



FEBRUARY 11, 1977

The VOICE

PRICE 25c



VOL. XVII No. 49

Couple to head ABCD Family Life project

The Archdiocese's new Family Life Center, a new ABCD project this year, will be headed by a couple who now are directors of a similar program for the Diocese of Phoenix, Ariz., Archbishop Edward A. McCarthy announced this week.

Terry and Mimi Reilly, who have five children, have

Visitors' Appeal

The annual Visitors' Appeal is scheduled for Sunday, Feb. 20, and which provides an opportunity for the many winter residents to contribute to the charities campaign which provides year-round facilities for anyone in need. Envelopes will be distributed in Archdiocesan churches and the collection will be taken up on Sunday, Feb. 27.

been directors of the Phoenix Diocese Family Life Office for the past three years and were appointed there by then-Bishop McCarthy of that diocese.

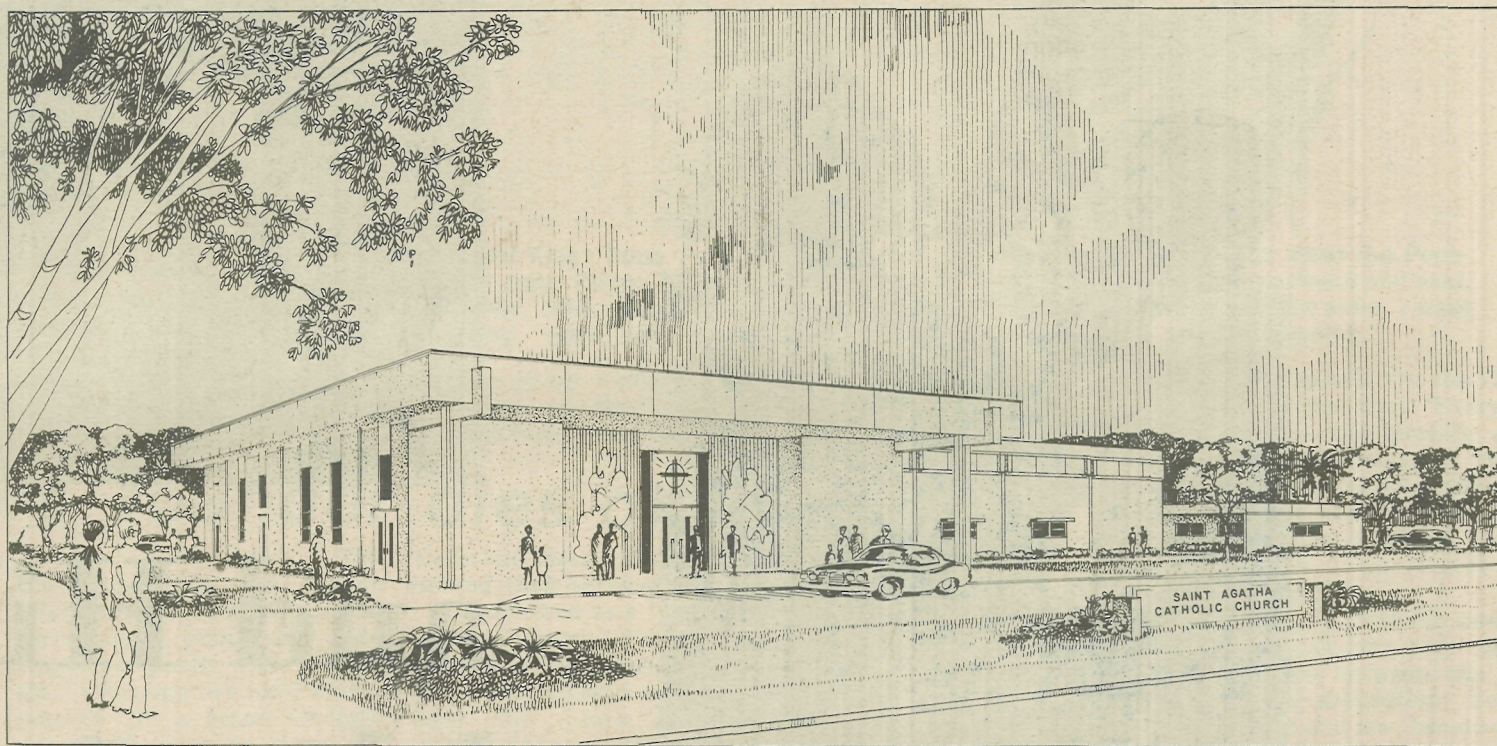
"WE ARE really excited about going to Miami," said Terry by telephone from Phoenix, adding that he and his family have vacationed in Miami before. "We're also happy that we are going to some place that also has good weather like Phoenix," he said laughing. "Here it is 118 and dry and there it is hot but wet."

"But, seriously, we believe we have been called by the Lord and the wonderful people of Miami to his family ministry," he said, "and we will try to do the best we can to serve them."

The Reillys, who have five children ranging from age 11 to infancy, will work full-time on a non-salaried basis and probably will live in the Family Life center, he said. The facility location has not yet been announced.

Archbishop McCarthy, who announced the creation of

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Architect's Conception of St. Agatha Church, Center, and Campus Ministry

Groundbreaking Feb. 20 for St. Agatha Church

Ground will be broken at 3 p.m., Sunday, Feb. 20, for St. Agatha Church and parish center at the construction site, SW 107th Ave. opposite Florida International University.

Msgr. David E. Bushey, pastor, St. Brendan parish, from which St. Agatha parish

was formed six years ago, will officiate at the ceremonies assisted by Father William L. O'Dea, founding pastor, and priests from neighboring parishes.

Facilities will also be provided for a campus ministry center where quarters for parish priests will be included.

Since 1971 Masses in St. Agatha parish have been celebrated at Miami Coral Park High School and for Spanish-speaking parishioners at Tamiami Mall. Known as a bilingual parish, St. Agatha parochial groups include an active St. Vincent de Paul Society and Family Guild

which have memberships of both English and Spanish-speaking; a youth group, and two choral groups, one organized by English-speaking persons and another by the Spanish-speaking.

The present parish office is located at 2035 SW 97 Ave.

Petitions to be distributed opposing 'gay' ordinance

Petitions calling for a repeal of the recently enacted "Gay" ordinance in Dade County will be circulated outside Greater Miami area churches, Sunday, Feb. 13.

According to Coral Gables attorney, Robert Brake, who serves as secretary of the newly organized group known as

"Save Our Children" formed by opponents of the measure, 10,000 signatures are needed to force the Metro Commission either to repeal the law or call for a countywide vote in 120 days.

THE ordinance passed on Jan. 18 by a vote of 5-3 prohibits "discrimination in the

areas of housing, public accommodations, and employment against persons based on their affectional or sexual preferences." In the area of employment only private and parochial schools would be affected inasmuch as public schools, under the Home Rule Charter, are subject only to the state legislature.

Members of the Miami Archdiocesan Council of Catholic Women, which opposed the proposed ordinance during two hearings, will staff tables outside the 53 Catholic churches in Dade County, Brake said, adding that the project has the approval of Archbishop Coleman F. Carroll.

OPPONENTS of the new law secured permission from Metro Commissioners to circulate petitions for a repeal on Feb. 1.

Supplement on New Rite

The Voice will publish a special four-page supplement on the new Rite of Reconciliation in next week's issue of Feb. 18.

The new ritual will be introduced in the Archdiocese of Miami Feb. 27.

Noted film critic to write for Voice



JAMES ARNOLD

This week, The Voice will start publishing a column by noted movie and TV critic James Arnold. His first review discusses the impact that the televised version of Arthur Haley's book "Roots" had on the viewing public and the entertainment industry.

A professor of journalism at Marquette University, he holds an MA degree in journalism from Stanford University and recently authored "Seen Any Good Dirty Movies Lately?: A Christian Critic Looks at Contemporary Films."

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Weekly Publication

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

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

MAILING ADDRESS
P.O. Box 38-1059
Miami, Fla. 33138
TELEPHONES
Editorial — 758-0543
Advertising — 754-2651
Circulation — 754-2652
Ft. Lauderdale — 525-5157
W. Palm Bch. — 833-1951

Pete Sbarkey — Broward Ad. Rep. 782-1658

Pope wants new law to reflect spirit of renewal

By FATHER THOMAS DONLAN, OP

VATICAN CITY—(NC)—The new Code of Canon Law, when it is completed, should not be a mere revision of the old law but should be a new instrument to promote the life of the Church according to the vision of the Second Vatican Council, Pope Paul VI said in an address here.

Speaking to members of the Roman Rota, high Church court, after a Mass opening the Rota's judicial year, the Pope stressed that the law should serve, not dominate, and that its primary goal is justice.

He called for flexibility in the law to account for cultural pluralism and urged the promotion of personal

responsibility rather than blind obedience.

At the same time, he said, there are times when the good of the entire community may demand strict measures, and conscientious objection can have no place in Church law.

THE CURRENT Code of Canon Law, the collection of legislation governing the Western Church, dates back to 1917. A Vatican commission to revise the whole code has been working on the project since 1963.

The Pope spoke at length in Latin to the Rota judges, assistants and the lawyers admitted to practice before the high court. Most of the lawyers are laymen, and many were accompanied by their wives and

Christophers' founder dies at 76

NEW YORK (NC)—Maryknoll Father James G. Keller, founder of The Christophers, who told millions of people "You can change the world," died Feb. 7 in New York Hospital after a prolonged illness. He was 76.

Father Keller, who in 1945 began The Christophers, an ecumenical mass-media organization, retired as director in 1969 because of declining health.

Priest, 84, who served here, dies

The Funeral Liturgy was concelebrated Monday in St. John Bosco Church for Father Manuel Mendiola, who died last Saturday at Mercy Hospital at the age of 84.

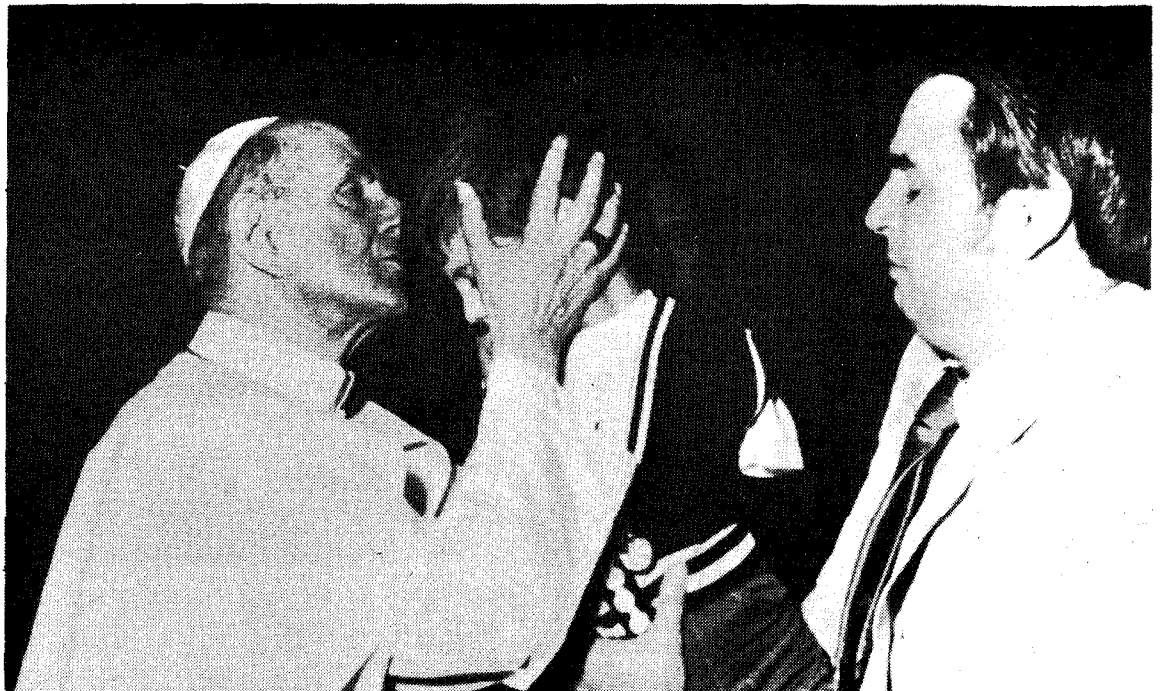
Coadjutor Archbishop Edward A. McCarthy was the principal celebrant of the Mass for the priest who was a victim of cancer. Concelebrating with the Archbishop were a large number of priests of the Archdiocese.

Ordained 52 years ago, Father Mendiola was a priest of the Archdiocese of Havana who came here in 1961. Until his retirement he had assisted in the parishes of St. Joseph, Miami Beach; and Nativity, Hollywood.

He founded The Christophers as "an aid in restoring fundamental Christian principles to American public and private life." Choosing the old Chinese proverb "It is better to light one candle than to curse the darkness" as the organization's motto, Father Keller said he sought "to change the world for the better by showing average individuals how they can make their influence for good be felt in vital fields, particularly those of government, education, labor, management, writing, social service and library work."

He conveyed this message in Christopher News Notes, distributed seven times a year to nearly 1 million readers, in Christopher TV programs shown weekly on 150 stations around the country and by the Armed Forces Radio and TV Service, in 15-minute radio programs on 700 stations and one-minute radio spots broadcast on 1,500 stations, in columns carried in 24 daily newspapers and 401 weeklies, and in 15 books.

In 1950, he produced a motion picture, "You Can Change the World," directed by Leo McCarey, director of "Going My Way," and featuring Bob Hope, Spencer Tracy, Jack Benny, Bing Crosby, William Holden, Loretta Young, Rosalind Russell, Irene Dunne, Jeanne



Papal Kiss: Pope Paul kisses six-year-old John Foppe of Breese, Ill., as his father, Ron, holds him. John and his father were on an 18-day Victim

Missionaries pilgrimage when the Pope spotted the boy at his audience and said, "Bring me the child without arms. I want to give him a special blessing."

families at the audience. "The principal concern," said the Pope, "must be how to

Crain and Jimmy Durante, who offered their services free.

Described as a "handsome giant of a man," Father Keller explained the rationale behind The Christopher, a name taken from the Greek word for "Christ-bearers," at the time of his retirement.

"We focus on you; you as an individual; what you can do. Most people are unaware that everyone of us was given a mission to perform in this life. They tend to think of themselves in one little corner and that's about as much as they can do. Others think in terms of giving donations, saying a prayer. But that's just scratching the surface."

Born June 27, 1900, in Oakland, Calif., James Keller was educated in public schools and St. Patrick's Seminary, Menlo Park, Calif., before entering the Catholic Foreign Mission Society of America, known as Maryknoll, in 1921. After studies at Maryknoll Seminary and the Catholic University of America, where he earned an M.A. in medieval history, he was ordained to the priesthood in 1925.

He served for several years as associate editor of the Maryknoll magazine The Field Afar. From 1934-37, he was national secretary of the Missionary Union of the Clergy and editor of Catholic Missions.

make the protection of justice more perfect. For everyone recognizes that the domain of human rights is greatly enlarged and that human dignity is seen in a clearer light."

Nothing that Church laws are meant to sustain and nourish the life of the Church community, Pope Paul said, "These laws are not ends in themselves, but, rather, are instruments whereby the goods entrusted by God to the Church may be shared among the faithful in a way that is both ordinary and, at the same time, orderly."

LAW, he said, are meant to assure peace between mankind and God as well as among the people themselves.

"It is for this reason," he continued, "that the (Second Vatican) Council deliberately set forth that Church law should be an instrument of her spiritual life, thus reaffirming the union between spirit and law, between the charismatic and the institutional Church, as the expression goes, so that in the very mystery of the Church is contained a truly hierarchical institution that includes various gradations among the People of God."

The teaching and ordering authority in the Church community is unique, he said, because it is exercised by human offices and laws that are primarily spiritual and supernatural, and thus different from purely human institutions.

The Pope stressed that the new code must offer strong safeguards for justice.

He added, "In the Church it is proper that 'Everything should be done honestly and in an orderly fashion' (I Cor. 14:40). Therefore, there is no place for objections based on conscience, which would destroy ecclesiastical obedience."

He said that the new code "must avoid the deadly separation between the spirit and the institution, between theology and law, because both the law itself and the pastoral office must be understood as pertaining to the peace of Christ which is the fruit of a justice that is not human, but divine."

THE NEW CODE, he continued, must recognize that the community of the Church is composed of both pastors and laity, "who must not be regarded merely as subjects, but rather as cooperators of the hierarchy, to whom they should offer helpful service."

Juridical power in the new code, the Pope said, must not seem to dominate the whole life of the Church. It must serve the life of the community, he said, leaving to each person the responsible liberty needed to build up the Body of Christ.

Only when the unity and peace of the entire ecclesial community requires it, he added, should more stringent regulations be passed.

He also said the new code should accommodate more fully cultural pluralism throughout the world, but at the same time it should always hold fast to the unity of belief and of shared life in the Church.

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What do students think about their Catholic Schools?

By KATHY FISCHER

"Hey, dummy! Get off the seal!" The "dummy," a new parent at St. Thomas Aquinas High School, Ft. Lauderdale, quickly side-stepped the inlaid school seal, and apologized for such gross insensitivity.

This same school pride was reflected later at a basketball game. "Pace is going to try to play St. Thomas..."

Athletic events, school carnivals, and entrance exams are not ideal interview situations, but they're great for eavesdropping.

"Boy, am I tired...I think all they do at Queen of Martyrs, Ft. Lauderdale, is test, test, test."

"Hey Sue, let's do that neat cheer we learned last week..."

"Which High School entrance exam are you taking?"

"Gibbons. How about you?"

"You kidding? I'm the sixth kid going to St. Thomas...it's a family tradition."

MOST of the students directly questioned, admitted that they were in Catholic schools because of parental insistence, but a few chose Catholic education for themselves.

"My folks wanted me to go to a Catholic school," says Cathy Starvish, a 5th grader at St. Bernadette, Hollywood. "I like the school; we have lots of fun."

Sandy Mueller, St. Thomas Senior Mused, "probably both. Our parents do want us to have a good education, but I'm glad I'm here...I really like it."

"It's my own idea," says Oren Ferguson, a black 11th grade student at Pace High, Miami. "I'm not a Catholic; religion didn't have anything to do with my decision."

Fellow classmate, Greg Martinez said, "It was my parents' decision, but no now. I wouldn't want to be in any other school."

The general consensus supports the quality of education our Catholic schools.

"Well, we learn more things; and we have church," says Laura Burgess, a bright 3rd grader at Nativity School, Hollywood. "I like the teachers. They don't yell much; I learn a lot from them."

Cathy agrees. "Public

schools don't make you do as much work; they hardly ever give any homework."

She quickly adds, "I don't really mind doing homework. Ummm...my teachers are very nice."

AN ALUMNUS of parochial schools, now teaching in the system believes, "It depends on the individual. There are a lot of smart kids in public schools."

However, he notes that "...as a student, I got more attention. The classes were smaller. My parents' attitudes and encouragement helped."

On the subject of classroom religion, the students had definite opinions...on the record and off.

Cathy and Laura both reflect the values being taught by Vatican II catechesis.

"We read out of a book and sometimes we have projects," says Laura. "We learn about sharing and taking care of things...and the Ten Commandments. We collect food for the poor and bring it to class."

"I make 100's in religion," Cathy boasts. "We're learning things about the church, about the Apostles. And about caring for others."

HIGH School religion courses vary. "It's one of my most interesting classes," states Susan Fischer, 10th grade, St. Thomas Aquinas. "It's discussion: God-relationship is emphasized. We learn the difference between responsibility and privilege."

"We don't study the church or sacraments," she continues. "We had that in grade school. It's more self-awareness...self-esteem."

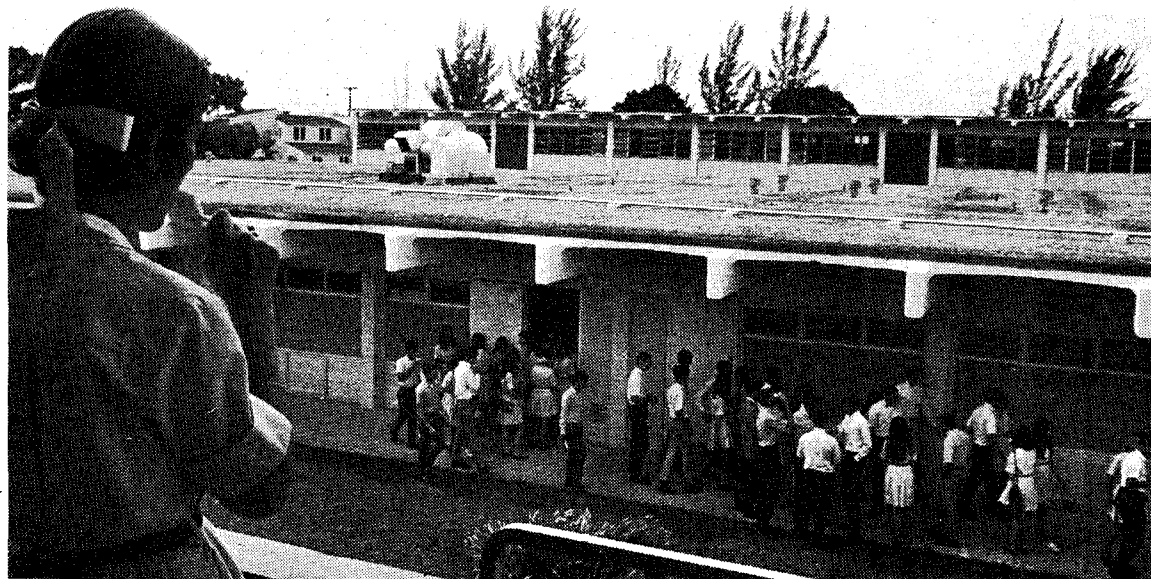
On the other hand, Sandy says, "I don't enjoy it. The priest is teaching love and marriage...I already know that. Last year was great. It was church history."

Both girls agree that the courses help them to be better persons and more knowledgeable Catholics.

Oren suggests that non-Catholic students be excused from religion. "Sometimes I get the feeling they're trying to make us all Catholics."

ACCORDING to Greg, at Pace... "Religion is strictly textbook, with lots of tests and homework. We're required to go to Mass at School once a month."

When asked about social



action or community involvement, both boys concurred: "Service is not included in our religion course. There's a 'Search' program for that."

Hindsight, our teaching alumnus evaluates his religion courses at Chaminade High School: "They taught a more society oriented religion rather than strictly catechetical. I'm a better person for it, and I think, a stronger Catholic."

Eighth graders taking entrance exams around the Archdiocese this past weekend voiced enthusiasm tempered with anxiety.

"Boy! I thought Holy Family, North Miami, was tough."

"If class work is anything like those tests, Mom's going to have to let up on me at home."

"Did you see those math questions?"

"Bye, bye football...it's books for Brooks next year."

PHYSICAL education is an important item to students for varied reasons.

"It keeps us in shape...girls sometimes get lazy."

"Competition spills over into school work, and makes us try harder."

"Man, I've gotta play ball. It's gonna get me a college degree."

"Our athletic program is good," says Sandy. "Everybody is involved, it's the same for boys and girls."

Susan disagrees. "Everything's football. What's wrong with volleyball, track and tumbling? Everything should be equal," she grumbles.

"We have P.E. and track...and softball," says Cathy. Laura solemnly declares, "It makes your body stronger, healthy. We exercise and we play."

REMARKS (those overheard and directly received) indicate that our Archdiocesan facilities are satisfactory to students. As one youngster quipped, "Remove the challenge, remove the fun."

Discipline? Sandy and Susan report: "Very good." "St. Thomas keeps everybody in line, but they don't over-do it."

"Discipline is tight at Pace." According to both Greg and Oren, "It could be more relaxed without having any

trouble."


If response is an indicator, school spirit in our Catholic schools is super-healthy. Visits to playgrounds, cafeterias, convocation, shared liturgies, gymnasiums, and rap sessions all support the enthusiastic student response: "My school's the greatest!"

Racial differences? In an age of simmering hostility, riots and racial violence, there is little evidence of prejudice in Archdiocesan schools.

"Blacks? We're all students. We've got names...not classifications."

Changes? One loud rumble echoes through the corridors... "NO UNIFORMS!"

"It's ridiculous...I have to make moral decisions, value judgments, accept social responsibilities and do the grocery shopping at home. But I can't decide what to wear to school."



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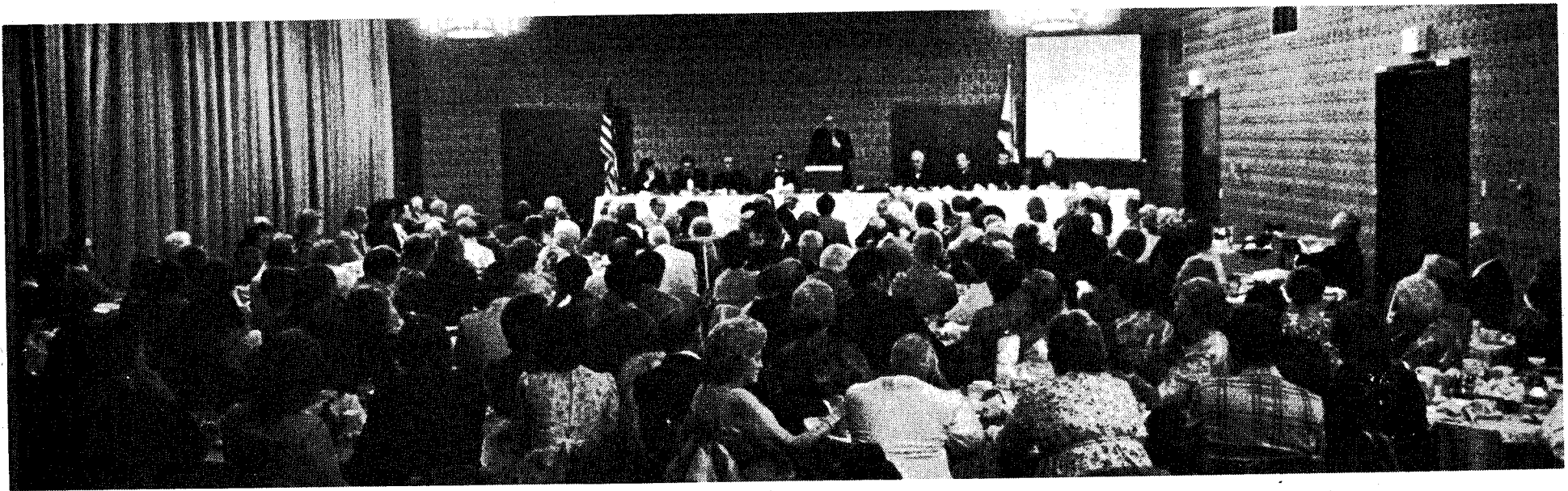
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ABCD reaching home stretch as drive continues



During campaign dinner in Miami Msgr. David Bushey talked with Mrs. James Downey, Dorothea Evans, Mrs. Thomas Carter, Mrs. Raymond Dube and Mrs. Kenneth Schoonmaker.



Father Francis Guinan, Mr. and Mrs. Leo Hebert.



St. Lawrence pastor, Msgr. Francis Fazzaloro, greeted Mrs. Yvonne Blisley, Mrs. Louise

Graham, and Mr. and Mrs. Arthur Gallow at one of the dinners.



St. Ignatius Loyola assistant pastor, Father Arthur Venezia greets a group of parishioners.



St. Joseph parish pastor, Father Matthew Morgan talks with the Robert M. Hoffmans, of Stuart.



St. Hugh Church pastor, Msgr. John Glorie, parishioners at center table during dinner for ABCD served at the Miami Springs Villas. Coconut Grove, is shown with a large group of

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Is this Cupid or stupid?

It's bad enough that family life is being attacked, its values questioned and parents being made to feel like suckers for making commitments and taking on the responsibilities of child rearing.

But now the subject of childbearing is taking on the air of a joke.

An outfit called the National Organization for Non-parents (NON) is holding a raffle sponsored by its South Florida chapter. And the winner gets what—a free cruise? A car? A TV?

No, the winner gets a vasectomy.

Their poster calls it the Valentine Vasectomy Raffle, in honor of Cupid. Drawings will be on Feb. 14 at the Miami Y (Young Women's Christian Association) downtown, which, we feel, is a rather ironic location, holding an anti-birth event at a place that is supposed to be dedicated to young people and presumably Christian family values.

Purpose of the raffle is to "educate" the public and elaborate the "truths" about vasectomy, whatever that means. A second purpose is to call attention to "male sterilization as an excellent means of permanent birth control for those who have the number of children they desire."

That statement implies limiting the family to a certain size once the desired "number of children" have been born. If a vasectomy were some means of spacing or planning one's family we would have less

argument with it. But the poster's own language makes it clear that the real purpose of the NON group is to promote the idea of having no children at all. The letters, NON, stand for National Organization for NON-parents. And one of the "truths" about vasectomy is that it is total and in most cases irreversible.

And one of the poster's stated purposes is "to educate the public about the childfree lifestyle..." and to help people resist what they call the "pronatalist pressures of our society."

Pronatalist? That's a good one. What are we supposed to be? Anti-birth, anti-babies? Or, perhaps just neutral toward children?

What the NON group would like to pretend is that it is promoting, under the unassailable guise of freedom, the concept of "choice." But what their writings make clear they are really promoting is the "childfree" existence. "Eliminate pronatalism, promote choice and acceptance for the childfree lifestyle," they proclaim.

While we readily agree that there are people who are unfit to be parents and are better off not to have kids, we suggest that such people quietly go their own way without children and not try to foist onto society another plague of empty and selfish-appealing values.

It is fine if you don't want the challenge and enrichment of raising a baby from

infancy to the fulness of adulthood and love and see him take his place as responsible member of society. Take your trip to Acapulco. Buy that extra TV set.

But, please, if there are any pronatalist (we would call them pro-life) values left in society, don't knock them down. The American family is in enough trouble now and needs whatever support there is left in supplying society with good and loving citizens of tomorrow. You don't need to tell people that raising a family is tough. Where have you been?

And please don't tell us the purpose of childlessness is to give you more time to do great social works. Most of the people who do great social work have families and appreciate that much better the values of the work they do.

If you feel guilty about not wanting kids, don't.

If you feel put off by people asking you why you don't have kids, consider it a small price to pay for your childfree lifestyle and its "advantages."

Go to Acapulco and console yourself next weekend.

We'll be in the park playing ball with our kids and hoping and praying that the love we are giving and the laughter we are hearing will return to us and follow us through the years in spite of the temptations and pitfalls and empty values our children will have to confront and conquer in their lifetimes.



By Fr. John Dietzen

What is an anti-Pope? Have we had one?

pope, by the way, for over 500 years.

Q. A magazine article I read referred to someone as a possible "anti-pope," and implied that he would not be the first one in history. Were there really anti-popes? I thought there could only be one pope at a time. (Florida)

A. It has happened more than once that strong political or religious factions in the Church have not liked the man chosen as pope—or perhaps thought he was chosen unlawfully—and so picked their own man, and called him pope.

These are complicated messes usually, and difficult to untangle. While there is technically only one pope at a time, historians sometimes have a hard assignment sorting out which is which.

A classic example was during a considerably hairy time for the Church in the third century, when Pope Callixtus and a very popular anti-pope, Hippolytus, spent a good deal of their adult lives condemning each other. Yet today both of them are honored as martyrs and saints.

There hasn't been an anti-

Q. A spiritual reading book written by what I thought was a very reputable priest, contained these words: "We have an exalted human dignity only when we are in obedience to God...Jesus, too, learns this truth the hard way."

A. How could one who knows all things, who said he is the way, the truth, and the life, learn any truth "the hard way?" (Illinois)

A. We can, and must, say this, because there are some human truths—such as, for example, how to suffer and how to die—that any man can only learn "the hard way," even if that man is also God.

Our firm belief in the truth that Jesus is God is admirable and necessary. As I've mentioned here before, however, we cannot forget, though we frequently seem to, that a denial or playing down of his humanity is just as dangerous to the Christian faith, and just as heretical, as would be a neglect of his divinity.

The New Testament is often at pains to stress his humanity, to make clear that it

wasn't just a game Jesus was playing, but that he went through all the stress, frustration, confusion and fear that other men go through. The letter to the Hebrews puts it quite strongly, insisting that Jesus was like us in everything, even in temptations that were with him throughout his life, with the one exception that he never sinned.

St. Luke's Gospel tells us that Jesus grew in wisdom and overall manliness in the sight of God and man. As Hebrews puts it, Jesus is able to be the compassionate and effective priest he is because he once

shared our weakness, and was himself "made perfect," and "learned obedience" through the things he suffered.

The quote you give simply repeats, therefore, what the Bible says about Jesus' humanity—a most important truth if we are to properly appreciate the mystery of the incarnation and his role as our Savior.

Q. Can the marriage of a Catholic and a Protestant (who is now a Catholic) be annulled with the right to remarry, if the

'Don't be overwhelmed' by bad news, Pope says

VATICAN CITY (NC)—Christians should not let themselves be overwhelmed by "the daily diet of too much bad news," Pope Paul VI told a crowd in St. Peter's Square here.

Before he led the crowd in the Sunday noontime Angelus, the Pope urged them to maintain and spread the spirit of the Gospel despite a growing

social decadence.

"THE DAILY diet of too much bad news," said the Pope, "broadcast by every means of social communication, begets a growing humiliation as one is forced to witness a progressive decadence in the ethical-social order and an alarming spread of delinquency that was yesterday limited and individual but is today collective and organized."

Catholic spouse did not live up to the vow of "in sickness and in health" and has not divorced and remarried? There was a problem of temporary depression and nervous breakdown in the first marriage. (Missouri).

A. An annulment is a declaration that there was never a marriage between a supposed husband and wife because of a major obstacle (impediment) to a true marriage.

For an annulment, that obstacle must have been present from the beginning of their marriage. It might be, for example, a later-discovered close family relationship, physical inability for sexual relations, or some deep psychological incapability for living a truly common life as a married man or woman. An impediment that arises after a true marriage is present is not grounds for an annulment in either civil or Church law.

If this matter concerns you, I would suggest you ask counsel from your parish priest, or another priest in whom you have confidence.

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



By Msgr. James J. Walsh

Reader concerned about this generation

Letters come to this corner rather frequently expressing a certain apprehension for the well-being of the Church. They fall into two categories.

Some Catholics have become fearful because there is so much in the news about the "unpopular stands" of the Pope and bishops—the birth control prohibition, the statement on sexual ethics, the perennial fight against abortion, and, more recently, the ban on women priests. They wonder if the majority—those on the "other side"—can always be wrong, and we right. They harbor an unhealthy suspicion that we are on the losing side.

By contrast, others aren't the least worried about the public image of the Church. They reason that if the Church is true to the Lord and lives out all the events of his life in this world of ours, its image won't be any better than his in the Gospels. However, they are deeply concerned about the internal life of the Church. They are made restless and apprehensive because of quick changes, by what they see, by the breakdown of so much held sacred in the past.

This concern has been so well expressed in a recent letter that I want to share it with you.

"In your December 10, 1976 article, "The Church was dying in the 1870's too", you cast a welcome ray of hope for the future of the Church. It is true, indeed, that the obituary of the Church has been written literally hundreds of times in the past 2000 years, and yet the Church has always had the resilience to come back—usually stronger than it had been. No man of faith can doubt Christ's words, "Behold I am with you all days even until the consummation of the world."

"However, even those of us who welcome your enthusiasm and optimism must inject a note of concern, not for the Church on its long journey to eternity, but for the souls now living and for

the generation to follow. While the Church will go on, how many passengers will reach the port of heaven and how many will abandon ship?

"When John F. Kennedy was inaugurated as president, less than five percent of the American people considered themselves outside the religious fold. More than 80 per cent of the Catholics in our country attended Mass on a regular basis. By 1974 less than 50 per cent of the American Catholics attended Mass regularly. A 1976 survey predicted that soon only one third of all Catholics will attend Mass.

"The point of this commentary is that while undoubtedly you are on solid ground in your optimistic view, there are sound reasons for deep concern over the possibilities for eternal salvation of so many members of the younger generation and the one to follow it.

"No responsible parent or clergyman can look with confidence or complacency on the state of the world and of the Catholic Church today. Even the youth who attend Mass regularly are not inspired by what they see and hear. Personal piety gets little attention. If there is one term that is overworked in Sunday sermons it is "we must reach out towards our neighbor."

"This is fine as far as it goes, but it doesn't go far enough. There is too much noise in the world, and frankly too much noise at Mass where solemnity and reverence have given way to an excess of familiarity. Too often the celebrant comes down the aisle with a grin from one ear to the other, looking more like a candidate for public office than the dispenser of the mysteries of faith, an alter Christus.

"The sermons rarely touch on mortal sin, the necessity of frequent confession, death, judgment, heaven and hell. The nuns, dressed in modern secular garb, often flit about the Church

greeting and disturbing parishioners old fashioned enough to want to say the rosary in the relative peace and quiet they hope to find before Mass begins. Oh, if only many of them had learned that there is one great rule for religious—Christ must increase, I must decrease—Instead, too many follow the lead of the women's liberation movement and the search for identity.

"In a word, the Church has let the noise of the world intrude on the hope for an interior spiritual life. It is great to have a parish community, and I suppose the handshake of peace does no harm, but all this attempted togetherness seems to have squelched personal piety and one's attempt at quiet union with God.

"Nobody, including this writer, likes to be taken as a prophet of doom, but it is hard to be optimistic in the face of so many signs of moral decay and corruption in our country.

"The Church will indeed survive, but those of us who belong to the older generation, who knew that Catholics were supposed to be "different", and that more was expected of us, are finding it increasingly difficult to escape a feeling of depression when we contemplate the state of the world.

"We worry about the members of the Church NOW, and realize full well that since heaven is a reward to be won, it can also be lost and that, of course, translates to eternal damnation—where I fear materialism is rapidly carrying too many of this generation."

Edward J. Carroll
Greenville, Rhode Island

Another thoroughly sincere, thought-provoking revelation of a Catholic's convictions about the Church in our times.

Perhaps others would wish to react to this.

Rev. John Reedy, C.S.C.



Gilmore romantic figure to some kids

After the Gilmore execution, I found myself thinking about the deterrence argument—in very specific terms.

The only argument in favor of court-ordered executions which seems to have any substance is the theory that this ultimate punishment might frighten all of us enough to reduce the number of the most serious crimes.

Of course, some proponents of capital punishment honestly admit that, whether it prevents other crimes or not, "I just want to see that so-and-so dead!"

For the most part, though, we don't like to think of ourselves as vindictive, especially when we are confronted with the life experience of these criminals and have to recognize how crippled most of them are—psychologically, or sociologically or both.

A PERSON can be judged legally responsible

for his actions even when every sensible observer recognizes that his life has been warped by all kinds of devastating influences.

Therefore, most proponents of the death sentence use the justification that it will probably prevent some other similar crimes.

Well, I started to think about whether Gary Gilmore's death would deter the kids I knew during three and a half years of work in a federal reformatory.

Many of these boys, 14 to 18 years old, had already accumulated a fair amount of the life experience which could turn them into Gary Gilmore. Their records often revealed terrible family conditions. Some had parents who couldn't cope with their own lives and who clearly transmitted many of their own problems to the lives of young sons.

Some had experienced neglect and abuse which, considering their age,

sounded more like a Dickens novel than the life experience of a young boy in our society.

With few exceptions, they were ordinary kids, likable, energetic, irritating like most groups of high school boys.

ONE DISTINCTIVE characteristic I noted, however, was an inability to deal with the reality of their own lives. It showed up in wild fantasies about their pasts, their abilities, their futures.

Some of them would fantasize about the educations they would get and the careers they would pursue, even though they had to know that this would never happen.

Others fantasized about how successful they would be in beating the law. They would describe a future which sounded like Robin Hood or Jesse James, while most of them had lived enough to know that the

reality would more likely be the prisons at Atlanta, Leavenworth or Terre Haute.

When I noted this pattern, it didn't surprise me. It seemed clear that since their actual lives were so filled with failure and hurt, their fantasies became the only acceptable refuge from reality.

THOSE WHO talked about breaking the law spoke with the bravado of a youngster who doesn't want to let anyone know that he's hurting or that a punishment is getting to him. "I don't care. If I get caught, I get caught. If I get shot, I get shot. But I'm going to have money. I'm going to have a good time..."

I thought of those boys as I read the account of Gary Gilmore's execution. (In age, he could have been one of those kids I knew.) Would this account of his death, filled with his own bravado, his own fantasies, impress those boys as a horrible

example, as something which might deter them from actions which might lead to a death sentence?

As honestly as I can judge, it would have just the opposite effect on many of those kids. They would see him as a romantic figure, remaining cool, going out with style, living his own way and defying punishment by demanding his own execution.

TO THEM, his would not have been the pathetic twisted life that it was. That life was too close to their own. The fantasy which sustained him till the bullets crashed into his body would have been very familiar to them.

This is a particular judgment from a particular experience. But no one is likely to convince me that the death penalty is going to serve as an effective deterrent for men who come out of the lives these boys had known.



Couple Power

By FRANK HALL
Voice Feature Editor

Boca Raton — The unexpected topic and presentation by the final guest speaker brought audible sobs and visible tears to the more than 400 participants in the South Florida Marriage Encounter Convention held here last weekend. The audience reaction prevented the convention from continuing on to its closing ceremonies until some affirmative suggestions had been offered.

Opening the convention earlier in the day, Coadjutor Archbishop Edward A. McCarthy, of Miami, presented a new concept to South Florida couples of one evening a week for a Family Night.

"WE, AS CHURCH, often pull families apart for different meetings. I'm intrigued by the idea of one night a week when nothing is happening in the Church — no doorbells, telephone calls or meetings. This would give family members a chance to enjoy each other and an opportunity to pray together as a family," the Archbishop noted.

He also stated that he would like to see a family head up the new Family Life Center to be established in the Archdiocese as a result of the Archbishops' Charities Drive. The center will assist different groups in the area concerned about families and marriage as well as function as a family-support resource center.

He also discussed the family as ministers and stated that he would like to think that in the future the concept of family ministry is going to be the normal way of growing.

He cited an example of a family which took over the operation of a small senior citizen residence and the positive changes which occurred. Suddenly, he explained, the older people regained interests in life as they were exposed to the family with its young children and teenagers.

Archbishop McCarthy also stressed to the group that he saw an underlying spirit of reconciliation in Marriage Encounter and declared that.

"I am dedicated to healing the reality of three expressions within Marriage Encounter."

THE CONVENTION, which was coordinated by Larry and Karen Bernier and Don and Maryann Young, also

included nine different workshops and keynote speakers.

Father James Becherer, Diocesan Director of Family Counseling in Cleveland, Ohio, spoke on "Contemporary Marriage."

Comparing the traditional and the newly developing concepts of the purposes of marriage, Father Becherer noted that the "vocation to the married life calls for people to become professionals."

He suggested that couples have to learn how to forgive and how to laugh at "the dumb things we do."

"There are two questions we have to ask ourselves," the full-time marriage counselor noted.

"IF GOD IS LOVE and God is alive, how much love do I experience and how alive am I?"

He also indicated that couples have to continue to grow intellectually so "we don't become bores," learn how to pray together because "if I love you somehow I experience God," and become spiritual people so that "we can feed each other's spiritual needs."

Father Becherer concluded, noting that "we have to talk to each other every day because we change each day."

The final presentation of the day was by Father John Powell, S.J., author of six books.

Beginning by apologizing for his topic, Father Powell stated, "I have to share my pain with you on the issue of Right to Life. I'm sorry, but it's a great pain."

"THIS IS THE FIRST year I've really felt lonely or depressed," the well-known author confessed. "If I have shared my joy with you in my books, let me share my sorrow with you."

Using Carl Jung's definition of loneliness as a time when the people around you don't understand what's going on inside of you, Father Powell openly shared what had gone on inside of him bringing him to the point where he would request a year's sabbatical to work full time with the pro-life movement.

"I was in Germany and practicing my German every day with an old nun who always seemed to be on the verge of tears. One day, I asked her why and she explained:

"You know about the concentration camps but what you don't know was these camps weren't set up for Jews but for the destruction of unwanted life."

"THE FIRST DECREE Hitler signed," the nun told me," Father Powell continued," was to get rid all the insane. Then he moved to the aged because they were a burden and he killed them all, including every disabled German veteran from World War I. Then he moved on to the retarded and deformed children. I worked here at this home which was a place for retarded children when the Nazis came and threw the children, who were like our own, into the backs of trucks like sacks of potatoes for extermination."

Father Powell pointed out that "Hitler instituted the 'quality of life' ethic which is that life only continues when it is judged productive."

"As I went through Germany I wanted to ask the Germans, did you know? And whenever I asked, heads would drop. Often people replied, 'They would have killed me if I spoke up.' But how do you remain standing by as this happens?"

Father Powell had been to Dachau with its vivid memories and sign declaring that this was a memorial so that something like this would never happen again. The night Father Powell heard of the Supreme Court's ruling to legalize abortions four years ago he knew that it would happen again. And the memory of senseless destruction of life, the quality of life ethic flooded Father Powell's thoughts to the extent that he couldn't sleep that evening.

Father Powell has spent the past year traveling throughout the United States debating pro-abortionists. He declares that he has never met a pro-abortionist who does not admit that this is the taking of human life. Six million children have been killed by abortion during the past four years "and I want to ask the American people, did you know?"

"ONLY HALF the people who go into an abortion clinic come out alive," Father Powell declared. "Your tax money paid for one-third of those six million deaths and I want to ask the American people, do you know that?"

Eugene and Jeanni St. Jean of St. Boniface parish attend convention.



Archbishop Edward A. McCarthy with Father James Becherer and Carol and Pat Farrell, South Florida Executive Team, after Abp. McCarthy's address to the participants in the South Florida Marriage Encounter Convention.

Father Powell noted that child abuse has leapt beyond belief in the last four years and asked, "can we expect differently when the government says a Dr. Edelin is right?" (Dr. Kenneth C. Edelin of Boston was acquitted on manslaughter charges in cutting off the oxygen supply from a living child he was aborting. The court ruled he acted in good faith.

Following the talk, the chairpeople, Larry and Karen Bernier, stood up to begin the closing ceremonies when an emotionally-choked man stood up and asked, "Before we close what do we do about this? How can I go to sleep with this blood on my hands?"

THE AUDIENCE, which sat for the most part in stunned silence broken by the sound of sobs and pained crying, leaned forward with anticipation.

Father Powell, along with several from the audience, suggested that the big thing to do now is anything to spread facts; join a pro-life organization; get involved because it is the only chance to save these babies; politicians will listen to voters; use bumper stickers or anything to keep this issue an open one; don't settle for this wholesale destruction of life; sponsor pro-life speakers; work to educated people.

After assurance from the South Florida Executive Team



She takes giant steps to help others

By ARACELI CANTERO
Voice Spanish Editor

Although she's only 48 inches tall, a petite French artist is taking giant steps in a crusade to help the handicapped.

"I want to shock people.

"I want to raise public opinion about injustices to the handicapped, and I know I can speak for a number of them."

Francoise Fave-Fabert speaks without resentment of any kind. Through her travels around the world she has known prejudice, and fear, but she keeps looking at life in the face, not tiring of its challenge and the beauty it has to offer.

All that she sees, she captures in paintings that will illustrate a book she plans to write.

"I want to prove that in spite of my size, I've been able to do things that others in my situation wouldn't dare to do," she explained in French upon arrival to Miami.

"I've travelled all over with Seraphine," she said pointing at her small Renault-4 car, where she has practically lived for the past three years.

Inside she has a small bed, a wardrobe, some kitchen ware and her painting tools. The car is also specially equipped with hand controls.

"This is a home to me," she says. "In Europe I use camping facilities; they are not so numerous in the States," she adds.

Planning to stay in Miami for a couple of months, Francoise hopes to find some family with whom to stay.

"I make my living painting portraits of the people I meet in my travels," she explains. "I can't afford a hotel but I can contribute some money to those who give me shelter."

For a few days in Miami, she lived with the Vergas family and she has already done several portraits for them and for other Miamians. She charges \$15 a portrait and \$20 for two.

"I go to a neighborhood and start knocking on doors... I think Miami is receiving me well." Born in France 37 years ago, Francoise has a small engraving plant in her home town of Toulon. She creates her



Francoise Fave makes the finishing touches to one of her portraits. Behind her is her "moving home" Seraphine—the small car which takes her all over the world.

engravings there and in 1972 she won the prize from the Lion's Club at the International exhibit of the Toulon Festival.

She has a degree in Fine Arts and she is qualified to teach at the College level—something she would very much like, "but when it comes to getting a job I am always given all sort of excuses why I can't be hired."

"I will speak of all that in my book," she says, "without hatred or resentment, I want to raise the conscience of the world."

"I've had several art exhibits and the critics have treated me well," showing several newspaper clippings about herself. "But the artistic world can also become like a 'mafia.'" There is much

**"I want to shock people.
I want to raise public opinion
about injustices to
the handicapped,"**

competition and it may force you to be what you really aren't.

"I realized I was becoming mean and narrow minded and I decided I needed a change."

And that's when she started her travels with the goal of writing a book. She'll call it "And why not...? (Et pour-quoi pas?)."

"Why not live, why not be happy and enjoy life..." she says as she tries to explain the title.

"I will illustrate the book with the paintings I sketch in my travels. The proceeds will all go to a home for the handicapped." While in Montreal, Francoise was interviewed on the Canadian TV, and she painted a portrait of the anchorman on camera.

It was also in Montreal that someone broke into her car and stole her painting equipment, clothes and kitchen ware...and all she could do was file a police report.

Travelling alone has not

always been a pleasant experience for Francoise. As she arrived in the States, she had to face an attempted assault of two youths who "thought I was a rich tourist. I set on my siren and flashing lights and frightened them into leaving."

Another time in Belgium, a police car chasing some thieves bumped into her car at 1 a.m. while she was sleeping. The car kept rolling down a slope and it almost went over a precipice.

But in spite of all this, Francoise prefers to travel alone. She does not want to lose her freedom and she says: "This way, I can keep an eye on nature and stop whenever I find an interesting face or a landscape worth painting."

Now she plans to stay in Miami for two months. Anyone interested in her portraits may write to her at 1710 S.W. 29 Ave., Miami, Fla. 33145.

Who knows...many of us may end up illustrating her book. And why not!

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Already designated an historical site, the Cathedral of the Diocese of St. Augustine, located in the See city, has been elevated to the rank of a minor basilica by Pope Paul VI.

St. Augustine Cathedral elevated to minor basilica

ST. AUGUSTINE—The Cathedral of the Diocese of St. Augustine has been given the rank and dignity of a minor basilica, Bishop Paul Tanner of the state's oldest diocese has announced.

The honor to the church came through Pope Paul VI in a papal brief signed by Cardinal John Willot, Vatican Secretary of State.

THE FIRST and only minor basilica in Florida now joins a select number of churches in the Catholic world so honored because of their historic importance.

Historic St. Augustine was the scene of the first Mass celebrated in what is now the United States in 1565 by Spanish explorers.

"This honor is both a celebration of faith in the past and of the promise of faith's growth in the future," Bishop Tanner emphasized. "It is a tribute to the priests and people of the area and, indeed, of all of Florida."

St. Augustine was the mother diocese of Florida which now has the Archdiocese of Miami and four other dioceses within the ecclesiastical province.

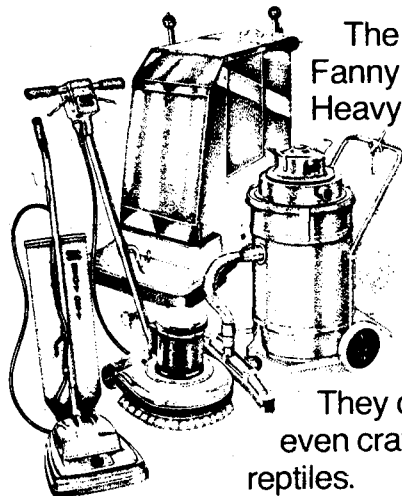
"IT IS an appropriate honor for the church of the oldest parish in the U.S.," Msgr. James Heslin, rector, stated. "It is a fitting corollary to the distinction conferred on it by the U.S. Dept. of the Interior in making it a national

historic landmark in 1970."

Ceremonies of elevation for the cathedral are expected to be

held early in May with the Apostolic Delegate and all of Florida's prelates participating.

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LARGE CATHOLIC STAFF

Including Three Of Our Managers

Growth in understanding Penance

By REV. THOMAS FOUDY
Professor of Theology
St. Vincent de Paul Seminary
Second in a Series

From the sixth to the 12th centuries, new forms of administration for penance developed. While in the past there was an "only once" chance now they started having a second or final chance, namely, sick or death-bed penance. This eventually was extended to everybody so there was a gradual falling away from the only once in a lifetime opportunity.

Finally, this practice of private penance led to stressing frequent confessions. Not only was the new form repeatable but it was more private and made to a priest rather than a bishop.

At the beginning of this period emphasis was still on penitential practices and one of the main tasks of the priest was to fit the penance to the sin—public penances for public faults, private penances for private faults. The more usual practices were fasts, vigils, prayers—three years on bread and water for homicide and one year on bread and water for adultery.

These practices were outlined in detail in the penitential books. The process began with confession to the priest and his determination of the penance to be performed. It concluded with a return to the priest for his absolution. There was a tendency to mitigate the duration of penance and its public character.

There gradually developed the "Tariff" penance—one was allowed to commute one's penance by performing certain actions—recitation of the Psalter three times might replace a year of fasting.

At about the tenth century there was a strong insistence on the role of a spiritual director in the process of penance. All the elements were rolled into one and a great deal of time was necessary in order to allow for a real conversion assisted by a real spiritual direction. The whole rite took several hours; in it the confessor prayed with

the penitent, examined his conscience with him, talked with him—there was a real union of confessor and penitent. Here the element of ex-communication is lifted.

There also begins the practice of confessing non-serious sins. This is the beginning of confessions of devotion. Today we are starting to see the value of the role of the confessor as a man who prays with, and spiritually directs the penitent.

From 12th century until the present, there developed the system with which we grew up. At the beginning, emphasis moved away from penitential practices towards the act of confessing one's sins and the reception of absolution. Here judgment also became emphasized. Satisfaction was begun to be seen as punishment rather than amendment or reparation. Confession, which was often taken to all types of extremes, was looked upon as the essence of penance.

In a time of great confusion concerning penance it was St. Thomas Aquinas who first gave us a stable theology of penance; this he did by spelling out for us the 'matter' (acts of penitent) and 'form' (absolution) of the sacrament of penance.

The tension caused by Luther's Reformation, who held for the Sacramentality of penance, but denied that one had to confess to a priest or that one had to confess all their sins, prompted Trent to outline the essential elements of the sacrament of penance—contrition, confession, satisfaction and absolution. During the Counter Reformation there was still greater growth in appreciating the sacrament as a help towards a deepening of the spiritual life. This naturally meant an increase in confessions of devotion.



Another decisive factor which led to an increase in confessions was the increasing frequency of Holy Communion, coupled with the widely accepted notion of confession as a necessary prelude to Holy Communion. The static view of life, the extremely institutional view of the Church, the merely individual notion of sin, the idea of priest as judge were some of the cultural factors which led to this and which this form answered.

Today we stress the experiential rather than the essential, the social and communal rather than the individual, the value rather than the fact, the attitude rather than the act, the priest as healer and spiritual director rather than the priest as judge.

This is the cultural situation we are in and this is why we have a new rite of penance. It is the Church's efforts to meet the needs of her people and impart to them the saving, healing life and love of Christ in a way they will understand because in the words of Whitehead:

"Those societies which cannot combine reverence to their symbols with freedom of

"Today, we are starting to see the value of the role of the confessor as a man who prays with, and spiritually directs, the penitent."

revision, must ultimately from the slow atrophy of a life decay either from anarchy or stifled by useless standards."



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West Palm students study new Rite of Penance

By GEOFFREY BIRT
Palm Beach County
Correspondent

the sacrament either under the new or the traditional rite. A filmstrip highlighting the new ritual was shown.

The students were divided into small groups and priests then lectured on the history and theology of the sacrament; the sense of sin and the formation of conscience in today's society, and gave a demonstration of the new ritual.

A sampling of comments made by the teenagers varied:

DON KINO: "I found it very educational. The workshop explained a whole lot about the nature of sin. I like the new rite best because it's more personal. The priest not only is there to absolve. It means you are closer to him, and it feels as though you can talk to God through him more easily."

THERESA LAVELLA: "I like it (the new rite) because I can express myself better when face-to-face with anyone, than when I talk to a wall."

CLARE PLINAITIS: "I think the new rite will be good for the Church because it lends an openness to the Church—it's not secretive."

CINDY JUNG: "The

definitions and examples given of sin were both interesting and informative, but I don't know whether I'll get used to the new rite, but I suppose I will."

DAVID COURT: "I think it is good. It makes everything more human. It arouses interest and I think it will lead to more people going to confession."

PETER WARGA: "People are able to talk during the new rite. Before, you said your little piece, got absolution, and that was that."

SEAN O'SHEA: "I still like the old rite—it was more personal." (He acknowledged that the option of confessing under the old rite would remain.)

HEIDI FLANIGAN: "Mostly, I think I shall prefer the face-to-face confession better, because I can express myself better. I think our younger generation is going to find it easier to accept than the older generations."

MICHELLE MURPHY: "I like it for the 6th grade up, but I don't think kids in the second through fourth grades are ready for it."

REGINA GALLIERS: "Let's keep the old rite. I feel I shall never be able to do the new rite."

REGINA RICHMILLER: "I think it will be good to have both ways (the traditional and the new rites), though I will still use the old rite. If they, 'the Church', didn't still have the old way, I think many would stop going to confession, but—as it is—I think very definitely that more will go to confessions."

Father Walter Dockerill, pastor, St. Mark's parish, Boynton Beach, one of the participating priests, said he was "very happy" with the students' reception of the workshop. He said he believed "many like the opportunity to make 'confession' more in-

formal, while others still enjoy the option of the present arrangement in the confessional box."

Father Michael Kelly, assistant pastor at the Holy Name parish, West Palm Beach, called the results of the workshop, "Very good." He said it had given the clergy an opportunity to explain the Rite of Reconciliation to the young adults, "and the reasons for it," and to explain also "the purposes in a person's life for reconciliation." He said the students had shown interest and "benefitted" in the explanation of "the more relaxed" new rite. "It will all be a matter of people adjusting to the change," he said "and much will depend (on its institution) in the parishes."

WEST PALM BEACH— More than 1,100 students of Cardinal Newman High School, here, were given a day-long workshop on the Church's new rite of reconciliation (Confession). Afterwards, a majority said they preferred the new "face-to-face" rite, authorized by Vatican II, to the traditional method in a confessional.

The workshop was conducted in two sections by more than a dozen Palm Beach County Archdiocesan priests and Oblates of Mary Immaculate and members of other religious orders. Its first section was for the freshman and sophomore year students and was given Jan. 31. It was repeated for juniors and seniors, Feb. 7. At the conclusion of both parts, the students were given the opportunity to go to confession under the new rite.

It was stressed to the students that the faithful would be given the option of receiving

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February 25, 1977

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"The gesture of peace is not truly an innovation in the liturgy, but, instead, the re-introduction of a practice which has its roots in early Christian tradition and even existed before the time of Jesus."

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The Sign of Peace

By **FATHER
JOSEPH CHAMPLIN**

John and Sharon no longer come to Mass at Holy Family. Their families do and they did until a few months after their marriage.

At that time, however, the young wife, rather shy and somewhat timid, experienced a painful rejection one Saturday night at the Eucharist. During the Sign of Peace, she turned with some hesitation to a neighbor and offered her hand and cautious smile as a gesture of Christian love. The individual frowned, then faced in the opposite direction.

Sharon was deeply hurt by this negative personal response. And she was greatly embarrassed.

THE NEXT WEEK John joined his wife for Mass. At the Sign of Peace on this occasion, both experienced similar unfortunate rejections. It was more than they wished to endure. Soon John and Sharon joined another

parish, one which had not yet introduced the gesture of reconciliation.

I doubt if that event would repeat itself today. A recent national survey investigating contemporary religious attitudes indicates roughly 75 percent of Roman Catholics now accept the Sign of Peace. Moreover, most parishes have implemented the following directions of the Roman Missal:

"Rite of peace: before they share in the same bread, the people express their love for one another and beg for peace and unity in the Church and with all mankind." (General Instruction, No. 568.

The gesture of peace is not truly an innovation in the liturgy, but, instead, the reintroduction of a practice which has its roots in early Christian tradition and even existed before the time of Jesus.

JEWS GREETED one another with "Shalom," a kindly wish that all of God's

blessings might come upon the neighbor. We see that illustrated in a negative manner during the incident at Simon's house with our Lord and the penitent woman who washed his feet.

Christ criticized his host: "You gave me no kiss, but she has been covering my feet with kisses ever since I came in." (Luke 7,45). That "kiss" was the Shalom greeting customarily bestowed upon a guest invited for a meal.

Throughout the initial Christian centuries, this sign of peace occurred at the conclusion of the homily and the liturgy of the Word. It was considered a seal of approval and affirmation, an acceptance of the Word proclaimed.

Furthermore, at that position, just prior to the presentation of gifts, it linked naturally with these words of Matthew:

"So then, if you are bringing your offering to the altar and there remember

that your brother has something against you, leave your offering there before the altar, go and be reconciled with your brother first, and then come back and present your offering." (Mat. 5,23-24)

Nevertheless, in a century or two, the pattern changed and the gesture of reconciliation was moved to its present location, after the Our Father and before Holy Communion.

THE SIGN of Peace exchanged following the Lord's Prayer translates one of its petitions into specific practice. "Forgive us our trespasses as we forgive those who trespass against us." We must be willing to forgive and be reconciled with our neighbor, if we hope to receive personal forgiveness from God.

The gesture of peace also serves as a preparation for Communion. We share together at the altar the one body and the one blood of Christ. It is hardly fitting for individuals to receive the

Lord of love and forgiveness who are not reconciled, who bear ill in their hearts, who presently refuse to love or forgive some person or persons. Offering a sign of reconciliation to those around us in church can help remove those poisonous attitudes and make our inner selves more suitable for reception of the Eucharistic Jesus.

For that action to achieve this purpose, we need to see beyond the actual worshipers next to us in the pew. Those individuals represent every human who has touched our lives, including the ones who have in any way hurt us. When we say, "Peace be with you," we really should mean, "I see in you and wish to be at peace with all persons, especially those against whom I hold any hard feelings."

Such an understandably difficult gesture will nevertheless free our hearts and allow us to approach the Lord's table in peace.

Just what is a priest?

BY FATHER ALFRED McBRIDE, O.PRAEM

The word Priest is surrounded with a multitude of meanings. In the Old Testament it is associated with temple worship. The priest is the one who performs the sacrificial rites, whether they be offering the lambs or the incense or driving the scapegoat into the desert. In the New Testament the priest becomes the celebrator of the Eucharist.

In early Christian times, the priest offered Eucharist in homes. No big temples. No choirs of psalm singers. No altars. No vestments. No banks of candles. No incense. None of the heavy paraphernalia associated with the Hebrew temple priesthood. The first priests of the New Covenant followed more the custom of the presider of a Jewish household at a Seder meal.

THE LIBERATION of Christianity in the fourth century by the emperor Constantine witnessed the introduction of basilicas as worship centers. Worship moved from the home to the church. And so did the priest. The style of temple liturgy from The Old Testament reasserted itself. Once again, the choirs, the altars, the candles, the incense. The simple bread and wine of the house Eucharists assumed the imagery of the sacrificial lamb. The presider at the table of the Lord became the priest at the altar.

The Reformation revolted against this dominant ceremonial role of the priest and began to speak of the priest as minister, and of the priesthood of all the faithful. They cited the Bible in support. God told the Jews, "You shall be a nation of priests" (Ex. 3, 6-9). St. Peter reiterated this notion: "You, however, are a chosen race, a royal priesthood, a people he claims for his own to proclaim the glorious works of God." (I Peter 2,9)

Vatican Council II seems to have brought together all these many views of priesthood. House liturgies are restored, while Church liturgies are retained. The priest is one who presides at the table of the Lord in homes, or at the altar of the Lord in churches. The bulk of church ceremonies, once redolent of ancient temple liturgies, is now vastly simplified. The accretion of decorations and confusing overlayers of symbols has been swept away so that the simplicity and real meaning of worship may be revealed.

THE UNIQUENESS of the presiding priest is affirmed, while the value of the people of God as a royal priesthood is retained. The role of priest as one appointed and ordained by the Church to offer Eucharist is enriched by the title of minister, so that the priest shall never forget his obligation to be a servant of the people. The Catholic people are to be made aware that they are a royal priesthood in the sense that they are both a worshipping people as well as ministering Church.

Whereas the meaning of priest in former times was tied to his "being" more than his function, there is a greater emphasis today on his function more than his "priest being." It's not that his being as a priest is less important, but that his function—what he does—and his relationship to the people of the church—is more center stage. This is dramatized much better now at ordination services where the priest candidate is presented to the people for their approval. When this is received and the bishop affirms the will of the people that this man is called to priesthood, the signal of applause is a stirring moment of participation by the people in the ordination event.

What has really occurred in the recent search for the identity of the priest is a recovery of the community and human dimension of priesthood. In a way it is a new celebration of the incarnation of Christ. God so loved human beings that he decided to become one. The new emphasis on the human is but a renewal of what is always affirmed at Christmas, the value of the human asserted by one no less than God.

This richer tapestry of priesthood should eventually mean a fresh resurgence of ordained priesthood as well as a broader community consciousness of the royal priesthood of the people of God.



Dr. Michael Warren writes of the growing number of theology students seeking careers in lay ministry. Dr. Warren sees this as a hopeful sign for the Church. This young man discusses an art project with a boy at a migrant reading program in upstate New York.

The lay ministry:

By MICHAEL WARREN

Recently an undergraduate, a junior, stopped by my office to discuss career possibilities. As a drama major in a state university, he became involved in charismatic prayer groups. Finally, he was convinced that he needed an in-depth understanding of his religious tradition and its relationship to the religious nature in humankind. So he transferred to St. John's as a theology major. Like many undergraduate theology majors I have met these past two years, he wishes to become involved in some kind of full-time parish ministry.

Today's young people are developing a keen sense of their possibilities for ministry. Some years ago, they would have gone to religious novitiates or seminaries.

On the M.A. graduate level, students are selecting for their research theses subjects such as the ministry of the catechist, problems

facing team ministry, the place of women in team ministries, the complementarity of ministries in the Church. And all but one of my graduate students seeking a masters degree are lay people.

WHAT IS happening?

One priest with whom I discussed this said he thought most of them were "frustrated priests." I do not agree. I feel they have a deep commitment to the Church and consequently, they are taking the effort to prepare themselves to serve the Church. They have recognized certain gifts they have for ministry and want to exercise them. In most cases they are searching for a lifetime service to the Church.

Many young people are discovering that ministry is the correct category for determining the relationship among the various roles in the community. It is not a matter of having a vocation for the priesthood or religious life in a community.

Rather there are a variety of most important gifts for building up the Body of Christ. And patristic literature reveals that many Church Fathers prized the catechetical ministry they were called upon to exercise.

The future catechetical leaders in my classes are ready to convince volunteer catechists in parishes they will serve of the best and importance of their time-honored, privileged role as lay catechists.

PRIESTHOOD is being put in the frame of reference that unites all those who offer service within the beloved community. This allows priests to understand anew their key role as affirmers of the gifts of the community. It helps priests and all others in ministry leadership roles to see that they are to be ministers to the ministers.

The young undergraduate I talked about earlier plans, after graduation, to marry and have a family, but he is not



"The liberation of Christianity in the fourth century by the emperor Constantine witnessed the introduction of basilicas as worship centers. Worship moved from the home to the church. And so did the priest."

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expecting wealth or even a very comfortable economic status through Church ministry. "Is there a place for me? Is it worthwhile to pursue a career in ministry?" he asked.

I told him the difficulties: about some of my friends who dropped out of catechetical ministry because they could not find a parish that would pay a living wage; about discouraging statistics on the job stability of parish catechetical coordinators.

And I told him the joys: About those I know who have found immense satisfaction in their ministries; about dioceses where bishops, diocesan leaders, and many local pastors have created an excellent climate for lay people seeking full-time ministry.

I encouraged him to write the National Conference of Diocesan CCD Directors in Washington for their fine booklet on parish catechetical coordinators.

Finally, I offered to review his resume and suggest some dioceses he might wish to contact.

THIS YOUNG man represents some of the frustration and hope of the present situation of lay ministries in the Church. The fact that he may not find a parish to pay him a living wage or other pastoral people willing to work with him as a peer and full colleague in ministry are sources of frustration.

The fact that this student wishes to bring his considerable talents to the service of the Church is a most hopeful sign. And the fact that he is theologically trained and has a maturing spirituality behind that training is also a source of hope.

But something wonderful is happening in the Church. It is coming from the grassroots levels. It is coming from a new sense of ministry among lay people. It is of the Spirit, and it is a sign of great hope.

Early development of the Christian priesthood

By FATHER JOHN J. CASTELOT

The priesthood was a vastly important institution in the life of God's people. It was, in fact, one of the three basic institutions which gave structure to their life in the Old Testament period. The other two were kingship and prophecy. (One could include also the highly influential Wisdom movement with its sages, but this was hardly an 'institution' in the same sense as the others.) Priesthood was not peculiar to Israel; Egypt, Mesopotamia, Canaan all had priests. They were numerous and performed an amazing variety of functions. That they served as models for Israelite priesthood goes without saying; if the latter was unique, it was because of the uniqueness of the God it served: Yahweh.

THE HISTORY of the development of the priesthood in Israel is complicated. The traditions recorded in the Bible are far from homogeneous, but this complex question need not concern us here. For all practical purposes, we can accept the relatively late tradition that the priests were descendants of the patriarch Levi and members of the tribe which bore his name, keeping in mind, however, that this is an oversimplification. In any event, the priesthood, like kingship, but unlike the office of prophecy, was hereditary. A man born into the tribe of Levi was, by that fact, a priest.

In the very early days following the settlement in Canaan there were shrines throughout the tribal territories, each served by its own priesthood. Here the Israelites worshiped at will, even though the one containing the Ark of the Covenant must have enjoyed special prestige. In the course of time and as the result of many historical factors, these local shrines and their priestly personnel were phased out.

ONE EVENT in particular speeded up the process: the secession of the 10 northern tribes from the southern tribe of Judah after the Solomon's death in 926 B.C. The first king of the new Kingdom of Israel, Jeroboam I, established shrines in the north to rival the temple in Jerusalem. These new shrines were gradually infiltrated by pagan, Canaanite, influences, and in many instances ended up as thinly disguised centers for the worship of Baal with its attendant fertility cult.

There was bound to be a reaction to this, and it came from the dedicated group of northerners, very probably priests, who started work on what was to be the Book of Deuteronomy. This code, partially formulated, was brought south after the fall of the northern kingdom in 722 and, a century later, exerted a profound influence on the reform carried out by King Josiah of Judah. It prescribed that Yahweh could be worshiped officially only in the temple of Jerusalem—the so-called principle of unity of sanctuary. This became a hard and fast rule and worked real hardship on the many priests who had earned their

livelihood at the local shrines.

The Jerusalem clergy guarded its privileges jealously and, while other priests could function there, they could do so only rarely and in a limited way. No longer were descendants of Levi automatically priests. A complicated hierarchical system was worked out, especially in the period after the Exile, with all sorts of temple duties distributed among different classes, the two main ones being those of priests and Levites.

MULTIPLICITY of functions was nothing entirely new; priests had never been simply cultic ministers, charged with the offering of sacrifice. In fact, it seems that at first this was not even their primary function. The earliest texts suggest that they were considered primarily as givers of oracles, making known God's will to the people (Dt 33, 7-11; Jgs. 18,5; 1 Sm. 14,41; 28,6). An extension of this function was that of instruction in the Law (Dt 33, 10). They offered sacrifice, of course, but it seems that others could do this also: heads of families, prophets occasionally, like Elijah, and some kings. Eventually the prophets took over the oracular function and the scribes that of instruction in the Law so that, in the end, priests came to be associated almost exclusively with sacrifice and other cultic matters.

This was the priesthood which the first Christians knew and, for various reasons, they were rather slow in developing one of their own. For quite a while they remained devoutly attached to the temple, and the only priests mentioned in the New Testament are Jewish priests. (References to "bishops" and "priests" in some translations of the apostolic letters is misleading. The underlying Greek terms mean "supervisors" and "elders.") Christianity, like Judaism, is a historical religion; its institutions have undergone development from the beginning. That development was historically conditioned; the Church did not come of age in an incubator. For the clear emergence of a distinct Christian priesthood there had first to be a clean break with the temple and its priesthood. That did not happen overnight.

AGAIN, since there was not such a close tie-up between priesthood and sacrifice, the Church had to grow in its realization of the full sacrificial implications of the Eucharist. Without a Christian sacrifice there was no obvious need for a Christian priesthood as such. This, too, took time, although we can see it developing in Paul's treatment of the Eucharist in 1 Cor. The only New Testament book to treat the priesthood in a Christian setting is the very late first century "Letter" to the Hebrews. Even here the priesthood is that of the glorified Christ, the eternal High Priest. However, in the subsequent development of the Christian priesthood, this magnificent document did exert obvious and powerful influence.

Prayer of the Faithful

SIXTH SUNDAY
February 13, 1977

Celebrant: God constantly shows His loving concern for those suffering in soul or body. Hence, He welcomes our petitions for all in need.

People: Lord, hear our prayer.

LECTOR: For all who have been victims of the cold and unemployment in this severe winter that they may be quickly helped, let us pray:

People: Lord hear our prayer.

LECTOR: For all who are experiencing the suffering of poverty and hunger that they may know the presence and strength of the Lord, let us pray:

People: Lord hear our prayer.

LECTOR: For our families that they may be blessed with the spirit of cooperation and peace, let us pray:

People: Lord hear our prayer.

LECTOR: For our government that its leaders may work unselfishly for the well being of all citizens, let us pray:

People: Lord hear our prayer.

LECTOR: For those who are ill or dying, especially in this parish, that they may be blessed by the Lord, let us pray:

People: Lord hear our prayer.

LECTOR: For the success of the Archbishop's Charities Drive that it may inspire our people to aid the needy to the point of sacrifice, let us pray:

People: Lord hear our prayer.

Celebrant: Our Father, we acknowledge our weakness, our dependence on you for all things. Today again we ask the grace to place our lives in your hands and trust in your love and mercy. We ask this in the name of Jesus, your Son, our Lord. Amen.

Oración de los Fieles

SEXTO DOMINGO DEL AÑO
13 de febrero de 1977

Celebrante: Sabemos que Dios se mueve a compasión ante las necesidades de sus hijos, por eso nos acercamos a acercarnos a El con nuestras peticiones.

LECTOR: La respuesta de hoy será: Venga tu Reino Señor.

LECTOR: Por la Iglesia, para que predique con valentía el mensaje del Sermón de la montaña, y no olvide atender las necesidades espirituales y materiales de los hombres, oremos,

Pueblo: Venga tu Reino Señor.

LECTOR: Por todos aquellos que son víctimas del frío y del desempleo. Para que reciban consuelo y apoyo de los que tienen y pueden ayudar, oremos,

Pueblo: Venga tu Reino Señor.

LECTOR: Por los que sufren hambre y pobreza, para que experimenten la fuerza del Señor resucitado, presente en la comunidad cristiana, oremos,

Pueblo: Venga tu Reino, Señor.

LECTOR: Por nuestras familias, para que manifiesten al mundo un verdadero espíritu de cooperación y fraternidad, oremos,

Pueblo: Venga tu Reino, Señor.

LECTOR: Por los enfermos y aquellos que sienten cercano su encuentro definitivo con el Señor, oremos,

Pueblo: Venga tu Reino, Señor.

LECTOR: Para que en espíritu de verdadera caridad y justicia, respondamos con generosidad a la Campaña de Caridad de nuestros Arzobispos, ABCD, oremos,

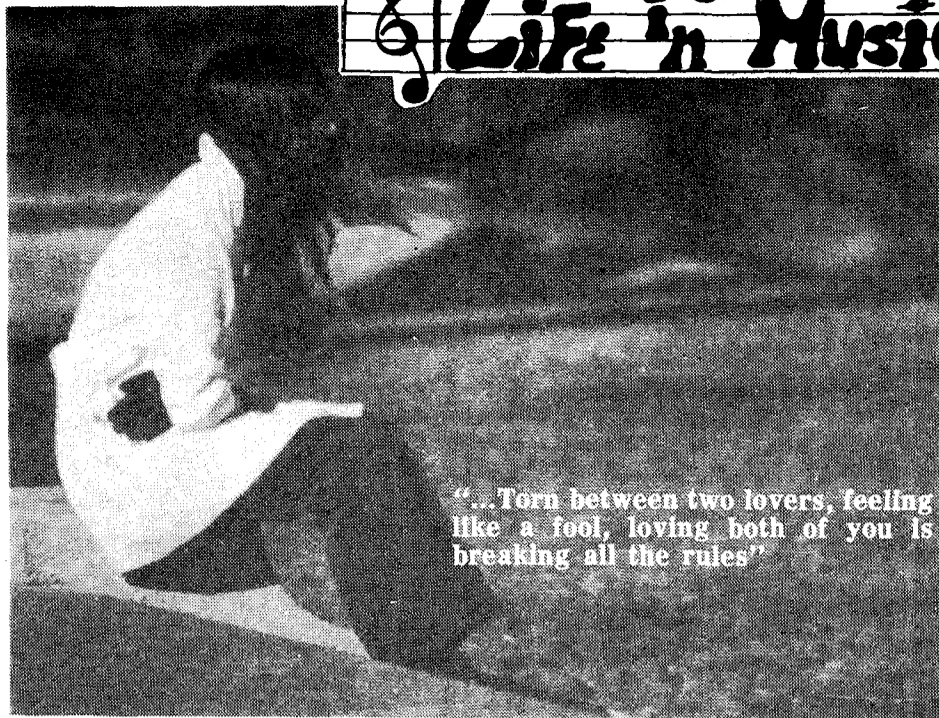
Pueblo: Venga tu Reino, Señor.

Celebrante: Padre nuestro, como las multitudes que seguían a Jesús y escuchaban su palabra, también nosotros reconocemos nuestra debilidad y nuestra dependencia de Ti. Ponemos nuestras vidas en tus manos, seguros de tu amor y tu misericordia. Lo hacemos a través de tu Hijo Jesucristo, Amén.

Discussion

1. In the Old Testament, what did the word priest mean?
2. In early Christian times, what did the priests do? How did they celebrate?
3. When were basilicas introduced as worship centers?
4. With the Reformation, what view of the priesthood was cited?
5. How has Vatican Council II brought together the many views of priesthood? Discuss.
6. Discuss this statement: "What has really occurred in the recent search for the identity of the priest is a recovery of the community and human dimension of priesthood."
7. What were the three basic institutions which gave structure to people's lives in the Old Testament period?
8. Describe the priesthood which the first Christians knew.

Life in Music



'Torn Between Two Lovers'

There are times when a woman
has to say what's on her mind
Even though she knows how much
it's gonna hurt.
Before I say another word
let me tell you, "I love you."
Let me hold you close and say
these words as gently as I can.

There's been another man
that I've needed and I've loved,
But that doesn't mean I love you less.
And he knows he can't possess me
and he knows he never will,
There's just this empty place inside
of me that only he can fill.

CHORUS:

Torn between two lovers feeling like a fool,
Loving both of you is breaking all the rules.
Torn between two lovers feeling like a fool,

Loving you both is breaking all the rules.

You mustn't think you've failed me
just because there's someone else,
You were the first real love I ever had,
And all the things I ever said,
I swear they still are true,
For no one else can have
the part of me I gave to you.

(CHORUS)

I couldn't really blame you if
you turned and walked away,
But with everything I feel inside
I'm asking you to stay.

(CHORUS)

Sung by Mary MacGregor
Muscle Shoals Sound Publishing Co. BMI
Silver Dawn Music—ASCAP

By THE DAMEANS

Mary MacGregor sings about a woman who loves two people and can't decide between them. Each means something to her and she suffers because she is, "Torn Between Two Lovers."

There is something impressive about the honest yet gentle tone of this song. The singer seems to want to do what is right but she can't choose between her first real love and another who is the only one who can fill, "this empty place inside of me." On the other hand the pain she feels could result from a misunderstanding of some of the basic characteristics of friendship and love.

IT IS UNCLEAR whether the girl is married although the line, "loving you both is breaking all the rules," seems to imply she is. If we give the benefit of the doubt and interpret the song in the light of friendship, it is perfectly normal to love and be loved by more than one person. We are attracted to our friends because they are different from us. Some are intellectual, some are funny and some are great to picnic with. All our friends are special, but in different degrees.

If, however, she is married, the song takes on a different complexion. Though it is true that even married people can love others, it cannot be the same type of love as for the marriage partner. When one chooses to marry it should mean that this person remains first in love and affection.

Married or not, there is still another important dimension of friendship she misses. We might state it like this: No one person can have or be everything. There is simply no Miss or Mr. Wonderful who possesses all qualities and virtues. All of us have faults.

This is important because it means that in any love relationship, even in marriage, there will be gaps. Love necessarily involves awareness of the weak points of the loved one as well as the strengths. Love in marriage means a commitment to each other despite the weak points. If love meant just the good points, then life would turn into a constant search for others to "fulfill" our various empty spots, a never-ending quest for "meaningful relationships" which only lead to frustration and unhappiness.

THAT IS WHY marriage takes serious preparation. Couples must deal with each other's weaknesses early instead of believing that things will work themselves out after marriage. Our courts are filled with couples who waited too long to deal with the area of weaknesses.

Finally, whenever someone is torn in two directions or between two people, and decisions don't come easily since both sides look good, there remains another significant question: What are the promises or commitments that have been made before this moment? Our promises have a way of telling us what we think is important and they shouldn't be made rashly or in haste. If promises were made in the past, the right thing to do in the present situation, though difficult, may become a little clearer.

No one person is ever going to fill all our empty spaces. We are frail and so are the ones we love. We will always be restless because the world is not our home and was never meant to offer us fulfillment. That will come later—when our burdens are removed and our weaknesses no more. St. Augustine put it neatly, "Our hearts are restless, O Lord, until they rest in you."

'La Perichole' scheduled by Miami Opera

"La Perichole," Jacques Offenbach's delightful opera bouffe, is the season's second offering of the Greater Miami Opera Association to be sung in English on Feb. 14, 16 and 19.

Soprano Teresa Stratas, who first sang here in the 1967 Miami Opera production of "Pagliacci," will sing the title role with Sir Geraint Evans the English baritone, portraying Don Andres, the Viceroy of Peru. Tenor Alan Titus will sing Pacquillo with bass Archie Drake as Don Pedro and tenor Paul Franke as Panatellas.

Guest conductor for

"Perichole" will be Franz Allers, who has led numerous performances at the Metropolitan and Vienna Operas. James Lucas, stage director for the Opera's "Don Pasquale" in 1976, returns to direct "Perichole" with the Met's Rolf Gerard the scenic designer. Mattlyn Gavers will be the choreographer. Scenery for "Perichole" will be from the Metropolitan Opera.

At the request of Mrs. Yvonne Ford, of Miami Beach, the Jefferson Lee Ford III Foundation has contributed \$25,000 to make it possible to



TERESA STRATAS

bring the Metropolitan Opera production of "La Perichole" to Miami.

Culture, parental effects on children in new series

A new and very worthwhile series called "Childhood" is coming our way from British television via the PBS connection. Each of the five programs in the series has been adapted from the short story, novel, or autobiographical sketch of an English author and will be introduced by Ingrid Bergman.

Although the stories are told from a child's point of view, the perspective required for appreciating them is that of the adult. The first story is by Rudyard Kipling, titled BAA BAA BLACKSHEEP, and can be seen this Wednesday, Feb. 16, 9-10 p.m. on PBS Channel 2.

When Kipling wrote this story as a young man he was recalling his own terrible experiences when at the age of six he was brought from India to England to stay with foster-parents. What he remembers most vividly is the cruelty he found there and the scars which this left. It is the kind of story that gives nightmares to sensitive youngsters.

Jazz hotline

There is now a free 24 hour jazz hotline.

Call 887-4683 for a taped message of all current jazz available in Dade County. This number gives information on all jazz clubs and lounges, commercial jazz concerts, free jazz concerts, all jazz shows on radio and any other jazz events.

This is sponsored by the Travelers Lounges in the Travelers Motel and the Dunes Motel.

The dramatization of Kipling's fictional account which he wrote as a young man begins in Bombay where the parents of Punch (six) and his sister Judy (four) are arranging to send them to England to grow up boarding with another family. The children are not adequately prepared for this separation and find themselves suddenly left with two strangers whom they are told to call Uncle Harry and Auntie Rosa. Judy makes an easy adjustment but Punch is in trouble from the very beginning.

Uncle Harry, a retired seaman, fills Punch's imagination with adventure stories which correspond to his memories of India. Auntie Rosa forbids Punch to tell such stories to Judy and begins to believe that the boy is sinful and must be punished before he corrupts the household.

At school, his stories get him into further trouble and he is nicknamed the "black sheep" and cruelly treated by his classmates. When he is left in the house while the others go on a holiday, he weakens his eyesight by devouring every book he can find. By the time a friend of his parents discovers his mistreatment, Punch is a pathetic, lethargic little boy, almost blind, and though reunited with his parents, they will never be able to entirely rescue him from what has happened.

This dark, disturbing story of a blighted childhood has been powerfully told with an

emotional intensity that is almost painful.

Eight-year-old Max Harris is entirely convincing as the young Punch who tries not to forget his home in India but whose spirit is eventually crushed by his increasingly harsh punishments.

Eileen McCallum has the most difficult role as the "aunt" whose religious fanaticism mistakes boyish behavior as the work of the devil.

The acting is set in a fine period piece evocative of its Victorian time and place. The rain and haze of the south coast of England provide the right atmosphere for the interior torments of the young lad. It is a fine production.

As a program for adults, BAA BAA BLACKSHEEP'S importance lies in showing how vulnerable children are to the way they are treated by those who are responsible for them. Society can take steps to protect children who show evidence of physical mistreatment but it is helpless to deal with those who are the victims of psychological brutalization. This program, cautionary in nature, serves to remind us that children in their formative years need the understanding and patience that only comes from love, something completely missing from the experience of the young Punch.

This program and the "Childhood" series itself is a significant contribution to the television schedule.

Philharmonic Pops at Marine Stadium

Opening the new Spring Pops at Marine Stadium (Key Biscayne) for the Greater Miami Philharmonic will be Academy award winning conductor, composer, arranger, pianist John Green in concert with the King of Hi-De-Ho, Cab Calloway.

There will be four Saturday night Philharmonic Pops under the stars, on the water, beginning Feb. 26 with Green and Calloway. The other three dates are March 5, 19 and

April 19. All performances begin at 8:30 p.m.

Green will be doing a special solo piano arrangement of "The Way We Were" written for Green and dedicated to him by Marvin Hamlisch. Calloway will recreate some of his trade marks including "Minnie the Moocher" and selections from "Porgy and Bess".

Peter Nero will conduct March 5 "Pops." This appearance will mark Nero's debut with the Miami Philharmonic.



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It's a Date

Broward County

ANNUNCIATION parish, Hollywood, will sponsor a bazaar on Saturday and Sunday, Feb. 19 and 20. A variety of booths will be featured as well as a pancake breakfast after the Sunday Masses at 3781 SW 39 St.

★★★

THIRD ORDER of St. Francis, St. Joseph fraternity, Fort Lauderdale, will sponsor a retreat, Feb. 25-27 at the Dominican Retreat House, Miami. Non-members are welcome to participate. Those interested may call Jean Hall at 462-3936.

★★★

ST. BONIFACE Women's Club will sponsor a card party, Tuesday, Feb. 15 at 8 p.m. in the parish hall, 8541 Johnson St., Pembroke Pines.

★★★

ST. BARTHOLOMEW Young at Heart Club meets for a social including cards and games at 1:30 p.m., Tuesday, Feb. 15 in the parish hall.

★★★

LAUDERDALE CATHOLIC SINGLES will sponsor a Valentine party at 8:30 p.m., at the home of Judi Davis, 4143 N. Ocean Blvd. On Sunday, Feb. 13 the club will participate in 10 a.m. Mass at St. Maurice Church.

★★★

OUR LADY QUEEN OF MARTYRS Woman's Club will sponsor a Mardi Gras fashion show at noon, Feb. 19 at the Galt Ocean Mile Hotel, AIA, Fort Lauderdale. Fashions from Sears will be featured for all ages. Reservations must be made before Feb. 15 by calling 584-4732.

★★★

ST. BERNADETTE parish has opened a Religious Articles Shop featuring First Communion and Confirmation sets. The store is open after all Sunday Masses at 7450 Stirling Rd., Hollywood.

★★★

BLESSED SACRAMENT Women's Club is planning a fashion show and dinner-dance on Saturday, Feb. 19 at Holiday Inn, Oceanside, Fort Lauderdale. Fashions from D'Arcy Shean will be shown. Dinner

will be served at 7:30 p.m. Music will be provided by Bob Matty. For reservations call 565-8635 no later than Feb. 14.

★★★

ST. BARTHOLOMEW Women's Club will meet after 7:15 p.m. Mass on Thursday, Feb. 17. A program on handwriting analysis will be conducted by Francis J. J. McGarry, Biscayne College, Dept. of Criminal Justice.

★★★

ST. BONIFACE Men's Club will meet at 8 p.m., Thursday, Feb. 17 in the parish hall, Pembroke Pines. "Why you pay what you pay for electricity" will be the subject of a Florida Power and Light Co. representative. A question and answer period will follow.

★★★

ST. HENRY parishioners will present "A Night Out" at 8 p.m., Friday, Feb. 18 in St. Clement Hall, 225 NW 29 St., Fort Lauderdale. The Piper High Jazz Stage Band will provide music for the "follies" and tickets may be purchased at the door. Dancing to the music of "The Good Life" will follow the presentation.

★★★

ST. CHARLES BORROMEIO Women's Club will sponsor a "Calendar Luncheon" and card party on Tuesday, Feb. 15 at noon in the parish center, 600 NW First St., Hallandale. For reservations call 921-1896 or 923-7425.

★★★

ST. STEPHEN Council of Women will sponsor a "Day at the Races" on Friday, Feb. 18 at Gulfstream Race Course. Tickets are available at the rectory and include clubhouse seating. Rides to the racetrack may be arranged.

★★★

NATIVITY parish, Hollywood, will honor couples observing silver or golden wedding anniversaries this year during Mass at 11:45 a.m. on Sunday, Feb. 27. A reception will follow in the parish hall.

Palm Beach County

ST. JULIANA Women's Club,

West Palm Beach, will sponsor a luncheon and fashion show at noon, Saturday, Feb. 19 in the school cafeteria, 4500 S. Dixie Hwy. Fashions from the Sun Shop and City Dump Boutique will be featured. For reservations call 655-6461.

★★★

ST. FRANCIS OF ASSISI Ladies Guild, Riviera Beach, will sponsor a St. Valentine Day Fashion Show in the Father Borg Memorial Hall at 8 p.m., Feb. 16. Fashions for the entire family will be shown by Sears, Rags to Riches and Sportway area clothing stores. For tickets call 848-1531.

★★★

SACRED HEART Ladies Guild's pot luck supper will be served at 6 p.m., Thursday, Feb. 17 in Madonna Hall, 425 N. "M" St., Lake Worth. Each guest must bring his own place setting and a covered dish.

★★★

ST. JOHN FISHER Women's Guild meets at 7:30 p.m., Feb. 14 in the parish hall, 4301 N. Shore Dr., West Palm Beach. Sgt. Winifred Sadler, West Palm Beach Police Dept. will speak on "Rape Awareness."

★★★

ST. THOMAS MORE parish men will participate in a weekend retreat, Feb. 18-20 at Our Lady of Florida Retreat House, N. Palm Beach. For reservations call Charles Mulrean at 732-4135 or the rectory office.

★★★

ST. LUCY Women's Guild, Highland Beach, will sponsor a luncheon and fashion show Tuesday, Feb. 15 at LaCoquille Club, AIA, Lantana beginning at 11:30 a.m. Fashions by Frances Brewster, Delray Beach, will be featured. For reservations call 278-9527.

★★★

ST. JUDE parish, Tequesta, will sponsor a retreat for women, Feb. 25-27 at the Cenacle Retreat House, Lantana. For reservations call 746-8589.

HOLY SPIRIT parish men Lantana, will observe their annual retreat from Friday, Feb. 18 to Sunday, Feb. 20 at Our Lady of Florida Retreat House, North Palm Beach. Sessions begin at 8 p.m. next Friday. For reservations call 588-5918 or 582-0194.

Dade County

ST. LAWRENCE Council of Catholic Women meet at 8 p.m., Monday, Feb. 14 in the cafeteria, NE 191 St. and 22nd Ave., North Miami Beach.

★★★

ST. VINCENT DE PAUL parish social committee will sponsor a Valentine dance at 9 p.m., Saturday, Feb. 19 in the parish hall, 2000 NW 103 St. Music will be provided by the Standards.

★★★

ST. LOUIS UNIVERSITY alumni will meet for dinner at 7 p.m. today (Friday) at the home of Dr. and Mrs. William J. Harrington, 7900 SW 69 Terrace, Miami.

★★★

ST. JAMES parish, North Miami, will present the Florida Family Opera Singers in a two-hour musical variety program at 8 p.m., Sunday, Feb. 13 in the church, NW Seventh Ave. and 131 St. Tickets are available at the rectory, school office, and Religious Ed Trailer.

★★★

ST. ROSE OF LIMA Altar Guild meets at 11 a.m., Monday, Feb. 14 in the convent. Mrs. Janet A. Schleider, R.N., will explain the variety of health care services available to patients in their homes.

★★★

CATHOLIC ALUMNI CLUB will sponsor a Valentine's party on Saturday, Feb. 12 at 8:30 p.m. For further information call Frank Palermo at 226-3031.

★★★

MARIAN COUNCIL, KC will sponsor a spaghetti dinner today (Friday) from 5-8 p.m. in the council hall, 13300 Memorial Hwy., North Miami.

★★★

PATRICIAN CLUB of St. Patrick parish, Miami Beach, will observe a Corporate Communion during the 10:30 a.m. Mass on Sunday, Feb. 13.

American gets post at Vatican

VATICAN CITY (NC)—Pope Paul VI has named 11 new consultants to the Vatican's Congregation for the Clergy.

Among them is Msgr. Edward M. Egan of Chicago, the only American in the group. Msgr. Egan is a judge on the Roman Rota, High Church Court, and professor of juridical practice in the postgraduate school of Canon Law which is run by the Rota.

Consultors to Vatican congregations are experts who are called upon periodically for opinions and advice on special questions.

Prefect of the Congregation for the Clergy is Cardinal John Wright.



St. Francis de Sales Church ushers prepare to distribute ABCD pledge cards to parishioners after Masses. Feb. 27 will be set aside for a collection among visitors.

Sister Teresa Cecile dies in Adrian at 85

Mass of the Resurrection was offered last Saturday in Adrian, Mich., for Sister Teresa Cecile, O.P., formerly a member of the faculty at St. Rose of Lima School, Miami Shores.

Sister Teresa, who died in the 63rd year of her religious profession, was 85 and died at Maria Health Care Center at the Motherhouse of the Dominican congregation.

She had not only taught at

St. Rose School but had also assisted in the administration of Casa Francesca, Miami Beach, when it was staffed by her community.

Burial was in the cemetery of the congregation.

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51 Years a teacher

An Adrian Dominican nun who has been teaching in Florida since 1937 has retired, following 11 years as a faculty member at St. Anthony School, Fort Lauderdale.

Sister Kathleen Marie Barry, a member of the well-known Barry family who pioneered in the work of the Church in this state, has returned to the Dominican Motherhouse at Adrian, Mich.

A niece of the late Bishop Patrick Barry, fifth Bishop of St. Augustine; Msgr. William Barry, P.A., founding pastor, St. Patrick Church, Miami Beach; and Mother Mary Gerald, who for more than 30 years was superior general of the Adrian Dominican Sisters, Sister Kathleen also has a sister in religion, Sister Marie Joseph, O.P.

A teacher since 1926 her first assignment in Florida was as a teacher at St. Anastasia School, Fort Pierce. She was subsequently first principal at St. Rose of Lima School, Miami Shores; and Our Lady of Lourdes School, Melbourne. Sister Kathleen had also been a member of the faculty at St. James School, North Miami, and had taught in schools in Chicago and St. Joseph, Mich. Two years ago she was among Religious celebrating their golden jubilees in St. Mary Cathedral.

N. Dade pre-Canas

Couples in the North Dade area planning to marry in the next six months must attend a series of Pre-Cana Conferences before marriage, according to the Archdiocesan Family Life Bureau.

Conferences will be conducted on Feb. 16, 17, 23 and 24 at St. James parish, NW Seventh Ave. and 131 St. All sessions begin at 8 p.m.

Additional conferences are scheduled at Holy Family parish, North Miami, on May 11, 12, 18 and 19.



A variety of subjects are discussed by persons well-qualified in their respective fields, including a physician and psychologist.

Monroe Deanery women

TAVERNIER—The Monroe Deanery of the Miami Archdiocesan Council of Catholic Women meets at 10 a.m., Wednesday, Feb. 16 at San Pedro parish, Plantation Key.

Father James Reynolds, Archdiocesan Director of the Family Life Bureau, will be the guest speaker, Mrs. Arthur Harlan, ACCW president, will discuss the upcoming convention.

Father Jan Januszewski, spiritual moderator of the deanery, will install newly elected officers during a Concelebrated Mass at 11:30 a.m.

Mrs. Edwin Swain, Tavernier, is the president; Mrs. Reta Noa, Key West, vice president; Mrs. Elizabeth Cavanaugh, Key Largo, recording secretary; and Mrs. Alfred Jonas, Key West, treasurer.

Luncheon will be served at the Coral Grill, Islamorada.

Pre-Lenten retreat

KENDALL—"Reconciliation and Celebration" will be the theme of a pre-Lenten weekend retreat, Feb. 18-20 at the Dominican Retreat House, 7275 SW 124 St.

Father Roger Paider, O. Praem. will be the retreat director.

For further information call Sister Peggy, O.P. or Sister Angela, O.P. at 238-2711.

Love is a cuddly puppy

Puppies or kittens in good health are suggested by the Greater Miami Humane Society as gifts for children or adults on St. Valentine's Day, Feb. 14.

The adoption center of the Society is open daily, Monday through Saturday from 10 a.m. to 6 p.m. and on Sundays from noon to 5 p.m. at 2101 NW 95 St., Miami.

The Joseph A. Golden, members of St. James parish, recently celebrated 60 years of marriage. Joseph Golden serves the 6:30 a.m. Mass daily.

Kind hearts and ...

CORAL GABLES—A "Valentine's Day" dinner and dance under the joint auspices of the Coral Gables Council, Knights of Columbus; and the Daughters of Isabella begins at 7 p.m., Saturday, Feb. 12, in the Council hall, 270 Catalonia Ave.

They'll discuss volumes

HALLANDALE—The winter meeting of the Florida Unit of the Catholic Library Association meets Saturday, Feb. 12, at St. Matthew School, 542 Blue Heron Dr.

Registration begins at 9 a.m. followed by section meetings, social break, business meeting, Mass and an executive board meeting from 1:30 to 2 p.m.

Terry Harvey, librarian at St. Matthew School, will welcome members.

2nd Reading course

HIALEAH—A second reading course for teachers in Archdiocesan schools begins Saturday, Feb. 12 at 9:30 a.m. at Immaculate Conception School.

Dr. Charles Mangrum, University of Miami, will conduct the course which will conclude at 2:30 p.m. Subsequent dates for classes will be determined by the group after the first session. The course may be taken for graduate or undergraduate credits.

Principals to meet

Principals of schools in the Archdiocese of Miami have scheduled a series of meetings in Dade, Broward, and Palm Beach Counties.

Meetings are scheduled at 1 p.m. on Feb. 15 at Cardinal Newman High School, West Palm Beach, and on Wednesday, Feb. 16, at the Office of Education, for Palm Beach and Dade secondary principals respectively.

Dade elementary principals will meet at 9 a.m., Thursday, Feb. 17, at Immaculate Conception School, Hialeah; and Broward secondary principals will meet at 9 a.m., Tuesday, Feb. 22, at Aquinas High, Fort Lauderdale; and at 9:30 a.m. on Thursday, Feb. 24, secondary principals from Broward will convene at St. Anthony High School, Fort Lauderdale.

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Kerygma is Good News in more ways than one

Fifty-five ninth and tenth graders participated in the first Kerygma to be held in the Archdiocese of Miami.

Kerygma, which means the Good News, is designed as a time to reflect and ponder over Biblical themes, Gospel values, and the attitudes and needs of today's Christian. The goals are achieved through Scriptural themes dramatized by peer ministers and celebrated in a family community through liturgy and sacrament.

The program was originated and developed by Msgr. William Dever, Sister Jovanna, O.P., Father Jim Murphy, Father Richard Sudlick and Father Gerry LaCerra, all of the Archdiocese of Miami.

Youth from at least 12 different parishes were participants in the weekend which included 18 team



Father Jim Murphy, assistant director of youth activities, was the principal celebrant at Mass.

members. Six of the team members were seminarians from St. Vincent de Paul Seminary, Boynton Beach.

"The weekend was excellent and Good News in more than one way," said, Sr. Jovanna. "We have scheduled a follow up for parents and teens because we got a 100 percent response to this suggestion from them. The follow up will be at Nativity parish hall, Saturday, March 12, from 7 to 10 p.m.

"We want more family involvement," Sr. Jovanna continued. "Ultimately, we hope to get the families involved in their parishes to add new life to the community."

Following a series of presentations on Friday and Saturday, parents and brothers and sisters of those teens making the Kerygma were invited to participate in the closing ceremonies which included Mass and a pot-luck dessert buffet.

"The weekend ran exceptionally well especially because of the assistance of Sr. Joseph Marion, I.H.M., principal of Notre Dame Academy, and the beautiful facilities," Sr. Jovanna pointed out.

The next Kerygma is scheduled for the early part of April and additional information will appear in The Voice on the youth page.



Parents and family members joined the teenagers participating in the Kerygma during the Saturday closing session, Liturgy and dessert buffet.



Candle-light ceremonies marked the closing celebration for ninth and tenth graders sharing with their parents and family in the first Kerygma presented in

the Archdiocese of Miami. Eighteen team members presented the weekend experience for the 55 teenagers attending.

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'Roots' helps TV live up to potential

The phenomenon of "Roots" has been so significant and mind-boggling that it demands comment, although it was a film made for television rather than theaters. That fact alone suggests major changes in the way we will define and appreciate the cultural product loosely called "motion pictures."

The "box-office" success of the 12-hour epic, shown in eight parts by ABC on successive nights Jan. 23-30, apparently exceeded the network's wildest hopes. The rating for the final

episode was the highest in TV history. (This indicates that the audience "built" after early exposure and word-of-mouth: it wasn't put off by the challenge and controversy).

This is a staggering achievement for a "serious" dramatic series. Last fall, ABC's Brandon Stoddard told American Film magazine that his greatest fear was that the series wouldn't be accepted by the mass audience, which is not only overwhelmingly white but not especially interested in educational projects.



by
James
Arnold

NEILSEN estimates "Roots" reached more than 130 million people, and that's one measure of the value of his film version of Alex Haley's book on the history of his family, beginning in Africa in 1750 and continuing through the aftermath of the Civil War, covering en route the human details of the experience of slavery. As Haley rightly says, this is the story of a people as well as a family. It's also a history that has never really been told, almost as a polite conspiracy. Getting a few dry facts in a history class is one thing; seeing and living it with characters we know and care about in depth is quite another.

In this sense, "Roots" was an unprecedented exercise in mass education. The square-eyed teacher in the living room finally lived up to its potential, taking us all, black and white, through a dark area in our common past. Unless one argues for the benefits of ignorance, this has to have positive impact. Blacks have a new sense of their history and pride in it; whites have deepened their understanding, and presumably their capacity for justice and compassion.

Haley's history is likely not the whole truth. For one thing, his characters are easily divided morally into good guys and bad guys. Doubtless reality was more complex and ambiguous. But compared to other popular descriptions of the period, like "Gone With the Wind," "Roots" often seems as subtle and illuminating as

"War and Peace." Besides, if the blacks emerged somewhat in the heroic mold of the Biblical Jews, and the whites as the Philistines, there are about 60 years of American movies whose bias was precisely the opposite. Films have shamelessly libeled black character. In this context, "Roots" is only a gentle and modest reparation.

CRITICALLY, some have argued that (1) the film was not as good as the book (hear that before?), or (2) it was not particularly outstanding as a work of popular TV art.

The first point has to be conceded: no 12-hour summary of a complicated text in dramatic form can hope to be as complete, as balanced, as tough. But Haley was constantly on the set as a valued adviser to chief writer William Blinn ("Brian's Song"). He was satisfied, and in some cases, impressed. He thought the film interpretations of Fiddler and Bell were deeper and better than his own.

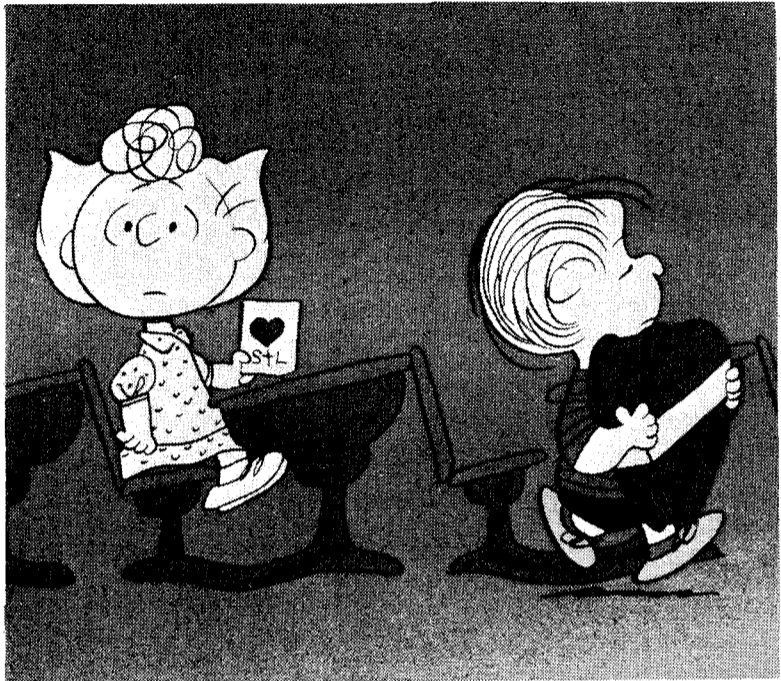
Purely as film, "Roots" suffered from the rigors of TV production—softening network censorship, fast shooting schedules, minimal rehearsal

time, cheap sets that sometimes showed. With three different directors, unity of style was a problem.

Another measure of quality is the persistence of themes—e.g., the issue of the name, finally resolved when Kizzy scratches "Kunta" on her father's gravestone, and the remarkable Christian hypocrisy of the slaveholders, who so often use piety as an excuse for letting evils occur—and of course the memorableness of the acting.

The amazing thing about "Roots" was not that it managed to be good. After all, the last prestigious ABC novel was "Rich Man, Poor Man;" in that context, improvement is inevitable. But that it got on the network at all, and captured our haunted imaginations.

Perhaps much of TV is still a wasteland, as are most theatrical movies. But it's becoming increasingly clear that TV has the advantage of aiming straight into the heart of our moral and cultural life. When it scores a hit, it shakes us all to our bones.



Sally holds the ace of hearts, even though she receives an unintentional snubbing by the object of her affection, Linus, in "Be My Valentine, Charlie Brown," animated Peanuts special to be rebroadcast Monday, Feb. 14, from 8 to 8:30 p.m., on WTVJ-Channel 4.

'Be my Valentine'

Adults' memories of their primary school St. Valentine's Days are often a pleasant blur of unevenly cut out paper hearts, cards signed with question marks, and fistfuls of thin heart-shaped pink candies with a sugary red scroll that melted in small hands.

Usually more faded from such recollections of childhood is the occasional bit of bitter that went with all that sweetness, the fleeting hurt that could leave a small person feeling a little droopy-hearted, as Charlie Brown feels in "Be My Valentine, Charlie Brown," animated Peanuts special to be rebroadcast Monday, Feb. 14 (8-8:30 p.m.) on WTVJ Channel 4.

"The world of kids is a rough one," says artist-writer Charles M. Schulz, creator and childhood prototype of Charlie Brown.

Valentine's Day, with its potential happiness and

disappointment, seems made to order for Charlie Brown. He is no stranger to disappointment, and each year he approaches his mailbox with renewed hope, only to find it empty of valentine cards. He also waits in vain for his name to be called when valentines are distributed at school.

"With each of the holiday specials in the series, we try to remind people what the occasion was originally all about and to entertain and have a little fun in the process," notes Schulz.

"We're all inclined to lose sight of the simple pleasantness that a special day is supposed to bring. We're sorry that poor Charlie has to go through such trials and tribulations to prove our point, but he does have a habit of doing things the hard way."

Channel 5 TV Mass schedule

The schedule for February for the new TV Mass for Shut-Ins aired by WPTV/Channel 5 is:

Feb. 13, 9 a.m., Father Michael Devaney of Mary Immaculate Church, West Palm Beach.

Feb. 20, 9:30 a.m., Father Ronald Pusak, St. Joan of Arc Church, Boca Raton.

Feb. 27, 9:30 a.m., Father Vincent Sheehy, St. Francis of Assisi Church, Riviera Beach.

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First Miami Emmy Awards to be telecast live Feb. 14

WTVJ-Channel 4 will telecast live the first Emmy Awards competition held by the Miami chapter of the National Academy of Television Arts and Sciences (NATAS). The event will be broadcast from the Coconut Grove Playhouse Monday, Feb. 14, 9:30-11 p.m.

Among the celebrities in the program will be Phil Donahue, Desi Arnaz, Sr., Miami Dolphins Nat Moore and Freddie Dolomon, "Buffalo" Bob Smith, Ruth Foreman (of the Ruth Foreman Playhouse) and boxing promoter Chris Dundee.

Outgoing NATAS chapter president and WTVJ vice-president and general manager William Brazzil will receive the President's Award from Bob Wussler, CBS-TV president.

The award nominations are for children's programming, public service announcements, public affairs programming, promotional announcements, investigative reporting, local

commercials, regional-national commercials, news programming and locally produced programming. The last four awards will be presented for both English and Spanish language entries. Selections were made by the Washington, D.C., chapter of the Academy.

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Chaminade's kicker named to 4-A All - State football

Bill Capece, a senior at CHAMINADE High School, Hollywood, was named to the First Team of the Class AAAA All-State football squad as placekicker by the Florida Sportswriters' Association.

Capece, who is five-foot-six, 140-pounds, did the punting and kicking for the Lions as well as being the No. 2 running back. He converted 26 of 29 extra points and seven field goals while sending 24 kickoffs into the endzone during the team's 9-1 regular season. He also earned the All-South Broward, All-Region, and the Sun Tattler's 1976 Player of the Year.

Despite Capece's size, he has been heavily recruited by football teams as far away as California. He has narrowed his

college selections down to either Florida State or Penn. State.

Teammate Barry Voltapetti, six-foot-four, 220-pounder, was named to the second team All-Star. Voltapetti has already signed a scholarship to play for FSU.

Chaminade's defensive back and tight end David Shula received honorable mention. Shula has also signed a scholarship with FSU.

Mike Reilly of COLUMBUS High School, among the top leading rushers in Dade County all year, was picked as the 4-A Third Team All-State fullback.

Other Archdiocesan

players receiving honors were: Joe Mendez of CURLEY, Class AAA Second Team All-State linebacker; Glenn Nash, PACE High, the AAA Third Team All-State running back; and Joe St. Thomas of CURLEY, the AAA Third Team All-State punter.

Four members of IM-MACULATA LA SALLE High School football team were selected to the State AA team. Picked for first team honors were linemen Louis Valcarel; linebacker Mark Williams; and defensive back Zeke Concepcion. Chosen for the second team was running-back Tim Brown.



Lions' Bill Capece shows the kind of playing that got him named to the first team of the Class AAAA All-State football squad.

Teen worried about face-to-face confession

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: The priests in our Church have been talking about the new way of going to confession and one of the things I'm not sure about is going if the priest can see me. What bothers me is that he will recognize me and will treat me

different after he hears what I did. There is one priest at our Church that I like a lot and I don't want him to know. —Jeff.

Dear Jeff: In the new rite of penance the Church has offered the opportunity to people of receiving forgiveness in a more open and personal way. Many people find it hard to relate to simply a voice. I myself find this open style very beautiful. I can, however, understand your concern. Let

Straight Talk

me just say three things that might help.

First of all, the priest is a sinner just like you. He's got his failings and faults. I know that everybody I meet is in the same boat that I am. When a person comes to seek forgiveness in this open style from me, and says that he is a sinner, it is something that

doesn't surprise me. We are all in it together. In other words, I'm not shocked.

Secondly, from my own experience I would say that I don't remember what people tell me. I think this would be the experience of most priests. We are the means of forgiveness for so many. I would say that it would take something very unusual to make me remember what a person said in confession. After all, priests don't take notes.

Finally, instead of looking down on a person I meet in this

Sacrament, I find that I have more admiration for them. I am able to see a person who loves God; who is aware of his failings but is struggling to overcome them. I see humility and faith. I see a person who trusts in the power of God to heal now and to give strength in the future. After a face to face confession, I think more of the person, not less.

This may all sound very good, but you still might be uneasy. If you are, why not try it at least once. I think you will be pleasantly surprised.

Cheerleading tourney set

The annual Archdiocesan Cheerleading competition will be held at Chaminade High School, Hollywood, Sunday, Feb. 20.

This is the elimination round for all youth group cheering squads. The competition will get underway at 1:45 p.m. and will be held between games of the girls' basketball playoffs.

The championships for youth group squads, varsity and J.V. teams from high schools will be held Sunday, Feb. 27, at St. Thomas Aquinas High School, Fort Lauderdale. There is no elimination round for high school squads. The

Youth Corner

finals get underway at 2:45 p.m., following the girls' basketball championship game.

The youth group from ST. BASIL'S will have a picnic Sunday, Feb. 20, and will be running a plant booth and T-shirt booth at their parish carnival.

The first round of BASKETBALL playoffs will be held Sunday, Feb. 20, in the boys, girls and young adults divisions.

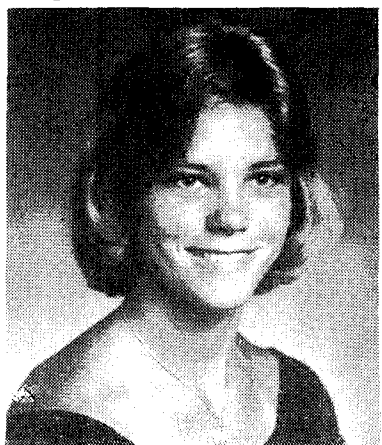
Young adult games will be played at Pace High School. Girls' games will take place at Chaminade. Boys' games will be played at Cardinal Newman High School and Delray Atlantic High School.

Miami Beach COUNCIL 3270, Knights of Columbus, made a clean sweep in the District 12, K. of C., Basketball Free-throw Championship last week in St. Patrick's School gym. They will now compete in the Regional 5 level to be held in Fort Lauderdale.

Winners are Brian Joseph, Heinrich Moenic, Joseph Aymonin, Juan Serralles, Joan Ross, Cathy Burkett, Sandy Zayas and Yvette Freixas.

Pace senior named finalist

Margie Wessel, 17, daughter of Mr. and Mrs.



MARGIE WESSEL

Joseph Wessel of St. James parish, has been selected to be a finalist in the 1977 Miss Florida National Teenager Pageant.

Margie, named for her mother who is a past president of the Archdiocesan Catholic Teachers Guild; and her maternal grandmother, the late Mrs. Marjorie Parker, a pioneer member of the lay apostolate in South Florida, she attends Msgr. Pace High School and is a senior.

Margie made the Miami Herald All City Volleyball Team, and is the Pace nominee for Silver Knights in athletics. Her hobbies include sports, scuba diving and piano.

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SIGN starts anew on Ash Wednesday

S.I.G.N. (Service in God's Name), the national service project sponsored by youth in conjunction with the International Eucharistic Congress, will begin anew in the Archdiocese of Miami starting with the season of Lent.

Ash Wednesday, Feb. 23, the first day of Lent and the first day of Jesus' divine act of service, will mark the official start of S.I.G.N. This is not meant to be a contest but

rather a true response of youth and of all people to many hungers such as loneliness, injustice, being unloved and being unwanted that members of our human community share.

All people are encouraged to take part in S.I.G.N. and experience Service in God's Name.

For further information call the Department of Youth Activities.


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Couple to head ABCD Family Life project

(Continued from 1)

the Family Life Center several weeks ago in connection with the current ABCD, has pointed out that the program is not a remedial one for families in trouble but is an enrichment program for the thousands of average families.

HE ALSO said this week that he would like to see a "family night," one evening each week set aside just for the family to be together, to discuss ideas, read Scripture, play games or just enjoy each other's presence, as part of the family life program's many facets.

Reilly said the exact details of the FLC were still being worked out but that the center would be a place where activities could be held such as marriage encounters, marriage preparation and other programs such as ministry to separated families or single parents. But, he added, the center will also act as a catalyst to generate programs that will be run in the parishes.

"We have a community of 18 people here in Phoenix," he said, referring to various lay ministries that have become involved in the center's many programs.

THE REILLYS were the



Terry and Mimi Reilly are gathered with family on the occasion of baptism of John Edward. Sean and Wendy look over the shoulders of their parents while Mary and Jennifer have the front row seats.

first couple-directors of a family life office in the United States, and their work has been so successful that they have become members of the USCC National Commission on Marriage and Family Life and serve on the Governor's Task Force for Marriage and the Family. In addition to their duties in Phoenix, they conduct seminars and retreats around the country and speak regularly at conventions and special events. Recently they were the main speakers for the Southern Regional Family Life Directors in Houston, Tex.

One of the Reillys' central ideas about the family is its giving of ministry.

"We usually consider the family as the receiver of ministry...Very seldom do we consider the family as the giver of ministry. This concept involves two forms; first the ministering within the family, to one another, and second to other families and individuals outside the family," Reilly said.

HE POINTED OUT that the ministry within the family makes it strong and able then to minister to others outside the family, which in turn makes the parish community strong.

Reilly said one of the greatest problems today is the turmoil of family breakdown which makes families uncertain how to react within their own family unit.

"As a group, many families suspect their own worth...Taken as a small society, families tend to see their negative side rather than their own beauty."

He said Christ calls people

to live not in an image of poor self worth but to seek "His goodness that exists in each person," and family members "have to be willing to admit and enjoy their goodness."

The Reillys grew up in Milwaukee and met in college at the University of Wisconsin where he was studying communications.

"We had a campus romance and got married," he said.

THEY MOVED to Houston and he eventually became a bank vice president.

"But we always had this dream of working for the Church," he said. "Then through a mutual friend, we met Bishop McCarthy when we were visiting in Phoenix."

The Reillys made such an impression on the Bishop that he asked them to move to Phoenix a year-and-a-half later to head the new Family Life Office he was opening. They moved there and promptly painted a wall orange in the diocesan center because "family life should be warm and vibrant."

They plan to make a brief visit to Miami the first of March, then move over some time in June, Reilly said.

U.S. seminarians visit Pope Paul

VATICAN CITY—(NC)—Pope Paul VI told 250 priests and seminarians of Rome's North American College that they were much appreciated and loved in Rome.

He urged the seminarians to base their priesthood preparations on an intimate knowledge of Jesus Christ.

"Like yourselves", the Pope said as he received the group in an audience, "I also came here from a city outside the province of Rome, but you must not feel like strangers.

"FROM the Vatican I can see your college, and I often think of you and pray for you." celebrating the bicentennial year of the Declaration of Independence, and we are especially conscious of our past, of the dreams and aspirations upon which our nation was founded."

In presenting the group at the beginning of the audience, Msgr. Harold Darcy, rector of the college, said, "As your holiness knows, we have been

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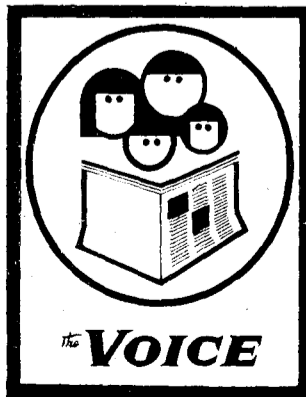
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Matrimonio Reilly a dirigir Centro de Vida Familiar

(Viene de la Pág. 28)

Arizona. Entre las innovaciones de los Reilly en la diócesis de Phoenix, se cuenta el establecimiento de la "Noche Familiar", programa que desde Phoenix ha saltado a otras diócesis de la nación y hasta Canadá, la República China y Alemania.

Iniciada en la cuaresma de 1975, la "noche familiar" se proponía invitar a todas las familias a permanecer en sus hogares la misma noche una vez a la semana —en Phoenix el lunes— para simplemente compartir, dialogar, jugar, orar y disfrutar de la compañía mutua.

También se invitó a parroquias y organizaciones apostólicas a no convocar reuniones ni actividades esa misma noche, para no entorpecer el proyecto.

"En casa, cada miembro de la familia se encargaba de dirigir una de las noches, también los más pequeños" comentan los Reilly, que ahora también han escrito un sencillo folleto con sugerencias para "noches familiares" en Cuaresma y Adviento. El folleto será publicado por la editora Abbey Press.

Terry y Mimi se conocieron de estudiantes en la Universidad de Milwaukee, Wisconsin, estado

donde crecieron.

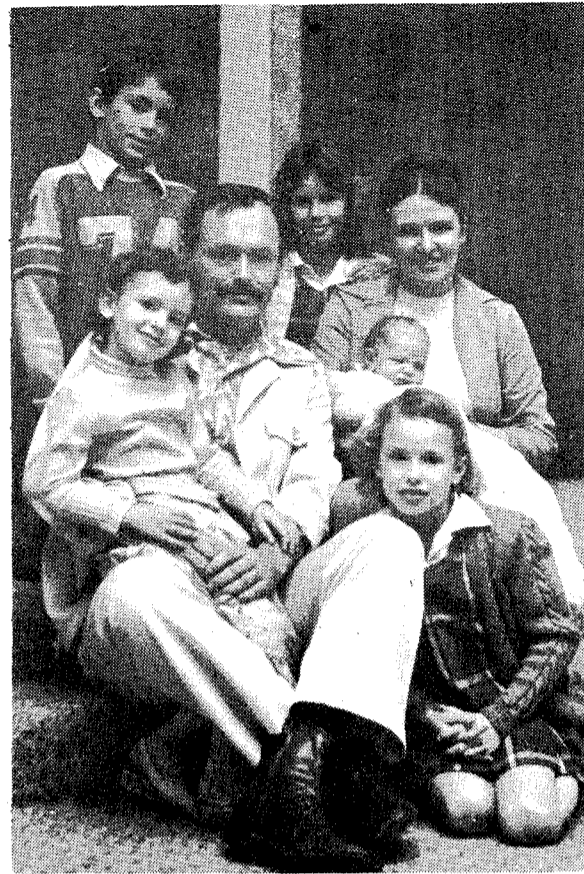
Su sueño de prestar servicio a la Iglesia se vino a realizar cuando conocieron años después al entonces obispo de Phoenix.

"Sólo habíamos mencionado nuestro interés de servicio en una breve conversación," comentan. "Al año y medio Mons. McCarthy nos propuso el plan de dirigir el Centro de Vida Familiar que se iniciaba en Phoenix".

Los Reilly vendrán a Miami en espíritu de misión y servicio. "Estamos convencidos de que es una llamada del Señor... una vocación laical muy especial, de servicio a la comunidad del Sur de la Florida," dijo Terry.

Aunque los planes de su trabajo no se han concretado aún, los Reilly esperan residir en el mismo local que sirva de Centro Familiar. No percibirán salario y vienen dispuestos a poner su tiempo y su vida al servicio de la comunidad de la Archidiócesis.

"Es difícil hablar de planes concretos" dicen. "Primero tenemos que saber cuáles son las necesidades allí. Sabemos que ya existen variedad de programas."

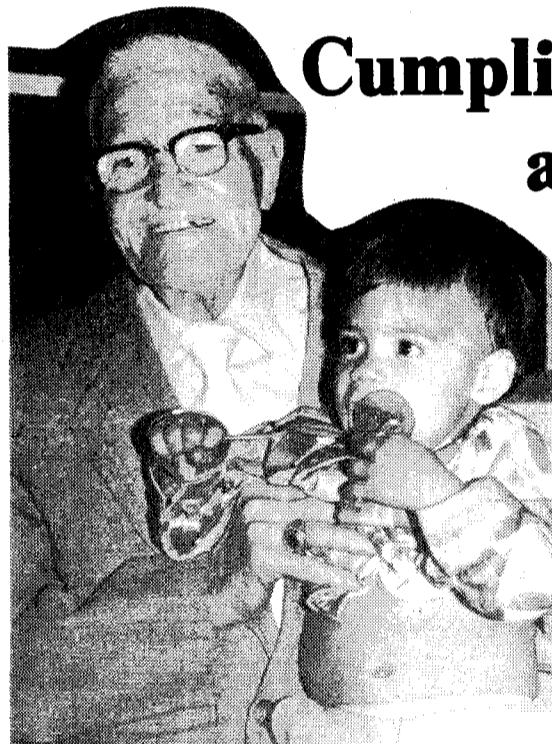


Terry y Mimi Reilly con sus hijos el día del bautizo del pequeño, John Edward. Sean y Wendy detrás de sus padres y Mary y Jennifer sentados delante.

Aunque no hablan español, sí que se sienten "compentados con la cultura hispana, a través de los múltiples contactos durante

nuestra estancia en Phoenix," dicen.

Los Reilly se trasladarán a Miami en el mes de Junio.



Cumplió 100 años

"Me siento tan joven como mi biznieto de 2 meses," dice Oscar González, de 100 años. Mientras posa para la foto con Jorge García, el más joven de sus descendientes.

Aunque parezca mentira un siglo separa a Jorge García de su bisabuelo Oscar González quien cumplió 100 años el 8 de Febrero.

El pequeño Jorge tiene 2 meses y es el más pequeño de sus 19 biznietos.

Toda la familia y numerosos amigos participaron con Oscar en una eucaristía de cumpleaños

que celebró el Padre Emilio Vallina en su apartamento.

Después de la misa Oscar apagó las 100 velas del pastel y compartió con todos sus recuerdos de un siglo.

Oscar está casado con Victoria González de 69 años, y tiene 4 hijos de su primer matrimonio, 12 nietos y 19 biznietos.

Murió el Padre Mendiola

Tuvo lugar el lunes 7 de febrero en la parroquia de San Juan Bosco el funeral por el eterno descanso del sacerdote cubano Padre Manuel Mendiola.

Numerosos sacerdotes concelebraron la Eucaristía por



Padre Mendiola

su eterno descanso con el Arzobispo McCarthy y acompañaron el féretro al cementerio católico de Ntra. Señora de la Merced.

Ordenado sacerdote hace 52 años, el Padre Mendiola nació en la provincia de Camagüey, Cuba y perteneció a la Archidiócesis de La Habana, hasta su llegada a Miami en 1961.

En la Archidiócesis de Miami sirvió en la parroquia de la Natividad, Hollywood y en San José, Miami Beach, hasta su jubilación.

El Padre Mendiola murió en el hospital de Ntra. Señora de la Merced, donde llevaba algún tiempo enfermo de cáncer. Tenía 84 años.

en el mundo-----

WASHINGTON—(NC)—El Internal Revenue Service (recolección de impuestos) ha pedido a las iglesias, los sindicatos y otros grupos del pueblo que colaboren en un programa que explique a las familias de bajos ingresos cómo pueden obtener subsidios en forma de crédito hasta por \$400, si llena el formulario de rigor. La condición es que no ganen más de \$8,000 al año, y esto incluye a algunos individuos además de familias pobres.

WASHINGTON—(NC)—La oficina de cine y difusión electrónica de la U.S. Catholic Conference informa que casi 40 por ciento de las películas estrenadas en 1976 merecieron objeciones morales, un aumento del 5 por ciento sobre el año anterior. Abuso sexual y violencia fueron las principales objeciones, agregó el informe, que además advirtió a los padres de familia que la clasificación PG (guía de los padres) que la industria fílmica recomienda para ciertas películas, deja pasar abusos que la censura católica condena.

SOUTH ORANGE, N.J.—(NC)—Una encuesta de un sociólogo de la Universidad de Fordham, James Kelly, entre sacerdotes que laboran en el

estado de New Jersey indica que la mitad de ellos creen que el católico seglar no debe opinar mucho en las cosas de la Iglesia; y que un 23 por ciento piensa que "el fiel católico" es aquel que cree y obedece todo lo que el Papa diga. El estudio también trató de determinar las relaciones entre cristianos y judíos, que consideró positivas: un 66 por ciento de los sacerdotes han aprendido algo de los protestantes, y un 62 algo de los judíos. Un 67 por ciento de los rabis dijeron entender mejor a los cristianos después del esfuerzo ecuménico por acercar

a las religiones.

WASHINGTON—(NC)—Un vocero del Departamento de Educación de la U.S. Catholic Conference, el P. Patrick Farrell, pidió a la Administración Carter que cumpla la promesa electoral de ayudar a los padres de familia que envían sus niños a escuelas particulares, a quienes la actual política excluye de toda ayuda financiera. "Sobre todo en las escuelas de orientación religiosa, los niños son educados en valores espirituales y cívicos de gran valor positivo para la nación."

en la ciudad-----

● El Colegio de St. Brendans ha organizado un Baile de San Valentín para el próximo domingo 13 de febrero. El baile dará comienzo a las 6:30 p.m. en el Coral Gables Country Club. Para información llamar al: 264-2118 - 226-3311 - 223-8606.

● La Asociación de Antiguas Alumnas del Colegio Filipense de Ntra. Sra. de Lourdes honrará a su patrona este domingo 13 de febrero con una Misa en la Parroquia de San Roberto Belarmino, 3405 NW 27 ave. que celebrará el Padre Nelson Fernández. La misa tendrá lugar a las 3 p.m. seguida de una

reunión en el salón parroquial.

● La parroquia de Santa Rosa de Lima celebra su festival anual los días 18, 19 y 20 de febrero, con diversiones para toda la familia, kioscos, juegos y sabrosa comida con sabor latino.

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El Sacramento del Perdón

cómo se ha celebrado a través de los siglos

Con motivo de la implantación del Nuevo Rito de Reconciliación en la Archidiócesis—el 27 de febrero—ofrecemos a nuestros lectores material de reflexión que ayuda a entender los cambios que pide la Iglesia para la celebración de este sacramento, antes llamado de la confesión.

Comenzamos hoy por un resumen histórico que traza el desarrollo de la celebración del sacramento en diversas épocas de la historia.

Cualquier pregunta sobre el Nuevo Rito de la Reconciliación pueden dirigirla a nuestra redacción, P.O. Box 38-1059, Miami Fla. 33138.

Los Evangelios nos presentan la posición de Jesús hacia los pecadores: liberación de las cadenas del pecado y comienzo de una nueva vida con Dios. Esto exige la conversión del corazón dentro del marco de la comunidad de fe y amor. Jesús llamaba a la oración, el ayuno y los trabajos de misericordia para ayudarnos en el proceso de conversión, pero no nos dió un ritual exacto para celebrar el perdón. La Iglesia, a través de los siglos, ha sido flexible, adaptando su expresión de perdón a la cultura del hombre y su entendimiento del pecado.

Durante los primeros dos siglos de la era cristiana, el bautismo de los neoconvertos expresaba su conversión definitiva del pecado a la vida en Cristo. La liturgia Eucarística era el momento de perdón para faltas pequeñas. Si un cristiano pecaba gravemente (asesinato, adulterio y apostasía), se le separaba temporalmente de la comunidad Eucarística y se le daba una última oportunidad para arrepentirse.

A mediados del tercer siglo, el emperador Decio desató una encarnizada persecución de cristianos. El número de apóstatas crecía a diario. La Iglesia respondió positivamente dándoles la oportunidad de reconciliación. La penitencia eclesial estaba incluida en la "orden de penitentes", un estado específico dentro de la comunidad. Otras "órdenes" incluían a los fieles, los

catecúmenos y el clero. Después de un período de tiempo, se reconciliaba al penitente públicamente y se le admitía al ofertorio y la Eucaristía. Se veía el pecado como una enfermedad de la comunidad, y la comunidad entera participaba en la reconciliación del pecador.

Una nueva influencia dentro de la historia del sacramento empezó con la actividad misionera de los monjes irlandeses en el siglo VI. Ellos desarrollaron un rito de penitencia que aunque mantenía el sentido eclesial era más individual y privado. Aunque eliminaron la orden de penitentes

y la ceremonia litúrgica pública, el proceso penitencial procedía de una manera similar:

a) la confesión de pecados se hacía en secreto al sacerdote, no había admisión pública de faltas ante la comunidad.

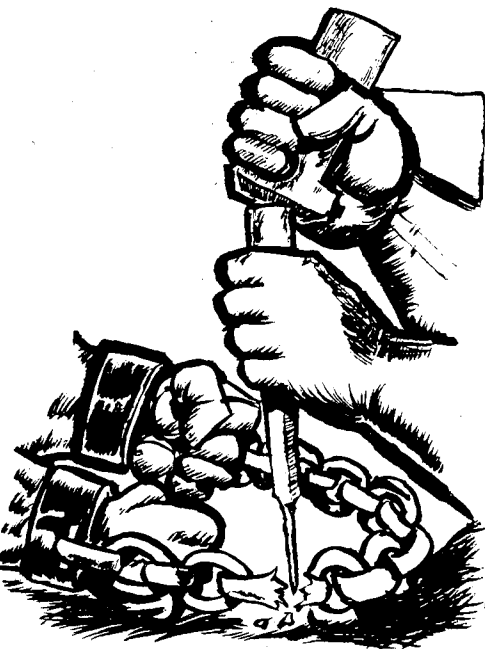
b) la penitencia de satisfacción por los pecados se detallaba en acciones específicas de una duración indicada. El sacerdote usaba el libro penitencial que prescribía la penitencia apropiada según el pecado y las circunstancias.

c) la reconciliación se efectuaba aparentemente por el mero hecho de cumplir la penitencia. La penitencia se podía recibir frecuentemente en la iglesia celta, aun para pecados menores. Ahora se veía el pecado como una ofensa personal contra Dios, perjudicando la salvación individual, y no como una ofensa contra la comunidad.

Ya por los siglos VII y VIII la penitencia se había estabilizado. A partir del siglo VIII su desarrollo se caracterizaba no por cambios externos, sino por diferente énfasis en ciertas partes del sacramento. Satisfacción, confesión, contrición y absolución, fueron enfocadas individualmente en diferentes ocasiones y así se perdió la visión total del misterio y riqueza del sacramento.

El Concilio de Trento declaró que el penitente tenía que dar tres pasos para el perdón de los pecados: contrición, confesión, confesión y satisfacción. Trento también menciona, aunque no define, que la "forma" del sacramento eran las palabras del ministro, la absolución. El pecado continuaba separado de su dimensión social y el poder mediador de la oración del sacerdote y la comunidad se consideraba secundario.

Las reformas actuales en el rito de la Penitencia son la respuesta del Concilio Vaticano Segundo y la comprensión contemporánea del pecado, y permiten la celebración comunitaria de la Penitencia. El proceso individual de conversión ocurre dentro del marco de la comunidad de fe y oración. El sacramento de la Penitencia se debe apreciar una vez más dentro de la economía total y sacramental del perdón: la oración comunitaria, la corrección fraterna, la liturgia de penitencia comunitaria y la participación en la Eucaristía.



Los evangelios nos presentan la posición de Jesús frente a los pecadores: liberación de las cadenas del pecado y comienzo de una nueva vida con Dios. Esto exige la conversión del corazón dentro del marco de una comunidad de fe y amor.

siempre es tiempo...

...para vivir el evangelio



Por el Padre José P. Nickse

Hace algunos días leíamos la triste noticia del accidente ferroviario ocurrido en el corazón de Chicago. Sucedió en el corazón de Chicago. Su terrible saldo fue de por lo menos 11 muertos y 187 heridos.

La tragedia ferroviaria de Chicago quizás sea una señal de nuestros tiempos. Vivimos en un mundo descarrilado de los caminos de Dios.

También hace poco leíamos otra triste noticia: el suicidio del comediante Freddie Prinze. Un joven que lo tenía todo en la vida, dinero, fama, un brillante futuro...y escogió el camino de la muerte.

¿Qué está pasando en nuestros tiempos? ¿Se ha convertido el hombre en un esclavo de la mecanización del mundo moderno? ¿Está perdiendo el hombre de hoy el sentido verdadero de la vida?

El naturalista francés Jean-Henri Fabre hizo una vez un experimento con unas orugas llamadas "orugas procesionales." Estos animalitos siempre se mueven en forma de procesión siguiendo ciegamente al que está a la cabeza. Fabre colocó unas orugas en el borde de una maceta. Las orugas formaron su procesión y dieron

vueltas y vueltas, día y noche, hasta que murieron de hambre! Cualquier semejanza con nosotros es más que pura coincidencia.

El otro día me contaron una conversación telefónica muy interesante.

Sonó el teléfono. Preguntó una voz:

"¿Cómo estás?"

"Muy mal, me duele la cabeza, los niños están insoportables, y la casa parece un campo de batalla."

La voz al otro extremo de la línea dijo: "No te preocupes, ahora voy para allá. Acuéstate, que te voy a preparar el almuerzo, recoger la casa y cuidar los niños. Y ¿cómo está Pepe?"

"¿Pepe?"

"Sí, Pepe, tu marido."

"Ay, pero mi marido no se llama Pepe."

"¿Ah perdona, creo que tengo equivocado el número."

Después de una breve pausa, la voz al otro lado del hilo telefónico se atreve a preguntar con timidez: "¿Entonces, ya no vas a venir?"

Es una simple anécdota, pero nos hace pensar. Y si no siempre encontramos personas desinteresadas dispuestas a entrar en nuestra vida para aliviarnos y ayudarnos, quizás deberíamos saber que Dios nunca se equivoca de número.

Llama a nuestra puerta constantemente. Quiere entrar en nuestro hogar para dar sentido a nuestro duro peregrinar. Y si le dejamos, seguro que nos hará experimentar la paz, la esperanza y el amor.

Pablo VI elogia a Institutos Seculares

CUIDAD DEL VATICANO—(NC)—Durante la reciente ceremonia de la bendición de las candelas el Santo Padre rindió tributo a la rápida expansión de los Institutos Seculares - reconocidos oficialmente por la Iglesia por Pío XII hace 30 años.

Los miembros de Institutos Seculares se comprometen a una intensa vida evangélica, sin vivir en comunidad como los religiosos pero profesando su fe a través de la profesión y la vida secular. Unos 50,000 católicos en el mundo pertenecen a Institutos Seculares.

"Treinta años no son muchos años," dijo el Papa

durante la citada ceremonia en la Basílica de San Pedro.

"Pero podemos afirmar que la presencia de los Institutos Seculares en la Iglesia es significativa. Ellos nos muestran un modo nuevo de vivir la vocación cristiana.

"Os pedimos que os unáis en gratitud al Padre por este don suyo a la Iglesia," añadió el Papa.

En los Estados Unidos existen hoy día unos 17 Institutos Seculares en activo. Algunos para hombre solamente o mujeres seglares, otros para ambos y otros que admiten también sacerdotes y religiosos.

SANTORAL FEBRERO

Jueves 10: Escolástica.
Viernes 11: Ntra. Señora de Lourdes.
Sábado 12: Eulalia de Barcelona, Melecio.
Domingo 13: Benigno, Lucinio, Anacleto.

Lunes 14: Cirilo y Metodio, Valentín.
Martes 15: Quinidio, Georgia, Jovita.
Miércoles 16: Onésimo, Faustino.

Ezequiel — Profeta del exilio

POR EL PADRE
FLORENTINO AZCOITIA, S.J.

Ezequiel es llamado a pleno exilio babilónico y su ministerio profético lo ejercitará entre los exiliados entre los años 592 al 570.

El número de los deportados a Babilonia se pueden calcular en 20,000

Su Vocación ocurre en dos visiones descritas en la Biblia: la del carro y la del rollo. La primera manifiesta el señorío de Dios sobre el universo y su presencia universal: Dios está en Babilonia donde pasan su exilio, como en Jerusalén,

capital de Israel, de donde fueran expulsados.

La misión de Ezequiel tiene caracteres de urgencia.

El pueblo escogido se materializa en el exilio y el culto al Dios de Abraham, Isaac y Jacob desaparece. (Ver Ez. 2; 1-8)

A los exiliados del 592 Ezequiel les repite sin cansarse, que el castigo no será ya perdonado a causa de la idolatría que perdura en el templo.

Pero, como a Jeremías a Ezequiel se le presenta la objeción de si debe ser uno castigado por las faltas que no

ha cometido, y prolongando la idea de Jeremías (31,29), declara abolida para el porvenir esta teoría insostenible: "¿Qué tenéis que andar profiriendo en la tierra de Israel este proverbio, a saber: Los padres comieron agraz y los dientes de los hijos han padecido la dentera? He aquí que todas las almas son mías; tanto el alma del padre como la del hijo me pertenecen; el alma que pecare, esa morirá" (18, 2-4).

Ezequiel piensa en el futuro reino que Dios establecerá un día. La unidad entre Israel y Judá se realizará de nuevo (37, 21-22). Además, Dios ejercerá su acción personal. Ciertamente será el pastor de todo su rebaño:

"He aquí que Yo mismo cuidaré de mi ganado y le pasaré revista... Allí Jeremías había hablado de una nueva Alianza (Jr. 31, 31). Ezequiel la examina a su

vez y la califica de eterna: "Pero Yo me acordaré de mi alianza contigo en los días de tu juventud y te confirmaré un pacto eterno" (16,60).

apacientaré mi rebaño y yo los haré sestear... Buscaré la res perdida, y haré volver la descarriada, y vendaré la herida, y robusteceré la flaca." (34, 11; 15-16).

Su acción será sobre todo el orden espiritual. Precizando lo que había dicho Jeremías, afirma que Dios actuará sobre el corazón de sus fieles comunicándoles su santidad: "Y rociaré sobre vosotros agua pura, y os purificaré de todas vuestras inmundicias, y de todos vuestros ídolos os limpiaré; y os daré un corazón nuevo, y un espíritu renovado infundiré en vuestro interior, y quitaré de vuestra carne el corazón de piedra y os daré un corazón de carne. E infundiré mi espíritu en vuestro interior y haré que caminéis en mis preceptos... (36, 25-27).

Para un tiempo más lejano Ezequiel percibe a la cabeza del nuevo reino un pastor a quien Dios delegará sus poderes: este príncipe (y no este "rey" será descendiente de David:

Yo suscitaré sobre ellos un solo pastor que las apaciente, mi siervo David. Y yo, Yahvé, seré su Dios, y mi siervo David será príncipe en medio de ellas (34, 23-24).

Finalmente, en un estilo que anuncia los apocalipsis futuros, Ezequiel hace entrever el triunfo final de Dios: son los oráculos, contra Mog y Magog (38-39).

Otro profeta contemporáneo de Isaías, es Miqueas, quien vive un momento social (742-687) lleno de injusticia. Pero como profeta hace resonar su voz sin miedo.

Existen propietarios, latifundistas, cuya única preocupación es enriquecerse a expensas de los pequeños campesinos.

Pero a Miqueas se debe especialmente la mención del "Resto fiel".

El sabe que aunque Israel en gran parte no ha cumplido la Alianza hay en él un grupo que siempre ha permanecido fiel, a quien el Reino mesiánico se le promete. A ese grupo Miqueas le llama el "Resto fiel".

"Por eso si el Señor los abandona es sólo por un tiempo, hasta que aquella que debe dar a luz tenga su hijo. Entonces volverán a su familia el resto de los hijos de Israel. (5, 2-5).

El Mesías, descendiente de David, será quien dé lustre al pequeño pueblo de Belén. Rey pacífico, hará pacer su rebaño por el poder de Yahvé (5,3).

"Pero tú, Belén Efrata, aunque eres la más pequeña entre todos los pueblos de Judá, tú me darás a aquel que debe gobernar a Israel; (Miq. 5, 1).

Se acerca

POR EL PADRE JOSE A. ESQUIVEL S.J.

Vivimos en un ambiente religioso de "chantaje de milagros" donde queremos producir milagros o llamar milagro a cualquier cosa que nos parezca tremenda y que nosotros no sabemos explicar de manera lógica.

Porque ¿quién no ha oído por la calle eso de: rezale un Padre Nuestro a San Antonio y te aparecerá lo que buscas. Hazle una novena a san sotano... o a san mengano y... los milagritos se producen a diario?

De hecho es conversación normal en muchos círculos todo lo relacionado con iluminaciones, cosas extrañas, voces... Nos quedamos con lo tremendo, lo extraordinario y perdemos de vista la razón de estas promesas, que sería movernos a creer en la persona de Jesucristo.

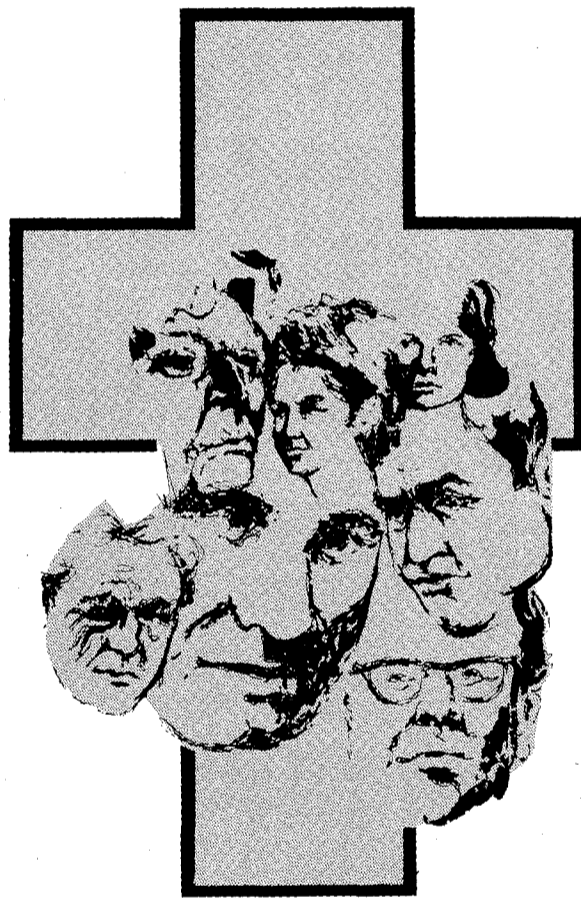
Ya en la vida de Jesús y luego a través de la historia de la Iglesia hemos ido aprendiendo o descubriendo que el milagro es como una "resurrección", física o espiritual o ambas. Es un morir a sí mismo para convertirse a Dios y abrirse a su gracia. Pero quizás conviene explicar un poco más esta visión del milagro como 'resurrección':

Si miramos atentamente, el Evangelio nos muestra múltiples resurrecciones.

No sólo la de su amigo Lázaro o el adolescente de Naim y la hija de Jairo. También son resurrecciones la de Juan el Bautista que exulta en el vientre de su madre al recibir ésta el saludo de María, o la de la samaritana, y María Magdalena, o los hijos de Zebedeo. Todos reciben el toque de Dios y se vuelven a El, nacen a una nueva vida.

Y tenemos también el evangelio que se sigue escribiendo

el reino



"Milagro--gente que rompiendo con la vida de todos los días ha 'resucitado' a una vida nueva de seguimiento de Cristo..."

con la vida de tantos hombres y mujeres de hoy, entre ellos quizás tú, yo, otros... gente que rompiendo con la vida de todos los días ha 'resucitado' a una vida nueva de seguimiento de Cristo. Y qué maravilloso este despertar de las personas, las conversiones imprevistas, el descubrir a alguien que hasta el momento habían ignorado o tomado por cosa hecha.

Ese es el renacer que Jesús había tratado de hacer comprender a Nicodemo y que se revela en los itinerarios más verdaderos del hombre, en los desiertos donde continuamente se pierde para encontrarse y ser encontrado por Dios.

Esos sí son milagros. El milagro de ser "tocados" por Dios, como la mujer del evangelio que perdía sangre y que al tocar la borla de la túnica de Jesús, siente entrar en ella la vida que estaba perdiendo momento a momento. Esos sí son milagros.

Cuando Jesús sana al paralítico y al ciego, les devuelve no solo la salud física sino que los cura en su totalidad: "Vete y no peques más," les dice a cada uno. Y ese ser objeto del amor de Dios, eso sí es 'tremendo'.

Es una experiencia que le hace a uno girar, convertirse...

Es un conocer de modo personal el poder de Jesús sobre la muerte.

Por el pecado original todo hombre está sometido a la humillación de la muerte. Pero Jesús venció la batalla por nosotros con su muerte, porque al tercer día resucitó.

Con su victoria nos ha dado la seguridad de que también nosotros resucitaremos al final de los tiempos, y desde ya, nos ha dado la 'resurrección' a la vida de la gracia, que es un compartir su misma vida.

Todo lo otro: la superchería, los trucos milagrosos, las trampitas y los Padres Nuestros de chantaje—si me das esto te doy esto—eso queda en fe de tómbola o de circo, donde vamos a desear lo nunca visto y donde nos quedamos siempre con la duda de haber sido engañados...

El Reino de Dios se acerca, y ya está aquí... y yo te pregunto ¿Te has dejado tocar por Dios? ¿Has sentido en tu vida su vida nueva? ¿Has experimentado en tu ser el paso de la muerte a la vida? Entonces tú como el ciego, el paralítico, la magdalena, has visto, has caminado, te has convertido, has vuelto a vivir. Ese es el milagro de la 'resurrección' y es milagro tanto hoy como ayer.

Opinión mundial deplora masacre de siete misioneros en Rodesia

La opinión mundial continúa deplorando la masacre en Rodesia de 7 misioneros católicos el pasado 6 de febrero, mientras continúa en aquel país la búsqueda de los guerrilleros negros que causaron la muerte de los 3 jesuitas y cuatro religiosas dominicas de la misión de St. Paul, 40 kilómetros al norte de Salisbury.

En un telegrama enviado por el Secretario de Estado del Vaticano, Card. Villot, al arzobispo Patrick Chakaipa de Salisbury, el Santo Padre condena "este detestable acto de violencia perpetuado en indefensos portadores del mensaje evangélico del amor."

Por su parte también los obispos de Inglaterra y Gales han condenado el atentado reafirmando al mismo tiempo el compromiso de la Iglesia por lograr a través de medios pacíficos, la verdadera libertad y respeto a los derechos humanos.

El Arzobispo Patrick Chakaipa, primer obispo negro del país expresó profundo dolor por el suceso y describió a los misioneros como "amigos y servidores del pueblo africano."

La misión de St. Paul, escena de la masacre, cuenta con una escuela secundaria y una primaria y 700 alumnos, 400 de ellos internos.

Tres misioneros blancos lograron escapar del atentado: los jesuitas Dunstan Myerscough y Dennis Adamson y la religiosa dominica Hermana Ana.

Los guerrilleros no molestaron a las religiosas africanas que trabajaban en la

misión.

"Al acorralarnos, discutían entre sí sobre quien dispararía," comentó para la prensa el Padre

Myerscough.

"Cuando una religiosa les preguntó qué querían, respondieron: 'queremos nuestro

país.'"

Según explicaron los supervivientes, cuando los guerrilleros se pusieron de

acuerdo sobre quien dispararía, rompieron el fuego de repente y abandonaron la escena.

"Oí que se alejaban y pensé que yo estaba herido, pero no.

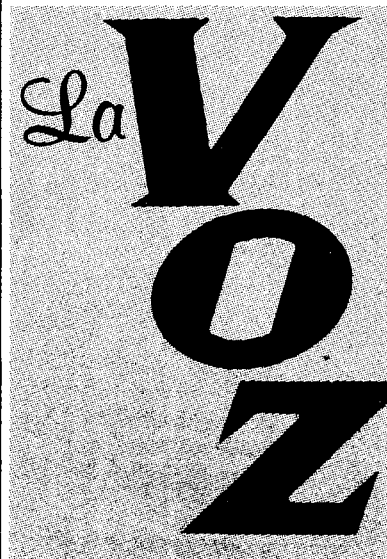
No pude hacer nada por mis compañeros pues estaban muertos," dijo el Padre Myerscough.

Posteriormente, un comunicado del gobierno ha informado sobre otro atentado en la misión de Nyashlano, a unos 200 kilómetros al sudeste de Salisbury. Los guerrilleros incendiaron parte de la misión llevándose unos \$5,000.

Al parecer los causantes del atentado en la misión de St. Paul llevaban armas soviéticas y eran miembros de la ilegal Unión Nacional Africana Cimbabwe.



Vestida de payaso, Nancy Holmberg comparte un poco de alegría con una de las niñas del South Dade Camp para trabajadores migratorios. Nancy y muchos otros católicos de parroquias en el Sur de Miami acudieron durante el fin de semana en ayuda de los trabajadores, y organizaron un mini-festival para los niños. Les llevaron globos, golosinas y carlino. El proyecto fue iniciado por el Club de Damas de la parroquia de Sto. Tomás Apóstol.



11 DE FEBRERO DE 1977

Obispos y sacerdotes de diócesis del Oeste piden más participación eclesial para hispanos

MENLO PARK, Cal.—(NC)—Después de varios días de reuniones, obispos y sacerdotes del Oeste de la Nación, Guam y las Islas Marshall aprobaron varias resoluciones pidiendo apoyo económico e institucional en favor de ministerios pastorales a los hispanos.

En sus resoluciones, los delegados a la conferencia regional de obispos y senados sacerdotales, del Oeste, pidieron a los 24 obispos de la región:

- Realizar un estudio que explore la posibilidad de establecer un Centro Cultural Hispano para la región.

- Que cada uno establezca en su diócesis un Vicario para los Hispanos.

- Que evalúen el programa del Diaconado Permanente para candidatos hispanos.

- Que se evalúen los recursos, materiales y fondos disponibles para la catequesis de los hispanos.

- Que se estudien los métodos que se usan en los seminarios para educar a los seminaristas interesados en servir después a la comunidad hispana.

Durante la conferencia fue tema dominante la necesidad de crear concientización cultural

entre los que trabajan en apostolados hispanos.

"Si la Iglesia en los Estados Unidos, y en concreto en esta región, quiere ayudar al hispano a profundizar su conocimiento de Dios, esa misma Iglesia debe primero saber quién es el hispano—ya se le llame méxico-americano, latino, mexicano, sudamericano o chicano," dijo el Padre Frank Ponce de San Bernardino, California.

"Si decimos que quien recibe la evangelización es tan importante como el contenido de la evangelización, ¿sabemos cuáles son los elementos básicos por los que el hispano expresa su cultura? ¿Sabemos identificar en él, lo que le da su identidad de hispano? ¿Sabemos de sus raíces, antes de haber sido transplantado", preguntó el sacerdote.

El Obispo Roger Mahony, auxiliar de Fresno, Calif., señaló "que ya no podemos seguir asumiendo que nuestros hermanos y hermanas hispanas de hecho practican la fe católica."

"Debemos considerar la evangelización de nuestros hermanos hispanos no tanto como un problema sino como una gran oportunidad y reto.

"Para lograr una más activa

participación de los hispanos en la vida de la Iglesia hemos de reconocer la variedad de su herencia cultural y adaptar la dinámica de la evangelización a esa misma variedad."

El obispo Juan Arzube, auxiliar de Los Angeles añadió que no es suficiente tener conciencia y respetar la variedad de culturas en la Iglesia.

"Hemos de encontrar modos de sumergirnos en estas culturas,

adaptar sus costumbres, su modo de vida, su cultura y modo de expresión. Debemos hacer esto por amor, como lo hizo Jesús.

El Obispo auxiliar de Los Angeles también recomendó a los obispos que den a los hispanos un mayor papel en los asuntos eclesiales, rechazando el miedo a que los hispanos traten entonces de dominar todas las decisiones.

"Esto no llegará a ocurrir si se cultivan relaciones apropiadas

entre el Obispo y sus colaboradores," dijo.

"La situación se puede comparar a la de una orquesta sinfónica," añadió.

"El director no tiene celos de los talentos y contribuciones de sus músicos porque si ellos son fieles y respetan su dirección, la buena ejecución de los músicos de hecho contribuye a realzar el talento del director."

Matrimonio Reilly a dirigir Centro de Vida Familiar

El Arzobispo Edward McCarthy anunció esta semana el nombramiento de Terry y Mimi Reilly como directores del Centro de Vida Familiar que se establecerá en la Archidiócesis en un futuro próximo.

Padres de cinco hijos, el mayor de 11 años y el menor de dos meses, los Reilly fueron durante tres años directores diocesanos de un centro familiar en Phoenix, y el primer matrimonio en toda la nación ocupando un puesto diocesano de ese tipo.

"Tenemos gran ilusión por empezar a trabajar en Miami," afirmó Terry durante una conversación telefónica.

"Sabemos que existen variedad de programas de enriquecimiento familiar en esa diócesis, y mucho interés por la familia."

Los Reilly han visitado Miami varias veces, la última vez fue con motivo de la instalación del Arzobispo McCarthy como Coadjutor de Miami. También participaron en la primera Misa celebrada por el

arzobispo en español ante las cámaras del Canal 23 en Miami.

Además de dirigir las actividades familiares en Phoenix, los Reilly han recorrido la nación hablando de la familia y dirigiendo seminarios sobre el mismo tema.

Actualmente son coordinadores del Buró Familiar de la Región X de la Conferencia Católica de la nación que abarca 14 diócesis. Terry es también miembro del Comité para la Familia del Gobernador de

(Pasa a la Pág. 25)