The Vatican has issued a declaration reaffirming traditional teachings on sex, and specifically rejecting "certain errors" concerning the sinfulness of premarital sex, homosexual acts, and masturbation.

Made public in the United States by the U.S. Catholic Conference-National Conference of Catholic Bishops (USCC-NCCB), the Declaration on Certain Questions Concerning Sexual Ethics calls for the reaffirmation of traditional Catholic teaching on sexual morality.

"Chastity is not a negation of sexuality; it is a way of placing the God-given gift of sex in the context of a full, mature human life...rooted in respect for oneself, others, and the law of God."

The "Declaration of Certain Questions Concerning Sexual Ethics" was published with the approval of Pope Paul VI and signed by the prefect of the doctrinal congregation and its secretary.

IT REJECTS the idea that "so-called norms of the natural law or precepts of Sacred Scripture are to be regarded only as given expressions of a form of particular culture at a certain moment of history."

Rather, revelation and philosophy both point to "the existence of immutable laws inscribed in the constitutive elements of human nature...identical in all beings endowed with reason."

Turning specifically to sexual ethics, the document repeats the teaching of the Second Vatican Council that the morality of conjugal acts "does not depend solely on sincere intentions or an evaluation of motives. It must be determined by objective standards. These, based on the nature of the human person and his acts...preserves the full sense of mutual self-giving and human procreation in the context of true love."

"These final words," the declaration continues, "briefly sum up the Council's teaching...on the finality of the sexual act and on the principal criterion of its morality: it is respect for its finality that ensures the moral goodness of this act." The document calls this principle "the basis of (the Church's) traditional doctrine...that the use of the sexual function has its true meaning and moral rectitude only in true marriage."

It endorses the norms (continued on page 17)
MEDICAID CUT: hurts the elderly needy

By MARJORIE L. FILLIYAW
Local News Editor (First of a series)

With the beginning of a New Year, which will see more and more seniors reaching living age longer, the State of Florida struck a severe blow to its needy aged with the announcement that Medicaid benefits would be cut by 8.5 million.

Florida’s medical assistance program, supported mostly by federal funds, has in the past only provided a meager existence for many of the elderly, requiring skilled nursing care. The new reduction in allocations to those who qualify for the program will mean a reduction in the quality of care they receive.

In addition the state program proposes to establish new definitions for skilled nursing home care patients who are persons ready to leave hospitals but still require continuous care, and seeks to reclassify about 70 per cent of them as intermediate care patients in order to save funds.

Inaugurated in Florida in 1970, the program is administered by the Department of Health and Rehabilitative Services, Family Service Division. It receives more than 60 per cent of its operating funds from federal appropriations as well as allocations from the state and counties.

At the onset of the program, according to nursing home administrators, nursing facilities were supposed to be reimbursed for the “reasonable cost” of skilled nursing care for persons enrolled in the program. Thus far, every nursing home, regardless of costs or level of care, receives the same reimbursement which has had an imposed ceiling of $600 per month for Medicaid patients.

Under such an arrangement, where the ceiling set by the state is more than $100 less per month than the actual cost of care, many nursing homes have been sharply criticized for sub-standard conditions while others have either refused to admit Medicaid patients or have had to limit the number of such patients in their institutions.

Although the ceiling set by the state was, before the new reduction, $600 per month, this does not mean the program actually reimburses the nursing home in that amount. Medicaid, in fact, relieves the facility for the deficit which exists after the patient has turned over his Social Security check, pension and any other income he may receive. The program also allows a small amount each month for drugs. This has been described as “inadequate” by nursing facility administrators.

The average Social Security in the state of those on the Medicaid program is $125 which means that the state would reimburse the nursing home in the amount of $475 or less if the patient had additional income.

Three years ago, Dr. Jean Jones Perdue, Chief of the Continuing Care Division of Jackson Memorial Hospital and a medical consultant for the state program, told The Voice that persons who are seriously ill and are transferred to nursing homes from hospitals need almost as much attention as they received in the hospital. In these cases, in her opinion, nursing homes could not be expected to provide quality level of care at the Medicaid rate, which was at that time $450 per month.

Who is eligible to participate in Medicaid in a nursing home facility?

Individuals applying for assistance cannot have more than $1,000 in resources or total assets and his or her monthly income may not exceed $485 per month. A man and wife together may not have more than $2,250 in total assets or more than $650 monthly income.

Unfortunately recent increases in Social Security have not in any way benefited the recipient since that increase is paid to the nursing home, thus decreasing the amount paid by the state program and depriving the needy aged of any benefit.

(Next week: Those who are hurt.)

Many elderly will receive poorer care with Medicaid program paying less than before.
Only because of you...

...there are children who have known the love that only family life can bring. They have found homes through the Child Welfare Division of Catholic Service Bureau.

Supported by your generosity to the ArchBishop's Charities Drive, the placement of children in loving homes is only one of over 40 services offered to all the people of South Florida through Catholic Charities.

As long as there are children of all ages seeking a home, and people willing to open their homes and their hearts, Catholic Charities will be there to help them find each other—thanks to you.

Mrs. Elizabeth Manning, Adoption Supervisor of Catholic Service Bureau, prepares an infant for a new family and a new life.

ArchBishop's Charities Drive

Channel 7's Church and the World Today this Sunday at 9 a.m. will discuss the Child Welfare work done through Catholic Charities.

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Miami, Florida / THE VOICE / Friday, January 16, 1976 / Page 3
Pro-Life protests planned here, D.C.

South Floridians will participate in the third annual "March for Life" in the nation's capital on Jan. 22 as other active members of the pro-life movement sponsor local observances on the anniversary of the U.S. Supreme Court's decision for abortion on demand.

Among those from South Florida who will be in the morning march at the White House next Thursday will be Jay and Marilyn Lucas, Mario and Patricia LaMendola, Diane Burns, Sandy Chancy, Mary Richie, Liz Langhans, Mary Dwyer, Laura Pellitter, Nancy Hutter and Lynn Gogen, all from Collier County on South Florida's west coast. They will be accompanied by Father Dominick O'Dwyer, pastor, St. William Church. Joining them in the nation's capital, where marchers will meet with representatives and senators to urge passage of a Human Life Amendment to the Constitution will be Tom Endter, president, Right to Life Crusade, and vice president of the Florida Right to Life Committee.

Meanwhile in Miami a special Mass will be celebrated at 9 a.m., Thursday, in St. James Church by Father James Reynolds, Archdiocesan Director of the Family Life Bureau. A march similar to that in the capital will be staged by the English and Spanish-speaking units of the Right to Life Crusade.

At St. Luke Church, Lake Worth, a concelebrated Mass will be celebrated at 7:30 p.m. on Jan. 22.

Join 'March for Life'

In D.C., Bishop urges

ARLINGTON, Va. — (NC) — Declaring that the anniversary of the 1973 U.S. Supreme Court abortion decision is "a day of particular sorrow," Bishop Thomas J. Welsh of Arlington has urged Catholics to participate in the March for Life Jan. 22.

Each year since the Supreme Court struck down most state laws restricting abortion, thousands of pro-life advocates have assembled in Washington Jan. 22 to protest the ruling.

Citing the U.S. bishops' Pastoral Plan for Pro-Life Activities which outlines the Church's educational, pastoral and political response to the abortion question, Bishop Welsh suggested Catholics can help implement the plan by:

• Making the "intellectual and spiritual effort necessary to recognize clearly the immorality of abortion and euthanasia";

• Helping those with "unwanted pregnancy or severe illness to recognize God's role in their situation and help them resolve such situations in a way pleasing to Him";

• Working "toward passage of an amendment to the Constitution and toward adoption of laws, regulations and policies which provide legitimate alternatives to the practice of abortion."

This year's March for Life will start in Lafayette Park across from the White House at 9 a.m. Jan. 22 and will conclude after a lobbying effort in Congress later in the day.

Dr. Matthew Bulfin, noted gynecologist, Fort Lauderdale, will preside over the congregation.

Another Mass is scheduled at the same time in St. Andrew Church, Coral Springs.

Pro-life proponents will gather at the Torch of Friendship Base between 9:30 a.m. and after short remarks by leaders of the pro-life movement in South Florida will proceed on foot to the Federal Court House. Parking will be provided for those interested, at the Orange Bowl and a bus will transport them to Bayfront Park. The demonstration at the Federal Court House will disburse at 1:30 p.m. and buses will return to the Orange Bowl.

In Broward County the local Right to Life Committee will sponsor a Prayer Breakfast at 9:30 a.m., Thursday, at the Governor's Club Hotel.

Reservations may be made by calling 586-8881 or 451-0503.

Kool-Tite Gravel Coating Has An Exclusive Sealing Process

WHEN KOOL-TITE coats a gravel roof, it can be cleaned (even after several years) with more than 2,000 lbs. of water pressure! This is the startling statement of Jesse J. Scalzo of Kool-Tite, Inc., pictured above at the Robertson Home at 112 Deerfield St., Miami Springs, after Kool-Tite applied the exclusive sealing process.

Kool-Tite, Inc., is licensed and insured for your protection," Scalzo added.

First, 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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Kool-Tite, Inc., is growing rapidly because the management has had more than 23 years of experience in the application of quality roof coatings. "Kool-Tite, Inc., is licensed and insured for your protection," Scalzo added.

The Voice, January 16, 1976
Taste of Reality

. . . Seminarians get it working in agencies, schools

BY ROBERT O'STEEN
Voice News Editor

"The teens I teach have questions about drugs, drinking, sex, the problems that are all around them in their neighborhood. This is the hard reality..."

The hard reality...

Mike Mancuso, 21, is studying for the priesthood and spends most of his time in the academic and spiritual atmosphere of the St. John Vianney Minor Seminary in Miami.

But once a week each seminarian leaves the classroom and goes out to what Mike called "the hard reality" of tutoring or teaching or just being friends to youngsters of varied backgrounds, from the ghetto to the suburbs.

"THIS IS PART of our apostolic training," said Mancuso, a native of Massachusetts, who came down to Miami to work and then decided to enter the seminary here. Each Monday he teaches religion at St. Francis Xavier parish, a black innercity parish in Miami, where there is a mixture of Catholic and non-Catholic children in the school.

He uses a New Testament, youthful vigor and love.

While acknowledging the reality of the work, Mancuso said with enthusiasm, "It makes you want to be a priest more. Some guys come to the seminary with only one idea of a parish priest and they don't realize what all he does."

IN CONTRAST to the innercity school is St. Brendan's, a middleclass suburban school, where Peter Plourde, 19, of Tampa, teaches religion once each week in his assigned apostolate.

But the basic idea is the same, he said. "We teach the kids how to relate to each other and to God, how to live as Christians. It's everyday Christianity, not heavy theology."

(How well this works can be seen as Plourde's co-teacher of the class, Bob Johnston, picks up his guitar in mid-class and leads the 5th grade students in a song about how Jesus makes you free. He then asks the class to give examples of what makes them feel free and gets a flurry of responses which he lists on the board and then relates back to the message of Jesus, tying together the Gospel and music and everyday feelings.)

"We're getting through to them, all right," said Plourde. "I don't think they react any differently to us than to the regular teachers."

"ACTUALLY, I feel we learn more than they do sometimes. It's really a rewarding experience, especially when the kids get involved in a discussion and get turned on," he said, recalling how it was to be 11 years old again.

Mike Muhr, 18, of Tampa is getting yet a different range of experience in his apostolate at the Catholic Home for Children in Perrine, an ABCD agency.

He works with children from broken homes and specializes in his time with one boy, age 11, who he helps with regular school studies.

"He had some personal problems and some of the kids ostracized him, so they asked me to tutor him but also to be his friend and give him someone to relate to. He is pretty bright but had no incentive to really try, even though he has an outgoing personality. We're getting him into soccer and organized sports to get the feel of teamwork," said Muhr.

"In this kind of service you learn to relate to others and even learn more about your own Catholic institutions. It's a valuable part of our training," said Muhr.

Commenting on the program, Msgr. John Nevins, rector of the seminary, said, "it is vital that junior college seminarians be offered some practical experience in apostolates appropriate to the college level."

"We hope that his experiences will interact with his spiritual development," said Msgr. Nevins, "and his faith will grow to maturity and his knowledge and love will spur him on to want to make Jesus Christ known and loved by the people whom he served, as did the patron saint of this seminary, St. John Vianney."

And one of the main sources of that love, strangely enough, is the "hard reality" of service in the world.
By Msgr. James J. Walsh

Soviets still can't stomp out religion

There was an interesting piece in the U.S. News and World Report last week on seminaries—Protestant, Jewish and Catholic. "Signs of a turnaround are evident throughout the US, as numbers increase and a somewhat different kind of candidate presents himself," a Protestant Seminary president said.

"What we've seen is a return of confidence, of people in the religious establishment..."

The article pointed out that the Catholic Seminary increase seems somewhat slower than the others. This may well be, but the statement has to be properly understood. The Church has created new ministries in recent years, which have attracted many men to share in some of the work of the priesthood. Most notable, the permanent deacons, who can preach, baptize, give instructions, etc.

Moreover, a more mature candidate is coming to the Seminary nowadays, men who have been working in professional careers and came to their vocation decision only after years of hard work in competition. These men seem much more likely to persevere.

At our Seminary of St. Vincent de Paul, Boynton Beach, the enrollment has happily been up the past two years, and the picture is looking brighter all the time.

***

TO CONTINUE on an optimistic note for a moment, brighter all the time.

Vincent de Paul, Boynton

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in the religious establish-

confidence among your people

"What we've seen is a return of

Seminary president said:

"...a different kind of candidate

and hear the explanations given by

atheist discrimination,

especially when the complete

change in the system of

production is taken into ac-

count, poses a serious problem

for Marxist-Lenin theory.

Those who are returning to

the faith are liable to severe

retaliatory steps on the part of

the government. Religion is still

under an official death

sentence. Moreover believers or

converts cannot enter the civil

service as teachers or officials

and find it very difficult to get

into a university.

It is very interesting to

hear the explanations given by

Soviet ideologists for this

embarassing situation which

can't be swept under the

Marxist rug, huge as it is and

powerful as the broom is.

The best the analysts have come up

with is that it is one way of man

finding comfort in difficulties or

it is a throw-back to less

enlightened days. But this hardly

holds firm for youth who can't

get an education and who never

know any regime except

atheism.

History has a simple

answer. Man needs God, needs

Christ. He may seem to fare

well without them for awhile, but the day comes.

***

ANOTHER remarkable

item, I think, in recent news is

the new dialogue, if you will,

forgive that threadbare word,

between Baptist and Catholic

leaders on the subject of

abortion. More discussion is in

the offing, but this statement of

difference in approach to ethical

problems sheds much needed

light. "The Roman Catholic

comes with a background of

authoritative doctrine and

moral law, along with historical

continuity in developing ethical

positions. The Baptist comes

with a background of freedom

for individual decision with an

absence of authority structures

or official positions. There are

risks in both traditions: the

Catholic position is sometimes

considered overly rigid and

somewhat indifferent to the

personal and human factors

involved. The Baptist tradition

leads itself to a dangerous sort

of laissez-faire individualism

which may be indifferent to the

moral consensus of the

Christian community. Given

such risks, a dialogue between

the two traditions can be

mutually helpful and cor-

rective."

Who would have thought

this possible ten years ago?

LAST WEEK in Florence, Italy, by sheer accident murals believed to have been done by Michelangelo were discovered in a basement of San Lorenzo basilica. That's the fascination

about Italy—one of many. They pull down an ancient wall and find a hidden temple or put

a shovel in the ground and

come up with a priceless relic of

the past. Tough laws prevent

anyone from tearing down old

buildings or digging up

anything without the ar-

chaeologists having a look first.

One of these days, it's possible, if they dig deep enough, they may come up with

Leonardo da Vinci's two engine airplane.

If Jesus gave eternal life, why confession?

(Questions will be answered by Father Jose Nickse, assistant pastor. St. Mary Cathedral. Readers are invited to send

questions to Father Nickse. The Voice, P.O. Box 33138. Miami, 33138. From these he will select those to be answered in this column.)

Q. If we accept John 3:16-17, then why is confession necessary?

A. John 3:16-17 says: "Yes, God loved the world so much that he gave his only son, so that everyone who believes in him may not be lost but may have eternal life. For God sent his son into the world not to condemn the world, but so that through him the world might be saved."

It is dangerous to play the "Bible says..." game without a full understanding of the theological meaning of the issue.

Christ came to bring life, eternal life. But we as human beings are free to accept Him or refuse Him. As a matter of fact, we can and do act against our faith because we are imperfect, weak, or shall we say "human."

We allowed the healing and redeeming grace we receive through confession. After all, almost 2,000 years after Christ,

came to save the world brother with God, we know that He is always willing to embrace us as our good, forgiving Father.

Christ came to save the world and even when we turn away from Him through our sins, we can share in His saving grace through the confession.
'Recapture Catholic identity,'
ABCD dinner guests urged

(continued from page 1)

nation."

PRESENTING a brief resume of Florida's Catholic history, which began on Sept. 8, 1565 when Pedro Menendez de Aviles celebrated the first Mass in the nation's oldest city, St. Augustine, Msgr. Nevins recalled that as early as 1521 Spanish explorations to the Florida shore line included Spanish missionaries, many of whom gave their lives in martyrdom to improve the spiritual and temporal lives of American Indians.

"The same spirit that filled the heart of Bishop Augustine Verot, Florida's first bishop, to bring the Faith and compassion to the souls of the lonely and afflicted continues in our day by the inspiring leadership of our Shepherd. Just like the spirit of the first Catholics in Florida who responded to the requests of their Bishop who needed their help, so has it been and continues to be in our era," Msgr. Nevins continued.

"LET US together, then, you and I, during this year of the bicentennial celebration of our country, but most especially the 411th anniversary year of the founding of the Church in Florida, respond to the plea of our Archbishop who requests our help and assistance to fulfill the plan of God during this epoch of human and Church history," he said.

"Let us do so on behalf of the elderly, the unwed mother, and those afflicted in any way, so that just as the cross was planted in the sands of our home, Florida, we will be proud of our Catholic history and identity, and as an expression of gratitude to our Heavenly Father, we will leave our own imprint in Florida Catholic history which in generations to come will look to our time which also is suffering through wars, trials and tribulations but who loved their country and who loved and served the poor and underprivileged," Msgr. Nevins declared.

Discussing needs of charities programs were Father Francis LeChiara, Mrs. Michael Eskra, and Mr. and Mrs. John McDonald, during dinner at the DuPont Plaza Hotel.

Fort Lauderdale pastor of Our Lady Queen of Martyrs Church, Father John Reiser, talks with Mr. and Mrs. Harvey Conrey at Pier 66 dinner.

Broward Countians attending ABCD dinner at Pier 66, Fort Lauderdale, welcome Archbishop Coleman F. Carroll who inaugurated the campaign 17 years ago.

Featured speakers during series of regional ABCD dinners are Msgr. John Nevins, rector, St. John Vianney Seminary; and Dr. Ben Sheppard, Associate Director, Archdiocesan Catholic Service Bureau.

Members of Little Flower parish, Hollywood, Mr. and Mrs. Eugene Wiegand, talk with Father Louis McIntyre.

St. Mary Cathedral rector, Msgr. John Donnelly, is shown with Mr. and Mrs. Alexander Kolski and Mrs. Joseph LaBella, parishioners, at the dinner served at the DuPont Hotel.
Area churches observe
Unity Prayer Week

Catholics throughout the Archdiocese of Miami will join Christian churches throughout the United States and the world in observing Christian Unity Week from Jan. 18 to Jan. 25. “We shall be like Him” is the theme of the 68th annual observance of the Week of Prayer for Christian Unity begun in 1908 at Graymoor, N.Y. by an Episcopal priest, Father Paul Wattson, who became a Roman Catholic one year later.

In St. Louis parish in South Dade a Baptist-Catholic Dialogue will begin at 7:30 p.m., Thursday, Jan. 22 in the parish Family Center at 7270 SW 120 St. The program is co-sponsored by members of St. Louis parish and the Wayside Baptist Church. Included will be a Mass, during which a narrative explanation will be given. Ample time will be provided during the evening for questions and answers involving all participants, both clergy and laity. Rev. Ted Place, co-host will represent members of the Baptist Church.

As is their annual custom members of Epiphany parish, South Miami, will participate in an ecumenical program planned in that area.

University Christian Church will be host during a prayer breakfast on Saturday, Jan. 24, at the church, Ludlum Rd. and Sunset Dr. Christian churches of the South Miami area expected to participate.

High school entrance exams

Entrance-placement examinations for Fall acceptance are scheduled to be held in various high schools of the Archdiocese of Miami on Saturday, Feb. 7, 1976.

In Dade County the exams will be held at Archbishop Curley High and Msgr. Edward Pace High Schools; in Broward County at Cardinal Gibbons, Chaminade, Madonna and St. Thomas Aquinas High Schools; and in Palm Beach County at Cardinal Newman High School.

Complete details of applications may be obtained by calling the respective schools.

City Under God Ceremonies set

The third annual interdenominational City Under One God Act of Worship begins at noon today (Friday) at Bayfront Park Auditorium, 499 Biscayne Blvd.

Representatives of various churches who will participate include Father John Edwards, S.J., pastor, Gesu Church; Rabbi Sol Landau, Beth David Congregation; Rev. H. Wight Kirtley, First United Methodist Church of Miami; Rev. Max Salvador, Iglesia Episcopal Todos Los Santos; and Rev. Martin Anorga, First Spanish United Presbyterian Church. Canon Theodore R. Gibson, member of the Miami City Commission is the chairman.

Inaugurated by Miami Mayor Maurice A. Ferre, a member of St. Kieran parish, the program is designed to strengthen the community’s spiritual bonds as it attracts a wide cross-section of both business leaders and residents, 5000 of whom attended last year.

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Emergence of the individual

By REV. JOHN J. CASTELOT, S.S.
The Book of Proverbs is a collection of different types of the wisdom literature so popular in the ancient Mideast. Solomon had given royal impetus to the movement with his clever observations on the human scene. These sayings of his were collected by devoted scribes and became the model for this type of literature among the Israelites. Indeed, the astute king was looked upon by succeeding generations as The Wise Man, much as Moses was considered The Lawgiver and David The Psalmist. By the time of the return from the exile, besides the original Solomonic material, many other little collections of 'proverbs' were in existence, and they were finally edited as one work.

These smart sayings were the fruit of human experience and keen observation. But if they were only that, why should they have been counted among the sacred books of Israel and revered as divinely inspired? Would they be any different from works of the same type current in Egypt and elsewhere? The fact is that they are quite different. All throughout they breathe the spirit of true religion and are really practical applications of the basic principles of that religion to the various departments of life. It is faith in Yahweh, the Source of all wisdom, which gives a soul to the otherwise rather dry bones of human cleverness.

The sages, the wise men of Israel, were the heirs of the Law and the prophets. They distilled from these abundant sources the rich wine of genuine wisdom and offered it, clear and sparkling, to their contemporaries.

The Law contained all sorts of principles for the conduct of religious, moral, and social life. These principles had kept pace with the changing conditions of age, and the preaching of the prophets had enriched the original deposit magnificently. As century succeeded century, the people's understanding of God, the world, society, the family, the human person had become clearer and more profound. And men and women set their hand to expressing this very practical knowledge in another literary form, that of wisdom literature. They did not scruple to draw upon the experience and knowledge of foreign nations, but they transformed, sublimated it by breathing into it the spirit of pure monotheism and of Mosaic and prophetic religion in general. Throughout they kept their sense of the supernatural, of that divine ordering of things which we call God's providence. In this way they made an invaluable contribution to the religious life of their people, showing them how to carry out the divine will in every corner of their lives.

During the Greek period of Jewish history, after the sweeping conquests of Alexander the Great, the Chosen People were exposed to all the seductions of a glittering civilization. This attraction was, of course, strongest in Greek cities where Jews now lived in great numbers. But it had made itself felt in an around Jerusalem, too. To counteract its force, a very learned and pious scribe named Jesus ben Sirach wrote, about 180 B.C., a vast compendium of Hebrew wisdom. He wrote in Hebrew, and some 50 years later his grandson translated the book into Greek for the benefit of his fellow Jews in Alexandria. The book's preface is as charming as it is informative. In it the translator extols the qualifications of the original author, his grandfather, and tells of the hard work that went into the translation. Just a short excerpt:

For words spoken originally in Hebrew are not as effective when translated into another language...Many sleepless hours of close application have I devoted in the interval to finishing the book for publication, for the benefit of those living abroad who wish to acquire wisdom and are disposed to live their lives according to the standards of the Law.

And what kind of man was his grandfather? Well, he was certainly a scholar, but definitely not a bookworm type. He was thoroughly versed in the Scriptures and quoted them readily. But he was conversant with life, too, and merits the title of humanist, in the very noblest sense of that term. There was scarcely an aspect of human life which he had not observed and reflected upon. Nor was his experience confined to the narrow borders of this little country. He had traveled widely and had kept an open mind as he went about. He loved his fellow men and he loved God, and these two loves shaped his great soul, giving him, above all else, a fine sense of values. The Wisdom of Sirach (also known as the Book of Ecclesiasticus) is a rich mine which holds many treasures for the attentive reader.

Note: The Book of Sirach is not included in the Hebrew Bible after the first century A.D., nor is it accepted by the Protestants. This book has always been recognized by the Catholic Church as divinely inspired and canonical.
Looking

Inst.

By REV. DONALD G. McCaL

Before stuffing her son's trou-

automatic washer many a mother

that if the dirty wash is left out. Some-

standing indications of inner

in professional therapy pro-

search for the roots of unusual be-

IT IS UNNECESSARY to open

inner world of someone's person.

ity for the voices of all previous

prophets of Israel and Judah.

back in the temple of

Ezra 5:14f).

Ezra's memoirs describe the

return to Jerusalem as though it

was a second Exodus. Just as

God had once freed Israel from

the bondage of Egypt, so now he

brought them from the chains of

Babylon. Ezra pictures the

caravan of 40,000 people with

their horses, mules and camels

going back to the Holy Land.

He notes that a choir of 200

men and 200 women resur-

rected the great chants and

psalms of David.

The music for the public

eared in the solitudes of

Babylon. "How could we

sing a song of the Lord in a for-

eign land?" (Psalm 137:4) Now

after 50 years of official silence

the psalms burst forth along

the 800-mile caravan route to

Jerusalem. No longer need it

be confined to the secrecy of

closed door domestic

celebration.

The pilgrims paused at

Haran, the spot from which

Abraham had set out cen-

turies before to become the

founding father of the people.

The fact that they now

followed his same road added to

the spiritual meaning of their

return.

In the first Exodus the

people came to Jerusalem and

founded a kingdom and a

national identity. In this

second Exodus the people

came to Jerusalem and

established the Second Temple.

The building was completed

in 516 B.C., hence the

dedication was October 520

B.C. to March 12, 516 B.C.

It became known as the

Second Temple. Centuries

later Herod was to improve on

this building so vastly, it

could literally be called the

Third Temple. But popular

pity and custom spoke only of

the Second Temple forever

afterward.

THE CONCENTRATION

on the Temple meant that

the people decided that the

solidarity of a religious

community was far more

important for their existence

than any pretense at political

sovereignty. Jerusalem is now

a Holy City. Its chief

executive officer is the High

Priest. The law of Israel. They

wished to be a sacred nation.

The Persian king concurred

and ordered Ezra to appoint

only magistrates who were

skilled in the Torah.

Ezra and the other

religious leaders set a tight

ultra-orthodox style for the

newly settled people. They

forbade mixed marriages, set

strict rules for entry into the

Temple worship, established

the Sabbath observance and

dietary rules that gave rise to

the accusations of legalism in

a later age.

But we must view this

comparative understanding.

They were "keepers of the

flame" of the prophetic and

covenant legacy in a

remarkably hostile envi-

ronment. The heart of

Moses and David and Elijah

would grow strong again and

remain, despite the attempts to

exterminate them. Their

presence was an enduring

witness to God's love and

promise.

They have been ever

grateful to Cyrus, a redeemer

figure in their eyes. His

abandoned tomb near Per-

ispolis in Iran bears this

inscription: "O man wherever

you are and wherever you

come. I am Cyrus, who gave

the Persians their empire. Do

not grudge me this oath of

loyalty and friendship."

The Biblical people have

indeed never grudged him at

all.

By REV. JOSEPH M.

CHAMPLIN

Mgr. Charles Ecker-

mann serves as principal of

Bishop Ludden High School

in Syracuse, but last Fall he

instead went back to school

from September 22-November

14.

Mgr. Eckermann joined

two dozen priests from the

other dioceses of New York

State for a Provincial Priests'

Institute held at St. Joseph's

Seminary in Dunwoodie.

THESE CLERGYMEN,

some young, but most or-

dained at least 15 years ago,

came for an academic re-

tooling program, a two-month

period of lectures, reading,

prayer and recreation. They

hoped, in the process, to catch

up with their peers in the

various forms of a modern

perspective on the Bible and

prayer life. In this series of

sessions, they also received

the usual oriental iconography

and personal professional help.
g at the world inside out

CARTHY's rules in the super-curriculum of education, of every act; colonial to human choose you can lend him subject to God, in the aduity admits of communication, Judson conscience jie spirit" (Prv. 15:14 and 15). For subsequent Christian tradition of moderation and self-constraint permeates this wisdom literature. "Go not after your lusts, but keep your desires in check" (Sir 18:30).

SIRACH'S good sense appears in such an everyday item as his attitude toward wine. He recognizes the temptation it poses: "As the furnace probes the work of the smith, so does wine the hearts of the insolent." But he does not overreact as if he were a teetotaler. "Wine is very life to man, if taken in moderation" (Sir. 31:26-7).

Both Proverbs and Sirach describe how serious-minded parents should undertake to raise children. (Prv. 22:6). In fact, Proverbs contains an original version of the old proverb which Dr. Spock undertook to modify: "He who spares his rod hates his son" (13:24). Another proverb captures the whole importance of value formation in education: "Train a boy in the way he should go; even when he is old, he will not swerve from it" (22:6).

Proverbs 5-7 should be appended to all copies of "Peyton Place," it contains a fuller description of the habitual hypocrisy of adultery than any other Biblical passage. Sirach, on the other hand, in three separate chapters (19, 23, and 28) deals at length with the use of speech and speaks from the heart of lying loudmouths, gossiping gadabouts, and swearing sailors.

This accumulation of wisdom belongs to God's revelation in preparation for the coming Wisdom in human flesh in Christ. Proverbs and Sirach offer a preview of His moral teaching about purity of heart and integrity. Even the magnificent doctrine of the Mystical Body is foreshadowed, "He who has compassion on the poor lends to the Lord" (Prv. 19:17).

IN FACT, the emphasis on seeing human experience from the inside out rather than the predominantly outside realm of the Old Law characterizes these books.

Since Christ each of His followers is invited to make a personal covenant at Baptism and become another Christ. So if a contemporary Christian were turned inside out and became another Christ. So if a converted man is equipped to serve his people.

The whole subsequent Christian tradition of faith has been equipped to serve his people.

The project is successful ... wide and better equipped to serve their people. Those priests and participants of future institutes will do well to start by reading the book of Proverbs and Sirach. These Old Testament texts invite persons to pursue wisdom, the general purpose of that New Testament.

Priest's pursuit of wisdom

up on theological developments which have taken place within the Church since Vatican II. Participants in the beginning probably came for a variety of reasons—perhaps in response to their bishop's request, perhaps simply to get away from duties back home, perhaps as an attempt to feel more comfortable with the thrust of current theology, perhaps to prepare themselves to teach. Msgr. Eckermann did for future responsibilities as pastors of parishes.

But I heard nothing but praise for the institute from the priests during my overnight visit to that New York seminary. There was no restlessness among them, no anxiety about matters back in the diocese, no impatient desire to get back 'on the firing line'.

Not that these two months were given over solely to leisure and rest. On the contrary, the participants followed a crammed, seven-day-a-week schedule, with only intermittent days, afternoons or evenings free. The format on the day of my presentation was typical. Following recitation of morning prayer from the breviary, the priests went to their rooms from 9:15-11:15 (with coffee break) by Father John O'Grady of Albany on St. John's Gospel. They concelebrated Mass at 11:40, lunched, then spent some time in rest or recreation.

In the middle or late afternoon they were in their rooms and at their desks reading one of the many texts recommended by the 40 professors who teach in the program. After one-two hours of this, they gathered for supper, socializing, dinner and a brief after-meal walk.

When night prayer had been completed, they sat down in the classroom ready for my two-hour presentation on "Parish Liturgy." Some continued their reading afterwards, but with that kind of schedule most turned out lights quite early and prepared for another similar calendar of events the next day.

Msgr. Eckermann studied at the North American College in Rome prior to his ordination about 20 years ago, worked for a period in the parish ministry, taught at Catholic schools, worked on statewide educational committees and has directed Bishop Ludden's seminary. It seems the project is succeeding and I think these individual priests will return much wiser and better equipped to serve their people.

Miami, Florida / THE VOICE / Friday, January 16, 1976 / Page 11
The call to freedom

SECOND SUNDAY in Ordinary Time
Sunday January 18th, 1976
Reading I, I Sam. 3:10, 19
Reading II, II Cor. 6: 13-15, 17-20
Gospel Jn. 1: 35-42

By FR. JAMES MURTAGH
St. Vincent de Paul Major Seminary

My name is Samuel and your name is Samuel because
the word Samuel means one who has been called by God.

God calls us just as He calls Samuel in today's first
reading and as He calls the Apostles in Today's Gospel. This
call is not something added to our nature but is a demand of
our very being. This is summed up beautifully by St.
Augustine when he says "Our hearts are made for thee and
shall not rest until they rest in thee."

Our Call
As Christians we must ask the question to what
precisely are we called? The answer lies in the word Gospel,
which we receive from St. Mark. We have heard many times
that the word Gospel means good news. But this is not very
helpful because good news can be many things. Winning the
jackpot at bingo is good news; a baby being born is good news;
the success of the Archbishop's Charities Drive is good news.

St. Mark deliberately chooses the word Gospel to
describe Christ's mission as one of liberation. This is the
meaning of the word Gospel in Isaiah. So the good news is
that Christ has set us free. Consequently our call is a call to
freedom. To reduce Christianity to a set of rules and
regulations is to destroy it. Christ demands a personal
commitment not the commitment of robots.

Our Response
We are called to freedom, we are called to authenticity.
A call evokes a response, what is our response? It seems to
me that our response is like that of Samuel, like that of the
Psalmist and the Apostles. "Speak Lord your servant hears,
"Here I am Lord I come to do your will."

God's call and our response, it all seems so simple. But it
is not simple. It was not simple for Samuel and the Apostles
and it is not simple for us. Saying yes to God is only the first
step, it is in the daily living of this yes that the real challenge
comes. Living our yes involves continual growth, tension and
insecurity, openness and vulnerability.

An example here might be helpful. When I go to visit a
home I usually find the door securely closed. I ring the bell
and hear someone move towards the door, I hear the lock
being removed and the door opens five or six inches with the
door chain still in place. The person inside determines that it
is safe, the chain is removed and the door is opened wide.

Christ's condemnation of hypocrisy, "these people honor me
with their lips, but their hearts are far from me," reveals that
our relationship to God is an affair of the heart.

It seems to me that we have doors to our hearts and on
those doors are chains which I call the ego chains. Living our
yes to God means lengthening that chain, link by link,
gradually opening the door to God and to my fellow man.

But the ego chain can never be removed and the ego
preoccupied with a false sense of security will want the door
securely closed and will use every opportunity to shorten the
chain, until there is no real communication with God or my
fellow man.

Tension, then, is an integral part of Christian life. The
opening of the door leaves me vulnerable and tension is
created by the pull on the ego chain in its attempt to reject
vulnerability. This is a process that never ceases.

Our response is a continual process and I see in a few
words from the Poet Robert Frost a superb description of
this response. "I have got promises to keep and miles to go
before I sleep."

Prayer of the Faithful

SECOND SUNDAY OF THE YEAR
January 18, 1976

Celebrant: Father, You have called us to be Your
people. We search for You as the Apostles sought
Your Son. Hear our prayers and draw us closer to
You.

LECTOR: The response is: Lord, hear us.

LECTOR: For the migrants, that we may become
more conscious of their situation and act to help them,
we pray:

People: Lord, hear us.

LECTOR: For all those who are out of work,
especially those in our parish, that they may soon find
employment, we pray:

People: Lord, hear us.

LECTOR: For our world, that 1976 will be a year
of prosperity and a year of peace, we pray:

People: Lord, hear us.

LECTOR: For the ArchBishop's Charities Drive is
helpful because good news can be many things. Winning the
jackpot at bingo is good news; a baby being born is good news;
the success of the ArchBishop's Charities Drive is good news.

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LECTOR: For the migrants, that we may become
more conscious of their situation and act to help them,
we pray:

People: Lord, hear us.

LECTOR: For all of us, the People of God, that
we may strengthen our bonds of love by placing the
word of God at the center of our lives, we pray:

People: Lord, hear us.

Celebrant: Father, You have spoken words of
peace and consolation to Your people. And You have
listened to our needs. Stay near us as we continue to
search for You. We make this prayer in the name of
Jesus. Our Lord.

People: Amen.
In Beirut, it's a question of watching signs

BY GLENDA WALKINSHAW
Voice Features Editor

It was calm in Beirut that morning: the radio announcer had broadcast no reports of sniper fire and the city was quiet. Those who were out that morning were perhaps aware of the continued violence of the civil war, but it was a muted background to the life of the city.

Inside, however, the situation was very tense, and the threat of violence was ever present. "In Beirut, it's a question of watching signs," said Father Joseph Ryan, S.J., former president of St. Joseph University, who now heads the Center for the Modern Arab World and has broadcast no reports of the Middle East situation.

He noted that there are about 400,000 Palestinian refugees spread throughout the country, and "nothing serious can happen in Lebanon without affecting the Palestinians."

The Lebanon situation "clearly how dangerous a situation is in which the Arab community is deprived of fundamental rights for long," said Father Ryan, who has been an outspoken critic of Israel's policy toward Palestinians.

As for solutions to the Lebanon problem, there are no easy answers, Father Ryan pointed out. "On the electoral imbalance, the Muslims are making a just claim," he said. "But with regard to the Christians, I also understand their fears of the future. The economic situation is very bad, the rich-poor gap is serious."

"What can outsiders do? One thing is not to interfere--allow the Lebanese to come to terms with themselves as we think they want to do. The best thing is to work toward a settlement of the Arab-Israeli conflict. Lebanon would still have internal problems, but they would be easier to solve without the tension created by the external problems."

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Our complete funeral prices cover: preparation, casket, casket bearers, music, automobiles, use of our buildings and equipment, plus every detail of helpful service.
NEW YORK—(NC)—The members of Morality in Media, an anti-pornography organization, have chosen "Maude" as television's "worst offender" against their values. The show outdistanced the runner-up, "Cher," by 50 per cent, and ran away from competition such as "All in the Family," "Kojak," "Police Woman" and "Carol Burnett." Respondents were also asked to name their favorite shows, and 'The Waltons,' "Little House on the Prairie," "Lawrence Welk" took the first three spots that were followed by "World of Disney," "Mary Tyler Moore," and other including National Geographic Specials.

The poll also showed that 98 per cent of the membership believe that television programs featuring violence are serving as crime schools, and 96 per cent feel the Federal Communications Commission is not doing all it could to regulate excessive sex and violence on the air.

**Poll favors Waltons**

**Special effects tops in 'Volcano'**

8:00 p.m. Fri., Jan. 16 (ABC)—VOlCANO—The special effects re-creation of the 1883 explosion of the volcanic island of Krakatoa which killed 37,000 people overwhelms the movie's cliche-studded tale of nautical adventure. The small fry will enjoy the action but sit still for the melodramatic dialogue and romantic liaisons. (Originally called "KRAKATOA, EAST OF JAVA" in its 1969 theatrical release.) (A-II)

**The Mystery of Kasper Hauser (Cinema 5) This is one of those difficult but absorbing films that lingers on long after you've seen it, but which remains steadfastly elusive in terms of its total theme or message. Kasper Hauser was a young man who appeared one day in a small village in Germany, with no trace of a past, no sense of identity or place or language or much of anything save his body itself and a small piece of paper on which was scrawled his name. He could barely walk, could utter only a few crude words. In short, he was a curiosity. Eventually, however, Hauser became the object of educational and behavioral scientists, who tested him and discovered near-normal intelligence and potential for learning. He was educated in manners as well as mind and held promise of becoming a solid citizen—when, in 1833, he was murdered inexplicably. His life ended as a cliche-studded tale of romantic liaisons and nautical adventure. The audience will carry you along, with instant responses in laughter and hand-clapping. Even if you never heard of the Kasper Hauser whom she brings back to life, the rest of the story will be absorbing. (Cinema 5) This is one powerful, well directed and cut, outsider by a complacent society. To reach his point, Herzog takes a tortuous path, but the film is passably entertaining. (A-I)***

Mr. Quip (Avery Embassy) is an uninspired musical version of Dickens' The young might like it a good deal though they will be put off by the death of Little Nell and the older ones might find it passably entertaining. (A-I)

**One absorbing film, one limp Dickens film**

**BEST TV THIS SUNDAY**

10:30 a.m. — Ch. 10

"THE CHRISTOPHERS—Ch. 11 WINK.

2 p.m. — Ch. 11

"THE TV MASS—Ch. 11 WFLG Fr. Ambrose Burke.

7 p.m. — Ch. 11

"INSIGHT—Film WINK Ch. 11.

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**THE ARTS**

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Dade County

Third Order of St. Francis members meet at 2 p.m., Sunday, Jan. 18, at ST. FRANCIS Hospital, Miami Beach. Mass will be offered at 3 p.m.

"Throwing the Dice" is the next subject of Dominician Father Daniel Madden during the Scripture Lecture Series which continues in ST. ROSE OF LIMA parish on Monday, Jan. 19, at 7:30 p.m.

Members of the MIAMI CATHOLIC ALUMNI Club will meet for a party at 8 p.m., Saturday, Jan. 17, at the home of Mary Louis Krieghoff, 338 SW 31 Rd., Miami.

A bicentennial card party is planned by ST. RICHARD parish Women’s Club from 10:30 a.m. to 2 p.m., Wednesday, Jan. 21, at the parish house, SW 162 St. Refreshments will be served. For tickets call 258-9848.

"Abigail and John Adams," will be reviewed for members and friends of the parish Women’s Club from 10:30 a.m. to 2 p.m., Friday, Jan. 21, in the Church of Little Flower, Coral Gables. Breakfast will be served at 9:30 a.m. in the council hall, 270 Catalonia Ave. Monthly fish fry of the council is scheduled at 6 p.m. today (Friday) in the hall. Dancing will follow.

Broward County

Annual luncheon of ST. MATTHEW Catholic Women’s Club will be an event of Jan. 31 at the Viking Restaurant, Dania. Entertainment will be included on the program reservations for which close on Jan. 21.

A spaghetti dinner under the auspices of OUR LADY QUEEN OF MARTYRS Women’s Club will be served between 5 and 8 p.m., today (Friday) in the parish cafeteria, 2731 SW 11 Court, Fort Lauderdale. Tickets will be available at the door.

Annual card party sponsored by ST. STEPHEN Council of Catholic Women begins at 7:30 p.m., Thursday, Jan. 22 in the parish social hall, W. Hollywood.

Calendar luncheon and card party under the auspices of ST. CHARLES BORROMEO Catholic Women’s Club is slated for Tuesday, Jan. 20 in the parish center, W. Hallandale Beach Blvd. and NW Sixth Ave. Reservations close Saturday, Jan. 17. Call 667-3835.

The CATHOLIC WIDOWS and WIDOWERS Club of Broward County meet at 8 p.m., Monday, Jan. 19 at Blessed Sacrament Church, 1701 E. Oakland Park Blvd. Plans will be discussed for a Valentine’s dinner. For information call 772-3079.

Members of ST. GREGORY Women’s Guild meet at 8 p.m., Tuesday, Jan. 20 in the parish meeting room. Plantation. Films on cancer will be shown by a physician from the Broward County Medical Auxiliary’s Central Branch.

NAVITY Men’s Club, Hollywood, meets at 8 p.m. today (Friday) at the parish hall. Refreshments will be served followed by cards and pool. All men in the parish urged to attend.

A Day of Recollection under the auspices of ST. BARTHOLOMEW Women’s Club begins at 10 a.m. Wednesday, Jan. 21 in the parish church, Miramar. Lunch will be served and baby-sitting services will be provided. For reservations call 989-7060.

Palm Beach County

A dessert card party sponsored by SACRED HEART Ladies Guild begins at 12:30 p.m., Saturday, Jan. 24 in Madonna Hall, 430 N. "M" St., Lake Worth. Guests are expected to bring their own cards.

The Women’s Auxiliary of the CATHOLIC SERVICE BUREAU, W. Palm Beach, will sponsor a fashion show at the fair in Collier County will be featured during the fair held in Collier churches in Collier County; the Lion’s Club and Optimists. Seminole Indians will have arts and crafts available for sale.

Full course dinners will be offered on Saturday, Jan. 24 and Sunday, Jan. 25.

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

Collier churches plan 1st big fair

NAPLES—The first large fair in Collier County will be sponsored by area Catholic Churches Jan. 22-25 on an open land tract just south of Park Shore Plaza on Tamiami Trail North. Carnival rides, games displays, baked goods booths, and other fair attractions will be featured during the fair held on land whose is donated by the owner Scott F. Lugert. Members of the planning committee are Ron Ankenbrock, St. Peter’s parish; Thomas E. McBride, St. Williams parish; Sylvester Cleary, St. Ann parish; Carl Fruechteymeyer, San Marco parish; and George Krasnick, committee chairman.

Among groups who will participate are pro-life groups in Collier County; the Lion’s Club and Optimists. Seminole Indians will have arts and crafts available for sale.

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When it’s time to dine see The Voice Restaurant Guide
St. Patrick wins tourney, basketball gets underway

By GEORGE FORNASH

St. Patrick girls seem to play well under pressure as they were down one game in a double elimination with their backs against the wall to face the powerful West Palm Beach team of St. Luke with a tourney record of four wins and no losses. It was to be this very team that set them back in the losers bracket. Being down one game never had to mention money to St. Luke, as they knew they had to knock off St. Luke twice, which at this point seemed near impossible. But as they say, on any given day one team can beat another and beat them they did. The CYO boys' tourney will conclude this coming Saturday with Nativity of Broward County meeting Rose of Miami Shores. This also promises to be a battle as St. Rose (4-0) must defeat Nativity (5-0) to win the crown.

All CYO, and C.Y.A. girls, girls' and boys', will be postponed this Sunday due to weather. The games scheduled for this Saturday will be played the week of Jan. 25. By the way we like Pittsburgh 24-14 over Dallas.

Columbus, Gibbons and Curley High Schools got their basketball machines cranked up last week. It was a reignition for two of the squads and an initial take-off for the third. Columbus won three games in the week, perhaps the biggest being their rematch with South Miami High. The Cobras had dealt Columbus one of their three losses and one of the two during the holidays. The Explorers returned the favor, handing South Miami their second defeat of the season, 58-56. Marty Schuette scored 20 points in leading the Explorers. Alas, Gomez and Mike McCutcheon delivered clutch points in the closing moments to seal the victory.

Earlier in the week the Explorers battled back in the second half to defeat tough Miami High, 75-69. Schuette, Gomez, McCutcheon, Pedro Busse and Cesar Odio were all in double figures. Columbus was the big man for Columbus. Bob O'Shaughnessy led Pace with 11 points.

Cardinal Gibbons showed their one week layoff had not dulled their attack by notching a pair of triumphs. The most significant was a 75-64 victory over perennial power Key West. West, and all were games that Curley had experienced mostly frustration with three losses coming by one or two points, and all were games that Curley had the lead in the late going. They reached a low point with a 28 point loss to North Miami Beach. Last week, however, the Knights began to show the kind of play the press-senous build up promised. With six players scoring in double figures, Curley blasted Miami Springs, 91-55. Charlie Walker led the scoring with 15 points. The Knights then knocked off North Miami and their high scorer, Sonny Hammond, 72-66. Bryan Morris was high man for LaSalle. The Royals just fell a rematch with Gibbons last week. The Knights will be facing a rematch with Gibbons later this month. St. Thomas Aquinas chalked up wins number eight and nine last week. Behind Louis Benton's 23 points and 15 rebounds the Raiders overwhelmed LaSalle, 82-40. Their second win came over Cardinal Newman, 76-60. In between the two wins, Aquinas lost to Dillard, 67-62.

LaSalle rebounded from their loss to Aquinas with their second victory of the year, a 59-32 over Ransom Everglades. Charlie Ferguson was high point man for the Royals with 17 and Ramiro Sanchez nailed the boards for LaSalle. The Royals just fell short in a third game last week. They rallied from nine points down at halftime against Deerborne, but lost, 68-64. Once again, Charlie Ferguson was the leading scorer. In other games: Pace lacked the rebinding strength to stay with Palmetto and despite a fourth quarter rally, fell to the Panthers, 47-39. Bob O'Shaughnessy was the top point man for the Spartans.
Here’s 1976 Confirmation schedule

(continued from page 1)

clearly taught” in the encyclicals Casti Connubii and Humanae Vitae. The first was issued by Pope Pius in 1930, and the second by Pope Paul in 1968.

Noting that “today there are many who violate the right to sexual union before marriage,” the declaration comments: This opinion is contrary to Church doctrine, which states that every genital act must be within the framework of marriage.

WHILE URGING a sensitive pastoral approach to homosexuals, the document concludes that “no pastoral method can be employed which would give moral justification to these acts...homosexual acts are intrinsically disordered and can in no case be approved of.”

The declaration describes masturbation also as “an intrinsically and seriously disordered act,” mainly because “whatever the motive for acting in this way, the deliberate use of the sexual faculty outside normal conjugal relations essentially contradicts the finality of marriage.”

THE DOCUMENT calls it “wrong to say that particular acts are not enough to constitute mortal sin...A person therefore sins mortally not only when his action comes from direct contempt for love of God and neighbor, but also when he consciously, for whatever reason, chooses something which is seriously disorderly.”

The virtue of chastity is not confined “solely to avoiding...falls.” Rather, “It is aimed at attaining higher and more positive goals.”

Music workshop at St. Matthew’s

“Song as Communal Response” will be the theme of a music workshop to begin at 7:30 p.m. Monday, Jan. 19 at St. Matthew Church, Hallandale.

New insights to liturgical music will be provided for participating priest Fred Moleck, in Seton Hill College, Greensburg, Pa., and director of Liturgical Music in the Archdiocese of Greensburg.

Diocese of Greensburg and Father Paul Turnbull, music instructor at St. Francis Seminary and organist at Our Lady of Lourdes Church, Altoona, Pa., will lead the workshop.

Choir directors, parish music directors, church organists and choir members are invited to attend. Reservations need not be made in advance.

Family festival at St. Jerome

FORT LAUDERDALE—Annual family festival with the Spirit of ‘76 to its theme will be sponsored by St. Jerome parish, beginning Thursday, Jan. 22 and continuing through Sunday Jan. 25.

The festival, which will be held on the parish grounds at State Rd. 84 on SW Ninth Ave., will be open from 6 p.m. to 11 p.m. on Thursday and Friday and from 1 p.m. to 11 p.m. on Saturday and Sunday.

Rides, variety booths, games for all ages and a selection of refreshments will be available. Pre-ride tickets may be obtained by calling 552-3305 after 5 p.m. or the rectory, 525-4135.

Women’s Guild Day of Reflection

PLANTATION—A “Day of Reflection” will be sponsored by St. Gregory Women’s Guild on Tuesday, Jan. 27 from 8:30 a.m. to 2:15 p.m. in the parish church.

Registration and coffee are slated between 8:30 a.m. and 9:30 a.m. Mass and lectures will follow with Father Edward A. Moan, O.M.I., assistant pastor, St. Stephen Church, West Hollywood, as the retreat master.

Lunch will be served by Guild members. Reservations may be made by calling 792-1887 or 584-2999.

Ordained in 1949 in Washington, D.C., Father Moan served in parishes in several states as well as chaplain at a prison and a state hospital for the mentally retarded. He was formerly assistant director of the Shrine of the Immaculate Conception in the nation’s capital.
Las tradiciones de la Biblia

Si durante el Exilio se desarrollaron completamente las tradiciones deuteronomistas y sacerdotales, a éstas les habían precedido dos tradiciones más antiguas que se unieron a la historia como co-responsable en la formación de los primeros libros de la Biblia: la Yavista y la Elohista.

La tradición Yavista data del siglo decimo antes de Cristo y toma su forma final en el Reino del Sur. Al igual que la tradición Elohista, que lleva este nombre por la forma en que el Señor era llamado (Elohim), la tradición Yavista expresa una narración dinámica donde el diálogo ante Dios y el pueblo se convierte en un acontecimiento de suma importancia. La tradición Elohista data del 922 B.C. durante la división del Reino. Posiblemente se encuentran sus raíces en las reformas de Elías y Éliseo.

Es necesario recalcar el papel que estas tradiciones han tenido en el desarrollo de este libro sagrado para comprender los estilos literarios que componen la Ley y los Profetas. Los estudios de los escritores sagrados de este siglo han promovido el hecho de que la Biblia, así como se compone de muchos estilos literarios y editada por muchos escritores, no es un libro de Ciencia o Historia puramente dicha. Es un libro donde se expresa la Verdad de Dios. Lo que importa, pues, no es la exactitud histórica o las palabras intactas que algún personaje llegue a expresar, sino el contexto general y dinámico de la obra, sin perder su mensaje para todas las épocas.

Sobre la existencia y el desarrollo de estas tradiciones yace la gran diferencia entre la Iglesia Romana y nuestros hermanos suramericanos. Sus interpretaciones se corresponden cada uno en su interpretación literal y fundamentalmente cada palabra o frase de la Sagrada Biblia.

Veamos cómo han venido a formarse estos dos grupos bíblicos.

Los Proverbios

El libro de los Proverbios es una colección de diferentes estilos de Literatura que proceden de la época de Salomón. La sabiduría en Israel era una forma de expresar la reflexión que había nacido de una experiencia humana. Los pensamientos de este libro, pues, escritos y redactados por escribas del Rey se convirtieron en el modelo que otras religiosas e históricas que el pueblo habia vivido pudieron ellos utilizar.

En Egypt la sabiduría procede de El.

Los sabios de Israel, estos pensadores religiosos, habían heredado la Ley y los Profetas. Sobre las experiencias fundamentalmente religiosas e históricas que el pueblo había vivido pudieron ellos reflexionar aún más e interpretar para todas las épocas estos eventos inigualables. A pesar de utilizar muchos estilos literarios y conceptos individualistas de otras naciones, los sabios de Israel pudieron siempre inculcar el espíritu religioso de Yavé a sus interpretaciones.

El tercer acto de oración no se limita a "La Ciudad Bajo Dios", patrocinado por el nombre de la ciudad de Miami, se ha señalado para las 12 de la noche del 16 de enero en el Auditorio Bayfront, 499 Bulevar Biscayne.

Pechos dorados no redimen pueblos.

El lector, la ociosidad, la indolencia o la resignación jamás han alcanzado la libertad.

El fuego amoroso de la patria, es que siente allá lo más profundo del alma, inflama los pechos y a su conjunto los hermanos se hacen conocidos inamovibles.

Cuando los conglomérados humanos tratan de alcanzar su libertad, a través del tiempo y el espíritu, se ha demostrado en siempre que hay mentes enanas, mentes pígmeas, que sólo pueden dar volar a un suelo de estupefacción y conocimientos.

Sin embargo, en esos mismos conglomérados han habido hombres altos, con una mano de ayuda siempre extendida hacia sus hermanos. Jamás el ser humano ha lucido en la tierra más alto que cuando se pone en pie para mantener o conquistar su libertad.

Aquéllos que conocen que no abren los ojos frente a sí mismo como objetivo principal el interés personal, nunca serán recordados con el cariño de su pueblo. Porque el egoísmo siempre les cerrará las puertas de la historia.

Los hombres que contemplan la vida con mirada de presente, sin preocuparse de lo que ha de venir y el mañana, jamás se ofrecerán garantías a los constructores de naciones, a aquellos que con entusiasmo de pueblo trabajan hoy denodadamente para que sus descendientes reciban lo que ellos han logrado.

Miami Bajo Dios

Eliseo.

José Martín nacid con su libertad nacid del odio.

Los que quieren libertad para subyugar a los demás, que no sugieren a dios, son que no se detengan a elegir el predicador, sino que encuentren a Cristo.

Por el Rev. JOSE P. NICKSE

Al día siguiente, de nuevo estaba ahí Juan con dos de sus discípulos. Al ver que Jesús iba pasando, dijo: "Ese es el Cordero de Dios." Cuando lo oyeron esos dos discípulos, siguieron a Jesús. Andrés, hermano de Simón Pedro, era uno de estos que siguieron a Jesús. Juan se acercó y le dijo: "Tu eres Simón, hijo de Juan; te llamarás Kefas," lo que quiere decir Piedra.

Por el Rev. JOSE P. NICKSE

La obra de evangelización de la Iglesia consiste en llevar los hombres a Cristo. En el evangelismo de hoy encontramos a Juan llevando a sus discípulos hacia el Redentor. Quizas sea el primer acto de evangelización en la historia del cristianismo.

Por el Rev. JOSE P. NICKSE

La función principal de nuestra Iglesia es de llevar los hombres hacia Cristo. Somos el camino hacia Dios.

Por el Rev. JOSE P. NICKSE

Vemos cómo Juan dirige a sus discípulos hacia Cristo. En nuestra Iglesia no caben otros caminos que no sea el que nos lleva hacia Cristo. No podemos aceptar en nuestro corazón al hombre que no esté en el camino hacia Cristo. La Iglesia no caben otros caminos que no sea el que nos lleva a Cristo.

Por el Rev. JOSE P. NICKSE

Una vez el superior de una casa de religiosos estaba agonizando. Le preocupaba el futuro de la orden. En sus últimos momentos preguntó a un discípulo: "la Iglesia es el monasterio un verano se hubiera muerto. El hermano cocinero, un hombre de poca cultura pero de gran sentido común le dijo: "Padre, no se preocupe. El padre fundador también murió y él, ahora, siglos después, seguirá orden siguiendo funcionando."

Por el Rev. JOSE P. NICKSE

El fin y principio de nuestra salvación es nuestro Redentor, Cristo. Cuando un cristiano empieza a construir su propio reino, a predicar su propio mensaje, ya no le va a su hermanos hacia el Señor, sino que se ve agredido en un obstáculo y piedra de molino.

Por el Rev. JOSE P. NICKSE

Aún en los tiempos bíblicos había confusión y egoísmo personal. En unas de las cartas de San Pablo encontramos que ya se discutía si uno era discipulo de este hombre o aquel. San Pablo les recordó que todos eran discípulos de Cristo.

Por el Rev. JOSE P. NICKSE

La señal del buen evangelista es que los hombres encuentren a Cristo. Que no se detengan a admirar al predicador, sino que encuentren a Cristo.

Por el Rev. JOSE P. NICKSE

Otro ángulo que no hemos tocado es el cambio que ocurre en los discípulos de Juan. Cuando Juan les señala a Cristo, ellos siguen a Cristo sin pensarlos dos veces. Ni siquiera ahí acaba la historia. También trae un hermano.

Por el Rev. JOSE P. NICKSE

¿Y cuáles de nosotros nos preocupamos de traer un hermano hacia Cristo? Ser cristiano es seguir a Cristo. También llevar a Cristo a nuestros hermanos.

Quien siembra amor, recogerá libertad.

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Miami, Florida / THE VOICE / Friday, January 16, 1976 / Page 19
Marchas Pro-Vida en Washington y Miami

Delegados de Miami se unirán a los de otras ciudadas de Estados Unidos en la Marcha Nacional Pro Vida el jueves 22 de enero en el 'aniversario" del fallecimiento del fundador de la Corte Suprema de Justicia que desató una lucha en todo el país. La marcha comenzará a las 9 a.m. en la Casa Bianca, terminando en el Capitolio. En Miami, se realizará un paro en el Parque de los Palomas, donde se esperan 8,000 personas. Los delegados se unirán a la Catedral de la Inmaculada Concepción para una oración en la que se invitará a los asistentes a dejar un rosario o un velo en el recinto de la Catedral. El arzobispo de Miami, Monsignor John F. Sheleen, ha llamado a los fieles a mostrar su apoyo a los valores de la familia y la vida humana.

**Mensage del Arzobispo:**

**HAMBRE**

"algo muy real"

A los Sacerdotes, Religiosos y Fieles de la Arquidiócesis de Miami:

El promedio de edad de los sacerdotes de la parroquia es de 49 años. Estos sacerdotes y religiosas tratan de vivir y trabajar con estos trabajadores migratorios en las cosechas de frutos menores desde Naples en la costa este hasta la ciudad de Miami, donde el hambre es algo muy real. El hambre de estos hermanos es más dolorosa que el hambre de adultos, aunque son elegibles para el programa de servicios de alimentos, no reciben esta ayuda, y que su edad promedio es de 49 años. La necesidad de ser aceptados y estimados es un problema de mucha importancia.

Muchos de estos trabajadores agrícolas siguen excluidos de la protección que la ley ofrece a otros trabajadores de este país. Se estima que un 50 por ciento de ellos, aunque son elegibles para el programa de sellos de alimentos, no reciben esta ayuda, y que su edad promedio es de 49 años.

La necesidad de ser aceptados y estimados es un problema de mucha importancia. Esta es la necesidad que nos llamamos a tratar de llenar los sueños de estos hermanos y de los demás que trabajan por la justicia social. Viven en nuestra parroquia, para que pronto encuentren trabajo, aunque no sepan que podemos hacer por ellos. Hacemos esta oración en el nombre de Jesús, Nuestro Señor.

**Piden ayuda a la comunidad para rehabilitarse**

Señala presos de habla hispana en la Institución Correccional de Bell Glade participaron en una misa de ayer emocionante para los presos. Se estima que hay 400 reclamos, de los que 70 de habla hispana están pidiendo cooperación de la comunidad para desarrollar un programa de rehabilitación en español, ya que muchos de ellos no pueden participar de los programas en inglés por dificultades con el idioma. En la foto inferior, Atlán Constanza explica los proyectos de un Comité llamado Operación 76. Se destacan a la derecha Otto Caseri, otro de los organizadores. (Fotos Max Lesnick, cortesía de la Revista Replicai.

**Ratifica Roma enseñanzas sobre normas sexuales**

El Vaticano publicó una declaración afirmando las tradicionales enseñanzas de la Iglesia sobre el sexo y reafirmando específicamente "ciertos errores" concernientes a la pecaminosidad de la relaciones sexuales extramatrimoniales, el homosexualismo y la masturbación. El documento declara a la castidad como el elemento clave para que los seres humanos se amemos unos a otros.

El documento rechaza la idea de que "llamadas normas de ley natural o preceptos de las Sagradas Escrituras deben ser consideradas, no sólo como expresiones de culturas particulares en ciertos momentos de la historia", sino que el contraria, tanto la revelación como la filosofía señalan la "existencia de leyes inmutables impresas en los elementos constitutivos de la naturaleza humana, idéntica en todos los seres dotados de razón."

Frente a esta enseñanza, el documento repite la enseñanza del Concilio Vaticano II de que "la moralidad de los actos conyugales no depende solamente de sinceras intenciones o de evaluaciones de motivos. Han de estar determinadas por normas objetivas, que basadas en la naturaleza de la persona humana y sus actos, se refieren al bien de entrega mutua y de procreación..." Ratifica que el uso de las funciones sexuales solo tiene un rectificado reciente en el contexto del verdadero amor.

El mundo es joven

El superior de los Salesianos, padre Luigi Ricceri, hizo un llamado a mayores esfuerzos en el apostolado de la juventud, diciendo que un gran porcentaje de la población en Asia, África y América Latina es joven. Las misiones salesianas cumplen su primer centenario en esos continentes con 3,330 salesianos laborando en ellos. Como señal de esperanza, el padre Ricceri dijo que de los 538 novicios de la congregación, 335 proceden de países del Tercer Mundo.