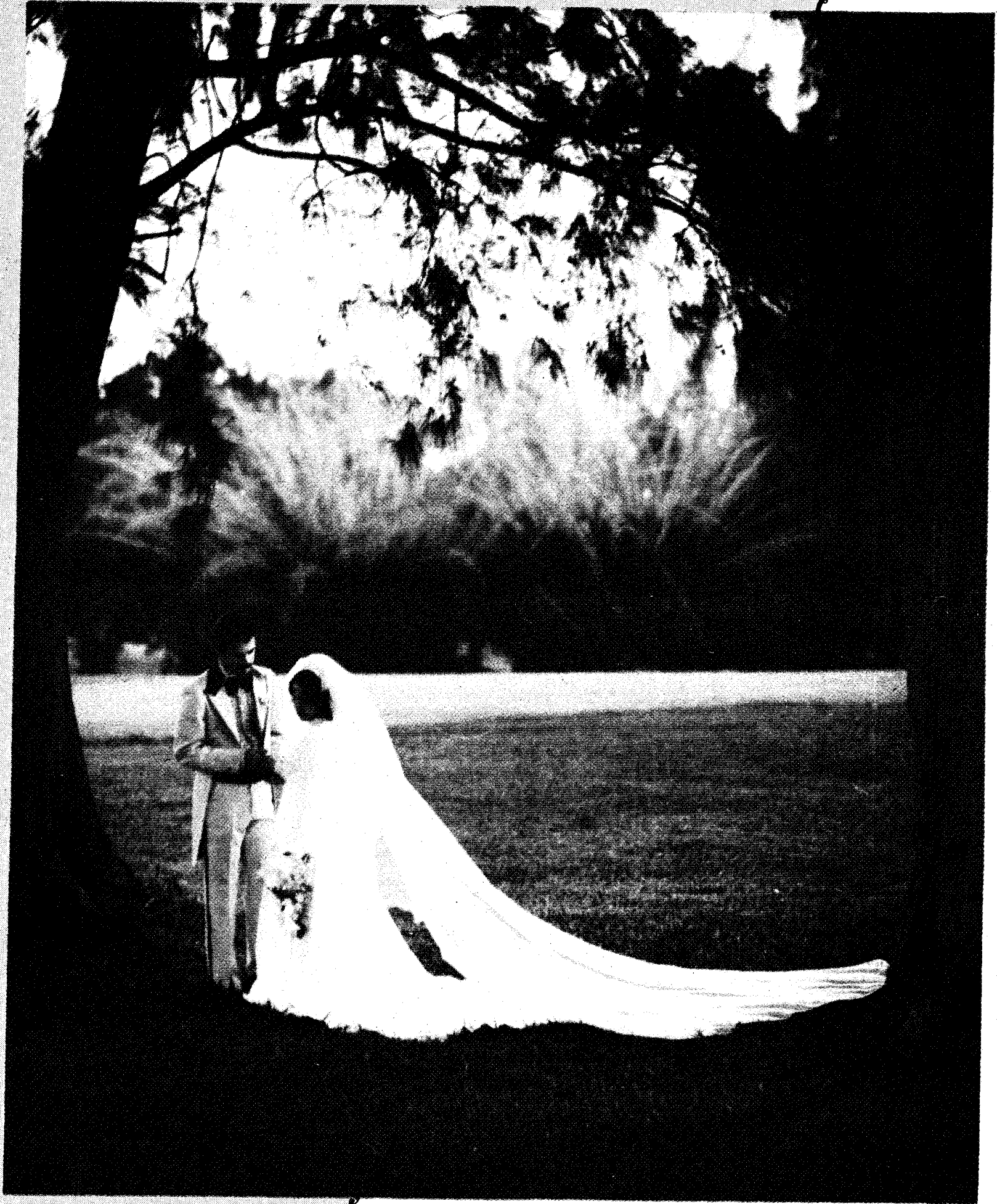


Bride and Groom



The **VOICE**

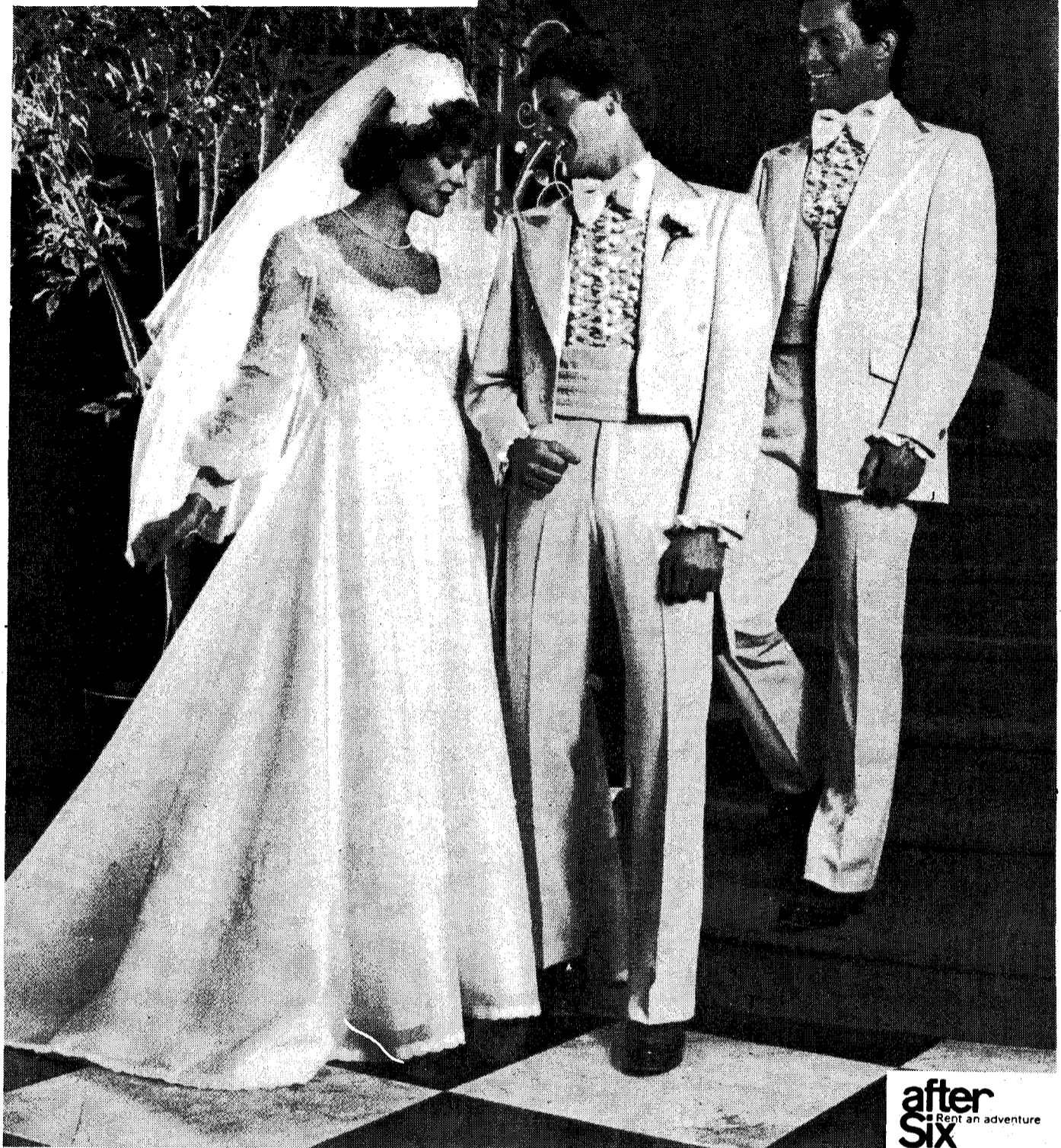
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Love is...

By FATHER JAMES REYNOLDS
Director, Archdiocesan
Family Life Bureau

"Sacrifice is usually difficult and irksome; only love can make it easy and perfect love can make it a joy!"...The Old Marriage Ritual.

Perhaps you saw the magazine cartoon in which a husband and wife are lying in bed, about to go to sleep. The husband has a smug look on his face. The wife is rolled over on her side, facing away from him, saying her prayers. "Dear God," she says, "Please give Mr. Perfect one tiny flaw!"

Maybe this is the big problem for all of us in the mystery of marriage. We are Mr. and Mrs. Perfect.

Like the young girl who had just finished eighth grade, who walked into a bank and presented the teller with a check she had received for a graduation present. "I would like this cashed," she said. The teller examined the check carefully, then asked, "Can you identify yourself?" Puzzled, the girl reached into her handbag and took out a small mirror. She studied it for a moment, smiled, and said to the teller, "Yes, it's me all right!"

THAT FOR us is the beginning of honesty. We need to identify ourselves. We need to look at ourselves, study ourselves, and be honest with ourselves about what we see. In marriage if you are honest about it, there is only one conclusion you can draw: "Yes, it's me all right, and I've got to change." There are no exceptions. No married partner is so close to God that he or she cannot draw closer. Seeing yourself as perfect in every way is a sure sign of estrangement from God and estrangement from your spouse.

The Christian family is based on the sacrament of marriage. Each of the sacraments is a participation—a special way of taking part—in the mystery of Christ Jesus who came "that we might have life and have it more abundantly." Marriage and family life find their source, their inspiration and their final hope in him who is the author and giver of life.

The mystery of Christ Jesus present in the



Photo by Marcel Studios

...sacrificing...

sacrament of marriage is the bond of love which unites Christ with his Church in a life-giving union. "Husbands should love their wives as Christ loved the Church and sacrificed himself for her to make her holy"—(Ephesians 5,25). The daily living of Christian marriage and family life—with all the joys and the sufferings of human existence—mirrors the life-giving covenant of love between Christ and his Church. Christ's gift of himself to his Church brought about the death of the Lord and his resurrection through the power of the Father. The gift of husband and wife to each other and to their family brings about

that may later arise. The total and faithful commitment of married love is well expressed in the traditional marriage promise enshrined in the ritual—"for better, for worse, for richer, for poorer, in sickness and in health, until death do us part."

The glory of Christian married love is that it rises above every contingent circumstance and finds its strength in the total and unconditional commitment of the spouses to each other. In turn, this commitment finds its true model and inspiration in the covenant relationship between God and his people.

Vatican II reminds us. "By the joys and sacrifices of their vocation and through their faithful love, married people will become witnesses of the mystery of that love which the Lord revealed to the world by his dying and his rising up to life again."

FINALLY, there is a wonderful story about the late Fritz Kreisler, the magnificent violinist, a convert to the Faith. Most people do not know that through all his professional life, this great artist hated to practice. He loved to perform, but hated to practice. Mrs. Kreisler, concerned about his career, was constantly urging him to practice more. He would offer excuses and she would

...to make it work

their own death to selfishness and sinfulness with the greater participation in the life of the Resurrected Lord.

The love of God for his people is also a faithful love. No matter how many times his people forget him, no matter how often Israel commits idolatry and rejects its God, Yahweh always remains faithful to his commitment of total self-giving. The faithful love of God for his people thus becomes the model of the love between husband and wife, just as the marital covenant itself reveals the mystery of God's love for mankind.

LOVE IN marriage and the family models the covenanted love of God for his people, Christ for his Church. The total commitment of husband and wife to one another is primarily a promise and a gift independent of the changing circumstances

Christian marriage as a sacrament is participation in the paschal mystery of Christ, which calls for a continual dying of self in order that we might rise with him in the newness of life. Through their daily lives of self-sacrificing love Christian spouses thus know from their own experience the joy of Paul: "All I want is Christ and the power of his resurrection..."

In our present day, we sometimes question the capacity of human love. We wonder if it can unify two persons and engage them in a life of total fidelity. We are uncertain as to whether parental love is strong enough to support the child in his developing process.

The faith commitment of the Church in the sacrament of marriage and the experience of many Christian families are powerful assurances that love is capable of conquering all. For, as

knock them down. It became a way of life in their marriage. In the twilight of his brilliant career, a huge testimonial banquet was arranged for him. People came from all over the world to pay him homage. Some of the speakers described him as "the world's greatest musician." Kreisler was beaming under this avalanche of praise. Turning to his wife, he said, "Did you ever hear such praise?" With perfect seriousness, she retorted, "Just think of what they would have said if you had practiced!"

God in his goodness is offering us the gift of new life through the experience of living the mystery of Christian marriage. Constantly, he is calling us to do better, to change for the better. Constantly he is saying to you. "Think of how much better your marriage might be if only you had practiced and honestly worked at it!"

Engagement encounter...

(Carl and Joyce Divinji, who authored the following article, are team members in the Engagement and Marriage Encounter Movements and are members of St. Augustine parish, Coral Gables.)

The Engagement Encounter Movement is relatively new to the Archdiocese of Miami. It is an outgrowth of the Marriage Encounter. Like Carl and I, the couples and priests who join together in giving the Engagement Encounter have all made Marriage Encounters. After making our Marriage Encounter, we found ourselves saying, "I sure wish someone had told us about some of these things before we were married. It sure would have made it a lot easier."

Across the country a lot of couples were saying the same thing. About two years ago, some couples in the Archdiocese began the program modeled after a number of similar programs which grew up around the country.

BASICALLY, the Engaged Encounter is an attempt to stress the importance of communications in marriage. The technique used is one of "Dialogue."

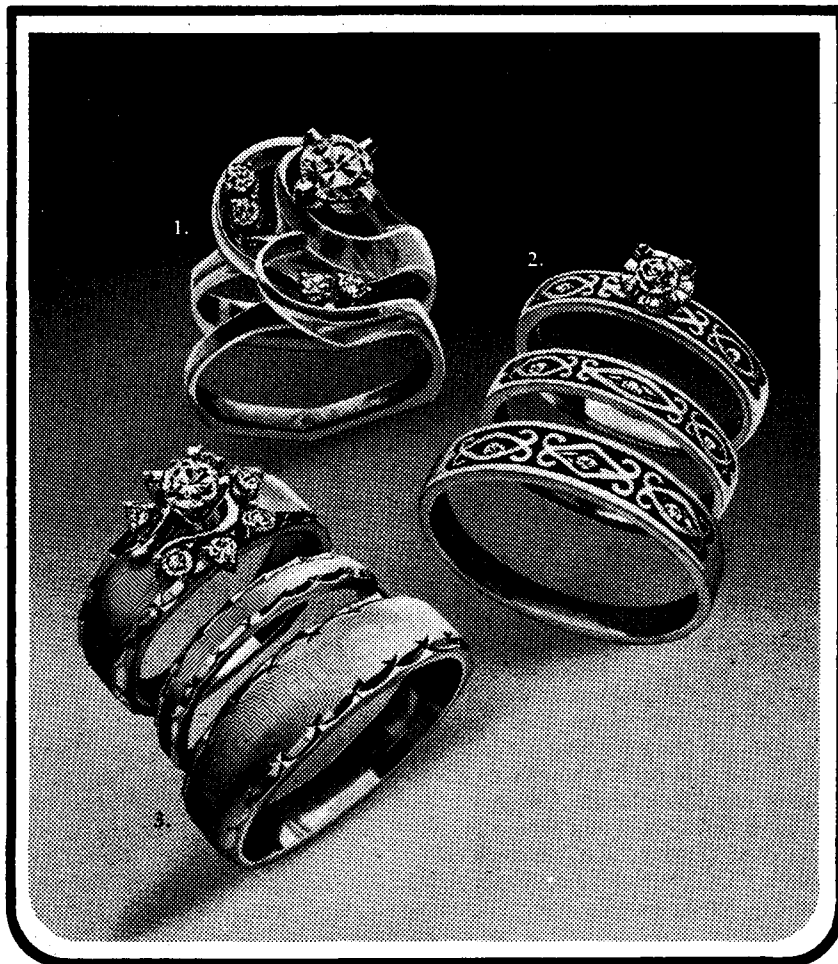
No newly married could deny that communication is important in marriage. Very often though, people fail to realize that there is a difference between knowing that communication is important, and knowing how to communicate.

We have come to think of our marriage as a kit, which for us, came without many instructions for assembly. Engagement Encounter is one way of trying to provide some directions for the kit.

It differs from other Pre-Cana programs in that it involves the couples in discussion between themselves through the use of the "dialogue" tool. Rather than a series of talks about important topics that are a part of marriage, such as money, sex and sexuality, in-laws, the role of religion in marriage, and so many other important things, the engaged couples are given presentations on these questions and then asked to discuss them with each other during the course of the program.

The couples are encouraged to be open and honest in their discussions which involve only the two of them, and to share their "feelings" as well as their thoughts and ideas. For some this is a new experience, and the Encounter tries to set an atmosphere conducive to meaningful dialogue between the couples.

BEFORE THE couple can really come to the point where they feel confident in sharing their feeling about such difficult subjects, they must each have confidence in
(Continued on Page 5)



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...stresses communication

(Continued from Page 4)

themselves and each other, so that no subject is something that "we'll talk about later, after we're married". The program stresses the necessity of sharing and that which cannot be discussed before the marriage will only be more difficult after marriage.

In speaking to couples during and after the Encounter program, Carl and I have heard such things as "we've never really thought about what it is going to be like to be married, only about getting married." Also, "we really thought if we didn't discuss some things, they would go away."

Most couples find themselves talking about things that had not come into their relationship before the Encounter. For some it is the first time they have focused on their entire lives together, rather than just completing the wedding plans.

Currently Engaged Encounters are offered on a fairly regular basis in three areas of the Archdiocese: West Palm Beach, North Broward and South Dade. These programs, however, are not restricted to people who live in those areas.

The best way to gain information about the dates and places of the programs is for the interested couples to work through their local parish priest. He is able to make a reservation for them.

It is important that the couples work closely with their parish priest, because even though the Encounter deals with most of the basic material needed in a pre-marriage course, it is still important for the couple to plan their ceremony with their own priest, as well as fill out the necessary forms required by the Church.

THE COUPLES and priests presenting the Engaged Encounter program are all in hopes of removing some of the

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Photo by Marcel Studios

THE WEDDING PLACE

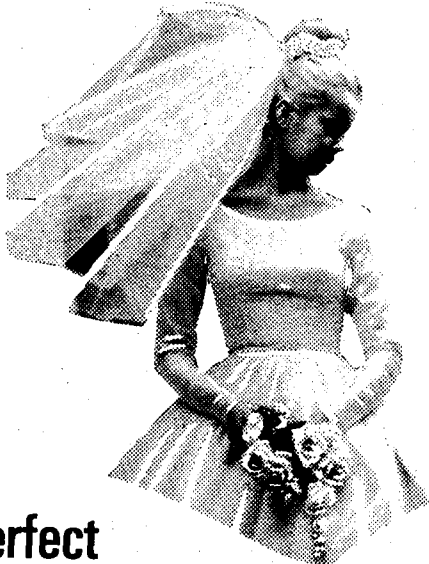
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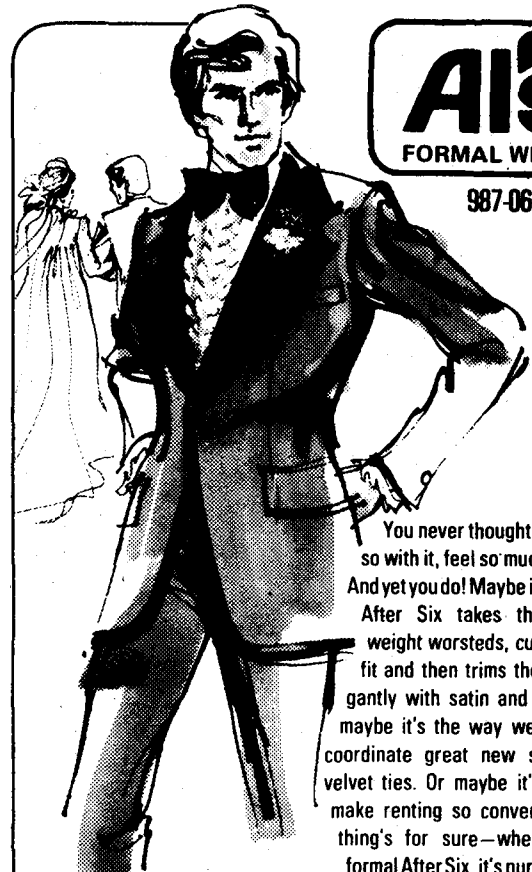
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(See our ad, Back Page, this section)

M.E.--marriage 'discovery'

(Pat and Carol Farrell, authors of the following article, are the executive team in South Florida for the Marriage Encounter Movement, and members of Visitation parish.)

There are a lot of bumper stickers on cars these days that proclaim "I'm single and I love it." And we hope they do. But we think that those of us who are married and find joy and contentment there should get our act together and come out with a message that says, "We're married and we love it!"

You are about to make the switch from single to married. How can you make sure that you are going to love it, that your love will be vital and ever-growing and escape the blight that touches so many marriages these days?

WHATEVER success we and many other couples have attained is undoubtedly due to a mature commitment to the principles of Christian marriage. In less formal terms, we're just saying we believe in love, that it should last all the days of our lives, and that with God's help, it will.

But belief is one thing, and the living it out is quite another and much more difficult step. In order to make that belief a living reality, we need the example and support and encouragement of other couples who share these values. For many of us, all of that is provided through the experience of the Marriage Encounter weekend and its follow-up program of renewal.

Marriage Encounter is, initially, a weekend together, away from home, children, job and all the other distractions and tensions of everyday life. (The term encounter is taken from the Spanish "encuentro" which more nearly has the meaning of "discovery" rather than meeting or confrontation.) It is a unique opportunity for married couples to pause and sincerely consider the most important area of their lives...their marriage. The emphasis is on communication, especially the communication of feelings.

DURING the weekend, there is a series of informal talks given by one of the three team couples and the priest who together are responsible for presenting the weekend. The presentations are often very moving and just as often very amusing. They are always intensely personal. The purpose of each presentation is to inspire the couples making the Encounter to become aware of their own feelings about various aspects of their marriage. The second step, expressing these feelings to each other is achieved through a technique called dialogue.

Marriage Encounter is for all couples with a desire to deepen their relationship and



develop a greater appreciation of their life together. That applies to newlyweds and grandparents alike.

Until you have the opportunity to experience this wonderful weekend, there are certain values and practices which we believe will insure the success of your marriage.

We'd like to share three of them with you. First, no couple can possibly make a go of their marriage unless they share the value and vision of marriage as an unshakeable, unbreakable commitment for life. What you envision, what you see, is what you get—on all levels of life. So why not the best?

SECOND, set a priority on time for deep communication on a daily basis. Not just to solve problems but to keep in touch with your feelings and the growing in your lives. As we heard someone comment recently on this point, "If you haven't seen me today, you haven't seen me."

Finally, remember that love is a decision. It's not just that wonderful romantic fuzzy feeling. It's an anchor of steel—it's in the will. Love is a commitment in friendship that says your needs are just as important to me as my needs are. It's a decision and commitment that, like bread, must be made fresh each day.

So to all of you about to begin what is surely the most exciting challenge and adventure of a lifetime, we bid you welcome and say again, "We're married and we love it!"

For more information about Marriage Encounter, write to 20245 NW 3rd Court, Miami, Florida 33169 or call 653-3956.

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ENCOUNTER SCHEDULE FOR ENGAGED

Encounters for engaged couples are scheduled beginning March 6 in several locations of the Archdiocese.

Sessions will be held on March 6 in West Palm Beach, on March 20 and May 1 at St. Helen parish, Fort Lauderdale; and on June 5 in St. Clement parish, Fort Lauderdale.

Additional information may be obtained by contacting John and Linda Sanford in West Palm Beach at 845-1916; Father James Fetscher at St. Louis parish, 238-7562 or Father James Murtaugh at St. Malachy parish, Tamarac, 721-3044.

The one-day Encounters includes celebration of Mass and meals.

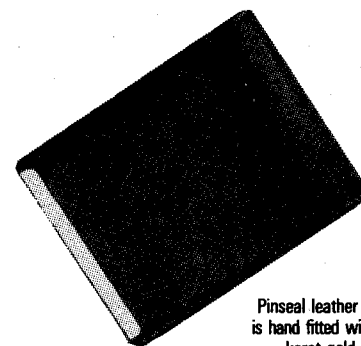


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Encounter weekend was our turning point

(The authors of the following article, John and Cathy Sciarrillo, are veteran members of the Marriage Encounter movement and are coordinators of Family Life in St. James parish, North Miami.)

The weekend that Cathy and I experienced four years ago was the turning point in our marriage.

Our marriage encounter weekend was a rich and unique experience that gave us the opportunity to look deeply into ourselves and our marriage. To see that romance and hand-holding is not just for teenagers and newlyweds.

By Sunday night we had rekindled the love and brought alive the romance that had made our early years of marriage so close and exciting. Our marriage had always been a good one, although there were times when we did take each other for granted. Most of our times and energy went into our children and we seemed to have little time left over for each other at the end of the day.

John and I considered our marriage to be one of the better ones around. We didn't have separate nights out, and our main focus was our children. It wasn't until our marriage encounter weekend that we discovered how little time we had taken to get to know each other.

For the first time in 13 years I could see so clearly the qualities of

warmth and sensitivity in John that made me fall in love with him. Today I know that in assuring ourselves that we had a good marriage we didn't allow ourselves to strive for more.

This is what we are trying to do now to work toward that great marriage that our Father intended us to have. We see our Sacrament now as much more than a one-time blessing. It's something real in our lives, alive and growing every day. Just knowing this has brought us a new closeness, even more wonderful than in our dating days. The emphasis has shifted back to us, and the joy we find in each other today is indescribable.

On our weekend, Cathy and I learned a new technique of communication that has brought the excitement back into our marriage. We were given a gift to take home with us. A gift that shows us the beauty in each other, our children and all those around us. Our goals and values are very different, and we often find ourselves reevaluating daily what we find to be important.

Our time together is quality time and the emphasis that we put on our relationship allows us to give a fuller and richer love to our children as their parents, instead of individually as their mother or their father. Our

(Continued on Page 16)



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Five golden rules for future brides to help make sure

By FATHER JOHN T. CATOIR

I am writing this article for all the future brides—those who do not as yet have their marriage plans made, and even those who are very young and years away from marriage.

I have five golden rules for you to memorize and keep in your heart. They may save you a lot of suffering if you learn them well. Before I give them to you I want to remind you of the fact that for ten years my full-time job was directing a Diocesan Marriage Court.

In those years I met hundreds and hundreds of men and women who revealed their tale of woe, and I learned quite a bit about marriage and divorce.

If you follow these five rules, even at the cost of loneliness and frustration, you may be well-rewarded in the end.

● **Pray now for the grace of a happy marriage.**

Happiness is a relative term, and you must not make your expectation for happiness too high. Life on earth cannot deliver perfect happiness. Happiness is more a gift than a right, and one must pray for this gift. Therefore it is important for you to take an interest in your spiritual life if you expect to be worthy of obtaining so great a gift.

Please remember that unavoidable unhappiness can come into the life of good and holy people. We know that the cross is not easy, but in turning to the Lord our burden can be made light. Even those who are heavily burdened can obtain rich happiness through God's grace.

● **Never marry a little boy who needs you.** You must marry a man who can stand on his own two feet: a man who is capable of loving you and who will take responsibility for you and any children that may be born of your marriage.

● **Never marry a man to whom you are not sexually attracted.** It is not good to make too much of sex, but on the other hand, to marry out of pity or some other motive, hoping that good sexuality is an automatic by-product of marriage, is folly. A young woman should know, at least by the second or third date, whether she is sexually attracted to the young man.

● **Never marry someone you do not admire.** A woman does not easily sustain love for someone she does not admire. A man who is not worthy of some admiration will make a poor companion in a love relationship. Later on admiration may grow or wane, but to lack it from the beginning is certain disaster.

● **Never marry without full freedom.** By this I mean not only your freedom, but his freedom as well. Girls sometimes think that the objective is getting the boy to the altar; but there are many, many women who will tell you that it's easy to get them to the altar, but very difficult to keep them committed to the marriage.

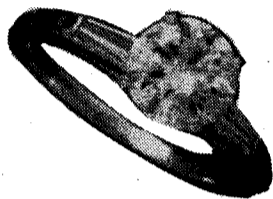
If a boy is not free when he says, "I will take you as my wife," he may for the rest of his life resent the fact that his freedom was taken away from him. Whether it be a case of premature pregnancy, or family intervention, or any circumstances which would thrust two people hastily into a marriage, there is the likelihood of trouble in the future. Let it happen naturally.

Gifts are customary at wedding party

A traditional custom of the wedding is the gift presented to each bridesmaid and usher by the bride and groom respectively. A token of affection and appreciation for their part in making your big day, the gifts are usually small items which can be worn or carried during the ceremony and reception.

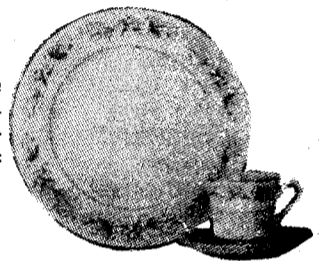
Brides usually present pieces of jewelry or compacts which can be engraved with the memorable date. Grooms find keychains, cufflinks or tieclasps also suitable for engraving.

If the wedding party is large, a slightly different gift should be chosen for the maid or matron of honor and the best man. The flower girl and ring bearer also should be remembered.



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It may seem to be 'ideal' but...

(Father J. Chester Schwab, an Oblate Father of Mary Immaculate, author of the following article, is pastor of St. Stephen Church, Hollywood; and is a candidate for a Doctorate in Philosophy.)

During the past 20 years many couples have come to my office seeking help in restoring a relationship which in the beginning was "made in heaven." I do not like to write articles about unhappiness. It is so much more satisfying to write happy stories, but maybe this story will help you write your own happy story.

Jean and Bob were married three years when I first saw them. Jean began the interview: "When I first met Bob I thought he was the brightest, most self-assured person I'd ever seen. His values were established, and he knew how to stand up for them. I respected him. Oh Lord! I practically worshipped him! I saw our marriage as being one of those 'happy ever after' stories. We agreed on almost everything (or at least I tried to agree). His opinions always seemed so right. He was my ideal mate, and I was determined that I'd be his. We'd always agree, always be happy. We'd avoid all the things my parents had warned me about. I'd make sure of that. I was sure that I could do it."

Bob broke in at this point and said: "I looked at marriage from the intellectual side. In college, I had researched the idea of marriage. I had conceptualized everything from the sociological, psychological and philosophical necessity of marriage to the plain fact of what was best for me. I'd established a set of criteria that my future mate would need to meet, and I knew what would be expected of her to generate happiness."

"When I saw Jean, she seemed to fulfill the 'IBM—do not fold, bend or mutilate' criteria. Furthermore, I developed this 'something' for her. I could not get her out of my mind and what she did to my mind—WOW! I wanted her."

Bob took a breath and Jean looked at him in that strange way which seemed to say: "Your computer broke down, brother."

Bob went on: "We got married. It was a story book romance. Dad and Mom thought it was the greatest. All our friends cheered. I was a

Marriage Norms: what's changed, what's unchanged

In the years since Vatican Council II, rules and regulations concerning marriage have undergone modifications. In some cases, absolute bans have been lifted, and other rulings have been relaxed.

Here, at a quick glance, is a capsule presentation of what has and what hasn't changed in Catholic marriage laws.

What has changed:

-A just rather than a serious cause necessary for a dispensation to enter a mixed marriage.

-Bishops are able to dispense from the Catholic form for marriage if there is a serious reason. Thus possible to have a non-Catholic minister officiate.

-No promise required of non-Catholic party to a mixed marriage.

-Nuptial Mass permitted if non-Catholic party to a mixed marriage is baptized.

-Excommunication (future and past) removed for marriage before a non-Catholic minister, agreement to have child baptized by non-Catholic minister, or educated in non-Catholic religion.

What has not changed:

-Dispensation still needed for mixed marriage.

-Catholic party to mixed marriage still has obligation and must promise to "do all in his or her power" to have children baptized and brought up in the Catholic faith.

-Form of marriage. Must take place before pastor of place or his delegate and two witnesses.

-All canonical impediments remain.

-Marriage for life.

-Marriage between one man and one woman.

-Sacramental consummated marriage cannot be dissolved.

real lover. We fulfilled everything you have read about in 'Better Homes and Gardens.' There was candy in every dish."

Jean broke in: "I felt so secure. Bob had a good job and we were moving up in the world. Bob was so like my father..."

"Your father, you bet, but I couldn't keep up with it. I couldn't afford the life we were leading with all the parties, the friends, the long hours at work to make the 'bucks' to have the parties. I started living like a married single. There just wasn't any time for Jean and myself, and she didn't seem to want any time for us. I started to get frustrated. As long as the romance was there, it was great but you can burn out. You know, I began to feel that I was a flop. I guess I got bored with the life I was leading. Look, Father, I don't like the dog and I don't like my job and I don't like Jean..."

"Bob began to act differently about this time." Jean said. "He was always so distant or he was kept late at the job. Something was always coming up. He didn't seem to care about me any more. You know what? I started not to care about him. What's gone wrong with our marriage?"

What went wrong? The wedding was beautiful with cake and champagne, flowers and rice. What went wrong? Not long ago we used to speak about "rice Christians." These were people who became Christians because the missionary would give them rice. This was to make their lives better, and for a time it did. But how long can you eat rice? How many marriages are "rice" marriages?

Jean and Bob had listened to the words at their wedding for

(Continued on Page 11)



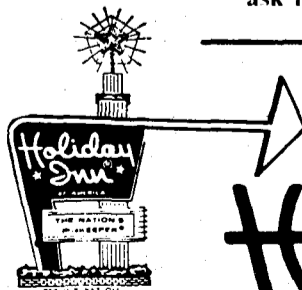
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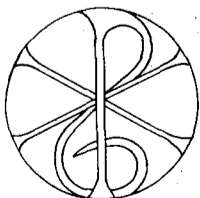
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...watch early for danger signs



(Continued from Page 10)

richer or poorer, sickness and health, for better or worse, but had only heard the romantic words of health, richer and better. Marriage brings together two people and the glamour and excitement does wear off and the words, "I love you" become "he is a good provider" and "she is a good mother to the children." Bob and Jean saw himself and herself as loving, patient and good and the other as becoming selfish, unkind and unreasonable. They had worked at making a good marriage. They had worked hard and had accomplished what the world holds up as the ideal for marriage—all of the "best" things of life. When their friends heard that they were on the verge of separating, they couldn't believe it. They had worked so hard that they forgot about each other as individuals.

What Bob and Jean had done was lose sight of, or had not yet discovered, the first requirement of a workable marriage which must be to live

and relate on a base of reality, not on a base of self-deceit, outworn and meaningless traditions or a book of romantic sayings or even the latest sex manual.

What happened to the marriage of Bob and Jean? What happened to that dream did not materialize or that became the nightmare after three years? The reality of unexpected shortcomings, bickering, misunderstandings became more and more evident and left these two people frustrated, confused, belligerent and disappointed.

The story of two beautiful people, who maybe needed the three years to come to the awareness of reality and maybe now were ready to look ahead with new hope. Marriage is an interpersonal relationship which demands open and an ability to respect and care and respond to another person. It is no longer "I" but "we."

Bob and Jean have grown in the last six months and feel they still have more growing to

do. Jean said it all when she ended our last meeting with: "The world gave us a fantastic and unreal idea of marriage...maybe that was good...but it was not a good foundation for us to build our relationship. It was like eating 'cotton candy.' I wish I had known three years ago what I know now. But if I had would I have understood? The cake and champagne the flowers and rice were so important." She looked at Bob and her look seemed to say, "Maybe the computer was right."

(Dear Friends: as you know, you are about to enter into a union which is most sacred and most serious...)

A LITTLE PLANNING GOES A LONG WAY

Budget experts recommend planning shopping excursions in advance, as well as menus. Once-a-week shopping is less wasteful than frequent trips to the supermarket, and lets you take advantage of the weekly shopping specials offered in your local paper.

Once you've planned the week's shopping after con-

sulting the supermarket ads, you can then plan menus incorporating the bargains you've checked, adding any needed items to your shopping list.

By careful planning you can thus make food dollars go further, save shopping time as well.



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Once there was a bride who asked her friend to make her bridal bouquet. Her friend made her a beautiful one. Also a highly edible one. On the day of the wedding the dog lunched on it and the bride (near hysteria) ran into Exotic and asked for an instant (yet beautiful) bouquet. She got it.

Then there was the marriage of the scuba divers, a couple who shared an aquatic passion. How to keep the bridal bouquet together under water was only a minor problem. We solved it with waterproof tape. And lest you think that Exotic is expensive, this wedding only cost \$40.

Over the years we've had Japanese weddings where the flowers had to look like they were growing out of rocks, yacht weddings where the yacht was bedecked with flowers that trailed into the water and even a Christmas wedding with bouquets of holly.

One of our favorites was a double wedding where the minister married the wrong couples. But the flowers were right.

With all the frenzy and excitement of a wedding, it's nice to know that there's someone you can count on to keep his head.

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Should you rent or buy?

Should you rent or should you buy—that is the question.

The answer comes from the dictates of your income and the permanence of your job.

IF YOU ARE fairly certain you will be living in the area then buying a home may be more practical than renting. But if you haven't decided where you will be permanently located or if the down payment on a house will be too much of a

financial burden, then you must begin apartment hunting.

Either way you must be most cautious in selecting your "first" residence.

Here are a few suggestions you should consider before the home or apartment hunt begins. First, we'll take a look at buying.

Before purchasing an existing home or a new one you should determine how much you can afford to

spend. **DEPENDING ON** your circumstances, you should be able to buy a home costing two and one half times your annual income.

Knowing how much you want to spend on a home and what your monthly payments should be, you can begin your search for the right place.

Use these guidelines before purchasing a new home:

- Be sure to deal with

reliable builders.

- Make sure your real estate broker is a "realtor."

- Buy the maximum home you can afford.

- Get the best financing terms.

- Know the existing public facilities, tax rates and planned improvements in the area of your choice.

- Get the long-range facts and outlook for the neighborhood. This will be your guide to determine the resale value of the home.

- Know the zoning laws for the neighborhood.

- In existing homes check heating and plumbing systems, condition of roof and siding, and electric wiring. They are the most expensive to repair.

- Ask questions.

On the other hand, should you choose to rent you must also take care in selecting. Don't look for generalities like is it attractive, comfortable and so on. Begin with particulars: how many rooms will you need, is it near a bus line, etc. **MAKE A LIST** of all

the things you can think of no matter how unimportant they may seem. Then go over this list with your future partner and determine just what you are looking for.

When you have agreed on your needs then check with someone who is familiar with the rents in the district you are considering.

You should see who your neighbors will be. Will they mind if you have friends in or if you use your record player?

Do you want an impressive place or are you satisfied with less elegant surroundings?

Consider the cost. Find out what facilities or utilities are included in the rent. What kind of kitchen equipment will there be. If the apartment is furnished, is a damage deposit required.

YOU WILL usually need a bedroom, bath, living room and kitchen. But if either of you has a hobby, such as photography or art, you may want an extra room.

Medical exam necessary, valuable before nuptials

By **FRANK J. HILDNER, M.D.**

Hardly any human experience unites fantasy and reality as well as preparation for marriage. Once all the formality and excitement are finished, responsibilities of the new partnership are present immediately. It doesn't take one long to feel the pressure.

But it is easy for the prospective bride and groom to lose sight of what really matters when social pressures occupy almost every hour of the day. To protect you from this type of situation, the state of Florida requires that written proof of a physician's examination be presented before a license to marry is granted. It is the physician's job to examine the applicant for any communicable, particularly venereal, disease and treat the person if necessary.

Gonorrhea is detected by physical examination and microscopic analysis of body

fluids. Syphilis is detected usually only by a blood test. That test, if positive, indicates the person may have contracted it at some time in the past and may need treatment.

THE TEST frequently becomes negative if adequate treatment is instituted quickly. Since other conditions (such as the flu or mononucleosis) may interfere and cause the test for syphilis to be positive, a single positive test is always repeated. Further similar test are then performed to eliminate all possibilities of error.

Obviously, this series of events may be prolonged and the engaged couple should therefore allow ample time for its completion if needed.

Most couples regard this examination as a bother. It is really a superb opportunity for the couple to express an extra measure of genuine concern for each

other. By requesting a complete physical examination and assuring total body health, they have the opportunity to bring an extra chance for success and happiness to their marriage.

Health problems are handled more easily before marriage than in the time of adjustment immediately afterward. This fact cannot be over-emphasized.



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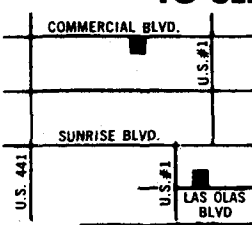
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Love is ironing a shirt 10 minutes before you both have to leave for work.

Love is when he eats the toast no matter how it turns out.

Love is when he asks to look at the wedding pictures again because you looked so pretty.

Love is when he tells you the coffee's good.

Love is when he says you look beautiful just after you've tumbled out of bed.

Love is not keeping secrets.

Love is making him feel important.



Wedding plans include early trip to rectory

Before you finish reading this article more than 200 marriages will have been contracted. During the same time more than 50 will have ended in divorce, separation, annulment, or desertion.

Why this alarmingly high rate of failing marriages? All the experts agree the chief reason for failure in marriages is the absence of proper and adequate preparation.

The best possible preparation for marriage is to have grown up in a happy home where father and mother accepted their responsibilities with joyful confidence in God's loving care and divine assistance.

For the past several years we have been approaching marriage with the attitude that responsibilities are quite simple and require little more than common sense. And yet, to attain success in marriage, both as a partner and as a parent, one must be competent in the art of human relations, knowledgeable in physical health and care, understanding of adult and juvenile problems, concerned about the techniques of homemaking and the earning of a living, and many other accomplishments.

Towards this end, this diocese has established a series of pre-marriage instructions for engaged couples. Because your marriage is one of the most important events in your life it is only fitting that some time be spent on preparation for the new vocation you are about to enter.

You have the ring! You're engaged to be married! O happy day! What day?...and what time? Which church and which hall? These are practical questions.

Normally the wedding takes place in the church of the bride, unless she is not of the Catholic faith, then the wedding takes place in the church of the Catholic groom. Byzantine or Greek Catholic rite males present special situations which must be discussed with the priest helping you make your arrangements.

Since the Eucharist is both the sign and

the source of the unity of Christ and his members in the Church, and since it is the expression of both divine and human love, the wedding ceremony normally takes place within the celebration of the Mass. Because the rite of marriage now offers many options in the selection of prayers, Scripture readings, blessings, and so forth, it requires careful planning involving you and the priest and the parish organist.

Once the priest has set the date and the time for the wedding he will recommend that you attend pre-marriage instructions. The importance of these conferences cannot be over stressed for explaining and up-dating so many points relative to happiness and success in your new vocation.

Next comes the paper work. Catholics will be asked to produce a recent (not older than six months) copy of baptismal records. They can be obtained by calling or writing the parish where the Baptism took place. Also the dates of First Communion and Confirmation from the parishes where these sacraments were received must be collected.

There is also a questionnaire for the bride-to-be and the groom-to-be which is designed to discover any possible impediments which would require a dispensation and also to determine the freedom of both parties to be married in Church. Most often the parents also add, the weight of their testimony concerning the freedom to marry and the proper dispositions of their son or daughter.

The marriage license must be applied for from the Marriage License Bureau, of the County Court House, in the county where the bride resides. You must apply together. There is a five-day waiting period and the license is good for 60 days. It will not be issued without the results of a blood test.

Finally, there is the rehearsal, where all the details of your own wedding ceremony are carefully worked out with the officiating priest.

Why the banns?

The announcements of marriage will be taken care of by the parish priest in the bride's parish. Banns should also be announced in the parish of the groom, either by arrangement of the priest or the couple.

Banns are announced three times, usually immediately preceding the event.

It is fitting that the banns are proclaimed at the Sunday Mass, which is a celebration of

joy and thanksgiving, which also is the ideal of marriage.

The banns have a two-fold purpose: calling upon the larger parish family to rejoice with two of its members, who are about to establish their own home, and to pray for God's blessings to be bestowed on the couple; as well as their historical significance of insuring that the couple are free to marry.



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Rings



symbolize deepening love

"Mary, take this ring as a sign of love and fidelity. In the name of the Father, and of the Son, and of the Holy Spirit."

Since most couples in my experience over the past 10 years have opted for a double-ring ceremony, Mary, after accepting this gift and drawing it further onto the third finger left hand, will probably reciprocate and give a similar wedding band to her spouse.

The rings signify, of course, that Mary and her partner are now husband and wife, married, joined legally and spiritually.

But those nuptial bands normally bear a deeper meaning and communicate, especially to the wearers, much more than the mere external fact of marriage.

They should and usually do symbolize all kinds of inner qualities, attitudes and feelings.

The rings say in effect:

"I love you, and am committed to you, I will care about you throughout the future in both good and bad times, in sickness and health, in joys and sorrows."

They also can spark in one individual swift and spontaneous thoughts about the other; stir memories of shared tears and common laughter; recall moments the partners hurt each other and times they made love.

These rings may likewise serve as a source of courage and strength when temptation or adversity places the original commitment under strain.

For example: A husband away at length from home, weary after tension-filled days, discouraged by business frustration, lonely and vulnerable, is tempted by an obvious invitation. He feels weak and finds the offer very attractive, but a glance at or touch of his ring changes the picture and carries him through that temporary crisis.

Another illustration: An exhausted wife, struggles to cope with her cancer-ridden, dying husband. His constant changing, imperative day and night requests test the woman's endurance. She, too, fingers her wedding band and in a silent, mysterious way finds there power to continue.

The nuptial rings as signs (I am married) do not deeply touch our inner selves; however, as symbols (I love, care, am committed), they can evoke a variety of strong conscious and unconscious reactions within us.

Father Avery Dulles in his "Models of the Church" explains this strange power of symbols in psychological terms and applies that explanation to specifically religious images.

He maintains these symbols find an echo in the inarticulate depths of a person's psyche. They communicate through their evocative power and convey a latent meaning. Such symbols transform the horizons of an individual's life, alter one's scale of values, reorient loyalties. We apprehend them not simply by the mind but by the imagination, the heart, or better, by the whole man.

In Fr. Dulles' words, "they suggest attitudes and courses of action; they intensify confidence and devotion."

At Christmas we seek to grasp and communicate a truth which is essentially beyond our comprehension—the mystery of a divine God taking on human flesh.

To help us appreciate that sublime event the Church through the centuries has developed certain symbols (e.g. the crib, candles, a star) which we associate with Jesus' coming into our midst. In fact, we sometimes even speak of this Incarnation in the language of marriage, wondering over the love which prompted God to wed our humanity.

Those symbols, like the nuptial rings, communicate much more to us than the cold fact that a marriage has taken place. They stir within our total being feeling and attitudes provoke conscious and unconscious reactions, drive home the great implications of that wedding which began at Nazareth and continued in Bethlehem.



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Who pays?

The bride (or her family) usually pays for:

- Invitations, announcements, and enclosure cards.
- Wedding dress, veil, accessories, and trousseau.
- Bouquets for maid of honor, bridesmaids, flower girl.
- Flowers for the church and reception.
- Engagement and wedding photographs.
- Rental fee (if any) for the church.
- Fees for the sexton, organist, and soloist.
- Rental of aisle carpet, marquee, or other equipment.
- Transportation of bridal party to church and reception.
- Reception, including food, beverages, music, decorations, and professional services (unless the groom's family offers to assume some of this cost).
- Groom's wedding ring (if it's a double-ring ceremony).
- Wedding gift for the groom.
- Gifts for bride's attendants.
- Lodging (if necessary) for out-of-town bridesmaids.
- Bride's personal stationery.

The groom (or his family) usually pays for:

- Bride's engagement and wedding rings.
- Marriage license.
- Clergyman's fee.
- Bride's flowers, including going-away corsage and bouquet (optional, see below).
- Boutonnieres for the men of the wedding party.
- Corsages for mothers.
- Gloves, ties, or ascots for men of the wedding party.
- Wedding gift for the bride.
- Complete wedding trip.
- Gifts for best man and ushers.
- Hotel accommodations (if any) for out-of-town ushers.

Encounter turning point

(Continued from Page 7)

family still has its squabbles and short comings, but the difference is in the giving.

Cathy and I have learned how to give of ourselves to each other, rather than giving up or giving in. We see

our children as unique individuals with feelings that we care about and want to share.

John and I have been married 17 years and we have four children, two of them teenagers. There's a real value and true joy in bringing our family together in love and closeness.

Our marriage and family life is not something we take lightly. We know that we have to work at creating unity and oneness. John and I see our Sacrament of Matrimony as a calling from God, that we answer in our daily year to loving one another.

As a calling from God, that we answer in our daily "yes" to loving one another. As a child I was taught that a sacrament is an outward sign instituted by Christ to give grace. John and I really work at being a sacramental couple, and grace is something that's very real in our lives. The kind of grace that lets us concentrate on the good qualities in each other and our family.

Now since John and I began a concentrated effort to make our relationship as husband and wife number one on our priority list, we have found a closeness and joy that we never experienced before.

Communication stressed

(Continued from Page 5)

rocks along the road to a lifetime of marriage for the Engaged Couples. We have realized that in many cases we can only plant seeds of thought and awareness which may be of help to them sometime in the future.

We have had couples ask us "what if a couple decides not to get married after they have made an Engaged Encounter." We can only say that in some cases we hope that happens.

The program is designed to help couples take a good look at what a lifetime commitment to each other really means. If after the Encounter they feel they are not ready for such a commitment, it is a good thing for them to decide not to marry. In fact, we like to think of this as God's gift to both of them.

We as a couple have found our own Marriage Encounter to be a priceless gift to our marriage. We sincerely hope that the newly married couples who have experienced Engaged Encounter will also find the experience to be a great blessing in their new life together.

ENERGY-SAVING SUGGESTIONS...

Wait until hot foods are room temperature before putting in refrigerator or freezer.

allows heat to escape. And put pots and pans on range before you turn on heat.

Use appropriate size pots and pans with burners; a pot that's too small for your burner

Cook several things in your oven at one time whenever you can.

Defrost refrigerator often for greater energy efficiency.

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Pope: marriage is gift from God

Pope Paul VI, calling the traditional marital morality "a gift of God," has urged couples neither to grow discouraged nor to rebel should they fail to live up to it.

"All progress in the moral life," he observed, begins from a basic realization of one's weakness.

From a "radical realization of one's weakness begins all progress in the moral life," he observed.

Marital chastity, he said, is achieved "little by little."

He asserted, however, that the "demands of conjugal moral life which the Church recalls"—a clear reference to the norms of his 1968 encyclical against contraception—are "neither unbearable nor unworkable."

And he warned against a false dilemma that would make a couple choose between "sensuality" and abandonment of the sacraments, on the one hand, and a wrecked marriage, on the other.

Pope Paul raised his appeal for courage during a talk to a pilgrim age of the Equipes Notre Dame—literally, Teams of Our Lady.

This movement, now active in 25 countries of the world, bands from four to seven couples into "teams" to help one another find a spirituality of marriage.

The Pope pictured the happy home as a figure of the love of God and a foretaste of its enjoyment:

"A man and a woman who love each other, the smile of a child, the peace of a home—here is a wordless but astoundingly persuasive sermon in which every man can already discern, as if shining through, the reflection of another love, and its infinite appeal."

He cited Second Vatican Council's words on the Christian family in the Constitution on the Church: "By its example and its witness it accuses the world of sin and enlightens those who seek the truth."

Conscience, the Pope said, must be at once "respected, educated and shaped." This should be accomplished, he said, "in an atmosphere of confidence, not of anxiety."

He continued:

"When the husband and wife try, patiently and humbly—without letting themselves be discouraged by failure—to live in truth the deep demands of a sanctified love of whose existence moral rules are there to remind them, then moral rules are no longer cast off as a shackle but recognized as a powerful help."

He said that it is worth shouting aloud that "neither



anxiety nor fear should ever be found in souls of goodwill." He called the achievement of conjugal chastity "a work of liberation."

The Pope said:

"To realize that one has not yet conquered his inner liberty, that one is still subject to the spur of his tendencies, to discover oneself almost incapable of respecting at the moment the moral law in so fundamental a domain, naturally arouses distress."

"But it is the decisive moment when the Christian, in his disarray, rather than abandon himself to sterile and destructive revolt, humbly attains the bewildering discovery of man before God, a sinner before the love of Christ the Savior."

"From this radical awareness begins all progress in the moral life."

He urged recourse to Christ in prayer and the sacraments.

"With the strength of Christ you can, and therefore you must, achieve great things. Ponder his word, take hold of his grace in prayer and in the sacraments of Penance and the Eucharist, strengthen one another in giving witness, simply and discreetly, to your faith."

Plan early for trip

Time and money are two important factors to consider when planning a honeymoon. While the two of you will make a decision on where to go and how long to stay, it is the groom's responsibility to make all the arrangements for the trip.

Hotel and air travel reservations should be made early. Many hotels will require a deposit on special honeymoon package trips, and will issue a receipt for this deposit. Take the receipt along to make sure it is properly credited to your bill at the end of your stay.

Pick up plane tickets well in advance of the wedding day, and check immediately to make sure that everything is in order.

Be sure to take the bulk of money in travelers checks, not cash. Keep some small bills along for tips, and if possible, change about \$10 into the currency of the country you are visiting before you leave.

If you are going outside territorial United States, check to see what proof of citizenship you'll need—visas, passports, or simple proof of citizenship such as birth certificate.

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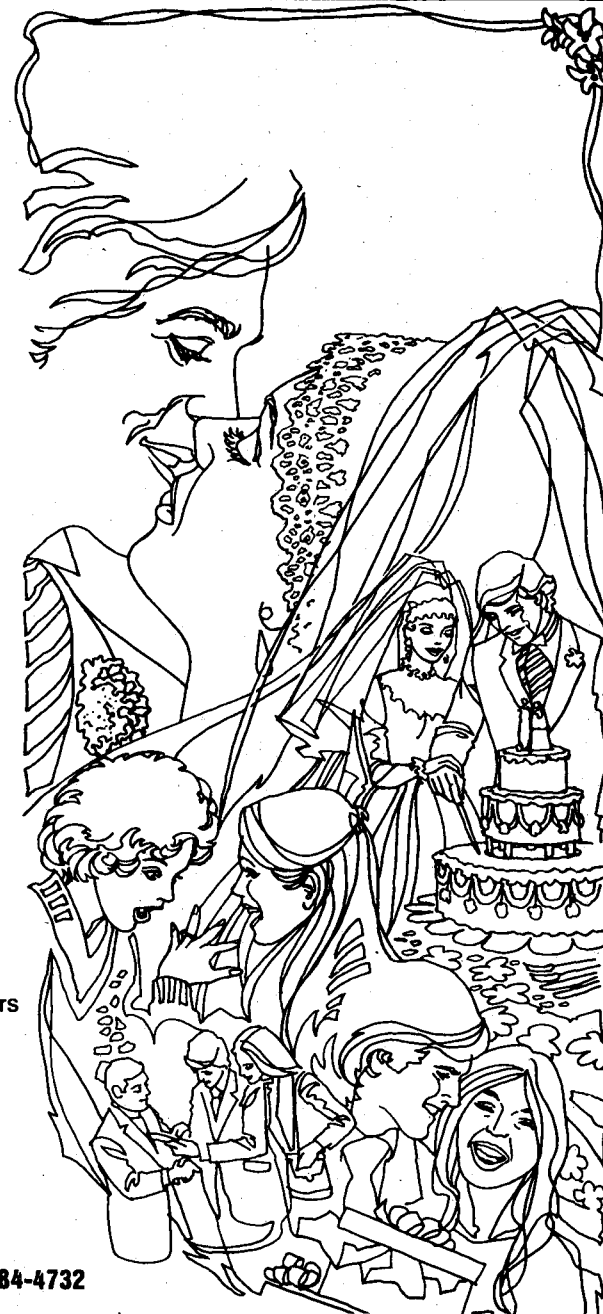
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Will marriage work for you?

- Will you have a steady income and agree to live within the family budget?
- Are you inclined to forego something for yourself in order to save for something you both may share, such as a TV set or a vacation?
- If your spouse's family needs financial help, will you contribute by additional work or by economizing?
- Do you place the same values on such characteristics as promptness and neatness?
- Do you occasionally plan entertainment that the other enjoys, even though it is not your favorite?
- Will you be able to talk to each other about your work?
- If you can't agree on certain things, are you able to reach a friendly compromise or must one of you always give in?
- Will you avoid discussing your spouse's shortcomings with others?
- Will you wait to get home to discuss your differences, rather than arguing in public?
- Will you discuss things openly with each other, rather than keeping secrets from your spouse?
- Do you listen to each other with interest, rather than being bored unless you do all the talking?
- Will you be proud of your spouse's popularity, rather than being jealous?
- Do you value each other's opinion and let others know it?
- Do you compliment each other?
- Will you be as affectionate as you were before marriage?
- Do you avoid drinking more than you should?
- Do you stop gambling if the stakes are higher than you can afford?
- Do you avoid giving others the impression you might be interested in a flirtation?
- Will you share disciplining the children?
- Will you develop your children's confidence?
- Will you plan for their education?
- Will you spend a regular amount of time with them each day or week?
- Will you discuss sex freely with each other?
- Do you believe that this part of marriage can and should be as rewarding to each of you?
- Do you know that men and women have different reactions to sex, and will you try to understand how your spouse feels?
- Can you work together to make this relationship satisfactory to both of you?

About those in-laws

Points to remember about in-laws:

If it weren't for them you wouldn't have your husband or wife.

They are loved by your partner. And for that reason alone—to say nothing of Christian charity or good public relations—you should treat

them respectfully and affectionately.

They are part of the larger family you acquired at marriage.

Don't live with them. Better to pitch a tent in the park or rent a basement apartment. No house is big enough for two families.

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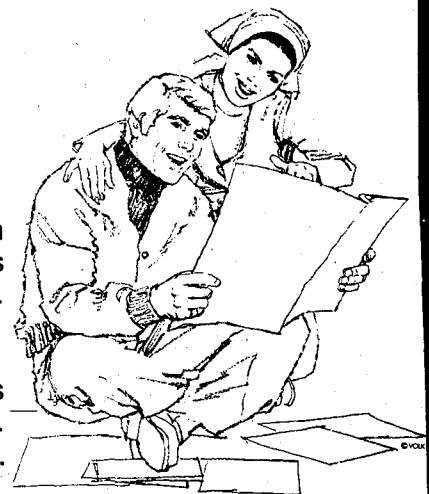
Be old fashioned. Remember the dowry? Give yourselves one: sock a sum of cash away as a cornerstone to your future. Then begin to build on it, one block at a time.

Practically everybody in Florida wishes he had bought a certain piece of property years ago - Look what it's worth now! and every other body wishes he'd started a habit of saving at some time in his life....

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Bride's prayer

● Father, my heart is filled with a happiness so wonderful. I am almost afraid. This is my wedding day. I pray that the beautiful joy of this morning may never grow dim with tears of regret for the step I am about to take. Rather may its memories become sweet and tender with each passing anniversary.

You have sent me one who seems all worthy of my deepest regard. Grant unto me the power to keep him ever true and loving as now. May I prove indeed a helpmate, a sweetheart, a friend, a steadfast guiding star among all the temptations that beset this impulsive heart of mine.

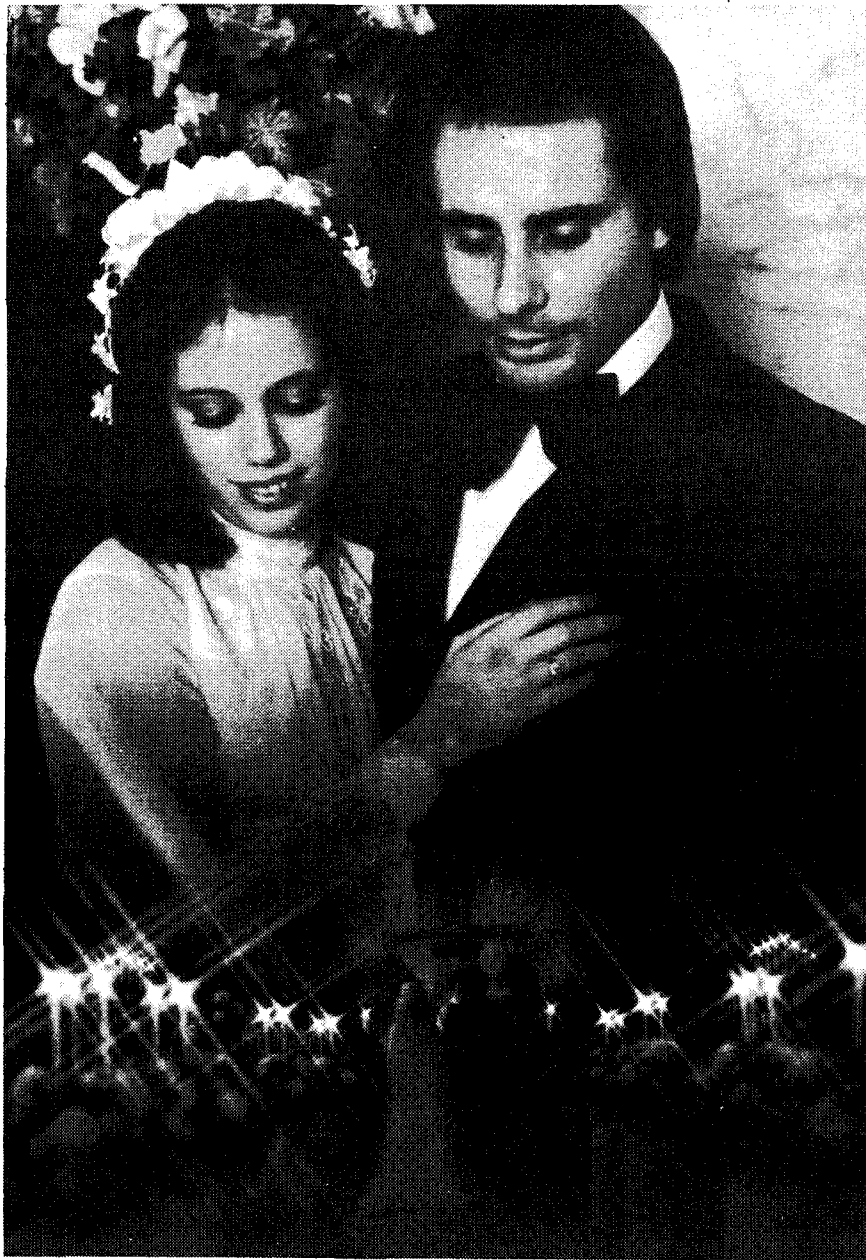
Give me skill to make home the best loved place of all. Help me to make its light gleam brighter than any glow that would dim its radiance. Let me, I pray, meet the little misunderstandings and cares of life more bravely.

Be with me as I start my mission of womanhood, and stay my path from failure all the way. Walk with me even unto the end of the journey.

● Father, bless my wedding day, hallow my marriage night, sanctify my motherhood if You see fit to grant me that privilege. And when all my youthful charms are gone, and cares and lessons have left their traces, let physical fascination give way to the greatest charm of companionship.

And so may we walk hand in hand down the highway of the valley of the shadow which we hope to lighten with the sunshine of good and happy lives.

● Father, this is my prayer.



Groom's prayer

● Heavenly Father, on this my wedding day, I sense as never before Your sacred presence. It seems like the first glorious Sabbath in Paradise, when all was good and beautiful, when the universe lay at Your feet in reverent awe, when the first man and the first woman listened to Your voice in their pristine joy and innocence.

Behold the woman You gave me as my companion for this life's journey kneels trustfully at my side. I thank You for joining our paths, and for granting us the privilege of sharing Your power in perpetuating the work of Your Hands.

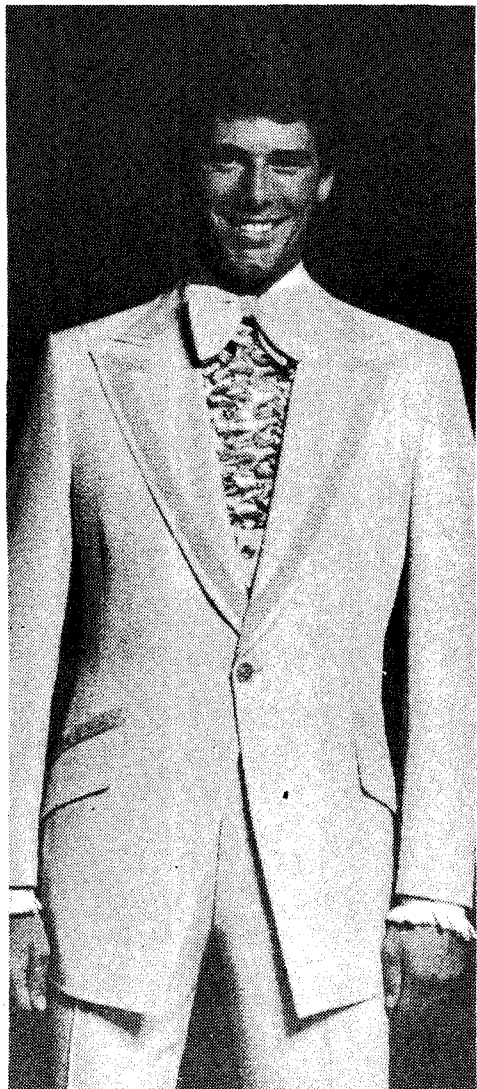
I know that she is Your gift to me, and I vow in my deepest soul to love her, treasure her, and keep her with unswerving fidelity until my dying breath.

May the love which knits our souls together today never lose its ardor, its charm, its sweetness, and may spiritual wisdom and maturer understanding ever strengthen our holy bond as the days roll by.

In joy and sorrow, in triumph and failure, I will stand by her side, not as her lord and master, but as a devoted friend and protector sharing with her lovingly all I have and hold. I will build her a home, enduring, beautiful, peaceful: She shall be my queen, my comfort, the pride of my life.

Over this home we will write the Holy Name of Jesus. Grant, O Heavenly Father, that charm of this beautiful Cana day may abide in it forever, and that Jesus and his blessed Mother may be our constant guests.

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Recommended reading for engaged couples

"What They Ask About Marriage" by Raymond Bosler, 1975, Ave Maria Press, Notre Dame, Ind.

"Together for Life" by Father Joseph Champlin, 1970, Ave Maria Press, Notre Dame, Ind.

"Talking It Over" by John M. Drescher, 1975, Herald Press, Scottsdale, Pa.

"Partnership: Marriage and the Committed Life" by Edward R. Dufresne, 1975, Paulist Press, Paramus, N.J.

"Why Marriage?" by Edward E. Ford, 1974, Argus, Niles, Ill.

"The Marriage Encounter" by Father Chuck Gallagher, 1975, Doubleday,

New York, N.Y.

"The Courage to Be Married" by Jonathan Hanaghan, 1974, Abbey Press, St. Meinrad, Ind.

"The Art of Staying in Love" by Father John Powell, S.J., 1974, Argus Books, Niles, Ill.

"Marriage: A Discovery Together" by Jack Quesnell, 1974, Fides, Notre Dame, Ind.

"Between Husband and Wife" by Victor Salz, 1972, Paulist Press, Paramus, N.J.

(List compiled by Msgr. James T. McHugh, director of Committee for Pro-Life Activities, National Conference of Catholic Bishops.)

Hectic wedding? Make honeymoon relaxed

After hectic marriage preparations and the tensions of the wedding day itself, wise newlyweds take a honeymoon designed for relaxation.

While a 21-day European tour to seven countries would make an exciting and memorable vacation, long wedding trips usually offer little rest for the travelers.

A QUIET and calm honeymoon in some place of privacy contributes to the joy of the couple's first hours together, and is the prelude to the tone of their future home life.

The closer to home the better, at least for the first few days of marriage. In this way the two will catch their breath after the wedding rush.

One possibility is for the couple to spend their wedding night in their own new apartment of home, since they would be more comfortable in familiar surroundings.

Another suggestion is for the

couple to take several weekend trips during the first four or six weeks of marriage, instead of the traditional one or two week trip to some distant place. This method is less costly and less tiring.

THE BRIDE and groom should be realistic about costs, and what they can afford. An expensive once-in-a-lifetime fling may not be worth going into debt or taking out a high-interest rate loan. Even though they budget the honeymoon beforehand, they should be aware that the trip will probably cost more than they expected.

Whether the couple decides upon a Caribbean cruise, sightseeing in

New York City, or a camping trip to northern California, both parties should be equally enthusiastic about the choice of honeymoon.

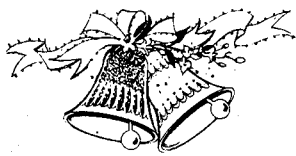
After they select what kind of honeymoon and where they will go, the public library will come in handy with books to read on their choice. They might like to send for free travel brochures, which frequently help in planning. A travel agent will provide invaluable assistance. His service is usually offered free of charge to the couple, because the hotels and airlines pay the agent's fee.

Other helpful hints, regardless of their mode of transportation, are for

the couple to use traveler's checks, and take only as much luggage as they can carry by themselves.

THE HONEYMOON is a time for the two of them to get to know and adjust to each other. In order to achieve this necessary harmony they must be open and honest with each other, as well as considerate of each other's feelings. They should especially avoid getting overly tired by too much traveling, sightseeing, or activity. Fatigue could cause them to get on each other's nerves.

Wherever they spend their honeymoon the new husband and wife should always strive to make it a time of love and sharing.

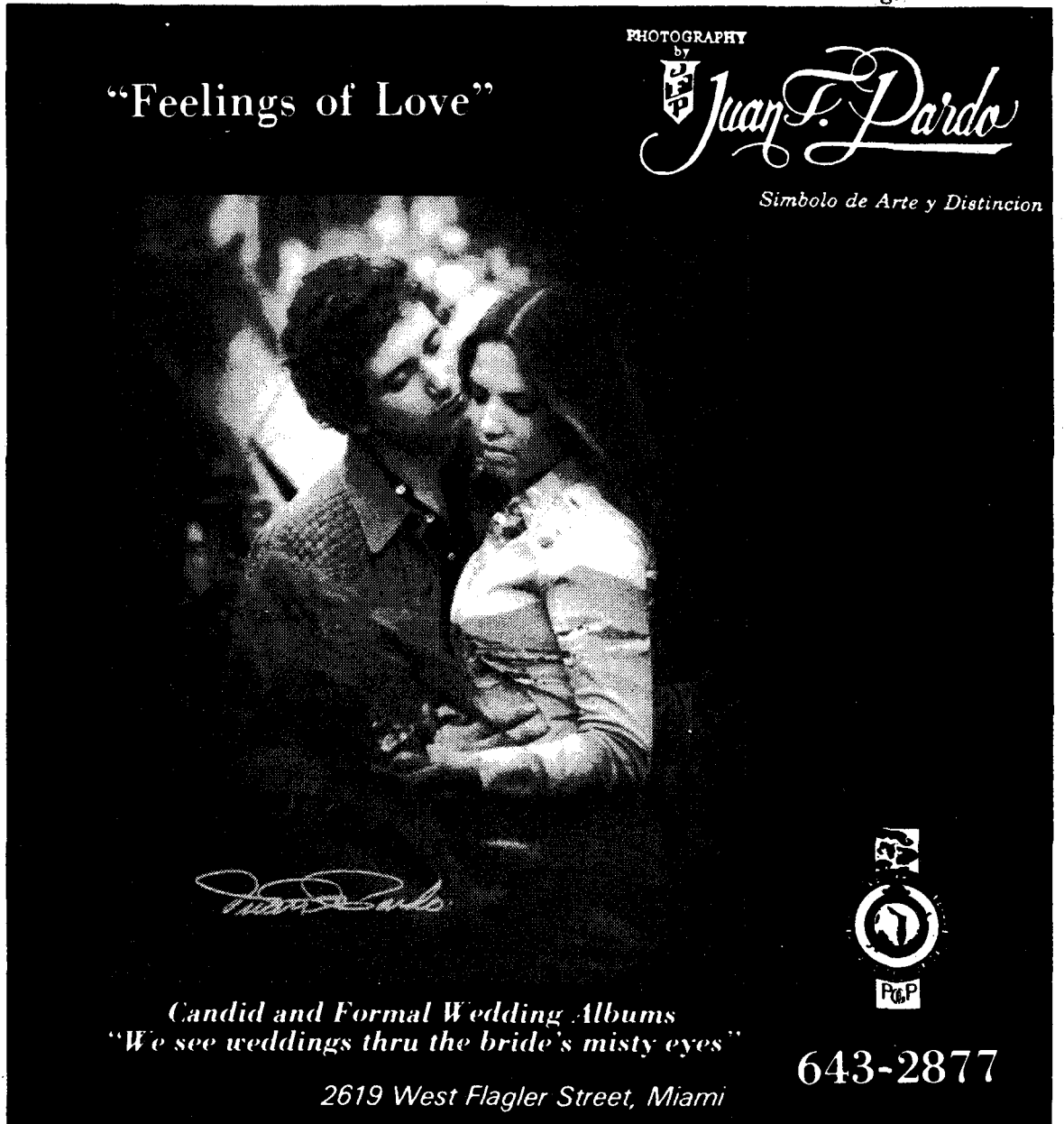


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BUDGET

to get most out of your income

Whether you earn \$100 a week or \$1,000 a week, a good budget is the key to getting the most out of the money you have. Yet many people shy away from keeping a budget because they think it restricts them.

Just the opposite is true according to the National Foundation for Consumer Credit, Inc. If you want the freedom to spend your money where it gives you and your family the greatest amount of pleasure, a solid budget is the answer.

A **REALISTIC** budget shows you specifically how much money you earn, how much money you are spending, and how much more you can afford to spend. It lets you know when you should borrow or use your credit, and when you should pay cash.

A simple system starts with the monthly amount of family income after taxes, then accounts for the amount spent on shelter, food and clothing, and the amount of current monthly payments.

A complete budget also considers all regular expenditures—insurance premiums, telephone and other utilities, transportation—and savings.

Intelligent use of credit can add a lot more to living. But before committing yourself and your family to numerous debts, a determination should be made of the amount of credit you can afford based on the money you earn, your current obligations, and financial obligations for the future.

MANY PEOPLE use credit to purchase some goods even if they have cash in hand. They may wish to keep a "rainy day fund" for emergencies, or they may just like the good feeling that comes from money in reserve.

When figuring up how much credit a family can afford, the National Foundation for Consumer Credit suggests two general rules:

1) Most families are on safe ground when they spend 20 percent or less of their annual income on credit accounts. For instance, if your income is \$8,000 per year, you can probably afford \$1,600 in credit purchases.

2) Another measure of credit capacity is based on one-third of the family's annual "discretionary income." Add the amount you spend for food, clothing, and shelter each year, then subtract this amount from annual take home pay.

THIS IS YOUR "discretionary income," money over which you have more choice in spending. If your take home pay is \$8,000, and the cost of food, clothing and shelter is \$5,900, then \$2,100 is "discretionary." Of that amount, one-third, or approximately \$700 is a safe credit limit.

Whatever your decision on credit buying, the National Foundation has proposed a list of Do's and Don'ts on the wise use of credit.

Do shop as carefully when you use credit as when you use cash.

Do get a written statement of all terms and conditions of a credit transaction. Know exactly what you are paying for the credit.

Do evaluate each use of credit to make certain that the extra cost is offset by the advantages in that specific situation.

DO REPORT at once to creditors if you find that because of unexpected circumstance you are unable to make payments.

Do use credit only as a pre-planned part of total money management.

Do protect your credit reputation.

Do save first from the top of the paycheck, so that later you can save on credit costs.

Don't use credit to buy things you do not really need.

DON'T LET the availability of credit lead you into habits of extravagance.

Don't make commitments for monthly payments which exceed the money you are sure you will have available to make those payments.

Don't fail to make payments promptly and regularly; don't let your account become delinquent.

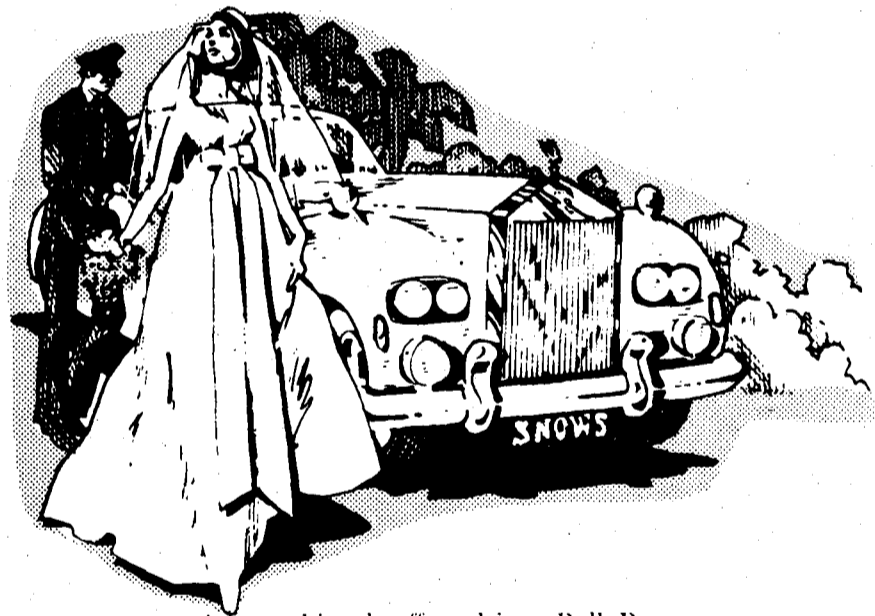
Don't use credit unless you feel that immediate possession of what you acquire through its use is worth the additional cost.

Don't enter into a credit transaction with any business or financial organization unless you know that it is reliable.

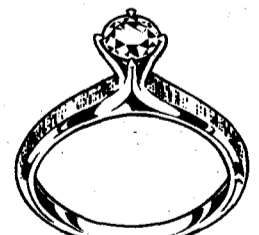
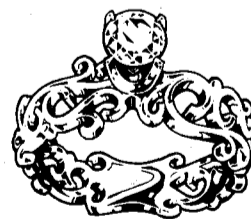
DON'T PANIC if you get into trouble. There are a number of Consumer Credit Counseling Services operated under a plan by the National Foundation for Consumer Credit, Inc., and supported by funds donated by local business firms. They are designed to help those in credit difficulty.



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Love at first sight 'doubtful'

Still believe in love at first sight? If so, enjoy that lovely notion while you can. A psychology professor in New London, Conn., is closing in on it with the heavy guns of behavioral research—four years of studying two groups of nearly 200 college-campus couples.

Dr. Bernard I. Murstein finds little support for the magical moment as the basis of a meaningful courtship. That isn't to say that the heavenly music and blinding lights at the sight of HER across the room can't happen. Physical attraction can be dazzling.

But it is to say that it is not enough to build a marriage on and often works against a proper courtship, according to Dr. Murstein, who is a specialist in courtship progress—or to treat his work without the dignity it deserves—in "mating habits" of Americans.

In an interview, Dr. Murstein, himself happily married for 16 years (his wife is chairman of the Connecticut college French-Italian language programs) and the father of two teenage daughters, explained his studies and theories of how couples choose each other.

"We really make almost unbearable demands of marriage today," he said. "Given the mobility of our population, the instability of friendships and the general transitory nature of society, marriage has become increasingly important as a sort of emotional haven from stress."

The heart of Dr. Murstein's work is a three-stage theory he advances to explain marital choice. The stages are stimulus, value, and role, or in the shorthand of his professions, SVR. His research has explored the interaction of couples within each of the stages or various



steps in the chronological progression of courtship.

THE FIRST, or stimulus stage, is the initial encounter of a couple—that time during which they are drawn together. The second, value, involves a comparison of points of view on a variety of concerns—from religion to politics. The third, role, involves deepening the appreciation each has for the other's anticipated role in marriage—can they function in compatible roles?

"Generally speaking," he said, "persons with similar characteristics and values tended to court and marry more often than opposites. The more adequate, or confident about himself, that a person is, the more likely is he to be drawn to somebody he perceives to be relatively similar to himself."

"In the second, or value stage, for example, one reason why couples who find they share similar values develop stronger feelings about themselves is that when an individual encounters another who holds similar values, he gains support for the conclusion that his own values are correct; his views are given social validation," he said.

"Further, many values are intensely personal and are so linked to the self-concept that rejection of these values is experienced as rejection of self.

"**PROVIDING** we have a reasonably positive self-image, we tend to be attracted to those persons whom we perceive as validating it. We may also note that persons who have similar values are likely to engage in similar activities and, thus, reward each other by validating each other's commitment to the activity," he said.

In other words, if a person is at peace with himself, likes who he is and finds himself fulfilling ideals he has set for himself, he will seek out someone he thinks is similar. "Most people's ideals, whether for their spouse or themselves, tend to coalesce," Dr. Murstein said.

THE THIRD stage in the SVR theory—role—involves deciding if

your future mate can function in marriage as you'd like. This appears not to have been of serious consequence in years past, or today in relatively primitive society, because roles were very much institutionalized, and little variation was expected.

But the scene has changed in much of modern America; roles have occasionally turned against tradition. Dr. Murstein found this in his research.

Dr. Murstein's stress on clarification of roles does not justify in his mind couples living with each other before marriage.

Dr. Murstein's conclusions about similarity of values and other attributes drawing people together also expanded to the area of sex drive. It was found, he related, that individuals of similar strength of sex drive would tend to pair.

In a document summarizing research in this area, Dr. Murstein noted that differences in a couple's sex drive are not confined to the sexual area, but can affect other aspects of their relationship.

(Reprinted from MARRIAGE Magazine)



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Just as important as registering your preferences is recording your gifts.

As gifts are opened, they should be listed in a catalog or record, and numbers corresponding to the entry number should be attached to the proper gift so later confusion may be avoided. Sheets of gummed numerals are available at many stores. Aside from being a real necessity now, the list will be a permanent record later of all the gifts you received and who gave them.

WRITE NOTES

You, yourself, must write thank-you notes for gifts, so begin immediately with the first gift and keep going at this pace as long as you can. It may seem difficult to stick to your job, but when gifts later begin rolling in at a more rapid pace you will be glad you're no further behind.

Every note should reflect enthusiasm, sincerity and grateful appreciation. The notes may be short, but they should be interesting, including some personal reference and the gift should be mentioned

specifically.

Though addressed only to the wife, the husband should be mentioned in the body of the note. The bridegroom is also mentioned, and often the notes

express the hope the donor will soon visit you. When thanking for a check, it is preferable to refer to the article you purchased with the money rather than to the money itself.

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Grandparents are treated as specially honored guests at a wedding and reception. They are asked to the rehearsal dinner. During the ceremony they sit in the row immediately behind the parents of the bride and groom. They sit at the parents' table, if there is one, at

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Marriage as Sacrament and vocation

By FR. THOMAS FOU DY
Professor of Theology
St. Vincent de Paul Seminary

"Come then, my love, my lovely one, come. My dove, hiding in the clefts of the rocks, in the coverts of the cliff. Show me your face, let me hear your voice; for your voice is sweet and your face is beautiful."

Song of Songs 2:14.

Strange sentiments to be appearing in that Book of books!

"Wives should regard their husbands as they regard the Lord—In the same way husbands must love their wives as they love their own bodies; for a man to love his wife is for him to love himself.—This mystery has many implications; but I am saying it applies to Christ and the Church."

Eph. 5:22-33.

It's amazing that St. Paul couldn't find any other example or model to explain the mystery of Christ and the Church.

"Love is uniquely expressed and perfected through the marital act. The actions within marriage by which the couple are intimately and chastely united are noble and worthy ones. Expressed in a manner which is truly human, these actions signify and promote that mutual self-giving by which the spouses enrich each other with a joyful and thankful will."

Church in Modern World: 47.

An unusual subject for the Bishops at Vatican II to be speaking about!

Is it because the relationship, the love between husband and wife, is itself a mystery that it is used to explain all other mysteries?

In the opening chapters of Genesis we hear marriage being described as a vocation of man and woman to complement each other, to be co-creators with God and in being such to be the image of God. When the Prophets want to explain the love of God for his people the only example they give is the love of a husband for his wife: marriage is seen by them as a prism of the love of God for man. In the eighth chapter of the Book of Tobit we hear Tobias and Sarah on their wedding night asking God for peace and protection. One could go on and on quoting from both scriptural and historical sources where people are mystified by the mystery of love and marriage.

There are basic realities of life such as freedom, love, friendship which can only be adequately expressed through signs and images. Isn't the handshake, or the kiss a good example? Not only do the signs make the realities they signify present but they also refer back beyond them. The same can be said of rites and ceremonies. From the earliest times, anything which touches man deeply becomes surrounded with different rites and ceremonies which reveal the mystery of life and its connection with a deeper reality. Such also is the case with the mysteries of nature—fire, air, earth and water; they seem to

hold a spell over man because they speak to him of a power beyond the purely visible or tangible. Here, we already have in a general sense our notion of sacrament—a visible expression of an invisible reality.

Similarly there are certain high points in a person's experience, certain key moments in human life that are truly sacraments—birth, eating, marriage, sickness and death—and these are endowed with rites and celebrations that enhance their importance and emphasize their transcendence. These rites and celebrations have been seen as bringing the divine life to man and

mankind. It is part of God's alliance with his people and communicates and makes present the love and salvation that come to us from God. In that sense marriage is very much a natural sacrament.

What is the role of Christ in this or what is specifically Christian in marriage? As has already been pointed out this is not only one of the key moments of life but is also the essential teaching of the Old Testament where marriage was seen as an opportunity offered by God to man who in accepting it and its responsibilities could become genuinely the image of God.



Photo by Marcel Studios

taking the ordinary actions of man and lifting them up into the sphere of the divine. In these basic sacraments or moments of existence where man realizes the potential of his biological nature he also experience his links with God and because of his constant awareness of this he makes present in the world the reality of God. Not only does he participate in the divine but he reflects the divine.

MARRIAGE, certainly a high point in a person's experience, is in the human order a natural sacrament. This is so because it is not only the expression of a loving union between husband and wife but is a sign of the loving and gracious union of God with mankind. This may sound too hasty a conclusion until one reflects on it for a moment.

We cannot separate authentic love from God because this love is based in its ultimate depths precisely upon man's orientation to God. Because of its origin from and orientation to, one can say that, this love is also sustained by God. Finally, this love signifies a unity with mankind as a whole. From the foregoing remarks on love it can be concluded that married love is not an exclusive "we" set apart from the "all."

Unfortunately, married love could be so exclusive that it might be "egoism"—a contradiction because it is the act in which the "we" is constituted which opens itself lovingly to the "all," i.e. new life, and a readiness, a promise, a task to love mankind. Married love is a state in which we achieve union with

CHRIST did not come to destroy but to fulfil. He did not create entirely new religious signs but rather he built upon the already existing natural sacraments. His greatest gift is the Church which is his saving, redemptive, victorious presence in the world. It is Christ present in a visible way to save, to unite, to heal us. In this sense it can be called the primordial sacrament.

The Church actualizes the saving power of Christ in the basic situations of human existence; the traditional seven sacraments are the particular application of the life of Christ to the particular human needs. They are the different ways we share or participate in the risen, redemptive life of Christ. Sacraments are not things, nor magic, for this would presuppose that man was a robot. Rather they are a specific participation in the mystery of Christ, actions of Christ encountered by man.

The specific signification of marriage is that in it the spouses are introduced in a particular and original manner into the mystery of salvation since they participate in it precisely as husband and wife.

By baptism the Christian already has a relationship with Christ, i.e. he is part of the relationship that unites Christ and the Church. Those who marry as baptized believers, i.e. in the Lord, share in a special manner in the bond which makes of Christ and the Church 'one body.' Their marriage is a particular manifestation of this relationship; for them the fact of

marriage means that the relationship which already unites each Christian to Christ now operates through their own marriage—it is in their own specific relationship of reciprocal belonging that they belong to Christ.

THE 'COMMUNITY of love' of marriage becomes a form of communion with Christ. Since it is in their own relationship of reciprocal belonging that they share in the risen life of Christ they give the sacrament to each other, they are ministers of the sacrament; a specifically Christian sacrament.

They not only participate in the life of Christ they should also reflect this life. In other words they become a sacrament, the sacrament of the unity and presence of Christ. Through this representative function they make Christ and Church present and actual. Because of this married people should present to their children and to the world an unmistakable image of the love between Christ and his Church. This they do through their daily fidelity to the indissoluble love to which they have committed themselves.

The richness of the notion of marriage as a sacrament is inexhaustible.

As a community of love it is a process of growth into a unity of life through which the parties redeem, heal and perfect each other. Its sacramental nature also means that every facet and aspect of marriage assumes a supernatural dimension. This is true above all of love. Human love becomes divine love, creative love, redemptive and healing love. Divine and creative in that its force and vitality come from God and reflect the dynamism of the divine nature; redemptive and healing in that it shares in the love by which Christ loves and redeems the Church.

This love finds expression in the varied opportunities of married or family life. It is incarnated in bodily and material gestures; for a Christian couple their sexual life naturally belongs in the sacramental exchange of love.

This love is a compassionate love and so is essentially open to suffering. It is their daily fidelity and mutual love in Christ which will overcome any selfishness there may be.

In the great "Yes" of marriage there is a mortgaging of one's future, a pledge to share one's life with another, there is a leap into the unknown, a total letting go, there is an irreversible declaration of trust in oneself and in the other. In this "Yes" is found true Christian freedom.

Finally the marriage ceremony where the "Yes" is uttered is the initiation into the sacrament. The sacrament is an on-going, ever present reality. As long as husband and wife live, their relationship is always the sacrament of Christ and his Church. Marriage is the actualization of one's baptismal potential; it is the application of one's baptismal pledge to a concrete situation. Baptism makes marriage a Christian sacrament.

This is why the authors of Genesis, of the Song of Songs, it is why St. Paul and the Fathers of Vatican II, would in wonderment of marriage refer to it as the Tremendous Mystery.

Flowers add meaning to every wedding

The young bride of ancient Rome wore a garland of orange blossoms in her hair and carried stalks of wheat, other grains or a basket of fruit to her wedding. The flowers were symbolic of love in full bloom and fertility while the grain or fruit represented a bountiful harvest for the bride and groom.

During the Renaissance, the bride also carried sheaves of grain along with flowers. By the 18th century, however, the tradition remained for the bride to carry only flowers.

Today's bride carries flowers as a symbol of love. She decorates her surroundings with flowers and has flowers for the attendants, her mother, the groom's mother and grandmothers. The groom and his attendants each wear a flower in the lapel of their jackets.

For less formal weddings, the bride may carry a small bouquet, a nosegay, a basket of flowers or even a single flower or corsage.

Attendants can wear small wrist corsages or flowers pinned to their dresses. Some brides use freshly cut flowers, dried

flowers or even sheaves of grain mixed with flowers to symbolize the season and the mood of the wedding.

The bride who carries a bouquet or basket of flowers at a country wedding may decorate her hair or her headpiece with a garland of blossoms like her sisters of ancient Rome.

The more formal bride may carry a larger bouquet or cascade of orchids, roses or other flowers arranged with baby's breath, ferns, lace, net and ribbon. Her attendants will carry smaller bouquets chosen to match their dresses or the color scheme. A bride can carry flowers of any color and combination available. She is not required to carry only white flowers.

Corsages for mothers, grandmothers and other special guests are usually orchids. Boutonnieres for the groom and his attendants can be carnations, small roses, baby's breath or other small flowers.

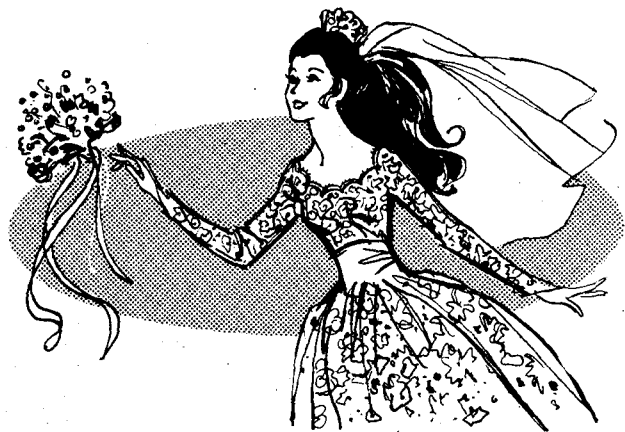
Traditionally, the groom pays for the bride's bouquet,

boutonniers and corsages. He may also want a special going away corsage for the bride. This small corsage can be included in the bride's bouquet. She simply removes it before throwing the rest of her bouquet.

The bride's family usually pays for the flowers used for decorating the church or reception area. Floral centerpieces may be given to the guest after the wedding reception.

Flowers can be used to enhance any room or any area. Freshly cut flowers on a styrofoam base floating in a pond or swimming pool offer an added touch to garden weddings.

Prospective brides can consult professional florists for advice on floral decorations, corsages and bouquets for their weddings.



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El matrimonio

proceso en el darse y el amarse



Por el P. JORGE GARCIA

La sacramentalidad del matrimonio no es una noción que siempre haya estado clara en la mentalidad popular.

Preguntemos a cualquier católico por qué es el matrimonio un sacramento, y las respuestas ciertamente se centrarán en la ceremonia, en el hecho de que se celebra en una iglesia, delante de un sacerdote, o en el simple detalle de que la novia lleva un traje blanco.

Pero veamos qué nos dice la Iglesia sobre este sacramento:

En primer lugar nos pide leer el libro del Génesis, en la Biblia pues allí se dice que...el hombre dejará su hogar para unirse a su esposa y hacerse una sola carne con ella...(Gén. 2-24).

La meta del matrimonio es por tanto LA UNIDAD entre marido y mujer. Unidad que lleva a la procreación y la vida. Así, el hombre y la mujer "creados a imagen de Dios", crean vida nueva, como Dios.

Es particular de este Sacramento del Matrimonio el que son los mismos contrayentes quienes se lo dan uno al otro. Todos los presentes, incluido el sacerdote son testigos.

Los contrayentes son los que hacen el Sacramento presente, y lo hacen a través de las promesas de amor, fidelidad y respeto mutuo, que ambos aceptan y se dan libremente.

Pero no debemos pensar que la boda realiza el Sacramento ya para siempre. La boda es sólo el comienzo, el principio de todo un proceso de vida...todo un proceso de crecimiento, de fidelidad y de

amor.

El comienzo de una carrera no constituye toda la carrera. Como tampoco el Bautismo es la meta del cristiano, ni la Comunión es el final de nuestra unión con Dios.

El matrimonio es un proceso que también es proceso sacramental. Y es proceso en el darse..en el amarse..en el entregarse mutuamente.

Es proceso en el sufrir mutuo y en el servirse mutuo. En todo eso el amor de Dios se hace presente a los esposos.

Cada uno de ellos a través del compañero, experimenta y entra en contacto con el amor de Dios, encarnado en el amor de los cónyuges.

Porque Dios Padre, nuestro Padre, se comunica con nosotros a través de signos materiales, en el matrimonio el SIGNO de su amor es el amor de cada uno de los esposos para el otro.

Pero también hemos de tener en cuenta que en todo ese proceso sacramental, hay momentos especiales, momentos que los griegos llamaban "kairoi"—momentos de Dios, en los cuales el amor de Dios se hace presente de modo particular.

Para la mayoría de los cristianos éstos son los momentos de crisis y de prueba: malentendidos, infidelidades, enfermedad, muerte, frustración...

Es precisamente en estos momentos en los cuales Dios pide a los esposos que se abran a Su amor, con su decisión libre de seguir amándose y respetándose muriendo un poquito el uno para el otro.

Es a través de esos momentos difíciles que el Sacramento llega a un nivel más profundo de unidad y firmeza. Es así que el misterio cristiano de la muerte y la resurrección de Cristo en ellos, se hace una realidad presente.

Casarse, lo puede hacer cualquiera. Cualquiera puede mantener el matrimonio por unos días, semanas y hasta meses. Muchos soportan el matrimonio por años, pero son pocos los que viven el matrimonio como sacramento.

Los que así lo viven, saben por experiencia propia el crecimiento, la apertura y la verdadera libertad que esto requiere. También saben la alegría maravillosa que da vivir este Sacramento conscientes de la presencia de Dios, con la misma visión de Cristo y en la unidad del Espíritu.

Si os váis a casar, gastad menos energías en los preparativos de la boda y más entusiasmo en prepararos vosotros, ya que vosotros sois el Sacramento del matrimonio, dado y entregado por cada uno al otro.

Recibido mutuamente con conciencia de lo que hacéis: seréis una sola carne y un solo espíritu, imagen de Dios creador, dando vida a hogares donde los hijos podrán crecer porque vosotros mismos seréis vida nueva, vida de Dios.

El Padre Jorge García cursó estudios en la Universidad Católica de América y en la Unión Teológica de Berkeley, California escribiendo su tesis sobre la sacramentalidad en Karl Rahner. Actualmente sirve en la parroquia de St. Augustine, Coral Gables.



"La noche de su boda, Tobias dijo a Sara: Somos descendientes de un pueblo de santos, y no podemos unirnos como paganos que no conocen a Dios... si yo me caso... no es para satisfacer mis pasiones, sino solamente para fundar una familia en la que se bendiga el nombre de Yavé para siempre."

(Libro de Tobias, 8,5)

La alegría de dar vida a otros

—¡Me parece que estoy encinta!

—¡Formidable!

Y loco de alegría toma a su esposa y la abraza con ternura.

Unos años más tarde:

—Otro hijo, ¡qué fastidio!

El no dice nada, abraza a su esposa y piensa en las complicaciones que el nuevo hijo acarreará: el apartamento que queda chico, los cinco hijos que ya nacieron...la economía...

En estas dos caras de la misma moneda encontramos representado el problema que viven tantos matrimonios hoy día.

¿Cuántos hijos?

La consigna que dio el Creador fue: Multiplicaos. Pero eso no incluye necesariamente una multiplicación alocada, sin tener en cuenta criterio alguno. Hay que aceptar los acontecimientos tal como se presentan, reflexionar sobre ellos y preguntarse: "En esta situación (enfermedad, pobreza, vivienda...), ¿qué es lo más razonable? ¿Cuál es la voluntad de Dios?"

Tres principios guiarán la decisión:

1. Generosidad. Nada de cálculos mezquinos. El amor verdadero se da y se multiplica: llena el hogar de niños.

2. Confianza. Es difícil, por no decir imposible, a pesar del progreso de la ciencia, regular exactamente los nacimientos.



tener también en cuenta la salud de los hijos que van a venir, en especial si uno de los primeros es anormal. Consultad al médico.

—Economía y vivienda. En la miseria y en el amontonamiento, la vida familiar se degrada. Pero alguna pequeña dificultad no es razón suficiente para rehusar los hijos.

—Educación. Lo más importante no es la procreación, sin la educación, porque el alma vale más que el cuerpo. Conviene traer al mundo tantos niños como se puedan educar dignamente. Si vienen para perder la vida eterna, mejor es que no hubieran nacido.

—Vuestro amor. Aunque las razones precedentes no justifiquen cierta regulación de la prole, no dejéis de consultar también vuestro amor. Una vida sexual normal, con nuevo embarazo, ayuda a veces a superar una crisis entre esposos o a evitar graves tentaciones y pecados. Prácticamente, después de cada embarazo, tratad juntos la cuestión, pedid si os conviene admitir un nuevo hijo. La decisión final os toca a vosotros, siguiendo vuestra conciencia, no

Pueden sobrevenir imprevistos, por ejemplo, unos gemelos. Tengamos confianza en la Providencia.

3. Razón. Reflexionad con sinceridad sobre los motivos serios de un mayor o menor número de hijos. Los motivos son:

—La salud, en particular de la madre. En general conviene dejar pasar unos dos años entre dos partos, para no fatigar demasiado a la madre. Hay que

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la del consejero.

Los principios anteriores dan la respuesta a la pregunta: ¿Hay que aspirar a una familia numerosa? Hay familias numerosas "salvajes", en que los hijos nacen al azar del instinto, sin reflexión ni cuidado de la educación. No es un ejemplo imitable, ni mucho menos. Ni la Iglesia, con sano juicio, ni la Moral, apoyan este tipo de familia.

Tampoco es partidaria del hijo único, en un hogar cerrado y egoísta.

Está por la familia en que se observe la Ley de Dios, que es también ley de la naturaleza. En unos casos se tratará de un hijo solo, en otros dos, cinco o diez. Los casos son distintos y nadie puede juzgarlos, a no ser los esposos mismos, Dios y la Iglesia en su nombre.

Que pi

Son muchos los que a la hora de casarse piensan, quizás, hacerlo en la Iglesia requiere tener mucho dinero para llenar el lugar de flores y música y poder lucir un bello vestido blanco y numerosas acompañantes...

Pero en realidad es posible celebrar un bellissimo matrimonio cristiano sin nada de eso. Sin flores, ni damas ni música ni invitados.

De hecho las exigencias que tiene la Iglesia para los que quieren recibir el sacramento del matrimonio son de otro tipo. Lo que exige ante todo es un claro entendimiento, por parte de la pareja, de lo que ese Sacramento

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Lo que Dios ha unido no lo separe el hombre



Por el PADRE TODD ORESTES HEVIA, J.C.D.
El tratar de enlustrar en unos cuantos renglones la profundidad de conceptos que caracterizan al matrimonio, la riqueza emotiva que lo vitaliza, y la responsabilidad inquebrantable que lo anima sería comparable a la tarea de escribir un curso completo de medicina en cuarenta lecciones. Esto no obstante, decir algo es ganancia mientras que es pérdida el no decirlo.

Estamos viviendo momentos en que una de las instituciones más antiguas de la sociedad y más sagrada de la Iglesia, el matrimonio, se ve sacudido y amenazado por ondas de inestabilidad, abandono y divorcio.

Que esto acaezca en sociedades despojadas de valores cristianos es algo doloroso aunque concebible; pero que pase en sociedades con siglos de tradición cristiana, es lamentable. Yo personalmente atribuyo la susodicha vulnerabilidad matrimonial de hoy, a ignorancia, a la falta de madurez espiritual, moral y emocional.

Ya las voces de renombrados juristas en el fenecido imperio romano se alzaron para despertar la conciencia popular

con respecto a la grandeza de la comunidad matrimonial. En palabras de Ulpiano: "El matrimonio es la unión del hombre y la mujer que retiene una unidad indivisible de vida." Y Modestino lo describía como "unión de hombre y mujer y - comunicación de consorcio de todo lo referente a la vida." Dios mismo inspiró en un ambiente pagano estas expresiones tan sublimes.

En ellas se vislumbran las palabras del Génesis; "carne de mi carne y hueso de mis huesos," con que Adán expresó su unión con Eva, o las palabras de Cristo en el evangelio de San Mateo 19'5-6. "Por eso dejará el hombre a su padre y su madre, y unirse ha con su mujer, y serán dos una sola carne, Lo que Dios, pues, ha unido no lo desuna el hombre."

Igualmente San Juan Crisóstomo afirma enfáticamente que el matrimonio no es un mero instrumento para poseer una mujer, ni un concubinato formalizado, ni una unión cualquiera, sino la unión intrínseca de dos en un solo cuerpo. Y la Providencia Divina - se aseguró que esta doctrina sagrada permaneciera como pensar fehaciente en la Iglesia y en los miembros llamados a esta unión santa y en consecuencia habló por mediación de los Padres del Concilio Vaticano II que en la Constitución Pastoral de la Iglesia proclamaron: "Fundada por el Creador y en posesión de sus propias leyes, la íntima comunidad conyugal de vida y amor está establecida sobre la alianza de los cónyuges, es decir, sobre su consentimiento personal e irrevocable. Así, del acto humano, por el cual los esposos se dan y se reciben mutuamente, nace, aun ante la sociedad, una institución confirmada por la ley divina."

El matrimonio cristiano es por tanto no sólo una institución natural para que los esposos procreen, eduquen la prole, se amen y se den mutua ayuda; sino que es también un signo, un sacramento, causa de la gracia que supone, recoge, sana, levanta y engrandece la institución natural.

Es el signo de la unión de Cristo con la Iglesia. Por ello al contraer matrimonio, los novios se comunican mutuamente el misterio redentivo y salvífico de Cristo y se unen con El. Cristo bendice las nupcias, se hace presente en ellas, porque ha

institucionalizado esa unión como lugar de su encuentro con ellos.

El cuerpo es arpa del alma



La sexualidad humana no es ni una tara, ni un pecado. En el matrimonio, es la expresión carnal de una realidad espiritual: el amor que impulsa al hombre y a la mujer, el uno hacia el otro. Esta sexualidad es vivida diferentemente por los dos y marca profundamente todo su ser. No tiene el mismo sentido para los casados que para los solteros.

El acto conyugal no es el único medio ofrecido a los esposos para testimoniarse su amor y profundizar su unión. Existe también la ternura: esas mil pequeñas naderías, que van de la sonrisa al beso, de la caricia al regalo, de la mirada emocionada a la palabra gentil... que vuelven a dar alas al amor y vienen a iluminar la monotonía de la vida cotidiana. La ternura es una de las múltiples formas del arte de amar: brota del corazón, es uno de los secretos de la felicidad.

La emoción amorosa es buena en sí: es el envoltorio apasionante que rodea a la unión carnal. Hay una "ciencia" que permite al hombre y a la mujer conocer una total plenitud carnal. Ignorarla deliberadamente, es privarse de grandes alegrías e ir a veces al encuentro de catástrofes. "Vuestro cuerpo es el arpa de vuestra alma, dice el poeta libanés Kalil Gibran, de vosotros depende hacer música dulce o sonidos confusos".

El amor de los esposos es el que da su profundo sentido a la unión carnal. Unirse sin amarse es condenarse a un infantilismo que las apariencias de virilidad exterior no hacen más que enmascarar.

De todo lo expuesto hasta aquí se desprende:

- Los novios necesitan antes de llegar al altar ciertos requisitos humanos indispensables para que la gracia divina fructifique, como son: amor sincero, confiado, franco y purificado; madurez de juicio para juzgar las probabilidades del futuro con los datos que ofrece el presente; dignidad personal para cumplir promesas y para evitar prometer lo que no se puede cumplir; conocimiento y formación mental y espiritual para poder entender lo que se quiere, antes de querer llevarlo a cabo.

- La solemnidad, que la Iglesia le da a las nupcias están dirigidas a realzar la importancia de la consagración de sí mismos que la pareja hace con Cristo y la Iglesia. Estas festividades externas no son sin embargo instrumentos para satisfacer la vanidad, ni tampoco son un concurso de belleza, de coreografía o de modas. Quien se guiara por estos motivos está firmando la sentencia de muerte a la espiritualidad del matrimonio, basándolo en lo pasajero y fugaz.

- El matrimonio no es una graduación sino un comienzo. El tiempo de noviazgo fue un aprendizaje, un tiempo de teoría ahora en cambio comienza la ejecución práctica. Entonces fue tiempo de siembra ahora es tiempo de crecimiento y cosecha. El tiempo y momento de la graduación debe coincidir con la separación temporal que produce la muerte. Por eso sería casi una blasfemia el decir de una pareja de diez años de casados que se aman tanto como en el día de su boda. Eso sería afirmar que ese amor se ha esterilizado, no ha producido y que por consiguiente está a punto de desaparecer.

(El Padre Hevia es doctor en derecho canónico por la Universidad Católica de América y actualmente trabaja en el Tribunal de casos matrimoniales de la Archidiócesis).

de la Iglesia

significa y a lo que compromete.

Es por ello que lo primero que se debe hacer al fijar fecha de boda es acudir a la parroquia y hablar con el sacerdote, con preferencia la parroquia de la esposa, por lo menos dos meses antes de la fecha fijada.

El sacerdote entrevistará por separado a los novios, para constatar la motivación, preparación y libertad de cada uno. También exigirá el certificado de bautismo—de cada uno, donde encontrará también datos sobre recepción de otros sacramentos— confirmación, comunión...

Los nombres de la pareja aparecerán durante cierto tiempo en el boletín parroquial para que la comunidad cristiana pueda confirmar que no existen impedimentos para tal matrimonio.

El sacerdote también puede exigir que la pareja reciba cierta instrucción religiosa sobre el

Sacramento, o puede encaminarles a las Charlas Pre-Caná o al Movimiento de CAMINO del Matrimonio que se ocupa de dar a los novios tal preparación.

Con todo esto listo la pareja puede ya planear la ceremonia de su boda, la cual no necesita de gran pompa sino de profundo sentido cristiano.

¿Qué pasa en matrimonios mixtos?

En el caso de un matrimonio en que los dos novios no son católicos, la Iglesia exige una dispensación del obispo local y la declaración, por parte del católico, de que no perderá su fe y que educará sus hijos en la fe católica. El no católico debe ser informado de las responsabilidades de su cónyuge.

En caso de matrimonios mixtos resulta más recomendable no celebrar el sacramento dentro de una Misa.

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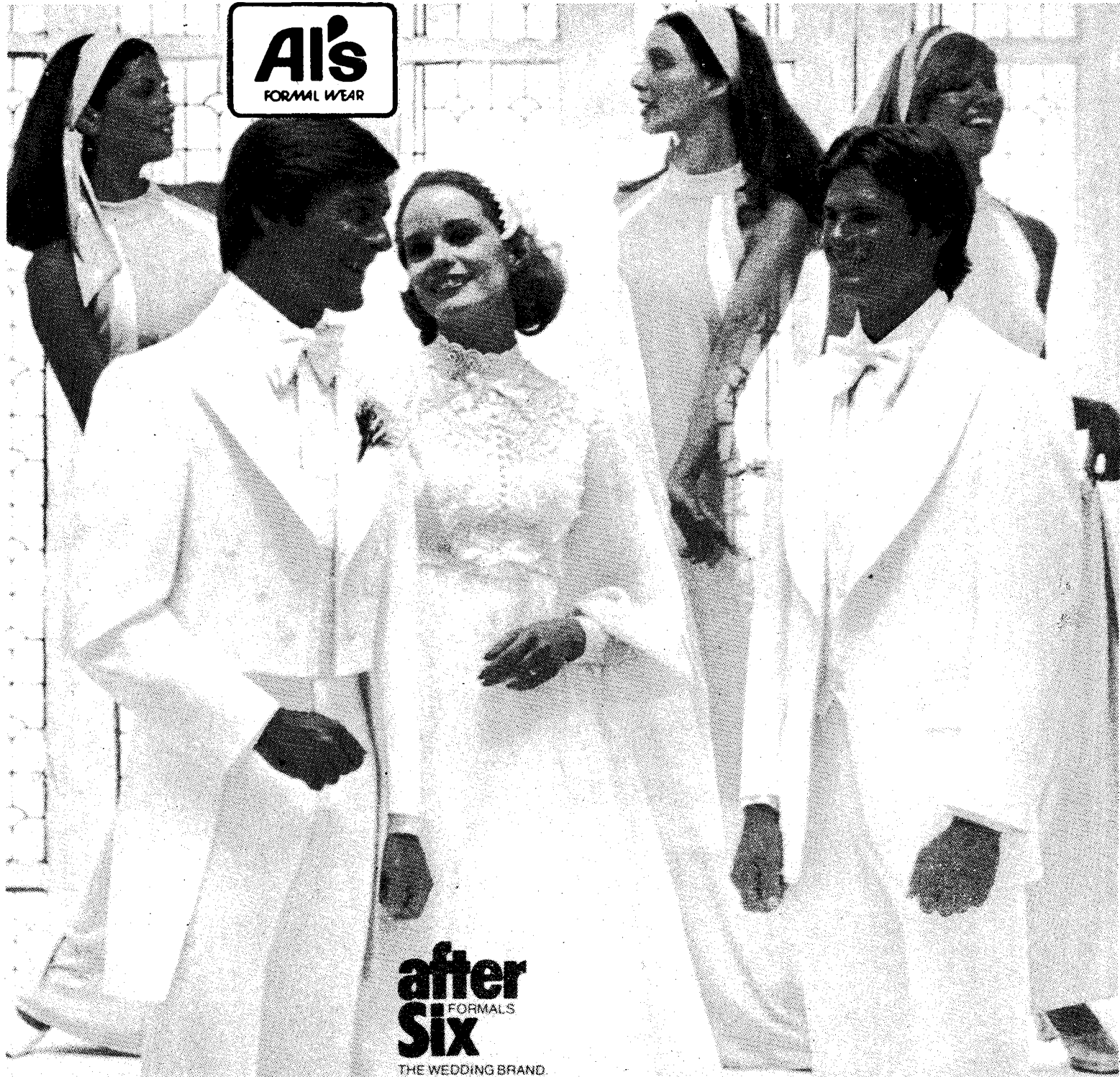
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The VOICE



FEBRUARY 25, 1977

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VOL XVIII No. 51

This week



Seminole Tribal Fair attracted thousands of Indians throughout the United States to Hollywood for the event. Photos and article on page 12.



St. Agatha groundbreaking seemed to get everyone into the act. Photos on page 2.



South Florida Vietnamese observed their New Year last weekend beginning with Mass in St. Raymond Church. See additional photos, Page 5.

Pope appeals for help to poor during this Lent

VATICAN CITY—(NC)—Pope Paul VI has appealed to Catholics around the world to help the poor, sick and hungry during Lent both by personal actions and by contributions to the Church for aid to the poor.

In a lenten message released here to the universal Church, Pope Paul noted that 10 years have passed since the publication of the encyclical *Populorum Progressio*, On the Development of Peoples, in which he discussed social, cultural and economic inequalities among nations and urged the rich nations of the world to help poor ones.

"TODAY, as the liturgical season of Lent begins, we would like to renew that solemn appeal," Pope Paul said. "Our gaze and our heart as pastor of all continue to be overwhelmed by the immense multitude of those whom all the world's societies leave by the wayside, wounded in body and soul, stripped of their human dignity, without bread, without a voice, defenseless, alone in their distress!"

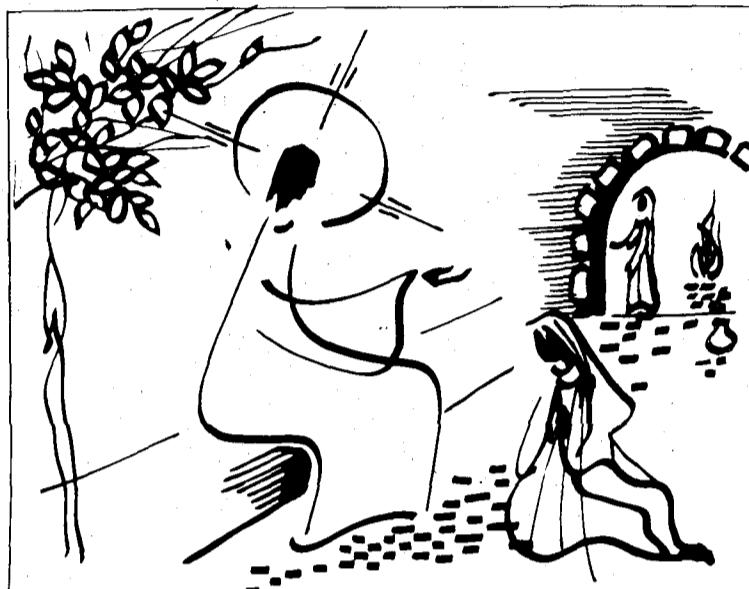
The Pope's message for Lent was released through Cor Unum, the Vatican agency he established in 1971 to coordinate services for Catholic aid and human development organizations on a worldwide scale.

Following is the text of the Pope's Lenten message:

Dear sons and daughters, Here we are in Lent! Listen to us for a moment, Lent is a period for receiving God's favor. The liturgy speaks of Lent as the "acceptable time" for us to prepare to celebrate worthily the paschal mystery. It is a period which is of course austere, but it is fruitful and it already brings a renewal like a spiritual springtime. We must awaken our consciences. We must give fresh vigor to our sense of duty and to our desire to respond, in a practical way, to the demands of a genuine Christian life.

NEARLY 10 years ago, our encyclical *Populorum Progressio*, On the Development of Peoples, was like a "cry of anguish, in the name of the Lord" addressed to the Christian communities and to all people of good will.

Today, as the liturgical season of Lent begins, we would like to renew that solemn appeal. Our gaze and our heart as pastor of all continue to be overwhelmed by the immense



New Penance rite in effect on Sunday

WASHINGTON—(NC)—Liturgists hope Catholics will use the new form of Penance that goes into effect Feb. 27 more frequently and more fruitfully than the old form.

A liturgist here who helped prepare for the introduction of the new rite, Divine Word Father Thomas A. Krosnicki, said that although it is "too early to get a good reading, people seem to enjoy the new rite in terms of richness."

Father Krosnicki is associate director of the secretariat of the National Conference of Catholic Bishops' Committee on the Liturgy.

HE SAID those who worked on the rite hope that people "will find it a more fruitful way of celebrating the sacrament," and if they do, "the frequency of celebration will bear that out."

The percentage of U.S. Catholics receiving the sacrament of Penance monthly dropped from 37 to 17 between 1963 and 1974, a study done by the University of Chicago's National Opinion Research Center (NORC) found.

The NCCB permitted the use of the new Rite of Penance at the beginning of Lent last year. It is to become mandatory on the first Sunday of Lent this year, Feb. 27.

Father Krosnicki said interest in the new rite is high in some places, noting that "250 people turned out in one Washington, D.C., parish" for a meeting explaining the reform.

THERE IS "a richness in

the use of Scripture and in the prayer texts for the act of sorrow" in the new rite, Father Krosnicki said.

The new rite begins with reception of the penitent in which "the priest welcomes him warmly and greets him with kindness." Priests and penitent then make the Sign of the Cross and the priest says a few words inviting the penitent to trust in God.

Then the priest may read a scriptural text "which proclaims God's mercy and calls man to conversion." Several passages are suggested.

The penitent then confesses his sins, and the priest gives him "suitable counsel," urges him to be sorry, reminds him that through this sacrament the Christian dies and rises with Christ and proposes an act of penance which the penitent accepts to make satisfaction for sin and to

(Continued on Page 16)

Espanol Pages 18-20

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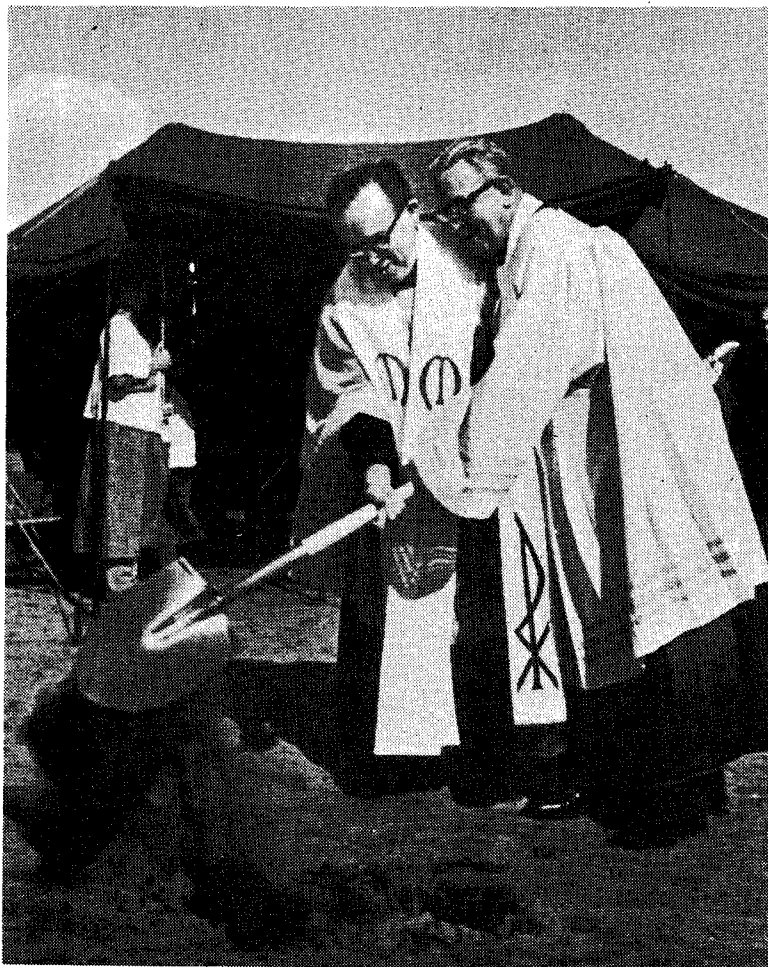
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"Bride and Groom"

10th Annual Edition

INSIDE THIS ISSUE!

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Groundbreaking ceremonies at St. Agatha parish were held last week. Father William L. O'Dea, pastor of St. Agatha, was assisted by Msgr. David E. Bushey, pastor of St. Brendan parish, in turning the first spade of earth for the

new building which will be used as a church, parish center and campus ministry facility. Guarantying longevity to the church, five-year-olds Wendy Hebert and Christopher Hodges (above) do their part in building for the future.

Nun who taught here dies

Mass of Christian Burial was celebrated at the Dominican Motherhouse, Adrian, Mich., for Sister Bernice Marie, formerly a member of the faculty at our Lady Queen of Martyrs School, Fort Lauderdale.

Sister Bernice died at the age of 92 in her 55th year as a Religious at Maria Health Care

Center where she has resided since 1965.

Prior to teaching in Fort Lauderdale from 1959 to 1960 she had taught in schools staffed by her community in Michigan, Illinois, Cincinnati, Cleveland and Ohio.

Burial was in the congregation cemetery.

Priest's mother dies at age 79

The Funeral Liturgy was concelebrated last Saturday in St. Cecilia Church, Dallas, for Mrs. Margaret Anna Edwards, whose son is pastor of the Gesu Church in downtown Miami.

Father John Edwards, S.J. was the principal celebrant of the Mass for his mother who was 79 and a native of England.

She is also survived by five other sons, four daughters, and 14 grandchildren.

'Our Tropical World' show

Buehler Planetarium of Broward Community College, Central Campus, is presenting "Our Tropical World" until March 28. Show times are Sundays, 2:30 and 3:30 p.m., and Thursdays at 7:30 p.m., with telescope observation at 8:30 p.m., weather permitting.

Fr. Grehan Mass

HOLLYWOOD — A First Anniversary Memorial Mass for Father Matthew Grehan, former pastor of St. Bernadette parish will be celebrated in the parish church at 7 p.m., March 1.

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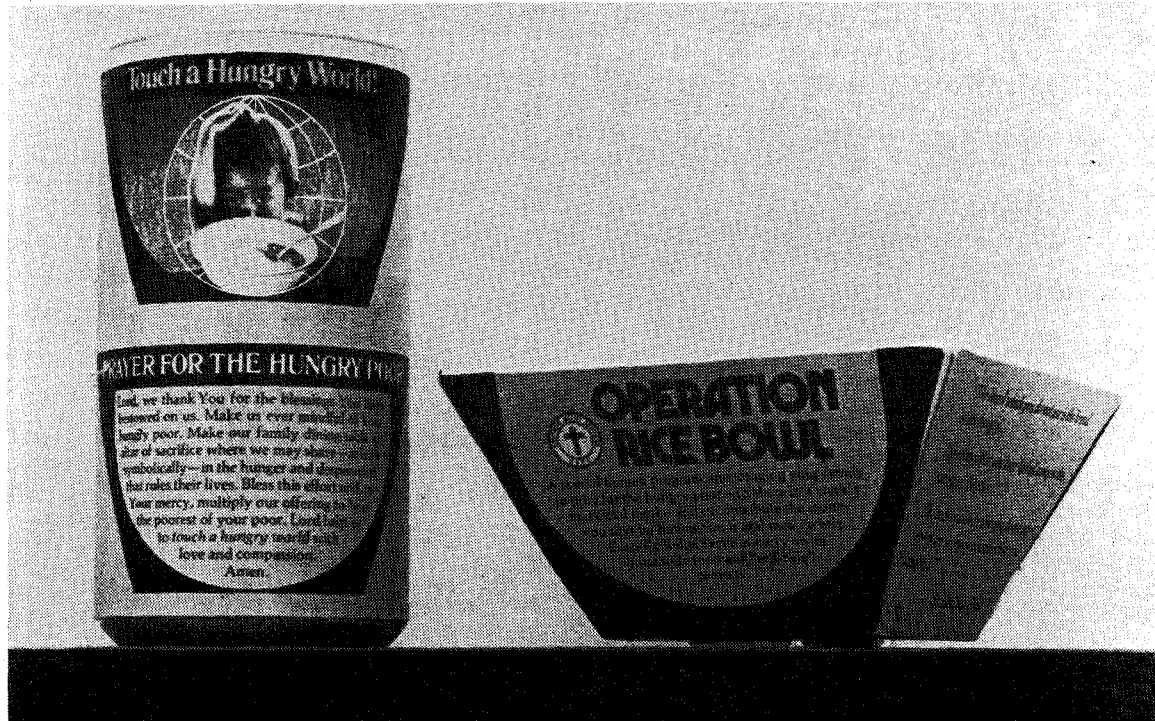


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 Miami, Fla. 33138
TELEPHONES
 Editorial - 758-0543
 Advertising - 754-2651
 Circulation - 754-2652
 Ft. Lauderdale - 525-5157
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Can do—with the 7.2 million supply of cardboard rice bowls completely depleted, Catholic Relief Services has rushed production of 500,000 can wrappers (left) for the Lenten Operation Rice Bowl. Last year's campaign raised \$5 million to help feed the world's hungry.

'Operation Rice Bowl' for Lent

Catholic churches in the Archdiocese of Miami will give special attention to the problems of world hunger throughout Lent this year.

A program of Lenten prayer, fasting and almsgiving known as "Operation Rice Bowl" will be encouraged in the Diocese.

Last year, the bishops of the United States adopted "Operation Rice Bowl" as a special form of sacrifice and prayer in connection with the 41st International Eucharist Congress in Philadelphia.

The success and generous ac-

ceptance of "Operation Rice Bowl" in more than 130 dioceses encouraged the American Bishops to again urge the program this year. Anyone wishing to support "Operation Rice Bowl" should contribute during the Lenten season at your local Catholic Church.

"The bishops of the United States outlined a program of pastoral action," said Msgr. John W. Glorie, Appeal Director, "when they urged both immediate concern and long range action to meet the growing problem of world hunger. This appeal is an integral part of that program."

Parishes plan special Lenten programs

Special Lenten Renewal programs have been scheduled in many parishes in Dade and Broward Counties during March.

A five week program in Values-Education will begin on Sunday, Feb. 27 in ST. JAMES parish, NW Seventh Ave. and 131st and will be incorporated into Sunday Liturgies.

Parishioners of all ages will be encouraged by priests, CCD teachers and Sisters, to reflect upon basic value questions present in today's life situations and let the Gospel speak to them. Included in the topics for reflection will be Home / Possessions; Jobs / Education; Family, World and Person.

VALUES-JUDGMENT exercises will be a part of the Adult sessions on five Tuesdays beginning at 7:30

p.m., Tuesday, March 1 in the parish hall, 565 NW 131 St. Coordinators will be Father Gerard LaCerra, M. Th.; Father George Duffy, assistant pastor; and Adele Gonzalez, Parish Religious Education Director. Sessions will conclude with a social at 9:30 p.m. Babysitting services will be provided for families with children by the youth group.

AT ST. LOUIS parish, 7270 SW 120 St., a Scripture scholar who is a member of the Congregation of the Passion will present a series of five lectures beginning at 7:30 p.m., Monday, Feb. 28 and continuing on Mondays through April 4.

Father Paul Zilonka, C.P. has a Licentiate in Sacred Scripture from the Pontifical Biblical Institute at Rome. While studying there he had

opportunities to visit Germany and Israel where he participated in an ecumenical study program with Christians, Jews, and Muslims.

NOW ASSOCIATE retreat director of Our Lady of Florida Retreat House, North Palm Beach, he formerly held that same position at the Cardinal Spellman Retreat House in Riverdale, New York.

Theme of the lectures will be The Words of Men and the Word of God, The 'Gospel' and the Four Gospels, Something Old, Something New: The two Testaments, Jesus the Jew, Jesus the Christ, and Sacred Scripture in the Life of the Church.

Father Val LaFrance, O.P., Secretary for Preaching for the Dominican Province of St. Joseph which extends from

Maine to Florida and to Ohio, will conduct a parish renewal mission at ST. BERNADETTE Church, 7450 Stirling Rd., Hollywood, beginning March 12.

On that Saturday, Father LaFrance, who formerly was heard by two million listeners on a "Dial A Sermon" telephone program in New York, will preach at all the Masses. He will also be heard at all the Sunday Masses, March 13. Weekday schedules with two sessions are not yet arranged.

At 9 a.m., March 12 a special children's Liturgy has been scheduled for those who have received the Sacrament of Penance. "Come Let Us Celebrate Reconciliation" will be the theme of the Mass during which Father LaFrance will also preach. Children of St.

Bernadette School and their parents as well as youth enrolled in the Faith Development Program (CCD) are invited to participate.

ON MARCH 14 candidates for confirmation and their parents will further their understanding of this Sacrament when Father LaFrance will preach on "Call to Discipleship." A paraliturgical celebration will follow in the church.

High School students will each receive a cross welcoming them to the adult Christian community, Father James A. Quinn, administrator of the parish, said.

"We like to give a message that will last, to reach a corner of people's souls which are susceptible to conversion," Father LaFrance pointed out.

Official

Archdiocese of Miami

Appointments

The Chancery announces that Archbishop Coleman F. Carroll has made the following appointments, effective on the dates indicated:

THE REVEREND MONSIGNOR JOSEPH H. O'SHEA—to Vicar Econome, St. Sebastian Church, Fort Lauderdale, effective as of March 1, 1977.

THE REVEREND ANTHONY MULDERRY—to Chaplain of Court No. 623 of the Catholic Daughters of America, Key West, effective immediately, while retaining other assignment.

THE REVEREND ROBERT PALMER—to Assistant Pastor, St. Benedict Church, Hialeah, effective as of March 1, 1977, while retaining other assignment.

THE REVEREND JOHN F. FINK—to Assistant Pastor, St. Joseph Church, Stuart, effective as of March 1, 1977.

THE REVEREND JOSE ZUBIETA, O.F.M.—to Assistant Pastor, St. Raymond Church, Miami, effective as of March 1, 1977.

THE REVEREND RAFAEL ESCALA—to Assistant Pastor, Our Lady of the Lakes Church, Miami Lakes, effective immediately.

THE REVEREND VALENTIN GONZALEZ—to Assistant Pastor, St. John the Apostle Church, Hialeah, effective immediately.

The Chancery announces that upon nomination by the Very Reverend Harry A. Cassel, O.S.A., Prior Provincial of the Augustinian Fathers in Villanova, Pennsylvania, Archbishop Carroll has made the following appointment, effective as of Feb. 16, 1977:

THE REVEREND JOSEPH M. CACCIOTTOTO, O.S.A.—to Assistant Pastor, Resurrection Church, Dania.

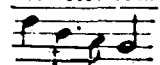
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New Rite is an opportunity to experience God's mercy

By REV. FELIPE J. ESTEVEZ

Professor of Theology
St. Vincent de Paul Seminary
The New Rite of Penance invites all of us to a change of attitudes and to a manner. The Church calls for a better theological understanding of this Sacrament, new practical attitudes and a special ability to communicate to the young and the future generations the value and practice of this

order. The celebration of the Sacrament of penance depends on how well the penitent is prepared before the actual celebration of the ritual, and one of the best ways to prepare well is by promoting penitential services in our homes, parishes, schools, etc. The book giving the new rite provides several different penitential ceremonies in connection with the different

enlarge upon them, may select the texts of readings or prayers, and may choose a place more suitable for the celebration... (The Rite of Penance No. 40).

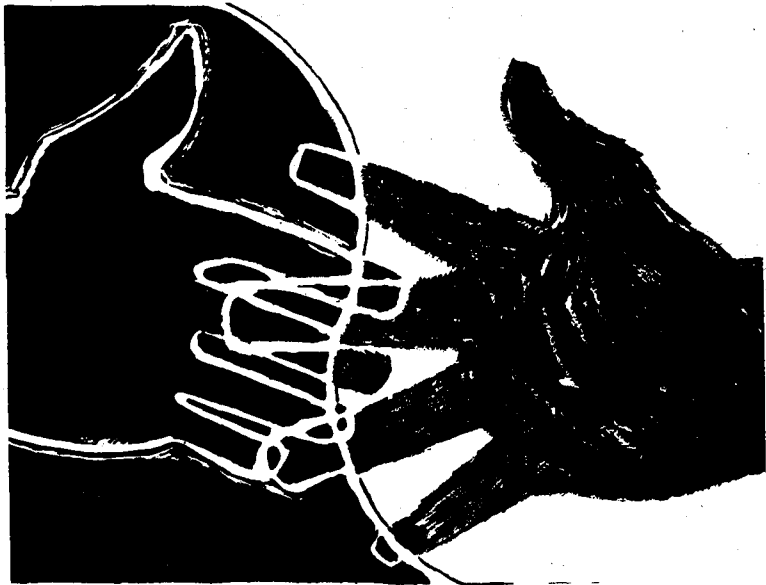
In the same spirit, the Church offers three options or rites to celebrate the Sacrament of penance. Besides the rite for individual penitents with which we are familiar already, there is also a rite of several penitents with individual confession and absolution. But if occasional circumstances and grave pastoral needs arise there is also available another option: the rite for reconciliation of penitents with general confession and absolution. The bishop is called to participate in deciding whether or not there is a need for this option and his approval is needed when it is celebrated.

The true implementation of this Sacrament will depend not so much on the theologians and the liturgists but on the faithful the priests and penitents...their response to this rite is the crucial test for the success of the renewal of this sacrament.

The priest is called to be more than a judge and he should see himself as a brother who "welcomes the penitent with fraternal charity and if the occasion permits, address him with friendly words." (Rite of Penance, No. 16).

He leads the rite as a prayer leader who, although himself a sinner like the penitent, has received the ministry of reconciliation for the well-being of all the members of the Christian community. An atmosphere of friendly hospitality permeates the entire celebration.

The penitent is called to grow in his dignity as participant of an act of worship of the Church for he "celebrates with the priest the Liturgy by which the Church continually renews itself." (The Rite of Penance No. 11). As he confesses his own sins, he is also and most importantly—confessing the holiness of God who is full of mercy and love, and through his own renewal, the Church grows in beauty and holiness.



"The priest is called to be more than a judge and he should see himself as a brother who welcomes the penitent with fraternal charity..."

important Sacrament.

Most probably, a new language will develop, a transition from "I have to go to confession" to "I need to celebrate the Sacrament of reconciliation."

When we participate in the Sacrament of marriage, we easily understand that the promises exchanged by the partners are the expression of a living history of mutual love and respect which preceded the ritual celebration. In the same sense, the meaningful penance of the Sacrament calls forth an awareness of the experience of penance in daily life.

IN FACT, as weak human beings we are constantly in danger of failing to live up to our Christian vocation. We offend others, and a daily life commitment to love demands a constant capacity to prove our patience. Deep human experiences like friendship, solidarity, suffering, lead us to feel like saying things like "I am sorry," or "Let's try it again," or "It is O.K." These experiences should lead to a confrontation with the Word of God and to a faithful expression in the sacramental

Liturgical seasons (for example, Advent and Lent) and different life situations: for children, for young people, for the sick.

BY RENEWING the Sacrament of penance, the Church has kept in mind the varieties of spiritualities which have always existed within the Catholic tradition. Thus the rite makes a particular effort to respect the freedom of the penitent on the ways of celebrating the Sacrament. What is important is that the entire celebration may be a saving experience, and that is why the priests are asked to be very flexible to the concrete circumstances of the penitents.

"The essential structure and the entire form of absolution must be kept, but if necessary they may omit some parts for pastoral reasons or

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Vietnamese families in South Florida observed their traditional New Year last weekend beginning with Mass celebrated by Father San Pietro, S.J. in St. Raymond Church Friday evening.

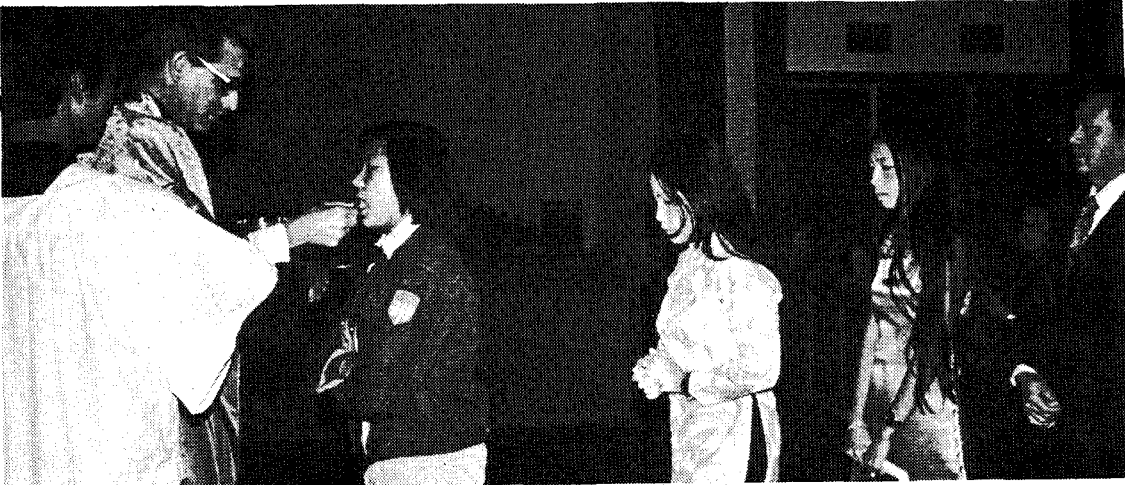
On Saturday they invited new American

friends to join them for a party in the cafeteria hall of Broward Community College where they had a remembrance of ancestors, a description of custom, entertainment and dinner. Incidentally, Chug Mung Nam Moi means happy New Year in Vietnamese.

CHUG MUNG NAM MOI



Some in native costume



Vietnamese Receive Holy Communion At Special Mass



Traditional Vietnamese Delicacies Were Featured At Dinner



Choir Provided Entertainment



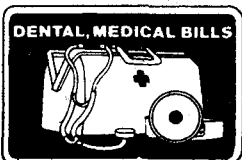
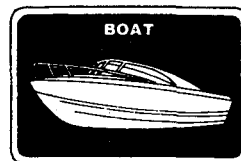
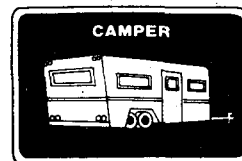
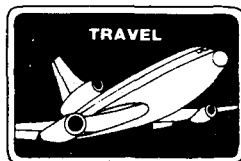
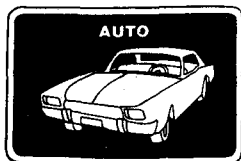
Seniors Reflected On Past Years



All ages participated in the New Year's Party And Festivities

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'Fraud,' or just double standard?

During the past month the people of the Archdiocese of Miami, together with many concerned citizens, have contributed food, clothing and monetary assistance for the relief of farmworkers who have been unemployed since the freeze.

State and federal governments came to the aid of these workers in supplying food stamps, unemployment assistance and other services. Allegations of fraud are now heard regarding food stamps, and refusal on the part of the farmworker to take jobs offered through the Florida State Employment Service as well as jobs offered by growers.

Msgr. John McMahon, director of the Archdiocese Rural Life Bureau, commenting on the allegations, said:

"We should be aware that unlike other workers farmworkers are not eligible for unemployment compensation except by special federal proclamation such as in time of a disaster. Different standards are applied to unemployed farmworkers as are applied to other unemployed workers regarding choice of work, wage and working conditions. To single out a specific segment of the unemployed work force as refusing jobs outside their skill area is unfair and unjust. The inability under our present system to monitor farmworkers

enables fraudulent claims for food stamps that much easier.

"In view of the present situation where double standards are applied it is not difficult to see how allegations of fraud and job refusal could exist. If the efforts being made to uncover fraud were channeled into eliminating the double standards applied to unemployed farmworkers, then causes rather than symptoms would be treated and the rights of all individuals concerned would be protected."

Practically any other worker in America, in the event of some disaster that left him jobless, would simply start collecting unemployment as a routine matter. His real employer or employers and his paperwork would automatically be in order.

But as usual, the migrants are the exception. Many of his employers, crew leaders or growers, don't keep the paperwork the law requires and many won't cooperate when asked to give a list of who has worked for them.

So some of the so-called "fraudulent" cases are actually deserving people who just can't produce the paperwork to prove their status.

Furthermore, Gov. Askew's Emergency Office is saying that the allegations of fraud are highly exaggerated.

And to the extent that there are invalid cases receiving aid, this is a symptom of the inconsistent agencies and attitudes and law enforcement the migrants live and work under.

What we would like to ask of those people who are so hysterical about "fraud" now, is what are they doing about the fraud of some crew leaders and growers who pocket Social Security deductions or exploit workers by the old "company store" method of credit for overpriced commodities? Why is so little attention paid to the bona fide farmworkers under the normal poor working conditions the rest of the year?

Farmworkers, growers and government representatives (especially federal) should sit down and work out a comprehensive set of labor laws and regulations that would be geared to agriculture, rather than the present labor laws which are piecemeal or are applicable more to factory situations than to agriculture. Then unemployment, Social Security, retirement and other worker benefits that other Americans already have would not be at loose ends when disaster strikes.

For many farmworkers, living from week to week in rented shacks, no stable family conditions, no retirement or hope for the future, their whole lives are a disaster.

Meditation for First Sunday in Lent

By REV. MR. CLARENCE PODGORSKI
St. Vincent de Paul Seminary

Format of the Series

Each reflection, which can be used by an individual or by a group such as the family or fellow parishioners is divided into five parts:

SCRIPTURE: This is a portion of Scripture taken from one of the three readings of that Sunday's liturgy. We should make ourselves open to what the Word of God has to say to us as individuals.

THEME: The Theme develops ideas contained in the Scripture passage. While reading the theme we should start looking for specific applications to our own life and situation.

SUMMARY: This is a sentence summary of each of the paragraphs of the Theme. If this is used by a group, it would be helpful to discuss what each of the sentences is saying.

QUESTIONS: The questions are to aid us in making applications to our personal lives and our specific situations. When we allow ourselves to be confronted by the Word of God, we must also place our lives under its judgment. The Word calls us to something about our attitudes, values, behavior, concerns, etc. Since we are on pilgrimage to the Father, we are in constant need of reform to become more and more like Christ.

PRAYER: The prayer gives expression to our desire to make the Word of God a part of our lives and asks the Father to help us live the Word.

First Sunday of Lent

SCRIPTURE:

Jesus full of the Holy Spirit, returned from the Jordan and was led by the Spirit into the desert for 40 days, where he was tempted by the devil. During that time he ate nothing and at the end of it he was hungry. The devil said to him, "If you are the Son of God command this stone to turn into bread." Jesus

answered him, "Scripture has it, 'Not on bread alone shall man live.'"

Then the devil took him up higher and showed him all the kingdoms of the world in a single instant. He said to him, "I will give you all this power and the glory of these kingdoms; prostrate yourself in homage before me, and it shall all be yours." In reply, Jesus said to him, "Scripture has it. 'You shall do homage to the Lord your God; him

alone shall you adore."

Then the devil led him to Jerusalem, set him on the parapet of the Temple, and said to him, "If you are the Son of God, throw yourself down from here..." Jesus said to him in reply "It also says, 'You shall not put the Lord your God to the test.'" (Lk. 4.1-13)

THEME:

Jesus goes alone to the desert for prayerful communion with the Father before beginning his ministry. He leaves the distractions and comforts of life to unite himself with the Father's will.

It is in the stillness of the desert, that Jesus receives the strength to begin his difficult ministry.

The temptations of Jesus are to human popularity, power and glory. Jesus is asked to turn stones into bread. He is asked to give what people immediately want instead of giving them the divine ideals which also carry suffering. He is offered earthly power.

But, Jesus has come to defeat the tyranny of pride and darkness which holds sway over man and the world. He is given an opportunity to make a spectacular impression on the people of Jerusalem. But the way Jesus chooses is the way of humility and suffering which will lead to the victory of the cross.

In this description of the temptations of Jesus, we see that his way is one of total dedication and service to the will of the Father. He will not compromise this dedication by seeking his own glory, fame, or power.

Jesus' whole life and ministry clearly point straight to the Father without any deviation or obstacles in

the way. He puts his whole life in the service of the Father, thereby giving his ministry its effectiveness.

As we begin Lent, we should take an honest look at our own Christian life. We can easily compromise our dedication to Christ and others. In imitation of Jesus, Lent can become our 40 days in the desert if we set aside time to reflect, pray, and do penance to revitalize our life in Christ. Our re-experience of sharing in Christ's resurrection at Easter will be that much more glorious if we do so.

SUMMARY:

Jesus sought solitude to dedicate himself completely to the will of the Father.

Jesus, as true man, is tempted to see things which will be advantages to him personally.

He rejects any personal advantages so that his ministry will lead other straight to the Father.

The distractions of life cause us to compromise our dedication to Christ and his will.

QUESTIONS:

How can pride and selfishness enter into our good works?

What are some of the things that can keep us from making a total dedication to Christ and his will?

What ways can we find during Lent of following Christ into the desert for reflection and prayer?

PRAYER:

Father you have sent your Son as the perfect example of what man should be. Help us during this Lenten season to find the way of more fully following the example of Jesus in our daily life. We ask this through our redeemer and model, Jesus Christ, your Son. Amen.



By Msgr. James J. Walsh

Avoid pseudo-penance during Lent

The new rite of Reconciliation / Penance becomes mandatory just as we enter into the season of Lent. This seems a fitting time, because Lent is all about the love of God and the sinfulness of man. And so is the rite of Reconciliation.

The one is a holy season wherein the follower of Christ takes stock of his past fidelity and infidelity and seeks to repair the damage in order to deepen his union with the Lord. The other is a Sacrament given us by the Lord whereby our sins are forgiven and we are reconciled to God and to others.

Just now, some thoughts on Lent:

A few years ago there was some confusion about the Church's attitude towards the performance of penance. It seems better understood now that while the Church did make changes in fast and abstinence, she by no means did away with the necessity of doing penance.

However, there still seems to be a need to shed some light on renunciation. Perhaps more of a reminder than a teaching. People still ask themselves this question: what kind of penance should I do?

Perhaps part of the answer to this may be found in determining what we enjoy most? In this area we can find a vast field of penance well within our strength bolstered by the Lord's grace. Nowadays we are becoming more aware of our

responsibility for our neighbor's welfare. The more we are willing to accept the duty given by God of being our brother's keeper, the more we will be impelled to sacrifice for him. And this demands a special kind of motive, if it is to be worthwhile.

There is an enormous amount of pseudo-penance which is useless spiritually and even displeasing to God. In the Gospels, Jesus ignored the penances of the pharisees as without value. The men who painted their cheeks to appear to be fasting and prayed on street corners and lowered their eyes from the contemplation of heaven long enough to gauge the impression they were making on others, "already had their reward," according to Christ.

Today whoever gives up smoking or drinking or gets involved in the problems of his neighbor and lacks in all this the inner attitude necessary for genuine penance stands with the pharisees.

When is our renunciation worthwhile? When it indicates that we are undergoing a change of heart—a change in attitude toward sin—a change in generosity toward God, treating sin as a rejection of Christ, being truly sorry for it.

Penance is genuine when we look on what we are doing as an attempt to be truly converted to the Lord. When we try to think His thoughts a little more closely and will what He wills a little more firmly.

When penance is right it is more than an effort to appease God, who has been offended by us. It is more than a private, persistent means of

disciplining ourselves in order to build up will power, and thus avoid future sin. It is an act of faith and love directed against our self-indulgent nature, but it is also directed toward a closer union with Christ in His redeeming work.

If we think of penance more as an opportunity to serve Christ in others, we won't be inclined to think negatively of the act of renunciation.

This makes sense when we keep in mind that Christianity is not merely a religion of self denial. Self denial indeed must always be present in our spiritual make-up, but not as an end in itself. It must be looked on as the means of enabling us to fulfill our Christian vocation.

There have always been gloomy schools of spirituality in the past centuries whose primary concern was a life of rigid renunciation, where one sought to outdo the other in mortification, and where joyless men and woman waited stoically to die and be rewarded by God.

This is not true Christian renunciation. This type of frigid sacrifice never could have inspired the saints, as actually they were inspired throughout the centuries to give their all for Jesus. There has to be a motive, a driving interior motive which seeks to bring about a change of heart and mind in ourselves and in others.

Once this is grasped, the field of penance opens up in so broad an expanse that we may wonder why we ever asked at the beginning of the holy season—what can I do for Lent?



By Fr. John Dietzen

How should we regard priest who 'left,' wed?

Q. We recently received word that a close friend who is a priest is planning to marry. This disturbed me greatly because I believed that the priests who did this were not good priests anyway, and I always thought he was a good priest.

What is his status in the Church now? What should be our attitude toward him? Can we in good conscience retain his friendship?

A. Many Catholics still do not realize that it is possible for a priest to be released from his promise not to marry. Unlike marriage, whose nature and permanence are established by God himself, the celibacy of the priesthood is something the Church could change, and has changed in various ways through the centuries.

Jesus established the priesthood to serve his people in various ways, but he never made it his absolute rule that they could not be married. In fact, married priests have been common in some parts of the world since the beginning of Christianity.

If a priest simply ignores the solemn promise he has made to remain unmarried, it would be wrong. It is entirely possible for him, however, to ask for and receive a release from

that promise; in that case, he could marry and remain in perfectly good standing in the Church as a layman.

Without his telling you, there's hardly any way you can know what his status is now, since these matters are naturally handled very privately. If you are a close friend, ask him. I think it is only fair that you should know, as it inevitably affects your feelings toward him.

Whatever the answer is, it doesn't mean he was not a good priest. If he did abandon his promise of celibacy without a dispensation, he possibly cut corners and neglected prayer a lot more than he should have,

but God is the judge of that.

As for continuing your relationship with him, it can never be anything but right to be a friend to anyone—a thoughtful and honest friend. Try to understand, and have the courage to be and say to him what you believe is best for him, and for the others you must think of.

Q. When will the world end? Does the Church teach anything about it?

A. The thousands of false predictions which have excited the world at one time or another ought to convince us, even if nothing else does, that God

hasn't let us in on his plans for the date of the end of the world.

Whether it is 100 or 100,000 years away, we don't know. The Bible, at best, only speaks of situations which will be present before the end of the world. Even then, it is usually hard to discover what the Scripture writers really mean.

However, those who parade around with signs declaring "The end is near" do have a point. Neither Scripture nor the Church is concerned with satisfying our idle curiosity, but rather with reminding us that the day we leave this earth, not the day it burns up, is the end of the world for you and me.

Prayer of the Faithful

FIRST SUNDAY OF LENT
February 27, 1977

Celebrant: Lent is the fitting time for a deeper awareness of our weaknesses and of the pain of others. Let us pray together that we may depend more fully on God's grace for the well being of others and ourselves.

Response: Lord, have mercy.

LECTOR: That the New rite of Penance / Reconciliation may be a leaven in the Church for the full experience of the forgiveness of sins and the conversion of heart which the Lord offers His people, we pray:

PEOPLE: Lord, have mercy.

LECTOR: That we may more faithfully heed the promptings of the Holy Spirit, the new law written upon our hearts, we pray:

PEOPLE: Lord, have mercy.

LECTOR: That in this Lenten observance, the Church and

its leaders and people may experience repentance of heart and be reconverted to full life in the Gospel of Jesus Christ, we pray:

PEOPLE: Lord, have mercy.

LECTOR: Like Jesus, may we learn obedience and the true love of the Father through the daily suffering we endure, we pray:

PEOPLE: Lord, have mercy.

LECTOR: May the spirit of true charity influence all of our good works in Lent, especially our support of the Archbishops' Charities Drive, we pray:

PEOPLE: Lord, have mercy.

Celebrant: Father, in your love for your children, you gave us your only Son to be our Lord and Redeemer. Grant us the generosity to love you with all our hearts and our neighbors as ourselves. We ask this in the name of Jesus, the Lord. Amen.

'Network' a spouting whale of a film

"Network" is a slightly demented but whomping, spouting whale of a film, and seeing it makes you understand how it felt when Heinz discovered ketchup, or Armstrong put his foot on the moon without sinking through.

How good is "Network"? Well, it's the first movie to engage all the adult sensibilities—I mean, to think, feel, care, roar with anger or delight—at least since "Nashville" and 1974 films like "The Conversation," "Duddy Kravitz" and "Harry and Tonto." It's better than all of them. To give you an idea, I put check marks on my notes to remind me of specially interesting moments in a film. For a good flick, there might be a dozen single-checks. A couple times a season, there might be some double-checks. Triple checks are unprecedented (since maybe "Citizen Kane"). My notes for "Network" look like an army of chickens wandered

over them. There are nine triple-checked scenes.

"Network" is, of course, a satire about television. Not so much about its content (it's not another "Boob Tube" or "Mary Hartman"), but about the people who run it and their conflicting philosophies and chemistries. The film is the impassioned creation of two men whose careers were born in TV during the "golden" 1950's—writer Paddy Chayefsky and director Sidney Lumet; basically, these aging, gifted Golden Agers are assaulting the Killing of their Dream. Their anger is like Everest. They think TV is the world's "most awesome force," and they care like crazy.

"Network" is not the literal truth about TV, but the essential truth. It nails the industry mercilessly to the wall. It's the first work of adult popular art to suggest, with any sophistication, the contrast between TV's power and the

brothel it has become. But the film makes many connections beyond the issue of whether money or schlock or art or reality dominates the tube. It gets into business and (vaguely) religion. It gets into the messes of the modern world: alienation, violence, superficiality, young vs. old, outs vs. ins, men vs. women.

Briefly, "Network" begins with the breakdown of a veteran network newscaster (the late Peter Finch). He's being fired for declining ratings and goes bananas on-the-air, threatening loudly to commit suicide and finally going into four-letter paroxysms of rage about the world's psychoses and hypocrisies. Two ambitious execs, ratings-oriented Faye Dunaway and profit-oriented Robert Duvall, decide to promote Finch as the Mad Moral Prophet of the Airwaves, over the objection of idealistic veteran news exec William Holden. It's the



by James Arnold

ultimate TV exploitation of sickness and misery. The scheme works and Finch becomes part of a wacky pop news show, a journalist's nightmare of what TV news would be like if only ratings counted.

Other angles develop. Despite their differences, Dunaway and Holden have a May-December affair which allows a coterie of brilliant scenes, including the most movingly adult confrontation between philandering husband and abandoned wife (Beatrice Straight) in several generations of movies. It leads to a climax where Holden can tell off barracuda Dunaway as "TV incarnate...if I stay with you I'll be destroyed, like everything TV touches...is reduced to the common rubble of banality." Another Dunaway programming idea is the Mao Tse-Tung Hour, featuring the activities of a radical left "liberation army." That show also becomes a hit, and there is a dazzlingly mad scene where the leader, his Patty Hearst-type associate and a very tough Communist gal haggle with network attorneys over leadins, contracts and residuals.

All this may not suggest greatness to you, but Chayefsky's writing is knockout. The spoof level is only a notch above realism. The long-ago creator of "Marty" provides more than one-liners, indeed, a whole series of crackling speeches reflecting the viewpoints of heroes and fools alike. Finch's paranoid on-camera ravings may be the best of all, since they have to be

good enough for us to believe they will ignite a totally jaded, cynical mass audience. Lumet's direction is exhilarating, one master stroke after another, a stinging top-of-form triumph to follow his "Serpico" and "Dog Day Afternoon." Acting? Well, there ought to be a half-dozen Oscar nominations, surely for Dunaway, Holden, Finch and Straight, possibly also Duvall and Ned Beatty.

The language in "Network" approaches that in the White House tapes. Most people don't talk that way, even if they do in Manhattan, and some viewers will be upset. In addition, while the Chayefsky-Lumet ideas are exciting, nobody can make statements about TV (much less human worth and the function of moral prophecy) without provoking some disagreement.

At times I flinched, at times I disagreed. But I haven't been so stimulated at a movie since I dropped hot chocolate on my lap during "The Return of Zorro."

'Show Boat' still a classic

By J. HERBERT BLAIS

"Show Boat," the 1927 musical by Jerome Kern and Oscar Hammerstein II, based on the novel by Edna Ferber, opened Tuesday night at the Miami Beach Theater of the Performing Arts for five days and will reopen on Monday for a three-week run at the Parker Playhouse in Fort Lauderdale.

A historical play, covering bits of show business from the 1880's to the 1920's, "Show Boat" also made theatrical history. Not just in its capacity Broadway and road runs, its two movies and countless community productions...

It gave American theater new dimensions. A musical play with artistic entity, dramatic truth, authentic characterizations, effective atmosphere and a logical story line, it made the previous decade of Broadway musicals look frothy and foolish.

"Show Boat" is a veritable classic. Kern's score is a cornucopia of musical riches. Hammerstein's dialog and lyrics reach heights of poetry and dramatic eloquence. The lyrics to "Bill" were written by P.G. Wodehouse. And "Old

Man River" is accepted as an American folk song.

Zev Bufman's current production, starring George S. Irving as the kingpin, Captain Andy; Laurence Guittard as the handsome Ravenal, Judith McCauley as the loveliest of Magnolias, and Julie Wilson as a statuesque, tragic Julie, rolls colorfully along through multiple scenes and splendid wardrobe. Virginia Sandifur and Harvey Evans punch it full of sparkle, as the comic relief.

But, despite the swift pace given to the period piece by Director Donald Driver, "Show Boat" is long. Thoroughly without sexual innuendo or even a hint of violence, the evening is romantic and nostalgic. But the two acts and 13 scenes extend nearly three hours.

You might not notice the length, though. You might purely enjoy humming along with "Only Make Believe" and "Why Do I Love You?" and "Can't Help Lovin' Dat Man." On the way home, you'll remember "You Are Love," and "After the Ball." They don't hardly write them like that no more.



Sesame Street at Night?, a 30-minute nighttime special for adults will feature Lena Horne and "Grover" along with excerpts of the first 1,000 programs on Thursday, March 10, at 6:30 p.m., over PBS-Channel 2.

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And the two shall be made into one

By FATHER JOHN J.
CASTELOT

In the Book of Hosea, God is presented as speaking to his formerly faithless bride, Israel, as follows: "I will espouse you to me forever: I will espouse you in right and justice, / in love and in mercy; / I will espouse you in fidelity, / and you shall know the LORD" (Hos 2, 21-22).

When you think about it, using the marital relationship to express the covenant bond between Yahweh and his people is rather bold, but, perhaps for this very reason, quite forceful. It tells us a great deal about that bond as a warm, interpersonal, intimate relationship, rather than just a cold, legalistic arrangement like other covenants of the day. And it tells us something about marriage as viewed by the biblical authors.

SOME BOOKS do, in fact, make the covenant sound like a lifeless contract drawn up and notarized in an attorney's office; and many passages give a similar impression of marriage. One must put all the data together to get a true picture.

Marriage among God's people was a private affair; it was neither public nor religious. Consequently the Law says little about it directly, except in its regulations about whom a priest may or may not marry (Lv. 21,7, 13). It tells us nothing about the legal age for marriage, the wedding ceremony, and other items of obvious interest. It does, however, consider peripheral matters, those with strictly legal implications, like divorce and remarriage (Dt. 24, 1-4), being hoodwinked into marrying a non-virgin, rape, adultery, and the like (Dt. 22,13-23,1).

Monogamy was held up as the ideal by the Yahwist author of Genesis 2. After Adam's ecstatic exclamation: "This one, at last, is bone of my bone and flesh of my flesh; This one shall be called 'woman,' for out of 'her man' this one has been taken," the writer comments: "That is why a man leaves his father and mother and clings to his wife, and the two of them become one body" (Gn.

2,23-24). Even though this was the ideal and remained so for a long while, polygamy was practiced without question at least until after the Exile. So generally accepted was it that, while Hosea pictured Yahweh as the 'husband' of Israel, Ezekiel did not hesitate to picture him as married to two sisters, symbols of the two kingdoms (Ez. 23).

WHILE POLIGAMY may have been a practical arrangement from some points of view, it led to all sorts of family problems: envy, squabbles, hatred, even violence. Many Old Testament stories bear this out. Concubinage, too, seems to have been quite common, and the legal complications arising from this situation were very involved.

Normally the parties who arranged the marriage were the fathers of the couple, or the girl's brothers if her father was dead. A payment known as the 'mohar' was made to the bride's parents. The transaction doesn't seem to have been anything so crude as 'buying' the girl, although it may well have been the vestige of an even more ancient custom which was in fact a purchase. We are not told how old the bride usually was, but it seems that

ordinarily she would not have been far past the age of puberty. While we know nothing about the ceremony, we do know that the subsequent festivities lasted a week.

If this sounds rather cold and businesslike, there are also indications that marriage involved deep love, too. The girl's wishes were often consulted (Gn. 24,58), and Jacob loved Rachel so much that he agreed to serve her brother for an additional seven years if he could have her—after he had been duped into marrying her ill-favored elder sister (Gn. 29,15-30). Abraham and Sarah, Samuel and Hannah, and many others were deeply in love. And the whole book known as the Song of Songs is a rapturous celebration of frankly erotic love.

The New Testament really adds little to the data of the Old. Jesus treats the subject directly only in connection with the question of divorce, and then reaffirms the ideal expressed in Gn 2,23-24. Paul seems to take a less than enthusiastic view of marriage in 1 Cor. 7, but what he wrote has to be carefully weighed against the whole context of that letter.

A CORRECTIVE is supplied, if

one can call it a corrective, by the later (Pauline) author of Ephesians. In the tradition of the earlier prophets he compares the union of man and wife to that of Christ and his Church. This passage set the tone for the Christian attitude to the marriage bond, an indissoluble union of love and mutual giving, a living sign of Christ's unique and unending love for his Body, the Church:

"...Husbands, love your wives, as Christ loved the church. He gave himself up for her to make her holy, purifying her in the bath of water by the power of the word...Husbands should love their wives as they do their own bodies. He who loves his wife loves himself. Observe that no one ever hates his own flesh; no, he nourishes it and takes care of it as Christ cares for the church—for we are members of his body. For this reason a man shall leave his father and mother, / and shall cling to his wife, and the two shall be made into one' (Gn. 2, 24). This is a great foreshadowing; I mean that it refers to Christ and the Church. In any case, each one should love his wife as he loves himself, the wife for her part showing respect for her husband" (Eph 5, 25-26, 28-33).



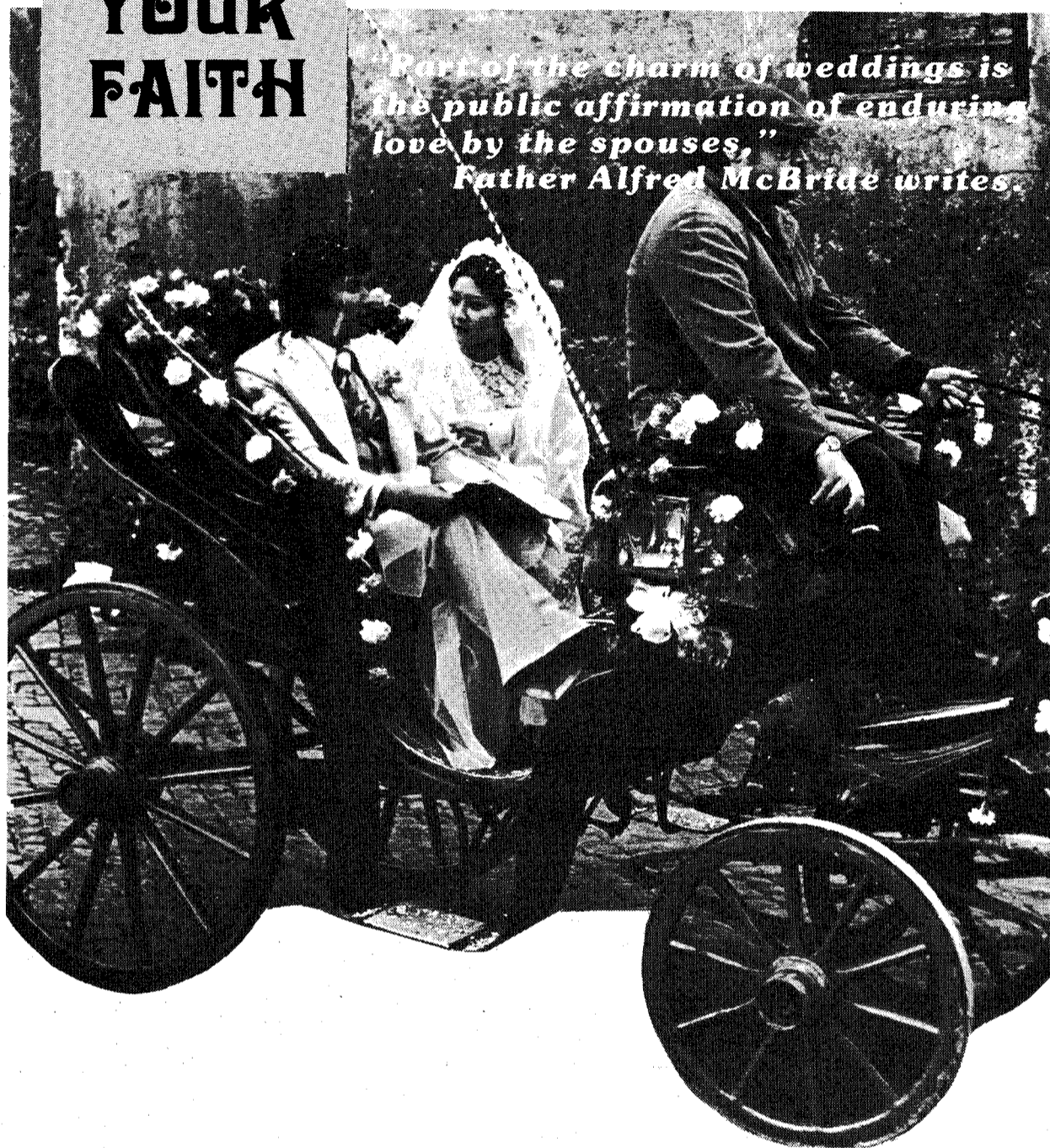
In this woodcut by Paul Gustave Dore, Jacob labors as Laban's shepherd as Rachel draws water from a well

MARRIAGE

KNOW YOUR FAITH

Part of the charm of weddings is the public affirmation of enduring love by the spouses,"

Father Alfred McBride writes.



By WENDY SOMERVILLE WALL

When God had created the world and all the good and beautiful things on it, he created man to till and care for and enjoy the earth and, because "it is not good for the man to be alone," (Gn. 2,18). So he created a partner for man—woman.

Since that time, when God gave the first couple his own likeness, he has continued giving a significance to their union beyond any other parallel the Scriptures draw: The covenant of love between a man and a woman is a sacred sign of the covenant of love between God and his people, between Christ and his church.

ONE WONDERS why Christ

the covenant parallel is e

Christ's purpose, how way beyond a mutual com- support. He has told his p no matter what we do as will love us and seek our him. As long as somev wedded partner, no matte other has done, retains an nourishing love, the covens is justified.

MARRIAGE IS sacrament where the perso it is also the administrator is not done to us; we do selves, just as Christ free and freely made a covenan

today's make noble demands

chose so abused an institution as marriage to signify so perfect a promise as his. Perhaps because he did not speak of contract but covenant; he did not mean law but love. Perhaps Christ made marriage a sacrament to insure that the covenant he selected to be a sign of his own fidelity would endure. Thus each marrying couple is given the grace to meet and overcome hardships and sufferings, to remain faithful, and therefore forever be living witnesses of Christ's love.

Even though today more and more couples do not remain faithful and break the promise they have made to one another, there is no threat to the covenant parallel Christ has drawn. As long as one man and one woman care for each other in such a way that they accept responsibility for one another's joy,

church. Yet a surprising nu couples seem only vaguely their role as ministers. The rite of marriage which more emphasizes the covenant opens the marriage ceremo great deal of couple participa couples who wish this invc should be welcomed. Those timid should be encouraged it is an excellent way for tl their priest to fully explo understanding of the sacran their serious preparation for

There is no better way nounce that the couple the are the ministers of the sa they share than to have then and verbally make their vow another in a manner as obv: conscious and active as poss stand with backs to fam friends, beneath a priest an

The breaking of bread

By FATHER JOSEPH M. CHAMPLIN

A dozen women in Holy Family parish belong to a volunteer group we call the "altar bread bakers." Each week according to a schedule developed and supervised by the rectory housekeeper, Lena Crisafulle, one of these ladies bakes enough bread to carry us through the Sunday liturgies and for the days which follow.

These loaves are not, however, the thin, white, perfectly round hosts customary for many years in most Catholic churches. Prepared according to the recipe used in a midwest Benedictine monastery, they

have, instead, a brownish color and more substance, while still retaining a circular shape and unleavened character.

EACH LOAF of this bread is about one-half inch thick and approximately six inches in diameter. We break it during the Lamb of God into about 25-30 pieces for distribution to communicants. The number of loaves used depends on the particular Mass and the expected number of worshippers (two for 7:00; three for 8:30 five or six for 9:45 and 11:15).

In addition, we occasionally consecrate and

reserve in the tabernacle a quantity of the traditional white wafers to care for the overflow of communicants and to provide for those persons who strongly object to this innovation. By simply waiting until near the end of the Communion procedure, they normally receive the thin hosts because we have by then exhausted the supply of "brown" altar breads.

The present practice now meets with fairly broad based approval in the parish. At the beginning five years ago, on the contrary, we encountered significant opposition and met with

difficulties in developing breads which were suitable.

Patient preaching and teaching plus a gentle approach giving to objectors the alternative described above gradually dissolved most of the hostility. Equally patient experimentation with various recipes and methods has led us to the current, generally acceptable product.

OUR EFFORTS in this area stemmed from the following directive from the revised Roman Missal:

"The nature of the sign demands that the material for the eucharistic celebration appear as actual

food. The eucharistic bread, even though unleavened and traditional in form, should therefore be made in such a way that the priest can break it and distribute the parts to at least some of the faithful. When the number of communicants is large or other pastoral needs require it, small hosts may be used. The gesture of the breaking of the bread, as the eucharist was called in apostolic times, will more clearly show the eucharist as a sign of unity and charity, since the one bread is being distributed among the members of one family" (No. 283).

These new altar breads,

Why a sacrament?

By FATHER ALFRED McBRIDE,
O. PRAEM.

Certain moments in life are so serious that they cannot be left to routine behavior. There are some human events too great to consign to a passing glance. Peak moments in everyone's life have so much depth, wonder and multitudes of meanings about them that they make the word sacred come almost spontaneously to the lips.

Such major moments are the birth of a child, the wedding of two lovers, the death of a human being. Clearly there are other deep moments in life, but few can match the consistency of this trinity of peak and depth experiences so prevalent in life.

THE SACRAMENTS of the Church are closely linked with such peak and depth experiences. The sacraments of Baptism, matrimony and the funeral Mass, surround, hallow, celebrate and focus the veritably automatic reverence that accompanies birth, marriage and death. It is the sacrament that aids us to call forth and affirm the presence of Christ in these moments. It is the sacramental event that helps us be aware that Christ is the very depth and meaning of being born, marrying and dying. It is the sacramental rite that brings to the front of our awareness the presence of the holy in the midst of such wonders as birth and marriage and the pledge of Easter and eternal life.

Barely 20 years ago, the women's magazines asked the question, "Can this marriage be saved?" Their answer was always yes. Today, those same magazine ask, "Should this marriage be saved?" Sadly, their answer is all too often no. In a culture that favors the throwaway, the disposable and planned obsolescence regarding things, there is the growing application of this principle to persons. What presumably works well for the economy (buy something new today—throw away your old things) should also work well for people (throw away your old spouse—try a new one).

HAVING LOST a sense of permanence in the physical order, it was only a matter of time before we began to lose a feeling for durability in the personal order. A recent news clipping showed a woman sporting her seventh husband. She disposed of six persons and is now consuming the seventh. Such people no longer take their vows "until death do us part," but rather "until growth, boredom, or the urge to throwaway do us part."

Part of the charm of weddings is the public affirmation of enduring love by the spouses. What they whispered to each other in the romance and joy of their pre-marital getting to know each other, is now tentatively, nervously, but truly proclaimed before their relatives and friends. The mature and experienced witnesses know the troubles that lie ahead, but they are nonetheless touched. The youthful, unmarried onlookers see the dream of romance fulfilled, and are affected deeply in their own way.

This brief public exposure of love's affirmations, its durability and the acceptance of the sacrifice implied is caught by the sacramental rite of matrimony. The readings and prayers introduce the texts about God's covenant with people, his everlasting love, his refusal to seek a divorce from his people. Just as Christ has absolutely wedded himself to the Church, with no thought of ever going back on his promises, so should this couple understand the vows they take.

BUT NOT ONLY does the sacrament speak of the divine model for permanent love, it pledges the power of Christ's presence and power to assist the couple to fulfill the vows they so daringly take in a culture that will do everything it can to make a mockery of their promises. Through the sacrament Christ will grace their marriage. Through the culture the world will erode their marriage.

in inaudible voices does not underline that this man and this woman are making a sacrament with one

another, administered by one another. At the same time the sacrament has a social significance imparting not only grace and responsibility to the witnesses. At a wedding, all are enriched by the evidence of Christ's love which the couple's willingness to accept one another suggests. And they are challenged by an obligation to do all in their power to foster the love the couple have for one another.

WHEN THE FACT of the couple's marrying themselves is really understood, it would seem to make the sacrament of marriage more at home in our contemporary cultural setting than it has been in any previous age. Most modern marriages are not undertaken to satisfy the aims of state or church or family or for a woman to have a male protector and the man to have someone maintain his home. Young couples today most often speak of marrying in terms of their mutual psychological satisfaction, a fulfillment of their personhood. They seek a partner as a life companion, a communicative helpmate who will encourage them to be their best selves and who, in turn, they will sustain with effort and sacrifice. They stress the maintenance of an individuality that is compatible with and supports shared goals in a shared life.

Indeed it seems that many contemporary couples make more noble demands on marriage than the social factors influencing an earlier generation. With so much emphasis on personal needs and self-fulfillment, however, there is greater danger on the selfishness that leads to marriage failure. But, in the mutual search for potential, there is also greater hope for the improvement of marriage as a valued and exciting contribution to society. The outcome is worth the risk.

When a thoughtful, hard-working marriage succeeds and perseveres, it gloriously reflects the unselfish and enduring love of Christ.

parallel is evident. rise, how goes actual comm. ment of told his people that we do as sinners, he seek our return to as somewhere one no matter what the retains an open and the covenant parallel

HE IS the only the person receiving administrator, Marriage is; we do it to our Christ freely sought a covenant with his

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ic ead, ened and , should n such a an break parts to faithful. of com- or other quire it, be used. breaking eucharist lic times, how the of unity the one istributed s of one r breads,

then, are not really so much an innovation as a restoration of what was done in the early Christian centuries.

The Missal nevertheless cautions parish leaders: "Care must be taken that the elements be kept in good condition, so that the wine does not sour or the bread spoil or become too hard to be easily broken" (No. 285).

An Instruction from Rome in 1970 gave some further guidelines about these altar breads: "Though the nature of the sign demands that this bread appear as actual food which can be broken and shared

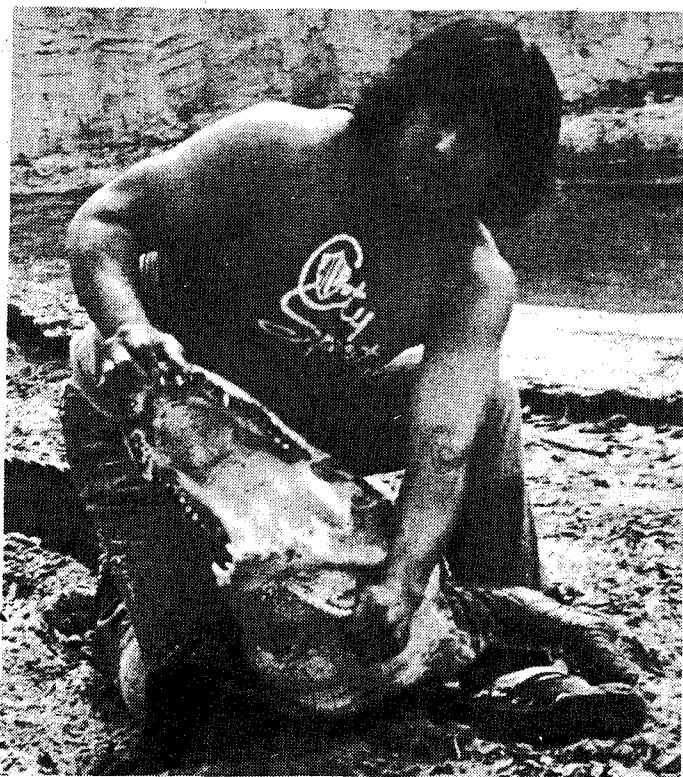
among brothers, it must always be made in the traditional form."

"THE NECESSITY for the sign to be genuine applies more to the color, taste and texture of the bread than to its shape. Out of reverence for the sacrament, every care and attention should be used in preparing the altar bread. It should be easy to break and should not be unpleasant for the faithful to eat. Bread which tastes of uncooked flour, or which becomes dry and inedible too quickly, must never be used" (Third Instruction on the Correct Implementation of the Sacred Liturgy, article

5).

These altar breads do make it clearer that Holy Communion is eating the Lord's Body. They also better remind us of St. Paul's words to the Corinthians: "Because the loaf of bread is one, we, many though we are, are one body, for we all partake of the one loaf." (1 Cor. 10,17).

They also, however, give these women, all housewives, a greater sense of belonging to the parish and to the Eucharist. Their married and home lives enter through these loaves into the Mass itself. (Copyright (c) 1977 by NC News Service)



Alligator wrestling included Rubin Billy (above), Ross Kananga (top right) winner of the event with 99 points, and Jim Davis (right) of Fort Lauderdale and a physical education teacher at Driftwood Middle School, Hollywood.



6th Seminole Tribal Fair



Apache Robert Soto in fancy dance dress performed for viewers.

Photos and article
By FRANK HALL

Over 2,000 Indians from more than 20 tribes throughout the United States gathered at the Seminole Reservation in Hollywood for the sixth annual tribal fair and rodeo.

"It is a time for all Indian people to get together," explains Judybill Osceola, manager of Seminole Arts and Crafts Enterprise.

"MANY Indians are not familiar with each other and what their tribal areas are like. When Navaho from Arizona came here they were surprised to see so many plants and trees growing," says Judybill. "The fair is also a good way to provide better communications between tribes."

In addition, the tribal fair and rodeo is a good source of income for the Indian people and assists in developing and creating programs for Indians.

One of the highlight events of the four-day fair was the alligator wrestling competition.

Ross Kananga from Jamaica took first place with 99 points. Ross believed to be the only man in the world who wrestles crocodiles, thrilled the audience when he selected a mean crocodile for the competition. Shortly into the match, Ross was bitten but continued on to win the contest.

ALLIGATOR wrestler Jim Davis, who is also a physical education teacher at Driftwood Middle School, Hollywood, noted that the prize money

Ross won would probably just about cover the cost of the stitches required for the bite.

Ross who owns an alligator farm in Jamaica, has quite a few scars already, including 123 stitches he received from a stunt he did for the James Bond movie "Live and Let Die" of walking across the backs of alligators.

The fair included a Miss Seminole Princess contest in which Sandra K. McClellan from Big Cypress was crowned 1977-78 winner by last year's Princess, Gloria Wilson.

FOLLOWING the Princess competition, traditional Indian dances were performed by Robert Soto, Apache; Thomas Sporn, Seminole; and Gerald Shen-

nendoh, Six Nation Confederation. Onida. Similar dances were performed during the four day fair.

Rodeo events featured bareback brahma bull, calf roping, bulldogging, team roping, and barrel racing (girls). The competition was for Indians only.

Mixed with all the events and the colorful costumes of the Indians, the aroma of Indian specialties like pumpkin bread, "Seminole" burgers, and fry bread permeated the grounds.

If all the activity seemed too much for fair-goers, there was plenty of room on the grass-swept grounds to simply sit, relax and watch thousands of years of traditions and history walk by.



Miss Seminole Princess Sandra McClellan is congratulated by Howie Tommie, chief of the Seminole

It's a Date

Broward County

LAUDERDALE SINGLES Club will sponsor a party at 8:30 p.m., Saturday, Feb. 26 in St. Gregory parish hall, Plantation.

ST. BARTHOLOMEW Young at Heart Club will attend a dinner and show at the Sea Ranch, Fort Lauderdale, on Sunday, Feb. 27.

ST. BERNARD parish festival is in progress today (Friday) through Sunday on the grounds at 8275 Sunset Strip, Sunrise. Amusements, rides, games, variety booths, and refreshments will be available.

NATIVITY Women's Guild has elected Mrs. Donald Eurillo as president. Other officers who will also be installed during luncheon at noon, Tuesday, March 8 at the Kapok Tree Inn, Fort Lauderdale, are Mrs. Julius Volpe, vice president; Mrs. Albert Means, recording secretary; Mrs. Kenneth Stibler, corresponding secretary; and Mrs. Edgar Julian, treasurer. The Guild will sponsor a Day of Reflection on Feb. 28 at 9 a.m. in the parish hall. For information call 989-2247.

ST. JEROME Women's Club will sponsor a luncheon and card party at 12:30 p.m., Tuesday, March 1 in the parish hall, 2533 SW Ninth Ave., Fort Lauderdale.

ST. BONIFACE Woman's Club, meets at 8 p.m., Wednesday, March 2 in the parish hall, 8451 Johnson St., Pembroke Pines.

ST. SEBASTIAN Council of Catholic Women will observe a Corporate Communion during the 8 a.m. Mass on Friday, March 4. A breakfast and business meeting will follow in the parish hall, Fort Lauderdale. A tape recording by Archbishop Fulton J. Sheen will be featured.

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Palm Beach County

ST. THOMAS MORE Madonna Guild meets after the 8:30 a.m. Mass on Friday, March 4 at the K. of C. Hall, 3314 Old Dixie Hwy., Boynton Beach. A continental breakfast will be served. A special program is planned. All women of the parish are urged to attend.

Dade County

OUR LADY OF THE LAKES parish carnival opens Thursday, March 3 and continues through March 6 on the grounds at 15801 NW 67 Ave., Miami Lakes. Rides, novelty booths, refreshments and a spaghetti dinner will be featured.

HOLY FAMILY Women's Club will meet at 8 p.m., Tuesday, March 1 in the parish hall. A special Lenten program featuring a demonstration of the new rite of penance will be presented.

DIVORCED WOMEN'S CLUB meets Friday, March 4 in the Religious Educational Trailer on the grounds of St. James parish, NW Fifth Ave. and 131st St.

LITTLE FLOWER Fifty Plus Club, Coral Gables, will sponsor a card and games party at 2 p.m. Sunday, Feb. 27 in the school cafeteria. Refreshments will be served.

ST. MICHAEL Council of Catholic Women will sponsor a card party, Monday, Feb. 28 at 8 p.m. in the school cafeteria. Refreshments will be served. Both English and Spanish-speaking are invited. Tickets are available at the rectory office or at the door.

VILLA MARIA Auxiliary will sponsor its annual St. Patrick's Day

party on March 12 at the Miami Shores Country Club. For reservations call 758-2310 or 696-9939.

MIAMI BEACH KC meets at 8 p.m. in St. Patrick's Hall. Programs for the next few months will be discussed.

ST. DOMINIC parish will sponsor a Spring dance on Saturday, Feb. 26 at 9 p.m. in the parish hall, 5909 NW Seventh St.

SACRED HEART Women's Club, Homestead, will sponsor a Day of Reflection, Tuesday, March 1 at 9 a.m. in Patrino Hall. Reservations must be made no later than Feb. 28 by calling 247-6218.

ST. HUGH Women's Guild, Coconut Grove, will sponsor a "Southern Hospitality" fashion show and luncheon on Saturday, Feb. 26 at the Key Biscayne Hotel, Key Biscayne.

OUR LADY OF PERPETUAL HELP parish will welcome members of the Blue Army of Our Lady of Fatima for a meeting at 7:30 p.m., Monday, Feb. 28 in the hall, 13250 NW 28 Ave., Opa Locka.

BLESSED TRINITY parish, Miami Springs, is sponsoring a carnival today (Friday) through Sunday, Feb. 27 on the grounds at 4020 Curtiss Pkwy. Rides, variety booths, games, and refreshments will be provided.



HOW TO KEEP LENT

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

With the season of Lent, comes the question, "How can I best keep Lent?" The answer is we must make sacrifices on our own and nothing is a sacrifice unless it hurts. What will be your sacrifice? . . . Just think of the missionaries in our 18 emerging countries who keep Lent all year long. Sacrifice something big this year. When helping others hurts a bit, you know you've made a sacrifice

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Enroll yourself, your family and friends in this Association. You will be helping Pope Paul in one of his most compassionate and heartfelt works, while sharing in the blessings of thousands of Masses. (The offering for one year is \$2 per person, \$10 for a family; perpetual membership is \$25 per person, \$100 for a family.)

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S. Florida Scene

N. Broward ACCW

POMPANO BEACH—The Spring meeting of the North Broward Deanery of the Miami ACCW begins at 8:30 a.m. on Tuesday, March 1 at St. Gabriel Church.

Coffee and registration will be followed by a business session at 9:15 a.m.

The Children's Crusade for Prayer program will be presented by Mrs. Carmen Monaco, coordinator. Mass will follow at 11:15 a.m. Luncheon will be served at the Sea Garden Restaurant where the Annual Valiant Woman award will be presented.

St. Rose Lent series

A series of Lenten lectures will be presented in St. Rose of Lima Church, Miami Shores, by Father Daniel Madden, O.P. associate professor of Religious Studies at Barry College, beginning Sunday, Feb. 27.

The Dominican priest will preach the homily at all the Sunday Masses between Feb. 27 and March 27. In addition he will conduct an in-depth study of the Gospel of St. Luke explaining its historicity, its authenticity and accuracy at 7:30 p.m. on Monday evenings. A question and answer period will follow each lecture.

Serra clubs to dine

Combined Serra Clubs of Miami, Fort Lauderdale, Palm Beach, and Indian River County will honor Serra International Director, John A. Donahue on Wednesday, March 23 at 6:30 p.m. at the Hotel Hilton, Fort Lauderdale.

All Serrans and their wives are invited to attend the reception and dinner. Reservations close on March 3.

Marathon day for PACE set

Sunday, Feb. 27, has been designated P.A.C.E. Marathon Day at radio station WTMI, Stereo 93. Beginning at 9 a.m. and interspersed throughout the day and evening programming, listeners will be encouraged to phone in and pledge their support for P.A.C.E., (Performing Arts for Community & Education, Inc.)

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Women in Prayer Day

FORT LAUDERDALE—Members of the Miami ACCW in Broward County will participate in the 90th annual World Day of Prayer sponsored by Church Women United on March 4 at three area churches including St. Mark Episcopal Church, 1750 E. Oakland Park Blvd and Plantation United Methodist, 1001 NW 70th Ave. at 10 a.m.; and at Piney Grove First Baptist, 1100 NW Fourth St. at 7:30 p.m.

Two ACCW members were recently named board members of Church Women United of Greater Fort Lauderdale. Cathy Fisher of St. Maurice parish and Carol Zeglen, St. Clement parish, will be co-chairmen of Ecumenical Development.

Pre-Cana conferences

MIAMI LAKES—Pre-Cana Conferences will be conducted at Our Lady of the Lakes parish center, 15801 NW 67 Ave. on March 9, 16 and 23 at 8 p.m.

Couples planning to be married within the next six months are required to attend pre-Cana courses in preparation for marriage.

Married couples will discuss the practical aspects of matrimony, communication, finances, etc. on March 16. On March 23 the guest lecturer will be Father Todd Hevia of the Archdiocesan Matrimonial Tribunal who will speak on the Sacramentality of Marriage.

Participating parishes are advised to notice the host parish of the number of couples who will be attending.

'Tootsie Roll' drive

The annual "Tootsie Roll" campaign to aid mentally retarded will be conducted by Marian Council KC on March 4, 5, and 6 with proceeds

donated to various groups aiding retarded in Dade County.

Free Tootsie Rolls will be distributed by the Knights for every donation made to the drive. They will be located in shopping plazas in March at NE 128 St. and Sixth Ave.; and on March 4 at NW Seventh Ave. and 119th St.; NW Seventh Ave. and 129 St.; and NE Fifth Ave. and 125 St. as well as at various intersections and at churches in the area.

Colombian Squires Circle No. 1364, and members of the North Dade Catholic Young Adults Club will also assist in the campaign. Others wishing to volunteer should call 893-2271.

Retreat in Lantana

LANTANA—Lenten Retreats for Women are scheduled during March at the Cenacle Retreat House.

Sessions will be held on the weekends of March 4-6, March 11-13, and March 18-20.

For reservations and complete information call or write Sister Muriel Brown, R.C. at the retreat house or phone 582-2534.

Alcohol abuse retreat

KENDALL—A Serenity Retreat for anyone whose life has been affected by the abuse of alcohol is scheduled at the Dominican Retreat House, 7275 SW 124 St. from March 4-6.

"Quest for Honesty" will be theme of the session conducted by Father Fred Lawrence, S.R., Stirling, N.J., who has worked in the field of alcoholism for the past 24 years.

The retreats are non-denominational and in no way associated with Alcoholics Anonymous or AL-Anon.

Space is limited and early reservation should be made by calling 852-3112 or the retreat house, 238-2711.

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 NEW RENEWAL

Hottest racquet in town at Curley



Blaine Willenborg, United States No. 1 player in doubles and third in singles, is defending his Florida State Champion title this year.



Horsing around with coach Tony DeFillippo breaks some of the tension of National competition for Cory Waldman (left) and Blaine Willenborg.



Interested in softball for young adults?

Anyone interested in fielding a young adult softball team should contact the Department of Youth Activities by Monday, Feb. 27, by calling (Dade 757-6241, (Broward) 522-5157, (Palm Beach) 833-1951.

ABCD Dance-a-Thon is only one week away, Saturday,

March 5, at St. Thomas

Youth Corner

Aquinas, Fort Lauderdale. Participants are encouraged to get as many pledges as possible for this most important event. Additional pledge sheets can be obtained from the DYA office.

By FRANK HALL
Voice Features Editor
Being the number one tennis player in the United States in doubles for 16 and under doesn't seem to make Blaine Willenborg uptight. But, he's had some past experience in capturing titles.

Blaine, a 17-year-old junior at Archbishop Curley High School and a graduate of St. Rose of Lima School, North Miami, also holds the rank of being third in the Nation in singles. Previously, the personable and talented junior held the number one position in the Nation for singles and doubles in the 12 to 14 year age bracket.

PLAYING with a good team helps and the Curley tennis team has just been ranked 11th in the country by the National Prep Sports Network which also listed Curley's Cory Waldman, among the top 60 players in America.

One unusual aspect of the team's success is the information from coach Tony De Fillippo that Curley doesn't have its own tennis courts. That means that much of De Fillippo's time is spent arranging for use of courts and making sure his team has a place for practice. It also means the team is a little handicapped in that there are only two home matches and 17-away matches.

To understand how important courts are, consider that Blaine spends at least two hours a day during the winter and four hours a day in the summer practicing. Weekends, he tries to play about four hours each day.

"I started playing when I was about nine years old," Blaine reveals. "My dad kind of pointed out that tennis was something that a person could play all his life in contrast to other sports like football. There's no dead end. He doesn't push me and that's kind of obvious since I have four brothers and only one plays tennis. Two of my brothers were national champs in soccer."

(Blaine's sister, Nancy, however, was the number one tennis player for Curley's team

last year before graduating.) BLAINE and his dad play a lot of father-son tournaments and "he plays a nice game" according to Blaine. "It's good because I know he understands me," Blaine continues.

After high school, the junior is definitely going to college and would like to play some pro tennis but not set his life on it. Blaine also runs cross country for Curley and enjoys going to basketball games.

Cory Waldman spends about four hours a day on the courts and almost all day Saturday and Sunday. Homework and studying are done in the evenings and during homeroom periods at school.

A combination of knee pain and parental encouragement to compete in a less combative sport led Cory to a sport which has already provided him with the opportunity of attending Duke University on a tennis scholarship.

RIGHT NOW, Cory isn't too sure if he sees tennis in the future as a career or just a hobby but he is adamant in wanting a good academic education. Since his father is a doctor, Cory has considered the possibility of medicine as a career.

Curley's tennis team stands a good chance of taking the number one spot in Florida this year with both Blaine and



Cory Waldman has been listed among the top 60 high school tennis players in the country by the National Prep Sports Network.

A member of Beth Torah Synagogue, North Miami Beach, Cory selected Curley because of its high academic standing and good tennis team. The 17-year-old senior has been playing tennis for six years and has an older brother, Alan, in Arizona State on a tennis scholarship.

What started Cory off as a tennis player was an injury to his knee during a football game.

Cory. Coach DeFillippo also notes that the team finished seventh last year "but expects to do better this year because the team is basically the same but with much more experience."

Time will tell, but Curley's tennis team right now is certainly worth watching.

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New Penance rite in effect on Sunday

(Continued from Page 1)

amend his life. **THE PRIEST** then asks the penitent to express his sorrow. The penitent may do so in his own words or by using any of several recommended prayers.

The priest then extends his right hand or both hands over the penitent and says the words of absolution, concluding "...and I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit." The penitent answers, "Amen."

The priest says, "Give thanks to the Lord, for he is good." The penitent answers, "His mercy endures forever." The priest concludes the rite with a short dismissal prayer, telling the penitent to go in

peace.

"The emphasis" in the reformed rite, Father Krosnicki said, "is not placed as much on the confessor as judge, though obviously he still is, but as an instrument of healing and reconciliation."

SOME discussions of the new rite have focused on its permission for the establishment of small confessional, or reconciliation, rooms, where the priest and penitent may sit together without a screen between them.

"There were always circumstances in which face-to-face confession was practiced," as in battlefield situations or when a person came to the rectory to see a priest, Father Krosnicki noted. "But for the ritual to make provision for it is

new." He stressed that "the option is the penitent's, not the confessor's." The penitent decides to retain or remove the screen in the confessional room, or to use the traditional confessional box.

"Those turned off by the anonymity or the psychological difficulty of entering the confessional box may find this more useful and helpful spiritually," Father Krosnicki said.

"It is expected that this rite would take longer than the older one," he said. "Some see this as a problem where there are large numbers. Then they have the alternative of common preparation followed by individual confession and absolution."

IN COMMUNAL

celebrations, the penitents gather beforehand for a prayer by a priest, Scripture readings, a homily, an examination of conscience and general confession of sinfulness. Individual confession of sins to a priest, who gives a penance and absolution, follows. After those who wish to receive the sacrament have gone to confession, all gather for concluding prayers.

"In general, I think we've spent more time preparing clergy and people for this revised rite than for any other," Father Krosnicki said. He noted that the NCCB Liturgy Committee secretariat issued a study test, and that dioceses prepared their own materials, including films and videotapes in some cases, and held study days for clergy, Religious, laity

and religious education teachers.

The rite of Penance was revised, Father Krosnicki said, because the Second Vatican Council's Constitution on the Liturgy ordered such revision so that the rite and formulas "give more luminous expression to both the nature and effect of the sacrament."

Publication of the revised rite "makes it clear that the Church still teaches that sin exists," Father Krosnicki said. But, he added, "the liturgical document does not solve the question of what is sin and the kinds of sin."

The priest noted: "Problems are not solved by giving us new rites. That depends on how they are celebrated."

Pope asks for help to poor during Lent

(Continued from Page 1)

multitude of those whom all the world's societies leave by the wayside, wounded in body and soul, stripped of their human dignity, without break, without a voice, defenceless, alone in their distress!

Of course we find it hard to share our possessions in order to contribute to the disappearance of the inequalities of a world that has grown unjust. Yet statements of principles are not enough. That is why it is necessary and salutary for us to remember that we are stewards of God's gifts, and that "during Lent, penance should not be only internal and individual but also external and social" (Second Vatican Council, Constitution on the Sacred Liturgy Sacrosanctum Concilium, 110).

WE ASK you to go out to meet poor Lazarus, in his hunger and misery. Make yourself his neighbor, so that he can recognize in your eyes the eyes of Christ welcoming him, and in your hands the hands of the Lord sharing his gifts. And respond generously to the appeals that will be made to you in your own local churches, so that you can relieve those who are most disinherited, and share in the progress of the peoples who are most deprived.

We remind you of the words of the Lord Jesus on helping the weak, words happily preserved for us by the

Apostle Paul: "it is more blessed to give than to receive" (Acts 20:35). We exhort you all, dear sons and daughters, to purify your hearts in order to welcome the coming Easter

celebrations and to proclaim to the world the joyous good news of salvation. And we bless you in the name of the Father and of the Son and of the Holy Spirit. Amen.

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Piden justicia para trabajadores agrícolas



IMMOKALEE—Aún sin trabajo y con poco que comer, los trabajadores migratorios de este pueblo de Immokalee se aglomeran en las filas que prometen ayuda federal para su escasez.

Apenas han empezado a ver que la ayuda será efectiva, cuando ya la prensa habla de

“La gente cree con demasiada facilidad las acusaciones que se hacen contra los pobres y los que no tienen poder,” dice el Padre Jeremiah Singleton de Immokalee.

fraudes y abusos. Pero no faltan voces que se atreven a protestar tales acusaciones.

Entre ellas la del Padre Jeremiah Singleton, administrador de la Misión de Ntra. Señora de Guadalupe en Immokalee.

“La gente cree demasiado fácilmente todo lo negativo de los pobres y los que no tienen poder,” dice con cierta indignación. “Son bien pocos los que se paran a pensar en los abusos de las grandes corporaciones,” añade.

“Más que echar la culpa a esta gente, deberíamos denunciar el sistema que permite que estos trabajadores carezcan de todo tipo de seguridad social.”

Para el Padre Singleton, la situación de su gente es una que clama justicia.

“Cualquier obrero estaría cubierto por su sindicato, pero éstos tienen que esperar a que su

situación se declare de emergencia. Dónde está la justicia,” pregunta.

Rodeado de periódicos que narran las dificultades de los trabajadores en Immokalee y otros lugares del sur de la Florida, el Padre Singleton alabó la ayuda proporcionada por las parroquias de la Archidiócesis durante la helada. “Es verdad que los trabajadores están mejor preparados que nosotros para aceptar fracasos como éste, pero la realidad es que no tenían a dónde recurrir,” dice.

“Nuestra labor fue la de tratar de establecer canales para pedir ayuda. Muchas de las reuniones previas se realizaron en nuestras misiones,”

Según el Padre Singleton, la labor de la Iglesia en casos como éste es una de “ser voz y canal”.

“Y mientras el gobierno se decidía, nuestra gente sólo podía

recibir la ayuda de comida y ropa donada por las parroquias y otros grupos.”

A los que dudan sobre la necesidad material de los trabajadores, el Padre Singleton les responde rotundamente: “Basta con comprobar las cuentas de esta gente,” dice. “No tienen ni un céntimo en el banco, y lo que ganan es para sobrevivir.”

Monseñor John McMahon, que dirige el Buró de Apostolado Rural de la Archidiócesis también ha reaccionado ante las acusaciones hechas contra los trabajadores. Si los esfuerzos por detectar fraudes se emplearán en eliminar el trato injusto que se da a esta gente, entonces se eliminarían las causas de la injusticia y no simplemente unos síntomas,” afirmó

Sacerdote condenado por 'peligroso' social

El sacerdote salesiano, don Stefano Javorsky, párroco de Muran (Checoslovaquia), ha sido condenado a dos años de privación de libertad, que deberá descontar en un “grupo de reeducación”. El motivo: haber exhortado a los jóvenes de su parroquia a escuchar Radio Vaticano. Lo ha hecho público el periódico Pravda, precisando que en la condena pronunciada por el juzgado de Korice, se

especifica todavía más: el religioso ha proyectado películas a los jóvenes, les ha distribuido revistas y les ha grabado cintas magnetofónicas con el objetivo, bien preciso, de aumentar el número de “laicos religiosos activistas”. Por todos estos motivos el juzgado regional ha considerado el comportamiento del religioso Javorsky como peligroso socialmente.

Prelado Romano visitó Cuba

Mons. Maximino Romero de Lema, arzobispo titular de Citanova y Secretario de la Sagrada Congregación para el Clero, acogiendo la invitación que le dirigió la Conferencia Episcopal Cubana, ha estado en dicho país del 6 al 30 de enero, para dar los ejercicios espirituales anuales al clero de la Isla.

Dirigió tres tandas sucesivas: la primera, en La Habana, con la participación de unos cincuenta sacerdotes; la segunda, en Santiago, en el santuario nacional de Nuestra Señora de la Caridad del Cobre, con una asistencia algo más numerosa; y la última, de nuevo en La Habana, a un grupo de más de 35 sacerdotes. También los Ordinarios diocesanos se han unido a sus colaboradores, en la reflexión y en la plegaria.

El prelado dirigió también jornadas de espiritualidad para las religiosas, tanto en la capital como en Santiago, y habló a los seminaristas, que se disponían a marchar a la región agrícola de Güines para un mes de trabajo

productivo.

Mons. Romero de Lema estuvo también en Matanzas, en cuya catedral presidió una concelebración eucarística. En Camagüey, habló a los responsables del apostolado laical, y celebró una Misa en la parroquia de la Caridad. En Cienfuegos-Santa Clara, presidió una solemne liturgia eucarística en la con-catedral, y tuvo un coloquio con los representantes de las comunidades parroquiales de la ciudad. En Pinar del Río, presidió la apertura de las sesiones del segundo Consejo de pastoral.

Aparte de algunos contactos con diversas personalidades de la capital y visitas de carácter vario, estuvo en los dos monasterios de clausura que hay en la capital: el de las Catalinas y el de las Carmelitas, y celebró la Eucaristía en los populares santuarios de Regla, la Caridad y Santa Bárbara, así como en la parroquia de Ginés.

Le acompañó en su visita el sacerdote José Manuel Sánchez Caro.

Cuaresma en FIU

Universitarios católicos de FIU podrán dedicar todos los días un rato a prepararse para la Pascua. Durante esta cuaresma, la capellanía católica ofrecerá la

oportunidad de celebrar la Eucaristía en el Campus, los días 1, 3, 8 y 10 de marzo, en el aula 315 de la University House, a las 12:30 (medio-día).

PHOENIX, Arizona—(NC)—La Hna. Clare Dunn, electa como demócrata a la cámara de representantes del estado de Arizona, ha propuesto una ley de ayuda a muchachas menores de edad embarazadas; apoyó otras propuestas para que el congreso de Estados Unidos restaure la protección legal a los niños por nacer (después de un fallo de la Corte Suprema en 1973, que facilita el aborto provocado). La monja propone establecer centros de maternidad para menores, cuya asistencia las disuade de la idea de abortar por la falta de recursos. “Y hay millones de dólares disponibles para el aborto. ¿Por qué no gastar también en salvar vidas inocente?”, dijo Sor Clara.

WASHINGTON—(NC)—La psicóloga Dra. Judianne Densengerber, quien dirige en Nueva York un instituto contra maltratos a los niños, ha iniciado aquí un movimiento para que el congreso legisle contra “la pornografía infantil, una desgracia nacional que usa a los niños (en algunos casos desde los tres años) para mostrar perversiones sexuales”. Muchos son escapados del hogar, o hijos de familias pobres, y entre ellos hay muchachos víctimas de homosexuales, y niñas entregadas a la prostitución. La psicóloga considera que más de un millón de menores de edad son abusados sexualmente en este país.

CIUDAD DEL VATICANO—(NC)—La carrera de armamentos refleja una mentalidad infantil según el Papa

En el mundo

Paulo VI, que los llamó “juguetes... que la familia humana debiera desechar por inútiles y costosos”. La locura de los armamentos, agregó, se debe a “hombres que no aman al prójimo, que han olvidado que son hermanos como hijos de Dios”. En todo su pontificado el Papa ha condenado la carrera armamentista entre las naciones. Al recibir en enero el vicepresidente de Estados Unidos, Walter Mondale, encomió los esfuerzos iniciales del Presidente Jimmy Carter para acelerar el desarme.

DURANGO, México—(NC)—Mons. Antonio López, obispo de Durango, inauguró un seminario regional sobre el método natural de limitación de los hijos llamado “Billings,” en honor de los esposos médicos australianos que lo han probado en amplios estudios. Un grupo de médicos, sacerdotes, monjas y seglares explicaron sus beneficios, frente a los métodos de control artificial. Los obispos mexicanos reconocen el rápido aumento de la población—de 20 millones en los años cuarenta a más de 60 millones ahora—pero advierten que toda limitación de la familia debe procurarse por métodos naturales, aprobados por la Iglesia.

MANAGUA—(NC)—Los obispos de Nicaragua pidieron al gobierno del Gen. Anastasio Somoza que termine con la ola de terror, incluso la tortura, que ha desatado su Guardia Nacional contra familias campesinas y

personas de la oposición política, usando una ley marcial que alega necesitar para acabar con las guerrillas marxistas. Entre las denuncias de los obispos: el terror en los campos fuerza a las familias a abandonar tierras y casa, a veces pueblos enteros, para caer en mayor desamparo; los guardias emplean métodos inhumanos, como la tortura, cuando interrogan a detenidos por simple sospecha, algunos son ejecutados sin previo juicio; los soldados han tomado capillas rurales para cuarteles, arrestan a líderes de acción católica, y se quedan con las tierras a veces, agregaron.

SANTA MARIA, Brasil—(NC)—Para ajustarse al racionamiento de gasolina decretado por el gobierno, el obispo de Santa María Mons. José Ivo Lorscheiter renunció al automóvil y visita a caballo sus 42 parroquias, “lo cual no es nada nuevo,” recordó. Su diócesis de medio millón de católicos y 11,600 millas cuadradas queda en el país gaucha, él tiene 49 años y jinetea a gusto.

WASHINGTON—(NC)—Para suceder a Mons. James Rausch, nombrado obispo de Phoenix, Arizona, la junta administrativa de la U.S. Catholic Conference escogió como secretario general al sacerdote dominico de 45 años, P. Thomas Kelly, quien ya venía ejerciendo la vice-secretaría desde 1971.

WASHINGTON—(NC)—Entre los signos positivos señalados por un informe de la Comisión de Derechos Civiles están la mayor participación de las minorías raciales en la política y la administración, junto con la participación creciente de mujeres. Pidió, con todo, que se ponga más atención a los derechos cívicos de la minoría hispana, que considera llega a los 16 millones ya, y se eviten violaciones de estos derechos en esfuerzos por detener la ola de inmigrantes indocumentados. Señaló otros problemas de desempleo, bajos ingresos, falta de escuelas y de vivienda adecuada para las minorías.

Irán al Sínodo de obispos

El Episcopado belga ha elegido a su primado, cardenal Leo Jozef Suenens, arzobispo de Malinas-Bruselas, para que le represente en la próxima Asamblea General del Sínodo de los Obispos, convocada por el Papa para el 30 de septiembre. Como sustituto ha sido designado Mons. Joseph Heusche, obispo de Hasselt.

La Conferencia Episcopal de

Senegal y Mauritania ha elegido como delegado para la citada asamblea del Sínodo, al cardenal Haycinthe Thiandoum, arzobispo de Dakar, y como sustituto Mons. Francois Dione, obispo de Thies.

Los obispos de Alemania Oriental, en su última reunión celebrada en Berlín Este, han designado para representarles en la Asamblea Sinodal a Mons. Joachim Meiner, obispo auxiliar de Erfurt-Meiningen.

Es tiempo de convertirse

Por EL CARDENAL
EDUARDO F. PIRONO

Cuaresma es el punto de partida para la búsqueda del Señor. Cuaresma significa que tenemos que morir, que tenemos que cambiar, que tenemos que encontrarnos con el Señor, y desde El abrirnos a nuestros hermanos.

Y, ¿qué es convertirse? Darse cuenta que algo no anda; darse cuenta que nuestra mentalidad tiene que cambiar, que nuestro corazón tiene que madurar, que nuestra voluntad tiene que hacerse fuerte en la fidelidad. Que algo en nosotros tiene que volverse más lúcido, más transparente, más filial, más fraterno.

Llega ya la celebración del misterio de la muerte y de la resurrección de Jesús. Llega una exigencia de Jesús para el cambio.

Pascua tendrá significado para nosotros si hemos decidido convertirnos. Pero ¿se dará en nosotros la conversión?

Esta depende siempre de dos factores: arrancarnos de un estado que debe cambiar y encontrarnos con el Cristo que cotidianamente se nos revela y se nos comunica.

Pensemos, por ejemplo, a la luz del sermón de la montaña, si somos para el mundo verdaderamente luz y si somos verdaderamente sal; si nuestra oración es auténtica; si nuestra justicia es mayor que la de los escribas y fariseos.

Pensemos, a la luz de las bienaventuranzas evangélicas, si verdaderamente somos pobres, si tenemos un corazón manso y misericordioso, si sabemos asumir el dolor con los que lloran, si sabemos repartir la paz a los hombres que la necesitan, si asumimos la persecución por la justicia. ¿Por qué no nos examinamos a la luz de las bienaventuranzas evangélicas?

Pascua significará algo para nosotros si nos convertimos, y la conversión supone una toma de conciencia muy sincera, muy honda, muy serena también, de nuestra situación de pecado. ¿Hay algo en mí que tiene que cambiar? ¿Algo de lo cual yo soy responsable? ¿Está pasando algo en nuestra sociedad? ¿Está pasando algo en el mundo? Yo no

puedo contemplarlo simplemente desde la orilla, levantando el dedo acusador y señalando: "esto es por tal motivo, por tal otro, depende de fulano, depende de mengano."

¿Y yo, qué? ¿Acaso no soy miembro de la misma familia, no

formo parte del mismo pueblo? ¿No hay algo en mí que me hace responsable de esta situación de pecado que está viviendo el mundo, la sociedad, nuestra patria? ¿No estoy ensuciando en cierta manera, el rostro de nuestra Iglesia? ¿No hay algo en

mí que tiene que cambiar?

¿No será que a partir de esta cuaresma tengo que ser más sincero, más leal? ¿No será que tengo que ser más servicial y abierto? ¿No será que tengo que comprometer más mi fe en lo cotidiano de mi entrega? ¿No

será que mi oración tiene que ser más profunda? ¿No será que tengo que limpiar más mi corazón para poder ver a Dios? ¿No será que tengo que ser de verdad más pobre, manso y misericordioso?

Yo, que todos los días al abrir los periódicos siento erizada mi piel por la violencia que se da en el mundo, ¿qué he hecho para que haya una paz verdadera, nacida de la justicia y fruto del amor? ¿No hay algo en mí que convertir? Yo, que me he sentido tan particularmente cobijado por el Señor, guardado en sus manos; yo, que he sido llamado para servir al Señor en la plenitud del amor, ¿vivo realmente en esta generosidad de la entrega? ¿No hay mucha mediocridad en mí? ¿No vivo demasiado superficialmente mi cristianismo?

La conversión supone tener conciencia de que algo debe cambiar en nosotros. Me lo está pidiendo Dios, me lo están exigiendo los hermanos, lo está necesitando el mundo que me rodea.

Todo el mundo habla hoy de la urgencia del cambio, de la necesidad de nuevas estructuras justas, para que se instale el reino de la verdad, de la justicia y del amor. Pero no tendremos estructuras verdaderamente estables, justas, si los hombres no nos hacemos justos por una conversión bien honda, radical y rápida. Cuaresma nos impone un llamado a la conversión; esta conversión, además de la toma de conciencia de nuestra culpa, es una búsqueda del Señor verdadero y cercano a nosotros. "Busco tu rostro, Señor..."

Durante todo el tiempo de cuaresma, repetiremos esta expresión de la Sagrada Escritura: "Busco tu rostro, Señor..." El cristiano, a través de los acontecimientos humanamente absurdos y dolorosos; a través de los hombres con los cuales convive; a través de su propia fragilidad; a través del dolor y de la esperanza, del sufrimiento y de la alegría, vive buscando el rostro del Señor hasta que lo encuentra definitivamente en la luz del Padre. La conversión es una búsqueda del Señor. ¿Lo he encontrado en mi vida? ¿Cómo lo he buscado? ¿Cómo lo encuentro? ¿Busco al Señor exclusivamente cuando vengo al templo y grito: "Señor, Señor"? ¿O trato de descubrirlo en este hombre, en esta mujer, con los cuales me encuentro durante la jornada, que quizás necesitan de mi palabra, de mi presencia, de mi comprensión?

¿He tratado de descubrir al Señor en los acontecimientos de la vida que a veces me golpean mucho? ¿He tratado de descubrir que allí está el Señor? ¿Creo verdaderamente que no cae un solo cabello de mi cabeza sin el permiso del Padre que está en los cielos? ¿Tengo capacidad, a la luz de mi fe, para descubrir que el Señor va pasando hoy en la historia y que me grita: "necesito de ti"? ¿Tengo capacidad para eso?

¿Por qué no aprovecho esta cuaresma para una conversión muy honda, muy profunda, muy gozosa, muy definitiva?

Cuaresma...

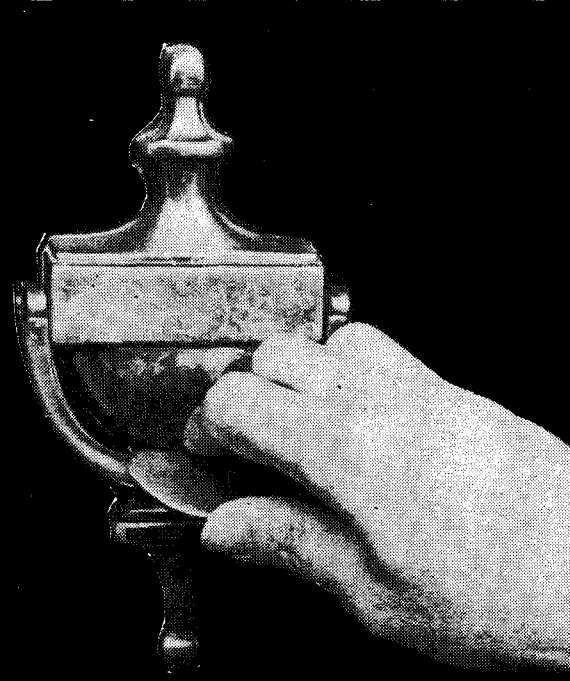
● Una llamada que llega a todos los rincones, a todos los hogares, a la puerta del poderoso y del que mendiga, a la puerta de los de "aquí" y de los de "allá" a la puerta de los que ven y de los ciegos, a la puerta de los que le esperan, a la puerta hasta de los sordos, de los que nunca parecen oír su llamada porque el ruido de la ciudad, del consumo, del materialismo y de sus propios egoísmos les impiden escuchar y palpar su proximidad y su llamada.

● Una llamada actual, precisa, concreta; una llamada que nos compromete, que nos cuestiona, que nos exige un replanteamiento profundo, dinámico y sereno de toda nuestra existencia, de todo nuestro hacer y no hacer en y por el mundo.

● Una llamada que ahora, en Cuaresma denuncia nuestras situaciones humanas individuales y colectivas de incomunicación, dispersión y ruptura con los hermanos; nuestras situaciones de falta de amor, de injusticia, de intransigencia, intolerancia y rechazo del hermano, de los demás, de todos, que en esencia, sean quienes sean, son iguales a nosotros en esa identificación real y definitiva que es Cristo que nos identifica.

● Una llamada que nos anuncia un "tiempo propicio", una necesidad radical y urgente de comunicación, y conciliación en la paz, en el amor y en el encuentro con los otros buscando en todos esa identificación cristiana que nos une.

● Una llamada que nos libera, que nos llena de júbilo, que nos abre el camino de la esperanza.



"...estoy
a la
puerta
y
llamo..."

dice el Señor

siempre es tiempo...

...para vivir el evangelio



Por el Padre José P. Nickse

nuestra salvación. Lo que equivale a una negación del concepto de Iglesia como comunidad de fe y Cuerpo Místico de Cristo.

Por lo general estas hojitas contienen lo que yo llamo una teología de "ten-cent." Y quisiera aclarar algunos de los errores más comunes que pululan en el mundo de estos panfleticos.

Primeramente que queda claro que los católicos aceptamos a Cristo como nuestro Salvador. Creemos que a través del

Bautismo nos incorporamos a su Cuerpo. En cada sacramento nos unimos más a Cristo en nuestro corazón. La Iglesia Católica por casi dos mil años ha proclamado a Cristo como la Luz del mundo en la vigilia Pascual.

¿Qué hay malos católicos? Es verdad, como también hay hombres malos y buenos en todas las religiones, países y culturas del mundo. ¿O acaso podemos olvidar la condición humana?

La Iglesia es familia, es comunidad de fe. Aún los que

atacan la Iglesia Católica como institución terminan formando otras instituciones. No somos islas. El cristianismo se vive en comunidad.

Sin embargo, quisiera subrayar que admiro la dedicación y celo apostólico de los miembros de algunas sectas religiosas. Lo que no implica que yo comparta sus orientaciones y posiciones. Ellos con su celo nos recuerdan a los católicos nuestra obligación de vivir y enseñar el evangelio.

Que esta Cuaresma que comienza renueve nuestro compromiso cristiano y nos convierta en católicos activos y entregados llevando la luz de Cristo a un mundo que vive en tinieblas.

¡Que el Señor siempre les bendiga!

Uno nunca sabe lo que va a pasar cuando sale a la calle a comprar un "sandwich cubano." Hace varios días esperaba mi turno frente al mostrador en una conocida cafetería de la Calle 8.

De momento entró un señor repartiendo unas hojitas tituladas "¿Salvación O religión?" Le entregó una a cada marchante y con gran vehemencia les insistió que la leyeran. También puso una en mi mano (e pesar de estar yo vestido de cura).

Por cortesía, y no sin cierta curiosidad, empecé a leer la hojita mientras esperaba mi sandwich. El texto incluía su condena del catolicismo romano. Pero lo que más me sorprendió y alarmó fue el concepto paranoico que presentaba de la religión. En otras palabras, la religión, según el escrito, es un obstáculo a

'Salgamos al encuentro del pobre'

Queridos hijos e hijas:
Ha llegado la cuaresma y os pedimos que nos escuchéis siquiera un momento.

La cuaresma es tiempo para recibir el favor de Dios. La

misma liturgia nos la describe como "tiempo favorable" para preparar la celebración del misterio pascual. Es un tiempo de austeridad, pero fructífero, y nos trae una renovación

espiritual semejante a la primavera.

Despertemos nuestras conciencias. Demos un fresco vigor a nuestro sentido del deber y nuestro deseo de responder en

modos prácticos a las exigencias de una verdadera vida cristiana.

Nuestra encíclica de hace 10 años sobre el Desarrollo de los Pueblos, era como un grito de angustia que en el nombre del

Señor dirigíamos a las comunidades cristianas y a todos los hombres de buena voluntad.

Hoy, al comenzar la época litúrgica de la cuaresma,

Folklore y colorido en la 'fiesta seminole'

Unos 2,000 indios americanos de unas 20 tribus esparcidas por toda la nación se dieron cita el fin de semana pasado en la Reserva Seminola de Hollywood. Juntos celebraron su sexta fiesta tribal que incluyó un rodeo.

La fiesta se proponía ofrecer una oportunidad para mayor comunicación entre las tribus, según explicó Judybill Osceola, que dirige un negocio de artesanía india. "Muchas de las tribus no se conocen ni saben de sus costumbres," dice.

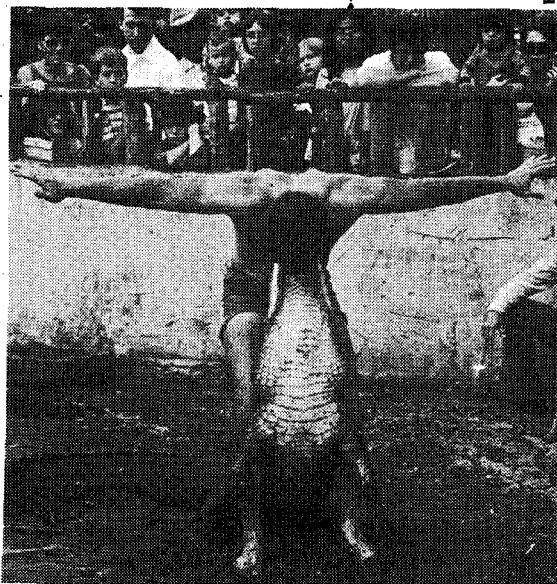
Además del buen rato pasado juntos, la feria proporciona una fuente de economía y la oportunidad de fomentar programas de ayuda para los indios.

Uno de los momentos cumbres de la fiesta fue la competición de lucha libre con los caimanes. El campeón Ross Kananga, de Jamaica, continuó su batalla con el reptil a pesar de recibir un buen mordisco.

El joven Jim Davis (en la foto), profesor de educación física en Driftwood Middle School, Hollywood, demostró cómo dominar al cocodrilo sujetando sus mandíbulas entre la barbilla y el pecho.

No faltaron las danzas tribales con ostentación de color y fantasía india y para terminar los participantes eligieron a Sandra K. McLellan, de Big Cypress, reina india 1977-78.

Orgullosa de su herencia una mujer india ostenta el atuendo característico mientras posa delante de la tienda de campaña conocida por los indios como el "tepee". A la izquierda Jim Davis luchando con un caimán.



Fotos: Frank Hall



Mensaje de Pablo VI para la cuaresma

queremos repetir aquella solemne llamada.

Nuestra mirada y nuestro corazón de pastor, continúa sintiendo la abrumación y peso de las inmensas multitudes que las sociedades del mundo ignoran y dejan de lado; multitudes heridas en alma y cuerpo, despojadas de su dignidad humana, sin respiro, sin voz, sin defensa y solas en su desconsuelo.

Claro que nos resulta difícil compartir nuestras posesiones para contribuir a la desaparición de las desigualdades de este mundo, donde crece la injusticia, pero las buenas intenciones no bastan.

Es necesario y saludable para nosotros recordar que somos administradores de los dones de Dios y que durante la cuaresma, la penitencia no ha de ser sólo interna y personal, sino que ha de ser también externa y social. (Vaticano II: Constitución sobre la Segunda Liturgia No. 110).

En esta cuaresma, os pedimos que salgáis al encuentro del pobre Lázaro, de su hambre y su miseria. Hacéos vecino suyo para que él pueda reconocer en vuestros ojos, los ojos de Cristo que le recibe. Para que reconozca en vuestras manos, las manos del Señor que comparte con él sus dones. Responded con generosidad a las llamadas de caridad hechas en vuestras iglesias locales para aliviar a los desposeídos, y compartir vuestro progreso con los que están privados de él.

Os recordamos las mismas palabras de Jesús que nos narra San Pablo: "Es mejor dar que recibir."

Os exhortamos a todos a purificar el corazón para mejor celebrar la Pascua y mejor proclamar al mundo la buena noticia de la salvación.

¿Te vas a casar?



Lee sección especial

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Cubano ordenado diácono el jueves

El seminarista Sergio García Miró fue ordenado diácono el jueves por el Arzobispo de Miami Edward McCarthy, en el Seminario Mayor de Boynton Beach.

Nacido en La Habana hace 39 años, Sergio García Miró es médico psiquiatra y ejerció su profesión varios años antes de entrar al seminario.

"Pero en realidad lo que me gusta es el trabajo pastoral," afirmó durante una reciente entrevista.

Antes de dejar Cuba en 1961, García Miró trabajó con la Juventud Católica y dando clases de religión, "hasta que se presentaron en mi casa seis jóvenes armados que me

buscaban. Menos mal que yo ya me había escondido," comentó.

Por un tiempo en Miami, el joven cubano ayudó en el programa de niños refugiados cubanos y fue entonces que se interesó por los problemas psicológicos. En 1965 García Miró terminó sus estudios de Medicina en la Universidad de Madrid. Tenía 28 años.

Su profesión le llevó a Miami donde trabajó en varios hospitales: Bautista, Cedros del Líbano y St. Francis. Más tarde el Jackson y Veterans Administration y finalmente el examen de psiquiatría hasta ocupar un puesto de psiquiatra en la Universidad del Sur de la Florida.



García Miró

¿Por qué optó por el seminario?, cabe preguntarse.

"En realidad lo venía pen-

sando hace años," dice. "De estudiante en el Colegio de Belén, ya lo pensaba, aunque sin estar seguro. Me dijeron que esperara.

"Decidí terminar los estudios y ejercer la medicina. Además creo que mis conocimientos me serán útiles en el sacerdocio.

"Pero si he cambiado mi profesión por el sacerdocio es por mi interés pastoral, y para poder dar a la gente directamente un mensaje de espiritualidad," afirmó.

Después de su ordenación al diaconado, García Miró continuará su labor pastoral en la Ermita de la Caridad, como ha estado haciendo todo este año.

Prontamente recibirá la ordenación sacerdotal.