



# The VOICE



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## Anglican, Catholic authority accord held 'significant'

By JERRY FILTEAU

WASHINGTON—(NC)—

An international commission of Anglican and Roman Catholic theologians has found what it called "significant" consensus on the question of "Authority in the Church."

The group—the Anglican-Roman Catholic International Commission (ARCIC)—declared that their new agreed statement on authority "represents a significant convergence with far-reaching consequences" despite "difficulties" that still remain regarding the extent of papal

authority.

THE "difficulties" center around four areas:

—The weight given by Catholics to the "Petrine texts," or those passages in the Bible traditionally used by Catholics to justify claims for the authority of the pope;

—The use of the term "divine right" in Catholic teaching to describe the basis of the pope's claim to universal primacy or authority;

—The papal claim to infallibility under certain circumstances in matters of faith and morals;

—The papal claim to  
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### WPTV to begin Sunday TV Mass

Commencing Sunday, Jan. 30, and every Sunday thereafter, WPTV, Channel 5 will be broadcasting Mass from 9:30 to 10 a.m., for individuals who are physically unable to attend Mass in Church.

Father Paul Vuturo of Sacred Heart Church, Lake Worth, will be celebrant and is coordinating the schedule and program for WPTV.

WPTV hopes this service will benefit Catholics who are confined to hospitals, nursing homes and their own homes and who are unable to participate in the Mass in person.

## Demonstrations will mark abortion ruling anniversary

As some South Floridians participate in the national March for Life in Washington, D.C. on Saturday, Jan. 22 others will express pro-life concerns during local rallies in Miami and Fort Lauderdale. Tom Endter, president of the Right to Life Crusade and

William Woody, a member of the Crusade's Board of Directors will represent Dade County in the nation's capital.

Robert Brake will open the Miami program at 1 p.m. at the Torch of Friendship in Bayfront Park. Opening prayers will be led by Father James Reynolds, Archdiocesan Pro-Life Director; and Rev. Eugene Gruel, St. Matthew

Lutheran Church.

Speakers will include Dr. Gloria Heffernan, Paul Cobb, Rev. Max Salvador, Todos Los Santos Episcopal Church; Col. Moises Suarez, Salvation Army; Mrs. Beverly Martin, R.N. and Jerry Jaski.

Masters of ceremonies will be Xavier Suarez and George Mederos. A march for life which  
(Continued on page 11)

## Emergency aid asked for farmworkers

WEST PALM BEACH—Emergency assistance for farmworkers and small farmers, who are suffering because of a freeze that ruined crops in South Florida's farmlands this week, has been asked by Msgr. John McMahon, director of the Archdiocesan Rural Life Bureau.

At midweek as weather conditions worsened, individual legislators and a number of Federal and State agencies were contacted by Msgr. McMahon.

"Although citrus can stand low temperatures for longer periods of time and their juices can be used for concentrates, vegetables are more susceptible to the cold," the monsignor pointed out.

Many migrants will be out of work and small farmers will bear heavy losses because of  
(Continued on page 9)

## Marian Center addition another goal of campaign

An appeal for an additional facility at Miami's Marian Center, only Catholic institution on the southeast coast for mentally retarded children, was made by Archbishop Coleman F. Carroll this week as the series of dinners sponsored by the ArchBishops Charities Drive continued in South Florida.

The dinners bring to the attention of parishioners of various churches, the need for donations to maintain and in some cases expand facilities which provide services to the needy of all ages and in all walks of life. Included among the recipients are agricultural farm workers, the mentally retarded, the aged, unwed mothers, dependent children and youth, drug addicts and alcoholics.

ALTHOUGH Archbishop Carroll has already announced that the top priority in this year's campaign is the building of additional homes for the aged, this week he called upon the faithful to consider the need for a new building at the

### ABCD

Marian Center—one which would serve mentally retarded young men and women. Estimated cost of the sixth structure at Marian Center, he said, would be \$5 million.

"We have a school that is recognized not only in the State of Florida but throughout the east coast as undoubtedly the best school for the mentally retarded," Archbishop Carroll told dinner guests.  
(Continued on page 4)

He recalled his trip to Italy, shortly after he came to Miami, where he invited the Sisters of St. Joseph Cotolengo to staff a school for mentally retarded children. "Eleven sisters came and they're still here," he pointed out, adding that in the beginning the specially trained nuns said at that time they would care for children between the ages of six and 14.

"THEY have been here 14 or 15 years now caring for youths up to age 16. At present they are ready to take on the education of mentally retarded young men and women," the Archbishop announced.

"The Sisters work wonders in the training of these children. I would say that after the patience, love, and the charity  
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# Arch Bishops

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# LIFE AFTER DEATH?

**Internationally known doctor speaks at Barry College about what people who were clinically 'dead' told her**

By ROBERT O'STEEN  
Voice News Editor

Dr. Elizabeth Kubler-Ross, pioneer researcher on death and dying, sat on the top tier of the dimly lit Barry College auditorium stage, and with spell-binding effect on the capacity audience of several hundred persons, delved into the twilight zone of death and life after death.

She told her rapt listeners how to handle death—theirs or a loved one's.

And she reported on what she believes, to be the experiences of

**"Another thing I have observed in dying people is that two or three days before death, they start talking to people who have died before them, usually a loved one..."**

people who have been to the hereafter and returned to tell about it—something she says is very common but suppressed because of individuals' fear of public reaction to such talk.

Dressed in jeans and simple sport shirt, speaking softly into the microphone with her native European accent, she answered questions from the audience, and spoke about how she, as a practicing psychiatrist, became interested in the subject of death.

"THERE WERE two things that made me curious about death, as a doctor," she said. "One was the peaceful expression on the patient's face at the moment of death. The other thing was the sudden ending of a relationship at death. You have no relationship to a corpse where moments before there was a person.

"So I thought, why not investigate what happens at death?"

The result of her studies during the 60s is now history, in the form of a book, "On Death and Dying," a landmark publication which aroused the nation's awareness of the problems of the dying and how to cope with it. In her book she describes the now classic five stages dying people tend to go through: denial, anger, bargaining, depression and final acceptance. She also describes the death-denying tendency of family members and doctors which isolates the patient from being able to talk about it openly even though he wants to.

Since the publishing of that book in 1969 she has advanced her research into the mysteries of life after death, or as one other researcher has dubbed it in his book, "life after life."

IN INTERVIEWS with "hundreds" of people who have been clinically dead but were revived, Dr. Ross and her assistants find the same or similar pattern reported again and again: The patient, after clinically "dying" has a conscious experience of "floating out of his or her body" and looking down on the scene below with a feeling of peace, and concern only for the distraught people below.

"This moment of what we call 'death' is really just a shedding of the body and a passing on to something else," she said.

"Another thing I have observed in dying people is that two or three days before death, they start talking to people who have died before them, usually a loved one, even when they are not on drugs or irrational," she said, implying contact with loved ones waiting to receive them in the hereafter.

"One woman I talked to many times had been in ICU (intensive care unit) near death 15 times. She described how one time she stopped living. She had no vital signs for 45 minutes and felt herself floating up in the room and looking down on the resuscitation efforts. She was at peace and wanted to tell them that it was okay, to release her, and not worry. She was even able to describe details of what was happening, what the nurse was wearing and what was said. One of the interns had gotten nervous and made a joke to cover up and she recalled all of that. She eventually lost consciousness, was revived and lived a year and a half."

DR. ROSS said people who have been clinically dead and returned report that during their period of bodily release there is a "wholeness of body." The blind see and the legless can dance and move. People mangled in wrecks look down with detachment and peace on the scene where others are frantic and concerned, she said.

Dr. Ross said the public relations surrounding the subject is bad and anyone delving into it will be criticized from some quarters. And she has received her share.

"One priest came up to me and said 'You are selling, cheap grace.' What does that mean?" she asked.

"That is why 97 per cent of people won't talk about their experiences when they have them," she said, because of the reaction to it.

"I was making a presentation one time and a woman came up on stage and started dialoging with me about this personal experience she had never told anyone before.

"She told how her son who had been seriously ill had stopped breathing and when revived said 'Mommy, I was dead.'" She said he told her he saw Mary and she told him he must go back but he didn't want to but she made him because he had to "save Mommy from the fire."

THE WOMAN was worried for years because she tried to live a good



**'She had no vital signs for 45 minutes and felt herself floating up in the room and looking down on the resuscitation efforts...'**

life and didn't understand the need to be saved from the fires of hell. But Dr. Ross eased the woman's mind with the interpretation that the fires probably referred to the fires of suffering she would have gone through if her son had died.

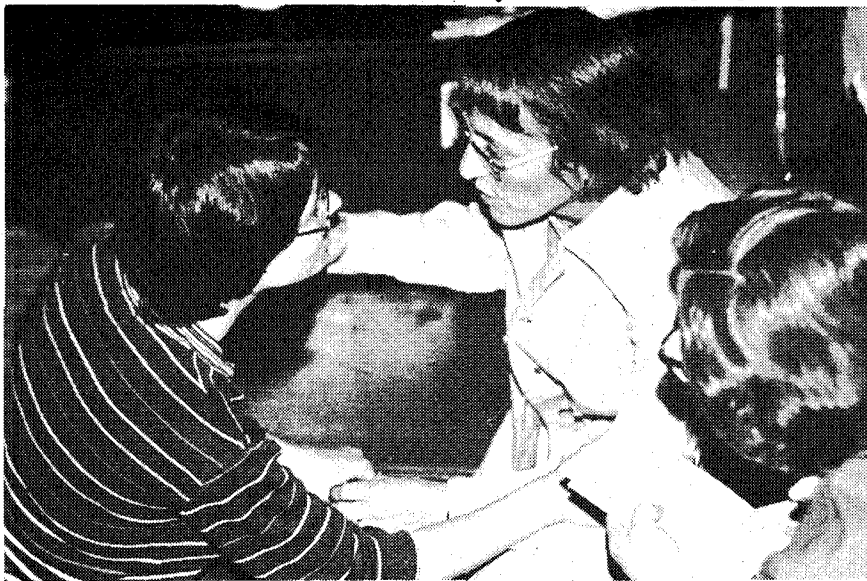
The woman had worried all these years without telling anyone of her experience, said Dr. Ross, until the subject was opened up in her lectures.

She said some people raise the question about justice if these experiences are really the beginning of a life after death. What about a Mother Teresa and a Hitler?

Dr. Ross said the reports go even further than the ones already described. She said that after the floating experience, they then experience going through a tunnel toward a shining light. And, she said, as they go through the tunnel they begin to review every deed, every act of their life.

"GOD IS PURE love. God does not judge, Man judges, and we judge

(Continued on page 17)



Well wishers greet Dr. Elizabeth Kubler-Ross after her presentation on life and after-life delivered at Barry College, Miami Shores.

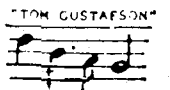
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# Marian Center addition another goal of campaign

(Continued from page 1)  
of these Sisters, 50 per cent of the children brought to the school can go out and get a job," the Archbishop commented.

He pointed out that for those who might say that all the charity is done in Dade County, that some 40 children from Broward County are students at Marian Center including 10 who are residents and live there.

Reminding that the Center was built by funds from the annual ABCD, Archbishop Carroll stated that the Sisters train teachers as well as care for 150 day students at the present

time.

In his report to South Florida Catholics the Archbishop also revealed that during the last 12 months the Archdiocese of Miami has spent \$732,000 for vacant property to build two parishes in the future.

"YOU CAN rest assured," he said, "that if your children and your grandchildren get married and want to establish a home in some part of the Archdiocese just growing, there is real estate there and there will be a church there in the future."

Joseph Robbie, a general chairman for the 1977 ABCD, has urged that donations to last year's campaign be increased

by at least 10 per cent emphasizing that that is the amount needed at the present time to buy the same amount of services as before inflation.

"Ninety-six cents of each dollar contributed to the ABCD actually goes for the purposes for the money is contributed," Robbie said. "There is nothing else going on in South Florida that matches this service to poor people. And I think that the accountability of the money and the use of this money for such excellent purposes for which it is spent certainly means that we need to increase our contributions," Robbie declared.



Applauding the remarks of Archbishop Coleman F. Carroll at one of the ABCD dinners are Bob Hansen, a regional chairman of ABCD and from St. Anthony parish, Fort Lauderdale, and Archbishop Edward A. McCarthy.

# Hundreds observe 'City Under One God'

About 500 persons assembled in Bayfront Auditorium last Friday where Archbishop Edward McCarthy and other religious and civic leaders spoke at Miami's 4th Annual "City Under One God" service.

Also included in the hour-and-a-half observance were the Gesu Catholic School Chorus and a color guard from the Champagnat Catholic School Boy Scout troop, along with other choral presentations, prayer readings and a modernized sung version of "Our Lord's Prayer" by Vonda Van Dyke, former Miss America.

Archbishop McCarthy, honorary chairman of this year's event, told the assemblage of various faiths that the nation's religious freedom was not intended to undermine faith.

"WE AMERICANS have always treasured our religious freedom. We have prized this as freedom for religion, not freedom from religion, far less hostility to religion, to acknowledging one's creator



Abp. Edward A. McCarthy lights candle after addressing the gathering in the Bayfront Auditorium.

and serving him and our fellow men and our country out of spiritual motivation," said the Archbishop.

"Separation of Church and

State," he said, "in no way means separating God from our lives or from our society.

"So it was that in his farewell address George

Washington warned Americans to indulge with caution the thought that our democracy can survive without morality or without religion.

"In this spirit we come together today, men and women, young people, old people, people of many heritages, of many faiths, united as brothers and sisters under the acknowledged fatherhood of God.

"WE ASSEMBLE to render our thanks for the blessings we have received in our community, to rededicate ourselves to God and to each other and to lives of high religious principle and to invoke God's abundant blessings upon our community," con-

cluded Archbishop McCarthy in his "declaration of purpose" segment.

Miami Mayor Maurice Ferre said the event differed from other civic or religious events in that it was non-sectarian and "represents government officials with all religions, races, all walks of life joining together to worship God. He went on to quote Albert Einstein, Stanley Jones, Bill Baggs, Reinhold Niebuhr and Robert Louis Stevenson on religion and society.

Miss Van Dyke's soft rock version of the Lord's Prayer expanded on each line of the regular prayer, with pre-recorded music in the background.

## New Florida unit for Sisters

Plans are in progress for the establishment of a new Florida-based region of the national organization known as the Religious Formation Conference, formerly the Sister Formation Conference.

An effort to initiate the new region of the group, which seeks to assist men and women

Religious in their on-going spiritual formation, began last year in Tampa when major superiors of Religious communities of women in Florida responded favorably to such a proposal.

During a national workshop conducted in December at the Cenacle

Retreat House, Lantana, by Sister Dorothy Donnelly, C.S.J., Religious participating from Louisiana, Mississippi, South Carolina and Florida indicated interest for more opportunities in the Florida area for such national input. During the workshop those responsible for initial or ongoing formation in their communities had an opportunity to meet and this group also expressed interest in and the need for sharing in the realm of spiritual formation.

Religious communities of men and women represented in Florida, Georgia, South Carolina, Puerto Rico, and the Virgin Islands will receive an invitation this month to become members of the new region under the temporary chairmanship of Sister Kathleen Power, S.S.J., St. Augustine. The national office is located at 1330 Massachusetts Ave., N.W., Washington, D.C. 20005.

## 4 Sisters going to Rome for founder's canonization

Four Sisters of the Handmaids of the Sacred Heart of Jesus stationed in South Florida are en route to Rome where they will participate in the ceremonies of canonization for their founder, Blessed Raphaela Mary, Sunday in St. Peter's Basilica.

Sister Mary Pilar Ymaz, Sister Irene Halahan, Sister Kathleen Doherty and Sister Marie Antonie S. Emeterio, will join other members of their

Congregation at the ceremonies raising their foundress to sainthood. Mother Raphaela died in Rome in 1925 at the age of 75.

In the Archdiocese of Miami six of the Sisters of her order, devoted to education and to eucharistic adoration, teach at St. Helen School, Fort Lauderdale, and work in pastoral ministry at St. Bernard parish, Sunrise.

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## Film shows charity at work in Archdiocese

South Floridians continued to attend a series of dinners sponsored by the Archdiocese of Miami in Fort Lauderdale for the benefit of the ArchBishops Charities Drive.

Archbishop Coleman F. Carroll and Coadjutor Archbishop Edward A. McCarthy are welcoming guests at the dinners where a color film narrated by Miami's Ralph Renick relates the story of charity in the many facilities provided by the Archdiocese for the needy.



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## Gary Gilmore--what is solution?

He is dead.

And as one writer observed, Gary Gilmore made fools out of everyone, those who wanted him executed and those who didn't.

He scorned those who wanted to save him, and greeted his fate so eagerly as to blunt the sting of the death others so intensely wanted for him.

Now it appears many more will come. It all seems to follow a pattern of impatience society has with long term solutions. When Great Society programs of the 60s did not produce quick and gratifying results the country was quite ready to kill the funds under the Nixon administration rather than improve the programs which were unique in history and naturally in need of adjustment.

Gallup polls showed most favored capital punishment in the 50s, but most were against it in the 60s period of social experimentation. But when crime continued to rise they quickly went back in the 70s to favoring the death penalty.

Putting it bluntly, most people in favor of capital punishment want it because they feel in the pit of their stomachs that the killers deserve it and further justify it on the basis of deterrence.

And the Bishops of Florida have acknowledged the right of society to protect itself.

Archbishop Edward McCarthy said this week, "I feel revulsion over Mr. Gilmore's original crimes, over the failures to deal with him as a juvenile delinquent, and over the bizarre sensationalized and commercialized manner in which society has had its vengeance."

However, he added, "I question whether in the 20th century the death penalty is truly the solution for the prevention of crime that is so desperately needed.

Bishop McLaughlin of St. Petersburg asserted that "justice must be administered equally and without prejudice." Orlando's Bishop Grady said he grieved for the families of the men Gilmore killed and grieved over the threat a man like Gilmore poses to society. He added that "many criminologists tell us that execution is not an effective way to protect society. The picture of the chair in which Gary Gilmore died and of his black shrouded body being removed from under the curious eye of the camera filled me with a kind of horror," he said.

And what do the men who are on Death Row say? Do they think about capital punishment at all?

Gilmore, himself, in his final days was asked what he was thinking while committing his crimes. He said "I wasn't thinking, I was just doing."

And the famous ex-Warden Duffy of San Quentin, said that over the decades in which he was warden he talked to scores of men (and some women) on Death Row and asked if they thought about capital punishment before or during their crimes, and, said Duffy, "I never found even one who had."

The point is, when people get frustrated enough or angry enough or filled with enough self-hatred to kill, they aren't thinking about laws or consequences. They aren't thinking at all. They

are, as Gilmore said, "just doing."

Since the increased publicizing of the consequences of smoking has been under way for a decade, smoking has simply gone up. Negative deterrence simply does not seem to work psychologically, except perhaps in a small tribal or communal situation where offenders are immediately caught and punished.

And Bishop Grady even wondered whether the highly publicized drama of Gilmore would not attract some men to seek "center stage in another tragedy."

It is our belief that capital punishment is not a deterrent, and that, though waiting for it might be a punishment for the criminal, at the moment of death he feels no more punishment except for the hereafter which is inevitable anyway. Capital punishment is simply a non-solution.

The best answer for protecting society, providing justice and considering the rights of the victims in capital crimes as well as avoiding irreversible punishment in the event of a mal-conviction such as the Pitts-Lee case would be this:

Lock up the criminal for life with no possibility of parole and let him perform, every day for the rest of his life some constructive chore that has a dollar value which will be paid to the victim's survivors for as long as they live.

Wouldn't it be better for Gary Gilmore to be working his way through life at some tedious chore, paying off his victims than to be, as he is now, free of all life's worries?



By Fr. John Dietzen

**Q. What does one do when he is sent from the confessional and told not to come back until he has committed a mortal sin? Does that mean we should never go to confession? I know a number of elderly people who are facing this problem.**

**A.** About the only advice I can give to you is to do as the priest says; don't go back—to him—for such a confession. Go to another priest—and there are many of them—who do not have such a rigid view of the nature and purpose of the sacrament of Penance.

A confession of this nature is usually called a "confession of devotion," that is, only venial sins or previously forgiven serious sins are told to the priest. Such confessions have been and still are strongly encouraged by the Church. The introduction to the new Rite of Penance, for example, stresses the value of "confessions of devotion" as having its own kind of healing power. "Those who through daily weakness fall into venial sin draw strength from a repeated celebration of Penance to gain the full freedom of the children of God," says this document. Frequent and careful celebration of this sacrament, it

continues, "is not a mere ritual repetition of psychological exercise but a serious striving to perfect the grace of Baptism so that, as we bear in our bodies the death of Jesus Christ, his life may be seen in us ever more clearly" (Paragraph 7).

In other words the sacrament of Penance is not only for the forgiveness of sins but for many other spiritual benefits—the growth of purity of heart; a living spirit of sorrow in humility before God; an increased openness of our hearts to the healing power of God for sins of the past; a more intimate sharing in the saving power of the sufferings of Christ, and so on.

As one of the decrees of Vatican Council II puts it, the sacrament "greatly fosters the necessary turning of the heart toward the love of the Father of mercies."

Naturally we must never allow such confessions to become mechanical or superficial without a true spirit of sorrow. Also, we shouldn't forget that sins can be forgiven in many other ways—prayer, penance, good works, and especially in the Eucharistic sacrifice, which should always remain the center of our spiritual lives.

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**Q. Why don't we hear any**

**more about malicious gossip? Two friends of mine have been really hurt and their reputations almost ruined by people talking who didn't know half of the facts. It is sad. Isn't gossip still a sin? Where in the Bible is there anything about this kind of talk about other people?**

**A.** It seems to me that the sinfulness of malicious gossips is probably more ignored than that of any other sin. The basic rule of our lives as Christians, as Jesus and St. John tell us often in the New Testament, is love of our brother; and more of our brothers are hurt grievously and more lives are

ruined by gossips than we can imagine.

To answer your question, of course it is still sinful to lie in charging another with certain faults or defects (calumny) obviously, this is a moral wrong. It can be just as wrong, however, when our gossip concerning someone else is true (detraction).

Understandably there may at times be good reason to tell another's faults, to a child's parents for example. It is grossly wrong, though, to consider that because a story about another is true, one is at liberty to spread it around.

An individual's good name is among his most precious possessions. Once someone ruins another's good name, it is nearly impossible to correct and heal the damage. The fact that one gets a kick out of always being there with the latest tidbit is no justification for tarnishing something so valuable. A person's faults are a matter between himself and God. The rest of us should keep our noses out.

Scripture has many strong condemning words for gossips. In one of the psalms God doesn't mince words: "The slanderer of his neighbor in secret—him I will destroy."

(Letters for this column should be sent to Father Dietzen; 1113 W. Bradley; Peoria, Ill. 61606.)

## French rapped on decision to free suspect

WASHINGTON—(NC)—An official of the U.S. Catholic Conference (USCC) said he was "distressed, disappointed and affronted" by the French government's release of suspected Palestinian terrorist Abu Daoud.

"The surprising and preemptive release of the suspected terrorist known as Abu Daoud is distressing and severely damaging to the legal and moral fabric of the international community," said Father Bryan Hehir, USCC associate secretary for international justice and peace.

Daoud, thought to be the architect of the Black September massacre of 17 Israeli athletes and others during the 1972 Olympic Games in Munich, was released two days after French authorities apprehended him in Paris Jan. 9. Both Israel and West Germany had requested his extradition.

While conceding that the requests posed "technical, legal" problems for France, the USCC official nevertheless said he was "distressed, disappointed and affronted by this remarkable failure to investigate adequately the

serious charges made against Daoud or to acknowledge the legitimate interests of the West Germans and Israelis."

Calling terrorism a "moral tragedy of the first order," Father Hehir warned that "failure to deal responsibly with the fact and threat of terrorism only leaves the way open for future resort to the tactic."

"No single remedy will solve the problem of terrorism," he said, "but an essential element of any program is cooperative efforts among countries."





By Msgr. James J. Walsh

## Christian unity—how is it doing?

As the Christian world presently observes a week of prayer and study for unity among churches, some interesting developments may be noted in the years since Ecumenism received so powerful a push forward in Vatican II.

The average Christian, Protestant or Catholic, probably has little awareness of much progress. He notes in his daily round, of course, that evidence of raw bigotry is absent for the most part, that flaming controversies so frequent in the past are rare today, that a minister is often seen in a Catholic church and a priest in a Protestant church for a meeting or a wedding or a funeral, that prayer gatherings of both groups are rather common, that the clergy cooperate far more often in the solution of civic problems than before, and so on.

ALL OF THIS does indeed indicate better relations, but does it mean any real progress towards Christian unity? Not necessarily. While cordiality happily prevails, the causes of disunity may not even be recognized or touched on in the grass roots areas of the Christian world today. Perhaps it is just as well.

We have to look at the theological level, where both groups have pooled their scholarship to produce an enormous amount of work, in order to see positive signs that the ground work of genuine unity is being laid.

The Graymoor Ecumenical Institute of New York has reported news of progress in recent weeks. More than 30 theological topics have been under intense study by Anglican, Old Catholic, Lutheran, Orthodox, Reformed, Methodist, Baptist, Pentecostal and Roman Catholic scholars.

Father Arthur Guthro of the Institute stated that the studies of the theologians have "brought us beyond the polemics of the past to the threshold of a new and exciting shared Christian faith."

After prolonged study of the Holy Eucharist among the "liturgical Churches," surprising progress has been made. "The emerging consensus on the Eucharist heralds a new day of revitalized Christianity," Father Guthro said.

MOREOVER, dialogues among Catholics, Lutherans and Eastern Orthodox have brought new understanding and agreement on the meaning of ministry and the nature of the Church.

However, solid stumbling blocks remain—papal infallibility, the teaching authority of the Church, the roles of bishop and pope. And more recently the ordination of women in the Anglican Church has injected into the dialogue another pressing matter, which was touched on in past years only in an academic way.

Recently there have been urgent requests from European churchmen to Pope Paul to lift the ban of excommunication placed on Martin Luther in 1521. They point out that the pope in 1965 lifted the ban on the 11th century patriarch, Michael Cerularius. The Vatican Ecumenical office has responded to these requests by stating they see no possibility of the ban being removed. They explain in the case of the patriarch of Constantinople the excommunication resulted from disciplinary abuses, while Luther's ban stemmed from a denial of basic doctrines.

HOWEVER, Lutheran Church leaders see another reason for ecumenical hope. Catholic scholars are studying the Augsburg Confession—

28 articles stating basic Lutheran beliefs written not by Luther but by his follower, Philip Melancthon. Some scholars see the Confession as a "legitimate expression of Christian truth." The Vatican Office has not agreed officially with this, but has encouraged the study.

One loud discordant note in the quest of unity comes from the much publicized activities of the Moon Church. The Reverend Sun Myung Moon's Unification Church, despite its name, is scattering the seeds of more disunity. Recently leaders of both Christian and Jewish groups accused the Moonies of promoting bigotry.

THE REV. MOON is reported to have said Christianity is "a failure" and Jewry has "no reason to exist." Unification documents reveal some zingers—all in favor of divinizing Moon. They state, for instance, that "Jesus Christ is not God himself," but that he is a "failed Messiah." Having said that, however, hope of a unique kind is offered, namely, that the world is making way for a "replacement Messiah who would come from Korea." One guess who that is! The Moon is rising.

Absurd as the teachings of this group, and frightening as the testimony of some ex-members, much more is going to be heard from Unification—and it won't help the cause of unity.

One final note. Fr. Titus Cranny, a Marian scholar at the Graymoor Institute, says that Our Lady is the great hope of Christian unity because "her deepest concern is to bring all men to her Son." He added, "Her prayers and her love are inseparably bound up with the life and mission of Christ and with that of his Church. She is the mother and patroness of Christian unity."

## The Augsburg Confession misunderstood

Officials of the Vatican Secretariat for Promoting Christian Unity are encouraging a study of a proposal that the Catholic Church recognize the Augsburg Confession as a "legitimate expression of Christian truth."

The Augsburg Confession isn't something that comes up in every day conversation. If Catholics have heard of it at all they probably just vaguely know it is some kind of a Lutheran lay people I've discovered that while they know of it they don't know a lot about its content.

MY SUSPICION is that some Catholics, reading that a Vatican secretariat is considering recognizing this Lutheran historical statement, are likely to think it is another sign the Catholic Church is weakening and moving closer to Protestantism.

So perhaps it would be a worthwhile service to talk about what the Augsburg Confession really was, how it came about and what is said in it.

The Augsburg Confession was issued June 25, 1530. It was directed to the Holy Roman Emperor

Charles V. It was drafted principally by Philip Melancthon. Melancthon is a historical figure more familiar to Lutherans than to Catholics.

Before I go on to say anything more about Melancthon, though, maybe I'd better make certain you understand that Protestantism didn't come about the day Martin Luther nailed his 95 theses to the door of Castle Church in Wittenberg but that it was a long process that led to separation.

MELANCTHON was a fervent follower of Martin Luther. Nine years before the Augsburg Confession he wrote his "Commonplace," the first systematic presentation of the theological doctrines of Luther. But Melancthon was a man who wanted unity with the Catholic Church.

The Augsburg Confession is not a proclamation of opposition to the teachings of the Catholic Church. It is very nearly the exact opposite of this. It is an effort to convince Charles V and the Catholic Church that in Lutheran doctrine, to quote the Confession, "there is nothing discrepant with

the Scriptures, or with the Roman Church, so far as that Church is known from its writers."

As a matter of fact, the Augsburg Confession was first titled an Apologia and while that designation was later abandoned it probably best describes the document. Therefore, if we are to understand the proposal that the Catholic Church give official recognition to the Augsburg Confession, it must be understood it would not be giving recognition to a document issued in rebellion against the Catholic Church but one issued as a document of reconciliation an attempt on the part of the reformers to find common ground with the Catholic Church.

IT WAS, as were the origins of Protestantism, political. It was signed by seven princes of what came to be known as the Protestant Estates and by representatives of the imperial cities of Nuremberg and Reutlingen. It was directed to Charles V and he rejected it as "too Protestant."

Melancthon drafted the Augsburg Confession, not Martin Luther. Luther is

said to have reported Melancthon was the right one to write it because, Luther said, he himself had little talent for the irenic.

There are 28 articles in the Augsburg Confession, the first 21 of which are offered as a complete statement of what Lutherans believe. In these 21 articles there are some statements that Catholics could not fully accept but most are fully acceptable to Catholics.

Melancthon frequently softened the position of Luther. For example, in the fourth article there is a statement of the Lutheran belief in Justification by Faith but Melancthon omitted the word "sola," that is by Faith alone.

THE LAST seven articles offer Lutheran practices there are at variance with those of the Catholic Church but he does not include them as articles of faith, rather as discrepancies which Melancthon said he hoped Rome "with the leniency she has at all times shown to all nations, will consent to overlook..."

As for the 21 articles, which Melancthon said provided the "sum of our



doctrine," he insisted, "we have no dogmas which differ from the Roman Church." The Confession says, perhaps not historically accurately but it shows the spirit of the Confession, "Our churches are wrongfully accused to have abolished the Mass. For the Mass is retained still among us, and celebrated with great reverence, yea, and almost all the ceremonies that are in use saving that with the things sung in Latin we mingle certain things sung in German."

Whether after long study the Catholic Church will recognize the Augsburg Confession as a "legitimate expression of Christian truth," we do not know but it is important to understand that Confession was written not in a spirit of defiance but in search of reconciliation.





By Fr. John Reedy, CSC

## Are they really Roman Catholics?

The wire service report bothered me, and not just because it dealt with a new organization which has adopted one of the most pretentious names since The Catholic Committee on Intellectual and Cultural Affairs.

The new, Manhattan-based group calls itself: The World's First Counseling Center on Sexuality In Direct Opposition To The Catholic Hierarchy's Position on Birth Control and Abortion.

No one should be either surprised or disturbed that a group would want to organize around the purpose expressed in this name.

But when many, if not most of the organizers profess to be Roman Catholics, there is a problem.

The problem does not center around the fact that

there is dissent among many sincere, informed Catholics on the positions which the bishops have proclaimed regarding birth control and abortion.

Such dissent exists, although clear thinking is badly served when the two issues are linked to suggest that the theological problems are the same.

(Without going into too much detail, I think it is clear that most Catholic dissent regarding abortion should be treated by the civil law. The great majority of Catholics, though not all, seem to agree that abortion itself is morally wrong.)

**MY REAL** problem with the Catholics in this organization has to do with their apparent unwillingness to recognize that they have effectively ceased being Roman Catholics.

I don't make this judgment lightly. If my memory is correct, it's the first time I've ever expressed such an opinion about any group which professes to be Catholic.

Nor do I equate "ceasing to be Catholic" with "becoming morally reprehensible." I presume that most of these people are acting out of sincere concern and conviction.

But the fact is that the community of Roman Catholics is one which recognizes a special role for authority within the Church. The exact nature and the proper exercise of that authority is debated; it still needs clarification.

**BUT WHEN** people, in words and actions, reject all effective exercise of ecclesiastical authority, they are rejecting Roman

Catholicism.

The opposition of this group is not directed against the very fallible actions of a particular bishop or a small cluster of them; it is in "direct opposition to the Catholic Hierarchy's position."

This is a rejection of authority within the Church on at least these two issues.

Moreover, this is not a theological dissent aimed at clarifying intellectual difficulties (which will always exist.) Rather, it is a direct confrontation with this authority on the pastoral level. This group aims at influencing the judgment and actions of Catholics; its goal is not a clarification of theory but the influencing of conduct.

**YOU CAN HOLD** a lot of qualifications about the precise nature and the proper exercise of authority within

the Church, but it's very hard for me to see how you can directly reject the pastoral leadership of the hierarchy as a body and still honestly proclaim yourself a Roman Catholic.

Obviously, many of these people would reject my judgment; I think I know most of the arguments they would advance.

I'm not writing this in any effort to convince them. I am writing it for the many Catholics who were disturbed by the publicity given to the organization, who wondered, "How can this happen in the Catholic Church?"

To these people, my answer would be, "It's simple. If these people really hold the purpose stated in the name of the organization, they have ceased to be Roman Catholic—whether they recognize it or not."

By Fr. Richard McBrien



## Methods of theological reflection

By REV. RICHARD P. McBRIEN

"Where do I begin?" That's the kind of question which even a well educated Catholic might ask if urged to do something about the state of his or her religious knowledge and understanding.

Catholics skilled in diagnosing serious illness, preparing a legal brief, monitoring a complicated institutional budget, or merchandising enough furniture to equip a modern skyscraper usually feel themselves completely out of their element when faced with theological questions.

"**WHAT DOES IT** mean to be saved?" "What is the relationship between divine initiative and human effort in the coming of God's Kingdom?" "Who is Jesus Christ, and how are the divine and the human present and operative in him?" "Who or what is the Holy Spirit?"

If one is not trained in the methods of a particular science or discipline, he is not likely to get very far in exploring that discipline's terrain entirely on his own. That's why most people feel the need to take a course rather than trust their own ingenuity.

As a member of the teaching profession, I am not about to diminish the importance of formal course work. But truly educated persons ought to be sufficiently familiar with, even reasonably adept at, basic methods of intellectual inquiry.

Although theology has its own scientific principles and its own disciplinary structure, it is not totally unlike other humane fields of study.

**YOU MUST** first identify the problem and clarify the question. Then you have to get a sense of its scope and dimensions. And finally you proceed to investigate the problem: first,

historically (Bible, Fathers of the Church, major theological statements, official teachings of the Church); and, secondly, in terms of the present discussion among those specializing in the problem.

Take any of the questions posed a few paragraphs earlier.

One first consults a standard encyclopedia or compendium of theology. The "New Catholic Encyclopedia" may provide an adequate beginning for many theological questions, although a better reference, because it is more precisely theological, is "Sacramentum Mundi," now available in a concise edition (Seabury Press, 1975).

The articles in that collection are written by some of the best theologians in the Catholic Church. Indeed, the leading Catholic theologian is its editor and the author of several of the principal essays, Karl Rahner, S.J.

**THE NEXT** step would be to pursue several of the major biblical leads provided in a given article. One should check the principal texts and consult one of the standard biblical commentaries for guidance in interpreting those texts. "The Jerome Biblical Commentary" (Prentice-Hall, 1968) is a very useful reference tool.

One should also note the names of major authors of the past whose writings have touched upon the question under investigation, e.g., Augustine, Aquinas, and others, and lay hold of popular editions of their works, seeking out pertinent sections.

**WITHIN THIS** same historical context, one should identify the principal teachings of the Church on the subject and do as much background reading on the historical period in

which those teachings were first formulated. What was the situation that prompted the teaching? Against whom was it formulated? And so forth.

If the topic was treated at the Second Vatican Council, for example, many good commentaries are available for consultation. The best of these by far is the one edited by H. Vorgrimler, "Commentary on the Documents of Vatican II" (Herder and Herder, 1968-9, 5 vols.)

Next, one should secure an updated bibliography which lists the most important contributions to the present discussion of the subject. Such bibliographies appear usually at the end of substantive encyclopedia articles or in the standard bibliographical indices available in any good library.

If there is a recent major work on the subject, the footnotes will make reference to the most significant current works. Usually, a bibliography will also be provided.

**THE METHOD** outlined above is flexible enough. It can be expanded or contracted as capacity and opportunity dictate. If one is teaching a course on the subject, then the process of inquiry will have to be thorough.

But if it is for private study or for discussion group purposes, the investigation can be limited or divided up among several other people.

Obviously this method assumes a seriousness of purpose. If one cannot accept its inevitable burdens, then one should simply recognize the situation and live with it.

Of course, that will necessarily restrict one's options when the temptation to enter theological debate becomes strong.



# Home for abandoned periled; run by Mother Teresa's nuns

ROME—(NC)—A group of Mother Teresa's Sisters who operate a home for the abandoned here have been ordered by Rome's leftist government to vacate the old monastery they occupy.

The city, which owns the former monastery, has decided to reconvert it into government offices.

The Vatican daily newspaper L'Osservatore Romano protested the city's plans in a comment Jan. 12. "The city, which owns the former monastery, has decided to reconvert it into government offices."

**THE VATICAN** daily newspaper L'Osservatore Romano protested the city's plans in a comment Jan. 12. "The city has turned against 50 homeless poor people and against those who work in their services," the paper said.

"In the name of bureaucracy, it is attempting to throw out into the street outcasts whose only error is to be aided by and housed in a religious institution."

Since February, 1976, a handful of missionaries of Charity, the order founded by Albanian-born Mother Teresa of Calcutta, have been collecting abandoned people mostly from Rome's two major train stations and taking them to their home for the abandoned near the Colosseum.

The property has been in the hands of the civil government since the popes lost control of Rome in 1870. Since 1946, however, the city has entrusted the large building to the Camaldolese monks for the carrying out of social service projects.

## Emergency aid asked for farmworkers

(Continued from page 1) the freezing temperatures, he said.

The Rural Life Director urged that both groups be made eligible for State and Federal emergency compensation.

"Emergency certification procedures to obtain food stamps and a delay of rent payments by public and private landlords would greatly assist the farmworkers."

Meanwhile, on an individual basis, many schools, churches and St. Vincent de Paul Societies throughout the Archdiocese of Miami are collecting food supplies and blankets.

"Your prayers" and sacrifices are asked on behalf of our brothers and sisters whose life work is to provide us with food and who are now going cold and hungry because of lack of work," Msgr. McMahon said.

monks have been faced with high taxes for the buildings, which they used to house students, since the city judged such activity to be outside the sphere of social work.

The monks then turned over one floor of the large edifice to Mother Teresa's nuns.

The city wrote to the Camaldolese monks Dec. 27 asking them to vacate the premises in 30 days.

Since then, press reports have called public attention to the matter, and Christian Democratic politicians have protested the ouster in city hall.

**THE CITY** is still negotiating with the monks, and city assessor Giuliano Prasca—the man who issued the order to vacate—was quoted as saying that the city wants the nuns' work to continue.

Other city officials say that the city is trying to find a building near the city's main railroad station in which to relocate the nuns and their 50 abandoned men and women.

Sister Martin, the small, Indian superior of the home for

the abandoned, told NC News Jan. 13 that she did not feel that they would be forced to move.

The handful of nuns—currently five are working at the home, but the number varies—live near the old monastery in the monks' former chicken house. They say that they chose to live there to carry out the gospel's call for poverty of life style.

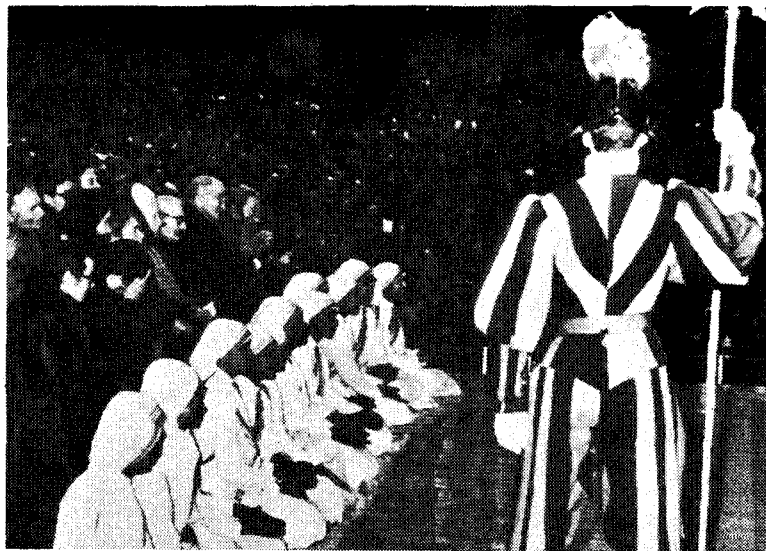
At night, accompanied by lay co-workers, the Sisters go to the train station to invite those who have no means of support to the home for the abandoned.

"These people who stay here are all well, and are free to come and go as they please," said Sister Martin.

"We did not want to open up just another clinic for the sick, but rather a place for the abandoned who have been unable to deal with personal problems."

The men and women residents sleep three-to-five in a room. They are responsible for housecleaning and the ancient home is absolutely dirt-free.

Sister Martin said that most residents are in their 50s



Nuns belonging to the missionaries of Charity, the order founded by Mother Teresa of Calcutta, sit on the floor during a recent Vatican audience with Pope Paul VI. The sisters face possible eviction from their home for the abandoned in Rome.

or early 60s. During the day, many go out to seek work.

**IN ADDITION** to Italians, the home houses a Ukrainian, an Englishman, and several Africans.

Several weeks ago, an African in his early 30s was found dead of starvation at the train station. His friends—other down-and-outers—said that the young man had been in Rome several years and although he was fluent in several languages and quite intelligent he could not find

work. The city's action comes at a time when Rome's Communist mayor is under attack from segments of the left who would like him to get tough with the Vatican and the Church in Rome.

Anti-clerical leftists have been charging in print that the Vatican is responsible for large-scale building speculation in Rome.

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Parish Representatives Heard Coadjutor Archbishop Edward A. McCarthy Encourage Pro-Life Efforts

# Expanded pro-life drive begins in Archdiocese

By **MARJORIE L. FILLYAW**  
Local News Editor

Respect for Life gained momentum in South Florida this week as initial steps were taken to implement the U.S. Bishops Pastoral Plan for Pro-Life Activities through parish and Archdiocesan committees.

Representatives of parishes from Stuart to Key West, who gathered for a one-day

workshop at St. James parish heard Coadjutor Archbishop Edward A. McCarthy and other speakers call for "grassroots" action to turn the tide against the declining respect for human life.

"OUR concern is one that we know will not go away," Archbishop McCarthy told parish delegates, Religious, and priests present. "It is an issue that will not be ignored—it

cannot be ignored. My attitude and your attitude is that we're not only defending a very strong principle of natural law, a very strong principle of morality and human rights, but we're being patriots, with reason to hold our heads high, because we're being concerned for our country in our concern for respect for life. Our dedication to respect for life, our dedication to morality is a dedication too, to the patriotism of our country," Archbishop McCarthy declared.

Archbishop McCarthy described the U.S. Bishops Pastoral Plan for Pro-Life Activities as "a new phase in defending life in our great Archdiocese and our great state," and expressed the full support of Archbishop Coleman F. Carroll and himself to those in the pro-life movement.

In explaining the three-step plan of American Bishops, Msgr. John McNulty, director of Pro-Life Activities in the Diocese of St. Petersburg, gave a brief outline of the pastoral,

pointing out that "Our bishops proclaimed the duty of the Church to speak on behalf of human life and to encourage a just and social order and system of justice that protects basic human life and especially man's right to his life.

"THEY stressed that the dignity of the human person made in the image of God lies at the very heart of respect for human life. They affirmed that they were constrained once more to repeat the Church's teaching that abortion and euthanasia are violations of the right to life and are moral evils," Msgr. McNulty explained.

"In view of the widespread assaults on respect for human life, the bishops consulted together at great length and then approved a pastoral plan for pro-life activities to enable the people to overcome their situation and blunt and repel the threats that would dent the dignity of the human person and endanger innocent human life," he said.

He reminded his audience of more than 100 persons that announcement of the U.S. Bishop plan "caused clamor, drew immediate opposition and suffered severe criticism but most importantly and happily came as a clear, strong, steady trumpet call cutting through a gathering bloom of moral confusion, hedonistic materialism, declining respect for human life and callous

contempt for the God-given dignity of the human person.

"IT IS supremely evident," Msgr. McNulty continued, "that in their Christian proclamation our bishops have flung down the gauntlet and served notice that the battle for the dignity of man is joined. The bishops pastoral plan signals the moving out of the American Church against the ever-increasing strength and arrogance of those voices in our society which deny the sanctity of God-given human life."

Nothing that in their plan the U.S. Bishops have prepared and put into effect a pastoral plan for every diocese, every parish, every Catholic in the nation, he outlined the three-fold plan as three major efforts: an educational and public information effort, a pastoral care effort, and a public policy effort. Although legal, medical, sociological arguments and assistance will be needed, he emphasized that the primary and ultimate compelling argument must be theological and moral. Since the abortion issue is set in the background of other issues, he said, the program necessarily must extend to other issues supportive of human life and human dignity.

"If we are to succeed in the work for defense of human dignity it will depend on what you do," Msgr. McNulty told parish pro-life leaders.



Pro-Life meeting chairman, Robert Brake, welcomes Archbishop McCarthy to sessions which attracted people from Stuart to Key West.

## Pro-life efforts must improve quality of life for all men

Pro-life efforts must be part of a whole effort to improve the quality of life for all men—to relieve the sufferings of those in need, Msgr. Bryan O. Walsh, Miami Archdiocesan Director of Catholic Charities told parish representatives who will form the nucleus of an intensive respect for life program in South Florida.

Speaking on the subject, "Pastoral Concerns," Msgr. Walsh noted that in their Pastoral Plan for Pro-Life Activities, the U.S. Bishops had devoted an entire chapter to the Church's social services delivery system, emphasizing that the Church must take appropriate initiatives in providing support to women with problems during pregnancy and after and in doing so bear witness to its belief in human dignity.

"Let's face the facts—there is such a thing as an unwanted pregnancy and unwanted children," Msgr. Walsh said, adding that all pro-life activities implies a very firm commitment to the provision of adequate social services.

"This also implies social action to bring about a com-

munity commitment to meeting the needs of people and this requires its own set of strategies," Msgr. Walsh explained.

There is a great danger, he continued, in seeing this issue as a conservative one, implying that these troubles all come from the so-called liberal elements in our society, thus leading to the rejection of all liberal causes.

"In this regard it is interesting to note that the statement of the U.S. Bishops on the death penalty has received significant support at the Vatican and from other hierarchies throughout the world. This leads to another pastoral concern, that of reconciliation," he pointed out.

"We live in a pluralistic society. We cannot expect that everyone will agree with us or us with them on all these critical issues. But, while we differ with many people on such

fundamental issues as abortion, and euthanasia, we must also see them as children of God—misguided, misinformed, missing out on that vision which is ours, not through any merit of our own but through the grace of God," Msgr. Walsh advised.

He reminded parish delegates that as Christians they are called upon to love their enemies and to do good to those who persecute them. The pro-life movement, if it is to be worthy of the name, must be characterized by the love it bears not only for one another but also for those opposing it, he said.

Msgr. Walsh stressed that the Church's commitment to the quality of life is a commitment that goes far beyond the common understanding of that term, including the question of social justice and the Church's transcendental vision of man and the world.



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# Notes political victory for pro-life last year

Although a permissive abortion policy represents a new life-style in the U.S., last year was, from a political standpoint, one of victory for the pro-life movement, national respect life leaders told South Floridians here last Saturday.

Michael Taylor, Office of Pro-Life Activities of the U.S. Catholic Conference; and William J. Cox, executive director of the National Committee for a Human Life Amendment, Inc., came to Miami to brief parish representatives on current anti-life conditions.

They spoke during an archdiocesan meeting held in St. James parish to initiate the U.S. Bishops Pastoral Plan for Pro-Life Activities throughout South Florida. Right to Life leader Robert Brake served as chairman of the one-day sessions and Father James Reynolds, Archdiocesan Director of the Family Life Bureau, was host.

"With the encouragement and sanction of law, unborn human lives are being destroyed on an unprecedented scale," Taylor told representatives as he outlined the 1973 U.S. Supreme Court decisions.

"When a society is no longer committed to a com-

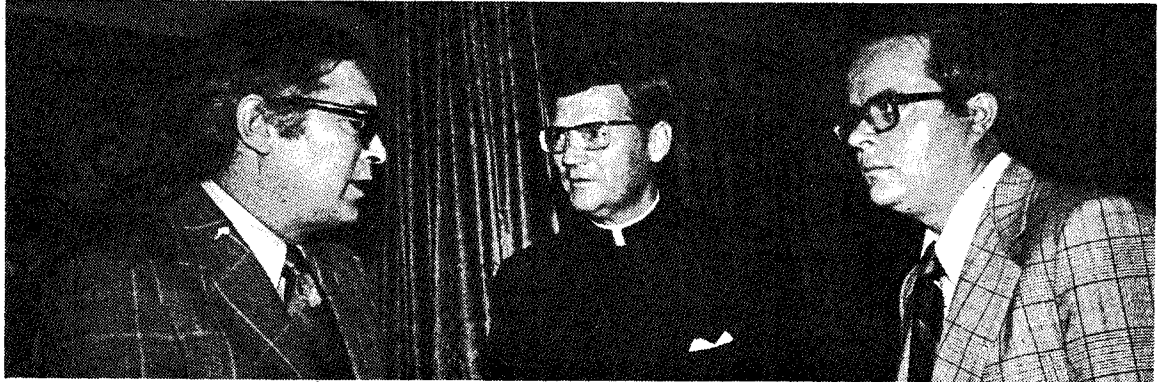
monly accepted set of values, then that society is dangerous for it must turn to some set of values, however distorted," Taylor said. "Expediency is too often the rule. Today we see abortion being openly promoted as a problem solving tool. If there are social or personal problems in which the unborn child is a factor, too often the response is to eliminate the unborn child."

According to Taylor, teenagers represent a prime target group of potential abortion recipients with one-third of abortions being performed on that age group. Another target group is the poor, he said, noting that their dependency on government makes them both vulnerable and identifiable.

Since the U.S. Supreme Court has decided to defend and promote its original ruling a Constitutional Amendment remains the only viable way to reverse the 1973 rulings, Taylor declared. He pointed out that a new round of legislation and litigation is imminent.

"We need to re-examine our legislative programs," Taylor reminded parish representatives. He revealed that never before have so many states had "death with

dignity" or "right to die" bills pending. He added that an amendment to the California law through a "living will" has already been proposed for the 1977 legislative session, and that the measure's sponsors have declared their intent to expand the substantive scope



Family Life Bureau director, Father James Boniface parish, Pembroke Pines, left; and Reynolds, discusses legal aspects of pro-life activities with attorney William Wright, St. Life Activities, USCC.

of the law in coming years.

Taylor urged his audience to be alert toward national health insurance programs which would have serious potential impact on abortion since the government could become the principal funding agent for abortion for everyone, not just the poor.

In the opinion of Cox, who provided listeners with an

Miami Right-to-Life leader, Tom Endter, right; discusses program for Archdiocese with William Cox, executive director, National Committee for a Human Life Amendment; and Judy Glocker, Fla. State Right to Life legislative chairman, who outlined plans for action in Congressional District.

analysis of the effects of the pro-life movement on the presidential and congressional campaigns, 1976 was the most significant year for the pro-life movement from a political point of view.

"We made some strides in the Congress. For the first time abortion, because it is not recognized as just a pro-life movement but now it is viewed

outside the movement as a significant issue facing the country. The year 1976 brought home to the people that this is an issue that's going to have to be resolved in some fashion.

"President-elect Carter will be the first occupant of the White House to fully recognize the depth and breadth of the pro-life movement in this country and the deep and intense feeling that the people around the country feel and hold on the question of abortion, because he's the first national politician to get around the country and be picketed systematically and thoroughly everywhere he went," Cox said.

"The grass roots level politicians are the most sensitive individuals to what is going on out there and in their estimation abortion is a significant, growing issue growing in our direction," Cox stated emphasizing that if the pro-life movement works in a disciplined, concentrated way it can have a major impact on the political process.

## Demonstrations note abortion anniversary

(Continued from page 1)

will include youth with placards will walk down Biscayne Blvd. to Flagler St. and back to the Torch of Friendship.

In Broward County Right to Life groups will begin a march at 9:30 a.m. at Pavilion No. 1 in Holiday Park, Federal Hwy. and Sunrise Blvd.

Speakers will include Father Jerome Martin, Blessed Sacrament Church, Fort Lauderdale; Rev. William Stevens, St. Benedict Episcopal Church; and Eugene Landis a Mormon elder. Youth from area Catholic schools will sing.

Meanwhile, according to NC news service, the tolling of church bells in Brooklyn and Houston and placing baby coffins before the office of Planned Parenthood in Providence, R.I., are among other demonstrations planned around the country to mark the anniversary of the abortion decision.

Organizers of the fourth annual March for Life in Washington, D.C., estimate that the number participating will exceed the 65,000 at last year's rally because Jan. 22 this year is a Saturday. March participants and others will once again send roses, as symbols of life, to their congressmen and senators. President-elect Jimmy Carter has been invited to address the rally, two days after his inauguration.

A number of bishops have

issued pastoral letters recalling the anniversary and urged support for efforts to enact a constitutional amendment to counteract the 1973 Supreme Court decision which struck down most state laws restricting abortion.

The Pennsylvanians for Human Life chapter in southwest Pennsylvania is sponsoring a week-long Congressional Impact Plan in the area calling on citizens to visit their congressmen's offices to leave a special "calling card" requesting support a human life amendment to the Constitution.

Life Advocates, a Houston organization, plans picketing of two abortion clinics in the city and is sponsoring a group flight to Washington for the National March for Life.

The Austin and Texas Catholic Youth Organizations are organizing youths from all over Texas to participate in a candlelight march and vigil. Marchers will gather at the

state capitol in Austin and proceed to St. Mary's Cathedral.

BLACK comedian Dick Gregory is to be the featured speaker at a program sponsored by five Indianapolis right-to-life groups, which are also sponsoring a baby shower at the rally. Those attending are being encouraged to bring a gift for a baby. Birthline, one of the sponsoring organizations, will distribute the gifts to mothers of infants born in the area who need them.

After a noon Mass in Sts. Peter and Paul Cathedral in Providence, to be celebrated by Bishop Kenneth Angell, auxiliary of Providence, right-to-life advocates will proceed by car to the office of Planned Parenthood and to Women and Infants Hospital where they will place baby coffins with a sign saying "in memory of 20,000 Rhode Island slaughtered innocents." They will pray the Rosary at both places.

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# Carter asked to talk to 'March for Life'

WASHINGTON—(NC)—Leaders of the March for Life have invited President-elect Jimmy Carter to demonstrate his willingness to meet with grass roots people by addressing the Jan. 22 march marking the fourth anniversary of the Supreme Court's decision striking down most state laws against abortion.

According to Nellie J. Gray, president of the March for Life, "Jimmy Carter has said he is interested in meeting with the people...On Jan. 22, we'll have a large number of people. This would be an appropriate time for him to begin meeting with the people."

WHILE making the request to Carter, Miss Gray, a Washington attorney, pledged that the March for Life will do nothing to mar the new president's inauguration two days prior to the march.

"As a candidate, Carter made many expressions of pro-life sentiment," she noted, adding: "But we told him the

March for Life will not be sponsoring any activities on Jan. 20."

The pro-life organization could have stationed pickets along the inaugural parade route, Miss Gray said. "But we chose not to—we decided to focus all our attention on our own day."

According to Miss Gray, no answer has yet come from the President-elect.

Her comments came at a press conference at the National Press Club staged by march officials.

ACCORDING to the group, indications are that this year's crowd will be the biggest yet, surpassing last year's estimate by march leaders of 65,000.

"It's going to be massive," said John Mawn of New York, a March for Life board member.

"We are far ahead on bus orders than last year at the same point," Mawn said. He told the press conference that there will be 40 buses from

Scranton, Pa., 65 from Pittsburgh and 57 from Long Island coming to Washington.

Another board member, Jean M. Guilfoyle of Baltimore, pointed out that rose orders are running a third higher than last year. The march committee takes orders for roses which it sends to members of the House and Senate, and to the White House, as symbols of right to life sentiment.

THE BOARD members promised that their efforts would not be confined to a one day demonstration in 1977.

"We will be marching for life all year long," said Miss Gray.

"The mentality of America is what we're working on. We want the law of the land to reflect a pro-life bias—as it did when the country began."

Asked whether the 95th Congress now sitting will be more sympathetic to the pro-life cause than previous ones, Miss Gray said: "We won't really know until we've got a vote."



**BELLS TOLL IN MOURNING:** Bishop Francis J. Mugavero of Brooklyn and Father Joseph A. Nugent ring the bells at Our Lady of Victory Church in the Bedford-Stuyvesant section of Brooklyn in mourning for what the bishop called "the destruction of the unborn children in our country."

## Court hears debate on abortion-related cases

By THOMAS J. BARBARIE

WASHINGTON—(NC)—A St. Louis City official's attack on abortion during oral arguments before the U.S. Supreme Court prompted Associate Justice Thurgood Marshall to ask whether the official was there to argue a current case or the Roe and Doe abortion cases which set national abortion policy four year ago.

Justice Marshall's question came after Eugene P. Freeman, deputy city counselor for the Missouri city, described the matter before the court as "something broader" than the question of whether St. Louis' city hospitals should provide non-therapeutic abortions.

Freeman's courtroom opponent maintained that since maternity services are offered by the two St. Louis municipal hospitals, so also should abortions be offered, regardless of medical indications.

BUT Freeman appeared to surprise the nine justices with his insistence that abortion is simply wrong.

"There is a world of difference between childbearing and abortion," the St. Louis official said.

"Childbearing is the natural consummation of pregnancy, and life is its end," he said. On the other hand, he continued, "Abortion is an interruption of a natural process; death and obliteration are its ends."

He called abortion "genocidal," and an assault on a female's womanhood. "But childbearing fulfills her womanhood," Freeman said.

"All this is true, whether the city pays or not," said Chief

Justice Warren Burger, who voted with the majority in the Roe and Doe cases which struck down most state abortion laws.

THE exchanges between Freeman and the court were some of the highlights of three hours of arguments on three abortion-related cases before the court.

In the St. Louis case, *Poelker vs. Doe*, the court has been asked to require that abortion on demand be provided at municipal hospitals. That case is complicated by the fact that St. Louis University, a Catholic school, provides staffing for one of the city's hospitals.

At issue in the other cases were the statutory and constitutional questions surrounding Medicaid payments for elective or non-therapeutic abortions—those performed for reasons other than involving the life or health of the mother.

In the case of *Beal vs. Doe*, Pennsylvania's law forbidding the payment of Medicaid funds for elective abortions was challenged and overturned by the U.S. Court of Appeals, which held the law conflicted with Title XIX of the Social Security Act which established the Medicaid program in 1965.

NORMAN J. Watkins, Pennsylvania's deputy attorney general, pointed out that the state law pays only for services deemed necessary by a physician.

"If the physician says abortion or any other service is medically necessary, Pennsylvania pays for it," said Watkins.

The state program would not pay for cosmetic surgery,

nor should it pay for any other elective procedure, the Pennsylvania official said.

On the other side of the issue, Pittsburgh attorney Judd F. Crosby urged the high court to accept the appeals court's ruling. He said that Title XIX places heavy emphasis upon the physician's judgment concerning the patient's best interest, and that that interest can only be furthered if the doctor—not the state—is making decisions.

THE SHADOW of the Hyde Amendment, which would forbid tax funding of abortions, hung over the arguments, at one point prompting Justice Harry Blackmun to say: "I want to make sure we have a live issue."

That amendment was enacted by Congress Sept. 30, 1976, to become effective the following day. It was promptly struck down by a federal court judge in Brooklyn. Although that ruling is being fought, the government still may not enforce the ban on Medicaid abortions.

The original wording of the Hyde Amendment, named after its sponsor, Rep. Henry Hyde (R-Ill.) would have banned all Medicaid abortion payments, but compromise wording worked out by House and Senate conferees allowed payments for abortions where the life or health of the mother is "endangered" by the continuation of the pregnancy.

AS PART of an appropriations measure, however, the Hyde Amendment would die unless it were written into each subsequent appropriation. The Pennsylvania

prohibition, on the other hand, remains law until it is repealed or overturned in court.

Under questioning from Chief Justice Burger, Crosby asserted the state has no interest saving the life of the unborn during the first trimester of pregnancy, but he conceded that there is such an interest "after the point of viability."

According to Deputy Attorney General Watkins. "The question is not: 'Is Title XIX broad enough to cover non-therapeutic abortions?' Rather, it is: 'Does it mandate them?'"

The Pennsylvania case, according to some observers, is less important than the Connecticut case, *Maher vs. Roe*, in which a prohibition on funding of elective abortions is being challenged on constitutional grounds. As one attorney following the case put it: "This one is the ballgame."

Attorney Lucy Katz of Bridgeport told the court hers was "a due process case," when asked to state the grounds for her challenge.

ACCORDING to Miss Katz, "The regulation's main thrust is to impose upon poor women the religious convictions of certain state officials." She told the court "we must free ourselves from the emotions and prejudices of the past."

She said she would "differentiate between medically necessary and necessary" abortions. "It's impossible to conceive of an unnecessary abortion unless the woman is not pregnant," Miss Katz told the court.

Edmund C. Walsh,

Connecticut's assistant attorney general, told the court his state treats abortions and births identically, and does not distinguish between any medically necessary procedures.

Verdicts in the three cases will probably be handed down in late April or early May.

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# Our Holy Father and the Mass

KNOW  
YOUR  
FAITH



By FATHER  
JOSEPH M. CHAMPLIN

Mention the word "pope" or the name Pope Paul VI to certain persons, including some Roman Catholics, and you can immediately sense a feeling of reserve, displeasure, even hostility come over them.

For those people the Pope is a distant figure dressed in white, that man who rules with unquestioned authority a mammoth, cold, institutional, highly organized church, the individual behind those Vatican statements which seem so out of touch with today's society.

Here in Rome we look at Pope Paul from a different viewpoint, an approach reflected in the title most often used when speaking about him: Our Holy Father. This vision of Pope Paul sees him as the universal man of prayer, a sensitive, singular individual who carries the burdens and

**"Pope Paul VI is a 'universal man of prayer, a sensitive, singular individual who carries the burdens and joys of the entire world, of every nation in his heart.'"**

joys of the entire world, of every nation in his heart.

THAT UNIVERSALITY and humanness becomes very evident in the weekly papal audiences. They are held on Wednesday mornings at 11:00 in the plain, spacious, but extremely functional hall constructed specifically for these gatherings.

I sat for a September audience in the glass enclosed press area, a section equipped with closed circuit television. This marvelous vantage point above the 7,000 participants and at one side of the auditorium, enabled me to see everything and hear each word.

Before the Holy Father arrived, commentators described in several languages the traditional procedure Pope Paul would follow during his audience: the sign of the cross, a brief religious message, introduction of the bishops present, acknowledgement of special groups from many nations, the Our Father (in Latin) and a final blessing.

The universal quality of both the sign of the cross and the sung "Pater Noster" strikes an observer at once. So, too, however, does the in-

roduction of a dozen bishops who are in Rome on business or a pilgrimage. They came, for example, from such places as Canada, Australia, Poland, Italy and Africa, including a native prelate from that down under continent. Those in the audience hall proper likewise had traveled to Rome for this audience from every corner of the earth.

POPE PAUL spoke and acted indeed as a holy, spiritual, caring father. He talked about the needs of people today, not only their bodily or material demands, but their spiritual requirements as well.

Then the Holy Father introduced the various groups of pilgrims, often interjecting a comment of encouragement or a word of concern.

After the final blessing, Pope Paul moved slowly about to greet individually a few persons or clusters of participants. He gave a warm embrace to a retired Lutheran bishop from Sweden; showed special affection for the visiting priests from Milan (his episcopal see before election as pope); waved with enthusiasm to the numerous newlyweds assembled in their normal spot near the right front section of the hall.

Often during the audience, our Holy Father extended his particular blessing to the elderly, the infirm and the children. In what was for me the most moving portion of the morning, Pope Paul put those words into practice at the conclusion of the hour and a half event.

A pilgrimage of invalids from

Boston were summoned forward by the pope when he had completed the formal portion of the program. An older woman, carried in a wheel chair to the Holy Father, received his individual blessing. Then a man bearing in his arms a young son without any arms stepped up. Pope Paul kissed the child, embraced the father and blessed them both.

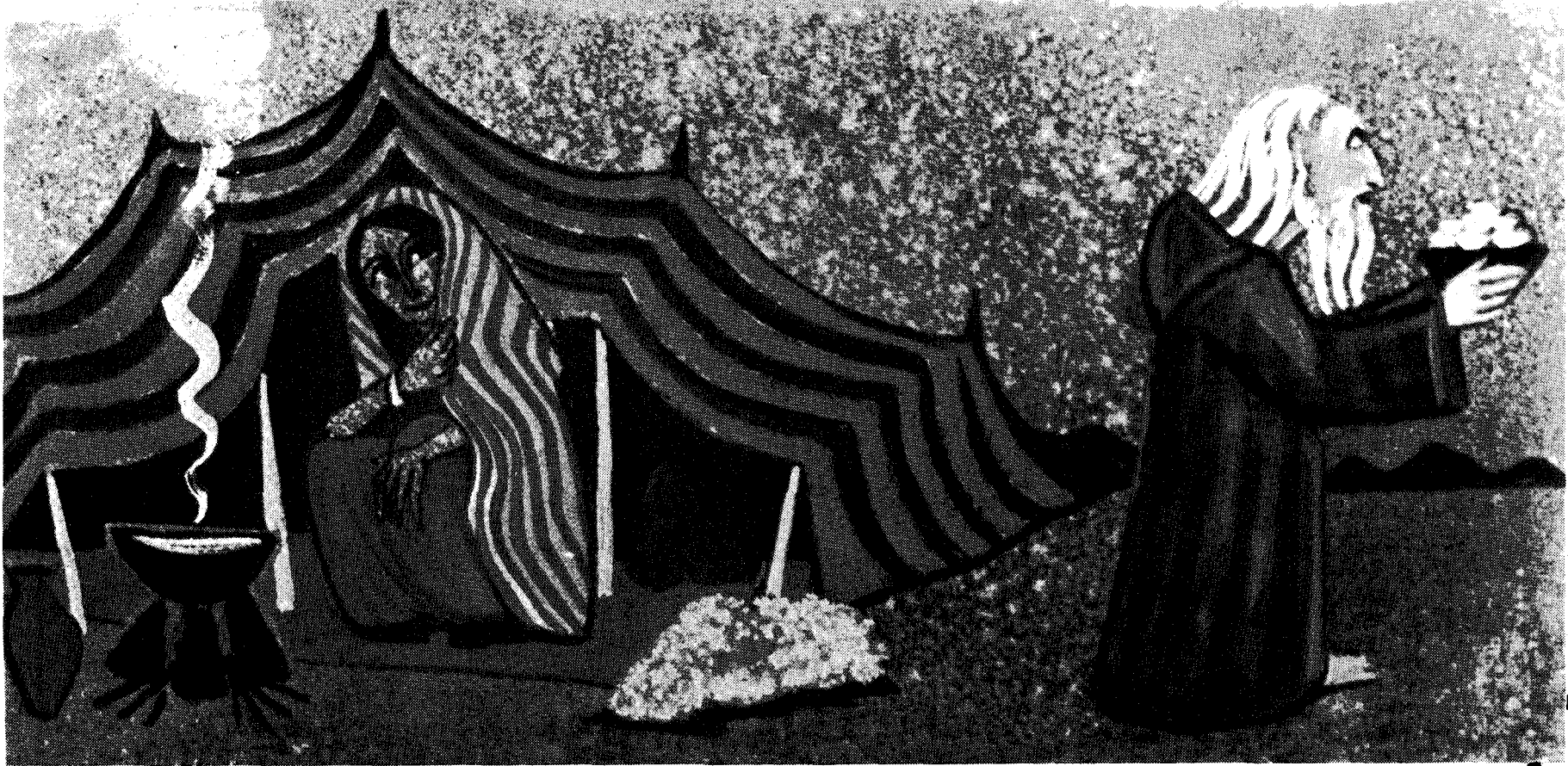
THIS IS THE man we pray for at every Mass during the eucharistic prayer. We speak to God on his behalf, worship in union with him, and call him to mind at the important part of the liturgy.

One makes that prayer and remembrance differently after a papal audience. We begin to pray with and for a holy man, a caring person, a person of many.



# FAITH: Choos

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## History in terms of covenants

By FATHER  
JOHN J. CASTELOT

So many ideas which recur in the Bible make it difficult to settle on any single one as the central unifying theme. Several scholars have proposed that the notion of covenant underlies and governs all the others. While not everyone agrees, it has a great deal to recommend it. The biblical authors themselves, especially those of the so-called Priestly School, interpreted all history in terms of successive covenants.

The first one, at the beginning of time, before history began, would have been a covenant only in the broadest sense, an implicit agreement or pact between God and creation. The second was the covenant with Noah, the third the one with Abraham, and the fourth the covenant at Sinai. Strangely, however, the Priestly Tradition did not interpret the Sinai experience in covenant terms; Sinai merely specified the implications of the covenant with Abraham. Other traditions, other interpretations of sacred history, made much of the Sinai event precisely as a covenant. Still others, especially the one underlying 1 & 2 Chronicles, placed strong emphasis on the covenant with David and his dynasty.

THE MEN who wrote the biblical accounts were not simply historians, interested only in events and factual data. They were also theologians, intent on interpreting events and data in the light of their faith. They produced a theology of history, Salvation History. Now theology is a human science, even though it may be illumined by the light of the Spirit in varying degrees. It is limited to the use of human language, even when speaking of God and divine-human relationships.

Those relationships were fundamental for the

people who formed the biblical traditions and put them in writing. But a divine-human relationship is at bottom a mystery of faith which cannot be translated directly or adequately into human language. When the sacred authors wanted to express God's relationships, like father-child, husband-wife, king-subjects. The figure of a covenant was this same type of literary device.

A covenant (Hebrew: berith) was a widely known, frequently used legal instrument in the ancient Mid-East, like our modern contract. Basically it was an agreement between two parties by which rights were recognized, duties imposed, obligations assumed, promises made. Usually it was witnessed and more or less solemnly validated by the taking of oaths, sacrificial offering, sharing a meal, or some other symbolic action. A covenant could establish relations between individuals, tribes, political entities, or an individual and a group, as in the case of a king and his vassals. Most of them involved mutual obligations, but there was also a type known as the "covenant of (royal) grant," according to which a sovereign bound himself to confer a favor or favors on a vassal, with no strings attached.

THE BIBLICAL theologians knew by faith that God had entered into mysterious relationships with this or that person or the whole people at various times. They seem to have found the familiar covenant institution an especially effective way of giving human expression to these mysteries. It furnished analogies for nearly every one of them. The bonds linking God and Abraham or God and David had precedents in the covenants between individuals; they were also like the "royal grants," with God making unconditional, irrevocable promises.

The Sinai event was interpreted differently in

two traditions. An earlier one described it in terms of a tribal or family covenant, with Yahweh establishing kingship with Israel, having rescued them from slavery and now promising continued help and imposing obligations, while they in turn respond by agreeing to live as grateful members of his family. A later tradition interpreted Sinai on the model of what is known as the Hittite Suzerainty Treaty, a carefully articulated treaty between a king and his vassals.

Common to all the biblical covenants is the divine initiative. It is God who calls Abraham and David and makes unbreakable promises to them. It is he who guides the people to Sinai, adopts them as his own, offers his love and protection, and asks them to respond with love and obedience. In spite of the coldly legalistic air of some passages, the truth is that the basic covenant reality is a warm interpersonal relationship. God lovingly offers himself to his people and invites a response of love which will express itself in obedience to the terms of the covenant. No single book brings out the full implications of the covenant more impressively than Deuteronomy. (Read Dt. 7, 7-9).

CHRIST CAME to lead a new and surpassing Exodus, to form a new people of God, to establish a "new and everlasting covenant" in his blood. All the ideas set forth above apply here: the loving divine initiative, our response in kind, our joyful fidelity to his will. As we read in 1 Peter: "You, however, are 'a chosen race, a royal priesthood, a holy nation, a people he claims for his own to proclaim the glorious works' of the One who called you from darkness into his own marvelous light. Once you were no people, but now you are God's people; once here was no mercy for you, but now you have found mercy. (1 Pt. 2,9-10)

# osing

# God's choice for us

## KNOW YOUR FAITH

By **ATHER ALFRED McBRIDE, O.PRAEM.**

The story of the call of the prophet Jeremiah is a case study of the meaning of faith. Born in the little town of Anathoth, a few miles north of Jerusalem, Jeremiah anticipated a quiet, unassuming career as a low ranking clergyman. Anathoth was a retirement community for clergy and Jeremiah was born of a priestly family. His own self image was that of a frail, shy unpolitical type personality. He hated crowds. He abhorred public speaking. It was anguish for him to do even the most obscure public duties before the eyes of an audience. In another age he would probably have been a faceless clerk in a large bureaucracy—and have been

perfectly happy at that.

But God had other plans for this young man. The Lord entered his consciousness and called him to leave the little village, go up to Jerusalem and undertake the ministry of calling the sinful people to grace. God wanted this bashful youth to be a bold proclaimer of the will of God. Jeremiah, who could scarcely tell a dog to get out of his way, was now supposed to stand up in the temple and accuse the people of their selfishness, hatreds, superstitions, adulteries, thefts and cheatings. He who could barely stare into the eye of the mayor of Anathoth is called by God to eyeball the very governors of Jerusalem—indeed the king himself—and tell them to their faces that they think no more of God than they do of slaves in the royal kitchens.

HE HAS asked to unmask hypocrisy and strip away the pretensions of a people who claimed to be lovers of God, when in fact they were simply unadulterated lovers of themselves. Jeremiah, in other words, may have been a retiring personality, but he was not dumb. He knew what God was asking. He realized the consequences—and he hated the very thought of putting himself in the public eye in so com-

promising a fashion.

And he told God as much. "I am too young. I know not how to speak." (Jer. 1, 6) The spare biblical statement masks the full brunt of his protest. He cites his youth to illustrate his awkwardness and the lack of credibility before the

sophisticated middle class and royal courtier crowd in Jerusalem. And as far as his speech was concerned, it was not just that he lacked platform presence or a stage personality. He claimed he simply could not bear to stand before the eyes of others in so bold a manner. He would stumble and stutter and betray small town grammar and localisms that would simply cause the listeners to give him an amused smile, if they didn't decide to do worse and put his head in the stocks for a public display. (In fact they did both of these things later on).

GOD SIMPLY waved aside the objections. God did not want a polished public speaker, nor did he intend to send a distinguished silver haired wise man who would persuade by the sweet reasonableness of his presence and smooth talk. God decided on an apparently poor choice: a young unseasoned person with a halting capacity for the rich cadences of speech. "To whomever I send you, you shall go; Whatever I command you, you shall say. Have no fear before them, because I am with you to deliver you, says the Lord."

Jeremiah pondered this offer. He resisted, he squirmed. He rationalized.

He asked his friends. They were no real help for they agreed he would be a poor choice. He wouldn't last half a day in Jerusalem before they hounded him out of the city with laughter and perhaps a few tomatoes thrown at him. Still Jeremiah reflected on God's promise, "I will be with you. I will be in your heart and bones, keeping your bones from shaking and your heart from faltering fear. My love will eventually drive out the fear that holds you back. Let me in."

GOD HAD chosen Jeremiah. But it was up to Jeremiah to accept that choice, to take the risk of faith and let God into his life. Jeremiah could recite a thousand reasons for not doing it. But he found himself strangely touched and moved by this offer of love. "Let me in," said God. And Jeremiah finally opened his heart, made a faith choice to let God into his life. The results were astounding. Through the years, Jeremiah grew into one of the world's greatest prophets. Not overnight. Not without grief. But surely and steadily to the point that we treasure his life and his witness 2,500 years later.

"Let me in," says God to each of us. "All right. Lord, do come in."



Jeremiah was quiet, unassuming, but God wanted him for a major prophet.

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## What will we make of our lives?

By **WILLIAM E. MAY**

A major Scripture theme in both the Old and New Testament, is the covenant. The covenant is the relationship of grace-filled friendship that God wills to exist between himself and mankind. The covenant comes into existence as a result of God's free choice and through no merit of its own, Israel became "his people" (Ex. 3,10, 14,31), a "priestly kingdom and a consecrated nation." (Ex. 19,5)

The covenant theme, or God's gracious choice of Israel as his beloved people was taken up and deepened by the prophets, who likened the relationship that God willed to exist between himself and Israel to the loving friendship, faithful unto death, that is meant to exist between husband and wife. (cf. Hosea, Ez. 16-6-14)

GOD'S COVENANT with his people was renewed and given an even deeper meaning in Christ, whose blood is the blood of the new and everlasting covenant. (Mk. 14,24 and par.) God's choice of us as his people

is irrevocable; it is etched into our hearts (Rom 5,5, 8,4-16; cf. Jer 31,31-34); because of it we are a royal priesthood and a holy nation (1 Pet 2,9), whose high priest, Jesus, is forever with the Father interceding for us and inaugurating our communion with him. (Heb 8,8-12)

Yes, God has chosen us, and in choosing us he has chosen all men and women of every age. For we are simply to be the vanguard of his kingdom, his reign of love and justice and peace. By choosing us, and in particular by freely choosing to become himself one of us, he reveals to us our sanctity and our vocation. We are holy because he, loves us with an inexpressible and inexhaustible love; our vocation is to ratify his choice of us and to become what we are really meant to be: his friends, the ones with whom he wills to share his very own life and love.

God invites us to choose life (cf. Dt. 4,1) and in Jesus he makes this possible. What, in practice, does this mean? It means that we are to respond gratefully and joyfully to

God's choice of us. We are to open our hearts to him and to his goodness. We are to look upon life itself and the goods of life—health, knowledge, play, friendship, justice, peace—as gifts from his loving hands. We are to seek these goods for ourselves and for all others. We are to recognize them for what they are and to love them properly.

THIS MEANS that we are to love these goods because they really are goods of human persons and created participations in the goodness of God himself. We are not to make of these created goods idols or substitute gods, slavishly seeking some at the expense of others or making them to be the end-all and be-all of our lives. That would be quite wrong, for God alone is the highest good, the good to be loved above every created good. But we are to acknowledge them for what they are: real goods of human persons, gifts from the loving God that he wills to communicate to and share with us and that he wills that we communicate and share with others.

We reject God's choice of us when we close our hearts to these goods and to the human persons in whom they are incarnated and for whom they are meant. We reject his choice of us when we look on these goods of human existence as our own private possessions, as goods for me and my friends, and refuse to realize that all human beings, all the children of God, have a right to them. We reject his choice of us when we deliberately, of set purpose, set out to destroy these goods in ourselves and in others.

Most important of all, we ratify God's choice of us as his people when we choose to act as he did in Jesus. In Jesus he shows us that he is indeed an Emmanuel, a God who exists with and for his people, giving himself to them in loving service. If we, his people, are to choose God's choice of us, we will choose to be like him and to make of our lives an oblation, a gift, of service to him in and with and for the persons with whom we share our lives.



## Prayer of the Faithful

THIRD SUNDAY IN ORDINARY TIME

January 23, 1977

**Celebrant:** Our heavenly Father sent his Son Jesus into the world to redeem us and lead us to salvation. Let us pray to the Father now in a spirit of thanksgiving.

**LECTOR:** The response for today is: Father, hear our prayer. That our leaders in the Church and in civic government may work together more fully to bring lasting peace to the world, let us pray to the Lord:

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

**LECTOR:** That we may all have greater reverence for the sacredness of human life, created directly by the Father, let us pray to the Lord:

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

**LECTOR:** That all who are in need may be helped by our charity, especially during the ArchBishops Charities Drive, let us pray to the Lord:

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

**LECTOR:** That we may encourage one another with our different gifts, and strengthen our parish family by our various talents, let us pray to the Lord:

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

**LECTOR:** That we may learn to love the Holy Bible, which our Lord used to teach the people, and read from it daily for our spiritual guidance, let us pray to the Lord:

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

**Celebrant:** Heavenly Father, your Son continues to teach us through the Church which he founded. Help us always to be faithful and obedient members of your family here on earth. We ask this through Christ our Lord. Amen.

## Oración de los Fieles

TERCER DOMINGO DEL AÑO

23 de enero de 1977

**Celebrante:** Nuestro Padre del Cielo envió a su Hijo Jesús para redimirnos y llevarnos a la salvación. Oremos al Padre con espíritu agradecido.

**LECTOR:** La respuesta será: Padre escucha nuestra oración. Para que todos a la Iglesia valoremos la vida en todos sus aspectos, oremos:

**Pueblo:** Padre escucha nuestra oración.

**LECTOR:** Para que los necesitados reciban nuestro apoyo y nosotros sepamos compartir con ellos los beneficios recibidos, especialmente durante la campaña de caridad ABCD oremos:

**Pueblo:** Padre escucha nuestra oración.

**LECTOR:** Para que con generosidad sepamos utilizar nuestros talentos en servicio de los demás y para enriquecimiento de nuestra comunidad, oremos:

**Pueblo:** Padre escucha nuestra oración.

**LECTOR:** Para que sepamos valorar más y más la palabra de Dios, y logremos hacerla realidad en nuestra vida, oremos:

**Pueblo:** Padre escucha nuestra oración.

**Celebrante:** Padre nuestro, sabemos que Tu Hijo—cabeza de la Iglesia, nos acompaña y nos guía. Ayúdanos a ser fieles discípulos suyos y a buscar tu voluntad, te lo pedimos por Tu Hijo Jesús. Amen.

## Discussion

- In the Old Testament, read the Book of Jeremiah.
- Reflect upon Jeremiah's response to God.
- Are today's people ever called upon to take a risk in their Christian response? Discuss.
- Reflect upon your own life. Can you recall any time that God asked something of you that was particularly difficult? If your answer is yes, how did you respond?
- Do you find Jeremiah's story relevant to modern Christian life? Discuss.
- Define the word "covenant."
- Trace covenant in the Old Testament.
- Read Chapter 19 in the Book of Exodus. In the First Book of Chronicles, read Chapters 12 through 22.
- What was the type of covenant known as "covenant of (royal) grant?"
- What were the two interpretations of the Sinai event?
- For a fuller understanding of the implications of covenant, read Chapter 7 in the Book of Deuteronomy.
- How do the ideas about covenant set forth in the Old Testament apply to the New Covenant? Read Chapter 2 in the First Epistle of Peter.
- Discuss this statement: "God has chosen us, and in choosing us he has chosen all men and women of every age."
- What, in practice, does it mean to choose life? Discuss.

## Life in Music



## Weekend in New England

Last night, I waved goodbye,  
Now, it seems years  
I'm back in the city where nothing  
is clear  
But, thoughts of me—holding you,  
Bringing us near, and tell me...

When will our eyes meet  
When can I touch you...  
When will this strong yearning end  
And, when will I hold you again...

Time in New England took me away  
To long, rocky beaches  
And you, by the bay...  
We started a story whose end  
must now wait and tell me...

When will our eyes meet  
When can I touch you?  
When will this strong yearning end  
And when will I hold you again...

I feel the change comin'  
I feel the wind blow  
I feel brave and daring  
I feel my blood flow...

With you I could bring out  
All the love that I have  
With you there's a heaven  
So earth ain't so bad  
and tell me....

When will our eyes meet  
When can I touch you?  
When will this strong yearning end  
And when will I hold you again.

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Music and Lyrics by Randy Edelman  
Performed by Barry Manilow

### By THE DAMEANS

For the person who is totally involved in living, physically, emotionally, intellectually, spiritually—life is an exciting venture. Developing the mind through study, reading and discussion brings the satisfaction of new ideas and insights, exercise results in a sound body, enjoying friendship, real dialogue with another, moves one to depths of happiness and sometimes tears when the sorrow of another is shared. A thoroughly aware person sees the wonder of creation and the work of God our Father in his own life and in the world. He is moved by a beautiful sunrise, sunset, or the mystery of certain events. Yes, life can be an exciting venture deeply filled with freshness, joy and sorrow.

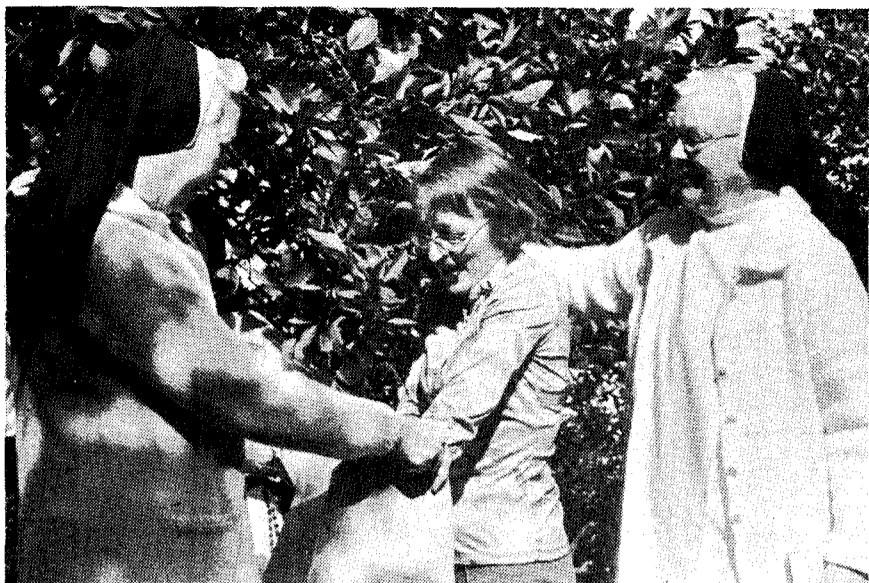
"Weekend in New England" expresses life's excitement. After having spent a weekend in New England with someone special, the singer talks of a "yearning" to return to the person, the "long, rocky beaches" the feelings of "heaven" so that "earth ain't so bad," to the feelings of being "brave and daring," of life giving blood "flowing" again. All these feelings reflect the revitalization of life. His emotions have come alive. Because of love, the beauty of New England becomes a life-giving force. That weekend is a perfect example of someone totally involved in living. Although he is back in the city "where nothing is clear," he is able to return to even that part of living because he is open to the love of life in person and nature.

A couple of months ago, I attended a Barry Manilow concert. Among his hit songs

are: "Mandy," "Tryin' to Get the Feeling Again," "It's a Miracle," "This Song's For You," "I Write the Songs," and the current hit, "Weekend in New England." He has also authored such commercial hits as the jingle for McDonalds, State Farm Insurance, Pepsi, and many others. Throughout the concert one felt that he not only was performing but was living his songs. Manilow talked with the audience constantly with a stream of consciousness that made you feel that you were in his mind. He wasn't afraid to reveal himself. His ballads made the loves in his life come alive with the fullness as well as the hurts involved with love. His renditions of music from the 1940's showed an appreciation of the past that says life is more than merely the "Now." His finale was a medley of a few of his top hits climaxing with "I Write the Songs."

At one point when the response of the audience was still polite and reserved, he commented that he could see they "wanted blood". And blood he gave. He poured his life out to that group of people. As I left, I felt that life was truly good and exciting. I was renewed to embrace life fully again, as my senses had been revived by this performer.

"Weekend in New England" offers each of us the challenge to come to terms with our life. It calls us to be open to those opportunities which sensitize and energize us. Through Barry Manilow, it likewise presents us with the question of whether we inspire others to a fullness of life, pouring out our gifts and talents so that others may find new life.



Dr. Kubler-Ross bags some oranges on the Barry campus while

Sr. Trinita Flood, college president, helps.

## Death and life after

(Continued from page 3)

ourselves." And at that stage in the light of God we are at a greater understanding and sensitivity, she said, and a Hitler goes through his own judgment and suffering all his own misdeeds.

"All our material goods and possessions mean nothing. Only the



Climbing orange trees is a lively activity for someone who deals in death and dying in her work.

### St. Edward mission

PALM BEACH—Father Leo Clifford, O.F.M., who conducted a retreat for priests of the Archdiocese this year, will give a one week mission in St. Edward Church beginning Jan. 30 and continuing through Feb. 4.

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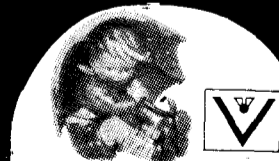
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## Handling sudden deaths

Dr. Kubler-Ross, researcher and author of "On Death and Dying," in her studies observed special problems encountered in hospitals, and spoke about them at Barry College.

About sudden death and the need for survivors to touch and acknowledge the reality of the death:

"When young people die it is often sudden, from a drowning or wreck. The child is in the hospital and the family can't get to him. They can't touch him or he is sedated and can't respond. The child dies and is shipped to the undertaker. The family can't touch and grieve." Our modern methods of hospitalization and burial are too efficient and death denying, she said, especially in sudden death situations where there is no previous grieving or preparation and the loved one is suddenly gone. Physical presence and touching helps work out the grief, she said.

Dr. Ross pointed to many such problems with the Vietnam war and men who simply never came home

and thousands of wives or parents rationalizing that their loved one might still somehow be alive and therefore never fully working out their grief in the absence of a body to grieve over.

Another hospital problem she pointed to was when a nurse, not a doctor, informs a family that the patient has died. She said the nurse should make clear to the family that a doctor was present (if he was) at the time of death and everything possible was done or the family may assume only the nurse was there and the patient might have been saved.

Sudden death also can bring delayed problems, she said. "Four weeks later all the friends and relatives and pastor have gone and left the survivor alone, numbness leaves and reality sets in."

She added that young and old have a need for each other and said she advocated that homes for the aged or retired be combined with day care centers and let children and elderly help meet each other's needs.



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**Commentary**

# Inauguration poses a question: what is religion's role in U.S.?

By JIM CASTELLI

WASHINGTON—(NC)—President Gerald Ford, reminding Americans that he had asked for their prayers when he became president, ended his final State of the Union address by offering his own prayer for the American people.

The Ford Administration ended on a religious note and the Carter Administration began on one; inauguration week was marked by a series of prayer services, including an unprecedented inauguration morning service at the Lincoln Memorial, an interfaith service and an Inauguration Day Mass at the National Shrine of the

Immaculate Conception, a reception for clergy and a prayer service on the East steps of the Capital building.

THERE were also prayers at the actual swearing-in ceremony.

All of these things raise questions about the role of religion in America and in symbolic events such as inaugurations.

Should organized religion be involved in events such as inaugurations and conventions at all? Can such involvement be nonpartisan? Does such involvement amount to a state establishment of religion?

Some of these questions have answers and some don't. It's helpful to look at the

situation first, from the point of view of the churches and, second, from the point of view of the incoming president.

Msgr. John Murphy, director of the National Shrine, said the Shrine's Inauguration Day Mass is a tradition to call on God for blessings for the country. The Shrine participated in the inauguration week interfaith prayer services, he said, out of a feeling of brotherhood and love of country.

THE SERVICES are in no way partisan, he said, arguing, in effect, that the Shrine serves people who want to pray at an important time in our national life.

On another level, Rabbi Marc Tanenbaum, Director of Interreligious Affairs for the American Jewish Committee, said religious participation in events such as inaugurations is important because it "ratifies" the unique nature of American religious pluralism.

He suggested that religious leaders find a way to come together in order to, in effect, institutionalize their participation in major symbolic national events in order to protect a commitment to American religious pluralism.

IT IS also possible to understand just how in his original plans Carter left out Jews and Orthodox. He wanted to cut down on the pomp and circumstance surrounding the White House and the inaugural, by keeping things simple as possible.

The omission of Jews and Orthodox was not intentional but illustrated that Carter still has a lot to learn about the politics of religious pluralism and that he must be more careful than other presidents on the issue because of the remaining distrust of his evangelical background.



**NEUMANN RELIC:** A priest at St. Peter's Church, Philadelphia, touches a relic of Blessed John Neumann to the eye of a woman. Bishop Neumann, who will become America's first male saint June 19, is entombed at St. Peter's.

## Bp. Neumann seen unique Philadelphian

PHILADELPHIA—(NC)—Blessed John Neumann, fourth bishop of Philadelphia, who is to be canonized this year, is "unique among the great Americans identified with Philadelphia," Cardinal John Krol said here at a Mass on Bishop Neumann's feast day.

"Bishop Neumann was a saint," Cardinal Krol said.

"For more than 70 years, Bishop Neumann's life and everything he did and wrote were subjected to intense scrutiny in order to certify that he was truly heroic," the cardinal told a standing-room-only crowd of 2,500 in the Cathedral of SS. Peter and Paul.

TWO residents of the Philadelphia area, the cardinal noted, had a special reason to be grateful to Bishop Neumann, because they were the beneficiaries of miraculous cures attributed to the intercession of the bishop who governed the Philadelphia diocese from 1852 until 1860.

Kent Lenahan, of

suburban Philadelphia, recovered miraculously after a near-fatal automobile accident; Michael Flanigan, of Wildwood Villas, N.J., was cured of Ewing's sarcoma, a form of cancer.

"We honor the memory of a man whose activities continue around us and among us today in this city and the world.

"John Neumann did not do dramatic things. He humbly did things in a rather ordinary way. But as such he is an example to you and to me. His impact on future ages is lasting."



### Prayer For Our Government

On the occasion of the Inauguration of the 39th President of the United States, Jimmy Carter, January 20, 1977, special permission has been given this newspaper by THE CHRISTOPHERS to reproduce this prayer.

Father, a handful of courageous men in a moment of danger, pledged their lives, fortunes and honor to proclaim a nation whose citizens' rights were based not on the nod of king or ruler, but on creation at your hands. Grant to our administration a ministry of service to all, not the few: to our Congress the upholding of public interest, not merely a welter of competing private claims; to our judiciary a wisdom in interpreting law, grounded in principle, not expediency.

Send your spirit on our people, that they may become active in the affairs of government, that they may not confuse dissent for disloyalty, that they may use their mighty power for the healing of differences among nations with justice and mercy and love.

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# It's a Date

## Broward County

**ST. BARTHOLOMEW** parish, Miramar, will sponsor an "Evening of Reflection" on Thursday, Jan. 27 at 7 p.m. for all adult parishioners. Redemptorist Father Charles Mallen will conduct the sessions.

**ST. JEROME** parish festival is in progress through Jan. 23 on the grounds at 2533 SW Ninth Ave., Fort Lauderdale.

**LAUDERDALE CATHOLIC SINGLES** Club will sponsor a beach party at 4 p.m., Saturday, Jan. 29 at the Bahia Mar Beach. Non-members welcome. For further information call 484-6642.

**ST. ANTHONY** Women's Club meets at 11 a.m., Tuesday, Jan. 25 in the club rooms, 901 NE Second St., Fort Lauderdale. New members will be welcomed as well as prospective members. A dessert card party will follow.

**ST. BERNADETTE** Home and School Assn., Hollywood, will

sponsor a luncheon and fashion show featuring apparel for men, women, and children at noon, Jan. 29 at Patricia Murphy's Restaurant, Bahia Mar.

## Palm Beach County

**ST. JUDE** parish, Tequesta, will sponsor an "Evening of Recollection" on Wednesday, Jan. 26 which will include conferences, confessions and Mass. A chicken dinner will be served at 6:30 p.m. preceding the sessions in the parish hall. For further information and tickets call 746-7524. Both men and women are welcome to participate.

**SACRED HEART** Ladies Guild, Lake Worth, will sponsor a luncheon and card party at 12:30 p.m., Saturday Jan. 29 at Madonna Hall, 425 N. "M" St. For reservations call 582-6462 before Jan. 26.

**HOLY NAME** parish women's guild will sponsor a luncheon and fashion show on Saturday, Feb. 5 at the Hotel Breakers, Palm Beach. Reservations may be made by calling

583-0385.

**HOLY SPIRIT** Women's Club, Lantana, meets at 7:30 p.m., Tuesday, Jan. 25 in the social hall.

**SHAMROCK CLUB** of Palm Beach County will sponsor a family picnic at noon, Sunday, Jan. 23 at John Prince Park (Mound Circle picnic area-off Lake Worth Rd.) For additional information call 588-6866.

## Dade County

**CORAL GABLES KC** will sponsor fish fries and birthday nights today (Friday) and Jan. 28 in the council hall, 270 Catalonia Ave.

**OUR LADY of LOURDES ACADEMY** Mothers Guild will sponsor an auction at 8 p.m., Friday, Jan. 28 and at 10 a.m., Saturday, Jan. 29 in the school auditorium at 5525 SW 84 St. Items for auction will include furniture paintings, bicycles, plants etc.

**MIAMI BEACH KC** meets at 8

p.m., Monday, Jan. 24 in St. Patrick Church Council Hall.

**ST. AGATHA** Family Guild meets at 8 p.m., Wednesday, Jan. 26 at the parish center a film will be shown.

**LITTLE FLOWER** parish Fifty Plus Club will sponsor a Day of Recollection for members and guests on Sunday, Jan. 23 beginning during 9 a.m. Mass celebrated in the school cafeteria. Breakfast and sessions will follow and continue until 1 p.m.

**VISITATION** parish will sponsor their annual Glenn Miller dance on Saturday, Jan. 29 at the Sheraton-Beach Convention Hall, Miami Beach. Tickets may be obtained by calling 624-2434.

**ST. ROSE OF LIMA** parish Council will sponsor a Latin dance at 8 p.m., Saturday, Jan. 29 in the parish auditorium, 10690 NE Fifth Ave. Refreshments will be served. For reservations call 751-1179 or 757-8754.

## St. Anthony concert

**FORT LAUDERDALE**—A concert by the Florida Singing Sons at 8 p.m., today (Friday) in St. Anthony Church, 901 NE Second St. will benefit nine-year-old Paul Bellavance, a member of the choir who was critically injured recently.

The 100-voice group will perform under the direction of Don Mathis.

## Abortion-ERA talk

**NORTH MIAMI**—The "Connection Between Abortion and ERA" will be discussed by Phyllis Schlafly, National chairman of STOP ERA during a "Wake-UP Coffee" at 9:30 a.m., Saturday, Jan. 22 at Holy Family parish hall, 14500 NE 11 Ave.

Everyone interested is invited to attend and hear Mrs. Schlafly, who has testified against passage of the proposed controversial Equal Rights Amendment in many state legislatures.

Miami's Archdiocesan Council of Catholic Women is sponsoring the event to which priests, Religious, and laity are invited.

## Chamber Players

**COCONUT GROVE**—A group to be known as the Miami Chamber Players is being organized by the Miami Choral Society, Inc. under the direction of Michael Braz.

Rehearsals will begin at 8 p.m., Wednesday, Jan. 26 at Bryan Memorial Church, 3713 Main Hwy. Interested persons should call 443-7816 no later than Jan. 26.

## Chaminade award

**HOLLYWOOD**—Brother Edward Underdorfer, S.M., a member of the faculty at Chaminade High School, will be the recipient of the school's Founder's Day Award during a dinner and dance at 6:30 p.m., Saturday, Jan. 22 at Casa Santino, Miami.

Brother Underdorfer has been serving at the high school since it was established by the Society of Marianists. The award is given annually to one who has been influential in the founding of the high school and its continuation.

## S. Florida Scene

### Bible lectures

**WEST PALM BEACH**—A series of five Monday evening lectures on contemporary Catholic biblical exegesis will begin at Our Lady of Florida Retreat House, 1300 U.S. 1 at 8 p.m., Jan. 24.

Father Paul Zilonka, C.P., S.S.L. will conduct the programs which will include discussions on The Words of Men and the Word of God, The Gospel and the Four Gospels, Something Old, Something New: The Two Testaments; Jesus the Jew, Jesus the Christ; Sacred Scripture in the Life of the Church."

### Cuban pianist

A concert of American and Spanish music will be presented by Cuban pianist, Flora Mora, at 4 p.m., Jan. 30 at the University of Miami's Gusman Hall on the campus.

The composer-pianist is now on a national tour. The concert is free.

"The writer said just what God would have him say, and said it because God moved him to do so."—R. Clarke, "The Weekly Register," Oct. 28, 1899.

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# Meet your representatives to Youth Board

Below are a few of the members of the Archdiocesan Youth Board of the Department of Youth Activities.

**KATHY BARANOWSKI** is 16 years old and serves as vice-president of the Archdiocesan youth council. She is a senior at Miami Carol City Senior High.

Kathy is assistant editor and business manager of her school paper, The Smoke Signal, and a member of the

council, the prom committee, the homecoming committee, key club, photo club, and assembly committee. Ray likes sports especially golf and football.

He plans to go to Notre Dame and study business administration.

**KATIE ROONEY** is a senior at Stranahan High School, Fort Lauderdale. She is president of the CYO at Our Lady, Queen of Martyrs Church, Fort Lauderdale.

Katie likes camping, horseback riding, and most

anything that has to do with the great outdoors.

**HELEN COYNE** is 17 years old and a senior at Lake Worth High School. She is secretary of the CYO at Sacred Heart Church.

Helen is active in the Palm Beach Chapter of Junior American Cross and was president of the Red Cross Club at her school. She loves being involved with people and hopes someday to base her profession around that love.

dancing, concerts and basketball games. Her hobbies include sewing, bowling and volleyball.

**CLAUDIA GRILLO** is 17 years old and a senior at Miami Palmetto Senior High. She is secretary for the youth group at St. Louis parish.

Claudia is a chaplain at Les Junes Filles (girl's service club), secretary of the senior class, and a member of the National Honor Society, social studies honor society, and Palmetto advisory board. She enjoys volleyball, swimming,

School. He is active in the youth group at St. Louis parish.

Steve is a member of the water polo and swimming teams and enjoys dancing, listening to the radio, sports, CYO, eating, and meeting new people.

His ambition is to go into law or work with youth.

**PATTY MURPHY** is 14 years old and a freshman at St. Brendan's High School. She is chairman of the social committee for the youth group at St. Timothy's parish.



Kathy Baranowski



Ray Zomerfeld



Katie Rooney



Mike Troppe



Helen Coyne



Sabrina Ann Delancy



Claudia Grillo



Steve Frazier



Patty Murphy

Quill and Scroll club, anchor club, student council, swimming team and water polo team.

She enjoys swimming, bowling, writing, archeology, photography, journalism and tennis. Kathy plans to attend college and become a paramedic.

**RAY ZOMERFELD** is 16 years old and goes to Chaminade High School, Hollywood. Ray is treasurer of the CYO at St. Rose of Lima Church, North Miami, and treasurer of the Junior class.

He is on the student

anything that has to do with the great outdoors.

**MIKE TROPPE** is 15 years old and a junior at Chaminade High School, Hollywood. He is currently president of St. Stephen's CYO and a member of the parish folk group which plays at Mass each Sunday.

At Chaminade, Mike participates in the folk group club, and is a member of the National Honor Society and assembly committee. He is vice president of the junior class.

Mike likes singing and playing the guitar as well as

**SABRINA ANN DELANCY** is 16 years old and a senior at Miami Jackson Senior High. A member of Holy Redeemer parish, she is active in Junior Teen, the anchor club, the student council and the honor society.

Sabrina's interests are

driving, match collecting, working with plants, and eating.

Claudia's ambition is to be a lawyer or to work with retarded children.

**STEVE FRAZIER** is 15 years old and a freshman at Christopher Columbus High

Patty's interests include cheerleading, dancing, CYO, listening to the radio, collecting frogs, and sports. She enjoys working with and helping people.

Her career goals include being a dancer, working with the mentally retarded, or as a social worker.

## Slide contest for youth

A slide contest is being sponsored by the Archdiocesan Department of Youth Activities.

Participants should submit 12 slides on one theme or one slide on any 12 of the designated themes. The themes to work with are: brotherhood; caring-love; Christ-Church darkness; earth; faith; family; forgiveness; giving; hope; loneliness; man-woman; peace; praise-joy; suffering; and thanksgiving. All slides will become the property of DYA.

Prizes will be awarded to the top entries based on creativity, originality and interpretation of the theme.

For further information contact the DYA office at 757-6241.

★★★

**ST. ANDREW'S CYO** in Coral Springs is having a dance Saturday, Jan. 29, at the Coral Springs Civic Center from 7:30 to 11:30 p.m. Band is "Hot Ice." Dress is casual and refreshments will be served.

★★★

There will be an **ENCUENTRO JUVENIL** for girls at Casa de Emaus in Opa

Locka, Jan. 28-30. Contact Father Gus Miyares at DYA for further details.

★★★

The North Broward **SEARCH** scheduled for Jan. 21-23 at St. Thomas Aquinas High School has been rescheduled for Feb. 25-27.

### Youth Corner

**KERYGMA** for ninth and tenth graders will be held at Notre Dame Academy Feb. 4-5. A few spaces are still open so call DYA for reservations.

★★★

Open House will be held at **MADONNA ACADEMY**, 3600 SW 32nd Blvd. West Hollywood, from 2-4 p.m., Sunday, Jan. 23, for seventh and eighth grade girls and their parents. Members of the National Honor Society will conduct tours of the facilities. Sister Doris Ann, SSND,

principal, assisted by student leaders will give a presentation on the curricular and extra-curricular offerings of the school.

**MADONNA ACADEMY** is an Archdiocesan high school for girls established in 1960 and has a current enrollment of 500 students.

★★★

The **UNIVERSITY OF MIAMI** School of Music will hold auditions Saturday, Feb. 12, for students wishing to apply for admission and for those seeking scholarship assistance for the Fall term. The session starts at 9 a.m., in the School of Music complex, main campus.

All interested students should call 284-2433 for an appointment.

Another audition session will be held April 16.

## 'What does Church say about homosexuals?'

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 have been reading recently about the controversy about homosexuals in Fort Lauderdale and the laws they want passed. What does the Church say about this? — Chris

Dear Chris: The Church has always taught that every person has a dignity which comes from the fact that every person is created in God's image. Every person must be respected therefore, as one of God's most perfect creatures. If we are truly the Lord's followers we must respect and truly love everyone of his people.

That does not mean, however, that we must condone or approve of everything that every person does. As I have written in this column before, God has given us the gift of sexual love as a sign. It is a sign of commitment and life. The actions of a homosexual contradict this sign. I would venture to say that for most people in this relationship the commitment is not for a life long union. Even those

### Straight Talk

relationships which are called stable lack that total commitment which we come to expect from a relationship between a man and a woman. It is even more obvious that such a relationship cannot be creative in the sense that it gives opportunity to new life. If we truly believe that God has given an exalted meaning to sexual love, it is obvious that this is not fulfilled in a homosexual relationship.

It might seem like an impossible task for some to love the person without condoning the actions of the person. Difficult, yes. Impossible, no. We find the answer in Jesus who loves us despite our actions.

Now accepting applications for Jan. 29, 1977-8:30 a.m.

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# Campaign launched to end 'competition for decadence'

"Variety" devoted the headline story of its Dec. 1 issue to the protest that one of the nation's most prominent civil rights organizations, Operation PUSH (People United to Save Humanity), is directing against the suggestive (and often considerably more that suggestive) lyrics of pop tunes, the so-called "sex rock" songs.

More than making a mere protest, PUSH plans a full-fledged campaign, which, as its national president, the Rev. Jesse L. Jackson says, will include a series of "media-ethnic conferences" and sessions with record company executives, artists and radio station managers.

"We know that we must prepare for direct action, like a boycott, because if we don't,"

Rev. Jackson noted, "the lyricists, the radio stations and the record companies will not assume the responsibility to do it themselves."

"Our children's minds are so adversely affected by this prevailing radio ethic which we call sex without responsibility that our responsibility as a movement must be met by speaking out against the people who are putting these songs on the air and into the stores."

Among offending songs, Rev. Jackson cited such numbers as "The More You Do It," "It's All Right to Make Love on the First Night," and "Shake Your Booty."

The Rev. Jackson noted that it no longer seemed to be the Church, the schools, and the family who were forming values in children.

"Now these institutions have been displaced by radio and television," he said, "and while these institutions have the power, ethical responsibility which goes along with that power."

Pointing to the recent statistics that indicate a rise in the number of illegitimate births and abortions in cities, especially Washington, D.C., Rev. Jackson contended that these were an indication of the harmful effect of song lyrics advocating "sex without responsibility."

"In my opinion," he said, "there is a definite correlation between the two."

He also referred to a study dealing with 1,000 unmarried pregnant girls in a high school which revealed that no less than 90 per cent of the girls had indulged in sexual acts to the accompaniment of "sex rock" music.

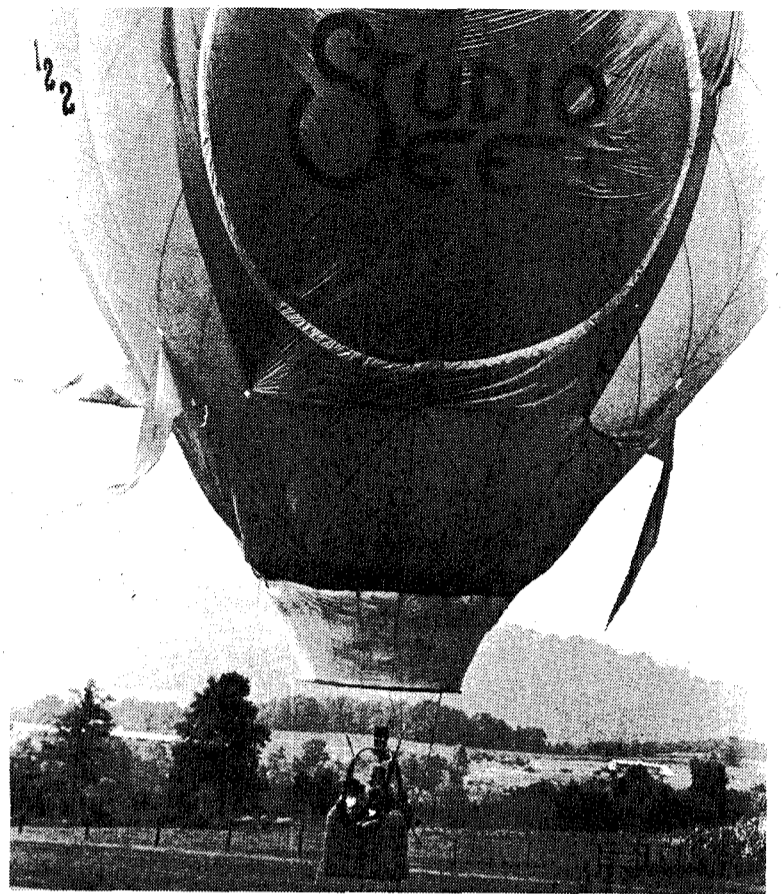
Though recording companies are much to blame, Rev. Jackson said that he felt that society itself is even more to blame because of the kind of climate it fosters by tranquilly accepting songs of this sort.

At the moment PUSH is meeting with station managers, students, teachers, clergymen, educators, and parents in order to share ideas for a campaign against what Rev. Jackson calls the "competition for decadence" among broadcasters.

## Jimmy Stewart talks on being 'unusually usual'

On JEANNE WOLF WITH... Jimmy Stewart takes time out from a performance in his 78th motion picture to talk about a career that has included portrayals ranging from a pixillated companion to an invisible rabbit in "Harvey," to a revenge-bent Westerner in "Winchester 73." Although his roles have varied widely, Stewart has continued to embody something of the simple and lasting values of small town America in all the characters he has played.

In conversation with Jeanne Wolf Thursday, Jan. 27, at 10:30 p.m. on WPBT, Channel 2, Jimmy Stewart reveals that he isn't necessarily "the most nearly normal movie star," as Louella Parsons once described him. He talks about a



Up, up and away! STUDIO SEE takes young viewers on exciting adventures each week from Alaska to New York, from Rhode Island to Texas, involving young chocolate chip tycoons, Donny and Jimmy Osmond, scuba diving in a basement aquarium, and riding in a hot air balloon.

## New special for youth

Go windsurfing in San Francisco, join a bike tour through Nova Scotia or safaris through the Alaskan wilds with STUDIO SEE this season when it premieres Sunday, Jan. 30 at 10 a.m. on WPBS, Channel 2.

Youngsters will enjoy these exciting adventures and many others when they tune in this weekly television magazine. Designed for youngsters ten to 15, STUDIO SEE's sophisticated, action-paced format will capture the imagination of its youthful audience.

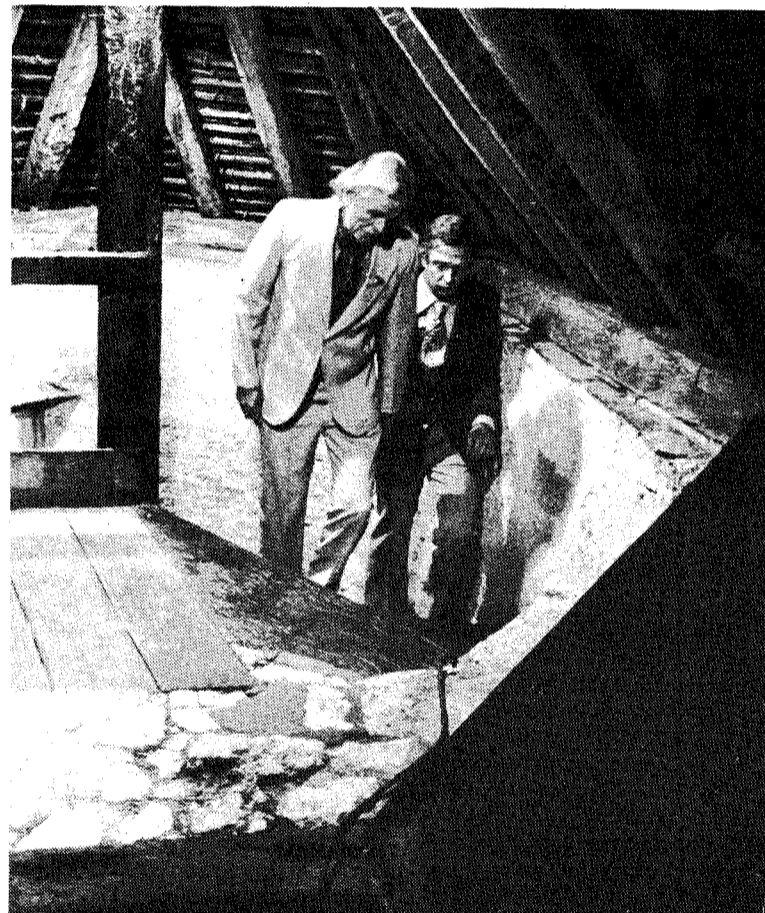
Each program contains three to four major features on topics ranging from inner city gardening in Brooklyn, N.Y. and riding and roping at the Little Britches Rodeo in Denver, Colo. to touring a kids' cookie-making business in Newport Beach, Ca. and exploring the Coast Guard's sailing ship "Eagle" at the Charleston, S.C. port.

Interspersed among these features are short animation and "poetry power" segments. All the animation and poems are contributed by youngsters around the country.

Although STUDIO SEE may be aimed at young teenagers, this new series' weekly array of unique and exciting subjects is expected to hold the attention of every member of the family.



**JIMMY STEWART** compulsive superstitiousness that ranges from carrying worn-out rabbits' feet to worn-out neckties.



**A TIME OF PERSECUTION:** Maj. Arthur Eyre and CBS Correspondent Ted Holmes explore the whereabouts of a priest's hiding hole in a remote tower of Maj. Eyre's Elizabethan mansion outside Cambridge. The tower served as a refuge for hunted priests during the English persecutions. This is a scene from "A Time for Saints," a CBS documentary on the life of the Jesuit martyr, St. Edmund Campion, to be aired on WTVJ, Channel 4 on Sunday, Jan. 23, at 10:30 a.m. The program also visits Lyford Grange where St. Edmund and his fellow priests were captured in 1581; the Tower of London, where the martyrs were imprisoned and tortured; Westminster Hall, where they were tried; and what remains of the gallows at Tyburn where hundreds were executed.

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# Miami Opera rivals Met in talent and production

By J. HERBERT BLAIS  
Drama Critic

The Greater Miami International Opera opened its 37th season Monday night at the Dade County Auditorium with possibly the best staged production in its history.

"Boris Godunov," by Modest Mussorgsky a powerful Russian drama in three acts, eight scenes, and 3½ hours of playing time, rolled thunderously yet crisply along with swift changes of massive sets and magnificent costuming in professional style challenging New York's Metropolitan Opera.

Like the Met, Miami's production featured Cesare Siepi in the title role and a shortened version of the Rimsky-Korsakov 1908 revision.

The combination of Mussorgsky's dissonant harmonies and wildly barbaric melodies, and Rimsky's brilliant blendings soaring to almost Wagnerian sound is extraordinary opera, and Conductor Emerson Buckley led his orchestra to remarkable accomplishment.

## Korean-born violinist in Palm Beach, Miami

Korean-born violin virtuoso Yong Uck Kim will be the featured soloist with the Greater Miami Philharmonic in the sixth set of Series Concerts, James Conlon, conducting.

The performances will begin with the opening concert of the Sunday Matinee Series at Gusman Cultural Center (downtown), Jan. 30 at 2 p.m., and will be repeated Monday, Jan. 31 at Dade County Auditorium, Tuesday, Feb. 1 at West Palm Beach Auditorium and Tuesday, Feb. 2 at Miami Beach Theater of the Performing Arts. The last three performances will begin at 8:30 p.m.

Yong Uck Kim will perform the Tchaikovsky Violin Concerto in D major. Conlon will conduct the Mozart Symphony No. 25 in G minor, K. 183 and the Schumann Symphony No. 3 Op. 97 in E flat major ("Rhenish").

Mr. Kim came to the United States at the age of 14 as a scholarship student of

But the real stars of the evening were former admiral and Met stage director Dino Yannopoulos, Scenic Designer Allen Charles Klein (of Santa Fe Opera), and Costume Designer Suzanne Mess of the Canadian Opera Company.

Marvelous mob scenes flowed with grace and discipline through constant, colorful activity with enormously effective singing. New Chorus Master Gary Berkson of California, and William P. Lord, artistic director of Miami's Fusion Dance Company, merged their talents with Yannopoulos for the smoothest, most controlled production this reviewer has seen in 12 years.

Mussorgsky based "Boris Godunov" on Pushkin's 1830 drama and the famous 1816 "History of the Russian Empire" by Karamzin. Rimsky's romantic taming of the robustly masculine score still retains the thoroughly Russian nuances and resonances.

The story recounts the rise and fall of Boris Godunov as Tsar of Russia, 1598 to 1605. His reign is rattled by Grigori Otrepiev, a

young monk who poses as Dimitri, legitimate heir to the throne, whom Lord Protector Boris ordered murdered in 1591.

Picturesquely beautiful in Miami's production was the scene of feminine relief, Ac. II, scene of feminine relief, Act II, dance. The corps of women dancing and the gigantic fountain in the garden were both touches of gentler beauty in strong contrast to the bold, craggy and monumental scenes surrounding them.

Also notably effective were the closing of Curtis Rayam's scene as a simpleton; every appearance of Miami's Carol Andrews as Boris' son, Fyodor; and local native Mikki Shiff's joyous scene as the innkeeper.

Next production of the Greater Miami Opera season is "La Perichole" starring Theresa Stratas, opening Feb. 14. There are only a few seats unsold.



PAULA KELLY

## New 'Bubbling' additions guarantee great send-off

By FRANK HALL  
Arts, Drama Critic

"Bubbling Brown Sugar" is alive and better than ever at the Coconut Grove Playhouse but only has until Sunday, Jan. 30 to entertain and delight theater-goers.

Some noticeable changes in this outstanding production have taken place, not the least of which is that Nell Carter has two extra songs in the second act. Nell herself, and all alone, would be worth the price of admission. But, add to her a great cast and you have local theater as good as any to appear on New York's Broadway.

One of the recent additions to the cast is Paula Kelly. The sad part of "Bubbling" is that Paula wasn't with the show from the beginning. Her rendition of "Sweet Georgia Brown" is definitely a showstopper, but then, almost everything Paula does on stage is outstanding.

Before coming to Miami, Paula played Tiger Lily on the Hallmark Hall of Fame television special "Peter Pan." She recently completed Dino DeLaurentis' film "Drum," and previously starred in the films "Sweet Charity," "Andromeda Strain," "Lost in the Stars," and many more.

The new Family Plan at the Coconut Grove Playhouse is a definite plus for families. With every adult paying full admission to a Sunday matinee, a free ticket is provided for a child up to age 14. This is a great way to introduce young children to theater and judging by last Sunday's matinee, families are taking advantage of the offer.

There are some drawbacks.

During Ms. Kelly's rendition of "I Got It Bad" a youngster decided to turn it into a duet with what sounded like a loud cry. The audience broke into laughter, Ms. Kelly gave a beaming smile and went right on with her number. This must have discouraged the youngster because the crying stopped.

Elliott Lawrence has also joined the cast and his rendition of "Sophisticated Lady" is accompanied by the dazzling dance rendition of the Duke Ellington classic by Beverly Denise Butler and Gary Easterling.

Michael Maurer originally

directed the production and has now returned to play Charlie, the "Harvard Man" who is introduced to and intoxicated by Harlem's jazzy high spirits.

After seeing "Bubbling" for a second time and after 20 weeks, the show is better than ever. The only thing that keeps Jan. 30th from being a gloomy day is the prospect of Managing Producer Robert S. Fishko's "Me and Bessie" bowing in at the Coconut Grove Playhouse on Feb. 1.

It certainly would have to take someone like Linda Hopkins and a show like "Me and Bessie" to follow an act like "Bubbling Brown Sugar."

## Poinciana Playhouse opens 'Table Manners'

PALM BEACH — Academy Award winner Eileen Heckart opens in "Table Manners," a new comedy by British playwright Alan Ayckbourn at the Poinciana Playhouse in Palm Beach Monday, Jan. 24th. Scott McKay and Jordan Christopher also star in the comedy.

"Table Manners" is part of a trilogy under the general heading "The Norman Conquests." The setting is the dining room of a Victorian vicarage-type house during a weekend in July.

Members of a family are involved in a laugh-provoking series of problems.

The play runs through Jan. 29th with evening performances (8:30) Monday through Saturday and matinees (2:30) Wednesday, Friday and Saturday.

Miss Heckart, who last appeared at the Poinciana Playhouse in "And Miss Reardon Drinks a Little" won her Academy Award for "Butterflies Are Free." She won two Emmy nominations as "Aunt Flo" on the Mary Tyler Moore show and Joe Papp's "Wedding Band;" the New York Drama Critics award for "Dark at the Top of the Stairs" and numerous other awards.

Scott McKay has moved from light comedy to serious drama in more than two dozen Broadway appearances ranging from Chekhov's "The Three Sisters" to the comedy hit "Forty Carats."

Jordan Christopher has starred on Broadway, in motion pictures and on television. He recently was on Broadway in "Sleuth" with Patrick McNee.



YONG UCK KIM

Galamian at the Curtis Institute of Music. He has won such competitions as the Merriweather Post Competition and a young artists competition with the Philadelphia Orchestra which led to a TV appearance with Eugene Ormandy.

Kim made his New York debut in 1967 with the National Symphony Orchestra at Philharmonic Hall, followed by a television appearance with Leonard Bernstein.

the family bareback riding act, and Princess Tajana, a wild animal trainer who will be circled by Royal Bengal and Siberian tigers and African lions. Also performing will be aerialists, acrobats, jugglers and riders.

Known as the "Royal Family of the Circus," the Hanneford family began entertaining in 1621 when Michael Hanneford, an Irishman, toured rural England with a horsemanship act.

## Touring circus free at Miami U.

The Hanneford Circus is coming to the University of Miami where a free performance for children will be given Saturday, Jan. 22, at 2 p.m. on the patio of the Whitten Student Union.

The appearance at the University is sponsored by the student entertainment committee and the union program council.

The two-hour performance includes 30 acts featuring Tommy Hanneford, the "Riding Fool," who headlines

# Anglicans, Catholics on authority in Church

(Continued from page 1)  
 "universal immediate jurisdiction" over the whole Church and every local Church.

Even in these areas, however, the theologians suggested ways in which agreement might eventually be reached or the problems overcome.

DESPITE the remaining problems, the "degree of agreement" already reached in the conclusions "argues for greater communion between our Churches" and "can make a profound contribution to the witness of Christianity in our contemporary society," said the two ARCIC cochairmen, Anglican Bishop H.R. McAdoo

of Ossory, Ireland, and Catholic Bishop Alan C. Clark of East Anglia, England.

While ARCIC is officially sponsored by the Anglican and Catholic Churches, its conclusions have no official status. They are presented to the Churches for study in the hope of building consensus and official approval.

The latest ARCIC statement is entitled, "Authority in the Church," but it is likely to become known as the Venice Statement because it was completed at a meeting in Venice last Aug. 24-Sept. 2. Earlier agreements by the group, on the Eucharist in 1971 and on ministry in 1973, are

known respectively as the Windsor Statement and the Canterbury Statement because of the meeting sites at which they were approved.

The Venice Statement, released at a press conference in London Jan. 20, was simultaneously made public in Washington by the U.S. National Conference of Catholic Bishops, at the request of the Vatican's Secretariat for Promoting Christian Unity.

APART from its substance, the simple fact that the statement was approved for publication by Anglican and Catholic authorities took on an added meaning in the light of the recent ordinations of women by the Episcopal (Anglican) Churches in the United States and Canada. Pope Paul VI and other top Catholic officials had said that such ordinations would create serious ecumenical difficulties. But they also noted that dialogue should not be stopped for this reason, and the appearance of the Venice Statement at this time serves as an affirmation of the dialogue process.

The Venice Statement itself says nothing about the ordination of women, but the two Churches have taken the first steps toward a special consultation on that issue.

In a preface to the Venice Statement Bishop McAdoo and Bishop Clark called the authority question "crucial to the growth in unity of the Roman Catholic Church and the Churches of the Anglican Communion."

"It was precisely in the problem of papal primacy that our historical divisions found their unhappy origin," they said.

The ARCIC group discussed at some length the nature and types of authority, noting that all of it under the Lordship of Christ, to whom

"God has given all authority in heaven and earth."

All authority, they said, is for the sake of "koinonia"—a Greek word used by theologians to mean the building up of the communion of men with God and with one another. All Christians have the authority (and responsibility) to witness Christ by word and action. Some have special authority by a gift of the Holy Spirit, including pastoral authority by the gift of ordination.

BISHOPS, they said, have the special authority of oversight (the Greek word for bishop means "overseer") to assure unity and fidelity in the "local Church," which is the communion of local communities under the bishop in Catholic and Anglican thought.

Early in Church history, said the ARCIC scholars, various ways of assuring "koinonia" among the local Churches were developed—such as the organization of several local Churches around a more prominent See, local or regional councils and synods, ecumenical (all-Church) councils, and "the See of Rome," which "eventually became the principal center in matters concerning the Church universal."

They noted that this primacy of Rome has been exercised in various ways

through the centuries and that the theological meaning attached to it has also varied.

"Yet the primacy, rightly understood, implies that the bishop of Rome exercises his oversight in order to guard and promote the faithfulness of all the Churches to Christ and one another. Communion with him is intended as a safeguard of the catholicity of each local Church, and as sign of the communion of all the Churches."

REGARDING the specific problems that Anglicans have with traditional Catholic teaching on papal primacy and authority and the prospects for future agreement, the ARCIC group noted that for some time now theologians in both traditions "have experienced a theological convergence which has often taken them by surprise."

They noted that many Catholic scholars no longer feel it necessary to stand by all of the traditional Catholic interpretations of the Petrine passages in Scripture.

The use of the term "divine right" to describe the basis of the primacy of the successors of Peter, they said, "need not be a matter of disagreement" if it is understood "as affirming that the universal primacy of the bishop of Rome is part of God's design for the universal 'koinonia.'"

## Deny Pope approved authority statement

VATICAN CITY—(NC)—Top Vatican ecumenical officials have emphatically denied press reports claiming that Pope Paul VI has personally approved the contents of a document, "Authority in the Church," drawn up by leading Catholic and Anglican theologians.

Officials of the Vatican Secretariat for Promoting Christian Unity said here that the secretariat's president, Cardinal Jan Willebrands of Utrecht, the Netherlands, had given the go-ahead for publication of the document, authored by the Anglican-Roman Catholic International Commission. (ARCIC).

But they denied that Pope Paul, Cardinal Willebrands or any other high Church officials outside ARCIC had approved in principle the contents of the document.

French Dominican Father Cristophe Dumont, secretariat consultant, said in a critique of the ARCIC document prepared at the request of the secretariat that "no Church authority has made any judgment as to the content of the document, and the commission did not ask them to do so."

Top Church officials, the Dominican said, were asked only "to judge whether the work was sufficiently serious to warrant publication on the responsibility of the theologians of the commission alone, for the purpose of receiving criticism and suggestions about its work."

"To say that the Pope approved of the document in principle is absolutely false," said a high-ranking ecumenical secretariat official here in response to press reports on the ARCIC document.

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## UNA CIUDAD BAJO DIOS

Unas 500 personas acudieron el pasado viernes al auditorio de Bayfront para participar en la ceremonia ecuménica, ¡Una Ciudad bajo Dios!

Era la cuarta vez que se celebraba en Miami este acto, y el arzobispo Edward McCarthy fue chairman honorario del acontecimiento anual.

"Como americanos siempre hemos valorado la libertad religiosa," dijo el arzobispo. "Libertad para la religión, no libertad de la religión, y menos aún hostilidad hacia la religión, hacia el reconocimiento del creador y de su servicio y el de nuestros hermanos..." añadió.

"La separación de Iglesia y Estado no significa separación de Dios en nuestras vidas y nuestra sociedad.

"Así fue que en su discurso de despedida, George Washington recordó a los americanos que se librasen de pensar que nuestra democracia pueda sobrevivir sin moralidad y sin religión," dijo. El arzobispo recordó que ese mismo espíritu era el que congregaba a la ciudad de Miami en ese día," hombres y mujeres, jóvenes y hermanas que reconocen a un mismo Dios..."

El alcalde de Miami Maurice Ferré señaló el pluralismo religioso y cultural del acto, y Vonda Van Dyke realizó una versión rock del Padre Nuestro.



La hermana St. Margaret, dirigió el coro de la escuela de Gesu (centro) y recibió la enhorabuena del Arz. McCarthy (Izq.). Arriba el solista Alberto Cabrizas.

## ...en la ciudad

El grupo juvenil de Corpus Christi invita a todos los jóvenes a un baile con SALSA 76 y Disco Sounds, que tendrá lugar mañana sábado 22 en el salón de LaSalle, 3601 South Miami Ave. El baile comienza a las 8:30 pm hasta la 1:30 am. Donación \$2.50 (\$3.00 en la puerta. Chap: \$1:00). Para información llamar al 633-5186 - 633-2124.

Un Encuentro Juvenil para muchachas tendrá lugar los próximos días 28-29-30 de enero en Emaus, Opa Locka. Para información llamar al padre Gustavo Miyares 649-5465.

Un día de reflexión para mujeres hispanas tendrá lugar el próximo domingo 30 de enero en la Dominican Retreat House, 7275 S.W. 124 Calle, Kendall. Para información llamar Sr. Angela, 238-2711.

Una fiesta Latina tendrá lugar en la parroquia de Santa Rosa de Lima el próximo día 29 de enero comenzando a las 8:30 pm. La noche estará amenizada por dos orquestas: Cristal y Joe Caterino. Para información llamar al 757-1179 y 757-8754.

La subasta anual de la Asociación de Madres de la Academia de Lourdes dará comienzo el próximo viernes 28 de enero a las 8 p.m. y continuará el sábado 29 desde las 10 a.m. La subasta tendrá lugar en el salón del Colegio, 5525 S.W. 84 calle. Admisión libre. Se subastarán: muebles, pinturas, cuadros, bicicletas, plantas...

En Barry College, el Club de Español ofrecerá la obra de Alejandro Casona, "Prohibido suicidarse en primavera". La obra se presentará los días 28 y 29 a las 8:00 p.m. en el auditorium y

está bajo la dirección de Bernardo Adróver. Actuarán estudiantes del Barry College y del grupo Teatro Experimental Universitario (T.E.U.). Para información llamar al 758-3392. Admisión \$2.00.

En el Gusman Hall de la Universidad de Miami la pianista cubana Flora Mora presentará un concierto con música clásica de compositores norteamericanos y españoles a las 4 de la tarde del domingo 30 de enero.

La señora Mora, concertista y compositora de fama internacional se encuentra realizando una gira de conciertos en colegios y universidades de los Estados Unidos.

La entrada es gratuita. Para información llamar a la Oficina de Asuntos Culturales, teléfono 579-6695.

Para dejar de fumar... un taller de cuatro días en español, tendrá lugar del 24 al 27 de enero en el Pan American Hospital, 5959 N.W. 7 Calle, Miami comenzando a las 7:30 p.m. Para información llamar a Ray Murazzi, 377-8832.

En homenaje a José Martí, cuyo natalicio se conmemora el próximo 28 de enero, tendrá lugar el domingo 23 en Hialeah la Parada Cívico Escolar Martiana, iniciada hace cinco años.

Participarán miles de estudiantes de escuelas públicas y privadas así como organizaciones cívicas y sociales.

La parada dará comienzo a las 10:30 a.m. partiendo de la calle 29 y la 5 Avenida del West de Hialeah, hasta disolverse frente al busto de Martí en la 12 Avenida.

## Pro-Vida hispano pide apoyo

"Sabemos que el aborto es un tema que se hace cansón, pero no podemos olvidar que hay seres humanos que nos necesitan," dice Flavia Márquez, presidente de la sección hispana del Movimiento Pro-Vida.

Aunque ella también quisiera a veces olvidarse del tema, y quedarse tranquila en casa, no puede olvidar aquel día en el hospital del Jackson, cuando por su medio una jovencita optó por dar a luz a su hijo. "Vale la pena comprometerse, sólo por sentir la alegría de ver salvarse una vida," dice.

Sabe que para muchos es duro enfrentar el problema del embarazo, sin dinero, sin ayuda, sin saber dónde ir, "el día que se me presente una joven y yo no le pueda ayudar, entonces creo que dejaré de hablar pero es tanto lo que podemos hacer a nivel personal," comenta.

Flavia agradece el apoyo recibido de los movimientos



Flavia Marquez

apostólicos y parroquias, pero señala que hay veces en que Pro-Vida se siente solo sin apoyo y sin fondos para actuar.

"Son muchos los que nos creen fanáticos, pero no, solo queremos presentar otra alternativa al aborto. No

queremos forzar a nadie, pero tampoco queremos que se tomen decisiones sin considerar las consecuencias", dice.

"Aunque parezca mentira, a veces, donde más notamos los efectos de nuestra labor es en la calle," explica. "Nos ponemos en las esquinas ofreciendo información a los que pasan, y son muchos los que nos alientan. Más de una joven ha cambiado toda una decisión sólo por una hoja de papel leída en la calle," dice.

Con motivo del cuarto aniversario de la decisión federal en favor del aborto, el próximo 22 de enero, sábado, tendrá lugar en la Antorcha de la Amistad, un acto ecuménico pro-vida.

Organizado por el Comité—Pro-Vida el acto dará comienzo a la una de la tarde y continuará con una marcha por "downtown", en solidaridad con personas de todo el país que participarán en actos semejantes protestando a la decisión de la Corte Suprema en 1973.

## Nuevo impulso "pro-vida"

(Viene de la Pág. 28)

hijos de Dios, desorientados quizás, y faltos de la visión que nosotros tenemos sin mérito por nuestra parte," añadió. Mons. Walsh recordó el deber cristiano de la reconciliación pidiendo a los delegados parroquiales un testimonio de amor hacia los que, quizás, ataquen sus principios. Si el movimiento pro-vida quiere ser fiel a su nombre, ha de distinguirse por su amor no sólo quizás, ataquen sus principios. Si el movimiento pro-vida quiere ser fiel a su nombre, ha de distinguirse por su amor no sólo hacia quienes colaboran sino también a quienes se oponen, dijo.

También señaló que el

compromiso de la Iglesia hacia la defensa de la vida incluye las cuestiones de justicia social y todo el ámbito de su visión trascendente del hombre y del mundo del amor de Dios hacia el fruto de su oración y la respuesta del hombre a su amor.

Mychael Taylor, de la Oficina Pro-Vida de la Conferencia Episcopal en Washington resumió las implicaciones de la decisión de la Corte Suprema en 1973 indicando la necesidad de re-examinar los programas legislativos y de prestar atención a los programas nacionales de seguros, por los que el gobierno podría llegar a proporcionar el principal fondo económico de abortos

provocados, no sólo para los pobres sino para todo el mundo.

William Cox, director ejecutivo de un comité nacional que busca una enmienda a la decisión de 1973, analizó el impacto del Movimiento Pro-Vida en las campañas electorales del 76.

Afirmó que Jimmy Carter es el primer presidente que reconoce la amplitud de las cuestiones pro-vida que enfrenta el país, quizás por el impacto recibido al encontrar constantes demostraciones pro-vida en sus recorridos durante la campaña. Cox señaló la importancia de fortalecer el movimiento en su base, durante los próximos cuatro años.



# Piden a Carter leyes de inmigración más humanas

NEW YORK—(NC)—Una coalición de 45 organizaciones hispanas ha pedido a la administración de Jimmy Carter que patrocine reformas de las leyes de inmigración, haciéndolas más justas, más humanas y

comprensivas.

La petición también sugiere al gran número de hispanos afectados por las actuales leyes de inmigración que pidan a Carter el nombramiento de un hispano-parlante como

comisionado de la Oficina de Servicio de Inmigración y Naturalización.

Representantes de las 45 organizaciones hispanas se reunieron en Nueva York bajo los auspicios del Comité Nacional

para Inmigrantes. En su petición señalan la larga tradición de política liberal hacia los inmigrantes de todo el mundo, desde George Washington a John F. Kennedy.

Entre sus sugerencias la coalición pide una amnistía general para los inmigrantes hoy en el país, sin documentos pero con residencia y trabajo. "De lo contrario," afirma el documento, "la deportación masiva de unos 8 millones de personas será un hecho costoso, impráctico y de consecuencias adversas en un país libre como éste. Habrá mucho sufrimiento y hambre para la gran mayoría de los deportados."

El documento señala que los inmigrantes sin visa en el país no deberían llamarse "ilegales" sino "refugiados económicos" ya

que las causas de su venida al país radican en el subdesarrollo de sus países de origen.

El Padre Jod José L. Alvarez preside la citada coalición hispana que incluye organizaciones cívicas y religiosas del Caribe, México, y demás países latinoamericanos.

Su petición a Carter se hizo pública después del informe de un comité de expertos a la administración del Presidente Ford, sobre la composición étnica de la nación.

El informe indicaba que entran en el país legalmente unas 400,000 personas al año, pero millones lo hacen ilegalmente. El informe también advocaba una reforma de las leyes de inmigración y sugería una amnistía para los ilegales ya en el país.

## siempre es tiempo...

Todavía resuena la frase "Año Nuevo, vida nueva." Este primer mes de 1977 trae una nueva sección a las páginas en español de THE VOICE-LA VOZ.

Después de más de dos años de comentar semanalmente el evangelio comenzamos hoy un nuevo empeño. La Palabra de Dios, que es viva y eficaz, se traduce en vida y muerte, alegría y dolor en el corazón de cada hombre.

Siempre es Tiempo recogerá el palpitante de nuestros tiempos a la luz de nuestra fe. Siguiendo el lema de los Cristóforos "Más vale encender una vela que maldecir la oscuridad", trataremos de iluminar el vaivén de nuestros días con la claridad de las verdades eternas del evangelio.

La desorientación espiritual y social de estos tiempos me recuerda la historia de un matrimonio joven que esperaba con alegría la llegada de su primer hijo. Cuando llegó el

...para vivir el evangelio



Por el Padre Jose P. Nickse

momento el esposo se puso muy nervioso. Llamó a la policía, tomó la maleta preparada de antemano, y arrancó en su automóvil. Sólo después de recorrer varias millas siguiendo al carro policial se dio cuenta de algo. Faltaba lo más importante. ¡Había olvidado a su mujer en la casa!

Así, en los trajines de la vida diaria, en la rutina, en la falta de firmes convicciones, nos podemos olvidar de lo más importante en nuestras vidas: nuestra fe.

Esta columna será una columna abierta. Les invito a escribir enviándome sus inquietudes, sus dudas, sus comentarios y hasta sus críticas o quejas. A través de este diálogo de la palabra escrita podemos crecer como cristianos en fe, esperanza, y amor.

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¡Hasta la próxima semana, y que el Señor siempre les bendiga!

## Ayuda de emergencia para trabajadores agrícolas

WEST PALM BEACH—Se ha iniciado en la Archidiócesis un programa de emergencia para ayudar a los trabajadores agrícolas y pequeños agricultores que sufren las consecuencias de extremado frío y destrucción de cosechas, según informa Monseñor John McMahon, director archidiocesano del apostolado rural.

Al empeorar las condiciones del tiempo, Mons. McMahon comenzó a establecer contactos con legisladores, y agencias federales y estatales, en busca de ayuda.

"La cosecha de frutas agrias pueden resistir temperaturas más bajas y aún heladas pueden utilizarse para concentrados de jugos, explicó Mons. McMahon. "Pero las verduras son muy susceptibles al frío," dijo.

"Muchos trabajadores

agrícolas quedarán sin trabajo por el frío, y las pérdidas serán grandes para los pequeños agricultores," añadió.

De ahí su empeño por lograr que ambos grupos reciban una compensación de emergencia del Gobierno Federal.

"Sería una gran ayuda para esta gente que obtuviesen certificados de emergencia para obtener sellos de alimentos y la posibilidad de retrasar sus pagos," añadió.

A nivel individual, y mientras se consigue tal ayuda, numerosas parroquias de la Archidiócesis así como la Sociedad de San Vicente de Paul, escuelas y otras organizaciones se esfuerzan por proporcionar mantas y alimentos para ellos.

Monseñor McMahon invita a todos en la Archidiócesis a testimoniar su caridad compartiendo con los trabajadores agrícolas que en estos días sufren por el frío y falta de trabajo.

## Refugiados políticos temen por su futuro - Argentina

WINIPEG, Canada—(NC)— Al regresar de un viaje de estudio

a Argentina, Chile y Uruguay, patrocinado por el Comité Inter-

Religioso sobre Derechos Humanos, el dirigente anglicano George Cram dijo que "millares de refugiados políticos viven en el temor constante de morir o parar en la cárcel en Argentina; su única esperanza es que los acepte otra nación para trasladarse." Agregó que más de 20,000 personas han tenido que huir a la Argentina para escapar a represivas medidas de los regímenes militares en Uruguay, Brasil, Bolivia y especialmente Chile. El gobierno argentino ha dicho que los repatriará a su país.

de origen si no encuentran refugio en un tercer país. Con él viajaron tres miembros del parlamento del Canadá.

## Queman a Dña. inmoralidad-Bogotá

BOGOTA—(NC)—En el barrio popular Egipto los feligreses quemaron en efígie a Doña Inmoralidad, en lugar del tradicional Herodes, al celebrar la fiesta de la Epifanía o Sagrada Familia, en protesta por la ola de asesinatos, secuestros y robos que junto con una inundación de pornografía abrumba a Colombia. En semanas recientes tanto obispos como periodistas y dirigentes cívicos han denunciado el mal, pidiendo justicia contra contrabandistas y vendedores de narcóticos, y contra los mercaderes de la corrupción moral. Muchos de los delincuentes vienen de los 2,000 niños abandonados que vagan por calles y plazas de esta capital.

Una encuesta de George Gallup a 13,898 personas en 300 pueblos y ciudades del país, reveló que una mayoría había asistido al templo cristiano o sinagoga en la última semana, indicando un aumento en 1976 sobre cifras de los 18 años precedentes. Según la encuesta, un 55 por ciento de los católicos van a misa.

PRINCETON, N.J.—(NC)—

## SANTORAL ENERO

Jueves 20: Fructuoso, Eulogio y Augurio, Fabián y Sebastián  
Viernes 21: Inés, Ntra. Sra. de Altagrafia, Epifanio.

Sábado 22: Vicente de Valencia, Gaudencio.

Domingo 23: Ildefonso de Toledo, Emerenciana.

Lunes 24: Francisco de Sales, Ntra. Sra. de la Paz, Babil.

Martes 25: Conversión de San Pablo, Ananías.

Miércoles 26: Timoteo y Tito, Paula Romana.



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# El profeta-- mensajero y luchador!

Por el PADRE FLORENTINO AZCOITIA, S.J.

La profecía supone un acto gratuito de Dios, un don que hace al que se convertirá en profeta, pero, al propio tiempo, una imposición que transformará al hombre en un instrumento enteramente consagrado a su servicio.

El futuro profeta es el término de una elección de Dios, de una vocación y de un orden de misión. Desde luego, los tres elementos se mezclan a menudo, siendo raro que se encuentre cada uno de ellos en estado puro. Además, no todos los profetas de la Biblia han expresado la llamada que resonó en su alma. Pero se puede, sin embargo, utilizar el conjunto de confidencias de algunos y precisar los modos de la acción divina.

La elección aparece con claridad en Jeremías, en el relato de su vocación (628): "Antes de que te formara en el vientre te reconocí, y antes de que salieras del vientre materno te consagré; como profeta para las gentes te puse" (Jer. 1.5).

El texto es muy claro: conocimiento, consagración y establecimiento, son tres términos que indican la misma realidad, es decir, la elección de Jeremías por profeta.

Se notará que la elección de Dios es intemporal: existía antes del nacimiento de Jeremías. Por lo tanto, no depende de ningún acontecimiento: historia contingente, carácter del sujeto y necesidad religiosa. Al contrario, determinará en sí la marcha de la historia humana. En ello se nos muestra la soberana libertad de Dios. Se hace hincapié sobre todo en el designio providencial.

Pero también el profeta, elegido desde la eternidad en Dios, es llamado en un instante preciso. Es lo que nos dice, por ejemplo, Amós (hacia 750): "Mas Yahveh me tomó de tras el rebaño, y díjome Yahvé: Ve, profetiza contra mi pueblo Israel" (Am. 7, 15).

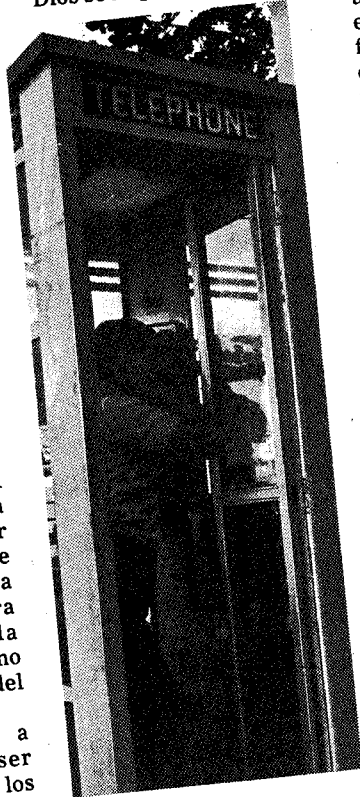
Se observa una especie de adaptación al individuo. A veces Dios sólo sugiere la vocación. A un carácter generoso y confiado permite la espontaneidad de la ofrenda, como si no hiciera más que ratificar la proposición, como si el don no procediera de El, sino del hombre.

Así se ofrece Isaías a Dios, después de ser purificado por uno de los

serafines que rodean el trono de Dios:

"Y oí la voz del Señor, que decía: ¿A quién enviaré? ¿Y quién irá por nosotros? - Y contesté: Heme aquí, envíame" (Is, 6, 8).

Dios se impone al hombre,



sin embargo, cuando su generosidad corre el riesgo de no expresarse a consecuencia de un defecto grave.

El caso más típico parece ser el de Jeremías. Cuando Dios le llama (628), el joven ansía consagrar su actividad entera a Dios: pertenece a una familia sacerdotal y ha sido criado en una profunda piedad, que va asistida de cierto matiz de ternura: está dispuesto, por decirlo así. Pero le asustan las dificultades de su época y las crecientes infidelidades de Israel. Quisiera ser dócil, pero su exacerbada sensibilidad le coarta. He aquí el drama de su vocación tanto en el día que la recibe, como en los años sucesivos.

Ante la indicación de Dios que le ha elegido, Jeremías replica instintivamente: "¡Ah Señor, Yahvé, he aquí no sé hablar, pues soy un muchacho!"

La intervención divina se hace severa. El Señor se impone al joven, a fin de librarle de su temor y de zafarle de su voluntad: "No digas: Muchacho soy; pues a todos a quienes te enviaré has de ir y cuanto te ordenaré hablarás".

# EMAUS EN EL HOGAR

Naturalmente, las dificultades persistirán, pero la fe del profeta ha de vencerlas: no es, en efecto, su obra lo que cumplirá, sino la de Dios. Esa es su vocación: "Y Yahvé extendió su mano y tocó mi boca, y díjome: Mira que pongo mis palabras en tu boca".

Jeremías será al unísono débil y fuerte, lo último gracias al poder de Yahvé: "Pues he aquí que yo te pongo hoy como ciudad fortificada y hoy como columna de hierro y muralla de bronce... Y guerrearán contra tí, más no te pondrán, pues contigo estoy, para librarte, dice Yahvé" (Jer. 1.6-7, 9, 18-19).

Con la vocación adelantamos un paso. La elección dependía solo de Dios, fuera del mundo. Pero la vocación profética alcanza al hombre en un momento de su existencia y le apegaba a los sucesos, a una historia: desde entonces existe una inserción en lo humano. El profeta será un mensajero y un luchador: no es el instrumento pasivo que se desinteresa del mensaje que comunica, sino hombre de Dios, elegido, consagrado y establecido, pero según la misión que debe cumplir.

# Jesús en el desierto

Por el PADRE JOSE ANTONIO ESQUIVEL, S.J.

Jesús se retira al desierto para prepararse a su vida pública.

Este hecho encierra en sí algo muy característico de su vida. Algo que Jesús repetirá a menudo retirándose a orar. Es por eso que el "retirarse a orar" es también un elemento básico de toda vida cristiana.

"Ir al desierto..." retirarse a orar, a meditar a reflexionar... en una palabra a discernir entre la voluntad del que lo envió, y la voluntad del mundo, del mal...

El Hijo de Dios se retira a orar, para disponerse a una vida pública que El sabe le va a exigir todo su ser, su vida, hasta la muerte.

Pasa 40 días en el desierto ayunando, y tiene hambre. Siente la debilidad humana que se convierte en arma de ataque del demonio. Por eso el demonio le tienta de gula, de vanidad, de ambición. Le hace promesas de seguidores, de reinos, de posesión del mundo.

Fue tal la semejanza con nosotros que Jesús eligió, que permitió ser tentado por el demonio.

Pero la respuesta de Jesús es una e indiscutible: "Vete de aquí, Satanás," le dice.

Del mismo modo y misteriosamente, también en el camino de los hombres se

interpone la sombra del maligno.

Jesús sabía muy bien que al comenzar su predicación y durante toda ella, estaría en lucha abierta con el espíritu del mal. Espíritu que muchas veces estaría cubierto de palabras de amistad de aquellos que le querían. Palabras como aquellas de Pedro en cierta ocasión en que le quiso apartar de su camino a la cruz—del cumplimiento de la voluntad del Padre...

El ejemplo de Jesús en el desierto tiene para nosotros dos elementos de gran fruto para nuestra vida. El primero es sobre la realidad de las tentaciones del espíritu del mal. El segundo es la necesidad de mantenernos en constante discernimiento de espíritu.

Porque el maligno nos tienta constantemente, y se vale de formas muy sutiles y engañosas, buscando nuestros puntos débiles para lograr que nos rindamos, desalentemos, deprimamos ante las tentaciones.

Mientras más queremos vivir en el camino de la gracia y del seguimiento de Cristo, mayores serán las dificultades por parte del espíritu del mal, las pruebas y las tentaciones.

El mal puede poner en nosotros desolación, desaliento; caídas, confusión.

Lo podemos ver reflejado y presente en personas, grupos, circunstancias, donde se da por presente el cristianismo y la gracia de Dios, y eso mismo nos puede llevar a desalentarnos más.

Ante esta o aquella situación hay que saber reflexionar, discernir el espíritu del bien del espíritu del mal, pues el espíritu del mal puede a veces aparecer como algo bueno.

Sólo con la reflexión y el discernimiento podemos estar seguros de que existe Dios y de que actúa su gracia en nosotros, de que El es una realidad en nuestra vida y en el mundo... El espíritu del mal y el de Dios son dos realidades opuestas, chocantes, en lucha, pero ambas muy presentes en el yo, en el nosotros, en el todo.

Ante esta "situación de vida" es preciso una actitud de estar en guardia. De ahí la importancia de la segunda



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enseñanza de Jesús en el pasaje del desierto: mantenerse en un constante discernimiento.

Estar en guardia no significa sacar las

metralletas y los cañones sino adoptar la actitud de Jesús: discernir, orar.

Hemos de crear tiempos de desierto de reflexión, en nuestras vidas... no sólo hacerlo físicamente sino existencialmente, en el hoy de cada uno. Discernir los espíritus es penetrar, conocer, sopesar todo. Es una llamada a ser persona y a dejar de reaccionar, para actuar como seres reflexivos, después de haber meditado y pensado las causas, consecuencias... y haber buscado la voluntad de Dios.

Sólo así podremos decir como Jesús: "Apártate, Vete de aquí, Satanás."



## Nuevo impulso pro-vida en la Archidiócesis

Los esfuerzos en favor de la vida cobraron nuevo impulso en la Archidiócesis esta semana al iniciarse una nueva etapa que busca implementar las directivas del plan pastoral Pro-Vida de los obispos de la nación.

Representantes de todas las parroquias desde Stuart a Key West, participaron el sábado en una jornada de planificación en la parroquia de St. James.

Los asistentes escucharon palabras de aliento del arzobispo Edward A. McCarthy quien enfáticamente reafirmó que el interés por defender la vida en todos sus aspectos, es algo que no debe decaer en la archidiócesis.

"No sólo estamos defendiendo un valioso principio de la ley natural sino que al mismo tiempo testimoniamos el verdadero patriotismo," dijo.

El director de las actividades pro-vida de la diócesis de St. Petersburg, Monseñor John McNulty, explicó las tres etapas del plan pastoral de los obispos: educación e información para el público; programas pastorales y logro de una política pro-vida. El sacerdote señaló la importancia de que el programa pro-vida no se limite a la cuestión del aborto provocado sino que se extienda también a todas las áreas de la vida y dignidad humana.

Durante la jornada del sábado, el director Archidiocesano de la Oficina de Caridades Católicas, Mons. Bryan O. Walsh señaló que los esfuerzos pro-vida han de formar parte de todo el plan pastoral en favor de mejores condiciones de vida y eliminación del sufrimiento de los más necesitados.

Mons. Walsh indicó que el plan de los obispos había dedicado todo un capítulo a la labor social de la Iglesia. Reafirmó el deber de la Iglesia en apoyar a la mujer durante el período de su embarazo y después, para poder así

testimoniar su convicción sobre el valor de la vida.

"Existe el peligro de identificar las causas pro-vida con

causas conservadoras o tradicionales, y de rechazar las causas liberales," dijo al mencionar la posición de los obispos

USA en contra de la pena de muerte y el apoyo que esta declaración recibió en todo el mundo, incluido el Vaticano.

"Vivimos en una sociedad pluralista, y no podemos pretender que todo el mundo esté

de acuerdo con nosotros," dijo. "Pero aunque otros piensen diferente sobre temas como el aborto, la eutanasia etc., no debemos por ello olvidar que son

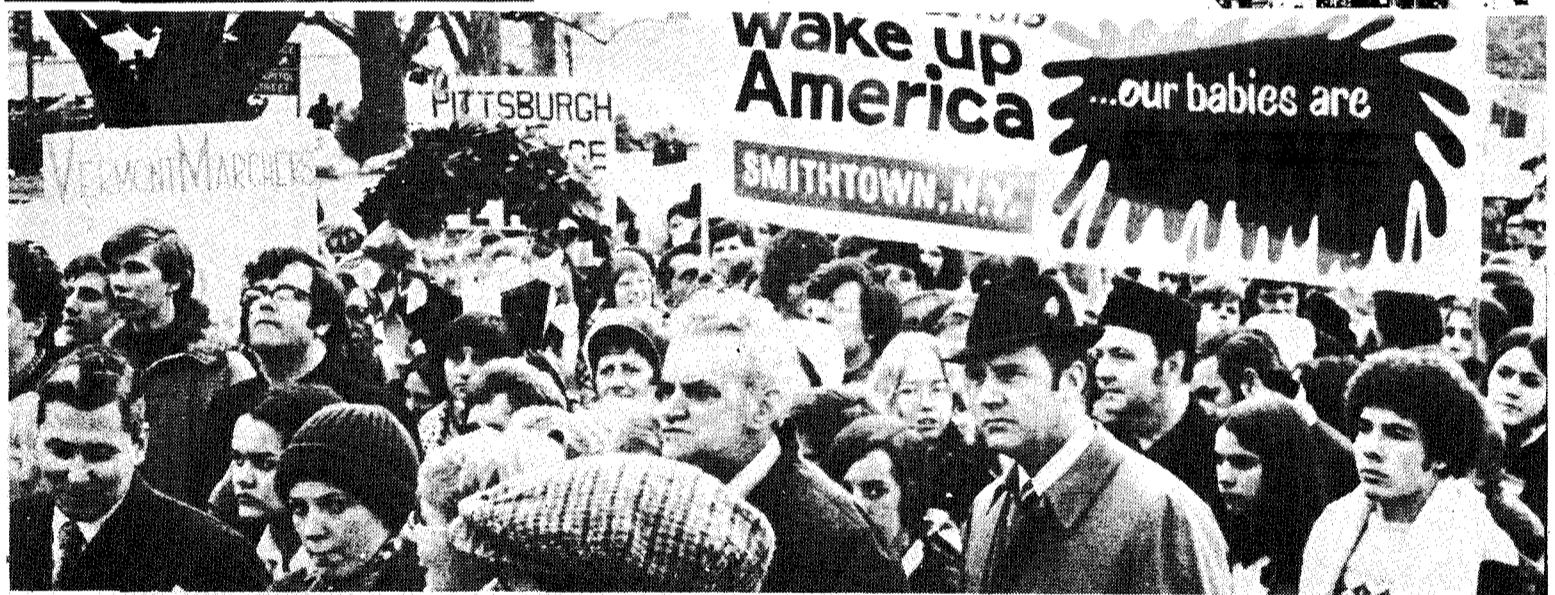
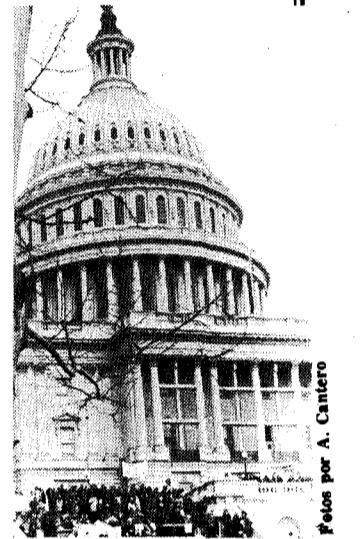
(Pasa a la Pág. 25)



## Hace Cuatro años en Washington...

Miles de personas se lanzaron a la calle en señal de protesta por el fallo de la Corte Suprema de los Estados Unidos legalizando la práctica del aborto provocado.

Cuatro años después de aquel 22 de enero de 1973, miles de personas se lanzaron a la calle el sábado, para testimoniar su inconformidad con aquel fallo. En Miami la demostración tendrá lugar en la Antorcha de la Amistad, en Biscayne Blvd. a una de la tarde, para continuar con una marcha por downtown.



## Consenso entre anglicanos y católicos sobre sentido autoridad papal

WASHINGTON—(NC)—Una comisión internacional de teólogos anglicanos y católicos romanos ha llegado a lo que llama "significante acuerdo respecto al sentido de la autoridad en la Iglesia."

La comisión conocida por las siglas ARCIC ha declarado que, a pesar de las "dificultades" aún existentes en lo referente a un acuerdo sobre la autoridad papal, la citada declaración supone un gran avance.

Las "dificultades" se centran en los siguientes puntos:

- El peso atribuido por los católicos a los pasajes bíblicos tradicionalmente utilizados por los católicos para justificar la autoridad del papa.

- El uso del término "derecho divino" utilizado en las enseñanzas católicas para describir las bases del primado y autoridad universal del papa.

- La cuestión de la infalibilidad papal en materias de

fe y moral.

- La cuestión de la 'jurisdicción inmediata y universal' del papa sobre toda la Iglesia y sobre cada una de las iglesias locales.

Pero incluso en estas áreas, los teólogos han indicado modos de llegar a un acuerdo.

Aunque ARCIC está oficialmente apoyada por ambas, la Iglesia Anglicana y la Iglesia Católica Romana, sus conclusiones en el citado acuerdo no tienen carácter oficial. Son documentos que se presentan a ambas Iglesias para estudio en la esperanza de crear conciencia y lograr aprobación, futura.

La citada comisión ha publicado anteriormente otras declaraciones sobre acuerdos en el diálogo entre las dos Iglesias, la última de las cuales ha sido ésta sobre el sentido de la autoridad papal.

En 1971 las proposiciones

versaban sobre la Eucaristía y en 1973 sobre el ministerio sacerdotal. Ambas son conocidas respectivamente como las declaraciones de Windsor, y Canterbury, por haber sido éstos

los lugares de las reuniones para el estudio y diálogo.

La última sobre la autoridad papal tuvo lugar en Venecia y se ha hecho pública en Londres ayer jueves 20 de enero. Simultá-

neamente se dio a conocer en Washington por la Conferencia Episcopal de Obispos Católicos y a petición del Secretariado del Vaticano para promoción de la unidad.

## Acuerdo Anglicano-Católico aún no aprobado por Pablo VI

CIUDAD DEL VATICANO—(NC)—Portavoces del Vaticano han negado enfáticamente los rumores de que Pablo VI aprobará personalmente el contenido del documento sobre "autoridad en la Iglesia" redactado por una comisión oficial de teólogos católicos y anglicanos.

La noticia de Prensa Asociada (AP) publicada por el Heral el martes, dejaba entender que Pablo VI había per-

sonalmente aprobado tal documento. Sin embargo, portavoces del Secretario Vaticano para la Unión de las Iglesias, han manifestado que su presidente el Cardenal Jan Willebrands de Utrecht, simplemente se había limitado a permitir la publicación del documento, y que ni a él ni a ningún otro prelado se le habían pedido juicios sobre el contenido del citado acuerdo entre teólogos católicos y anglicanos.

El sacerdote dominico Padre Cristophe Dumont, consultor del citado Secretariado vaticano comentó que sólo se les había pedido determinar la seriedad teológica del acuerdo, para así poderse dar a conocer, bajo la única responsabilidad de los teólogos de la comisión redactora del mismo.

"Resulta totalmente falsa la afirmación de que el Papa ha aprobado personalmente el contenido del mismo," dijo.