

'Stay-at-home Sunday' coming up

"Stay-at-Home" Sunday, now traditional among South Florida Catholics and other interested residents, will be observed in the eight counties of the Archdiocese of Miami on Feb. 6.

A time when members of the parish communities donate their services to call on fellow parishioners, the day provides an opportunity for all of the faithful to participate in the annual Archbishops Charities Drive, a campaign which has for the past 17 years provided services valued in excess of

millions of dollars to the needy in all age groups and walks of life.

THROUGH PLEDGES

South Florida Catholics annually have aided dependent children, unwed mothers, the mentally retarded, the aged, agricultural farm workers, drug addicts, alcoholics and others. This year Archbishop Coleman F. Carroll and Coadjutor Archbishop Edward A. McCarthy have emphasized that additional homes for the aged and a new Family Life program

head the priority list of needs in the Archdiocese.

"There is a beautiful passage in Sacred Scripture about the good man entering heaven," Miami's Archbishops said in a printed brochure. "The new saint appears before Jesus and Our Lord welcomes him saying, 'Come...inherit the Kingdom prepared for you from the creation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me. I was ill and

you comforted me, in prison and you came to visit me.' The good man cries out in delighted amazement, but Lord, when did we see you hungry, thirsty, a stranger, naked, ill or in prison? And Jesus answers, 'as often as you did it for one of my least brethren, you did it for me.'

"THIS IS the meaning of the Archbishops Charities Drive," the Archbishops said. "We are trying to see Our Lord in our brothers and sisters who are in need. By our charity, we are preparing to be with Jesus in heaven. By your generous,

sacrificial gifts, we search out the Lord in our Archdiocese.

"Please be generous again this year," The Archbishops urged. "It's for Jesus, and, for your brothers and sisters who are in need, and it's for yourself," the prelates declared.

Thousands of persons have attended the series of ABCD dinners held in various areas of the Archdiocese in preparation for the campaign.

The last in the series of dinners is scheduled to be held Feb. 8 at the Hotel Breakers in Palm Beach.



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National appeal set for area migrants

The National Council of Catholic Bishops is preparing a nationwide appeal for food and money donations to help South Florida farmworkers, as the bitter effects of the recent crop freeze continue to set in this week.

The NCCB's Secretariat of Spanish-speaking is handling the appeal for cash and possibly canned goods which would be sent by train to designated centers for distribution, according to Msgr. John McMahon, archdiocesan Rural Life Bureau director. He said the effort would be closely coordinated with Operation Freeze headed up by Gene Cisneros, director of South Florida's Migrant Division of the State Dept. of Commerce.

MSGR. MCMAHON pointed out the coordinated governmental and ecumenical effort of the whole migrant relief effort.

"The Florida Council of Churches is sending their relief supplies to us because we are the best equipped distributor and two weeks ago we met with various agency supervisors of state agencies to help coordinate their services with ours," he said.

"It's good to see that some relief is coming for our brothers and sisters who harvest the food we eat," he said.

Meanwhile, the major relief door was opened this week when President Carter declared 35 southernmost counties a disaster area, releasing about \$30 million for unemployment distribution. Thus, each worker who has records of employment will be eligible for \$64 a week for up to 10 weeks. Low cost loans will also be available to help growers recover and replant later.

But, said Msgr. McMahon, this will nowhere near wipe out the hardship situation and he cited numerous difficulties

involved.

FIRST, he said, it will be at least two weeks before

anyone receives any money and most farmworkers have little or no money until then. Also

there will probably be problems in administering the relief in such a way as to get it to the

people it is intended for while also being accountable.

"First of all you have a disaster, and people in need, and accountability as to where the money goes. And it is hard to get those things together because of the nature of farm work.

"If crew leaders have been following the law, then the workers will have papers showing they have worked. But it remains to be seen how many crew leaders have done this. We have also heard complaints of crew leaders withholding Social Security and keeping it themselves or juggling the paperwork," he said.

HE NOTED, too, that some jobless people from up north may be looking for relief but who are not really farm workers. "If these people get much money, then there will be accusations of fiasco, so some controls are necessary, but they should be flexible." And, he added, many farmworkers don't have transportation and therefore agencies should go to the workers in areas where workers are widely dispersed.

In any case, he said, there will be a continued need for aid to farmworkers since government relief will be delayed in coming, possibly inconsistent in application and with some deserving people left out.



A migrant mother carrying her baby is among several hundred jobless migrant farm laborers picketing the federal building in Miami to call attention to their plight. Thousands of migrants in

Florida are out of work because freezing weather ruined the crops they would now be picking. (See stories, photos P. 1 and 3.)

New Rite of Reconciliation focus at Clergy Day, Feb. 9

A Clergy Day to help prepare spiritually and pastorally for the implementation of the New Rite of Reconciliation in the Archdiocese of Miami has been arranged at the direction of Archbishop Coleman F. Carroll at St. John Vianney College Seminary, Wednesday, Feb. 9, at 10:30 a.m.

The Day will open with talks by Archbishop Carroll and Archbishop Edward A. McCarthy followed by a panel presentation.

An open floor discussion will focus on the meaning and spirit of the new rite, and on meeting the practical pastoral implications of the new rite for the confessor's personal

spiritual life. Practical aspects of implementing the new rite, eg., refurbishing the confessionals, etc., will also be discussed.

FOLLOWING lunch, the afternoon will include a demonstration of the new rite, a Communal Penance Service with an opportunity for in-

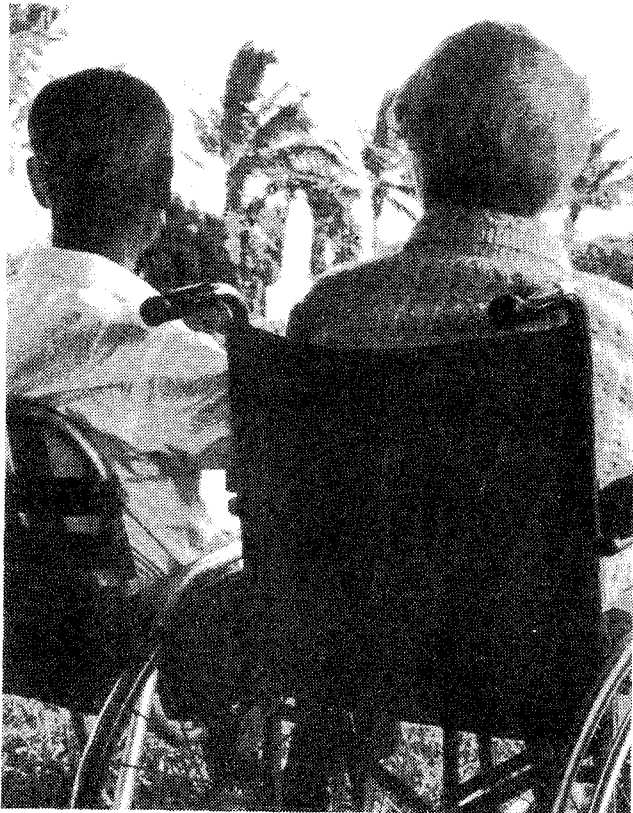
(Continued on Page 23)

Spanish Pages 25-28

Inside

Classified.....	24
Cultural Arts....	20
Editorial.....	6
Know Your	
Faith.....	13-16
Movies & TV....	21
Prayers.....	16
Questions.....	6
Spanish.....	25-28
Walsh.....	7
Youth.....	22

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Saving what little is left of tomatoes on wilted plants (above) are migrants who managed to find a few days work.

"When it snowed we burned tires. We had to do something to try and help. We don't know what work there will be"
— Mrs. Judy Rodriguez (right)



Jobless migrants have only prayers

By **GEOFFREY BIRT**
Palm Beach County
Correspondent
DELRAY BEACH—
Unemployment will soar during

the next two weeks among
Palm Beach County's
thousands of migrants and the
"permanent" farm worker
families which are just shifting

from the migrant stream to
regular local work.

A tour of Palm Beach County farm areas this week disclosed a scene of agricultural devastation—dead and drying plants and vines, and rotting vegetables—as a result of the recent record-breaking low temperatures and unprecedented snowfall.

This is a major regional area for the winter production of tomatoes, peppers, eggplants, cucumbers, beans and squash. "Approximately

95 per cent of the vegetable crops have been wiped out," said assistant county Extension Agent De Armand Hull.

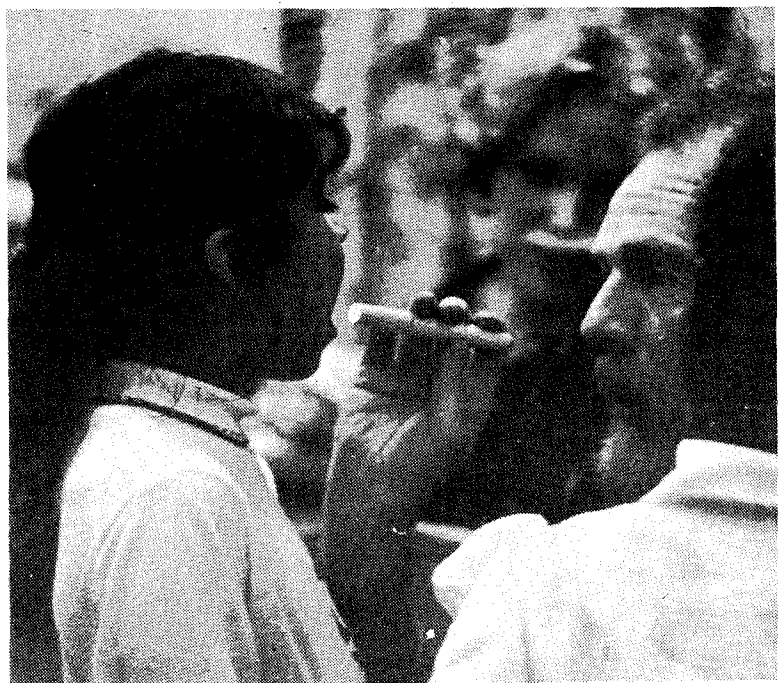
Migrants talked of their fears of being stranded away, from their native southwest Texas and Puerto Rico. The "permanents" spoke of their fears of losing their homes and other privations for their families. Most of them wore religious medallions and believed God would help them. Some were already without

work; others were working but expected the jobs to end almost any day, they said.

A few hoped that "the boss" would try to raise a late crop and keep them on to plant it, "if there is still time to raise it," said Yrenio Morales.

"THERE'S GOING to be a lot of hardship," said William Lockhart, who has been a packing house foreman for many years. "All we are handling in this (tomato) packing house is what we can

(Continued on Page 10)



Dr. Patrick Barry of Hialeah volunteered to examine children of farmworkers in OLQP Mission in Delray Beach and flew up in a helicopter. He has also done volunteer work in Latin America. Other volunteers (not shown) are Mary Alice Gwynn, R.N., and Mary Maladonado helping Sr. Francis O'Neill, director Delray Child Development Center.



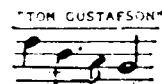
Sisters at St. Ann's Church in Homestead distribute food goods to out-of-work farm laborers from the South Dade area.

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New Rite of Penance:

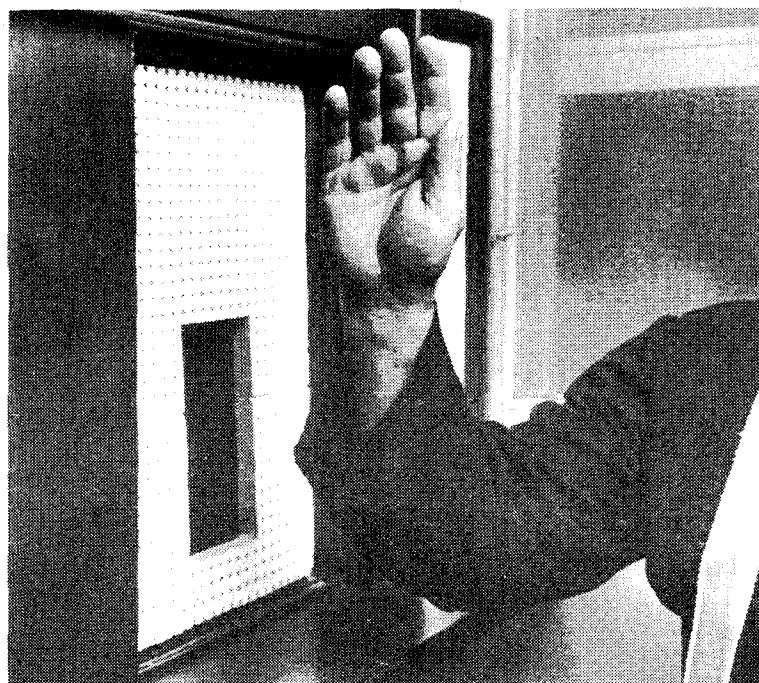
Where are we coming from?

By REV. THOMAS FOUDY
Professor of Theology
St. Vincent de Paul Seminary
A HISTORY OF THE
SACRAMENT OF PENANCE
(First in a series)

If not a voice from a pulpit, or an article in a religious journal, at least recent events as recorded in the secular press have made us aware of the existence of a new rite of penance. This prompts the normal reaction to anything that is new: "for what reason?"—"was not the old good enough?" To answer this question one needs to take a brief look at the history of the Sacrament of Penance.

History is best described as the spouse of life; they are indissoluble. Speaking about life and history we are aware that only things that somehow change have a life story, a history. The Sacrament of Penance is a good illustration of this. While in its substance, in its central, core, it is immutable, its expression, its language, its celebration can and should vary according to the needs of time and place.

It should be no surprise then that we begin by looking at the transformation of the Sacrament of Penance throughout the centuries. This change has always occurred in keeping with the cultural milieu where the Church has taken



Old and New

The old form of absolution is shown above in contrast with the form of imposition of hands on the head of a penitent in the New Rite of Penance.

Word of Pardon, healed their weaknesses and planted in their hearts a "penitential love" of God.

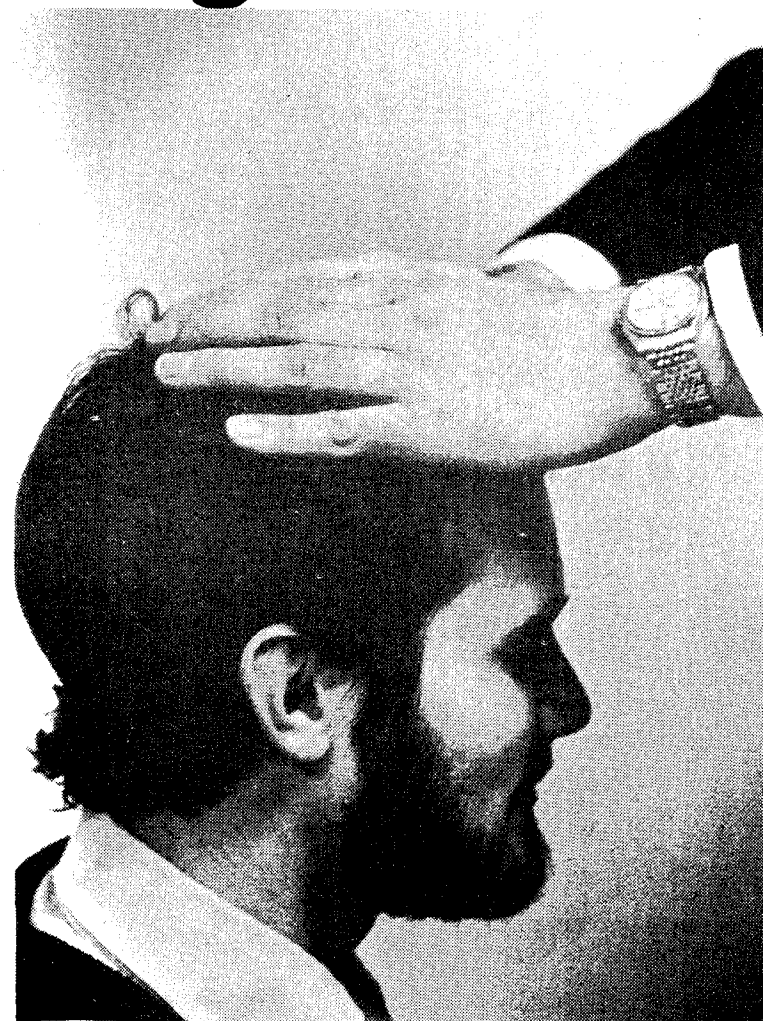
After Christ's death this "ministry of reconciliation" became one of the special marks of the primitive Church. The nature of the community was that it was a forgiving community; it participated in the

work out as it passes through history. The Church always lived out its power over sins according to the necessities of the time and place: in the whole process it operates in a manner relevant to the times.

For the first six centuries there were different ways of dealing with those members of the community who had sinned. Those who were guilty of minor faults found a forum of forgiveness in the Eucharistic Liturgy, prayers for forgiveness, fraternal correction and in living the life of the Christian community.

In the case of especially grave and public sin there was the system of "public" or "canonical" penance. This included some sort of public separation and correction of the sinning brother with a view to eventual reconciliation with the community.

Repentance was encouraged even to the point of ex-communication. However, even the ex-communication was a process of forgiveness, a readiness to heal forgive, and reconcile, and not a punishment. In this process there were three steps. It began with an acknowledgement of one's faults, probably made in private, before the bishop. Then the penitent was ex-



"The reception of the Spirit and the forgiveness of sins are always joined."

communicated for a period of time.

During this time, the penitent carried out his penance—prayer, fasting, almsgiving—while he was supported by the prayers of the community on his behalf; the excommunicated were marked out by wearing special clothing. Eventually the process came to an end when the bishop imposed hands and formerly readmitted the penitent to the Eucharist on Holy Saturday Night.

This process was very demanding and was conceded to sinners only once in a lifetime. Because of its severity and vigor relatively few Christians had recourse to it. Of course only those guilty of serious offenses—murder, rape, adultery and apostasy—were bound to it.

Today, we are beginning to see many values in this ap-

proach; the Church was seen as the medium of reconciliation—reconciliation with the Church was reconciliation with God; the emphasis was on reconciliation, conversion and reparation; penance was called a second baptism, a new creation through a reception of the Holy Spirit.

(The history of the Sacrament of Penance will continue next week.)

"...this 'ministry of reconciliation' became one of the special marks of the primitive Church. The nature of the community was that it was a forgiving community."

root; it has always been celebrated or expressed in a language or manner intelligible and meaningful to the actual cultural situation.

The purpose of this article is to sketch, with large strokes, the history of the Sacrament of Penance from its origin until today. While in the Scriptures sin is seen as "an offense against the God of the covenant," "a destruction of his people", salvation is always offered through conversion and repentance.

In the Old Testament for those who wished to repent and return to God there were different external activities by which they could share God's mercy, e.g. Day of Atonement. In the New Testament Christ not only conquered sin and preached repentance but he made this repentance possible for all who believe in him. He had a special ministry to sinners: He spoke to them the

forgiveness of sin and extended Jesus' mission of destroying the power of sin in that Christ's redemptive work was applied through the community.

The reception of the Spirit and the forgiveness of sins are always joined. Baptism was especially the beginning of this method of handling sin—it is the Sacrament for the forgiveness of sin. The community not only preached remission of sin to the non-baptized but also worked for the reconversion of sinful members since membership in the community did not eliminate the possibility of sin.

Consequently, there was need for a second form of reconciliation. Although the Church had the power to forgive backsliders or relapsers into sin basically the "how" in which the community is to exercise this power is not rigidly fixed; it is a question which the Church will have to

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Key West, Naples welcome ABCD



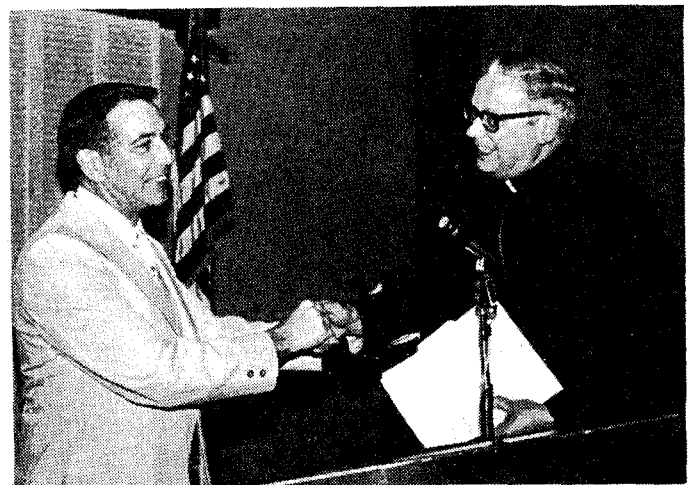
Msgr. John O'Dowd, VF

As the ArchBishops' Charities Drive moved toward "Stay-at Home" Sunday on Feb. 6 South Floridians in Key West and Naples were welcomed at dinners held in their areas to acquaint them with the needs of the charitable projects in the Archdiocese of Miami.

Speaking at a dinner in Naples on Tuesday, Msgr. John O'Dowd, V.F., an Archdiocesan Coordinator for the campaign, reminded west coast residents that last year the ABCD goal was \$2½ million and that everyone said it would be impossible to reach that goal.

"Thanks to your generosity, especially here on the west coast, we did reach the goal," he told guests. "Why do we keep coming back year after year?" he commented. "Because there are always calls on our charities. We are united as a group of Christians in helping the less fortunate."

Msgr. O'Dowd called on guests to increase their contributions by at least 10 per cent over last year's donation as he thanked them for their "tremendous cooperation" not only last year but in all the campaigns of the past 18 years.



Regional chairman, Edward Oates, Naples, greets Archbishop Edward A. McCarthy



The Dick Bartletts, Fr. Wendel Schenly, the Anthony Ulchars, Sr. of the Keys



The Don Berrys, Fr. Dominic O'Dwyer, the Thomas McBrides of Naples.



St. Ann Church pastor, Father Thomas Goggin, talks with Mr. and Mrs. Garrett Kelley of Naples.



Father Michael Hickey, St. Peter Church, Naples, welcomes Mr. and Mrs. William Higgs to ABCD dinner.



San Pablo pastor, Father Michael Licari and Mrs. William Simone



Key Westers, the Lionel Cobos, left, and Mrs. Leo Haskins, with Fr. Anthony Mulderry



Father Leonard Puisis, is shown with Mrs. Warren Ritchie and Mrs. Joe Farley

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To give without seeing

Christ told Thomas that because he had seen he believed. And He added, how much more blessed would be those who had not seen but believed.

This Sunday is Stay-at-Home-Sunday, the day many Catholics in South Florida will make their pledges to the ArchBishops Charities Drive. Those people who are generous toward the drive might be likened to the blessed people Christ referred to, those who have not seen but believed.

Most Catholics will probably not see the

good works their money will do. They will not see the retarded children being loved and trained to care for themselves. They will not see the elderly people living in decent facilities rather than a lonely firetrap apartment somewhere. They will not see the alcoholic eating square meals and climbing back toward the light of a meaningful life. They will not see the unwed girl or young woman getting the counseling and medical help she needs to avoid an abortion experience and getting herself

back on a good path to the future. They will not see the heroin needles discarded by young men and women who are receiving the methadone substitute and counseling, and they will not see the runaways or the families or migrants or other being helped by Catholic Charities.

But those who give without seeing are surely blessed.

Jesus said so.

Killing--no simple solutions

Last week a school teacher was slain in his South Dade home.

Some months ago a young woman was dragged or lured from her car at a shopping center and murdered. And before that there was a rape murder involving two teenagers at a shopping center.

Now this week a 15-year-old-youth in the prime of his childhood, a member of a fine practicing Catholic family, was brutally slain while riding a motorbike near a shopping center.

These all occurred in South Dade.

Over the past year or so a number of women have been slain and dumped in canals in Broward county. Violence knows no geography.

These are only a few of the killings that

have occurred in this area, but they appear to be particularly senseless and in some cases rather brazen and open. At this time no one knows the sources of the murders, whether they are connected or separate.

But they bring home the fact that violence is a reality in our society, one which we feel cannot be dealt with adequately simply by passing certain laws. Such massive and brutal violence springs from social or psychological origins. And while that does not excuse it, the sources must be dealt with before our nation will be free of such brutality.

History shows that violence, once it becomes a part of society whether through the frontier gunbarrel machismo tradition, racism, economic oppression, "easy" social

solutions to problems such as unwanted babies, or selfish anti-family philosophies—once it is there, violence is like a virus that sustains itself in the social organism and is hard to stop.

We would hope that personal violence would start trending downward like the social violence of the 60s did once it had run its course, but until this happens, we should not look toward simple solutions such as tough laws, though that may be appropriate in some cases.

Only a healthy society which practices positive human values throughout can expect to be free of the aberrations where innocent people are struck dead by people they have never harmed.



By Fr.
John
Dietzen

Q. My son came home from high school the other day, and said his teacher told them Adam and Eve never existed. This gets down to the fundamentals of our faith, doesn't it? Did they or didn't they? If there were two people who started the human race, how do we explain the different races—Chinese, Negro, etc.? (New Jersey)

A. We don't know (and probably never will) whether or not there were two original human beings from which all the rest of us descended. And if there were, we surely do not know their names!

One thing is certain: We will never find out from the Bible. Holy Scripture simply was not written to pass on to us such details of anthropology as this. Whether there were two "first parents" or 200, or exactly where they came from, has little to do with the spiritual and theological intent of the biblical story of Adam and Eve—which was put together in the form we have it only a few hundred years before Christ.

Rather, that story, which we find in the first chapters of Genesis, is meant to convey to us some of the most important

truths of our faith—that the world, including the human family, owes its existence to the one true God; that this world, as it came from God, was good, and was meant for mankind's happiness; that whatever misfortunes there are on earth come from man's own stubbornness and sinfulness; that even in the beginning, God had a plan to eventually save man from his sinfulness; and so on.

I don't know why this should be so "fundamental" for your faith, frankly. The great facts about God and our relation with him are the real message of holy Scripture. As for the rest, scientists generally agree that any certainty about such things that happened way back in the dawn of history,

tens or hundreds of thousands of years ago, is well nigh impossible.

The position of the Church on this subject was made clear in a famous encyclical of Pope Pius XII in 1940. There, the Holy Father insisted that the theory that there were more than two "first parents" of the human race should not be taught as an established fact. And that's where the matter stands.

Concerning the origin of the races, neither the Bible nor Christian revelation gives us much to go on. Some of the more fundamentalist Christians profess to see hints in the Scripture about how some of the races started. But the Church's position, once again,

is that this type of question must be answered by the sciences of anthropology and paleontology, not by theologians or Scripture scholars.

Q. Could you explain how our prayers affect God's activity in the world? We ask for recovery from illness, help in safe travelling, and to be protected from rainstorms. Are these things in which God meddles—or do we really think we will change his mind? Aren't we asking for a miracle when we pray, if it doesn't happen to be "God's will?" (Florida)

A. It isn't so much a matter of changing God's mind as of recognizing that his Providence and care for us

includes his awareness of our prayers, our desires, and our longings. We are dealing here with at least two great mysteries. One is the mystery of God's knowledge of all things, which means that nothing ever takes him by surprise, or makes him realize something that somehow "slipped his mind."

The other is the mystery of man's free will, which means there is some way men work together with God in shaping their individual lives and destinies. Ours is a genuine personal freedom, not just a game of "let's pretend," which involves above all a personal relationship with God. It includes sharing with him our joys and sorrows, our hopes and disappointments, our wonder and our regrets—all of which is nothing else but prayer.

In other words, what God has "always" known would happen, in his timeless knowledge, he knows and does because he is also aware of what we would long for, what we might even pray desperately for—even if it means, to use our human language, making God "change his plans."

This is, of course, why Jesus urges us so often to pray fervently, and why he prayed so frequently himself. What the Heavenly Father plans, and what he does, depends very much on what we show is important to us, in our prayers.



This is the top of one of 750 wooden desks which Prof. William E. Koch of Kansas State University is studying. Analysis of the desk top graffiti reveals that 63 per cent of the carvings deal with humorous or serious topics, 32 per cent are pornographic, and 5 per cent are religious.



By Msgr. James J. Walsh

Women's ordination-- much in the news

The past twelve months are unique in the question of ordination of women to the priesthood in so far that no comparable period of time in history has witnessed so much discussion of the subject, so many appeals, so much opposition and, finally, in the U.S. Episcopal and Canadian Anglican Churches, actual ordination.

With this background, Pope Paul's approval of a declaration by the Doctrinal Congregation that the Church cannot ordain women for the priesthood has made headlines everywhere.

The Congregation stated that it "judges it necessary to recall that the Church, in fidelity to the example of Our Lord, does not consider herself authorized to admit women to priestly ordination."

POPE PAUL in earlier letters to the Archbishop of Canterbury had already cited reasons in favor of this stand. "The example in the Sacred Scriptures of Christ choosing his apostles only from among men; the constant practice of the Church which has imitated Christ in choosing only men; and her living teaching authority which has consistently held that the exclusion of women from the priesthood is in accordance with God's plan for his Church."

In a new story from Rome, Father Thomas Donlan explained that "the document itself restated traditional arguments for an exclusively male priesthood. It contained no new theological developments. It dealt with one single question: May women be ordained? And it gave an unqualified 'no' for an answer."

At the same press conference, the director general of Vatican Radio, Jesuit Father Roberto Tucci, a much respected spokesman, informed newsmen that most of the pressure on the issue of

women priests came from the United States.

He likely surprised his hearers by stating that NORC's research, supervised by Father Andrew Greeley, revealed that "only 30 percent of American Catholics favor the ordination of women, while more than 50 per cent strongly oppose it." He added the report showed that more men than women approved of women priests, and most of those are under thirty and graduates of a Catholic college.

The inevitable question was asked, "Is there a possibility of changing the teaching of the document?"

THE REPORT indicated that Fr. Tucci's answer was strongly worded. He said that he could think of no case in history of a pope simply reversing the teaching of one of his predecessors in any comparable manner.

That flat statement turned speculation from the priesthood to the diaconate for women. Did the Congregation's declaration leave the door open for the ordination of deaconesses? A spokesman replied that the Congregation's statement did not touch the question at all and added that "for the moment the question is not open." However, the "for the moment" phrase has sparked new speculation.

Historical records indicate that "deaconesses" did exist for several centuries in the early Church. But, once that is said, strong differences of opinion arise and a new controversy is on.

Some theologians admit their existence, but insist their ministry was not "sacramental", that they exercised a ministry of service to others, aiding in the baptism of women, anointing women

catechumens, performing many works of mercy. This was mainly in the Eastern Church. After the fifth century the practice died out, and deaconesses are not mentioned thereafter in historical records.

A THEOLOGIAN, Msgr. Philippe Delhaye, who is secretary of Pope Paul's International Commission, referred to the "ordained widows" of the Syrian Church in the fifth century as exercising "important female ministries." He further claims they received "ordination by imposition of hands."

A scholar in both liturgy and theology who has researched the matter states that there is no evidence to indicate that the diaconate of the early Church is identical with the diaconate of today. In those first centuries, there was a diaconia of service which embraced all Christians, men, women and children, a very broad program of Christian service.

HE CLAIMS that the deacon in the Church of our times is on a different level. He is ordained through the imposition of hands and shares in the ministerial priesthood of Christ. The Council of Trent clarified that the ordained deacons did actually share in the Sacrament of Holy Orders. Vatican II went a step further to make preaching a function of the deacon.

It seems certain that scholars will turn again to the ancient records for clarification. Is there really historical precedence unlike the question of ordaining women to the priesthood? Or were those ordained to the diaconate in the sense of the Church's attitude today confined only to men?

This subject will be in the news for a long, long time.

By Dale Francis



Capital punishment--'Just don't like it'

It was question time after a talk I gave in Chattanooga and a man was questioning my opposition to capital punishment. He offered the example of a man already serving a life sentence for murder who then kills one of the prison guards. He said it seemed to him that in such a circumstance capital punishment was the only logical answer.

I agreed with him. But that doesn't change my position. If you want logical arguments in favor of capital punishment, I can give you many logical arguments. If you want theological arguments that would justify capital punishment, I can offer you those. I can quote Scripture, most of it Old Testament but Scripture, to justify capital punishment.

BUT THOSE arguments really have nothing to do with how I feel about capital punishment. I just don't want to kill any one. There's too much killing in this crazy mixed up world. I just don't want to add any more. I guess feeling is the

operative word for me here and I'm a man who almost always insists on logic. But the feeling is strong, I just don't want to add any more killing.

Some of the arguments against capital punishment irk me. There are some people who say that if those who oppose abortion want to have credibility then they must oppose capital punishment. Baloney! There's no comparison in any way. Those who are sentenced to die under capital punishment have been found guilty of a crime horrible enough to deserve capital punishment. They have had an opportunity to defend themselves in court. If they have been sentenced to die it is because they have by their own actions committed crimes sufficient to justify their execution.

The unborn infants that our society so blithely murder at a rate of a thousand a day are completely innocent human beings. They have committed no crimes. They are given no opportunity to defend their lives in court. So

don't try to tell me there is any comparison in any way and don't try to tell me that a person loses credibility by opposing abortion and not opposing capital punishment.

THAT KIND of argumentation against capital punishment just irks me. I admit my own reasons for opposing capital punishment are not logical but they aren't illogical either. Those people who try to browbeat you into opposing capital punishment because they say your arguments against abortion will not have credibility are illogical, trying to compare two almost diametrically opposed things, one the execution of the guilty, the other the execution of the innocent.

Chances are if you favor capital punishment you aren't going to think very highly of my opinion on the question—I'm not just guessing about this, I know by the letters I receive whenever I state my position.

I didn't come to my position easily. As I said, I

can think of a lot of reasons to justify capital punishment. Because I've been thinking about it a long time and because I've received so many letters from people supporting capital punishment giving good, logical reasons, chances are I know more reasons in favor of capital punishment than you do.

And a lot of the arguments against capital punishment irk me. Like those people who say capital punishment doesn't deter crime. How can they know that? There's no way to know how many people who might have committed murder didn't do it because they feared capital punishment. And don't try to offer me the testimony of those who have murdered and tell sociologists capital punishment wouldn't have deterred them—they have a stake in downgrading capital punishment.

I'VE BEEN thinking about this a long time. Many years ago as a newspaperman I covered the story of a crime, through trial, through sentencing to

the electric chair. The editor wanted me to cover the execution. I hated the idea of killing the man, there wasn't enough money in the world to get me to cover his execution.

And that's really the logic, what logic there is, to my position. I would not be willing to condemn a man to die. I would not be willing to execute him myself. All right. Then in honesty I can't ask someone else to do what I would not do myself.

That's the only logic there is to my position, I admit it is not much. I just don't want anyone killed. There's too much killing in the world, I don't want to add even one more killing in the world, even if the one sentenced is evil, is deserving of retribution, I don't want any more killing. I know you can offer me logical arguments, I see them, but I have to be honest with myself and myself cries, "no, not one more."

What will new homosexual ordinance do?

(Joseph M. Fitzgerald is a practicing attorney and represented the Archdiocese of Miami at the Dade County Commission hearings concerning the homosexual ordinance.)

By JOSEPH M. FITZGERALD

The belief that religious instruction and the inculcating of sound moral issues is an integral part of education, is the reason that millions of Catholics, as well as others, make daily sacrifices to support and maintain religiously oriented schools.

The creation and perpetuation of the Parochial school system in the United States, is a phenomenon unique in modern history.

Blessed Bishop John N. Neumann, regarded as the creator of the Parochial school system in the United States, founded the first Parochial school in the United States over 100 years ago. Since

THE ORDINANCE in question is allegedly designed to prohibit discrimination in the areas of housing, public accommodations and employment against persons based on their affectional or sexual preferences (other usual and ordinary discriminations are also prohibited; race, color, religion, ancestry, national origin, age, sex, physical hardship, marital status or place of birth).

Let us examine briefly the matter in its historical context. We live in a Judeo-Christian tradition. From the earliest days, homosexuality was condemned as being against the law of God. The earliest reference was probably in Genesis in the story of Lot, but certainly it was condemned in Leviticus (19:22) when it was described as being an "abomination." The Jewish people rejected it with abhorrence, as did the Christians. St. Paul and the Fathers of the Church denounced the practice. St. Augustine

part of it by personal preference, rather than innate physical qualities. If homosexuals are considered to be a minority within the meaning of the law, then the whole construction of the law will be carried to a meaningless absurdity. Fat people, thin people, short and tall people, long haired and short haired people have all been discriminated against. In the true sense, we discriminate in most of our human actions. When we distinguish by certain tokens, or carefully distinguish or discern differences we discriminate. When we distinguish between what is normal and what is abnormal we discriminate. Therefore, discriminating per se, is neither illegal nor improper.

HAVE HOMOSEXUALS really been discriminated against in housing, employment or public accommodations when they do not openly proclaim or practice their homosexuality? Industry, commerce and the professions amply testify to the fact they have not been discriminated against. Hardly any class is without one of their members. At a recent meeting of the Dade County Relations Board, their spokesman announced that they had not been denied employment, housing or public accommodations. At the County Commission hearing considering the ordinance, no showing at all was made that discrimination existed.

What then are homosexuals seeking by the passage of the ordinance? Mr. Robert Brake, a prominent attorney and member of the Coral Gables City Commission argued before the County Commission that the passage of the ordinance is to allow homosexuals to openly advocate a homosexual life style without fear of losing their employment, or the use of public accommodations, or the displeasure of their neighbors. By their own admission the homosexual wishes to provide "role models" or examples of homosexual life styles which can be imitated by young people in the community.

IN A FRANK and refreshing article in the Miami Herald (1-30-77) its editor John McMullan, commented that although it was opposed to discrimination against any group including gays, subsequent actions, since the passage of the ordinance indicate "that this was a manufactured issue—concocted, we suspect, by those more interested in flaunting their new deviate freedom than in preventing discrimination which they conceded they had not experienced."

Are Parochial schools affected by the ordinance? By a strange anomaly, it is only the Parochial and private schools that are bound to comply with the ordinance and not the public, tax supported schools of the County. The County Commission lacks jurisdiction over the public school system which comes under the control of the State Legislature. As a practical matter, this means that, although a religious oriented school may distinguish on the basis of religion, it cannot refuse a known, active homosexual employment as a teacher or administrator purely on the basis of his homosexuality. This distinction was made clear to the County Commission before it voted on the ordinance, but none of the five Commissioners even moved to amend the ordinance by removing Parochial and private schools from the effect of the ordinance in keeping with the immunity of the public schools. It is a bewildering point that, under the law, all public government bodies fail and refuse to aid religiously oriented schools under the guise of separation of Church and State, yet do not hesitate to breach the wall at whim by injecting secular laws, into the operation and administration of

the same religious schools.

IN HOUSING, a widow, eking out a living to support her children by renting rooms would be forced to rent to a known homosexual. There is an obvious lack of justice in this situation. Many more illustrations abound but space does not permit their elucidation.

Is the ordinance a just law?

Any law should be for the promotion of the common good. A law is not made for an individual alone. The private concerns of an individual or small group of individuals do not afford scope and room enough for a law. A law, to be valid, must be for the good of the whole.

The ordinance recently passed was made for a small group of individuals and plainly is not for the good of the whole (community).

NO GOVERNMENT has the authority to carry out every whim and caprice, which the enactment of this ordinance seems to be. The action of the Commission in passing the ordinance smacks of being an arbitrary use of authority. Perhaps the irony of the law here, is that it is not a law at all, but rather a perversion of the law.

Where are the real persons being discriminated against?

From the time of the catechumens and before, parents have recognized that it is their obligation to provide for the bodily, mental and spiritual well being of their children. Parents by virtue of the natural law, must watch over the spiritual welfare of their children, afford them good example and correct the erring. These are responsibilities that flow from the natural relationship of parent and child. These are duties of the parent and since the duty implies the right, the parent has the right to oppose or reject any interference that prohibits him from carrying out his natural duty.

THE CIVIL LAW (Oregon School Case) readily admits the same premise. It is obvious therefore that the requirement of employing an active homosexual in a Parochial school, which the parent chooses to aid in the moral and spiritual development of his child, with all of the consequences that conceivably could flow from such association with a young, viable, impressionable mind, is both an immoral and illegal imposition. The parent and the child are, in fact, the ones being discriminated against.

What is our obligation in view of the ordinance?

We live in a pluralist society and, while it is true that morality is not agreed upon by all, it is generally agreed by most Christians, Jews and non believers alike that the enforcement of the provisions of the ordinance, as expressed here, are both immoral and, from a civil point of view, opposed to public opinion.

THE CHURCH and its members should not be bound by the State or local government to act in violation of their conscience.

The laws of the Church, relating to the preservation of morality in the social fabric, should be made known by persuasion and education.

It is apparent that today, more than ever before, there is serious conflict of ideas and moral principles being debated on all sides.

Lately, we frequently hear that Catholic laymen, since they have become more educated and more articulate, are capable of thinking and speaking for themselves, rather than through the clergy. Now would seem to be an appropriate time for Catholic and all other concerned persons to speak out on their convictions.

Surely we must defend and support the civil rights of all. But this is not done effectively by an ordinance which seeks to protect the rights of some at the expense of the civil rights of others.

"The Church and its members should not be bound by the State or local government to act in violation of their conscience."

that time, recurrent attacks have been made against Catholic and other religiously oriented and private schools, some overtly, others more circumspect. In the celebrated Oregon school case the Supreme Court of the United States, in overruling a decision of the highest court of the State of Oregon, which declared a State Statute constitutional forbidding the operation of all but public schools within the State, had no hesitancy in proclaiming that the basic law of the United States recognizes that it is the parents, not the State, who have the primary right to educate their children.

SINCE 1924, many other attempts have been made to impose hardship and restriction on the independent and unobstructed operation of non-public schools. Some manifest examples of this type of interference have been under the guise of zoning and building requirements, unreasonably imposed by local governments on Parochial and private schools. Although appearing to be innocuous, intrusions of this sort are frequently but additional efforts to impede the natural and orderly growth and administration of the non-public school. The fact that the public school is not ordinarily subject to the local zoning laws and regulations, is a privilege not enjoyed by Parochial and private schools.

The maze of regulations and standards (requirement for gymnasiums, auditoriums and numbers of drinking fountains) imposed by the State, decided the Supreme Court of Ohio in a recent case, have little or nothing to do with the legitimate goals of a sound academic foundation. The Court found that the "total compliance with each and every standard by a non-public school would effectively eradicate the distinction between public and non-public education and thereby deprive persons of their traditional interests, as parents, to direct the upbringing and education of their children." What the Court upheld in fact, was the right of parents to create an institution and support an educational environment in which their children learn academic fundamentals, as well as a religious orientation.

As spurious as some former attempts to impede the orderly and accordant fulfillment of the Parochial schools may have been, their success would have been, perhaps, less calamitous than the effect of the ordinance passed by the Board of Commissioners of Dade County on the 18th day of January 1977.

even recommended that such individuals engaging in sins against nature be detested and punished.

ST. THOMAS wrote that homosexual sins were contrary to right reason and contrary to the natural order. Civil authorities, by law, prohibited and provided for the punishment of homosexual acts. Such laws existed in the Republic. When it became Christian, new enactments condemning homosexuality were promulgated. Justiniani, whose Code serves as the basis for modern Civil Law wrote against it, as did the Council of Elvira (305-06). Ecclesiastical law from the earliest time provided for spiritual penalties against the offense.

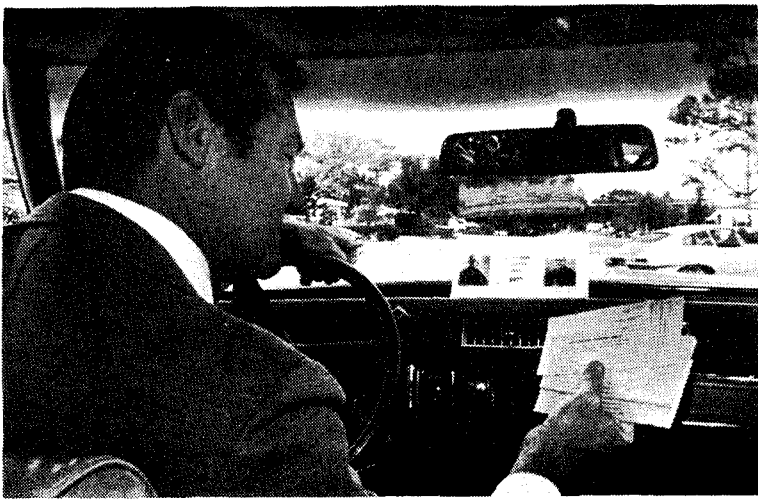
The Civil Law of England and all of the States of the United States made such acts punishable by Law. Over the centuries the punishment meted out has varied from burying alive and burning at the stake, to imprisonment.

IN MODERN times, the Christian attitude has been more temperate. The positive distinction is rightly made between a tendency or orientation toward homosexuality and the practice of homosexuality itself...Homosexual activity, however, as distinguished from homosexual orientation, is morally wrong. (see Vatican Declaration on Sexual Ethics, January 15, 1976).

We are concerned here with the active, overt homosexual who has sought and achieved the passage of the ordinance in question. The celibate homosexual, who must lead an heroic life, is not a problem as it relates to this ordinance, nor is there any denial that homosexuals should not suffer prejudice against their basic human rights and that they are entitled to respect, friendship and justice, even though their homosexual activity is morally wrong (To Live in Christ Jesus—the United States Bishops Pastoral Letter on Moral Values, November 1976).

WHAT HAS already been written leads inexorably to several questions:

Are homosexuals in fact, a minority requiring, for the protection of their rights, the passage of this ordinance? If we consider only numbers, homosexuals are gratefully only a minority. They are not a minority, however, as the term relates to Civil Rights. Minorities are regarded as being of a particular race, creed, color or natural origin. Our local evening newspaper succinctly made the subtle editorial distinction. Some such people are really a cult and have become



Stay-at-Home Sunday during the ABCD campaign finds Kirk McDonald of Little Flower parish, Coral Gables, in his car planning house calls. Stay-at-Home Sunday was designated by Archbishop Coleman F. Carroll as a day when parishioners are requested to remain home to receive the parish visitor gathering ABCD pledges.

Refuses to help with abortions

Fired technician sues local hospital

In the first case of its kind in the state of Florida, a young operating room technician is suing the Osteopathic General Hospital, Inc., charging that her employment was terminated because she objected to participating in an abortion.

The suit, filed in the Dade Circuit Court by Coral Gables attorney, Robert Brake, charges that the plaintiff, Valerie Smith, was the object of unlawful discrimination contrary to Florida and federal statutes which provide that no one who has stated their moral and religious objection to participating in abortion procedures may be required to participate. The statutes, make it illegal for any recriminations to be taken against such persons.

A RESIDENT of Broward County who was employed by the hospital, June 24, 1976, as an operating room technician, Miss Smith, the complaint declares, had not, prior to Dec. 27, 1976, participated in abortion procedures except to set up instruments, put the mother on the operating table, and cover the suction machine.

On Dec. 27, according to the complaint, she was ordered to participate in a hysterotomy abortion, (incision of the

uterus). She advised her immediate supervisor, Geraldine Dempsey, one of the defendants in the case, that she objected on moral and religious grounds to participation in the procedure and subsequently repeated her objections to other defendants, Don Simmons, hospital personnel director; and Elizabeth Fitch, director of nursing.

ACCORDING to Miss Smith she was subsequently advised that her employment with the hospital, located at 1750 NE 167 St., North Miami Beach, would be terminated, Feb. 6, of this year. In addition

she charged she was ridiculed and berated for her religious and moral beliefs by the defendants in front of other hospital personnel.

Her hours of employment were restricted, she said, by taking her off the roster for call back for emergency duty thus affecting her income since she was paid on an hourly basis.

She was further advised by Simmons, the complaint notes, that if she would sign documents acknowledging termination of her employment with the hospital was voluntary

employment against persons based on their affectional or sexual preferences."

Brake represents the recently organized group known as "Save Our Children," of which he is secretary. Anita Bryant Green, TV personality and singer, is president and vice presidents include Joseph M. Fitzgerald, attorney for the Archdiocese of Miami; Cuban radio newsman Emilio Milian; Rabbi Phineas Weberman, Orthodox Rabbinical Council of Greater Miami; Cuban banker

Carlos Arbolea, Catholic Committee on Scouting; Miami Springs Commissioner Chet Fields; Monty Weinstein, former member of the state Community Relations Commission; and the Rev. C.H. Couey, pastor, South Dade Independent Baptist Church.

Petitions in both Spanish and English will be distributed by members of various churches in the community to congregation members, as well as to members of many clubs and organizations, Brake said.

on her part, her personnel records would not reflect any material derogatory to her.

The legal expenses in the case are being underwritten by

Americans United for Life Legal Defense Fund, a Chicago-based pro-life organization of which attorney Brake is a member.



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Jobless migrants pray and hope

(Continued from Page 3)

salvage (from the fields)," he said.

Lockhart is a member of Holy Spirit parish, Lantana, and the St. Vincent de Paul Society.

"The migrants usually arrive with nothing," he added, "work through April, and with some money they've earned, make their way back where they came from. They do most of the picking. The 'permanents' mostly work in the packing houses and other such jobs, and they have rent to pay all year round, and other bills, he said. "They need a full season's work."

Here are some of the comments made by men and women in the fields, or at labor camps:

Mrs. Alma Trevino, caring for two young nieces while her husband and their parents were in the fields: "We don't know how long there'll be work. We hope from day to day—and pray. Two days we had no work. We don't know. We come from Texas. We don't know when we can go back. We have no money to move yet. We hope it gets better and we get enough to eat. We pray. We don't know what will happen."

MRS. JUDY Rodriguez, of Boynton Beach, was also caring for her children who attend a local public school: "My husband is picking peppers, egg plants—what's left. When it snowed, we burned tires. We had to do something to try and help. We don't know what work there will be—or what it will be, or how much.

Jose Morales: "Some days we work, some days we don't. Some days we are told to quit early. Once we quit at 2 and another time we quit at 3. It's all going to end soon, but we don't know. We (wife and two teenage children) come from Puerto Rico. With no money, how do we get back?"

Jose Rodolfo Flores, a migrant father with a wife and seven children aged from one

year to 16: "They say there'll be no more work next week. But there may be some work for some of us—maybe" (In broken English and with gestures he explained that there would be land to be cleaned of its dead plants, including tomato vines millions of immature tomatoes on the dead plants.)

FELIPE de Jesus Lopez Cardenos, another picker: "We're just clearing the crop off, that's why there's only two more weeks work left."

The plight of the "permanents" was reflected in packing house wage and hour records. Graders receive \$2.20 an hour. Packers are paid 12 cents per case.

"A good average packer," said a packing house official, "in a normal day packs about 380 cases daily at 12 cents." He looked at what one woman whom described as "a hard-working average packer" had done that day—only 186 cases because of the abbreviated day's work. "In a normal season, this packing house works from about 9 a.m. until 9 or 10 p.m.," he said.

"Not only is this year's crop harvesting coming to an end three or more months early, but the hours worked are shorter, and the pay smaller," he said.

AT THIS TOMATO packing house, Lockhart was asked about this. He replied:

"That's what I mean about hardship—for the 'permanents' as well as the 'migrants.' There's going to be a lot of hardship. They'll have to look to the state and the federal (governments), and the Church for help. Normally, they (the "permanents" or ex-migrants) make enough to tide them over, and the migrants make enough to go back where they came from, with some money until they get more (farm) work."



During Mass, participants in a Charismatic Day of Renewal at Barry College lift their hands in praise and thanksgiving to God the Father.

350 attend Charismatic Day of Renewal at Barry

Over 350 people attended a Day of Renewal sponsored by South Florida Charismatic Prayer Groups last Sunday at Barry College.

Keynote speakers were Father Daniel Doyle, S.M., Chaminade High School, Hollywood, who spoke on the "Call to Truth", and Father John Fink, St. Hugh parish, Coconut Grove, whose topic was "The Power of Truth." Following Father Doyle's challenge to live Truth based on Scripture, Father Fink provided the instruments to implement Truth in one's life.

A special seminar for youth, the first held at a Charismatic Day of Renewal, attracted over 40 young people. The session was conducted by Sr. Charlene, O.P., a teacher at St. Thomas Aquinas High

School, Fort Lauderdale, and a coordinator of the Stairway ecumenical program for young people in Fort Lauderdale.

The four question and answer seminars were conducted by the Anthony Tucci family of Chaminade prayer group, the Sam Hoyt family of Peace in Christ prayer group, Julio Crews of Padre Nuestro prayer group (in Spanish), and Sr. Ann Marie Meagher, O.P., of Queen of Martyrs, and Sister

Judith Shields, O.P., of Barry College.

Father Michael Eivers, pastor of St. Boniface parish, Pembroke Pines, was principal celebrant at the Mass and preached the Homily.

The next Day of Renewal will be at Barry College on Sunday, March 20, with Archbishop Edward A. McCarthy as principal celebrant of the Mass opening the day's program at 11:30 a.m.

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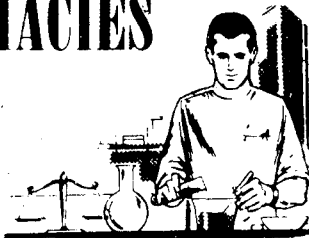
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Pastors, principals on health of local Catholic school system

By CATHY FISHER

"Ours is definitely the best." "Exceptional teaching staff!" "Couldn't ask for a more dedicated principal." "Parents are very supportive."

Were the people making these observations all reading the same script? Or is it just possible that the Miami Archdiocesan schools are holy, healthy and happy?

Father Jude O'Doherty, pastor of Immaculate Conception, Hialeah, enthusiastically exclaims, "Every parish that has a school is better for it!"

"I view the school as an important component of our total parish life," says Father James Reynolds, pastor of St. James N. Miami. He believes the schools "should always maintain a comprehensive view of the parish rather than tunnel vision."

"Not like a racehorse at

Catholic school week

Gulfstream wearing blinkers," he quipped.

Father O'Doherty agrees. "Catholic schools are not only a very important part of the parish...they are very important to the parish. Children get academics in the public schools...we promote a Christ-centered ideology as well."

An interesting observation was made by Father Joseph Kershner, principal of Cardinal Gibbons High School, Ft. Lauderdale: "Some parishes have little to give. Many fail." He believes the parish should "offer practical programs for modern youth" and "support the education system." "The kids are trying, and after all, they're the adult Catholics of tomorrow."

Parochialism has an unsavory connotation to these educators.

"St. James is integrated into the social patterns of the neighborhood," says Father Reynolds. His parishioners "bring their respective cultures to our school community."

However, Pio Tei, principal of St. Bernadette, Hollywood, considers his school "definitely too parochial." "We want to make religion more than a textbook exercise...rather a living experience."



Immaculata-LaSalle High School Principal Father Francis J. Lechiara meets with members of the student council.

Mr. Tei wants to introduce "retreats, division liturgies, social projects...something for the poor, the migrants, the aged."

These are already areas of involvement for the students of Cardinal Gibbons. Father Kershner related, "They raised \$1400 of their own money for 'Interplast,' an organization that performs surgery on badly deformed children." And, more recently, "over \$600 for Paul Bellavance." (Paul was badly beaten near his home, recently.)

Social concern is a way of life at St. James.

"Recently our eighth graders hosted a party for 40 disadvantaged children." Centro Hispano Catolico was inundated at Christmas when "500 children brought two gaily wrapped gifts each to a 'toy' Mass."

All of which indicates an education system compatible with the mission and message of Holy Mother Church. But what of curricula and teaching skills?

"Academically, I think we're tops," says Father Kershner. "We could use more equipment and space...greater building facilities...but overall, we have a well rounded program."

"The public schools may have more money," remarked Father O'Doherty, "But our schools are not suffering...we're in line."

"There's a new professionalism among religious as well as lay teachers," states Father Reynolds. "Our teachers attend seminars throughout the year and are constantly updating their material. Many of them

are working on their Masters."

In the midst of this optimism, a note of concern was voiced by pastors and principals.

"I look for our graduates on Sunday mornings and don't see them," says Father Reynolds. "This leads me to believe that we may have fumbled the ball."

Attendance at Mass is one barometer of parental concern.

Of 476 children polled at St. James, "191 did not attend Mass."

Father Kershner notes that "many kids go to Mass only due to parental pressure." He fears that "some of our own teachers and religious confuse the issue."

"Those disseminating the information must be convinced that their commitment is worthwhile." But he considers

"lay teachers, living their religion, a powerful example."

Sister Suzanne, I.H.M., principal of Nativity School, Hollywood, concurs with this opinion. She believes the teachers deserve parental support. Otherwise, "it causes conflicts within the child."

Just where do parents fit in the Catholic school picture?

According to Father (Continued on Page 12)

February 25, 1977

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

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Social justice ...at age 12?

(The following article was written by Diane Fortune and Sara Nather, teachers on the faculty of St. Francis of Assisi School, Riviera Beach, on the occasion of National Catholic Education Week.)

RIVIERA BEACH—Is it feasible that 25 per cent, of a school's upperclassmen take on the challenge of assisting in the education of younger students in their own school?

When our doors opened in September, 57 of the 6th, 7th, and 8th grade students at Saint Francis of Assisi, here, did just that. This is the result of the

Catholic school week

student tutoring program which has been in effect for the past seven years.

What is the purpose of this program, why are these students sent to tutor their younger counterparts, and how does it operate? According to members of the faculty, student tutoring fosters one of the school's top priorities—the development of an awareness of social justice.

By tutoring younger children, older students are encouraged to share their intellectual wealth with those who have not been given such talents. Another plus for the program is that it encourages

and enlarges the students' sense of responsibility and worth. By experiencing one's importance to the functioning of the school as a whole, the child exhibits more pride and interest in all school activities.

STUDENTS have a natural empathy towards struggles with learning and they make the most patient of teachers—and do we every day teachers ever love to see those smiling faces pop in at just the right moment!

Any student who attains "first honors"—a credit based as much on academic effort as on excellence—is eligible to be a tutor.

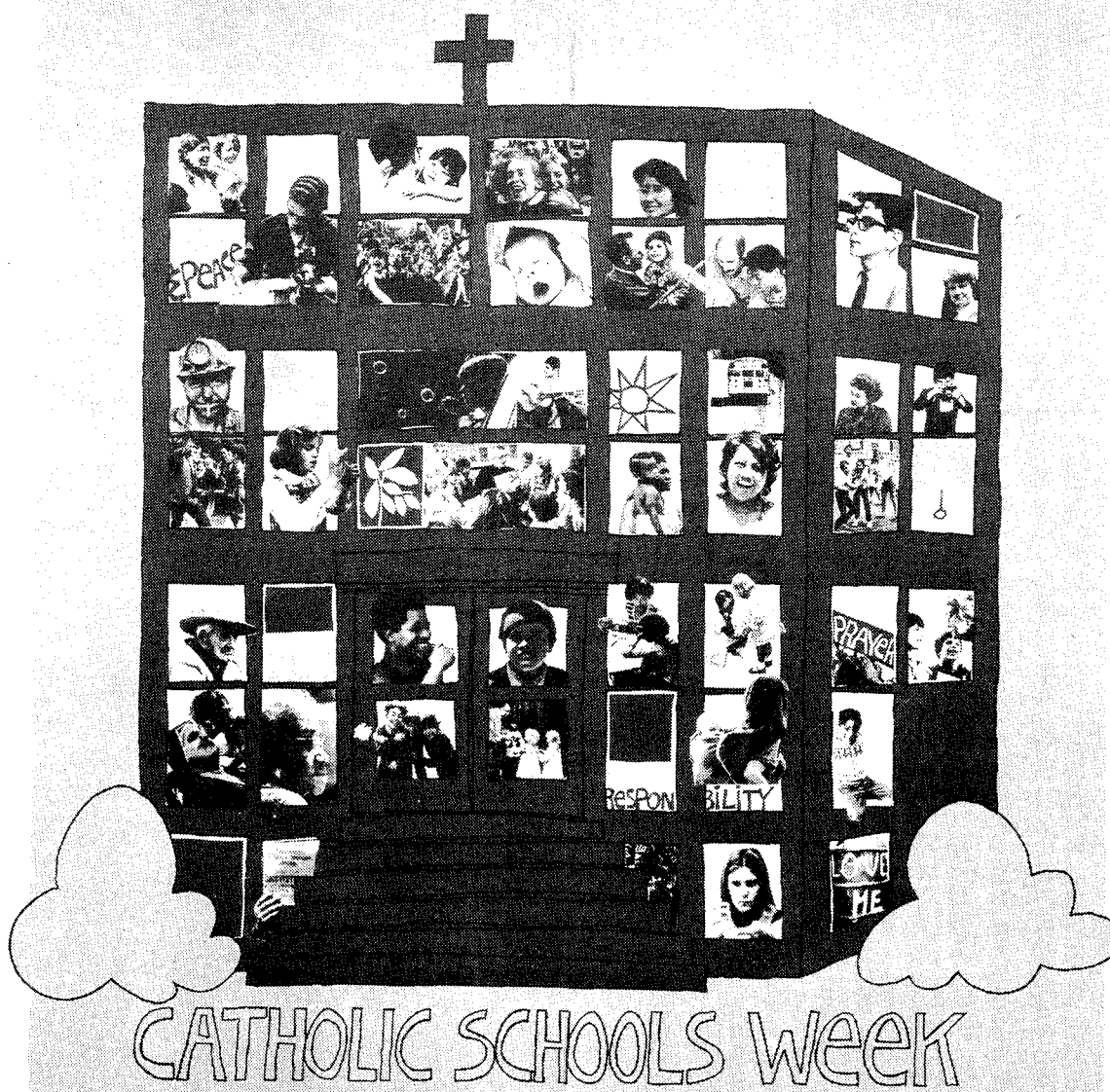
Tutors are assigned to a particular class and are expected to be there on time and with regularity. These students receive a tutor I.D. card and are rated quarterly by their "directing teachers" according to a thorough scale of tutorial skills.

Students look forward with eager anticipation to the possibility of taking part in this challenge. The pulse of school life quickens as the upperclassmen await the posting of the honor roll to see who will be accorded these student service positions.

The student tutors are a living witness to that thought from Father Poveda that reads:

"It is not necessary to be rich in order to give; it is enough to be good."

CATHOLIC SCHOOLS: A PLUS FOR AMERICA



Pastors, principals on health of Catholic schools

(Continued from 11)

O'Doherty, "First!"

"I don't see the parent transferring that primary responsibility to a teacher."

"I would like to see our Catholic parents fulfill their role as co-partners with the church," says Father Reynolds. "We are anxious to reach out to the many parents who surface only at parent-teacher meetings."

Mr. Tei firmly believes, "If we don't get the parent involved, the teaching will be lost on the child."

"The child will be torn between the ideology of the

parent and that of the school and church."

How do the students respond to the care and concern of Archdiocesan educators?

Father O'Doherty thinks "they are very happy children who appreciate our discipline and formation."

Supporting this statement, Mr. Tei adds, "They're aware of the benefits they derive...closer teacher-student relationship; freedom to discuss social problems such as abortion, war, euthanasia."

Father Reynolds sees a mutual commitment. "The school provides Catholic

education...the student should do his fair share to make his school better."

All educators interviewed agreed that the pastor acts as financial administrator, spiritual guide and liaison between Archdiocesan personnel and the school.

Sister Suzanne assessed the role of principal as "trying to bring forth the talents of my teachers...to create an atmosphere where they can grow and develop as professionals."

"Like the captain of a ship," says Father Reynolds, "guiding students, teachers and parents." Then, with a

laugh, "I hope our captain is the last to leave our ship...she's a good one!" (A sentiment echoed by Father O'Doherty's "I consider the principal a VIP within the system.")

There is great respect for Archdiocesan leadership. "Aware of the good work Father Kelly is doing..."

There is also concern: "They should de-centralize...add to personnel"... "Father Kelly is spreading himself too thin. So many counties! It's too wide an area for one person to cover."

And finally, suggestions:

"Schools could pool minimal government (and Archdiocesan) allocations for special education needs and realize maximum returns."

"Establish minimum academic standards."

"Print test results and make them available to all schools."

It would seem that pastors and principals in this Archdiocese are justly proud of their schools and happy in their respective roles.

Catholic schools are in good hands. Education is definitely on the move!

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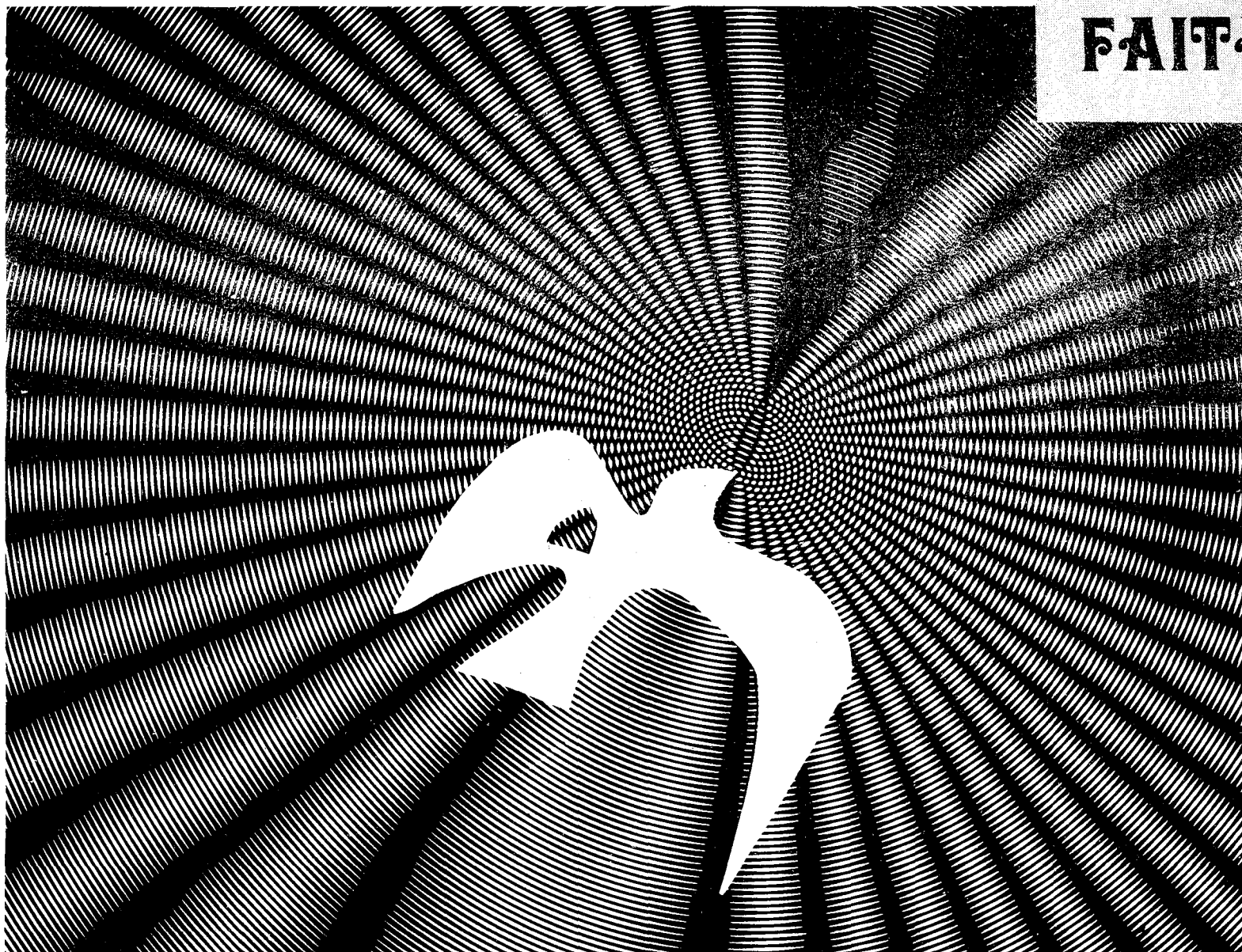
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PLEASE CHECK ONE

☐ NEW ☐ RENEWAL

"In the New Testament the Spirit of God is no longer simply something, however wonderful, but Someone; it is no longer just a divine force, however creative, but a divine Person".

KNOW YOUR FAITH



...From the beginning

By FATHER JOHN J. CASTELOT

The Fourth Gospel is famous for its symbolism, one aspect of which is frequent use of double meanings. An interesting example is the description of Jesus' death: "Then he bowed his head, and delivered over his spirit." (Jn. 19,30) A common expression for dying is "to give up the ghost (spirit)," and the other three Gospels use a Greek equivalent of this phrase. But John adapts this to signify simultaneously Jesus' dying and his handing over or gift of the Spirit. This is the "hour" of Jesus, a dark hour, yes, but one already suffused, from the Johannine point of view, by the light of glory. It is the climactic hour of salvation history.

THE SPIRIT of God had been at work from the beginning of time, a creative, powerful, life-giving spirit. What did this concept mean throughout the Old Testament period? What did it mean to Jesus' contemporaries prior to the startling revelation of the Holy Spirit as a divine Person? The word for spirit in Hebrew (ruah), Greek (pneuma), and Latin (spiritus) meant basically wind or breath. This explains why the New American Bible translates, in Gn. 1,2, "a mighty wind swept over the waters." "Mighty wind" is literally

"a spirit (ruah) of God." The translation is quite correct. It is easy to see how the idea of wind could suggest that of power and the concept of breath that of life. Thus the Yahwist story of creation expresses the emergence of human life by saying that God "blew into his nostrils the breath of life, and so man became a living being." (Gn. 2,7)

In this connection, read again Ezekiel's 'Dry Bones' vision of the re-creation of the people (Ez. 37, 1-14)

"The spirit of God"—a symbol of divine force, creative, life-giving power. Over and over we read of his sending his spirit upon chosen instruments to empower them to carry out his designs in a variety of ways: to praise him, to speak in his behalf, to act for him. Thus Saul's prophetic ecstasy is described: "As he set out from the hilltop toward the sheds, the spirit of God came upon him also, and he continued on in a prophetic condition until he reached the spot." (1 Sm. 19,23)

ISAIAH envisioned the rise of an ideal king from the line of David, one abundantly endowed with truly noble qualities:

"But a shoot shall sprout from the stump of Jesse - and from his roots a bud shall blossom. The spirit

of the LORD shall rest upon him: a spirit of wisdom and of understanding, - A spirit of counsel and of strength, - a spirit of knowledge and of fear of the LORD. (Is. 11,1-2)

The idea of the spirit of God takes on a startling new dimension in the New Testament. The spirit of God is now the Holy Spirit; the spirit is no longer simply something, however wonderful, but Someone; it is no longer just a divine force, however creative, but a divine Person. The Holy Spirit was the gift of the glorified Christ to his community, both as a community and individually. The Gospel of John tells us that on the very night of his resurrection-glorification, he appeared to 10 of his disciples and said, "Peace be with you. As the Father has sent me, so I send you." Then he breathed on them and said: "Receive the Holy Spirit..." (Jn. 20,21-22) This same Gospel had said a great deal about the coming and the mission of the Spirit in the preceding chapters, especially 14-16.

LUKE TELLS us of a solemn, charismatic experience of the whole community which we know as the Pentecost event. It is interesting to note how many allusions to Genesis he weaves into his picture of this ex-

perience. The "strong, driving wind" (Acts 2:2) is reminiscent of the mighty wind which swept over the waters at the beginning of the Priestly creation story. For Luke Pentecost is tantamount to a new creation. Indeed, the Holy Spirit plays a central role in his theology; the Acts of the Apostles would be more appropriately entitled 'The Activity of the Holy Spirit.' See the theme of this book as enunciated in 1,8. Even in his Gospel interpretation of the life of Jesus he seems unable to wait for Pentecost and portrays the Holy Spirit already at work in the souls of people—so much so that the Third Gospel has been called the Gospel of the Holy Spirit.

The letters of Paul give abundant testimony to the powerful action of the Holy Spirit in the churches of his day. It is particularly striking that instead of having to prove the reality of this activity, he can actually point to it as an objective, observable criterion of God's love for us (Rom. 5,5; Ga. 3,2-5). Most illustrative are these words from Galatians: "The proof that you are sons is the fact that God has sent forth into our hearts the spirit of his Son which cries out 'Abba!' ('Father') You are no longer a slave but a son!" (Gal. 4,6-7a)

ALL ARISE

By ALMA ROBERTS GIORDAN

Does the Spirit live in people today? Yes. But sometimes we shut the Spirit off from our lives. Yet every time the smallest good triumphs over evil, the Spirit is manifest in contemporary society. "The Spirit of truth and the spirit of freedom—they are the pillars of society," Henrik Ibsen reminds us. Whether it is in the fields of government, communications, education or human welfare, the Spirit moves over the waters, the desert, the terrain of our lives, warmly alive.

IT LENDS strength, encouragement, hope to our every endeavor. It is in the charismatic movement which began as a cloudburst perhaps, but glides and spreads as an unstoppable land-swell that must be acknowledged. Even in this

sophisticated age, even by the Holy Father himself. For as St. Paul tell us: "God chose those whom the world considers absurd to shame the wise; he singled out the weak of this world to shame the strong" (1 Cor., 1,27). And with the spirit hovering over, all things are possible. For the three great attributes are contained in it: faith hope and love.

People are many individuals. Every person God created is touched in some way by the Spirit. As the flower blooms when exposed to sun and rain, so too, each one of us open to God's grace, through prayer and contemplation, has the potential to bloom beautifully in the warm light of the Spirit. Thus we may give back to the world some of that radiance which, like all energy, is destined for immortality.

ONE OF the most moving stories that affected my life's direction was the pagan myth of Pandora. Against the advice of wisdom-personified she opened the forbidden chest entrusted to her safekeeping. Immediately all manner of nasty insects, symbolizing every evil known and unknown, escaped into the world: sickness, ugliness, cruelty, hate, greed, jealousy, poverty, prejudice. In terror Pandora slammed down the lid, but it was too late. Sin in its multiple guises whirled about, stinging, blinding, deafening her to the one small cry still contained within that casket—the voice of hope, a bat and a moth.

Cautiously she released that saving grace. Once freed, hope grew stronger, strong enough to prevail over all the other insects in the field. Once again there was a fair chance for good to be victorious over evil. When I arrived at that point in the story my heart, which had almost stopped, began to beat normally again. Hope was the spirit of creation, the breath of God. Perhaps even that

KNOW YOUR FAITH



At a Minneapolis Charismatic Catholics raise their hands

The coming of the spirit at the Mass

By FATHER JOSEPH M. CHAMPLIN

Immediately before what we commonly call the consecration of Mass, the celebrant extends both hands over the bread and cup. With palms so outstretched, he prays in phrases like these taken from the second eucharistic prayer:

"Let your Spirit come upon these gifts to make them holy, so that they may become for us the body and blood of our Lord, Jesus Christ."

During the recitation of that invocation directed toward the Holy Spirit, the

priest also traces a cross over the host and chalice.

FOLLOWING the institutional narrative or consecration, the celebrant once again invokes the Holy Spirit in words similar to the ones below from the third eucharistic prayer:

"Grant that we, who are nourished by his body and blood, may be filled with his Holy Spirit, and become one body, one spirit in Christ."

These two portions of the eucharistic prayer form the "epiclesis," a calling forth of the Holy Spirit into our midst. The Roman Missal explains its function:

"In special invocations the Church calls on God's power and asks that the gifts

offered by men may be consecrated, that is, become the body and blood of Christ and that through them become a source of salvation for those who are to share communion" (General Instruction, number 55c).

Those simple gestures of extended hands and of the cross over the gifts have considerable impact upon a congregation that the priest presents them in view of the people. A few years ago, when the sign of the cross was a signal for the priest to ring the warning bell, it was his serious responsibility to catch that gesture even if he had to peer at the celebrant's back.

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"unknown god" the Greeks built an altar to, which St. Paul recognized in his address to them. THE SPIRIT indeed came to him, as it physically hovered over the first apostles, gathered fearfully in that locked room after their Master's departure. Frederic Myers speaks for Paul when he says: "Who so has felt the Spirit of the Highest cannot confound nor doubt him nor deny."

In any event, I do not think it blasphemous for me to contend that sharing of the Pandora-experience was my first personal Pentecost—th's reassurance to my fearful heart. The spirit gives life, the letter kills. "When I was a child I

understood as a child," even as did St. Paul. And unless we recapture that innocent childhood faith, Scripture insists, it will be difficult to achieve heaven. Such is the faith I would cling to in this troublesome jet age of religious experimentation. "Spirit of the living God, fall afresh on me."

THE HOLY SPIRIT

By DEACON
STEVE LANDREGAN

As I thumbed through the papers filled out by senior girls the first day of the religion class I was teaching at a diocesan high school, I came to the question: "The Holy Spirit Is!"

For students who had completed eleven years of Catholic education, the answers were disappointing, amusing, and far too typical.

Of the three questions pertaining to the Trinity, the first: "God the Father Is!" elicited fairly uniform responses that showed the girls almost all saw the Father as stern, distant, majestic and awesome.

The second: "Jesus is!" revealed the closeness and warmth young people feel toward Jesus. Answers like "my friend," "one I can go to when there is no one else," indicated an intimate, prayerful relationship.

BUT WHEN it came to "The Holy Spirit is!" I literally drew a blank. The majority of the girls gave no answer. There were a few indicating the Holy Spirit was "what I

got at confirmation." There was one "holy dove," and a single "the Holy Spirit is like a white tornado."

The message was clear. To most of these young Catholic ladies, the Holy Spirit was a Divine non-entity, or as someone has said, the forgotten person of the Holy Trinity.

The Spirit has always been abundantly present in the Church, to be sure, nevertheless to the average Catholic, educated in Catholic schools, awareness of the action of the Spirit in their daily lives was sadly lacking. My students' lack of awareness and understanding of the action of the Holy Spirit was fairly typical.

Since that time I believe that the movement known as the Charismatic Renewal has been a significant factor in bringing the Holy Spirit once again into the center of Christian spiritual experience. For thousands of Catholics the Charismatic Renewal has meant that the Spirit has come out of the theological closet and into their daily lives. For others, outside the Charismatic movement, literature about the renewal and polemics against it have resulted in a new interest in and curiosity about the Spirit.

THERE HAVE been and will continue to be many Catholics whose lives are examples of their submission and response to the Spirit, but the Charismatic Renewal has popularized the concept of the Spirit-filled and Spirit-controlled Christian life.

Ten years ago the idea of a group

of Catholics gathering to pray more than the block rosary was virtually unheard of and unthought of. Today, prayer groups have sprung up all over the country, in homes, churches and schools. Many of them meet for several hours of prayer each week.

A new vocabulary, not new to the Church but new to the lay spiritual experience, has come into being. It includes such terms as: Baptism in the Holy Spirit, prayer meeting, prophecy, healing and life in the Spirit.

A new phenomenon has come into the Church, the covenant community, in which lay Catholics form a community based on a common spiritual experience, and gather into residential and non-residential households.

A whole new set of spirit-filled

"The movement known as the Charismatic renewal has been a significant factor in bringing the Holy Spirit once again into the center of Christian spiritual experience. For thousands of Catholics the Charismatic renewal has meant that the Spirit has come out of the theological closet and into their daily lives."

songs of praise have emerged from the various choral and instrumental groups that are commonly referred to as music ministries.

As a matter of fact the word ministry itself has been given a new and wider meaning within the Charismatic Movement where community members work in tape ministries, youth ministries, healing ministries, and all are involved in serving other members in what is referred to as the body of ministry.

ANOTHER OLD custom that

has been revived is the prayer posture of praying with hands extended towards heaven.

At the Statio Orbis Mass that ended the Eucharistic Congress in Philadelphia last August, an amazing number of participants prayed and sang in this ancient prayer posture, particularly during the Communion.

Charismatic phrases like "Alleluia," "Praise the Lord," and "Jesus Christ is Lord," have found their way to the heart of Catholicism. In 1975 on Pentecost Sunday, Pope Paul VI ended a warm greeting to the International Conference on Charismatic Renewal with "Alleluia, Jesus Christ is Lord."

There are those who are cautious and even apprehensive about the Charismatic Renewal movement, but there is no denying the fact that it has restored the Holy Spirit to the center of worship for thousands.

TO THEM the Holy Spirit is not a divine non-entity, a holy dove or a white tornado. The Holy Spirit is power, the gift par excellence of Jesus and the Father, a gift that

enables the Christian to say with St. Paul... "I live now, not I, but Christ lives in me," a gift that has created a new hunger for prayer, for the Eucharist and the Sacraments, and for the Word of God.

Regardless of how one feels about the Charismatic Renewal, it must be admitted that it has made obsolete the description of the Holy Spirit as "the forgotten person of the Holy Trinity."

For that we can all Praise the Lord.

polls Charismatic renewal gathering, rise their hands in prayer.

men may be l, that is, become id blood of Christ th im may our salvation ho are to share in " (General In- number 55c).

simple gestures l hands and sign ss over the gifts siderable impact ongregation now priest performs w of the people. A ago, concealed vorshippers, they al for the server warning bell. It serious respon- atch that gesture, ad to peer around unt's back for a

better look. How many altar boys drew an impatient glance or sharp remark from the priest when they missed this gesture! Today, however, the congregation is at that point silent and observant, making the outstretched hands a more significant sign and symbol.

IN THE FIRST Christian centuries the priest normally bowed during this prayer. However, from the close of the middle ages onward, instead, the hands were extended, coupled later with a sign of the cross. For the balance of this column I would like to discuss those two gestures.

—At the start, the outstretched hands ap-

parently formed a mere pointing gesture, indicating what were the gifts being offered to God.

—Later a symbolic or interpretative meaning tended to be added to the extension of hands. These generally referred the gesture back to Old Testament practices and sacrifices.

For example, in Leviticus we read of burnt sacrifices or holocausts. "To find favor with the Lord, he shall bring it to the entrance of the meeting tent, and there lay his hand on the head of the holocaust." (1, 3-4)

This Old Testament

book refers similarly to peace offerings. "If someone is presenting a peace offering...He shall lay his hand on the head of his offering." (3,1-2)

Leviticus also describes sin offerings. "Having laid his hands on its head, he shall slaughter the goat as a sin offering before the Lord..." (4,24)

FINALLY, some saw a link here between Christ, the victim on the altar, who takes upon himself our sins, and the Old covenant scapegoat who assumed the sins of the Jewish people and was led off into the wilderness.

On the Day of Atonement, Aaron was

commanded to "bring forward the live goat. Laying both hands on its head, he shall confess over it all the sinful faults and transgressions of the Israelites, and so put them on the goat's head. He shall then have it led into the desert by an attendant. Since the goat is to carry off their iniquities to an isolated region, it must be sent away into the desert." (16-20-22)

In that approach, Jesus becomes our scapegoat and through these outstretched hands we place our guilt and sins upon him.

—A last meaning saw in this gesture a blessing given to the bread and wine. This would be similar to the

benediction bestowed by a priest on some object or by the newly ordained on a person kneeling before him.

For the first 1,000 years in the Church, blessings were customarily made through the laying on of hands. Gradually, however, the sign of the cross superseded that gesture for benedictions. The present rite obviously combines both elements.

Whatever may be those added, symbolic meanings, the main thrust of that extension of hands over the gifts at Mass in our day is a petition asking, "Father, may this Holy Spirit sanctify these offerings." (Eucharistic Prayer IV)

Prayer of the Faithful

FIFTH SUNDAY
February 6, 1977

Celebrant: Peter admitted his sinfulness. Jesus immediately gave him reassurance of forgiveness. So will He deal with us as we beg His Father's loving help.

People: Lord, hear our prayer.

LECTOR: That our Pope, bishops, priests and deacons may lead all Christians to take their rightful place in the Church and work for its welfare, let us pray:

People: Lord hear our prayer.

LECTOR: That priests, nuns and Brothers may constantly deepen their life-long commitment to Jesus in His service, let us pray:

People: Lord hear our prayer.

LECTOR: That many young men and women may respond generously to the call of the Lord to serve Him in the priesthood, religious life or in the new ministries, let us pray:

People: Lord hear our prayer.

LECTOR: That all Christians may cherish and protect their vocation to follow Jesus, let us pray:

People: Lord hear our prayer.

LECTOR: That the annual ABCD drive may be seen as a means of loving and serving the Lord in those who are in need, let us pray:

People: Lord hear our prayer.

Celebrant: Father, you sent Jesus to give us your love. Bless us during this celebration to realize more fully that, as His followers, we must be loyal and fervent in sharing that love with all others by means of our service. We ask this in the name of Jesus, your Son. Amen

Oración de los Fieles

QUINTO DOMINGO DEL AÑO
Seis de febrero de 1977

Celebrante: Como Pedro reconocemos que somos pecadores y sabemos que contamos con el perdón y el amor del padre. Por eso nos atrevemos a acudir a El en nuestras necesidades.

LECTOR: La respuesta de hoy será: Señor escucha nuestra oración.

LECTOR: Por el Santo Padre los obispos, sacerdote y diáconos, para que con su ejemplo y liderazgo lleven a todos en el pueblo de Dios a ejercer su responsabilidad de cristianos trabajando por el Reino de Dios, oremos

Pueblo: Señor, escucha nuestra oración.

LECTOR: Para que los sacerdotes, religiosas y religiosos, los hermanos y cada uno en el Pueblo de Dios renueven cada día su compromiso total a Jesús y al servicio de los hermanos, oremos,

Pueblo: Señor, escucha nuestra oración.

LECTOR: Para que surjan en nuestra comunidad muchos jóvenes que respondan a la llamada de Jesús y le sirvan en el sacerdocio, la vida religiosa y en la variedad de ministerios hoy existentes en la Iglesia, oremos,

Pueblo: Señor, escucha nuestra oración.

LECTOR: Para que todos descubramos en la Campaña de Caridad de la Archidiócesis (ABCD), un modo de amar y servir a los que nos necesitan, oremos.

Pueblo: Señor, escucha nuestra oración.

Celebrante: Padre, sabemos Jesús es la imagen del amor que tú nos tienes. Haz que durante esta celebración Eucarística, nos comprometamos a ser fieles seguidores tuyos, para así poder compartir con otros, a través de nuestro espíritu de servicio, el amor que Tú nos regalas. Te lo pedimos por el mismo Jesús, nuestro hermano y Señor, Amén

Discussion

1. Who is the Holy Spirit? Discuss.
2. Discuss how the Holy Spirit acts in our daily lives.
3. What effect has the Charismatic Renewal had on Catholics?
4. Discuss this statement: "A new vocabulary, not new to the Church but new to the lay spiritual experience, has come into being. It includes such terms as: Baptism in the Holy Spirit, prayer, meeting, prophecy, healing and life in the Spirit."
5. What is the covenant community?
6. Discuss this statement made by St. Paul: "I live now, not I, but Christ lives in me."
7. Read the Gospel according to John.
8. Discuss how the spirit of God has been at work from the beginning of time.
9. What was the concept of the people in Old Testament times of the spirit of God? Read Psalm 104, verses 29 and 30.
10. In the Old Testament, read the Book of Ezekiel, Chapter 37, verses 1 through 14.

Life in Music

**"You look in
her eyes,
the music
begins
to play,
hopeless
romance,
here we go
again"**



New Kid in Town

There's talk on the street - It sounds so familiar - Great expectations - Everybody's watching you

People you meet - They all seem to know you - Even your old friends - Treat you like you're something new

Johnny-Come-Lately - The new kid in town - Everybody loves you - So don't let them down

You look in her eyes - The music begins to play - Hopeless romance - Here we go again

But after a while - You're looking the other way - It's those restless hearts - that never mend

Johnny-Come-Lately - The new kid in town - Will they still love you - When you're not around

There's so many things - You should have

By THE DAMEANS

The forces on our culture have changed. The war has ended. Campuses are quieter. The struggle for equal rights has taken first roots. And now the "Top 100" reflects the loss of those concerns. We are currently in a kind of "holding pattern" while we wait for some major new contribution in thought or sound.

The "holding pattern" in music which we are presently experiencing can be seen in the large number of songs covering themes of everyday love—first love, broken love, unfaithful love, wished-for love. Another kind of love comes out of the Eagles' new release taken from their album, "Hotel California." The song, "New Kid in Town" is about shallow love. Or maybe it is better called "fads in love."

"New Kid in Town" is sung to a boy who has suddenly become popular with his friends. The song doesn't say why he has become the shining light, but it is clear that overnight he is recognized as the greatest. "People you meet, they all seem to know you. Even your old friends treat you like you're something new." Maybe he has developed into a great athlete, or finally has a musical group that clicks together. Maybe it is his position at the head of a school organization or possibly his family has suddenly come into money. Whatever the case, he is now known as "Johnny-Come-Lately," the new kid in town.

The great thing about the popularity is the feeling that loneliness now will be replaced by satisfying and lasting

told her - But night after night - You're willing to hold her, just hold her - Tears on your shoulder

There's talk on the street - It's there to remind you - It doesn't really matter - Which side you're on

You're walking away - And they're talking behind you - They will never forget you - Till somebody new comes along

Where you been lately - There's a new kid in town - Everybody loves him, don't they - He's holding her - And you're still around

There's a new kid in town - Just another new kid in town - Everybody's talking about the new kid in town - I don't want to hear it

By John David Souther-
Don Henley-Glenn Frey
(p) 1976 Asylum Records)

relationships. It is his hope that popularity will do good things for his love life.

But the song says differently. Johnny-Come-Lately is shallow in his love. He tried to depend on his image along. "There's so many things you should have told her, but night after night you're willing to hold her, just hold her." Because he is playing love the cheap way, his story will be one of "hopeless romance here we go again."

The last two stanzas are the key. When you live by popularity alone you will die the same way. "You're walking away and they're talking behind you. They will never forget you...till somebody new comes along." The last stanza begins with a cute play on the name "Lately" and then drops the bad news on Johnny. "Where you been Lately? There's a new kid in town. Everybody loves him, don't they. He's holding her and you're still around."

As the song says at the beginning, "it sounds so familiar." Surface beauty and talent do not seem to last very long. People grow old and flabby, the other person's taste changes, or others simply forget your accomplishments. Surface things do not last.

There is little that can replace good, hard work in love. If love is not to be shallow it requires opening yourself to growth and serving the other. As "New Kid in Town" suggests, such a love does not usually last in the "Come-Lately" family.

(All correspondence should be directed to: The Dameans; P.O. Box 2108; Baton Rouge, La. 70821.)

Local Polish priest named Canon

By ARACELI CANTERO
Voice Spanish Editor

Bombs were falling closer and closer and the young second lieutenant Victor Lyczko, began to fear for his life.

It was May 17, 1945 and he was on the outskirts of Montecasino, Italy, leading a Polish platoon under command of the British army.

His radio-man had been killed and a sniper had just shot him in the left lung. It was not what armies describe as a "fluid" situation.

All contact with his major had been lost. Fearing the worst, the young officer begged God to keep him alive. He pledged to become one of his priests, and if God willed, a missionary as well.

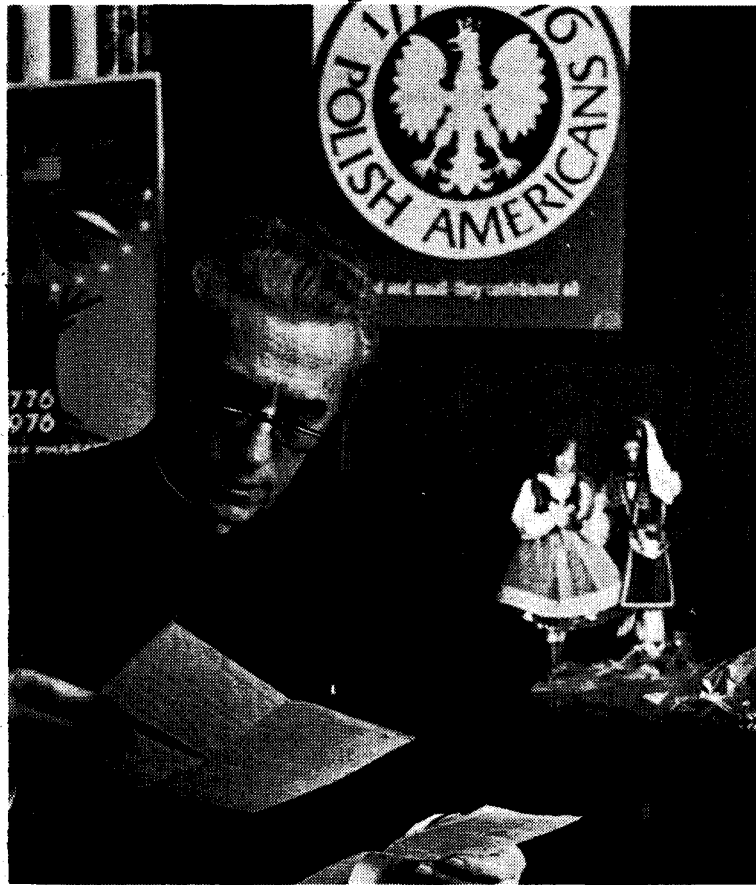
Last Sunday, 32-years later, Father Victor Lyczko was honored by the Holy Father who appointed him a Canon of the Cathedral Church in his Polish Diocese.

Father Lyczko has been serving at St. Michael Catholic Church, Miami, for the last two years, and he still remembers vividly the agony he experienced the day Montecasino was taken.

"I thought I'd never come out of it," he says.

But he did.

Severely wounded, he was



Appointed Canon was Father Victor Lyczko of St. Michael's parish, Miami, who looks over his correspondence from the Vatican.

flown to England, where he spent some 17 months in the hospital.

From there, and after talking to a bishop about his

promise to become a priest, 27-year-old Victor, entered the Wigan Seminary near Liverpool and then continued his studies at the Gregorian University Rome.

He was ordained to the priesthood, Dec. 24 1952 in St. Peters Basilica—a day he still remembers vividly:

"Everyone had some relatives to celebrate with...but I was alone with no one with whom to share my joy," he said during an interview Friday as he was preparing for a celebration of his 25th anniversary as a priest.

Hundreds of parishioners from St. Michael some 20 priests and other Polish-American Catholics in the Archdiocese, joined him in the celebration Sunday.

At a Eucharist presided by Msgr. David Bushey, Father Lyczko was invested with the office of Canon. He also pledged an oath of allegiance to his bishop in Poland, to whom he now becomes an advisor.

The Eucharistic celebration was followed by a banquet in his honor, which was attended by Arch. Edward McCarthy.

"I'm here in the Archdiocese on temporary service. I try to help my fellow Polish-American brothers and sisters," Father Lyczko said.

During World War II, together with hundreds of students in his native town of Lalisz, Poland, Father Lyczko was taken by the Russians to Bezimianka concentration camp in Siberia. After spending over a year there he was freed.

Born in 1918 and the younger of eight brothers, Victor Lyczko lost five of them to the Germans and two to the Russians, his father died before the war, and his mother he never saw again.

Recently, during a visit to Poland, Father Lyczko learned that his mother lived long enough to learn about his decision to become a priest. The news reached her through a Red-Cross telegram he had sent

from England.

But before reaching England the released prisoner had much to travel.

From the Bezimianka camp in Siberia he was taken to Persia having joined the Polish in exile Army under British command. He attended cadet school and was promoted to Second Lieutenant.

"With many others I was taken to Palestine where we trained for combat service in Italy."

"It was at Montecasino that my life changed direction," he said. "I was planning to become a doctor, but God took my battlefield promise seriously."

Father Victor has a long record of service and the Holy Father acknowledges it in his letter of nomination as Canon.

Written in Latin, the letter recognizes Father Victor's long and hard priestly ministry in the Archdiocese of Winnipeg, Canada, where he served as a missionary from 1953 to 1970.

There, he was pastor to six ethnic churches which included Indians, Germans, Ukrainians and Polish.

For reasons of health,

Fater Victor resigned as pastor in 1970, and spent some time in Mexico, teaching English and Moral Theology at the Seminary. Subsequently he came to the Archdiocese where he has served since 1975. As a Canon his life-style will not change much, except for the monsignor vestments and red sash he can now wear on special occasions. Canon Chapters have been common in Europe since the Middle Ages, when they began to function as a body of clerics in Cathedral Churches.

Nominated by the local bishops as advisors to him, they also prayed the Divine Office in common and held a special place in the cathedral choir. They enjoyed special privileges and salary and in some cases they also had the right to administer the diocese during vacancy of a bishop.

'Death with Dignity' gets a new sponsor

TALLAHASSEE — A "Death With Dignity" bill, identical to those previously defeated, but with a new sponsor, has been pre-filed in the Florida legislature.

For the past eight years the controversial measure, formerly sponsored by Rep. Walter Sackett of Miami who was defeated in the last election, has failed to pass the state's lawmaking body.

This year's bill sponsored

Robbie heads CSB board

Joe Robbie, managing general partner of the Miami Dolphins professional football team, was elected president of the General Board of Directors of the Archdiocesan Catholic Service Bureau, Inc., at its annual meeting Jan. 26.

Robbie is also a general co-chairman of the annual Arch-Bishops Charities Drive, along with two other men.

Elected vice president of the CSB Board was William P. Kearns of Juno Isles, Fla.

The Board of Directors oversees all works of the CSB Inc.

by Rep. Don Hazelton of West Palm Beach, would permit any person 18 years of age or older, who is mentally competent, to execute a document directing that medical treatment designed solely to sustain his life processes be discontinued.

The measure further provides that a physician who relies on the document shall be presumed to be acting in good faith, and, unless negligent, shall be immune from civil or criminal liability that otherwise might be incurred. Medical institutions employing physicians who rely on such documents shall have similar immunity.

In addition the person executing the document shall have the power to revoke said document at any time by oral or written statement.



KAMKE

Educator to address youth meet

Former Assistant Principal at Msgr. Pace High School, Rosemarie Kamke will be the keynote speaker at a youth ministry Congress in Dallas, Feb. 4.

Invited by the Dallas Archdiocesan Office of Religious Education, Ms. Kamke will speak on the "Role of the Parish in the Moral Development of the Young Person."

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It's a Date

Dade County

VILLA MARIA Auxiliary meets at 11 a.m., Friday, Feb. 11 at 1050 NE 125 St. A party will follow the meeting to which each member is asked to bring a white elephant item.

SACRED HEART Women's Club, Homestead, will host the next meeting of Church Women United at 9 a.m., Friday, Feb. 11 in Patrino Hall. All women in the parish are invited to attend.

PATRICIAN CLUB of St. Patrick parish, Miami Beach, will sponsor their annual George Washington birthday luncheon and fashion show at the Hotel Doral on

Thursday, Feb. 17. For further information call 532-5094.

ST. ROSE OF LIMA Young at Heart Club has planned a trip to Disney World on Feb. 14. For additional information and reservations call 751-7751 or 895-3349.

CARDINAL GIBBONS High School, Fort Lauderdale, will sponsor a Spring luncheon and fashion show, Tuesday, Feb. 15 at Pier 66. Fashions by "The Compliment". For reservations call 491-1225.

HOLY FAMILY parish will sponsor a carnival on Friday,

Saturday, and Sunday, Feb. 11, 12, and 13 on the grounds in North Miami.

MEMORARE SOCIETY for widows and widowers will meet at 8 p.m., Friday, Feb. 11 at St. Louis Church center. For additional information call 274-0244.

ST. JOSEPH Women's Club, Surfside, will observe a Corporate Communion during the 9:30 a.m. Mass, Sunday, Feb. 6. The club meets for luncheon in the parish center at 1 p.m., Monday Feb. 7.

ST. MARY CATHEDRAL Women's Guild will sponsor a luncheon, fashion show, and card party at 11 a.m., Feb. 12 at the Miami Shores Country Club. Reservations must be made before Feb. 8 by calling 751-3000 or 751-4795. No tickets will be sold at the door.

LAY CARMELITES of the Corpus Christi community meet at 2 p.m., Saturday, Feb. 5 at Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St., North Miami. Mass in the chapel will be followed by a business meeting.

DIVORCED WOMEN'S Club meets at 7:45 p.m. today (Friday) in the Religious Education Trailer in St. James parish. Donald J. Cuvo, Director of Family and Child Development Services in Dade County will be the guest speaker.

MARIAN COUNCIL K. of C. will observe a Corporate Communion during 5 p.m., Mass, Saturday, Feb. 5 at St. James Church, 600 NW 131 St., N. Miami. A buffet supper will be served at the Council Hall, 13300 Memorial Highway, N. Miami.



Bethany House for dependent girls got a new paint job from 50 volunteers of the Pioneers Club of Southern Bell recently. Michael Dunn arranged the services which also included the paint. Sixteen girls are now residents of the house, which benefits from the ABCD.

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CLIP AND SAVE

Broward County

ST. BERNARD Women's Guild, Sunrise, meets at 8 p.m., Tuesday, Feb. 8 at the parish center. Guest speaker will be Harriet Grassgreen from Mexicare, Home Health Care.

ST. HELEN Young Retirees of Lauderdale Lakes have elected Betty Erdeman president; Joi Duffy, vice president; Jean Syslo, secretary; Ed Krall, treasurer. Al Stone is program chairman; Loretta Sigette, hospitality; and Louise Sorocco, publicity. Meetings are held on the third Mondays of each month.

LAY CARMELITES will meet at 7 p.m., Sunday, Feb. 13 at St. Pius X Church, AIA, Fort Lauderdale.

ST. SEBASTIAN Council of Women will sponsor a luncheon and fashion show on Friday, Feb. 11 at 11:30 a.m. at the Bahia Mar Hotel, Fort Lauderdale. Fashions will be presented by Monica T. Buggie. For reservations call 467-3513.

(Continued on Page 19)

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S. Florida Scene

Sr. Trinita named

Sister Trinita Flood, O.P., president of Miami's Barry College, has been named to the board of directors of the American Savings & Loan Association of Florida.

President of the college since 1974, Sister Trinita is also a trustee of Ch. 2, Public TV; a member of the Dade County Community Relations Board, and a member of the executive committee of Florida Independent Colleges and Universities of Florida. She has been the recipient of the Distinguished Order of Charlemagne for outstanding contributions in education.

CCD teachers

CCD teachers will participate in special Days of Prayer sponsored by the Archdiocese Office of Religious Education will be held on Saturday, Feb. 19 from 12:30 p.m. to 4 p.m. in Dade, Broward, and Palm Beach locations.

Father James Fetscher will conduct the sessions at Assumption Academy, Miami; Father Charles Mallen, C.S.S.R., will lead the program at St. Vincent parish, Margate; and Father Michael Devaney will lead teachers at St. Edward parish, Palm Beach.

For reservations contact in Palm Beach, Sister Marie Helen at 737-7054 (Boynton Beach) or 278-4185 (Delray Beach); in Broward, Sister Agnes Marie Jasa at 983-3740; in N. Dade, Sister

Marie McQuillan at 251-9621; and in S. Dade, Sister Mary Immaculate at 854-9558.

Women's Reflection Day

KENDALL—A Day of Reflection for women of Epiphany, St. Catherine of Siena, and St. Timothy parishes, will be held at the Dominican Retreat House, 7275 SW 124 St. on Feb. 15.

Father Gerald Morris, a member of the faculty of St. Vincent de Paul Seminary, Boynton Beach, will conduct the sessions emphasizing the historical development and function of Scripture in the new rite. Sessions begin at 9:15 a.m. and conclude at 2 p.m.

Reservations may be made by calling Sister Elizabeth Ann, O.P. at 238-2711.

A Day of Prayer for Young Mothers is slated for Feb. 16 when Father Roger Paider, Essexville, Mich. will conduct the sessions. For reservations call Sister Peggy, O.P. at 238-2711.

Family 'opera' music

"The Florida Family Opera Singers" will present a Valentine's concert at 8 p.m., Sunday, Feb. 13 in St. James Church, 13300 NW Seventh Ave., North Miami.

Family-type music will be featured, ranging from light opera selections to hit tunes from Broadway musicals. Participating will be Linda Virostek, Marilyn Cronin, Jerry Minster, Morris White and Walter Palevoda of the Miami Opera

Guild who will be master of ceremonies.

Tickets for the concert are now available at the rectory, school office, and Religious Education trailer on the grounds of St. James parish.

Healthy Skin lecture

FORT LAUDERDALE—"Healthy Skin Equals Beautiful Skin" will be the next subject in the series of free health lectures scheduled at Holy Cross Hospital's Dye Auditorium at 7:30 p.m., Wednesday, Feb. 9.

Dr. Roger Stewart, dermatologist, will be the guest speaker who will emphasize what cleansing agents to use, the dangers of suntanning and a new treatment for psoriasis. A question and answer period will follow the lecture.

Reservations are necessary and may be made by calling 771-7423 between 9 a.m. and 5 p.m. on weekdays.

Teachers Guild meet

Mass celebrated at 5 p.m. on Sunday, Feb. 6 by Coadjutor Archbishop Edward A. McCarthy will highlight the winter meeting of the Archdiocesan Teachers Guild at Barry College.

A reception and dinner will follow in Thompson Hall will follow the Mass in Cor Jesu Chapel on the Miami Shores campus.

Reservations may be made by calling the Archdiocese of Miami Education Office, 757-6241, Ext. 225.

It's a Date

(Continued from Page 18)

LAUDERDALE CATHOLIC SINGLES will meet at 9 p.m., Saturday, Feb. 5 at Ben and Sherry's, 4003 N. Andrews Ave., Fort Lauderdale, for an evening of dancing to live music.

CATHOLIC DAUGHTERS of America, Court Infant of Prague, will meet at 8 p.m., Feb. 9 in Nativity parish hall, Hollywood. A card party is planned at 7 p.m., Feb. 11 in the hall.

ST. PAUL THE APOSTLE Women's Club will sponsor two social events early in Feb. A card

party is slated to begin at 1:30 p.m., Feb. 10 in the parish hall, NE 36 St. and NE 28 Ave., Lighthouse Point. On Saturday, Feb. 12 a luncheon and fashion show is scheduled in the hall. Fashions from Ruth David, Boca Raton, will be featured.

ST. BERNADETTE Women's Guild, Hollywood, will observe a Corporate Communion during the 10:30 a.m. Mass on Sunday, Feb. 13 in the parish church. Breakfast will follow at the Rolling Hills County Club. Reservations must be made before Feb. 10 by calling 983-1852 or 989-9702.

CATHOLIC DAUGHTERS of America, Court Holy Spirit, meets at 10 a.m., Friday, Feb. 11 at St. Elizabeth Gardens, Pompano Beach. Mass and reception of new members follows at 11:30 a.m. in St. Elizabeth Church. Luncheon will be served at 1 p.m. at Ramada Inn, Deerfield Beach.

Palm Beach County

ST. JULIANA Woman's Club will sponsor a luncheon and fashion show on Saturday, Feb. 19 at noon in the school cafeteria, 4500 S. Dixie Hwy., West Palm Beach. Fashions

from the "Sun Shop" and the "City Dump Boutique" will be modeled club members and their children. For further information call 655-6461.

ST. THOMAS MORE parish men will sponsor a weekend retreat Feb. 18-20 at Our Lady of Florida Retreat House, North Palm Beach. For information call Charles Mulrean at 732-4135 or the parish office. The parish women's guild meets today (Friday) at the K. of C. Hall, Boynton Beach, following 8:30 a.m. Mass. A Continental breakfast will be served. All women in the parish are invited to attend.

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Free programs offered in 'Salute to Culture'

A special series of free events sponsored by the Greater Miami business community in support of "A Salute to Culture," a carousel of visual arts, performing arts and science events are scheduled through Feb. 20.

The following events are open to the public at no charge:

February 5—CONCERT: Favorite selections from opera, operetta and Broadway musical comedy, presented by the Florida Family Opera, Miami Beach Festival of the Arts, Convention Center, Miami Beach 12 noon.

6—MUSIC: Billy Marcus Quartet, provided by P.A.C.E. and MPTF, at Miami Beach Festival of the Arts, Convention Center, 1 p.m.

8—THEATER: "Blood Knot," by Athol Fugard, presented by the Ruth Foreman Theater, at Miami-Dade Community College Downtown Campus Auditorium, 1:15 p.m.

9—CONCERT: Gilbert and Sullivan Quartette, Lunchtime Lively Arts Series, Miami-Dade Community College Downtown Campus, 1 p.m.

10—THEATER: Excerpts from "Los Fantastikos," presented by Teatro Repertorio Espanol Miami, at Miami-Dade Community College Downtown Campus Auditorium, 1:15 p.m.

10—MUSIC: Performances by: Miami Chamber Players; Fusion Dance Company; and Miami Chamber Trio, musical programming provided by WTMJ-FM RADIO, P.A.C.E. and MPTF, at Gusman Cultural Center, Flagler Street, 8 p.m.

11—MUSIC: Contemporary Baroque Trio, provided by PACE and MPTF, at OMNI, Biscayne Blvd., 2:30 p.m.

12—THEATER: "She Wants to Read," a special

morning performance for children, presented by the Dade County Cultural Center Children's Theater, at Miami-Dade Community College Downtown Campus Auditorium, 10:30 a.m.

12—THEATER: "Foots - Black Dance from the Nile to the Mississippi," presented by the Dade County Cultural Arts Center, at Miami-Dade Community College Downtown Campus Auditorium, 3 p.m.

13—MUSIC: Lorenz Speck & The Bavarians, provided by P.A.C.E. and MPTF, at South Court, Jordan Marsh-OMNI, Biscayne Blvd., 2:30 p.m.

15—THEATER: "I DO! I DO!," presented by the University of Miami Ring Theater, at Miami-Dade Community College Downtown Campus Auditorium, 1:15 p.m.

15—MUSIC: Paquito Y Sus Flyouts, provided by P.A.C.E., MPTF, and Florida International University, University House, Tamiami Trail, 12:30 p.m.

16—Linda Hopkins, Broadway star of "Me and Bessie," presented by Miami-Dade Community College Downtown Campus Lunchtime Lively Arts Series, 1 p.m.

16—MUSIC: Jay Corre and The World Citizens provided by P.A.C.E. and MPTF, at South Court, Jordan Marsh-OMNI, Biscayne Blvd., 2:30 p.m.

18—MUSIC AND DANCE: Performances by Greater Miami Opera Association, Greater Miami Philharmonic, Fusion Dance Company, and other organizations (programming to be coordinated by P.A.C.E. with the support of the Music Performance Trust Funds), at Coconut Grove Arts Festival (times to be announced).

Although no tickets will be needed for the outdoor events, tickets will be required because of limited seating for all indoor programs. Free tickets may be obtained at Jordan Marsh Downtown, Dade County Cultural Arts Center, Mayor's Jewelers, Binder Baldwin Piano & Organ Company, Bodega Restaurants, P.A.C.E. and The Ring Theater.

'Me and Bessie' musical memoir

By J. HERBERT BLAIS
Drama Critic

With great stage presence, a smiling Linda Hopkins stepped out of her grandiloquent role as the legendary Bessie Smith, Tuesday night at the Coconut Grove Playhouse, and calmly sent the capacity audience out for an early intermission—till a backstage fire could be investigated.



Linda Hopkins starring in "Me and Bessie" for a three-week engagement at the Coconut Grove Playhouse.

Managing Producer Robert S. Fishko then appeared center stage and reassured the audience that a curtain had been burned by a high-wattage light bulb, that was all. And a few moments later, three stagehands finished folding up a huge, heavy tormenter drape and carried it outside to soak it thoroughly with water.

The acrid odor and billows of grey smoke from the stage dissipated after ten minutes of holding all doors open in the big theater.

Hopkins resumed her love affair with the audience, crooning blues, belting out gospel rousers, and running with a nostalgic story line that recreated the Bessie "Empress of the Blues" Smith of the nineteen twenties.

"I got a whole lot of Bessie in me," the radiantly young and spirited Hopkins told us, but "Bessie is the blues: I grew up in gospel!"

She's a jolly gal who enjoys retelling a tale in happy innocence of how it was in them days.

And her glorious voice rolls out, and hangs high, and trips into a sweet falsetto, and becomes conversational in a twink.

The colorful musical memoir—entitled "Me and

Bessie" is greatly aided this year, as it was when Hopkins did it at the Grove last year prior to Broadway, by long, loose Thomas M. Pollard. With dancer-singer Gerri Dean, Pollard gesticulates, croons and hums and harmonizes with Dean, enlivening the evening with expert, graceful, comic choreography created by Lester Wilson.

But even better is the piano and musical direction of Howlett Smith, backed up by a versatile group of three instrumentalists.

Tuesday night, before and after the curtain smoldering, Linda Hopkins had Bessie-lovers calling out to her revival-style. And after an enthusiastic curtain call, she had half a hundred of them dancing with her up on the stage. There was a hot time in the old town, all right.



In a setting of an antiquarian printshop specializing in prints and memorabilia of William Blake, the First Poetry Quartet members—Cynthia Herman, George Backman, Jill Tanner and Norman Snow—give a glowing performance of works by the English mystical poet-philosopher on "Anyone for Tennyson?" on PBS, Channel 2.

Anyone for Tennyson?

"Anyone for Tennyson?"—public television's poetry series that proves poetry is indeed alive and well—starts its second season Wednesday, Feb. 9 at 11 p.m. on Channel 2.

During the past year, The First Poetry Quartet's talented young members—George Backman, Cynthia Herman, Jill Tanner and Norman Snow—have gained a devoted following among viewers across the country with the wit and beauty they bring to poetry in performance.

For the new season, The First Poetry Quartet will present 15 half-hours shows. Included are four programs filmed on location in England.

The First Poetry Quartet visits the farmland of Massachusetts to present the poetry of America's beloved Robert Frost in a colorful fall setting for the season's premiere program.

The star of the Royal Shakespeare Company, Alan Howard, is special guest for the second program, "William Shakespeare: A Poet for All Time" (Feb. 16).

The third program, "The Poetical Art of William Blake," portrays not only Blake the poet, but also Blake, the painter, engraver and mystical philosopher whose works are unique in English literature.

For the fourth program (March 2), "Thomas Hardy's Wessex," The First Poetry

Quartet are joined by English character actor Roger Hammond.

Actor Darren McGavin, is special guest with The First Poetry Quartet in a tribute to the poets who wrote from the trenches in World War I on the fifth program March 9.

The new series includes two programs on "Poetry in Translation," featuring favorite poems translated from the Greeks, Romans, French and Spanish on Part I and ancient and modern Oriental poets and Russian poets on Part II.

Other programs include, "The Lake Poets: Wordsworth and Coleridge;" Sir John Betjeman discussing modern English poets; poetry of Ogden Nash, the Brontes and poets on campus; and a program about famous quotes called, "So That's Where it's From."

All Orchestra Concert set

Principal Guest Conductor of the Greater Miami Philharmonic, James Conlon, will conduct his only All-Orchestral Concert of the Season, Tuesday, Feb. 8 at Miami Beach Theater of the Performing Arts, Wednesday, Feb. 9 at West Palm Beach, Sunday, Feb. 13 at Gusman Cultural Center downtown, and Tuesday, Feb. 15 at Dade County Auditorium. All performances begin at 8 p.m. except Gusman Cultural Center which is 2 p.m.

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'The New Indians' message on Everglades to Floridians

"The New Indians," the third program in the current National Geographic Special series, airs on Tuesday, Feb. 15, at 8 p.m.

Amid the destruction and despair of his people a century ago, the great Oglala Sioux holy man, Black Elk, had a vision: the fifth generation, he prophesied, would bring back the strength and pride of Indian people.

It is now the fifth generation—and in "The New

Indians" a rock musician, a tribal chief, an education counselor, and a lawyer revive their ancient heritage and anticipate an exciting future.

The rock musician, Stephen Tiger, is a Miccosukee Indian who returned to the Everglades after a decade away from his tribe. Stephen hopes that the Indian festivals and concerts he plans will win understanding and support of Floridians in the tribe's battle with the state over land rights to 140,000 acres in the

Everglades.

"The Indians," he says, "don't feel that anyone owns the land, and they are willing to share what they have. They just want to have something to pass on to their children and have some place to hold their rituals and keep their culture alive, what's left of it."

E.G. Marshall is host of the National Geographic Special series, and Robert Redford narrates "The New Indians."



Rock musician Stephen Tiger is a son of Florida's Miccosukee Indian tribal chairman. The rhythms he writes and plays express and reaffirm his heritage in "The New Indians," a National Geographic Special on PBS, Channel 2, Tuesday, Feb. 15, at 9 p.m.

'Nickelodeon' is saved by charm of its actors

NICKELODEON (Columbia) is an amiable if only intermittently funny little comedy about the early days of the movies.

Ryan O'Neal plays a young lawyer who inadvertently becomes a movie writer and then a director. Burt Reynolds is his star, and 12-year-old Tatum O'Neal functions as a deadpanned, smart-mouthed kid who, for no reason that would hold up under the most casual consideration, becomes attached to O'Neal's entourage.

Whatever Director Peter Bogdanovich's strengths, he seems to lack both a sense of humor and an instinct for how real people, as opposed to celluloid, act and feel. Hence Nickelodeon veers in the most arbitrary fashion from wild slapstick to soap opera and back again, working in as it does so a sticky tribute to the magic of movies in general and the artistry of D.W. Griffith in particular, not sparing to in-

terpolate a good chunk of course, do moviegoers. A-II footage from The Birth of a Nation. (PG)

What saves Nickelodeon—to the extent that it is saved—is the charm of its actors, especially Burt Reynolds, whose invincible good humor survived even Bogdanovich's last picture, that high-megaton-range bomb At Long Last Love.

Newcomers John Ritter, as a young cameraman, and Jane Hitchcock, as the girl both O'Neal and Reynolds love, are also pleasant and interesting performers.

Ryan O'Neal comes through fairly well, even if he is a bit bland, but his daughter, Tatum, is too handicapped by her ill-defined role to accomplish much. And that fine actor Brian Keith can do almost nothing in the cartoon role of a fast-talking wheeler-dealer.

Such talented actors deserve far more in the way of story and direction than Nickelodeon offers—and so, of



Comedienne Selma Diamond portrays Noah's wife in a skit demonstrating the importance of weatherproofing your home in a "Consumer Survival Kit"

program seen on PBS, Channel 2 Sunday, Feb. 6, at 6 p.m. Noah is played by Wil Love.

Capsule movie reviews

ROCKY (United Artists) is a very entertaining, old-fashioned boxing melodrama which features a fine performance by Sylvester Stallone, who also wrote the script. A brutal fight sequence accounts for the adult rating. A-III (PG)

DIRTY HANDS (New Line) is a melodramatic soap opera about a wife who conspires with her lover to murder her husband, only to have the latter turn the tables on them. The film's vulgarity and ineptness are all the more

surprising in that the director is Claude Chabrol. Considerable nudity. B (R)

THE MONKEY HUSTLE (AIP) is a black film about some predictably lovable con artists who rally an inner-city neighborhood threatened by highway construction. The acting is good but not much else.

Rough language and frank treatment of sex call for an adult rating. A-III (PG)

Paul Newman racing on WTVJ

Live, spot coverage of actor Paul Newman's debut in major world championship auto racing will highlight "CBS Sports Spectacular," Saturday, Feb. 5 (4:30-6 p.m.) on WTVJ, Channel 4 and will also be seen during National Basketball Association coverage on Sunday, Feb. 6, when CBS Sports goes trackside for the 24 hours of Daytona in Daytona, Fla.

Ken Squier, CBS Sports motorsports editor, will provide the commentary.

BEST TV THIS SUNDAY

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

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

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New format for TV Mass

Local parishes will be involved in participating in the weekly TV Mass for Shut-Ins on WPLG, Channel 10, on Sundays at 10:30 a.m., beginning the month of February.

The concept is to provide the Mass as a community-experience for those unable to attend Mass in a Church. The schedule for February and the parishes participating are:

Feb. 6, St. John Bosco; Feb. 13, Father Dan Dorrity, chairman for the commission on the aged in the Archdiocese; Feb. 20, St. Mary's parish; and Feb. 27, St. John the Apostle parish, Hialeah.

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The team that wouldn't say 'uncle'



By FRANK HALL
Voice Features Editor
FORT LAUDERDALE—
St. Thomas Aquinas High School basketball team here refuses to say "uncle."

Does a 1-10 record daunt the team? Not according to Coach John Dougherty who proudly declares, "I really have to give the guys credit for not quitting. They're still trying as hard now as in the first game."

Cager Greg Stiber who hails from Little Flower parish, Hollywood, is quick to add, "I'm just tired of losing so I'm working harder to win. I just refuse to have a losing team."

THE problem situation arose when ten key players on the team graduated last year leaving only two seasoned cagers returning to the courts this season.

"The inexperience is really our big difficulty," notes Dougherty. "The talent is there but the mistakes are at critical times and are the result of our not working together long enough."

"We can't win all the time and winning isn't everything. Sure, winning is great, but kids should also enjoy playing and practice. They should be getting more out of playing basketball than just winning."

THAT'S not just pretty rhetoric or petty cliches for Dougherty and his team. The spirit is "up" and players are learning to depend on each other and the value of team



St. Thomas Aquinas basketball coach, John Dougherty, keeps team spirit going with cagers (above, from left) Paul Buckley (No. 4) Andy Dombrowski (No. 3) and Bob Sherwood (No. 20). Dunking

(top left photo) is Number 42, Pete Gallagher from Little Flower parish, Hollywood, while Number 20, Bob Sherwood (below right) practices a free-throw.

work.

Rich Puzourek from Queen of Martyrs parish notes,

"On other teams I've played with there's always been some friction between team members. This year is different. We really like each other and want to play as a team."

"Everyone really likes playing together," states Pete Gallagher, also from Little Flower parish. "We're getting better and better and will be in good form when we get to the District playoffs and that's when everything counts."

Right now, Dougherty is focusing on his team getting to know each other more and working together.

"Some of the guys just haven't played enough competition games. Some didn't even play varsity ball," he points out. "Four years ago I had to start at the same level and we won 19 games that year."

KEEPING everyone's spirit up is the biggest problem, according to Dougherty, who is grateful to the faculty for their support.

"Both Father Kelly Squires plan spaghetti night

The Columbian Squires Circle 1364 is sponsoring a Spaghetti Dinner Friday, Feb. 11, from 5 to 8 p.m., at the Knights of Columbus Hall, 13300 Memorial Hwy., North Miami.

Tickets will be sold at the door, \$2.50 for adults and \$1 for children. For further information contact Joe Basil at 685-7976.

(Vincent T., supervising principal) and Sister John Norton (assistant principal) come to more than their share of basketball games," says the ever-hopeful coach. "You couldn't get better support than we have."

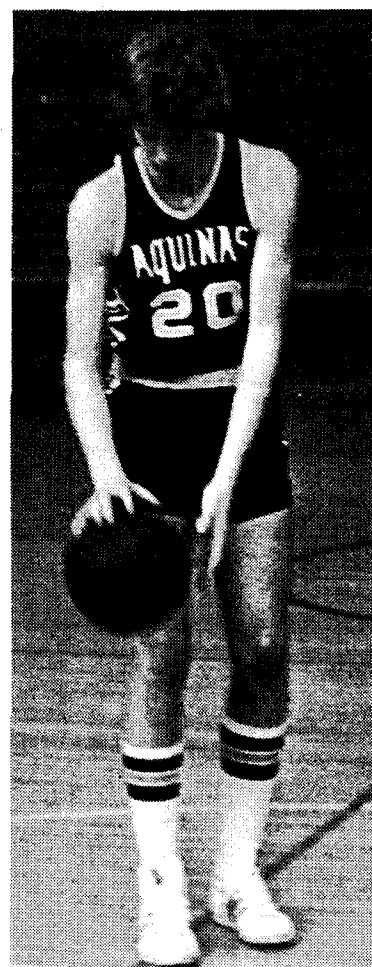
Pete Gallagher feels, "We're not playing all that bad. We'll pick up because we've been holding the teams to 50-55 games so the leads haven't been too big. Nobody is dumping us bad."

Andy Dombrowski of St. Malachy's parish opines that, "We have a lot of home games coming up and that will make a big difference."

OF THE games left to play prior to the Districts, Paul Buckley from St. Anthony's parish says, "We'd like to win as many of the next 15 games as we can and I think we're going to pick up."

That kind of positive thinking combined with practice, ever-mounting experience and better team work seems to be paying off.

In the last five games played since this interview, St. Thomas Aquinas cagers lost two and won three games giving them a 4-12 tally. That may not be an enviable record but as Coach Dougherty says, winning isn't everything.



'Will changes stay?' teen hopes they do

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 really like a lot of the things that are happening in the Church today. I like it even more when my parents tell me what things were like before. What I want to know is will things stay the same now? I like the Mass and the way priests and nuns act and I would hate for it to go back like it was.—Charlie

Dear Charlie: It is really hard to say what the Church will be like in the future. The Church is always in the process of changing. The Church changes because people change and the Church is for people.

People don't change completely but their expressions and their needs differ, and if the Church is going to make any sense to them she must move with them.

The basics will always be there. The Church will always be a place where we meet the Lord; where we grow in grace and wisdom; where we find support from other believers.

But what the Church will look like in 25 years is not for any of us to say.

It is a little uncomfortable knowing things might be different. We might find it very

Straight Talk

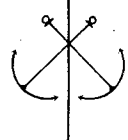
secure to be part of a Church that is always the same. But that security can be a trap because it might make us close our eyes to what needs to be done.

I could say, don't worry about it. That is too simple. It might be better to say have faith that the Spirit of God is guiding the whole thing. Just remember this: The Church you enjoy today is possible because of the courage to change. That courage has always been present.

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First Channel 5 TV Mass a success

WEST PALM BEACH—Thousands of Palm Beach, Broward and Martin Countians watched, Sunday, as Channel 5, of West Palm Beach, launched its first in a series of regular weekly televised Masses. Channel 5 is donating all TV costs involved.

Father Paul Vuturo of Sacred Heart parish, Lake Worth, was the celebrant, with Todd Owers, Sr., lector, and his son, Todd Jr., and Brian Schuettler, Mass servers. Owers is a teacher at North Grade Elementary School, Lake Worth, and both altar boys are students at the Sacred Heart School.

The choir and its organ music accompaniment were supplied by seminarians at the

St. Vincent de Paul Major Seminary, Boynton Beach.

The TV Mass is programmed each Sunday at 9:30 a.m., except when special programs are scheduled, as this Sunday, Feb. 6, when the Mass will be aired at 9 a.m. Plans call for its celebrant, lector, and altar servers to be rotated each week among a number of parishes.

Officials point out that the viewing of this televised Mass is in no way a substitute for the obligation of the faithful to attend Mass personally at a church. The primary purpose is to bring the Liturgy to "shut-ins"—those hospitalized, or for various and sufficient reasons, are unable to attend Mass at their church.

New Rite of Reconciliation focus at Clergy Day, Feb. 9

(Continued from Page 1)

dividual confessions, and at approximately 2:30 p.m., the Eucharist will be celebrated with Archbishop Carroll as principal celebrant. The Mass will also be in honor of Archbishop Carroll's birthday.

Msgr. James J. Walsh will be the homelister for the Mass. Msgr. Walsh is serving the Archdiocese as chairman of the committee drawing up guidelines for the implementation of the new rite of reconciliation.

Discussing the new rite of reconciliation, Archbishop McCarthy noted.

"What is at stake is not simply some changes in our

way of going to confession but a new attitude toward the Sacrament and a new effort to use it more effectively in spiritual renewal.

"THERE will be greater emphasis on God and neighbor, which sin destroys. There will be more attention to the spiritually nourishing Word of God. On the whole, the new rite of reconciliation should provide a heartwarming experience of God's love and of the Church's personal interest in the spiritual welfare of each of her members."

Archbishop Carroll has communicated to the clergy of the Archdiocese that he feels "we all realize we must make every effort to clarify for our people the pastoral benefits the Church intends in revising this sacred rite. They should be helped to understand that private confession is not going to disappear, that there are few external changes in the Sacrament, that the essentials remain the same. However, those who prefer to confess face to face should have their right respected."

IN A LETTER to the

clergy of the Archdiocese, Archbishop McCarthy said,

"As we approach Lent and the implementation of the new rite of reconciliation our concern must be for the spiritual well being, not only of our people but of ourselves.

"THE RITE returns again and again to the theme that the confessor must be a man of strong faith and fervent prayer, that he must be a penitent with the penitents, that he himself is a wounded healer in need of reconciliation, that his attitude of compassion and understanding gained from his own experience as a sinner will make the Sacrament more effective in the lives of others."

Archbishop McCarthy concluded, "Let us look forward to these hours of prayer and mutual support, so that as we enter the Holy Season of Lent and prepare our people for the blessings of the new rite, we ourselves may be stronger in faith and more dedicated in our mission of reconciliation."

Archdiocese of Miami Department of Youth Activities

DIVISIONAL STANDINGS (Through the week of January 30)

GIRLS — DADE

	W	L
St. Rose	4	1
St. Patrick	3	2
St. Louis	2	3
Holy Rosary	3	2
Imm. Conception	0	4

GIRLS — BROWARD

	W	L
St. Stephen	5	0
Nativity	4	1
St. Gregory	2	3
St. Vincent	1	3
St. Bartholomew	0	5

GIRLS — PALM BEACH

	W	L
St. Luke	4	0
Sacred Heart	4	1
St. Edward	3	2
Queen of Peace	2	2
St. Paul	2	2
St. Clare	0	4
Holy Name	0	4

BOYS — SOUTH

	W	L
St. Timothy "B"	6	0
Centro Mater	6	0
St. Catherine	4	2
Holy Rosary	3	3
St. Theresa	2	4
St. Louis	1	4
Boystown	1	4
St. Tim "A"	0	6

BOYS — NORTH

	W	L
St. John Bosco	5	0
Holy Family	4	1
St. Rose	4	1
St. Patrick	2	4
O.L. of the Lakes	2	3
St. Martha	1	4
St. James	0	5

BOYS — PALM BEACH

	W	L
St. Clare	4	0
St. Francis	3	1
St. Edward	3	2
St. Juliana	2	2
Queen of Peace	1	2
St. Paul	1	4
St. Luke	0	3

YOUNG ADULTS

	W	L
St. Monica	7	0
St. Patrick	6	1
Annunciation	5	2
Nativity	5	2
Centro Mater #1	3	4
St. Anthony	3	4
St. Martha	2	5
St. Vincent Ferrer	2	5
Centro Mater #2	1	6
Sacred Heart	0	7

BOYS — BROWARD

	W	L
Nativity	6	0
St. Gregory	5	1
St. Stephen	3	3
St. Bartholomew	3	3
St. Vincent	3	3
St. Charles	2	4
St. Andrew	2	4
St. Malachy	0	6

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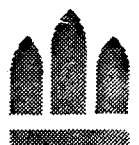


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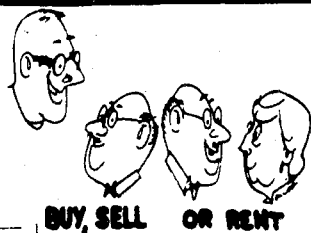
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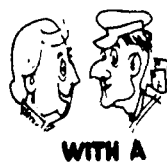
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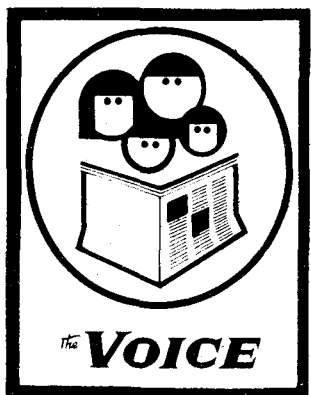
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'Quiero despertar la conciencia del mundo'

Por ARACELI CANTERO

"Quiero despertar la conciencia de las gentes. Que sepan de las dificultades de los minusválidos como yo. Creo que puedo hablar por ellos."

Francoise Fave-Fabert no guarda vencer a nadie. En sus recorridos por el mundo ha experimentado el prejuicio y la discriminación— también el miedo.

Pero a pesar de todo Francoise continúa mirando a la vida cara a cara, sin cansarse de descubrir sus oportunidades y la belleza que ofrece a quienes saben buscarla.

Todo lo que descubre, Francoise lo va plasmando en sus dibujos. Estos ilustrarán un libro que ya está concibiendo.

"Escribo sin resentimiento ni odio," dice. "Quiero probar que a pesar de mi corta estatura he realizado lo que otros en mis circunstancias no osarían intentar," nos explicó en francés a su llegada a Miami.

"Recorro en mundo con Serafina," dice, mientras nos muestra el pequeño automóvil Renault-4 donde prácticamente vive desde hace tres años.

En su interior, Francoise ha logrado situar una pequeña cama, sus instrumentos de pintura, utensilios de cocina y algo de ropa personal para los viajes. Ella misma maneja el automóvil que está provisto de mandos manuales.

"Este es mi hogar," dice con cierto orgullo. "En Europa resulta fácil residir en lugares

con 'camping', pero aquí no son numerosos."

Durante su estancia en Miami; unos dos meses, Francoise espera alojarse con alguna familia que la acoja.

"Me gano la vida pintando retratos. No me da para un hotel pero sí puedo contribuir algún dinero a quienes me ofrecen su

hogar," dice.

Hasta el momento Francoise se ha quedado con la familia Vargas, y para ellos ya ha realizado varios retratos.

Durante el día recorre las calles buscando trabajo "llamo a las puertas y muestro mis pinturas. Creo que Miami me está acogiendo bien y podré man-

tenerme con el fruto de mi trabajo."

Nacida en Francia hace 37 años, Francoise tiene un pequeño taller de imprenta en su ciudad nativa de Toulon, Francia.

Graduada en Bellas Artes, Francoise sacó también el Diploma Nacional de Grabado y Pintura que la califican para enseñar a nivel universitario, pero a la hora de lograr trabajo "siempre me dan toda clase de excusas para no contratarme," dice.

"De todo ello hablaré en mi libro, pero sin resentimiento ni

odio. Sólo quiero despertar la conciencia de las gentes," añade.

En Francia, Francoise ha expuesto varias veces sus obras y "los críticos se han portado bien conmigo," dice mientras muestra varios recortes de periódico.

"Pero el mundo del arte llega a veces a convertirse en cierta clase de 'mafia' Hay mucha competición y una se va volviendo desconfiada.

Por eso decidí cambiar de vida." Entonces fue que Francoise comenzó sus viajes con la idea de escribir un libro.

Lo llamará: "¿Y por qué no?". Sus páginas estarán ilustradas con los dibujos recogidos en sus viajes, y en él comentará sus experiencias como minusválida recorriendo el mundo.

"¿Por qué no vivir, y ser feliz... por qué no, esto o lo otro...? dice comentando su contenido. Las ganancias de su obra irán todas al mantenimiento de un hogar de minusválidos.

Pero viajar sola no ha sido siempre una buena experiencia para Francoise. En Montreal, Canadá, le robaron casi todo lo que guardaba en su automóvil, y nada más llegar a Estados Unidos, dos jóvenes intentaron atracarla, creyéndola una turista rica.

"Pero yo puse en contacto la sirena de alarma y las luces y tuvieron que marcharse."

En otra ocasión en Bélgica, una patrulla de policía en persecución de ladrones chocó contra su automóvil a la una de la madrugada mientras Francoise dormía. "El auto comenzó a deslizarse por la pendiente y casi caemos por un precipicio," comenta.

A pesar de todo Francoise prefiere viajar sola. No quiere comprometer su libertad y como ella misma dice: "Así puedo contemplar la naturaleza a mi antojo y puedo inmortalizar en mis lienzos los rostros interesantes que encuentro en el camino."

Francoise estará en Miami unos dos meses. Cualquier persona interesada en sus retratos puede llamar a la Voz y dejarnos su nombre, dirección y teléfono.

Quién sabe si muchos miamenses no quedarán inmortalizados en el libro de Francoise. ¿Por qué no?...



Sentada en el pequeño automóvil que le sirve de hogar, Francoise Fave-Favert muestra uno de sus retratos, arriba. A la derecha, ella misma manejando su imprenta en Toulon.



Puertorriqueños U.S.A. necesitan sacerdotes

SAN JUAN, Puerto Rico—(NC)—Dirigentes hispanos reunidos en San Juan de Puerto Rico han afirmado que los puertorriqueños residentes en el noreste de los Estados Unidos,—cerca de millón y medio—necesitan urgentemente más sacerdotes y al menos un obispo puertorriqueño.

También expresaron optimismo al constatar que 35 de los 45 diáconos permanentes en la

misma área son puertorriqueños. Delegados de 26 diócesis en 14 estados del noreste de los Estados Unidos, se reunieron durante cinco días en San Juan para profundizar y tomar contacto directo con la cultura puertorriqueña. También reflexionaron sobre las actitudes religiosas del pueblo y conversaron con los prelados de Puerto Rico, y el Nuncio Apostólico, Arzobispo Giovanni

Gravelli.

Según estadísticas recogidas por el Centro Pastoral del Noreste, con sede en Nueva York, tan sólo seis de los 460 sacerdotes hispanos en U.S.A. son puertorriqueños.

Los delegados decidieron establecer un Instituto de Pastoral en Nueva York para servir las necesidades religiosas de los hispanos y para promover las vocaciones a la vida religiosa,

sacerdocio y diaconado permanente.

También comprometieron su apoyo al Movimiento Carismático, movimiento que según los dirigentes, ha sido la causa de la renovación religiosa de un gran número de hispanos en U.S.A.

"Con su énfasis en la oración, la lectura de la Biblia y su esfuerzo por la renovación deseada por el Concilio Vaticano II, el Movimiento Carismático ha acercado a la Iglesia a muchos," dijo uno de los participantes en las reuniones.

Aunque satisfechos por los resultados de las reuniones en San Juan, los participantes expresaron la necesidad de continuar este tipo de reuniones y fijaron la próxima para el mes de septiembre.

Esperan poder reunir a los obispos de las 26 diócesis así como a la jerarquía de Puerto Rico y la República Dominicana, que a su vez cuenta con unos 400,000 emigrantes en los Estados Unidos.

Entre los participantes a las reuniones en San Juan se encontraba el obispo de Pensacola-Tallahassee, Fla., Monseñor René H. Gracida quien es presidente del Comité de Migraciones de la Conferencia Episcopal Americana.

Continúan esfuerzos pro-ABCD



El Padre Jeremiah Singleton párroco de Ntra. Sra. de Guadalupe en Immokalee saludan Adan Contreras y su esposa, durante la comida del ABCD en Naples.

Cientos de voluntarios se lanzarán a la calle el domingo para visitar los hogares y recoger las contribuciones para la Campaña de Caridad de la Archidiócesis ABCD.

Este domingo, tradicionalmente conocido como "Domingo del hogar" es la fecha que ha sido designada por ambos Arzobispos para completar que los católicos de los ocho condados de la Archidiócesis finalicen sus contribuciones a la Campaña que beneficiará a miles de necesitados durante el año 1977. Además de favorecer programas para ancianos, minusválidos, drogadictos y una gran variedad de programas sociales en favor de los necesitados, la campaña de este año tiene como meta lograr la creación de un centro para el enriquecimiento de la familia.

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Sacerdote local nombrado canónico

Rodeado de bombas y metralla el joven polaco Victor Lyczko pensó que se acababan sus días.

A los 27 años y en plena Segunda Guerra Mundial se encontraba al frente de un pelotón polaco bajo el mando de los ingleses.

Un día más y caería Montecasino, pero ahora el alférez Victor Lyczko, estaba herido y sin contacto con sus mayores, pues la metralla había alcanzado al "radio".

Sin saber qué hacer y temiendo por su vida le prometió a Dios hacerse sacerdote misionero si salía de allí.

Y así fue.

Treinta y dos años después, el Padre Victor Lyczko, ahora en la Parroquia de St. Michael ha recibido el homenaje del Santo Padre que le ha nombrado canónico de su Iglesia Catedral en Polonia.

El Padre Lyczko lleva casi dos años en La Archidiócesis recuerda bien lo que pasó en Montecasino, aquel 17 de mayo de 1945.

Herido en un pulmón, recibió la unción de los enfermos en el campo de batalla y fue transportado en avión a Inglaterra donde pasó 17 meses en el hospital. Después de consultar con el obispo su promesa, entró en el seminario de Wigan, cerca de Liverpool, y más tarde continuó estudios en la Universidad Gregoriana Roma.

Fue ordenado sacerdote en San Pedro el 24 de diciembre de 1952, y dice con una mezcla de

alegría y tristeza: "Todos mis compañeros tenían a sus familiares pero yo estaba completamente sólo."

El domingo, el Padre Lyczko conmemoró sus 25 años de sacerdote, y esta vez contó con la

compañía de muchos sacerdotes fieles y compatriotas suyos.

Durante una Eucaristía presidida por Monseñor David Bushey, el sacerdote polaco recibió la investidura de canónico por la que se convierte

en consejero de su obispo en Polonia.

Por la tarde la comunidad polaca de Miami, homenajeó al Padre Lyczko con un banquete al que asistió el Arzobispo Edward McCarthy, y numerosos sacerdotes.

"No estoy incardinado en esta diócesis, y al volver a mi país me incorporare automáticamente al Capítulo de Canónicos de mi catedral," explicó durante una entrevista previa.

Nacido en Kalisz, Polonia en 1918, el Padre Lyczko fue hecho preso por los rusos al romper la Segunda Guerra Mundial y después de un año en Siberia se unió a fuerzas polacas bajo mando de los ingleses, que se perparaban en Persia para luchar contra Italia.

"Pero en Montecasino mi vida cambió de rumbo. Dios tomó en serio mi promesa," dice al recordar sus 25 años de sacerdocio.

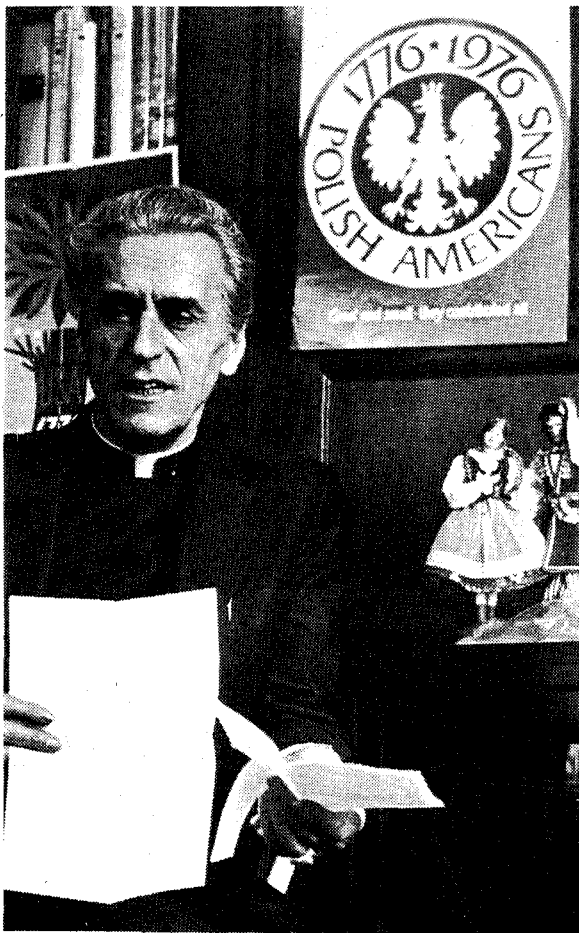
En la carta con el nombramiento como canónico, el

Papa reconoce "su largo y duro ministerio sacerdotal como misionero en la diócesis de Winnipeg, Canada" desde su ordenación a 1970, donde fue párroco de varias iglesias étnicas, sirviendo a polacos, ucranianos, indios y alemanes. De allí el Padre Lyczko pasó a México y en 1975 llegó a Miami.

Como canónico su vida no sufrirá grandes cambios, con la excepción de la banda roja que ahora podrá lucir, como los monseñores en USA.

El rango eclesiástico de canónico es usual en Europa y data del siglo XIII. Cada catedral tenía un número fijo de clérigos residentes que al mismo tiempo formaban un 'capítulo' de consejeros del obispo. Juntos rezaban el Oficio Divino en el coro de la catedral y en vacante del obispo tenían jurisdicción sobre la diócesis.

Actualmente el título de canónico lo otorga la Santa Sede a petición del obispo, en reconocimiento al servicio de los sacerdotes. A. CANTERO.



Orgulloso de su origen polaco, el Padre Víctor Lyczko muestra los documentos con el nombramiento de canónico de su diócesis en Polonia.

Jesucristo super-star



'Amor en Acción', ofrecerá el próximo sábado 6 de febrero la película Jesucristo Super-star en el salón parroquial de San Juan el Apóstol, 451 E. 4 Ave. La película se ofrecerá a las 5:30 y a las 8:30 p.m. Entradas \$2.00 por persona. La recaudación se dedicará a la construcción de un comedor de niños pobres en Santo Domingo, edificio que ya se ha iniciado gracias al celo misionero y a las contribuciones de todo Miami a Amor en Acción. Para información llamar al 649-1287.

SANTORAL FEBRERO

Jueves 3—Blas, Oscar
Viernes 4—Juana de Francia, Andrés Corsini, Juan de Brito.
Sábado 5—Agueda (Agata), Jacob.
Domingo 6—Dorotea, Amando,

Gastón, Pablo Miki y compañeros (mártires del Japón)
Lunes 7—Adaúco, Ricardo de Inglaterra, Silvano.
Martes 8—Jerónimo, Emiliano, Juan de Mata.
Miércoles 9—Apolonia, Reinaldo.

Romería oriental el domingo

La Ermita de la Caridad inicia este domingo 6 de febrero con la "romería oriental" los tradicionales festejos que

durante el año van reuniendo a los paisanos de las diversas provincias de Cuba.

La romería dará comienzo a

...en la ciudad

El Movimiento Familiar Cristiano celebrará el próximo sábado 12 de febrero su tradicional Baile de Juan y María en el Hotel Everglades de Biscayne Blvd. El baile dará comienzo a las 9 pm... Para información 221-2494, 856-6080, 642-9466.

La Asociación De La Salle celebrará el domingo 6 de febrero el "Día de la Familia Lasallista," que incluirá un Picnic en el Robert King High Park, 7025 West Flagler St., Miami desde las 12m. hasta las 6 p.m. El programa del acto incluye una Misa oficiada por el Antiguo Alumno Padre Alberto García S. J. (Vedado '60), almuerzo campestre, juegos y actividades deportivas.

Como invitado especial asistirá el Hno. Francisco Malvido (República Dominicana). Para

información llamar al 856-8641 después de las 5 p.m.

La Presidenta de Barry College, Hna. M. Trinita Flood, Dominica, ha sido honrada por el Liceo Cubano con la Gran Orden Martiana del Mérito Ciudadano.

El homenaje tuvo lugar durante la "Gran Cena Martiana" del Liceo Cubano el pasado 29 de febrero, para honrar los méritos cívicos de esta religiosa y su servicio a la comunidad.

Con motivo de su estancia visita en Miami, el Doctor Savorgnan ofrecerá una conferencia abierta al público sobre el tema "Análisis Transaccional frente a otros métodos de psicoterapia". La conferencia tendrá lugar hoy viernes 4 de febrero a las 8:00 p.m. en el auditorio del Colegio de Belén.

las doce del mediodía. Habrá música cubana, y comidas típicas y folklore.

La convivencia junto a la Virgen de la Caridad terminará con el rezo del rosario y la procesión por los jardines de la Ermita.

siempre es tiempo...

Por EL PADRE JOSE P. NICKSE

A veces escuchamos por la calle la siguiente frase: "La juventud está perdida." Es verdad que es difícil ser joven hoy en día, con tantas distracciones y tentaciones que nos pueden apartar de los caminos de Dios. Pero yo les aseguro que la juventud no está perdida.

El domingo tuve la oportunidad de participar en la Clausura de un Encuentro Juvenil. Unas veinticinco muchachas llegaron a la capilla del Seminario Menor para así concluir tres días de renovación espiritual.

¿Qué es una Clausura? Una Clausura es risas y llanto, aplauso, cantos y el silencio profundo de la oración. Es compartir el pan de la Eucaristía y la alegría de encontrar a Cristo. No, la juventud no está perdida. Al escuchar el testimonio de cada una de esas muchachas, a veces entrecortado por la emoción, nos dimos cuenta que la Iglesia de Miami tiene un gran futuro.

...para vivir el evangelio



Por el Padre José P. Nickse

El domingo se podía casi palpar la presencia del Espíritu de Dios en la capilla del seminario. Cuando la juventud tiene un ideal es invencible. Poco a poco, paso a paso, el movimiento de Encuentros Juveniles está preparando Iglesia del mañana.

Las páginas de la historia de la Iglesia están llenas de jóvenes que nos han dado un ejemplo heroico de fe. Tenemos el caso de San Francisco de Asís (como nos decía el Arzobispo McCarthy comentando su impresión de la clausura). Francisco se cansó del materialismo y la sensualidad de sus tiempos y lo dejó todo atrás para encontrar a Dios a en-

tregarle su vida.

Esos ejemplos heroicos continúan en nuestros días. No tendríamos espacio para tan siquiera empezar a enumerar los maravillosos testimonios de fe que encontramos en nuestra juventud a diario.

Felicitemos a todos los que hacen posibles estos Encuentros Juveniles con su generosidad y sacrificio, todos esos "héroes anónimos" que convierten un sueño en realidad.

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El profeta — hombre encarnado en su tiempo

Por EL PADRE FLORENTINO AZCOITIA, S.J.

El profeta, elegido por Dios con una Vocación divina, y con una misión que cumplir es un hombre de su época. Vive y desarrolla sus actividades entre seres humanos contemporáneos a quienes lleva la Palabra.

Su Pastoral, hablando en términos de hoy, no puede olvidar el medio en que se desenvuelve, en el que tiene que vivir.

Reduciendo a grandes rasgos lo que pudiera caracterizar a cualquier momento histórico pudiéramos llegar a la siguiente conclusión.

La existencia humana de las naciones pasa siempre por un momento político, religioso y social.

El Profeta es por esencia, revolucionario en todo su proceder y se enfrenta con quienes se oponen, de cualquier forma, a la Alianza hecha con Yahvé.

Si la política mal administrada lleva a una autoridad abusiva salta con vehemencia contra el Rey o contra el Sacerdote israelita que la causan. (Is. 30-1).

De ahí que Jeremías se enfrente con la misma dinastía davídica y le inste al

ejercicio de una sana política. (Jer. 21-11; 22,1)

El aspecto religioso, en innumerables ocasiones era algo de puro ritualismo externo para el hebreo; la pura ley dominaba el ambiente del culto.

El Profeta que es por antonomasia el hombre del espíritu, se insubordina ante semejante profanación. (Is. 29,13)

Jeremías será el campeón de un cambio radical que mirará hacia el interior, hacia el corazón del hombre. (Jer. 31-33-34) cita importante.

"Esta será la alianza que yo haré con la casa de Israel... Yo pondré mi ley en su interior y la escribiré en su corazón, y será su Dios y ellos

serán mi pueblo. No tendrán que enseñarse unos a otros diciendo 'conoced a Yaveh', sino que todos me conocerán, desde los pequeños a los grandes, porque les perdonaré sus maldades y no me acordaré más de sus pecados."

Mientras que la Antigua Alianza se dirigía solamente a la comunidad en sus relaciones con Yahvé, el individuo juega ahora un papel. En adelante, los actos exteriores no ocuparán el primer plano, pues la Alianza será sobre todo interior. La antigua ley, escrita en la piedra, permanece, pero se desdobra en otra grabada en el corazón de cada uno. Antiguamente había una enseñanza humana, que determinaba un conocimiento

religioso exterior; pronto habrá para cada creyente una enseñanza dada por Dios mismo y aprendida en un contacto íntimo, fruto del Espíritu... Mientras que en el Sinaí los individuos se agrupaban en la Alianza mosaica para formar el pueblo santo de Yahvé, ahora estamos en la mayoría de edad religiosa de la persona. Esta debe completar su pertenencia a la comunidad del una forma espontánea, que la ponga en contacto con Dios y cree un lazo estrecho que sólo el pecado personal podrá romper.

Otro aspecto transcendental del hombre enviado de Dios que desarrolla su mensaje entre los hombres es el aspecto social que lo

rodea. Imposible permanecer en silencio entre la injusticia y la opresión del pobre.

Isaías es el paladín que sin cortapisas lanza vaticinios entre los causantes de abusos sociales. (Is. 1,15-17) (Is. 3,14-24) cita importante)

"Yaveh vendrá a juicio contra los ancianos y los jefes de su pueblo, porque habéis devorado la viña, y los despojos del pobre llenan vuestras casas, porque habéis aplastado a mi pueblo y habéis machacado el rostro de los pobres."

El latifundio ha sido patrimonio de todos los tiempos y Dios inspira a su Profeta para que imponga un criterio justo. (Is. 5,8-13) cita importante).

"Ay de los que añaden casas a casas, de los que juntan campos a campos, hasta acabar el término siendo los únicos propietarios en medio de la tierra... Ay de los que se levantan con el alba, para seguir la embriaguez, y se quedan por la noche hasta que el vino los caldea... y no reparan en las obras de Yaveh..."

Opresión e injusticia social se hermanan y la palabra valiente y enérgica del Profeta se deja oír. (Is. 10,1-4).

Imposible permanecer en silencio ante la injusticia y la opresión de los pobres



Se acerca el Reino...

Si es importante el anuncio del Reino de Dios, por medio de la Palabra, no lo es menos la manifestación del mismo por medio de las obras.

Cada día se imprimen toneladas de papel, y basta solo poner la radio para comprobar la presión de las palabras para hacerse oír.

A todo el que nos pide fe en sus palabras, le pedimos el testimonio de las obras. El reto fue lanzado por el mismo Jesús: "Si no hago las obras de mi Padre, no me creáis, pero si las hago, ya que no creéis en mí, creed en mis obras," leemos en San Juan, 10;37.

No se han de sacar de su contexto los milagros de Jesús, pues se desvirtúan. Es preciso verlos como una manifestación elocuente de sus obras: "Todo lo hizo bien, hizo oír a los sordos y hablar a los mudos," (Mc. 7:37).

Y este elogio de Jesús resulta quizás en el más sencillo y más impresionante de los que de El se hicieron, porque ¿de qué otro hombre se podría decir lo mismo?

Los milagros, en calidad de obras extraordinarias realizadas por Jesús, son "signos que dan a entender a los hombres, sin equivoco alguno, quién era Jesús y cuál era su misión. Estaban destinados a provocar la fe de

los oyentes: si éstos no creen en sus palabras, ante el testimonio de sus obras su incredulidad quedará sin excusa.

Y los milagros, provocaban la fe, no en esto o aquello... sino en la persona misma de Jesús, como Mesías y Salvador enviado por Dios.

Pero no podemos pensar que podemos llegar a creer simplemente por la fuerza de los milagros. El mismo Jesús, hablando de la fe dijo "Nadie puede venir a mí, si el Padre

En sus milagros, Cristo se solidariza con los hombres y de modo especial con su sufrimiento.



que me ha enviado, no le atrae (Juan 6,44) Se necesita siempre de la gracia (la iniciativa gratuita de Dios) para que se dé el impulso hacia el camino a la salvación.

Dios no impone al hombre que admita a ciegas, lo que quizás el hombre ve como desprovisto de todo fundamento.

El mismo Concilio Vaticano II, en la Constitución sobre la Iglesia dice de los milagros que "prueban que el Reino de Jesús ya vino: 'Si expulsó a los demonios por el

dado de Dios, sin duda es que el Reino de Dios ha llegado a vosotros."

La conclusión importante a que puede llegar cualquier hombre, que sin prejuicios considera los milagros de Jesús, es la de Nicodemo; el personaje evangélico que acercándose a Jesús de noche, le dice: "Rabbi, sabemos que has venido como maestro, de parte de Dios, pues nadie puede hacer los milagros que tú haces si Dios no está con él." (Juan, 3;2)

Pero nosotros los hom-

bres, con frecuencia nos quedamos encandilados en lo externo que iba destinado a promover nuestra fe y al hacerlo desvirtuamos el mismo milagro. Pero si los miramos dentro de su contexto total, entonces nos daremos cuenta de su grandeza, de la bondad y compasión de Jesús, que cuando ya en lo humano no entra más capacidad, recurría a lo divino con tal de hacer bien a sus hermanos los hombres.

Todo en El ocurre sencilla

y los ciegos ven....

y humanamente. La simpatía de Jesús hacia nosotros sus hermanos le mueve a compasión ante el dolor de los enfermos del evangelio: el paralítico, el ciego...

Luce como si el Señor no pudiera tolerar en otros el sufrimiento y el dolor... y se compadece.

Compadecerse sentir compasión, padecer con, sentir con. Cristo se solidariza con los hombres y de modo especial con su sufrimiento.

Y es importante que nos fijemos en esto con profundidad, ya que nos muestra que la actitud y motivación especial de sus milagros es su identificación con los hombres.

Así mientras que por una parte los milagros de Jesús son pruebas irrefutables de su origen divino, por otra, nos hacen conocer la hondura de la condición humana de Jesús.

Y nosotros podemos pensar en nuestras actitudes. ¿Al hacer el bien, cuál es nuestra motivación? ¿Es como la de Jesús? Somos para otros reflejo de la compasión de Jesús? ¿Les llevamos a El?

Fortaleza--la virtud para tiempos difíciles

Catequesis del Papa el 26 de enero

Debemos abrir los ojos. Vivimos en tiempos difíciles. Es Jesús quien nos infunde ánimo y quiere que nos fiemos de su asistencia y de su arte divino de cambiar en propio provecho espiritual y superior todas las cosas, aun aquellas que con-

sideramos contrarias y dolorosas, cuando por la palabra del Apóstol nos dice que "sabemos que Dios hace concurrir todas las cosas para el bien de los que le aman" ese mismo Jesús Maestro nos advierte, muchas veces, que debemos

vigilar; que nos quiere atentos a los signos de los tiempos y nos predice la infelicidad, por así decir, congénita con la profesión cristiana y además, por medio del mismo Apóstol nos exhorta a vivir revestidos de la armadura de Dios para que podamos

resistir a las insidias del mal. La condición de quien ha escogido a Cristo como modelo, guía y redentor no puede ser ni pávida, ni cómoda, ni incierta. Ahora bien, si así es, nuestra vocación es hoy la fortaleza.

Los tiempos son difíciles;

debemos estar preparados para vivirlos con personal y generoso espíritu de testimonio de fe, con energía moral, prefiriendo a cualquier cálculo de egoísmo, de miedo, de vileza, de oportunismo, la realización de nuestra personalidad de hombres auténticos, convertidos por nuestro bautismo en "superhombres", de ciudadanos del tiempo leales y sinceros que tienen conciencia de la simultánea ciudadanía por la que pertenecen a aquella Ciudad de Dios que ahora llamamos la Iglesia, nuestra "sociedad del espíritu": una, santa, católica y apostólica; es decir, de cristianos que no tienen necesidad de tomar de concepciones filosóficas y sociales, en antítesis con la concepción religiosa, ciertamente verdadera e inagotablemente fecunda en espíritu de sacrificio y de amor, los principios verdaderamente inspiradores y fundamentales de la historia y del progreso.

Por lo cual, ¡ánimo!, hijos y hermanos reunidos en este paterno coloquio; ¡ánimo!

Con nuestra bendición apostólica.



Unas 400 personas participaron durante el fin de semana en una jornada de renovación carismática, en Barry College.

Los participantes escucharon al Padre Daniel Doyle, S. M., de Chaminade y al Padre John Fink, de St. Hugh. También participaron grupos hispanos, y numerosos jóvenes. La próxima jornada de renovación carismática a las 11:30 a.m. en Barry tendrá lugar el domingo 20 de marzo y se abrirá con una Eucaristía celebrada por el Arzobispo Edward McCarthy.

Sacerdotes reflexionarán juntos sobre rito de reconciliación

Sacerdotes de toda la Archidiócesis se reunirán el próximo miércoles 9 de febrero en el Seminario Menor para reflexionar juntos sobre el Nuevo Rito de Reconciliación, a implementarse en la Archidiócesis con el comienzo de la cuaresma.

La jornada dará comienzo a las 10:30 a.m. con palabras de ambos Arzobispos Coleman F. Carroll y Edward McCarthy. Se discutirán aspectos pastorales y prácticos del nuevo rito, y también tendrá lugar una demostración práctica de este en una celebración comunitaria de la reconciliación con oportunidad de confesión individual.

Seguirá la Eucaristía concelebrada con el Arzobispo Carroll que ese día celebra su cumpleaños. La homilía estará a cargo de Mons. James Walsh que dirige el comité archidiocesano para la implementación del nuevo rito.

En una carta a los sacerdotes, Mons. Carroll les encarece que ayuden a los fieles a entender los beneficios que se derivan de la renovación del rito penitencial, el cual no implica que se elimine la confesión individual.

En otra carta, el Arz. McCarthy les recuerda que el nuevo rito exige del confesor que sea "hombre de profunda fe y ferviente oración, que se sienta penitente con el penitente, consciente de que él mismo es un 'doctor enfermo' con necesidad de reconciliación". Les recuerda como "a través de su actitud comprensiva y compasiva, fruto de la propia experiencia como pecadores, ellos mismos podrán

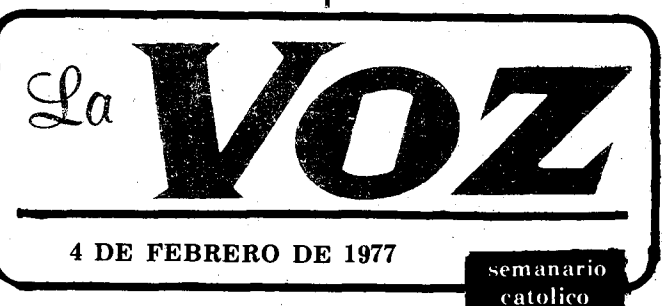
hacer el Sacramento algo más efectivo en la vida de los demás."

Comentando sobre el nuevo rito el Arzobispo McCarthy señaló que "no se trata de un mero cambio en el modo de confesarse, sino de toda una nueva actitud hacia el Sacramento... Habrá más énfasis en Dios y el hermano, y más atención a la Palabra de Dios.

"En su conjunto, el nuevo rito ofrecerá la experiencia del amor de Dios y el interés personal de la Iglesia por el bienestar espiritual de todos sus miembros."

En semanas sucesivas, La Voz ofrecerá información sobre la implementación y preparación al Nuevo Rito de la Reconciliación.

En todas las diócesis de la nación los días 6 al 12 de febrero, se celebra la Semana de la Escuela Católica. Su propósito es el de ofrecer la oportunidad de una mayor reflexión y valoración del patrimonio cultural y religioso que esta institución ha contribuido a toda la Nación.



Católicos en Cuba reducidos a 50%

ROMA—(NC)—El porcentaje de católicos en Cuba ha bajado a un 50 por ciento desde

1961, según un informe publicado en la revista italiana Mundo y Misión.

El informe afirma que en 1961 más del 90 por ciento de los cubanos se identificaban como católicos, pero que según las estadísticas actuales sólo un 50 por ciento de la población se considera católica.

Una de las causas del descenso en población católica se atribuye a la escasez de sacerdotes.

Actualmente ejercen su ministerio en Cuba 196 sacerdotes para servir a una población de 10 millones. En 1959 eran 700 los sacerdotes en la isla.

La diócesis con menor porcentaje de católicos, según el informe, es Santiago de Cuba, con 30 sacerdotes para tres millones de habitantes.

Unas 900,000 personas o 30 por ciento de la población de esa diócesis son católicos.

El gobierno cubano no permite trabajar en la isla a sacerdotes que han recibido su formación en el extranjero.

Durante los cinco últimos años se han ordenado en Cuba 36 sacerdotes y son 45 los seminaristas en período de formación, según la citada revista.