A variety of events will mark the feast of Epiphany on Sunday, Jan. 4, in South Florida's Spanish-speaking communities.

On Saturday, Jan. 3 the Office of Cultural Affairs of the City of Miami in cooperation with the Latin Chamber of Commerce will present an original Christmas play at 10 a.m. at SW Eighth St. and 16 Ave. Traffic will be diverted to other streets during the play. At its conclusion gifts will be distributed to children by actors attired as the traditional Three Wise Men.

At 5:30 p.m. on the same day the play will be reenacted at W. 29 St. between 11 and 12 Ave.; Hialeah.

The now annual parade of the Wise Men begins at noon, Sunday, Jan. 4 at SW Eighth St. and 19th Ave. proceeding east to SW 12 Ave, then North to Flagler St.

The feast of Epiphany which commemorates the visit of the Wise Men to the crib at Bethlehem is the time when Spanish-speaking families exchange gifts.

The Archbishop of Miami will be the principal speaker during the kick-off dinner of the 18th annual Archbishop's Charities Drive at 7:30 p.m., Tuesday, Jan. 6, at Miami Springs Villas.

Archdiocesan coordinators for the drive, which aids the needy regardless of color or creed through various services provided by Church agencies, are Mrgr. John O'Dowd, V.F., pastor, Epiphany parish, South Miami; and Father Jose P. Nickse, assistant pastor, St. Mary Cathedral.

CORAL GABLES actor Robert M. Brake and Miami contractor Alberto Alejandre serve as general chairman of this year's campaign, assisted by regional chairmen in eight areas of South Florida.

Mrgr. David E. Bushey, pastor, St. Brendan Church; and Father Thomas, Byrne, pastor, St. John-the-Apostle Church, Hialeah, serve as Region I coordinators and will welcome guests at the dinner, the first in a series which will precede the door-to-door campaign. Thomas Heaps serves as regional chairman. On Thursday, Jan. 8, parishioners of churches in Dade and Monroe Counties will be guests at a dinner at the Dupont Plaza Hotel in downtown Miami.

REGIONAL coordinators Mrgr. Peter Reilly, pastor, Little Flower Church, Coral Gables; and Father Emilio Vallina, pastor, St. John Bosco Church, will welcome guests with Edward Atkins who serves as regional chairman. Other regional dinners are continued on page 4.

Pope closes Holy Door, Holy Year

VATICAN CITY (NC) — When the small, frail, 78-year-old Pope Paul VI pulled shut huge bronze doors to end the Holy Year, 150,000 people braved sub-freezing weather in St. Peter's Square to hear him predict in a strong and vigorous voice, "The civilization of love will prevail..."

Some 330 million television viewers in 41 countries watched the Pope utter those brave words on Christmas Eve, and a mass beyond reckoning heard them on the radio.

The Pope prophesied boldly: "The civilization of love will prevail over the anxiety of implacable social struggles, and it will give the world the longed-for transfiguration of humanity, that, at last, is Christian."

HIS HOLY YEAR, which ended up attracting 8 million of pilgrims, had not been an instant success and seemed to justify the doomsayers who criticized it. During the first three months, a paltry 1 million pilgrims trickled into Rome. Once the Pope asked, "I wonder if they will come?"

Then the floodgates opened. More than 7 million people continued on page 4.

Archbishop to attend kickoff dinner

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Youth hears Christ's word, Pope says

VATICAN CITY (NC) — Despite a deafening uproar from the media, from politics and from older generations, young people today are returning to Christ's message of "revelation and renewal," Pope Paul VI declared in his 1975 Christmas Message.

Pope Paul read his message from the Loggia above the main entrance to St. Peter's Basilica. Afterwards he imparted his blessing "Urbi et Orbi" —to the city and the world. About 100,000 heard him in the bright sunshine of St. Peter's Square.

The 78-year-old Pope called youth the " unforeseen yet predestined hearers" who "know how to accept the proclamation of the Good News as a message of revolution and renewal."

"ALMOST WITH subversive impetus," the Pope said, young people have unmasked the "specious, or at least insufficient wisdom of older generations."

He addressed the youth of the world: "The emptiness, young people, has devastated. But the treasure you have discovered is powerful and powerful longing has brought you back, almost unconsciously, to the sphere of an invitation that cannot be rejected: 'Come to Me, all you who labor and are weary.'"

Older generations, the Pope said, "inoculated" young people with "the insanity of war for power, of materialism as the only justice, of pleasure as a confused attitude toward the higher duties and destinies of life."

LARGE NUMBERS of youth attended the Christmas blessing and morning Mass, as well as the midnight Mass in St. Peter's Square marking the end of the Holy Year.

At that midnight celebration Pope Paul said that Holy Year has brought about a new covenant between God and 20th-century life. He claimed that the world "in staggering fear" had come "near to the abyss of fatal ruin."

In his noontime Christmas message, the Pope declared: "At this precise point the drama is either 'yes' or 'no,' for the modern generation which has shown that it has understood the possibility and happiness of an encounter with Christ."

This understanding, he said, came about for youth despite "the overwhelming uproar of a thousand voices that fill the atmosphere of modern life with the powerfully amplified words of the renowned means of social communication or the attracting fascination of the images and sounds which transfer the language of the realm of thought to that of the senses."

He spoke also of the...
The Funeral Liturgy was celebrated Wednesday in St. John Bosco Church for Franciscan Father Miguel Iguaran who had been assisting in the parish.

A native of Arcoíti, Spain in 1917, Father Iguaran was ordained for the Order of Friars Minor in 1943. Prior to coming to the U.S. in 1969 he was stationed in Cuba. He had also served in St. Timothy parish.

Funeral liturgy for Fr. Iguaran

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There is now Miami's most experienced funeral service.

By JOSEPH ABBoud

BEIRUT-(NC) - Almost everyone was taken by surprise at the ferocity of fighting which began here in April, but the preconditions for civil war were there all along, rooted in the area's history and politics.

Beneath the seemingly smooth surface of Lebanese life, distortions were growing, and the events of recent months can be understood through an examination of them. The PRESS has oversimplified matters by reporting the struggle as a war between Christians and Moslems, and then using the terms interchangeably with rightists and leftists respectively, but religion is a significant element in the strife.

Lebanon's population of 3 million is about 60 percent Moslem and 40 percent Christian. Thirty years ago, an unwritten agreement apportioned government positions among the two religious groups, with the presidency to be held by a Catholic and the prime ministry to go to a Sunni Moslem.

The Catholics - mostly members of the Maronite rite - were the predominant economic force in the country and controlled the military as well. Because of immigration into Lebanon of Moslem refugees, plus a lower Maronite birthrate, the Maronites have been declining in numbers, and therefore, in power, since the creation of Israel in 1948.

About 300,000 Palestinian refugees now live in camps inside Lebanon. With the Arab defeat in the war of June 1967 with Israel, the refugees began to adopt a more militant line against the Jewish state. The Jordanian government crushed the Palestinians during September of 1970, and the Syrian government has kept a close check on its own refugee population, channeling militant sentiments into its own military machines.

Lebanon, with its relatively weak defense establishment, became the refugees' only base of armed operations.

Compounding the difficulties, the parliamentary system has failed to give expression to the changing realities of Lebanon's political life.

The electoral system has tended to bring to power tribal chieftains of their respective territories. Political trends have not been reflected in the Lebanese parliament - except by accident.

The fighting is in a sense the eruption of genuine politics bursting the artificial bonds of Lebanon's institutions originally created to express those politics.

In this sense, the fighting can be viewed as a clash between the conservative establishment and leftist elements denied access to any other arena.

The most visible conservative grouping is the Phalange, a paramilitary party dominated by Maronites. The leftist groups range from communists, anarchists, Christian and Moslem Palestinians, and incongruously, conservative Moslems seeking to reduce Maronite power through an alliance with opponents of the Maronites.

The rightists are, according to their spokesmen, most concerned with the Palestinian presence within their borders. That presence constitutes "a state within a state," they contend, and invites Israeli raids.

The differences appear irremovable after a war in which nearly 5,000 people have been killed in street fighting, and Vatican peace overtures - which had been welcomed by the left - appear stalled.

Funeral Home Locations

IN THE NEWS

The Voice / Miami, Florida / THE VOICE / Friday, January 2, 1976

Funeral liturgy for Fr. Iguaran

Lebanon strife -more than just Christian vs. Moslem

By JOSEPH ABBoud

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IN THE NEWS

The Voice / Miami, Florida / THE VOICE / Friday, January 2, 1976
VATICAN CITY—(NC)—The Church through the 1975 Holy Year has forged a 20th-century covenant between God and contemporary life, Pope Paul VI proclaimed in closing the year-long jubilee Dec. 24.

"We shall remember it forever," exclaimed Pope Paul during an unprecedented midnight Mass under cold, starry skies in St. Peter's Square.

"A religious act or covenant has successfully endeavored to link this so-called modern life of ours with You, O God."

THE POPE, who minutes before had drawn closed two bronze doors at the Holy Year entrance to St. Peter's Basilica, declared solemnly: "In staggering fear we have come near to the abyss of a fatal ruin, and we have dared...to knock again at the door of the Father's house that we ourselves have abandoned."

Workmen later sealed up the Holy Door entrance with bricks stamped with Pope Paul's crest. The Pope, who last Christmas became the first pilgrim of the Holy Year to pass through the door, was the last of about 8 million pilgrims to cross the portals.

The doorway at the far right of St. Peter's Basilica will remain sealed until the next scheduled jubilee in the year 2000.

Addressing about 90,000 pilgrims during the homily of the Mass televised around the world, the Pope said that the New Covenant Holy Year links with God "our concrete, historical and civil life, whether negative, skeptical, aberrant and indifferent, or pious and faithful."

Then addressing God in language reminiscent of the Old Testament covenants, the Pope said: "You are, O God, under every aspect, Necessary. Today You belong to us, O unrivalled God, God of mystery, of peace and of beatitude."

"We confess this: we have bent our heads, senseless with pride, with self-sufficiency and foolishness, and before the requirements of God's kingdom we have regenerated our consciences in the sincerity and the wisdom of humility." Holy Year has taught the Church that "faith is life," the Pope said. "It is life because it reaches You... life is You, O God, suspended as a beatifying lamp cast upon the shadow of our stuttering experience."

ARCHBISHOP Coleman F. Carroll, shown right, was the principal celebrant of Cocelebrated Midnight Mass in the Cathedral of St. Mary to herald the Christmas season and commemorate the Feast of Our Lord's Birth. Hundreds crowded the Mother Church of the Archdiocese of Miami for the Mass.

"AND WHERE shall we go now?" the Pope asked, now that Holy Year is over. "We shall understand the sign of the times which is love for that neighbor in whose definition You have included every person—yes, every person needing understanding, help, comfort, sacrifice, even if he is personally unknown, even if he is annoying and hostile."

The Pope then concluded his message on the closing of Holy Year: "The civilization of love will prevail over the anxiety of implacable social struggles, and it will give to the world the longed-for transfiguration of humanity that, at last, is Christian."
The Teaching of Christ

Continued from page 1

came in the following nine months. They came from all over the world. They spoke every language known on earth. They came by every means known to man. On the day the Pope canonized Mother Seton, two pilgrims dropped from the skies by parachute.

Even at the end, he spoke of courage and of joy, and not just in words. In the enclosed space of the pavilion of St. Peter’s Square, as he got up from his chair, two phoning monsignors nearby to aid him with his painful arthritis. He waved them aside and pulled shut the two gigantic bronze holy portals, while his breath made clouds in the cold air.

THE DOORS were twice the height of il Nostro Paulino (‘Our Little Paul’), as the Romans call him familiarly. He pulled them closed himself, with determination. The next day they were bricked up, to be opened at the next Holy Year en 2000 A. D.

Then, after a prayer for unity and peace in the Church, he stood and waited while 20 cardinals and 100 archbishops and bishops formed a procession, together with the superiors of religious orders, and preceded him out of the basilica’s porch onto St. Peter’s Square for the Mid-night Mass.

AFTER COMMUNION, there were about 10 verses of “Adete Fideles.” After the first two verses, the throng left them to the choir and joined in the chorus. So, the Holy Year ended with the “Ite, Missa Est.” Yet another symbolic gesture remained. The Pope lit a bronze lantern after the last blessing and gave it to two young Italians. They took it to the Catacombs of St. Callixtus, where it will burn as a reminder of the faith shared between the Christians of the first centuries and those of the twentieth.

Those who had persisted in belittling the Holy Year against mounting evidence of its success must be credited with perseverance.

Two days before the closing, the doctrinaire left-wingers Rome daily. Il Messaggero, criticized virtually everything about it from the way Vatican coins are sold to the charges in boarding-houses run by Sisters for less affluent pilgrims.

THIS WAS done in the draft prose that characterizes the poor losers who speak for the “workers’ paradise” throughout the world.

But not even the script-writer of the communist-line press can make 8 million pilgrims disappear into thin air.

The unassailable fact obstacle of “the incautable but formidable narcotic influence of the pressure of public opinion and of political propaganda.” Such pressure “almost insensibly deprives personal freedom of its active exercise.” In the place of personal freedom goes “the passivity of another’s domination.”

These factors, the Pope said, have not prevented young people from grasping the “delicate, tender and true wave-length of the spirit.”

Concluding, Pope Paul prayed: “May God grant for today’s youth and for all of us, sons and daughters of the Church and citizens of the world, that the fruit of the Holy Year will be the acceptance of this word that is the expression of an endless Blessed Christmas.”

Following the message, the Pope gave a solemn blessing and, in 12 languages, wished “a blessed Christmas in the joy and peace of Christ.” For the first time he included the African language Swahili.

AS HAD occurred throughout the year-long jubilee, young people participated in the Holy Year closing in imaginative ways. Shortly before the Holy Year’s closing ceremonies started at 11:30 p.m., a young Florentine reached St. Peter’s Square with a lighted torch that had been carried in relay from Florence by other young men.

At the end of the Mass, Pope Paul presented a lantern to two young Italians to be placed at the Catacombs of St. Callixtus outside Rome. There, throughout Holy Year, small groups of youth held twice-weekly meetings of Christian witness and discussion, and participated in daily Mass.

New catechism for adults ready

A priest of the Archdiocese of Miami is one of the 17 authors of a new Catholic catechism for adults which will be published this month by Our Sunday Visitor Press, Hunting ton, Ind.

Father Donald Connolly, pastor, St. Thomas More parish, Boynton Beach, is one of the team of theologians who worked for three years on the publication under the direction of Father Donald W. Wuerl, visiting professor of theology at the Angelicum University in Rome, and one of the book’s editors, as possibly “the most important catechetical work since Vatican II.”

“The Teaching of Christ” is a book written by theologians to explain the basic doctrinal and moral teachings of the Church in the light of developments since the Second Vatican Council, said the priest who is also secretary to Cardinal John Wright, prefect of the Vatican Congregation for the Clergy.

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So look for our smile. We’ll be looking for yours.
On facing Death...

"In society we try to tell someone who has had a death in the family 'Buck up, you'll forget it soon' instead of letting the feelings out..."

...and affirming Life

By ROBERT O'STEEN
Voice News Editor

"Death is the pornography of the 70s. "We are taking it out of the closet and really looking at it now," said Helen Wallace, professor of psychology at Miami-Dade Community College South campus. Mrs. Wallace, whose degree is from Western South campus, has taught at Miami-Dade for 15 years.

She teaches a course on death.

Such courses are spreading to many schools today, as evidence of the subject coming out of the closet. One of the first was Yale, where it was one of the most popular courses in the catalogue.

Mrs. Wallace, whose soft-spoken almost motherly manner is well suited to the subject, said, "As a psychologist I was interested in the vacuum about the subject and thought it should be dealt with. If you can't deal with death, then you can't really deal with life."

"IT'S RATHER ironic," she said, "that in the 20th Century so many years have been extended onto our lives. Yet, this century, 110 million people have been condemned to death by governments, through executions, wars, and various means."

"It is paradoxical. We are partly more humanistic and caring in some ways, yet more violent. We have more expectations and find it hard to accept death."

Professor Wallace sees some of the problems of bottled-up death first hand through students who come to her with difficulties that haven't been worked out.

"A student will come in, for instance, who hated his father and suddenly the father died, and he was unable to work out his guilt and grief adequately. "WE AREN'T prepared to handle what happens at death. Death of someone else is a new set of experiences for us, like our first day at school and we usually aren't prepared for it.

"In society we try to tell someone who has had a death in the family, 'Buck up, you'll forget it soon' instead of letting the feelings out and getting the grief out fully once and for all."

With this in mind, the course was developed to deal with three areas, as indicated in the course title, "Death, Dying and Life Affirmation," (SOP 290).

"In class we try to imaginatively die our own death. We do role playing as terminally ill, and really face our own reactions and those of others around us as we are dying. They need our help just as we need theirs."

"BUT IN THIS society we don't face this. We even hire professionals, funeral directors, to handle everything while we avoid the whole idea."

"Yet there are some people today with some very interesting ideas, and even radical ideas on the subject."

We unavoidably have the feelings she says, and they have to be worked out, "grief work," that has to be done. One writer on the subject said his experiments show that grief can be worked out quicker and more completely through body contact, she said. Instead of having the undertaker do it all, survivors bring in the clothes, dress the deceased, touch and cling to the loved one and let their emotions out fully. This, she says, allows the reality of the passing to be fully realized and the grief to flow directly through all the senses, rather than the deceased simply disappearing from the scene, later to appear in a casket in a strange place. This, the theory goes, stifles the emotions and makes the grieving less fulfilling.

"ANOTHER HELP in dealing with grief is in sympathetic listening."

"One of the course skills we develop is listening well to the bereaved and not making judgments or telling the person what to feel. One of the things that we feel when a loved one dies is guilt, because we usually feel that we didn't quite measure up in the relationship with the other person."

"A sympathetic non-judgmental listener can help someone get rid of their grief and guilt," said Professor Wallace.

Then there is the funeral itself, which can help relieve some of these problems and actually promote life affirmation, she said.

"As part of the course we have redesigned funerals. We try to get students to think in terms of planning funerals well in advance. This helps in relieving guilt," she said. By having the details planned ahead the burden of guilt and compensation for it does not get caught up in sudden impromptu funeral planning.

PROFESSOR WALLACE also sees dimensions of life affirmation in the subject of death for people in advancing years. "People past 60 have the opportunities for great new experiences," she says. "Too many people raise their children and then just wait to die. But this is not necessary. At this point in life you are out of the rat race. You don't have to prove anything anymore. You can see life wholly for the first time, you can read and delve into new areas and get into new activities."

What about life after death?

To be alive is to deeply want to be immortal," she said. "I have an instinctive conviction that the spiritual dimension is the ultimate reality," which she feels she has experienced in her personal life.

"IN THE COURSE we deal with five ways people look for immortality," she said, as defined by Professor Robert Lifton of Yale:

- Religious institutions which teach of life after death.
- Natural cycles, in which matter goes from life to death to life.
- Through progeny: Work influence, in which the individual's productivity lives on, whether in the form of art or ordinary work.
- Having deep experiences that convince people of a spiritual existence.

The point of the whole course is that death is part of life and the living should face its implications as a form of growth.

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The point of the whole course is that death is part of life and the living should face its implications as a form of growth.
Who cares about the Holy Year?

The Holy Year 1975. What did it mean to you? Anything at all? Millions of people were active during the Holy Year's events, yet as massive in spiritual dimensions as the Holy Year was, it passed by with little involvement or awareness by the average church-going Catholic on a day-to-day basis.

Next Sunday at church, stop a half dozen people and ask them what the Holy Year was and you'll get answers like "What Holy Year?" or "It was something the Pope did, like Vatican II."

This is understandable, in a sense, because a Holy Year is not a dramatic spectable like a convening of all the world's bishops at one place at one time. There are no new doctrines or social action plans forged by the crucible of debate over the world's press to shout about around the globe, for the media to analyze and for priests to propagate from the pulpits.

The Holy Year was not a forgery of the Faith, but a practicing of it. Practicing religion is never as dramatic as changing it. Because during the Holy Year, the spiritual event much of what really happened will never be reprinted, much of which will never be attributed to it. And many who look only for facts and figures as the measure of all things will find the missing factor: the inner jitters in the earth-shaking results such as an end to war and famine.

But the fact is (for those interested in facts), eight million people went to Rome in pilgrimage. Yes, modern pilgrims fly in planes and sightsee as they go along, but the same is true of the spiritual dimension present there. A subtle factor at work not felt in ordinary tourism. Proof is in the fact (that word again) that not only a Holy Year could prompt such a turnaround in the first place. For instance, if the mayor of Rome or the prime minister of Italy had proclaimed 1975 the Year of Rome, would eight million people have gone there?

Could any other institution—religious or secular—claim that the Church has had such a worldwide event? In addition to those who went to Rome, there were millions more at the parish level who made pilgrimages to designated churches in their area in the name of the Holy Year. Hundreds of thousands of Masses were celebrated in the name of the Holy Year and its themes of reconciliation and renewal.

And the fact that a majority of parish-level Catholics did participate, in any particular Holy Year exercises or have any great awareness of the Holy Year itself is to be expected. Since the beginning of time it has been that way. There is always, in every parish, in every diocese, in every organization, a hard core few who do most of the work. They do the fund raising, the visiting, the calling, the painting and the sweeping up after. But these efforts send out little waves and all the other people are touched by them.

Thus it is with the Holy Year 2000. Who can say what seeds of reconciliation and renewal were planted this past year?

When the world approaches the next Holy Year 2000 and looks back on a quarter century of wars and natural disasters there will be those who will see a tenacious thread of brotherhood and love holding mankind together through it all. Some may even realize that the Church and its unending rituals and exercises was one of the major wellsprings of the spiritual energy that helped get us by.

Hardly anything in our lives today is so obvious as the fact that many people realize and admit they are running on what they inelegantly describe as a "rat race." This is the era of pills in the pocket, of profound jitters, the drinking epidemic of our times. The longed for diversion.

conflict or fill the inner hungers of a cure-all. Some drink to relax and forget the inner pressure that keeps you going. Then and day with activity, any kind of television and movies "to make the time go," and to keep the distance are always greener.

By Msgr. James J. Walsh

Christ's invitation is for all men

Jesus' invitation is simple: "Come to Me, and I will give you rest. For My yoke is easy and My burden light."

There is an active segment of our population who are not listening to this message. By choice or necessity they continue to abuses which are harmful and wasteful of energy. They are running away from the Church. At times, when the family is so worried that he is a Catholic he abandoned the Church a long time ago. He is a Catholic who has rejected Him for so long. We must show through our prayers and the Sacraments, through a deeper knowledge of His truths, through fidelity to His laws, He alone can refresh and give one's soul rest.

STOP. This group already has a pattern to be broken. It is wasting time and energy on the wrong places, wasting time and energy on the wrong things, putting greater demands on ordinary pleasures and aspects of life than they were intended to serve.

In the Gospel of Matthew (11:28-30) we find these words: "Come to Me, all you who are weary and find your burden too heavy, and I will refresh you. Take my yoke upon your shoulders and learn from Me, for I am gentle and humble of heart. Your souls will find rest, for my yoke is easy and my burden light."

PERHAPS JESUS is addressing two general groups with special emphasis. First, those who have never known Him or suspect that they have. This is the man who has fooled his own conscience. He started out with a good intention, but later abandoned Him, but He never abandons us. He is our strength when we are weak, our light when we are in the dark, our hope when we lack hope.

Q. I know a man who is dying of cancer. Even though he is a Catholic he abandoned the Church a long time ago. When a priest came to see him he replied "Leave me alone." The family is so worried that he will die rejecting God. Can he still be saved?

A. Our God is a faithful, merciful God. We can and do encounter Him. He will not abandon Him, but He never abandons us. For example, if the man who is dying of cancer is not going to change his ways in this world, God through the Church will change his ways in the world to come. Still others do not want to hear of a God who is love and mercy, they prefer the God of retribution. Such a man can still be saved, if he has the will to change his ways. He can still be converted, if he has the will to change his ways. He can still be saved, if he has the will to change his ways. He can still be saved, if he has the will to change his ways.

Dying man rejects Church; kin worry

... What is your question?
'Dy-no-mite' youngster explodes with talent

By GLENDRA WALKINSHAW
Voice Features Editor

Michael Wantuck doesn't look like a star, squirming in the chair and fiddling with his 'dy-no-mite' hat. But he sounds like one, rolling names like Jackie Gleason and Vincent Price off his tongue like they were the guys next door.

And he sounds like a star when he is up on the stage making the audience laugh with his antics or cry with the tender words of a song.

A VETERAN trooper at age 11, Michael has progressed from Children's Theater at Barry College to local stage productions to starring roles with nationally-known summer stock companies. His latest venture is a Miami-produced opera, "Memoirs From the Holocaust," a story about a young Jewish boy shipped to Auschwitz, a teacher at St. Rose Catholic School in Miami, Florida.

In the role which gained him rave reviews and widespread acclaim, Michael Wantuck portrays 'Oliver' opposite Vincent Price with the Kenley Players in Ohio.

"He bubbles over with stories of his adventures, telling of how his participation in the Miami Boychoir and Barry College's production of 'Oliver' brought him a letter inviting him to a summer performing arts camp two years ago. "One day this letter came addressed to me from Burbank, California—and I don't even know anyone there!" he said, still excited by the memory.

That led to an introduction at the camp to choreographer for the Kenley Players, an Ohio summer stock group; and ultimately to a successful audition for the lead in the Kenley production of "Oliver." A Texas boy with much more acting experience had already been selected for the role, but Kenley was so impressed with Michael that he signed him up to co-star with Vincent Price.

MICHAEL recalled how he wanted the part so badly, but how was afraid he would be homesick, having been away from home for several weeks already. "But when Mr. Kenley introduced me to the director as 'our Oliver,' I almost dropped my teeth!"

Last summer he was not homesick at all—his family toured with him in both Kenley's and Dallas Summer Musicals' productions of 'Peter Pan,' in which he co-starred with Sandy Duncan.

That was a treat for his mother and older sister, "It was interesting to see how performers live," said Mrs. Wantuck, a teacher at St. Rose School, where Michael is a student. "They love the unreal hours and the lack of routine," she said, Michael vigorously nodding his assent.

CHRISTINE, Michael's 14-year-old sister, became good friends with Sandy Duncan during the summer, spending hours in her dressing room chatting. Christine is at least as serious about acting as Michael, and started performing even earlier. In fact, she explained, it was her work with the Children's Theater that got Michael interested.

"If Chris hadn't started, I wouldn't be where I am today," Michael proudly said. "She's really terrific."

She is doing very little acting these days—"I'm waiting to be discovered," she says in dramatic mock-seriousness—mainly because there are few parts available for young teenage girls.

Chris returned Michael's compliment, remarking on his acting and singing abilities. "He's great," she said.

ALTHOUGH Michael jokes about his parents displaying what he calls his "show-off" books—containing photos, clippings and reviews of his acting—success did go to his head at first, he admitted.

"Last year I bragged about 'Oliver' so much, the kids at school hated me for that. So this year I haven't talked about acting much. I think my record is twice in one week."

Modesty is not all that the bright-faced youngster has learned from his experience, his father said.

"MIKE is seeing the profession for what it looks glamorous, but it's tough," he said. "It is important that Mike have this perspective."

Michael is not all starry-eyed about acting. "It isn't even his main interest for the future."

"I want to be three things," he explained, "I want to be a diver, a professional diver. I am a diver almost daily and competes on the University of Miami sponsored team. I want to be an architect for a living. And I want to be an actor if I can."

HE HAS it all worked out—if he makes it as an actor and has a degree in architecture, he can design his own sets as well as star, produce, direct, choreograph and whatever else there is to do.

"Look at Gene Kelly," he said matter-of-factly. "He's always been a star, producer, choreographer—I will be able to do all that plus he scans disaster scenes."

Michael enjoys reminiscing about blunders, forgotten lines, accidents on stage and other things that happen during the course of a show.

HE RECALLED with a laugh how the wires got tangled during a flying scene in "Peter Pan" and he crashed into another of the actors; how once in "Oliver" he held up a broken prop window while he sang a tender song, supposedly while gazing out the window. Answer for the button on his baggy pants popped and he had to dance a whole number while holding them up. Then there are innumerable instances when someone forgot a line and others had to cover up so no one in the audience could know that something was wrong.

"That's acting," Michael said with a professional tone.

Aside from last weekend's opera, Michael's latest ventures are the taping of the Jackie Gleason anniversary special to be broadcast nationally in February and the lead in Ruth Foreman's production of "Tom and Huck," based on Mark Twain's books. Then there's diving, the Miami Boychoir, being an altar boy at St. Rose of Lima Church, and maintaining his A's and B's at school.

BEHIND Michael's ambition there is no "stage mother" pushing him along. Both Michael and Mrs. Wantuck emphasize the point.

"When I started out, my parents made it clear that I didn't have to do anything it's up to me," Michael said.

His mother agreed and added: "I feel strongly that if he wants to do something, he should do it for a length of time—he should set a goal, not start something and drop it two weeks later."

Even in the beginning, Mrs. Wantuck did not push Michael or Christine into acting. She recalled that some of Christine's friends had started participating in Children's Theater and Christine begged her mother to let her start.

"Christine worked her way to the top, dragging her little brother with her," Mrs. Wantuck laughed.

NOT MANY 11-year-olds have reached the pinnacle of success Michael has, having performed as equals with some of the biggest names in entertainment and being able to call them friends. And it all really started just two years ago with his role in "Oliver."

"'Oliver' was my fuse," Michael said, surprising and delighting his parents with his metaphor.

That fuse set off an explosion of talent whose repercussions have been felt from South Florida to Ohio and Texas and are spreading rapidly to achieve national fame for "Dy-no-mite" Michael Wantuck.

Going over the score of 'Memoirs From the Holocaust' with composer Michael Braz, his neighbor and friend, Michael prepares for his first role in an opera.
ARCHBISHOP COLEMAN F. CARROLL PRESENTS THE DISTINGUISHED MEDAL TO SUSAN SIMONS, DAUGHTER OF MR. AND MRS. CHARLES J. SIMONS, EPIPHANY PARISH, SOUTH MIAMI.

SIX YOUNG WOMEN FROM SOUTH FLORIDA WERE HONORED DURING THE 12TH ANNUAL PRESENTATION BALL LAST SATURDAY AT THE INDIAN CREEK COUNTRY CLUB. SHOWN ABOVE ARE TAMAZYDON, SUSAN SIMONS, PAMELA RENICK, KATHY GURDAR, JEAN DELIA-DONNA, AND MARIDEE DRURY. THE ANNUAL EVENT BENEFITS THE MARIAN CENTER FOR EXCEPTIONAL CHILDREN.

FORD SIGNS AID BILL

WASHINGTON—(NC)—President Ford has signed a historic foreign aid bill which for the first time separates economic and humanitarian aid from military aid. The bill has a more humanitarian approach than past aid bills and emphasizes food and nutrition programs and aid for the world's poorest countries.

Kool-Tite "Home of the Week"

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When Kool-Tite coats a gravel roof, it can be cleaned (even after several years) with more than 3,000 lbs. of water pressure! This is the startling statement of Jesse J. Scalzo of Kool-Tite, Inc. Pictured above is the Robertson home at 172 Cherokee St., Miami Springs, after Kool-Tite applied the exclusive sealing process. This is the Kool-Tite gravel roof process.

1. The entire roof is hand raked and gravel turned over to expose mold or mildew. All missing gravel is then added to bring area to an even level.

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4. Following these three coatings, a third and final Kool-Tite acrylic, fungicided finish coating is then applied—also by hydraulic pressure—completely sealing in the entire area and applied the next day, following the inner-locking coating and again done only on a dry surface—coating.

"After the original three-coat process by Kool-Tite, the roof can be pressure washed and coated by the same process as a tile roof. The Kool-Tite gravel will stay on the roof because it has been permanently bonded. This gives added protection during hurricane winds. Kool-Tite also features special processes for tile, asbestos, asphalt shingle and slate roofs."

Kool-Tite, Inc., is growing rapidly because the management has had more than 23 years of experience in the application of quality roof coating. The materials used have been proven in use for many years to be beautiful and long-lasting.

"Kool-Tite, Inc., is licensed and insured for your protection. Our work carries full guarantee protection. We are confident, however, that your Kool-Tite coating will outlast its guarantee period. Financing is available."

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Historical writing during exile

By REV. JOHN J. CASTELOT, S.S.

Each of the traditions incorporated into the Law, or Pentateuch, has its own distinctive flavor, vocabulary, style, theological viewpoint. The teaching of Moses and the circumstances surrounding it, especially the Exodus, became the central data of the early traditions. But that tradition was preserved and developed by no single authoritative body. It was shaped by four main influences, of which we have already seen two: the Yahwist and the Elohist. At the base of all of them are the same historical events, the same fundamental teachings—much as at the base of our four Gospels are the historical events of Jesus’ life and the truths he taught. The four traditions represent four fundamentally different interpretations of the fundamental facts, the basic teachings.

THE BOOK of Deuteronomy contains one such interpretation. It sees the past in terms of God’s role and man’s response, in terms of prosperity and disaster as dependent on the nature of man’s response to God’s covenant love. This is a typical point of view in a typically prophetic one: It reflects the same penetrating sense of history which is of the essence of prophetic inspiration. And, as Providence would have it, the early historical books of the Bible were written by men imbued with this spirit; hence the name Deuteronomic history.

After the fall of Samaria in 722 all of the data necessary for the early part of this history were gathered together in Jerusalem. There were the now ancient biographies of David and Solomon, the Hitteh and Elisha cycles, the official archives of Samaria and Jerusalem, the traditional accounts of the Exodus, of the conquest of Canaan, of the work of Joshua, the Judges, Samuel. The Deuteronomic editors found the atmosphere of the reign of Josiah (640-609) very favorable for putting together a coherent and meaningful history based on this precious raw material. It was not, however, simply a matter of recording names and dates and places and events, but of interpreting those facts of Israel’s past from their own special point of view—from God’s point of view, really. In this way the four books which are known as the Early or Former Prophets eventually came into being: Joshua, Judges, Samuel, and Kings.

This history was completed and edited sometime during the Exile. It was, in effect, a national examination of conscience. Why were they exiled far from home, defeated, humiliated, subjugated, their homeland devastated, the Temple a heap of smoking rubble? The answer lay in their history, and from the deuteronomistic point of view that history was a dismal record of consistent infidelity to the terms of the Covenant. This was their principle of interpretation, their judgment on their people.

THE LAST of the four traditions was the Priestly tradition, so called because it was given its final form by a ‘school’ of priest during the Exile. To them we owe the overall arrangement of the Pentateuch and some of its more important pages. The whole book of Leviticus, half of Exodus, two-thirds of Numbers, and about a fifth of Genesis, including the familiar account of creation in the very first chapter, are the work of the Priestly School.

Space does not permit an adequate study of this work, but we can take a look at a representative sample: the creation story in Gn 1:1 - 2:4a. It displays many of the traits so characteristic of these writings. Its sublime majesty reveals and exalted notion of the all-holy transcendent God, who has simply to speak to bring things into being. All creatures, animate and inanimate, come from Him, but He is infinitely far above them. How different this account is from the one in the following verses (from the earlier Yahwist tradition), in which God is portrayed as a gardener, a sculptor, a surgeon, even a tailor, walking with His creatures and conversing familiarly with them.

It was once the fashion to see in this account all sorts of irreconcilable conflicts with the natural sciences. But it is quite generally recognized now that the members of the Priestly School were, first and foremost, theologians, not scientists. Their purpose was not to give an eye-witness account of creation (an impossibility to begin with), but to teach religious truth.

They went about their task in characteristic fashion. They had a knack for classifying, systematizing, codifying. Their scholarly bent led them to present truth in a coldly logical, orderly way, with little or no appeal to the imagination or emotions. The author made a neat little outline of two columns, so arranged that the items in the first column (the first three days of creation) would correspond with those in the second (the last three days). Thus the creation of light on the first day matches the creation of the heavenly bodies on the fourth. In other words, he was concerned with an orderly, systematic presentation rather than with the actual, scientific, sequence of events. Outlines like this are easy to remember, and he wanted his readers to remember the lessons he strove to teach.

THOSE LESSONS were especially important during the Exile, when the people were living in the licentious pagan civilization of Babylon. They had to be reminded that there is one true God, that He existed from all eternity, and that He alone is responsible for everything that exists. Even the heavenly bodies which were worshiped as gods were His creatures. It was important, too, under the circumstances, to underscore the sacredness of sexuality, to reaffirm the age-old truth that women, equally with man, came from God, and that their union with each other is by divine design. An especially Priestly note is the emphasis on the holiness of the Sabbath, when even God rested from His work.

Just these few verses illustrate something of the mentality, the aims, the techniques of the men who fashioned the last of the four great traditions which make up the Pentateuch, the Law, and edited all four to form one grand opus.

**"Tradition is everywhere the mother of religion; it precedes and engenders Scripture; its existence is rendered immovable in the sacred books, as the existence of the Word is rendered immovable in Scripture."**—Jean Baptiste Lacordaire, “Conferences of Jean Baptiste Lacordaire,” circa 1850.

**"Religious truth is neither light nor darkness, but both together; it is like the dim view of a country seen in the twilight, with forms half extricated from the darkness with broken lines, and isolated masses."**—John Henry Newman, “Essays and Sketches,” Vol. 1, 1835.
"I write the songs"

By THE DAMEANS
I Write the Songs

I've been alive forever, and I wrote the very first song
I put the words and the melodies together
I am music and I write the songs.

I write the songs that make the whole world sing
I wrote the song "I love you" and it's special thing.
I write the songs that make the young girls cry
I write the songs, I write the songs.

My home lies deep within you, and I've got my own place in your soul
Now, when I look out through your eyes
I'm young again even though I'm very old.

O, my music makes you dance and gives you spirit
to take the chance and I wrote some rock
and roll so you can move.
Music fills your heart, well that's a real fine place to start.
It's from me, it's for you, it's from you, it's for me, it's world-wide symphony.

By Bruce Johnston
Artist's Music,
Sunbury Music ACAP

"You deserve a break today," is one of Barry Manilow's best-known songs even though he won't get a gold record for it. His latest single is "I Write the Songs," and it is indeed a welcome break from the constant flow of say-nothing music. Sit back, relax, and let music entertain you.

The beginning of a new year is a time when people talk of taking a break. It's the time for New Year's resolutions, when we promise ourselves we will break from some accustomed way of doing things to try again to better ourselves. It is a time of hope and promise, of dreaming and planning, of optimism and the belief that I am a person.

THE NEW YEAR is a time when I affirm my worth as a person and ask how much I might improve. It is a time for believing that I am a song worth singing even if I have to rearrange the melody or harmony lines of my life every so often.

In Barry Manilow's song, music sings to us "My home lies deep within you and I've got my own place in your soul!"...Every human being has music within him and it doesn't just mean singing. The music could well mean the capacity for loving which every person has.

Love, like music, can't rest in the heart. Only when it is expressed, when it looks out through your eyes, can love become a note to add to someone's melody. And if we all spend our time singing our love for one another, "It's from me, it's for you, it's from you, it's for me," the world's symphony of peace will eventually replace the noise of war and hate.

Music may have been alive forever, but it's only because there was a good and gracious God who set the world singing with the music of His love.

Father, thank you for all the good things you have given us, and especially today the gift of music, which like your love, ever surround us.

We thank you for the songs in our lives and for those who sing them to us, to cheer us, to console us, to help us know that we are loved.

I thank you most of all for Your greatest song, Your Son Jesus whose birth was accompanied by the singing of angels and whose coming again will be announced by the sound of a trumpet. He is the one who taught us that each of our songs is important and sounds best when sung together with all our brothers.

May we always pass along the song of your great love.

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

"Let Us Make Man"

By REV. PAUL F. PALMER, S.J.

How old is the universe? If you consult the timetable of a newspaper in Tel Aviv you will learn that the religious Jew lives in the year 5736 from the first day of creation. If you consult the modern scientist he will talk in the language of light years that stagger the mind.

It was not until the period of the Babylonian exile in the sixth century B.C. that the Israelites were challenged by the creation stories in circulation to write a creation history of their own. The history is known as the "P" or Priestly account of creation (Gen 1:1-2:4a), and is distinguished from the "Y" or Yahwist account of the story of the first man, written four centuries earlier.

UNTIL these two accounts were written under the inspiration of God, the Israelites were not particularly interested in a transcendent God, the maker of the universe and the Father of all men. Enough that Yahweh was their God and they were Yahweh's sons; more than enough that Yahweh was the husband of Israel and Israel Yahweh's chosen bride. Enough that their God was better than all other rival gods and that what these other gods could do, Yahweh could do better. Like small children, they delighted in proving that "my father is bigger and better than your father.

But now they were to learn from God's revelation through the Law and the Prophets that Yahweh was not only the God of Abraham but the only God, that Yahweh had made a covenant not only with Israel but with all men. Most important they would learn that unlike the Babylonian gods who evolved from the chaotic waters, their God has no beginning. He simply is, that Elohim is before the heavens and the earth are created. He is the Spirit of God is over the chaos to prepare for the first day of work which will set the pattern for week of work before his rest (Heb 4:10).

The "school" of priestly instruction stanzas of the opening hymn of creation no more scientific than their Babylonian counterparts. But they had the inspired sense not to confuse the world with the things that people the sun and the moon and the stars with gods to be worshipped by.

Unlike the modern astronomer's times oversaw the by the galaxies and clusters which dwarf man and his little planet. The priestly account of creation, for all of science, is wise in keeping God, man and universe in proper perspective. The universe was made for man and man was made in the image of God.

The Priestly account gets off to a scientific start when it has God say: "I am light," for without light there can be no form. But the "light" of the first day is not scientific but exploratory and expanding universe of the stars we associate with the stars. The only great universe is man, who is to be the sixth day. They are to be the descendants of the earth whose star will be the greatest of the lights, the greater light to rule the day.

"HISTORY: Reliving"

By MARY MAHER

Ira Progoff, the great contemporary psychologist in the tradition of Carl Jung, has given us a valuable way to find our personal identities more fully. He has suggested that we write of our lives fully as we can in diary form. If I am to justify our histories is to to see the origins of our history." From an article by Mary Maher.
beginning, is present created by the waters of God’s name, the Babylonian splendour good; the God, and the by man. who is at and man, little earth, all its lack achievement of God as Creator, the very being by our experience of the past.

WE MAY or may not agree that such history is bunk, to use an expression of Henry Ford. We may or may not believe that history teaches us to live better. But no sane man can disconnect his life from its roots without enormous peril. The year of B.C.-centenaries, a time when we as Americans seek to reevaluate the origins of our history. Much history that we will read of our United States roots comes, as does Scriptural writing, from the time of our historical exile. Somewhere when there is conflict we seek to clarify where we are going by recalling where we have been.

So too was the intent of the deuteronomist and priestly writers. They sought to celebrate a vital memory, not merely to recount its historical accuracy. And, as all men who love their histories, they exaggerated its high points and dwelt on its infelicities with special harshness. For we tend to euphemize first loves and magnitize first errors. The Scriptural writers that we are speaking of truly believed what much later the poet Blikke wrote: “God waits for us at our roots.”

The deuteronomist was a favorite of the New Testament writers. They quoted deuteronomistic writing often because of its stress on faithfulness to God’s law. It stressed remembering our past as the means of celebrating it. Much emphasis, of late, has been given to this “telling of our stories” in an effort to see for ourselves how God has been with us in the long haul we name “history,” either personal or communal.

Yet the priestly writers remind us also of the paradox that often comes with recalling our histories. We may come up directly against contradiction: God seems to have gone from us in our suffering, in the inconstancies that mark our journey forward. Where indeed, the modern Jew asks, was his God during the hours of holocaust? Or where was he when his Christian brothers did not protest with their lives this atrocious crime? The priestly writer was a demanding writer. He asked questions that could only be heard by those with some measure of integrity. He placed justice and worship in the same faith moment, no justice, no worship. Yet, the smallest act of justice was worthy of being a subject of worship.

The PROPHETIC and deuteronomistic writers tried to clarify for their fellow believers what it meant to be the recipients of God’s Covenant. They dwelt on the fidelity-infidelity theme in an effort to genuinely know what Israel could do to be true to God’s action in her history. Whenever they spoke, they spoke in order to reaffirm the authentic thrust of Israel’s history.

We Christians seek to follow the pattern given us by these historical writers. We seek to renew, that is, to be true to our history, both that of the Church and of our individual histories. We seek, as Jesus asked of us, to be faithful to the Father’s original pattern in man’s time: faithful love of us.

The question asked by the Psalmist is rhetorical. It presupposes the crowning achievement of God as Creator, the very beginning of the day of God’s dominion over the work of thy hands: thou hast put all things under his feet. ... Lord, our Father, how majestic is thy name in all the earth! (Ps. 8:3-9).

The lights of the earth is the light that is given for man’s sake. It is not the light of that which is in the heavens, the work of the moon and the stars which God has established; what is man that thou art mindful of him, and the son of man that thou dost care for him?

Yet thou hast made him little less than God, and dost crown him with glory and honor. Thou hast given him dominion over the work of thy hands; thou hast put all things under his feet. ... Lord, our Father, how majestic is thy name in all the earth! (Ps. 8:3-9).

"Enough that their God was better than all other rival gods and that what these other gods could do, Yahweh could do better. Like small children, they delighted in proving that ‘my father is bigger and better than your father.’” From article by Father Paul Palmer.
Lord is our light for all nations

FEAST OF THE EPHANY
Sunday Jan. 4, 1976

By FR. GERALD R. MORRIS

Many people in Iran today, regardless of faith, like to boast that the astrologers from the East mentioned in St. Matthew (2:1-12) began their journey from Persia. Although the evangelist mentions no specific number, in the West we speak of three wise men, while in the East the number is set at twelve. According to many modern church scholars, the story of the magi—however many—is Matthew’s way of showing that Jesus Christ is the epiphany of God’s love and light to all the nations.

Matthew is preaching: what the bishops also preached so powerfully at the Council, “Christ is the Light of all nations.” This proclamation of the Gospel is meant to strengthen our personal faith commitment to the Lord. On this day of the Epiphany, the Church is very conscious of herself as being spread throughout the world and embracing men and women of every race, language and culture. The source of our unity stems from the announcement of the Gospel and of our personal faith commitment to the Lord. And so, today, we who are members of this world-embracing assembly of people gladly herald our faith: Jesus Christ is the Light for all nations. The Council declared the implications of our personal faith commitment and union with the Lord by saying: “By her relationship with Christ, the Church is a kind of sacrament or sign of intimate union with God, and of the unity of all mankind. She is also an instrument for the achievement of such union and unity.” (Lumen Gentium) The Church prays wholeheartedly today: “Lord, remember your Church spread throughout the world, make her grow in faith and love in union with our Pope and Bishops.”

The image of Light, which the Church uses for the Advent-Christmas festivals, also reaches its highest intensity and pitch on the Feast of Epiphany. Then finds the Light image in the prophet Isaiah (60:1-6) and applies its lesson to Christ. Isaiah proclaims to Jerusalem that the Lord will come to her and that His presence will illuminate her darkness. Jerusalem is therefore bidden to rise up and be joyful.

In one of Rembrandt’s paintings, Jesus is shown standing in the center, in an orb of light. The crowd surrounds Him. All faces turned toward Him reflect the light. Those turned away from Him are in the dark. In this picture we have the core truth of Matthew and Isaiah: Jesus Christ became like us so that we can become like Him.

By means of our personal faith commitment to the Lord, a commitment which needs to be reaffirmed daily with my “Yes, I believe in You.” Christ will become for us an inner light, an inner vision. He will help us to see our everyday lives with its joys and disappointments as He sees it. When we become personally aware of the Lord’s love for all men we cannot do less than become a witness to that love not only to our fellow-countrymen but to all His brothers and sisters.

You and I can all draw closer to the Lord today. We can pray to Him: Lord, for nearly two thousand years You have led Your Church with Your word and sacrament. There is no limit to Your gifts but our lack of faith and love. Make us humbly thankful, renew our faith and love, so that we may walk in Your light and lead others to the light. Amen.

Cosmic consciousness: Truth everyone knows by instinct

By FR. JOHN T. CATOIR

Faith is a very interesting reality in our lives. There are many things that we know about faith; and we know them with clarity, conviction and certitude. Ordinarily, we feel that there would be no way in which we could know these things, except through the revelation of Jesus Christ; and yet on many levels the religions of the world converge with firm knowledge on certain fundamental truths about the human condition. Christians do not have an exclusive market on divine truth. The fact that we are created by a Supreme Being: that we are immortal; that an afterlife of some kind is part of our destiny: that we are called to love one another—that there are a few of the truths that have guided religious men over the ages. This kind of knowledge has been described by P.D. Ouspensky as “cosmic consciousness.”

As Christians we are blessed because Our Lord Jesus Christ has led us to a deeper cosmic consciousness. We participate in the knowledge which God has about His created universe. But others participate in it, too, in a different way. Ouspensky was a Russian who wrote the following in his book entitled, “Tertium Organum,” in 1929. I do not know whether we had any faith or not.

“The prime characteristic of cosmic consciousness is, as its name implies, a consciousness of the cosmos, that is, of the life and order of the universe. Along with the consciousness of the cosmos there occurs an intellectual enlightenment or illumination which alone would place the individual on a new plane of existence, would make him almost a member of a new species. To this is added a state of oneness, an indescribable feeling of elevation, elation, joyousness, and a quickening of spiritual sense, which is fully as striking and more important both to the individual and to the race than the enhanced intellectual power. With these come what may be called a sense of immortality, a consciousness of eternal life, not a conviction that he shall have this, but the consciousness that he has it already.”

Some of our young people have turned away from the Catholic Church but have not turned away from their own cosmic consciousness. We must be patient with them. The Lord is leading each of us in His own special way. We are all part of God’s family.

We are all on a pilgrimage to the same destiny under His loving care. Those of us who have come to the knowledge of these truths through the Church have the added blessing of knowing that the God who created this universe is a tender, personal healing Savior. In a way we have much more than mere cosmic consciousness because of Christ Jesus.

Cosmic consciousness, it seems to me, is nothing more or less than a participation in the divine consciousness. Some people have it more than others. God has granted this gift to many who are not even Christians, but to Christians He has given the key to unlock the greatest of all mysteries: the mystery of His Divine Life. There is no adequate response that a Christian can make, except a grateful heart. Cultivate your own heart, that it may be grateful in all circumstances.
Where American ideals came from

"The Will to Be Free," an hour-long special in the continuing "Conscience of America" bicentennial series presented on ABC News' "Directions" will be shown Sunday, Jan. 4 (2:30-3:30 p.m., EST) on Channel 10, Miami.

Through its panoramic presentation of Western history, "The Will to Be Free" seeks to find the origins of the ideals that are enshrined in the Declaration of Independence. This documentary film follows the history of the concept of freedom as it developed in the desert of the Sinai in Biblical times, to the contributions of Greece and Rome, through the Dark Ages to the flowering of medieval philosophy, and finally in the spirit of the Enlightenment which inspired a group of American revolutionaries to defy England for the sake of their principles.

This overview of Western civilization is told through the ideas of those who were revolutionary in their own time and whose thoughts have become a part of our own social and cultural heritage. Narrating the story is ABC News Correspondent Frank Reynolds who is joined by a cast of actors including Morris Carnovsky, Louis Jourdan, Norman Rose, and Marian Seldes who give voice to the contributions of the past from Socrates to Cicero, from Jesus to Aquinas, from Moses to Cromwell.

Framed on location in Israel, Greece, Italy, France, England and the United States, the program makes excellent use of historic landmarks, great sculpture and paintings, period artifacts, and memorabilia to visualize the struggles and achievements of Western Man in the quest for and defense of his fundamental rights. John Duffy's original musical score draws on traditional music ranging from ancient Jewish cantillation, through a reconstruction of Greek and Roman music, to medieval and successive styles up to the present.

"The Will to Be Free" was produced in cooperation with the Office for Film and Broadcasting of the U.S. Catholic Conference; the Communication Commission of the National Council of Churches; the Jewish Theological Seminary; and the Southern Baptist Convention.

Where the Lilies Bloom

FRIDAY, JAN. 2
8:00 p.m. (CBS) — WHERE THE LILIES BLOOM (1974) — A fascinating film about how four orphaned youngsters survive and prevail in Appalachia. A young teenager tries to keep the death of her father a secret to save the family from being split apart. Highly recommended. (A-I)

9:00 p.m. (ABC) — GOODBYE, COLUMBUS (1969) — Based on a Philip Roth short story, this film succeeds, with only muddling of the once-celebrated generation gap in early-60s, affluent America. It is the story of a young Jewish couple (Ali McGraw and Richard Benjamin)—she is rich; he is poor—who fall in love, have an affair, and then part. There is almost no moral dimension to the film, and thus the sexual aspects, no matter what cuts are made in the TV version, tend to take on undue importance. Strictly adult fare. (A-IV)

SUNDAY, JAN. 4
9:00 p.m. [NBC] — HARRY IN YOUR POCKET (1973) — A mediocre film about pickpockets at work and play, starring James Coburn and Michael Sarrazin. (A-II)

The Church and The World Today

9 A.M. - Ch. 7
9:00 p.m. [NBC] — HARRY IN YOUR POCKET (1973) — A mediocre film about pickpockets at work and play, starring James Coburn and Michael Sarrazin. (A-II)

Kids' TV still full of violence and ads

Contrary to the public promises made by the television industry four years ago, neither the networks nor the independent stations have reduced substantially the number of commercials on children's TV programs. Nor have they found an alternative to violent content: 8 out of 10 children's shows contain overt violent acts or the threat of violence.

These are some of the findings of two studies, one on morning weekend programming and the other on after-school shows (3:00-6:00 p.m.), commissioned by Action for Children's Television (ACT), a Boston-based viewer organization. Peggy Charren, president of ACT, issued a statement saying that "the studies negate the argument of the Federal Communications Commission's Policy Statement on Children's Television that self-regulation is an adequate solution to the problems of children's TV.

"These analyses of advertising and programming practices proves that broadcasters have not yet made a commitment to the health and well-being of children."
BARRY LYNDON

Kubrick epic of Thackeray novel big on panorama, but slow-moving

Barry Lyndon, Director Stanley Kubrick's tenth film, is a remarkable change of pace for one of cinema's most prodigious talents. Turning from the futuristic themes and frenetic style of Clockwork Orange and 2001, Kubrick in this film leisurly and delicately dissects the manners and morals of 18th-century Europe in his epic adaptation of William Make peace Thackeray's first novel, The Luck of Barry Lyndon.

Like Thackeray's novel, Kubrick's film occupies a sprawling canvas. From the quiet hills of Ireland to the battlefields of the Seven Years War, from the intimate gambling saloons of the continent to the spacious halls of Barry Lyndon's Georgian universe. Shot unhurried in his delineation of this Georgian universe. Shot after shot provides awe-inspiring panoramas: then Kubrick moves his camera in slowly for a delicate yet interesting, and any understanding and assessment of his character become difficult. Complicating those difficulties is the limited range of emotions Barry O'Neal is able to capture in the title role. As Barry, O'Neal does little more than whisper and posture. O'Neal's presence is no weak that Barry's character is overwhelmed by the magnificent backgrounds. Similarly, Lady Lyndon, as interpreted by Marisa Berenson, becomes a mindless mannequin, given to melancholia and tears, though the blame here surely must be given her no more than a dozen lines. Kubrick's achievement in Barry Lyndon is, then, a rather limited one. His fine camera work and his commitment to pictorialism are visually disingenuous, but the pace of the film is so slow and the characterization and plot are so slighted that Barry Lyndon seems much longer than its three hours running time. Barry Lyndon is a film for the patient and reflective, not for those who favor action and excitement. (A-III)

Barry Lyndon, Director

Adapted from Rudyard Kipling's famous short story by Director John Huston and Screenwriter Gladys Hill, The Man Who Would Be King is a colorful, exciting picture, by Michael Caine and Sean Connery, as two ragtag army to its first victory, in THE MAN WHO WOULD BE KING, an Allied Artists release.

New Huston film 'one of his best'

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Broward County

ST. JEROME Women's Club will sponsor a luncheon and card party at 12:30 p.m. Tuesday, Jan. 6 in the parish hall, 2533 SW Ninth Ave., Fort Lauderdale.

Right: Life Crusade president, Tom Endter will speak at ST. ANDREW parish, Coral Springs, at 8 p.m. Thursday, Jan. 15. Parishioners and friends are invited to attend.

ST. BONIFACE Women's Club meets at 8 p.m., Wednesday, Jan. 7 at Fletcher Park, Pembroke Pines. A card party will follow the business session.

Luncheon meeting of ST. LUCY Women's Guild begins at 11:30 a.m., Tuesday, Jan. 6 at Patricia Murphy's Candlelight Restaurant, Fort Lauderdale.

ST. STEPHEN Council of Catholic Women meets at 8 p.m., Thursday, Jan. 8 in the parish hall, Hollywood. Canned goods will be collected for Camillus House.

Dade County

Third Order of CARMELESITE Women meets at 2:30 p.m., Saturday, Jan. 3 at Villa Maria Nursing and Rehabilitation Center, 1000 NE 125 St., North Miami.

When it's time to dine see The Voice Restaurant Guide

Broward

Members of ST. JOSEPH Women's Club will observe a Corporate Communion during the 9:30 a.m. Mass on Sunday, Jan. 4. The club's New Year's business meeting at 1 p.m. Monday in the parish center.

Luncheon at the DOWNTOWN CHRISTIAN BUSINESSMEN'S Club begins at 12:30 p.m. at Gesu Center following noon Mass in Gesu Church.

Palm Beach County

ST JOAN OF ARC Guild will sponsor a Continental breakfast at 9 a.m., Wednesday, Jan. 7 at Boca del Mar Country Club. Guest speaker will be Vera White, antique expert. Reservations must be made before Monday, Jan. 5 with Mrs. Fred LaChance, 7 Royal Palm Way, Boca Raton.

Monthly meeting of the CATHOLIC SERVICE BUREAU Auxiliary is scheduled for 7:30 p.m., Tuesday, Jan. 6, at Cardinal Newman High School, West Palm Beach. Guests are welcome. For further information call 683-5587.

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It's a Date

Singer-composer holding workshop

David Yantis, well-known contemporary composer, will conduct a workshop and be heard in concert on Wednesday, Jan. 7 at St. James Church, 540 SW 192 St., Miami. The singer, guitarist and composer, who has recorded four albums and compiled the "Contemporary Hymn Book," will present a workshop beginning at 4 p.m. His concert begins at 8 p.m. and music, records and cassettes will be available for purchase that day.

Stop smoking in 5 days

A "Five-Day Plan to Stop Smoking" will be presented at St. Francis of Assisi Church, Hialeah Beach, beginning Jan. 12 and concluding Jan. 16.

Five group therapy sessions, films, lectures, demonstrations, and a personal control book will present steps to help people stop smoking with a minimum of discomfort. Sessions will be conducted between 7:30 and 9 p.m.

Originally designed for busy people who work under pressure, the plan also includes many measures to reduce tension and nervousness.

The Voice Restaurant Guide

In recognition of her service as a representative of Immaculate Conception parish to Hialeah's 50th Trend Anniversary Committee, Sister Mary Immanuel receives an award from Hialeah Council president, Jack Weaver.

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Welcome to 1976 and all it brings

Welcome to a bright new year—1976 saw lots of spiritual, service and social projects, and 1976 looks just as promising.

Don't forget. Operation SIGN continues, with the Department of Youth Activities tallying up hours spent in service projects.

It's all building up to the International Eucharistic Congress in August. If you as an individual or group member have spent time on projects helping others, contact the DYAA for information on how to report your hours and increase your chances of being selected for the Holy Year.

Sign up now for your chance to make a difference and be a part of this exciting event.

Attention all Searchers! Our neighbor, the Diocese of Miami, is sponsoring a Search Jan. 9-11. Contact Miss Rosemarie Kamke at Pace for further details.

What better way to start the new year than to spend some time reflecting on life, God and faith? A retreat for all Boy Scouts will be held at St. Vincent de Paul Major Seminary, Boynton Beach, Jan. 16-18. Contact Fred Priebis at 754-2652 for more information.

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

Dear Father,

My friend and I get along pretty well. But one thing we argue about a lot is movies. They always want to check the movies I am going to see and if they don't like it, I can't go. They say that movies can hurt me. I say they can't. Who is right?

Jack

Dear Jack,

There are many influences on our values, attitudes and beliefs. I feel that movies are a strong influence. One of the reasons this influence is so strong is that we don't realize how many times that we are being influenced at all. If someone told you that violence is the answer to problems, that divorce was good and attractive or that free-wheeling sex was the key to being with it, you as a Christian would say it isn't true. But a movie will say these same things using attractive stars, and an interesting story. Little by little the message can get through without us even knowing it.

Recently I went to see a movie in which the star brutally killed about ten people who were pictured as evil. The people in the theater applauded and cheered. I find that frightening.

Good and beautiful ideas can help us know what is good and evil and ugly ideas can affect us in the opposite way. A movie is a way to convey an idea. I think we all have to be more careful about what we go to see and be more aware of the power of movies. I'll have to go with your parents on this one.

What does it take to be a Little Brother of the Good Shepherd? We have operated Camillus House, Miami, Florida for the past 15 years, feeding, clothing and sheltering thousands of poor men.

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Page 16 / Miami, Florida / THE VOICE / Friday, January 2, 1976
NEWARK, N.J.—(NC)—The Catholic press makes a "unique contribution" to religious liberty, the president of the Catholic Press Association (CPA) told a panel of bishops at a bicentennial hearing on liberty and justice here.

CPA President Franciscan Father Jeremy Harrington, described freedom of religion as "one of our most basic and precious liberties, one which we have a responsibility to foster and protect so that people's religious needs may be satisfied."

HE TOLD the bishops that, in their planning for the five-year Catholic 'social program' at high schools, religious education must be aimed, they should consider that:

1. "Modern women and men have a right and a special need to be supported by their Church in their efforts to be religious in a secularized milieu.

2. "The Catholic press has a unique contribution to make in feeding the contemporary person's hunger for the religious."

HE REMINDED the prelates that one of their recent documents said the Catholic press "remains at present the least expensive way of conveying comprehensive Catholic-oriented news and views on a regular basis to the largest number of Catholics."

But diocesan newspapers reach less than one third of the Catholic families in the country, Father Harrington said, and as a result they are unable to reach their full potential for creating an informed, motivated community of Catholics.

He urged that the Catholic Church in this country "make as an important plank in your program...a commitment to improving the Catholic press and to getting Catholic publications into every Catholic home."

Stained glass windows show scenes from the life of Blessed John Neumann. The former Bishop of Philadelphia moved another step closer to canonization recently when a Vatican medical board certified as miraculous a cure said to have resulted from his intercession. In that 1963 case, a nine year old boy with cancer recovered after his parents took him to Blessed John's shrine in Philadelphia and applied relics to the boy. The cancer disappeared in December, 1963 and has not recurred.

Funeral services were held in New Berlin, Ill. for Howard E. Sullivan, treasurer of the Miami Region Board of Directors of the Catholic Service Bureau.

A native of New Berlin who came here 44 years ago, Sullivan died last Saturday at a local hospital at the age of 67. A pioneer member of Holy Family parish and the lay apostolate in South Florida, he had also served as president of the Miami Region Board of Directors and was for many years president of Holy Family St. Vincent de Paul Society. Before coming to Miami he was a customs employe with the Treasury Dept. And after his arrival here was a district manager in the circulation department of the Miami News.

Since 1940 he had been an insurance underwriter with Gulf Insurance Co. A past district deputy in the Elks, he had served as exalted ruler of Elks Lodge 1835, as president of the North Dade Democratic Club, past chair man of the North Miami Planning and Zoning Board and was founder and past president the North Miami Baseball Little League and Pony League.

In addition to his wife, Roberta, he is survived by a son, Patrick E.; five sisters: Mrs. Margaret Kelly, Mrs. Joseph Baldoni, Mrs. Mary Lovell, Mrs. Herschel David and Mrs. Bernice Trojock.

Funeral liturgy for Oscar Espin

The Funeral Liturgy was celebrated Monday in St. Raymond Church for Oscar Espin, retired Cuban attorney. Father Orlando Espin was the principal celebrant of the Mass for his father who is also survived by his wife, Olivia; a son, Mario and two daughters, Oliva Maria and Mrs. Carlos Padron.

Annual charities drive begins

Continued from page 1

slated to be held on Tuesday, Jan. 13 at Pier 66, Fort Lauderdale; Thursday, Jan. 15 at the Governor's Club Hotel, Fort Lauderdale; Tuesday, Jan. 20 at the Bath Club, Miami Beach; Thursday, Jan. 22 at the Governor's Club Hotel; Tuesday, Jan. 27 at the Golden Gate Inn, Naples; Thursday, Jan. 29 at the Holiday Inn, Key West; and Tuesday, Feb. 10 at the Hotel Breakers, Palm Beach.
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Marcha Pro-Vida a Washington

WASHINGTON—(NC)—Va-rias organizaciones "pro vida humana" preparan una gigan-tea demostración aquí para el 23 de enero, aniversario de la decisión de la Corte Suprema de Fusticia que abrió las puertas al aborto generalizado en este país.

 ориентaciones de Año Nuevo

Mañana, sábado, de 8:45 a 1 p.m. en el Centro Hispano Católico el Padre Angel Villaronga, director del Movimiento Familiar Cristiano, ofrecerá su traditional meditación "Orientacio-nes de Año Nuevo". Esta Jornada de reflexión está abierta a todas las per-sonas que desean asistir.

Nuevo horario de Misas en
Corpus Christi

La parroquia de Corpus Christi, (3220 N. W. 7 Ave.) tendrá nuevo horario de misas a partir del domingo 4 de enero: (A. M.—7:30, 9 y 12, en inglés; 10:30, en español). P. M.—1:30, Español con liturgia bautismal; 5:30, Frances; 7, español. Ha empezado además una nueva misa diaria a las 12 del día en beneficio de los que trabajan en esta área. Las demás misas diarias se celebran las 6:30 y 8:30 a.m. y 7 y 7:30 p.m. según informa el párroco, Padre J. M. Paz.

¿E.U. Otro santo?

—Testimonios médicos de la cura de cancer del niño Michael Flanagan, cuyo padre la atribuyen al beato John Neumann, han hecho avanzar la causa de su canonización como virtuoso obispo de Filadelfia a mediados del siglo pasado. La Junta de estudios de la Congregacion Vaticana para Causas de Santos acepto el caso como parte positiva del proceso de canonización. El niño enfermó de cancer en Filadelfia en 1862, pero se curó de su gravedad cuando en julio del año siguiente le aplicaron reliquias de John Neumann a su cuerpo.

De Vuelta al Colegio

Por el Dr. MANOLO REYES

Dentro de pocas horas se volverá a las aulas escolares para continuar recibiendo el valioso pan de la enseñanza.

Las vacaciones de Navidad y Año Nuevo terminan ya y hay que volver a los libros. Pero el regreso al colegio debe ser lleno de entusiasmo y alegría para estar en mejor disposición de aprender cada día más y mejor. Sobre todo, hay que ser agradecidos. Hay más que nunca la muchachada debe darle gracias a Dios por haberle permitido disfrutar de estas vacaciones en las cuales conmemoraron las fechas del nacimiento de Cristo y de fin de año, en tierras de libertad, donde no existen tiranías o dictaduras, y también por tener la oportuniidad de asistir a colegios en la democracia, sin temor a que sus mentes puedan ser ensombrecidas con malas doctrinas que luego los convertirán en seres esclavos, sin voluntad propia, atesos y sin libertad.

Quizás alguno se sienta con-trariado porque desea disfrutar un poco más de las vacaciones; además siempre resulta un poco difícil volver a colegio tras casi tres semanas de vacaciones, sin asistir día a día a clases. Pero en estas pruebas es donde precisamente comienzan a verse los hombres y las mujeres del mañana... no los níños de hoy.

En cada vuelta al colegio después de vacaciones, se tiene una nueva experiencia y los que con mejor disposición comienzan a estudiar otra vez, y los que vuelvan a las aulas sin quejas, con entusiasmo, crecen en edad mental que es definitiva la que los hace más hombres más mujeres. Los días venideros darán la razón a esta aseveración. Si vuelven al colegio, agradecidos, con entusiasmo, con nuevos deseos de estudiar, con ganas de hacerse mayores, que actuando así... este 1976 que se acerca será sin duda, el mejor año escolar que hayan tenido hasta ahora.

ANGOLA:
CATOLICISMO FIRME

—El conflicto armado en Angola encuentra a un catolicismo firme pero aor- mentorizado, dicen observadores al citar cifras de esa antigua posesión portuguesa que ganó su independencia en noviembre.

Curso
Universitario sobre Nuevo Testamento

El próximo jueves día 8 de enero comenzará el curso "Los hechos de los Apóstoles" en la parroquia de San Miguel (St. Michael) situado en 300 N.W. 28 Avenue.

Diciembre por el padre Leonardo Vázquez, O.P., el curso otorgará tres créditos a nivel universi-tario a través del Departamento de Filosofía y Religión de la Universidad Internacional de la Florida en conexión con la Oficina Diocesana de Educación Religiosa.

Para más información favor llamar a Sister Ada Sierry, 371-7122 y 371-2850

Falleció el padre Iguaran

Inesperadamente falleció víctima de un ataque cardíaco el lunes, 29 de diciembre, el Padre Miguel Iguaran, O.F.M., quien venía sirviendo su ministerio sacerdotal en la parroquia de San Juan Bosco.

El 31 de diciembre, a las 11:30 a.m., se efectuó la liturgia funeral en la propia parroquia, siendo sepultados sus restos en el Cementerio Católico Our Lady of Mercy.

Nacido en Azcoitia, España, el 29 de septiembre de 1917, el Padre Iguaran fue ordenado en 1946 en Arzanzaz, España para la Orden Franciscana. Poco después fue a Cuba donde sirvió como Director de Espacios, Las Villas y Casa Blanca, La Habana. Llegó a Miami el 30 de octubre de 1969 y desde entonces ha servido en las parroquias de St. Timothy y San Juan Bosco.

Falleció el Dr. Oscar Espin

En la iglesia de St. Raymond se ofreció el pasado lunes la misa funeral de cuerpo presente por el Dr. Oscar Espin, padre del sacerdote Orlando Espin. Veinte sacerdotes con-escelebraron con el Padre Espin.

El Dr. Espin fue en Cuba abogado y educador y con su viuda, Oliva del Prado de Espin, fundó un hogar cristiano, formado por sus hijos Oliva Merete, Nera Espin de Padron, Marlo Espin y el padre Orlando Espin.

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LA VOZ

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Tu Hijo Nuestro Señor Jesucristo, 
Nos alegramos en el nacimiento de nuestro redentor,
Cristo ilumine a todos los hombres, oremos diciendo,
que los hombres encuentren en Jesús la luz que ilumina sus pasos,
en nuestras vidas oremos diciendo,
peregrinar por la vida.

El apostol Tomas, poniendo su brazo sobre los viejos y
mano en su corazon. Y te repito lo que nos dijo un dia:
"Cristo, me lo habran hecho a Mi." jEl niño
de Palestina se presento en la corte de Ciliserre con una
y mirra. Sin pensarlo se los entrego a la mujer. "jComo
hijo. Ciliserre recordo que traia regalos de oro incienso
y mirra. cbntemplo la gruta vacia que habia albergado a su Dios.

De repente, se puso serio. Pidio un piano y
La gente de Jerusalen se reia. "jNo! jEl Mesias no habia muerto! Murio a los 33
afios para cumplir la voluntad del Padre, y jresucito!" 
De nuevo, se puso serio. Pidio un piano y
Lleno de dolor y con lagrimas en los ojos, Ciliserre
encontrara's, junto con otros treinta!...

Al regreso encontro en el camino una mujer con su
hijo. Ciliserre recordo que traia regalos de oro incienso
y mirra. Sin pensarlo se los entregó a la mujer. "jCristo
si se los ofreciera a El!" Y continuo el camino.

Regresó muy triste Ciliserre, por no haber visto la estrella...

Hasta que un dia, unos 40 años despues, un hombre de Palestina se presento en la corte de Ciliserre con una historia increible.

"¡No! El Mesias no habia muerto! Murió a los 33
afios para cumplir la voluntad del Padre, y resucito!" 

Tomas añadio "He metido el dedo en sus llagas y la
menos fuego se quemaron..." jEl niño
separo de sus llagas y la mano en su corazon.

Y te repito lo que nos dijo un dia:
Buenaventurado el que sin ver, crea.

Ciliserre lloro por no haber conocido al Mesias. El apóstol Tomas, poniendo su brazo sobre los viejos y
cansados hombres de Ciliserre le dijo: "jPor que
lloras? El niño ha venido...jEl niño ha venido...jEl niño ha venido...
menos fueron sus llagas y la mano en su corazon.

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