Se trata de utilizar la ocasión del Congreso para un inicio de renovación en la fe de los pueblos hispanos, explicó. "El pueblo hispano va creciendo, y cuanto más nos juntemos a trabajar unidos más podremos hacer."

"Nuestra hambre no es hambre de espectáculo," comentaba un sacerdote refiriéndose al Congreso. El hambre del pueblo hispano es hambre de evangelización."

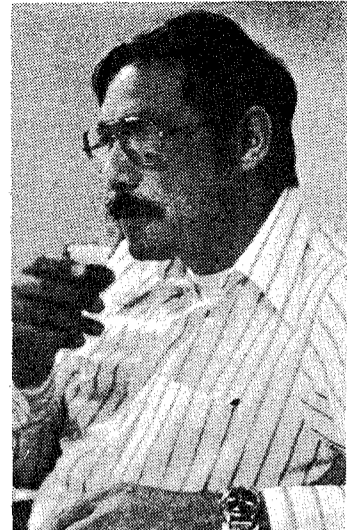
"El Congreso nos brinda la oportunidad de responder a la llamada que recientemente ha hecho el Papa a la evangelización," comentó uno de los seglares al terminar la presentación del padre Hendren y su llamada a la colaboración y la creatividad.

"Al comenzar los preparati-

vos para el Congreso se nos pidió opinión sobre los proyectos en inglés," explicó Sedillo. "Manifestamos nuestro desacuerdo ya que estos no tenían en cuenta las diversas manifestaciones de la fe de nuestro pueblo. Escucharon nuestras propuestas y se aprobó la formación de un comité hispano que cuenta con el apoyo de la jerarquía."

"Todo es consecuencia de un proceso de concientización en la misma Iglesia," comentó el Padre Hendren. El reconocimiento de nuestra cultura tenía un nivel muy superficial al principio. Se pensaba que era suficiente traducir los documentos o planes al español. Ahora ya vamos viendo que es más que eso, y se nos ha dado que el pueblo hispano sea el que elabore sus textos y actividades para el Congreso."

"En mis años de trabajo con la jerarquía he notado una toma de conciencia por parte de los obispos. Van reconociendo la riqueza de pobreza, y de fe que hay en el pueblo hispano," dijo Sedillo, y añadió, "Van constatando que el reconocer nuestra cultura no lleva a crear una Iglesia aparte, y aunque en algunos lugares aún existe racismo institucional, por pensar que los hispanos no están capacitados para puestos de responsabilidad, cada vez más se van nombrando a personas



Disfrutando del café cubano durante su visita a Miami, Pablo Sedillo Sr., Director del Secretariado para los Hispanos de la Conferencia Católica de los Estados Unidos. (USCC).

hispanos para estos puestos."

"Aún existe cierta dicotomía entre la teoría y la práctica," afirmó el Padre Hendren. "Es la misma dicotomía que muchas veces existe entre la fe abstracta del teólogo y la fe vivida del pueblo. Son puntos que hay que ir reconciliando."

El Padre Hendren tiene grandes esperanzas puestas en la participación de los hispanos en el Congreso.

Sueña con un proceso de renovación en la fe del pueblo hispano y hasta se atreve a pensar en un "Medellín" para los Estados Unidos. Aquella reunión del Episcopado Latinoamericano en 1968, cuya doctrina marcó una nueva etapa para la Iglesia en ese contingente, se inició en el contexto del Congreso Eucarístico de Bogotá al que asistió el Santo Padre.

Es sólo un sueño, pero quien sabe...

## Hispanos haciendo congreso

Según declaraciones del Comité Nacional Hispano para el Congreso Eucarístico, son varios los temas que se van desarrollando para la etapa de preparación al Congreso. Los temas se relacionan con el lema central "La Eucaristía y el Hambre de la Familia Humana."

Además, el Comité Nacional Hispano, se compromete a:

- Preparar el proceso de renovación cristiana para el pueblo hispano.
- Preparar las conferencias encomendadas a los hispanos para la semana del Congreso, del 1 al 8 de Agosto, 1976 (en Inglés y Español).
- Preparar las exhibiciones y presentaciones artísticas de esa semana.
- Preparar la celebración Eucarística para el día 7 de Agosto que tendrá lugar en el estadio John F. Kennedy en Filadelfia.

Estos objetivos se llevarán a cabo utilizando las estructuras y organizaciones que ya existen en cada diócesis, tales como: Parroquias, Movimientos Apostólicos, Organizaciones Parroquiales, etc...

El Comité Ejecutivo de este Comité Nacional Hispano, que cuenta con representantes de toda la nación, coordinará los esfuerzos y se hará responsable del uso efectivo de los medios de comunicación.

Los temas que se desarrollarán para preparación al Congreso son:

**ENERO:** La Eucaristía y el Hambre de Comprensión: La Eucaristía hace que nos abramos para respetar las distintas expresiones culturales; es la fuente de la unidad en medio de nuestras diferencias.

**FEBRERO:** La Eucaristía y el Hambre por la Verdad: La Eucaristía nos ayuda en nuestra búsqueda y descubrimiento de la verdad total a través de nuestras relaciones de amor los unos con los otros.

**MARZO:** La Eucaristía y el Hambre de Pan: La presencia real de Cristo en la Eucaristía tiene poco o ningún significado para un pueblo que carece de las necesidades elementales de la vida. Así como Cristo se quebró en forma de Pan para ser nuestro alimento; así también nosotros ahora somos llamados a ser pan que se quiebra para compartir con otros.

**ABRIL:** La Eucaristía y el Hambre de Dios: Nuestra hambre de Dios es la de un Dios verdadero, presente y familiar; un Dios que se preocupa por las necesidades de su hijos y no un Dios distante, que encerramos en oficinas, cancillerías, sacristías, edificios eclesiales.

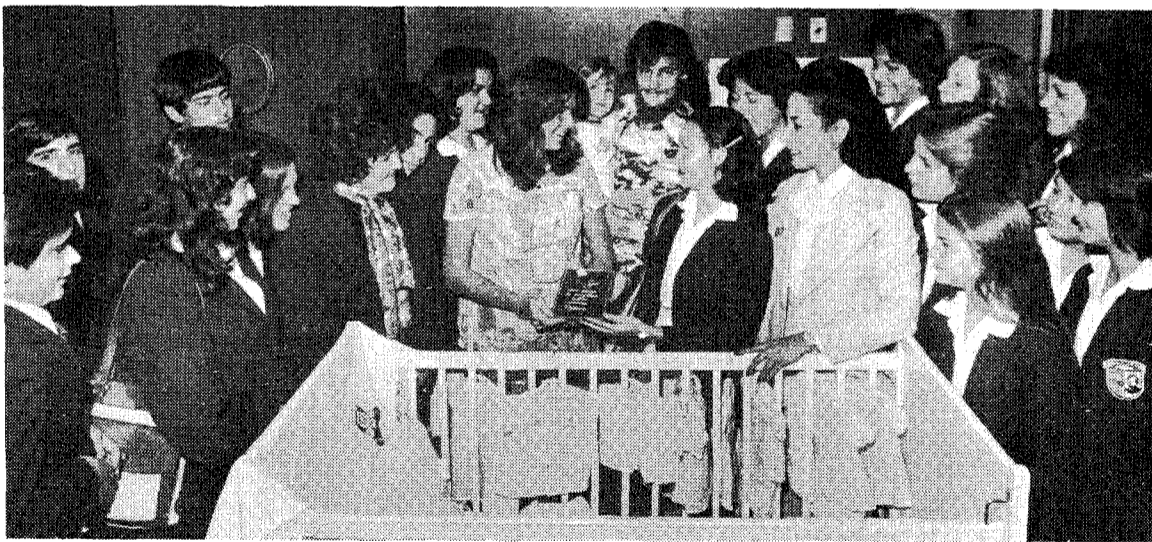
**MAYO:** La Eucaristía y el Hambre de Paz: La Eucaristía nos reconcilia y nos hace hermanos y hermanas en el amor de Cristo, el Señor. Este amor es la fuente de Paz en el mundo. La paz nunca podrá lograrse a punta de pistola. "La Paz es el respeto al derecho ajeno."

**JUNIO:** La Eucaristía y el Hambre del Espíritu: La Eucaristía nos hace hijos de Dios con la esperanza de ser transformados completamente en Él. Expresa nuestra dependencia en Dios y la necesidad de Su Espíritu entre nosotros.

**JULIO:** La Eucaristía y el Hambre de Libertad y Justicia: Jesús continúa liberando a su pueblo. La Eucaristía sería algo ridículo (un signo vacío) si no nos motivara a trabajar contra la injusticia y la opresión.

**AGOSTO:** La Eucaristía y el Hambre de Jesús, Pan de Vida: La Eucaristía es la presencia de Dios en nuestra vidas, Jesús "vino para que nosotros tengamos vida y una vida abundante." Si Cristo es el Pan de Vida ¿cómo podemos continuar permitiendo que cada una de cuatro personas sufra hambre? ¿Cómo es posible entonces que los cristianos posean el 80 por ciento de los recursos del mundo?

## 'Canastilla Martiana'



La tradición cubana de obsequiar "canastillas martianas" es observada en Miami por los estudiantes del Loyola School que este año tuvieron a última hora que duplicar su obsequio, ya que la madre agradada, Mrs. Stephany Gibbons dio a luz jimaguas en el Mercy Hospital. En la foto, Debbie Cooper entrega la canastilla a Mrs. Gibbons en presencia de la directora del plantel, Mrs. Ventura y la profesora Paula Rodríguez. También en la foto, al centro, el padre de los jimaguas, Herlom Gibbons.

### El Salvador: Justicia social

Una semana de pastoral que congregó a 303 sacerdotes, religiosas y seglares insistió en la formación de líderes para la evangelización y la justicia social entre ricos y pobres. Los participantes reclamaron también por la muerte en 1975 de más de 50 personas -la mayoría cam-

pesinos y estudiantes- a manos de soldados, policías o terratenientes, que "se oponen a todo cambio social, a veces olvidando sus deberes de proteger los derechos humanos, o lo que es peor, violándolos con el abuso de la represión."

### PADRES FRANCISCANOS NECESITAN PERSONA PARA ENTRENAR DE MANAGER

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# Obispos de la Florida Destacan importancia de la educación cristiana de la juventud

En una declaración celebrando la Semana de la Escuela Católica y recalcando la importancia de la educación cristiana de la juventud, los obispos católicos de la Florida destacaron que la diversidad de culturas en este estado, "particularmente la española, ofrece in-

contables oportunidades para todos."

La declaración de los obispos cita también la experiencia de "sacrificios personales necesarios para la educación cristiana de sus niños", ofrecida por las familias hispanas y añade que la misma "debe ser

reconocida como parte del legado a América."

Dando gracias a Dios por la libertad que garantiza la Constitución los obispos también expresan su gratitud a los padres de los millares de estudiantes así como a cuantos trabajan en la escuela cristiana. El episcopado recalca que el "compromiso

de la Iglesia en la Florida con sus escuelas se evidencia por su continuo servicio y el mantenimiento de plazas escolares en momentos de crisis económica y pesimismo."

Resalta también el episcopado de la Florida la importancia de los programas

parroquiales de educación religiosa. Hay más estudiantes matriculados en catequesis parroquiales de la Confraternidad de la Doctrina Cristiana que en las escuelas católicas," Aquí, también, los obispos expresan gratitud a los padres de esos estudiantes así como a cuantos cooperan en la educación cristiana.

## LA VOZ



Las donaciones en favor de la Campaña de Caridad del Sr. Arzobispo (ABCD) hará que niños como éstos del Marian Center, puedan ayudarse a sí mismos.

### Domingo del ABCD

"La necesidad es grande y los motivos para la generosidad no nos pueden faltar," dijo el Sr. Arzobispo Coleman F. Carroll en su llamada a los católicos del sur de la Florida para la anual colecta de Caridad, ABCD.

El Sr. Arzobispo pidió a sus fieles, quedarse en sus casas este domingo 8 de Febrero, para recibir a los trabajadores voluntarios que recogerán el compromiso de donaciones de cada familia en favor de esta Campaña de Caridad que beneficia a más de 42 instituciones al servicio de los necesitados.

El dinero recogido durante la Campaña ayudará a que muchos puedan ayudarse a sí mismos.

### ESTE FIN DE SEMANA EN MIAMI BEACH

## Estudian Servicios Humanos para los Hispanos

Las cuestiones referentes a la salud mental de la familia hispana así como los temas del alcoholismo, la gerontología y delincuencia juvenil, entre otros, están siendo materia de estudio y discusión este fin de semana durante la Primera Conferencia Hispana de Servicios Humanos del Sudeste de los EE.UU., en el Hotel Carillon de Miami Beach.

LA CONFERENCIA (toda en inglés) incluye participantes de Florida, Georgia, Carolina del Norte, Alabama y otros estados de la Región IV del Departamento de Salud, Educación y Bienestar Social (H.E.W.), así como oficiales del Gobierno Federal.

Presidirá el almuerzo de hoy Viernes, la Sub-Secretaria de HEW, Marjorie W. Lynch, quien será la oradora de dicho evento.

Patrocinada por el Consejo Nacional Cubano de Planificación (CNPC) y la Coalición Nacional de Organizaciones de Salud Mental de Habla Hispana (COSSMHO), la Conferencia quedó abierta ayer Jueves 5.

"Este no es un congreso para los hispanos que de sobra saben cuáles son sus problemas," comentó uno de los participantes, el Doctor José Ignacio Lasaga en una entrevista para "La Voz."

"Queremos dirigirnos a los oficiales del Gobierno y a todos aquellos con poder de decisión sobre creación de programas



José Ignacio Lasaga



Cecilia Alegre

para la comunidad, a nivel nacional y local. La salud mental de cualquier grupo, afecta el bienestar de toda la comunidad."

El Doctor Lasaga, fue profesor de Psicología en la Universidad Católica St. Tomás de Villanueva, en La Habana, y durante 10 años dirigió el Departamento de Educación Psicológica de un Hospital del estado de Maryland. Actualmente es miembro de la Facultad de Medicina de la Universidad de Miami Departamento de Psiquiatría, y dirige la Unidad de Investigación sobre el Alcoholismo en Encuentro (Clínica Bilingüe para los Hispanos residentes en el Condado de Dade, en la 2121 S.W. 27 Ave.).

Durante el Congreso, el Dr. Lasaga disertará sobre "La

salud mental de la Comunidad— Realidad o Mito," tema que trata los aspectos de la cultura y la salud mental.

Como explicó el Dr. Lasaga en un avance de su conferencia para La Voz, "La salud mental difiere de otros tipos de salud en que éstos se curan a través de medios físicos—operaciones, medicinas, etc."

"Con la excepción de los antidepresivos y tranquilizadores, la salud mental sólo se cura hablando, y para hablar no sólo es necesario que el terapeuta conozca la lengua del paciente sino que ha de comprender su cultura, sus valores...

Cecilia Alegre, que coordinará los talleres sobre la salud mental y la familia durante la Conferencia, manifestó haberse asesorado con múltiples organizaciones y dirigentes seculares, así como sacerdotes para los trabajos previos a su estudio de la situación de la familia hispana en Miami. "Hemos tenido en cuenta el trabajo y la visión de todos estos grupos a la hora de resumir la problemática local y preparar las alternativas en el servicio de esta comunidad bilingüe.

Como miembro de la Facultad de Medicina, Departamento de Psiquiatría, de la Universidad de Miami, y actual Director de la Unidad de Entrenamiento de Encuentro, Cecilia cuenta con una amplia experiencia en los problemas familiares que afectan al Condado de Dade.

## En libertad el Padre Loredo

A través de canales diplomáticos, La Voz pudo confirmar que el pasado lunes, 3 de febrero, fue puesto en libertad en La Habana el Padre Miguel Loredo, sacerdote franciscano que guardaba prisión desde abril de 1966 cumpliendo una sentencia de treinta años.

El Padre Loredo se encuentra ahora en la Nunciatura Apostólica en

La Habana. Era el único sacerdote católico que permanecía en prisión en Cuba.

Al sacerdote se le acusó de esconder al ingeniero de vuelo Angel Betancourt Cueto, quien en abril de 1966 intento secuestrar un avión comercial en pleno vuelo entre La Habana y Camagüey, con la in-

tención de escapar del país.

En el intento perecieron el capitán y el escolta del avión, pero el resto de la tripulación pudo dominar a Betancourt, regresando con él al Aeropuerto Internacional de La Habana. Cuando el aparato tomaba pista Betancourt se lanzó del mismo, logrando escapar.

Durante varios días la policía castrista desató una intensa búsqueda hasta que, según la versión policíaca se le encontró en el Convento de San Francisco, acusándose al padre Loredo de darle protección.

El sacerdote fue sentenciado a treinta años de cárcel, de los que ha cumplido casi diez años.