

Catholic units among first at Guatemala quake scene

NEW YORK—Within hours of the major earthquake which struck Guatemala City on Feb. 4, Catholic Relief Services was flying supplies, funds and disaster experts into the stricken city.

Bishop Edward E. Swanstrom, Executive Director of CRS, ordered a full-scale disaster relief program to be set in motion after receiving information from a "ham operator" in Guatemala City and reports from CRS program directors in neighboring countries.

CRS PERSONNEL from Nicaragua and El Salvador flew directly to Guatemala the same day the first quake struck.

A special air shipment also left John F. Kennedy airport on the night of Feb. 4 loaded with 16½ tons of supplies valued at \$67,000. The emergency supplies, taken from the CRS emergency disaster reserves in New York, included 120,000 sq. feet of shelter material, 10,000 blankets, 40 community first aid kits, 1½ tons of tools and 1 ton of children's clothing.

Bishop Swanstrom also allocated \$10,000 for a special emergency relief fund to purchase badly needed supplies on-the-spot. Additionally, 100 tons of clothing valued at \$300,000 were scheduled to leave by boat for Guatemala.

The CRS personnel dispatched to Guatemala City both have had previous experience in dealing with natural disasters. Kenneth Brown, of Philadelphia, CRS Program Director in Nicaragua, was part of a CRS disaster relief team when Hurricane "Fifi" struck Honduras in 1974 and Steven Otto, of Inglewood, Calif., CRS

Program Director in El Salvador, was on hand for the devastation wreaked by an earthquake in Managua, Nicaragua, in 1973.

BROWN AND Otto will assist the CRS Guatemala Program Director, William Pruzensky and his staff in assessing damage and assisting survivors.

Meanwhile, as reports of losses in lives and property mounted after the series of disastrous earthquakes and aftershocks in most of Guatemala, Church and government relief workers have voiced fears about possible epidemics and about shortages in vital resources.

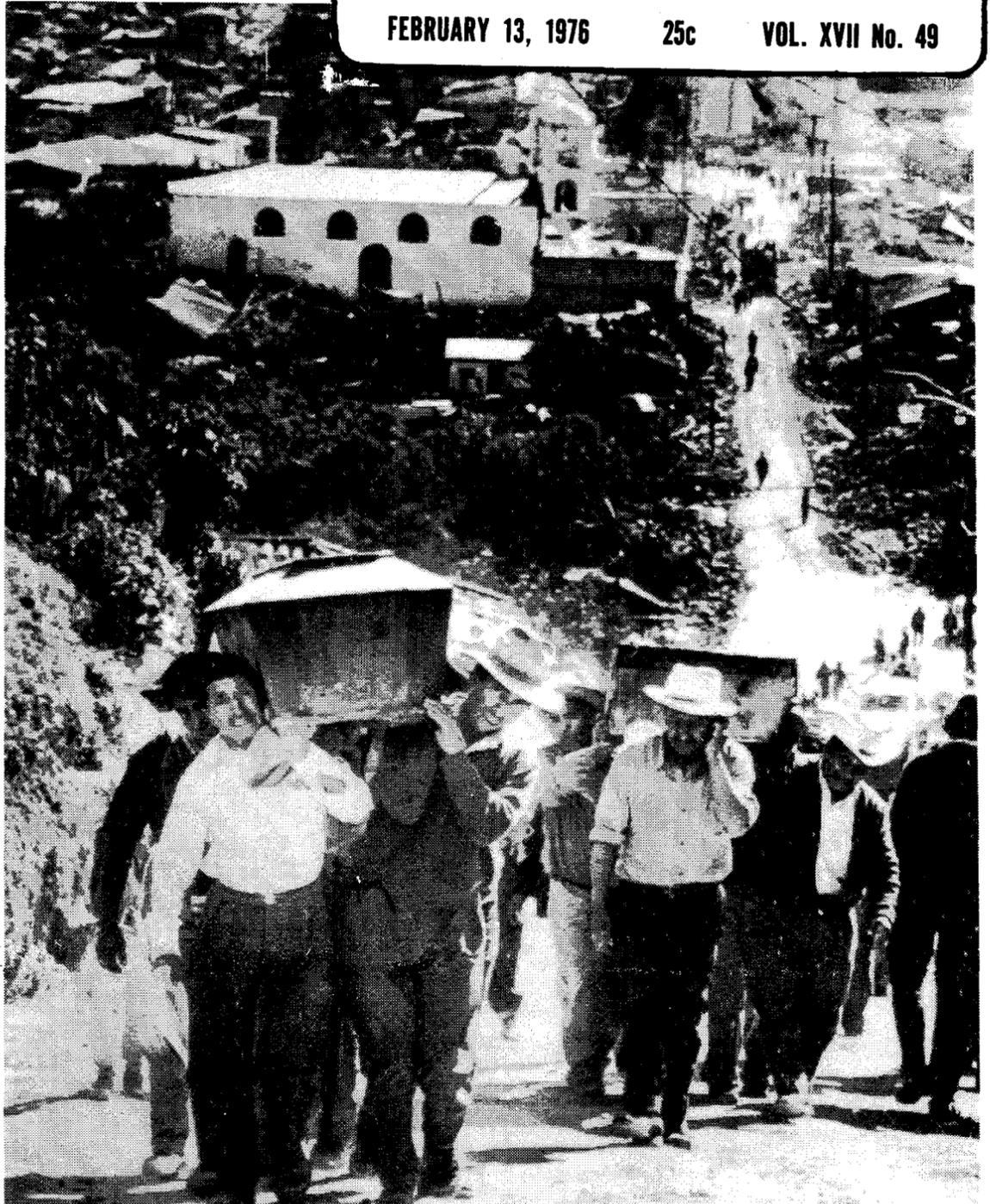
Feb. 9 estimates released by the Emergency Committee here place the dead at more than 15,000 and the injured at from 30,000 to 40,000. The committee noted the figures will rise as reports from more remote villages reach the city.

THE COMMITTEE and several relief agencies place the homeless at between 200,000 and 300,000, again noting that reports are incomplete.

Relief experts said this toll might be the worst ever in the Western Hemisphere.

"Tell the world the situation is very grave," said Rene A. Flores, coordinator for the Caritas (Catholic Charities) organization in Guatemala. "World opinion has got to be convinced of this if we are going to get the help we need."

Cardinal Mario Casariego of Guatemala City issued an appeal "for help in solidarity" to the neighbor governments in Central America and to "our friendly nations in the free world."



'Help those in need', Abp. urges

Sacrificial giving to the 1976 Archbishop's Charities Drive was praised this week by Archbishop Coleman F. Carroll who emphasized the God-given responsibility of the faithful to assist those in need.

As the campaign moved into its final phase the last in a series of ABCD dinners was served at the Hotel Breakers in Palm Beach where hundreds of

guests heard speakers outline the needs of Archdiocesan charitable facilities as well as schools and parishes.

Archbishop Carroll expressed confidence that despite the fact that thousands of persons are unemployed in South Florida and elsewhere that Catholics will continue to support charitable programs by their generous contributions to

the annual campaign.

"I'M SURE you will do it without any pushing from me or anyone else," the Archbishop, who inaugurated the campaign 17 years ago, emphasized. "God is willing, if we come to Him in all humility and on bended knees, to provide that which is necessary for us to help those in need." The Archbishop estimated that an

increase of 10 per cent in donations is necessary to sustain already existing programs and institutions which each day aid needy and impoverished throughout the Archdiocese.

Last Sunday, which was observed as "Stay at Home" Sunday in many parishes, was the occasion when thousands of volunteer workers called on fellow parishioners to explain the goals of the ABCD and accept their pledges to the fund. The general solicitation is expected to be completed at the end of this month. Anyone not yet contacted may make their contribution at their parish rectory.

AN APPEAL to winter visitors, to whom all services in the Archdiocese are available during their vacations here, will be made in churches this Sunday, Feb. 15, when envelopes for donations will be distributed. The visitors' collection will be taken up on

Coffins are carried up a steep hill to the town cemetery in San Pedro Sacatepeque, Guatemala, one of the towns hardest hit by last week's earthquakes. At least 15,000 are believed dead from the series of quakes.



"Stay-at Home" Sunday was a family affair for the members of the David Ludovici family in Little Flower parish, Coral Gables. Mr. Ludovici, a volunteer in the Advance Gifts phase of the

campaign, left; his wife, and seven of their 11 children, chat with another volunteer worker, Nick De Martino. See P. 7.

Español Pages 25-28

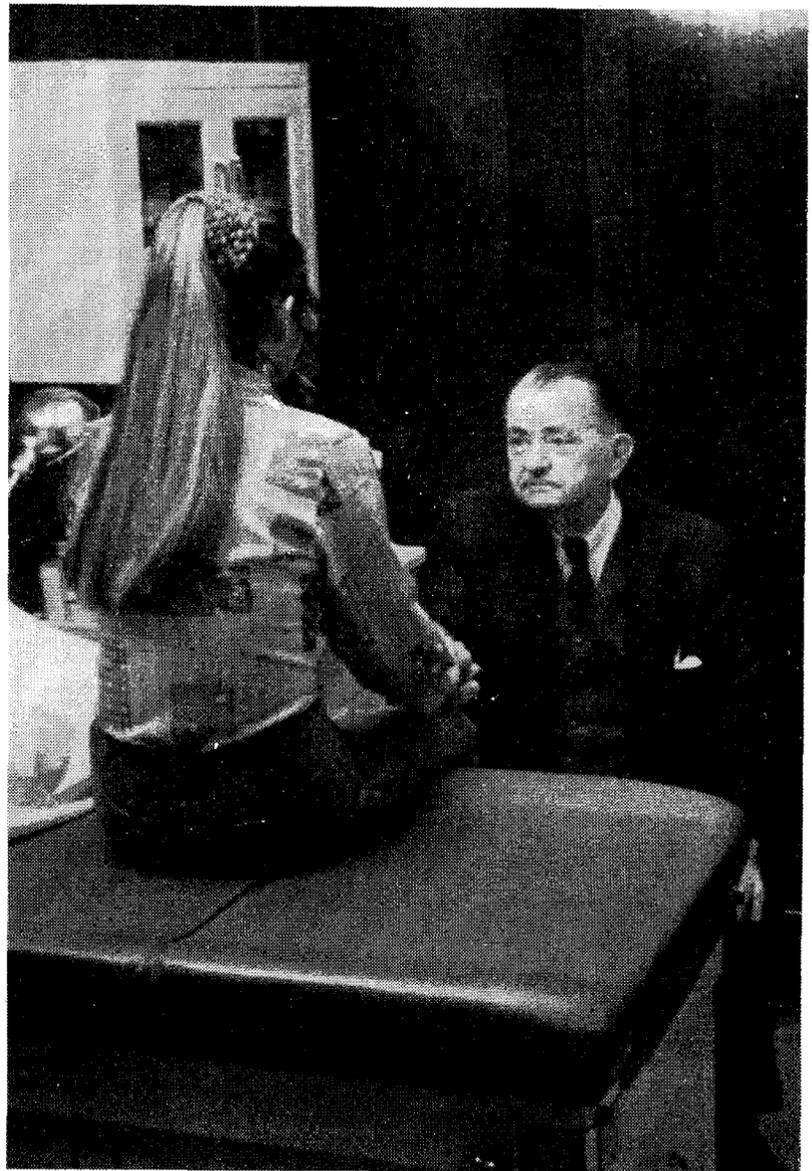
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Channel 7's Church
and the World Today
this Sunday at
9 a.m. discusses
the drug rehabilitation
programs sponsored
by the Archdiocese
of Miami



Welcome to ABCD dinner in Palm Beach is extended by Archbishop Coleman F. Carroll to Mrs. Joseph P. Kennedy, center; and Mrs.

James Peterson. Shown in background is Father Brian O'Reilly, assistant pastor, St. Edward Church, Palm Beach. See P. 7.

Migrants to honor Sen. Lewis at Florida Hispanic pageant

Sen. Phil Lewis of Palm Beach County will be honored by the rural Spanish-speaking community of South Florida at the Florida Hispanic Pageant Saturday, Feb. 14, at Immokalee.

The pageant will feature a coronation ball with Spanish music and decor and the crowning of a queen, chosen from the queens of seven Catholic missions in South Florida, according to Msgr. John McMahon, director of the Archdiocese Rural Life Bureau.

Sen. Lewis, past chairman of the State Agriculture Committee, has been instrumental in getting coordination of state agencies for delivery of services to farmworkers, and coordination of agencies in drafting farmworker legislation. He supported housing for workers in the Pahoee area and was instrumental in getting emergency legislation for housing in Palm Beach County.

Archbishop Coleman F. Carroll is expected to make the presentation to the senator at the pageant in the Cielito Lindo Hall in Immokalee from 7 to 1 a.m.

Maria Boneta, present reigning queen, will crown the new queen, who will be judged on poise, personality, appearance and the sincerity and clarity of her response to an attitude question about the community. She will receive a \$500 savings bond.

Purpose of the pageant is to promote the Hispanic culture, communication between missions, and to recognize publicly persons who have distinguished themselves on behalf of the Spanish-speaking.

President of the pageant is Mrs. Lydia Expinoza. Mrs. Adela Gonzalez is vice president, Miss Maria Contreras, secretary and Miss Diana Zech, treasurer.

The pageant judges are:



SEN. PHILIP LEWIS

Maria Torrano, director of the Latin American section of Eastern Air Lines; Mirta Patron, editor of Vanidades magazine; Wilbur Sanchez, director of Mexican tourism in Miami; Teresa Rojas, Miami-Dade Community College professor of drama; Naty Porrata, Miami director of World University; Gustavo Pena, Spanish editor of The Voice.

State diocesan DRE's meet in Orlando

ORLANDO—The Florida Conference of Diocesan Directors of Religious Education (FCDD), in its third year, met here last week to discuss interrelationship with the Florida Catholic Conference, with education in general throughout the state, and professional aid programs for parish religious education coordinators.

Father Edward Dunne, O.P., religious education director for the Diocese of St.

Petersburg, announced that the annual coordinators' workshop for their diocese and the Diocese of Orlando is scheduled April 15-17 with Father Albert McBride, O. Praem., as principal speaker.

THE GROUP decided to encourage statewide sponsorship and participation in this conference traditionally held at St. Leo College in the Diocese of St. Petersburg.

The FCDD also decided to affiliate in some way with the

annual Catholic School Administrators Conference, providing a special program for education directors.

Thomas A. Horkan, Jr., executive director of the FCC, reported on the teaching of religion in public schools. "Teaching about religion in public schools," he said, "is really teaching a form of secular humanism." This is because such courses are divorced from the faith concept in religion due

to Supreme Court, rulings, even though the court has ruled such religion can enjoy a tax-exempt status."

The FCDD decided it would study the effect of such education in public schools stating, "This is something we need to be informed about in order to determine its effect upon religion."

THE NEW RITE of Penance received particular attention from the FCDD with Father Dunne and Bishop

Charles McLaughlin discussing the catechetical program in the Diocese of St. Petersburg.

Besides Bishop McLaughlin and Father Dunne others attending the meeting were Patrick Farmer and Nancy McNeil, St. Petersburg; Father Juan Sosa and Father Gerard LaCerra of Miami; Ray Noll and Jean Cruttenden, Orlando; and Father Charles Bowes of the Diocese of St. Augustine.

Official Archdiocese of Miami

The Chancery announces that Archbishop Coleman F. Carroll has made the following appointments, effective as of the dates indicated:

THE REVEREND GERALD GRACE - to Assistant Pastor, St. Ignatius Loyola Church, Palm Beach Gardens, and part-time faculty member of St. Vincent de Paul Major Seminary, Boynton Beach, effective as of February 14, 1976.

THE REVEREND VINCENT R. MALATESTA - to Spiritual Director and faculty member of Notre Dame Academy, Miami, and Assistant Pastor, Our Lady of the Lakes Church, Miami Lakes, effective as of February 2, 1976.

New CCD building blessed in S. Dade

Christ the King Church dedicated its new \$98,000 CCD building this week and confirmed 57 young people, all at the same time.

After the confirmation ceremonies Tuesday night at the South Dade parish, Bishop Robert Tracy (retired) proceeded to the new CCD building adjoining the church, accompanied by Father Edward Bowes, S.S.J., pastor, and Father Noel Bennett, master of ceremonies. He blessed a large crucifix at the head of the hallway and several smaller ones which Father Bowes placed in the four classrooms as the rooms were individually blessed.

Dozens of pleased parishioners followed along, inspecting the new facility, and then went into the church annex where about 200 enjoyed refreshments and conversation.

"We can have more flexibility now than before," said Father Bowes. "Before we had to teach CCD in the annex, using dividers. Now we also can use the CCD rooms for

meetings, and other uses."

He said the CCD was headed up by Mrs. Gay Heald, with about 20 teachers and 400 children in the program. Building was paid for by a fund drive that began two years ago to raise at least the 50 per cent required by the Archdiocese before construction can begin.

Spiritual week at St. Elizabeth

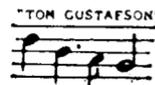
POMPANO BEACH— "Lent, Mary and the Eucharistic Year" will be the theme of a spiritual week which opens Sunday, Feb. 15 and continues through Feb. 21 at St. Elizabeth parish.

Father Joseph Manton, C.S.S.R. will conduct the devotions which will feature the following subjects: Feb. 15, "Guilt-Edged Invitation,"; Feb. 16, "Things Never Looked Darker,"; Feb. 17, "Supermarket and Supernatural,"; Feb. 18, "Marriage or Mirage,"; Feb. 19, "The Next World's Fair,"; and Feb. 20, "Where Has Mary Gone?"

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'Church should have art' he says —and he gave his own as a start

Michelangelo, Leonardo, Vitello...

He laughs at the pomposity of the suggestion, and jokes about being latest in a line of great Italian artists. But Paul Vitello, a young Miamian beginning a career in art, finds inspiration in the great painters of religious art. He even went so far as to lie on his back in the Sistine Chapel to see how it must have felt to be Michelangelo creating his masterpiece on the ceiling.

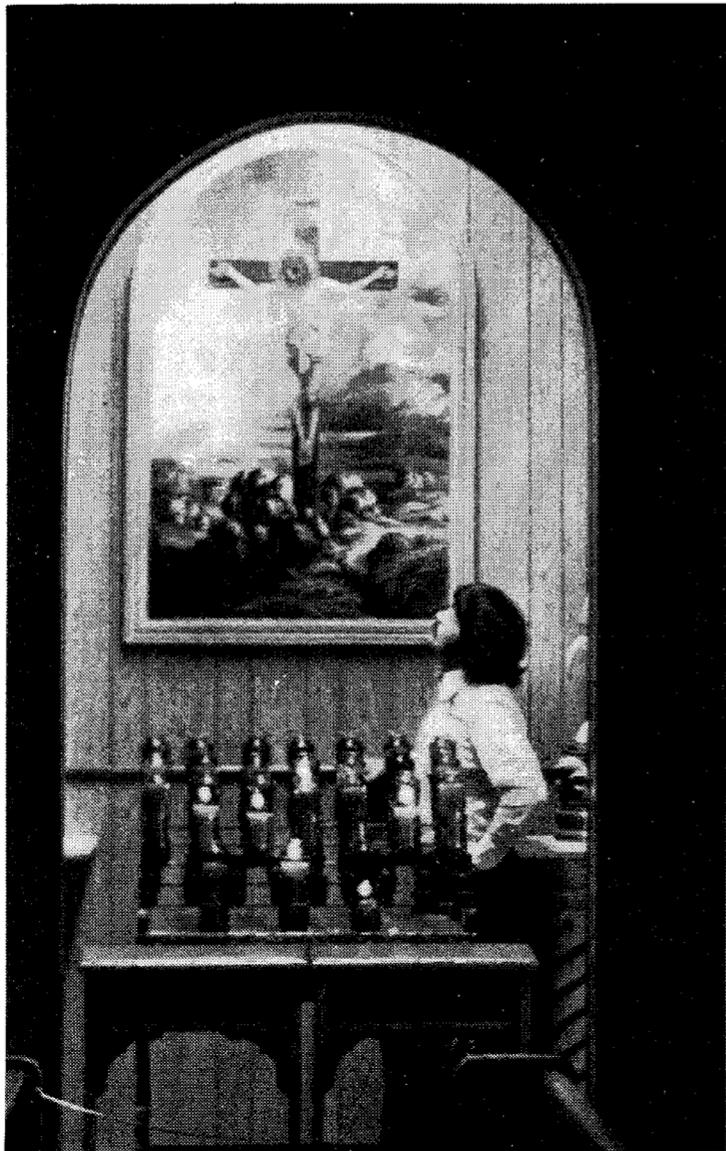
ACTUALLY, Vitello is only half Italian. The signature on his painting of Christ's "Agony on the Cross" which he donated to Blessed Trinity Church reads "Pablo Perez Vitello," in tribute to his mother's Cuban-Spanish heritage.

A member of Blessed Trinity, along with his family, since he was five years old, Vitello offered the painting to the church out of a conviction that churches should have art and that American churches generally don't.

"I have traveled through Europe and South America and I have seen the kind of things you can do with a church. I'd like to do a wooden cross in Renaissance style, suspended from two chains, and I'd like to do..." his mind wanders dreamily through several ideas. "I have enough ideas to keep an artist busy for a lifetime," he said, "but the problem is convincing people that it will be good."

PEOPLE SEEM to be afraid to put art in their churches, he said.

"We have to educate people that they have nothing to fear; that art is for everyone." He added that he does not like abstract art for use in churches, but he does like to see art that "inspires people,



Making sure the painting is just right before putting a protective coating on it is artist Paul Vitello, who donated his art to hang in the chapel at Blessed Trinity Church, his parish since he was five years old. With a curving top to match the chapel entrance, the painting has attracted increasing numbers of parishioners to the chapel to light candles.

that they can respond to."

His own painting, which hangs in a small chapel between statues of Our Lady of Charity of Cobre and St. Jude, has been received well, he said.

Father Fausto Fernandez, pastor of the parish, commented that since the painting

was hung, many more people are stopping at the chapel, which was recently converted from a crying room for infants.

"WE ARE very fortunate to have such a talented person in our parish who has donated this beautiful painting," Father

Fernandez said as he admired the 36-by-54 inch oil painting of Christ on the cross against a stormy sky.

Vitello, whose landscapes and portraits have been displayed in several local art shows, is a student of Fine Arts at Florida International University. He hopes to obtain a Master of Fine Arts degree, and he is also certified to teach art at all grade levels.

He is one of the few artists in South Florida who paint portraits in the manner of earlier French and Dutch painters; his landscapes, which are influenced by the Hudson River school, tend to show still ponds reflecting quiet forests.

HE WOULD like to do religious paintings for other churches, possibly in exchange for the supplies he needs to do the work.

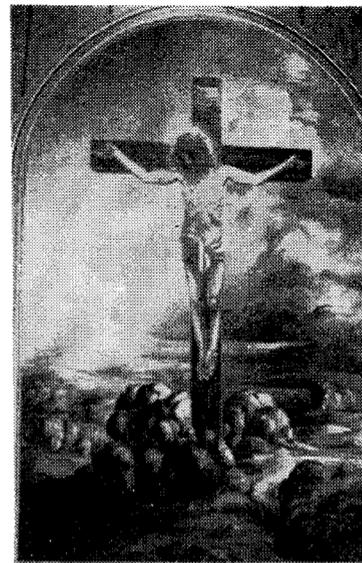
"If I could just find some parishes to do work in this summer..." he mused, adding that his work might also encourage other artists to contribute artwork to their own parishes.

He would like to see artists called in during the planning stages of a church, so the artwork could be better integrated into the overall plan of the structure; but he stressed that many older churches have bare walls where inspirational art could be placed.

ALTHOUGH having his paintings hung in churches would help his career by making people familiar with his work, that is not Vitello's motivation for wanting to contribute art to churches.

"It sounds phony in this day and age to say it, but if God gives you talent, you should use it," he said.

"If I have talent to produce art, I owe it to Him to donate some of it back."



Close-up look at Agony on the Cross'

M
&
H



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Noted priest-lecturers set for clergy conferences

Two distinguished priest-lecturers will speak to priests of the Archdiocese of Miami during clergy conferences scheduled on Feb. 24 and May 5 in the conference hall at St. Mary Cathedral.

Purpose of the one-day sessions is to familiarize priests with the New Rite of Penance soon to be implemented in Archdioceses and Dioceses throughout the United States. Each of the conferences will deal with a different aspect of the New Rite and will complement the other.

Father Thomas Carroll, S.T.D., visiting professor in Sacred Liturgy at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach, will be the speaker at the conference on Tuesday, Feb. 24 at 10 a.m.

Present at all sessions of

Vatican II as a peritus, he earned a Doctorate in Theology at the Angelicum University in Rome and a Doctorate in Sacred Liturgy at San Anselmo, Rome. He has lectured extensively in Europe and has been a visiting professor in Liturgy at Notre Dame and St. Mary Seminary, Emmitsburg, Md. for the past few years.

Father Joseph Champlin, widely acclaimed for his work in Liturgical Theology and practice, will speak on Wednesday, May 5, discussing the pastoral and practical considerations involved in the implementation of the New Rite of Penance.

Lectures will be illustrated by the nationally acclaimed films on the New Rite Penance produced by the Liturgy Commission of the Archdiocese of Louisville.

Attorney Joseph Fitzgerald heads Biscayne trustees

Joseph M. Fitzgerald, K.S.G., Miami attorney and a past president of Serra International, has been elected chairman of the Biscayne College Board of Trustees while two other Miamians have been named to board membership.

Les A. Neumann, semi-retired, is chairman of the board of Midland Paper Co., Chicago; and also serves as vice president and director of Lincoln National Bank there. Patrick J. Cesarano is president of Southern Underwriters and member of the boards at several Miami banks.

Presently a member of the faculty at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach, Fitzgerald was an auditor during sessions of Vatican II. A graduate of Mt. St. Mary

College where he is a past president of the national alumni association, Mr. Fitzgerald received his law degree at the University of Miami.

A native of Philadelphia, who came to South Florida more than 35 years ago, he was founding president of the Miami Serra Club and also served as the first District Governor of Serra in this area. A member of the K. of C. he is also a member of the Board of Directors of the Archdiocesan Catholic Charities. Named a Knight of St. Gregory by Pope Paul VI in 1965, he is a member of the Florida Region Board of Governors of the National Conference of Christians and Jews, and is active as well in various local civic organizations.

Biscayne College facility moving

Downtown facilities of Biscayne College are moving to new quarters at NW Seventh St. and 27th Ave. making it possible for daytime students to enroll in the same broad range of programs offered at the main campus at 16400 NW 32 Ave.

Courses formerly available at 2920 NW Seventh St. were only offered to evening students and were limited in scope according to Father Charles P. Laferty, O.S.A., vice

president for academic affairs.

On Monday, Feb. 16 Dade and Broward County high school guidance counselors will be guests of the college at a dinner where they will be informed of the various courses of study and student programs offered at both Biscayne campuses. The college's Incentive grants, available to students enrolling as freshmen from Dade, Broward, and Palm Beach County high schools, will also be outlined.



Condolences are extended to Mrs. Pat Moody Gregory. At left are Msgr. Noel Fogarty, and her family by Cardinal John Dearden, pastor, St. Rose of Lima Church; and Msgr. following funeral Mass for her husband James F. Enright, pastor emeritus.

Gregory Moody funeral; Cardinal celebrates Mass

Concelebrated Mass of the Resurrection was offered Monday in St. Rose of Lima Church for Gregory J. Moody, former purchasing agent of the Archdiocese of Miami who died last Friday after a long illness.

Cardinal John Dearden, Archbishop of Detroit, was the principal celebrant of the Mass for his cousin and God-child who was 51. Archbishop Coleman F. Carroll presided at the Mass concelebrated by Msgr. Noel Fogarty, pastor; Msgr. James F. Enright, pastor emeritus; Msgr. Jacob Shinar, pastor, St. Mary Church, Glenshaw, Pa.; and Father Stephen Towell, pastor, St. Gregory the Great Church, Cleveland, Ohio. Msgr. John Donnelly, rector, St. Mary Cathedral, was master of

ceremonies. Father Michael Quilligan and Father Gerald McGrath were chaplains to Archbishop Carroll.

A World War II veteran who came here in 1960 from Chicago, Ill. Moody was a member of St. Rose of Lima Ushers Club.

In addition to his wife, Patricia, with whom he resided at 510 NE 108 St. he is survived by 10 children including seven sons: Timothy, Gregory, Jr., John, Barney, Jeffrey, Christopher and Michael; and three daughters: Mary Pat, Maggie and Peggy, all of Miami; a brother, Raymond J., Cocoa Beach; and a sister, Mrs. Kathleen Wynterick, Cleveland.

Burial was in Our Lady of Mercy Cemetery.

Funeral for priest's mother

The Funeral Liturgy was concelebrated Tuesday in Wexford, Ireland, for Mrs. Anna Marie Murphy whose son is a priest of the Archdiocese of Miami.

Father Richard Murphy, pastor, Ascension Church, Boca Raton, was the principal celebrant of the Mass for his mother at the Church of the Immaculate Conception.

Mrs. Murphy, who was 82 at the time of her death, is also survived by three other sons and two daughters, all in Ireland.

Fr. Hesburgh to address NCCJ brotherhood fete

Father Theodore M. Hesburgh, C.S.C., president of Notre Dame University, will be the keynote speaker at the 24th annual Brotherhood Awards dinner of the Florida Region of the National Conference of Christians and Jews on Feb. 26 at the Hotel Fontainebleau.

Now in his 23rd year as head of Notre Dame, Father Hesburgh holds honorary

degrees from more than 40 colleges and universities and in 1964 was the recipient of the nation's highest civilian honor, the Medal of Freedom.

For 15 years he served on the U.S. Commission on Civil Rights and was one of a nine-member board appointed by President Gerald Ford to administer clemency to Vietnam War draft dodgers and deserters.

Three Miami community leaders who will receive the Silver Medallion Award of the NCCJ during the dinner are Dr. Manolo Reyes, WTVJ Latin News Director and first Cuban-American to receive the commendation; Garth Reeves, Sr., editor and publisher of The Miami Times; and Dr. Joseph R. Narot, Temple Israel of Greater Miami.



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There a lesson in an earthquake

It has happened once again. The earth itself has spent an angry force that brought man to his knees and buildings to their foundations.

Thousands have been killed in Guatemala and thousands more are left grieving and picking among the ruins, homeless, and suddenly without loved ones.

Streets are filled with rubble. Pipes are ruptured. Electricity interrupted. Economy staggered. Medical aid extremely slow in some areas and non-existent in others. In some villages people had wounds untended and broken bones unset for five or six days before helicopters could reach them.

And as with the case of Nicaragua's earthquake two years ago, Catholic Relief Services is on the scene providing temporary shelter, blankets, food and medical aid.

Also, as in the case two years ago, South Florida Catholics and others, including people in other countries, are responding to the needs of their fellowman in a time of clear and dramatic emergency.

For this we can be proud, the community of man reaching out in time of need.

It makes one wonder what the world would be like if people were as concerned year 'round about other suffering, not as dramatic. Without quakes or pestilence there is still the same pain of hunger and the same pain of bodily harm, inflicted not by the earth but by man's conflict.

If we struggled as hard to help each other as we do to defeat each other we would be a lot closer to the Kingdom of God on earth.

As it is now, it still takes an earth-shaking event to bring about international compassion.



'Pray that my blood may be an offering...'



By
Msgr.
James J.
Walsh

We have been bombarded for some time with pictures and news of Lebanon, often very disturbing, sometimes hopeful. But I don't know of any news story or television documentary on that tragic war which has touched me as deeply as a letter written by a 25 year old Lebanese. He was trying to make his way home for Christmas, on leave from his college. He had been preparing to enter the priesthood. This is part of his letter, received ultimately by the Jesuit Foreign Missions and made available to me by a confrere at the Seminary.

"As I sit down to write this testament, it seems like another person speaking for me. Everyone is in danger these days, especially the Lebanese... Since I am one of them, I can see myself being kidnapped and killed on the way to my village of Mabha. And in case this should actually happen, I leave a word for my family and for the people of my village and of my country. I want to give every assurance to my mother and my sisters. Do not be sad, or at least don't cry over much... We shall see each other again in the eternity of Heaven...

"I HAVE only one request to make of you. Forgive from the bottom of your hearts those who killed me. Pray with me that my blood—even though it be the blood of a sinner—be in reparation for the sin of Lebanon. Pray that my blood, mingled with the blood of all the victims, no matter to what place or what religion they belong, may be an offering to win peace and love and reconciliation... pray, pray, pray and love your enemies.

"To my fellow countrymen I say: those who live in the same house can have their differences without becoming enemies. They can argue with one another without killing each other. Remember the days when there was peace and love among us. Put aside these days of anger and enmity. Together we ate, together we drank, together we worked, together we prayed to the one only God, and together we must all die.

"My father did business with a man who I used to call my uncle Hussein. I loved to call him that. He was a Metouali, a Shitite Muslim. They stayed in business all their lifetime and died without ever breaking an agreement or even keeping written accounts...

"BUT SIN blinds us, and we must all go back and pray, each according to his belief and conscience, that the anger of God be appeased...

"In heaven I will have no rest as long as the situation in Lebanon stays like this! Make my wake a day of Ordination, not a funeral or occasion of grief. For my burial, let Father

Butros offer the Mass without the presence of a lot of priests or officials. And if Abu Khalil makes my coffin from old crates, I shall be most pleased. No funeral feast. May everyone grant me pardon and absolve me... I am dust but I am raised up to share in the divine life through the power of God. This is how it should be...

"Let the choir sing what it wants; anything will please me... While I am writing this, I think of everyone. I forget no one: my comrades, friends, neighbors, associates. My great love for them searches for a word of hope... let them pray for me and fear and love God... have courage; though I am a sinner, I am in the bosom of Christ, the Savior."

THIS LETTER was written by Ghasibe two days before Christmas. It was found on his desk at the Jesuit college at Jamhour. On the envelope there was only the simple message in colloquial Arabic—"from Ghasibe."

Somewhere south of Nabha, in the Bekaa Valley, he was kidnapped and murdered.

One of the priests who knew him said that despite all the blood and misery what this young man did stands out as something "marvelous and extraordinary which restores our hope and assures us that God's grace is drawing the best from the worst, and that saints are still being made..."

THIS IS the ancient story of Christianity repeated less than two months ago. When I read this letter, it was on the feast of Paul Miki and his twenty Japanese companions.

Four hundred years ago they were crucified because they were Catholics. Paul told his persecutors: "I tell you plainly—there is no way to be saved except the Christian way. My religion teaches me to pardon my enemies and all who have offended me. I do gladly pardon the emperor and all who have sought my death..."

Four hundred years apart

and in different sections of the world, Ghasibe and Paul Miki had so much in common—faith in Christ and in eternity, the gift of fortitude, the willingness to suffer anything to safeguard the precious gift of faith, love of enemies. Only Christ can inspire men and women of all nations in all generations to act with such folly.

Have there been non-Italian popes?

(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. Please, Father, settle a dispute. I told my friend that the popes have always been Italian. He says no, that there have been popes of other nationalities. Who is right?

A. Your friend is right. Even though in the recent past all popes have been Italian, there have been popes from many nationalities.

The last non-Italian pope was Adrian VI. He was unanimously elected pope even though he was absent from Rome. Adrian was shocked by the news, conveyed to him in Spain, but accepted the will of God and took his own name as Pope Adrian VI. He was the first pope to face the full impact of the Lutheran reform, which was making rapid advances, and to deal with pressing necessity of reform in the

Church. He was the successor of St. Peter from Jan. 9, 1522 to Sept. 14, 1523.

The Vicar of Christ can be from any country in the world. After all, our Church is the Catholic Church, which means universal. Since Rome has been the geographical location of the Holy See since apostolic times,

What is your question?

most popes have been Italian. Pope Paul VI has found our present day appropriate to internationalize the staff of the Vatican in a much broader way than his predecessors.

Especially for the Catholic Church, all roads lead to Rome. Every country and every culture within our Roman Catholic family has something to contribute to the spiritual growth of the universal Church. The Holy Father is very much aware of this in his effort to enrich the spiritual and global life of our Church.

Your Defender

Caught in the court system with no money? You've got a friend...

By ROBERT O'STEEN
Voice News Editor

You are charged with a crime (justly or unjustly).

Suddenly, you find yourself in jail, caught in a complex and almost frightening legal system. You have no money and no pull. You stand helplessly before the judge wondering how you can obtain justice under the system. Who will help you?

If you happen to live in Broward County, Warner Olds or one of his staff will help you.

He's the Public Defender. When a judge determines that a person can't afford a lawyer, he will appoint the Public Defender's office to the case, a part of the legal system, well suited to the Bicentennial pride in America's good points.

And for Olds, doing the Perry Mason trick before a jury is only a small part of the job.

"THE FIRST thing I consider is the individual's personal problems in the community that need to be solved first," he said, "such as family worries or the person's job. When these are taken care of then we investigate the case itself."

Olds has a staff of 28 lawyers and 50 aides who handle up to 3,000 felonies (serious crimes) a year. He estimates the office handles 1,800 juveniles, 1,800 misdemeanors and a number of mental cases a year.

The lawyers get called day and night by clients, who may have questions, personal problems or simply the need to talk to someone.

What Olds does with each case depends on the facts and what the defendant wants to do,



Olds chats with prisoner.



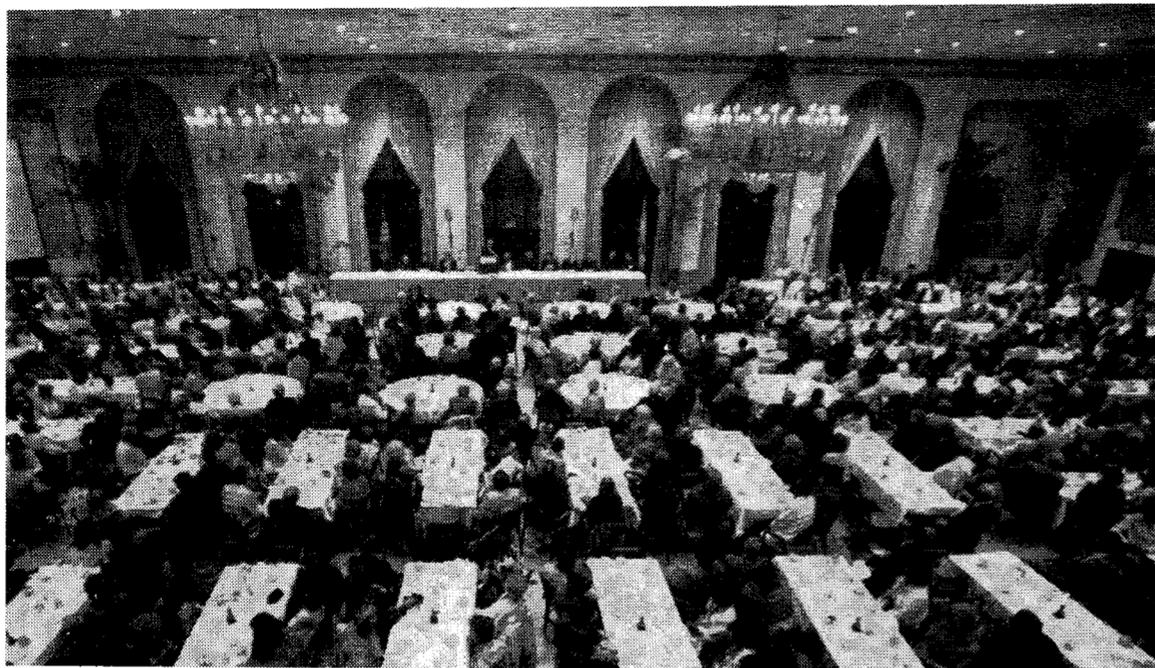
Warner Olds, Broward Public Defender makes a point.

said Olds. His job is not to be judge or decide guilt or innocence.

"I get an understanding of the facts and advise the client if the facts indicate a likely guilty verdict in court or not. Then he has to decide what he wants to do," said Olds. "The lawyer is just the conduit for the legal action the client wants to take whether he appears guilty or not. If the judge says take him, I take the case, including appeals to higher courts if that's necessary."

ONLY ABOUT 10 per cent of the cases come to trial, Olds said. The rest are either nol prossed (dropped) or plea bargained. Plea bargaining occurs when the client decides he has

(continued on page 22)



Hundreds of persons attended the ABCD dinner served Tuesday evening at the Hotel Breakers, Palm Beach, left. Above, Msgr. Bernard McGrenehane, V.F., right, regional coordinator, talks with Msgr. Bryan O. Walsh, Director of Catholic Charities.



Among guests from Holy Spirit parish, Lantana, were Mr. and Mrs. Gerald Guerrero; and Mr. and Mrs. John Dorn.



ABCD was the topic of Archbishop Coleman F. Carroll as he spoke with J.R. Kennedy, right; and Florida Sen. Philip Lewis, K.S.G., toastmaster during Tuesday's dinner.

Collection for migrants

(Following is the list of contributions by the faithful to the Migrant Worker Missions taken up in churches and chapels of the Archdiocese on Jan. 18)

| | |
|-----------------------------------|-----------|
| Annunciation, West Hollywood | \$ 322.50 |
| Ascension, Boca Raton | 689.00 |
| Assumption, Pompano Beach | 493.00 |
| Blessed Sacrament, Fort Laud. | 715.26 |
| Blessed Trinity, Miami Springs | 110.00 |
| Christ the King, Perrine | 417.18 |
| Corpus Christi, Miami | 000.00 |
| Epiphany, Miami | 767.00 |
| Gesu, Miami | 417.00 |
| Holy Cross, Indiantown | 000.00 |
| Holy Family, North Miami | 931.00 |
| Holy Name of Jesus, W. Palm Bch. | 000.00 |
| Holy Redeemer, Miami | 000.00 |
| Holy Spirit, Lantana | 1,310.50 |
| Immaculate Conception, Hialeah | 411.00 |
| Little Flower, Coral Gables | 864.60 |
| Little Flower, Hollywood | 635.00 |
| Mary Immac. Mission, W. Palm Bch. | 306.00 |
| Nativity, Hollywood | 1,205.00 |
| Our Lady of Cobre, Miami | 000.00 |
| Our Lady of Divine Provid. Miami | 38.25 |
| Our Lady of Guadalupe, Immokalee | 000.00 |
| Our Lady of Holy Rosary, Perrine | 378.00 |
| Our Lady of the Lakes, M. Lakes | 345.00 |
| Our Lady of Mercy, Deerfield Bch. | 46.00 |
| Our Lady of Perpetual Help, O.L. | 50.00 |
| O. L. Queen of Heaven, La. Belle | 000.00 |
| O. L. Queen of Heaven, Margate | 000.00 |
| O. L. Queen of Martyrs, Ft. L. | 734.00 |
| O. L. Queen of Peace, Delray B. | 000.00 |
| Resurrection, Dania | 628.72 |
| Sacred Heart, Homestead | 000.00 |
| Sacred Heart, Lake Worth | 2,010.00 |
| San Isidro Mission, Pomp. Beach | 000.00 |
| San Marco, Marco | 460.20 |
| San Pablo, Marathon | 265.00 |
| San Pedro, Plantation Key | 250.00 |
| St. Agatha, Miami | 56.00 |
| St. Agnes, Key Biscayne | 000.00 |
| St. Ambrose, Deerfield Beach | 725.00 |
| St. Andrew, Coral Springs | 600.93 |
| St. Ann, Naples | 1,083.40 |
| St. Ann Mission, Naranja | 000.00 |
| St. Ann, West Palm Beach | 800.00 |
| St. Anthony, Ft. Laud. | 1,294.00 |
| St. Augustine, Coral Gables | 810.50 |
| St. Bartholomew, Miramar | 565.55 |
| St. Bede, Key West | 558.00 |
| St. Benedict, Hialeah | 000.00 |
| St. Bernadette, Hollywood | 000.00 |
| St. Bernard, Sunrise | 423.29 |
| St. Boniface, W. Hollywood | 150.50 |
| St. Brendan, Miami | 1,010.00 |
| St. Catherine of Siena, Miami | 000.00 |
| St. Cecilia, Hialeah | 51.60 |
| St. Chas. Borromeo, Hallandale | 156.90 |
| St. Christopher, Hobe Sound | 163.00 |
| St. Clare, No. Palm Beach | 573.00 |
| St. Clement, Ft. Laud. | 605.00 |
| St. Coleman, Pompano Beach | 1,074.00 |
| St. David, Ft. Laud. | 69.00 |

| | |
|--------------------------------------|----------|
| St. Dominic, Miami | 431.00 |
| St. Edward, Palm Beach | 590.00 |
| St. Elizabeth, Pompano Beach | 1,077.85 |
| St. Francis of Assisi, Riv. Beach | 455.00 |
| St. Francis de Sales, M. Beach | 000.00 |
| St. Francis Xavier, Miami | 000.00 |
| St. Gabriel, Pompano Beach | 1,113.00 |
| St. George, Fort Laud. | 246.00 |
| St. Gregory, Plantation | 1,114.50 |
| St. Helen, Fort Laud. | 427.00 |
| St. Henry, Fort Laud. | 187.22 |
| St. Hugh, Coconut Grove | 262.69 |
| St. Ignatius Loyola, Palm Bch. Gard. | 376.50 |
| St. James, Miami | 755.30 |
| St. Jerome, Fort Laud. | 360.00 |
| St. Joachim, Perrine | 65.00 |
| St. Joan of Arc, Boca Raton | 1,211.25 |
| St. John the Apostle, Hialeah | 275.00 |
| St. John the Baptist, Fort Laud. | 529.13 |
| St. John Bosco, Miami | 106.41 |
| St. John Fisher, West Palm Beach | 514.09 |
| St. Joseph, Miami Beach | 1,585.00 |
| St. Joseph, Stuart | 897.00 |
| St. Jos. the Worker, Moore Haven | 000.00 |
| St. Jude, Jupiter | 410.00 |
| St. Juliana, West Palm Beach | 578.28 |
| St. Justin Martyr, Key Largo | 310.00 |
| St. Kevin, Miami | 130.00 |
| St. Kieran, Miami | 493.00 |
| St. Lawrence, No. Miami Beach | 811.00 |
| St. Louis, Miami | 697.01 |
| St. Lucy, Highland Beach | 675.00 |
| St. Luke, Lake Worth | 500.00 |
| St. Malachy, Tamarac | 560.50 |
| St. Margaret, Clewiston | 85.00 |
| St. Mark, Boynton Beach | 1,601.55 |
| St. Martha, North Miami | 000.00 |
| St. Martin, Jensen Beach | 376.50 |
| St. Mary Mission, Pahokee | 000.00 |
| St. Mary's Cathedral, Miami | 000.00 |
| St. Mary Magdalen, Miami Beach | 1,220.00 |
| St. Mary Star of the Sea, Key W. | 131.00 |
| St. Matthew, Hallandale | 530.00 |
| St. Maurice, Fort Laud. | 740.00 |
| St. Michael the ArchAngel, Miami | 634.25 |
| St. Monica, Opa Locka | 233.00 |
| St. Patrick, Miami Beach | 305.00 |
| St. Paul the Apostle, Lighthouse Pt | 268.50 |
| St. Paul of the Cross, N.P.B. | 896.13 |
| St. Peter, Big Pine Key | 135.00 |
| St. Peter, Naples | 226.50 |
| St. Peter & Paul, Miami | 362.00 |
| St. Philip, Opa Locka | 60.97 |
| St. Philip Benizi, Belle Glade | 85.00 |
| St. Pius X, Fort Laud. | 1,034.04 |
| St. Raymond, Miami | 000.00 |
| St. Richard, Perrine | 000.00 |
| St. Robert Bellarmine, Miami | 51.43 |
| St. Rose of Lima, Miami Shores | 1,015.00 |
| St. Sebastian, Fort Laud. | 635.00 |
| St. Stephen, West Hollywood | 912.00 |
| St. Thomas the Apostle, Miami | 279.00 |
| St. Thomas More, Boynton Beach | 1,138.50 |
| St. Timothy, Miami | 422.30 |
| St. Vincent, Margate | 130.75 |
| St. Vincent de Paul, Miami | 2,120.00 |
| St. Vincent Ferrer, Delray Beach | 2,025.00 |
| Visitation, Miami | 102.00 |
| St. William, Naples | 380.00 |



Outdoor Mass was celebrated Saturday on the future site of St. Agatha Church at SW 107 Ave. and 12 St. by Father William O'Dea, pastor. He is shown blessing one of several statues carried in procession before the Mass marking the feastday of the parish patroness.

Pro-life candidate slated on Florida primary ballot

TALLAHASSEE — Ellen McCormack, the pro-life candidate for the Democratic Party presidential nomination, was placed on the presidential primary ballot in Florida Wednesday, following a presentation by Rosemary Gallagher of Tallahassee. Mrs. Gallagher had been appointed by the McCormack campaign as Florida representative.

Speaker of the House Donald Tucker of Tallahassee moved to place Mrs. McCormack's name on the ballot, which was sufficient under Florida law to place her name on the ballot.

Meanwhile the Long Island housewife running an anti-abortion presidential campaign, has filed a report asking for federal matching funds with the Federal Election Commission, her campaign manager said.

The manager, Mrs. Frances Watson, told NC News by phone from Mrs. McCormack's New York

headquarters that a rally in Alexandria, Va., at the end of January had brought the total raised in Virginia to about \$6,500.

In order to qualify for matching funds under the new federal campaign financing law, a candidate must raise \$5,000 in individual contributions of not more than \$250 in each of 20 states. Virginia was the 20th state in which Mrs. McCormack has raised at least that amount, Mrs. Watson said.

There are now two Democratic nominees who have endorsed the Human Life Amendment—McCormack and

Wallace.

Mrs. Watson said the McCormack campaign has raised about \$140,000 in 46 states, with New Yorkers contributing the largest amount.

Mrs. McCormack, who is seeking the Democratic presidential nomination, has said she would use matching funds to sponsor television commercials and other advertising for her campaign to raise the abortion issue. She plans to concentrate on commercials for her campaign in the coming New Hampshire and Massachusetts primaries as well as in later primaries.

Mercy Hospital names Long

Herbert E. Long has been appointed executive director of Miami's Mercy Hospital succeeding Ames S. Early who has joined the staff at Scripps Memorial Hospital, LaJolla, Calif.

Long joined Mercy seven

years ago as assistant executive director for finance and has had a major role in the planning and implementation of the hospital's expansion programs which included construction of Carroll Towers and the Mercy Professional Bldg.

Mary Cathedral.

Attending will be pastors, assistant pastors, regional chairmen, and past general chairmen.

Abp. Carroll urges all to donate more to ABCD

(continued from page 1)

Feb. 22. Final returns are expected to be made to the ABCD office in the Chancery no later than Wednesday, March 3. A general report to Archbishop Carroll will be made during 7:30 p.m. dinner on Wednesday, March 10 in the Archdiocesan Hall adjoining St.

Formerly of Pittsburgh, Pa.

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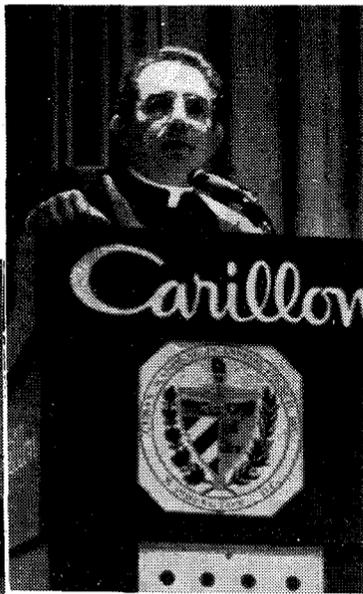
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Tell us your problems, Latin agencies told



Speaking at the closing of the conference is Father Mario Vizcaino, Sch.P. (left).

Presiding at Friday's luncheon, from left to right, Frank Groshelle, Dir. HEW Region IV; Jose Ignacio Lasaga, Dir. Alcohol Research Unit Encuentro; Marjorie W. Lynch, Undersecretary HEW; and Bertram Brown, Dir. Nat. Inst. Mental Health.



By ARACELI CANTERO
Voice Staff Writer

"If you don't like what you have out there, let us know. We know we can't please everyone, but at least we want to hear."

Speaking was the Undersecretary of Health Education and Welfare, Marjorie W. Lynch, who, with some 20 Washington officials, had come to Miami Beach to attend the First Annual Southeast Hispanic Conference on Human Services.

"It has impressed me to see so many different groups come together with the determination of making something happen," she said. "The only way you will be able to do it is by speaking with a unified voice."

SIMILAR opinions were expressed by several of the Conference speakers.

"Please bear in mind that we are a minority, and any minority that wants to be self destructive and divide itself even more is killing itself," Puerto Rican Santiago Rodriguez, National Associate Director for the Spanish-speaking program, U.S. Civil Service Commission, said at one of the general assemblies.

"You will never make an impact as a group until all groups get together as a national force...until all groups are willing enough, altruistic enough to have empathy for the aspirations, needs, and problems of other groups.

Rodriguez spoke about the Civil Rights effort in terms of minority Federal employment and he described some of the stereotypes that affect the employment of Latins. Among others he mentioned the belief many hold about Latins not being able to speak English or not holding American citizenship: "Whether with an accent or not we are for the most part perfectly bilingual," he said. "Over 90 per cent of our people are native Americans—Puerto Ricans and Chicanos—and even most Cubans are now naturalized citizens."

"IT SURPRISED me not to hear the word discrimination being used in any of the workshops or presentations," he said. "Yet, I know South Florida well enough—and Miami, which is unique in terms of the national experience—to know that there is a resentment by the dominant society against this 'new population.'"

"And that's an in-group out-group situation in which discrimination is inevitable."

Ricardo Nunez, director of the Cuban Refugee Program in Miami, encouraged Latins to become actively involved in the planning processes of community programs. "Reflection without action is merely an academic exercise," he said, as he expressed his willingness for cooperation.

"I did not come here to tell

you what you must do. I came to hear what can be done to improve the Cuban Refugee Program," he said.

BUT THE Conference was not an event addressed only to Cubans. In fact it wasn't even geared to Latins alone. As Rodolfo Sanchez, National Director of COSSMHO, (Coalition of Spanish-speaking Mental Health Organizations) told the Friday general audience:

"This is not a conference for the Spanish-speaking, who after all know what their problems are."

Sponsored by the Cuban National Planning Council (CNPC) and COSSMHO, the Conference tried to provide a mechanism for helping to identify resources and gaps in the human service delivery system as they affect the Spanish-speaking, as expressed by Father Mario Vizcaino, Sch.P., national chairman of CNPC, a member of COSSMHO's Board of Directors, and assistant professor at Florida International University.

"I feel that the Conference has achieved its main goals," Father Vizcaino told The Voice. "It has created channels of communication both at a general and personal level, between federal officials, professionals and paraprofessionals working in the field of human services. It's a communication that will

greatly benefit the total Miami community as well as the Spanish-speaking."

Workshops at the conference featured papers and presentations focusing on research, theory, application, and evaluation in mental health, drug and alcohol abuse, juvenile delinquency, gerontology as related to mental health and the family.

DISCUSSIONS explored related issues, such as program management, evaluative procedures in human services, and legislative patterns and professional trends.

Dr. Jose Ignacio Lasaga who spoke about Community Mental Health—reality of myth, described the U.S. mental patient as the minority of minorities. He outlined some of the major problems the Latin mental patient shared with thousands of others crowding the nation's State hospitals and mental institutions.

"If their situation is by no means a bright one, imagine that of the Latin mental patient, who by reason of having a different language and culture has been reduced to an even greater isolation.

"While all other types of ailments can be cured through physical means, Dr. Lasaga

explained, "the mental patient can only be cured through the use of words, and if the therapist does not understand the language and the culture of his patient, he will never be able to cure him."

PRESENTLY Director of the Alcohol Research Unit at Encuentro, (Spanish Family Guidance Clinic), and a Faculty member of the Department of Psychiatry, University of Miami School of Medicine, Dr. Lasaga noted the extreme shortage of community mental health clinics around the country and he described the Mental Health services to the Spanish-speaking in the city of Miami as "inconceivably inadequate."

"This Conference represents a very positive step forward," he said, "for never before have so many Washington officials come to our region, to listen to our problems and get personally acquainted with our situation."

"I am very happy with the outcome of the Conference," Father Vizcaino said. "I have received very good reactions from the Washington officials.

Plans are now underway for implementation of the Conference's resolutions and the planning of future meetings like this one.

As Father Vizcaino said, "This is not the end but the beginning. We need the cooperation of people...busy people ready to change their priorities and start working in this direction."

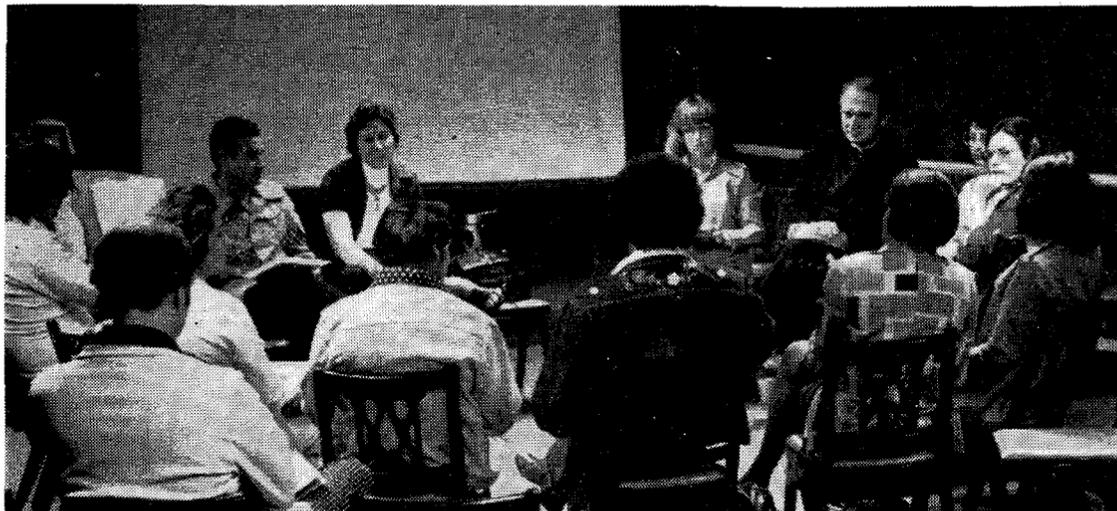
Attending one of the workshops on mental health and the family was Msgr. Bryan Walsh, Miami Dir. Catholic Charities.

'We want to hear from the people whom we serve'

Marjorie W. Lynch.

'The mental Services for the Spanish-speaking in the city of Miami are inconceivably inadequate'

-Jose Ignacio Lasaga.



Law — can it set life and death standards?

By GLENDA WALKINSHAW

Voice Features Editor
(Last in a series.)

Who decides who will live and who will die?

In an age when death can be held at bay almost indefinitely, man is being confronted by the question seriously for the first time in

doctors can make a life-or-death decision for a patient as spelled out in law, one must consider the opportunity for fraud and foul play, he pointed out.

"Whose suffering is to be alleviated, that of the patient or that of the relatives? Self-deception is a constant danger, and an apparently humanitarian motive may be

Voice analysis

history. And he is finding that although he has the technology to do it, his legal and ethical development has not advanced equally.

He doesn't know what to do.

HE ASKS the question, "Am I playing God when I keep a man alive solely through the use of machines instead of letting nature take its course? Or am I playing God by deciding his life is no longer worth preserving?"

In attempting to answer these questions, man has turned to law. But he is discovering that there are no easy solutions, that there is no way to make a rule that will solve for him the problem of determining when it is necessary to keep up the struggle for life and when it is allowable to let a patient die.

The basic position of the Catholic Church, according to Florida Catholic Conference Executive Director Thomas Horkan, is "opposition to legislative regulation of the medical treatment of dying patients." Horkan added that the Florida Medical Association takes the same position, preferring that treatment be left in the hands of the doctors.

"THERE IS a failure to deal with the situation," Karen Quinlan case prosecutor Donald Collester said on a recent visit to Miami.

But legislation attempting to spell out medical and ethical guidelines may paradoxically be just as much of a failure as lack of legislation, and unless very carefully planned could lead to unforeseen dangers.

The "wedge theory," it is called, and Collester explained it: "Once we open the door, even just slightly, we may find things we don't want to find on the other side of the door. What are we going to do about the aged, the senile, the mentally afflicted?"

IN OTHER words, he said, even though those proposing laws (which would spell out circumstances in which patients could be allowed to die) have no evil intentions, evil could come from the laws.

"What is sown in compassion and sympathy can bear the fruit of brutality and inhumanity," British Member of Parliament Norman St. John-Stevas explained in America Magazine.

When family members or

only a cloak for selfishness," he said.

A GROUP of elderly people voiced a similar opinion on a segment of CBS "60 Minutes" on Feb. 1. After a film clip in which Miami physician and State Representative Walter Sackett explained his proposed "death with dignity" legislation, they expressed fear that greedy relatives might be quick to let them die either to gain money or to be relieved of the burden of caring for them. They wanted to be kept alive when the time came that they could no longer answer for themselves. Yet in an article in a medical journal, Sackett recalled that pneumonia used to be called "the old folks' friend" and that large collections of aging people in convalescent homes did not exist.

"With the advent of sulfa drugs, and later the antibiotics and with the great refinements of medicine, we have been able to keep these people alive who ordinarily, under normal conditions, would not have survived," he said, adding that they would wish not to be treated and kept alive if they could express their wishes.

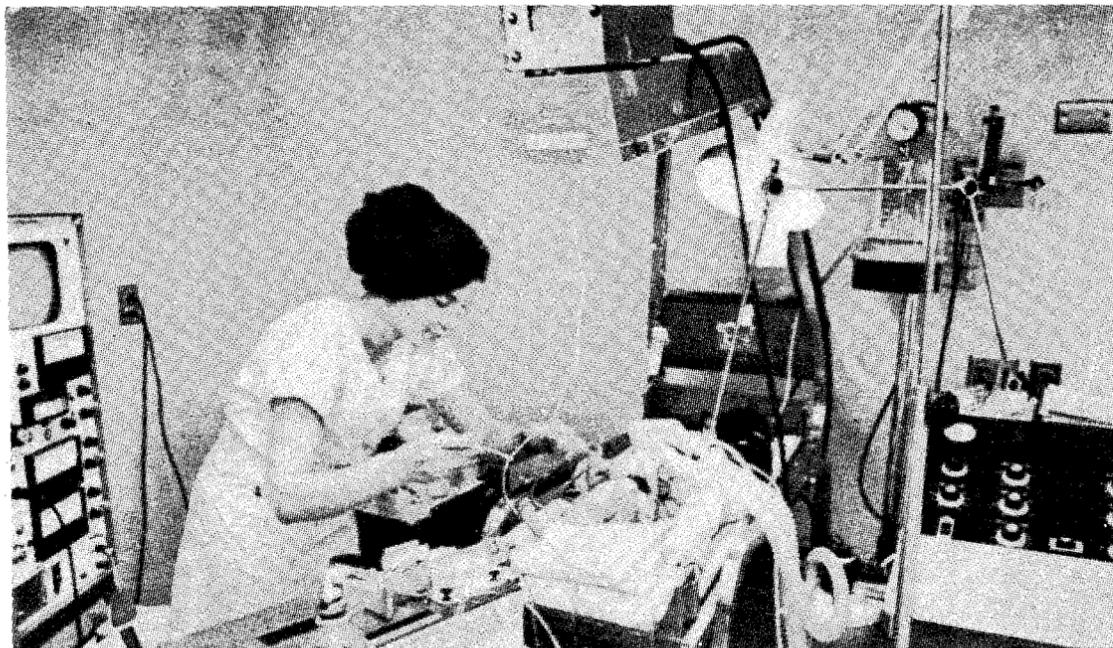
THE MAIN problem with legislation, in the opinion of those who oppose it, seems to be the possibility of interpretation of the law to extend to people not originally intended to be covered by the law.

In Florida, Sackett's original legislation would have given legal status to documents signed by a person requesting that in the event of terminal illness, no extraordinary means be used to prolong life. It would have given next of kin the right to make such a decision if two physicians ruled the patient incompetent of making a decision. And if no close relatives could be located in 30 days, a panel of doctors could make the decision.

The bill has been consistently defeated, even in its milder, current form which would merely give legal validity to the document signed by the patient himself.

WITH SUCH a law it would still be up to someone to determine what constitutes terminal illness and what constitutes extraordinary means. And there lies the danger of misuse, or simply a mistake that cannot be rectified.

Horkan questioned what



Once infants with serious medical problems, like adults with serious medical problems, died because there was no way to save them. Now, with advancements in medical

technology such as these life-support machines, life can go on almost indefinitely. The question is, when do we let it continue, and when do we let it stop?

would happen to the patient who had not signed a document instructing the physician to withhold extraordinary means.

"Does it not induce the doctor with such a patient, who would ordinarily be permitted to die a natural death, to prolong his life? The doctor's treatment of his patient would

'What is sown in compassion and sympathy can bear the fruits of brutality and inhumanity'

no longer be based on concern for the patient and good medical care, but rather on legislative guidelines," he said.

THEN THERE is the problem of elaboration on the law. Sackett himself said he would accept the weakened bill as "a first step" toward a "major change in American law" leading to incorporation of the other provisions in his original bill.

And when other people can start deciding, with the sanction of the law, who should live and who should die, the dangers of misuse are magnified.

The dangers of extension of legalized "death with dignity" from terminally ill persons to other groups was explained by Professor Charles E. Rice, who said, "The euthanasia drive is first put in voluntary terms: a person should have the right to decide when to die. But it will immediately be extended to those who cannot communicate but who we presume would ask to be killed if they could. And it will be extended to those who aren't even sick and who do not want to die but who would if they knew what was good for them. The retarded, the senile and the simply aged are the obvious targets of euthanasia. But it will predictably be ex-

tended to other undesirables as well. It is significant that the Nazi extermination of the Jews grew out of the euthanasia program initiated for the supposed benefit of mental patients in 1939."

SOMEONE MUST determine the capability of a person to decide what is best for himself, and if he would choose to die if he could make the decision.

In the case of the retarded or brain-damaged person, the problem is acute.

Sackett, in testimony before a U.S. Senate subcommittee and in a medical journal article, has said he believes the profoundly retarded in state institutions should be allowed to die. He was referring to those "who will never go beyond the diaper stage and whom some would have difficulty recognizing as human beings."

BUT ACCORDING to Charles Kimber, then superintendent of the Sunland Training Center in Tallahassee, "in this day of marked improvements in training the retarded, the line of demarcation separating the profoundly from the severely retarded is obsolete.

"We see all of the retarded as having rehabilitative potential. I'm not willing to point the finger at any one of them to say they haven't the right to live."

In an interview in the Fort Myers News-Press in 1973, Sackett extended his recommendation that the "profoundly retarded" be allowed to die, to the less retarded. He commented that "it would be the responsibility of the parents and the consulting doctors to decide" if a Mongoloid child of potentially high intelligence would be allowed to die.

YET KIMBER has pointed out that such patients have been trained and have taken jobs that paid more than the people who once took care

of them.

The National Association for Retarded Children passed a resolution opposing legislation permitting the retarded to be allowed to die, citing the basic Constitutional principle that all citizens, including the retarded, have equal rights and protection of rights, including the right to life; and expressing the idea that society cannot evaluate the relative worth of human life.

The issue of the "right to die" is an emotional one, and everyone has known or heard of situations in which they genuinely feel that it is best that the person in question be allowed to die.

THE CATHOLIC Church acknowledges this, as does the American Medical Association, which nevertheless urged that no legislation on the matter be passed.

The question is not whether under certain circumstances a person has a

'Once we open the door, even just slightly, we may find things we don't want to find on the other side of the door'

"right to die." The question is whether legislation can solve the many problems of decision-making without opening the door to dangers.

As Dr. Warren T. Reich of the Kennedy Center for Bioethics said, "There is a right to live and a right to die. Neither of these rights comes from human legislation; and public enactments, no matter how wise, responsive and circumspect they may be, can never completely and infallibly guarantee these rights."

There are no easy answers.

Mexican/American

MEXICAN...AND AMERICAN (NBC Television Special)...the richness of the Mexican American culture.

Produced and directed by Martin Hoade and by the NBC Religious Programs Unit in association with the Office for Film and Broadcasting, U.S. Catholic Conference. One-hour color broadcast: Sunday, Feb. 15 (5:00 p.m., NYT) on the NBC Television Network (check local listings).

M. Douglas meets M. Mouse, D. Duck

Mike Douglas will bring Walt Disney World to the television audience for the week beginning Monday, Feb. 16 at 9:00 a.m. on Channel 4.

With Anita Bryant as cohost, Mike will provide entertainment from many of the distinctive areas in the 27,400 acre vacation resort near Orlando.

Joining in the proceedings will be Mickey Mouse, Minnie Mouse, Donald Duck, Pluto, Goofy, Winnie the Pooh and all the rest—plus daily guest stars as varied as Dean Jones, star of several Disney films; Miami's own KC and the Sunshine Band; Annette Funicello from "The Mickey Mouse Club," will be on hand along with her children; astronauts Gordon Cooper and Frank Borman, Bobby Riggs, Trini Lopez, Sam Snead, Robert Conrad and Scatman Crothers.

The Douglas shows will include highlights of America on Parade (the spectacular parade celebrating the country's 200th birthday), visits in or near the Haunted Mansion and Space Mountain, a look at the future in Tomorrowland, the Hall of Presidents, a Jungle Cruise,

fireworks, Fort Wilderness, golf and tennis, water skiing, games, rides and many other attractions.

Mike will bring to Walt Disney World a number of the people who did the voices for the characters in some of the classic Disney animated films. Adriana Caselotti, the film voice of Snow White; Sterling Holloway, voice of the Snake in "Jungle Book," Clarence Nash, the voice of Donald Duck—all will appear with Mike. Mike, incidentally, was the singing voice of Prince Charming in "Cinderella."

ABCD talk on radio show

Catholic Charities and the ArchBishop's Charities Drive will be the subject of the Anne Meyer Show on WQAM radio this Sunday.

Monsignor John Glorie will be interviewed on the role of ABCD in supporting over 40 charitable facilities in South Florida. WQAM is at 560 on the AM dial.

Madalyn O'Hair didn't do it

A misinformed letter writing campaign continues to plague the FCC, according to USCC spokesman Father George Byrne.

A petition had been filed asking that the FCC not allow any more construction of non-commercial TV and FM

This television program introduces the viewer to the richness of the Mexican American culture and society emphasizing their contributions to our pluralistic nation. The documentary begins by tracing the roots of the Mexican American heritage to the joining of the Indian cultures of the Aztec and the tribes of the Southwest with the Spanish culture brought by "los Conquistadores."

THE SPIRITUAL conquest following



Hector Elizondo portrays Abraham Rodriguez, a Puerto Rican widower with two young sons, Anthony Perez (rear), as Junior, and Dennis Vazquez, as Luis, in the new comedy series, "Popi," Tuesdays (8:30-9:00 p.m., ET) on Channel 4.

military victory was the work of the missionaries who not only converted the Indians but protected them and taught them new ways of agriculture and husbandry. The impetus for conversion was the miracle of Guadalupe in 1531, scarcely ten years after Cortez had conquered Mexico City, when the Madonna appeared to a recently converted Indian and spoke to him in his Aztec dialect.

The Spanish colonial experience was totally different from that of the other European empires founded in the Americas, something the program quite eloquently describes through the development of the mission system under the saintly example of such heroic individuals as the Jesuit Eusebio Kino in the Southwest and the Franciscan Junipero Serra in California. With the decline of Spanish power, the Mexicans declared their independence and the new government appropriated all the mission lands. Within a few short years, North American expansion reached these areas and through force of arms incorporated them within the Union. The Mexican American was now a submerged minority in a land where his forefathers had lived for centuries.

THIS DOCUMENTARY was filmed in a variety of historic locations, including Santa Fe, San Antonio, Tucson, Zuni, and Guadalupe, illustrating the distinctive tradition and culture which has existed there for centuries. But it is in scenes of the present, such as those of Archbishop Sanchez' ordination, that one appreciates the vitality of this ethnic group and their pride in La Raza. Director-producer Martin Hoade has made a visually striking tribute to his subject and Philip Scharper's script is always interesting and frequently eloquent. This is the third in the eight-part "Under God" series presented on the NBC-TV network by the National Council of Churches, the Southern Baptist Convention, the Jewish Theological Seminary of America, and the U.S. Catholic Conference. A free study guide for the first four of these programs may be obtained by writing: Under God, P.O. Box 76, General Post Office, New York, N.Y. 10001.

RELIGIOUS PROGRAMS

SUNDAY
7 a.m.

THE CHRISTOPHERS—Ch. 11 WINK, Ch. 5, WPTV.

9 a.m.
CHURCH AND THE WORLD TODAY—Ch. 7 WCKT. Catholic Charities ABCD.

10:30 a.m.
THE TV MASS—Ch. 10 WPLG Fr. John Malloney.

2 p.m.
INSIGHT—Film WINK Ch. 11.

4:30 p.m.
THE TV MASS—(Spanish)—Ch. 23 WLTV.

RADIO
MARIAN HOUR—WSBR, 740 k.c., Boca Raton.

5:30 a.m.
CROSSROADS—WJNO 1230 k.c., W. Palm Beach.

8:35 p.m.
GUIDELINES—WIOD, 610 k.c., Miami.

BEST TV THIS SUNDAY

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

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

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COME WITH

INSTANT CASH

MIAMI BEACH DOG RACING

Year-end report on motion pictures



Ronee Blaklee starred in 'Nashville,' called the best American film of the year by the Division of Film and Broadcasting.

In striking contrast to the troubled state of the American economy in general, the theatrical motion picture industry has had an incredibly good year. Box office grosses, according to a *Variety* estimate, will near 1.9 billion dollars. Thus for the second straight year grosses will top the 1.6 billion figure of 1946, the long-time champion—that far-off halcyon year, the last before the blight of television came over the land and began to shrivel the golden Hollywood harvest. This does not, of course, mean that the movie industry is on the way to regaining anything like its old undisputed popularity—a dollar went much, much farther in 1946—but the truth is that in the past two years, there has been a significant increase in the number of people going to the movies, the largest number of any period in recent years.

A major complaint of distributors in 1975 was a shortage of "product," and there did seem to be a definite tendency on the part of the industry in 1975 to make fewer and more expensive films, to go for the home run rather than a number of lesser base hits. Certainly we at the Office for Film and Broadcasting, with the obligation of keeping up with all theatrical releases, saw significantly fewer films this year than last, as is indicated below.

The 1975 track record of

the Code and Rating Administration of the Motion Picture Association of America under its new director, Richard Heffner, gives cause for both moderate rejoicing and some pain. On the plus side, CARA, under Mr. Heffner's leadership, has demonstrated, on the whole, an admirable concern for judging a film in terms of its theme and its overall effect rather than focusing upon specific visual elements or dialog divorced from all else, an approach that, properly used, could catch those morally reprehensible films shrewdly "tailored" to get by with a less stringent rating. Then, too, Mr. Heffner's office has shown itself capable of withstanding considerable pressure to be more lenient in its ratings, a toughness that was especially evident in its giving an R rating to United Artists' multi-million-dollar film *Rollerball* and sticking by its decision in the face of the repeated appeals brought by United Artist (provision for which is provided for in CARA's of CARA's performance last year has been a further weakening of the PG rating, a designation that stands for Parental Guidance and is meant as a warning to parents that there may be

material in the film that they would not wish their children to see. (One suspects that a fair percentage of American parents assume that because the PG is an "unrestricted" category the content and treatment in films placed in this category are essentially of a general audience nature. However wrong this assumption may be, the motion picture industry has done little to educate parents to this fact which obviously has economic overtones.) To put it simply, the Office for Film and Broadcasting has been forced to conclude that the PG category, far from being a means to screen out slightly questionable material from the G category, is actually becoming a haven for many films that deserve an R rating.

This pressure to place R-level themes and treatment in the PG category or to find some other means to avoid a restrictive rating, is indicative of what any film rating system that lacks stable criteria must confront. In rating films the MPAA is simply attempting to gauge what is "acceptable" to "the American parent" for adolescent viewing. Aside from what are indeed shifting value patterns and modes of behavior in our society today, what is acceptable to this mythical "American parent" is being defined by an industry a significant segment of which is becoming increasingly involved in the sale of pornography. Is there no point at which the motion picture industry in the United States and its leading trade organization might be willing to take a position on principle?

The statistics for the Office's own ratings for this year and last are as follows:

| Category | 1974 | 1975 | 1974 | 1975 |
|----------|------|------|-------|-------|
| A-I | 24 | 10 | 10.00 | 5.26 |
| A-II | 30 | 14 | 12.44 | 7.37 |
| A-III | 105 | 80 | 43.56 | 42.11 |
| A-IV | 30 | 20 | 12.44 | 10.52 |
| B | 26 | 44 | 10.78 | 23.16 |
| C | 26 | 22 | 10.78 | 11.58 |

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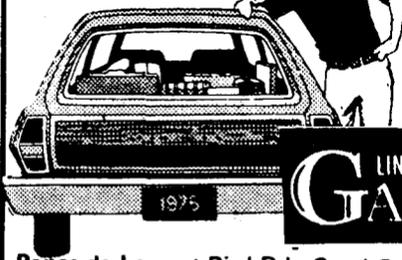
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Whitmore magnificent as Justice Holmes

By J. HERBERT
BLAIS

The standing ovation given to Mr. James Whitmore at the conclusion of his Opening Night as Oliver Wendell Holmes in "The Magnificent Yankee" by Emmet Lavery, at the Parker Playhouse in Fort Lauderdale on Tuesday, was in our opinion, the most deserved accolade in South Florida theatre history.

Leaving the Parker, men walked straighter, women glowed with emotional warmth.

UNLIKE MOST of the films and books about people in very high places, popular over the past two decades, "The Magnificent Yankee" has a nobility to it, a grandness.

James Whitmore, who has recreated for us on stage and in the movies a Will Rogers and a Harry S. Truman we either remembered or fondly recognized if we didn't, plays Justice Oliver Wendell Holmes from his appointment to the United States Supreme Court by President Theodore Roosevelt in 1902, when Holmes was 61, aging marvelously through to his retirement as Chief Justice in 1933 at the age of 92...when President Franklin D. Roosevelt paid him an unprecedented visit.

Wardrobe and makeup are near perfect, and the single set, the library of the Holmeses' Washington home for thirty years, is done superbly in merry pastels, the conservative New England furniture changing subtly through the years.

WHITMORE OPENS the play on the Upbeat, and keeps enthusiasm high to the end. It's a fundamentally sound, colorfully great, portrayal. His Massachusetts accent is natural and exactly right—even to the merest touch of Harvard winking through. (And Whitmore is a graduate of Yale.)

Mrs. Holmes is played



James Whitmore as Oliver Wendell Holmes.

beautifully by Mr. Whitmore's real-life wife, Audra Lindley. When she isn't matching him, with wit and with love, she is topping him.

Louis Beachner as Henry Adams, Jack Murdock as Owen Wister, and Emery Battis as Mr. Justice Brandeis, stand excellently on their own as true characters, against the sure starring of James Whitmore's Holmes.

"The Magnificent Yankee" is an intellectual tour de force that makes you feel splendid in being an American. The "inside" details of highest echelon life in the nation's capital are good, and vital. They tell a continuing story of the growth of our republic with positiveness and cheery bon-mots humor.

"DON'T MEASURE things by your fears, but by your hopes," Holmes quotes. Later, he tells somebody, "I don't mind paying taxes. It's my way of buying civilization." And then, he says, as something a person might aim for, "...If you can touch the superlative completely on your own..."

At the Parker Playhouse now, Mr. James Whitmore is doing just that.

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| Sunday | Feb. 22 | 11 a.m. to 10 p.m. | Wed. | Feb. 25 | 1 p.m. to 10 p.m. Close |

OLD TESTAMENT

Stirrings of mystical thought

By STEVE LANDREGAN

A love poem in the Bible? It may come as a surprise to some but a love poem with explicit enough language to wither the ears of a Victorian is to be found in the Old Testament.

It is, of course, the Song of Songs or Cantic of Canticles, a poem that tradition teaches is a parabolic description of the love of Yahweh for Israel.

THE ORIGINS of the Song of Songs are obscure, but it was accepted without question into the Christian canon of the Old Testament. The New Testament itself reflects the concept of God as husband-lover of Israel in St. Paul's description of the Church as the Bride of Christ (Eph. 5:25-28).

Human love has always moved men to seek to capture its magic and mystery in poetry and song, so it should not surprise us that the author of Song of Songs sought to capture the Hesed, the selfless love of Yahweh for Israel, in poetry.

In reading the Song of Songs some are shocked at the candor of the writing concerning love and sex. It might even be considered in bad taste, but the reader must keep in mind that the work is the product of a different culture where such candor was normal. What is described is married love which is not only good but is holy and the praise of something holy can hardly be morally wrong even though it may offend some sensibilities.

The authorship of Song of Songs has traditionally been attributed to Solomon,

possibly because he was considered a great poet, or a great lover...or both. In either event Biblical scholars now generally agree the work was put in its present form after the exile, centuries following the reign of Solomon.

Wordsworth wrote that "poetry is the spontaneous overflow of powerful feelings; it takes its origin from emotion recollected in tranquility."

IT IS NATURAL that the inspired writers of Scripture, who had personally experienced the power of God, should have turned to poetry as a means of communicating their experience to others.

From the earliest scriptural writings (Song of Deborah) to some of the latest (The Magnificat) we find spontaneous songs of praise and thanksgiving poured out on the pages of the Bible.

The largest single grouping of these songs are to be found in the Book of Psalms (the word psalm is a Greek translation of the Hebrew word "mizmor," meaning a song accompanied by a string instrument).

Just as the Song of Songs was traditionally attributed to Solomon, the Psalms have traditionally been attributed to David, although certain songs in the collection were written after the exile.

It is difficult to date any of the individual psalms but some are very ancient and may well be of Davidic origin. Others, although pre-exilic must be dated late in the history of the monarchy.

The Psalms mirror the entire spectrum of Israelite history and are in fact a

summary of Old Testament beliefs and customs of worship.

REFLECTING an intimacy with God that sets them apart from similar literature found in other cultures of the ancient near east, the Psalms are inspired reflections on individual and collective experiences with God.

There are many methods of grouping the Psalms, but Father Roland Murphy, O. Carm., groups them as follows in his article on the Psalms in the Jerome Biblical Commentary.

(1) Hymns of praise that call upon the community to sing or rejoice over the attributes of God (Ps 145) or his creation (Ps 148). Other hymn psalms praise the kingship of Yahweh (Ps 97).

(2) Laments, both personal (Ps 42-43) and collective (Ps 44) that reflect the ancient Hebrew's fear of death, particularly early death, but also manifest their faith that God will hear the distress calls of his chosen people. Among these are also found psalms that are essentially statements of trust in God (Ps 23) and confidence in his Hesed.

(3) There are also psalms of thanksgiving, both individual (Ps 116) and collective (Ps 124).

(4) Royal psalms (Ps 132) may be songs of thanksgiving or of lament depending upon the event they celebrate in the life of the king.

(5) Also found in the collection are wisdom psalms like Psalm 49 that reflects upon the futility of riches.

(6) While most psalms

were used in liturgical celebrations there are a few that had a specifically liturgical purpose such as Psalm 24 which was to be sung at the gate of the Temple.

(7) Others were historical in nature, (Ps 105) recording some event in the religious history of Israel.

(8) Finally, there are those in praise of The Law, of

which Psalm 119, the longest in the collection, is a good example.

PSALMS are to be prayed as well as sung. As Jesus was dying on the cross he prayed Psalm 22... "My God, my God, why have You deserted me?" Christians today still pray the Psalms at Mass (responsorial psalm) and in the official prayer of the Church (Liturgy of the Hours).

These beautiful and inspiring Hebrew poems still reflect the spontaneous overflowing of feelings experienced in man's encounter with God.

"The largest single grouping of these songs is to be found in the Book of Psalms (the word psalm is a Greek translation of the Hebrew word "mizmor," meaning a song accompanied by a string instrument. Just as the Song of Songs was traditionally attributed to Solomon, the Psalms have traditionally been attributed to David." From article by Steve Landregan.

★

David playing his harp is depicted in this work from a new book, "The Handbook of Symbols in Christian Art." (NC Sketch from "A Handbook of Symbols in Christian Art" and "Mss. Biblia Sacra Germanica," Vol. 1, The Metropolitan Museum of Art, Harris Brisbane Dick Fund, 1931, New York).

know
your
faith

...a love
poem in
the BIBLE?



ISAIAH: I have seen the Lord

By REV. ALFRED
MCBRIDE, O. PRAEM.

"I've seen the Lord. I've seen the Lord. And he is high and lifted up, and his train fills the Temple. And the angels cry holy, holy is the Lord."

Traditional Spiritual

Reading Isaiah is like listening to the organ and trumpets at Easter. His style is imperial and he is at home with majesty. Most likely he was an aristocrat, accustomed to life at court and almost Shakespearean in the ease with which he uttered stirring

poetry. Small wonder that Handel excerpted many of the Isaiah texts for the Messiah.

Scholars point out that the original Isaiah wrote chapters 1-39. Men of his cast of thought completed the remaining work in succeeding centuries. Faithful to his vision, a "Second Isaiah" composed chapters 40-55, and a "Third Isaiah" completed chapters 56-66. It is with the genius and life of First Isaiah that we are concerned here.

WE MUST first note that biblical prophets are not

cloistered ivory tower scholars. They are outspoken advocates of the need for God's justice to appear in the public order. They are not shy about "politics in the pulpit." They may at times comfort the afflicted, but they are even more devoted to afflicting the comfortable. It is not surprising that they were subject to frequent abuse and martyrdom. They are moralists, strong in their denunciation of injustices, quick to call the state of its moral obligations and equally pointed in demanding that the Church fight for the claims of justice from the cries of the oppressed.

The very first chapter of Isaiah is a case in point. In a fiery sermon he tells the people that a dull ox is more sensitive to his human master than is their knowledge of God's will. When they grow restless with his critique of their moral blindness, he demands their attention with the words, "Listen to me, you Princes of Sodom!" (1:10) In likening them to the classic sinners of Sodom and Gomorrah, he grades them very low in moral achievement indeed.

HE LASHES out at their wallowing in public piety while they remain blind to poverty and deaf to cries for help. "What care I for the number of your sacrifices? (In them) I find no pleasure. Your festivals I detest. They weigh me down. I tire of the load, says the Lord." (1:12f) Better that they should work for social concern and justice.

"Hear the orphan's plea. Defend the widow." (1:17)

It's not that he is against liturgy, but rather against worshipers who see no connection between religious acts and the moral responsibility to correct society's injustices.

Isaiah himself wasn't always so sensitive. In the sixth chapter he tells of his conversion from being a bland *unconcerned religious person* to a man filled with God's passion to see justice done. The glory of the Lord appears to him. The divine purity makes him conscious of his own shallowness. He begs for purification. An angel places a burning coal upon his lips and the divine fire transforms him into a dedicated prophet of the Lord.

HE SPENDS his remaining days under four monarchies fighting for justice and peace. He scalds the conscience of the people to bring them alive to the practical consequences of covenant. He challenges the kings to pursue peace with spiritual weapons. He attacked them for reducing religion to diplomacy and accommodation. He was even more furious with court officials who thought the covenant meant that God would save them regardless of their moral and spiritual bankruptcy.

Thus he dealt with the age-old problems of despair and presumption. The kings despaired of God's help and resorted to conspiracy and duplicity. The courtiers settled for a smirking

presumption that God would save them no matter what. To his credit Isaiah never faltered. His conversion vision told him that he would have a steadily dwindling audience. Blinder and deafener they became, but he preached till the end, when as a legend says, they martyred him by sawing him in half.

The nation fell as he predicted. But a brighter prediction of his also came true. It was he who planted the consciousness that one day a messiah would come and restore Israel and save the world. In telling king Ahaz about the birth of his son, he gave shape to a prophecy more marvelous than he could imagine. "The virgin shall be with child and bear a son, and shall name him Immanuel." (7:14) "The Spirit of the Lord shall rest upon him...Justice shall be the band around his waist...Then the wolf shall be the guest of the lamb, and the leopard shall lie down with the kid; the calf and the young lion shall browse together, with a little child to guide them (11:2-6).

This foretaste of the Messiah was taken up by the later Isaiah writers and their words today have the beauty of Christmas carols. With his congregation empty and his nation falling in ruins around him, Isaiah knew he was not whistling in the dark. He sang of a maiden and a child. He was right. We have lived to see his dream come true. We still must work on his other dream—make justice a reality on the earth.

know your faith



"Hear the orphan's plea. Defend the widow."
Quoted in article by Father Alfred McBride.
A child cries for attention in an orphanage in Burundi.

"... there was now!

By ANGELA M. SCHREIBER

Outside the sun's heat was relentless. Inside the humidity lay heavy. My father occasionally turned his head on his pillow and said almost inaudibly, "My God, my God." He looked so vulnerable and weak. And as Mother and I stood beside him, we could do nothing to ease his agony.

DISCUSSION POINTS AND QUESTIONS

1. Read The Song of Songs.
2. Discuss this work. How is it the parabolic description of the love of Yahweh for Israel?
3. Read in the Epistle of Paul to the Ephesians chapter 5 verses 25-28. How does Paul's description of the Church as the Bride of Christ parallel?
4. Read The Book of Psalms.
5. What are the Psalms?
6. Select at least one psalm that has a particular meaning for you. Reflect upon it.
7. Read the first chapter in The Book of Isaiah.
8. Discuss the statement: They (the biblical prophets) are outspoken advocates of the need for God's justice to appear in the public order. They are not shy about 'politics in the pulpit.'" On the modern scene, is there anyone that you can compare with the ancient prophets? Discuss.
9. Discuss the facets of love portrayed in The Song of Songs.
10. What is covenant love? Discuss.

REMEMBERING...

"Is this," I thought aside a gnawing thought time—the thought that pray.

THERE WAS now father was the same one "Please, God, let him com If ever there was a just beyond ordinary unders relinquished the Church I wounded. But through it your existence." Several request. I wanted to k reconciliation.

My silent prayer w quietly asked, "Clarence Contrition?"

"You'll have to help Afterwards, I said,

As he received the sa and the Sick, a deep peac and I wept, more from j

WHEN WE went b And there was a beauty anywhere before. As Mot know, Edith, I have to le because it's time. It's no

That evening, the n noisy game of horseshoes. ill. I was about to go out said, "No. They're enjoyi fun. Don't spoil it for th This thoughtfulness

My beloved is mine

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

The Song of Songs attributed to Solomon is the Hebrew way of saying that this collection of bridal songs represents the last word in song-writing. But the last word has not been said on the time when the songs were composed, the occasion on which they were sung and the kind of love that they sing about.

It is generally agreed that the Song of Songs was compiled, if not composed, in the third century; that they were sung by a shepherd and a shepherdess during a wedding festival when the bride and the groom were queen and king for a week, garlanded and crowned to rival the most legendary queen for her dark beauty and Solomon in all his glory.

THE MORE obvious theme of the collection of songs is human love in all its seasons, from ardent longing to rapturous belonging. The love of courtship is marked by sleepless nights full of anxiety: "Upon my bed by night I sought him whom my soul loved...I sought him but found him not." The shepherdess asks the gardener: "Have you seen him whom my soul loves?" And when at last she finds him, she cries out: "I held him and would not let him go" (3:1-4).

Irresistibly there comes to the mind of the Christian reader another garden, another gardener, another lover in search of her beloved, of one who would cling to her beloved and who would not have let him go, had he not as Master and Lord called her "Mary" and told her: "Do not hold me, for I have not yet ascended to my Father...to my Father and your Father, to my God and your God" (Jn. 20:17).

The parallel which so readily comes to mind between Mary of Magdala and Jesus of Nazareth, between a woman who loves so ardently one who is completely human and yet in some strange way divine, is a good introduction into the real problem of the Song of Songs.

CHRISTIAN mystics of every age and of both sexes, whether a Theresa of Avila or a John of the Cross, have easily identified with the bride of the Canticle and unabashedly use the songs when they sing of their own marriage to God in the bridal chamber of the soul.

The most exuberant cantos of the Song are used by the Church in the celebrations of feasts which honor the Blessed Virgin Mary, the Mother of God and yet the Bride of the Holy Spirit, as well as in feasts which pay tribute to other virgins in the Church's liturgical calendar.

And yet nowhere in the collection of songs is God

mentioned. In fact, the love dialogue between shepherd and shepherdess is often so frankly sexual and surrounded by erotic imagery that we cannot help but wonder how these songs ever came to be accepted by Jews and Christians as part of their Bible.

BUT THE general thrust of the Song, if not every individual canto and line, reminded Jewish readers of God's covenant of steadfast love with Israel, in which Yahweh is portrayed by the prophets as Husband to Israel his chosen bride. Similarly, no great effort is demanded on the part of the Christian to see in the love relation of bride and groom the symbol or sacrament of Christ's covenant of love with his bride the Church.

And yet it would be a mistake to read the songs as though human love was not really intended by God, the principle author of the Song. There are many facets of human love portrayed. But let me single out one quality that best exemplifies the quality that is distinctive of all covenant love, divine as well as human.

It is the quality of belonging, of mutual commitment expressed by the shepherdess, "My beloved is mine and I am his" (2:15). Because of this sense of belonging their love, in the words of Paul, is "patient" (1 Cor. 13:4), a love that is allowed to grow. Like all good things love is not instant; it must flower and ripen. It will wait "until the rain is over and gone," when "the flowers appear on the earth," when "the vines are in blossom" (2:10-12).

BUT DURING this period of waiting, and after love's consummation, there is always the trust and assurance expressed by the shepherd: "A garden enclosed in my sister, my bride, a garden locked, a fountain sealed" (4:12). The garden will be unlocked, the fountain unsealed but only to the beloved. And it is on this note of virginity before marriage and fidelity in marriage, virtues so little prized today, that the final canto reaches a climax that is often overlooked.

Fearful, as they watch their little sister ripen into womanhood, the brothers of the shepherdess ask: "What shall we do for our sister on the day that she is spoken for? If she is a wall, we will build upon her a battlement of silver; but if she is a door, we will enclose her with boards of cedar" (8:8-9). But the little sister assures them that she has kept herself for her beloved, a garden enclosed. "I was a wall, and my breasts were like towers; then I was in his eyes as one who brings peace" (8:10).



"The parallel which so readily comes to mind between Mary of Magdala and Jesus of Nazareth, between a woman who loves so ardently, one who is completely human and yet in some strange way divine, is a good introduction to the real problem of the Song of Songs." From article by Father Paul Palmer. Jesus and Magdalen meet after his resurrection in this woodcut by Albrecht Durer.

where to turn..."

light, "what death is like?" I pushed light that had disturbed me from time to time at perhaps God does not exist. I had to

nowhere else to turn. My prayer for my father, one that I had repeated for 12 years, would come back to the Church before he dies. I must man, it is he. He was hurt. Hurt and understanding. He would never have known he found if he had not been deeply hurt. It all, God, he still has never denied. Several days before, I had added another prayer to know that my father had found

my father interrupted when my mother said, "do you want to say an 'Act of

help," he replied. "I'll call the priest." The sacraments of Penance, the Eucharist and peace permeated the house. My mother found more joy than sadness.

When he came back into his room, he was serene. In his face that I had never seen before. Mother took his hand, he said, "You must leave. It isn't because I want to, it's because it's not an easy journey."

The next-door neighbors were having a party. They did not know my father was outside and ask them to quit. Daddy was enjoying themselves. People should have known better.

My father expressed the way he had lived.

"...Don't spoil it for them" brought back memories—memories of a man whom I had never known to inflict pain upon another, a man who taught me by example that there are more important things than self, a man who brought love with him and taught others to love. A gentle man who believed in justice and practiced it. Yes, through his own life, he had taught me the meaning of love. How had I ever thought that God might abandon him in death?

THAT NIGHT, he slept away. Yet a new presence filled the house—an infinitely sweet presence. I know that I experienced for a brief time the physical presence of God. For a time, neither my mother nor I spoke. Finally she said, "It's strange, but I am not sad. I know that at last he has gone home. I shall miss him dreadfully, but I am happy." She expressed the emotions I felt. Indeed, it was not a time for sorrow but a time for joy.

*"The Lord is my shepherd; I shall not want.
In verdant pastures he gives me repose;
Beside restful waters he leads me; he refreshes my soul,
He guides me in right paths for his name's sake.
Even though I walk in the dark valley I fear no evil; for you are at my side
With your rod and your staff that give me courage.*

*You spread the table before me in the sight of my foes;
You anoint my head with oil; and my cup overflows.
Only goodness and kindness follow me all the days of my life;
And I shall dwell in the house of the Lord
for years to come.*

Psalm 23

Since that day, I have doubted neither the existence nor the love of God. He let me know beyond the shadow of a doubt that He is real—He is Love.

THE GOSPEL TRUTH

**If you want to
you can cure
me. Will you?**



Fr. Lechiara

SIXTH SUNDAY OF THE YEAR

Reading I, Lev. 12:1-2, 45-46

Reading II, 1 Cor. 10:30-11:1

Gospel Mk. 1:40-45

By FATHER FRANCIS J. LECHIARA
Immaculata-La Salle High School

The leper suffered great affliction. Apart from the physical ravages of his disease he led a lonely life. The worst thing about leprosy was fear...other people's fear of leprosy. The disease made you an outcast. It was not so much that you lost your health with leprosy—you lost your world completely!

In a direct way the leper asks, "If you want to you can cure me." Jesus answers, just as bluntly, "I want to. Be cured." The man was cured, not just of his disease. He was

restored to his health and to his world, back to his friends and family.

There is no fear of leprosy today. For the most part, very few of us have ever seen any one afflicted with this disease. People are no longer run out of town or isolated from family and friends. Yet there are many people afflicted with the dread disease of having lost their world, completely. The infirm, the aged, the prisoner, the sinner, the bore, the lonely, the obnoxious, the stranger, the troubled...these have been abandoned by family and friends...they have lost their world. How are these to be cured and restored to their world?

In today's gospel, Jesus was not concerned solely with the physical illness of the leper. He bid the leper show himself to the priest so that his physical cure could be crowned by his restoration to the fullness of community life. We, as followers of Christ, must continue his healing power by helping to restore the afflicted to their rightful place in the community of man, the community of God. The corporal works of mercy are still solid Christian virtues.

Although we may no longer memorize them, they are still sound guidelines for Christian practice. The afflicted who have lost their world depend upon us for the encouraging word, the kind word, the patient ear, the helpful hand, the sound advice, the stern admonition, the visit, the material help that will quickly restore them to their world—to their rightful place in the community of man and God.

As St. Paul says in the second reading, we are to do everything for the glory of God. We show our gratitude for the gifts we have received by using them in the service of God. Don't you know someone afflicted—someone who has lost his world who's asking you, "If you want to you can cure me. Will you?"

Prayer of the Faithful

SIXTH SUNDAY OF THE YEAR

February 15, 1976

Celebrant: The deaf can hear, the lame can walk and the blind are able to see. Jesus wanted to make them whole again, He wanted to heal them. We pray now that we may feel his healing touch in our lives as well.

LECTOR: The response will be: Lord, listen to your people.

LECTOR: For the victims of the earthquake in Guatemala, that we may help them both through our prayers and by our generosity in relief efforts, we pray:

People: Lord, listen to your people.

LECTOR: For all those who are visiting us in South Florida, that their travels may be safe and their vacations happy, we pray:

People: Lord, listen to your people.

LECTOR: For all people who suffer from anxiety or depression, that they may find some comfort in the healing words of Christ, we pray:

People: Lord, listen to your people.

LECTOR: For the sick, especially those in our parish, that they may soon return to health and rejoin us here to celebrate our faith as one family, we pray:

People: Lord, listen to your people.

LECTOR: For all those who take life too seriously, that they may learn to laugh and try to bring some happiness to another, we pray:

People: Lord, listen to your people.

Celebrant: Father, grant us the courage for the great trials in life and give us patience to endure the small ones. Stay beside us and fill us with your strength and the healing energy of your Son. We ask these things in the name of our Lord, your Son.

People: Amen.

What is an Altar Boy?

BETWEEN THE TIMES of his First Holy Communion and his First Holy Shave, an Altar Boy serves his First Holy Mass.

Altar Boys come in all sizes, shapes, and shades. They show up when least expected—generally on time for services, occasionally just fifteen seconds before; sometimes during, and even after! Little girls flirt with them, big sisters are proud of them, janitors criticize them, priests appreciate them, mothers worry about them, but everybody loves them.

An Altar Boy is Faith with freckles on his face; Hope in a pair of basketball sneakers; Charity on a twelve-speed bicycle. He is sanctity in a surplice, a charism in a cassock. But he is an enigma. Just when he is gaining poise and confidence, he can be counted on to drop the wine and water, turn off the wrong lights, or step on the pastor's foot!

He likes lighting candles, extinguishing candles, presenting the gifts, carrying the communion tray, and of course, ringing that bell—the longer and the louder the better! He even likes funerals, if it means getting out of school; and naturally weddings, with or without an envelope. He isn't crazy about altar boy meetings after

school, charcoal that won't light, or early Masses on rainy mornings.

God borrows from many creatures to make an Altar Boy. He uses the dignity of a prelate and the silence of an auctioneer; the agility of a statue and the speed of a tight end; the devotion of a saint and the piety of an atheist. Still, the lad must be distantly related to the Biblical Isaac—for he has learned that happiness in life lies in giving to others and giving to God, even if it be just a few minutes a week. He knows the beauty of sacrifice because of his nearness to the Altar of Sacrifice.

Surely the God he serves on earth will enjoy his company in heaven—because some of God's favored must wear cassocks under their wings, and carry communion trays instead of trumpets.

Meanwhile here on earth, when Father the priest has had one of those days (or one of those nights); when he is fatigued or worried, ill or discouraged; when distractions have made a mess of his Mass, and everything else seems to have gone wrong; his life seems worthwhile again when the Altar Boy leads him to the sacristy, bows before the vestment case, and says:

"Thanks for the Mass, Father!"

-Fr. Paul J. Frank, O.M.I.

A craving for peace through prayer

By REV. JOSEPH M. CHAMPLIN

"Meditation: The Answer to all Your Problems?"

That question, along with a sketch of a bearded figure ("The Maharishi") against a background of flowers formed the cover of "Time" for its October 13 issue last fall.

The story was, of course, about TM, or Transcendental Meditation, practiced now by over 600,000 Americans twice each day for 20 minutes.

MAHARISHI Mahesh Yogi brought this procedure for discovering inner energy and overcoming stress to the United States from India. He and other instructors have enrolled an impressive list of followers who sit still for that set period each morning and evening as they silently repeat over and over again their specially assigned Sanskrit word, or mantra.

Quarterback Joe Namath does this before each game. Congressman Richard Nolan of Minnesota likewise meditates daily. The lead singer of the Beach Boys, Mike Love, also finds time

every day to sit outside his California home and practice TM. A listing of such advocates could go on and on.

What strikes me now as it did when I first learned about his movement is its similarity to the type of meditation we were taught in the seminary 20 years ago.

WE THEN spent a sleepy half hour at 6:00 a.m. each day prayerfully reflecting on some incident in Christ's life, on some phrase from sacred Scripture, or on some thought of a theological writer.

Our spiritual director and several books on meditation gave us an abundance of practical tips to help in this process: We were to prepare "points" for reflection the night before; keeping the body calm and still was important; taking to God from the heart in our own words seemed the basic goal of meditation; we were always to be prepared, however, to stop our own conversation and simply listen to the Lord who sometimes mysteriously speaks in the quiet of one's

heart.

The Maharishi's program, as I understand it, neither centers on Christ nor involves the type of active or passive contemplation and prayer we studied during those formation days. But it does touch the spiritual, inner part of a person's life. In some ways it parallels the preparation and preliminary portion of classic Christian meditation.

PRAYER NEEDS no justification outside of itself. Speaking to and with God, sensing the Holy Spirit's movement within us, listening to the Lord's voice have value by themselves. We need not ask: What will meditation do for me?

Nevertheless, there are positive side effects.

A person's life, for example, should be influenced by prayer. Kneeling or sitting before the altar by the hour meditating on Jesus' words about love for our neighbor seems somewhat unreal or artificial if the individual, later, does not at least try a bit harder to put that reflection into practice.

So, too, regular Christian meditation can bring practitioners a deep peace and inner serenity. Extended prayer does not suddenly resolve a complex problem or eliminate a heavy burden of dispel a vehement temptation. But it usually fosters within our hearts and minds an

approach and attitude which enables us to cope more peacefully and successfully with everyday stress and strain. That certainly has been my experience in the past 25 years. Such a side effect seems to parallel the reported results of TM.

The Maharishi maintains, "We are not a religion." However, transcendental meditation surely borders on the religious and reflects the obvious contemporary hunger for mystical and spiritual experiences. Perhaps this same yearning may lead to a reawakening of interest in the Christian reflective prayer process so common but a decade or so ago.

Letters to the Editor

Feels sorrow

EDITOR: This letter is to congratulate you on your editorial of Jan. 30, 1976 (Vol. XVII No. 47).

God bless this wonderful country and all its citizens! What's the difference among races or languages? God is only one and He takes care of everyone.

Sooner or later we will have to stand before Him, and then we should be ready for his pardon.

I am Cuban, but I read both languages. I feel sorrow for the people that don't admit a few pages of Spanish in a Catholic newspaper, especially when in South Florida the number of Latin Catholics is tremendous in comparison with years ago.

Ricardo Vina
Hialeah

Why help them?

EDITOR: Why should we spend millions in our schools to teach the Spanish-speaking—to keep them on welfare?

My father came from Poland in 1900 to the USA. He

learned the language. He raised six children, built his own home and owned his own business, without: 1. Food stamps; 2. Social Security; 3. Welfare; or 4. Government aid. He made a success. Why can't the Spanish-speaking do so?

Regan J. Thenos
W. Palm Beach

(Statistics released this week by the Federal government show that during the height of the Cuban refugee program there were some 67,000 exiles on the welfare rolls.

At present, U.S. officials point out, there are just a few more than 2,000 Spanish-speaking receiving Welfare checks. These are mainly the elderly and the handicapped. There are no able-bodied Latins on Welfare. —Editor.)

No prejudice

EDITOR: Hats off to you for your most recent editorial. All good Christians should not know prejudice and bias. BRAVO!!!

Mrs. J.J. Guixens
Hialeah

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Guest list for the recent Marian Center Auxiliary luncheon and fashion show is checked by Mrs. George Mettler and Mrs. John McCoy (above). At left, Mrs. John Canfield and Mrs. G. I. Drury discuss plans for the next Marian Center benefit—a Day at the Races on March 4.

Pre-Cana meet dates are set

Pre-Cana Conferences for those planning to marry within the next six months have been announced for residents of Dade and Palm Beach Counties by the Family Life Bureau.

Conferences in the North Dade area will be held on Feb. 18, 19, 25, and 26 at St. James parish, and at St. Rose of Lima parish, Miami Shores, on May 12, 14, 19 and 21. All sessions begin at 8 p.m.

St. John Bosco parish will be the scene of conferences on Feb. 16, 18, 23, and 25 as well

as on May 3, 5, 10, 12. These sessions are specifically for Spanish-speaking couples.

In Palm Beach County, sessions began on Jan. 26 and continue through Feb. 23 at St. Luke parish, Lake Worth. Conferences open on March 1 in St. John Fisher parish, West Palm Beach, and continue through April 5. At the Mission of Mary Immaculate, West Palm Beach, conferences begin April 21 and May 19.

Those interested in further information should contact any of the above rectories.

School principals will be meeting

Meetings of Catholic elementary and high school principals are scheduled throughout the Archdiocese of Miami during February.

Elementary principals in Dade County meet at 9 a.m. on Thursday, Feb. 19 at Immaculate Conception School, Hialeah; from Broward County at 9:30 a.m. on Friday, Feb. 20 at St. Coleman School; and both elementary and secondary principals from Palm Beach

and Martin Counties meet at 1 p.m., Feb. 24 at Cardinal Newman High School, West Palm Beach.

High school principals from Dade County's Catholic secondary schools meet at 1 p.m., Feb. 26 at the Education Office of the Archdiocese, 6180 NE 4th Ct. Secondary school principals from Broward County meet at 9 a.m., Feb. 27 at St. Thomas Aquinas High School, Fort Lauderdale.

Council of Women convention set

The annual convention of the Miami Archdiocesan Council of Catholic Women is scheduled for May, 2, 3, and 4 at the Four Ambassador Towers, Miami.

"I Am the Bread of Life" is the theme for the three-day meeting where members of the Central Dade Deanery will be hostesses.

Queen of Heaven Thrift shop

FORT LAUDERDALE—The grand opening of Our Lady Queen of Heaven Thrift Shop located at 1619 State Rd. No. 7 in the Sunshine Shopping Plaza is scheduled for Monday, Feb. 16.

Donations of useable clothing, shoes and household items are welcomed.

The shop will be open daily from 9:30 a.m. to 4 p.m. and proceeds will benefit the parish building fund.

Lecture series at St. Lawrence

"A Catholic Message for a Contemporary World" is the theme of a series of lectures now in progress at St. Lawrence Church, North Miami Beach.

All sessions begin at 8 p.m. on Thursday evenings and are conducted by Father Seamus Doyle, assistant pastor.

Following are the topics

which will highlight the 13-week course: A Community People, Feb. 19; A Dedicated People, Feb. 26; A Suffering People, March 11; A Worshipping People, March 18; A Forgiving People, April 1; A Service People, April 22; A Continuing People, April 29; A People for Healing, May 6.

Valentine's Day events planned

A variety of events are planned throughout South Florida in observance of St. Valentine's Day on Saturday, Feb. 14.

★★★

FORT LAUDERDALE—The 20th annual charity ball to benefit Holy Cross Hospital will be an event of Saturday at Pier 66 where Tommy Mercer and his orchestra will provide music for dancing.

Dinner will be at 8 p.m.

★★★

St. Bernadette Home and School Assn. will sponsor a Valentine's dance at 8 p.m., Saturday in the parish hall.

★★★

HOLLYWOOD—St. Stephen Council of Catholic Women will sponsor a square dance at 9 p.m., Saturday, in the parish hall, 2000 St. State Rd. No. 7.

★★★

A card party will be sponsored at 1 p.m., Saturday, by the Catholic Daughters of America, Court Miami 262, in the Gesu Center.

★★★

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It's a Date

Broward County

A slide presentation on the china and glassware factories of Germany will highlight the next meeting of **ST. BARTHOLOMEW Women's Club** at 8 p.m., Thursday, Feb. 19 in the parish hall. Mass will be celebrated at 7:15 p.m.

Annual fashion show and dinner sponsored by **BLESSED SACRAMENT Women's Club** begins at 7:30 p.m., Thursday, Feb. 19 at Williamson's Restaurant, 1401 S. Federal Hwy., Fort Lauderdale. Fashions for men and women will be featured as well as entertainment. For reservations call 564-3144 or 566-1134.

ST. ELIZABETH parish and School Auxiliary will sponsor a luncheon and fashion show at Harris Imperial House, Pompano Beach, on Saturday, Feb. 14.

The Broadway Musical, "Fiddler on the Roof" will be staged by students of **MADONNA ACADEMY**, West Hollywood, at 8:15 p.m., Saturday and Sunday, Feb. 14 and 15, at the school.

A "Living Rosary" will be presented by members of **ST. BERNARD Women's Guild** at 8 p.m., Tuesday, Feb. 17 in the parish center, Sunrise.

ST. GREGORY Women's Guild meets at 8 p.m., Tuesday, Feb. 17 in the parish meeting room, 200 N. University Dr., Plantation. A beautician will demonstrate coiffures, make-up etc.

Married couples in the Miramar area are invited to join the **MARRIAGE ENCOUNTER** movement by contacting Diane and George Pastular at 983-3017.

CATHOLIC WIDOWS AND WIDOWERS Club meets at 8 p.m., Monday, Feb. 16 at Blessed Sacrament parish, 1701 E. Oakland Oak Blvd. A trip to the ice show at the Sheraton Hotel on Sunday, Feb. 29 is planned. For additional information call 772-3079.

Dade County

ST. JOSEPH Women's Club and the Home and School Assn. will sponsor a luncheon and fashion show at noon in the grand ballroom of the Hotel Americana on Thursday, Feb. 19. Fashions from Bal Harbor Shops will be featured. A social hour begins at 11 a.m. Reservations may be made by calling 866-3981 or 861-6079.

"Self-Defense" will be the topic of a policewoman during the 7:30 p.m. meeting of **ST. ROSE OF LIMA Mothers Club** on Thursday, Feb. 19 in the parish hall, 10690 NE Fifth Ave., Miami Shores.

★★★
The Golden Age Club of **ST. LOUIS** parish will install new officers during luncheon at 11:30 a.m., Tuesday, Feb. 17, at the Riviera Country Club.

★★★
A "Freedom Festival" is in progress today (Friday), Saturday, and Sunday, on the grounds of **HOLY FAMILY** parish, 14500 NE 11 Ave. A variety of rides, games, booths, etc. are available in addition to Latin and American refreshments.

★★★
An "Italian Festival" will be held at **MARIAN CENTER**, 15701 NW 37 Ave., from 6:30 p.m. to 10 p.m. on Saturday, Feb. 21. Spaghetti dinner will be served for adults only beginning at 6:30 p.m. Tickets may be obtained by calling 681-2167 in Dade; 981-4242 and 792-7096 in Broward; and 264-6744 in the South Dade area.

★★★
SACRED HEART Women's Club, Homestead, will sponsor a card party at 1 p.m., Tuesday, Feb. 17 at Patrina Hall. Refreshments will be served. The club will be hostesses to a Church Women United meeting at 9:30 a.m. today (Friday) in the hall. All women are invited to attend.

★★★
"Be You, As I Am Holy" will be the topic of Father Daniel Madden, O.P. at 7:30 p.m. Monday, Feb. 16 in **ST. ROSE OF LIMA** parish.

★★★
A covered dish supper for all parishioners planning to work at the upcoming carnival in **ST. VINCENT DE PAUL** parish, begins at 8 p.m., Saturday, Feb. 14 in the parish hall, 2000 NW 103 St.

★★★
Their annual fashion show will be sponsored by members of **IMMACULATE CONCEPTION Women's Club** at 8 p.m., Tuesday, Feb. 17 at Milander Auditorium, Hialeah. Fashions for men and women will be featured. The Phoenix Singers from Miami Springs High School will entertain. Tickets may be purchased by calling 681-8781 or 821-0331.

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history at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach, will speak on "The Church in History" during the next program of the Adult Education Series at **ST. EDWARD** parish, Palm Beach, on Monday, Feb. 16 at 7:30 p.m.

★★★
Men of **HOLY SPIRIT** parish, Lantana, will observe a weekend retreat, Feb. 20-22, at Our Lady of Florida Retreat House, North Palm Beach. Reservations may be made by calling 588-5918 or 582-9640.

★★★
A luncheon and fashion show under the auspices of **ST. JULIANA Women's Club** begins at noon, Saturday, Feb. 21 in the parish cafeteria, 4500 S. Dixie Hwy., West Palm Beach. Fashions from the City Dump and Sun Shop will be featured. For reservations call 588-3142 or 832-1548.

★★★
Their third annual "Fantasy of Fashion" and luncheon will be presented by **ST. ANN SCHOOL** at 11:30 a.m., Saturday, Feb. 21 at the Hotel Breakers, Palm Beach. Reservations may be made by calling 844-4901.

★★★
A bicentennial bazaar will be held on the grounds of **ST. JUDE** Church, Tequesta, from

Carmelites plan retreat Feb. 20

Members of the Third Order of Carmelites will observe a weekend retreat, Feb. 20 to Feb. 22 at the Dominican Retreat House, 7275 SW 124 St.

Father Howard Rafferty, O. Carm., will be the retreat master and those interested in participating should call the retreat house at 238-2711.

9 a.m. to 11 p.m. on Friday, Feb. 20. A large variety of gift items, novelties, and refreshments will be available. Chicken dinner will be served at 5 p.m., and a street dance begins at 9 p.m.

★★★
The **SHAMROCK CLUB** of Palm Beach County meets at 8 p.m. today (Friday) at the French Hall, Lake Ave. and "H" St., Lake Worth. A St. Valentine social will follow.

★★★
A retreat for men of the **SACRED HEART** parish, Lake Worth, is scheduled to be held from Feb. 27 to Feb. 29 at Our Lady of Florida Retreat House, North Palm Beach. Those interested may call 585-6322 for further details and reservations.

Mass slated for Lithuania

Mass will be celebrated at 11 a.m., Saturday, Feb. 14, in St. James Church, North Miami, to mark the 58th anniversary of the Declaration of Independence of Lithuania.

Concelebrants will be Father Edward Ambramitis, Father Vincent Andriuska, and Father George Razutis.

Confessions will be heard beginning at 9:45 a.m. and music during the Mass will be provided by Al Brazis accompanied by Mrs. Mary Cirone, organist.

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Bride & Groom Edition

February 27, 1976

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

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Thomas and Neil are brothers...They symbolize us all...brothers and sisters of the same Father...whose love gives us our very being.

Their kiss recalls the beautiful ideal of the Psalm..."How good...how delightful it is...for all to live together...like brothers" (Psalm 133:10.)

Yet curiously we go on hurting each other... thoughtlessly... carelessly... even deliberately...The ideal is often so far from the reality.

Because we are the way we are...one of the very real signs of love...is to forgive...Jesus asks us to forgive over and over again...70 times seven times...just as our Father keeps forgiving us.

Basketball, cheering contests coming up

By ELAINE SCHENK

● On behalf of the Department of Youth Activities, Sister Jovanna extends a big Thank You to all who helped to make such a grand success of the **Leadership Training for Peer Ministry in Spiritual Programs**. Over 40 people attended the two-day program held at St. Thomas

Your Corner

Aquinas High School two weeks ago.

● What is the **Eucharistic Congress**? How can you participate? Like to find out? The fourth of a series of presentations on **Operation S. I. G. N.** will be given on Tues., Feb. 17 at Holy Name of Jesus Parish in West Palm Beach. Starts at 7:30 p.m. All youth and adults are invited to find out more about the project which promotes Service in God's Name.

● **CYO-ers!** Next Sunday, Feb. 22 is the big day. No, not because it's the traditional George Birthington's Washday (did I get that right?). It's the **CYO Basketball and Cheerleading Championships** day! Championships will be decided in boys', girls' and young adult's basketball, and in **CYO** and high school cheerleading. It's all being held at Pace High beginning at noon. Come and get in on the

fun and action!

● Okay, you young adults and college students, it's your turn! The Youth Activities Office announces a **Search** just for you, given at the College of Boca Raton Feb. 27-29. Call the YA Office for more info or an application: 757-6241 (Dade); 525-5157 (Ft. Laud.); or 833-1951 (Palm Beach). Ask for extension 260.

● Donuts are for dunking—but I heard the **CYO-ers** at St. Rose Parish are shifting to people-dunking for the Parish Carnival. Some of them are even turning clowns for the occasion! And— anyone for roller-skating? That's another activity planned by the active St. Rose **CYO-ers**, this Sunday (Feb. 15).

● Wheels of another kind begin to turn in St. Rose Grade School. "**Windmills of the Mind**" is a new magazine written and published by the students themselves. "Windmills" will include dramatic short stories, art puzzles, and music and book reviews. There's a lot of creative talent at St. Rose!

● Some new officers have been elected in a couple places, let's see. There's St. Thomas **More Youth Group**, with president **Arthur Sorak, Jr.**; treasurer **Bruce Costanzo**; and secretary **Elizabeth Partin**. They're starting out with a car wash on Saturday, Feb. 14 from 10 a.m. to 3 p.m. at the Amoco Gas Station on Seacrest Blvd. and 4th Ave. in Delray Beach.

And **Blessed Sacrament CYO** in Ft. Lauderdale announces the following: president, **Mary Forney**; vice prez, **Nick Monot**; secretary, **Celine Montrose**; treasurer, **Mark Montrose**. First item on the agenda under the new officers is a bake sale in the parish hall next Sunday (Feb. 22).

● Can you imagine trading your gold medal for a silver one? That's what **Matt Burton** of **Columbus High** did after the officials said he'd won the **Bicentennial Bicycle Marathon** in Coconut Grove. It seems the official score-keeping didn't agree with the count kept by Matt and his buddy, **Matt Bleuel**, who the officials said came in second in the race. So after the medals were awarded, the two Matts immediately switched, as they both agreed that **Matt Bleuel** had done more laps than **Matt Burton**. How's that for friendship? By the way, the two Matts are also competing in the **South Miami bicycle race** on Feb. 15. Good luck to two good sports!

● Another go-getter is **Peter Schmitt** of **Curley High**. Pete is among the 40 finalists in the nation-wide **Westinghouse Science Scholarship** competition. Nice goin', Pete—and lotsa luck!

● Remember the **Valentine dance** at St. James Feb. 14. That's 8-11 p.m. in the Parish Hall. Come and have a great time— maybe even win a door prize!

Sports Scene

Basketball isn't the only game in town

Curley's Sam Zigelboim turned in the most explosive performance by a soccer player in high school ball last week. Zigelboim, only a freshman, scored six goals in a 11-2 trouncing of Deerborne. Zigelboim has been the spark-plug in Curley's best soccer season ever. The Knights are 11-2-1, and yet are not even ranked among the top 10 soccer teams in Dade County in the weekly poll by the Miami Herald. It is an unexplained oversight at the least.

Another freshman is making a mark on the sports scene for Curley. Irene Secada, last year's girls' Athlete of the Year in the Catholic Athletic League, took part in a decisive doubles match earlier in the season that has helped enable Curley's girls' tennis team to remain unbeaten in their first five matches. Irene was also voted the outstanding player on Curley's volleyball team. Anne Marie Turturra of Madonna took the No. 1 singles match against Curley last week, 6-1, 6-0, but it was Madonna's only success of the day as the Knights won the other six matches. Nancy Willenborg is the top player for Curley. Lourdes Academy has also emerged with a strong tennis team as they've won their first three matches this year.

CURLEY'S BOYS team also sports a spotless record. They were 6-0 after last week, including convincing wins over Chaminade and St. Thomas. Nancy's brother Blaine, along with Cory Waldman and Egan Adams, lead Curley's court attack.

Columbus has had a strong athletic program over the years, but wrestling was never in their repertoire. The Explorers went full swing into the mat world this year and launched their wrestling history very successfully. They finished 7-7 in their first full year of competition.

Palmetto brought a halt to

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the short winning streaks of the Lourdes and Columbus swimming teams, but couldn't stop continued sizzling performances by individuals. Dave Shropshire of Columbus set a school record of 5:14.8 in the 500 freestyle. Lourdes' Elke LeMaire and Karre Cox continue to rewrite the Dade-South pool record book. Elke set records in the 100 butterfly (1:00.8) and the 200 individual medley (2:16.7). Karre set records in the 50 freestyle (25.4) and the 100 freestyle (54.7).

THE GIRLS are doing well on the hardwood as well. Cardinal Gibbons' girls aren't letting their outstanding boys' team take all the glory. The Redskins defeated Pace's highly regarded team, 38-29. Notre Dame Academy, behind leading scorer Christi Nodarse, and Immaculata-LaSalle, sparked by Grace and Ernie Gunderson, continue to chalk up victories.

On the guys' side, St. Thomas led the way last week with three big wins. The Raiders defeated Northeast, 69-62, South Plantation, 50-40 and Cooper City, 77-65. Belen racked up two more victories, beating St. Andrew's, 58-42 and Ransom-Everglades, 62-39. Columbus also won twice and remained in the thick of the Conference division race. The Explorers beat Westminster in a 90-48 rout and Coral Gables, 58-46. Pace bombed Mary Immaculate, 96-73. Curley edged Key West, 57-54. LaSalle won their fourth game of the year, beating Pine Crest, 55-52, then fell to Westminster, 64-50. Chaminade lost another squeaker, 82-81 to Miramar. Pahokee beat Cardinal Newman, 90-54, and Cardinal Gibbons was defeated by Class AAAA power Pompano Beach, 60-55.

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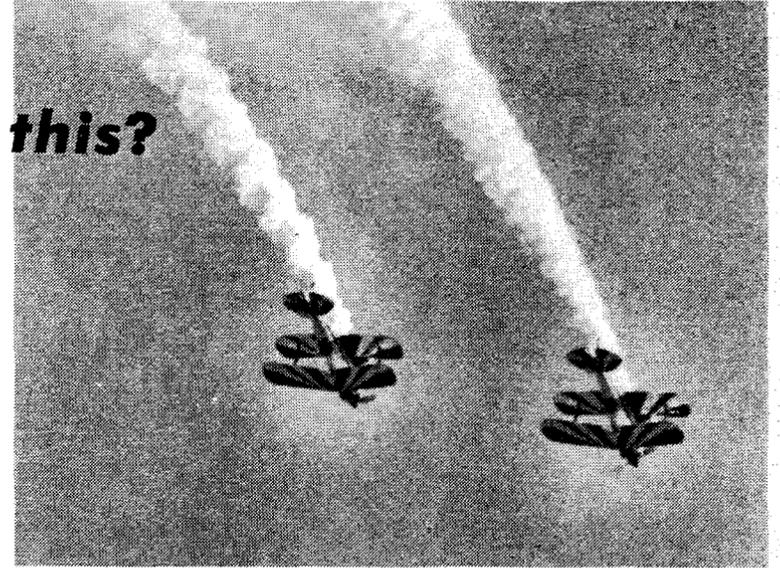


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From this... ...to this?

Flying Club members (left) Armando Palacio, David Leira and Joe Ligman pose proudly by the Cessna 150 they are learning to fly. At right, two planes perform stunt flying, as can be seen Sunday, Feb. 15 at the Airshow of Champions, sponsored by the club.



Students learn to fly in school club

"Do you have your license yet?"

That is probably the most frequently asked question among high school students. But for one small group of students from Christopher Columbus High School and a few from neighboring schools, the question does not refer to a driver's license—it refers to a pilot's license.

They are members of the Columbus High School Flying Club.

MEMBERS receive 20-25 hours of ground school instruction and a minimum of 10 hours of flight training with Atlantic Airways at New Tamiami Airport, at rates

much lower than charged in commercial flying schools.

Brother Hugh Andrew, FMS, supervising principal of Columbus and a pilot himself, leads the club, which had its origins in the mid-'60's when Brother Hugh started taking interested students up and teaching them to fly. By 1968 it had been formalized into the club it is today.

Although the goal of the club is not to turn out professional commercial pilots, several members have gone on to become just that, Brother Hugh said. Two are co-pilots for Eastern Airlines and one is a pilot for an airline in Africa.

THE TEACHER of the

ground school, Mike Lally, is a Columbus graduate who was once a club member.

Students learning to fly are uniformly enthusiastic about it, whether they are preparing for a career as a pilot or learning for fun.

JOE LIGMAN, who has put in 15 hours of flying time and is ready to solo, "might make it my future."

For Armando Palacio, "it is a cheap way to learn to fly, and I want to be a pilot." His father is considering the purchase of an airplane for his business in Latin America, and Armando is looking forward eagerly to being able to pilot

the plane.

David Leira and Chuck Bond said they enjoy flying as a hobby; Chuch's interest in flying comes from his Air Force instructor father.

CLUB MEMBERS—which number about 35, including several girls—fly a two-seater Cessna 150, which was owned by the club until Brother Hugh found that it was cheaper to sell the plane to Atlantic Airways and rent it back for their use. But first they must complete ground school, where they learn meteorology, aerodynamics, radio navigation and chart navigation among other subjects. The school prepares them to take the FAA test and also earns them half of an academic credit.

The flight instructor takes each student up for a half-hour introductory flight and then for one-hour sessions during which the student learns to control the plane. After a minimum of 10 hours, when the instructor

feels the student is ready, the student takes his solo flight.

The club's big annual event is this Sunday, Feb. 15—the third Airshow of Champions, which runs from 1-5 p.m. at New Tamiami Airport. Featured will be an exhibition by members of the United States world champion team of the International Aerobatic Club which co-sponsors the show, hot air balloon ascents, a helicopter-parachute rescue and commercial airline flyboys. Spectators will see performance flying by George Sullivan in a military T-33 jet trainer; Richard Bach, author of Jonathan Livingston Seagull, in his home-built BD5 private jet; and many displays.

Proceeds will go toward helping the International Aerobatic Club go to Russia for a world competition next summer, and to help reduce costs of the flying lessons for members of the Columbus Flying Club.

Straight Talk

Does it matter what I wear to Mass?

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,

Every week when my family gets ready to go to Mass my mother and me have an argument. She tells me to dress up and I tell her that what is important is that I go to Church and not what I wear. The Church isn't a fashion show is it?

Carl

Dear Carl,

A Church is not a place to

show off the latest fashions. If a person goes to Mass with that intention it is obvious that something is wrong. And yet, I do feel that the way we dress can add to our appreciation of the Eucharist. The way we dress can affect our reverence and our idea of the dignity of this sacred moment.

A priest wears elaborate vestments at Mass so that the people will visually realize that this is not just another gathering. What the priest wears helps us to realize that this is the most important moment of the entire week for the Christian community.

What we wear can also help to promote this. Our choice of clothes can show on the outside what we should be feeling on the inside—this is a very special time.

It is obvious that it is so very important that a person be present at Mass, but it is also certain that once there, that person should use every means to understand that he is in the presence of the saving Lord. Clothes can help.

Teachers Guild offers scholarship

A \$250 scholarship will be awarded this Spring by the Archdiocesan Catholic Teachers Guild to a graduating high school senior who intends to enter the teaching profession.

To be eligible a student may be enrolled in a Catholic or a public high school but if graduating from a non-Catholic school must be registered and currently attending a CCD class.

The criteria which will be used in determining the

recipient of the award includes evidence of Catholic leadership, score of the 12th grade placement test which would qualify the student to enter a state university, financial need, recommendation of principal and a teacher or counselor.

Completed applications, which are available to students at the high schools, must be returned to the Catholic Teachers' Guild Awards Committee, 6180 NE Fourth Court, Miami, Fla. 33137, no later than April 1.

Immaculata - LaSalle High School announces the free and reduced price lunch income scale has been changed to the following:

| Family Size | Free Meals and Free Milk | | | Reduced Price Meals | | |
|----------------------------|--------------------------|---------|----------|---------------------|---------|----------|
| | Weekly | Monthly | Annual | Weekly | Monthly | Annual |
| 1 | \$ 50 | \$215 | \$ 2,580 | \$ 96 | \$ 420 | \$ 5,040 |
| 2 | 65 | 283 | 3,390 | 127 | 550 | 6,620 |
| 3 | 81 | 350 | 4,200 | 157 | 680 | 8,200 |
| 4 | 96 | 418 | 5,010 | 187 | 814 | 9,770 |
| 5 | 111 | 479 | 5,750 | 215 | 934 | 11,210 |
| 6 | 125 | 541 | 6,490 | 243 | 1,054 | 12,650 |
| 7 | 138 | 597 | 7,160 | 268 | 1,164 | 13,970 |
| 8 | 151 | 653 | 7,830 | 293 | 1,270 | 15,280 |
| 9 | 162 | 703 | 8,440 | 316 | 1,370 | 16,460 |
| 10 | 174 | 754 | 9,050 | 339 | 1,470 | 17,640 |
| 11 | 186 | 804 | 9,650 | 361 | 1,570 | 17,820 |
| 12 | 197 | 854 | 10,250 | 384 | 1,665 | 20,000 |
| Each Additional Member Add | 12 | 50 | 600 | 22 | 97 | 1,180 |

Student- who are eligible to receive free or reduced price lunches may pick up and application in the school office.

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(continued from page 7)

little chance of going free and allows his defender to bargain for a sentence that is not too harsh in exchange for a guilty plea that saves the time and expense of a trial.

Olds, who is married and the father of two daughters, has definite feelings about the legal system in general. He is at once a supporter and critic of the system.

One of his strongest areas of support is in education of the young.

"An important thing we do here is go into the schools, explain the legal system to the youngsters and set up mock trials," he said.

But while trying to show youth the right road, he doesn't believe in blind leniency for those who choose the wrong path, even for first offenders. Especially for first offenders, he adds, not harsh action but effective, imaginative action that would nip the problem in the bud.

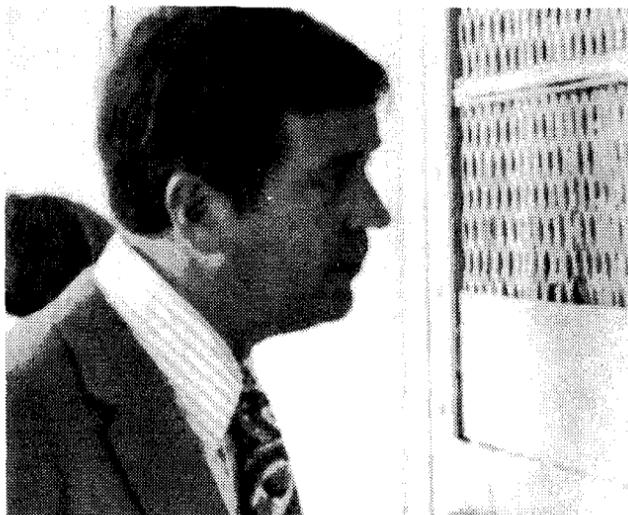
"I THINK we should rethink our attitudes on first offenders. The first time a kid does something minor, nothing happens. The cop turns the kid over to his parents. I think he should go to court and get imaginative sentencing. If he destroyed property for instance he should have to repair it. This isn't going to harden him."

To illustrate his point, Olds said last year there were 80,000 crimes reported, 6,000 felonies, but only 600 went to jail. Most get a fine or suspension.

"The system," he said, "needs to be such that when someone is caught, gets a fair trial, and is found guilty, he should be punished somehow."

"We need more prison space and more priority on prosecution where the public is hit hardest: murder, rape, assault, breaking and entering and such," said Olds. "One burglar can commit from 100 to 1,000 crimes a year!" He feels that prison is right for such crimes. "Down the scale is where we need more imagination."

JUVENILES are a major part of the crime problem, he said, citing statistics: 42 per cent of all Part I crimes and 50 per cent of all burglaries are by juveniles. "A lot of these kids have given up on school and sit around with nothing else to do," he said.



Defender Olds talks to inmate in solitary at Glades facility during inspection tour.

In terms of Constitutional balance between the rights of the accused and the rights of society, Olds thinks the trend toward the right of the defendant promulgated under the Warren Supreme Court in the 60s has leveled off.

"We're in a holding pattern right now," he said. "I don't think you're getting the defendant oriented decisions that we were under the Warren Court. With the law and order appointments of Nixon-Ford type administrations you'll see a swing back toward protection of society. I think that's where it should be or at least holding where it is now." He feels that if you go too far back toward "law and order" thinking then you can also get other problems.

"I believe people should feel free to use the phone. But because of phone tap abuses people are afraid to use the phone."

"I LIKE the middle ground" on Constitutional interpretation, he said.

What happened before the Public Defender office existed?

"They had to plead their own case except in capital cases. The Gideon ruling under the Warren Court changed that for felony cases," he said, requiring the court to appoint an attorney if the defendant is determined to be indigent.

The Florida Legislature created the

Public Defender Office in Broward in 1953, the first in the state and the first in seven Southern states. The Defender was appointed then but is now elected every four years.

Mrs. Catherine Wellman of Coral Springs is just one of the many thousands of people helped last year by the office. She raised two grandsons under difficult circumstances (the mother tried to kill one of the boys when he was 11) and is noted in the area for taking in and helping numbers of youths in her neighborhood even though she couldn't afford legal help when her own grandsons got into legal trouble. They were on a suspended sentence for pot possession and the sentence was invoked.

HER SITUATION was compounded by the fact that her husband had just had a heart attack and one of the boys had just had a serious operation on his leg and, she said, was not allowed to have his crutches or clothes.

"Never once did Mr. Brinnell (Ron Brinnell of the PD's office) turn me down when I needed some help. Ron would take the time to call, to talk to me, to call me back," said Mrs. Wellman.

"If not for him I couldn't have made it," she said tearfully.

Without the Public Defenders office a lot of people in this Bicentennial year would be on the short end of their Constitutional rights.

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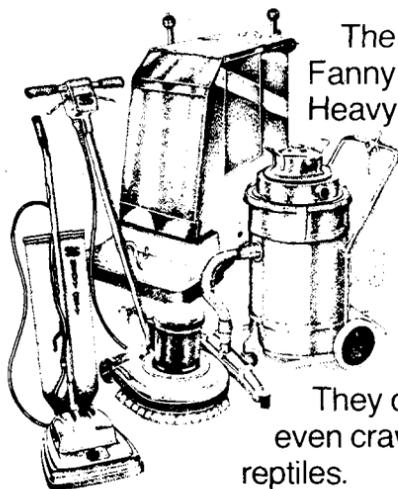
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Stained glass windows mark parish's 23rd

By GEOFFREY BIRT
Palm Beach County
Correspondent

BOYNTON BEACH—St. Mark's Church here has been beautified by the installation of 16 stained glass windows donated by members of the parish.

The windows unofficially mark the 23rd anniversary of the founding of the parish in Dec., 1952. Their installation was completed this January.

Recently, several pioneer members of the parish gathered in the home of Mrs. Howard Waite, to recall the early days.

In 1952 there was no church at Lantana, and the new parish's boundaries were carved from the Sacred Heart parish in Lake Worth, and St. Vincent Ferrer's in Delray Beach. The first pastor was Father William Balfe, and the first Mass was celebrated in a movie theater in a small shopping center, on Highway 1. The theater no longer exists, but was where Stevens Drug Co. is now located.

MRS. WAITE, Mrs. C. Howard Hood and Mrs. John P. (Barnie) Shuri recalled that "there were only about 13 present at that first Mass. but at the Christmas midnight Mass about three weeks later the theater had been filled." Mrs. Hood said "the word had got around about the new parish, and there were also winter visiting Catholics and some Protestants attracted to the midnight service."

Father Balfe first lived at 118 SE 24th. Avenue, Boynton Beach. This was a new subdivision developed by Nicholas Fornaby, the father of Mrs. Shuri, who said:

"My father loaned the house to Father Balfe, for him to live in it as long as he needed it, rent free. It was his contribution towards the founding of our new parish."

Father Balfe lived at that address a little less than a year, by which time he had acquired 634 NE 7th. Avenue—where the Sisters of Charity now reside—as the parish's first rectory.

MEANWHILE funds to build a church and school were being raised.

At this time, the Diocese of Miami did not exist, and the area was part of the Diocese of St. Augustine, which owned some property on South Federal Highway. However, this was too small to include a school.

So a \$100,000 campaign was launched immediately in December 1952 and among those who played prominent roles in its success were Ray Piantenida, Gene Mahlmeister and Edgar Bushey.

The parish numbered approximately 100 families during the fund raising campaign, during which time Holy Name Society had been

organized by the men, and the Altar and Rosary Society, by the women, both of which lent a lot of effort towards raising the money. Mrs. Waite recalls, for example, "our first card party was held in the American Legion Hall (which is today a tavern) and raised \$125."

THE NEW church was built during the second half of 1956 and opened in January 1957. Father Gerard Manning had succeeded Father Balfe as pastor during 1955, and said the first Mass in the new church, Jan. 7, 1957.

The opening of the new church holds a special memory for two of the parish's early members, George E. and Mrs. King. Their nephew, Father Ivo Ruiter, S.V.D., was on vacation from the New Guinea mission fields where, besides being a missionary priest, he was also the pilot for the Bishop of New Guinea. And it was Father Ruiter who celebrated the second (11 a.m.) Mass in the new church that Sunday.

The church was dedicated in June 1957 by which time it was debt free. The ceremony was performed by the late Bishop Hurley of St. Augustine. The Sisters of Charity arrived in the Fall of 1957 to take charge of the new school and, as a temporary measure, resided at the then Morning Star School for retarded children, which was conducted in the original buildings of what is today The Cenacle, at Lantana.

The Sisters opened St. Mark's School in Jan. 1958 for the school year's second semester.

THE PRESENT rectory, 620 N.E. 7 Ave. adjacent to the church, was bequeathed to St. Mark's by two devout parishioners, Walter and Harriet Guinan in 1958 and was originally occupied by the Sisters, who transferred into it from Lantana.

The functions of the

rectory at 634 N.E. 7 Ave. and the newly acquired house from the Guinan's were swapped.

Mrs. Gladys Quick, who was then the parish's secretary, well remembers the weekend when many men of the parish, some with trucks, converged on the scene early one Saturday morning, and transferred the convent's furniture and fixtures to the rectory, and the rectory's furnishings to the convent—their present locations.

Following the 1955 departure of Father Balfe, a Father Sharon briefly acted as pastor until the arrival of Father Manning. Others have been Father John Vann and Father William O'Shea.

The present pastor is Father Walter Dockerill, and his assistant is Father Carl Morrison.

Parish of the Week



Among parishioners of St. Mark parish, meeting to reminisce about the parish's past, are: left to right, front row: Mrs. Howard Waite, Mrs. and George E. King; back row: Mrs. John P. (Barnie) Shuri, Mrs. Howard Hood.

Feb. Confirmation Schedule

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

FEBRUARY 8, 1976

3 p.m.
St. James, Miami; St. Benedict, Hialeah; (Our Lady of Mercy, Deerfield Beach; ST. AMBROSE, Deerfield Beach).

7 p.m.
Little Flower, Coral Gables.

FEBRUARY 9
8 p.m.
Holy Redeemer, Miami; St. Monica, Opa Locka.

FEBRUARY 10
8 p.m.
Christ the King, Perrine; St. Anthony, Fort Lauderdale.

FEBRUARY 11
8 p.m.
St. Thomas the Apostle, Miami; St. Gregory, Plantation.

FEBRUARY 12
8 p.m.
St. Joseph, Miami Beach; Resurrection, Dania.

FEBRUARY 13
8 p.m.
St. Augustine, Coral Gables.

FEBRUARY 15
3 p.m.
Blessed Trinity, Miami Springs; St. Raymond,

Coral Gables; St. Mark, Boynton Beach.
7 p.m.

St. Philip, Opa Locka.
FEBRUARY 16
8 p.m.

St. Francis Xavier, Miami.
FEBRUARY 17
8 p.m.

(St. Joachim, Perrine, HOLY ROSARY, Perrine; St. John Bosco, Miami
FEBRUARY 18
8 p.m.

St. Helen, Fort Lauderdale; Little Flower, Hollywood; St. Henry, Pompano Beach
FEBRUARY 19
8 p.m.

Holy Name, West Palm Beach.
FEBRUARY 22
3 p.m.

St. Paul the Apostle, Lighthouse Point; (Mary Immaculate, West Palm Beach, ST. JOHN FISHER, West Palm Beach).

7 p.m.
St. Agnes, Key Biscayne; St. Elizabeth, Lighthouse Point.

FEBRUARY 23
8 p.m.
Our Lady Queen of Martyrs, Fort Lauderdale; Corpus Christi, Miami

FEBRUARY 24

8 p.m.
St. Matthew, Hallandale.
FEBRUARY 25

8 p.m.
Nativity, Hollywood; Annunciation, West Hollywood; St. Ignatius Loyola, Palm Beach Gardens.

FEBRUARY 26
8 p.m.

Our Lady of the Lakes, Miami Lakes; St. Kieran, Miami.

FEBRUARY 27
8 p.m.

(St. Bede, Key West; ST. MARY STAR OF THE SEA, Key West.)

FEBRUARY 29
3 p.m.

St. Peter, Big Pine Key; (Assumption, Pompano Beach; BLESSED SACRAMENT, Fort Lauderdale); St. Clare, North Palm Beach.

7 p.m.
San Pablo, Marathon; St. John The Baptist, Fort Lauderdale.

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Un nuevo Hogar...

(y se habla español)

Pepito y Tom vivían juntos en una misma casa, el Hogar Católico Infantil de Perrine.

Pero ahora Pepito se ha mudado con otros 12 niños, cubanos como él, a una nueva casa en el 2400 de Coral Way y Tom se ha quedado en Perrine, con otros compañeritos todos americanos.

No es que el Catholic Services Bureau esté segregando entre Tom y Pepito, sino que de acuerdo con psicólogos, pedagogos y trabajadores sociales, considera que para el desarrollo del niño cubano es mejor estar en un hogar con atmósfera hispana.

Tanto Pepito como Tom son niños dependientes, que por una u otra razón en este momento no pueden vivir en su propio hogar.

En la nueva casa Pepito está cuidado por un matrimonio, Germán y Carmen Porto, que como ellos, vinieron de Cuba, y les saben preparar comidas cubanas.

"El propósito no es aislarlos de la cultura americana, sino todo lo contrario, facilitar que se desarrollen mejor en la cultura de sus familias de origen para así ayudarlos a asimilar mejor la forma de vida americana y especialmente su labor en la escuela," dijo la trabajadora social Georgina Cruz.

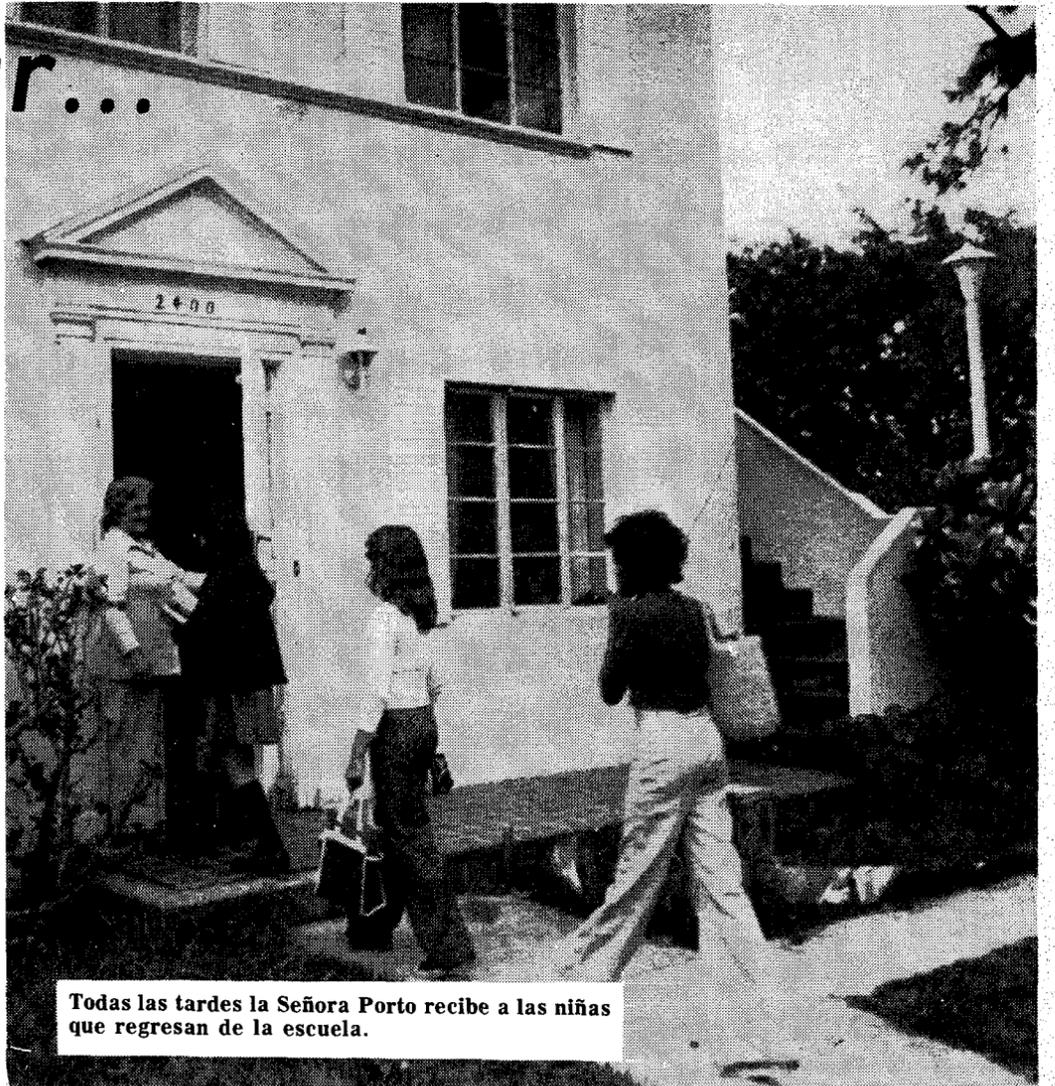
Porque además un grupo de seminaristas del St. John Vianney Seminary va dos veces a la semana a repasarles lecciones y ayudarlos con las tareas escolares en inglés, disminuyendo la barrera que supone aprender en un segundo idioma. Aquí tienen escuela bilingüe, mientras en Perrine tendrían que competir con niños de habla inglesa.

Aquí están más cerca de la población hispana, más próximos a algunos de sus familiares, se desarrollan en su cultura y tienen la ayuda especial para estudiar en inglés.

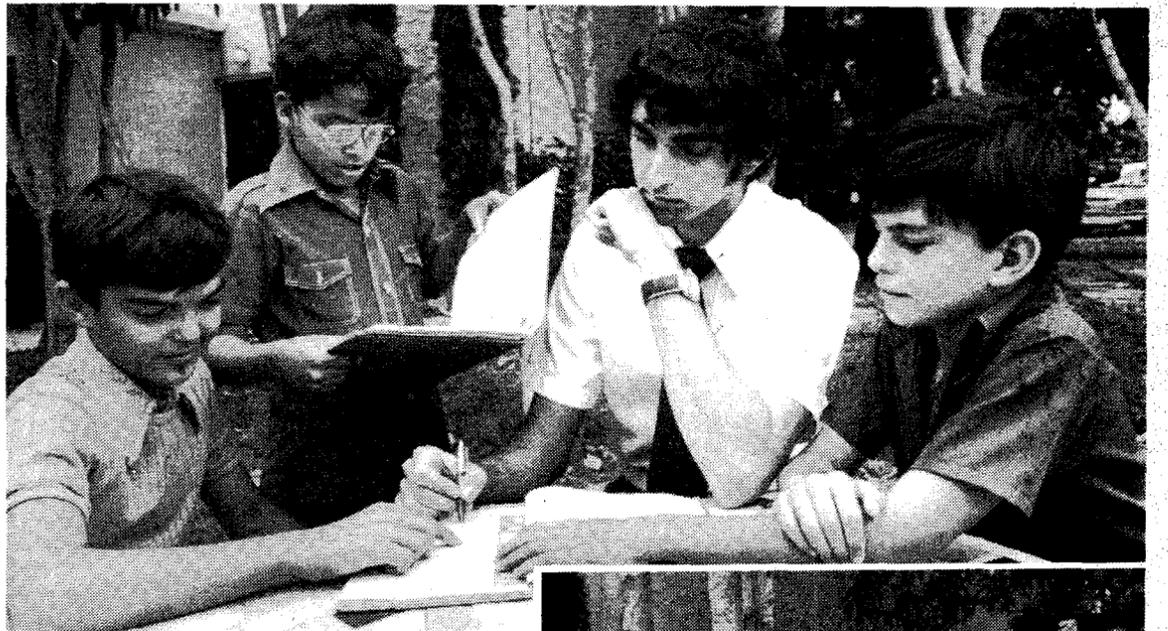
Como había el número suficiente de niños para formar una nueva casa, el CSB no dudó en el esfuerzo que suponía una nueva organización si iba a redundar en un mejor desarrollo y crecimiento de los niños a su cuidado.

Textos:
Gustavo Pena

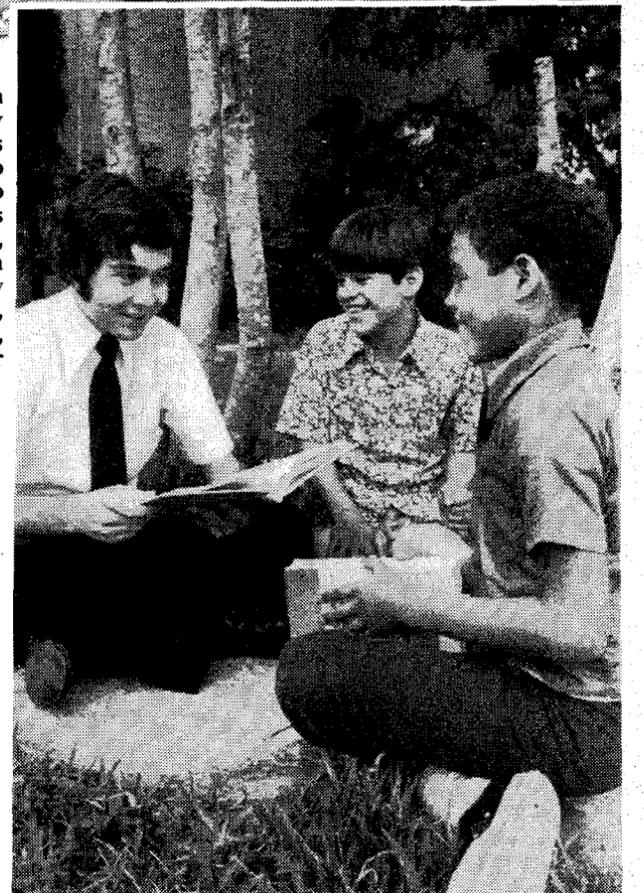
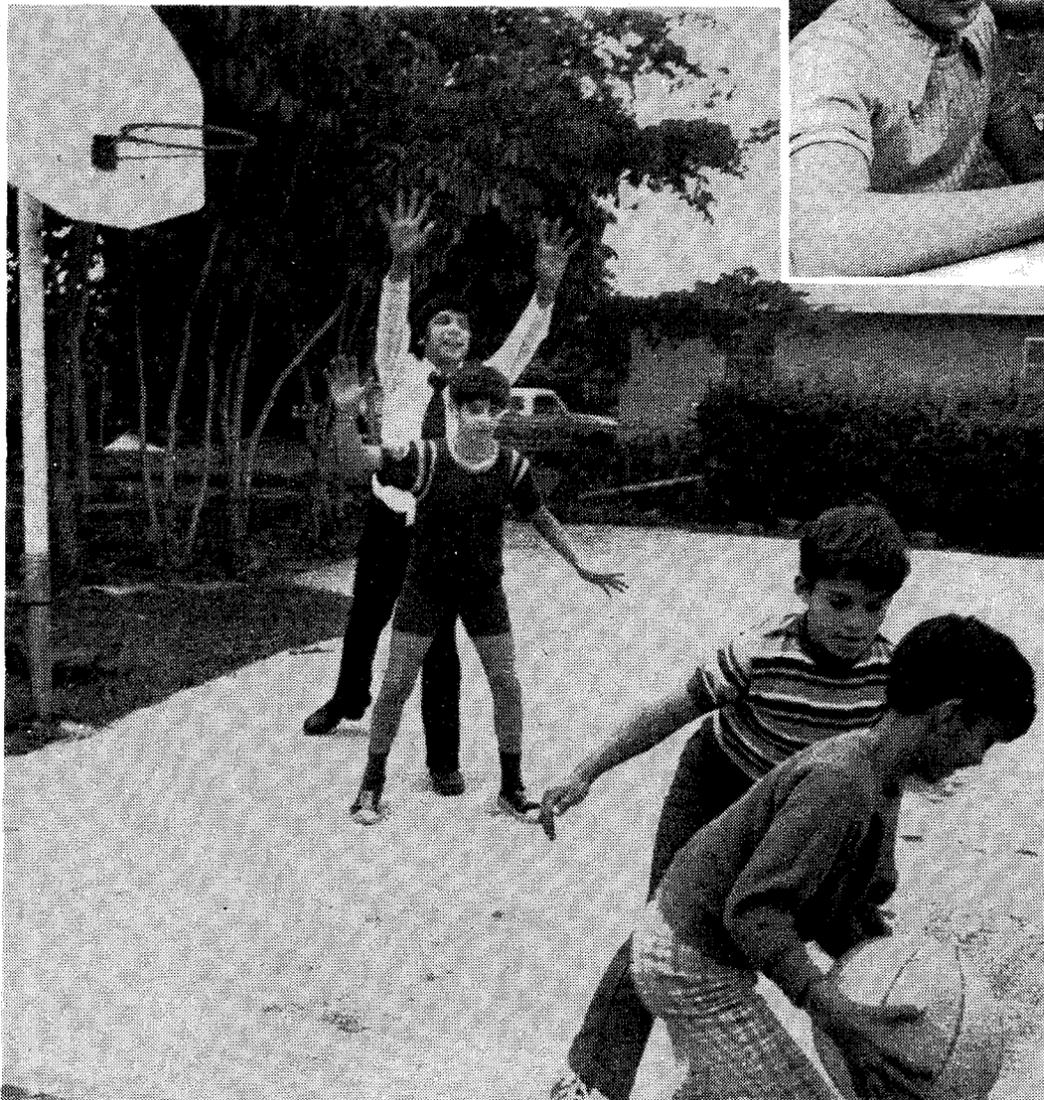
Fotos:
Tony Garnet



Todas las tardes la Señora Porto recibe a las niñas que regresan de la escuela.



Seminaristas repasan las tareas escolares y juegan con los pequeños en el nuevo hogar infantil cubano del Catholic Services Bureau. Arriba, William Ackerman, a la derecha, Barry Ekle. A la izquierda, Dominic González, enseñándolos a jugar baloncesto.



"Si quieres, puedes sanarme"

Por el REV. JOSE P. NICKSE

Se le acercó un leproso. Se arrodilló y suplicó a Jesús: "Si quieres, puedes sanarme." Jesús tuvo compasión, extendió la mano, lo tocó y le dijo: "Sí, lo quiero, queda sano." Al instante, la lepra desapareció y quedó sano.

Marcos 1:40-45

Hace varias semanas, en un programa de televisión, el Obispo Fulton Sheen relató la experiencia de su primera visita a una colonia de leproso en Africa.

El Obispo traía cien crucifijos para repartirlos entre los residentes de la colonia. Al acercársele el primer leproso el Obispo Sheen le dejó caer en la mano un crucifijo, no queriendo tocar aquella desfigurada mano leprosa. Al mirar el crucifijo en aquella mano, el Obispo se dio cuenta de lo que había hecho. Había puesto en aquella mano que él no había querido tocar, al Hijo de Dios que vino a tocar y estrechar nuestras manos, nuestras vidas.

Dios vino a compartir nuestras alegrías y dolores. Vino a identificarse con los hombres en todo, menos en el pecado.

Dice una leyenda que durante la infancia y la adolescencia de Siddarta Gotama (Buda) sus padres le ocultaron la realidad de la enfermedad, la vejez y la muerte. En el palacio donde vivía el joven príncipe no se permitían personas viejas o enfermas. Y por supuesto, ningún muerto.

¿Cuántos no quisieran vivir así? ¿Cuántos no quisieran cerrar sus ojos ante la realidad del sufrimiento y la injusticia?

El evangelio nos enseña que nuestro Dios es muy diferente. El viene a identificarse con nosotros, sus hijos. Cristo vino a enseñarnos a vivir y también a enseñarnos a morir.

San Marcos nos presenta un encuentro con Cristo que resulta en un milagro. Es una lección de fe. "Si quieres puedes sanarme." ¡Qué oración tan simple, tan breve, pero tan hermosa!

Tenemos un Cristo vivo, un Cristo misericordioso, que quiere reconstruir nuestras vidas. A través del sacramento de la Reconciliación, la Penitencia, ¿sabemos acercarnos a Cristo y decirle "Si quieres, puedes sanarme"? ¿Somos demasiado orgullosos para admitir que necesitamos la gracia misericordiosa de Dios?

Ser cristiano es reconocer que necesitamos a Dios. Ser cristiano es saber que sin Dios no podemos hacer nada. Ser cristiano es decir de rodillas "Si quieres, puedes sanarme."

ORACION DE LOS FIELES

CELEBRANTE: Los ciegos ven, los cojos andan, los leproso quedan limpios, los sordos oyen. Jesús quería sanarlos, renovarlos, salvarlos. Pidámosle sentir su mano salvífica también en nuestras vidas.

LECTOR: La respuesta hoy será "Señor, escucha a tu pueblo".

LECTOR: Por las víctimas del terremoto en Guatemala, para que podamos ayudarlos con nuestras oraciones y con nuestra ayuda generosa, oremos.

PUEBLO: Señor, escucha a tu pueblo.

LECTOR: Por todos los turistas y visitantes de la Florida, para que su estancia sea grata y su viaje libre de percances, oremos.

PUEBLO: Señor, escucha a tu pueblo.

LECTOR: Por todos los que sufren ansiedades y depresiones, para que sean confortados en las palabras de Cristo, oremos.

PUEBLO: Señor, escucha a tu pueblo.

LECTOR: Por los enfermos, especialmente los que viven en esta parroquia, para que pronto gocen de buena salud y vuelvan a unirse aquí para celebrar nuestra fe como una familia, oremos.

PUEBLO: Señor, escucha a tu pueblo.

LECTOR: Por todos aquellos que toman la vida demasiado seriamente, para que aprendan a reír y llevar felicidad a sus semejantes, oremos.

PUEBLO: Señor, escucha nuestra oración.

CELEBRANTE: Padre, concédenos valor para enfrentar las grandes pruebas de la vida y danos paciencia ante los pequeños problemas. Ven a nuestro lado con tu poder y el don salvífico de Tu Hijo. Te lo pedimos en el nombre de Nuestro Señor, Tu Hijo.

PUEBLO: Amén.

Un amor sin obstáculos

Por el PADRE
JUAN J. SOSA

Las palabras apasionadas del Cantar de los Cantares pueden ser confundidas en nuestra sociedad y en nuestro mundo. Tal parece, de acuerdo con las expresiones de los personajes de dicho poema religioso, que el amor a fin de cuentas no trae consigo ningún obstáculo. Tal parece que la vida es en verdad ¡color de rosa.!

Si dicho poema refleja el ideal de una relación íntima entre Dios y Su pueblo y utiliza el amor humano para expresar esta relación, también es lícito decir que toda relación implica una tensión dinámica en la persona.

En la amistad como en el noviazgo o el matrimonio, existen tensiones internas que pueden convertirse en obstáculos para el crecimiento del amor: egoísmo, deseo de poseer al otro, intenciones de controlar la relación. El mal se presenta como algo justo y bueno, pero lleva a la destrucción de la relación. ¡Esto no es amor!

El amor es entrega y servicio, es preocuparse de la felicidad del otro por encima, en muchos momentos, de la propia felicidad. El amor, ante todo, es confianza y honestidad entre personas que se aceptan tal y como son y están dispuestas a trabajar por encima de los obstáculos que la propia humanidad les presenta en cada uno de ellos.

En la relación básica entre el Señor y el individuo existen otro tipo de tensiones que pueden surgir como obstáculos para el crecimiento de la persona: la indiferencia y la apatía a la oración, el abandono y la frialdad ante Su Palabra, o, por el contrario, la aceptación de un Dios mágico que parece funcionar cuando uno pide ayuda y la negación del Dios encarnado que vive en el hambriento, el necesitado y el falto de amor.

El amor, incluso el amor de Dios en nuestras vidas, es un riesgo que implica sacrificio y a veces dolor. Los escritores sagrados captaron estas dimensiones del verdadero amor cuando expresaron el dolor y la angustia de Dios personificadas en el rechazo de los profetas, la infidelidad y el adulterio, y hasta la muerte de Su Propio Hijo.

El matrimonio cristiano que está llamado a ser el reflejo del amor de Dios con Su Iglesia en el mundo de hoy, tiene que aceptar en su amor no solo el color rosa que a primera vista presenta, sino también el **claroscuro** de una vida con obstáculos que pueden ser vencidos solo por la presencia de Jesús en sus vidas. Jesús es el Sacramento del Amor que une a ambos esposos para que siempre al proclamar ellos ante la Iglesia el riesgo y la belleza de vivir consagrados a Su servicio en la comunidad.

Conoce tu fe

Canción del Amor

Por el PADRE JUAN J. SOSA

Un estilo literario muy típico de la Biblia, la poesía vibra en las páginas del Cantar de los Cantares. En síntesis, dicho libro representa un poema de amor que encierra una entrega total y plena del Amado a su Amada, y viceversa.

En la misma forma que la tradición atribuye la composición de muchos de los Salmos a la época del Rey David, el Cantar de los Cantares tiene sus raíces en Salomón, el hijo de David.

Los versos del libro son apasionados y llenos de ansiedad. Hablan estas páginas del amor humano e irresistible entre dos seres que se quieren. Este poema, sin embargo, no solo expresa el amor humano como cualquier otro libro de la antigüedad. Detrás de cada expresión amorosa surge la relación íntima de Dios con su pueblo.

La expresión del amor de Dios hacia los hombres en forma de matrimonio o relación amorosa no es ajena a otros libros de la Biblia. Tanto el profeta Amós como Ezequiel, entre otros, tratan de predicar la intimidad de la Alianza comparándola con el matrimonio. Esta misma expresión continuará en el Nuevo Testamento cuando, por ejemplo, San Pablo habla específicamente del matrimonio como el reflejo del amor de Jesús por Su Iglesia. El amor expresado en el Cantar, no obstante, es un amor de fidelidad que llama al compromiso de todos los que viven una relación de amor.

En estos versos, pues, Dios aparece como el Amado que ensalza la belleza de su esposa:

**"Qué bella eres, amada mía,
¡qué bella eres! Tus ojos son
como palomas detrás de tu velo;...
Qué amorosas son tus caricias
hermana mía, novia mía,
que delicioso es tu amor...
¡Sí, es mucho mejor que el vino!..."**

(capítulo 4:1, 10)

La esposa es el pueblo de Israel, personificado como en otras ocasiones, en una esposa fiel:

**"¡La voz de mi amado!
Miren como ya viene saltando
por los montes, brincando por
los cerros...
Mi amado es para mí, y yo, para mi amado;
el lleva a su rebaño a pastar
entre los lirios..."**

(capítulo 2:8;16)

En esta fidelidad es el poema positivo. No obstante, la infidelidad había sido un tema de los profetas que, horroizados por el comportamiento del pueblo, lo comparaban a una adúltera que era perdonada por su esposo (el Señor) en todo momento.

El tema de pertenecer a una relación que vibra con el amor de los que participan en ella se desarrolla a través de las páginas del Cantar. Es un tema importante porque mantiene a ambas personas en un mutuo crecimiento que lleva a la fidelidad y al compromiso íntegro de sus seres. Es un tema básico para el matrimonio en todas las épocas.

El Cantar de los Cantares, en resumen, es un canto de Amor que solamente aquellos que aman de corazón y no solamente llevado por las pasiones pueden comprender.

QUEREMOS SABER SUS PROBLEMAS

—Dignatarios Federales
a Conferencia Hispana



"No es fácil ser la única persona cubana en la gigantesca oficina de Salud, Educación y Bienestar Social," dijo Alicia Coro, a los participantes en la Conferencia



Durante el banquete, el Doctor José Ignacio Lasaga (izq.) habló sobre el tema "Salud mental de la Comunidad—Realidad o mito." En la foto desde la izq., Sergio Pereira, Frank J. Groshelle y Marjorie Lynch, Vicesecretaria de HEW.

Por ARACELI CANTERO

"Si están descontentos de su situación háganlos saber. - Queremos oír la voz de aquellos a quienes servimos," afirmó la Subsecretaria del Departamento de Salud, Educación y Bienestar Social, Marjorie Lynch, durante su reciente estancia en Miami.

Hablaba ante unas 300 personas, en su mayoría hispanas, participantes en la Primera Conferencia Hispana de Servicios Humanos de la región del Sudeste.

"Estoy impresionada por la presencia de tantos grupos aquí reunidos, determinados a mejorar su situación, les dijo. "Creo que lograrán sus objetivos mientras se mantengan unidos."

"No olviden que somos una minoría, y una minoría que se divide, colabora a su propia muerte," añadió Santiago Rodríguez, Director Nacional Asociado para el Programa de Hispanos de la Comisión de Servicio Civil de los Estados Unidos.

"Nunca lograremos ningún impacto, mientras unidos a otros grupos, no nos interesemos por sus necesidades y sus problemas.

"Me ha sorprendido no oír la palabra discriminación en ninguna de las presentaciones," dijo Rodríguez, "pero conozco el Sur de la Florida lo suficiente para saber que existe aquí cierto resentimiento hacia la llamada "nueva población" hispana — situación que a la fuerza produce una sutil discriminación."

Ricardo Núñez, Director del Programa de Refugiados Cubanos exhortó a los latinos a tomar parte activa en los procesos de planificación de programas para la comunidad. "La reflexión sin acción es puramente un 'ejercicio académico,'" dijo. "Pero yo no vine aquí a decirles lo que tienen que hacer, sino a oír qué se puede hacer para mejorar el programa de refugiados."

Patrocinada por el Consejo Nacional Cubano de Planificación (CNCP) y por la Coalición de Organizaciones Hispanas para la Salud Mental (COSSMHO), la Conferencia se proponía ayudar a identificar los recursos y los fallos en los Servicios Humanos para la comunidad hispana de Miami.

Según informó el Padre Mario Vizcaíno Sch. P., presidente nacional de CNCP y profesor de Teología en la Universidad Internacional de la Florida (FIU), la principal meta de la conferencia era el establecer contactos con dignatarios federales para ponerles al día de la realidad en el sur de la Florida.



Numerosos profesionales en el campo de los servicios humanos participaron en talleres como éste sobre la salud mental en la familia (abajo)

"Creo que esta meta se ha cumplido," manifestó el Padre Vizcaíno a La Voz," se ha logrado establecer canales de comunicación, no sólo a nivel general sino también a nivel personal."

Durante tres días, los participantes escucharon a conferenciantes y expertos en temas referentes a la salud mental de la familia, delincuencia juvenil, abuso de la droga, alcoholismo y gerontología. También participaron en talleres que trataron la legislación, evaluación y dirección de programas así como obtención de fondos federales para éstos.

"La Conferencia ha sido un gran éxito," manifestó uno de los organizadores. Angelo Muñiz. "Nunca hasta ahora se había logrado traer tantos dignatarios de Washington para un evento de este tipo."

Muñiz es investigador en el Departamento de Psiquiatría de la Escuela de Medicina de la Universidad de Miami, y coordina los talleres sobre abuso de la droga."

En su conferencia sobre la Salud Mental de la Comunidad — Mito o Realidad, el Doctor José Ignacio Lasaga dijo que el enfermo mental es la "minoría de las minorías," y describió algunos de los graves problemas que el enfermo mental hispano comparte con los demás enfermos mentales en el país.

"Si su situación nos parece lamentable, ¿qué será la del enfermo hispano que por razón de su lengua y cultura vive aún en mayor aislamiento?"

"El enfermo mental sólo puede ser curado por medio del uso de la palabra, y si el terapeuta no conoce la lengua, y la cultura de su cliente, nunca podrá llegar a curarle."

Lasaga, que dirige la Unidad

de Investigación Alcohólica de la Clínica bilingüe Encuentro, y enseña en el Departamento de Psiquiatría de la Escuela de Medicina de la Universidad de Miami, señaló la escasez de clínicas mentales comunitarias en el país y calificó los servicios mentales para los hispanos en la ciudad de Miami, de "in-

concebiblemente inadecuados."

"No es fácil ser la única persona cubana en esta gigantesca oficina federal," afirmó Alicia Coro, de la Oficina de Coordinación Regional del Departamento de Salud, Educación y Bienestar Social. "Sin embargo hace falta la perspectiva de personas de habla

hispana en la burocracia de Washington.

"Marcho con grandes esperanzas, pues yo misma he sido testigo de cambio en actitudes burocráticas," dijo. "Pero es algo que requiere, tiempo, paciencia y cierta dosis de fortaleza."

Nuestro mundo

CAMBIO EN ESPAÑA

En nombre de la Conferencia Episcopal Española que él preside, el Cardenal Vicente Enrique Tarancón de Madrid dijo que con el cambio de gobierno-el rey Juan Carlos es el sucesor desde la muerte de Franco en noviembre—"se ha iniciado una época de tránsito que se abre a las mejores esperanzas, pero que encierra no pocas dificultades." Se refiere así al deseo generalizado de los españoles de tener libertades políticas y laborales que a la vez fomenten el desarrollo social y económico de la nación; y a los conflictos recientes y la oposición que ponen al programa reformador del rey y sus ministros, elementos ultra-conservadores que lograron posiciones bajo Franco. Estos temen como él que resurja el comunismo de hace 40 años y venga otra guerra civil

CATOLICOS EN ANGOLA CIUDAD DEL VATICANO—

(NC)—Informes confirmados aquí revelan que casi la mitad de los 300 misioneros católicos en Angola han tenido que abandonar sus puestos ante el avance de la guerra civil en esa antigua colonia portuguesa del Africa cuyo dominio se disputan tres movimientos nacionalistas. Unos

120 sacerdotes del Espíritu Santo han tenido que salir, aunque en regiones apacibles quedan 82; lo mismo ha pasado con los Padres Capuchinos, y con los Padres de La Salette. Además cuatro benedictinos, uno de ellos angolés, fueron muertos en una zona de hostilidades. Los misioneros exilados dicen que piensan volver apenas se normalice la situación.

TRATO BRUTAL EN AFRICA ECUATORIAL

LAOS, Nigeria—(NVC)—El gobierno de Nigeria ha llamado a miles de sus trabajadores

agricolas que habían migrado al Africa Ecuatorial, en protesta por lo que llama "trato brutal" que reciben del régimen dictatorial de Francisco Macías Nguema. Este régimen viene persiguiendo a los católicos del país, aunque forman mayoría, y ha ejecutado en masa a sus enemigos políticos. El gobierno de Nigeria reclamó a Macías por la muerte de once trabajadores que esperaban ser repatriados en un campamento de la Embajada en Malabo, la capital ecuatorial.

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ABCD: Etapa final de la campaña de caridad

"Dar hasta el sacrificio" fue la actitud pedida por el Arzobispo Coleman F. Carroll al cerrar la Campaña de Caridad ABCD-1976, destinada a ayudar a los necesitados a través de cuarenta instituciones que dirige la Arquidiócesis de Miami.

El Arzobispo expresó su confianza en que, aunque hay miles de desempleados en el Sur de la Florida y en otras partes de la nación, los católicos continuarán respaldando las obras de

caridad con su generosa contribución a la campaña anual.

El prelado dijo que Dios ayudará si nos acercamos con humildad, a proveer cuanto nos sea necesario para ayudar a los necesitados. Destacó que por lo menos hará falta un 10 por ciento de aumento en lo recaudado a fin de encarar el aumento en los costos de operación debido a la inflación en las distintas instituciones dedicadas a ayudar a los necesitados. El pasado

domingo centenares de voluntarios trabajaron en la organización final de la campaña y en muchos casos visitaron hogares para dar a conocer la obra de asistencia social que se realiza con lo que

se recauda cada año en ABCD.

Las personas que aún no han recibido esa visita y deseen cooperar a la colecta de caridad deben dirigirse a sus respectivas parroquias, ya que la colecta de caridad

se ha extendido a todo lo que queda del mes de febrero.

Este domingo día 15, se hará un llamado especial en todas las parroquias, dirigido particularmente a los temporadistas y turistas.

DEVASTADA POR EL TERREMOTO

Sigue llegando ayuda a Guatemala

CIUDAD GUATEMALA—(NC)—El terremoto del 4 de febrero en la madrugada abatió barrios pobres en esta capital y muchas aldeas en el interior, y los recuentos actuales afirman que hay más de 15,000 muertos y 10,000 heridos. El Papa Paulo VI envió condolencias, los católicos de Estados Unidos (que tienen unos 200 misioneros en este país) han fletado toneladas de ropas, alimentos, medicinas, tiendas de campaña y herramientas desde las bodegas del Catholic Relief Services en Nueva York y en los demás países de Centro América. La histórica catedral y otros templos coloniales como La Recoleta, Santo Domingo, San

Francisco y La Merced sufrieron grandes daños.

DESDE NEW YORK—Catholic Relief Services, la agencia de socorro a pueblos necesitados, inició una gran colecta en favor de las víctimas del terremoto en Guatemala: el Fondo de Emergencia para Guatemala, y anunció que varias diócesis contribuirán con sus colectas a la cruzada de caridad y ayuda. Ya una de ellas, Baton Rouge, dio \$10,000. Un recuento de las víctimas, aunque incompleto, señala que pasan de 6,000 los muertos y de 15,000 los heridos. Más de 200,000 personas quedaron sin casa.



La Catedral de Guatemala, según reportes, sufrió graves daños en el terremoto del 4 de febrero. El Catholic Relief Services de Estados Unidos, así como otras organizaciones de esta nación y de todas partes del mundo están enviando ayuda de emergencia a las poblaciones afectadas en Guatemala, Honduras y otras regiones de Centroamérica.

LA VOZ

Suplemento en Español de **VOICE**

Fiesta de Reinado en Immokalee

Los trabajadores agrícolas de origen hispano en el Sur de la Florida se reunirán en la Fiesta del Reinado Hispano el sábado, 14 de febrero, en Immokalee.

Se trata de un baile y coronación de la reina seleccionada entre siete reinas de las distintas misiones rurales del Sur de la Florida, según informó Monseñor John McMahon, director de Vida Rural de la Arquidiócesis de Miami.

Durante ese acto los trabajadores agrícolas rendirán homenaje al Senador Phil Lewis del Condado de Palm Beach. Lewis fue presidente del Comité de Agricultura de la Florida y ha logrado la coordinación de distintas dependencias estatales en servicio de las comunidades agrícolas, apoyó la construcción de viviendas para los trabajadores de Pahokee y otras áreas.

Los organizadores esperan la asistencia del Arzobispo Coleman F. Carroll a la fiesta que se efectuará de 7 p.m. a 1 a.m. en el Salón Cielito Lindo de Immokalee.

María Boneta, reina actual, coronará a la nueva reina que

será electa por un jurado basándose en personalidad, apariencia, sinceridad y participación en el mejoramiento de su comunidad. El premio consistirá en \$500.00.

El propósito del concurso es promover la cultura hispana, la comunicación entre las distintas misiones agrícolas y el reconocimiento a figuras públicas que se han distinguido en sus servicios en favor de la población de habla hispana.

Preside el Comité la señora Lydia Espinoza, con Adela González como vicepresidenta, María Contreras, secretaria y Diana Zech, tesorera.

El jurado está integrado por María Elena Toraño, directora de la División Latinoamericana de Eastern Airlines; Mirta Padrón, Editora de la revista Vanidades, Wilbur Sánchez, director de la Oficina Mexicana de Turismo en Miami; Teresa María Rojas, profesora de drama del Miami Dade Community College; Naty Porrata, directora en Miami de World University y Gustavo Pena, Editor de The Voice en Español.



Futura Iglesia de St. Agatha

Una misa de campaña en los terrenos donde se construirá la iglesia de St. Agatha (S.W. 107 Ave y 12 st., frente a la Florida International University) fue oficiada por el párroco, Padre William O'Dea, en la foto con su asistente el Padre Luis Casabón, capellán católico de la Universidad Internacional. Se trata de una parroquia con una considerable feligresía de habla hispana que acudió a la ceremonia celebrando la festividad de Santa Agata.