

# Who really killed Rhodesian missionaries?

By ROBERT NOWELL  
LONDON—(NC)—On the face of it the killing of seven Catholic missionaries at Musami, Rhodesia, Feb. 6 was a particularly horrid and senseless example of what happens in a guerrilla war when all sorts of people find themselves with guns in their hands

and are subject to little direct or effective control.

To judge by reports reaching London, the Rhodesian authorities are in no doubt that the killing was the work of the Zimbabwe African National Union (ZANU) guerrillas. Yet the leader of the ZANU forces, Robert Mugabe,

is a Catholic who has been described to me as one of the strongest supporters of the work that has been done in community development at the Musami mission.

THIS points to one of the doubts that are beginning to stir in the minds of experts on Rhodesian affairs here.

Those I have spoken to accept that the killing could have been the work of a group of guerrillas. They recognize that guerrillas have been guilty of atrocities. They are aware that the nationalist forces cover an extremely wide range of political views and ideologies. But at the same time they

are struck by the coincidence of this murder's timing.

It came just after several hundred teenagers had left their school and crossed the border into Botswana in order to enlist in Rhodesian black nationalist forces there, with only comparatively few of them

Continued on Page 4



The **VOICE**



FEBRUARY 18, 1977

PRICE 25c

VOL. XVIII No. 50

## 'Prayer, Penance necessary in Lent'

Dearly Beloved in Christ:

I am sure you have heard it said that the more things change, the more they remain the same. This is preeminently true of Lent, which is once again upon us with its age-old stirring of the desire in our hearts to become ever more Christlike. In none of its essentials has Lent really changed; prayer and penance continue to be its clarion call.

First let me say how firmly convinced I am that we would seriously delude ourselves were we to discount the necessity and importance of bodily mortification as we prepare to celebrate the Paschal Mystery. Although Ash Wednesday and Good Friday are the only days of obligatory complete fast and abstinence, a Lent without some restriction on what we eat and drink—except, of course, in the case of the ill and elderly—would hardly qualify as Lent at all.

Accordingly, I urge that the traditional abstinence from meat be kept on the Fridays of Lent. In addition, I may be permitted the observation that simply not eating between meals would constitute penance of a high order for most Americans, adults and children alike.

"During Lent," the Second Vatican Council declared, "penance should be internal and individual but also external and social." If fasting and abstaining are mainly internal and individual, there are other Lenten acts which will provide clear witness that we have taken up the cross in earnest. Needless to say, I strongly recommend daily Mass and reception of the Eucharist as the most efficacious means of persevering in whatever else we may propose to do.

Moreover, this Lent will introduce to all of us the new rite of penance which the Church anticipates will aid us greatly in understanding the evil of sin and God's merciful forgiveness. The renewed rite will offer us a more personal experience of God's reconciling love. We fully expect it will stimulate us to greater efforts in remaining faithful to the Lord, especially in these days of the holy season.

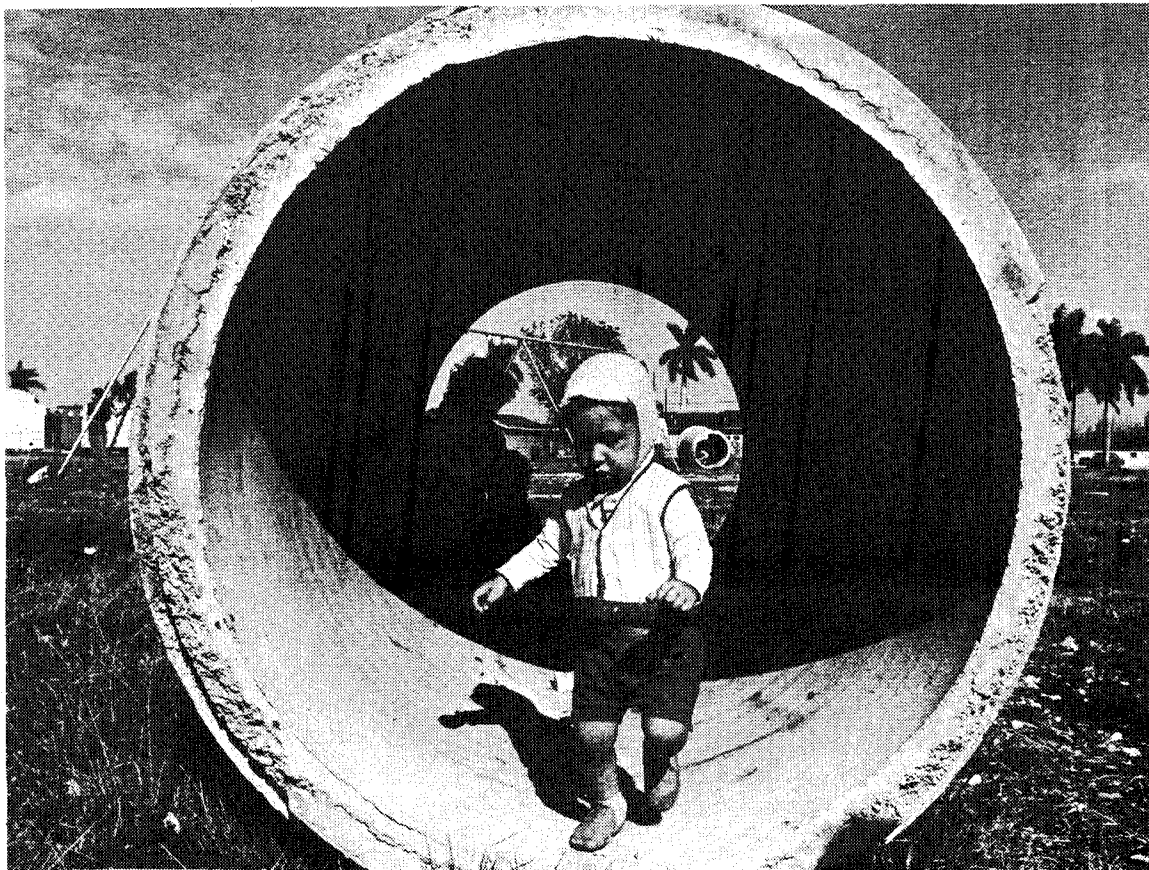
The truth is that we witness to our abiding love for Christ in countless little ways. Every conscious attempt to be considerate of others, to visit the sick, to spend time with aged and lonely, to instruct the young in the truths of the Faith, to work for the poor and underprivileged, to suffer misunderstanding without becoming vindictive—all these open up an enormous field of penance that is internal and individual and at the same time external and social, just as the Council required.

The thought I most wish to leave with you is that Lent is in no sense an optional observance. The 40 days that lie ahead are a time of exciting challenge and very special grace for all of us. It is my fervent hope that Easter will find us more closely united to the Risen Christ precisely because we were determined to spend this Lent well. Indeed, can any of us be certain we shall be blessed with another?

May the peace of Christ be with you all!

Devotedly yours in Christ

*Soleman J. Carroll*  
Archbishop of Miami



A special carnival arranged by Miami's Council of Catholic Women for children of migrant farm workers in South Dade County failed to distract this toddler from investigating a nearby main. The fair was a day of fun and games. See Page 12.

## Why not do yourself a big favor this Lent?

By FRANK HALL  
Voice Feature Editor

What are you doing for Lent?

There was a time when "doing" for Lent meant not smoking, giving up candy, not going to the movies, no alcoholic beverages—and, oh how people looked forward to Sundays.

Or, perhaps, Lent meant going to Mass every day, saying the Stations of the Cross on Fridays, or reciting a decade of the Rosary, if not the whole Rosary.

Vatican Council I suggests that Catholics re-think and reevaluate what Lent means in their lives and encourages a "good deeds" attitude. But, before you run out to do a "good deed" for someone else, why not consider doing yourself a good deed in your own home?

We are happy to print a

list of books, suggested by various people throughout the Archdiocese of Miami, you might consider for spiritual reading during this special season. This combines not only a pious practice but also assists in the spiritual growth and Christian maturity each individual is required to strive for. And, if you still like the idea of giving up something for Lent, you can read one of these books during the time you might be watching one of your favorite TV programs or listening to your favorite radio stations.

Margie and Joe Dougherty, who conduct a book ministry at St. Boniface parish, Pembroke Pines, suggest almost any book by Father Ernest Larsen, C.S.S.R., and especially "Lent in Your Home," "Week of Fire," and "Treat Me Easy."

Continued on Page 29

## Lent to start on Wednesday

Ash Wednesday, which marks the beginning of Lent, will be observed by Christians throughout the world on Feb. 23.

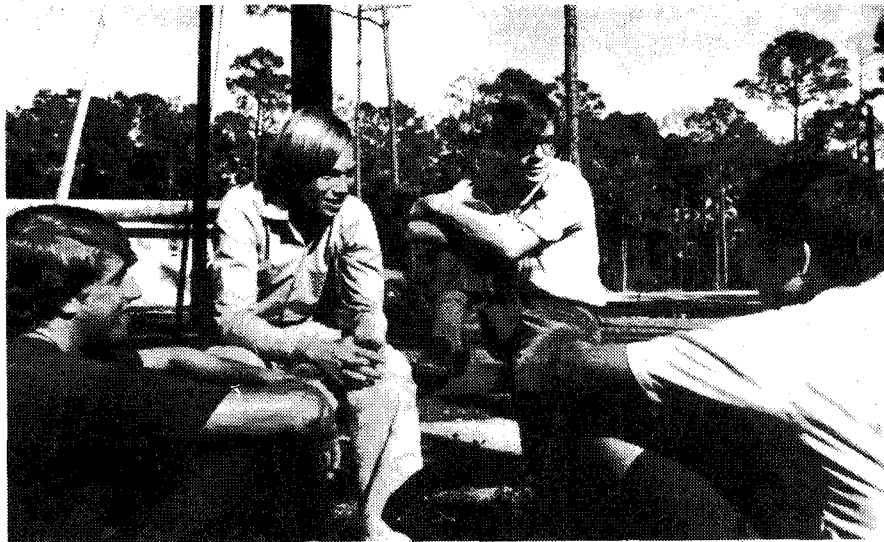
Catholics of the Archdiocese of Miami are urged to consult their respective parish bulletins for the times when ashes will be distributed.

**Espanol Pages 31-36**

### Inside

Classified.....	30
Cultural Arts.....	27
Editorial.....	6
It's a Date.....	24
Know Your Faith.....	15
Movies & TV.....	26
Prayers.....	22
Spanish.....	31-35
Walsh.....	7
Youth.....	28

# their thanks...



# and His blessings...

.....for your generosity in providing a place that is home to boys who otherwise might not have a home. Boystown has a magic sound to most people. But to those who look to it as home, it is more than just a familiar name. It is their chance for a future. One of the more than 40 facilities supported by the ABCD, it provides the opportunity for a future only because you care.

# Arch Bishops

# Charities Drive

Watch *The Church and The World Today* this Sunday at 9:00 A.M. on Channel 7 to learn more about Boystown.

IS YOUR ADDRESS LABEL CORRECT?  
If not, clip off this corner - with label on other side - and mail it to:  
THE VOICE, P.O. Box 1059, Miami 33138  
Allow 2 to 4 weeks for change.  
WRITE CORRECTIONS HERE

## THE VOICE

Archdiocese of Miami  
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.

Member: Southern Catholic Newspaper Group. 23 newspapers in 10 states. Over 2 million circulation. Available to advertisers on a 1 order Basis. Phone: 305/754-2651 for details.

Archbishop Coleman F. Carroll  
President, The Voice Publishing Co. Inc.

Father David Russell  
Executive Vice-President

Msgr. James J. Walsh  
Editorial Consultant

Father Jose Nickse  
Consultant

George H. Monahan  
Editor

VOICE STAFF

Fred C. Brink Advertising Director

Fred Priebis - Circulation Supt.  
Robert O'Steen - News editor  
Marjorie L. Fillyaw - Local news editor

Frank P. Hall - Features editor  
Araceli Cantero - Spanish editor  
Tony Garnet - Photography



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

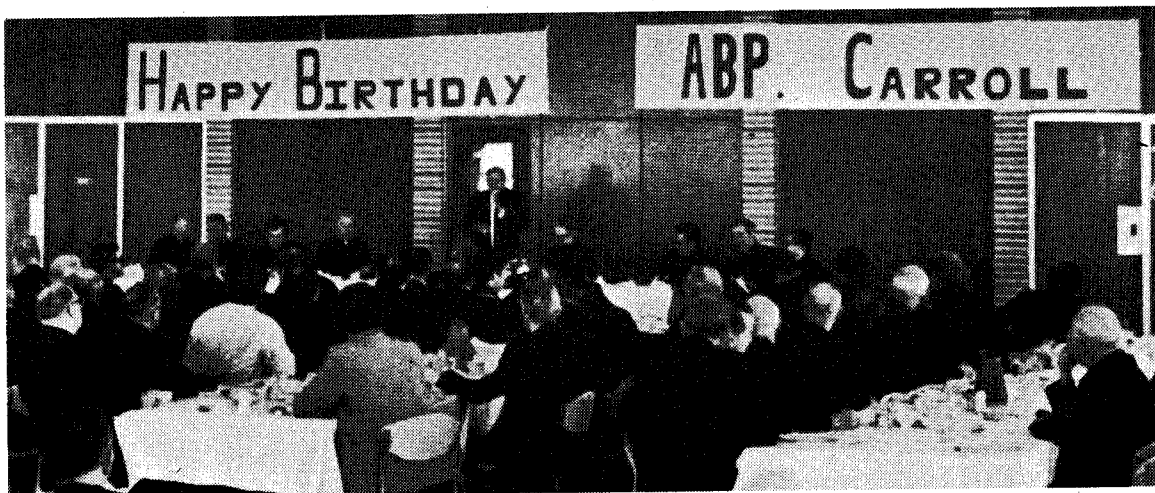
Advertising - 754-2651

Circulation - 754-2652

Ft. Lauderdale - 525-5157

W. Palm Bch. - 833-1951

Pete Sharkey - Broward Ad. Rep. 782-1658



In unity and fraternity, Archbishop Coleman F. Carroll and Coadjutor Archbishop Edward A. McCarthy cut the first slice of a birthday cake in honor of Abp. Carroll. Priests (above), gathered for a Clergy Day on the new rite of reconciliation at St. John Vianney Seminary, enthusiastically joined in the celebration.



## Religious to study Action meet

The Florida Leadership Conference of Women Religious, which met recently in Orlando, is calling the state's Sisters into intensive study and discussion of the papers of the Call to Action meeting held last October in Detroit.

The Conference, which includes major superiors, provincials, and councils of the congregations of women Religious in Florida, also resolved to establish a "continuous discernment process" on all levels of existing ecclesiastical and secular agencies to survey any changes transpiring that will effect the direction in which nuns are moving in their ministries; and

to establish an FLCWR Emergency Relief Fund for immediate distribution of donations through the Sisters directly to needy farmworkers.

The Sisters are also urging that their "inherent power for good" be directed toward becoming aware of the social conditions in which the people in Florida are living "convinced that this is a collaborative endeavor, necessitating open communication among themselves and Florida's hierarchy, diocesan offices, Sisters' Councils, the Florida Catholic Conference, Vicars for Religious and the various Councils of Catholic Women."

While service to others and the mission of the Church are paramount, the leaders of Religious Congregations are presently faced with the "overwhelming phenomenon of unusually large numbers of Sisters, who formerly staffed Catholic institutions, and are now in retirement or convalescence, it was pointed out during the meeting. Adequate and realistic plans are necessary, the Sisters agreed, for health, welfare and retirement.

The next meeting of the FLCWR is slated for April 14 at the Benedictine Priory, San Antonio.

## Official Archdiocese of Miami Lenten Regulations

Ash Wednesday and Good Friday are days of both fast and abstinence.

All the Fridays of Lent are days of abstinence (no meat).

Those who have reached the age of 14 are obliged to abstain from meat on Ash Wednesday and all the Fridays of Lent.

Those between the ages of 21 and 59 are obliged to fast on Ash Wednesday and Good Friday.

Taken as a whole, the above regulations bind gravely. This means that failure to observe a substantial number of penitential days would be considered a serious infraction of the spirit of the penitential season.



Catholics of all ages are called to practice voluntary self-denial during the Lenten season. Participation in daily Mass is strongly urged. Also recommended are spiritual reading, especially reading of the Scriptures, recitation of the Rosary and meditation on its mysteries, and making the Way of the Cross.

## Miami's newest church groundbreaking

Ground will be broken at 3 p.m. Sunday, Feb. 20, for Miami's newest church, St. Agatha, on a five-acre tract on the east side of SW 107 Ave. opposite the main entrance of Florida International University.

Msgr. David E. Bushey will turn the first shovel full of earth for the church, parish center, and campus ministry facility which will also include living quarters and office facilities for parish clergy.

Designed by architect, William B. Hall, the new structure will include seating for about 550 worshipers in a large auditorium area at the north end. An additional 64 persons can be accommodated in a small chapel space behind. Interconnected with the main church and opening to it by means of a 50-foot folding door will be a multi-use room which can provide an additional 400 seats. The multi-purpose area will be used for a variety of social and educational activities and will have kitchen and rest rooms.

Quarters for the pastor,

Father William L. O'Dea, will be located at the south end of the complex. Almost 200 autos will be accommodated in a paved parking area to the rear.

## Pope Paul blesses Lourdes pilgrims

VATICAN CITY—(NC)—About 12,000 people participating in a torchlight procession here in honor of Our Lady of Lourdes received a salute and blessing from Pope Paul VI, who came to his apartment window to greet them.

Gathered in St. Peter's Square were 150 sick or handicapped persons on stretchers or in wheelchairs.

The evening torchlight procession is an annual event here on Feb. 11, the feast of Our Lady of Lourdes.

The procession coincides with festivities at the famous Marian shrine in France which last year welcomed more than 3,800,000 pilgrims. That figure was seven per cent more than in 1975.

# ROOF PAINTING AND WATER PRESSURE CLEANING

RE-ROOFING  
AND  
ROOF  
REPAIRS

TEXTURED  
COATING  
Guaranteed for as  
long as you own  
your home.  
Beautifies-Insulates  
Waterproofs

PAINTING  
● RESIDENTIAL  
● COMMERCIAL  
● CONDOMINIUMS  
● CO-OPS

SAND  
BLASTING  
AND  
WATER  
PROOFING

ALUMINUM  
● Awnings  
● Gutters  
● Windows  
● Screen  
Enclosures

"Serving South Florida Over 30 Years"

Tom Gustafson Industries, Inc.

Member of Miami Dade, Ft. Lauderdale and  
Palm Beach Chambers of Commerce

Miami and Dade County Office	Ph. 944-3421
Ft. Lauderdale and Broward County Office	Ph. 522-4768
Boca Raton - Delray Office	Ph. 278-4862
W. Palm Beach & Palm Beach County Office	Ph. 832-0235



Survived guerrilla attack: Jesuit Father Dunstan Myerscough and Dominican Sister Anna tell reporters how Rhodesian terrorists lined up and shot seven white Catholic missionaries. Father Myer-

scough survived by dropping to the ground when the shooting began. Sister Anna was spared when her arthritic legs gave way and she was unable to walk to the execution site.

## Who really killed seven Rhodesian missionaries?

Continued from Page 1

being persuaded by their parents to return home to Rhodesia.

It comes just before the appeal is due to be heard of Bishop Donal Lamont of Umtali, sentenced last October to 10 years' imprisonment for failing to report the presence of guerrillas.

**THE GHASTLY** murder of three Jesuits and four Dominican Sisters, with survivors left to tell the tale, thus offers the Rhodesian government of Premier Ian

Smith a convenient object lesson of what happens to missionaries when guerrillas are around and a warning to young Africans that they could well find themselves forced to take part in attacking and killing the one group of Europeans they have come to trust.

**THERE** is indeed some evidence which suggests that in the past Rhodesian security forces have pretended to be nationalist guerrillas. The survivors of an incident at Karima in June, 1975, when 21 people lost their lives, were

convinced that they were led into a trap by self-proclaimed terrorists acting on behalf of the security forces, who then opened fire on the villagers. The case was described by the (Catholic) Rhodesian Justice and Peace Commission in its report "Civil War in Rhodesia" published last September.

For the people of England, Ireland and Germany the last seven killings are particularly shocking because their fellow countrymen were the victims. But the murders represent only a tiny fraction of a death toll now reaching some 2,500.

## Bishops blast white minority 'system of oppression' in S. Africa

**PRETORIA,** South Africa—(NC)—South Africa's bishops have blasted the "social and political system of oppression" of this country's white-minority regime.

In one of their strongest statements ever issued, the bishops called for an end to white supremacy.

They also demanded an investigation into what they called "seemingly systematic beatings and unjustifiable shootings during disturbances and cold-blooded torture of detained persons."

The statement was issued here Feb. 10, following a meeting of the South Africa Catholic Bishops' Conference, which was also attended by bishops from Swaziland and Botswana.

"No temporary suppression by violence, only a sharing of

citizenship, can give hope of any safety for children, black or white, now growing up in the Republic, and prevent the horrors of civil war in the future," the bishops said.

The bishops also issued a declaration in defense of conscientious objection to military service. Explaining the declaration at a press conference, Archbishop Denis Hurley, of Durban, said that most people in South Africa "look at service in the armed forces as unjust oppression of the majority." The ruling whites make up only one-sixth of the country's population.

The day before, the bishops announced that they would continue to integrate Catholic schools in South Africa and Namibia (administered by South Africa), despite apartheid laws

prohibiting integration.

After several previously all-white Catholic schools admitted black and colored (mixed-race) students in January, government officials threatened to cut off government funding of offending schools, take legal action to close the schools and prosecute the parents of the students.

The Catholic Church in South Africa has campaigned against apartheid for the past quarter of a century, but its move to integrate schools has stepped up opposition from the level of teaching and persuasion to civil disobedience.

The Church runs about 140 all-white schools with an enrollment of more than 40,000.

It also runs 36 hospitals, 37 orphanages, 104 hostels and 160 infirmaries,

## Missionary attacks continue in Rhodesia

**SALISBURY,** Rhodesia—(NC)—Authorities here said black nationalist guerrillas attacked another Christian mission in Rhodesia, stealing money and burning buildings, the day after terrorists killed seven white Catholic missionaries in another part of the country.

Authorities also said a bomb threat forced a mission school for girls to close.

No casualties were reported in the attack on a Scottish Reformed mission at Nyashanu in southeast Rhodesia, but the terrorists set fire to several buildings and took between \$5,500 and \$7,000 in cash.

An Anglican-run school for girls in Bonda, 18 miles from the Mozambique border, suspended classes for its 300 students after it received a letter threatening to bomb the school.

The Rhodesian government has launched a full-scale manhunt for the 12 terrorists who on Feb. 6 attacked St. Paul's (Catholic) Mission at Musami, about 35 miles northeast of Salisbury, and killed three Jesuits and four Dominican nuns.

Facing charges by guerrilla units that Rhodesian government forces posing as guerrillas are behind the attacks, the government announced that it has ordered its troops to take the killers alive to prove that they were guerrillas.

Meanwhile, in Mozambique, the joint head of the Rhodesian nationalists' Patriotic Front, Robert Mugabe, renewed his charges that the Selous Scouts, a top government commando unit, had killed the missionaries.

"We are not capable of such inhumanity," Mugabe told the British Broadcasting Corporation. He said the guerrillas have found missionaries sympathetic to their cause and have received medical care from them.

The impressive dignity of a double-breasted navy blazer brings out the best in a man's looks, especially when the trim styling and hand-tailoring is by the master tailors, Hickey-Freeman. The fabric is an all-wool hopsacking imported from England... \$350.

**MAUS & HOFFMAN**

Bel Harbour Shops 9700 Collins Avenue  
 Fort Lauderdale 710 East Las Olas Boulevard  
 Palm Beach 312 Worth Avenue  
 Naples On 3rd Street, South at 14th Avenue  
 Petoskey, Michigan

## News briefs

### Bishop trades-in car for a horse

Leaving his car in the garage and riding a horse to visit the 42 parishes in his diocese, Brazilian Bishop Jose Ivo Lorscheiter of Santa Maria says "we must adjust to realities." The Brazilian government has decreed gasoline rationing because imports are taking some \$5 billion a year out of the nation's export earnings. "Riding a horse is not new to us," Bishop Lorscheiter said. His state of Rio Grande do Sul is "Gaucho," or cowboy country. He is 49 years old and sees little difficulty in riding through the 11,580 square miles of his diocese.

### 'Minute of silence' marks earthquake

A nationwide "minute of silence" marking the first anniversary of the Guatemalan earthquake that killed thousands, was observed last Friday. An ecumenical service at the Cathedral in Guatemala City, also was part of the observance. Every activity in the nation came to a stop in midafternoon as the people prayed in silence for the 23,000 people killed and 70,000 injured, some permanently. More than 250,000 homes were destroyed. At the time, South Floridians, including Catholics in the Archdiocese of Miami, collected hundreds of thousands of dollars worth of canned goods, clothing, bedding and other needed supplies for the stricken area. In the months following the quake, Catholic Relief Services distributed \$9 million in Guatemala from direct contributions and U.S. government aid.

### Cavalry of Christ priest-evangelizer dies

Father Yvo Tymen, who rode into many a sunset as a member of the horseback evangelization team known as the Cavalry of Christ, died in Brownsville, Tex., at age 98. The last of a breed of frontier missionaries, Father Tymen evangelized such southwest Texas outposts as Eagle Pass, San Benito and Mission shortly after the turn of the century. A member of the Oblate Fathers, he retired in 1962. "We used horses in those days to visit the missions because there was no other way to get around," he often recalled, about the origins of his group, of which he was the last surviving member. The 20th century caught up with him in 1913 when he traded in his horse, Old Pancho, for what he called a "motor chapel car," a flatbed

truck with a chapel mounted on the rear. Father Tymen returned to his native France shortly before World War I. In 1975, France awarded him the country's highest civilian honor for his three years of wartime service on European battlefields.

### Death-dying bills, 'are they necessary?'

Two death-and-dying bills being considered by the Indiana State Legislature have been questioned by the Indiana Catholic Conference. One bill would give patients the right to refuse or discontinue maintenance medical treatment if their condition was diagnosed as terminal. The second bill would write a definition of death into the State public health code. The Conference director, Ray Rufo, questioned whether it was necessary to draw up as a law in either area.

### Vatican-Spain reconciliation

Decades of cool relations between the Vatican and Spain were ceremoniously swept away Feb. 10 as Spanish King Juan Carlos and Queen Sophia paid an official visit to Pope Paul VI. It was the first visit to the Pope by a Spanish head of state since King Alfonso XIII visited Pius XI in 1923. Pope Paul told the 39-year-old monarch that he hoped "the tensions springing up recently out of very sad events (in Spain) would be overcome."

### Appeal to educators: 'don't compromise'

Catholic college and university officials meeting in New Orleans were urged to avoid compromises that would lose the Catholic identity of their institutions for the sake of governmental and corporate funding, by Archbishop William D. Border, of Baltimore. He also appealed to the educators to implement the recommendation of the "Call to Action" conference in Detroit last October that "people be educated about social justice on all levels."

### Birth control continues for poor

Contrary to government assurances, birth control programs continue in Bolivia among the poor, said Bishop Rene Fernandez, of Oruro. He cited recent distribution of literature and contraceptives in shantytowns by the Family Protection Association, government-supported agency.



Boat of Hope: A Vietnamese fishing boat carrying refugees lands near Pattaya, Thailand. Vietnam refugees, nearly two years after the war, still brave the treacherous waters in hopes of escaping and finding a new home.

### Priest jailed for youth work

Bishop Alois Haene, of Gwelo, Rhodesia, said that Swiss missionary Father Georg Joerger, who disappeared last November, was almost certainly assassinated by Rhodesian black nationalist guerrillas, according to Vatican Radio. Bishop Haene made the accusation at a press conference in Lucerne, Switzerland. Father Joerger, a member of the Swiss Society of Bethlehem Missionaries who served in Rhodesia for 20 years, has not been heard of since he left for a visit to guerrilla-occupied territory Nov. 27.

### Caribbean Socialism

Socialism in the Caribbean is the concern of religious leaders who have scheduled a regional meeting in Georgetown, Guyana, at the end of this year. The Caribbean Conference of Churches said that during the November meeting on "Working Together with Christ" it will deal with socialism, racial discrimination and the cultural values of blacks who make up the majority in the conference's member churches.

### Vietnamese still try to escape

Now, nearly two years after the Communist victory in Vietnam, Vietnamese still brave coastal patrols and a 50-50 chance of drowning to escape in small boats from their homeland, a U.S. Catholic Conference (USCC) official said in Washington. The official, John E. McCarthy, director of the USCC's Migration and Refugee Services, appealed to Catholics around the country to volunteer to sponsor refugees from Vietnam, Cambodia and Laos, now barely tolerated in refugee camps in Thailand and other Southeast Asian countries.

### Accuses guerrillas of killing priest

Vatican Radio reported Feb. 8 that a Salesian priest in Czechoslovakia has been sentenced to two years in prison for urging students to listen to Vatican Radio broadcasts and for carrying out an active youth ministry. Father Stefan Javorsky, 52, recently lost an appeal on an earlier court ruling which condemned him to 13 months in prison and suspension from priestly functions for two years. He now must undergo two years in the "reeducation section" of a Czechoslovakian prison.

THE  
DANIA  
BANK

FDIC

OVER  
50 YEARS  
OF SERVICE

255 E. Dania Beach Blvd. and 601 S. Federal Hwy. Dania • 925-2211

## Twisted 'heros' in living color

Thursday a week ago, the nation was treated to the spectacle of one Anthony Kiritis of Indianapolis holding a shotgun, with finger on trigger and with the barrel wired to the neck of a hostage and swearing that he was going to blow his victim's head off.

Within the next five days there was a spree of spectacular violence including:

- Fredrick Cowan of New Rochelle, N.Y., a Nazi-lover who barricaded himself in a warehouse and murdered five people, wounded five others and then killed himself.

- Mike Wurm, 15, of Larned, Kan. who was charged with killing his two parents and younger brother.

- Four young men in their early 20s invaded a trailer in Hollandsburg, Ind., lined up a mother and her four sons on the floor and shotgunned them methodically, with only the mother surviving the wound.

And there presumably have been the usual local shootings around the country which would not have made the national news.

We cannot be certain of an exact cause and effect link on these slayings.

But when a man is featured on television proclaiming how macho he is, swearing profanely about how great his nerves are and how completely in command he is of the authorities who had to stand by helplessly while the cameras rolled, such drama must strike a chord in the emotional bowels of certain kinds of people who

are simmering inside with frustration and hate, looking for some outlet, including the possibility of ending their own self-loathing by going down in a blazing feat of killing and being killed, as with Nazi-lover Cowan.

A psychiatrist interviewed on NBC news said most of these hate-filled nuts have a feeling of inadequacy and when they see a man like Kiritis glorified on television, that is all they need to set them off.

So what are we making of all this?

First, we are suggesting that when television industry spokesman say their media has little or no link to violence in America, we find this hard to buy.

History tends to show that the media do affect our behavior to a great extent in all areas of life. Publicity is the fodder of our national consciousness.

When a First Lady appears with a new kind of hairdo or clothing style, millions of women follow suit.

Remember the first airplane mad bomber a couple of decades ago? Remember the spree of mad bombers that followed the initial outpouring of publicity?

Or how about the very first hijacker? We still haven't heard the last of that.

Or political kidnappings?

The list could go on. These were things that occurred in society and the media reported on them, unquestionably triggering the chain of

events that followed. This establishes the media as a link in the pattern that goes round and round and extends beyond the news programs to the entertainment shows which must also have a similar effect, feeding the concept of violence back into the collective consciousness and unconscious of the nation.

Therefore, secondly, what we are suggesting is that the media take seriously the idea of voluntarily de-glorifying and de-sensationalizing certain kinds of news events, and likewise, their entertainment shows.

It can work.

Not long ago when the local media got tired of reporting in full detail everytime a school got a bomb threat (usually from some delinquent kid) and had to empty out all the students—then the news coverage dropped off and so did the incidents.

The media could responsibly report what is going on without pushing pure-violence stories up front to lead position and without showing the "hero" in all his twisted glory.

News footage of some mad gunman is usually considered real hot material by news crews. "Man, we got some dynamite stuff," a newsman might typically proclaim as he rushes into the office to process it.

Dynamite is right.

The 12 people who were murdered in groups last week could tell you that.



By Fr. John Dietzen

## Can a Protestant receive Communion at Mass?

Q. Our son, 18, has a girl friend who was baptized in another (Protestant) church. She attends Mass with him occasionally, and I hear that she receives Holy Communion. I have since sought the advice of priests, and among their reactions was: "We cannot refuse to give her Communion, unless her receiving would create some scandal." I feel that until a person is officially received into the Catholic Church he should not receive Holy Communion. What is the correct attitude? (Missouri)

A. You are correct. The Catholic Church is not alone in its position that Holy Communion is more than a merely friendly act, or something nice to do at Mass. The Eucharist is the sign of community and oneness of faith with those who are with us around the altar, and normally should not be received by anyone who at the present time does not share that membership in the community.

Many Protestant denominations, though not all of them by any means, have the same belief and policy. Persons of other faiths are asked not to receive Communion at their worship; and their own members are asked not to do so elsewhere. In a sense, receiving

Communion in a church where one does not share beliefs and membership with that church demonstrates at least a fuzzy faith, and perhaps even a certain dishonesty; something is said in action that is not in fact true.

On the other hand, what the priests told you is also true. It is impossible for a priest to check on such things when an individual presents himself for Communion at Mass. There are certain, though very limited, conditions under which a Christian of another faith could

receive Communion in the Catholic Church. For this and other reasons, the priest gives anyone the benefit of the doubt at the time.

However, if he suspects that the individual involved should not be receiving the Eucharist, he should check with that person later to make sure there is no misunderstanding.

\*\*\*

Q. We visited in a parish around Christmas time, where

the bulletin had an article on St. Nicholas, and the help he had given to some poor girls. The bulletin said these girls "seemed destined for prostitution." Is there any person who is "destined" for something like that? Isn't it always a grave sin for any reason? (Ill.)

A. Being destined can mean several things. We might be destined to something because it is predetermined by God's providence, and will happen, regardless of what else happens. Thus, for example, we

are destined to die.

Being destined can also simply mean that we are headed in a particular direction, like a plane is destined for Los Angeles. It will arrive there unless something happens to change its course.

Many lives are somewhat the same. To all appearances, they seem destined for greatness or tragedy, unless something happens to change their course.

\*\*\*

Q. Is it possible today for a man to be a Catholic and a Mason at the same time?

A. Canon 2335, which forbids Catholics to join any Masonic organization, came into being because of severe problems the Church experienced from Masonic groups during the past couple of centuries. A few years ago, however, this regulation was changed to apply only to those places where Masonry is an outright enemy of Catholics and of the Church.

Today then, a lay Catholic may be a member of a Masonic lodge, provided that lodge is not anti-Catholic in its literature or activities. Priests and members of religious orders and congregations are still prohibited from enrolling in any Masonic society.

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

## Black Catholics have easier trace for roots

DETROIT—(NC)—A history teacher here said that black Catholics will have an easier time than others tracing their roots.

In an interview, Arthur LaBrew, a black history teacher at Wayne Community College, said, "Black Catholics are especially fortunate. In spite of whatever else Catholic slave owners did, they believed every man, including blacks, had a soul.

"They took the black children to their white church and there a record of the Baptism has been kept."

Black families which have origins in Louisiana, Quebec or any predominantly Catholic area are in parish records there,

LaBrew said. "The problem is not that we don't have the information it's just that it has to be codified. I have traveled the South and seen the material for myself. It just has to be made into a tool the genealogist can use."

The teacher's comments were part of the reaction here to the recent television series, "Roots," based on the book by Alex Haley, who traced his family history back to Kunta Kinte, a young African brought to America as a slave.

In a number of cases, Catholic school teachers reported, black youngsters investigated their own origins. Father Tom McAnoy,

principal of St. Martin DePorres High School, said the series was "fantastic," and thought the only bad side effect would be that students wouldn't read the book after seeing the film.

Roger Ussery, a teacher at East Catholic, used the program as a discussion topic for his black studies class. The students were required to have researched their own family tree to at least their great-grandparents.

"This isn't something we do only in black studies, but in all history classes," noted Ussery. "We discuss all the effects of the society on the situation."



By Msgr. James J. Walsh

# Rockefeller Fund backs anti-life book

From here and there:

A short item in the Miami Herald recently reported on a study financed by the Rockefeller Brothers Fund. More than sixty environmental leaders were involved in publishing the study in a book called "The Unfinished Agenda."

If one were looking for a handbook listing viewpoints strongly opposed to the broad principles governing respect for life, this book fills the bill. Here are some of its recommendations.

To improve the "quality of life," it urges the establishment of population stabilization or gradual population decrease. More money for family planning programs and aid for clinics offering contraceptives, pregnancy testing, abortion and sterilization. It wants the government to do away with "taxation discriminations against single people and childless couples and eliminate additional tax benefits for those with three or more children."

It is opposed to any more foreigners coming to the United States, because bringing in more people obviously knocks off base their population policies. It proposes agricultural aid to foreign countries, but the motive here is not to help the poor. Rather the food is to be used as a bargaining means of controlling the population. Smokers better knuckle under because if the Rockefeller Brothers Fund gets its way, their days of puffing are numbered.

Judging the study in the light of these recommendations, the book appears to be one long appeal to ignore respect for human life. It is full of negative suggestions against people. Destroy life, limit the number of people in

countries, mutilate bodies, punish those who want more than three children.

There is more than a slight suggestion of the theme of George Orwell's "1984" running through this depressing study. It sounds as if these experts are saying we better get in line with their negative thinking to improve the "quality of life," or something bad will happen. Actually the worst thing that can happen would be for people to take their recommendations seriously.

★★★

Dr. George Gallup's recent admission that the findings of his poll on religion indicates there may be a religious revival on the way is given some interesting support by the remarks of the president of the French Bishops' Conference. Archbishop Roger Etchegaray of Marseilles visited Russia recently and on his return said "no one could imagine the fullness and intensity of the religious life in the Soviet Union."

He called Russia "Christianity's biggest volcano." He wrote in his bulletin that the Gospels "are copied by hand, snatched away from tourists and bought on the black market." All this, despite the fact that stringent laws against this are on the books. And churches still are scarce by law. In Kiev, a city of two million there are only 9 churches.

The Archbishop, obviously deeply impressed, concluded by saying, "What great hopes can we nurture for this Church when the rich, incandescent lava of faith in the triune God falls once again on its immense expanses?"

An important part of Our Lady of Fatima's

message was to pray for the conversion of Russia, which many have been doing for years. Is it beginning?

★★★

The death of Father James Keller last week stirred memories of "Catholic Action" programs in the forties and fifties in the United States. This Maryknoll priest was one of the most zealous and imaginative proponents of living out the faith and bringing in into the market place. He founded the Christophers, a wideranging organization which used the printed word, television and radio to get over the "Good News" of the Lord. He summed up his ambitious and highly successful plan in these words, "to restore fundamental Christian principles to American public and private life." He got thousands of people to work "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."

At that same time Jesuit Father Daniel Lord was educating people of all ages, especially youth, with a shower of pamphlets, books and plays. Gifted in many fields, he was still working long after he learned he was dying.

Sick as our world is today, it would have to be worse had Father Keller and Father Lord never come along. They both proved that an individual person, even if considered ordinary, can be very important in this life, if only he or she lives out their personal religious convictions.

## Permanent deacons -- on second thought...

Sometimes when mail indicates I didn't get things right the first time, I realize I'd better write again on the chance I'll get things straight the second time around.

A column I wrote that brought me a lot of mail was designed to say that there ought to be ways for the laity to participate in parishes to free priests to have more time to do what priests have a responsibility for doing—preparing homilies, making parish visits.

In the course of making this point I said some other things that brought a response. For one thing, after speaking of the permanent diaconate I then fell back in the discussion to referring to it as the lay deaconate. Since the permanent deacon is ordained to the diaconate he is obviously not a layman, the two terms would be contradictory.

Back in the days when there was not a permanent diaconate and many were urging there should be—and I was among them—we used

the terminology lay diaconate, contradictory though it is. It was used, I suppose, to make a distinction in what was envisioned in reestablishing the permanent diaconate. That is that those who were to enter the diaconate were to continue in their roles in the world—as lawyers, doctors, farmers, factory workers, teachers, merchants.

IT IS WRONG to speak of a lay diaconate, there isn't such a thing. But the permanent diaconate was perceived as a way to bring those living in the world, fulfilling other vocational roles, into a direct service of the Church.

But to make clear what was not clear in what I wrote, permanent deacons are ordained, to call them lay deacons is a confusion of terms.

Mentioning the permanent diaconate I said something to the effect that we've already ordained several thousand and that probably we'd be better off not to rush into the or-

dination of thousands more until we've had time to observe the effect of the program.

There were some letters about that. One man pointed out that before the diaconate program was begun there were many months of study. I wasn't even talking about months. I wasn't even talking about years. I had something closer to decades in mind.

BACK WHEN restoration of the diaconate was being proposed, it seems to me not many of us who were proposing it had in mind the way it has developed. I know I came to a realization of the need for it when I lived in another country where for a long period of time in the area in which I lived we didn't see a priest. There were some villages that would go many weeks without having a priest. I thought it would be good if someone in that community, respected as a good Catholic, could be ordained to be able to minister to the people, to bring them Communion, to

lead in prayers, to give sermons.

Back in those days—and I'm talking about the 50s—I don't think many who were advocating the restoration of the diaconate had in mind the diaconate in ordinary parish situations in the United States. There was discussion of the use of the diaconate in mission areas where towns did not have a priest but most of the talk about the permanent diaconate envisioned its use in mission areas in other countries. I don't think there was any expectation that it would work out so there would be more permanent deacons in the United States than any place else in the world and most of these in non-mission situations.

UNDERSTAND ME, I'm in no way criticizing the way it has worked out. While I've not lived in any city where there were permanent deacons, I have met many permanent deacons in other parts of the country and I've been impressed by the men I've met. I've heard excellent reports on the work of the

By  
Dale  
Francis



permanent deacons, too, so what I'm saying is misinterpreted if it is interpreted as criticism. What I'm saying is the permanent diaconate is in process of development, it is already different than most expected it to be. It just seems wise to not rush things.

A man who is ordained a deacon is ordained—it isn't like just assigning someone to a position, there's a permanence in ordination. With the permanent deacons we have and those who are studying to become permanent deacons we're in sight of a situation where we'll have a tenth as many permanent deacons as we have priests. Maybe we should have many more, maybe. But we should think about it.

# TV harmful to kids? Panel debates issue

**'The commission (FCC) has shied away from the First Amendment like Dracula shrinking from the Cross'**

By ROBERT O'STEEN  
Voice News Editor

The average adult who has grown up watching television through its 27 year history "has witnessed a minimum of 13,000 murders and a maximum of 20,000."

"Sixty per cent of children's program commercials are for the purpose of selling sugar (in candy or cereals)."

Those were some of the critical comments leveled at television last Friday at a day-long conference of representatives of the industry, critics of the media and the Federal Communications Commission at the University of Miami.

**THE DISCUSSION** of panelists, sponsored by ITT Corp. and "Big Blue Marble" children's television series which is underwritten by ITT, was lively and pointed with critics leveling their verbal blows without pulling punches and with media people standing their ground.

**'Children's programming is anything children watch...for every 'Roots' there are a dozen 'SWATS'**

John Dalessio, an executive of the 26-year-old National Association for Better Broadcasting, a citizens' group of ardent TV detractors, said, in addition to the above comments, that 50 studies since 1950 have shown that television violence increases aggressive behavior and desensitizes children to aggressive behavior.

During the time since the widespread use of television, he said, there has been "an unprecedented and dramatic rise in youth violence."

Taye Voy, programming operations director for WTVJ, Channel 4, agreed that he would like to see less violence during prime time hours but added that he felt violence had been toned down a lot already and he was not concerned enough to cancel the prime time programming containing violence.

**DECLINING** to pass the buck to the networks, he said he still believed that it was the local stations who were licensed and should be responsible for what they broadcast whether it comes from the networks or not.

He also cited his station's one-hour morning program (the Skipper Chuck Show) as an example of a locally produced commitment to non-violent

children's programming.

He said his concept of television was that of an audio-visual tool and that it could be used for great social change and for educational purposes such as medical care and to fight other social problems if it were not merely used as an en-

**'Ten to 12 per cent of television is designed for children. This is the only area of television that has its own special interest groups'**

tertainment device.

Squire Rushnell, a children's programming vice president at ABC, defended the media and his network as being responsive to pressure groups.

"Ten to 12 per cent of television is designed for children. This is the only area of television that has its own special pressure groups," he said, adding that he was glad it did and that this was a good way for the public to make its

programming is anything children watch," and that included the violent movies and cop series.

"For every 'Roots' there are a dozen 'SWATS,'" he said.

Dr. Rosemary Potter, a Miami author and reading teacher, said one good effect of television which should be pushed is the promoting of reading. Programs such as "Roots" and "Miss Jane Pittman" cause an outpouring of requests for the corresponding books and she said a tie-in should be made on the shows.

Dalessio, who appeared to be pushing for a radical change in the concept and use of television, cited the need for limits. The last two major national elections showed strong backing for limits, less government, less tax, less educational budgets and said this should apply to television.

The First Amendment, he said, does not apply to television but to print media



Debating children's TV are L-R: Dr. Rosemary Potter, Miami author; John Dalessio, exec of National Association for Better Broadcasting; Les Brown, New York Times writer; UM Prof. Judy Wallace (moderator); Abbott Washburn, FCC commissioner; Clare O'Brien, "Big Blue Marble" consultant; Squire Rushnell, ABC vice president, and Taye Voy, WTVJ executive.

only. "The people own the airwaves," he said, implying that the resource should be used to their benefit. "There may be powerful alternatives in the areas of education, health teaching and major social problems. Think about it," he said.

Clare O'Brien, educational consultant to the "Big Blue Marble" series, said, indeed, children could learn social change from television.

"WHEN WE began the programs we thought children in our target age range were free of prejudice. We were wrong," she said.

She said they found that small children have all kinds of prejudices and misconceptions about cultures in different parts of the world. Research studies showed that children who watched her program, which depicts children and cultures in all parts of the world, became

less prejudiced.

Ms. O'Brien also criticized television stations for not scheduling good children's programs such as "Marble" at better hours during the week than on the Saturday morning "ghetto" where most of them are now concentrated, or at 7 a.m., when most kids are sleeping or eating breakfast.

FCC Commissioner Abbott Washburn defended his agency as being prohibited by law from censoring TV violence, and cited the Family Hour as a voluntary way of getting results.

When he started to read from the FCC Act, New York Times TV writer Les Brown cited Constitutional responsibilities, saying "The commission has shied away from the First Amendment like Dracula shrinking from the Cross."

wishes felt at the network level. He cited ABC's "After School Specials" and "Schoolhouse Rock" as examples of network responsibility.

DALESSIO responded that "children's TV

**SPECIAL! SPECIAL!**

**"BLACK HILLS PASSION PLAY"**

**1 DAY EXCURSION**

Wednesdays Feb. 23 - Mar. 2 - 9 - 16

INCLUDES: • Points of interest including many citrus groves • Lunch at famous Black Forest Restaurant • Tour of quaint city of Lake Wales • Spook Hill • Passion Play featuring Joseph Meier as the Christ. Meier has performed in this role over 6,000 times with a cast of 250 players. They perform the Last Supper, Bethany Scene, Judas before council, the Ascension of Christ and the Burial of Christ.

**1 DAY TOUR**  
**\$30.00**  
per person, includes lunch, transportation, & admissions.

**2 DAY EXCURSION**

Thursdays Feb. 24 - Mar. 24 - April 7

ENTIRE 1 DAY ITINERARY ABOVE PLUS:  
• Overnight accommodation in Luxury Hotel  
• Breakfast • Masterpiece Gardens featuring Leonardo da Vinci's \$3,000,000 mosaic masterpiece of "The Last Supper" • Citrus Tower observation, Carillon Bells

**2 DAY TOUR**  
**\$56.50**  
per pers., dbl. occ. includes 2 meals, transportation, accommodations, & admissions.

Reservations & Deposit Required. Mail Deposit of \$10.00 to Gray Line, P.O. Box 5383, Ft. Lauderdale, Florida 33310  
Deposits refunded on cancellations 24 hours in advance of departure date.

Courtesy Bus Pickup Points in Front of the Following Stores Only:

SEARS - Hollywood Mall	7:30 A.M.
RICHARD'S - Lauderdale Mall	8:00 A.M.
PENNEY'S - Coral Ridge Shopping Center	8:20 A.M.
GALLAGHER'S RESTAURANT - Pompano Fashion Sq.	9:00 A.M.

**FOR RESERVATIONS & INFORMATION PHONE:**  
Excursions From Broward County Only - Present Ad to Gray Line Driver  
**581-6066**

**Who cares about your hearing problem?**



Herb Gorlin

We do. And we put our concern in writing - with the Beltone Certified Hearing Service Plan.

This exclusive plan is a "plus" service only Beltone offers. Ask us about it. Let us show you why - for so many - Beltone is the better way to better hearing. Call or come see us soon. Beltone cares about you.

**BELTONE HEARING AID SERVICE** 

**Downtown Miami**  
245 S.E. 1st. St.  
Tel-373-1212

**Homestead**  
816 N. Krome Ave.  
Tel.- 245-2447

**Key West**  
Tel-294-6467

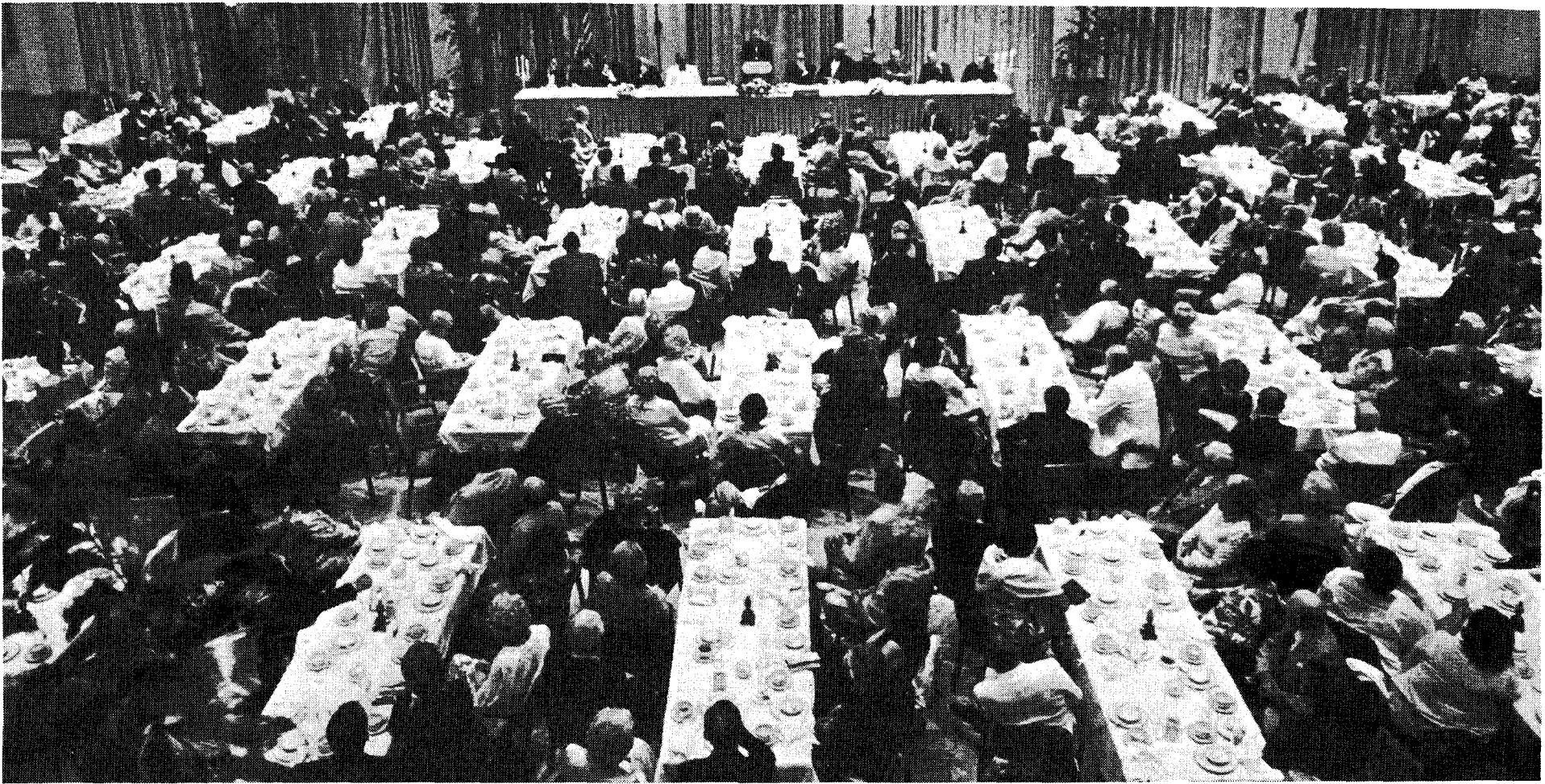
**Ft. Lauderdale**  
423 E. Broward Blvd.  
Tel.-462-0052

**N. Miami Beach**  
16830 N.E. 19 Ave.  
Tel.-Dade-944-0242  
Tel-Broward-925-6661



800 at Palm Beach Breakers

# Abps. Carrol, McCarthy at final ABCD dinner



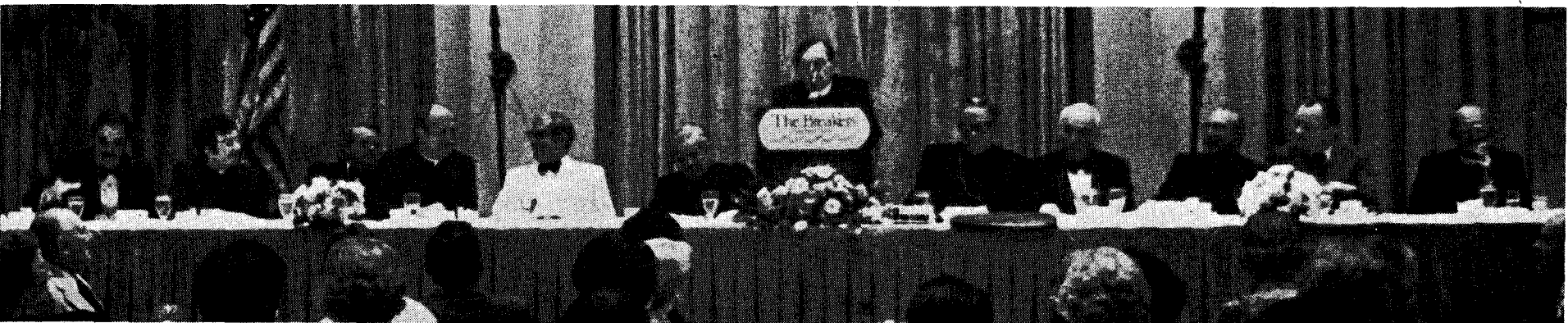
Overall View of Final ABCD Dinner Served at the Hotel Breakers in Palm Beach.



Coadjutor Archbishop Edward A. McCarthy is interviewed by CH. 5 reporter in Palm Beach.



St. Edward parishioners, Mr. and Mrs. John Coleman F. Carroll accompanied by Msgr. E. McKeen are greeted by Archbishop Bernard McGrenehane, V.F. pastor.



Pastor emeritus of St. Edward Church, Msgr. J. P. O'Mahoney, P.A., was a guest speaker at the dinner who urged full support of the ABCD campaign. Also at the head table were left to right Albert Alejandre, Father Jose Nickse, Earl Quat-

tlebaum, Msgr. Bryan O. Walsh, Joe Robbie, Archbishop Carroll, Archbishop McCarthy, Francis McDonough, Msgr. John O'Dowd, V.F.; Dr. Ben Sheppard, and Msgr. Bernard McGrenehane, V.F.

# ABCD aids unwed mothers meet crisis

WEST PALM BEACH— One of the more than 40 charitable facilities which benefits from the annual ABCD is Maurawood Residence, a maternity home for unwed mothers conducted here by the Archdiocese of Miami.

Fully accredited by the State of Florida and the Child Welfare League of America, it is a haven when teenagers or those in their early twenties, sometimes older, reside as a family unit in an atmosphere of understanding and hope.

"This is a place for peace and quiet, where no pressures are exerted on them, and where they can receive all necessary care, and make their decisions," said Patricia M. O'Brien, of the religious order of Our Lady of Charity, of Wheeling, W. Virginia, who is administrator.

"THE GIRLS are grateful there are no pressures here," she said, "because they often arrive with problems on problems. They are expected only to get along with the group and enter into the programs."

The "decisions" they must make are whether to release their babies for adoption, soon after birth, or rear them themselves. "We try to involve the fathers in this," the administrator added. During a recent visit to Maurawood (Maura is Gaelic for Mary), Coadjutor Archbishop Edward A. McCarthy expressed "respect" for such young women because they had not taken the easy way of abortion, but were protecting human lives.

During 1976, Maurawood had 45 residents whose average age was 17, and most came from middle-class families, records show, and several had studied one year at college. Four of the 45 were black. Maurawood Residence's doors are always open to girls of all races and creeds. In 1976, only 20 of its residents were Catholic. Currently, both its present residents and those on the waiting list, come from both Catholic backgrounds and those of other denominations.

REFERRING to the few black girls at the Residence, Sister Pat said that in most cases both these girls and their families accept the situation



Maurawood residents in arts and crafts class at the haven for unwed mothers

(and not hide it), and make plans to keep the babies after birth. Whereas, white girls too often find their situation causes family shame, or outright hostility. Either the families often seek to hide the situation, or reject their daughters, she said.

Recently, one teenager had married, but had been deserted by her husband. Her parents claimed that since she was married they were not responsible for her any longer.

Occasionally, a young girl finds her own way to Maurawood. This was the case last year with a young woman staying temporarily in the Palm Beaches with a group which was selling magazine subscriptions. Another girl heard a Maurawood social worker and a former resident discussing the Residence's programs on a West Palm Beach television station and immediately sought admittance.

HOWEVER, girls are mostly referred to this home-like institution, located next to St. Mary's Hospital, on its own tree-shaded and landscaped grounds, by friends, the

Catholic Service Bureau, the St. Vincent de Paul Society, or some Government agency. While many are Palm Beach County girls, some come from Miami (which also has a similar Archdiocesan institution—St. Vincent Hall—because of the greater privacy which distance from their home communities offers them.

Sister Pat pointed out that this need by some residents for distance from their homes was felt because "the girls are not kept shut-in all the time at the Residence. They go out regularly to the (Palm Beach) Mall; I've taken them fishing, on rides, or just for drives. Also," she added, "the Sisters at St. Mary's (Hospital) let them use their private swimming pool, and sometimes they go to a secluded beach."

THE STAFF includes a Registered Nurse and a professional social worker. Medical attention is given by the Public Health Clinic or private physicians, the babies are delivered at St. Mary's hospital. The social worker is young and cheerful Mrs. Pamela Lamperelli, of Fort Lauderdale, who not long ago

graduated with a Master's degree in Social Work (M.S.W.). Sister Pat said, "We were fortunate to get Pamshe's near to their age-group. There's rapport." One staff member is an Adrian Dominican Sister, another is a Franciscan Sister of Allegheny, N.Y.—both experienced in this type of work.

Those who want to participate in daily Mass, have to go to the chapel at St. Mary's but Mass is celebrated at the Residence, Sundays, by Father John Kraynik, a retired priest from Cleveland, Ohio.

"ADMISSIONS are based on the need of the applicant and her ability to benefit from the services of Maurawood," said Sister Pat. "Financial arrangements are made on an individual basis. Maurawood extends a hand of welcome and

help to those whose lives most need it. Our program is flexible because the needs of pregnant women are complex," the administrator noted.

In fact, while Maurawood's residents all contribute at least something towards their upkeep and training for motherhood—or, at least, offer to pay something later, most of Maurawood Residence's operation and maintenance is contributed by the ABCD funds donated by South Floridians. Other financial resources include the local United Way, St. Vincent de Paul, donations from friends, and funds raised by an annual luncheon and fashion show.

Frequently, former Maurawood girls bring their babies back for a visit. "Last August we had a re-union," said Sister Pat, "and I guess that was the first time that any maternity home anywhere in the U.S. had had a reunion!"

## How To Take A Federal income tax deduction of up to \$1,500

If I could show you a way to claim a Federal income tax deduction of as much as \$1,500 every year that you work and use this money to provide for your own retirement, would you be interested?

If you're working and not covered by a pension plan I may be able to.

This results from the Pension Reform Act and if you're not taking advantage of it you're missing out.

Let me show you how it was meant to help you.

Call.

**JEROME M. BRODSKY**  
**MICHAEL SINGER**  
Sales Representatives  
757-8521  
921-1242 Broward

**Metropolitan**  
Where the future is now  
Metropolitan Life Ins. Co., N. Y., N. Y.

**JEROME M. BRODSKY**  
Sales Representative  
**METROPOLITAN**  
9990 North East Second Ave.  
Miami Shores, Florida 33153

I would like, without obligation, more information on the Metropolitan Plan featured above.

Name \_\_\_\_\_ Age \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_  
Zip \_\_\_\_\_ Tel. \_\_\_\_\_  
Apt \_\_\_\_\_

(Mail to address above)

## MOVING?



If you can't take it with you please call

**The St. Vincent de Paul Store**  
NEAREST YOU

### WEST PALM BEACH

2560 West Gate Avenue  
538 24 St. North  
845-0562

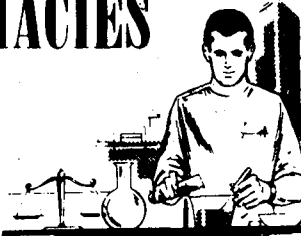
### MIAMI

14744 NE 6 Avenue  
940-7445  
12003 NW 7 Avenue  
681-1695  
801 N. Miami Avenue  
373-3856  
425 Perrine Ave., Perrine  
235-6792  
19160 W. Dixie Hwy  
931-5418

DEPENDABLE SERVICE—OUR RESPONSIBILITY

## PARISH PHARMACIES

In time of sickness, and for better health, you know you can depend on your pharmacy. The quality prescription experts in this location are listed by parish for your convenience.



ST. ROSE OF LIMA

### PARK SHORE PHARMACY

Quality — Courtesy — Service

10898 N.E. 6th AVE. — MIAMI SHORES — PH: 754-9508

HOLY FAMILY

### STONE'S PHARMACY

"DRIVE-IN WINDOW SERVICE" — RUSSELL STOVER CANDIES  
PH: 759-6534 — 11638 N.E. 2nd Ave. (Near Barry College)

OUR LADY OF PERPETUAL HELP ST. PHILIP

DEPENDABLE PRESCRIPTION SERVICE

### OPA-LOCKA DRUGS

401 Opa Locka Blvd.

Sundries - Photo Supplies - Film Developing - Money Orders - Blue Stamps  
DIETETIC CANDIES AND COOKIES  
LUNCHEONETTE & STORE OPEN 6:30 A.M. TO 10 P.M.

Formerly of Pittsburgh, Pa.

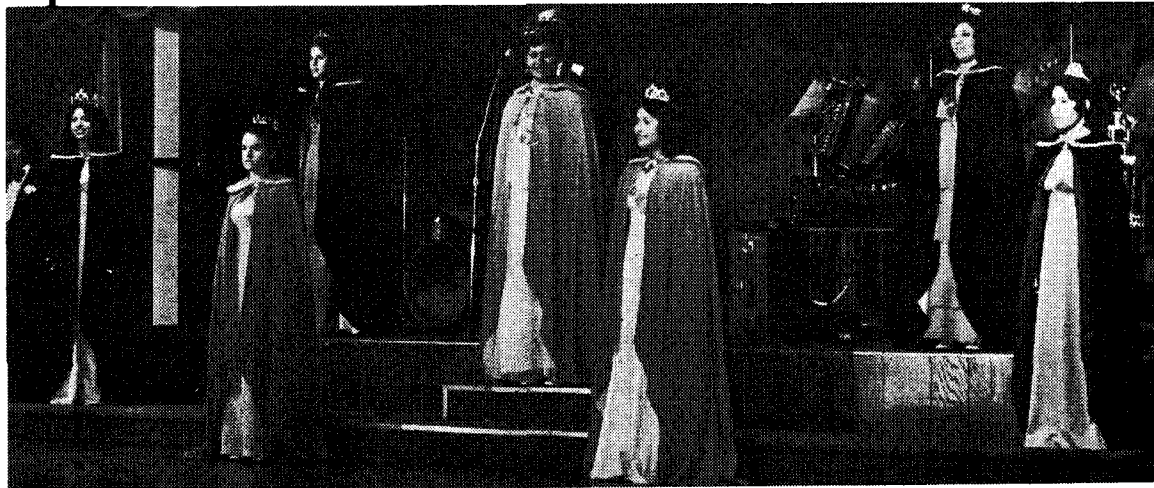
**Gilbert's**  
(SINCE 1929)

FINE FURNITURE, INC.

Unusual opportunities are offered each and every day for anyone wishing quality in Furniture, Lamps and Accessories for your home or apartment, at a cost that is no more and often less than the commonplace.

651 So. Federal Highway  
(6 blocks south of Atlantic Blvd.)  
Pompano  
Phone 943-8465

# It was a people's party



Noemi Sias (right) from Immokalee talks to Alicia Abreu who was one of the judges at the Florida Hispanic Pageant held at Immokalee over the weekend. She was elected queen for 1977. Finalists from other missions, from left to right, were Margarita Carmona, LaBelle; Georgina Flores, Naples; Alicia Perez; Belle Glade; Janet Correa, Pompano; Noemi Sias, Immokalee; Esmeralda



Gonzales, Del tinez, Clewiston. Ray; Diana Mar-

By ARACELI CANTERO  
Voice Spanish Editor

IMMOKALEE—It was a people's party and hundreds came to be part of it.

From Naples and Belle Glade, Pompano, Delray, LaBelle and Clewiston, migrant workers and their families flocked to Immokalee over the weekend to participate in the 1977 Florida Hispanic Pageant held at Cielito Lindo Hall, here. People from each Mission

of the Archdiocese escort their local 'queen' who would compete with seven others for the "Reinado" of 1977.

"WE WERE really excited, Noemi Sias, from Immokalee commented after the pageant. Before appearing on stage we all said a prayer

together and wished each other good luck," she added.

Minutes earlier the 16-year-old Texas girl had been elected 1977 queen by a panel of judges.

The judges represented several Hispanic cultures and varied areas of involvement in the Archdiocese. They were: Alicia Abreu, of the Catholic Service Bureau; Araceli Cantero, Voice Spanish Editor; Irma Drexel, Community Services; Arneris Silva, Youth Encounters; and Sister Ada Sierra, from the Diocesan Office of Religious Education.

Contestants were judged upon personal appearance, public expression in Spanish, personality, human relations, sincerity, and commitment to Spanish culture.

The young girls had previously run for the "Reinado" (queenship), in their respective Missions, and now would be examined by a panel of judges in the presence of some 1000 people.

Cielito Lindo Hall was packed with young and old, people from all the Missions who had come to Immokalee for the event.

Now, they quietly watched the young girls as they were being introduced and questioned by the judges.

"What do you think of those who do not believe in God?" Alberto Galvan, who was master of ceremonies, asked Janet Correa from Pompano.

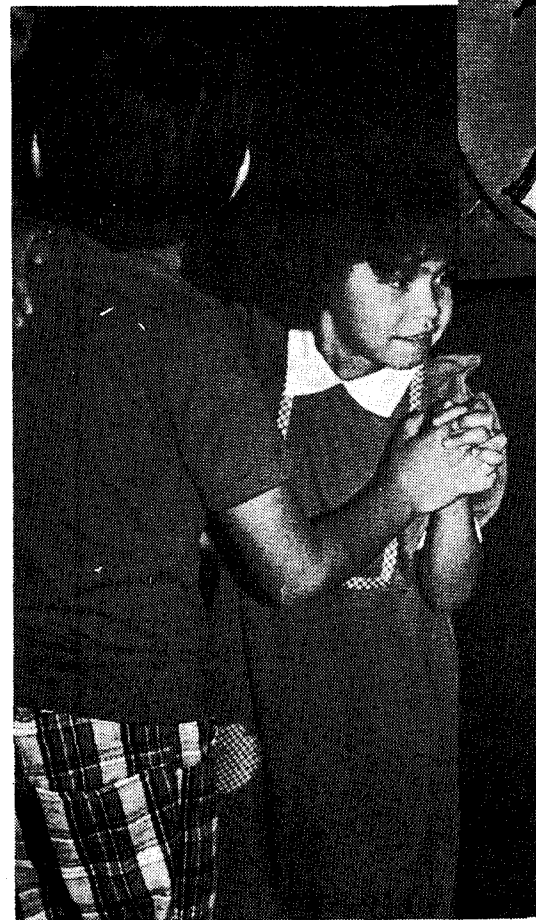
"As a Christian, I do not condemn them," she answered. "But I feel sorry they have no one to turn to in their difficulties and trials," she said.

She was second runner up in the Pageant.

NOEMI Sias was asked about things in her community she disapproved of:

"I don't like the way people sometimes gossip about others. Why not be good to one another, and stop the criticism? Why not live in brotherhood, as friends?" she said.

Noemi came to Immokalee last year. First just to visit, but then she liked the friendliness of the people and decided to finish her high school here. Her parents and three brothers are in Texas, and she's very proud of them. While in Immokalee, Noemi is staying with



Even the young kids enjoyed the dance, and some like Juanita, below, tried to get some advice about dating, from Msgr. Bryan Walsh. Above the emblem of the pageant.



relatives, Mr. and Mrs. Adan Contreras.

At the Pageant, a loud band, "Los ideales," played all night. There was dancing for everyone, even for the youngsters, who at times were the first to jump to the dancing floor.

WHOLE families sat at small tables all around the hall.

There were also many Sisters from all the Missions, and a large number of seminarians and priests. Indeed, the evening had turned into family entertainment.

At some point in the evening, the master of ceremonies recognized the work and dedication of the priests serving in each of the missions.

They were obviously moved by the gesture, and happy for the opportunity of sharing happy moments with their people.

As Msgr. John McMahon, director of the Family Life Bureau, put it, "for the past several weeks we've been sharing their difficulties and their anxieties. We are also glad to share their joys and their hopes."

## Twenty years of thoughtfulness



Alexander S. Kolski  
Catholic Funeral Director

For more than twenty years, Catholics in the Archdiocese of Miami have been turning to thoughtful, considerate, thoroughly able Alexander S. Kolski, F.D., in their moments of greatest tribulation.

As an independent funeral director, Alexander S. Kolski gives incomparable personal attention to their individual wishes, honoring family traditions with utmost dignity.

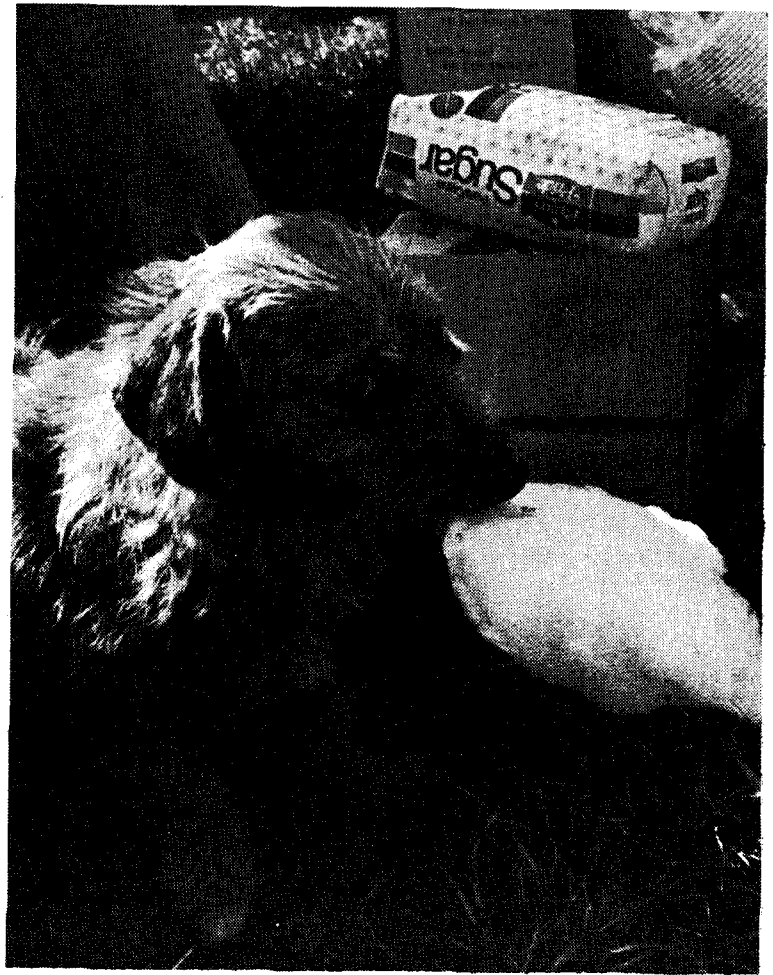
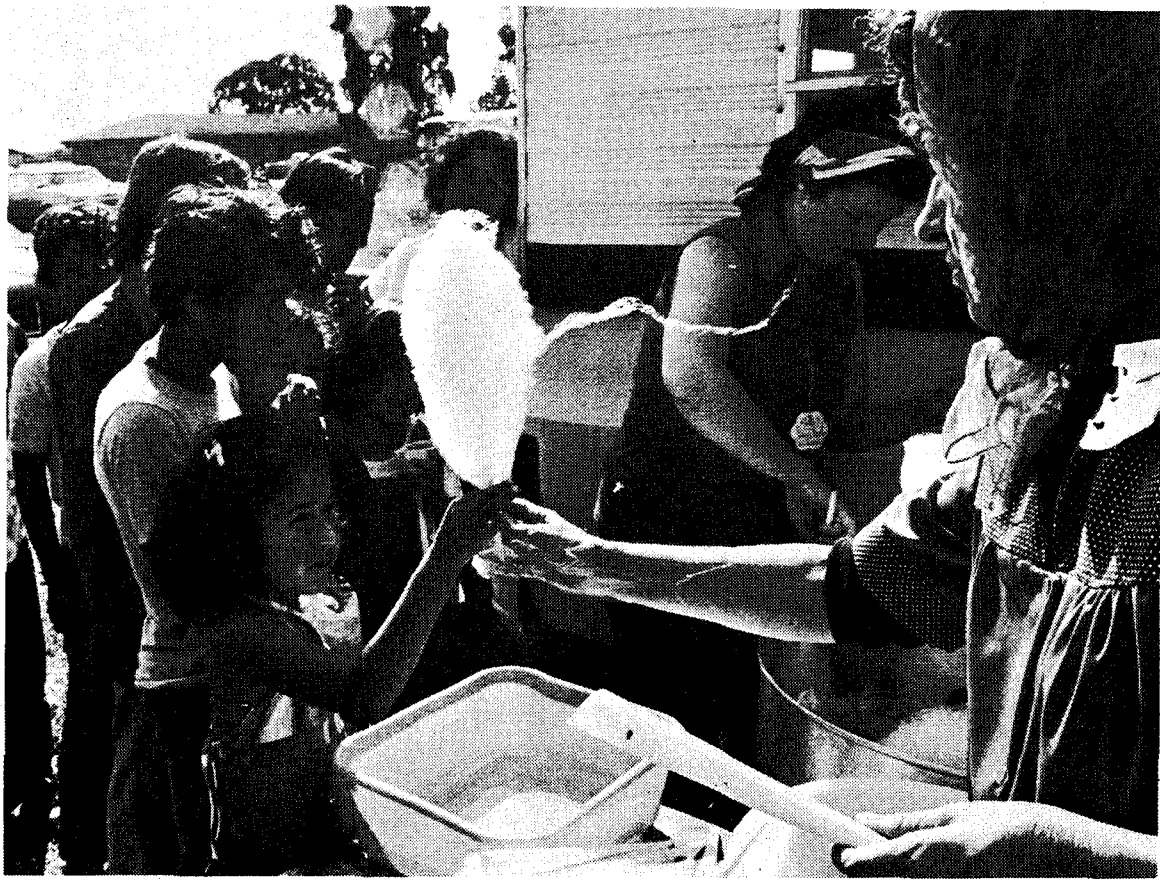
# Alexander S. Kolski

## FUNERAL DIRECTOR

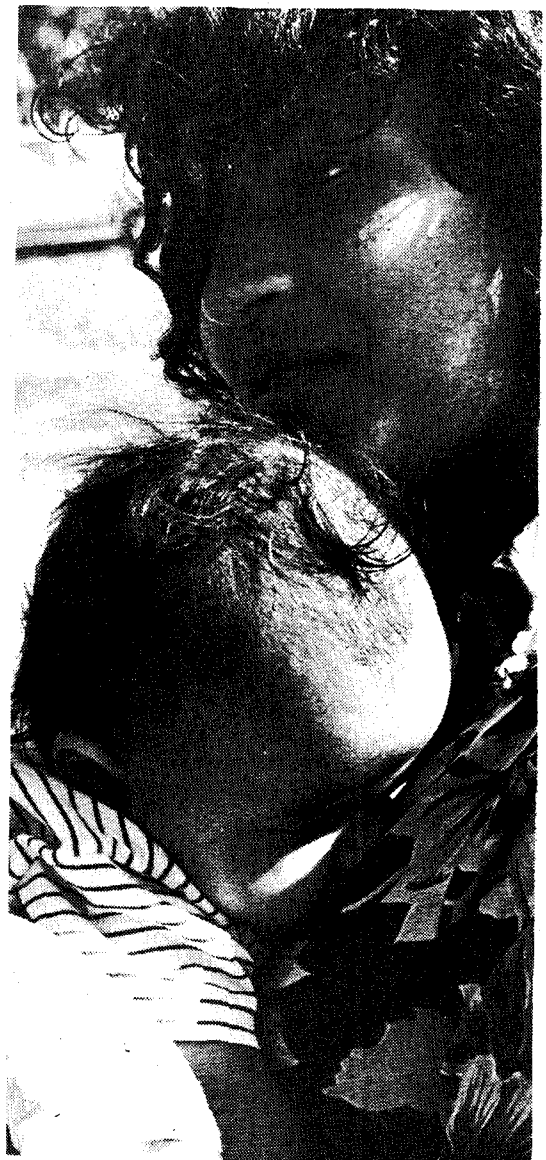
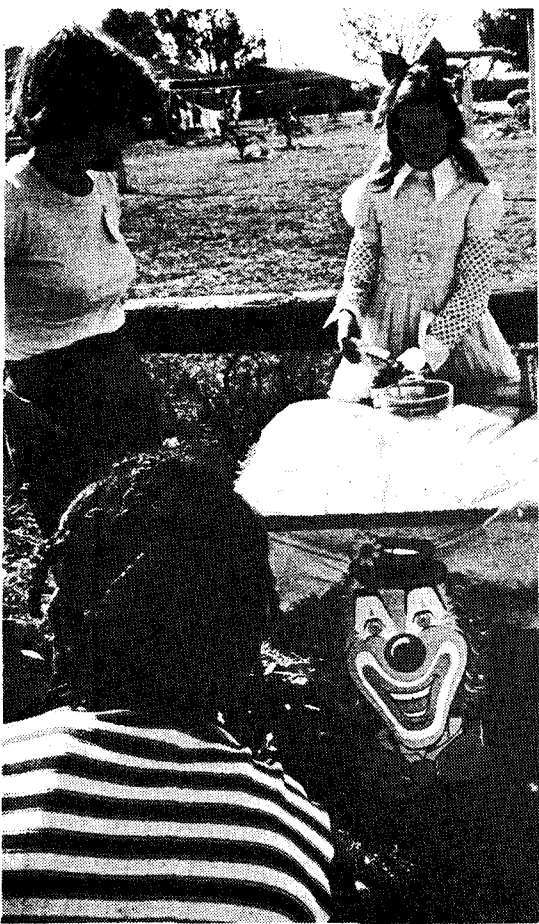
Serving the Catholic Community More Than 20 Years

757-2866

# It's fun and games at 'carnival' for S. Dade migrants



Hundreds of kids of farmworkers had a busy day keeping up with all the goodies at the Fair sponsored by the Archdiocesan Council of Catholic Women on the grounds of the South Dade labor camp in Homestead. There was cotton candy for them—and the canine poacher under the table, of dubious ancestry, with a sweet tooth—and Crackerjack, and drinks and cookies. And there were games of skill, pitching the ball of bean bags with a "winner" every time. The magic man was there too, to the delight of the noisy crowd. And to some real young, enough was enough.



# Florida women vote proposal on ERA

By JANE QUINN  
Special to The Voice

ORLANDO —

Acknowledging that the Equal Rights Amendment (ERA) will be "a very important issue during the April-May session of the Florida legislature," four of the five diocesan councils of Catholic Women in Florida this week reaffirmed the Catholic women's stand against ERA.

A resolution urging the Florida legislature to deny ratification to ERA will be mailed this week to state senators over the signatures of Mrs. Donald LeFils, province director, Province of Miami, and Mrs. L. W. Mosher, secretary of the Florida Council of Catholic Women (FCCW).

The FCCW met in Orlando, Feb. 10, with four of the five priest moderators in Florida, and diocesan presidents from the archdiocese and dioceses of the province at the first of two meetings held each year by the FCCW. Members of this board come from each diocese and the presiding office is rotated among the diocesan councils.

Voting for the resolution to inform the state senate of the stop-ERA campaign were representatives of the DCCW members of Miami, St. Petersburg, St. Augustine, and Pensacola-Tallahassee. Abstaining was the Orlando DCCW, with Mrs. William

fares, and are invited to write to Mrs. Joseph Donohue, 915 N.W. 116 Terrace, Plantation, Fla., 33325, for information.

Father Laurence Conway, Miami moderator, from Fort Lauderdale, is working with Mrs. Arthur Harlan, Miami ACCW president, in promoting attendance at the Nov. 2-6, 1977 NCCW meet at which Florida Catholic women will present a vocal presence in addressing national decisions about the concerns of Catholic women in the Church.

Mrs. Thomas F. Palmer, FCCW Stop-ERA chairman, told the FCCW board her impressions as a delegate from the Archdiocese of Miami to the Detroit Call to Action Conference. She felt that people were manipulated, that many portions of the subjects discussed had been "rigged," and that the recommendations, at least in the Personhood session she attended, "did not follow the work that went into the papers from the parish or diocesan levels." She said that the Conference was thwarted by special interest groups, especially by organizations like "Network" and "Dignity."

Mrs. Harlan said the ACCW will send affiliation representatives to Tallahassee during the legislature's session, to lobby for pro-life and Stop-ERA programs. The Council also is supporting the stand of the archdiocese by seeking



Before the FCCW meeting began, members of the board met in the Mercy coffee shop, from left, Mrs. Arthur Harlan, Miami ACCW president; Father Laurence Conway, Miami ACCW spiritual

moderator; Mrs. Thomas F. Palmer, Miami, FCCW Stop-Era chairman; and Mrs. Robert Ulseth, West Palm Beach, second vice-president of the FCCW.

Filewicz, FCCW parliamentarian, as members; and a committee on a dues study chaired by Mrs. Harlan, with Mrs. Palmer, Mrs. Ulseth and Mrs. Colee as members.

Following is the resolution on ERA adopted at the Feb. 11 meeting, after a reading by Mrs. Palmer:

"Whereas, the Florida Council of Catholic Women affirms and endorses the statement of the National Council of Catholic Women that ERA proposes an idea foreign to the Judeo-Christian concept of women's co-equal but individual dignity with man, and

"Whereas it would destroy the legal safeguards women have secured throughout the years, and

"Whereas, the ERA is not a woman's right amendment, but is a unisex amendment being promoted as an equal pay for equal work amendment, and

"Whereas, the ERA, section 1, says, 'Equality under the law shall not be abridged or denied by the U.S. or by any state on account of sex,' and

"Whereas, the power to interpret Section 1 will be in the hands of the Supreme Court, and

"Whereas, Section 2 of the ERA says, 'The Congress shall

have the power to federate by appropriate legislation the provisions of this article, and

"Whereas, Section 2 federalizes its enforcement and it means that federal agencies will write regulations and federal courts will adjudicate disputes, and

"Whereas, because of its absolute wording that sex may not be a factor in determining the legal rights of men and women, the language of ERA is vague and undefined, and

"Whereas, the legislative history of ERA offers massive changes in our laws and customs, in order to shift to a 'gender free' society,

"Therefore, be it resolved, that the members of the Florida Council of Catholic Women urge the members of the Florida legislature to consider the seriousness of the ERA on society and the family, and deny its ratification."

*"The strength of collective goals in the legislature, and of the spreading of the Good News in the State depends on continual intercouncil communications."*

Brockman, president, explaining that some members of the central Florida council are pro-ERA.

Mrs. LeFils reported to members that she had met with four bishops in the province during the past three months. She said: "Their support of the province is most encouraging. They have nothing but praise for our involvement."

She said, in fact, that the FCCW succeeds because of the cooperation of the bishops and the many women involved in council work. Moderators give the FCCW, she said, "support above and beyond the call, and provincial officers are grateful."

Plans were made at the February meeting to encourage statewide attendance from Florida at the convention of the National Council of Catholic Women (NCCW) in San Antonio, Texas.

South Florida women will benefit by group rates of air

10,000 signatures on a petition in Miami to repeal an ordinance sponsored by Dade relaxing regulations against homosexuality policies.

The Miami Council's caravan to migrants, which operates on a regular basis, has been busy especially since the recent cold weather, in alleviating migrant worker families' miseries, she said.

Mrs. LeFils stressed the need for communications between the councils for the work of the women in Florida. The strength of collective goals in the legislature, and of the spreading of the Good News in the state depends, she said, on continual intercouncil communications. That is one of her large concerns as province director and FCCW president, she stated.

Mrs. LeFils named Mrs. Brockman chairman of a by-law committee, with Mrs. Czyzewski and Mrs. Frank

## Naples woman elected

NAPLES—Marilyn Lucas, R.N., president of Naples Action for Life, Inc. has been elected president of the Florida Right to Life Committee, Inc.

Other officers are Mrs. Mary Ann Maraist, West Palm Beach, administrative vice president; Mrs. Judy Glocker, Jacksonville, legislative vice president; Mrs. Linda Carr, Naples, secretary; and Gene Rocque, Satellite Beach, treasurer.

Mrs. Jean Doyle, Maitland, serves as executive director.

A member of the state pro-life committee since 1973, Mrs. Lucas served as its secretary for two years and also was public relations director, newsletter editor and editor of the first convention journal last year. She was the founding president of Collier County Right to Life Council and of Action for Life, Inc.

### LEARN HOW NOW!

Any Weekday 9:30 a.m. to 5:30 p.m.

FREE INSTRUCTION in Macrame, Needlepoint, Knitting, Crocheting, Rug Hooking. NEW YARNS & PATTERNS.

"There's a little creativity in all of us. Come find yours!"

### LADYBUG CRAFTS

2956 Ponce de Leon Blvd. CORAL GABLES • 443-9070  
Shirley Maroon, St. Augustine Parish



## ROXC-SASCH

### SPRING ZING

A SALE OF exciting new 1977 fashions designed by Chi Chi Moreira and others.

## ROXC-SASCH

BOUTIQUE

2940 Ponce de Leon Boulevard  
On the Circle at Palermo, Coral Gables  
SE HABLA ESPAÑOL 442-1190



*"You can depend upon"*  
**CARROLL'S**  
365 MIRACLE MILE | CORAL GABLES | PARKING LOT ADJACENT TO BOTH STORES | 915 E. LAS OLAS | FT. LAUDERDALE

# Judge hits bishop's stand at appeal hearing

SALISBURY, Rhodesia—(NC)—An appellate court judge here criticized Bishop Donal Lamont of Umtali during a hearing of the churchman's appeal against a 10-year sentence he received after pleading guilty to violating this country's Law and Order Maintenance Act.

The 65-year-old Irish-born bishop admitted in court last Sept. 23 that he failed to report the presence of black nationalist guerrillas to the government and that he urged others to do the same.

CHIEF Justice Hector MacDonald of the appellate division characterized the guerrillas as "avowed Marxists," and asked Bishop Lamont's lawyer: "Is it not well known that Communists are against Christianity?"

Anthony Gabbay, the bishop's lawyer, said his client had doubts that the guerrillas are all Communists.

But according to the judge, evidence from other trials showed that the rebels are inspired by Communism. "Where there are no reasonable

grounds for a belief, it is difficult to accept that the belief is honestly and genuinely held," Judge MacDonald said.

Gabbay said his client believed the Catholic Church would drop in stature among blacks if it became involved in disclosing guerrilla movements to the authorities.

Much of the debate centered on whether Bishop Lamont's activities and public remarks constituted direct attacks on the government or merely hostility to its racial stance.

"It is no business of priests, no matter how exalted they are, to set themselves up in opposition to a government," Judge MacDonald said. "The Church does not involve itself directly in confrontation with government. If it does, it destroys its ultimate purpose.

"It is not the policy of the Catholic Church, or any other Church, not to collaborate with the government of the day. Churches generally do not concern themselves with the constitution of a country. The reason is that constitutions

come and go...Churches go on for ever."

The chief justice said he understood that the 33,000-word statement by Bishop Lamont during the original court hearing in Umtali was a general attack on the government on the grounds that it was undemocratic. "Is that not a purely political matter?" he asked.

STRESSING that Christianity and Communism were historically opposed, the chief justice argued that Bishop Lamont had no right to pretend he was acting in the cause of social justice by failing to report the presence of guerrillas. The nationalist movement, he said, was as much a threat to the Church as it was to the government.

He also criticized foreign interpretations of Rhodesia's current difficulties. "The terrorists say they are marxist Communists, and yet no one outside Rhodesia seems to recognize the fact."

Arguing that the 10-year sentence should not be reduced, J. A. Giles, state counsel, said the sentence was not excessive in comparison with similar cases. The charges against Bishop Lamont carried a possible death penalty.

Speaking outside the court later, Bishop Lamont said he was concerned only with social justice—not legal arguments. "It is out of my field of competence to pass judgment on the legal arguments we have heard," he said. "I have little feeling for these matters. I am not a politician. I have tried to make this clear.

"I am concerned with social justice, and where there is no observance of social justice you prepare the way for Communism. We must prevent Communism by promotion of social justice.

"For that reason I am happy because my being brought to court gives the African people the realization that the Church is serious in its intent to promote social justice as a basic element of its mission."

Bishop Lamont has been free on bail during the appeal.

Judge MacDonald said he would probably make his decision in the case by Feb. 24.



Rhodesian Bishop Donal Lamont during his testimony before the U.S. Church's Bicentennial Hearing at the Catholic University of America, pleaded for world

recognition of the injustices suffered by non-whites in his country.

## Dominican to NCCB-USCC post

WASHINGTON—(NC)—Dominican Father Thomas Kelly, 45, has been named chief administrative officer for the National Conference of Catholic Bishops (NCCB) and its civil arm, the U.S. Catholic Conference (USCC).

Father Kelly, who has been NCCB associate general secretary since 1971, was elected NCCB-USCC general secretary by the 48-member NCCB administrative committee and USCC administrative board. The post has a five-year term.

He succeeds Bishop James Rausch, who will be installed March 25 as the second bishop of Phoenix, Ariz. Father Kelly will take office on March 18.

The NCCB is the focus of pastoral church concerns. The

USCC conducts programs in education, social development and world peace, communication and other fields.

Father Robert Monticello, USCC associate general secretary since 1972, continues in that position. The appointment of a successor to Father Kelly as NCCB associate general secretary is expected shortly.

IN ADDITION to his post as general secretary, Bishop Rausch occupied a separate post as secretary of the NCCB-USCC. The conference by-laws require that the secretary be a bishop, so Bishop Rausch will continue in that post until the bishops' November general meeting when they will elect a new secretary.

Father Kelly's ap-

pointment was announced by Archbishop Joseph Bernardin of Cincinnati, president of the NCCB and himself a former NCCB-USCC general secretary.

Under NCCB-USCC by-laws, a candidate for general secretary must be nominated by the NCCB-USCC president and approved by two-thirds of the bishops on the Administrative Board and Administrative Committee.

Saying he took "personal pleasure" in announcing Father Kelly's appointment, Archbishop Bernardin said, "I am confident that he will carry forward with distinction the initiative begun during Bishop Rausch's four years as general secretary, besides bringing his own special talents and insights to the position.

"The bishops, staff, and others who have had the good fortune to work with Father Kelly over the past several years know him as a person of competence, dedication, and love for the Church and its people. I offer him my congratulations and promise him my support and encouragement."

Bishop Rausch said he was "delighted" with Father Kelly's election. "In the last few years I have come to know him well and admire him deeply. I cannot think of a better choice for this position. He has my good wishes, my prayers, and my full support," he said.

Father Kelly is a canon lawyer who served on the staff of the provincial of the Dominicans.

THERE'S A VOICE  
-FOR  
EVERYONE!



ANNUAL SUBSCRIPTION... \$7.50  
PAYMENT ENCLOSED  BILL ME

Please send me the Voice every Friday starting two weeks from today.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ Zip \_\_\_\_\_  
Parish \_\_\_\_\_



Fill out and mail to:  
P.O. Box 381059  
Miami, Fla. 33138  
— or give it to  
your pastor!

PLEASE CHECK ONE  
 NEW  RENEWAL

"Quite honestly I did not want to have a nice day. Holiness seemed far away at that moment. Who has time to be holy—isn't that simply possible for those who have the luxury of a lot of free time for prayer and good works? It takes so much energy to simply remain human in our time."

# Are we too busy...

BY MARY MAHER

Restoring the meaning of Biblical words is one of the big tasks of our day. Many words such as the one we speak of here, "holiness," have been dislocated from their origins. They have picked up historical meanings which are alien to them. As we begin thinking of holiness we might ask ourselves: How do I image holiness? What mind

## KNOW YOUR FAITH

pictures do I have of holy men and women? Do they seem to share the same humanity which I do? Or are my images of them surrounded with pictures of removal from the rigors of daily life which I know?

I began to write this article on holiness after waiting two hours with my ear in a phone. The AAA's (American Automobile Association) telephone recording assured me each five minutes that "counselors" would

## ... to be holy

be momentarily available. All I wanted was my battery jumped; it had died of the Maryland cold.

**THE TOW TRUCK** finally came. My car started. The driver said farewell with the new popular "Have a nice day." Quite honestly, I did not want to. Holiness seemed far away at that moment; only the raw material of life was timely. Or was it not that in such nonsense some measure of holiness lay? But I thought on: Who has time to be holy—isn't that simply possible for those who have the luxury of a lot of free time for prayer and good works? It takes so much energy to simply remain human in our time.

The Hebrew Scriptures make it clear that holiness is an attribute of God, one which men and women are commanded to participate in: "Holy shall you be, for holy am I the Lord your God" (Lev. 19,2). They are clear in asserting that holiness is a gift of participating in God's creative life. It is prepared for, but never achieved by a man or woman's behavior, moral or spiritual. That may seem a jarring

fact. Each of us are so used to controlling the dimensions of our life—should we not be able to be holy by our own efforts?

Many structures which seemed to promise that men and women could achieve holiness on their own have plagued both Judaism and Christianity throughout the ages. When they did not keep the gift-ness of holiness in mind, they usually led their advocates to self-righteousness and the ultimate spiritual shipwreck: self-conscious self-piety. No wonder we are timid when it comes to wanting the gift of holiness. We have simply seen what so probing a writer as Albert Camus saw: too many Christians on a cross in order to give witness a long way. How far from such self-exaltation are the Hebrew Scriptures!

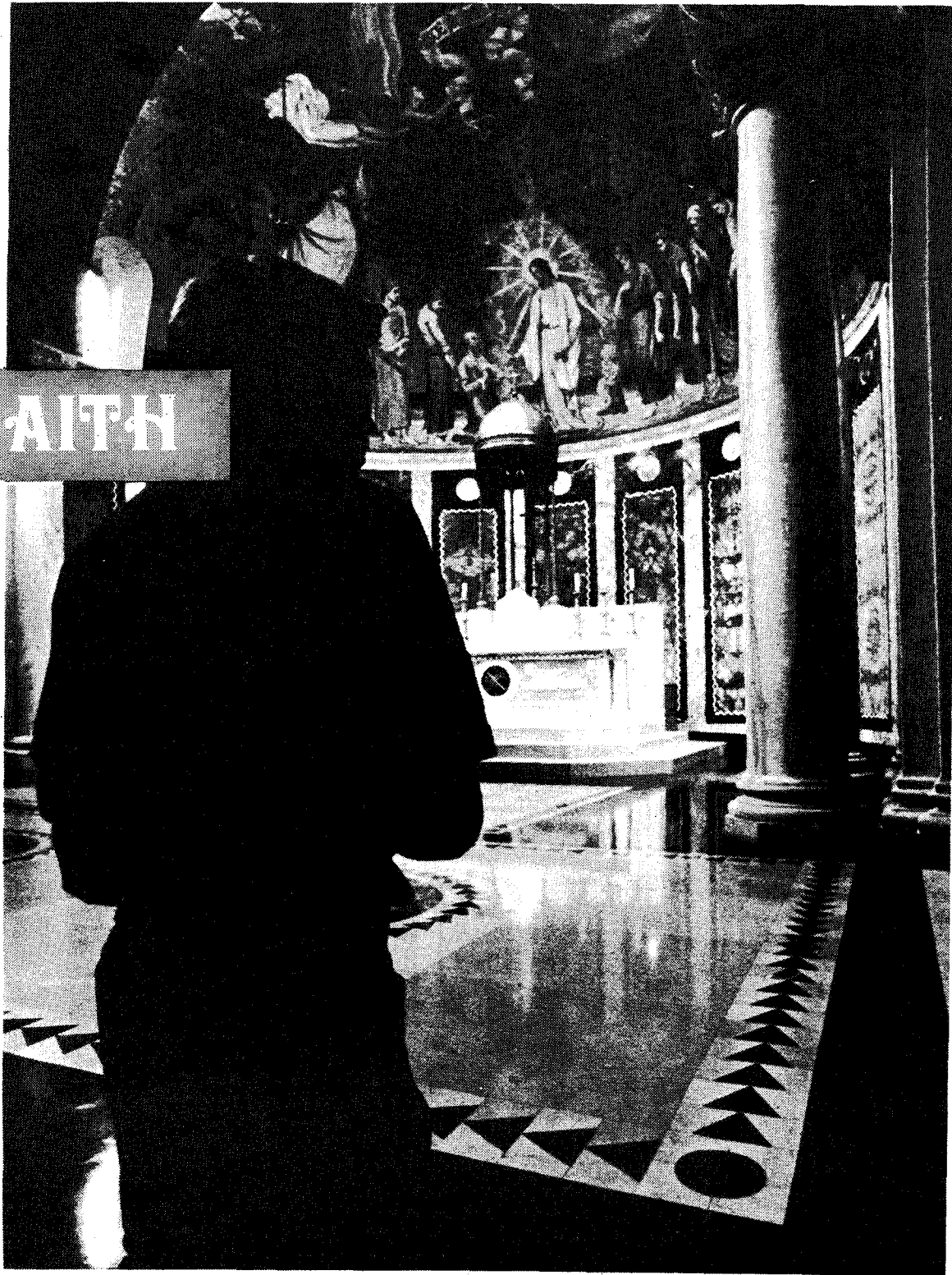
**CONSIDER ABRAHAM,**

Moses, Deborah, Job, Isaac. The Christian Scriptures with Paul, Jesus, Peter and Mary. What utterly colorful people living the raw material of daily existence! Many of them perhaps would be culled out of some of our formal structures of holiness. They all had a struggle contending with God in order to find him. Elie Wiesel, the great Jewish storyteller, says, "God does not like man to come to him through resignation. Men must strive to reach God through knowledge and love. God loves men to be clear-sighted and outspoken, not blindly obsequious" ("Messengers of God," p. 91). We can doubt how holy they felt and can question on their behalf and our own the "holiness equals wholeness" equation so popular in the 1960s. Often Biblical figures seemed less than holy on their way to

becoming whole, less than whole on their becoming holy.

In the Hebrew and Christian Scriptures, holiness is a gift which all nature participates in by the creative power given it by God. Places are holy—mountains, temples, cities, lands. Times are holy—Sabbath, festivals. The whole world is called to holiness, to participation in the life of God's power.

**IT IS** interesting how certain holy persons whom we respect did not have much time to consider how holy they were or were not. They lived quite simply, as did Francis of Assisi, the profoundly Biblical attitude which invited all creation to join with them in sharing the holiness of God: "For you alone, O God, are most holy." Perhaps, then, they could have more humor with all the "frozen cars" of their lives.



## KNOW YOUR FAITH

# Holiness: A call

BY FATHER JOHN J. CASTEL

The call to holiness goes out to all people; it is not addressed to an elite, group. We read in the Book of Leviticus: "The LORD said to Moses, 'Speak to the whole Israelite community and tell them: Be holy, for I, the LORD, your God, am holy.'" (Lv. 19,2) is not a peremptory demand, imposing obligations on people: God does not command the impossible. Rather, it is an urgent invitation to become Godlike, not by renouncing our humanity, but by ennobling it through contact with the divine.

Holiness is not an abstract, impersonal phenomenon; it is one aspect of a interpersonal relationship which we call, in other things, a covenant. The Book of Deuteronomy expresses this relationship in moving terms when it pictures Moses as speaking to the people: "For you are a people sacred to the LORD, your God; he has chosen you from all the peoples on the face of the earth to be a people precious to him. It was not because you are the largest of all nations that the LORD set his heart on you and chose you, for you are really the smallest of all nations. It was because the LORD loves you and because of his fidelity to the oath which he swore to your fathers, that he brought you out with his strong hand from the place of slavery in Egypt. Understand, then, that the LORD, your God, is indeed, the faithful God who keeps his merciful covenant down to the thousandth generation toward those who love him and keep his commandments. . ." (Dt. 7,6-9).

HOLINESS SUGGESTS different things to different people. For some it means strictness, for others piety or even a certain attractive religiosity, for still others virtuousness. The norm of our holiness, however, is found in himself: "Be holy, for I, the LORD, your God, am holy" (Lv. 19,2); "In a word, you must be as perfect as your heavenly Father is perfect" (Mt. 5,48). But what do the Scriptures mean when they speak of God as "holy"? Certainly not piousness, religious or virtuous. The Hebrew word *qadosh* (qadosh) means "separate, other." As Hosea says: "For I am God and not man, the One present among you" (Hos. 11,9). In the words of one modern writer, God is "the other."



"The Lord said to Moses, 'Speak to the whole Israelite community and tell them: Be holy, for I, the Lord, your God, am holy.'" (In this scene from "Moses--the Lawgiver," Moses, played by Burt Lancaster, listens to God after receiving the Ten Commandments.)

## Lord's Prayer and 'two mountains' in Liturgy

BY FATHER JOSEPH  
CHAPLIN

Consider two mountains, the first smaller than the second, each with an ascending and descending slope.

We can, in a simplified view of the Mass, break down its overall structure into two such movements.

Throughout that initial, lesser mountain, called the Liturgy of the Word, our attention centers around the Bible and the pulpit from which the spoken message comes to us.

During this section of Mass, we speak to God (e.g., the penitential rite, Gloria, opening prayer), then the Lord speaks to us (e.g., scriptural proclamations and homily). Hence, we visualize these as ascending and descending slopes.

Throughout that second, greater mountain, called the Liturgy of the Eucharist, our attention centers around the gifts offered or received and the altar upon which these items rest.

During this section of Mass, we give to God (the bread, wine, money, ourselves, Christ present under the consecrated species) and then the Lord gives to us (Jesus' body and blood in Communion). Once again, we picture these as ascending and descending slopes.

The Lord's Prayer forms a turning point in that second, larger mountain and begins the downward movement in which God gives himself to us. In the more technical words of the Roman Missal's General Instruction:

"Since the eucharistic celebration is the paschal

meal, in accord with his command, the body and blood should be received as spiritual food by the faithful who are properly disposed. This is the purpose of the breaking of the bread and the other preparatory rites which lead directly to the communion of the people." (number 56).

Here are a few comments or explanatory notes about the Lord's Prayer.

—The celebrant introduces this prayer with a few phrases of his own or from the missal to dispose us more suitably for its recitation or singing. It would be a bold or daring presumption to call God one's Father without some such preliminaries.

—The prayer has a value all its own simply because Jesus Taught us the words. (See Matthew 6,9-13; Luke 11,2-4). However,

the text likewise smoothly links together the immediately preceding upward motion and the now downward movement.

The first portion speaks to our Father about the kingdom of God and its coming: "Our Father, who are in heaven, hallowed be thy name: thy kingdom come, thy will be done on earth as it is in heaven."

The second section still addresses the Father, but about our needs: "Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil."

—The daily bread mentioned has been understood as far back as the time of St. Ambrose to include not only the bread for our bodies which we obviously require, but also

the food for our hearts or souls which is equally essential.

—Christians in the early centuries likewise at Mass stressed the words, "Forgive us our trespasses as we forgive those who trespass against us." In St. Augustine's community at Hippo, all present struck their breast during these phrases.

The revised Roman Missal makes note of both points when it comments on the Lord's Prayer:

"This is a petition both for daily food, which for Christians means also the eucharistic bread, and for forgiveness from sin, so that what is holy may be given to those who are holy." (Article 56a).

—The section following the Our Father's conclusion is termed the embolism or

insertion upon the "deliver us from evil."

—The concluding prayer concludes with "For the kingdom of God and his glory, now and forever. Amen." Quite simply, this might call to mind the ending of the Mass, the representation of the universal Church, some (not all) of the ancient Masses, part of the Our Father's conclusion.

—To the unity before the Father, we groups to will join hands in Prayer. Many of the Charismatic are inclined to arms toward say or sing of prayers.



# Reconciliation...

The new rite of Penance is the last in a series of reforms of the sacraments begun by the Second Vatican Council. This new rite contains three forms:

● Rite for Reconciliation of Individual Penitents

● Rite for Reconciliation of Several Penitents with Individual Confession and Individual Absolution

● Rite for Reconciliation of Several Penitents with General Confession and Absolution

In each of those forms the word Reconciliation occurs. The use of this word for the sacrament of Penance comes as a new thing for most Catholics. What is its significance?

In the biblical-Christian view, sin is a rejection of a relationship of love which God offers us. One who sins becomes

## The New Rite

alienated from the relationship with God and the Church. If we view sin in this way as a state of alienation, then it seems rather natural to consider salvation in terms of reconciliation, that is, the repair or re-establishment of the love relationship that has been rejected by sin.

It is through baptism that we are first and primarily brought into relationship with God in the new covenant of Christ. Sin is conquered and new life conferred. This reconciliation is confirmed and furthered through the other sacraments of Initiation, Confirmation and the Eucharist.

The role of the sacrament of Penance, then is located in a second stage, for it deals with the reconciliation required for sins committed after baptism. In fact, the sacrament of Penance was often described by the early Church Fathers as a "second baptism."

In the sacrament itself, the



## ...Why?

word "reconciliation" describes the whole process which takes place. In it, God and man come back together again in peace and harmony. In the four basic parts of the sacrament (confession, contrition, absolution and penance) reconciliation is what happens. The sinner is reconciled with God and with the community, the Church.

The word penance itself indicates the concrete activity which one carries out after receiving absolution, usually involving either prayer, self denial or works of charity. It is to deepen union with the Lord in his Church.

In other words, God in Christ was reconciling the word to himself, not holding men's faults against them, and he has entrusted to us the news that they are reconciled. (2 Cor. 5:19)

The major innovation in the new rite is the use of the Scripture. God's Word is an

instrument of conversion, revealing us to ourselves in our alienation from him and calling us to trust in his mercy and power to heal and forgive us. Its use makes more evident the primary role of God's action in the sacrament as he speaks in his Word.

The imposition of hands during the prayer of absolution is the revival of an ancient practice. It is the sign of the Apostolic authority entrusted to the Church to forgive sins.

The new Rite for Individuals calls for the presence of a confessional chapel where penitents may come face-to-face with the confessor. This alternative to the confessional will allow the imposition of hands. The option to come to the sacrament anonymously is to remain, however, and in these circumstances with a screen, the practice of extending a hand in the direction of the penitent will be the form.

**MAY CHRIST**

**INFLAME  
THE DESIRES OF  
ALL MEN TO  
BREAK THROUGH BARRIERS  
WHICH DIVIDE THEM  
TO STRENGTHEN THE BONDS OF**

**MUTUAL-LOVE**

# New Rite of Reconciliation

## What to expect



*The days are coming says the Lord, when I will make a new covenant with the house of Israel and the house of Judah...I will place my law within them, and write it upon their hearts; I will be their God, and they shall be my people. (Jer. 31, 31.33)*

### INTRODUCTION:

It is said that biologically man is the animal least able to survive alone. From the moment of birth to the instant of death a human being needs to be cared for. This need is never outgrown even while we develop our potential to be caring and loving people. Our need to rely on one another for food and shelter and love is not an unfortunate dependency, but rather the beauty of being human.

Jesus Christ lived and died to convince people that they were brothers and sisters and children of his Father. He formed a people, a Church in his name; a Church marked by unity in faith and love, a Church of hope that our restless hearts could rest finally in the embrace of the Father.

### Rite of Reconciliation for Several Penitents With Individual Absolution

Penance services may be celebrated in each parish at least several times per year. These services, in which some may have already participated, consist of hymns, prayers, readings, a homily, and a common examination of conscience and petition for forgiveness. There is opportunity for individual confession privately with a priest during the service.

These services are intended to take seriously that we are a Church. To give expression to the Church as a

believing, forgiving people. All this presupposes that we are conscious of ourselves as brothers and sisters in the Lord, as adhering to the body of believers, the Church.

Can we suppose this?

Are we not more conscious of ourselves as only privately covenanted to God? Do we not see the Church as the kind of divine service station at which we fuel up our separate vehicles on our way to heaven? If this be our view of the Church then penance services, indeed, the very idea of this sacrament of Penance, will seem superfluous and unnecessary. We will miss the very point of church, of prayer, of faith and love. We shall even miss the pervasive and profound evil of sin. It not only breaks the law of God, it wrecks his family and divorces the beloved, ourselves, from that tremendous lover.

If you have not celebrated the sacrament of Penance in this form be assured of a few things:

● There is no public telling of individual sins.

● Its purpose is not to "save the sacrament" in these days of shrinking confession lines, but to give luminous expression to the nature of the Church in this sacrament.

● It is not simply an attempt to make palatable something which is ordinarily distasteful—going to confession. It is not a way of "dressing up" confession, rather it means to call us, as a people, to conversion and reconciliation.

● It is not a way of making penance easy or grace cheap. It is not going soft on sin, it is meant, rather, to provide a genuine Church structure for reconciliation with God in the Church.

### Rite of Reconciliation for Several Penitents with General Absolution

The new Rite of Penance also includes a service where general absolution is given and there is no telling of one's personal sins to a confessor. However, this is to

## what is sin?

The entire Bible, both Old and New Testaments, can be understood as a presentation of two balancing themes: the sinfulness of man and the salvific will of God. Sin is presented as a separation or alienation from God, a rejection of a relationship of love with God. The manifestation of God's salvific will centers on the formation of a chosen people united to God through a covenant—the covenant of Sinai in the Old Testament and the new covenant in Christ Jesus in the New Testament.

The redemptive activity of Jesus is the culmination of God's plan of salvation. Through Christ, sin is once for all conquered and the new covenant is established in his blood.

But, though the victory is assured, the battle is not yet over. Christ continues his mission of reconciliation today through the Spirit in the Church.

The whole mission of the Church is one of reconciliation, of bringing man back to God through Christ in the Spirit. This mission is accomplished in many ways, one of which is the sacrament of Penance, often called the Sacrament of Reconciliation.

### Sin As Alineation

The biblical view of sin is a personalistic view. Sin is an alienation of two personal beings, God and man. Sin is a harming or a breaking of a relationship of love, a rejection by man of a loving God.

Too often in the past, however, the personal reality of sin has given way to the more impersonal view of sin as violating law. Penance in this outlook becomes an appeasement given to an angry deity rather than a reconciliation with a personal loving Being.

\* Some see sin merely as a

blocking of human development without a relationship to God. The Christian view presents sin in personal terms, as a refusal to love, as a rejection of a personal relationship offered by a loving God; penance, too, is seen in personal terms, as an act of reconciliation to re-establish or strengthen a love relationship that has been broken or harmed by sin.

And the biblical-Christian view of sin goes even further. Men are united with God in a relationship of love that is not solely individualistic but also communal.

As one People of God and one Body of Christ, all Christians are related to one another. Thus if one man sins and harms the relationship he has with God, the whole Body of Christ is harmed. A failure in responsibility to Christ is also a failure in responsibility to the Church to whom Christ has entrusted his

from loneliness of separation to comfort of reconciliation

be used on  
priests av  
discipline  
use of this  
Archdioce  
to gr  
CONC  
J  
We a  
We are a p  
Lord only  
Church.  
The  
beyond t  
delegated  
pray for  
conversion  
works can  
be called  
correction  
Often  
entanglem  
but by or  
Similarly,  
from belie  
often mos  
vitation e  
Final  
credible t  
themselve

mission  
y in  
was a soc  
And the  
extend  
Christiar  
who are  
degrees  
(Vat. I  
Church,  
Som  
of sin a  
sinful a  
others.  
effects  
failure t  
affects  
Christ a  
notes t

# ciliation

be used only in emergency when there are not enough priests available. It is not meant to circumvent the discipline of confessing sins to a priest-confessor. The use of this form will be unusual and infrequent in this Archdiocese. In fact, no parish may plan ahead of time to grant general absolution.

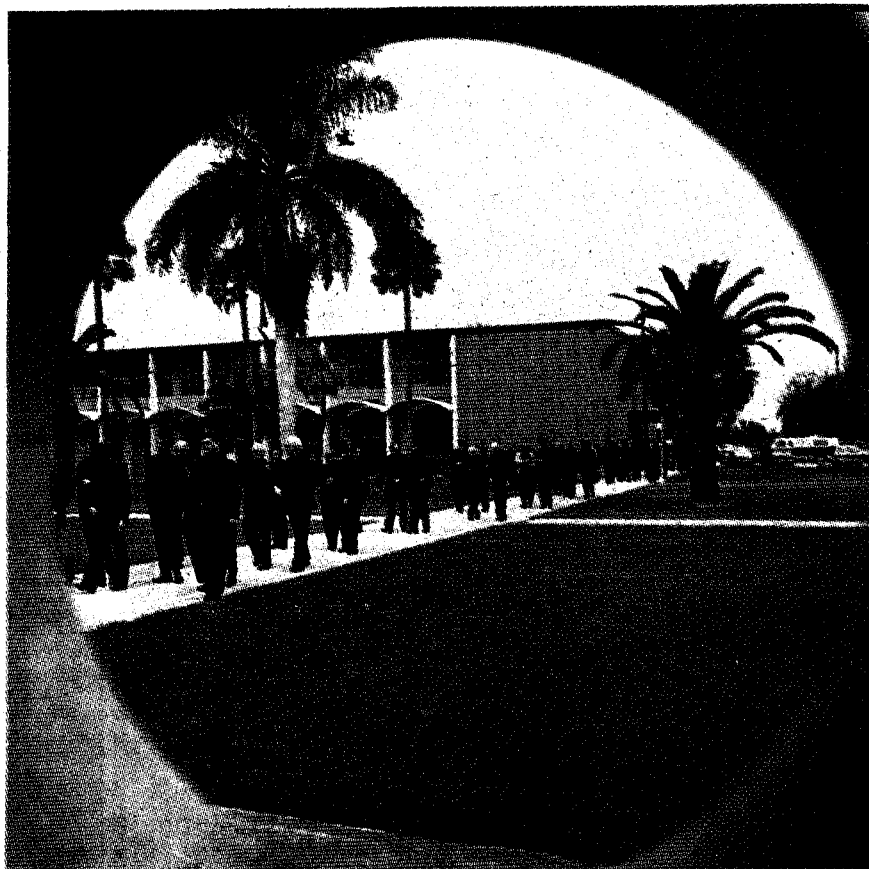
## CONCILIATION:

We are the Church, the mystical body of Christ. We are a people of the new covenant. We adhere to the Lord only insofar as we adhere to one another in the Church.

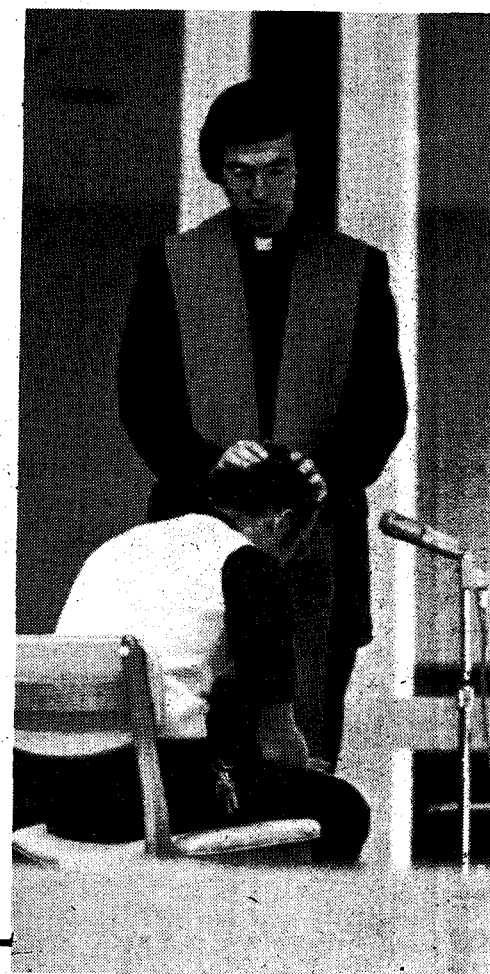
The Church's power to forgive sins goes even beyond this sacrament, even beyond the priests delegated to grant absolution. We are called upon to pray for one another at all times—for our continual conversion, for the forgiveness of our sins. Penitential works can be done with and for other sinners. We may be called on to offer advice or counsel or fraternal correction in our work-a-day world.

Often the most effective word which reveals an entanglement with sin is spoken not from the pulpit, but by one who walks along the same path in life. Similarly, the fear and despair which hold back a sinner from believing in the generosity of the Lord's mercy is often most readily dispelled by the calm, simple invitation expressed by a brother or sister.

Finally, all together in the Church are to make credible the promise of God's forgiveness by being themselves forgiving.



Priests of the Archdiocese file in to St. John Vianney Seminary for a clergy day on the New Rite of Reconciliation last week, where Archbishop Edward A. McCarthy and others spoke. Father Paul Vuturo and Father James McNally (right) give a demonstration of the New Rite before the group of priests.



## Rite for individual penitent

### Reception of the Penitent

After the priest warmly welcomes and kindly greets the penitent, both together make the sign of the cross.

The priest then prays for the penitent who, at the end, answers: Amen.

### Reading of the Word of God

The priest either from memory or by reading may, if the situation is suitable, recite a passage of Scripture which speaks about God's mercy or calls us to conversion and a change of heart.

When circumstances permit, he may invite the penitent to

read the text with him.

### Confession of Sins and Acceptance of Satisfaction.

The penitent confesses his or her sins; the priest, after discussing with the penitent his or her spiritual state and giving appropriate counsel, assigns an act of penance or satisfaction. **Prayer of Penitent and Absolution**

The penitent expresses sorrow for sin by reciting the traditional formula, one of the ten new prayers given, or similar personal words of contrition.

The priest then extends his

hands over the penitent's head (or at least extends his right hand and pronounces the formula of absolution.

The penitent listens prayerfully and, at the conclusion, responds: Amen. **Proclamation of Praise of God and Dismissal.**

The priest says:

Give thanks to the Lord, for He is good.

The penitent concludes:

His mercy endures forever.

The priest then dismisses the penitent with a prayer or suitable phrase and the penitent responds: Amen or Thank you.

mission and vice versa. Thus in, no matter how secret, has a social or communal aspect. And the social effects of sin extend even beyond the Christian community to all men, who are related in varying degrees to the Church of Christ (Vat. II, Constitution on the Church, No. 15-16).

Sometimes the social effects of sin are very clear, when our sinful actions directly affect others. But even when such effects are not evident, any failure to live the Christian life affects that total mission of Christ and the Church. St. Paul notes that "If one member

suffers all the members suffer with it; if one member is honored, all the members share its joy" (1 Cor. 12:26 (NAB)).

### Mortal and Venial Sin

The distinction between mortal and venial sin is implicit in this approach, for any personal relationship can be injured in varying degrees.

In the context of personal relationship, venial sin can be seen as harming the love relationship without destroying it, while mortal sin is a full rejection of God's love, a definite breaking of the relationship.

Continued on page 20



... even the prodigal son was welcomed back.

# The New Rite put in context

By GERALD GRACE  
Professor of Theology

By now most Catholics have heard of some, if not all, of what may be described as the more or less novel features of the new rite of penance.

A confessional room instead of a confessional box. The possibility of face-to-face confession without a screen. Add to these the idea that the whole thing will take more time than it did in the past. But if this is all that the new rite consists of, namely providing options and moving the furniture around, then it is not only open to question but deserves to be criticized from the point of view of imposing change for the sake of change.

However, as we hope to show, the revision of the Sacrament is intended to express more clearly the purpose and nature of the Sacrament as well as the essential place it has in helping us to live the Christian life.

ONE OF THE most important and timely statements of Vatican II was its desire to speak of the Church as the "Sacrament of Salvation" for the world. The Church is a sign of the redeeming grace of Christ. The Church is a Sacrament in the sense that it contains the grace it signifies.

The Fathers at the Council of Trent described a Sacrament as the "visible form of an invisible grace." Applying this to the Church we can say that the Church is the visible form of the invisible grace of Christ. In other words, as the new rite of penance tells us "He (Christ) filled her (the Church) with his divine gifts, because she is his body and fullness, and through her he spreads truth and Grace" (article 3).

Even though the Church is holy in its founder Jesus Christ it is also a Church of sinners. In this regard it is important to remember that there is no such a thing as a private sin. Every sin has repercussions on everyone else. The new rite wishes to return to consciousness this often forgotten and neglected social and ecclesial dimension. So sin is seen not only as cutting oneself off from God, but also as cutting oneself off from

the Church, the community of faith.

FURTHERMORE this separating of oneself from the Church through sin is damaging to the Church because it tends to prevent the Church from being what it is called to be, namely, the visible form of invisible grace for the salvation of mankind. The Sacrament of reconciliation is meant to repair this damage so that through the grace of God the Church and its individual members may more fully bear witness to Christ by their lives.

Up to now, we have spoken of the Church as the "Sacrament of Salvation" for the world. It is through the constant offer of God's grace in Christ that the possibility of holiness exists for the Church and her members. In this context we see the individual Sacraments as concrete celebrations of the Church for her own purification and the sanctification of her members. They are not private celebrations but celebrations of the community of faith for the spiritual welfare of its members and the building up of the body of Christ.

THE COMMUNAL as well as the individual dimensions are truly acknowledged in every Sacramental celebration. In this regard the new rite looks upon every celebration of the Sacrament of penance as an act of worship. For this reason, it advocates communal services of the Sacrament of penance. Besides, it makes available different options so that the needs of all may receive attention.

In an effort to spell out what is involved in every Sacramental celebration and especially in the Sacrament of penance, let us ask ourselves what are its essential features? We may classify these as proclamation, memorialization and witness.

In regard to proclamation, the Church is constantly called to proclaim what has already been achieved in Christ together with what is happening at the present time as well as what must be achieved in the future. This is our faith, namely, that the power for change in our lives is possible because God is working, through

Christ and the activity of the Holy Spirit, in the world and the Church, to effect reconciliation, peace and wholeness.

THIS INVITATION to repentance and wholeness is at the heart of the Church's preaching of the Word of God. The new rite of penance acknowledges the important place that the proclamation of the Word of God has in the celebration of the Sacrament. We are told that "through the Word of God the Christian receives light to recognize his sins and is called to conversion and to confidence in God's mercy," (article 17). Furthermore, the new rite reminds confessors and penitents that the celebration of the Word of God should not be absent in the reconciliation of individual penitents.

The second essential feature of every Sacramental celebration, we noted, is memorialization. Here, the emphasis is on what God is doing in reconciling us to himself and to one another. It is the moment of action, not so much of the individual or the community present, as it is the moment of the action of Christ.

In other words the signs and symbols used are the action of Christ so that the moment of memorialization is seen as the time when we are touched by the grace and mercy of Christ. Acknowledging this fact the new rite emphasizes that confession must not be seen as a juridical process. It is as we mentioned earlier, an act of worship whereby the penitent, conscious of God's love and mercy, places himself or herself before God as a sinner seeking forgiveness. With this understanding the penitent acknowledges his or her faults, for the secrets of the heart need to find expression in word and action.

IN THIS MOMENT of memorialization of God's love and mercy, the minister exercises a very important place. The new rite calls upon all ministers of the Sacrament to prepare themselves by prayer before the celebration of the Sacrament. It is hoped that through such preparation and the enlightenment of the Holy Spirit, they may be able to discern

"knowledge of God's action in the hearts of men."

For his part, the minister should be guided by the image of Christ, the Good Shepherd. So, having experienced God's love and mercy, it is hoped that the penitent will make that love and mercy an essential part of his own in his relations with others. In this way the Church, the community of faith, can become in the world a sign of reconciliation to God.

This brings us to the third feature of every Sacramental celebration and particularly of the Sacrament of penance, namely commitment to witness. It is given an important place in the celebration of the new rite. The emphasis is on repairing the damage caused by sin. Because sin disturbs the Christian order the penitent is called upon to "restore the order which he disturbed." In other words we are told, that "penance always entails reconciliation with our brothers and sisters who are always harmed by our sins."

THIS EMPHASIS on the need for a definite expression of reconciliation must be taken account of by the priest confessor when he comes to place a penance on the penitent. In this regard the priest confessor should not rely on the routine penances of the past. The penance imposed should be an aid in helping the penitent overcome the difficulties he or she has in living the Christian life.

We have looked at the three essential features of every Sacramental celebration in relation to the new rite of penance. We see that the new rite of penance is intended for the sanctification of its members and the building up of the Church, the body of Christ. This ecclesial dimension cannot be ignored for the Church is called to be the "Sacrament of Salvation" for the world. The new rite of penance is meant to be a serious striving to perfect the grace of baptism so that, as we bear witness to the death of sin in our lives, we may all the more clearly live by his word.

## What is sin?

Continued from Page 19

Caution is necessary here on several points.

First, one must never view sin as something that literally hurts or angers God. God remains ever faithful and ever loving; when man sins, he breaks the relationship from his side and rejects God, for God never rejects man or refuses to love. Thus, even in mortal sin God's love remains constant but the mutual relationship is broken by man.

Secondly, one must be

careful never to judge another (Mt 7:15). Though we can list certain acts that are incompatible with our love relationship with God and call them mortal sins in an objective sense, we are never justified in judging another by his external actions and deciding that he has committed a mortal sin. What is seriously wrong is mortally sinful only if there is sufficient knowledge and freedom, and there are many factors that may limit the freedom of a person in a concrete situation. All the same

an individual does know when he himself has sinned mortally.

Thirdly, it is necessary to realize fully the seriousness and conditions for mortal sin. Personal relationships are neither made nor broken on the spur of the moment or in a flash of weakness.

A husband and wife who are truly in love do not file for a divorce over one incident. The point at which a final break can occur is reached only after a series of lesser incidents that gradually weaken their love

relationship.

So it is with our relationship with God. It is at least extremely rare, of not impossible, for a Christian who is really striving to develop and maintain his relationship with God to break it completely in one act or almost "accidentally." This is not to say that a mortal sin is the sum of a large number of venial sins; but it is to say that mortal sin is not an isolated act but the act that culminates a gradual weakening of the love relationship.

# call to perfection

N. J. CASTELOT

comes out to all God's people, not to an elite, favored group. The Book of Leviticus: "The LORD says to the whole assembly of the children of Israel: Be holy, for I, the LORD, am holy." (Lev. 19,2). It is a challenging, unfulfillable command. It does not command the removal of sin, but the urgent invitation to renouncing or submitting to God by ennobling it with the divine.

It is an abstract, isolated concept of a warm, intimate relationship which we call, among others, love. The Book of Exodus describes Moses as speaking to the LORD, and from all the nations of the earth, a people peculiarly chosen by God, you are the largest of them. You are really the smallest of them. The LORD loved you and brought you out of the land of Egypt, out of the place of slavery. . . . The LORD, your God, is the LORD who keeps his covenant with the thousandth generation who love him and keep his commandments. (Ex. 20,7-9).

These different things to call it means moral perfection or even an unattainable virtuousness. However, holiness is God. The LORD, your God, is the LORD who keeps his covenant with the thousandth generation who love him and keep his commandments. (Ex. 20,7-9). In the end, God is "wholly

Notice, however, that he is nevertheless the Holy One "present among you." God's holiness, his "otherness," is an otherness of nature, not a cold, impersonal remoteness. His holiness equals his "wholeness," his absolute perfection. This is the profound meaning of the angelic hymn which Isaiah heard in his inaugural vision: "Holy, holy, holy is the LORD of hosts! All the earth is filled with his glory!" (Is. 6,3). Quite clearly, then, the biblical notion of holiness is much deeper, much broader than any of the popular understandings mentioned above. It is all-embracing and calls for an equivalent in English something like our word "perfection."

**OUR CALL** to holiness is a call to perfection. Just as God is perfect in his divine nature, we are to be perfect in our humanity. This does not involve a denial of our authentic humanity. On the contrary, it is an invitation to accept it and perfect it. Just as God is "wholly" divine, we

must become "wholly" human, whole, integral human beings. This means realizing in act all of our wonderful God-given potential, developing our minds, hearts, wills and emotions, all the endowments which make us truly human. However, no one can do this without reference to God; humanity, after all, is not all of reality. Each of us possess a divine spark which must be fanned into flame. We must, in our humanity, become Godlike.

How is this possible? How can we bridge the chasm stretching between us and the "wholly other"? By availing ourselves of the power which God has given us in Christ Jesus. He became a man to show us the way, but not only to show us the way. When our humanity was united to his divinity, human nature itself was transformed, the chasm was bridged. And in his authentic humanity he showed us how to achieve perfection. The letter to the Hebrews puts it so very clearly: Son though he was, he learned obedience from

what he suffered; and when perfected, he became the source of eternal salvation for all who obey him (Heb. 5:8-9).

**IT WAS HE** who told us that we are to become perfect as our heavenly Father is perfect. But this amazing injunction does not stand in isolation. It is the conclusion to a passage in which he insists that we love indiscriminately, and says: "This will prove that you are sons of your heavenly Father, for his sun rises on the bad and the good, he rains on the just and the unjust" (Mt. 5,45). The lesson is inescapable: the key to Godlikeness, to perfection, is the practice of love. Jesus' whole life was a dramatic illustration of loving obedience to the will of the Father and selfless, indiscriminate love of fellow-human beings.

It is in conscious union with the risen Christ in his perfected humanity that we press toward this noble ideal.

## As easy as stopping inflation

BY FATHER ALFRED  
McBRIDE, O.P.R.A.E.M.

"The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God." Blaise Pascal

Trying to call someone to holiness these days is about as easy as stopping inflation. There was a time when the ideal of holiness meant something to people. But the emphasis today on human self realization and salvation through sciences and technology make the matter of holiness seem both quaint and far away. It's not that holiness isn't possible. The witness of Pope John and Mother Teresa plus that of thousands of ordinary, less-celebrated people demonstrate, that holiness is still very much with us. There are still plenty of holy people. What is missing is a language to talk about holiness, and therefore, a fund of ideas that would encourage those who have not yet been made aware of the possibility of the holy life.

I WOULD NOT argue that the example of holy people is the most compelling word one might need to speak. But since God gave me a tongue and a mind, it seems to me that I can also persuade people to holiness by verbal speech and exhortation. Just because good news is marvelously witnessed by living saints does not mean that faith-soaked, persuasive speech will not also urge people to holiness.

Part of the problem of holiness talk is that it tended to be so unreal, or to float above the earth. It lacked the earthiness that would give it some human appeal. Having said this, I would like to describe a scene from the sixth chapter of Isaiah that deals with the question of holiness. Here you see a proper blend of the awesomeness and mysteriousness of being holy along with the earthy self-evaluation of being human.

As the story opens, Isaiah is going to the temple for a worship service. Inside the temple the priest is putting some incense into a pot and clouds of smoke fill the room. The gold figures of angels mounted on the Ark of the Covenant reflect the candlelight. Singers are chanting psalms. It is an ordinary service.

Isaiah ponders the ceremony in a quiet, perhaps even listless way.

**THEN COMES** a change. The externals come alive. Instead of seeing the external symbols of God at the surface level, Isaiah begins to experience the God for whom the symbols stand. "I saw the Lord, seated on a high and lofty throne." The golden angels become more than mere decorations. They worship the



Lord. The music of the psalms seems to come from the angels and they cry out, "Holy, holy, holy is the Lord." The incense smoke filling the Temple now reminds Isaiah of the presence of God. The smoke assumes the texture of God's "garment" filling the temple. Isaiah feels his very soul to be shaken.

Just as suddenly, the insight evaporates. He is back to earth again. Momentarily drawn out of himself by the profound experience of God, he now is thrown back on an awareness of himself. The difference is that his new self consciousness is of one in contrast with the beauty and purity of God. "Then said I, woe is me. I am a man of unclean lips—unholy, a sinner."

Isaiah's capacity to admit his own sinfulness opens him to reaching out for the holiness of God. And the Lord does not ignore Isaiah. An angel takes an incense coal and puts it to his lips and says, "See, now that this has touched your lips, your wickedness is removed and your sin is purged." The scene closes with God commissioning Isaiah to go out and witness and preach conversion from sin to holiness.

**THE STORY** deserves much more meditation than these few lines. However the outline is clear. Holiness is being like God and doing like God. Holiness is a being and a doing. It is being morally cleansed so that one reflects the purity and beauty of God. It is doing the morally demanding behavior that is consistent with who we are. It requires identity with God, who alone is the source of holiness.

The fiery coal symbolizes the fusion of God and human person, that is, the love that binds God to human person. This causes persons to achieve the greatest self fulfillment, inner freedom and sense of hope. Maybe our words fumble when talking about holiness, but a holy life is a voice. It speaks even when the tongue is silent.

**"Isaiah's capacity to admit his own sinfulness opens him to reaching out for the holiness of God...He commissions Isaiah to go out and witness and preach conversion from sin to holiness."**

## Liturgy

insertion which expands upon the last phrase, "deliver us from evil."

— This embolism concludes with the doxology, "For the Kingdom, the power and the glory are now and forever." Quite similar to what one might call the Protestant ending of the Lord's Prayer, it represents an adaptation of the verse which occurs in some (not all, or even most) ancient manuscripts as a part of Matthew's account of the Our Father.

— To express a sense of unity before our common Father, worshipers in small groups today occasionally will join hands for the Lord's Prayer. Moreover, those in the Charismatic Movement are inclined to raise their arms toward heaven as they say or sing this most ancient of prayers.



**Transmissionary:** At a shopping mall in Paramas, N.J., Sister Joan Marese adjusts a carburetor for cold weather starting. Sister Marese, a high school teacher, is a fully certified mechanic with more than 2,000 hours of automotive institute study. She has been conducting a series of automobile clinics at the shopping center.

## Anti-Gay petitions reach halfway mark

Opponents of Dade's new ordinance for homosexuals reached the halfway mark to their goal of at least 10,000 petitions to repeal the law at mid-week as the campaign continued in churches, and shopping centers.

Robert Brake, secretary for Save Our Children, Inc., expressed confidence that the group sponsoring the petitions would exceed their goal within the 30 days allotted time to gather signatures of registered voters.

According to Mrs. Arthur Harlan, president of the Miami Archdiocesan Council of Catholic Women which, through affiliations, are providing volunteers in Dade's 53 Catholic parishes, many churches collected petitions last Sunday. On Sunday, Feb. 20 those which did not participate due to other projects, will cooperate in the campaign, she said. Congregations of Jewish synagogues and temples and Protestant Churches are also participating.

In addition members of the ACCW are making petitions seeking repeal of the ordinance, available in shopping centers throughout the County.

The Metro Charter requires that if 10,000

registered Dade County voters sign the petition the commission which passed the ordinance 5-3 must either repeal the ordinance or call a special election within 120 days of the certification of the signatures.

Passed on Jan. 18 the ordinance 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 are affected inasmuch as public schools, under the Home Rule Charter, are subject only to the state legislature.

### HOLYLAND PILGRIMAGES

from \$1032 per. person  
ISRAEL - ROME - ATHENS

### GALEN TRAVEL

18721 W. Dixie Hwy. NMB 33180  
OPEN 7 DAYS 931-5300

### HUMMEL



Florida's Largest Hummel Dealer

All figurines available including "Ring Around Rosie" and Annual plates from 1971 to 1977. We ship anywhere in the States.

### This n That

Gifts • Party Goods • Greeting Cards • 3830 W. Broward Blvd. Cgr. Rt. 441, Ft. Lauderdale. PLAZA CENTER

**FIRE**  
**EARLY WARNING SAVES LIVES**  
Smoke and Heat Sensors  
Allows Life Saving Seconds to escape disaster!  
**NATIONAL SECURITY**  
Systems of S. Florida  
DADE-653-0283

## 'Circus priest' dies at 84

SARASOTA — Mass of Christian Burial will be celebrated at 10:30 a.m. today (Friday) in St. Martha Church, of which he was founding pastor, for Msgr. Charles L. Elslander.

The 84-year-old Illinois-born priest who had spent 40 of his 55-years as a Priest in St. Martha parish died at the age of 84 on Wednesday at Maria Manor, St. Petersburg.

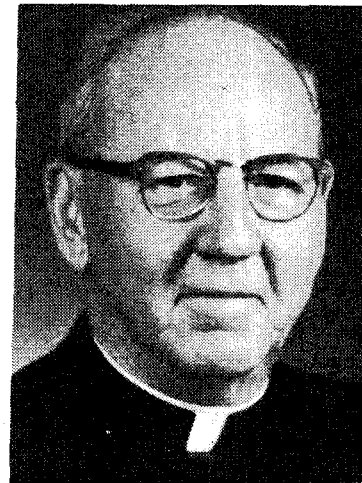
Bishop Charles B. McLaughlin of St. Petersburg will be the principal celebrant of the Mass for the priest who had retired from active duty in 1968. Msgr. George Cummings will be the homilist. Priests of Florida's five dioceses are expected to participate in the Mass.

Msgr. Elslander, who served in Orlando, Tallahassee, St. Augustine and northern and central missions of Florida during the first five years after

his ordination in St. Augustine, was named pastor of this city's first Catholic parish in 1927. Today there are five Catholic parishes, all carved from the original limits of St. Martha parish.

The first Mass in the present parish church was celebrated 35 years ago and much of the financing of the structure was provided by funds raised through six premiere performances of the Ringling Brothers and Barnum and Bailey Circus presented annually on the parish grounds between 1938 and 1944. Monsignor Elslander's annual blessing of the circus workers as they began their tour of the nation was included in the filming of the movie, "The Greatest Show on Earth" made on location here.

Director of the St. Augustine Diocesan Union of Holy Name Societies for some



**MSGR. ELSLANDER**

25 years, Msgr. was the recipient of the Vercelli Medal in 1950. Three years later he was named as Sarasota's "Outstanding Citizen" by the American Legion.

He is survived by a nephew, John Hancock, of this city.



## A HEART IN THE SHAPE OF A CROSS

God's "Valentine" to man came in the shape of a cross. Missionary Sisters, like this one in southern India, are spreading the word by their loving service to the poorest of the poor. They serve and look to you for the help that permits their work to go on.

Won't you be their Valentine—not by sending cards or candy, but by your earnest prayers and sacrifice?

Yes, I want to bring Christ's love to the Mission-poor. Enclosed is my gift of  
 \$1,000  \$500  \$200  \$100  \$50  \$20  \$10  \$5  Other \$ \_\_\_\_\_

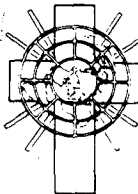
Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Send your gift to:

### THE SOCIETY FOR THE PROPAGATION OF THE FAITH



Most Rev. Edward T. O'Meara  
National Director  
Dept. C, 366 Fifth Avenue  
New York, New York 10001

OR:

Msgr. John J. Donnelly  
Archdiocesan Director  
6301 Biscayne Boulevard  
Miami, Florida 33138

2/77

## S. Florida Scene

### Ash Wednesday retreat

KENDALL—A special Ash Wednesday Day of Prayer begins at 9:15 a.m. on Feb. 23 at the Dominican Retreat House, 7275 SW 124 St.

Father Roger Paider, O. Praem., Essexville, Mich. will conduct the sessions which will conclude at 2 p.m. The message of the Prophet Joel 2:13: "Let your hearts be broken, not your garments torn, turn to Yahweh your God again..." will be the theme for prayer and reflection.

Reservations will be limited to 50 retreatants, and may be made by calling Sister Elizabeth Ann, O.P. at 238-2711.

### Nativity Lent program

HOLLYWOOD—"The Church and the Sacraments" will be the theme of a Lenten adult education program which begins at 8 p.m., Monday, Feb. 21 in Nativity parish hall.

Professors from the Archdiocesan Major Seminary of St. Vincent de Paul will conduct the program. Father Thomas Foudy, S.T.D. is the coordinator.

### Renewal at St. Ann's

NAPLES—A Day of Renewal sponsored by the Community of the Living Word Prayer Group begins at 12:30 p.m., Saturday, Feb. 26 in St. Ann parish hall.

"Faith Alive is Knowing Jesus" will be the theme of the program featuring Father John Fink, St. Hugh parish, Coconut Grove; and Father Valerian Gaudet of Quebec who has been active in charismatic renewal for the past 10 years in Europe, Canada and the U.S.

Additional information may be obtained by calling 262-0536.

### Concert at Epiphany

A concert luncheon featuring Mary Help of Christians School Boys Choir and band begins at

noon, Saturday, Feb. 26 in the cafetorium of Epiphany parish, 8235 SW 57th Ave. (Red Rd.)

The boys from the Tampa school operated by the Salesian Fathers and Brothers will sing modern, rock and light classical selections under the direction of Father Clementi from the San Carlo Opera Company known as "The Singing Priest."

Tickets may be obtained for adults and children by calling Mrs. Peggy Brodeur at 666-8067. Tickets for the concert only are also available.

### Newscaster honored

Emilio Milian, news director for WQBA, who lost both legs when a bomb exploded in his car last April, has received the 1977 Leonard L. Abess Human Relations Award from the Florida Regional Board of the Anti-Defamation League of B'nai B'rith.

The 22nd recipient of the Abess award was cited for "his commitment to democratic values, for his rejection of political terrorism and for his work in attempting to improve intergroup relations in the tricultural Miami area."

### CSB name PB exec

WEST PALM BEACH—Michael Dougher has been named administrative director of the Palm Beach County Catholic Service Bureau succeeding William Vendric who recently resigned his position of nine years.

Announcement of Dougher's appointment was made this week by Msgr. Bryan O. Walsh, Archdiocesan Director of Catholic Charities.

A native of Palm Beach County, the new administrative director is a member of St. Clare parish who was awarded a Masters Degree in Social Work in 1967 by Florida State University. He was formerly Director of Gerontology at the local Community Mental Health Clinic and is regarded as an expert in the field of social services for the aged. He and his wife are the parents of four children.

### Woman's Club's 50th

HOLLYWOOD—Half a century of service to Little Flower parish will be celebrated by members of the Catholic Woman's Club at 2 p.m., Sunday, Feb. 20, in the parish auditorium.

Past presidents, including charter members Mrs. Maude Zinkel and Mrs. Cecilia McHugh, will be honored during the two-hour reception, as well as Mrs. Charlotte Pick, who is observing her 25th year as rectory secretary. Music will be included and refreshments will be served.

### Viets mark holiday

FORT LAUDERDALE—Msgr. Bryan O. Walsh, Archdiocesan Director of Catholic Charities, will be an honor guest during a Vietnamese New Year's party at 5 p.m., Saturday, Feb. 19, in the cafeteria hall of Broward Community College, Central Campus, 3501 S.W. Davie Rd.

All Vietnamese living in the areas between North Palm Beach and South Miami have been invited to participate in the ceremonies, which will include a remembrance of ancestors, an address by a representative of the New Year's Committee, a description of the customs of the Vietnamese New Year, entertainment and dinner.

### Epiphany Lent activities

A special program of Lenten devotions and activities has been scheduled in Epiphany parish, South Miami, beginning Sunday, Feb. 20, when a week-long mission for men and women will open.

Father Ruskin Piedra, C.S.S.R. will conduct the mission with Masses scheduled at 8:30 a.m. and 7:30 p.m. daily. On Ash Wednesday, Feb. 23, an additional Mass will be celebrated at 6:30 a.m., "Follow Me and Live" will be theme of the devotions.

Home Masses will also be offered during Lent in the various geographical sections of the parish and special meetings will be held on Feb. 21 and 28 on the New Rite of Penance, at 8 p.m., in the parish center.

## It's a Date

### Dade County

ST. JOSEPH Women's Club and Home and School Association, Surfside, will sponsor its annual "Gold Coast Extravaganza" including fashion show and luncheon at noon, Thursday, Feb. 24 at the Hotel Americana. Tickets may be obtained by calling 866-3981 or 865-7284 no later than Sunday, Feb. 20.

ST. AGATHA Family Guild meets at 8 p.m., Wednesday, Feb. 23 at the parish center, 2035 SW 97 Ave. Dr. Stephen Mack, Ph.D. will speak on "Effective Parenting."

SACRED HEART Women's Club, Homestead, will sponsor a dessert and games party on Tuesday, Feb. 22, at Patrino Hall. For further information call 247-5178.

ST. LAWRENCE Council of Women will sponsor a rummage sale today (Friday), Saturday, and Sunday in the school cafeteria, N.E. 191 St. and 22nd Ave., N. Miami Beach.

K. OF C. Florida Chapter I meets at 8 p.m., Monday, Feb. 21 at the Miami Council Hall.

ST. JAMES parishioners observing wedding anniversaries during the month of February will be honored during the 10:30 a.m. Mass on Sunday, Feb. 27. A social will follow in the parish hall.

ST. ROSE OF LIMA parish carnival opens today (Friday) and continues through Saturday and Sunday on the grounds at NE Fourth Ave. and 107 St. A large number of rides, variety booths, games, refreshments will be provided. A dinner will be served each evening in the school cafeteria.

LITTLE FLOWER prayer community, Coral Gables, will sponsor an inner healing seminar at 2 p.m., Sunday, Feb. 20, in the old church. Eucharistic Celebration will follow at 6 p.m. in the parish church. Members have a prayer meeting and Eucharistic Celebration at 8 p.m. each Tuesday evening in the old church. The prayer community maintains a 24 hour hot line at 448-2433 for those who need help in prayer.

### Broward County

THIRD ORDER of St. Francis, Sunrise, will sponsor a retreat at the Dominican Retreat House, Miami, on Friday, Saturday, and Sunday, Feb. 25, 26, and 27. Non members are welcome. Call 462-3936.

ST. BERNADETTE Women's Guild, Hollywood, will sponsor a fish fry beginning at 4:30 p.m., Ash Wednesday, Feb. 23, in the parish hall, 7450 Stirling Rd.

NATIVITY parish, Hollywood, will have a spaghetti dinner from 5 p.m. to 8 p.m. on Tuesday, Feb. 22, sponsored by the adult choir in the parish hall. Tickets are on sale at the rectory. A derby dance will be sponsored by the Men's Club at 8:30 p.m., Saturday, Feb. 19, in the parish hall, where music will be provided by Johnny Gregg.

CATHOLIC WIDOWS AND WIDOWERS will meet at 8 p.m., Monday, Feb. 21, at Rinaldi's, 218 D Commercial Blvd., Fort Lauderdale, Room 200. For additional in-

formation call 772-3079.


ST. JOHN THE BAPTIST parish, Fort Lauderdale, will observe an "Evening of Recollection" for men at 7:30 p.m., Tuesday, Feb. 22, under the auspices of the parish Men's Club.

ST. PAUL THE APOSTLE parish Taschler Troupe will present "Arsenic and Old Lace" at 8 p.m., Saturday and Sunday, Feb. 19 and 20, in the parish education center, Lighthouse Point. Tickets will be available at the door.


### Palm Beach County

LOURDES RESIDENCE auxiliary will sponsor a dessert card party at 12:30 p.m., today (Friday) at St. Edward parish center, Palm Beach. Tickets may be obtained by calling 655-8544.

HOLY SPIRIT Women's Guild meets at 7:30 p.m., Tuesday, Feb. 22, in the parish social hall, 1000 Lantana Rd., Lantana. A film, "100 Years of Telephone History" will be shown. All women in the parish and friends are invited to attend.

 **FISH FRY**  
Friday, Feb. 18  
Coral Gables K. of C.  
270 Catalonia Ave.  
Serve 5:30 pm to  
8:30 pm.

 **Marquas**  
37 years same  
ownership-  
management.  
PHONE:  
866-3131  
NORTH BEACH CLEANERS 7134 Abbot Avenue  
Miami Beach, Florida 33141

 **ART and Curiosity SHOP**  
10% DISCOUNT on Custom Framing!  
• Original Paintings  
• Art Restoration  
• Fine Gifts  
3432 Coral Way,  
Miami, 445-2994

# Catholic education: People make it work

By CATHY FISCHER

"They're doing a pretty good job down there..." "I'd like to tell them about..." "Are there really people at the Chancery?" "My school's doing okay without them..." Wide and varied allusions to the "they" and "them" that shoulder the responsibility of Archdiocesan school administration.

Contrary to the mythical "froggie pond" school system (hopping from one lily pad to another) there seems to be a well integrated network of departments guiding and serving the administrative needs of Miami Archdiocesan schools.

WHEN asked about her duties, Cele Manning, a Department of Education secretary for nine years, laughingly quipped. "You name it!" "It" requires rather sophisticated secretarial skills: correspondence, filing, telephone diplomacy, and an exceptionally well written office bulletin, distributed monthly to all schools, pastors, the Archbishops, The Voice and our department staff."

Frieda Johnson, with the department for eight years, said, "Father Kelly gave me a title, 'Coordinator of Teacher Applications.'" Her duties also include the "budget, bills, and correspondence, particularly for Sister Marie Infanta, O.S.P. (recently elected Superior of her order) and Sister Anthony (Archdiocesan math consultant)."

BOTH agree "education is very good."

"We get the best teachers," says Frieda. "Highly rated, well screened. There's no central employment system. Sister Carmella (working directly under Fr. Kelly) screens the applications that come to us, according to qualifications and certification. Teachers are placed according to the particular school need and their qualifications."

However, it would seem that principals and pastors have the last word (and sometimes the first) in hiring and firing, as "sometimes the applicants go directly to the schools."

Anna Garnet has been



Among the many people who make the Catholic school system run smoothly are Father Vincent T. Kelly, Superintendent of Education, and

assistants Cele Manning (left) and Frieda Johnson who enjoy a light moment while discussing some of the paperwork.

with the Archdiocese for 14 years. "I came when the Archdiocese was an embryo, worked in the Chancery offices first." Anna does not hide her pride in her work. "I do any reports, figures, school enrollments, their increase and decrease, compile figures of all schools, tuition, comparative school enrollments...anything that takes brain work."

Describing herself as "a real chest-beater from way back" she feels comfortable with the new image of the Church and the direction of education. She obviously enjoys her work, both as "statistician" and as secretary to Father James Reynolds, director of the Family Life Bureau, "a real love of a man."

THE YOUNG, like the poor, are always with us. And it's a wise educator that discovers the secret of channeling young energies into constructive outlets. Sister Jovanna Stein, O.P., assistant director of Youth Activities, meets that challenge admirably.

Specifically involved in the spiritual dimension of youth ministry, she shares, "This

department encompasses several social, spiritual, sports, and cultural activities for high school, college level and young adults. Also scouting programs...the spiritual dimension of scouting."

A 21 member advisory board serves the Department of Youth Activities staff and contacts and expresses the grassroots issues and concerns and needs of high school youth and parish youth groups."

HOW is DYA introduced to our young people? According to Tom Filippelli, communications expert (Tom holds a degree in mass communications from F.S.U.) "The times we touch the youth in Catholic schools are minimal. Usually in weekend retreats or non-school activities."

Sr. Jovanna interrupts, "The thrust of our programs is aimed at kids in public schools, or parish young people."

Tom continues, "'Operation Contact' visits the parish as a group on request and assists in planning a program according to the individual group needs."

Tom and Sr. Jovanna are

justly proud of their work. "We receive calls from other Dioceses asking for our structure and assistance." The current issue of "Youth Program Service", a national publication, attests to this, as it contains an article on Youth Ministry by Sr. Jovanna. "This is especially significant, when you realize that we have been pretty isolated from others with similar or equal youth programs," says Tom.

Sister admits that she misses the classroom, but (with emphasis) "I am still very much an educator. Not in the formal classroom sense, but in a program that is very rewarding and productive."

FATHER Gerald LaCerra, Director of Religious Education CCD, is excited about today's educational role. His office is "primarily a consulting service. We offer a list of recommended materials. It's up to the parish to make the selection."

"I don't foresee a standard or common text for religious education in the Archdiocese." He says. "However, the National Catechetical Directory will soon be printed. It will be a

leveling influence and make for a certain degree of commonality."

"Catechesis is no longer content versus methods. It aims at faith growth. Not every teacher is a catechist. It's important to develop a workable program to meet specific areas of need."

Eyes dancing, he describes the growing resources available in our catechetical centers. "Research materials, books, audio-visuals. We have permission to translate the scripts to our filmstrips into Spanish. We have approximately 600 available. And they're great!"

CONVINCED that "adult education will have a great impact on the permanence of religious education offered in the schools and through C.C.D.," he projects that programs like "Family Day" and "Evening for Couples," add a new dimension." He ascribes to the old theory: educate the parent, educate the child!

SISTER Carmella Therese, S.S.N.D., describes herself as "a liaison with the principals and the Office of Education, working directly under Fr. Kelly. Having been a principal for the past seven years, I feel a compatibility

Continued on page 29

as you are  
Natural Child Photography

Specializing in Child Photography  
You Never Leave Home Because We Come To You  
For More Information Call  
533-4330

If you've been feeling nostalgic  
Come Hear and Sing the Good Songs  
**Rose & Dan McCarthy**  
5 NIGHTS  
Tues. thru Sat.  
Lighthouse Point  
Prime Ribs • Steaks • Seafood  
**GENTLEMAN JIM'S**  
Lighthouse Pt. 946-1231  
Boynton Beach 737-2464  
W. Palm Beach 684-0333

Seafood specialists since 1959

1619 N.E. 4th AVE.  
FT. LAUDERDALE  
763-8922 763-7211

Banquets  
SUPERB FACILITIES FOR GROUPS OF UP TO 400 - PHONE US TODAY FOR INFORMATION  
HARRIS IMPERIAL HOUSE  
North Ocean Drive at Atlantic Boulevard  
Pompano Beach, Florida • Ph. 941-2200

for Gracious Dining.

HOUSE SPECIALTIES  
• WIENER SCHNITZEL  
• ROAST DUCKLING  
• JUMBO PORK SHANK  
• SHRIMP SCAMPI  
• FRESH FILET OF SOLE  
ENTREES FROM \$4.25

MAJOR CREDIT CARDS HONORED

**Zinkler's**  
A Restaurant Family For 55 Years.  
**Bavarian Village**  
Restaurant & Lounge  
German and American Cuisine  
Select Wine List

featuring **MARIE RENALDO**  
At The Organ

1401 N. Federal Hwy  
U.S. 1 - Hollywood  
922-7321

Lunch Mon - Fri 11:30 a.m. - 3 p.m.  
Dinners Daily 4 p.m. - 11 p.m.  
Sundays From 12 noon  
PRIME RIBS • STEAKS • SEAFOOD  
SAUERBRATEN • PRIME VEAL

751-4429 A TOUCH OF CAPE COD ON BISCAYNE BAY

**Mike Gordon**  
SEAFOOD RESTAURANT  
On the 79th St. Causeway Miami, Fla.  
COCKTAIL LOUNGE  
• MAINE LOBSTERS  
• CLAMS AND OYSTERS  
• NEW ENGLAND SEAFOOD  
CLOSED MONDAY  
MIAMI'S OLDEST SEAFOOD RESTAURANT - OUR 29th YEAR

Now open for Lunch - Cocktails - Dinner

**TONY'S FISH MARKET**  
SEAFOOD RESTAURANTS

23 Privates Rooms For Parties - Open Noon to Midnight  
Deluxe Dinners from \$3.95  
Children from \$2.95

MIAMI BEACH 1900 79th St. Causeway 865-8688  
FT. LAUDERDALE 17th St. Causeway 525-6341



# 'A Star Is Born' and spell is broken

Love is such a rare commodity in movies today that one has to feel sympathy for that sentimental old three-handkerchiefer, "A Star Is Born" (A-3, R), resurrected now for the second time as a display vehicle for the talents of Barbra Streisand.

Something about Barbra's person seems to lend itself to the bittersweet romance in which things don't quite work out, a genre that now seems outdated by increasing temporary styles of love and marriage. (If things don't work out in 1977, you just find somebody else.)

"Star" is not just a love story, but an exploration of the ironies and cruelties of Show Business stardom. The Public Giveth, and the Public Taketh Away. In the 1937 and 1954 versions (Janet Gaynor and Frederic March, Judy Garland and James Mason), the business was movies.

Now, with Streisand and Kris Kristofferson, it's rock music. He's the fading idol who gives her the chance, and in its rush to her the world tramples him. One sees the system, presumably, in both its glory and its viciousness.

But once you've said 'Why our children drink' WCIX topic

Edmond and Jovita Addeo, authors of "Why Our Children Drink," discuss the nation's number one drug problem, teenage alcoholism, on Christopher Closeup Sunday March 6, at 10 p.m. over WCIX-TV Channel 6.

"Parents should present a good model for their children to follow," say Edmond and Jovita Addeo. They go on to tell hosts Richard Armstrong and Jeanne Glynn of The Christophers that parents should ask themselves the question: "Do you want your children to drink the way you do?"



Jane Alexander will repeat her widely-acclaimed portrayal of Eleanor Roosevelt in the "ABC Theatre" three-hour presentation of "Eleanor and Franklin: The White House Years" Sunday, March 13 (8-11 p.m.) on WPLG Channel 10.



by James Arnold

something good about love that lasts to the death, and even beyond it, and about the strong new songs provided for Streisand by Paul Williams and others, the bottom line is that this new movie doesn't work.

On one level, there is apparent impossibility in a current Hollywood film of describing just what love is, or showing any relationship in more than just a physical, kid or coochy-coo level.

About half the film footage is devoted to the principals "making love" in one way or another (once sharing a bathtub surrounded by candles stuck in empty Schlitz cans), or chasing about the countryside on horses or a jeep, or playing like puppies in the mud.

This is a couple that never talks, or sacrifices or shares or plans; they have no relatives or kids. If they hadn't had career

problems, they'd have bored each other to death.

The switch to rock proves clumsy and false. Much of the tragedy is gone from the Kristofferson character.

How can you feel sorry for a rich 30-year-old whose main problem seems to be that he's bored with the hassles of playing the same old junk for the same shrieking kids, tired of the road trips, the nosy media, etc.

He seems merely petulant, as the aging actors of the earlier films did not: there is no sense of a self-destructive fall from anything like artistic greatness. And there is no depth in the character, little self-awareness and sensitivity amid the "hey mans" and four-letter words. An actor is simply a different kind of cat from a rock idol.

It's also inconceivable that in such a hungry, youth-oriented medium, the thirtyish Streisand could remain undiscovered. Her role requires someone about 18.

The pop music industry is one of the nastiest creations of the 20th century, but director Frank Pierson makes only a passing stab at it, lashing the public, press and disc jockeys (all outsiders) more strenuously

than the moguls and greedy barricadas on the inside.

For example, there is no character summarizing the bitterness and soul-selling of the business as well as the press agent (Jack Carson) in the 1954 film. The concert shots are limp Woodstock imitations. Paul Mazursky (the director, for example "Harry and Tonto") looks right but is blind as a day-old doughnut as the producer who is more exploitative than friendly.

The songs have the dramatic upbeat Williams sound, but all are presented in conventional, on-stage-with-mike format. There is nothing to compare with Garland's show-stopping "Born in a Trunk" number, nor is there a song to compare with Harold Arlen's classic "Man That Got Away." Pierson's comparable scene, crucial in that it "discovers" Streisand's talent for us, is totally disappointing. It's also becoming obvious

that writing a script in contemporary idiom is as difficult as writing dialog for King Kong. People just don't verbalize well anymore.

Despite the talents of writers like Joan Didion and John Gregory Dunne, as well as Pierson (whose script for "Dog Day Afternoon" won an Oscar), the big lines inevitably sound like squawks between teenagers who have stopped going steady. ("It's no good with me." "It was good until you blew it...you can trash your life but you can't trash mine.")

Both Streisand and Kristofferson are effective entertainers, within limits, but what can anybody do with stuff like that? The four previous "Star Is Born" leads all won Oscar nominations in scripts by Dorothy Parker and Moss Hart. This year, unless the industry has lost all its marbles, that string will be safely broken.

## Israel bans planned porno flick on Jesus

NEW YORK—(NC)—The Israeli government will not allow Danish film director Jens Thorsen to make a pornographic film about Jesus Christ in Israel, an official of the American Jewish Committee (AJC) reported here.

In his weekly religion commentary on WINS-Westinghouse Broadcasting System, Rabbi Marc H. Tanenbaum, the AKC's national director of interreligious affairs, said that Israeli authorities had informed him that Thorsen would be denied entry if he applied to enter Israel for the purpose of filming.

"The government of Israel will not allow any film to be made that would be offensive to any religious group," the official reply to Rabbi Tanenbaum's inquiry said.

Rabbi Tanenbaum said he had contacted Israeli authorities in response to a letter from Mother Basilea Schlink of the Evangelical Sisterhood of Mary in Phoenix, Ariz., a Protestant group, who had appealed to Jewish leaders to protest Thorsen's plans to make a pornographic film about Jesus in Israel.

Thorsen, "obviously attempting to cash in on the current sickness of pornography, has prepared a film script that blasphemously seeks to portray Jesus as a drunkard, a fornicator and homosexual," Rabbi Tanenbaum said. "The promoters, who seek to release the film about 'the love affairs of Christ' under the deceptive title, 'The Many Faces of Christ,' have announced with incredible arrogance that the film will be 'blasphemous, pornographic, sadistic.'

L'Osservatore Romano, the Vatican City daily, has denounced the proposed film as a "blasphemy" that "offends the hundreds of millions of believers" in Jesus.



"The Mike Douglas Show" moved to the sunny shores of Miami Beach this week to tape five days of programming to be aired beginning Feb. 21 on WTVJ-Channel 4 at 9 a.m. Comedian Shecky Greene (left) appears with Mike on the Wednesday, Feb. 23 show.

## Religious Broadcasting

SUNDAY, FEB. 20, NBC RADIO Network—GUIDE-LINE—First in a seven-part presentation of Lenten talks based on the U.S. Bishops' recent pastoral letter on moral values, "To Live in Christ Jesus."

The guest speaker for this series is Rev. Francis X. DiLorenzo, a professor of theology at St. Charles Seminary and Immaculata College in Philadelphia.

The title of Father DiLorenzo's introductory talk is "Jesus calls us to Live in Him, with Him, and for Him."

This program is produced, with the cooperation of NBC, by the USCC Office for Film and Broadcasting. (Please

check local listings for exact time in your area.)

ABC Radio Network—CHRISTIAN IN ACTION: "ON THIS ROCK"—Rev. Bill Ayres talks with leading recording artists and composers from the rock and jazz music worlds. (Please check local listings for exact time in your area.)

### CHARTERS

to Europe, Orient, U.S. call now!

### GALEN TRAVEL

18721 W. Dixie Hwy. NMB 33180  
OPEN 7 DAYS 931-5300

**BEST TV THIS SUNDAY**

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

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

The Archdiocese of Miami's TV Programs in English

# COME WIN

## MILES CLOSER

# MIAMI BEACH GREYHOUND RACING

# TONIGHT 1<sup>ST</sup> RACE 8

OCEANFRONT SO. COLLINS DINE IN FAMED RUSTY'S ROOST CLUBHOUSE RESTAURANT. RESERVATIONS 673-0348

# Shakespeare comes to Notre Dame Academy

Thanks to the assistance of Sister Immaculata Mary, senior English teacher, Notre Dame Academy students had an opportunity to see live theater and Shakespeare—many for the first time.

"The purpose of inviting the South Carolina Theatre Company to Notre Dame Academy," says Sr. Immaculata Mary, "was to expose the students to the classics and to reinforce their knowledge and appreciation of the works of Shakespeare."

"Many of the students have studied or will study the plays of Shakespeare," pointed out Sr. Immaculata Mary. "Some students have never seen a Shakespearean presentation while others have never seen live theatre."

The students' reactions speak for themselves:

—From Nancy Diaz, junior  
The South Carolina Company's short production of



Nancy Diaz

parts of Shakespeare's plays was simply enlightening to his greatest works. The brief introductions given by the stage manager (Moulton Dickson) were self-explanatory and informative. A complete knowledge of the background of the plays was not needed

because of this.

Though some students may not be interested in drama, it was inevitable that the production left us with an impression that will not be easily forgotten. What we see is definitely better remembered than what we read.

—From Aida Boladeres, freshman

My reaction to the presentation of the plays was that the selections were exceptionally well done. In each presentation, the three performers expressively in-

troduced Shakespeare's universal themes and thoughts



Aida Boladeres

to life.

The lack of scenery and costumes disappointed me since I am accustomed to modern television. However, it was a delightful illustration of the greatest works of literature and I hope they return again.

—From Ibis de la Rosa, senior  
Besides it being an interesting program, it was also



Ibis de la Rosa

quite surprising. Until then, I never realized how modern Shakespeare is now and will be forever. Shakespeare deals not only with the problems of his time but with universal

themes.

The diction and talent of Mr. Dickson and his company was so perfect that the scenery required merely a stool and a small table.

—From Lourdes M. Madariaga, senior

The performance was



Lourdes Madariaga

superb. Mr. Dickson's performance depicted his immense theatrical abilities, which enabled the student body to use their imagination to the fullest.

Mr. Dickson not only portrayed some of the world's renowned characters by Shakespeare but also narrated the plays as well which facilitated the expansion of my knowledge of Shakespeare.



Lisa Armbrister

—From Lisa Armbrister, sophomore

I enjoyed the excerpts

from the four plays because I thought they were well acted and I gained experience in seeing a live play.

I think the play could have been improved by having more actors and actresses perform the parts. Listening to the same voices became a little monotonous and therefore became slightly boring.

—From Marta Jove, junior

Reading Shakespeare and actually seeing it performed live by a troupe of professional actors are quite two different things. While the language is often stilted and difficult to



Marta Jove

understand on the written page, his dialogues are clear and beautifully expressed when performed.

The introduction and the narration throughout the scenes were excellent. The narrator had a fluency of voice and freedom of movement I found very appealing. I feel that the presentation would serve to stimulate interest in Shakespeare on the students' part.

## Skilled buffoonery tops in Miami's light opera

By J. HERBERT BLAIS

Diminutive Metropolitan Opera star Theresa Stratas, with the soaring voice belying her size, gambols her way merrily through Jacques Offenbach's comic opera, "La Perichole," this week, in the Greater Miami International Opera's second offering of the season.

The show is truly international. Stratas is Greek, dialog is English; Offenbach was a German Jew composing in Paris with French librettists, and the operetta's setting is mid-18th century Peru.

But sentiments are familiar.

"Be reasonable!" Perichole urges her lover. "Reasonable?" Paquillo rars back, "I'm a Spaniard!"

And memorable among the many melodious, Strauss-like songs is the crowning chorus,

### 'California Suite' opens in Palm Beach

PALM BEACH—Neil Simon's new comedy "California Suite," will open at the Poinciana Playhouse in Palm Beach March 7th, the first performance outside of New York.

David MacCullum, star of the TV series "The Man from U.N.C.L.E.," Vincent Gardenia, Penny Fuller and Rosemary Prinz have been signed to star in the comedy.

In addition to the regular 8-performance schedule, Producer John Lane announced

"A Spaniard Knows the Ways of Love!"

Miami Opera's Walter Palevoda says that librettos translated into Spanish and distributed in the lobby are not done for this show alone. "It's a new local practice to encourage our Spanish-speaking to attend more opera."

This "La Perichole" is the Met Opera's 1965 revival production of the 1868 opera bouffe, complete with Met sets, designer, stage director, and Conductor Franz Allers. Such worthy attention to the frolicsome show saves it from dismissal for its lightness. But Grand Opera diehards who turned in their tickets for resale at the box office were quite right: "La Perichole" is very light.

Handsome young New Yorker Alan Titus sings the street-singer-lover, Paquillo;

that there would be a special extra Saturday night showing. Regular performances are Monday through Friday nights (8:30 p.m.) and Wednesday, Friday and Saturday matinees (2:30 p.m.).

"We're pleased to have been selected for the first showing of the national company," said the Poinciana Playhouse producer. The comedy will move on to the Miami Beach Theatre of the Performing Arts and the Parker Playhouse in Fort Lauderdale.

London's Sir Geraint Evans is comfortably at home as Don Andres, the Viceroy; and English-born Archie Drake, of Seattle, formidably lifts up Don Pedro, Governor of Lima. Rounding out the principals is Bostonian Paul Franke, a rotound Count Panatellas.

Previous presentations by Miami's opera company in the operetta class were "Die Fledermaus" in 1968 and Franz Lehár's "Merry Widow" in 1972.

Next opera, opening at Dade County Auditorium, March 7, is Giuseppe Verdi's "Macbeth," in Italian. It's the second of a Shakespearean trilogy. "Otello" was done here last season, and "Falstaff" is scheduled for 1978.

Meanwhile, the emergence of opera to real popularity in our area was evidenced in the standing ovation accorded the Florida Family Opera Singers by a St. James Church audience on February 13.

This was the first church concert by the group, booked through the year into condominiums. Father James Reynolds, pastor, has asked them to return in November.

### Free concerts

Performances by the University of Miami Symphony Orchestra on Thursday, Feb. 24, and the UM Symphonic Wind Ensemble on Monday, Feb. 28, are scheduled at Gusman Concert Hall, main campus.

Admission to the 8 p.m. concerts is free and the public is welcome.

## Budget prices planned for 'Vanities' previews

Robert S. Fishko has announced that television favorites Garn Stephens and Stephanie Braxton will appear in his new production of Jack Heifner's comedy "Vanities," the smash hit now selling out both in New York and Los Angeles and due to begin low price budget previews at The Coconut Grove Playhouse Thursday, March 3, with the official opening night the following Tuesday, March 8.

Rehearsals have started here in Miami under the direction of Stockton Briggie. Briggie staged the highly successful Playhouse production of "Purlie" last season. Born and raised in Texas, Briggie will have a valuable background of authenticity for "Vanities", which concerns the formative years of three Texas women and traces their emergence from adolescence.

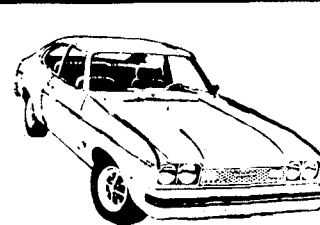
Garn Stephens is seen every week on the CBS series "Phyllis" as the other secretary opposite Cloris Leachman. Ms.

Stephens starred on Broadway in the musical "Grease" and "A Little Night Music," and in Oliver Hailey's play "Father's Day".

Following four years as Laurie Stevens on "Secret Storm" and two years as Tara Martin Tyler on "All My Children", Stephanie Braxton is returning to her first love—the legitimate theatre. Ms. Braxton has recently starred in productions of Shakespeare's "Twelfth Night" in Syracuse and "Othello" in Dallas.

Tickets are now on sale for all "Vanities" previews (with prices starting at \$4 for a seat on Thursday, March 3; \$5 for Friday night; \$6 Saturday evening; and \$5 for both the Sunday Matinee at 3:00 pm and evening performance at 7:30) and for regular performances beginning with the Opening on March 8.

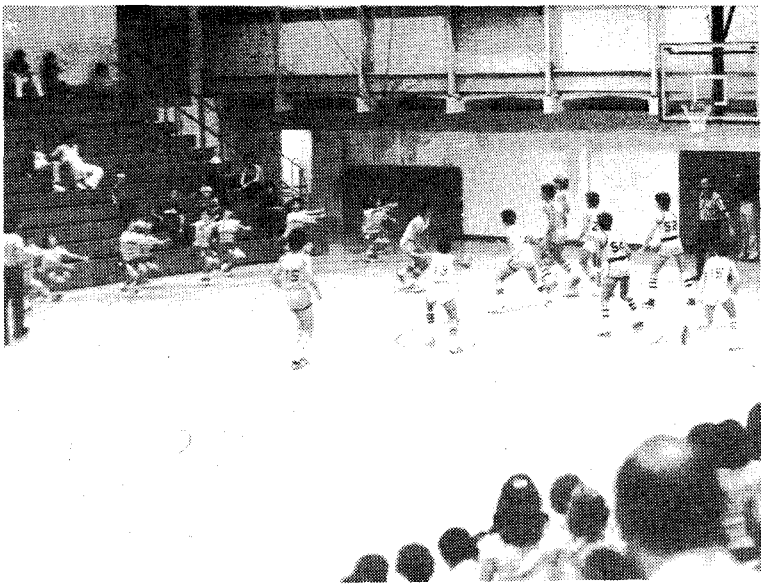
The Playhouse phone for reservations and information is 442-4000.



**CAPRI II**  
**3 DOOR SPORT COUPE**  
**\$4395**

**LINCOLN MERCURY**  
**GABLES**

Ponce de Leon at Bird Rd.  
Coral Gables 445 7711



Cagers from Immaculate Conception and St. Michael's schools battle for the championship title.

## Immaculate Conception cagers capture title

Immaculate Conception School captured the Catholic Athletic League's eighth Grade Basketball Championship by defeating St. Michael, 61-33 last week. The championship game matched the winners from the Northern and Southern Divisions.

Immaculate Conception defeated St. Rose, 56-50 to take the North title and came into the final game with a 26-0 record. St. Michael had beaten St. Brendan, 33-32 to take the South title and came into the final game with a 18-1 record. I.C. jumped out to a 22-4 lead in the first quarter and were never in trouble the rest of the way. It was the first eighth

Grade Basketball championship for I.C., coached by John Messina.

St. Michael was coached by David Wilkie and had the game's leading scorer in Manny Cabrera who had 16 points. Jorge Alcazar had six points for St. Michael.

I.C. was led by George Perez with 13 points, Raul Fernandez with 12 points and Henri Caballero with 11 points.

In the game for third place, St. Rose defeated St. Brendan, 44-40. St. Rose, coached by Jim Murphy, was led by the play of Ray Lopez and Brian Lebel. St. Brendan, coached by Jerry Streit was sparked by the scoring of Cesar Luana.

## Basketball playoff picture

### FIRST ROUND

#### Girls' basketball

Feb. 20, at Chaminade, game 1, 11:30 a.m., St. Luke vs. Nativity; game 2, 12:45 p.m., St. Stephen vs. Patrick; game 3, 2 p.m., St. Rose vs. Sacred Heart (LW).

#### Boys' basketball

Feb. 20, at Cardinal Newman, game 1, 1 p.m., St. Francis vs. Holy Family; game

2, 2:15 p.m., Nativity vs. St. Timothy B.

Feb. 20, at Delray Beach Civic Center, game 3, 1 p.m., St. John Bosco vs. St. Edward; game 4, 2:15 p.m., Centro Mater vs. St. Gregory.

#### Young Adult Basketball

Feb. 20, at Msgr. Pace, game 1, noon, St. Monica vs. Annunciation; game 2, 1:15 p.m., St. Patrick vs. Nativity.

## Annual bowling tournament March 13

The annual Archdiocesan Bowling Tournament will take place Sunday, March 13 at Palm Springs Lanes, 750 W. 49 St., Hialeah. The tournament will run from 12:30 to 4 p.m.

A youth group may have unlimited entries in the boys and girls divisions, but are limited to four entries in each of the men's and ladies' divisions. Each contestant will bowl three games. Cost of the day is \$3.50 per person and includes use of shoes.

★★★

The big date to keep in mind for all softball fans is Friday, March 4. That's the date all rosters for boys and girls teams must be in to the Department of Youth Activities office. Players listed on the roster must be on the parish roster, i.e., have a card, and must have attended one of the Days of Reflection. Play starts

## Youth Corner

March 20.

★★★

The North Broward Search originally slated for Jan. 21-23 has been rescheduled for Feb. 25-27. The Search will be held at St. Thomas Aquinas High School, Fort Lauderdale. The next Searches will be held March 11-13 at Cardinal Newman High School, West Palm Beach, and April 29 to May 1 at Madonna Academy, Hollywood. Search is a weekend spiritual experience for juniors and seniors in high school. Contact DYA for applications or more information.

★★★

Last year at the Archdiocesan Youth Convention, the DYA was able to use the rathskeller at the College of Boca Raton on Friday and

# 'Should we follow Baptists with Sunday bible school?'

Answering your questions is Father Richard Sudlik, O.M.I. Address letters to him c/o "Straight Talk," The Voice, P.O. Box 381059, Miami, Fla. 33138.

Dear Father: I have really been into the Bible but I feel that most Catholics know nothing of it. Would you be in favor of a Sunday Bible School for ALL Catholics like the Baptists have? This way Catholics would go to Mass and then to class.—Jeanne.

Dear Jeanne: I would have to agree with you that many Catholics do not know too much about the Bible. That is really too bad. The Scriptures are the basis for all we believe. It is a shame that so many do not fully appreciate the word of God.

It is a shame not only

because people lack knowledge, but also because they do not come in contact with the power of this Word which can change our lives. However, I would not be in favor of mandatory classes.

The Church actually is very reluctant to tell people they must do things. The Church can tell us we must obey God; we must worship him; we must love our neigh-

maybe it is because there does not seem to be much interest present. Make your interest known and get others to do the same. A person can, and should, also study on his own.

There are many books written today on the Bible which are easy to understand and which can help the average person come to a greater understanding of the word of God.

Finally, it is important that Catholics realize how much they can learn about the Bible from different services. In all the sacraments, and of course in the Mass, the Scriptures play a central role and should be the source of the priests teaching and preaching. The Church in her renewed liturgy is trying very hard to make up for years of neglect in dealing with God's saving Word.

## Straight Talk

bor. I don't think it is wise for the Church to say we must go to a certain class.

If people truly feel this need to get into the Bible it can be arranged easily. There are many parishes that have Bible study classes on a voluntary basis. If your parish does not,

## Boystown's CYO reaches out to aged

When Boystown residents organized a Catholic Youth Organization and were asked to choose a service project they elected to help the aged.

More than 40 boys not only undertook social, sports, spiritual and cultural activities but 12 of them pledged themselves to make a weekly visit to a local nursing home "to help make the lives of the old folks a little more meaningful through kindness, moral support, understanding and concern."

David Arroyo, a 14-year old visitor told The Voice, "I like going to the nursing home to talk to the people, because all they have to do is sit in their wheelchairs and talk to the same people all week, and it must get boring."

The Spanish-speaking youth of Puerto Rican descent,



Boystown youths Dennis Graves and Mike Wright visit with Mrs. Maude P. Doughty at a local nursing home in Coral Gables. The boys are two of 12 who have a special project to help senior citizens.

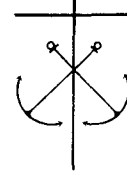
makes a point of always spending some of his time with a Latin American senior citizen who does not speak English and therefore communicates with only a few people at the nursing home.

Fifteen-year old Brian Strozina, a sophomore at Immaculata LaSalle High School, said that he's glad to help out in anyway that he can. "I like to do things to make people happy and you can tell when they are happy because

they smile or reach out to hold your hand." He has singled out for special attention an elderly woman who reminds him of his aunt of whom he is very fond.

As one youth put it, "We can understand the old folks and their feelings because we are here at Boystown often for the same reasons that the elderly people are in a nursing home—abandonment, neglect, or no family."

## HOLY CROSS



## BROTHERS

A Religious Community of men who share a life of prayer and work for Christ, as teachers, farmers, social workers, campus ministers, parish coordinators, medical personnel and other ministries.

For information write to:

Provincial Office, Dept. 9J  
St. Edward's University  
Austin, Texas 78704

What does it take to be a Little Brother of the Good Shepherd? We have operated Camillus House, Miami, Florida for the past 15 Years, Feeding, Clothing and sheltering Thousands of poor men.

WRITE: BROTHER MATHIAS  
P.O. BOX 389  
ALBUQUERQUE,  
NEW MEXICO 87103



who has been caring for Christ's poor and needy for Sixty Years.

### CARMELITE BROTHERS

Join them in Prayer & Action in the service of Our Lady

Write to:

Vocation Director  
Carmelite Brothers of the Holy Eucharist  
2000 North Wells Street  
Fort Wayne, Indiana 46808  
(219) 743-5230





Greeting an old friend at the Breakers Hotel during the Palm Beach County ABCD dinner this week was Archbishop Coleman F. Carroll, speaking to Art Rooney, owner of the Pittsburgh Steelers professional football team.

## Catholic education how it works here

Continued from Page 25 with them."

A recurrent theme: "We are here to be of service. I don't view my work as a job; I see it as a mission. That's the distinction I make between service and work."

AND WHAT of the gentleman who holds the handle of this outspread education umbrella? Father Vincent Kelly, superintendent of education for the Archdiocese of Miami, says the overview is very encouraging.

"Comparatively speaking, the structure is exceptionally low. Our policy is less of a Diocesan structure and more of a local responsibility. We have principals' meetings in three county 'areas' for each level (elementary and secondary.) Instead of having the principals come to 'administration,' we take administration to them."

When asked about autonomy, Fr. Kelly replied, "There's certain amount on the local level. The educational policies of the diocese are established by a committee of principals, and any variations or deviations must be decided by a convocation of principals."

MORALE in Catholic schools is high, according to the Superintendent. "Our teachers seem to be most enthusiastic about their role in the Church, opted for at some sacrifice to themselves."

Textbooks? "There should be a variety. I believe in

diversity." Unified religious education program? "Each parish should enrich that offering relative to its parents, faculty and local priests, consulting with the Department of Religious Education."

Teacher qualification? "Excellent teachers. Our schools either have or are working toward full accreditation."

Philosophizing a bit, Fr. Kelly says, "Administration should reflect optimism. Catholic schools seem the most productive method of training Catholic youth."

"WE ARE grateful to the various religious communities for their years of dedicated service and hope they can continue to provide many dedicated teachers for the future." He continues, "The future of Catholic education will depend sizeably on lay participation, especially on lay teachers with religious conviction."

Fr. Kelly has great admiration for the parents and students his office serves. "The students seem to have developed a new awareness of the value of a religious, disciplined education. They reflect the home values and attitudes."

Overall, there is a feeling of community, congeniality, efficiency and mutual respect in the offices of our Diocesan educators.

## What are you doing for Lent?

Continued from Page 1

They also suggest "Journey Into Christ" by Alan W. Jones; and "Hanging in There With Christ" by Robert Raywood, O.F.M.

Msgr. James Walsh, spiritual director for St. Vincent de Paul Seminary, Boynton Beach, suggests "Would You Believe?" by Bernard Basset, S.J.; a wonderful updating of Thomas a Kempis' Imitation of Christ called "The Following of Christ," by Harold Gardner, S.J.; "A New Pentecost," by Cardinal Suenens; a guide to understanding the Scriptures by Adrian BanKaam called, "A Woman at the Well;" and Edward Farrell's "Prayer is a Hunger."

Mrs. John Barry, from the Christopher Book Shop in Coral Gables, recommends a few fast-sellers which are also favorites with her: "Fully Human, Fully Alive," by Father John Powell, S.J.; "With Open Hands," by Father Henri J.M. Nouwen; "These Stones Will Shout," by

Mark Link, S.J.; and "Inward Stillness," by George Maloney, S.J.

A second-year theology student from the major seminary in Boynton Beach, Michael O'Brien, suggests a very inexpensive book (25¢), "Everyman's Way of the Cross" by Clarence Enzler as perfect for Lent. High on Mike's list are also an aid to Scripture study, "Reading Scripture as the World of God," by George Martin, and "Prayer," by Michael Quoist.

Daughters of St. Paul, from Miami's St. Paul's Book and Film Center recommend "Pray Always" by Father James Alberione; "Christ's Darkest Hours," by Clement Crock, and "Beginnings in the Spiritual Life," by Dominic M. Hoffman, O.P.

Now, with all these selections offered by people who took the time to think and pray before recommending, it's going to be pretty hard to say, "I don't know what to do for Lent."

### Religious verses

The National Society of Published Poets, Inc., located in Riverview, Fla. is compiling a book of religious verses and seeks original material.

Those who have written a religious poem and would like to consider it for publication may send their work with a self-addressed envelope to: Religious Poems, National Society of Published Poets, P.O. Box 1976, Riverview, Fla. 33569.

### Becker Funeral Home

RON E. BECKER  
Funeral Director

Phone:  
(305) 428-1444  
1444 S. Federal Hwy.  
DEERFIELD BEACH.

### T. M. Ralph PLANTATION FUNERAL HOME

Thomas M. Ralph  
Judith C. Ralph  
Owners & Directors

Phone: 587-6888  
7001 N.W. 4th St.  
Plantation, Florida

R. JAY  
**KRAEER FUNERAL HOME**  
Fort Lauderdale Pompano Beach Sample Road Deerfield Beach Margate  
565-5591 941-4111 946-2900 399-5544 972-7340  
R. Jay Kraeer, Funeral Director

"FACTS every family should know..."

- Funeral Customs
- Making a Will
- Family History
- Burial Vault Facts
- Social Security Benefits
- Veterans Benefits

This colorfully illustrated booklet is yours free. Call or write us today.

**MIAMI WILBERT VAULTS**  
Foremost Name in Burial Vaults  
4605 E. 11 Ave. Hialeah 33013 685-3594

AHERN  
**Plummer FUNERAL HOMES**  
CONVENIENT LOCATIONS  
13th & FLAGLER ST. 60th & BIRD ROAD  
PRIVATE FAMILY ROOMS  
SPACIOUS FORMAL CHAPELS  
**"The Plummer Family"**  
Jos. L., J. L., Jr., Lawrence H.

JOSEPH B. COFER & SON  
**FUNERAL HOME**  
10931 N.E. 6th Ave. • Miami  
• 754-7544 •

**Fairchild FUNERAL HOMES**  
FT. LAUDERDALE  
DAN H. FAIRCHILD-L.F.D.  
299 N. FEDERAL HWY. ESTABLISHED 1930 3501 W. BROWARD BLVD.  
763-4488 581-6100

**Lowe-Hanks Funeral Homes**  
885-3521  
HIALEAH MIAMI SPRINGS CHAPEL NORTH HIALEAH CHAPEL  
151 E. OKEECHOBEE ROAD PALM AVE. AT W. 49 STREET  
HIALEAH, FLORIDA 33010 HIALEAH, FLORIDA 33012

**NOW THERE ARE TWO CEMETERIES IN HOLLYWOOD**

**HOLLYWOOD MEMORIAL GARDENS**  
Cemetery and Mausoleums  
60th AVENUE near TAFT STREET  
983-2202

**Hollywood Memorial Gardens North**  
Cemetery  
SUITE 402 6600 Taft Street  
987-7885

# CLASSIFIED ADS



TELL PEOPLE WHAT YOU WANT TO BUY, SELL OR RENT

WITH A LOW-COST WANT AD!

CALL: JOYCE  
at...  
Miami 754-2651  
Droward 525-5157

**3-Cemetery Lots**  
Flagler Memorial Park Cemetery. 1 lot. St. Joseph's Division. Write to Box 219, The Voice, P.O. Box 1059, Miami, Fla. 33139.

2 graves, one unit. Catholic Section Woodlawn-Miami. \$1,200. For information call 303-388-7762.

**5-Personals**  
Murrays Health Food Store  
Cor. N. Miami Ave. 5 N.W. 75 St., Phone 759-2187 - Vitamins, Minerals Books, Bread, Nuts, Oils, Honey, Seeds.

Hosary - parts and expert repairing. Mr. Francis Winkel, 41 St. Clair St. Port San Jac. Mich. 48469.

Hand made Patch Quilt. Good assortment in washable colors. Also afghans made in many styles.  
1320 SW 15 St. Miami, 858-3555

**TWELVE PEARLS MANOR**  
163 N.E. 55 Street  
Miami, Florida 33137  
Loving community for God's precious ones (for the sick, elderly and lonely)  
**CALL SR. HELEN**  
758-8389 (a.m.) 759-3393 (after 2 p.m.)

Knights of Columbus, Marian Council 3757. Hall for rent for weddings and banquets. We also do catering. 13300 Memorial Hwy. No. Miami 893-2271.

**INCOME TAX!!**  
A SMALL TAXPAYER SERVICE. MATURE LOCAL PARISHIONER. PRIVACY YOUR HOME OR MINE. RECEIVE EVERY BENEFIT OF NEW TAX FORMS. LOW COST AVERAGE RETURN. ALSO NOTARY PUBLIC.  
**754-8744**

**7-Schools and Instruction**  
PIANO or organ lessons. Pop or classic. Home or studio. Robert Whitford School. Also help for songwriters. 754-0441

Tutoring - Certified teacher. English remedial reading phonics and French by native. Students and adults. Reas. 691 9884.

**13-Help Wanted**  
**BILINGUAL SALESMAN**  
FANTASTIC OPPORTUNITY FOR AN EXPERIENCED BILINGUAL SALESMAN IN NEWSPAPER ADVERTISING. SEND RESUME TO  
VOICE SALES  
P. O. BOX 1059  
MIAMI, FL. 33138

**NEWSPAPER REP.**  
Good opportunity for experienced rep. Protected territory-bonus plan - hospitalization insurance. If you are a self starter, send resume:  
**VOICE SALES  
P.O. Box 1059  
Miami, Florida 33138**

NEEDED-MATURE responsible, caring woman to supervise six adolescent dependent girls at Bethany Residence (an institution of the Arch. of Mia.- 2400 S.W. 3rd Ave.). Live in 4 days a week-good salary plus benefits. Write or call 854-7771.

HOUSEKEEPER-COOK wanted for rectory, Hollywood area, 5 day wk., Mon. - Friday; hours 8:30 - 12:30 and 4 to 7 p.m. Send resume to The Voice Box 222.

**13-Help Wanted**  
**Assistant Manager Senior Citizens Project**  
Mature woman over 30 years old Secretarial skills required. Live on premises. Good salary and benefits. Apply in person.  
620 N.E. 63 ST Miami, Fla.

WOMEN. Earn \$6.00 an hour teaching piano or organ at home. \$8.00 out. 754-0441.

**WHEN YOU SHOP MENTION THE VOICE**

**15-Positions Wanted**  
**INCOME TAX!!**  
THE SMALL TAXPAYER. THE LITTLE FELLOW SHOULD NOT HAVE TO PAY PREVAILING HIGH RATES FOR HELP ON HIS RETURN. YOU CAN SAVE BOTH WAYS, ON NEW BENEFITS AND LOW CHARGE.  
**754-8744**

**25-Tool Rentals**  
Over 100. Low Rental Tools  
SMITTY'S Hardware  
And Paint Co.  
12320 NW 7 Ave. 681-4481

**40-Apartments for Rent - N.E.**  
227 N.E. 2 St. Near Gesu, furn. Effcy's, Bedroom apts. Utilities Adults. Johnson Apt. Hotel 374-9826.

**40-Apartment for rent- S.W.**  
**RECEN DECORADO**  
Apto. 1 dorm. \$150 mensual  
Zona Buena- 321 SW 7 St. y  
326 SW. 6 St. Sra. Fernandez  
**GERENTE RESIDENTE. TAMBIEN**  
Aire Acondicionado, Eficiente y con Parqueo.

**42-Rooms for Rent- N.W.**  
NICE ROOM in family home, quiet neighborhood in St. James Parish. Kitchen privileges. Single woman or widow. \$25. wk. Call 688-6265 after 6 p.m.

**50-Real Estate**  
**Philip D. Lewis, Inc.**  
Commercial Properties  
NO. PALM BEACH COUNTY  
31 WEST 20th STREET  
Riviera Beach • VI 4-0201

**Buying or Selling TRY US We'll work hard for you**  
**CLOWNEY - STANTON REALTY INC.**  
11703 NE 2 AVE. BROKER 891-6252

**51-Lots and Acreage**  
Port Saint Lucie and Porte Charlotte 80' x 120'. \$2,500 down, \$50 month on \$3,000 balance. Joe - 380 N.E. 156 St., N. Mia., Fla. 947-6465

**52-Homes for Sale - N.E.**  
INCOME PROPERTY- WALK TO ST. ROSE Charming one bedrm, bath, convertible Fla. Rm. - plus 2 efficiency apts.  
Lucy Lynch Associate 893-8554  
**CHARLES DAHDAH REALTY, INC.** 661-3327

**52-Homes for Sale-Northwest**  
VISITATION PARISH-3 b.r., 2 bath, split 1rg. living room, wall to wall carpets, fire place with gas logs, eat-in kitchen, side by side refrigerator, 1rg. pantry with washing machine, 4 reverse cycle air cond's, awnings, sprinkler system, carport, circular drive; 1rg. screened porch, 1rg. patio, fenced yard. Near all schools, shopping, buses and highways.  
Price \$36,900. Call 652-5074

OPEN- Owner- 3 bedrm., carport, fenced, carpet, air heat. Priced same as FHA approval. No agents. 18001 N.W. 43 Ave.

**52-Homes for Sale -Southwest**  
Epiphany area- 3 bedrm. 2 bath, garage, 100 X 125', fruit trees - \$65,000.  
661-6881 No Agents

**52-Homes for Sale- N. Miami**  
**WALK TO HOLY FAMILY**  
From the spacious family home. 3 br, 2 bath, modern eat-in kitchen, family room, air-cond., central gas heat, carport, fenced yard with fruit trees. For appointment call.  
Lela B. Reed, Realtor 895-1251  
577 N.E. 125 St.

**52-Homes for Sale- Holy Rosary School area**

**"ULTRA CONTEMPORARY"**  
17721 S.W. 75 Ave. Open Daily.  
MAGNIFICENT 5 bedrm. home has Penthouse master suite with 3 balconies for sunbathing and to provide a breathtaking view of high pines; marble bath, dressing area and a room for clothes. Downstairs- 4 1rg. bedrms., 2 full baths, paneled family room with a stone fireplace and skylight 18 ft. above. Gourmet kitchen with cooking island. Price- \$165,000. Call Carol Stone for more details at 238-0222, 238-5817 or drive one block off Old Cutler.  
**INTERSTATE CUSTOM HOMES, INC.**

**52-Homes for Sale- Miramar**  
St. Bartholomew's Parish- 2 bedrm. 2 bath, carport, family room, wall to wall carpet and drapes. Owner must sell. \$36,900. 989-1479

**52-Homes for Sale. Fort. Lauderdale**  
Duplex for sale by owner. Each side 2 bedrm., furn., central air. 4770 S.W. 43 Terr., Ft. Laud. Call 688-8303 in Mia. for app'l.

**52-Homes for Sale-Lake Forest**  
2 bedrm. 2 bath, large lot 90 x 100'. Sprinkler system and pump. Near school and shopping. Priced low. 30's. All offers considered. Owner anxious. Ask for Al Franco. 981-1335-Hwd.  
**MISTER ED REALTY, INC.** 987-4610

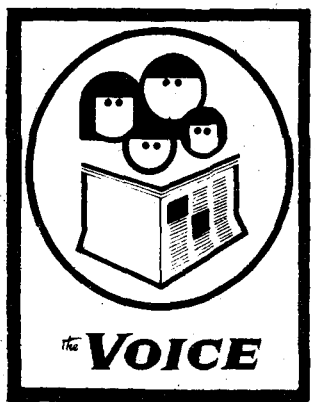
## BUSINESS SERVICE GUIDE

**60-Air condition**  
**ARIE AIR CONDITIONING**  
Work done in your home. Free estimates. Licensed. Insured. 932-5599, 932-5783.

**T & J Air Conditioning**  
Sales - Service - New and Used. Service all makes BBB licensed. Misc. supplies Recondition your a-c. Bring in yourself - 15 per cent discount.  
153 N.E. 166 St. 947-6674

**60-Dressmaking**  
ITALIAN DRESSMAKING- Expert alterations and quality work. Reasonable. 445-9583

**60-General Repairs**  
FREE ESTIMATES  
For all home repairs. Reasonably priced. Reliable. Quick and Knowledgeable.  
963-2677 - Hollywood



**60-General Repairs**  
Joe Hawkins Home Repairs.  
Painting interior and exterior  
Master carpentry-rough or finish. Will finish any do-it yourself job.  
10 years exp. cc 01762 823-2870

**60-General Maintenance**  
Reasonable Rates "Don't Fuss - Call Gus"  
**GUS CANALES**  
Plumbing - Electrical - Carpentry - Painting - A.C. Units - Sprinkler Systems - Installations - Types Water Filters - Appliance Repairs - Cabinet Work - Tile work.  
All Work guaranteed Ph. 325-9681  
Free estimates! Call Now and Save.

**Landscaping**  
Black hammock top soil. Lawn sand, fill mason sand and driveway rock. 854-0951.

**Lawn Mower Service**  
**MIAMI LAWN MOWER CO.**  
Authorized Service and parts. Fertilizers - Sharpening Welding TWO STORES TO SERVE YOU. 27 S.W. 27th Ave. Call 642-6515 - 20256 Old Cutler Rd. Call CE5-4323.

**Lighting Equip.**  
Spotlights-Lamps-Accessories  
Sales-Rentals-Service  
STAGE EQUIPMENT  
AND LIGHTING, INC.  
12231 N.E. 13 Ct., Miami 33161  
305-891-2010

**Moving and Storage**  
DEEHL MOVING  
LARGE OR SMALL JOBS  
LIFT-GATE, PIANOS, INSURED  
624-3406 226-8465

**60-Moving and Storage**  
Robert Williams Moving  
And Storage  
Large-Small jobs anywhere  
Call 681-9930

**60-Painting**  
**CHARLES THE PAINTER**  
Interior-Exterior, residential, commercial  
19 yrs. in Miami 758-3916 - 757-0735  
cc-01654 893-4863

**ECONOMICAL PAINTING**  
CALL MITCHELL 688-2388  
cc-1425

**Plastering**  
JOE ZAM PLASTER  
Patching, plaster, stucco, water proofing, caulking. 865-5869.

**60-Plumbing**  
**CORAL GABLES PLUMBING**  
BATH BOUTIQUE  
TOTAL PLUMBING SERVICE  
446-1414-GIFT DEPT. 443-1596

**Phil Palm Plumbing REPAIRS & ALTERATIONS**  
CALL 891-8576  
cc-2476

**60-Refrigeration**  
FREE ESTIMATES  
WORK DONE ON YOUR PREMISES  
M.L.S. REFRIGERATION CO. 754-2583

**60-Roofing**  
**ROOF REPAIRS**  
Joseph Devlin, Little Flower Parish Member  
K of C. and BBB of So. Florida  
License -0932 Reasonable 666-6819

**60-Roof Coating**  
**MITCHELL'S WHITE ROOFS**  
LOW COST INSURED 688-2388  
cc-1425

**60-Roofs- Clean and Coat**  
CLEAN \$35 PAINT \$95 TILES BOND- GRAVEL VINYL LATEX ACRYLIC CEMENT. WALLS, AWNINGS, POOLS, PATIOS, WALKS.  
947-6465 373-8125 949-0437

**60-Roof Cleaning and Coating**  
**CHERRY ROOFS**  
CLEANED AND PAINTED  
WHITE OR COLOR  
PRESSURE CLEANING OF  
PATIO AND WALLS  
VINYL PAINT USED  
GRAVEL ROOFS COATED  
681-7922 cc-0623 BROWARD 989-0707

**60-Septic Tanks**  
CONNIE'S SEPTIC TANK CO.  
Pumpouts. repairs, 24 hr. service  
cc-256727 592-3495

**60-Signs**  
**EDVITO SIGNS**  
TRUCKS WALLS  
GOLD LEAF  
90 N.W. 54th St. 758-7025  
cc-G-04552

Lumen de Lumine  
Join the 3rd order of St. Francis for true peace.  
Write Box 1046, Ft. Laud. 33302

Please tell  
advertisers you saw  
it in The Voice

**60-Slipcovers**  
CUSTOM MADE  
**SLIPCOVERS**  
Made with your material or ours  
CALL JACK 861-1482 ANYTIME  
cc-61094-9

**60-Tree Service**  
TRIM'N SHAPE  
TREE SERVICE  
Licensed and insured. Call 759-0273

**60-T.V. Repair**  
**Specialist RCA-Zenith-Motorola**  
Sera's TV (De Colores)  
2010 NW 7 Street Call 642-7211

**60-Upholstery**  
**AAATEL UPHOLSTERY**  
Quality Upholstery at Lower Prices  
"WE Come to You"  
Free Foam with Complete Upholstery Job  
41 Years Experience  
FREE ESTIMATE PICK-UP, DELIVERY  
555 NE 125 St. Miami 893-2131

**60-Venetian Blind Service**  
**New Venetian Blinds, Riviera 1" Blinds, Custom Shades**  
OLD BLINDS-REFINISHED  
REPAIRED-YOUR HOME  
STEADYCRAFT  
1151 N.W. 117th ST. 688 2757

**WHEN YOU SHOP MENTION THE VOICE**  
**60-Well - drilling**  
ED'S WELL DRILLING COMPANY  
FT. LAUDERDALE  
PHONE 764-7110

**Windows**  
Patio screening -Custom Screen Doors  
Glass Sliding Door- Fast Service- Fair Prices  
ALL-WINDOW- CO. 666-3339. 7813 Bird Road. cc-1410

**60- Window and Wall Washing**  
Windows washed, screens, awnings, cleaned. Wall washing. Al Dee (Member St. Mary's) 757-3875 or 757-1521.



Antes de la competición los finalistas conversaron un rato con los jueces. En la foto, la Hna. Ada Sierra conversa con ellas. Desde la izquierda, Margarita Carmona, Janet Correa, Emeraldal González, Alicia Pérez, Georgina Flores, Diane Martínez.



## Trabajadores Migratorios eligen Reina'77

# Celebraron su cultura

**IMMOKALEE**— Después de semanas de desempleo y tristeza, los trabajadores migratorios de Immokalee tuvieron un respiro para celebrar sus alegrías.

Cientos de ellos de todas las misiones de la Archidiócesis, acudieron para compartir y festejar su cultura.

Fueron llegando todo el día del sábado 12 desde Belle Glade, Pompano y Del Ray, LaBelle y Clewistown, acompañando a las jóvenes que ya habían sido elegidas 'reinas' en sus respectivas comunidades. Ahora competirán entre sí para el "Reinado 1977" que este año tenía lugar en el salón Cielito Lindo de Immokalee.

Esta tradición se propone fomentar en las jóvenes de los trabajadores migratorios el amor a la propia cultura hispana. No se trata de un concurso de belleza, y las jóvenes son

evaluadas según su expresión en español, su modo de pensar, de arreglarse y relacionarse y de como utilizan sus talentos al servicio de la comunidad.

La ganadora queda todo el año como modelo y ejemplo para la juventud, "Creo que este acto tiene sentido para nosotras," dijo Noemi Sias la finalista de Immokalee, al terminar el evento.

"Es algo que nunca olvidaremos, y además ayuda a unir a toda la comunidad."

Minutos antes Noemi había sido elegida "Reina" para 1977.

"Todas estábamos muy nerviosas," dijo. "Antes de salir rezamos un rato juntas y nos deseamos buena suerte."

La evaluación de las jóvenes fue hecha por un jurado de cinco personas, representantes de diferentes culturas hispanas y variadas áreas de trabajo en la

Archidiócesis: Alicia Abreu, Buró de Servicios Católicos; Irma Drexel, Servicios Comunitarios; Arneris Silva, Encuentros Juveniles; Hna. Ada Sierra, Educación Religiosa y Araceli Cantero, The Voice.

Abrío el acto Mons. Bryan Walsh, y en su breve oración recordó el valor de compartir un rato de alegría, "según nuestra cultura," pidiendo especial bendición de Dios sobre las familias y "la juventud, que es la esperanza de nuestro pueblo."

Para la evaluación, las jóvenes se presentaron ante los presentes—unas 1,000 personas, y contestaron a diversas preguntas en público.

Noemi Sias nació en Tejas hace 16 años, y vino a Immokalee el año pasado. Primero de visita,

luego decidió quedarse al "conocer la simpatía de esta gente," dijo. Sus padres y tres hermanos están en Tejas. Ella continúa sus clases y ayuda en la catequesis de la misión en Immokalee.

Piensa que sus padres son el mejor tesoro que posee y desea que se acaben todas las críticas en la comunidad, de Immokalee para que todos puedan vivir como amigos.

En el acto del "Reinado", hubo música para todos, hasta para los más pequeños.

También hubo aplausos y gratitud para los sacerdotes y

religiosas que trabajan en todas las misiones rurales de la Archidiócesis, a quienes se entregó una placa homenaje.

Por su parte, los sacerdotes lucían bien orgullosos del éxito de la noche y de la alegría que leían en los rostros de la gente.

Al final Mons. John McMahon, Director del Apostolado Rural, comentó: "Durante todas estas semanas hemos estado compartiendo las tristezas y sufrimientos de esta gente sin trabajo. Estamos bien contentos de poder compartir también sus alegrías y esperanzas."



También los niños, disfrutaron del balle.

## en el mundo---

**CIUDAD DEL VATICANO**—(NC)—En un mensaje dirigido a su joven audiencia, el Papa Paulo VI exhortó a la juventud exploradora a redescubrir a Dios y a los valores del espíritu en las montañas, el mar y los deportes, "inmenso panorama abierto a la sed de alegría" de las nuevas generaciones. Al maravillarse de la naturaleza, agregó el Papa, el hombre tiene que preguntarse quién la creó.

**MADRID**—(NC)—El cardenal Vicente Enrique y Tarancón, de Madrid, ha pedido a los españoles unirse en oración y voluntad "para lograr la paz y la unidad" en el país frente a la ola de violencia entre grupos de

extrema derecha e izquierda, violencia que pone en peligro los esfuerzos del Rey Juan Carlos por conducir a España hacia una democracia. Querer revivir el pasado con la fuerza de las armas, y planear el futuro con sangre es imposible, dijo. El terrorismo ha dejado diez muertos y varios heridos. Por los mismos días el comité permanente de la Conferencia Episcopal Española pidió al gobierno que ceda a las peticiones repetidas de amnistía para los prisioneros políticos, la mayoría vascos. El gobierno dice que de los 2,000 de tiempos de Franco quedan 171, y que se repasa sus casos con vistas al perdón.

En las últimas semanas he tenido la oportunidad de visitar algunas parroquias del área con motivo de la Campaña Anual del Arzobispo. Qué bella oportunidad de conocer nuevos amigos, celebrar la Eucaristía con otros hermanos, saludar tantas familias cristianas.

Quizás la más conmovedora de todas estas visitas fue la de la última semana. Pude ver en persona lo que significa el amor cristiano puesto en práctica.

Hace un par de semanas una familia de Hialeah sufrió una terrible tragedia. Un accidente automovilístico dejó sin vida a la madre y gravemente lesionado al padre de una familia de siete hijos. ¿Cómo respondió la parroquia?

El párroco, cuyo nombre no es necesario, fue el primero en movilizar la parroquia para ayudar. Su entusiasmo y caridad fueron contagiosos y la parroquia entera, como una gran familia, respondió generosamente al llamado.

Viendo esta gran manifestación de amor, no pude sino dar gracias a Dios por darme la oportunidad de ver a la

## siempre es tiempo...

...para vivir el evangelio



Por el Padre José P. Nickse

Iglesia sirviendo y consolando como el Señor. Recordaba el salmo que nos dice "Que bueno cuando los hermanos viven en unidad." En Hialeah se podía palpar la unidad de los cristianos en el Señor.

Uno de los grandes problemas de nuestros tiempos es la soledad. En un mundo tan mecanizado a veces somos un número, no una persona. En medio de tantas presiones nos sentimos solos, pensamos que nadie se preocupa, que a nadie le importan nuestros problemas.

Cuando uno se cruza con situaciones como la que tuve el privilegio de ver el domingo, se llena uno de esperanza al descubrir que no estamos solos.

El evangelio del domingo nos

decía: "Dichosos los pobres..." "Dichosos los que lloran..."

Nuestros sufrimientos no sólo nos acercan a Dios, sino también a nuestros hermanos. Cuando una comunidad responde con el amor de Dios, ocurre el milagro de cambiar lágrimas en sonrisas, desesperación en esperanza.

¡Qué el Señor siempre les bendiga!

**¡FEBRERO 14!**

Día de los Enamorados  
Tenemos Bellos Regalos!

**RIODA FASHIONS**

Centro Commercial Cubano ★ 1103 N.W. 22 Ave. Miami ★ 643-0701

ESTABLECIDA EN MIAMI DESDE 1962

IMPRESA  
'MAREMA'

PRESTIGIO • EXPERIENCIA • SERIEDAD

70 N. W. 22 Ave. - Miami, Fla.  
A MEDIA CUADRA DE FLAGLER STREET

Gran Surtido de Tarjetas para Bodas, Bautizos, Comuniones, Cumpleaños, Recordatorios y Misas. Impresiones al Relieve.

TODA CLASE DE TRABAJOS COMERCIALES Y SOCIALES

AHORRE TIEMPO Y DINERO  
CONFIANDO EN SUS IMPRESOS

ABRIMOS DIARIAMENTE DE 8 A.M. A 6 P.M.  
TELEFONO 642-7266

# ¿Hay lugar para el profetismo en la Iglesia?

**POR EL PADRE FLORENTINO AZCOITIA, S.J.**

El profetismo, ¿es cosa del pasado?

En un sentido, ya no tenemos que esperar nada más, y por lo tanto, no hay ya más profetas. La condición de la Iglesia ya no es de anunciar y esperar, porque el Señor ha venido ya.

Juan es el último de los profetas; en Jesucristo, todo nos ha sido dado. La Iglesia vive del don de Dios, que se cumplió con la muerte y resurrección de Jesús. Su condición no es, pues, profética como la del antiguo Israel, sino apostólica; su ministerio consiste en no anunciar a Aquél que viene, sino en comunicar, dar en comunión, por la fe y los sacramentos de la fe, a Aquél que ya ha venido.

Pero en otro sentido, sin embargo, nosotros estamos todavía esperando, y, por lo tanto, los profetas tienen un papel que cumplir. Porque, si lo hemos recibido todo de Jesucristo, es en plan de principio, causa y salud.

Por eso este profetismo no pueda faltar en la Iglesia que siempre le espera. Así se expresa el Concilio Vaticano II en la Constitución sobre la Iglesia:

**"El Pueblo santo de Dios participa también en la función profética de Cristo, difundiendo su testimonio vivo sobre todo con la vida de fe y caridad y ofreciendo a Dios el sacrificio de alabanza, que es fruto de los labios que confiesan su nombre". (No. 12)**

"Cristo, el gran Profeta, que proclamó el reino del Padre con el testimonio de la vida y con el poder de la palabra, cumple su misión profética hasta la plena

**El profeta no busca deliberadamente la ineficacia, pero no sacrifica lo absoluto a la eficiencia y está dispuesto a aceptar el fracaso antes que ceder.**

**El profeta es el hombre de lo absoluto, el que recuerda los valores absolutos y sus exigencias.**



manifestación de la gloria, no sólo a través de la Jerarquía, que enseña en su nombre y con su poder, sino también por medio de los laicos, a quienes, consiguientemente, constituye en testigos y les dota del sentido de la fe y de la gracia de la palabra para que la virtud del Evangelio brille en la vida diaria, familiar y social." (L.G. No. 35)

Tal evangelización, es decir, el anuncio de Cristo pregonado por el testimonio de la vida y por la palabra, que adquiere una característica específica y una eficacia singular por el hecho de que se lleva a cabo en las condiciones comunes del mundo.

**¿Qué es profetismo?**

Lleva siempre un rasgo característico de sinceridad, verdad y radicalismo inconfundibles que lo separan del que pudiéramos llamar político.

El profeta es el hombre de lo absoluto, el que afirma o recuerda el valor absoluto y sus exigencias: lo absoluto de Dios y del hombre.

El profeta no busca deliberadamente la ineficacia, pero no sacrifica lo absoluto a la eficiencia y está dispuesto a aceptar el fracaso para no ceder.

Juan Bautista acepta la decapitación que le impedirá predicar la Palabra, pero no cede ante un reyzeuelo cobarde.

El profeta no habla de memoria porque el profetismo le da comprensión de los caminos de Dios, por efecto de una moción o un don del Espíritu Santo. Por eso profetizar es hablar de Dios no por pruebas exteriores sino por un sentimiento interior e inmediato.

## Testigos de Cristo

**por palabras, obras y acciones**

**POR EL P. JOSE ANTONIO ESQUIVEL, S.J.**

Nuestra vida encuentra su inspiración permanente en el Evangelio de Cristo pobre y humilde, de modo que trabajemos con espíritu de servicio para el establecimiento de la justicia y de la paz entre todos los hombres.

"Como miembros del Pueblo de Dios, hemos recibido la misión de ser, entre los hombres, testigos de Cristo por nuestras palabras y acciones". La cuestión es el cómo participar con Cristo en la liberación del mundo.

La misión a la que nos envía es a vivir lo que somos: personas y comunidades liberadas por Cristo y capacitadas por el Espíritu para amar y servir con El y en El.

Mientras caminamos con el Pueblo de Dios, la Iglesia, mientras investigamos juntos el Evangelio de Jesucristo en busca de luz y valor para

Llamados a recorrer un camino de liberación total... el Señor camina junto a nosotros

responder a los signos de nuestros tiempos y mientras crecemos en nuestro carisma y llamamiento particulares una cosa es muy clara: hemos sido llamados a recorrer un camino de liberación total, que ha dado un giro intrépido hacia el contacto concreto y la solidaridad con los pobres y oprimidos en quienes Cristo sufre.

Si continuamos por este camino, se nos hará cada vez más estrecho y escarpado, se estrechará como enroscado sendero hasta desaparecer y necesitará ser trazado fuera del de la multitud. Este es un

momento de nuestra vida que pide fe e intrepidez —El Señor camina junto a nosotros!— pues debemos tomar opciones. Opciones que pueden significar toda una diferencia.

Debemos no solamente huir de la injusticia sino rehusarnos a seguir su juego, substituyendo con el amor el interés personal como una fuerza conducente de la sociedad. ¿Cómo puede este principio de la justicia por el amor hacerse una realidad? ¿La realidad de nuestras vidas diarias?

¿Cuál es esta vida? Es la vida de todos los días: la

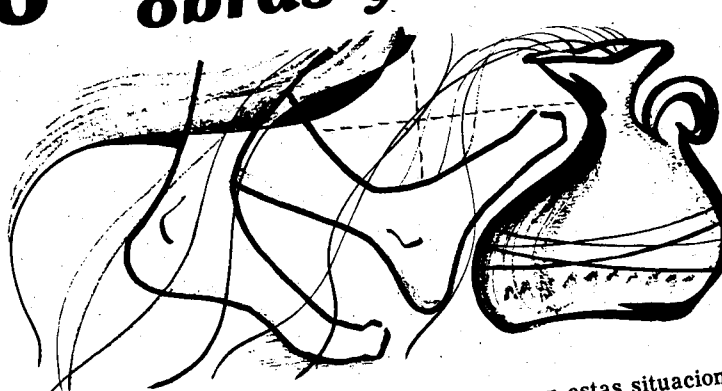
familia, la educación, la alimentación, la habitación, el trabajo, el vecindario, la parroquia, la ciudad, los crímenes, la corrupción, los derechos humanos, la inflación, etc.

Testimonio de la vida quiere decir evidencia la Buena Nueva de la muerte y resurrección de Cristo con acciones, viviendo de valores que no pueden reducirse a lo que la familia o la cultura nos han transmitido.

Esto es ya una proclamación del Evangelio en la acción: vivir lo que

somos en estas situaciones. Y el mensaje llega a través de nuestra participación en los esfuerzos y las posibilidades de vida con todos los demás hombres. Abriéndonos a una existencia que sea de una mayor sencillez de vida sin ningún lucro injusto y combata las estructuras sociales injustas.

Para no ser esclavos de una sociedad de consumo. De hacer una opción por los pobres de Yalivé. De luchar por una sociedad más justa donde reine la Paz, donde reine el Amor.



# Un nuevo rito de penitencia...

El nuevo rito de la Penitencia es el último ciclo de revisión sacramental comenzado por el Concilio Vaticano Segundo. El nuevo rito incluye tres opciones:

- 1) Rito de Reconciliación para el Penitente Individual
- 2) Rito de Reconciliación

para Varios Penitentes con la Confesión y Absolución Individual

3) Rito de Reconciliación para Varios Penitentes con Confesión y Absolución General

La mayor innovación que introduce el nuevo rito es el uso

de las Escrituras. La Palabra de Dios es instrumento de conversión, descubriendo nuestra separación de Dios y llamada a confiar en su misericordia y poder de sanarnos y perdonarnos. El uso de las Escrituras esclarece la acción de Dios en el sacramento al

hablarnos por Su Palabra.

La imposición de manos durante la oración de absolución es la re-introducción de una antigua costumbre. Es símbolo de la autoridad apostólica confiada a la Iglesia para perdonar los pecados.

El nuevo Rito Individual

ofrece la posibilidad la confesión "cara a cara". Esta opción del penitente permitirá la imposición de las manos. Por supuesto, la confesión anónima sigue en vigor. Siendo éste el caso, durante la absolución se extenderá la mano hacia el penitente, separado por la rejilla.



Es de noche y tarde,  
suenan el teléfono,  
y la llamada descubre todo  
un mundo de traición.  
El se siente herido en el centro  
allí donde duele de veras.  
Nunca lo pude pensar. Padre;  
es con uno del trabajo.  
¿Cómo perdonar?  
Pero la amo.  
Tantos años juntos...  
¿De donde sacar fuerzas  
para perdonar?

Un mes más tarde: tres visitas.  
Y el rencor se torna en esperanza.  
El futuro es lo que cuenta  
y se acepta el perdón de Dios  
al haber aprendido a perdonar.

Una alegre mañana  
al norte de los Angeles;  
un retiro,  
y el Espíritu ablandando el corazón  
de cuarenta religiosas.  
Al final: RECONCILIACION.

Caminando entre jardines  
las montañas por testigos,  
los titubeos salen sin querer  
al remover lo casi olvidado:  
Dudas de fidelidad  
soledad y falta de cariño...

No es fácil expresarse.  
Hay lágrimas  
y vergüenza de uno mismo.  
Pero Dios presente en su Agape  
mueve a la verdad.

La RECONCILIACION es un proceso.  
A veces dura minutos,  
otras veces días, aun años.  
Pero cuando me re-concilio  
mejor, soy re-conciliado  
experimento el alivio  
del peso dejado atrás.  
El agape de Dios volcado  
muero y resucito.

Entro al concilio—  
unión con Dios y el hermano.  
Nace la esperanza  
que solo el agape engendra.  
Soy libre,  
soy hijo,  
soy hermano.

Jorge Garcia

## RECONCILIACION

# Tiempo para perdonar y cambiar

Somos la Iglesia, el Cuerpo Místico de Cristo.  
Somos el Pueblo del Nuevo Testamento. Nos adherimos al  
Señor mientras permanecemos cerca de los demás en la Iglesia. El poder de  
la Iglesia de perdonar pecados va más allá del sacramento, aún más allá de los sacerdotes  
delegados a dar la absolución. Estamos llamados a una conversión continua, al perdón de los pecados.

## Qué serán las celebraciones comunitarias

Desde el nacimiento hasta la misma muerte, el hombre requiere cuidado y atención. Nunca sobrepasamos esta necesidad aun cuando

desarrollamos el potencial de amar y querer. Nuestra necesidad de los demás para nuestros alimentos, techo y amor no es sólo nuestro triste destino,

sino la belleza de ser humanos. Jesucristo vivió y murió para hacernos hermanos e hijos de un mismo Padre. Formó una comunidad, una Iglesia en su

nombre; una Iglesia marcada por la unidad de fe y amor, una Iglesia que espera el abrazo final con el Padre.

Los Servicios Penitenciales se pueden celebrar en cada parroquia varias veces al año. Estos servicios consisten en himnos, oraciones, lecturas, homilía, y son una preparación comunitaria de nuestras conciencias, y una llamada al arrepentimiento. Se ofrece la oportunidad de confesión privada durante el servicio.

Estos servicios nos enseñan que somos una Iglesia. Presentan a la Iglesia como una comunidad de perdón y de fe.

Para los que nunca han

celebrado el sacramento de reconciliación en común es preciso aclarar que:

1. No se dicen los pecados en público.

2. Su propósito no es el de "salvar el sacramento" en estos tiempos turbulentos, sino de esclarecer su profundo significado.

3. No se trata de hacernos "tragar" algo difícil (la confesión). Más bien es una llamada comunitaria a la conversión, a la reconciliación.

4. No abarata la gracia divina. Nos da una estructura eclesial en la cual recibimos la reconciliación de Dios y de la Iglesia.

## Como prepararse al Sacramento

¿Para qué es el Sacramento de la Penitencia?

● Para rehacer la entrada en la Iglesia, tras de una marcha atrás (pecado mortal).

● conversión-arrepentimiento

● acusación de haber pecado,

● realización de la penitencia-conversión,

● recepción de la Iglesia: absolución.

● Para sellar momentos o procesos de conversión según tiempos litúrgicos o exigencias personales.

● (No es sólo para que se nos perdonen los pecados o para purificarnos más.)

¿Cómo prepararme al sacramento?

1° Respondiéndome a la

pregunta: ¿por qué quiero confesarme?

Analizar las respuestas:

—recuperar la gracia,

—crecer en gracia,

—limpiar el "alma",

—tranquilizarme,

—progresar en la conversión.

(No todas las respuestas son igualmente válidas o verdaderas o suficientes.)

2° Meditando la PALABRA DE DIOS que me habla de:

—conversión,

—penitencia,

—perdón,

—responsabilidad,

—exigencia,

—misericordia,

—castigo,

—etc.

También pueden tomarse lecturas de las Misas del Tiempo de Cuaresma.

3° Descubriendo mis pecados o mejor sus raíces y mi complicidad en los pecados de los demás, por medio del EXAMEN DE CONCIENCIA:

—desde la Palabra de Dios meditada,

—según el estado, la profesión, la vocación, la opción tomada, etc.,

—según el momento, situación, exigencia (signos de los tiempos).

4° Programando los pasos de enmienda que he de dar: SATISFACCION:

—como respuesta positiva al examen,

—según lo programado en otras confesiones (Revisión de vida).

5° Disponiendo la preparación inmediata para la celebración.

## Absolución general ?

El nuevo Rito de la Penitencia también incluye un servicio con absolución general sin confesar los pecados en privado. Sin embargo, solamente se puede usar en emergencias cuando no hay suficientes sacerdotes. No es una forma de

"darle la vuelta" a la confesión privada. Tendrá un uso infrecuente en esta Arquidiócesis. Lo que es más, ninguna parroquia puede planear de antemano y por su cuenta un servicio con absolución general.



# cierta vez fui a confesarme y...

Fue fantástico... Sentí tanta paz...; Qué bueno sentirse perdonada!



“¿Qué me dice Usted de ‘reconciliación’?  
¿No se dice ya ‘penitencia’ o ‘confesión’?”

A través de los siglos, este sacramento ha ido recibiendo diversos nombres. A veces decíamos “voy a confesarme” porque lo que más nos preocupaba es el tener que ‘confesar’ los pecados. El término “RECONCILIACION” subraya la acción de Dios en el sacramento. Para la mayoría de los católicos “penitencia” significa “algo duro que hacer” o “lo que el sacerdote manda hacer para después.” Pero originalmente la palabra significaba “renovación espiritual” un volverse a Dios. Cuando aceptamos su ofrecimiento de perdón, recuperamos la amistad con Dios. Nos reconciliamos.

“Vale, ahora tiene otro nombre...pero ¿cambia en algo?”

Habrá un nuevo lugar—una capilla para la reconciliación en cada iglesia. Se puede permanecer sentado y hablar cara a cara con el sacerdote.

“No sé si me interesa que el sacerdote me reconozca. Tendré que...”

Pero también se puede elegir permanecer arrodillado detrás de una sencilla reja, en la misma capilla. Las iglesias también conservarán algún confesionario tradicional. El deseo de anonimidad por parte del penitente siempre será respetado. El sacerdote queda de todos modos obligado a guardar secreto de confesión. No hay que temer nada al acudir al Padre Dios para ser perdonados.

“Para mí, confesarse siempre fue: decir los pecados, arrepentirme, aceptar la penitencia y recibir la absolución...¿acaso ha cambiado algo de esto?”

Lo esencial sigue igual, pero el rito— el modo de expresarnos— cambiará. Los cambios son para hacer el sacramento una verdadera ocasión de conversión, una experiencia del poder de Dios para sanarnos, una celebración de su misericordia.

“Todo esto suena muy bien...¿pero cómo se hace?”

Comienza con la señal de la cruz. El confesor te saludará y animará a confiar en Dios. El sacerdote leerá de la Escritura—la palabra de Dios es la que nos invita al arrepentimiento. Entonces se mencionan los pecados con la posibilidad de comentar algo sobre las causas del pecado en la propia vida. El sacerdote puede sugerir alguna penitencia. Después invita al penitente a orar con él. Claro que se pueden hacer preguntas, ya que el sacerdote está allí para ayudar. El sacerdote exhorta a hacer alguna oración de arrepentimiento, como el acto de contricción. Para la absolución el sacerdote extiende su mano o coloca ambas sobre tu cabeza, mientras ora:

**DIOS PADRE MISERICORDIOSO QUE RECONCILIO CONSIGO AL MUNDO POR LA MUERTE Y RESURRECCION DE SU HIJO Y DERRAMO AL ESPIRITU SANTO PARA LA REMISION DE LOS PECADOS...**

**TE CONCEDE POR EL MINISTERIO DE LA IGLESIA EL PERDON Y LA PAZ.**

Tu responderás, Amén.  
Con una oración de alabanza concluye el rito.

“Todo esto está muy bien...¿pero me pregunto si el pecado es realmente culpa de alguien...?”

Si decimos que ya no hay más pecado seríamos la primera generación de cristianos no pecadores. Pero en realidad somos libres, y es por ello que podemos decir SI a Dios y al prójimo, pero también podemos decir NO.

A mí no me cogen más...Recibí una descarga!



¡Sí, claro! Pero no necesito un sacerdote para eso



Es una de las cosas que más me cuesta...



Siempre nos dijeron que era importante, ¿Por qué el Concilio Vaticano II no hizo algo con la confesión...?



Carlos Macías



Si...pero sabía Usted que...

“¿Libertad? Quiere decir que soy yo quien decide lo que está bien y lo que está mal? Eso no es fácil hoy día.”

Sí, para decidir si lo que vamos a hacer es bueno o malo, hemos de formar nuestro juicio del que seremos responsables, pero no es nuestro juicio lo que hace que tal acción sea buena o mala. Su maldad o bondad la determina Dios mismo. Nosotros, hemos de esforzarnos en lo posible, por conocer la voluntad de Dios, según El nos la ha revelado. Como cristianos somos miembros de una comunidad de fe que es la Iglesia, la cual nos habla en nombre de Dios. Por ello hemos de escuchar la voz de la Iglesia. También hemos de ejercer nuestra propia responsabilidad para vivir según la voluntad de Dios. Y eso es lo que quiere decir “seguir la propia conciencia”—una conciencia que tiene un juicio bien formado sobre lo que es la voluntad de Dios.

“Y el pecado mortal...¿existe aún?”

Sí. Entendemos que el pecado es herir o romper nuestra amistad con Dios. Pecado mortal es aquel por el que deliberadamente elegimos separarnos completamente de Dios, es decir vivir totalmente fuera de sus deseos. (Conocemos su deseos a través de la Escritura y de la voz de la Iglesia.)

“Pero, el rechazar completamente a Dios no es frecuente en la vida de los cristianos, ¿verdad?”

Sólo Dios sabe eso. Pero sí podemos afirmar que aquéllos que hacen un esfuerzo sincero por vivir cristianamente, no están viviendo en pecado mortal, o separados de Dios. Pero hemos de preocuparnos no sólo por evitar el pecado mortal, sino también los frecuentes pecados veniales, que pueden corroer nuestra relación con Dios.

“Entonces, ¿debo ir a confesar—bueno quiero decir a celebrar el sacramento de la reconciliación, si no estoy en pecado mortal?”

El deber de confesar obliga sólo a los que conscientemente se saben en pecado mortal. Existen muchos otros modos de practicar el arrepentimiento y recibir perdón por los pecados veniales, ejerciendo la caridad, sobrellevando dificultades, pidiendo el perdón durante servicios penitenciales, participando en celebraciones de la Palabra de Dios; con la oración y durante el rito penitencial de la Misa. Sin embargo también tienen un papel especial las celebraciones frecuentes del sacramento de la penitencia: son signo de nuestra sinceridad y deseo por cambiar; nos ayudan a profundizar sobre las raíces del pecado en nuestra vida; son el modo de reconciliarnos con toda la Iglesia a la que hemos herido con nuestros pecados.

“¿Debo confesarme antes de comulgar?”

Solamente si somos conscientes de haber cometido pecados mortales, debemos recibir el sacramento antes de comulgar. (Incluso en tales casos, si tenemos razones serias para querer recibir la comunión, y existe alguna dificultad insurmontable para recibir el sacramento de la penitencia, podemos acercarnos a la comunión, PERO antes de ello hemos de arrepentirnos y volver el corazón a Dios, y también hemos de resolver acercarnos a confesar lo antes posible).

“Entonces, ¿pecado, libertad, confesión, conversión, perdón...todo esto está relacionado?”

El seguidor de Cristo que ha pecado pero a quien el Espíritu Santo invita a cercarse al sacramento de la reconciliación, debe ante todo convertirse a Dios de todo corazón. Esta conversión interna del corazón le mueve al dolor de su pecado y al propósito de cambiar de vida. Es una conversión que se expresa a través de la confesión, hecha a un sacerdote ministro de la Iglesia. Incluye también reparación por su pecado, y propósito de cambiar de vida. Dios otorga el perdón de los pecados a través de la Iglesia, y ésta opera a través del ministerio de sus sacerdotes. La Sagrada Escritura nos promete que conoceremos nuestra libertad en el perdón de nuestros pecados.

**ahora la Iglesia nos invita a celebrar el Sacramento de la Reconciliación**

# Por que hablar de reconciliación

En cada rito aparece la palabra **Reconciliación**. El uso de esta palabra es nuevo para muchos católicos. Pero ¿qué significa?

En el sentido bíblico-cristiano, el pecado es el rechazo de la relación de amor que Dios nos ofrece.

El pecador se aparta de Dios y de la Iglesia. Si miramos el pecado como un estado de separación y desunión, entonces la solución lógica es la reconciliación, o sea, el reparar la relación dañada por el pecado.

Por el Bautismo entramos en esta relación con Dios a través de Cristo. Entonces, se destruye el pecado y se nos da la nueva vida. Esta reconciliación se fortalece a través de otros dos sacramentos, la Confirmación y la Eucaristía.

El papel del sacramento de la Penitencia constituye el siguiente paso, ya que nos ofrece la reconciliación de los pecados

cometidos después del Bautismo. Por eso algunos de los Padres de la Iglesia describen el sacramento de la Penitencia como "un segundo bautismo".

La palabra "reconciliación" describe el proceso del sacramento. A través del sacramento, Dios y el hombre se unen en paz y armonía. El resultado de las cuatro partes del sacramento (Confesión, contrición, absolución y penitencia) es la reconciliación.

El pecador se reconcilia con Dios y con la comunidad, la Iglesia. La palabra **penitencia** de por sí indica la actividad concreta que se efectúa después de la absolución, siendo una oración, o una mortificación, o una obra de misericordia. Es al mismo tiempo una señal de conversión y el primer paso en el camino del pecado hacia la unión con el señor en la Iglesia.

"Porque a la verdad, Dios estaba en Cristo reconciliando al mundo consigo y no imputándole sus pecados, y puso en nuestras manos la palabra de reconciliación." (2 Cor. 5:19)



## El pecado... un tema que se ignora

La Biblia completa, Antiguo y Nuevo Testamento, se puede entender como la presentación de dos temas que permanecen siempre en equilibrio: la actividad pecadora del hombre y la acción salvífica de Dios.

El pecado aparece como la separación de Dios, un rechazo de la relación de amor que el hombre tiene con Dios. La acción salvífica de Dios aparece claramente con la formación de un pueblo escogido, un pueblo unido a Dios por medio de una alianza—la alianza en el Monte Sinaí del Antiguo Testamento y la nueva alianza en Cristo Jesús del

Nuevo Testamento.

La acción redentora de Jesús representa la culminación del plan salvífico de Dios. El pecado es conquistado radicalmente por medio de Cristo; la nueva alianza es establecida por Su Sangre.

No obstante, aunque la victoria está asegurada, la batalla no se ha terminado. Cristo continúa Su misión reconciliatoria hoy por hoy a través de Su Espíritu en la Iglesia.

La misión de la Iglesia, pues, es una de reconciliación, un llevar al hombre hacia Dios por medio de Cristo en Su Espíritu.

La Iglesia realiza esta misión en varias formas, una de las cuales es señalada como el Sacramento de la Penitencia, también llamado Sacramento de la Reconciliación.

### El pecado separa

La visión bíblica del pecado es una visión personalizada. El pecado es una alienación, una separación, entre dos seres personales, Dios y el hombre. Surge como la ruptura de una relación personal amorosa, el rechazo del hombre al amor de su Dios.

Sin embargo, en muchas oportunidades anteriores esta visión personal del pecado fue sustituida por una visión impersonal donde el pecado surgía exclusivamente como la desobediencia de una ley o de varias leyes.

La Penitencia, ante esta visión impersonal, aparece más

como la pacificación mecánica de un Dios insultado y bravo, que la reconciliación amorosa con un Ser Misericordioso.

Algunas personas ven el pecado como un obstáculo al desarrollo humano sin una relación con Dios. El cristiano señala el pecado en términos personales: dejar de amar, rechazar la relación personal que el Dios de Amor nos ofrece.

La Penitencia, por lo tanto, también se debe ver en términos personales como un gesto de reconciliación que restablece o fortalece una relación de amor que ha sido torcida o debilitada por el pecado.

### Mi pecado afecta a la comunidad

La visión bíblico-cristiana del pecado representa mucho más. Los hombres se unen a Dios en una relación de amor que no es puramente individualista sino esencialmente comunitaria. Como Pueblo de Dios y Cuerpo de Cristo, todos los cristianos están relacionados los unos con los otros. Por lo tanto, si un hombre peca y debilita la relación que tiene con Dios, el cuerpo entero de Cristo se debilita. El fracaso ante la responsabilidad personal con Cristo es también un fracaso ante la responsabilidad comunitaria de la Iglesia a quien Cristo confió Su misión. Así pues, todo pecado por muy secreto que sea, tiene una dimensión social y comunitaria. Y los efectos

sociales del pecado se extienden más allá de la comunidad cristiana a todos los hombres que están relacionados en diferentes formas a la Iglesia de Cristo (Vaticano II, Constitución de la Iglesia, par. 15 y 16).

En algunas ocasiones las dimensiones sociales del pecado son clarísimas. Pero inclusive cuando estos efectos no son tan evidentes, cualquier fracaso ante la libertad de vivir la vida cristiana afecta la misión total de Cristo y de la Iglesia. San Pablo lo señala cuando escribe: "Cuando uno sufre, todos los demás sufren con él, y cuando recibe honor, todos se alegran con él" (I Corintios 12:26).

### 3 FORMAS DEL NUEVO RITO

	TIPO 1.º <i>Reconciliación de un solo penitente</i>	TIPO 2.º <i>Reconciliación de varios penitentes con confesión y absolución individual</i>	TIPO 3.º <i>Reconciliación de muchos penitentes con absolución general</i>
1. RITOS INICIALES	Acogida del penitente.	Canto. Saludo. Oración.	(Igual que en el Tipo 2.º)
2. LITURGIA DE LA PALABRA.	Lectura breve.	Lectura. Salmo. Homilía. Examen.	(Igual que en el Tipo 2.º)
3. RITO DE LA RECONCILIACIÓN	Confesión de los pecados y aceptación de la satisfacción.  Acto de contrición.  Imposición de manos y absolución.  Aclamación de alabanza y acción de gracias.	Confesión general de los pecados: — invitación, — Yo, pecador, — preces litánicas, — Padre nuestro, — oración conclusiva.  Manifestación particular de los pecados. Aceptación de la satisfacción. Imposición de manos y absolución particular. Proclamación de la misericordia de Dios. Oración de acción de gracias.	(Igual que en el Tipo 2.º, menos la manifestación particular de los pecados, que se suplir por un signo externo de arrepentimiento, y la absolución, que en vez de ser particular, es general o colectiva.)
4. RITO CONCLUSIVO	Despedida	Bendición. Despedida.	(Igual que en el Tipo 2.º)

## Lideres hispanos de la nación

# Preparan Segundo Encuentro Nacional

Lideres hispanos de toda la nación se reunirán en Chicago del 20 al 24 de febrero para planear el Segundo Encuentro Hispano Nacional que se celebrará en el verano, según informó Pablo Sedillo, Jr., Director del Secretariado Hispano Nacional de la Conferencia Católica.

El primer Encuentro Hispano Nacional tuvo lugar en Washington D. C. hace cinco años y desde entonces líderes de toda la nación han expresado la necesidad de planificar para una mayor participación del Pueblo Hispano.

Dirigentes hispanos reunidos en Filadelfia con ocasión del Congreso Eucarístico, así como la Conferencia Episcopal de la Nación, han apoyado tales esfuerzos.

En enero, el Comité Episcopal Ad Hoc para los Hispanos apoyó una serie de pasos previos al Segundo Encuentro Nacional, pasos que más tarde han sido concretados por los Directores Regionales de Apostolado Hispano.

"Es necesario que todos estemos unidos en criterio y en organización", afirmó Pablo Sedillo al convocar las reuniones del día 20.

"Hemos trabajado intensamente para lograr que estos días sean efectivos".

Los objetivos de las reuniones serán: Profundizar criterios fundamentales sobre Teología Pastoral, "momento histórico de nuestro pueblo, así como aspectos antropológicos de nuestra cultura y aspecto político de nuestra situación," explicó Sedillo.

Además las reuniones se proponen "adoptar líneas comunes de organización hacia el Segundo Encuentro Nacional."

Sedillo explicó que es preciso cubrir todo el país con una mayor eficacia, haciendo posible la adaptación de las líneas generales a cada lugar."

Asistirán a estas reuniones en Chicago varios expertos que ayuden en la reflexión de conjunto. Entre ellos Enrique Dussell teólogo y Doctor en

Historia; la Doctora Lucy Cohen, antropóloga de la Universidad Católica de América y muy compenetrada con los problemas hispanos y el Doctor Moisés Sandoval, autoridad sobre la

historia del hispano en este país.

Esta primera reunión de planificación convoca especialmente a los Vicarios Hispanos de todas las diócesis así como a Directores hispanos

diocesanos y contará con una representación de Miami.

Posteriormente se convocarán reuniones para otros representantes de la comunidad hispana nacional.



## Comienza la Cuaresma

Con la imposición de las cenizas el miércoles la Iglesia nos recuerda que comenzamos la Cuaresma— tiempo de conversión y de cambio. ¿Por qué no aprovechar esta Cuaresma para una conversión muy honda, muy profunda? ¿Por qué no decidirnos a seguir al Señor para siempre...?

## Reglas de Cuaresma

El Miércoles de Ceniza y Viernes Santo son días de abstinencia (no carne) y ayuno, (una sola comida fuerte).

Todos los viernes de Cuaresma son días de abstinencia.

La abstinencia obliga a personas mayores de 14 años. El ayuno a aquéllos entre los 21 y 60

años de edad.

Estas reglas son expresión externa de todo el espíritu de conversión y reconciliación que llena la Cuaresma. Son ayudas para recordar a los fieles que lo que Dios busca es un cambio de corazón, un morir a sí mismos para morir con Cristo y también resucitar con El el Día de Pascua.

## Obispos del Brasil por los pobres

BRASILIA—(NC)—El ministro del Interior Mauricio Rangel Reis anunció restricciones a la actividad misionera entre los indios en diciembre, pero después de protestas haber dicho que algunos misioneros favorecían la subversión, volvió a declarar públicamente que no se trata de restricciones sino del deseo del gobierno de integrar al Indio a la civilización, con la ayuda concertada de los misioneros, no su oposición. El problema está atado a la cuestión de tierras, invadidas poco a poco por empresas y agricultores en grande, en que además son víctimas los pequeños parceleros o colonos blancos. Los misioneros defienden los derechos a la tierra y la cultura autóctona de los indios. Por otro lado, en Río de Janeiro los obispos del Brasil han dicho que defender al pobre contra abusos del poder no es subversión sino contribución a la

paz social. No puede haber paz sin justicia, ni justicia sin bien común, agregaron en un mensaje de nuevo año. Rogaron

al gobierno que tome a bien sus intenciones. "Es un absurdo llamar subversión comunista a todo intento y clamor en defensa de los oprimidos," dijeron. En noviembre otro documento episcopal criticó al régimen del Gen. Ernesto Geisel por invocar la seguridad nacional del estado en perjuicio de los derechos humanos.

## Investigarán religión en países comunistas

LONDRES—(NC)—El Colegio de Keston aquí y la Universidad de Notre Dame en Estados Unidos planean hacer un estudio conjunto de la religión en

los países comunistas, bajo la dirección del ministro anglicano P. Michael Bourdeaux. Este investigador posee una extensa documentación sobre el tema colectada en 20 años.

## Comienza construcción para parroquia Sta. Agata

Tendrá lugar el próximo domingo 20 a las 3 pm. la ceremonia de bendición de terrenos para el futuro edificio de la Parroquia de Santa Agata.

La futura construcción estará situada hacia el este de la 107 avenida del S. W. frente a la entrada principal de la Universidad Internacional de la Florida, FIU.

Presidirá el acto del domingo Mons. David Bushey.

El nuevo edificio fue diseñado por el arquitecto William B. Hall e incluirá servicios para centro parroquial, iglesia y centro universitario— sede del capellán de FIU, así como residencia para el Párroco y sacerdotes de Sta. Agata.



Nuevo rito de la Reconciliación ver páginas 34-35-36

