

Church speaks on political issues

Bishops address policies, won't endorse candidate

The **VOICE**

FEBRUARY 20, 1976 25c VOL. XVII No. 50

WASHINGTON—(NC)—The Catholic Church in the United States will speak out strongly on major political issues in 1976 but will not endorse particular candidates, according to a major policy statement issued here by the Administrative Board of the U.S. Catholic Conference (USCC).

A firm stand on several controversial issues made up a significant portion of the document.

THE STATEMENT, "Political Responsibility: Reflections on an Election Year," was released Feb. 15 following a meeting of the board, the top public policy committee of the U.S. bishops, on Feb. 10-12.

"We specifically do not seek the formation of a religious voting block," the board said, noting that it did not intend to instruct Catholics how to vote.

But the board deplored increasing voter apathy and stressed that all Christians are "called to become informed, active and responsible participants in the political process."

IT OUTLINED, in alphabetical order, USCC positions on "some issues which we believe are central to the national debate" in 1976: abortion, the economy, education, food policy, housing, human rights and U.S. foreign policy, mass media, and military expenditures.

The board carefully described its position on political involvement, asserting that the Church's efforts in this

area "unfortunately...are sometimes misunderstood."

It said the Church has a ministry of "advocating the critical values of human rights and social justice," and this mission "requires it to relate positively to the political order, since social injustice and the denial of human rights can often be remedied only through governmental action."

THE CHURCH'S stand on such issues, it said, should be "comprehensive and consistent" and "formulated with competence and awareness of the complexity of the issues."

At the same time it noted that "specific political proposals do not in themselves constitute the Gospel," and the purpose of the Church as an institution is to promote understanding of "the important link between faith and politics."

This role, the board said, "includes the following:

- "Education regarding the teachings of the Church and the responsibilities of the faithful;
- "Analysis of issues for their social and moral dimensions;
- "Measuring public policy against Gospel values;
- "Participating with

(continued on page 10)



A happy youngster carries a bowl of flour in the food being distributed by the American Red Cross and other agencies as massive aid is poured into Central America. The flour was among the earthquake damaged town of Chimaltenango near Guatemala City.

ABCD coordinators optimistic

Confidence that the faithful of the Archdiocese of Miami and South Florida's concerned

non-Catholics will again make the ABCD a success was expressed at mid-week by Msgr. John O'Dowd, V.F., and Father Jose Nickse, Archdiocesan Coordinators for the campaign which annually aids persons of all ages and in various walks of life.

Msgr. O'Dowd, pastor, Epiphany parish, South Miami, pointed out that he was basing his prediction on the enthusiasm of the thousands of persons who have been responding to the appeal of Archbishop's Charities Drive during past weeks, and those who have attended a series of regional dinners just ended in various areas of South Florida.

"I AM SURE that everyone will do the very best they can despite the increased costs of living. It is apparent that most people realize that the programs and charitable institutions of the Church in this area are caught in the same economic squeeze and they will, I am certain, make many sacrifices to aid the less fortunate."

He also emphasized that the ABCD offers an excellent opportunity for the faithful to offer thanksgiving to God for their many blessings through donations to the campaign whose proceeds will assist the needy aged, dependent infants and children, handicapped youth, unwed mothers, drug addicts, alcoholics, agricultural farm workers, and others.

In his visits to different parishes during this year's campaign, Father Nickse reported "a great enthusiasm among Spanish-speaking Catholics."

"MANY OF our Cuban and other Hispanic friends have already benefited from the many services offered by the Archdiocese," he said. "They remember this with gratitude and are eager to help the ABCD in the continuation of these programs and facilities. I am confident that this year members of our Cuban and Latin communities will respond with more generosity than ever before," Father Nickse stated.

On Sunday, Feb. 22 winter

visitors, to whom all Archdiocesan services are also available if needed, will be afforded the opportunity to contribute to the campaign through collections which will be taken up in churches throughout the Archdiocese.



ABCD campaign continues as enthusiastic volunteer workers and donors support the drive. In Epiphany parish, South Miami; Henry Bezold, left, accepts the pledge of Harry Elden, Jr., a member of the Biscayne College faculty, and Mrs. Elden.

Español **Pages 25-28**

INSIDE

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

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Arch Bishop's Charities Drive

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

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Vatican disavows anti-Israel sections in Islam statement

VATICAN CITY—(NC)—The Vatican has disavowed two controversial paragraphs on Middle East politics contained in a joint statement concluding the Seminar of Islamic-Christian Dialogue held in Tripoli Feb. 1-5 under the Libyan government's sponsorship.

A front-page announcement in the Feb. 11 edition of the Vatican daily L'Osservatore Romano said the Holy See "is not able to accept them since their content does not correspond in essential points with the position, well known to all, of the Holy See itself."

PARAGRAPH 20 of the joint statement called Zionism "a racial, aggressive movement, foreign to Palestine."

Paragraph 21 said the parties to the resolutions "reaffirm the national rights of the Palestinian people and their right to return to their homeland, and affirm the Arabism of the city of Jerusalem and the rejection of Judaization, partition and internationalization projects."

That same paragraph also urged the liberation "of all the detainees in occupied Palestine" and demanded "the liberation of all occupied territories." It called for formation of "a permanent commission to investigate the alteration of sacred Moslem

and Christian sites and to reveal all these to world public opinion."

CARDINAL SERGIO Pignedoli, head of the Vatican delegation at the Tripoli talks, said Feb. 7 he had been unaware the controversial paragraphs had been accepted by a small group of Vatican representatives in their haste to complete the Arabic-language resolutions. He said the paragraphs came as a complete surprise to him when they were read publicly, and he publicly stated that they must be considered in suspension unless approved by competent officials of the Vatican.

That approval now has been refused.

The unsigned declaration in L'Osservatore Romano stated: "The Christian delegation to the Tripoli seminar for Islamic-Christian Dialogue has transmitted to the competent authorities of the Holy See, according to an understanding reached with the Islamic delegation, paragraphs 20 and 21 of the text of the final declaration drafted by experts of the two delegations."

"Having examined these paragraphs, the Holy See has declared that it is not able to accept them since their content does not correspond in essential points with the position, well known to all, of the Holy See itself."



To mark the 100th anniversary of the birth of Pope Pius XII (pictured), Pope Paul VI will celebrate Mass Sunday, March 7, in St. Peter's Basilica. Pope Paul served as substitute secretary of state at the Vatican during most of the pontificate of Pope Pius, which reached from March, 1939, to October, 1958. Pope Pius appointed Pope Paul, then Archbishop

Giovanni Montini, to head the Milan, Italy archdiocese in 1954. Pope Pius was born Eugenio Pacelli in Rome on March 2, 1876. During his nearly 20-year pontificate, Pope Pius wrote 41 encyclicals and left a wealth of teachings on a great variety of topics. He is buried in a small chapel in the crypt of St. Peter's Basilica.

Urges rebuilding

Pope Paul VI, recalling the "very great sufferings" of the Lebanese people in their recent civil war, called for the reconstruction of a "humane and brotherly society" in Lebanon. "We cannot think about Lebanon without remembering the very great sufferings undergone by your compatriots and the ruin which has accumulated," the Pope said, to a group of Lebanese emigrants. "It seems that weapons have been silenced," he said, referring to a prolonged truce. "Now there is a need to reconstruct, reorganize and rebuild a humane and brotherly society, and once again to make love reign where hate had infiltrated."

Decrees miracle

Pope Paul VI decreed Feb. 12 that a cure attributed to the

intercession of the 17th-century Scottish Jesuit martyr, Blessed John Ogilvie, was miraculous. Blessed John, a convert from Calvinism, was hanged in Glasgow, Scotland, in 1615. He had carried on missionary work of two years in Protestant Scotland. He suffered extreme torture in prison, but showed great courage and continually defended the spiritual supremacy of the Pope. Pope Paul's latest decree brings Blessed John a step closer to canonization.

'No involvement'

The Vatican has denounced as "base slander" new allegations that the CIA and Italian intelligence services have been monitoring Pope Paul's private audiences and the Vatican's political activities

with the help of Church officials. A left-wing Italian weekly newspaper had reported that the late Cardinal Angelo Dell'Acqua was taping the Pope's private audiences and passing the information on to the Italian counterintelligence agency. In Washington, the CIA has announced that "as a matter of policy" it would not engage missionaries or journalists for intelligence-gathering purposes. The agency denied that it has any such connections and said it would continue its position of non-involvement.

Tightening policies?

Prospects that Britain's nine-year-old abortion law will be considerably tightened have grown more likely with a

decision by the House of Commons to reestablish the select committee created a year ago to consider James White's Abortion (Amendment) Bill. White's bill aims at restricting grounds for abortion under the 1967 Abortion Act, which many charge has resulted in abortion-on-demand in Britain. Meanwhile, the House of Lords has rejected legislation which would have allowed persons to order doctors to withhold life-sustaining treatment if those persons should become incurably ill. This bill would also have stopped doctors and medical staff from interfering in a suicide attempt by someone with an incurable disease.

Names successor

Pope Paul has filled the primatial See of Hungary, Esztergom, left vacant since February, 1974, when he removed the late Cardinal Jozsef Mindszenty. The new

archbishop of Esztergom and primate of Hungary is Archbishop Laszlo Lekai, 65, who has been apostolic administrator of the archdiocese since 1972.

'Human rights issue'

Dr. John C. Wilke of Cincinnati said in Flint, Mich. that abortion is a human rights issue and the saving of babies' lives should be pursued on that basis. The Cincinnati physician said scientifically provable reasons are the answers to these questions: Is this being alive? Is this being human? Is this being growing and maturing? The answer is yes to all, and if one had doubts about the second query, Dr. Wilke said, remember that the being contains 48 chromosomes of the human being. Each person was once a fertilized ovum, he said; nothing has been added except nutrition. Each of us started as a single cell.

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Hispanic queens display poise, values

IMMOKALEE — They came from Naples on the West Coast and from Pompano and Delray on the East Coast, as well as Clewiston and Belle Glade on the Okeechobee shores, or from La Belle.

It was the Florida Hispanic Pageant, which has become a big celebration for the agricultural workers of Latin origin in South Florida.

Mexican music and dance and the queens from individual rural missions were there for the selection of the Florida Queen. The girls were selected not only for their poise, appearance and personality, but also for their commitment to Hispanic culture in the rural community and their impromptu expositions about current issues.

Another highlight of the pageant was the presentation of a plaque to State Sen. Phil Lewis of Palm Beach by Msgr. John McMahon, Archdiocese Rural Life Bureau director, honoring the senator for his activities supporting farmworkers.

Minerva Zaldivar, 18, a senior at Naples High School, was elected pageant queen. She plans to enter college next fall to study Nursing. With ties in



Minerva Zaldivar, 18, Florida Hispanic Queen 1976.

the rural and the urban community, she was asked by the judges her opinion about today's younger generation.

"I am happy to be a young woman in America today. You hear many critics of the youngsters today, but I can tell you that things are not so bad.

There is much promise. Perhaps it is that the news media goes more for the sensational, crime, drugs and streaking. But those are fads.

There is a young generation with principles and commitments."

She plans to marry her fiancé, Paul Roberts, who accompanied her as chamberlain. "But I'll still have my career," she said.

Mary de Jesus, 16, representing Our Lady Queen of Peace Church, Delray Beach has similar views. She plans to work as a secretary to help her family and feels the woman in today's world has a higher responsibility. "I feel sorry for girls only thinking of parties and dancing, and not devoting time to their own cultural and intellectual growth." At 15, Maria Ocanas, a 10th grader at Immokalee is still concerned for

school.

Gloria Garcia, 17, of Clewiston, second runner up, is anxious to finish High School so she can help her family. "My future plans are marriage. I want to have a happy, Christian family."

As a result of the low salaries of the farm workers, some of these girls have to work part and even full-time to help their families. That is the case of Isabel Perez, 17, from St. Phillip Benizi Church, Belle Glade. She works days in a packing house and is finishing high school at night.

A member of the jury asked her, "Who is your personal hero in real life?"

She thought for a moment.

"My parents. I admire them because I have seen their sacrifices to raise us with dignity, devoting full-time to our wellbeing." She believes that many of the problems of today's youth are the result of parents without a proper sense of real parenthood.

The same feelings about the importance of a Christian family life were expressed by Marta A. Garcia, of Pompano, at 16 also a full-time worker helping her family. She also insists on the need for spiritual values and to recognize the importance of religion in everyday life.

Gloria Martinez, 18, Our Lady Queen of Heavens La Belle, also is working and finishing school at nights.

"What I see of value in

this pageant is not vanity, poise or promotion, but above it, the fostering of real concerns about life and community in these girls," said Maria Elena Torano, Latin Affairs official at Eastern Air Lines and chairman of the jury. Acting also as judges were, Maria Teresa Rojas, Drama teacher at Miami Dade Community College, Rosa A. Pena, social worker, Dade County Welfare Department, Angel Alvarez, accountant, Wilbur Sanchez, director Mexican Tourist Office in Miami and Gustavo Pena, Spanish editor of The Voice.



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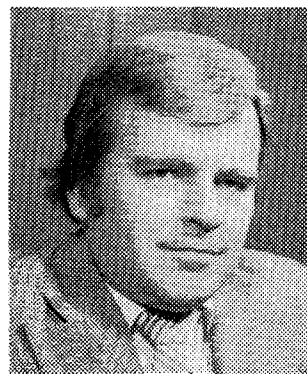
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'Mao is afraid he will be purged after his death...'

By GLENDA WALKINSHAW
Voice Features Editor

Most of the world was taken by surprise last week when security chief Hua Kuo-feng, rather than First Vice Premier Teng Hsiao-ping, was named premier of the People's Republic of China.

But not Father Raymond de Jaegher, a Belgian-born priest who made China his home for 20 years and currently serves as public relations director of the Archdiocese of Taipei, Taiwan.

"HUA SAVED Mao's life by telling him that Lin Piao was planning a coup to overthrow Mao some years back," Father de Jaegher pointed out. "Mao needs someone he can trust completely to carry on his ideology and name. He is very afraid that he will be purged after his death because a great number of the Chinese people hate him."

The press has called Hua the most dangerous man in China, and Father de Jaegher agrees. "As security chief, he has all the files on the leaders, and the people know that someone will be watching them."

He explained that Hua knows no foreign languages and has no background in foreign policy, so the minister of foreign affairs will have to do most of the work. But Hua will hold the power, so Mao and his ideas will be carried on.

"FOR THE Church there will be no change," said the priest, who fled China in 1949 when he learned his name was

on a Communist death list.

"Mao ignored the Church always. He is afraid of the Catholic Church because it is organized so well. He always said, be very careful, the Church which seems so weak in China (with less than one per cent of the Chinese population) is very powerful in the world," Father de Jaegher said, adding that Mao was baptized a Catholic when he was injured during the war and seemed to



'For the Church there will be no change...'

be dying, but as soon as he recovered "he forgot about it."

All the foreign priests have been expelled, and the Chinese clergy are under severe restrictions, he said; and there is no possibility of having public worship services, even at Christmas.

ALL HIS information about present-day China must come from second-hand sources. "Once you have been expelled, there is no way to ever go back," he said. But he maintains close ties with many of the friends he made while living in mainland China.

"The people of China are accustomed to freedom, and the lack of it is very hard on them," he said. He explained that after 25 years of Communist rule, everyone has a ration card for clothing and food; the government can withhold the card from a citizen who is opposing the government.

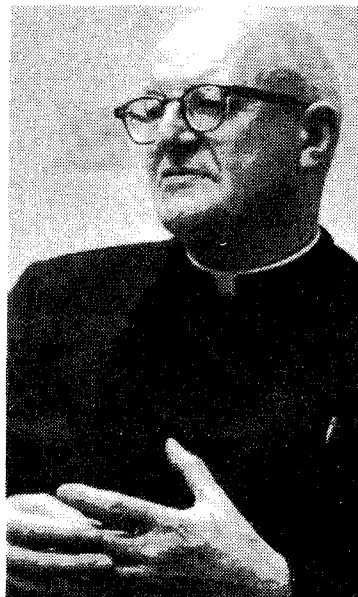
"Before, there were poor people, but there were also middle class and rich people. Now, everyone is poor, but the government is rich," he said.

"THE CHINESE used to laugh, and express them-

selves," he said sadly. "They were a jolly people, very different from the reserved Japanese. It comes from their love of family and ancestors," he said, commenting that their Confucian doctrine which encouraged that attitude was an excellent natural base upon which to build the supernatural elements of Christianity.

Father de Jaegher first fell in love with China when as a high school student he met Father Vincent Lebbe, a European priest who had spent many years in China and who was then caring for several thousand Chinese students in Europe. It was Father Lebbe who encouraged him to become ordained in An-Kwo, China, in 1931 after completing his studies at Louvain University.

Seven years after he began teaching at An-Kwo, one night the entire government of the



'Once you have been expelled, there is no way to ever go back...'

district was ordered to leave in anticipation of a Japanese attack. Finding the jail full of prisoners with no one to care for them Father de Jaegher arranged to have them freed and returned to their home towns.

OUT OF gratitude for ridding them of the prisoners without disturbance, the citizens of An-Kwo elected Father de Jaegher, then 32 years old, to be magistrate of the district of one-half million people.

"There have been only two foreigners ever to hold such a position in China—me and Marco Polo," he said with a

twinkle in his eye—one of the few to be seen when he speaks of his adopted land since it fell under Communist domination.

But the job did not last for long—he hadn't wanted to take on the position, but he had been persuaded to accept by his bishop. He held the job only until the immediate Japanese threat was past; then he turned it over to a general who betrayed Father de Jaegher's trust and installed a Communist government.

AS TIME went on, the Church faced the double threat of Japanese invasion and Chinese Communist takeover. Father de Jaegher spent two and a half years in a Japanese concentration camp, and upon his release did relief and anti-Communist work in Peking until he was forced to flee.

He came to the United States and helped found the Institute of Far Eastern Studies at Seton Hall University, and then went to Europe with Vietnamese President Ngo Dinh Diem; in 1955 he went to Vietnam with Diem.

During his 10 years in Vietnam, Father De Jaegher founded two high schools with 5,000 students and converted



'The people of China are accustomed to freedom...'

approximately 200 Vietnamese a year.

He established a news service for the 13 Chinese language newspapers in Saigon and encouraged Diem to keep the papers alive rather than shut them down for printing Communist propaganda.

HE ALSO started a Chinese daily paper in Saigon in which he wrote a page of material he called "Sense of Life."

"It was not officially Catholic, but in reality it was Catholic doctrine; it was a way of reaching the 1,500,000 Chinese in Vietnam and getting them interested in Catholicism," he said.

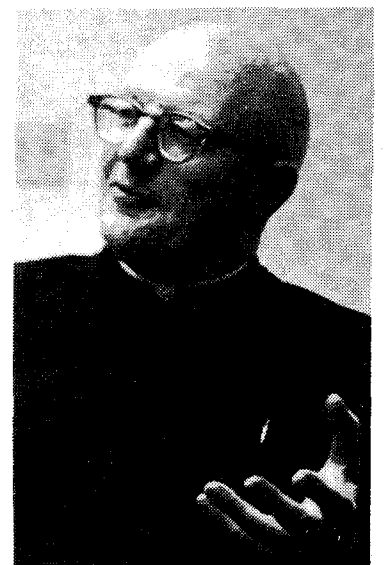
Unlike China, Vietnam is a strongly Catholic country, with 700,000 Catholics in 728 parishes in Saigon alone, he said.

"The Communists are trying slowly to restrict the activities of the Church. They will try to make of the Church only an institution of prayer; they are taking away the schools, the hospitals, the other involvements of the Church. Then they can say to the people that the Catholic Church is of not use, it is just superstition."

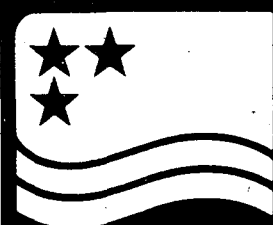
HE ALSO sees the Communists attempting to quell the rebellious south by reducing the three million population of Saigon to one million, sending the rest out into the country. He estimated that there are currently 200,000 men fighting the Communists in the Delta and highlands.

The Communist domination of China and Southeast Asia saddens Father de Jaegher, who has lived so much of his life there and must now observe it from the small island that is the Republic of China.

His greatest wish is that "one day China will be free, and I will be able to go back."



'The Chinese used to laugh...they were a jolly people...'



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The American Bishops have done it.

They have stepped boldly forward and spoken out on political issues affecting the lives of everyone in this election year. And, anticipating the likely reaction from some quarters, we rush to support the Bishops' initiative.

There will surely be rumbling from both Catholics and non-Catholics alike: "Preach the Gospel, stay out of politics!" "The Catholic Church is marshaling a voting bloc!" "Separation of Church and state!"

The Bishops state clearly they do not intend to tell people how to vote or whom to vote for and they "specifically do not seek the formation of a religious voting bloc." They point out that political proposals are not in themselves the Gospel, but the Gospel does require believers to promote human rights and such rights are unavoidably linked to

political action.

How could spiritual leaders in the modern era do anything else?

The Bishops, as caretakers of our human dignity, have no other choice, but to speak out on such social issues as education, dignified housing, fair taxation, the survival of unborn babies and other moral areas which are interwoven and ultimately controlled by government action.

In Tallahassee, Thomas Horkan, Jr., executive director of the Florida Catholic Conference, responded to the claim currently being made that abortion is not a proper issue in a presidential campaign. He said, "Hopefully, we look to our president for moral leadership. Can it be said that Lincoln's position on slavery had nothing to do with adoption of the 13th or 14th Amendments to the Constitution? Today, the unborn is the victim. Back 120 years ago it

was the black slaves; in the early 40s it was the Jews. The moral principal is the same. It is still the leadership for which we search."

The Church cannot build billions of dollars worth of decent housing, the Church cannot revise unfair tax laws, the Church cannot enforce or change court orders concerning racial matters, the Church cannot grow and distribute food for the world's starving, or indeed, America's malnourished.

This is a secular age in which the Church is a spiritual voice calling to a people being swept along in a tide of materialism and governmental overkill.

Many of the Church's great leaders and martyrs have historically been men and women who spoke out on issues related to politics because their consciences required them to.

It is when the Church has remained silent that history

usually has judged her worst, not when she has stepped into the fray and taken a chance on getting hurt. We see the bishops and priests speaking out for human rights in Brazil and we hear of torture in jails. Should the Church remain silent there? Innocent people are killed by terrorists in Northern Ireland. Should the Church have remained silent or condemned it and urge justice instead? The Church has spoken on political issues in the simmering Middle East because the politics and the very fate of the people there and in other parts of the world are bound together.

If the Church in the modern world is to have any meaning, if her Sunday morning sacraments are not to become mere selfish mystical exercises, must she be a part of the real world.

Otherwise, we are left solely with the moral guidance of Big Brother.

God help us.



By
Msgr.
James J.
Walsh

Place priorities where they belong

Are blackbirds more valuable in the daily economy than black babies? Should superannuated cats take up hospital space when human beings are left lying on the streets? Should there be valid protests when a dog is sent into space by the Communists and hardly a ripple of protest when a valiant Church leader is imprisoned and tortured by Russian leaders?

You could ask a dozen questions like this, all of which call into question our twisted thinking, our irrational system of values, especially the value of life. Historians of the distant future may well analyze planet earth as an outsize mental institution with pockets of sanity here and there.

THE BLACKBIRDS, five million of them, invaded Christian County, Kentucky. Their bird-borne diseases, the nerve-shattering screeching and widespread destruction were called "a pestilence and a scourge." Before offensive action could be taken and an extermination plan put into operation, two New York based groups protested vigorously. According to Time magazine, they are the Society for Animal Rights and Citizens for Animals. They actually brought suit in the federal court, protesting the extermination was "a form of mass euthanasia."

During the same week, in Boston Dr. Kenneth Edelin was convicted of taking the life of a black baby when he performed had been pregnant, according to testimony, long enough for

the baby to live outside the womb. The doctor was charged with deliberate neglect when he did nothing to keep the infant alive.

This touched off a mass protest in sympathy for the convicted doctor, not the dead baby. Weeping women, lighted candles and impassioned speeches about women's "rights" caught the big eye of the television camera.

Just a few days later—and how do you figure this?—hundreds of people were mobilized into action when a one day old baby had to be gotten to a hospital in a rush to save its life and a helicopter was pressed into service and landed on the hospital grounds. He was roughly three months older than his fellow human being in Boston whose death caused only a yawn as the next case was wheeled in.

The National Review ran this item which compounds the mystery of our sense of values. "While it's acceptable to kill unborn babies in Sweden, the government does have a soft heart towards other small creatures...The Swedish government changed the location of Air Force maneuvers in order to avoid interfering with the hatching of eggs of wild geese."

IF YOU want to survive over there, it helps to be a goose. Or at least a goose's egg...

I remember when the Russians first startled the world by sending a dog into space. Sputnik II carried Laika around the world on a mysterious voyage which captured the imagination of everyone interested in future space travel. But Laika hardly had time to get used to her space suit after the third go-

around when protests arose on all sides about the "inhumanity" of the communists. This was after Lenin, Stalin and others in the name of good Red government had killed or imprisoned millions of human beings.

Believe it or not, a worldwide movement got under way, calling on "dog lovers everywhere to observe a minute of silence each day on behalf of the space dog." You have to presume that minute of silence had something to do with prayer, but it was too much to figure how Laika in her snug uniform would benefit.

At that time, Britain's League against Cruel Sports appealed to humane people everywhere to "express horror, disgust and contempt for the Russian fiends." Not so long before that, keep in mind, Cardinal Mindszenty had been tortured and jailed, and so had the heroic Cardinal Stepinac, and barely a whisper of protest reached the Red leaders. Most of the "humane people everywhere" were so very silent.

In case some may think I don't like dogs or animals, let me just mention that one of the best things that ever happened to me was the four year visit of a boxer, Clancy by name. It's not a question that he may have been the best boxer in history. He was.

BUT HE WAS only a handful of earth compared to the sovereign dignity of an unborn baby, made to the image and likeness of God.

We really haven't learned much in this area. In the beginning of the century there were hospitals in Egypt "for superannuated cats, and the most loathsome insects were regarded with tenderness."

Just before World War II the big news in England related to a dispute when frenzied dog lovers argued it was less evil for a few human beings to die of hydrophobia than for so many dogs to be made unhappy because of the new muzzling law then put in force.

We are worried about the

economy, recession, inflation. But we ought to save some energy to worry about our philosophy of life which can stimulate us to raise protests against communism because of a dog and not a man; when blackbirds can win our sympathy but not a defenseless human baby.

Are there no more sinners in Church?

(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. Has the Church watered down the concept of sin? So few sermons mention sin any more. Are there no more sinners in the Church?

A. No, the Church has not watered down the concept of sin. The reality of sin is very much a part of the human condition. We are a Church, a family, of saints and sinners.

But what is sin? Sin in the Old Testament is commonly described with the Hebrew word *hatta*, which means to miss the mark, to fall short of the goal. Sin is therefore a personal failing as regards God, a failing of Him, a falling short of the mark God sets for us.

The most prominent word for sin in the New Testament is the Greek *hamartia*, which is how *hatta* is translated in the Septuagint, indicating deviation from the good. In the classical authors it indicated "missing the target." It could refer to wrong done to man, but above all it expressed sin against God.

We begin the Mass by asking God to forgive us our sins. We ask forgiveness for what we have done and for what we have failed to do. This gives us an insight into the nature of sin. We sin when we act against the will of God with full knowledge and consent of the will, but we also sin when we do not live up to the demands of our Christian vocation, when we fail to give witness to our faith.

Even though sin and suffering are very much a part of our lives, the gospel is Good

What is your question?

News. Christ came to free us from sin and to tell us that nothing can separate us from the love of God.

We must indeed preach about sin, but we must also preach about the loving and infinite mercy of God. We must recognize our sinful nature, but we must also thank God for his saving grace.

A sincere Christian knows that God is his loving Father, always ready to forgive, to heal, to renew. This is the new law written in our hearts.



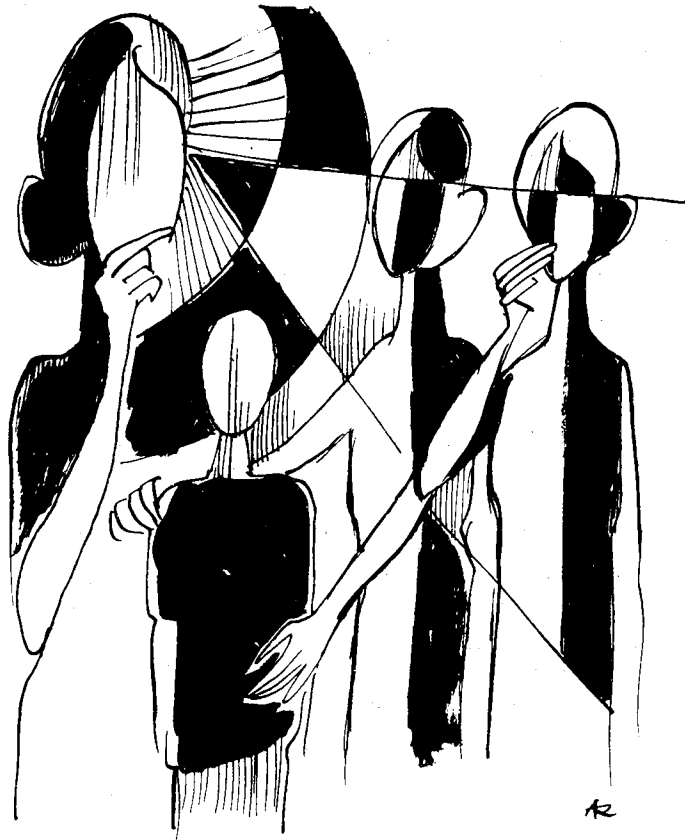
Happiness is being in a family

One of the most distinctive qualities of the Catholic people (and of the Jewish people) is the very high value they place on family life. Protestants, too, deeply value the family. Yet the classic Protestant emphasizes on the solitary individual, on the spirit, and in personal liberty, give Protestant writings about the family a very different ring.

It has even been said that Catholics are, distinctively, "a family people." Many Catholic husbands will turn down a promotion in order to spend more time with their families, and such choices are highly praised.

FAMILY virtues are highly praised. The ideal of human happiness itself is given a social rather than a merely individualistic twist. Happiness is being in a family. Holidays are primarily family days. Being a good father, a good mother, an obedient child, an affectionate grandparent, a kindly uncle or loving aunt—these are highly prized identifications. These are the best and most cherished forms of success.

Other kinds of success—financial, artistic, professional, etc.—are regarded, by contrast, as relatively inferior, "worldly," un-



trustworthy.

For all those branches of the Catholic people that have lived under one form or another of poverty and oppression these last thousand years (as most of our people have), the family has been the single most reliable and nourishing institution.

Not that the family is rational, peaceful, or simply loving. Indeed, the family is often the focal point of

hatreds, hostilities, silences, angers, feuds, and furies. It is often a nest of tyranny. It can breed disloyalty as well as loyalty, conflict and jealousy and every other evil. The family is altogether human.

The Anglo-American novel is, most often, the story of the solitary individual, the cowboy, the lonely hero. Philip Slater describes "The Pursuit of Loneliness," David Riesman "The Lonely Crowd."

The novels of the Catholic immigrants (and of the Jewish immigrants, too) are usually novels of the family and its tangles. The Catholic self is not solitary ordinarily, but entangled in a network of others: a social self.

This is one reason why Catholics, so progressive on most economic issues, are so conservative on issues related to sex and the family. The Irish, to be sure, are a little more Jansenist with regard to sex (to abortion, etc.) than other Catholics. The Hispanic, Italian, Slavic, Greek and other Catholics are clearly not "Puritan." But they do not tamper lightly with the symbols of sex and family.

IN SECULAR colleges, our children are encouraged to express themselves in terms of Anglo-American culture and values—of individualism, voluntarism, honesty, rebellion, solitariness. Their innately learned family sense is seldom given expression. An Italian girl, for example, was asked by her professor to write a paper on the values most important to her. He talked about self-fulfillment, honesty, liberation, etc. She couldn't write the paper. The value most important to her was "family." Her instructor never suggested that as a possibility. She thought something might be wrong, backward, or undeveloped in her.

Our psychologists, sociologists, and politicians have thought too little about the family. Since for millions of Catholics, family is the central concept of self-identity, Catholics are often tongue-tied in public discussion. American culture is not a family culture, in its public language, at least. So Catholics can scarcely express their own deepest convictions.

In the third century of American history, we may expect our newly educated youngsters to begin to speak more openly about family values, to forge a new language for so doing, and to change the intellectual and political life of America accordingly.

IN WORLD WAR II, many factories set up child-care rooms so that working mothers could stay near their children even on the job. Many facets of American economic life could be reoriented so as to make family life easier for working parents.

We need fresh thinking about the family. The Catholic people have great, powerful, and strong traditions about the family. Perhaps now we can be inventive, imaginative, and creative about new forms of family life in this great but flawed America.



By Dale Francis

The many joys of being Catholic

Of the many joys of my life, none means more to me than the joy of being Catholic. Perhaps it is wrong to speak of the joy of being Catholic separate from the other things that bring me to joy for it is a part of all that brings me joy, interwoven into every aspect of my life. It is so much a part of the fabric of my being that all in my life would be tattered without it.

There was a letter in the mail today from a woman lawyer who entered the Church some 33 years ago. She said she had been a Catholic for more than 20 years before she really understood there were some Catholics who didn't understand at all what there is in their faith that should bring them joy.

I'M CERTAIN that is true. Those of us who came into the Catholic Church as adults are sometimes told by those who have always been Catholics that we appreciate

the Church more. This isn't always true. I have known many Catholics from birth who fully and completely appreciated the Church and who, because they had possessed the Faith since childhood had experiences we could never know.

But there is something true about what people say concerning the appreciation of the Church by those who come to the Church as adults. Those who come to the Church as adults come with an adult appreciation. Their encounter with the Church is as mature men and women.

There are many who were born Catholics who simply accept they are Catholics. They may very well not move much beyond what they were taught as teenagers and so they may very well avoid a confrontation with what it means to be Catholic on a level of maturity.

THE SADDEST of all things is to see young people reject the Church, saying they no longer want to be Catholics

because they find nothing of value to them in the Church. Some discard the Church because they say they have rejected the teachings of the Church. But the truth is they are rejecting their own understanding of the Church, an understanding that has been frozen at some period in their adolescence.

They lose for themselves a heritage that should be their most precious possession. And they lose it not because they have tested it and found it wanting but because they have never really understood what they possessed.

But I started to speak of the joy of being Catholic. The first joy of all is the sense of being fully in Christ. Of the several million Catholics in the Church today who came as adults, there are only a few who can really be called converts. The rest were not men and women who found their lives turned around, as St. Paul did, for example, but they are people who already loved Jesus

Christ, guided by the Holy Spirit.

THERE ARE some in the Church who would have us no longer use this terminology. They understand so little what we are speaking about that they would call it triumphalism. It is about as far from triumphalism as you could get for if there is one thing any Catholic should understand it is that he himself had little to do with his becoming a Catholic, that grace brought him to his Faith and that he must in his gratitude be overwhelmed with his own unworthiness.

The next joy that means most to me is the access to the Sacraments and particular to the Eucharist. We may every day of our lives, so long as we are in the state of grace, receive the substance of the Body and Blood of Christ. I have a Methodist minister friend who every day goes to a Catholic Church, just so he may be in the presence of the Blessed Sacrament. He has not yet received the grace to enter the

Church but he understands, perhaps as many Catholics do not, the reality of Christ in the Eucharist.

Another joy is the sense of belonging to the pilgrimage of Christ's Church. I think of the Church as God can see the Church. In my mind I rise above and look down on the Church, as it was, as it is, as it will be. We are a part of all of this, a carrying on through the centuries.

Finally a joy I have is in the sense of belonging to others. I say the Rosary. As I say it there are millions of others saying the same prayers, but not only this, my prayer is in continuity and what I pray has been prayed by saints and sinners, by kings and peasants. But all my prayers, most of all the Mass, is at once a continuity and a joining with the present, and finally a joining with the future. I could list a hundred and one other things but these are a few of those things that contribute to the joy of being Catholic.

Three Miamians to receive NCCJ awards

The Silver Medallion award of the National Conference of Christians and Jews will be conferred on three Miamians during the annual Brotherhood dinner of the Florida Region on Thursday, Feb. 26 at the Hotel Fontainebleau, Miami Beach.

Father Theodore Hesburgh, C.S.C., president, Notre Dame University, will be the guest speaker at the dinner, where honorees will be Dr. Manolo Reyes, Latin News Director of Ch. 4 and columnist of The Voice; Garth Reeves, Sr., editor and publisher of The Miami Times; and Dr. Joseph Narot, rabbi, Temple Israel of Greater Miami.

A NATIVE of Cuba where he was awarded a law degree in 1949, Dr. Reyes was formerly director of news programs at Havana's radio station, CMQ. He came to Miami with his



Father Hesburgh



Manolo Reyes



Garth Reeves



Rabbi Narot

family in 1960 and joined the staff at WTVJ-TV. One month later the station initiated the first daily Spanish news telecast in the nation with Reyes telecasting news in Spanish twice daily. In 1971, Ch. 4 inaugurated "El Reporte de Manolo Reyes," a half-hour Spanish-language news review of the week telecast Sunday mornings at 8 a.m. and repeated Sunday evenings. He

is also heard on "Voice of America" and "Radio Free Europe."

Dr. Reyes is the founder and charter president of the Cuban Sertoma Club of Miami and one of the founders of the YMCA International Jose Marti, the Latin branch of Dade Business and Professional Women's Club, and the V.F.W. Post Jose Marti. He is also chairman of the Latin Division of the Greater Miami Crime Commission, special consultant to the Boy Scouts of America and has served as chairman of "Heart Sunday."

A graduate of A & M

University, Tallahassee, who also attended the Mergenthaler Institute in Brooklyn, N.Y., Reeves was a reporter, columnist, and managing editor of The Miami Times founded by his late father before assuming his present position. During World War II he was a Technical Sergeant in the U.S. Army serving in the European and Pacific Theaters of operation. Between 1971 and 1975 he was chairman of the Board of the National Industrial Bank and then succeeded to the presidency of the bank for one year.

HE IS a past president of the National Newspaper Publishers Assn., a member of the Board of Trustees at Miami-Dade Community College; vice president of the South Florida Council of Boy Scouts, a board member of the Better Business Bureau, Red Cross and Peoples, Inc., as well as a member of Sigma Delta Chi, the Greater Miami Urban League, and the Episcopal Church of the Incarnation.

In 1965 Florida A & M presented him with its

Meritorious Achievement award; and he was also been the recipient of the Human Relations award of the Greater Miami Chapter of the American Jewish Committee

Dr. Narot, who has served as senior rabbi at Temple Israel since 1950 when he came here from Temple Beth Israel, Atlantic City, was graduated Phi Beta Kappa from Case Western Reserve University in 1936 and from Hebrew Union College in 1940. A doctorate of Hebrew Letters was conferred on Dr. Narot in 1946 by Hebrew Union College. He is the author of eight books and in addition is past chairman of Dade's Community Relations Board and the Interfaith Agency for Social Justice. He has served as president of Miami's American Jewish Committee, the Dade County Welfare Planning Council and the Greater Miami Rabbinical Assn. He received the first annual Humanitarian Award of the Urban League in 1969 and was cited by the Anti-Defamation League for promoting intergroup understanding.

Day of Prayer set for 550 teachers

Over 550 elementary teachers of the Catholic schools in Dade County will meet this Wednesday, Feb. 25, from 10 to 3 for day of spiritual renewal and reflection at Little Flower Church, Coral Gables.

According to Father Arthur Dennison, coordinator, the "Day of Reflection Day of Prayer" will feature two talks by Thomas Downs, director of adult education of the Orlando Diocese, on what roles the Catholic schools should be playing.

"This is an opportunity for

the teachers to witness to their students on their religious beliefs and the values that our schools should stand for," said Father Dennison.

In addition to Downs' talks, Father Vincent Kelly, Archdiocese of Miami Superintendent of Education will also address the group. There will be a question and discussion session and a period in which the teachers will gather into groups of faculties of the individual schools for discussions. The day will end with Mass at 2 p.m.

New Rite talks set for clergy

The New Rite of Penance, soon to be implemented in U.S. Archdioceses and Dioceses, will be discussed by Father Thomas Carroll, S.T.D., during a Clergy Conference at 10 a.m., Tuesday, Feb. 24 in the conference hall of St. Mary Cathedral.

Now visiting Professor in Sacred Liturgy at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach, Father Carroll was awarded his doctorate in theology at Angelicum

University, Rome; and received a doctorate in Sacred Liturgy at San Anselmo, Rome. He attended Vatican II sessions as a peritus and for the past few years has been visiting professor in Liturgy at Notre Dame and St. Mary Seminary, Emmitsburg, Md. He has also lectured extensively throughout Europe.

Luncheon will be served at noon between the morning and afternoon sessions.

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Catholic press: Early years were hard

By SISTER MARY LONAN REILLY, O.S.F.

Out of the intense anti-Catholic prejudice in America extending from the Colonial period far into the 19th Century, the American Catholic press was born.

That prejudice was a product of the Reformation era, but it was heightened by the influx of poor German and Irish immigrants, who were seen as not only a religious threat but a political and economic one. Leading Catholics realized some way must be found to remove the prejudices held by American Protestants and stop the circulation of misrepresentations and calumnies. Some attempts were made to utilize public newspapers to explain Catholic doctrine and practices. These secular papers, however, felt no obligation to promote the Catholic cause—or even to treat Catholic matters justly and objectively.

THE IRISH, for centuries accustomed to persecution in their homeland, were among the first to arrive at a solution. In the early 1800s several papers appeared which centered around Catholicism and Ireland. More political than religious in content, they carried such nationalistic names as Shamrock, Erin, and the Globe and Emerald.

Other Catholic immigrants, especially the French and German in this era, also founded journals. Coming from a different background than the Irish, they were not so quick to use the press for the defense of their civil and religious liberties, but concentrated on news from the homeland and other items of interest to their national group.

There was no real Catholic press as we know it today until after Bishop John England arrived in Charleston, S.C., to serve as the first bishop of that diocese. Young, able, full of energy and vision, Bishop England had edited a paper in his native Ireland. He was distressed to find that U.S. Protestants understood little of the Catholic faith, and at first he attempted to instruct them through the secular press. He



Franciscan Sister Mary Lonan Reilly, teaches history at the College of St. Teresa in Winona, Minn. and is author of a doctoral dissertation for Notre Dame University, "A History of the Catholic Press Association."

★★★

periodicals were being published. Most were also nationalist, serving specific immigrant groups and often more interested in homeland news than in events in the new country. A few were edited by clergymen, but many were directed by lay editors who ran them according to their own insights and interests. There was no news service in this period, and each paper carried the distinct stamp of its editor's personality. Occasionally, these editors carried on long-standing controversies with one another, and editorials often lacked discretion.

In 1866, the U.S. bishops in a pastoral letter designated lack of finances as the major cause of the shortcomings in existing Catholic journals, and they urged the faithful

in Baltimore in 1884, there were more than seven million Catholics in the country, about one-seventh of the total population. The bishops' pastoral that year recommended that each Catholic home receive at least one Catholic periodical of good repute. The reminder was timely, for numerous "Catholic" journals were being published by that date, but without ecclesiastical supervision.

BY THE LATE 1880s a new wave of nativist bigotry was sweeping the country, and Catholic lay journalists themselves began to realize that lack of cooperation in the Catholic press dissipated its energies and even weakened the entire American Catholic community at a time when it was essential that the Church be united.

When a Catholic lay congress met in Baltimore in 1889, editors and business managers from 26 publications met informally and selected a date for a convention of Catholic press representatives the following May. An organization was formed, but it soon disappeared as did two later such groups. It was not until August of 1911 that organizational efforts were successful, and a viable Catholic Press Association was born. The purposes of the CPA as set forth in the new constitution were "the gathering and dissemination of correct information throughout the world; the spread of Catholic truth; the promotion of Catholic literature; and to further the interests of all Catholic publications."

TO MANY Catholic journalists this gave new hope and promise for the future. Indeed there was, though not exactly as they envisioned. As a result of changing conditions, independent Catholic papers all but disappeared from the American scene shortly after World War I. The bishops supported a nationwide Catholic news service, and the official diocesan newspaper grew up. Personal journalism gave way to the American Catholic press we know today, one that is more professional and efficient, but also more uniform and less colorful.

realized very soon that this was not sufficient and decided that an independent organ was a necessity.

ALTHOUGH Catholics were still an insignificant minority, about one-fortieth of the population. Bishop England launched his own paper. He was confident that he could reach Americans not only in Charleston but throughout the entire country. Since no other distinctive Catholic weekly existed, it would seem that Catholics, at least, should have hurried to the support of the United States Catholic Miscellany when the first issue appeared on June 5, 1822.

Instead, the paper suffered financial losses and had to be suspended temporarily more than once. It probably would have been extinct within a few months had it not been for the bishop's talented sister, Johanna, who had come with him from Ireland. Not only did she spend her small fortune on the Miscellany and other diocesan needs, but Johanna also had much influence on the contents of the paper itself until her death in 1827.

Most other bishops before the Civil War did not publish their own papers but welcomed independent ones that began to emerge especially in the 1830s and 1840s to defend Catholicism as nativists added acts of violence to the customary oral and printed accusations against Catholics.

BY THE OUTBREAK of the Civil War more than 20 Catholic



to support those publications. Nonetheless, they made it clear that the contents of such papers did not necessarily have the sanction of the local bishop or present his personal views.

Toward the end of the 19th century, the Irish and Germans who had made up most of earlier Catholic immigrations were joined by thousands from Eastern Europe. When the Third Plenary Council met

United States Catholic Miscellany.

CONGRESS SHALL MAKE NO LAW RESPECTING THE FREE EXERCISE THEREOF.—ART. I.



ESTABLISHMENT OF RELIGION, OR PROHIBITING THE AMEND. CON. UNITED STATES.

VOL. IX. NO. 3.]

CHARLESTON, SATURDAY, JULY 18, 1829.

[TOT. NO. 289.]

VERY CURIOUS.

[From the Church Register, published in Philadelphia.]

ROMAN CATHOLIC EMANCIPATION.—The obvious relation which this measure bears to those interests in behalf of which our feeble efforts are expended—the interests of the Redeemer's kingdom,—requires that we should not allow the recent proceedings of the British parliament to pass by us without some notice, although the more pressing concerns of our own beloved Zion have, hitherto, precluded it from our columns. With the mere bearing

of the Church of England, as the archbishoprics, men of temperate views and sound and judicious minds are most commonly introduced. In such influential stations it would be dangerous policy to trust individuals unpossessed of prudence, coolness and discrimination, as well as sober piety and well regulated zeal. It affords, therefore, ample ground for the distant friends of the Church of England to hesitate in heaping reproaches on such men as a Hawley, a Vernon, and a Bloomfield. Men no less eminent for their talents and learning, than for their Christian moderation and judgment. We may anticipate and apprehensions will e-

power I now possess, if unfortunately there should occur any tangible infringements of the laws."

On July 31st, I also wrote as follows: "I know the country to be in a very disturbed state. I can do nothing more than I have done. I think if the first moment of calm is not seized to declare for an adjustment, the Government must expect very serious disturbances. On the Duke of Wellington's intentions my own course must depend. I will exert myself to keep the country quiet, and put down rebellion under any circumstances; but I will not consent to govern this country much longer under

THE WAY IT WAS—An early example of the Catholic press in America was the United States Catholic Miscellany of Charleston,

S.C. Such early efforts were launched in the face of intense anti-Catholic prejudice.

Bishops' statement spells out issues

(continued from page 1)

other concerned parties in debate over public policy;

- "Speaking out with courage, skill and concern on public issues involving human rights, social justice and the life of the Church in society."

On the issues that it said are "central to the national debate" in the 1976 elections, the board summarized USCC positions and noted that in other public documents the bishops have discussed their stands more fully.

ON ABORTION, the board repeated the bishops' rejection of the 1973 Supreme Court decisions overturning most state restrictions on abortion and their support of a constitutional amendment "to restore the basic constitutional protection of the right to life for the unborn child."

On the economy, the board said, "Our national economic life must reflect broad values of social justice and human rights." It repeated the bishops' support for "a national commitment to genuine full employment," for "meaningful employment," and for "a decent income policy" for those unable to work.

On the educational front, noting that all persons have "an inalienable right to education," the board backed a five-point program involving:

- "Sufficient public and private funding" to provide an adequate education for all U.S. citizens, along with the inclusion of educational assistance in foreign aid programs;

- Government and voluntary action to reduce inequalities in educational opportunity and improve opportunities for the poor;

- "Orderly compliance with legal requirements for racially integrated schools;"

- Voluntary efforts to increase integration in public and nonpublic schools;

- "Equitable tax support" for pupils in both public and nonpublic schools.

The board said food policy relates to the basic "right to eat," and it urged a national policy in which:

- U.S. aid "seriously combats hunger and malnutrition on a global basis, separates food aid from other considerations, gives priority to the poorest nations, and joins in a global grain reserve;"

- Domestic policy meets the needs of the hungry, supports food stamps, and broadens child nutrition programs;

- Agricultural policy "promotes full production and an adequate and just return for farmers."

Decent housing is also "a basic human right," the board said. It reiterated the bishops' support for national commitment to providing "a decent home for every American family."

ON HUMAN rights, the board argued that the "pervasive presence of American power" around the globe gives the United States a special duty to see that its foreign policy "gives greater weight" to protection of human rights in other nations.

On mass media, while opposing government control over television programming, the board urged that "broadcasters, government, private business and representatives of the viewing public seek effective ways to ensure accountability" in broadcasting policy.

The board challenged excessive military expenditures, saying, "We support a policy of arms limitation as a necessary step to general disarmament which is a prerequisite to international justice and peace."



New CCD building of Christ the King Church in South Dade, which was blessed last week, stands fresh and neat among the pines as Father Edward Bowes, S.S.J., chats with

some of the youths who may soon be using the building which also doubles as meeting space for small groups.

'Liberty, Justice for All' theme for Interfaith Day

"Liberty and Justice for All" is the theme for the 10th Annual Interfaith Day on Thursday, Feb. 26, in two Dade County locations.

The Miami Archdiocesan Council of Catholic Women are hostesses during the meetings to promote and develop love and understanding among the area's many and varied religious beliefs and philosophies.

CO-SPONSORING the event with them are Church Women United of Greater Miami and the Synagogue Women of Dade County.

Sessions will begin at 9:30 a.m. and conclude at 1:30 p.m. at St. Louis Family Center, 7270 SW 120 St., for those residing in South Dade; and at St. James Church, 530 NW 132 St., for persons in North Dade.

Luncheon will be served during each meeting.

Father David Russell, pastor, St. Louis parish, heads the group of speakers who will participate in the program in that parish.

ALSO FEATURED will be Mrs. Arthur Harlan, president-elect of the Miami ACCW; Mrs. Lorraine Kennedy; Mrs. Mimi Askey; Mrs. Roseann Roche; Mrs. Beverlee McLaughen; Mrs. Maryann Beckford and Mrs. MaryLou McDevitt.

At St. James parish Father John McGrath, Archdiocesan Director of Vocations, will be the principal speaker. Others who will participate are Mrs. Robert Ulseth, president, Miami ACCW; Mrs. Janice Spinney; Mrs. Peggy Webbe; Mrs. Edward Keefe; Mrs.

Robert Gately; Mrs. Frank Hildner and Mrs. Robert McIntosh.

Mrs. Gloria Solly is general chairman of arrangements for the observances assisted by Mrs. Molly Clarkson and Mrs. Vincent DiGiorno.

Those planning to attend are invited to bring banners, posters, or collages on the program theme. These will be displayed during the day.

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The Church listens

HEARINGS ON JUSTICE: THE CATHOLIC CHURCH LISTENS—An ABC "Directions" Documentary on the Bishops' Bicentennial Program. Sunday, Feb. 29th. With such observations as



On the Bicentennial Hearings last December Rep. Charles Rangel (D-NY) testifies.

Commercials subject youth to violence?

Two studies, one on morning weekend programming and the other on after school shows (3:00-6:00 p.m.), commissioned by Action for Children's Television (ACT), a Boston based organization, has found that neither the networks nor independent stations have reduced substantially over the past four years the number of commercials on children's TV shows. Nor have they lessened the broadcast level of brutality since four out of every five children's shows contain overt violent acts or the threat of violence.

The studies also found that programs for under-12 viewers were interrupted on an average of once every 2.9 minutes that almost half of all commercials were for sugared cereals, candies, and sweets while those for such products as vegetables, dairy foods, and bread comprised less than 2 per cent of all advertisements, and that most of the TV stations studied exceeded the advertising limits recommended by the broadcasters' own regulations (the NAB Code).

Peggy Charren, president of ACT, commented that "the studies negate the argument of the Federal Communications Commission's Policy Statement on Children's Television that self-regulation is an adequate solution to the problem of children's TV. These analyses of advertising and programming practices prove that broadcasters have not yet made a commitment to the health and well-being of children." For further information about these studies or the ACT organization, write Action for Children's Television, 46 Austin Street, Newtonville, Mass. 02160.

RELIGIOUS PROGRAMS

SUNDAY 7 a.m. THE CHRISTOPHERS—Ch. 11 WINK, Ch. 5, WPTV.	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.
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. Frank Cahill.	5:30 a.m. CROSSROADS—WJNO 1230 k.c., W. Palm Beach. 8:35 p.m. GUIDELINES—WIOD, 610 k.c., Miami.

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television

Brother Joe Davis' "White institutional religion has failed black people in America and, one might add, it has also failed white people in America," ABC's documentary on the sixth and final Bishops' Bicentennial Hearings sets a fairly accurate tone for what transpired in Newark this past December.

Brother Davis, director of the National Office for Black Catholics, was one of the 60 speakers who addressed a panel of Bishops on the subject of race and ethnicity in and outside the Catholic Church in the United States. The Hearing was part of the National Conference of Catholic Bishops' "Liberty and Justice for All" program which is to result in a five-year social action-reflection plan to be devised next October in Detroit for the American Catholic Church.

CONDUCTED in the manner of a Senate hearing, the three-day meeting involved a series of presentations from such "expert" witnesses as Msgr. Geno Baroni, Mr. Michael Novak, Fr. Andrew Greeley, Representative Charles Rangel (D-NY), Dorothy Day and a number of "man in the street" statements from concerned members of the black community and of various ethnic groups.

Narrated by ABC correspondent Frank Reynolds, "Hearings on Justice" catches the complex and at times contradictory demands and needs of inner city communities. Polish, Italian and Spanish-speaking Catholics called for more sensitivity from the Bishops for the ethnic roots and heritage of immigrant groups whose language, devotions and traditions, many felt, have been suppressed by the Church in the interests of their Americanization. Msgr. Baroni recounted the story of a student who told him, "I don't want to be like Wonderbread. He said I'd rather be German bread or Greek bread or brown bread, or whatever, but not just tasteless, odorless Americanized harmless Wonderbread, which is the symbol of American life. In a particularly searching intervention Bishop

Anthony Bosco of Pittsburgh questioned whether the fairly recent emphasis within the Church on ethnic diversity might not weaken Her ability to respond to issues in a unified way.

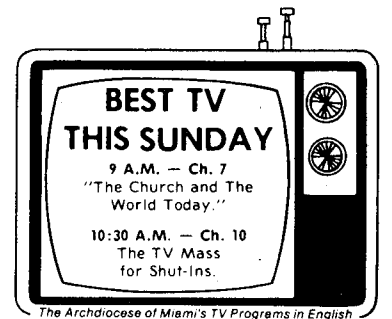
ACCORDING to Frank Reynolds, the sharpest expression of rage and discontent came from the blacks. A number of black witnesses challenged the bishops on the closing of parochial schools in the inner city where, they argued, the Church is the last remaining institution capable of affecting life in the ghetto. One black priest, citing the history of blacks' second class citizenship in the Church, questioned the concept of being black and being a Catholic, especially the role of a black priest in a white Church.

"Hearings on Justice" is strongest in its rich presentation of the cultural diversity which exists in American Catholicism today. Unfortunately, for whatever reason, ABC failed to capture the ethnic liturgies and traditional meals served to all who attended, where the acts of sharing a meal and praying together, Bishops and people alike, visualized a depth of unity sometimes missed in the

formal proceedings. Equally regrettable was the network's decision not to include the testimony of Dorothy Day, a living, vibrant symbol of the American Church's historic presence among the poor.

TO ITS CREDIT, "Hearings on Justice: The Catholic Church Listens" captures well the Church's public examination of its urban ministry. What will result from this frequently painful but honest look at Catholicism today is the question Frank Reynolds leaves with the viewer:

"From the hearings there could emerge a realistic and workable social action program for change within the Catholic Church in the United States...or it could all wind up as so many good intentions come to naught. Whatever happens, it is clear that voices from the grass roots are being heard—and the Catholic Church is listening."



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Comedy, history fare in live productions

By J. HERBERT BLAIS

Our dictionary defines "Love" as "An intense affectionate concern for another person."

Walter Kerr of the late New York Herald Tribune defined Murray Schisgal's "LUV" as "The answer to existentialism, bad dreams,

theater

Sigmund Freud, fear and trembling, Dear Abby...The answer to a theatergoer's prayer."

NOW, EVENINGS at the Sea Ranch Dinner Theatre, Lauderdale-by-the-Sea, Brian C. Smith's production of "LUV" is cotton candy interlaced with whimsical humor, served up by a delectable cast.

Knick Willis excels as the wacky Harry Berlin, graduate of Poly Arts U., a frustrated

poet unable to cope with the banality of his life.

Harry Goldstein is a successful entrepreneur, and Ann Gilliam, Broward critics' choice as Best Actress of 1975, plays a very contemporary woman driven by passion but yearning for a Victorian lifestyle.

"LUV" IS a Christmas tree full of spoofs, jests, and tongue-in-cheek toys.

Meanwhile, at the Coconut Grove Playhouse, Howard da Silva is doing a long, two-part, platform demonstration entitled, "The Most Dangerous Man in America," which is what some Englishman said about Benjamin Franklin is the middle of the 18th century.

It seems that da Silva did Franklin for the original Broadway hit, "1776," then did him in again for the motion picture of the same name. After he recorded "Poor Richard's Almanac" for educational use, and taped a CBS Radio series called, "Ben Franklin Speaks to America," da Silva got together with highly respected writer Felix Leon to write a "play" about Benjamin Franklin.

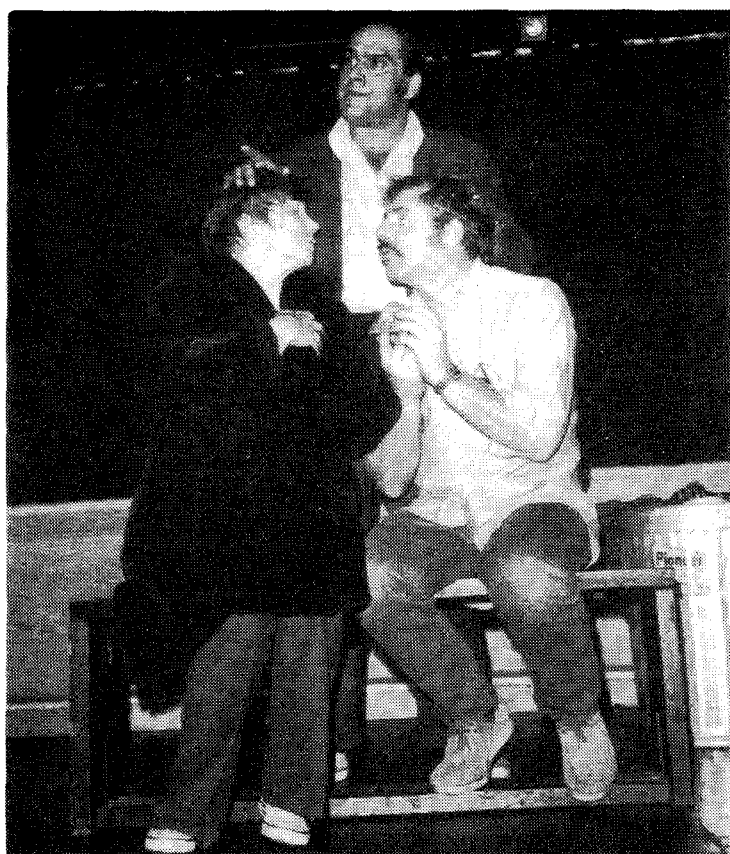
NICE TRY, but no cigar. Leon and da Silva have developed a pleasant, pedestrian, light-hearted and somewhat educational sketch that presents America's first

authentic genius as the inordinately versatile man he was, nipping affably from one mental feat to another; strolling amiably about the stage, set like a laboratory; fencing verbally with "members of the audience"—voices coming from speakers mounted around the auditorium.

BENJAMIN Franklin was the Toast of Paris in his later years, historically skillful with the ladies all his life. But Howard da Silva writes him and plays him as a leisurely, sententious old duffer.

We can only conclude that da Silva simply doesn't have the electric, charismatic, exciting personality that, sometimes unexplainably, makes a genuine star. Because a "star" is a person who can generate vibrations and applause by reciting or singing the alphabet. And Howard da Silva, with 47 years of theatre and 80-odd years of Benjamin Franklin's extraordinary life to draw from, didn't excite us very much, Opening Night.

It must be said, though, that "The Most Dangerous Man" did arouse enthusiasm in a certain segment of the audience. So, if you are thrilled by G-rated movies and the world of Disney, you just might appreciate this show at the Grove.



Henry Goldstein (standing), Ann Gilliam and Knick Willis star in the Sea Ranch Theatre's production of 'LUV.'

New catechism is for all adults who want a guide to the Faith

THE TEACHING OF CHRIST: A CATHOLIC CATECHISM FOR ADULTS, edited by Rev. Donald Lawler, O.F.M. Cap., Rev. Donald W. Wuerl and Thomas Comerford Lawler; OSV Press, Huntington, Ind., 1976. Cloth-bound, \$9.95; paper, \$5.95.

"We don't know what to believe any more..."

Those involved in religious education have often heard this complaint coming from parents and teachers. They find that there are many Christians who feel that their identity as Catholics is being threatened by the many changes which came about after Vatican II and by the many ambiguities in contemporary theology.

"The Teaching of Christ: A Catholic Catechism for Adults" helps to satisfy the need for a reference guide as well as a teaching catechism for those who want to find out the official teaching of the Church on any specific subject.

Published by Our Sunday Visitor Press, its text is the result of the combined efforts of 17 bishops, priests, Religious, and lay people from several English-speaking countries. Among the contributors is Father Donald Connolly, pastor of St. Thomas More parish, Boynton Beach.

This catechism, like the Dutch Catechism, represents a new effort to bring together, in one place, the basic doctrinal and moral teachings of the Church in the light of Vatican II. And like the Dutch Catechism, it is written in essay rather than question-and-answer style, and avoids highly technical language. As one of its editors, Father Donald Wuerl, said, "it covers the basic doctrinal and moral teachings

in a way that can be read and understood by any adult who can read a newspaper."

But unlike the Dutch Catechism, it does not introduce any new approach to doctrine. The editors state in the introduction their conviction that a catechism "is not the place for airing purely personal theological opinions and taking sides in the debates of scholars on questions which have no decisive solution in the authentic teaching of the faith."

They have, therefore, avoided those areas of thought still in transition. The book uses as its two basic sources Sacred Scripture and the documents of the Second Vatican Council, both of which it quotes extensively.

It gives great importance to liturgical texts as manifestations of authentic Church teaching, and its references to the various

councils throughout the Church's history are of great value for a study of the development of the doctrine in question.

Although conservative in nature, it does acknowledge changes in the Church and it represents a praiseworthy effort to present the Christian message as an organic whole to today's man.

Father Andrew Greeley of the National Opinion Research Center wrote, "It has much more life and vitality than the 'common' catechisms, much more self-confidence than the Dutch Catechism, and much more awareness that there is change in the Church than in Hardon's catechism. It is a strong, vigorous representation of the traditional heritage."

(Reviewed by Elisa Fernandez, director of Religious Education at Little Flower Church, Coral Gables, who holds a Master's Degree in Religious Studies.)

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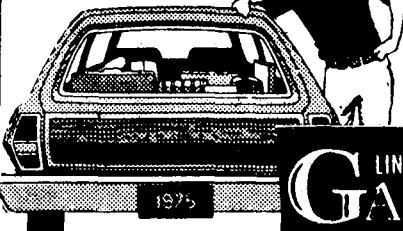
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History of Persecution

By STEVE LANDREGAN

With the closing of the Book of Nehemiah (433 B.C.) Biblical history enters a literary eclipse that ends in 175 B.C. with the beginning of the Books of Maccabees.

JUDAISM isolated itself from the rest of the world during this period when events were taking place in the ancient Near East that were destined to reorient the culture and history of the area for centuries to come.

These events hinged upon the conquests of Alexander the Great, a Macedonian prince whose father, Philip, had imposed his control over most of the independent Greek states before his assassination in 336 B.C. Alexander succeeded to the throne at 18.

By the age of 20 Alexander had completed the unification of Greece and led an army across the Hellespont into Asia to pursue his father's dream of invading and conquering Persia.

Within three years Alexander had subdued Persia and four years later controlled an empire extending from Greece to Egypt in the South and India in the East.

When he died at 30, the Macedonian prince had not only imposed the external unity of military force upon the conquered lands but had also implanted the leaven of Hellenistic (Greek) culture.

After his death, Alexander's generals shattered the external unity by dividing up the empire but the

leaven of Hellenistic culture continued to permeate the Eastern Mediterranean world.

PALESTINE fell under the control of two post-Alexandrian dynasties, the Ptolemies of Egypt and the Seleucids of Syria. Under the Ptolemies, Palestine absorbed much Hellenistic culture, architecture and philosophy. It also acquired Greek as a second language. The Ptolemies' determination to Hellenize stopped short of imposing Greek religious cult, however, and Judaism was tolerated.

Not so under the Seleucids when Palestine passed under the control of the Syrian dynasty in 198 B.C. It was under Antiochus IV that a systematic persecution of Judaism began. The Seleucid ruler was a zealous Hellenist and considered himself the personification of the Greek God Zeus. He appropriated for himself the title "Epiphanes" reflecting his claim to manifest the pagan divinity.

The Books of the Maccabees begin with the persecution of the Jews by Antiochus Epiphanes. They are named for Judas Maccabeus and his brothers Jonathan and Simon, leaders of the successful revolt triggered by the persecution.

Each book is an independent work dealing with the same themes, Judaism's heroic resistance to persecution under the Selucids and the emergence of the Hasmonean dynasty. Both volumes are considered

rhetorical history, that is an essentially accurate historical framework fleshed out with somewhat exaggerated details.

1 Maccabees is less exaggerated than 2 Maccabees and presents the religious history of the Maccabean wars in a straightforward account that reflects the author's firm conviction that the hand of God was present in the unfolding of events.

Of interest is the absence of the name of God or Yahweh in 1 Maccabees. This is a reflection of a post-Exilic tendency to regard the Divine Name as too holy to pronounce. Heaven is frequently used instead of God or Yahweh (Cf 1 Macc 2:21) a custom echoed in Matthew's use of Kingdom of Heaven instead of Mark's and Luke's Kingdom of God.

Two Maccabees emphasizes the marvelous and relates many visible manifestations of God's intervention on behalf of his people. It is by the author's admission, an abridgement of a lengthier work by Jason of Cyrene (2:23).

The second book also affirms the late Old Testament belief in the resurrection of the dead (7:9ff, 14:46) and provides the Scriptural basis for the practices of praying for the dead (12:42-45), and intercessory prayer to the saints (15:11-16).

In the touching stories of the martyrdom of Eleazar (6:18-31) and the seven brothers (7:1-42) is found a Biblical affirmation of the fruits of martyrdom and eternal retribution.

Unlike 1 Maccabees, 2 Maccabees frequently mentions the name of God and pictures Him responding directly and dramatically to the needs of his people.

THE PURIFICATION and rededication of the Temple in Jerusalem after its defilement by Antiochus Epiphanes (2 Macc 8:1-10:9) is the historical basis for the present Jewish Celebration of Chanukah.

It was during the persecution of the Jews by Antiochus IV that the Book of Daniel was composed to console those suffering persecution and death and to reassure them of God's covenant love and protection.

One and 2 Maccabees close the historical books of the Old Testament with the same promise of covenant loyalty and Divine Love that begins with the response of Abraham to God's call and is reiterated incessantly throughout the history of Israel from the Exodus to the post-Exilic restoration.

The books have an added significance in that they provide valuable historical and religious background for the New Testament, including the roots of the Pharisee, Sadducee and Essene sects.

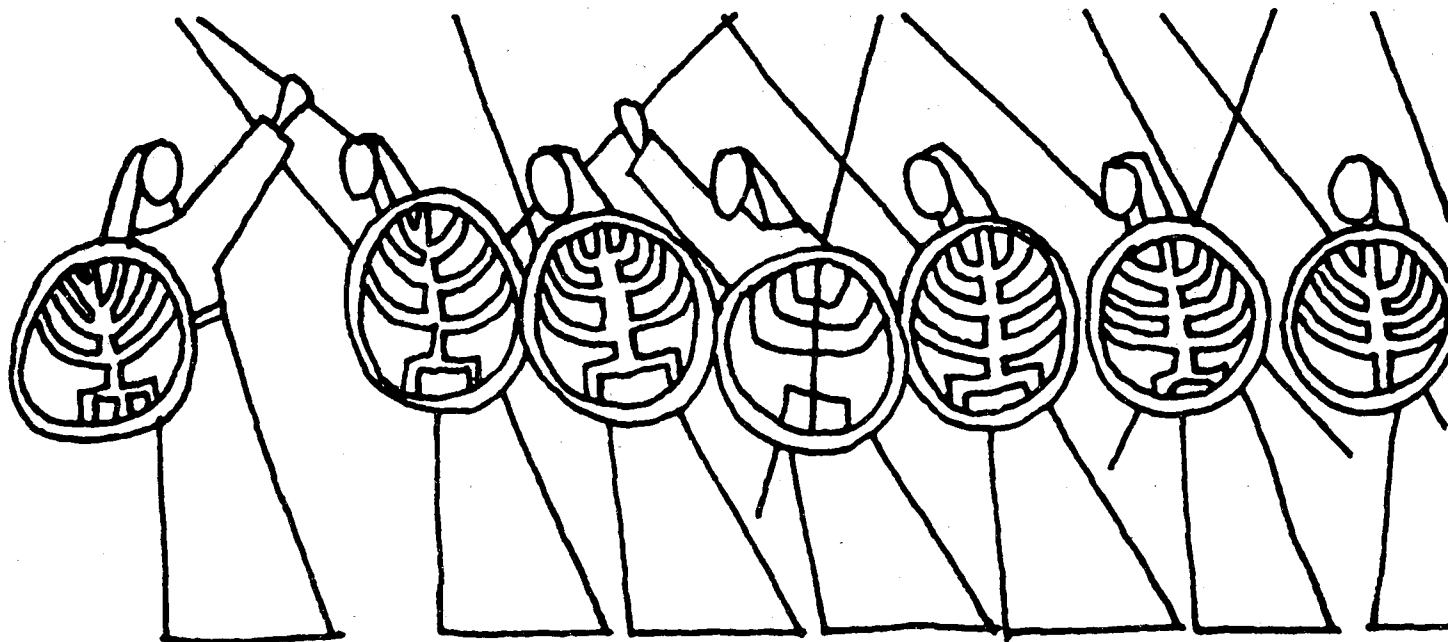
"It is not possible for Christians to take part in anti-Semitism. We are Semites spiritually."—Pope Pius XI, "Address," September 1938.

"The idolatrous worship of organized human power is the fatal error which is common to all the varieties of our postwar paganism. The error is so profound that the triumph of this paganism could spell nothing but disaster for mankind."—A. J. Toynbee, "Christian Century," March 10, 1931.

"How many men will never have the least idea of what is meant by supernatural heroism, without which there can be no inner life! Yet by that very same inner life shall they be judged."—George Bernanos, "The Diary of a Country Priest," 1937.

1 Maccabees is less exaggerated than 2 Maccabees and presents the religious history of the Maccabean wars in a straightforward account that reflects the author's firm conviction that the hand of God was present in the unfolding of events.

The Maccabees prepare for battle in this sketch from The Living Heritage of Hanukkah. (Courtesy Anti-Defamation League of B'nai B'rith).



JEREMIAH: "There is in my heart a burning fire"

By REV. ALFRED
MCBRIDE, O. PRAEM.

Jeremiah was born in Anantoth, a retirement village for clergy, several miles north of Jerusalem. As a youth he was bashful, sensitive and as withdrawn as the cloistered village in which he found himself. He was well aware that the world around him was in terrible shape and he dreaded the hour when he knew, as he realized he must become involved in the tragic destiny of his people.

HE WAS 20 when he experienced the mysterious inner call to prophecy. Any doubts about his call were dispelled by two visions. Along his favorite walking path he sees a lovely almond tree coming to bloom. God speaks to him from the tree. Just as new life appears from these sleeping branches, so the Lord's power is about to be felt.

He then saw a caldron boiling over. The Lord's wrath will boil over in the person of an enemy that will sweep over the people of God. Thus the young Jeremiah stumbles into the center of a public life which will give him nothing but grief for the next 40 years. As far as we can tell, no prophet suffered more personal humiliation, torturous self doubt and physical abuse than Jeremiah. Tradition calls him the "Father of Saints." And many believe the "suffering servant" described in Isaiah 53 is Jeremiah.

He began his preaching career during the reign of Manasseh who was probably the worst king Judah ever had. Manasseh aided and abetted idolatry and adultery and public corruption of all sorts. During his reign, an underground religious movement put together an expansion of the moral code that surfaced as part of the book of Deuteronomy in the reign of the next king, named Josiah.

Josiah was as good as Manasseh had been bad. In an effort to purify worship of all idolatry and keep control over the ceremonial, Josiah closed down all shrines in Judah and insisted that only in Jerusalem could any worship be held. His reform adopted the work of the underground holiness code mentioned above.

Jeremiah at first liked what Josiah was doing but soon noticed that the liturgical reform did not bring about a heart renewal of the people. They were so deeply corrupted by years of superstition that they simply turned the Temple into a massive rabbit's foot which just needed to be rubbed for a

blessing. This is the background of his dramatic "Temple Sermon" in chapter 7 where he denounces the people for religious externalism. Better that they work at circumcising their hearts and opening themselves to a spiritual conversion.

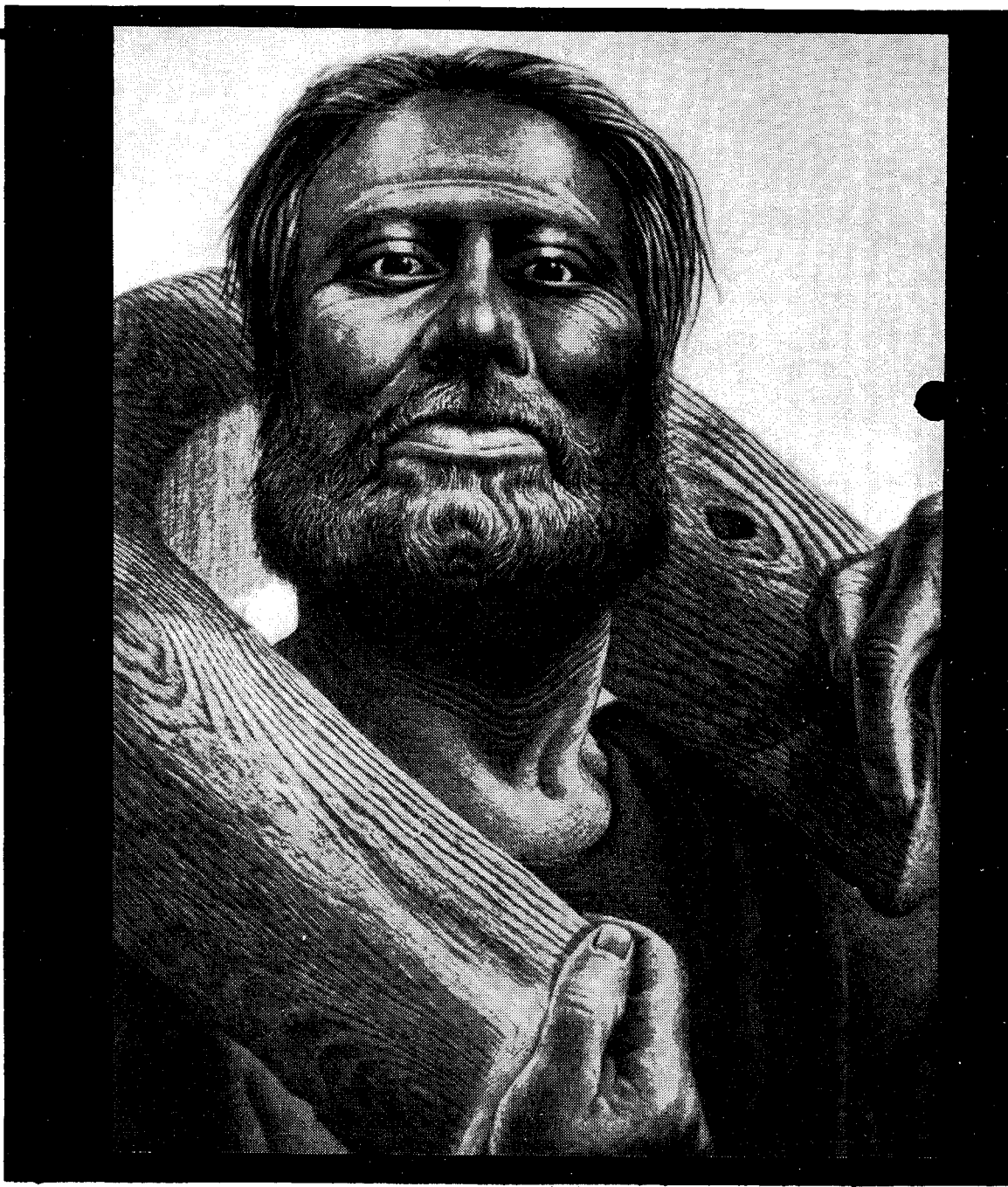
THE REMAINING 30 years of his life was one of constant protest. It was one long night of the soul for him. "Why is my pain continuous, my wound incurable, refusing to be healed?" (Read 15:10-21 and 20:7-18 to hear an account of personal spiritual anguish, supreme in the annals of spiritual confessional literature.)

Despite the pain his unpopular stand caused, he could not in all honesty do otherwise. "I say to myself, I will not mention God. I will speak his name no more. But then it becomes like fire burning in my heart. I grow weary of holding it in. But the Lord is with me like a mighty champion. Sing to the Lord. Praise the Lord" (20:9, 11, 13).

Forbidden to speak any more in the Temple, he sent a copy of his thoughts to King Jehoiakim. The monarch refused to pay attention. With his knife he tore up Jeremiah's sermon and burned it. He put the prophet in the stocks. He scourged him. But he could not silence him. Jeremiah said that now the best thing that could happen would be for Babylon to take over Jerusalem. Only such humiliation could purify them now. Then a Davidic messiah would come to save them someday. To show his faith in the future, he purchased a new plot of land while still in jail.

IT'S EASY to see why he was disliked. His Temple Sermon dismissed the presumed religious reform as mere window dressing. His political observations sounded like plain treason. The people were apparently too far gone to be any longer open to spiritual renewal. Their death wish plunged them into the chaos of the Babylonian deportation.

With the fall of Judah, Jeremiah was transferred to an Egyptian jail, where tradition says he was stoned to death. The life, passion and death of Jeremiah meant a great deal to early Christians who saw in him an old testament foreshadowing of the sufferings and death of Jesus. Jeremiah is not remembered for his teaching so much as for his spiritual witness and martyrdom. He remains one of history's greatest examples of personal faith. We need this Father of Saints today.



Pope John's dream

By REV. JOSEPH M.
CHAMPLIN

This column will predict a golden period for the Church during the next decade, the at least partial realization of a dream Pope John had when he summoned bishops for the Second Vatican Council. That venerable leader hoped for an inner renewal of the Church, a change of heart among Christians, a deepening of our spiritual lives.

HE ALSO knew some fresh air was needed and called for those changes in structures or procedures necessary to bring the Catholic Church up to date and in tune with modern times.

What has happened since and, I think, is about to occur in the next few years, reflects the up and down, now peace, now persecution, first turbulent, then tranquil history of God's people in both Old and New Testament times.

The Jews experienced persecution during days of the Maccabees, but they also remembered prosperity in earlier years within the Promised Land. So, too, the

Church went underground in the first centuries, but then mushroomed, later, when given acceptance and freedom. Likewise, on the occasion of ecumenical councils, there customarily has been an ensuing period of turmoil followed by some decades of tranquility.

Most readers probably have experienced our angry, painful post-Vatican II period. We have witnessed a remarkable number of changes within the Church—from such liturgical revisions as altars facing the people and vernacular, congregation participating rituals to institutional reforms like parish councils, team ministries and shared decision making on various levels.

Those changes were not accomplished without a struggle nor were (or are) they universally accepted. Nevertheless, as we reported in a previous article, the heavy majority of American Catholics now have found them basically an improvement and given their support or endorsement.

SINCE last September

this writer has restored Rita over the Un Spokane to from San Di Those many me an oppo the present n and sense t which we are

That n encouraging very positive

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The Maccabees and martyrdom: Their

meaning for today

By RABBI MARC H. TANENBAUM

The spiritual and human interdependence of Christians and Jews as Biblically-covenanted peoples is perhaps nowhere more decisively illustrated than in the struggle and martyrdom of the Maccabees for religious freedom.

WHEN ANTIOCHUS IV Epiphanes gained control over the Syrian kingdom, he worked vigorously to strengthen the power of his kingdom through political and military activity, focusing especially in recovering land from Ptolemaic Egypt through armed conflict in 169-168 B.C. Palestine was at the crossroads of Syria and Egypt, and as the main base for Antiochus' military campaigns in the Nile Valley, the Syrian emperor was particularly determined to assimilate the Jewish population of Judea and of all Palestine to Hellenistic culture, religion, and ways of life as a means of forgiving loyalty to his regime.

The Syrian monarch set about transforming

Jerusalem, the Jewish capital, into a pagan, polytheistic Greek "polis" by introducing into the holy city foreign heathen settlers and their idol worship. In 167 B.C., Antiochus issued royal decrees that outlawed the Jewish religion. Anyone found in possession of a Torah scroll—

the Bible—was executed. Mothers who circumcised their infant sons (as Mary and Joseph were to do with Jesus) were killed and the babes hung by the neck. Others were burned to death in caves where they had gathered in order to observe the Sabbath or the feast days. In addition, Antiochus demanded that the Jewish people take part in pagan worship, and venerate the Syrian emperor as god.

All these practices were deeply offensive to believing Jews in Judea where for hundreds of years after Prophetic agitation and protest, polytheism and idolatry had been uprooted from Judean soil. The priestly family of Mattathias and his

son, Judah the Maccabee, profoundly loyal to the Jewish

religion, launched a rebellion of "the few against the many" which finally resulted in the repulsion of Antiochus' generals and his armies. Judea, historians tell us, was the first to succeed among many nations in the Syrian Empire in freeing itself from foreign subjugation, and thereby contributed decisively to the disintegration of totalitarian rule.

The achievements of the Maccabees in both the spiritual and human realms were tremendous and hold many implications for us, Christians and Jews, today. As indicated in the books of the Maccabees (I:64; III:8), it was due to the military genius of the Maccabees "under the favoring guidance of God," that the Jewish people and Judaism were saved from the danger of extermination. The Christian scholar, R.B. Townshend, acknowledges that "the blood of the Maccabean martyrs who saved Judaism: ultimately saved Christianity for "had Judaism as a religion perished under the Antiochine persecution...the seed-bed of Christianity would have been

lacking." ("Maccabean Martyrs: Early Christian Attitudes," by the Rev. Donald F. Winslow, Judaism, Winter 1974.)

In short, the Maccabees were the first fighters for freedom of conscience in the ancient world. In their victory over the forces that sought to establish by totalitarian power a single religion or ideology for all peoples in the Syrian Empire, they helped establish the right of freedom of conscience for every group, as well as the principle of religious and cultural pluralism. It is no accident that the Feast of Hanukkah, which commemorates the victory of the Maccabees, has assumed such importance as a source of inspiration and hope for Jews in every period of persecution. Today, Hanukkah is such a parable of hope in the face of threat and suffering among millions of Jews in Israel, the Soviet Union, in Arab countries, and elsewhere where the right to

existence and human rights are being threatened or denied.

"IT IS WITHIN the literature of the ancient Christian Church," Rev. Winslow writes, "that we find the most persistent and deeply felt recognition of the heroic deeds of the Maccabean martyrs." Such Church Fathers as Cyprian, Origen, Augustine and Gregory of Nazianus honored the Maccabees "because of their patient endurance for the sake of the tradition of their Fathers." When Christians observe the Feast Day of the Maccabees on August 1st, they might do well to join with Jews in pondering what obligations the example of sacrifice and struggle of the Maccabees imposes on us today in securing the rights to freedom of conscience, human rights, in the context of world pluralism for all of God's children who are suffering from persecution and injustice.

"Many believe the suffering servant described in Isaiah 53 is Jeremiah." From article by Father Alfred McBride. Jeremiah wears a yoke, symbolizing the burdens of his people in this painting from "In Our Image" by Guy Rowe.

know your faith

1. Read the First Book of Maccabees.
2. Read the Second Book of Maccabees.
3. For whom are the Books of Maccabees named?
4. Trace the religious history of the Maccabean wars.
5. Reflect upon the passages in 2 Maccabees which affirm belief in resurrection of the dead; read chapter 12, verses 42 through 45 and reflect upon them; reflect upon the intercessory prayer to the saints, chapter 15, verses 11 through 16.
6. Discuss how the two Books of Maccabees provide historical and religious background for the New Testament.
7. Why is Jeremiah called the "Father of Saints"? What kind of man was he? What message did Jeremiah leave behind for future generations? Does he tell the modern Christian something? Discuss.
8. What are the implications for today in the achievements of the Maccabees?

eam coming true

has lectured on the site of Penance all United States from Clearwater and Diego to Fall River. y visits have given opportunity to catch mood of Catholics the direction in are moving. mood is highly g and the direction ve.

example, I have ds of both clergy extremely serious erned about the nversion called for w ritual for recon-interest in prayer. pture likewise Most priests ap-settled and surer of tions. Students in institutions and school religious programs in-manifest a hunger of the Spirit.

ns to me that the owing the Vatican s filled with official nd unofficial (grass ts to modify the of the Catholic

Church. People from above or below struggled to change traditional ways of praying and acting.

Instead of silent, Latin, priest-centered, rigid and uniform liturgies, the Church permitted a vernacular worship and asked for involvement by every member of the congregation in song, word and deed. Moreover, the new rituals offered a rich variety of texts and the freedom to adapt in a creative way liturgies to the diverse needs of various worshipping communities.

SIMILARLY, instead of decisions by one person in isolation from others, processes have been established which entail shared decision making, co-responsibility and wide based consultation with all or at least representative members of the parish, diocese or universal Church.

With these external procedures now fairly well in operation, Catholic Christians appear ready to plunge beneath them to the heart of the matter.

"It is no accident that the Feast of Hanukkah which commemorates the victory of the Maccabees, has assumed such importance as a source of inspiration and hope for Jews in every period of persecution." From article by Rabbi Marc Tanenbaum.



THE GOSPEL TRUTH

God forgives anyone who is truly sorry



Reading I, Is. 43: 18-19, 21-22, 24-25
Reading II, 2 Cor. 1: 18-22
Gospel, Mark 2: 1-12

By FATHER CHRISTOPHER P. STACK
Sacred Heart Church, Lake Worth

It would be hard to imagine a greater absurdity than to believe that God will forgive our sins even if we are not sorry for them. But we have to believe in the fact of sin in our life before we can be sorry.

A few years ago, some renewalists, deeply concerned about the fuss people made in the confessional to tell everything, began to call the struggle a nervous effort to get up a "grocery list" of sins. They may have been trying to tell us that a lot of Catholics were more concerned about reporting their sins in the confessional than about being sorry they committed them. And they may have had a point.

But our Lord gives us a list of things to be sorry for, things that only He can forgive. It is much easier to say, "I am a sinner," than to say, "I committed adultery." It is easier to say, "I have failed in justice from time to time," than to say, "I cheated, I lied, I pulled a shady deal."

Face the facts! They may bring a blush, but they will also bring remorse and shame and a few strong resolutions,

and then we can say we are truly sorry! Then God rushes to us through his priest and forgive us. That is what comes out of the readings for this Sunday.

But then the question comes: What chance is there for the forgiveness of those who do not believe fraud is a sin, or fornication, or adultery, or slander? How can people who do not believe what Jesus says about sin be anything but sinners; and not just weak sinners, but rebellious sinners? And what can be said about those who are in high positions and go on public record in favor of pre-marital sex, abortion and dope? And what about teachers of the young and even theologians? The basic moral code of Jesus Christ is not only our final hope for salvation, but even for civilization itself.

In glowing contrast to this moral collapse we have the comforting words of the Lord to repentant sinners through the mouth of Isaiah: "It is I, who wipe out, for my own sake, your offenses; your sins I remember no more!" And the response to that is, "Lord, heal my soul, for I have sinned against you." St. Paul reminds us that with God and with Jesus Christ it is either "Yes" or "No." We belong or we do not. It is doubtful that the paralyzed man in this Sunday's Gospel was much of a sinner by standards of the so-called new morality, yet Jesus offered him absolution—authentic forgiveness—and everyone was amazed.

You would expect that in an age of spiritual renewal we would all seek a much higher level of self-discipline and even holiness, instead of a vast relaxation of basic moral decency; and if the truth were known, there are still many people who are striving for that higher level. What the Lord expects of us Catholics these days is to become witnesses of the truth of his teaching on sin, and to look for chances to uphold his moral code in public communications and deep down at the level of faith. The newly arisen Jesus came back to his Apostles with the trophy of forgiveness and the Sacrament of Penance is the very first fruit of his loving redemption. Use it frequently!

Prayer of the Faithful

SEVENTH SUNDAY OF THE YEAR
February 22, 1976

Celebrant: Father, your Son proclaimed the forgiveness of sins and the reconciliation of men. Through our prayers, make our lives channels of his forgiveness, channels of his peace.

LECTOR: The response for this Sunday will be: Lord, hear, our prayer.

LECTOR: For peace, that the world will soon find a solution to the conflicts that beset Angola, Beirut and Northern Ireland, we pray:

People: Lord, hear our prayer.

LECTOR: For understanding, that we may always strive to be tolerant of the mistakes and imperfections of others, we pray:

People: Lord, hear our prayer.

LECTOR: For fellowship, that one day, all Christians may be reconciled to each other, we pray:

People: Lord, hear our prayer.

LECTOR: For gratitude, that we may always be thankful for the people who have enriched our lives, we pray:

People: Lord, hear our prayer.

LECTOR: For compassion, that our concern for the destitute, the hungry, the poor and all of the unfortunate will make the Archbishop's Charities Drive successful this year, we pray:

People: Lord, hear our prayer.

Celebrant: Father, You have listened as we have spoken of our needs. Give us the strength and courage—on our journey here on earth, a journey that will lead us to your kingdom. We pray these and all things in the name of Jesus your Son and our Lord.

People: Amen.

photomeditation



Locked
in
hell

A door...closed...two locks...a roughly painted inscription... "Hell."

Why?...What must life be like on the other side of the door?...What kind of frustration and hurt cry out from behind the door?...We can only guess...but "hell" can be anywhere.

"Hell"...can be wherever hatred strangles love...and locks the doors of one's heart...It can be wherever selfishness stifles care for others...or real care even for oneself...

Jesus stands at the closed doors of our hearts...and knocks...inviting openness... "Here I stand...knocking at the door," he says...

"Hell"...forever...is coldly to refuse to open one's heart to him...or anyone...It is to prefer to lock oneself...into eternal loneliness.



In a mock-up of a "reconciliation room" for a television program, Father Andrew Schumacher administers the sacrament of Penance to Mrs. James J. Coughlin. This scene shows that the penitent has the option of being behind the screen or facing the priest.

New Rite of Penance combines old, new

By JERRY FILTEAU

WASHINGTON—(NC)—As Ash Wednesday approaches, Catholics around the country are getting new insights into the sacrament of Penance or Reconciliation, and many will begin to receive the sacrament under the new rite.

The reformed Rite of Reconciliation—the last of the major liturgical changes following the Second Vatican Council—does not become mandatory in this country until the first Sunday of Lent, 1977.

BUT THE Bishops' Committee on the Liturgy has recommended that education for the changes begin this Lent, and a number of bishops are exercising their option to begin the use of the new rite in their dioceses this year.

A quick look at diocesan newspapers over the past few months indicates that Catholics are now hearing homilies on the new rite at Mass, seeing articles on it in their local Catholic paper, and, in a number of parishes, attending special seminars or workshops on the topic.

This reporter was even asked about the new rite at a party recently, by a friend who said "everybody" where she works was talking about it.

WHEN THE new rite was published in Latin two years ago, one of the first questions that arose was, "Are they going to abolish the confessional?" This was brought up because the new rite allows the establishment of small confessional rooms where priest and penitent sit together without a screen between them.

But reports that the confessional would be abolished brought denials from liturgical officials everywhere. They even led Pope Paul VI to declare emphatically in a public speech that the confessional with a screen "must remain." In the new confessional rooms, it is the penitent's option to keep or remove the screen.

Emphasis on the communal celebration of Penance has also led many to ask whether individual confession is being abolished, or at least is no longer required.

THE NEW rite made no changes in Church law in this regard. As before, individual confession and absolution is required for all those in serious sin. As before, general absolution is allowed in certain rare instances—the case of soldiers entering battle or that of a missionary outpost that is visited only rarely by a priest, or similar situations in which the bishop considers it a pastoral need. But those receiving general absolution in such cases are required to go to confession at the first opportunity if they have committed serious sins.

What has changed under the new rite is:

- The emphasis on the prayerful attitude of both priest and penitent in the rite.

- The emphasis on the sacrament as an act of reconciliation between the penitent and God.

- The emphasis on Scripture in the rite. In

the new rite there is an invitation to the penitent to trust in God, which may be in words from Scripture. There is also an option for a scriptural reading that proclaims God's mercy and calls persons to conversion. The prayers make better use of Scripture.

- The emphasis on the communal or social aspects of sin and reconciliation. This occurs in the new rite in several ways—the various options for communal celebration; more emphasis on the social aspect of sin in the examination of conscience and confession of sins, and explicit mention in the absolution formula of the "ministry of the Church" through which God grants pardon and peace.

SINCE THE rite for receiving the sacrament is new, many people are faced with the very practical fear that they will not know what to do. In fact, the changes in procedure are relatively few, and for the penitent there are only three prayer responses to learn: two "amens" and one "his mercy endures forever."

The new rite begins with the priest greeting the penitent and the penitent making the sign of the cross, saying, "in the name of the Father, and of the Son, and of the Holy Spirit. Amen."

The priest then says a few words inviting the penitent to trust in God, and the penitent answers, "Amen."

AT THAT point a scriptural passage may be read by the priest, but this is optional.

The penitent then confesses his sins, and the priest offers any counsel or advice he considers appropriate, urges the penitent to be sorry, and proposes an act of penance which the penitent accepts to make satisfaction for sin and to amend his life.

The priest then asks the penitent to express his sorrow with a prayer of contrition, and the penitent may use his own words or any of several recommended prayers to do so. The shortest of the recommended prayers is, "Lord Jesus, Son of God, have mercy on me, a sinner."

THE PRIEST extends his right hand or both hands over the penitent and says the words of absolution ending, "...and I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit."

The penitent answers, "Amen."

The priest says, "Give thanks to the Lord, for he is good."

THE PENITENT answers, "His mercy endures forever."

The priest concludes the rite with a short dismissal prayer, telling the penitent to go in peace.

In communal celebrations, the penitents gather beforehand for a communal liturgy of the word including appropriate prayers, song, readings, a homily, a common confession of sinfulness and examination of conscience. Then there is individual confession of sins and the giving of a penance and absolution. After those who wish to receive the sacrament have gone to confession, the people gather for concluding prayers together.



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It's a Date

Dade County

An Italian Festival will be held Saturday, Feb. 21, from 6:30 p.m. to 10 p.m. at **MARIAN CENTER**, 15701 NW 37 Ave. Spaghetti dinner for adults only, will be served beginning at 6:30 p.m.

EPIPHANY Home and School Assn. will sponsor a fashion show and luncheon on Saturday, Feb. 28, at the Riviera Country Club, Coral Gables. Fashions by Ollie Ladd will be featured during the program which has as its theme, "The Birthday of America." For reservations call 666-9586.

 "A Dedicated People" will be discussed during the next in the series of lectures being presented at **ST. LAWRENCE CHURCH**, N. Miami Beach, by Father Seamus Doyle, assistant pastor.

 A bunco party under the auspices of **ST. VINCENT DE PAUL** Ladies Auxiliary begins at 8 p.m., Wednesday, Feb. 25, in the parish hall. Refreshments will be served. Tickets are available from members.

ST. HUGH Guild will sponsor a luncheon and family fashion show at 11:30 a.m., Saturday, Feb. 28, at the Four Ambassadors Hotel. Parishioners will model the latest in fashions.

 Their sixth annual picnic will be sponsored by **ST. BASIL** Byzantine Rite Church on Sunday, Feb. 22, from noon until 5 p.m. on the church grounds at 1475 NE 199 St., N. Miami Beach. Parishioners and guest will dress in native costumes and refreshments will include holupi, pirohi, kielbasa, and sauerkraut as well as hamburgers. The Catholic Youth group will direct games for young and old.

 "Priests, Prophets and

Kings" will be the subject in the next in the series of Scripture lectures in **ST. ROSE OF LIMA** parish on Monday, Feb. 23. Father Daniel Madden, O.P., Barry College, is the speaker.

 A bicentennial program and assembly will be presented Monday by students of **CORPUS CHRISTI** School. The following day the school will welcome visitors to their Science Fair between 7:30 and 9 p.m.

 Their annual "George Washington Birthday Party" will be sponsored by the Patrician Club of **ST. PATRICK** parish, Miami Beach, at noon, Thursday, Feb. 26 at the Hotel Fontainebleau. Fashions from Jordan Marsh will be featured during luncheon. Reservations may be made by calling 866-3979 or 534-6796. The event also marks the anniversary of the cornerstone laying of St. Patrick Church.

 A bazaar and flea market will be sponsored by the **MATT TALBOT COUNCIL K. of C.**, Opa Locka, at 9 a.m., Saturday, Feb. 21 in the Council hall, 620 Opa Locka Blvd. Refreshments will be available throughout the day.

Palm Beach County

ST. JOAN OF ARC Guild, Boca Raton, will sponsor a fashion show and luncheon on Saturday, March 6 at the Boca Raton Hotel. Tickets may be obtained by contacting Mrs. R.F. Stumpf, 511 NE Golden Harbour Dr., Boca Raton, 33432. For additional information call 395-1972. Proceeds are used in a scholarship fund to provide one year's tuition at Cardinal Gibbons High School for each of eight worthy students.

 "The Church as the Sacrament" will be the topic of Father Patrick Breen, assistant pastor, St. Luke parish, Lake Worth, at 7:30 p.m., Monday, Feb. 23 in **ST. EDWARD** hall, Palm Beach, in another in the series of Adult Education lectures.

 "Fantasy of Fashion" will be the theme of a luncheon and fashion show which students of **ST. ANN** School will present at 11:30 a.m., Saturday, Feb. 21 at the Hotel Breakers, Palm Beach.

 "The Healing of Memories" will be the subject of Father Edmund Champion of the Diocese of Harrisburg, Pa. during a prayer breakfast at 9:30 a.m., Saturday, Feb. 28 at

the Sand Dollar Restaurant, U.S.I, Jupiter. For reservations call 746-5784 or 746-0895.

CARDINAL NEWMAN Home and School Assn., West Palm Beach, will sponsor a card party and fashion show on Saturday, March 6 in the high school cafeteria. Spring and Summer fashions will be shown by Lise, Ltd.

 Members of **ST. JULIANA** Women's Club will sponsor a fashion show and luncheon at noon, Saturday, Feb. 21 in the parish cafeteria, 4500 S. Dixie Hwy., West Palm Beach.

ST. JUDE Church, Tequesta, will sponsor its bazaar from 9 a.m. to 11 p.m. today (Friday). A large variety of items will be available and a chicken dinner will be served at 5 p.m. Dancing for teenagers and adults begins at 9 p.m.

 Men of **SACRED HEART** parish, Lake Worth, will participate in a weekend retreat at Our Lady of Florida Retreat House, N. Palm Beach, from Friday, Feb. 27 to Sunday, Feb. 29. For information and

reservations call 585-6322.

Broward County

 A "Mardi Gras" fashion show and luncheon at noon on Saturday, Feb. 28, will be sponsored by **OUR LADY QUEEN OF MARTYRS** Women's Club, at the Viking Restaurant. Fashions by Sears will be featured. Tickets may be obtained by calling 583-4859.

 A dessert-card party under the auspices of **COURT HOLY SPIRIT**, Catholic Daughters of America, begins at noon, Friday, Feb. 27 at St. Elizabeth Gardens, Pompano Beach.

 A film on "Federal Income Tax" will be shown during the 8 p.m. meeting of **NATIVITY** Men's Club today (Friday) in the parish hall, Hollywood.

 A pre-Lent mission for men, women, teenagers, and children begins in **ST. MAURICE** Church, 2851 Stirling Rd., Fort Lauderdale, on Sunday, Feb. 22. Devotions will continue through Friday, Feb. 27.

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Exposition of Host at Gesu, St. James

Exposition of the Blessed Sacrament continues daily at Miami's downtown Gesu Church as St. James parish in North Dade announced plans for exposition in that area.

Inaugurated at Gesu Church in conjunction with the Archdiocese of Miami program of spiritual preparation for the Eucharistic Congress scheduled to be held this summer in Philadelphia, exposition at Gesu is on Mondays from 12:30 p.m. to 5 p.m.; on Tuesdays, Wednesdays, and Thursdays from 12:30 p.m. to 1:30 p.m.; and on Fridays from 9:45 a.m. to 11:45 a.m. and from 12:30 p.m. to 5 p.m.

Archbishop Coleman F. Carroll granted permission for

the daily exposition which, according to Father John Edwards, S.J., pastor, has attracted large numbers of worshippers.

At St. James Church, NW Seventh Ave. and 132 St., exposition of the Blessed Sacrament will begin on Friday, March 5, and continue on First Fridays. Father James Reynolds, pastor, has also announced that Forty Hours Devotion will begin on Sunday, May 9, in that parish.

Meanwhile Father Charles Ward, Archdiocese of Miami coordinator for the Eucharistic Congress has urged pastors to inform him of their planned Eucharistic devotions so that they may be published in The Voice.



Donation of \$400 from the recent K. of C. campaign for the mentally retarded was presented to Mother Lucia, Archdiocesan Director of Special Education, by Ted Keyes, past grand knight of Marian Council as Jim Patterson, campaign chairman, looks on.

'Church Change' lecture program

HIALEAH—"Changes in Our Church" will be the theme of the third in a series of religious education programs for senior citizens on Wednesday, Feb. 25, at Immaculate Conception Church, 68 W. 45 Pl.

Guest speakers will include Sister Celestine, R.S.M. a member of the staff at the Sisters of Mercy Novitiate, Deerfield Beach; Sister Betsy and Sister Carmine Rosa, Immaculate Conception parish; Deacon Ed Lynch, Immaculate Conception parish; and Father Stephen O'Dea, assistant pastor.

Mass will be celebrated at 11 a.m. in the parish church, Luncheon and lectures will follow.

Pastors, principals to attend CSB meeting

WEST PALM BEACH—The Catholic Service Bureau of Palm Beach County has invited all pastors and Catholic school principals in Palm Beach and Martin Counties, to an Open House meeting in their honor today (Friday), between 4 and 7 p.m.

The meeting will be at the CSB offices, 106 South Clematis St. and refreshments—donated to the CSB specially for this program—will be served. The agency's board of directors, headed by businessman Richard Coon, of Jupiter, is co-hosting the event.

CSB Administrative Director Bill Vendric said the purpose of the public relations type of social is to better acquaint Palm Beach and Martin County pastors and principals with the special services and programs of his agency. "We also want to participate on the parish level in any way we can," he said, "in pre-Cana preparation, family life education, school-home questions, special student problems, and individual situations."

The CSB is an agency of the Archdiocese of Miami, and benefits from the ABCD program and United Appeal. It

maintains a qualified staff to handle questions of marriage counseling, parent-child relationship counseling, family welfare problems (including money management counseling), family life educational programs, consultation services to the parochial schools to assist with children having emotional or psychological problems, adoption services, and services to the aged.

Byzantine Rite retreat slated

NORTH PALM BEACH—A weekend retreat for Catholics of the Byzantine Rite has been scheduled at Our Lady of Florida Retreat House, from Friday, March 12, to Sunday, March 14.

Participants are expected from the congregations of St. Basil Church, North Miami Beach; Assumption Ukrainian Church and St. Jude Church, Miami; St. Theresa Church, St. Petersburg; the Church of the Holy Apostles, Lantana and from the Orlando Byzantine Mission.

Father Robert Ference, St. Petersburg, will conduct the

conferences assisted by the Passionist Fathers at the retreat house.

All Byzantine rite Catholics in Florida including winter visitors are invited to observe the retreat and reservations may be made by calling the retreat house at area code 305-626-1301.

Catholics of the Byzantine Rite are those who are in union with the Holy Father but whose liturgy is that of the Byzantine Rite, the second most widely used liturgy, preceded only by the Roman Rite. There are more than one million Byzantine Rite Catholics in the U.S. and Canada.

Depression talk at Holy Cross

FORT LAUDERDALE—Mental depression and how to cope with it will be discussed by Dr. Frances Harmatuk, psychiatrist, during the next in the series of free health lectures, at Holy Cross Hospital at 7:30 p.m., Wednesday, Feb. 25.

Seating in the Dye Auditorium is limited and reservations must be made by calling 771-7423 any weekday between 9 a.m. and 5 p.m.

Money course set for women

A one-day workshop on "Money Management" will be presented by the Center for Continuing Education of Women from 9 a.m. to 2 p.m. on Saturday, Feb. 28, at the downtown campus of Miami-Dade Community College.

Advance registration is required and may be made by calling 577-6840.

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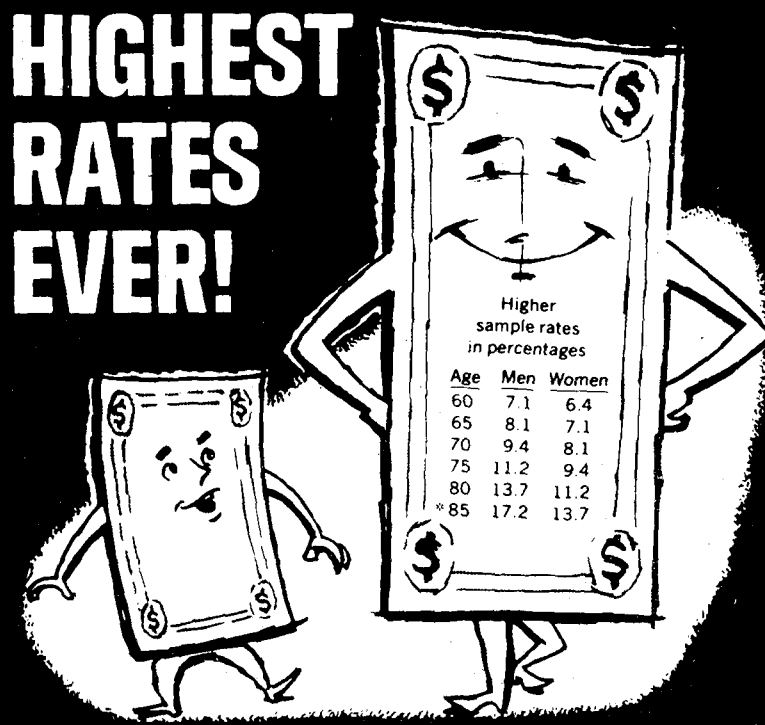
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50-hour Sportathons set to benefit ABCD



Prizewinning entrance to classroom at Lourdes Academy in the school's Bicentennial project is viewed by students Kathy Stoklosa and Mary Beth Picard. Besides the door decorations, the school had other projects and programs going on through the week to celebrate the Bicentennial. Speakers, tours to various job sites to learn about occupations, a liturgy and Philadelphia pretzels were all part of the "Catch the Spirit of '76" Week at Lourdes.

By ELAINE SCHENK
 ● Play for love of the poor! Fifty consecutive hours of basketball and mixed volleyball, sponsored by the youth of the Archdiocese, will

Your Corner

raise money for the 1976 ABCD fund. That's two Sport-a-thons to be held simultaneously—one at St. Patrick gym on the Beach and the other at Cardinal Newman H.S. in West Palm So sign up to play already! Time is 6 p.m. Friday, Mar. 5 to 8 p.m. Sunday, Mar. 7. Get in touch with George Fornash at the Youth Activities Office, phone 757-6241 in Dade, 525-5157 in Broward, and 833-1961 in Palm Beach.

● Young adults and high school juniors and seniors—next weekend (Feb. 27-29) two Searches are scheduled by the Youth Activities Dept. The College of Boca Raton (formerly Marymount) is the place for the young adult Search, while high school students are urged to make reservations for the one at St. Thomas Aquinas High in Ft. Lauderdale. Call the YA Office for details and applications. This could be the start of somethin' great!

● Compassion and enthusiasm—these seem to be the watchwords of Sacred Heart CYO in Lake Worth. After the recent death of Frankie Hock, a fifth grade student of Sacred Heart School, his family was left with a mountain of medical bills. In order to help defray these expenses, CYO-ers will hold a car wash next Saturday (Feb. 28) at LeRoys Gulf Station, 7th Ave. and North Dixie. Sunday's coffee and donuts proceeds are also going to the fund. Let's support the

efforts of a group of great kids!
 ● Anybody wanna buy a rummage? St. Catherine of Siena CYO-ers plan a rummage sale next Sunday, Feb. 29. They're also gonna be a car-clothing, so while you shop for those perfectly useful white elephants, you can have your wheels washed!

● Frisbees, snacks, guitars, softballs, sun, hot dogs, contests, sand fights, games, more food...sound like fun? You bet! Join your friends (and meet new ones) at the cluster beach party sponsored by St. Hugh CYO for all CYO's of South Dade. That's next Saturday, Feb. 28, from 3:30-9:30 p.m. Come to lot number two at Crandon Park and wear yourself out havin' a ball!

● I heard dept.: Tomorrow (Feb. 21) is finally O Serendipity Doo-dah Day! February is National Scout Month, and the Scouts of St. Maurice Parish are havin' a car wash to help them go to summer camp. It's Feb. 21 at Fashion Cleaners, 2427 W. Broward Blvd...Sunday, Feb. 22, you'll see the ship that always wins: **Championship!** Cheerleading 'n basketball at noon in the Pace High School Gym. Y'all come now!

Straight Talk

What is wrong with going steady?

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,

I am 16 and my boy friend asked me to go steady with him. When I told my mother and father they said I couldn't and that I was too young. My parents don't understand that a lot of my friends the same age are going steady. Is it wrong?

Alice

Dear Alice,

I know there is a great
**Youths to see
 seminary life**

High school youths interested in viewing seminary life first-hand are invited to spend the weekend of Feb. 21 and 22 at the Seminary of St. Vincent de Paul, 2900 SW 87 Ave.

Msgr. John Nevins, seminary rector, has extended an invitation to South Florida youths enrolled in high schools and particularly those seniors who are interested in studying for the priesthood to come to the seminary no later than 4 p.m. on Saturday and to stay until Sunday evening.

Conferences and opportunities to discuss vocations with members of the seminary faculty will be provided for the boys as well as sports and other recreational activities.

Those planning to participate should make reservations today (Friday) by calling 223-4561.

attraction to going with someone. First of all, it is very flattering to have someone pay you that much attention. It is also nice to know that you don't have to worry about sitting at home waiting for someone to ask you out. Going steady may make life much easier for you.

But in another sense, I don't think it will be good for you. This time in your life is the time when you should be experiencing a great many people. It is truly a time for learning. As you come in contact with many people you will be able to see what makes them tick, how

they act and what values they have. At some time in the future you will pick out one person with whom you will spend your whole life. It is important that you have enough insight to make that very important judgment. Going steady at this time, while comfortable, will limit your experiences and that could be a problem for you later on.

I know it is difficult to do what I have suggested when so many are doing the opposite. But I do think that in the long run you will be better off for it.

Polled youths express desire for closer relationship to God

NASHVILLE, Tenn.—(NC)— Seventy-seven percent of the Catholic youth surveyed in a poll here said Scripture does not play an important part in their lives.

However, 92 percent said they would like to experience a closer relationship with God, and 86 percent said they would like to learn to speak more intelligently about their faith.

THE POLL was conducted by Sister of Mercy Maria Edwards, coordinator of secondary religious education for the Nashville diocesan religious education office, as part of an effort to help parishes and schools and those involved in youth ministry to understand better the youth in religious education programs.

She ran the poll last year by sending questionnaires to all

the parishes in the diocese with Catholic high schools or Confraternity of Christian Doctrine programs.

The poll indicated that most Catholic youths have a good self-concept (80 percent) and feel a definite sense of purpose in their life. While 87 percent said they have hope for the future, only 67 percent said they believe in life after death.

MOST OF the young people are happy with the Church in general (60 percent), but do have some complaints. Twenty-three percent are not happy at all with the Church or feel indifferent about it.

Worship services are never inspiring to 22 percent and sometimes or seldom inspiring to 56 percent. The majority of youths, 72 percent, believe there is a God, 18

percent believe with doubts, and seven percent are not sure.

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New 8th grade basketball champs from Holy Family parish read the newspaper write-ups about their victories.

Sports Scene

Holy Family netters are 8th grade champs

By GEORGE FORNASH

The Catholic Athletic League 8th Grade Basketball Championship was won by Holy Family for the second year in a row by defeating St. Brendan in the title game. The road to the playoffs were tough for both teams. In the South, St. Theresa and St. Brendan clashed in the semifinals with St. Brendan winning for the third time this year. Our apologies to St. Brendan as their record was erroneously reported two weeks ago as 18-10. Their regular season record was an unblemished 18-0. The North's final battle came down to Holy Family and Holy Redeemer. Holy Redeemer had earlier in the season handed Holy Family their only regular season loss of the year. But the Hornets were not to be denied this time around.

St. Brendan raced to a 15-4 lead in dominating the first quarter. It was not to be the runaway it appeared, however. Coach Rick Bean of Holy Family called a time out to switch his defense from a zone to a press that baffled the opposition. St. Brendan's lead was sliced to 24-19 at the half. Both teams came out in the third quarter confident, but it was Holy Family's momentum that they had started in the second period that kept them rolling. They took a three point lead in the third quarter never to be headed again. St. Brendan kept up constant pressure behind their big man, Gallart, who used his excellent inside play to great advantage. Each time St. Brendan would fight back, Holy Family would counter with the hot outside shooting of their top scorer, Hlis. He hit five shots in a row at one point. It was a mere two points that decided the championship game between two excellent ball clubs. When two teams are so evenly matched it is very difficult to pick one outstanding player, but in this one we'll have to go with Steve Hlis of Holy Family. Recognition is certainly due each member of these two fine teams:

Holy Family — Lima, Duffin, Hernandez, Whitson,

Hlis, Matis, Baldemero, Signorello, Hadraba, Glotzene, Bennett, and Campano.

St. Brendan — Perez, Thomas, Gallart, Fernandez, Abadin, Corpas, Fernandez, Llano, Desiato, Bickel, Ribas, and Vinna. ★★★

Curley High's soccer team, finally receiving 10th place recognition in the Miami Herald's soccer poll won the Trinity Prep Invitational Tournament in Orlando last weekend. The Knights held Host Trinity Prep to a scoreless tie and then used goals by Mark Piper, Dennis Nash and Joe Cerami to defeat Jacksonville Episcopal, 3-0. Curley scored more total goals in the tourney than Trinity Prep, giving them the title.

Archdiocesan High Schools gave an excellent account of themselves in the District 15 wrestling tournament last weekend. LaSalle placed fifth in the tournament; Columbus, sixth and Curley finished eighth among the schools. George Gutierrez of LaSalle won the 142 lb. class. Scott Price of the Royals took second place in the 135 lb. division and Tim Brown (149 lb.) and Mark Williams (159 lb.) captured third places. Columbus, in their first full year of wrestling, was lead by Jaime Salas, the champ in the 159 lb. class. Carlos Lombardo took second place in the 115 lb. division, Wilfredo Leiva captured third place at 102 lbs. and Tim Wessel (109 lb.) and Sergio Guadix (149 lb.) had fourth place finishes for the Explorers. Curley received fourth place performances from Bud Curley (116 lb.) and John Turner (122 lb.).

She finds 'fifth day' in challenge of college life

(The following article was written by Donna Brown, who was an active member and officer of St. Rose of Lima CYO and the Archdiocesan CYO while a high school student in Miami. She is now a student at Aquinas College, Grand Rapids, Mich.)

The Archdiocese of Miami provides many awareness programs for the youth of the area, programs such as Awakenings, Insight, Serendipities, Days of Recollections, Cross Cultural Impacts and Search for Christian Maturity, and for our Latin friends the Encuentro Juvenil. The younger children involved in scouting are not excluded from programs, 95 days of enlightenment are planned for their needs. Each program grows larger and more successful through the years with help from key youth and youth directors around the Archdiocese.

The program which I have witnessed grow the largest is Search. A weekend program held at various high schools around the Archdiocese, the Search for Christian Maturity is open to Juniors and Seniors in high school and has had over 1,600 participants since the beginning of the program four years ago. To add to the growth, Search has been adapted to meet the needs of the college youth and the young adult, furnishing them with a weekend with their peers.

MY INVOLVEMENT with C.Y.O. and Youth Activities began when I entered high school. During those years I served as a member, secretary, and president of my parish C.Y.O. and vice president on the Archdiocesan level.



DONNA BROWN

Through the many hard but enjoyable hours spent working with Youth Activities I've not only become close to the youth but to many good adults as well. All the programs play an important part in the growth of Christians, but I would say Search has helped my growth the most.

When I arrived back in Miami for Christmas break from college I was asked if I could talk at the upcoming Search reunion about my fifth day. In my three years as a Searcher I have never heard of a "fifth day" before—only a fourth day. You see, a fourth day is the period of time after the Search weekend, from Sunday noon and on, so I had never thought about a fifth day...I always thought it was included with the fourth. But the more I thought about it I realized there was a fifth day. It started when I left my well established, comfortable community in Miami for the big challenge of college and new growth.

I found the first month and a half to be melancholy and

sometimes frustrating. I was being exposed to a new way of life and introduced into a new community I knew nothing about. I was anxious to start some of the programs I had worked with in Miami.

TO MY disappointment I found my college community was not ready for my new ideas filled with high hopes, so I decided to approach the situation from another direction. I've become involved with the Campus Liturgy Committee which plans the masses for the student body. Unfortunately I find this committee to be a bigger challenge than anticipated because of its inorganization and backwardness. The only thing I feel I've done worthwhile is planning a day retreat called "A Day Away."

Another challenge is trying to be a good Christian in a non-Christian society. I no longer have the security of my Search community to run to for protection during a crisis. I am on my own now and I see my values, morals and goals being tested everyday.

This is where my fifth day comes in. As of now I'm not too sure of all it encompasses but I am sure the "fifth day" exists. It's a time of constant opposition for me. Often I wonder if the challenge is conquering me; but I really don't think so. I have prayer, my guardian angel, a phone in my room to call home when times get tough and most important of all—I know I'm in the heart of God.

"Believing is a fine thing, but placing those beliefs into execution is a test of strength."

Kahlil Gibran
Amen!!!!!!

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POWERLESSNESS

— one problem overall

By HENRY LIBERSAT

ST. LEO—The problems are many: hunger, apathy, unemployment, discrimination; but the issue is singular—powerlessness.

Approximately 80 Catholics and Protestants, including nuns, two priests, an abbot and married couples, attended the second seminar, sponsored by the Justice and Peace Commission of the Orlando diocese, on "Exploration Into Social Changes Phase II."

Facilitators for Phase II were Sister Marjorie Tuite, O.P., and Sam Easley who are based at the Jesuit school of theology in Chicago. Last fall, the nun and the black expert in social dynamics, led Phase I of the social change workshop held in Daytona Beach.

Some of the participants came "to escape being parochial," "to learn more about strategies to effect change," "to help get more sisters involved in meeting the needs of the people."

They came to St. Leo from schools, nursing homes, Head Start programs, parishes, migrant ministry, health programs; from places like Tampa, Orlando, Miami, Belle Glade, Cocoa Beach and Winter Garden.

Their mood was hopeful, but at the beginning of the seminar there was a definite sense of frustration and lack of direction.

The refreshing element of the entire weekend seminar was that people were being constructive. In speaking of changing social patterns and shifting the balance of power, Sam Easley emphasized that while "change means moving against people in power, it must never destroy the people in power, it must never remove their dignity. You must learn to depersonalize the power structure," he said, "and move against the structure and not against persons."

During the course of the weekend, the groups reported that after Phase I in the fall, they had chosen as their goal the building and strengthening of the church.

Translated into dynamics, during Phase II, the participants agreed this meant changing many structures to provide a broader base of participation, to permit people the freedom (the power) to decide for themselves what their lives were about.

Social services, it was determined is nothing more than band-aid surgery when considered in the context of change. For example, Mother Teresa of India and Meals on Wheels perform valuable services in that the hungry are

fed; nursing homes do care for the lonely and sick; migrant ministry helps some people in trouble—but none of these actually change the conditions which permit people to go hungry and jobless, isolate the elderly and the lonely from loving families who could care for them or separate farm-workers from the rest of society and the benefits most working people enjoy.

Power, Sister Marjorie and Easley emphasized, is the ability to decide for one's self—and our social religious systems do not give people the chance to decide. To achieve social change, they said, people in the condition (the poor, the hungry, the jobless, the elderly and the oppressed) must be the ones who are making the decisions about what must be done to correct the condition.

This, in turn, means removing paternalism in any place or form and developing relationships in which people speak at least as equals if not as brothers and sisters.

Social change—achieving a balance in power—they emphasized, means that the powerless will have to take power away from those who are in power.

At this point, Easley said, people become "faint-hearted" because they do not want to deprive anyone of anything—not even if people who have power have too much power.

But powerlessness is a two-edged sword, Sister Marjorie and Easley explained.

In the present imbalance of power, the powerful are not free to become better people and the powerless are not free to escape from their oppression.

Applying this concept to religious structures, the group agreed that a religious superior whose authority style is dictatorial is not free to develop trust, charity and humility as is one whose style is more democratic; the subordinate, under a dictator, is not free to decide, to contribute, to grow as a person. As a result, the entire church suffers.

The group agreed that liberation must come to all or there is no true liberty for anyone.

Vatican Council II gave the church a new impetus and liberation is as much a part of its theme as is legitimate authority in the church and the need for organization and order.

The challenge for the participants of this seminar in social change is to build up and

strengthen the church by achieving liberation through fostering new structures or styles without destroying or damaging the reality of church.

Easley, who is not a Catholic, emphasized strongly that in seeking to achieve a balance of power in any social or religious structure, Christians have the burden of conscience and the reality of charity and truth which must be the foundation of their every action and plan.

He emphasized the need for prayer—but said that prayer alone will not affect social change; a prayerful people, organized and committed to thoughtful action, will affect good and lasting change.

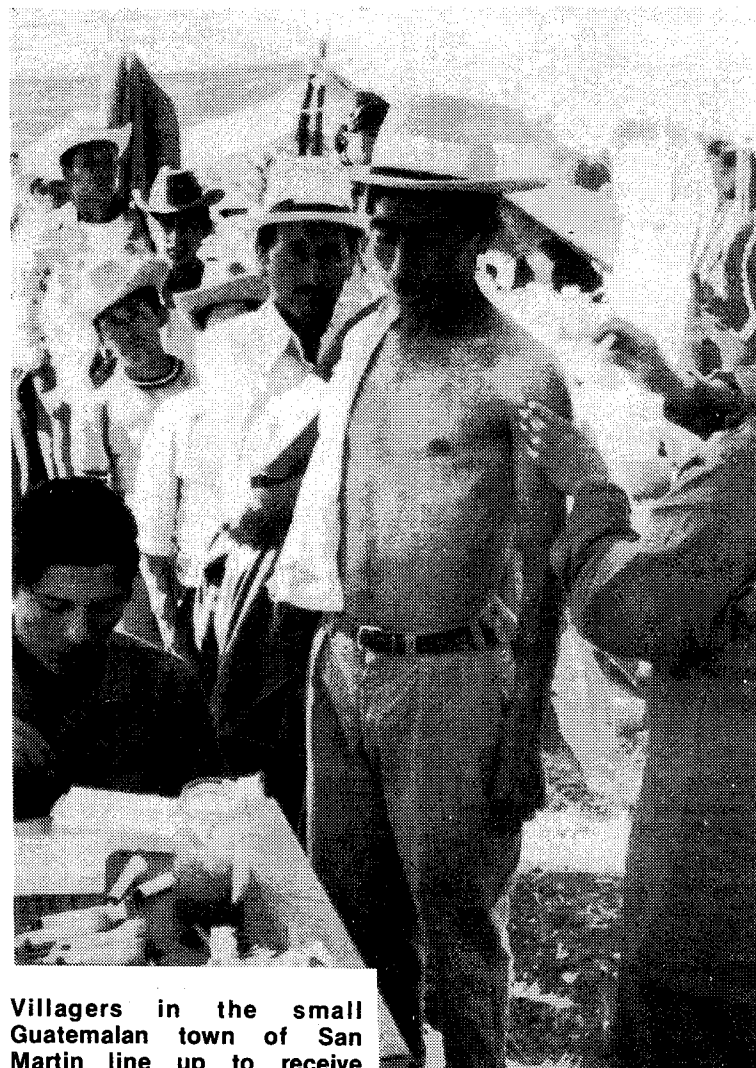
Easley emphasized that anger and emotion have no place in the dynamics of social change: "If you're angry, you'll make mistakes; if you're emotional, you won't be thinking. When angry, emotional and not thinking, you will be only reacting and not acting."

"Social change does not come about from reaction to one crisis after another. It comes about only through looking ahead to what you want to achieve and not letting crises take on too much importance," he said.

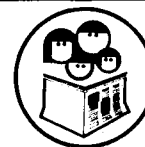
Under the umbrella of "building up and strengthening the church," the participants in the social change workshop have divided up into different groups who will deal with problems in nursing homes, in prisons, and in neighborhood problems. Some will be trying to strengthen collegial structures in the church so that more lay people and religious men and women can help determine the directions and life-style of the church.

In May, these groups will come together for another meeting to share progress and problems and to support one another through objective criticism of work being done.

One of the major questions still unanswered is exactly what people mean when they say "power," particularly in speaking of power in the church. Is it primarily that spiritual power which is shared by all Christians? Is it rather the "power" of office, position or orders? Is it a combination of both? The answers to these questions will have much to do with the directions and the kind of work the various groups will perform.



Villagers in the small Guatemalan town of San Martin line up to receive tetanus-typhoid inoculations being administered by the government. There have been outbreaks of typhoid in Guatemala due to contaminated drinking water and spoiled food. Authorities are taking emergency measures to prevent the spread of disease among earthquake survivors.



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Don't try to 'be with it,' noted historian says

PHILADELPHIA — (NC)—Msgr. John Tracy Ellis, noted Church historian, told Catholic higher education officials here to bring their schools out from under the "cloud of mediocrity" by refusing to yield to the mania to be "with it."

Msgr. Ellis contended that limited endowments and "unplanned and uncontrolled" multiplication of institutions have prevented Catholic colleges and universities from acquiring reputations for academic excellence.

MANY CATHOLIC institutions have "spread themselves thin in an attempt to mirror their secular counterparts," he said in a lecture at the annual meeting of the College and University Department of the National Catholic Educational Association (NCEA).

"Many of these institutions were not—and are not—equipped to offer instruction of a superior quality, especially in graduate studies, on so wide a curricular spectrum," said Msgr. Ellis, professor of Church history at the University of San Francisco.

When Catholic institutions have offered a broad range of instruction, he said, they have wrapped themselves "in a cloud of mediocrity" which has created an overall impression that "has in some instances bordered on the fraudulent."

HE ADDED: "And in this, as in every aspect of human affairs, nothing that is not real can hope to survive, and one may add with no acerbity intended, it does not deserve to survive."

Another weakness that Catholic schools share with other institutions is "a tendency that in recent years has been dangerously accelerated," Msgr. Ellis said.

"I refer to higher education's participation in the national mania for innovation, which in the language of our day can be termed the craze to be 'with it.' Few contemporary trends, in my judgment, threaten more seriously the quality of education on every level than this."

AMERICAN Catholics, he said, have in recent years been eager "to attach themselves to every fad and fancy that flits across the nation's educational landscape."

Change is necessary, Msgr. Ellis said, and some fads

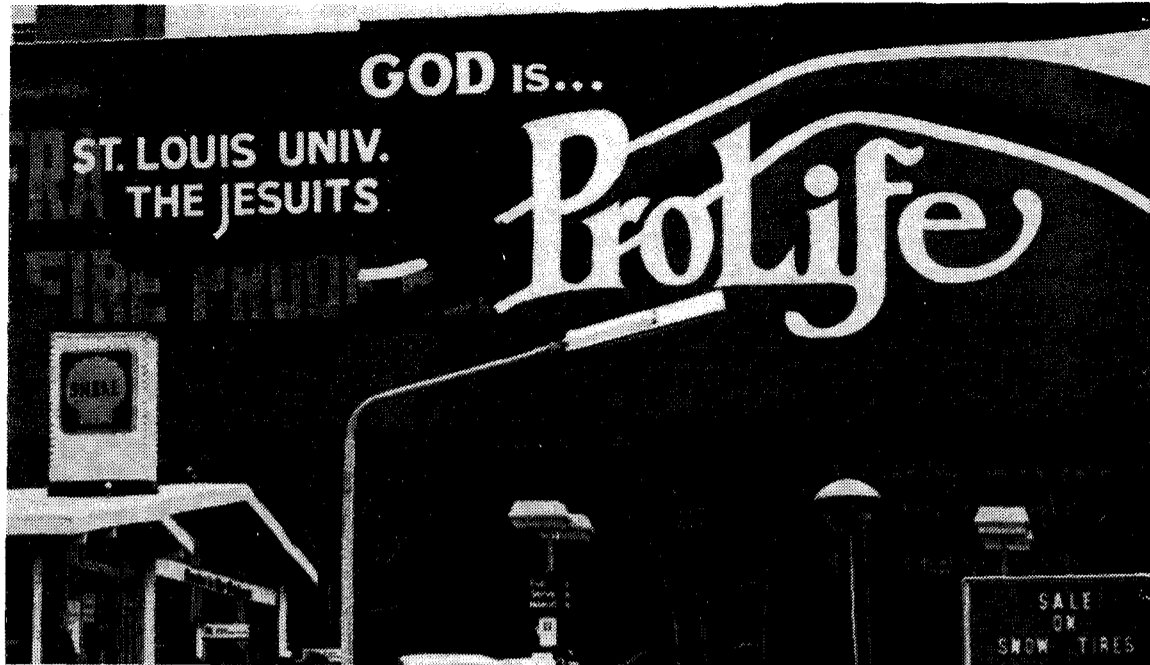
are harmless. But, in education he said, "the instructional process demands not only steady and deepening mastery of knowledge of proven worth but, too, quiet periods that are conducive to meditation, study and reflection, intervals for which a feverish activity that capitalizes above all on that which is novel, makes no allowance."

At the meeting here, Msgr. Ellis, recently named the first holder of the Catholic Daughters of America Chair of American History at the Catholic University of America, was given the 1976 Delta Epsilon Sigma (DES) Award.

The DES, a national scholastic honor society for students, faculty and alumni of Catholic colleges and universities, annually selects a DES national lecturer and sponsors the lecturer's address at the annual meeting of the NCEA College and University Department.

DES president, Dr. John Christman of Loyola University, New Orleans, presented the award which acknowledges "distinguished contributions to the dialogue about the role of the Church in higher education."

The 70-year-old Msgr. Ellis is the author of more than 10 books, including "American Catholicism," "The Life of James Cardinal Gibbons" and "A Guide to American Catholic History." His article "American Catholics and the Intellectual Life," published in 1956, was widely debated by faculty and students at Catholic colleges and universities.



A brick wall on a large storage warehouse near St. Louis University bears message from the Jesuits who run the University. Painting was halted when St. Louis officials said the sign

violates maximum size ordinances. SLU is awaiting a further ruling before completing or shrinking its message.

Candidates asked, 'Why do you oppose abortion?'

SAN FRANCISCO—(NC)—Bishop Mark J. Hurley of Santa Rosa has challenged presidential candidates of both parties to spell out why they oppose abortion.

In a statement issued during an Institute on Bio-Ethics at the University of San Francisco, Bishop Hurley, chairman of the U.S. bishops' Committee on Human Values, said the "question of abortion can no longer be swept under the rug."

"EVERY MAJOR candidate for president...has assured the American public that they are personally opposed to abortion. They have

almost, without exception, stated that "I am personally opposed, but...". Surely the American people are entitled to ask: "But why?"

On abortion, only former Calif. Gov. Ronald Reagan, President Ford's Republican challenger, and Democratic presidential hopefuls Gov. George C. Wallace of Alabama and pro-lifer Ellen McCormack, stand squarely behind a constitutional amendment to ban abortion.

President Ford said recently that he opposed such an amendment, but favored giving the states the authority to set abortion standards, much as they did before the U.S. Supreme Court struck down

most state laws restricting abortion in 1973.

THE OTHER major Democratic candidates, although differing somewhat, can be classified generally on the issue this way: Sen. Henry Jackson (D-Wash.), former Georgia Gov. Jimmy Carter, Sargent Shriver, Sen. Birch Bayh (D-Ind.) and Pennsylvania Gov. Milton Shapp, express personal opposition to abortion along with disapproval of a constitutional amendment to outlaw it.

Ariz. Rep. Morris Udall, Texas Sen. Lloyd Bentsen and former Oklahoma Sen. Fred Harris, feel that abortion should be left up to the woman and her doctor and support the 1973 Supreme Court decision.

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—Una juventud que promete

Por GUSTAVO PENA

Fuimos a Immokalee, el pequeño poblado agrícola en las márgenes de los Everglades, invitados por María Elena Torano para formar parte de un jurado para elegir a las reinas del Reinado Hispano de la Florida.

Esta es una fiesta anual que organizan siete de las misiones rurales católicas en siete de las más importantes regiones agrícolas del Sur de la Florida: Delray y Pompano en la Costa del Este; Naples en la Costa Oeste; Clewiston y Belle Glade en las márgenes del lago Okechobee. La Belle y el propio Immokalee en la región sud-central.

Es una fiesta que se ha insertado ya como celebración anual de los trabajadores agrícolas de origen hispano en el Sur de la Florida.

En su mayoría mexicanos, con un considerable número de puertorriqueños, la música estaba dominada por corridos y rancheras. La comida, por supuesto, tacos y tortillas. El ambiente puro mexicano. Es admirable ver cómo estos braceros, muchos de ellos nacidos en distintas partes de Estados Unidos en el paso de su corriente migratoria, conservan con tanto amor las tradiciones y la lengua de sus antepasados. Allí estaba celebrando la familia y esa familia estaba celebrando en Mexicano. No importa si están en la Florida o en Indiana, en California o New Jersey, el orgullo de la raza mexicana va con ellos y con ellos las tradiciones familiares y cristianas y de manera especial, la devoción religiosa, el fervor guadalupano que heredaron de sus antepasados.

Es difícil seleccionar una reina entre las siete chicas que representaron a cada una de las parroquias rurales.

Porque no es un concurso - como decía uno de los organizadores- para halagar frívolas vanidades, "sino para premiar, más bien, la laboriosidad, el amor al estudio, el sentido de comunidad de estas chicas."

Y de verdad que el festival logra su objetivo. Porque el jurado en esta gran fiesta tiene que seleccionar entre siete chicas que ya habían sido electas reinas en sus respectivas comunidades y esa selección de quienes las conocen de cerca es más valiosa que los puntos que pueda anotar un jurado después de un brevísimo desfile y una fugaz conversación con cada una de las chicas.

Nos vino muy bien la visita a Immokalee y la breve charla con estas jóvenes, porque nos hizo ver los valores que encierra esa juventud.

Hay que oírles hablar con cuanta madurez y sensatez, sobre los valores humanos, la importancia de la familia, la fe en Dios y en la humanidad.

Es ejemplar cómo varias de ellas tienen que trabajar para ayudar al sostenimiento de sus familias y al mismo tiempo terminan sus estudios de secundaria y planean carreras

universitarias y vida matrimonial.

Por ejemplo, Isabel Pérez, que a los 17 años trabaja por el día en una empacadora y por la noche termina su high school, demostró su sinceridad cuando, el jurado le preguntó cuál era su personaje favorito en la vida real. En muchachas de esa edad es frecuente escuchar el nombre de un artista o un atleta o un presidente o cualquier personaje famoso. Ella, al escuchar la pregunta reflexionó breves segundos y respondió: "Mis padres... Tengo que admirar cuánto se han sacrificado por mí, con cuanta responsabilidad cumplen su misión de padres. Si a alguien quiero imitar en la vida, es a mis padres." Allí entre el público había un matrimonio de mediana edad, Guadalupe José y Ramona Pérez que de verdad estaban escuchando emocionados. Recibiendo un testimonio público de premio a esos años de sacrificios y bregar con amor. Minerva García, de 18 años, y de la ciudad de Naples, que fue electa reina, está en último año de "High school" y ya está haciendo planes para

comenzar el próximo curso los estudios universitarios para ser enfermera. Al mismo tiempo hace los planes para casarse. Cree que es posible ser una buena madre y una buena esposa y al mismo tiempo servir a la comunidad en una capacidad profesional o intelectual.

La primera de sus damas, Mary de Jesús, es la única de origen puertorriqueño. Termina también sus estudios de secundaria, trabaja y quiere también tener una carrera.

Gloria García, de Clewiston, fue la segunda dama. Estudia y sus planes son seguir estudiando "para tener un buen porvenir y casarse para establecer un hogar cristiano."

Las otras tres "princesas" fueron María Ocañas, del propio Immokalee, Marta Elisa García, de Pompano y Gloria Martínez, de La Belle.

Fue bueno que en el jurado estuvieran representados varios cubanos. Porque así se logró un conocimiento más estrecho entre los tres grupos hispanos mayoritarios del sur de la Florida: cubanos, puertorriqueños y mexicanos.



Fue una coincidencia, la primera dama del año pasado fue una chica puertorriqueña del área de Delray, María Bonetta, que aparece, derecha, entregando su trofeo a Mary de Jesús, también puertorriqueña y también residente en el área de Delray.

Retiro Bizantino

Un retiro espiritual para católicos del Rito Bizantino se ofrecerá en la Casa Our Lady of Florida, del viernes, 12 al domingo 14 de marzo. Los in-

teresados pueden obtener mayor información llamando a la Casa de Ejercicios, en North Palm Beach, 305-626-1301.



Minerva Zaldívar, de Naples, en la costa oeste de la Florida, fue seleccionada Reina-1976. Está terminando segunda enseñanza y planea estudiar enfermería y casarse. Al fondo se ve a Marta Elisa García, de Pompano, en la Costa del Este, una de las princesas.

LA VOZ

Suplemento en Español de "VOICE"

Ante otro 24 de febrero

Por el Dr. MANOLO REYES

El 24 de Febrero de 1976 se cumplen 81 años que se dio en la Isla de Cuba, el patriótico Grito de Baire que conllevaba en sí la decisión de todos los mambises cubanos de ser libres e independientes o morir en el empeño en la manigua redentora. De entonces a acá muy buenos cubanos han ofrendado sus vidas ante el altar de la patria para que la bella isla caribeña fuera libre y soberana.

Ellos murieron no para que la actitud de los que lo sobrevivieron se concrete a recordarlos como heroicos hombres o con un rictus de añoranza en los rostros, porque eso sería traicionar su memoria. Ellos lucharon, sufrieron y entregaron sus preciosas vidas por un ideal, la libertad de su patria. Y la obligación de los que hoy tienen vida, sin distinción de raza, credo o edad, es laborar intensa, legal y constantemente para que ese ideal siga siendo realidad.

Sólo así se demostrará que aquel sacrificio no fue inútil. Ellos cumplieron con su parte. A los que hoy los alienta la vida, le corresponde continuar la hermosa tarea que prepararon para su pueblo, los cubanos que un domingo glorioso de un 24 de Febrero de 1895 dieron el Grito de Baire y es grito que estremeció a Cuba, al Continente Americano, estaba sintetizado en una sola frase: ¡Viva Cuba Libre!"

Si Cuba fuera hoy libre, la labor de sus hijos debería ser la de trabajar para mejorar y robustecer esa libertad.

Pero Cuba hoy no es libre. Cuba se encuentra hoy no en una situación análoga sino peor que la de aquel 24 de Febrero de 1895. La gesta libertaria que se inició aquel día repartió las responsabilidades de un pueblo. Hoy esas responsabilidades subsisten con más fuerza que nunca.

Y es a los jóvenes y niños cubanos a los que están encomendadas las tareas de dirigir a Cuba en el futuro. Ellos son los líderes del mañana en una Cuba libre. Por eso hay que estudiar, aprender, superarse lo más posible. La tierra que los vio nacer y los acunó en sus primeros meses o años, la madre patria, necesita de todos. Y no puede ser defraudada. Y cuando por sus pocos años se tengan dudas sobre la labor a realizar, cuando entiendan que su comportamiento en el colegio no va a ser del todo satisfactorio, cuando quizás la negligencia o el ocio vayan a aparecer en los momentos de estudio, recuerden que hay un pueblo que habrá de necesitar de esos pinos nuevos en el futuro, y que aquellos cubanos bravos y valientes de 1898, con letras eternas de plomo y sangre estamparon en el corazón de la patria, de un pueblo y de las generaciones nacidas y por nacer una frase a la que hay que ser fiel: ¡Viva Cuba Libre!

Caminante, ¿no hay camino?

Por el REV. JOSE P. NICKSE

Llegaron cuatro hombres, que traían a un parálítico. Como no podían acercarlo a Jesús, a causa de la multitud, abrieron el techo del lugar donde él estaba; y por ahí bajaron al enfermo en su camilla.

Marcos 2:1-12

Cuatro hombres traen un parálítico a Jesús. Reconstruyamos brevemente este incidente que nos relata el evangelio.

Una gran multitud rodea la casa donde se encuentra Jesús. Es difícil llegar hasta la casa. Es imposible entrar en ella. ¿Cómo responderías tú ante esa situación? El evangelio nos dice que estos hombres no se dejaron vencer. Abrieron el techo y bajaron al enfermo en su camilla para que pudiera estar cerca de Jesús.

Lo importante de este evangelio no es tanto la fe del enfermo sino la de sus amigos. No cejaron hasta que su amigo enfermo encontró a Jesús.

Estos cuatro hombres, estos personajes anónimos del evangelio nos dan una gran lección. Nos recuerdan que nosotros también tenemos muchos parálíticos que llevar a Cristo.

Nuestro ambiente sufre una gran parálisis espiritual. Sin embargo, que difícil es dar testimonio de nuestra fe. Hay tantos parálíticos que necesitan ser llevados a Cristo. Y hay tan pocos camilleros.

No basta con vivir nuestra fe en un mundo aislado y antiséptico. Tenemos que llevar el mundo a Cristo y traer a Cristo a nuestro mundo. El camino de nuestra salvación pasa por la vida de nuestros hermanos, especialmente aquellos que nos necesitan para acercarse a Dios.

Los cuatro hombres de este evangelio supieron encontrar el camino hacia Cristo. No se desilusionaron al no poder llegar a Cristo por el camino fácil. Estaban seguros de que había un camino. Y lo encontraron.

¿Cómo podemos estar satisfechos en nuestra vida cristiana mientras un amigo, un vecino, un familiar necesite que le enseñemos el Camino de la fe? Nuestra misión nunca acaba. Cristo nos necesita para llegar a nuestros hermanos.

Hoy un mundo fatigado por las guerras, la injusticia social, la enfermedad, la traición y que anhela la paz se pregunta "¿Hay camino?"

Hoy muchos jóvenes que abren los ojos y ven un mundo cansado y oscuro se preguntan "¿Hay camino?"

No podemos cruzarnos de brazos. Hay un mundo que ansía caminar hacia Dios. Cristo hizo camino al andar. Los cristianos seguimos sus pisadas, pisadas a veces manchadas de sangre, pero pisadas que nos llevan a un mundo de paz y fraternidad.

Hay camino. Camina ayudando a tu hermano a caminar.

ORACION DE LOS FIELES

SEPTIMO DOMINGO DEL AÑO
Febrero 22 de 1976

CELEBRANTE: Padre, Tu Hijo vino a perdonar nuestros pecados y a reconciliarnos como hermanos. Te pedimos ser instrumentos de tu gracia para todos los hombres.

LECTOR: Nuestra respuesta será: Escúchanos, Señor. Por la paz, para que aquellos países que sufren guerras fratricidas como Angola, el Líbano, e Irlanda del Norte, encuentren caminos de hermandad y armonía oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Para que aprendamos a comprender y perdonar a nuestros hermanos, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Por la unidad de los cristianos, que comparten una misma fe en Cristo Redentor, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Para que sepamos agradecer a Dios las muchas bendiciones que derrama sobre nosotros, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Por el éxito de la Campaña de Caridades del Arzobispo, para que nuestra arquidiócesis continúe llevando amor y esperanza a los que más lo necesitan, oremos al Señor.

PUEBLO: Escúchanos, Señor.

CELEBRANTE: Padre, danos tu gracia para siempre vivir el evangelio de Cristo, que vive y reina por los siglos de los siglos,

PUEBLO: Amén.

Historia de persecución

El Pueblo se rebela

P. JUAN J. SOSA

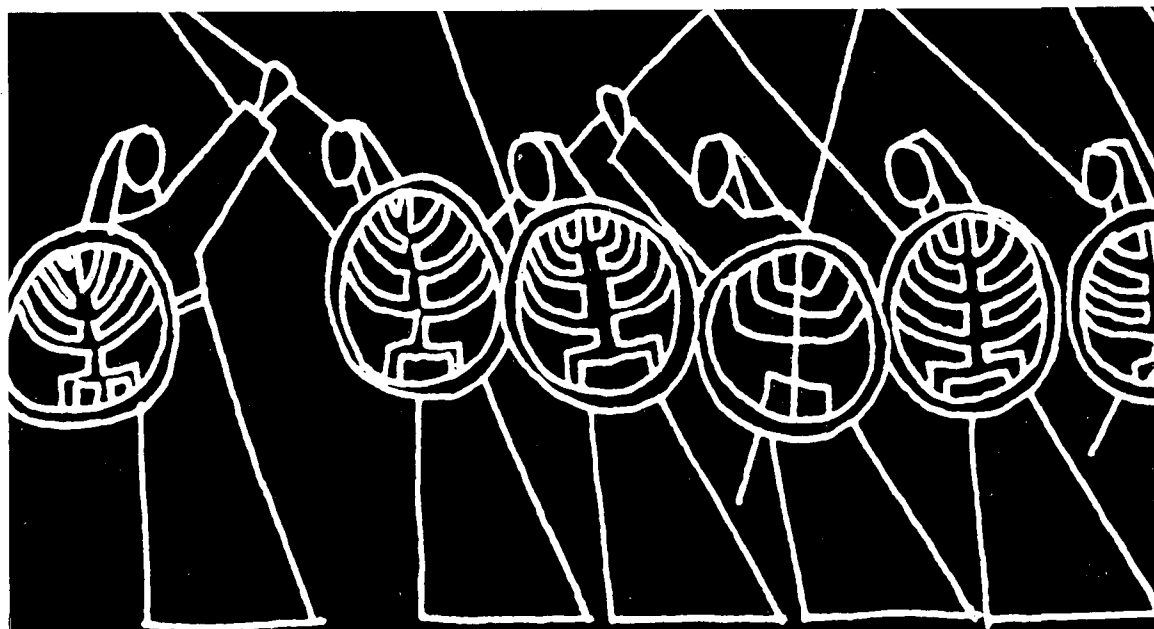
El libro de Nehemías, un libro de 'restauración' y 'renovación' para el pueblo Judío como pueblo llamado a la reconstrucción de sus miembros, se cierra alrededor del año 433 B.C. Cronológicamente, la Sagrada Biblia nos presenta a continuación una etapa que sucedió trescientos años más tarde. Alrededor del año 175 B.C. surge a la vista de todos la famosa historia de los Macabeos.

Para esta época otros eventos trascendentales han ocurrido. Estos acontecimientos son de suma importancia para el pueblo de Israel que sigue sufriendo la opresión de otros pueblos. Los Griegos, esta vez, toman posesión de las tierras de Palestina. Fue Alejandro el Grande el que conquistó al Imperio Persa extendiendo en esta forma la civilización y mentalidad griega. A pesar de su muerte, los restos de la civilización y la cultura Griega continuaron a permear las mentalidades de los pueblos más cercanos al Mediterráneo.

Palestina, por lo tanto, sufrió el control de la dinastía de los Tolomeos de Egipto y también la de Siria, ambas divisiones del gran Imperio Helénico. Durante la primera dinastía, la de Egipto, el pueblo de Israel se vio rodeado de arte, arquitectura, y cultura griega pero nunca hasta el extremo de verse obligados a practicar la religión de los griegos que era politeísta y, por lo tanto, contraria a la del pueblo escogido.

No obstante, bajo la influencia y el control de la dinastía Siria, hacia el año 198, surgieron irremediamente problemas de origen y consecuencias religiosas. Básicamente quisieron los Sirios imponer por la fuerza en Israel su religión pagana.

Bajo el gobierno de Antíoco IV se desarrolló en Palestina una persecución sistemática contra el Judaísmo. Así comienza el libro de los Macabeos, describiendo las raíces de la persecución y de la rebelión contra ella. Los líderes de dicha revuelta fueron los hermanos Macabeos.



Macabeos: valentía y heroísmo

El segundo libro de los Macabeos continúa el mismo tema de valentía y heroísmo aunque quizás lo haga con un poco más de exageración literaria debido al dramatismo que su autor utiliza. Una cosa es cierta: a pesar de tanto dolor y sufrimiento, la mano de Dios los va a salvar, porque el Señor está junto a ellos y les va a premiar la fidelidad que han mantenido hacia El contra los enemigos paganos.

El nombre de Dios, Yavé, no se utiliza en el primer libro de los Macabeos como consecuencia del post-exilio. Durante esta época de restauración existía la tendencia de considerar el nombre de Dios muy "sagrado" y, por lo tanto un nombre que no se debe mencionar. Esta tendencia se ve reflejada más adelante en el Evangelio de San Mateo que utiliza la expresión el "Reino de los Cielos" a diferencia de Marcos o Lucas que hablan específicamente del "Reino de Dios".

En el segundo libro de los Macabeos cambia la tonalidad y el uso de expresiones. Se utiliza frecuentemente el nombre de Dios quien responde directamente al clamor de Su pueblo. En este segundo libro se desarrolla mucho el concepto de la resurrección de los muertos

(capítulo 7:9; 14:46) a la vez que se intensifica mucho la práctica de orar por los muertos (12:42-45) y pedir al Padre por medio de los "santos", los que han alcanzado la gloria del Reino (15:11-16).

A la vez, fue durante la persecución de Antíoco IV que el libro de Daniel se escribió para servir de consuelo a aquellos que sufrían dicha persecución, y, para apoyarles en la idea de que Dios reafirmaba su promesa y su amor hacia ellos.

El libro de Daniel junto a los libros de los Macabeos cierran un marco histórico donde las promesas del Señor se hacen realidad a través de un pueblo al que Yavé llama sin condiciones para ser "luz entre las naciones". Desde el Exodo hasta la época del post-exilio el pueblo recibe reiteradamente el Amor Divino que es incesante y que invita a todos los pueblos a vivir en la paz que sólo Dios puede brindar. Ambos libros sirven, pues, como marco para el desarrollo del Nuevo Testamento explicando las raíces de todos los personajes que brotan en el drama de amor más importante que la humanidad hubiera presenciado.

ESPAÑA: Reformar sin dislocar

Por ARACELI CANTERO

"La dictadura bien, gracias," decía el editorial de un semanario español, a los pocos días del discurso del presidente del Gobierno Carlos Arias Navarro ante las Cortes españolas.

Y añadía el editorialista, no sin cierta ironía:

"Las leyes no cambian ni una, los derechos cívicos a cero, los inmovilistas todos firmes en sus puestos, la prensa encadenada, la huelga sigue siendo delito. En resumen en el lado oficial no ha cambiado nada de nada."

Y es que con la muerte de Franco se ha desencadenado en España un proceso de cambio, y los españoles, un tanto impacientes, se cansan de oír promesas.

"Aquí estamos como cuando murió Salazar en Portugal," decía un letrado del Consejo de Estado español, Miguel Herrero de Miñón, al entrevistarle en su despacho



Miguel Herrero de Miñón,

frente al ayuntamiento de Madrid.

"Caetano heredó el régimen de Salazar y pudo hacer dos cosas: o liberalizar desde arriba—y hoy la derecha estaría en el poder en Portugal, o no liberalizar, y así llegó la revolución," añadió Herrero que lleva casi 10 años en el



Fotos por Araceli Cantero

Consejo de Estado y tiene opiniones bien definidas sobre la situación española y la necesidad de una reforma constitucional dentro de la ley.

"Tenemos un sistema contradictorio," dice, "porque atribuye la representación popular a los funcionarios nombrados por el gobierno, y la función de controlar al gobierno, a los funcionarios que jerárquicamente él mismo nombra."

El Régimen español lo constituyen el Rey, que no es absoluto pero ejerce la soberanía del Estado, asesorado por tres asambleas burocráticas. Estas son: Consejo del Reino cuerpo consultivo en materias de importancia; Consejo Nacional representación colegiada del Movimiento Nacional para defender la integridad de los principios del mismo; y Las Cortes órgano de participación del pueblo, por medio de diputados, que elaboran y aprueban las leyes.

"Es un régimen, que

En la madrileña plaza de La Cibeles, la vida sigue su curso. Por las calles, carteles como este recuerdan a los españoles los deseos de unidad expresados por el Rey al tomar el poder.

ateniéndose a sistemas anteriores a la Revolución Francesa, quiso agrupar junto al rey a los representantes de las clases sociales de entonces: el clero, la nobleza y el estado llano," dice Herrero, y explica:

"Al no existir en la época moderna industrial las mismas clases sociales, se optó por llevar a las asambleas del gobierno a representantes de los cuerpos burocráticos del estado.

"En vez de la nobleza se puso a los militares; en vez de los representantes de los burgueses en las villas, se puso a los alcaldes que

SI TODOS PERMANECEMOS UNIDOS

HAREMOS GANADO EL FUTURO

JUAN CARLOS I
21 Noviembre 77

son funcionarios públicos; en vez de los representantes de los gremios, se puso a los funcionarios sindicales nombrados por el mismo gobierno."

El resultado, según Herrero, es un gobierno controlado por los representantes de los funcionarios que el mismo gobierno nombra.

"O bien estos funcionarios cumplen su deber de obediencia y no pueden controlar al gobierno, o

Araceli Cantero, periodista española radicada en Estados Unidos desde 1967, donde se graduó en la escuela de periodismo de Ohio State University, regresó recientemente a su patria y ofrece ahora en una serie de artículos, sus impresiones de la nueva España, posterior a la muerte de Franco.

si tratan de hacerlo incurrir en la subversión."

Es un circuito cerrado al que muchos le buscan salidas.

Y es en esta búsqueda de salidas donde reside el dilema de España.

¿Cómo llegar al deseado cambio sin totalmente dislocar las estructuras sobrevivientes de Franco? Porque es obvio que la democracia se quiere, y en Arias tiene España al hombre que comenzó la renovación de modos políticos en 1974.

El dilema del país radica en la elección entre ruptura, continuidad o reforma, y por su parte a la hora de elegir su equipo, Arias ha llamado al Gobierno a "los hombres del Régimen" que pretenden esta última. Fraga Iribarne (Gobernación), Areilza (Asuntos Exteriores), Garrigue (Justicia), figuras claves del equipo Arias, son hombres "de derechas de toda la vida," conscientes de que o las reformas las hace la derecha, o la hará la izquierda con todas las consecuencias.

Pero no resulta fácil gobernar un país donde mas del 80 por ciento de la población no ha conocido más régimen que el del Caudillo. Además, para llevar a cabo el proceso de reforma, el Gobierno se ve obligado a lidiar no solo con el enemigo en la calle, sino con el de la casa, el de dentro del sistema: cierta clase política aferrada a cláusulas inmovilistas que

retrasan todo avance.

Sírvanos de ejemplo que a las pocas horas de anunciar Arias el pasado 29 de enero, los "vagos" proyectos de reforma, la Comisión de Competencia Legislativa de las Cortes, comunicó al gobierno que no aceptaría ningún decreto-ley emanado del Gabinete.

Respetando la opinión del Consejo Nacional, Arias ha optado por formar una Comisión Gobierno-Consejo Nacional para la elaboración de las bases del programa reformista. Estas bases serán sometidas a la aprobación de las Cortes y solo después se presentarán a la aprobación del país por medio de un referéndum.

El programa reformista del Gobierno apunta a la creación de dos Cámaras políticas. Una, Las Cortes, elegida íntegramente por sufragio universal. La segunda, integrada por los consejeros nacionales y por representantes elegidos a través de las clásicas vías de democracia orgánica del franquismo, es decir, a través de la familia, el municipio y el sindicato.

Pero mientras la política "oficial" se debate en las Cortes—y este es el fallo de los políticos españoles acostumbrados a actuar en los despachos y con la élite y olvidando el contacto con la base—el pueblo, cansado de esperar promesas, hace su política en las calles.

Continúa en todo el país la agitada situación laboral, crecen las huelgas y los conflictos mientras los empresarios y la Organización Sindical muestran su impotencia para encontrar soluciones que puedan ser acep-

tadas por los obreros.

Por otro lado, a los 39 años de firmarse el decreto de unificación FE-T-JONS, (Falange Española, Tradicionalistas y Juntas de Ofensiva Nacional Sindicalista), que sancionaba la existencia de un único partido y condenaba al resto a la clandestinidad, se pueden contabilizar en España más de 200 partidos políticos de diversa importancia, que esperan el reconocimiento legal desde el poder.

Sobre la militancia y orientación ideológica de estos partidos informaremos a nuestros lectores desde estas páginas próximamente.



Nuestro mundo

¿POR QUE CAYO EL IMPERIO ROMANO?

En una conferencia en la universidad de Toronto, Canadá, el escritor y comentarista británico Malcom Muggeridge comparó los presentes problemas del mundo occidental con los síntomas de la caída del Imperio Romano. Ni las instituciones ni las personas funcionan bien en la presente civilización, dijo. "Roma cayó no porque le faltara riqueza o poder, sino porque le faltó la fibra moral que sustenta todo lo demás." Hoy confirmamos el aserto de que "si los hombres no tienen conciencia moral dentro de sí y en su mundo inmediato, no pueden construir ningún orden económico, político ni social." Alabó al Papa Paulo VI por haber condenado la píldora anticonceptiva en 1968, y dijo que su difundido uso abrió las puertas al aborto y a la eutanasia. Reprobó los programas materialistas de la televisión comercializada.

PACTO VATICANO-CIA INFAME CALUMNIA

El Vaticano calificó de "infame calumnia" el aserto de un diario izquierdista italiano, de que gracias a prelados espías, la agencia secreta SID del gobierno se enteraba de lo conversado en las audiencias privadas del Papa Paulo VI. Por su parte el sacerdote dominico P. Félix Morlión, negó desde su oficina en la Universidad Pro Deo en Roma, la acusación de que pasaba información confidencial vaticana a la Central Intelligence Agency (CIA) de Estados Unidos desde la segunda guerra mundial. "Ridículo," afirmó el dominico. La publicación vaticana L'Osservatore Romano negó rotundamente que la Central Intelligence Agency (CIA) de los Estados Unidos diera subsidios para el Año Santo de 1950, como afirmaban publicaciones izquierdistas italianas. "Eso es falso y calumnioso," dijo el periódico.

¿Quieres conocer un seminario?

Los jóvenes estudiantes de secundaria (high school) interesados en conocer de cerca la vida en un seminario están invitados a pasar el fin de semana del 21 y 22 de febrero en el Seminario St. Vincent de Paul, 2900 SW 87 Ave.

Monseñor John Nevins, rector del Seminario, dice que los interesados deben llegar antes de las 4 p.m. del sábado permaneciendo allí hasta el domingo al anochecer. Habrá conferencias así como la oportunidad de hablar sobre vocaciones personales con miembros de facultad del seminario. Habrá también oportunidad de practicar deportes y otras actividades recreativas. Las reservaciones deben hacerse hoy, viernes, llamando al 223-4561.

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25 años de sacerdocio

Cuando más de un millar de personas se reúne en una noche para rendir homenaje a un hombre, es por algo. Y ese algo en este caso fue la celebración de los 25 años de ordenación sacerdotal del Padre Angel Villaronga, O.F.M. Primero, en la misa, en la iglesia San Roberto Belarmino, fue imposible calcular la asistencia porque el público no cupo en el templo y se amontonó en la calle después, en la comida en el Hotel Everglades, 1,200 personas participaron. El acto, más que el homenaje a una persona, se convirtió en una exaltación a la vocación sacerdotal.



Arriba, un aspecto de la misa en San Roberto Belarmino, al centro el Padre Angel Villaronga. Abajo sólo un ángulo del salón comedor del Everglades.

LA VOZ



Nuevo Ciclo en Emaus

Abierta a todos los católicos hispanos de Miami, la Escuela de Vida Cristiana del movimiento de Cursillos comienza una nueva etapa el próximo 25 de febrero, en Emaus.

Las clases, que comienzan todos los miércoles a las 8:30 p.m. ofrecerán durante la primera charla una panorámica de los movimientos apostólicos que trabajan en Miami, presentada por los distintos dirigentes. A continuación el padre Florentino Azcoitia, S.J. dará una serie de conferencias sobre la fe. El calendario de las próximas cinco semanas es el siguiente:

Feb. 25: Encuentros Familiares—Fe: Virtud teologal

Marzo 3: Camino—Fe: Su dinamismo

Marzo 10: Impacto—Fe: Adhesión a Jesucristo

Marzo 17: Movimiento Familiar Cristiano—Fe y existencia del mal.

Marzo 24: ¿Qué es la Pastoral de Conjunto?

Guatemala sigue pidiendo ayuda

—Mons. Joseph L. Bernardín, arzobispo de Cincinnati y presidente de la U.S. Catholic Conference, exhortó a todos los católicos de Estados Unidos, ricos y pobres, a contribuir con fondos al alivio de las víctimas de los terremotos en Guatemala, que llamó "un desastre de gran magnitud", repitiendo conceptos de diplomáticos de Estados Unidos allá, de que "ésta es la peor catástrofe en la historia de Centro América." El Catholic Relief Services de Nueva York recibe contribuciones para el Fondo de Emergencia de Guatemala, al que ya varias diócesis han enviado contribuciones de \$10,000 o más.

C I U D A D D E
GUATEMALA—(NC)—El Comité Nacional Cristiano de Emergencia que coordina la labor de socorro de 1,200 voluntarios confirmó que los muertos por los terremotos de principios de febrero pasan de 19,000, la mayoría en aldeas indígenas del interior. Se han atendido además unos 70,000 heridos, muchos graves, y quedan otros por atender en zonas remotas. El gobierno informó que más de 1.1 millón de personas han quedado sin casa desde que comenzó una serie de temblores y terremotos el 4 de febrero en la madrugada. La catedral y varios templos coloniales aquí y en los departamentos, así como iglesias pueblerinas, quedaron destruidas. Hay alimentos

suficientes para la emergencia, pero se necesitan frazadas, ropas y material para tiendas de campaña, además de medicinas y materiales para la reconstrucción.

—“Digan al mundo que la situación es sumamente grave,” dijo a la prensa el coordinador de la organización católica de ayuda Caritas, René A. Flores. “Hay que convencer a la opinión pública mundial para que nos ayuden,” agregó al dar sus primeras impresiones de la enorme tarea de asistencia médica y alimenticia, y de reconstrucción, que espera a este pueblo de 6 millones, que hoy sangra por las grietas y los escombros del terremoto del 4 de febrero, y de los que siguieron por una semana.



¿Recuerda a Sor Reparata? Si usted conoció a Sister Reparata O.P. seguro que recuerda con cariño a esa diminuta hermanita de las Dominicas Americanas en su nativa Cienfuegos, Cuba y después, cuando se vio forzada al destierro, en el Centro Hispano Católico. Allí se le veía siempre con amor, atendiendo a los refugiados que acudían con mil problemas y necesidades. Ella estaba en el ropero o en la distribución de alimentos una vez y otras cuidando a los niños en el "nursery" o guardería infantil. Sister Reparata falleció el pasado 27 de enero en la Casa para Religiosas Ancianas de la Orden Dominica de Adria, en Filadelfia.

Festival en Opa Locka

La parroquia de Santa Monica, celebrará su festival anual con el fin de recaudar fondos para la misma, los días 27, 28 y 29 de Febrero, Viernes, Sábado y Domingo, comenzando el Viernes 27 a las 6:00 P.M. y terminando el Domingo 29 a las 11:00 P.M. habrá comidas latinas y americanas así como juegos y entretenimientos para grandes y chicos.

El festival se llevará a cabo en los terrenos parroquiales, en el 3490 N.W. 191 St. Opa Locka.

... Y en Miami Shores

La parroquia de Santa Rosa de Lima celebrará su festival anual para la recaudación de fondos el 27, 28 y 29 de Febrero, en los terrenos de la Iglesia, situada en 418 N. E. 105th Street, Miami Shores.

El grandioso festival ofrece diversión para toda la familia, ya que además de un parque de diversiones con 14 tipos distintos de aparatos, habrá kioscos de diferentes juegos de azahar, así como kioscos de artículos típicos latinos y comida criolla.

Para culminar un fin de semana de incalculable diversión, los asistentes pueden obtener valiosos obsequios.

El Festival empieza el Viernes 27 de Febrero desde las 12 del día.

El Sábado desde las 12:00 del día. Y el Domingo desde la 1 p.m., y termina a las 11:00 p.m. las tres noches.

Amplio parqueo gratis en los alrededores de la Iglesia.

Bicentenario en Santa Mónica

La escuela de Santa Mónica celebró el bicentenario de los Estados Unidos durante la semana dedicada a las escuelas católicas, febrero 9-13. Cada día de la semana estuvo dedicado a un aspecto de la celebración, y los alumnos participaron en distintas actividades.

El punto cumbre de la semana fue la celebración eucarística seguida de una parada al final de la cual se procedió al entierro de una "cápsula de tiempo" en un lugar prominente del área de la escuela. Esta cápsula, que se abrirá en el año 2000, contiene fotografías y reseñas que describen el funcionamiento y el estado presente de la escuela, también material relativo al bicentenario y escritos de los niños para las personas del año 2000. Todos los participantes se vistieron de rojo, blanco y azul para el evento.