

Open House To Let Public Look Over Our Schools

What is the role of the non-public school in the total educational structure in the state? — What subjects are taught in non-public schools? Are non-public schools needed?

These questions and others often asked by interested citizens will be answered for thousands of South Floridians during a series of open houses slated in schools of the Archdiocese of Miami, Monday, Tuesday and Wednesday, March 23-25.

Two-hour programs of abbreviated school schedules will be open to the general public between the hours of 7 and 9 p.m. at most elementary and high schools of the Archdiocese so that legislators, civic leaders and parents of

youngsters enrolled in public schools may see first-hand how the non-public schools operate.

Some schools have announced that they will welcome visitors during regular school hours on one of the three days.

The unusual program is part of an information campaign to acquaint the general public with the fact that non-public school pupils study the same secular subjects as taught in public schools and are therefore entitled to financial assistance from the state for their education as provided in proposed legislation which would make non-public school students eligible for tuition grants.

(Continued on Page 4)

Palm-Blessing Ceremony In Cathedral On Sunday

Pontifical Blessing of Palms by Archbishop Coleman F. Carroll at 11 a.m. Sunday, March 22 in the Cathedral will highlight the observance of Palm Sunday in the Archdiocese of Miami.

An ecclesiastical procession will precede the blessing, during which Msgr. David Bushey, rector, the Cathedral, will be the assistant priest. Father Rene Gracida, V.G., Chancellor; and Father Emerick Hyda, C.M., rector, St. John Vianney Seminary, will be the deacons of honor.

Solemn Mass will be celebrated by Msgr. Bushey in the presence of the Archbishop following the blessing of palms which commemorates the homage paid to Our Lord on His triumphal entry into Jerusalem and is the first of the Pontifical Holy Week ceremonies.

Deacons from the Seminary of St. Vincent de Paul, Boynton Beach, will serve as deacon and subdeacon of the Mass and Deacons of the Passion. Msgr. Bushey will preach the homily.

Masters of ceremonies will be Father Charles Zinn, Father John McGrath and Father David O'Byrne. Music will be provided by seminarians from St. John

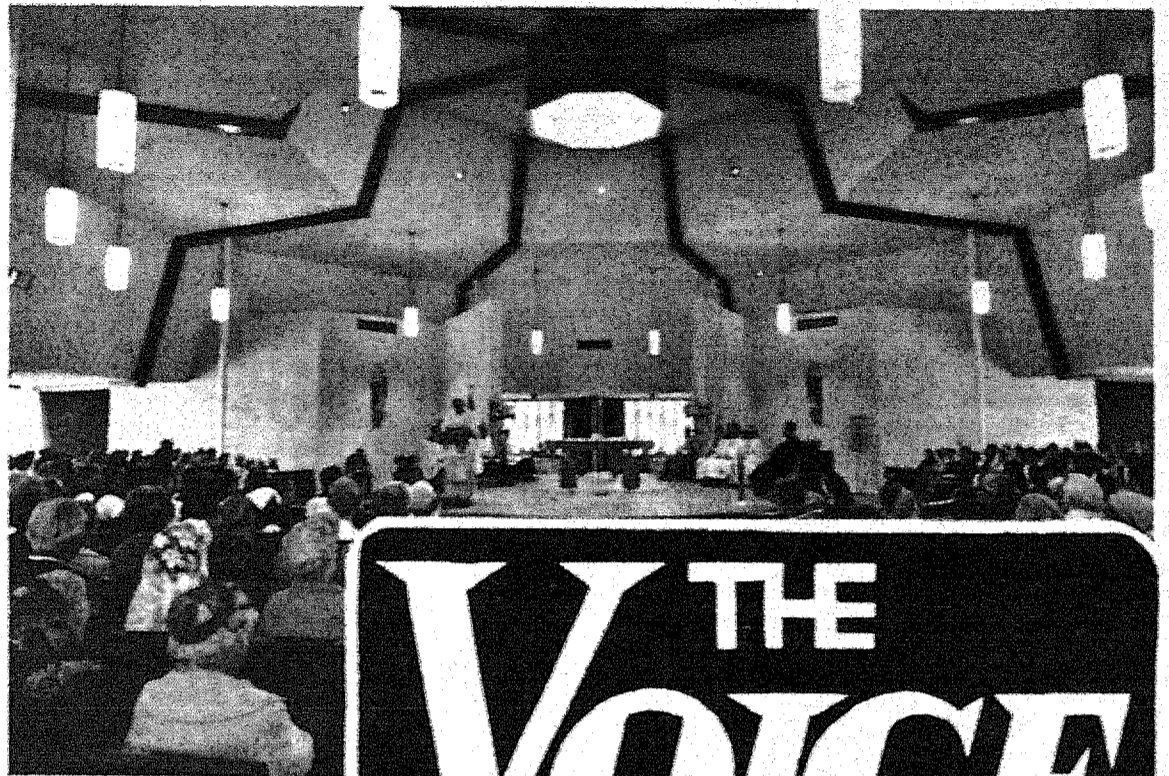
Vianney Seminary and the Cathedral choir.

At 10:30 a.m. on Holy Thursday, March 26, Archbishop Carroll will be the principal celebrant of the Concelebrated Mass of the Chrism in the Cathedral.

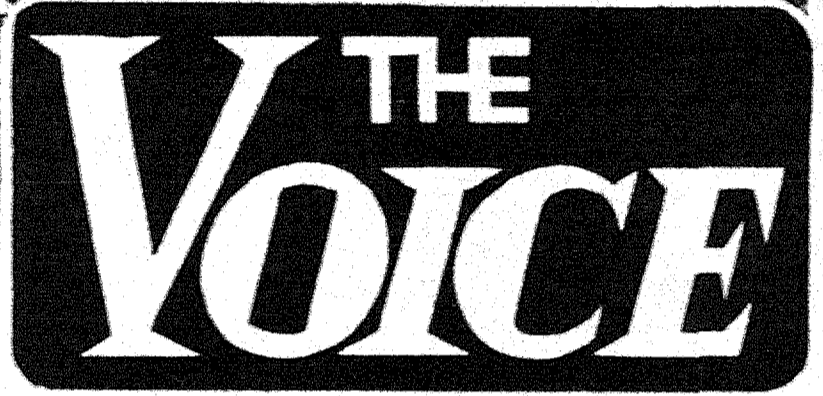
It is during this Mass, celebrated only once each year, that the Holy Oils used throughout the year in churches and chapels of the Archdiocese will be consecrated during rites at which only a member of the hierarchy may officiate.

Msgr. Bushey will be the assistant priest during the Mass; Msgr. Patrick O'Donoghue and Msgr. Robert W. Schiefen will be Deacons of Honor; and deacons from the Seminary of St. Vincent de Paul will be deacon and subdeacon.

(Continued on Page 16)



Parishioners of St. Ann Church, Naples, heard Archbishop Coleman F. Carroll speak following Pontifical Mass in their new church, the area's largest, last Saturday. See additional photos on Page 5.



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MAR. 20, 1970

ABCD Report Meeting Puts Total Donations At Over \$1.6 Million

Confident optimism that continuing returns to the Annual Bishop's Charities Drive will bring the total over the top was expressed this week by Archbishop Coleman F. Carroll as he reported that \$1,679,697 had been donated to date.

Speaking at a report dinner in Miami Lakes Country Club to pastors and coordinators of the drive, the Archbishop thanked the people of the Archdiocese and everyone who contributed to "making this year's campaign the most successful so far."

Goal for the 1970 charities campaign was \$1,750,000.

The Archbishop said: "Consequently, I cannot but pay the highest tribute to Bishop John J. Fitzpatrick, who addressed the various ABCD gatherings. Also, to Father John Nevins, who is

my representative; and to Mr. Phil Lewis, who, as you have just heard — and the results are what counts — was responsible for heading a campaign the likes of which we have not had in the diocese for the past 12 years."

"I would be remiss; the Archbishop continued, "if I did not mention also the past chairmen of the ABCD who were of assistance in an advisory capacity to Mr. Lewis and who I am sure contributed considerably to the drive's success."

(Continued on Page 2)

OFFICIAL Archdiocese Of Miami Appointments

The Chancery announces the following appointments, effective Thursday, March 19, 1970:

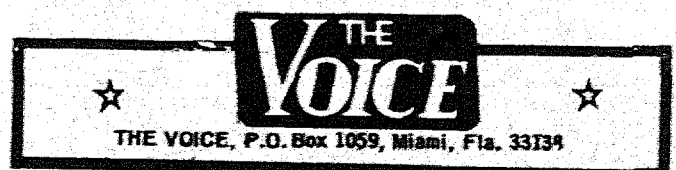
THE REVEREND JEREMIAH SINGLETON — from Assistant Pastor, Sacred Heart Parish, Homestead, to Administrator of the newly-created Mission of San Isidro, Pompano Beach, and Assistant Director of the Archdiocesan Rural Life Bureau.

THE REVEREND BRENDAN DALTON — from Assistant Pastor, St. Matthew Parish, Hallandale, to Assistant Pastor, Sacred Heart Parish, Homestead.



OPEN HOUSE will be held in Archdiocese of Miami schools, March 23, 24 and 25, providing an opportunity for legislators and other citizens to see first-hand how these schools are conducted. A complete list of the schools and the times of open house appears on Page 4.

Know Your Faith, Pages 13, 14, 15
Espanol, Pages 23, 24, 25



Easter Mass Set For Peace

His Pontifical Easter Mass at 11 a.m. on Sunday, March 29 in the Cathedral of St. Mary will be celebrated for the intention of peace, according to Archbishop Coleman F. Carroll.

The Archbishop has extended an invitation to parents of service men and women serving in Vietnam, Laos, Korea and other theaters of hazardous duty to participate.

A special musical program is being prepared for the Easter Mass which will be televised.



IMPRESSIVE TOTAL is recorded by ABCD campaign director, Frank Hillary, during report meeting of pastors with Archbishop Coleman F. Carroll held last week. Additional returns are expected to raise the total of donations for the charities of the Archdiocese still further in coming weeks.

ABCD Report Meeting Puts Gift Total At Over \$1.6 M

(Continued from Page 1)

Also thanking the priests, Religious, and the laity for their united efforts in the campaign was Philip Lewis, West Palm Beach, who served as general chairman of this year's drive. He praised the untiring labor of the thousands of volunteers throughout the eight counties of the Archdiocese who have devoted so many hours during the past two months in contacting South Florida residents and winter visitors.

Further praise for the generosity of the clergy and laity for giving of their time and their gifts came from Father John Nevins, Archbishop's Personal Representative to the ABCD, who told the meeting. "When one observes the workings of the organizations of this campaign, with priests and laity joining forces toward one goal, the words recorded in the Last Testament of Pope John XXIII are, to me, most appropriate.



PHILIP LEWIS, KSG
General Chairman
of ABCD

PASTORS AND parish coordinator throughout the Archdiocese of Miami dinner for the Annual Bishop's Charity Lakes Country Club at which Archb. Carroll (right) reported a total of \$41.67 to date.

Church: truth and kindness.

The kindness of which Pope John spoke, Father Nevins added, is the collective generosity of priests and people. "In return, God as He promised in the Old Testament, will not be outdone in generosity. God is with us and our future will be blessed," Father Nevins said.

The list of parishes and the amounts of their total

gifts will be published in the March 27 edition of The Voice.

The 1970 Annual Bishop's Charities Drive was conducted in South Florida this year to provide funds for the construction of new projects and the maintenance of existing facilities in the field of welfare throughout the eight counties which comprise the Archdiocese of Miami.

Awaiting Legislature's Meeting

Major Bills On The Calendar

When the Florida Legislature convenes on April 7 in Tallahassee several major issues similar to those proposed in 1969 will again be on the calendar.

A bill already pre-filed by Sen. Verle A. Pope of St. Augustine seeks financial assistance for pupils enrolled in non-public schools through tuition grants to the parents of students in religious and private non-sectarian schools.

The legislation has the backing of the Florida Catholic Conference, which represents four Florida dioceses and also is supported by educators of other faiths.

Liberalized abortion bills sponsored by Rep. Miley Miers (D., Tallahassee) and Sen. Robert Shevin (D., Miami) would allow abortion when there is a reasonable certainty that pregnancy would threaten the life of the woman or impair her physical health or when pregnancy is the result of rape or incest.

"The bill is objectionable on grounds that it recognizes destruction of human life for social reasons, even though it is a limited bill," Thomas N. Horkan, executive director of The Florida Catholic Conference, pointed out, emphasizing that in the case of pregnancy resulting from rape it becomes a very emotional issue but noting that "either there is a human life there or there isn't."

Meanwhile, Scotty Frazier, Florida Medical Association legislative coordinator, said that the FMA feels that the new bills should include psychiatric grounds and fetal indications which he interpreted as "the reasonable medical certainty that a child will be born with grave mental defects."

Repeal of the state's

present abortion law, which permits abortion only when the mother's life is endangered, has failed in the last two sessions of the Florida legislature.

Another pre-filed bill is

the Right To Die With Dignity measure which was turned aside during the last session.

Dr. Walter Sackett of Miami is expected to make another presentation of the bill to allow an incurably ill

person to choose how and when he would die, or if incompetent would allow relatives or physicians to make the decision for him.

Also making a repeat



ST. PATRICK Day Mass was concelebrated Monday in St. Patrick's Church, Miami Beach. Msgr. James J. Walsh, pastor, second from left, was the principal celebrant with Father Jude O'Doherty, left, assistant pastor; and Father Michael Sullivan, assistant pastor, St. Francis of Assisi Church, Riviera Beach; and Father Michael Reilly, assistant pastor, St. Patrick Church, right.



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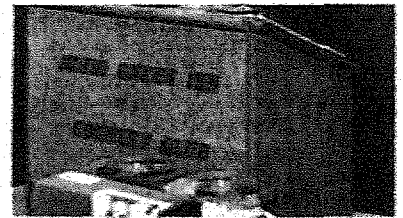
Please send me a booklet describing the work of Extension Society.

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THE VOICE

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National Catholic Policy-Group Lauds Nixon Education Message

WASHINGTON — (NC) — The United States Catholic Conference's policy-making group of educational matters applauded President Nixon's message to Congress favoring

reform of the country's educational system. The statement by the USCC group said it will put the USCC Department of Education's full resources at the disposal of the President's commission on school finance.

The USCC group noted the country's Catholic schools face critical financial prob-

lems, but added "we are determined to do all in our power to strengthen them." It added the President's message supports this determination.

The 19-member committee on education is the governing body of the USCC Department of Education and is responsible for recommending policy on education matters to the USCC administrative board and the U.S. Catholic bishops.

Auxiliary Bishop William E. McManus of Chicago is chairman of the committee, which includes Father Michael P. Walsh, S.J., Fordham University president; Philip H. Des Marais, former U.S. Department of Health, Education and Welfare official, now with Fordham's office of research services; and Dr. John Meng, president, Marymount College, New Rochelle, N.Y.

Nixon also established by executive order a presidential commission on school finance to study the fiscal problems of public and nonpublic schools.

The text of the USCC Committee on Education statement:

"We are greatly encouraged by President Nixon's message to Congress on educational reform. Throughout the message Mr. Nixon recognized the nonpublic schools as partners in the American educational enterprise.

"We agree with the President that the nonpublic schools provide a healthy competition and diversity in education, that they can and are offering opportunities for educational leadership, that they allow parents to exercise a fundamental right to send their children to schools of their own choice.

"Above all we are encouraged by the President's recognition of the important contribution that Catholic and other nonpublic schools are making to the spiritual and moral formation of our future citizens.

"The USCC Department of Education has a long history of collaboration with governmental agencies and commissions concerned with education. We will put the full resources of the Department of Education at the disposal of the President's commission on school finance.

"Catholic schools are facing critical financial problems. In spite of this we are determined to do all in our power to strengthen them. The President's message gives support to that resolution."

Priest Talk Of Coalition

CLEVELAND — (NC) — Formation of a national coalition of independent priest associations was discussed here at a meeting attended by delegates of 17 such associations.

Msgr. Thomas Reese, director of social services for the Diocese of Wilmington, Del., was acting chairman of the meeting here hosted by the Cleveland Conference of Priests.

The new group being planned has been tentatively titled the Coalition of American Priests' Association (CAPA).

Archdiocese Sets Mass Changes For May 17

(See related story, P. 28.)

The New Order of the Mass, authorized by the American Bishops to be implemented in the U.S. no later than Advent, 1971, will begin in the Archdiocese of Miami on Pentecost Sunday, May 17.

While some dioceses in the nation will introduce the revised liturgy on Palm Sunday, March 22, other See for various reasons may choose to delay the start of the changed liturgy. Father Joseph Champlin, associate director of the Bishops' Committee on the Liturgy, pointed out, adding that it was also possible that some individual parishes may already have begun these changes unofficially.

In Oregon, the revised liturgy will be postponed until April 5. Archbishop Robert J. Dwyer of Portland and Bishop Francis P. Leipzig of Baker made this decision because of a delay in publishing and distributing texts and commentaries.

FLEXIBILITY

An "official flexibility" in the liturgy is the most significant change, Father Champlin said. But there is also a slight structural change.

"You take the whole thing together and it becomes quite substantial and very desirable," he said.

This is not necessarily the last change in the liturgy. Local bishops have been given

the option to "make any adaptations to make the Mass more meaningful." Father Champlin continued "I see a constant adjustment and adaptation to meet the shifting cultural pattern of our country."

Explaining the flexibility, he said persons taking part in a Mass, baptism or wedding will be able to determine which are the most suitable prayers for that particular Mass, baptism or marriage.

Other significant changes begin with the entrance rite, which consists of a series of greetings, a penitential period of silence, and a shortened "Lord Have Mercy."

There will be three readings from scriptures. "An interesting thing will be a distinct ending after each of the readings, to indicate it is finished and to elicit a response from the people," the priest explained. One such ending is: "This is the word of the Lord."

The readings will be on a three-year cycle for more variety, instead of the former one-year cycle.

The Offertory is now called the preparation of gifts. "It was really misnamed in the first place," Father Champlin commented. Now those prayers will be said in English. Some prayers are dropped, others abbreviated.

Church Agencies Jointly Tap Movie 'Z' For Top Honors

NEW YORK — (NC) — The French-made motion picture "Z" was singled out for a joint award by national Protestant and Catholic film agencies at their annual film awards reception here honoring outstanding 1969 productions.

The National Catholic Office for Motion Pictures (NCOMP) and the Broadcasting and Film Commission (BFC) of the National Council of Churches also presented their own separate awards. The Protestants selected "The Reivers" and the Catholic organization chose "Oh! What a Lovely War."

In addition, the two groups presented "a special award of merit" to Robert B. Radnitz for his work in the production of children's films.

The film "Z" was honored by the two church agencies as "a deceptively simple, exciting action narrative of outstanding artistry which, in passionately protesting a particular instance of political injustice, confronts the mature viewer with the implications of these events for himself and the family of man."

Produced by Jacques Perrin and Hamed Rachedi, "Z" was filmed in Algiers and directed by Costa-Gavras. The story, based on a novel by Vassilis Vassilikis, is a fictionalized account of the 1963 assassination in Salonika of Professor Gregorios Lambrakis. "Z" is released by Cinema V Distributing, Inc.

The Catholic Film Newsletter last November reviewed the film "Z" and expressed some doubt about whether the film is totally

true to all aspects of the case, which the average viewer would not be able to determine. "However," the newsletter states, "he will perceive it as reality because of the artistry of the film as it unfolds its bizarre story of intrigue."

"The Reivers" was commended by the BFC "for its affirmation, in human and affecting terms, of values — acceptance, understanding and compassion — that are basic to the American way of life at its best and to the Christian ethic at its most enlightened: for the beauty

and craftsmanship of its production; and for its fidelity to the spirit and intent of William Faulkner's novel."

In selecting "Oh! What a Lovely War" for its own 1969 award, NCOMP described the production as a film "which, in its fluid cinematic integration of the modes of musical comedy, realism and surrealism, not only indicts the chauvinism of those responsible for the human loss of World War I, but also challenges the viewer to examine whether war can any longer be a moral choice for resolving international discord."



POLITICAL DISSENT and violence in a democracy is explored in the film, "Z," which received many enthusiastic responses from film critics, including the National Catholic Office for Motion Pictures. Yves Montand, center, portrays the doomed Greek leader in the film.

Rumpy Does It Again

BAY CITY, Mich. — (NC) — Rumpelstiltskin may be a scorned villain in a children's storybook, but he's welcomed annually at St. Stanislaus Parish here.

For the past few years, someone with an unusual — although not objectional — sense of humor has been slipping a thousand-dollar bill in

an Overseas Relief envelope on Laetare Sunday, and signing it simply "Rumpelstiltskin."

And this year, according to Msgr. Kenneth J. Povish, pastor, he's done it again. Going through the collection, the pastor discovered a crisp \$1,000 bill in an envelope advertised on the outside to contain one-cent.



RETRACING STEPS OF CHRIST — Members of religious orders will lead pilgrims up the Via Dolorosa as they retrace the steps of Jesus in the old walled city of Jerusalem on Good Friday. Their numbers will be increased by thousands as the solemn procession on the Way of the Cross is made. Shown here, leading last year's procession is Father Erminio Roncari, O.F.M., acting custodian of the Holy Land.

The Week's News In Review

Bishop Says Celibacy Dispute Is Obscuring More Vital Concerns

By NC NEWS SERVICE

In 's-HERTOGENBOSCH, The Netherlands, Bishop Jan Bluyssen warned that the current conflict over priestly celibacy may obscure other more important Christian concerns. He said factions debating the merit of mandatory celibacy for priests are running the risk of losing sight of the principle problems of Christianity.

Big Merger Studied

In ST. LOUIS, Representatives of nine major Protestant denominations began study on a plan that, if adopted, would result in a 25 million member "Church of Christ Uniting" by 1980. One of the first proposals offered to delegates at the ninth annual Consultation on Church Union was that the first bishop of the Church of Christ Uniting be a black man.

Priests End Meeting

In SAN DIEGO, Calif., the National Federation of Priests' Councils concluded its annual meeting by electing new officers and setting a deadline for an answer on its request that Pope Paul VI review the case of 19 disciplined Washington priests. April 20 was set as the deadline. Father Frank Bonnike of De Kalb, Ill., was named NFPC president.

'Draft Counseling'

In BALTIMORE, Jesuits from various East Coast areas voted to support "adequate draft counseling services" in Jesuit schools and to seek legal recognition of the right to object in conscience to particular wars. These were among recommendations reflecting deep concern about American domestic and foreign policies in Vietnam, though without specific reference to that conflict.

Fast Protests War

In WASHINGTON, Protestant and Catholic seminarians joined the Lenten-Passover Fast Action Project to protest the Vietnam War. After fasting during the day in front of the White House, the seminarians went to the Catholic University of America to hear anti-war lectures.

Preachers Needed

In CHICAGO, Father William F. Jabusch, who is attempting to do something about what he thinks is the poor state of preaching in the Church today, said "for the first time, people are now starting to shop around for preachers in Catholic churches. They are calling rectories on Sundays specifically to find out who will or will not say a particular Mass." He added: "What really hits them in the pits of their stomachs is to experience a bad liturgy on Sunday with abysmal preaching."

Torture Investigation

In SAO PAULO, Brazil, the Brazilian Bishops' Conference, despite denials by the government that government agents are torturing political prisoners, decided to support an investigation of the torture charges. Since the military regime assumed dictatorial powers more than a year ago on grounds that subversives were attempting to overthrow the government, hundreds of persons, including priests and lay leaders, have been arrested.

Pupil-Aid Gains 'Grassroots' Support

While less than three weeks remain before the legislature convenes during the second week in April, grassroots opinion on the pre-filed bills which would provide state aid to non-public school children continues to grow.

The bills — which propose that the state provide tuition grants to the parents of non-public school children — were

pre-filed several weeks ago in both the Senate and the House by 22 legislators from across the state, led by Sen. George Holahan, of Dade County.

Educators and editorial writers arrived at varied opinions as the public became more aware of the various aspects of the legislation which would prevent schools practicing segregation from participating in the tuition grant

program, and which would require non-public schools to meet certain minimum standards set by the State Department of Education.

COLUMNIST'S VIEW

Jack Roberts, columnist for the Miami News, wrote on March 11: "I don't buy all of the bill because it would mean spending tax money to help some rich kid go to a fancy private school operating for a profit. Unfortunately, you can't help the non-profit private schools without making such help available to all. It wouldn't be legal, based on the same principle whereby millionaires get their share of Medicare funds.

"...Doesn't it make sense to spend just enough money to keep these schools in business rather than have the entire financial burden dumped on the state and county?"

"...Where will the money come from to help support private schools? I don't know. Neither does anyone else. All I know is that it'll cost a lot more to go the full, public school route."

Raleigh Greene, chairman of the education committee of the Florida Council of 100, said he is "behind the concept of state aid for non-public school students. We feel it is inevitable that the private sector be included in

long-range plans for education in Florida. If it is not given an important role, then the cost of public education will continue to grow and it is already almost unmanageable."

John N. Kalapp, vice-president and business manager of the Dade Christian School, operated by the New Testament Baptist Church in North Dade, said, "We generally do not advocate this type of thing. We support the separation of church and state. We want independence from state control and we are not seeking state funds."

According to Thomas Horkan, executive director of the Florida Catholic Conference, the bill deals with the issue of separation of church and state by specifying that the money go only for teaching the secular subjects in the schools, and pointed out that the legislation has such controls written into it.

The National Society for Hebrew Day Schools supports the move to obtain state aid, according to its national director, Dr. Joseph Kaminetski of New York, who explained while in Miami, "We're interested in getting state funds as a way of keeping up quality education."

SEPARATION QUESTION

The question of separation of church and state does

not worry the society, according to Dr. Kaminetski. "We have confidence in our legislators to work out the details. We don't fear control by the state."

Principal of the Florida Christian School, Dick Costner said he felt "we are perfectly willing to meet minimum standards, if we don't have to accept any curriculum regulations. We would then be in favor of it. I know our parents would love to have some sort of refund."

"A person who is a taxpayer should get some sort of break if they send their children to a private school," he added.

Dr. Irving Lehrman, rabbi of Temple Emanu-El in Miami Beach said he favored the state aid proposal because "I believe the non-public schools are important contributors to the betterment of our society."

Dr. Lehrman added, "The state owes the child in a non-public school the general studies as much as it owes general studies to the child in a public school."

James R. McGee, treasurer of the Alexander Montessori School in Miami, explained, "As long as we have problems in the public schools, the state schools should be more than grateful that the non-public schools

are in business. The public schools are over-crowded already and state aid is the practical and fair thing to do."

He continued, "If the parent is willing to pay for a non-public education, then they do not avail themselves of the tax monies which they are contributing for education. They should get something back."

Kenneth Tanis, principal of the Westminster Christian School in Miami, explained, "I support the endeavor for a variety of reasons. Primarily, our parents are entitled to it. The state has a concern for the education of all children. They are citizens of this state and will make a contribution to the welfare of it."

James J. Gardner, director of special projects for the Broward County school system, said he favored passage of the state aid legislation, because "it's the best bargain the state gets. The fact that we have a private school system interested in the education of children is important."

"As the bill is proposed, I am in favor of it. What the legislation asks is roughly a third of what it would cost to put the child in the public school system, and it is the responsibility of this state to educate its children," he stated.

Dates Scheduled For Open House

Following is a schedule of dates and times when South Floridians are invited to visit schools of the Archdiocese of Miami.

ELEMENTARY SCHOOLS	DATE	TIME
Annunciation, W. Hollywood	3/24	7-9 p.m.
Blessed Trinity, Miami Springs	3/23-24	daytime
Corpus Christi, Miami	3/24	all day
Epiphany, South Miami	3/24	7-9 p.m.
Gesu, Miami	3/25	7-9 p.m.
Holy Family, N. Miami	3/23-24	8:30 a.m.-2:30 p.m.
Holy Redeemer, Miami	3/23	7-9 p.m.
Immaculate Conception, Hialeah	3/24	7-9 p.m.
Little Flower, Hollywood	3/23	7-8:30 p.m.
Nativity, Hollywood	3/25	7-9 p.m.
Our Lady of the Holy Rosary, Perrine	3/24	7-9 p.m.
Our Lady of Perpetual Help, Opa-Locka	3/24	7-9 p.m.
Our Lady Queen of Martyrs, Ft. Lauderdale	3/19	7-9 p.m.
Sacred Heart, Homestead	3/23	daytime
Sacred Heart, Lake Worth	3/24	7-9 p.m.
St. Ann, W. Palm Bch.	3/24	7:30-8:30 p.m.
St. Anthony, Ft. Lauder.	3/23	7-9 p.m.
St. Bartholomew, Miramar	3/23	8:15-11:30 a.m.
St. Clare, N. Palm Bch.	3/25	7-9 p.m.
St. Clement, Ft. Lauder.	3/23	7-9 p.m.
St. Coleman, Pompano Beach	3/24	7-9 p.m.
St. Elizabeth, Pompano Beach	3/24	7:00-8:30 p.m.
St. Francis of Assisi, Riviera Beach	3/24	
St. Francis Xavier, Miami	3/25	9 a.m.-12 noon
St. Gregory, Plantation	3/24	7:00-9:00 p.m.
St. Hugh, Coconut Grove	3/22	2:00-4:00 p.m.
St. James, N. Miami	3/23	7-9 p.m.
St. Jerome, Ft. Lauder.	3/24	7-9 p.m.
St. Joan of Arc, Boca Raton	3/23	7-9 p.m.
St. John the Apostle, Hialeah	3/24	7-9 p.m.
St. Joseph, Miami Bch.	3/24	7-9 p.m.
St. Joseph, Stuart		
St. Juliana, W. Palm Bch.	3/23	all day
St. Lawrence, N. Miami Beach	3/24	7:30 p.m.
St. Luke, Lake Worth	3/25	7-9 p.m.
St. Mark, Boynton Bch.	3/23	7-9 p.m.
St. Mary's Cathedral, Miami	3/23	7-9 p.m.
St. Mary Star of the Sea, Key West	3/24	7-9 p.m.
St. Matthew, Hallandale	3/23	7-9 p.m.
St. Michael the Archangel, Miami	3/23-24-25	daytime
St. Monica, Opa-Locka	3/23	7-9 p.m.
St. Patrick, Miami Bch.	3/23	7:30-9:30 p.m.
Sts. Peter & Paul, Miami	3/23	7-9 p.m.
St. Rose of Lima, Miami Shores	3/23	7-9 p.m.
St. Stephen, W. Hollywd.	3/23	7-9 p.m.
St. Theresa, Coral Gables	3/24	7 p.m.
St. Thomas the Apostle, Miami	3/25	10-11:45 a.m.
St. Timothy, Miami	3/23	7-9 p.m.
St. Vincent Ferrer, Delray Beach	3/24	7-9 p.m.
Visitation, Miami	3/24	9 a.m.-12 noon 1:00-2:30 p.m.
HIGH SCHOOLS	DATE	TIME
Cardinal Gibbons, Ft. Lauderdale	3/23	all day, 7-9 p.m.
Cardinal Newman, W. Palm Beach	3/24	
Immaculata-LaSalle, Miami	3/24	6:45-9:15 p.m.
Lourdes Academy, S. Miami	3/24	7-9 p.m.
Madonna Academy, Hollywood	3/23	7-9 p.m.
Mary Immaculate	3/24	7-9 p.m.
Monsignor Pace, Miami		
Notre Dame Academy, Miami	3/23-24	daytime
	3/23	7:30-9:30 p.m.
St. Thomas Aquinas, Ft. Lauderdale	3/19	7-9 p.m.

(Continued from Page 1)

At some schools, visitors will also have an opportunity to view the 18-minute film, "School's Out," narrated by WTVJ newscaster, Ralph Renick, and emphasizing the financial crisis now faced by non-public schools.

Msgr. William F. McKeever, Archdiocesan Superintendent of Schools, emphasized that the open houses will serve "as examples of the quality of education in our schools," while Father Francis Lechiara, coordinator of the program, noted that "if the people can see first-hand the operation of our non-public schools, it will do a thousand times more good than any

Hierarchy Appointed

WASHINGTON — (NC) — Pope Paul VI has named two new members of the U.S. hierarchy, one in Texas and another in Guam, it was announced here by Archbishop Luigi Raimondi, apostolic delegate in the U.S.

Father Patrick F. Flores, of Houston, was appointed auxiliary to Archbishop Francis J. Furey of San Antonio and titular bishop of Santiponce (Italia).

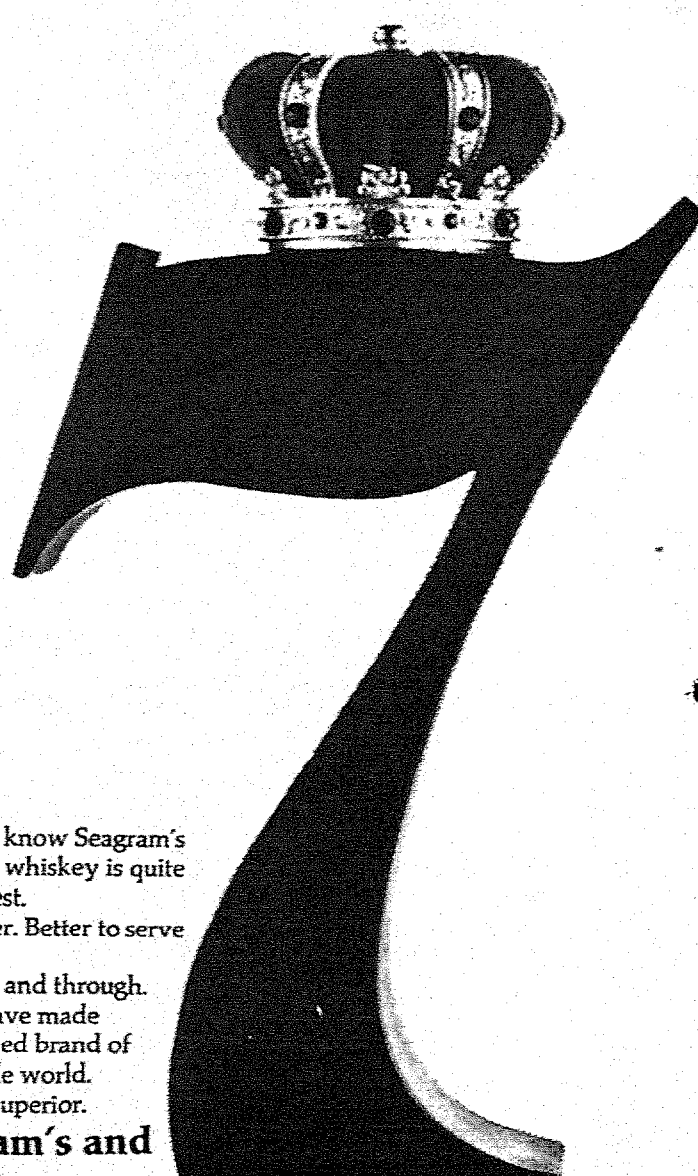
Msgr. Felixberto Comacho Flores, apostolic administrator of the Agana, Guam, diocese, has been named titular bishop of Stonj (Stagnum).

Bishop-elect Patrick Flores was born July 26, 1929, in Ganado, Tex. A graduate of St. Mary's Seminary in Houston, he was ordained in May, 1956. He was pastor of St. Joseph's parish, Houston, at the time of his appointment. He has been active in the Cursillo Movement and the Christian Family Movement.

Bishop-elect Felixberto Flores was born in Agana on June 13, 1921. He studied with the Jesuits in Manila, the Philippines, and at St. John Seminary, Brighton, Mass. Ordained in 1949, he served as chancellor.

article or speech. He suggested that those desiring to visit the schools should contact the Catholic school in their immediate area for the program time.

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As New Church Of St. Ann Was Dedicated



SPEAKING BEFORE dedication ceremonies of the new St. Ann's Church in Naples are Archbishop Coleman F. Carroll (left) and Father Laurence J. Conway, pastor of St. Ann's.



OCTAGONAL DESIGN highlights the new St. Ann's Church, shown in background. Archbishop Coleman F. Carroll leads the procession during the dedication ceremonies.



HUNDREDS of worshippers poured through the ornate doors of the new church — which seats 850 — for the dedication ceremonies and Mass.

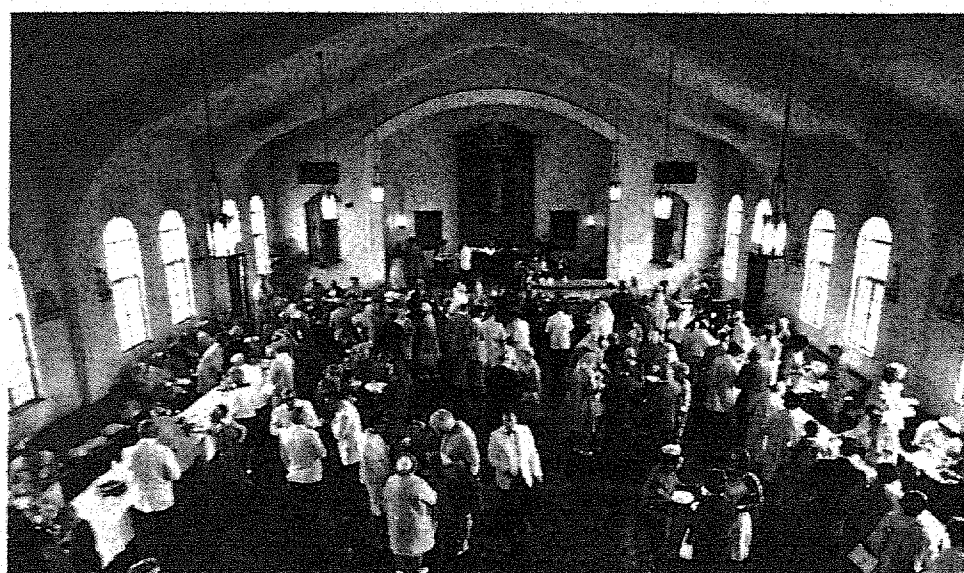


YOUNG PARISHIONER receives communion from Father Laurence J. Conway, pastor, during the Mass. The furthest pew from the altar in the new church is just 11 rows back.



CHIEF CONCELEBRANT for the Mass was Archbishop Coleman F. Carroll (background) with three other concelebrants — Father Rene Gracida, V.G., (at pulpit), and (not pictured) Msgr. Bernard McGrehan, both former pastors at St. Ann's, and Father Laurence J. Conway, present pastor.

Parishioners Participated



PARISHIONERS ENJOY a reception in the old church which followed the dedication of the new facility. The old church will now be converted into a parish hall.

EDITOR'S COMMENT

'Open House' Gives Public A Chance To Judge Our Schools

The "Open House" program to be held in Catholic elementary and high schools next week will be watched with great interest.

Protestant and Jewish clergymen, officials, teachers of public schools and non-Catholic parents have been invited to see what our schools are like. Chances are that while most schools have had some non-Catholic pupils, the vast majority of people have never stepped inside. While there has always been a profound respect for the "discipline and training" of the parochial schools, perhaps most people still think of it primarily in terms of religious emphasis, even in the subjects of mathematics and chemistry.

We want them to understand our institutions are not primarily catechism schools.

Another purpose of the Open House is to acquaint the public with the quality of education in the non-public schools; that is, to stress the fact that "secular" subjects come in for the same careful attention given them in public schools. Our accredited schools have to follow the same strict regulations as all others when enjoying the approval of accrediting agencies like the Southern Association. If tax funds are directed to non-public schools, then, the purpose is to insure the continued quality of these subjects.

We feel that it is important that our neighbors and friends realize these facts because we are asking them to share with us the conviction that the non-public school is an essential and praiseworthy partner of the public school in the educational system of the state.

In some other places in the U.S. where Open House was a feature of the drive to obtain state funds for the non-public schools, the invitation was worded, "Come and see what we are asking you to buy."

If many do come and see and go away satisfied that our schools are as well organized and managed as the public schools, they will be more disposed to see the logic of using some tax money for the education of children, rather than to shoulder the whole burden of new buildings and maintenance if the non-public schools are forced to close.

400 In Parish Vote Pupil-Aid Resolution

More than 400 parishioners from St. James Church voted unanimously this week to approve a resolution which calls for passage of the pre-filed state aid to nonpublic school children legislation.

Their resolution said: "Education of children being the duty of that State of Florida and said education being provided by counties in a public school system, and said public school system being ill-equipped to economically fulfill the needs

of more than 113,000 non-public school children in the State of Florida, we do hereby declare that state aid to non-public school children being morally, legally and economically justifiable, be provided on a non-discriminatory basis by the 1970 legislative session of the State of Florida in the form of cash disbursements to said children in such amounts and in such form as proposed . . . in the pre-filed state aid to non-public school children bill.

THE VOICE

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

The Most Rev. Coleman F. Carroll Archbishop of Miami

President
The Voice Publishing Co., Inc.
Rt. Rev. Msgr. James J. Walsh
Editorial Consultant

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PHONES
Editorial - 758-0543

ADDRESS:
The Voice
6201 Biscayne Blvd.
Miami, Florida
MAILING ADDRESS:
P.O. Box 1059
Miami, Fla. 33138

George H. Monahan
Editor

Fred C. Brink, Advertising Dir.
John J. Ward, Contributing Editor
Founding Editor, 1959-66

STAFF

EDITORIAL: Marjorie L. Fillyaw, local news editor; Allen J. Brent, copy editor; T. Constance Coyne, features editor.

PHOTOGRAPHY: Tony Garnet

SPANISH: Gustavo Pena Monte, editor; Manolo Reyes, contributing editor.

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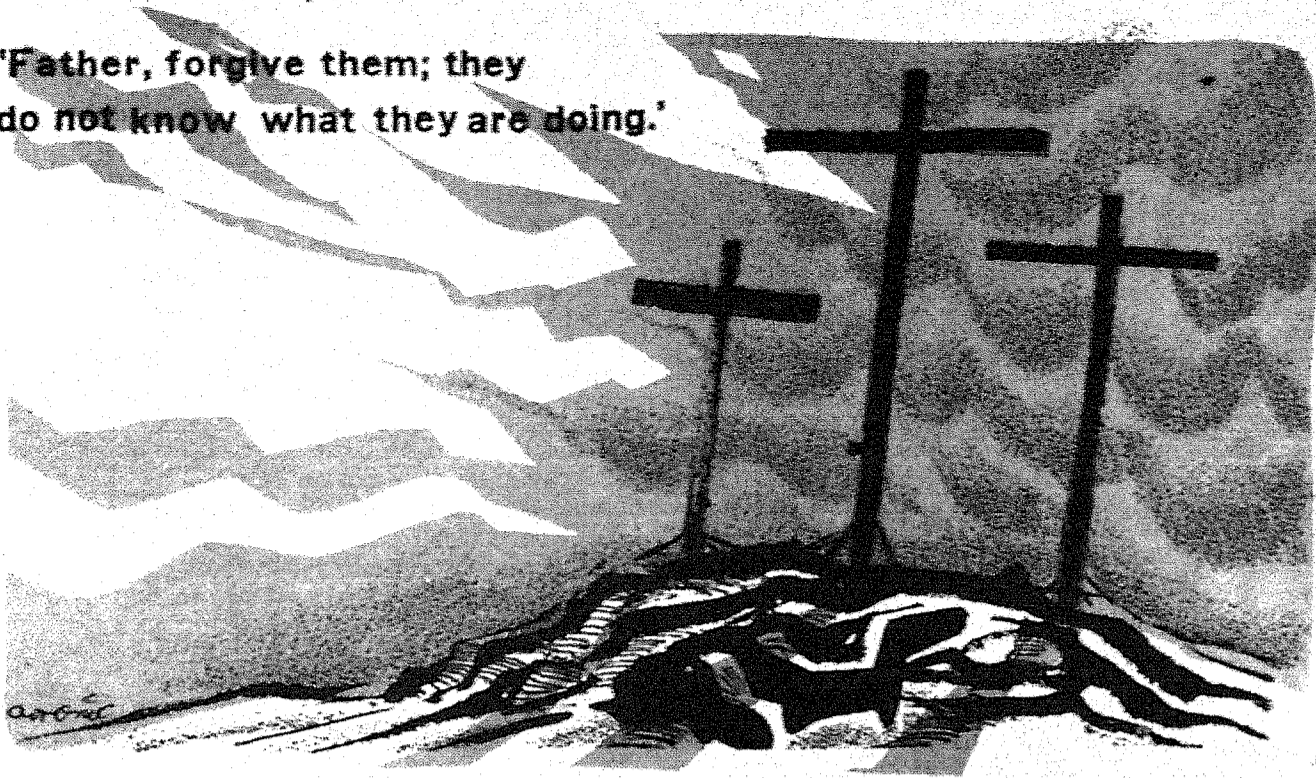
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Good Friday, 1970 -

'Father, forgive them; they do not know what they are doing.'



Truth Of The Matter

None Of Us Can Escape Suffering; Trials Seem Part Of Divine Plan

By MSGR. JAMES J. WALSH

One of the lessons of Holy Week deals with the necessity and value of suffering in human life. This great lesson is not one of those nuggets of wisdom which, once it is mined, remains in our possession indefinitely without the need of further effort.

From time to time we need to face the meaning of Good Friday's dreadful suffering and re-apply its lessons to our own lives. Unless we make this review and face again the Christian view of suffering, as if coming to grips with it for the first time, the rest of the year will have recurring periods of tragic waste and sadness. There is a strong and constant inclination in us to separate our pain from the passion of Christ. If we do so, our suffering will have no meaning or value.



MSGR.
JAMES J.
WALSH

It is expected that a non-believer will resent bitterly the suffering that is certain to meet him no matter how he tries to escape it. But even the Christian is frequently tempted to voice the complaint: "Why must I endure this sorrow, be a victim to this trial, when I am trying to do right by God and my neighbor?"

We do not know all the answers, needless to say, to the problem of suffering, but we know enough to be convinced that God is wise and merciful in permitting it.

For one thing man deserves to be punished because he has offended God. No one likes to connect his pain with his sins. In fact it is common for most people when some affliction befalls them to insist that they have led good lives, that they have done harm to no one. But the truth is that our unbalanced human nature makes us pastmasters in the art of overlooking or forgetting sins of the past.

To hear a person bewail his lot, one would think that he had led a spotless life. How easily we are inclined to ignore the grave sins of long ago and judge ourselves only on the evidence of yesterday or today.

One often becomes indifferent to the evil of sin - and this is true of all of us - because one does not immediately feel the hand of God in punishment. God gives time to make atonement. But if one has not voluntarily done penance, he may allow the

punishment to come at the precise time when it could best draw the sinner to Himself. No person's life is ever as innocent as he may imagine. There may never have been the gravest of sins, but there are countless other ways of turning away from God.

Even the saints who approach closest to perfection could find themselves guilty of faults deserving of severe penance. Surely the average person from childhood on recklessly commits innumerable so-called little sins, and each becomes more serious in our eyes when we realize that whoever dies with only venial sin on his soul is at least for a time barred from union with God.

Hence there is in everyone's life sufficient reason for punishment, as God sees fit to allow it. But at the same time - and this must be stressed frequently - it must be understood that all the suffering that comes to a person by no means is necessarily punishment for his own sins. Some of it may indeed be laid upon him because God considers him capable, with the help of grace, to suffer for the good of others. There are a great many more such victim souls than we realize.

In union with the crucified Lord and with the sorrowful Mother, these sufferers are willing to endure trials with resignation to the divine will to make atonement for others. These are the great souls who in a hidden way are winning the grace of repentance for sinners and the grace of conversion for unbelievers. How amazed we would be to know how many saintly persons are enduring intense suffering only because Christ has chosen them to share His cross with Him for the salvation of others.

Here is another, often overlooked reason why suffering has a place in our lives. Without these trials, how could the Christian character develop? How could one be formed in the image of Christ? No one could acquire fortitude if his soul was never put to the test; or patience, if he were not inclined to be impatient; or resignation, if he did not have to surrender his will to God?

Moreover, is it not true that heaven would have little attraction for us if life went on in an unruffled course? Man's destiny is not a joyful existence on earth alone. It is rather an eternal union with God, a victory to be enjoyed only after he has struggled successfully against the many obstacles in the way.

Holy Week deepens in us the conviction that, while no one can escape suffering, only Christ can teach us how to use it as a means to peace now and union with God later.

However none of this makes enduring sense unless the reality of the resurrection is taken into account. It is the wondrous fact that Christ rose from the dead which gives meaning to Good Friday and sheds light on the purpose of suffering.

Here Are Your Senators And Representatives

South Floridians wishing to advise their legislators that they support state aid to non-public school students should contact them at The Capitol, Tallahassee, Florida, 32304.

Following is a list of members of the Senate and House of Representatives.

SENATE

Bafalis, L.A. (R) Dist. 33; Bell, John W. (Jack) (R) Dist. 38; Fincher, Dick (D) Dist. 47; Edmond J. (D) Dist. 40; Haverfield, Robert M. (D) Dist. 41; Hollahan, George L. Jr. (D) Dist. 44; Lane, David C. (D) Dist. 36;

Myers, Kenneth M. (D) Dist. 45; Poston, Ralph R. (D) Dist. 46; Shevin, Robert L. (D) Dist. 43; Stolzenburg, Chester W. (Chet) (R) Dist. 39; Stone, Richard B. (D) Dist. 48; Thomas, Jerry (D) Dist. 35; Weber, Charles H. (R) Dist. 37; Weissenborn, Lee (D) Dist. 42.

HOUSE

Baker, Maxine E. (D) Dist. 90; Baumgartner, George I. (D) Dist. 107; Bird, Richard A. (R) Dist. 85; Caldwell, George L. (R) Dist. 81; Clark, Dick (D)

Dist. 93; D'Alemberte, Talbot M., Jr. (R) Dist. 88; (Sandy) (D) Dist. 92; Gautier, Jeff D. (D) Dist. 95; Featherstone, Harold G. (D) Dist. 101; Firestone, George (D) Dist. 92; Gautier, Jeff D. (D) Dist. 109; Graham, Robert D. (D) Dist. 105; Gustafson, Joel K. (R) Dist. 87; Harris, Marshall S. (D) Dist. 108; Hartnett, Robert C. (D) Dist. 106; Hector, Robert C. (D) Dist. 104; Holloway, Vernon C. (D) Dist. 102; James, William G. (R) Dist. 78; Jordan, John W. (R) Dist. 80; Kershaw, Joe Lang (D) Dist. 99; Lewis, Gerald (D) Dist. 96; Martinez, Joseph

Dist. 88; Matthews, Carey (D) Dist. 110; Moudry, Raymond J. (R) Dist. 79; Pettigrew, Richard A. (D) Dist. 97; Poorbaugh, Jack M. (R) Dist. 77; Prominski, Henry J. (R) Dist. 86; Reed, Donald H., Jr. (R) Dist. 76; Renick, Dick (D) Dist. 91; Roberts, William G. (D) Dist. 114; Rude, Arthur H. (R) Dist. 83; Sackett, Walter W., Jr. (D) Dist. 100; Singleton, Carl A. (D) Dist. 103; Walker, James L. (D) Dist. 113; Ward, C. Lavon (R) Dist. 82; Whitworth, Lew (D) Dist. 94; Wolfson, Louis II (D) Dist. 111.

Sees U.S. Program Affect Catholic Charities Future

Social service programs — such as counseling and day care centers — as reflected in President Nixon's family assistance plan, may play a key role in the ever-evolving operations of Catholic Charities throughout the United States.

This is the assessment of Msgr. Lawrence J. Corcoran, secretary of the National Conference of Catholic Charities (NCCC) who visited Miami this week.

Msgr. Corcoran was greeted by Archbishop Coleman F. Carroll at a meeting in the Chancery of the Archdiocese. The Monsignor expressed his admiration for the Cuban Children's Program, which through the combined efforts of the Archdiocese of Miami and Federal Government, has cared for more than 12,000 unaccompanied Cuban children.

While here, the Catholic Charities official spoke at a Barry College provincial chapter meeting of the Dominican Sisters of Adrian, Mich.

Msgr. Corcoran told the Voice that passage of the family assistance legislation would provide funds for "many of those now served by Catholic Charities throughout the United States."

He added, "The whole concept of a public-private relationship in implementing both the family assistance program and the related proposed social service legislation is important."

Catholic Charities — because it "blankets the country with established agencies" — could well be called upon to perform many of the services called for in the social legislation — such as counseling, training and child care — on a

"purchase-of-care" basis which has been "successfully used" in the performance of other government programs. Msgr. Corcoran pointed out.

This type of legislation has "recognized the validity of the idea of a strong public effort in tandem with a private effort in solving the problems of society," he added.

"The public cannot do it alone," the secretary said, adding that many existing government programs which "purchase" the services and facilities of private agencies "attest to this."

He stated that the federal legislation on family assistance and social services is "permissive" in nature, meaning that its success "rests on local and state implementation" of the plans. "Very often what is public policy nationally is not



DISCUSSING THE operation of Catholic Charities in the Archdiocese of Miami are Father John J. Nevins, director of Catholic Charities, Archbishop Coleman F. Carroll, Msgr. Lawrence Corcoran, secretary of the National Conference of Catholic Charities and Msgr. Bryan O. Walsh, Episcopal Vicar for Spanish-Speaking Peoples, and director of the Unaccompanied Cuban Children's program.

always implemented nationally because of a lack of state and local cooperation," Msgr. Corcoran said.

Explaining that the NCCC — when it was formed in 1910 — viewed itself as an "advocate of the poor," Msgr. Cor-

coran pointed out that Catholic Charities agencies across the country have repeatedly

(Continued on Page 16)

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JM spoke to Mr. Cottontail early this year and he's here with an Easter basket filled with sugar 'n spice holiday dresses and ensembles for all his egg-hunters. In fabrics mothers love for their carefree ways, colored in a holiday array of dainty prints, two-tones, bright solids and pastels.

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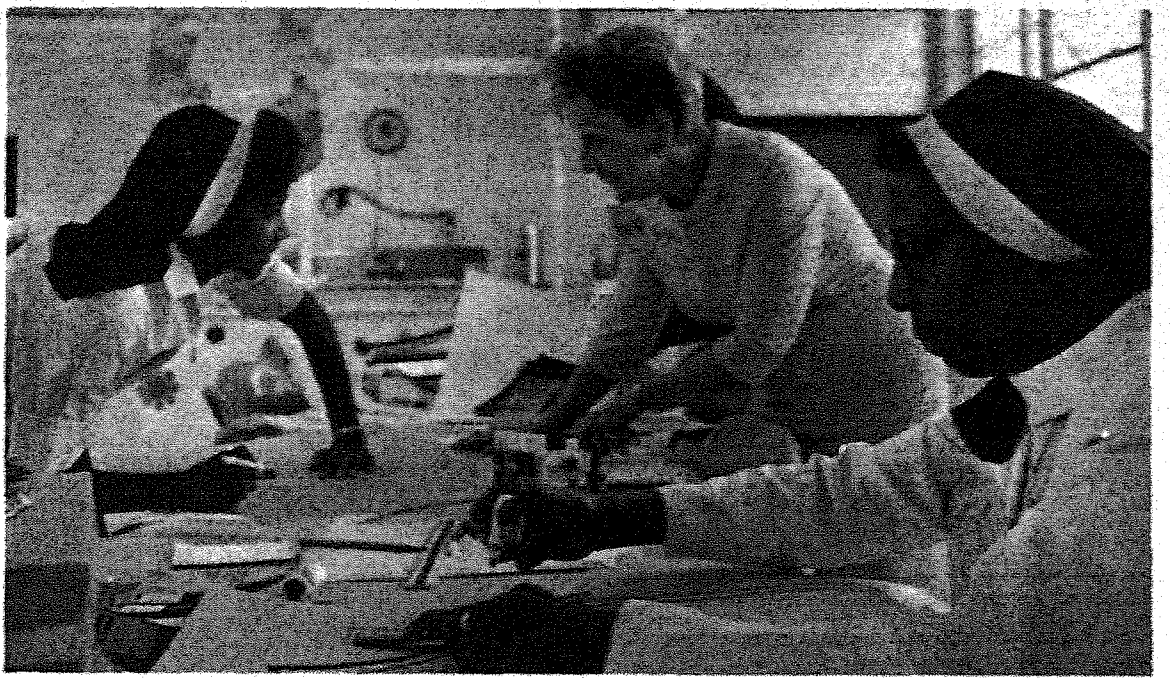


Jordan Marsh
FLORIDA FLAIR FASHIONS

Teachers Cutting Up --In A Worthy Cause



CHICKEN LITTLE it isn't but a useful piece of instructional classroom material for learning about animals; and now Sister Francis Borgia from St. Francis Xavier knows how to make them.



MARKING PENS and cardboard can add up to more than pretty posters Sister Marie Vincent (right) from St. Francis and Sister Mary Robert from Holy Redeemer learn from Mrs. Katherine LaBelle, principal of Nova School.

As all teachers know, children learn by many methods — and among the many is the idea of "reminders" such as charts and brightly colored teacher's materials.

However, these items are not inexpensive. And teachers at Holy Redeemer School and St. Francis Xavier School in Miami wanted to learn to make them from materials they had in their own homes.

Father Oliver Kerr, pastor of St. Francis Xavier, arranged a workshop for them with teachers from Nova Elementary School in Broward County, who volunteered their services. And it was fun for the 18 teachers from the two archdiocesan schools who spent four hours Saturday getting the basics, so they could make their own materials.

Now they know how to turn a few cents worth of cardboard and crayons into invaluable materials which children can use while doing work in the classroom.



FOUR HOURS of cutting and drawing and turning household items into teaching aids was a rewarding experience for the teachers from St. Francis and Holy Redeemer.

WORKING ON letter charts during the session are Gwendolyn S. Johnson from Holy Redeemer and Sister Rose.



LEARNING TO make large reading charts for the classroom is Marene Travis, teacher at St. Francis Xavier, who gets the technique from Becky Williams (right) of Nova School in Broward County.

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Serra Club of Broward County
 Meets second and fourth Monday of each month
 Galt Ocean Mile Hotel, 3200 Galt Ocean Drive,
 Fort Lauderdale 12:15 p.m.—luncheon meetings
Serra Club of Palm Beach
 First and third Monday of each month
 Meetings at 7:00 p.m.
 Town House, West Palm Beach, Fla.

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Parishes in the Archdiocese of Miami have had a variety of beginnings — in tents, in theaters, in banks, in bowling alleys, etc. And now parishioners of St. Henry parish, Pompano Beach, participate in Masses celebrated at the Pompano Beach Harness Race Track by Father Brendan Grogan, shown arriving with altar boys, left; and speaking to the congregation during Mass in the race track cafeteria.



Pan American Art Exhibit Opens At Library April 12

Second annual Pan American Art Exhibit sponsored by the Archdiocese of Miami and the Consular Corps will be held April 12 through April 19 at the Miami Public Library.

Opening ceremonies are scheduled for 6 p.m. on April 12 followed by a reception honoring participating artists.

Inaugurated last year to bring together hemisphere artists, this year's exhibit will feature works from the permanent collection of the Miami Museum of Modern Art as well as those representative of the countries in

the Pan American Union. Artists in the area are invited to submit two works for judging to the Miami Public Library before noon on Thursday, April 9. Categories include paintings, drawings and sculptures.

Judges will be announced at a later date and artists will be notified which works have been selected for display.

Further information may be obtained by calling the Latin American Affairs office of the Archdiocese of Miami at 379-2649 between the hours of 9 a.m. and 5 p.m. Monday through Friday.

KC To Hold State Meet

The state convention of Florida's Knights of Columbus will be held May 16-19 at the Marco Polo Hotel, Miami Beach.

Father Laurence J. Flynn, Council, Hialeah, will be host to the meeting, expected to attract more than 800 participants.

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Around The Archdiocese

DADE COUNTY

Women of St. Kevin parish will sponsor their annual rummage sale Saturday, March 21, beginning at 9 a.m. at the Concord Shopping Center Bandstand, Bird Rd. and SW 113 Ave.

A Mother and Daughter Communion breakfast under the auspices of Holy Rosary Council of Catholic Women, Perrine, will be held Sunday, March 22, at the Palmetto Country Club, following the 8 a.m. Mass. Juvenile Court Judge Dixie H. Chastain will be the guest speaker. A fashion show will be presented.

Annual Acies ceremonies of the Legion of Mary will be held at 3 p.m., Saturday, March 21, in St. Francis de Sales Church, Miami Beach.

Annual Palm Sunday brunch of the Patrician Club in St. Patrick parish, Miami Beach, will be served at 11:45 a.m., Sunday, March 22 in the Deauville Hotel.

Members of St. Francis de Sales Altar and Rosary Society will meet at 8 p.m. today (Friday) in the parish hall, Miami Beach.

A Festival is being planned by St. John's Parish Hialeah for April 3, 4 & 5, at Babcock Park. Donations of gifts and stamp books for booths are being accepted at the parish rectory.

BROWARD CO.

Rummage sale sponsored by St. Henry Women's Guild begins at 9 a.m. and continues through 5 p.m., March 21-23, at the K. of C. Hall, 3571 N. Andrews Ave., Fort Lauderdale.

Monthly dessert card party under the auspices of St. Ambrose Women's Guild will be held at 12:30 p.m., Thursday, March 26, in the church social rooms.

A Lenten retreat will be observed by members of St. Anthony Catholic Women's Club beginning today (Friday) and concluding Sunday at the Cenacle Retreat House, Lantana.

Mrs. John Dujat is the new president of St. George Women's Club. Other newly-elected officers are Mrs. R. Higginbotham and Mrs. Clarence Engbers, vice presidents; Mrs. John Bourdon, secretary; and Mrs. Robert McKinzie, treasurer.

Mrs. Albert H. Doll has been elected president of St. Matthew Catholic Women's Club. Other officers named are Mrs. Frank Weil, vice president; Mrs. Robert Applebaum, corresponding secretary; Mrs. Sherwood Hall, recording secretary; and Mrs. Hugh C. Towey, treasurer.

PALM BEACH CO.

Mrs. Russell Maxwell

will be installed as president of Holy Spirit Council of Catholic Women at 7:30 p.m. dinner, Tuesday, March 24 in Tropical Acres Restaurant, Boynton Beach.

Other new officers are Mrs. Kay Hurtado, vice president; Mrs. Eileen Bayer, recording secretary; Mrs. Richard Palumbo, corresponding secretary; and Mrs. Louis Ganem, treasurer.

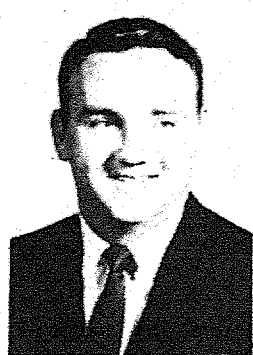
Woman Civic Leader Dies

HIALEAH — Requiem Mass was offered Wednesday in St. John the Apostle Church for Mrs. Vivian Hoffman, local civic leader, who died at the age of 60 last Sunday.

The only woman in the area to serve as president of the Hialeah-Miami Springs Chamber of Commerce and chairman of the Hialeah

Housing Authority and Hialeah Beautification Committee, she came here 25 years ago with her husband from Roslyn, N.Y.

In addition to her husband, William G., with whom she resided at 2 Circle Dr., Mrs. Hoffman is also survived by a sister, Mrs. Elliott Coffin, New York.



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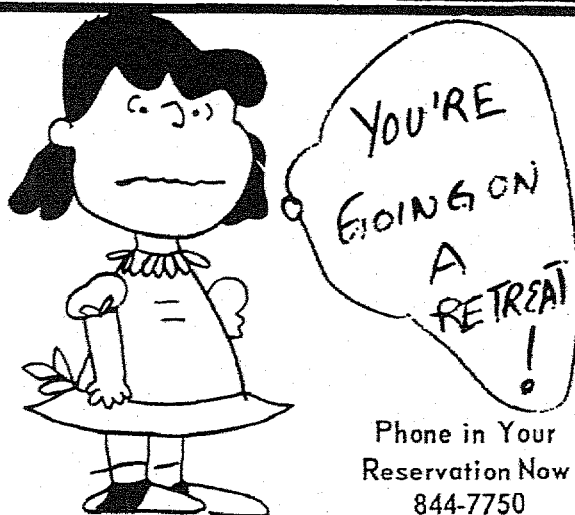
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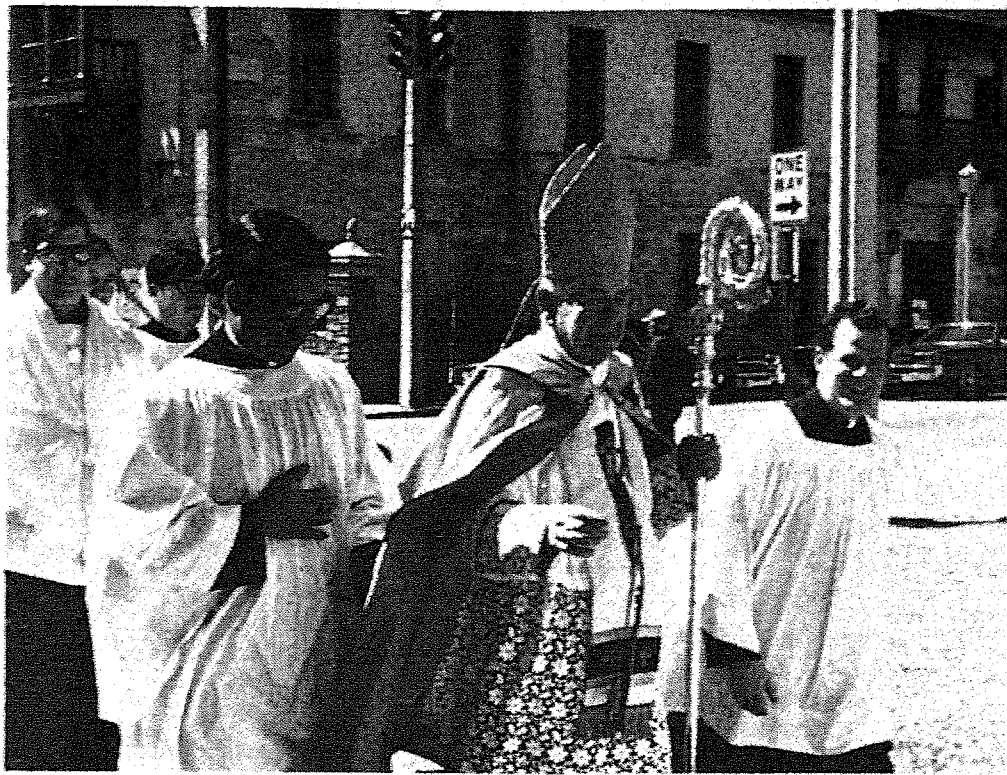
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MIAMI'S ARCHBISHOP Coleman F. Carroll, accompanied by Father Rene Gracida, V.G., Chancellor, participated in formal ceremonies in St. Augustine Monday, marking the 100th anniversary of the founding of the Diocese of St. Augustine.



AS METROPOLITAN of the Province of Miami, Archbishop Carroll, shown above with Bishop Charles McLaughlin of St. Petersburg, left, and Bishop William D. Borders of Orlando, right, presided at the centennial ceremonies in the Cathedral of St. Augustine.

Prelates Attend St. Augustine Diocese Centennial

ST. AUGUSTINE — The Diocese of St. Augustine, which until 1958 embraced the State of Florida east of the Appalachicola River, Monday observed the 100th anniversary of its founding during ceremonies in the Cathedral.

Archbishop Coleman F. Carroll, Metropolitan of the Province of Miami, which includes the Archdiocese of Miami and the Dioceses of St. Augustine, St. Petersburg and Orlando, presided at the formal ceremonies in the Mother Church of the Diocese of St. Augustine.

Bishop Paul Tanner of St. Augustine was the principal celebrant of the Concelebrated Votive Mass for the Propagation of the Faith with Bishop Charles B. McLaughlin of St. Petersburg, Bishop William D. Borders of Orlando, and priests of the Diocese of St. Augustine.

During the Cathedral ceremonies, papal honors were also conferred by Bishop Tanner on 11 priests who were elevated to the rank of monsignor as prelates of honor and chaplains of the Pope; and on 15 members of the laity who received the Pro Ecclesia et Pontifice medal.

In his homily to the over-

flow congregation of clergy and laity, who represented various areas of the state, Bishop Tanner gave a brief history of Florida's Mother Diocese and reminded the faithful that "it is important for us to align ourselves squarely with the Holy Father, who is the perpetual and visible symbol of unity among priests and people."

"Christ willed that bishops should be and instituted in Peter and his successors the permanent source of unity and faith," Bishop Tanner said.

During a luncheon for clergy, which followed at the Ponce de Leon Motor Lodge, north of the See city, prelates were joined by priests of the Diocese of St. Augustine and priests from other Florida dioceses, who formerly served in the Mother Diocese.

Luncheon speaker, Msgr. Martin T. Gilligan of Dayton, Ohio, who served as secretary to the late Archbishop Joseph P. Hurley, sixth bishop of St. Augustine, from 1941 to 1944, called upon priests to examine their particular concerns, noting that today's priests are "caught in part of a revolution," decline and crisis.

"The 'purge' of the priesthood," he said, "and the

decrease in numbers compel us to re-think the role of the priesthood in a society blessed with many intelligent, well-schooled, dedicated laymen. For the first time in our

national history, the priest is being relieved of many non-priestly chores and this has to be counted a gain."

He summarized as priestly concerns the areas of

"Doctrine, which I ab-

brete from the Word of God - Liturgy, Catechetics, Preaching, and Leadership

Msgr. Gilligan declared, "formulated laboriously and sometimes painfully by the Church, does not turn to dust, it does not dry up, it grows and develops."

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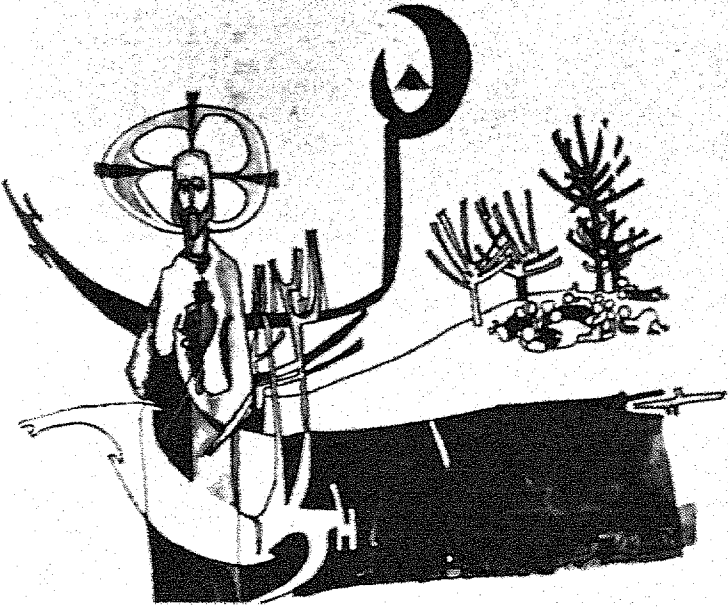
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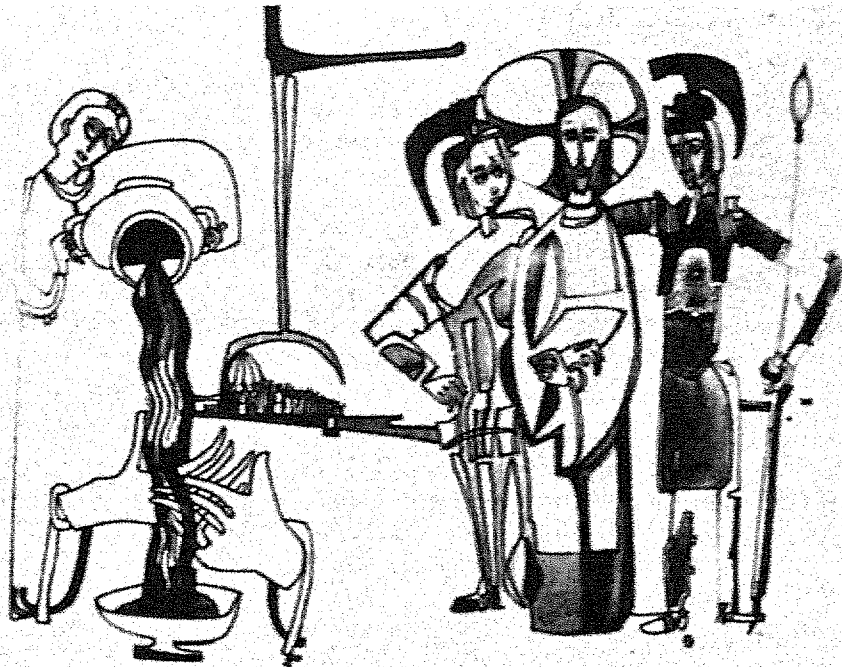
The Passion Of Christ



These drawings by Claude Ponsat first appeared in the March, 1969 issue of The Lamp magazine. The text of Matthew is from the Jerusalem Bible.

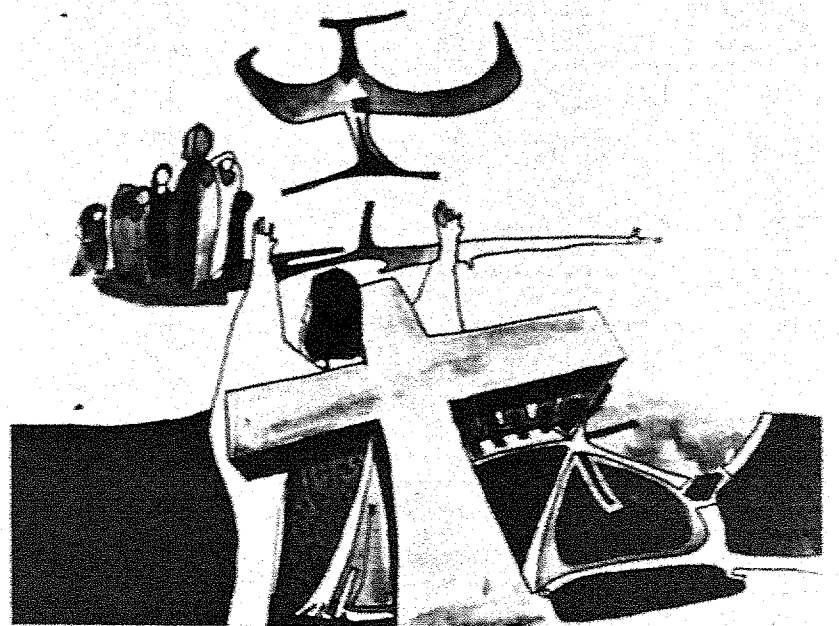


Then Jesus came with them to a small estate called Gethsemane, and he said to his disciples, 'Stay here while I go over there to pray.'



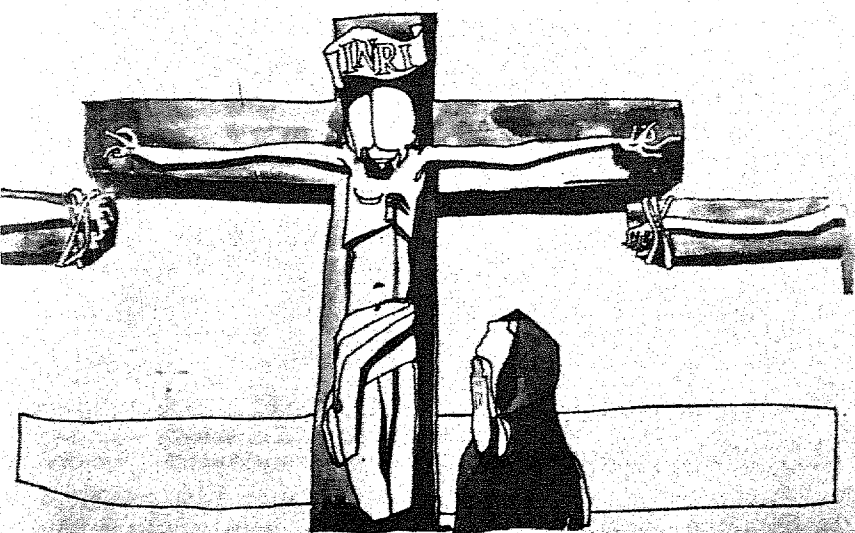
When morning came, all the chief priests and the elders of the people met in council to bring about the death of Jesus. They had him bound, and led him away to hand him over to Pilate, the governor.

They all said, 'Let him be crucified!' 'Why,' he asked, 'what harm has he done?' But they shouted all the louder, 'Let him be crucified!'




And when they had finished making fun of him, they took off the cloak and dressed him in his own clothes and led him away to crucify him.

When they had finished crucifying him . . .



From the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour, Jesus cried out in a loud voice, 'My God, my God, why have you deserted me?'

But the angel spoke, and he said to the women, 'There is no need for you to be afraid. I know you are looking for Jesus, who was crucified. He is not here, for he has risen, as he said he would.'



Jesus Acclaimed As King, Prophet

By FATHER WALTER M. ABBOTT, S.J.

When Luke describes the triumphant entry of Jesus into Jerusalem (Chapter 19), he tells us that the "large crowd" of Jesus' "disciples" shouted "God bless the king who comes in the name of the Lord! Peace in heaven, and glory to God!"

Luke is the only one of the Gospel writers who adds that some of the Pharisees then spoke up from the crowd and said: "Teacher, command your disciples to be quiet." Luke's account continues: "Jesus answered, 'If they keep quiet, I tell you, the stones themselves will shout.'"

Now I am going to ask you to use your "bird's-eye" view on Luke's Gospel. If you have read it all through at one sitting, or in several sittings, you can easily follow. If you have not yet read it through, here is a challenge for your speed-reading ability or for your talent of catching it on the fly. I'm going to ask you to keep one eye on Chapters 19 and 20, and another on Chapters 3 and 4. And I'm going to ask both eyes to flit from time to time through the material between Chapters 4 and 19!

This, of course, is not the normal thing to do in a group study of Luke's Gospel. I know, from the weekly experience with my group in Rome, that a group on its first trip through a Gospel wants to take it in order, and you can't hurry them. I've tried to get them to do three chapters in each of our two-hour sessions, but they dig into things so thoroughly that we never cover more than one chapter at a time. Taking it chapter by chapter is the kind of work you rightly do by yourselves. In this session with you, and the two following ones, I'm only going to give you some of the major clues as you work over the whole terrain of Luke's Chapters 3-20.

You will appreciate the artistry of Luke when you read that Jesus said "the stones themselves will shout" and then look back at the beginning of Chapter 3 where he presents John beginning his preaching and then recalls what the prophet Isaiah had written centuries earlier: "Someone is shouting in the desert: 'Get the Lord's road ready for him.'"

Luke gives you, therefore, the shout of John in the desert, foretold by Isaiah, and Luke gives you the Lord travelling a road that leads right to Jerusalem, and Luke gives

KNOW YOUR FAITH

you Jesus frankly telling his critics that the shouts attributing kingship to him as he reaches the end of his road are right and the very stones would shout it if his followers did not.

This echoing imagery of shouting, the journey from desert to national capital, and the revelation of Jesus as king in some sense are not simply creations by Luke. He did not invent the words of Isaiah; he did not imagine John beginning his teaching in the desert; he takes care to quote the words he attributes to Jesus.

Of course Luke picks and chooses, arranges and rearranges his material, from the vast quantity of quotations and other records he found when he did his research. In the process, he makes it look as if Jesus' public life were one long, steady journey on the road from Nazareth to Jerusalem, whereas, from the other Gospels, we know Jesus travelled up and down the country.

From all this we begin to get an idea of how Luke, the writer, worked under the inspiration of the Spirit, and we are soon going to probe the nature of that inspiration.

It is fairly standard practice among commentators to outline Luke's Gospel this way: Prologue, 1:1-4; the Infancy Narrative, 1:5-2:52; Preparation for the Public Ministry, 3:1-4:13; the Galilean Ministry, 4:12-9:50; the Journey Narrative, 9:51-19:28; the Jerusalem Ministry, 19:29-21:38; the Suffering, Death, and Glorification of Jesus, 22:1-24:53 (end).

At one time I thought it was too simple to put all those chapters under "the Journey Narrative," and I read the whole section to see if I could argue against the theory. I couldn't. It is simply too clear that Luke has deliberately used the technique of collecting teachings of Jesus along the string of making

a journey to Jerusalem. To check the theory, just look at 13:22 ("making his way toward Jerusalem"), 13:33 ("I must be on my way today... it is not right for a prophet to be killed anywhere except in Jerusalem"), 17:11 ("as Jesus made his way to Jerusalem"), 18:31, 19:11, 19:28 ff.

What a lot Luke has tucked in with this technique! He has not done it perfectly. Some pieces seem to be just "thrown in," for example, 12:11-12, which many have striven to show as connected with the three preceding verses, in my opinion quite unsuccessfully. For another example, look at 16:18, the saying on divorce and adultery. I defy anyone to explain how that verse fits into Luke's Chapter 16. Luke apparently felt this piece from the sayings of Jesus should be put in somewhere, but he didn't connect it the way he usually does. Such lack of artistry is so unlike Luke that I think some later editor must have tucked the saying in here.

But these are minor blemishes. Consider the more typical kind of masterpiece in Chapter 14, verses 1-24, where Luke gives a miracle and two parables paced by the stages of a dinner "at the home of one of the leading Pharisees." The miracle comes as Jesus arrives at the house. The first parable comes as the guests are looking for their seats. The second parable comes when all are seated and the first course is being served.

We have been looking at Luke's stylistic qualities, but enough references have been given so that you can also see how Jesus presented himself as a prophet, or inspired teacher, and was acknowledged as such even by the specialists in religious observance known as the Pharisees.

The disciples of Jesus also acclaimed him as the promised King and Messiah. The Pharisees would not go that far, nor will their successors, the devout and observant Jews of today. But some Pharisees obviously were friends of Jesus (see 13:31), even some of the "leading" Pharisees (14:1), although obviously that friendship was strained when Jesus welcomed "outcasts" and even ate with them (15:1).

If Jesus were a king, they obviously felt, he was not the kind of king they were expecting. That was the feeling of the Pharisees, and it is the feeling of learned Jews today, some of whom will, however, acknowledge Jesus as a prophet.

Scripture In The Life Of The Church Today

By FATHER JOHN F. CRONIN, S.S.

Emphasis upon positive Christian living can change our attitude toward moral growth. When we are no longer living in terms of fear, we have the freedom of the sons of God, as outlined by the Apostle Paul to the Romans. This freedom is not one of license, to act as we wish. Rather it is the assurance of a loving son who is eager to please his father. The son knows he is loved and trusted and consequently is far more responsible than a child who acts merely to avoid punishment.

Morality for the mature Christian is the full acceptance of God's call as found in the Scriptures and the teaching of the Church. There is first the inner conviction that love, compassion, faithfulness, and other Chris-

tian virtues are indeed the proper pattern of life. Then there is growth toward an integration of life with belief. Ultimately this believer acts almost by instinct as the Lord himself would act in a given situation.

Such a pattern of life is not achieved overnight. True moral growth involves years of conscious effort, aided by God's grace. First of all, our knowledge of good and evil grows and changes. A father may love his fourth child as much as he did his first, but this later love will be more effective because of experience gained with the older children. Sentimentalists bemoan the lost innocence of childhood, but real virtue does not spring from innocence of evil, but rather from victory over it.

It also takes time to develop strong patterns of loving response. A young priest, elated by the novelty of his mission, may be extraordinarily generous with his time and energy. Forty years later a similar response may indicate a disciplined love, still anxious to serve in spite of ill health, weariness, and total lack of novelty. How many of us can always answer the telephone cheerfully when we feel tense and overworked?

Conformity is not always a sign of high virtue. Many canonized saints, some of them founders of religious orders, were considered daring innovators in their day. St. Alphonsus Liguori risked the very survival of his order when he developed a milder moral theology than the one prevalent in his time. His pastoral feelings would not permit a

rigorism which he felt was injuring God's people. Many of the men who are now praised for leading the renewal in the Church were under an official cloud of displeasure and even censure a few years back.

True Christian holiness means the living of God's life at the innermost core of our being. Not all of our actions have the same moral significance. Some do not really involve much of our personality. Thus we may instinctively reach for the choicest cut of meat when the dish is passed around the table. There is some selfishness here but the action does not really tell too much about us. It would be a different matter if we were to take the family car for a trivial reason when we knew that our older brother needed it for an important date. Here the selfishness is real and cutting.

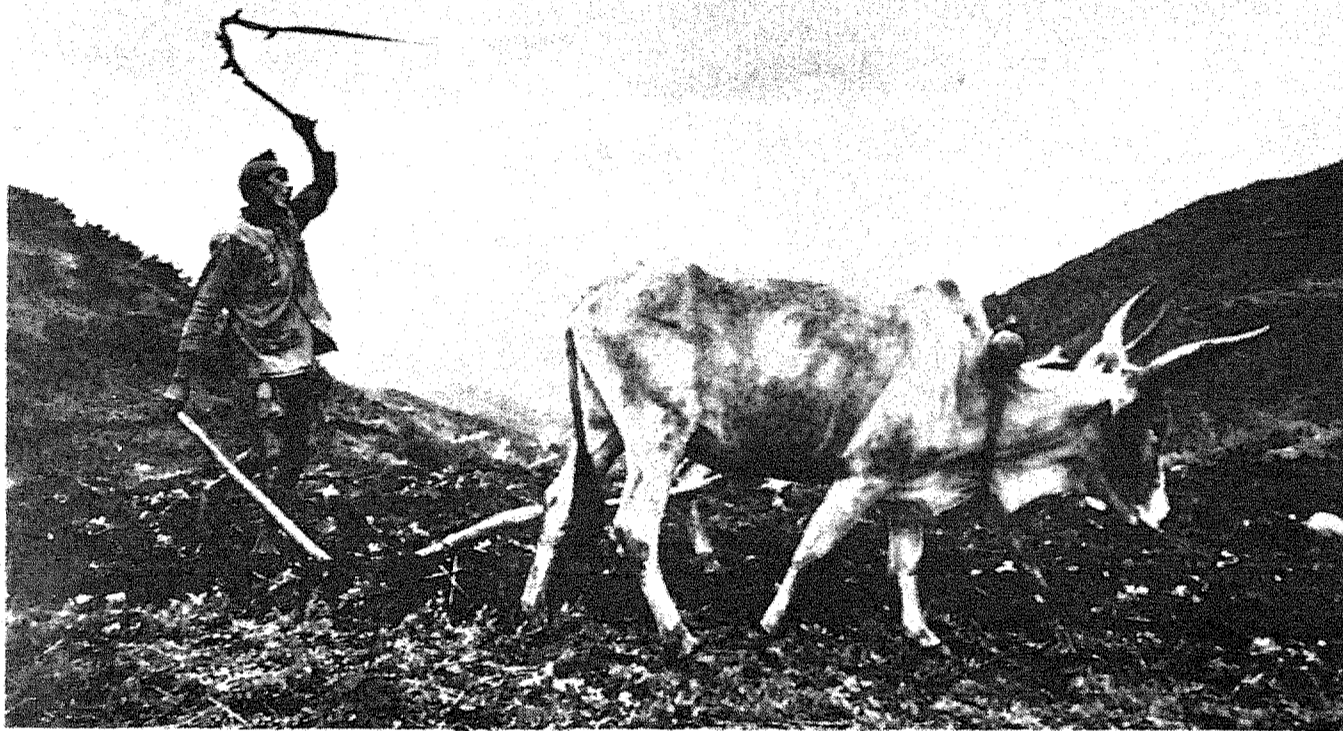
One of the by-products of act-centered morality was the discouragement it left with those who fell into a sin of weakness. This in turn sometimes led to further falls, presumably on the grounds that one more would make no difference. By contrast the personalist approach can bring us hope even when we are aware of human frailty. We tend to become more loving and Christian to compensate for our failures.

There is also the matter of our concept of God. It is hard to reconcile the love of Jesus who gave his life on the Cross with the idea that he would reject us forever for a single serious fault. St. Thomas Aquinas defined mortal sin as a turning from God toward creatures in a willful and serious matter. But do we ordinarily change our orientation toward God by a single action. Is it not rather the pattern of life that tells whether or not we are God-centered?

In lessening the emphasis upon the isolated act, we in no way deny the possibility that an individual sin may be serious. When we read of cold-blooded, calculated murder, such as those charged to the Mafia, we are reading of deadly evil. But such actions would be impossible, psychologically speaking, apart from a prior pattern of total disregard for the rights of one's fellow man.

A Stalin or a Hitler is not fashioned overnight. Nor, for that matter, was Pope John XXIII the same as the young Father Roncalli, just ordained. The kingdom of heaven, and the kingdom of hell, are like seeds. It takes time for them to grow into trees and to give forth their fruit.

Holiness is wholeness. It is being alive at the very core of one's being. It is making a free and mature response to one's own world.



Questions And Answers

By FATHER RICHARD P. McBRIEN

Q. — Last week you indicated that the whole Church, and not just its priests and Religious, is called to Christian business. But isn't "holiness" a rather elusive term? Liberals, conservatives, and middle-of-the-roads alike would undoubtedly agree that we should all strive for holiness. What does it really mean, however?

A. — Holiness is the most basic requirement of the Christian life. Apart from it, no project, program, or policy of the Church can achieve final success.

In the past, however, we may have often confused "holiness" with various forms of narrow-mindedness, puritanical or Jansenistic behavior, scrupulosity, introversion, or any number of psychological aberrations. We may have, in fact, canonized mental illness and scored the healthy and the mature under the guise of condemning selfishness, pride, arrogance, or irreverence.

In Sacred Scripture, and particularly in the Old Testament, holiness is portrayed as an essential quality of God. Holiness is that which makes God what he is. And, as St. John assures us, God is love.

Throughout the history of Israel, God manifested his holiness by his righteousness, his disdain for and judgment upon sin, his merciful deliverance of his people from dangers and misfortunes, and by his constancy and fidelity to the covenant which he established with them.

And man is holy insofar as he shares in this essential reality of God, which is love. Holiness cannot be limited, therefore, to specifically religious activity.

Israel did not show forth its holiness through worship alone. Its holiness was always related to its task in history. Israel was a holy nation because it was a people set apart by God's choice in order to fulfill a special mission in the world.

In the New Testament the quality of holiness is applied directly to the Church (1 Peter 2:9), and in the Acts of the Apostles the Christian community is referred to as "the saints." The Church receives this holiness through faith, baptism, union with Christ, and through the righteousness which

results from such union (Rom. 6:19).

But the primary effect of Christian holiness is the meeting of Christian moral standards. As we are, so we must act. And holiness is necessary for the Christian community if it expects to hasten the day when God's Kingdom will be realized throughout all of creation (2 Peter 3:11).

Thus, the Church manifests its holiness when it faithfully executes its mission to proclaim, to signify, and to facilitate the reign and rule of God in the world. And the individual member of the Church manifests his holiness by an active and uncompromising participation in the mission of the entire Christian community.

Holiness, therefore, is not exclusively, nor even primarily, a matter of code and cult — of observing ecclesiastical laws and of giving worship to God at certain prescribed times. Holiness may indeed be measured by the number of moments spent in prayer before the Blessed Sacrament, but it is just as likely to be measured by the moments spent with a sick or troubled friend.

Holiness may be measured by the discreet and respectful silence in the face of unjust criticism or reprisals, but it is at least as likely to be measured by one's frank and outspoken denunciation of social injustice, wherever and whenever it may be practiced.

Holiness is wholeness, to use the phrase of the Catholic writer, Josef Goldbrunner. The one who is most fully human is the one who most closely approximates the holiness of God. It is the free and mature man who is the holy man. And he is both free and mature because he is not ruled by ambition, superstition, mythologies, prejudice, self-centeredness, or arrogance. And he is holy because he is genuinely free — liberated from these multiple forms of slavery by the One who came to set all men free.

Q. — Is holiness a personal matter? Is each of us called to be holy so that we might attain human maturity and eternal salvation?

A. — Holiness has at least two major social implications: (1) Those who live the Gospel become a source of inspiration to other men and women ("When we look at the lives of those who have faithfully followed Christ, we are inspired with a new reason for seeking the city which is to come (Heb. 13:14; 11:10).") (See the Dogmatic Constitution on the Church, n. 50); and (2) The Church as a community is called to manifest the presence of Christ and of his Kingdom.

The Church does this through its corporate holiness, i.e., by practicing what it preaches. When individual members of the Church ignore the call to Christian perfection, they compromise and even undermine the mission of the Church to be a sacrament of Christ in and for the world. (See the Dogmatic Constitution on the Church, Chapter V.)



Conscience Formation

By FATHER CARL J. PFEIFER, S.J.

For several years I worked with delinquent boys in a state correctional institution. Every boy, within six weeks after being sentenced by the courts, escaped from the institution, which as a matter of deliberate policy had no walls or armed guards.

Normally the boy was apprehended by the police in a few hours and was returned to the institution. No threats, fear of punishment, no promise of privileges was effective in preventing these regular escapes.

Surprisingly the motive was not to be free, as many of the boys had little but fear and poverty to run back to. The chief reason was that escaping had value in the eyes of the boys. To run away was seen as a sign of courage.

Not until a boy was able to achieve a deeper sense of self-worth based on truer values would he stop running away. Once he recognized that he could be a man without running, he stopped trying to escape. After the boy came to appreciate the value of entering into the rehabilitation program of the institution, no walls or armed guards were needed for him.

This experience exemplifies what religious educators mean when they speak of conscience formation as centering on values rather than on rules or commandments. Most people, young or old, will obey a law or rule only as long as someone is around to enforce the law, unless they personally appreciate and embrace the value which the law is enacted to preserve.

If a person is aware of the importance to himself and others of respect for private property, there is good reason to hope that he will not steal. There is no guarantee, however, as many people do what they know is harmful to themselves or society. On the other hand, a person who is without an appreciation of the value of respecting people's possessions will normally steal unless prevented by fear or force.

Because of this fact of human experience, religious educators more and more place their emphasis on helping the young recognize and appreciate the value of honesty, respect for other's rights, obedience, compassion, cooperation, peace. This approach is in fact more traditional formation of conscience based on the ten commandments. Most of us adults grew up during a period of the Church's life when, for

many complex historical and theological reasons, Christian moral teaching focused on laws more than on values. This was not the approach of the New Testament, nor of the early Church Fathers, nor of the great Medieval theologians like Thomas Aquinas.

Jesus' Sermon on the Mount focuses on the importance of free choice flowing from inner conviction. His stress is on the reasons underlying the laws, the values which the commandments were created to preserve. He was concerned with the inner response to human value, the "heart" more than external actions. Anger and lust were to be seriously avoided, not merely murder and adultery (Mt. 5:21-31). In this way His teaching "fulfills the law" (Mt. 5:17) which His Spirit guides people to freely observe by loving their neighbor.

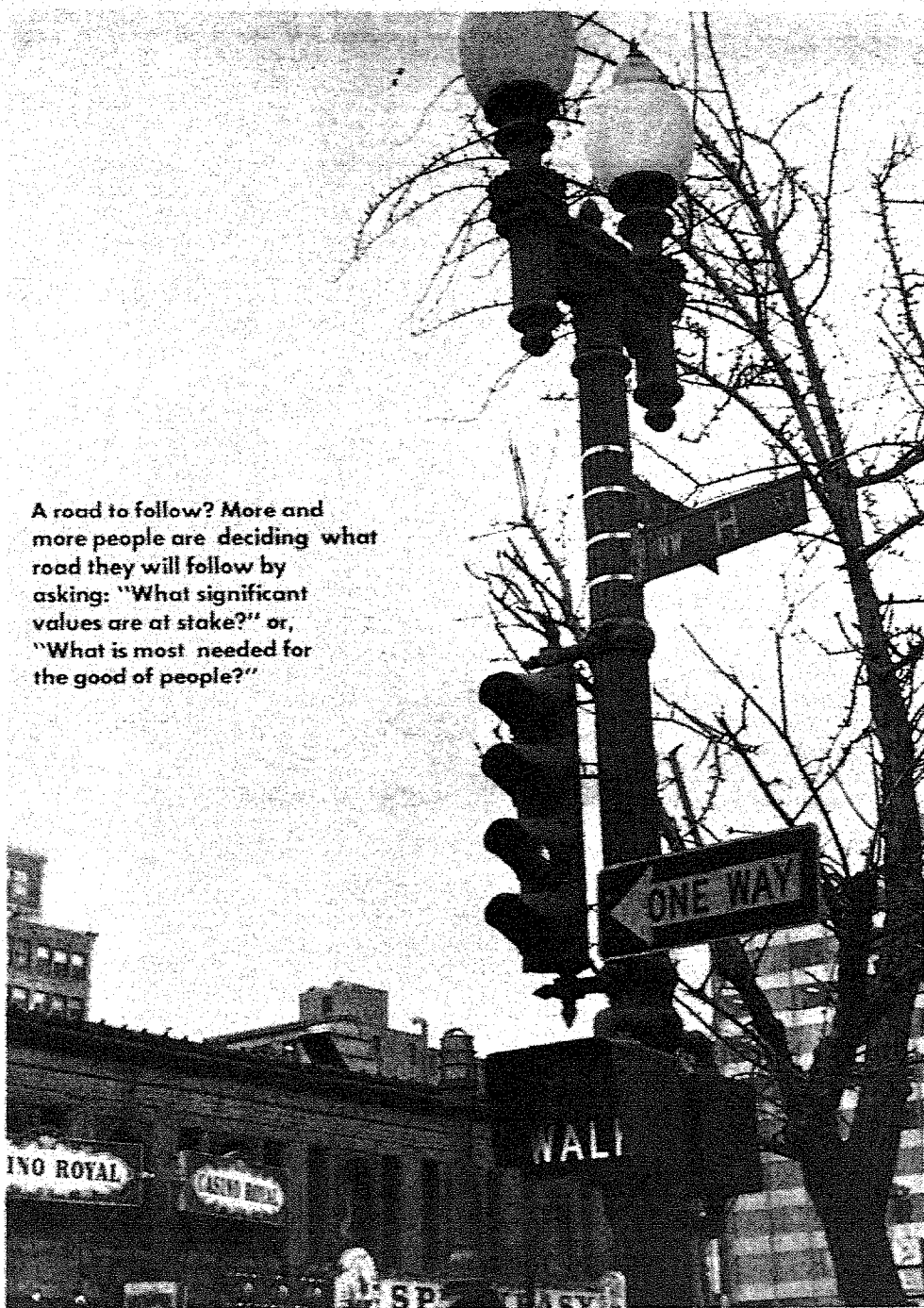
St. Paul translates Jesus' teaching into a practical and positive approach to developing the inner motivation Jesus commanded. He directs Christians to focus their attention on basic human values. "Your thoughts should be wholly directed to all that is true, all that deserves respect, all that is honest, pure, admirable, decent, virtuous, or worthy of praise" (Phil. 4:8). In this way, with the guidance of the Holy Spirit, their love can grow to the extent that they will be able to "discover the will of God and know what is good, what it is that God wants, what is the perfect thing to do" (Rom. 12:2, see also Phil. 1:9-10).

The Second Vatican Council urges that this traditional approach to conscience formation be adopted. At the beginning of its Declaration on Christian Education the Council refers explicitly to the moral formation of the young. "They should be helped to acquire gradually a more mature sense of responsibility toward pursuing authentic freedom . . . This holy Synod likewise affirms that children and young people have a right to be encouraged to weigh moral values with an upright conscience, and to embrace them by personal choice, and to know and love God more adequately" (1).

According to the Council, conscience formation is basically education for responsibility. Responsibility implies the ability to freely respond to what is good and of value in one's experience. A responsible person does good because it is good, not just because it is commanded by law. In so doing, according to Judaeo-Christian tradition going back to the Old Testament, a person may recognize and respond to God's calls or commands, which come to people through experience as well as through commandments and laws.

Therefore the young — and adults as well — are being guided in reflection on their experience and that of others. They are challenged to probe into the values and meaning involved in the experiences of life. Instead of looking first to law and asking, "What commandment applies here?" they learn to ask questions like, "What is most needed for the good of people?" "What are the opportunities and demands revealed in this experience?" "What significant values are at stake?" Included in their reflection, but not in first place, is the question of what laws or commandments are involved. Honest reflection and discussion, joined with prayer, may enable people gradually to discern what God calls them to do.

Formation of conscience of the individual Christian fits the pattern of moral discernment followed by the whole Church, as the Council points out. "The people of God believes that it is led by the Spirit of the Lord, who fills the earth. Motivated by this faith, it labors to decipher authentic signs of God's presence and purpose in the happenings, needs, and desires in which this People has a part along with other men of our age" (Church in Modern World, 11).



A road to follow? More and more people are deciding what road they will follow by asking: "What significant values are at stake?" or, "What is most needed for the good of people?"

KNOW YOUR FAITH

Protestant: 'Our Father' In A Catholic Mass?

By FATHER JOSEPH M. CHAMPLIN

Is it true we will now sing or say the Protestant Our Father in our revised Catholic Mass? Well, yes and no. Yes, if you mean that the doxology, "For thine is the power and the kingdom and the glory forever and ever," will in substance appear after the Lord's Prayer at the Holy Sacrifice. No, if you are asserting we will recite this prayer with the same wording or in the exact fashion followed by those of Protestant persuasion.

First of all, we should understand that the Lord's Prayer with this doxology appended to it (yet missing in the Roman Catholic tradition) has been inaccurately dubbed the "Protestant Our Father." True, in our pluralistic United States we have come to distinguish Catholics as those who pray the short form Our Father and Protestants, the long one. Catholics as people who stop at "Deliver us from evil" and Protestants as persons who continue on with "For thine is the power . . ." But these concluding words of praise go back far beyond the days of Martin Luther or Calvin or Knox. Near the end of the first century we find in the "Didache," that common source book for our study of primitive Christian worship, this doxology: "For thine is the glory and the power through Jesus Christ forever more."

Moreover, Christian Churches of the East, both those in communion with Rome and those separated from the Pope, have always included in their liturgies such a familiar formula directed to the Father through Christ his Son as an ending for prayers of petition.

This doxology, therefore, even though not, according to the best scholarship, divinely inspired and part of the Bible is still an ancient, Christian, liturgical text. For that reason we find it incorporated into the revised Order of Mass as a part of the Communion Rite after the Our Father.

From Christianity's earliest moments, the Lord's Prayer has been considered and used as a preparatory prayer for Communion. We see that practice maintained in our modern Roman Catholic services. On Good Friday a congregation

recites the Our Father before receiving Christ's Body; at occasions when Communion is distributed outside of Mass the Lord's Prayer prepares people for this eucharistic meeting with Jesus; in baptism all say the Pater Noster at the ceremony's conclusion as a reminder that this sacrament bears an intimate connection with and should eventually lead those newly baptized to participate in the Eucharist.

In similar fashion, the Communion Rite begins, "Let us pray with confidence to the Father in the words our Savior gave us." We join as one in the more customary Our Father. The celebrant then expands on our petitions with a brief prayer called the embolism.

This technical term denotes a series of supplications which constitute an interpolation, a development, an expansion of the last phrase of the Lord's Prayer, "Deliver us from evil." Labeled also the "Libera Nos" from the first two Latin words in its older Mass formulary, our renewed edition is shorter, more direct and eliminates the intercessions of Mary and certain saints (a needless repetition since these occur earlier

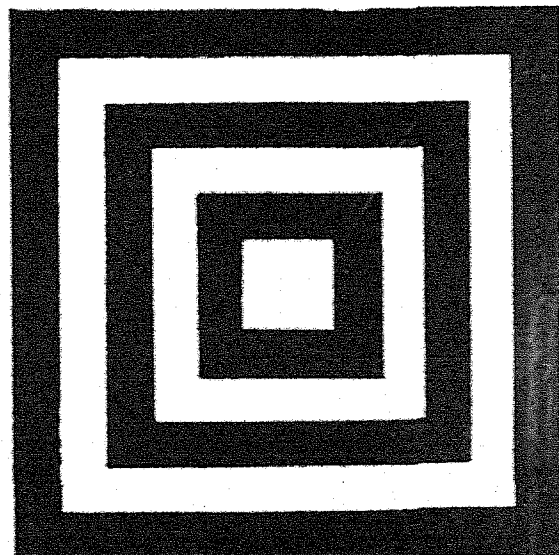
in the eucharistic prayer proper).

The initial petition links this embolism with the final phrase of the Our Father which precedes it, "Deliver us, Lord, from every evil." Successive requests ask God to "grant us peace in our day, keep us free from sin and protect us from all anxiety." It terminates with an expectant thought about the return of the Lord in final glory: "As we wait in joyful hope of the coming of our Savior, Jesus Christ."

The congregation puts a seal of approval on their celebrant's prayer by concluding the acclamation: "For the kingdom, the power, and the glory are yours, now and for ever."

A difficulty remains. Certain musical renditions of the Lord's Prayer include, without interruption, the doxology. To sing the Our Father in unison, hear the priest pray the embolism, and then pick up a sung doxology as he finishes is an awkward procedure to say the least. It will be interesting to observe how musicians, celebrants and congregations resolve that question in the days ahead.

FOR THE KINGDOM, THE POWER, AND THE GLORY ARE YOURS,
NOW AND FOR EVER.



Small Grape Growers Face Choice Of Cooperation Or Obliteration

By MSGR. GEORGE G. HIGGINS

The National Conference of Catholic Bishops issued an official statement in 1968 on the California farm labor dispute, which, while lamenting the sad plight of the disadvantaged field workers and strongly defending their right to organize and bargain collectively, also went out of its way to express sympathetic awareness of the problems faced by the growers and, more specifically, by family farmers.

The Bishop's statement took note of the fact that "the small grower is often the victim of circumstances beyond his control and that his sincere willingness to pay higher wages meets with obstacles which he cannot overcome without a realistic coordination of all his strengths."



Msgr. HIGGINS

Two recent visits to the San Joaquin Valley in central California as a consultant to the Bishops' ad hoc Committee on farm labor have provided this writer with additional first-hand evidence that the Bishops' sympathetic concern for the problems faced by the small growers was fully warranted by the economics of the grape industry.

A combination of unpredictable weather hazards, exceedingly high interest rates, low commodity prices, and the rising cost of machinery and other agricultural implements has already forced a number of small growers to the wall and has left a number of others teetering on the verge of bankruptcy.

Many of the growers with whom we were privileged to confer during our two visits to the Valley were perfectly willing to admit that at least part of their problem stems from the fact that they themselves are unorganized — or, as more than one of them put it, that they are operating in a mind of economic jungle where the only law is the survival of the fittest.

In theory, then, they tended to agree with the Bishops that the "so-called independence of the small farmer is unreal and could result in his vanishing from the American economy." The Bishops feel, and so indicated in their 1968 statement, that "this would be tragic for our country." It was for this reason that they strongly urged the small farmer "to unite with his fellow farmers and growers in associations proper to themselves."

It remains to be seen whether or not the small growers in California and other agricultural States will move in this direction in time to prevent their disappearance from the American economy. In any event, if they do decide, however belatedly, to begin to coordinate all of their resources and to

unite with their fellow growers in associations proper to themselves, they can count on the wholehearted support of the Bishops' Committee on farm labor.

Incidentally I think they now know this to be the case after having conferred with the Committee in small groups, up and down the Valley, during the past several weeks. They know, in other words, that the Bishops' Committee, while being deeply concerned about the plight of agricultural workers, is also very much concerned about the problems of the growers and is determined, in the case of the grape dispute, to do whatever it can to effect a reconciliation between the two parties.

In summary, I think the growers know that the Bishops' Committee has no desire to take sides in the propaganda war that the parties have been waging against one another for almost five years. The Committee's official charge and its overriding interest is to try to persuade the parties to resume negotiations and to settle their differences, in good faith, through the process of collective bargaining.

It is my impression that perhaps the biggest single obstacle to their achieving this objective — the biggest single obstacle standing in the way of a just and lasting settlement of the grape dispute — is a deep-seated lack of trust between the parties.

For their part, the growers complain that the union and some of the union's outside supporters have been grossly unfair in the charges they have levelled against the industry. I have no doubt that, in some cases, this is a valid complaint, and I can't say that I blame the growers for being mad about it.

By the same token, however, some of the growers have been equally unfair in their criticism of the union (the United Farm Workers Organizing Committee) and its President, Cesar Chavez.

Perhaps their most serious mistake has been to create the impression that UFWOC is a communist-inspired organization intent upon destroying the industry. I don't know how many of the individual growers have been propagating this line in their own name, but it would appear that some of them have knowingly encouraged a number of outside commentators to undermine the reputation of Cesar Chavez and his associates and, more specifically, to create the impression that they are a gang of dangerous, pro-communist revolutionaries.

I am referring, by way of example, to Father Cletus Healy, S.J., author of "Battle for the Vineyards;" Father Daniel Lyons, S.J. and Father William Lester, S.J. of Twin Circle; Gary Allen, who has written a booklet for the John Birch Society entitled "The Grapes: Communist Wrath in Delano;" and Frank Bergon and Murray Norris, co-authors of "Delano — Another Crisis for the Catholic Church."

BELOW OLYMPUS By Interlandi



"Henceforth, you will no longer be referred to as 'the disadvantaged' or 'the culturally deprived', but as 'low-income individuals'!"

Let me repeat that this is the overriding objective of the Bishops' Committee. The Committee isn't the least bit interested in hearing the parties exchange horror stories about one another. Its only interest is to try to persuade the parties to resume negotiations as soon as possible and to settle their differences at the collective bargaining table as labor and management have long since learned to do, however imperfectly, in every other major industry in the United States.

Shortly after this column appears in print, the Bishops' Committee will be holding another meeting in the San Joaquin Valley with representatives of the two parties in a final effort to achieve this objective. I would ask our readers to say a prayer for the success of this meeting. It would be hard to exaggerate its importance in terms of the long-range interests not only of the two parties themselves, but of the agricultural industry as a whole.

I might add that a number of influential growers in the San Joaquin Valley agree with this judgment and are hoping and praying that the Healys, Allens, et al will cool it so that the parties, at long last, can begin to think in terms of reconciliation and collective bargaining.

Programs Affect Catholic Charities

(Continued from Page 7)

"called attention to the need" for "welfare reform and social legislation."

He remembered that in the beginning many of the agencies were "Catholic-oriented" and then pointed out that most of them now "give service to all those who need it."

Catholic Charities agencies "are Catholic because of sponsorship," but now tend to "reflect the whole idea of becoming community-centered in the broadest sense and really carry out the mission of the Church to minister to all those who need help," Msgr. Corcoran said.

"The Catholic Church is the largest social welfare operation outside of the United States government," Msgr. Corcoran said, adding that the "unique network of Catholic agencies" adds to its effectiveness. "There's one practically everywhere."

He cited the success of the Unaccompanied Cuban Children's Program — instituted by Msgr. Bryan O. Walsh, under the auspices of the Catholic Welfare Bureau and with the support of the federal government — as a "use of the Catholic Charities network and a demonstration of the public-private relation-

ship in social services."

He explained that federal monies have been granted to various Catholic Charities agencies in order to fund programs which the government wanted implemented. "This funding has touched off expansion of many services offered by the agencies and has increased the number of services available in many parts of the country."

The legislative social service package being prepared by the Department of Health, Education and Welfare (HEW) grants "full recognition to the necessity for social services. They have not before been recognized as a part of the total package of services which should be available to human beings — such as health, education and financial welfare," Msgr. Corcoran added.

Will Address Lutheran Youth

VATICAN CITY — (RNS) — Archbishop Helder Pessoa Camara, of Olinda and Recife, Brazil, has been invited to address the international meeting of Lutheran Young People. The Meeting is set for July at Porto Alegre, Brazil.

Funeral Mass For Father J.J. Fisher

GERMANTOWN, Pa. — Funeral Mass was offered Tuesday at St. Vincent Seminary for Father John J. Fisher, C.M., formerly a member of the faculty at St. John Vian-

ney Seminary, Miami.

The Vincentian priest, who served at the minor seminary in the Archdiocese of Miami from 1962 to 1964, died suddenly at the age of 55 on

March 13 in Mary Immaculate Hospital, Jamaica, N.Y.

Ordained in 1941 for the Congregation of the Mission, which also staffs the Seminary of St. Vincent de Paul, Boynton Beach, Fla., Father Fisher was a preacher on the Miraculous Medal Novena Band in Philadelphia from 1949 to 1957.

Ill health forced a curtailment of his activities but he came to Florida in 1962 and was stationed at St. John Vianney Seminary for two years.

Father Fisher is survived by a brother, Andrew and a sister, Catherine, both of Philadelphia.

Palm-Blessing Set Sunday

(Continued from Page 1)

Concelebrants will be Bishop John J. Fitzpatrick, Father Rene Gracida, Msgr. Bryan O. Walsh, V.E., Msgr. Francis Dixon, V.F., Msgr. Michael Fogarty, V.F., Msgr. Bernard McGrehan, V.F., Msgr. John O'Dowd, V.F., Father Ronald Brohamer, and Father Angel Vizcarra, O.P.

The homily will be preached by Bishop Fitzpatrick.

The Archbishop will also be the celebrant of the Liturgical Service of the Passion at 1 p.m. on Good Friday, March 27 in the Cathedral.

Major Bills Pre-Filed

(Continued from Page 2)

performance in the legislative assembly will be a bill that would change the tax exempt status of some church-operated homes for the aged and fraternal, literary and charitable organizations.

Provisions of the bill would continue exemption for the church building and one

parsonage or rectory but leaves to the discretion of the local tax official whether to tax other church property such as parking lots. Informed sources anticipate that some organizations now exempt will be added to the tax rolls while others will have to apply for and prove to local assessors that tax exemption is justified.

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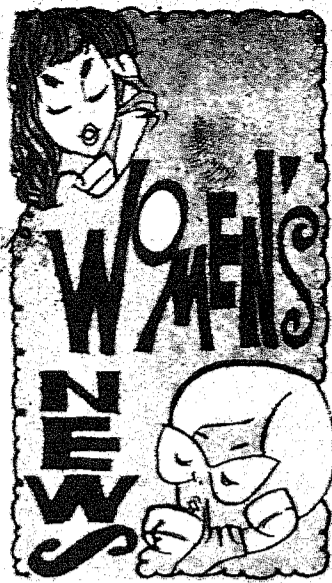
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British Humanists Fight Specter Of Euthanasia

LONDON — (NC) — Britain may have to establish "municipal death centers" if a movement to legalize euthanasia or "mercy killing" is successful, a professor of midwifery told the newly-formed Human Rights Society.

The society was created to fight efforts to introduce a euthanasia bill in Parliament. Prof. Ian Donald of Glasgow University said that, since abortion was legalized in Britain two years ago, authorities are already finding it difficult to obtain enough doctors to act as "executioners on the National Health Service, so it has been suggested that government abortion centers be set up to fill the gap."

If a euthanasia bill is passed by Parliament the authorities would find it even more difficult to get collaborators, and they could find it necessary to set up municipal death centers," warned Donald.

Such centers, he said, would presumably be staffed by trained persons who would not be doctors.

Member of Parliament Edward Taylor told the meeting that MP's of all parties are becoming increasingly concerned over attempts by a small minority to promote legislation "designed to undermine respect for human life."

Referring specifically to "talk of a euthanasia bill," he said: "Surely this is the point at which all men and women of goodwill must say 'no further' and must work together before it is too late."

In an address tape-recorded in his absence because of illness, Malcolm Muggeridge, prominent British journalist, listed the dangers inherent in legalized euthanasia. These dangers, he said develop from a possibly sincere basis of "compassion" a Nazi-like situation in which "useless" lives could be terminated.

Muggeridge said that the humane advocates of mercy killing, including "a number of perfectly respectable clergymen," would indignantly deny any connection between their proposals and Nazi practices.

"I have as yet to find a cause, from Black Magic to 'Lady Chatterley's Lover,' which cannot rustle up a dog collar or two among its luminaries as and when required," he said.

"Never, never, they are insistent, would they countenance the putting down of anyone unless the individual concerned wished it and had expressed such a wish."

He recalled that there were similar protestations in the case of the Abortion Act, adding that whatever may be said or whatever assurances may be given, "the same sort of thing will happen, we may be sure, in the case of euthanasia."



Getting down to bass-ics sans shoes was the young organist who provided music last Saturday for the ceremonies of dedication at the new St. Ann Church in Naples on South Florida's west coast.

Family Life Enrichment Program Set

A Family Life Enrichment Program under the auspices of St. Kieran's Church will open at 7:30 p.m. Monday, April 6 at Immaculata-LaSalle High School.

According to Father Martin J. Cassidy, pastor, each meeting will discuss a particular phase of family life, including Spirituality in the Home, Building Love in Marriage, Improving Communications, the Rearing and Education of Children, etc.

A physician, psychiatrist and married couples will lecture and conduct question and answer periods after each session. Father Cassidy will serve as moderator.

Attendance will be limited to 15 couples who will divide into groups of five for informal discussion.

Leaders Of CDA Back Pupil Aid

UNION, N.J. — (NC) — Support of legislatures in granting aid to non-public schools was urged here by the national board of the Catholic Daughters of America.

Mary C. Kanane, national regent, also reported that the board condemned abortion and supported a bill that would allow local citizens to make final decisions in deciding what is pornographic.

It also called on local governments to fight crime and drug addiction, scored discrimination in housing, voter registration, education and employment. The board asked for support of legislatures in granting financial aid to nonpublic schools.



PROVINCIAL Chapter of Adrian Dominican Sisters opens March 25 at Rosarian Academy, West Palm Beach. Assisting Sister Mary Laura, O.P., left, provincial, with plans are Sister Mary Elizabeth, O.P., Sister Mary June, O.P., Sister Veronica, O.P. and Sister Grace Alexis, O.P.

Nuns To Hold Provincial Chapter

WEST PALM BEACH — A Provincial Chapter of nuns in the Adrian Dominican Sisters' St. Rose of Lima Province opens Wednesday, March 25, during Concelebrated Mass at Rosarian Academy.

Bishop John J. Fitzpatrick will be the principal concelebrant of the Mass with Msgr. David Bushey, Vicar for Religious, and Father Cyril Burke, O.P., chaplain at Barry College.

Father James E. Smith, C.M., Seminary of St. Vincent

de Paul, Boynton Beach, will preach the homily.

More than 30 delegates representing 299 Sisters in the Province will participate in the discussions to implement the policies formulated and adopted during the General Chapter held for the past two summers at the congregation's motherhouse in Adrian, Mich.

The St. Rose of Lima Province of the Adrian Dominican Sisters serves in three

archdioceses and eight dioceses and is one of five provinces of the congregation, which numbers more than 2,000 professed Sisters.

Cursillo School Meets Weekly

The Leaders School for the Archdiocese of Miami Cursillo Movement meets each Monday at 8 p.m. at Immaculata-LaSalle High School.

Florida CDA Meets In May

WEST PALM BEACH — The state convention of the Catholic Daughters of America will be held May 15-17 at the Ramada Inn here.

Court Palm Beach will be hostess to the meeting, which will attract hundreds of delegates from every city in Florida.



salvation and service

RIGHT REVEREND EDWARD T. O'MEARA NATIONAL DIRECTOR

"THE NOMAD BISHOP"

"I just pack up my tent and move with tribe!" And with that single statement, a recent visitor to our National Office summed up his work among five tribes in northern Africa.

"I am in charge of this diocese in which the people are nomads. Their only source of income is in raising cattle, goats, and sheep. But because of the arid land and huge desert areas, the people must be constantly on the move, searching for new grazing lands. I have a small tent which I carry with me. When my people move, I move!"

When this diocese was founded, in 1964, there was not a single local Christian. Today, thanks to the efforts of 69 missionaries and several catechists brought in from other areas, the Christian population totals 1660.

"Actually," the Bishop said, "there are twelve mission stations spaced throughout the 40,000 square mile diocese. These are 'home base' for the missionaries. From these stations the missionaries go out to work among the tribes, traveling with them, if necessary."

"Our greatest problem," the Bishop continued, "is lack of water. The people are entirely dependent on the land to feed their herds, yet in some places only 8 inches of rain fall annually."

"Our main goal right now is to build wells to insure a permanent water supply. Eventually, too, this would help to stabilize the community — giving it a central point from which to localize their activities."

What are these people like? "They're wonderful!" the Bishop replied. Friendly, intelligent, and most responsive to religion. For the most part they are animists, and some even worship the devil — a practice which grew up from their fear of evil spirits. Yet they are eager to hear our "Good News" about Jesus, and we have high hopes for a solid Christian community to develop here."

When asked about income for his diocese, the Bishop promptly responded that funds from The Society for the Propagation of the Faith was his sole source of steady income. But even this pays for one one third of the expenses for his missionary personnel.

"We need funds," the Bishop pleaded, "for our wells, funds for our schools, funds for medical supplies. We have come to beg for our poor nomads."

This Bishop's story could be multiplied 823 times over, for that is how many mission diocese the Society supports. Will you help us help them? Send your check today, please!

SALVATION AND SERVICE are the work of The Society for the Propagation of the Faith. Please cut out this column and send your offering to Right Reverend Edward T. O'Meara, National Director, 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Archdiocesan Director.

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Papal Honors Given To 9 Florida Women

ST. AUGUSTINE — Papal honors were conferred on nine women in the Diocese of St. Augustine during this week's ceremonies marking the 100th anniversary of Florida's oldest See.

Bishop Paul Tanner presented the "Pro Ecclesia et Pontifice" (For the Church and the Pope) to Mrs. George P. Coyle, Sacred Heart parish, Jacksonville, a past president of the St. Augustine DCCW and formerly secretary of the National Council of Catholic Women, to Mrs. Julian Warren, St. Paul parish, Jacksonville, president of the St. Augustine DCCW, Mrs. Juydin Hague Elliott, Mrs. Kathleen Reilly and Miss Susan Elizabeth Smith, St. Paul parish, Jacksonville; the Misses Minnie Oliver and Leta Elwin Wilkins, Sacred Heart parish, Pensacola; Mrs. Melvin Spencer Milbrandt, St. Stephen parish, Pensacola; and Mrs. George Tapper, St. Joseph parish, Port St. Joe.

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Addict Should Be Allowed To Choose Own Doctor



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is presently director of the Archdiocesan Catholic Welfare Bureau and a member of the Dade County School Board. He will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address inquiries to him in care of The Voice, P.O. Box 1059, Miami, Fla. 33138.

Methadone programs are being studied as to their effectiveness in treating heroin addicts. In a letter to the American Medical Association, the director of a methadone clinic in New Orleans, complains of the inadequate treatment and facilities available to heroin addicts. However, his most shocking observation is the way the heroin addict is treated by organized medicine. For many years organized medicine has firmly asserted that every American citizen is entitled to the physician of his choice. Yet, it seems incredible that in many cases doctors seem to act as though "once an American heroin addict, not an American citizen."

The addict is seldom courteously treated by physicians, as he represents a hazard to their medical practice. Both organized medicine and federal bureaus may have discouraged the addict in many ways from going to the private physician of his choice.

Some physicians who do respond to the American Medical Association's stand for community action and involvement in community programs are treated as outcasts—their ethics and integrity are questioned. The explanation for the above action is probably devious and lengthy, but in short the fact is the physician-AMA member is being deliberately miseducated by certain segments of organized medicine, in many cases with the cooperation with certain elements of the Federal Government.

Enormous funds are wasted in our established institutions on programs known to be worthless in treating heroin addicts, while the methadone programs—which I believe to be effective—have been given a pittance. There have been some silly arguments advanced against methadone programs. It is a fact that the law of supply and demand applies to the drug problem, and that the amount of drug abuse in the community expands to the limit of the drug available.

However, it does not necessarily follow that for every ex-addict, two new ones are introduced to the drug, or that the heroin no longer needed by the original addict is then marketable in the smaller doses needed initially by novices.

There is little financing for methadone clinics. At present, there are approximately three methadone centers in the country, including Miami, which treat about 3,500 heroin addicts. Of these, 2,000 are treated in New York, financed partly by the state and partly by a federal grant. In New Orleans, there is no outside aid, the addict himself makes payments of \$10 a week for treatment.

But financing is only part of the problem, as was mentioned before, physicians themselves must respond to this problem.

More on drug abuse, in response to a letter from R. J.

Drug abuse is not an easy subject to define. The degrees of drug addiction are as varied as the substances one may become addicted to. One may become physically or psychologically addicted—or both. Abuse can be found in all age groups and in socio-economic levels where some would not expect it.

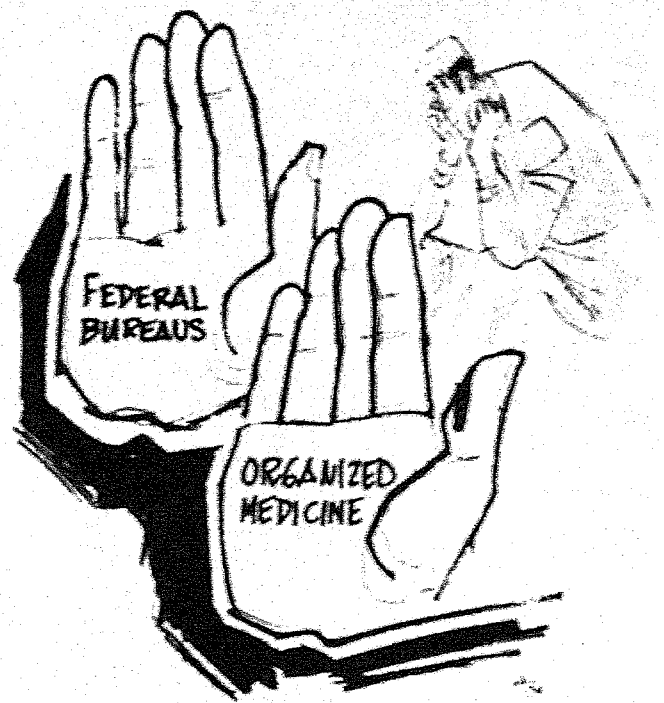
Sometimes drug abuse refers to the taking of useful drugs without medical authorization. These drugs have the capacity to alter moods and behavior, but are beneficial only when properly prescribed. There are other drugs for which there is no medical reason—any use of these "drugs" is a misuse.

Some useful drugs which are frequently misused are sedatives (barbiturates) and stimulants (the amphetamines—benzedrine and dexedrine). An abuser of these drugs might be a truck driver who takes "bennies" to keep awake while on road trips, or a student who relies on diet pills so he can cram for a big exam instead of sleeping. Another frequent abuser is the hurried housewife who alternates her use of stimulants and sedatives so she can "cope." Some persons take these drugs merely for the sensation of feeling "high" or "depressed."

Pain killers, such as codeine, morphine and heroin, are also misused, the latter two being greatly addictive. For this reason, doctors can no longer prescribe heroin, and morphine is being used in medical circles less and less.

Abuse of the hallucinogenic drugs (LSD, mescaline and psilocybin) and marijuana has received considerable publicity. Also included in this group are the inhalants—glue, gasoline, cleaning fluid, lacquer and other solvents.

Drug abuse is not new—there have been laws concerning this situation for many years. Yet, in spite of the many safeguards and precautions taken, we find illegal diversion and use of drugs.



However, the medical need for abusable drugs is important. There is a vital need for "abusable" drugs in the medical world. Therefore, merely proposing to stop all manufacture of these drugs for a period of time would severely handicap the work of doctors and impede the medical progress of patients.

Requiem Mass Celebrated For J.A. Kotte, Lawyer

Requiem Mass was celebrated Monday in St. Rose of Lima Church for John A. Kotte, Miami pioneer, who died last Friday at the age of 51 in St. Francis Hospital. Msgr. James F. Enright, pastor, was the celebrant of the Mass for Mr. Kotte, a general partner in the law firm of Blackwell, Walker and Gray,

and a South Florida resident for almost 50 years.

In addition to his mother, he is survived by his wife, Ruth M.; a son, John Jr.; and a daughter, Ruth, with whom he resided at 69 NE 103 St.; two sisters, Mrs. Mary Kathryn Gordon, Miami; and Mrs. Margaret O'Hara, Belmont, Mass.

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FRIGO Mozzarella Cheese 8-OZ. PKG. 49¢

FRIGO
Cream Cheese 8-OZ. PKG. 29¢
DairyLite Light Cream 1/2 PINT 19¢
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SAVE 10¢—FOOD FAIR OR FISHER Papperoni Clubs 1-LB. 1.19
Sliced Lunch Meats DELICIOUS 3-OZ. CUP 29¢
Master's Sour Cream 16-OZ. CUP 39¢
FOOD FAIR "THE REAL THING" Pure Orange Juice 8-OZ. CUP 29¢
SAVE 10¢—COPLAND'S Sliced Lunch Meats 3-OZ. PKG. 25¢
FRIGIDAINE PASTA & PASTA SAUCE 1-LB. CAN 47¢
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Whole lb. 69c
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Peaches 3 29-oz. cans **\$1.**

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Comparing fashion notes are a nun and senior at Bishop McDevitt High School, Harrisburg, Pa. Religious, who for years rustled through school corridors in floor length skirts are now donning shorter hems while teenage girls in the "maxi" may well be seeking advice on how to manage the new style from their nun teachers.

Poster Contest A Feature Of Pan American Program

All Archdiocesan school students are being invited to participate in a "Poster Com-

petition" to commemorate Pan American Day, April 14.

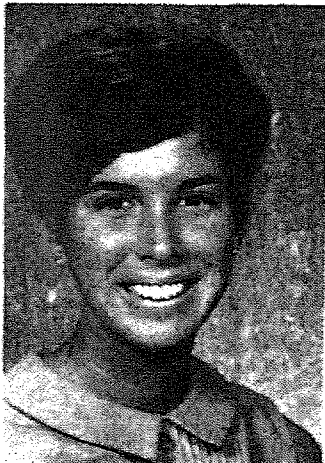
The Archdiocese of Miami-Latin American Affairs Office is sponsoring the contest "to help our students to increase their understanding of the relationships and mutual interdependence of the nations of America and enable them to appreciate the cultural values of the sister nations of this hemisphere."

Talks on the history of the Organization of American States in Spanish or Social Studies classes will spark series of discussions on Inter-American issues. Students will be encouraged to make posters illustrating their ideas concerning "Pan-Americanism."

The six best posters will be displayed at the Miami Public Library April 12-19. First and second place winners will receive plaques and prizes.

School Holidays Start Mar. 25

Easter holidays for students in the Archdiocese of Miami schools begin at the close of classes on Wednesday, March 25.



Linda Mudano, a Barry College junior, majoring in music, was awarded first place in the annual "Jeanie with the Light Brown Hair" contest from among 18 Florida participants ranging in age from 17 to 21 years.

Sponsored by the Music Club of Miami, Miss Mudano received a \$1,000 scholarship for the school of her choice to further her music education.

She is the daughter of Mr. and Mrs. Sam Mudano, 337 Walton Boulevard, West Palm Beach.

Co-ed Accumulates Honors And Presidencies At FSU

A Madonna Academy graduate has been recognized for her achievements at Florida State University.

Patricia A. King, a junior at FSU, has been elected president of the university's Garnet Key Honorary.

She was selected for membership in November, 1969 on the basis of her "outstanding characteristics of leadership, spirit and service" and for maintaining the high scholastic average required by the women's honorary.

Miss King has also been tapped into "Mortified" which recognizes women who

excel in leadership, spirit and cooperation, but who are just short of the scholastic average required by Mortarboard, the highest women's honorary in the nation. Patricia is now president-elect of "Mortified."

Patricia is also a member of "Village Vamps," the official FSU hostesses; a member of La Petite Corps, the honorary ROTC hostesses; is a junior counselor, and president of a freshmen residence hall.

Patricia is the daughter of Mr. and Mrs. Edward F. King of St. Lawrence Parish.

THE NOW SET

Teams Going To National Talk Tourney

Three teams from the Archdiocese of Miami will compete in the National Catholic Forensic Tournament to be held in May.

The teams — from Curley, Notre Dame and St. John Vianney — were chosen winners in the Catholic Forensic League of South Florida Grand Championship Tournament in Debate Saturday at Lourdes Academy.

The grand tournament in individual events will be presented April 4 at Christopher Columbus High School.

First place winners in Saturday's tournament were Richard Barkett and Charles McClelland from Archbishop

Curley High. They were followed in second place by Marta Suarez and Virginia Salow from Notre Dame Academy.

William Dorsey and William Davidson from St. John Vianney took third place honors.

High Schoolers Are Eligible For Social Study Fair

All students attending a junior or senior high school in Dade County are eligible to participate in the second annual Dade County Social Studies Fair, April 10, at Bayfront Park Auditorium.

Each school will be allowed to send a debate team (both affirmative and negative) and four students to take part in the Brain Brawl — a question and answer type quiz.

Inquiries for information should be addressed to Miami Senior High School, 2450 SW 1st St., Miami.

Career Day

Students at Madonna Academy, Hollywood, will participate in their annual Career Day, Wednesday, March 25, beginning at 8:30 a.m.

Chairman of the day is Mrs. Nora Meredith, Madonna Academy guidance counselor.

The day will include sessions on secretarial, college, medical, dental, computer and other career opportunities for women.

The school is located at 3600 SW 37th Blvd., Hollywood.

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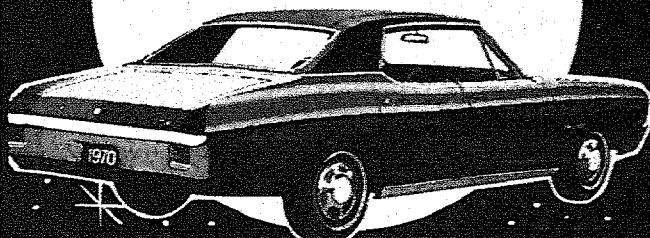
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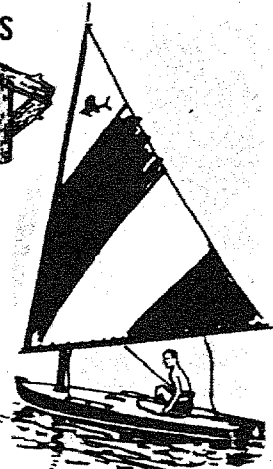
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Here Are All-Stars

COACH-OF-THE-YEAR — Tony Licata, Cardinal Gibbons.

Pos.	Name and School	Ht.	Yr.	Ave.
F.	Julio Campa, Belen	6-3	Sr.	17.0
F.	Steve Pope, St. Thomas	6-1	Sr.	18.8
F.	Jim Stewart, Newman	6-4	Jr.	14.6
F.	Paul Taylor, Curley	6-3	Sr.	19.2
C.	Jim Connolly, Gibbons	6-3	Sr.	10.5
C.	Bill Sheppard, Pace	6-1	Sr.	26.0
G.	Gus Crocco, Gibbons	5-9	Jr.	12.9
G.	Mike Guilfoile, Pace	5-10	Sr.	10.0
G.	Russ Meriedy, Curley	6-2	Sr.	13.0
G.	Dawn Tonkovich, Chaminade	6-3	Sr.	28.5

SECOND TEAM

ARCHBISHOP CURLEY: Edward Byrd, Robert Ortiz, Dwight Davis; BELEN: Jose Martin; CARDINAL GIBBONS: Bob Werstein; CARDINAL NEWMAN: John Follin; CHRISTOPHER COLUMBUS: Ron Nentwig, Harold Thomas, Harvey Wallace; CHAMINADE: Tom Kincaid, John Perilla; MARY IMMACULATE: John Albury, Tom Ferguson, Rodney Wallace; LASALLE: Chris Savard; ST. PATRICK'S: Richard Schloemer, Scott Simmons.

Redoubtable Tonkovich Heads The 'Voice's' All-Star Team

By JACK HOUGHTLING

Lack of a big man was probably one of the main reasons why the archdiocese basketball teams did not advance very far in the state tournament playoffs . . . and the lack of height is reflected in the 1970 Voice all-star basketball team.

Jim Stewart, Cardinal Newman's fine 6-4 junior forward-center, is the only member reaching that height and only three players stretched to the 6-3 mark.

One of those 6-3'ers, however, was Dawn Tonkovich, the sensational Chaminade High scorer, who averaged 28.5 ppg. and was chosen both player-of-the-year in Broward County by The Fort Lauderdale News and a first-team member of the Region 4, Class A all-star team.

For these good reasons, Tonkovich is also selected as

the archdiocese's player-of-the-year — gaining the honor over such fine performers as Paul Taylor of Archbishop Curley and 6-1 Bill Sheppard of Msgr. Pace High.

Taylor, one of the 6-3 players, was 19.2 ppg. as the most constant scorer on the Curley team, which also boasted the best defensive mark in the Dade County bundle of schools. Taylor heads up the forward corps, which also includes Stewart, 6-3 Julio Campa of Belen, 17.0 ppg. and a strong 14.5 in rebounds, and 6-1 Steve Pope, the key man in St. Thomas' Class B District 16 championship, and an 18.8 scorer.

The two centers on the 10-man team are the versatile Sheppard, who almost matched Tonkovich's scoring mark with a 26.0 average and hauled in 12 rebounds a game, although generally out-

VOICE OF SPORTS

distanced in the height department by opposing centers; and Jim Connolly, the 6-3 strong man from Gibbons.

Connolly was not the great scorer, averaging just 10.5 ppg. in the balanced Gibbons attack, but he used his rugged 185-pound frame to grab off the rebounds, averaging 16 a game.

In the backcourt, Tonkovich is naturally the leader but he's got some fine company.

Russ Meriedy, Curley's good 6-2 outside shooter, was 13.0 ppg. and there are a couple of exceptional floormen in 5-9 Junior Gus Crocco from Cardinal Gibbons, who was 12.9 ppg., high for the Redskins as well as the team leader in assists, and steady Mike Guilfoile, Pace's field general and a clutch shooter who was 10.0 points a game.

It's a team with good balance, speed and shooting ability. Only the really big man is lacking.

Of note, too, are some of the outstanding players who just missed making the first team. Up front it's the likes of 6-2 Tom Kincaid from Chaminade, 6-3 Ron Nentwig of Christopher Columbus, 6-3 Chris Savard of LaSalle, 6-0

Dick Schloemer of St. Patrick's, 5-11 Allan Killian of Pace, along with Mary Immaculate's young trio of 6-2 John Albury, 6-3 Tom Ferguson and 6-2 Rodney Wallace, who led the school to its best-ever record, 16-9.

In the backcourt, near-misses were Jose Martin of Belen, John Parilla of Chaminade and little Scott Simmons of St. Pat's, who although only a 5-3 freshman was 17.4 ppg. for the Shamrocks.

However, Nentwig, Parilla and MIHS's three young ones will all be back next season, along with Simmons and first team picks Stewart and Crocco. It'll make a fine nucleus to start with.

Tony Licata of Cardinal Gibbons gained the coach-of-the-year nod on the exceptional season that his Redskins had, although only two lettermen were on hand. Competing in the area's tough Class A circles, the Redskins won the South Atlantic Conference title and registered a good 20-6 record.

Andy Tonkovich at Chaminade, and Bo Litzinger of St. Thomas were the chief challengers to Licata for the top coaching honor.

Powell Registers No-Hitter In Columbus Win Over Killian

Christopher Columbus Al Powell and LaSalle's Tom Vrabel went to the head of the archdiocese's pitching class last week as each turned in outstanding performances.

Powell registered the first no-hitter of the season to nip Killian High, 4-3, in a weirdie. Despite Powell's fine pitching, Killian scored three runs in the top of the first inning on five Columbus errors. However, the Explorers came back for three runs of their own in the first and posted the eventual winning run in the bottom of the second. A double by Tom Bezold and a triple by Boyd Booher were the key blows in the attack.

Powell's tight pitching blanked the Cougars the rest

of the way, although the Columbus defense added three more errors.

Vrabel didn't get a no-hitter — he gave up three safeties — but he was just as impressive in beating St. Thomas, 2-0. It was the first loss of the season for St. Thomas and it came at the expense of John Hackett, one of the archdiocese's best hurlers.

Vrabel did it with 13 strikeouts, including one string of eight straight.

Another of the archdiocese's aces to feel the sting of defeat was Don Cooke of Msgr. Pace. Cooke gave us just one hit, but still lost 3-2 to Cardinal Gibbons. Errors by

his teammates, four in all, contributed to the defeat, and a home run by Allan Killian was wasted.

In track, Chaminade's Dennis Skelton came through with his first win of the season in a major meet as he easily took the mile run in the big Flying L's Relays, featuring virtually all of the top track clubs in South Florida. Skelton took his specialty in the time of 4:27.8.

In dual meet competition, Dave Sheppard of Cardinal Gibbons continued his versatile performances, winning the 220, the 180-yard low hurdles and the long jump to lead the Redskins to a 71-61 decision over Pace. In the meet, Pace's Tim Barber turned in the best effort for the season in the high jump with a leap of 6-3.

Another big winner in the archdiocese was the Archbishop Curley golf team, which made its record 13-1 for the year with a 3-2-1½ win over powerful South Dade. Curley's Coleman White and

Dick Grout each shot 38's to lead the way.

Additional honors came in for basketball stars Dawn Tonkovich of Chaminade and Paul Taylor of Curley, as each were named to the Class A Region 4 all-star first team. Pace's Billy Sheppard was named to the second team.

Scores Hole In One By 170-Yard Drive

John Damich's 6-iron has a place of honor in his golf bag since he used it Sunday to score a hole-in-one on Crooked Creek's 170-yard 17th hole.

He was playing in the Men's Club Championship there with two others when he made the ace.

Damich is a member of the Knights of Columbus Marian Council No. 3757 and president of the St. Rose of Lima Usher's Club.

Sales manager of Gables Lincoln-Mercury, Damich lives with his family at 286 N. E. 112th St., North Miami.

Scores In CYO Softball

BOYS

St. Michael 4; St. John the Apostle 3; Immaculate Conception 8; St. James 3; Visitation 15; St. Monica 2; St. Stephen 23; O.L.Q.M.G. 2; St. Bartholomew 11; Annunciation 9; Boystown 11; Sacred Heart 7; Holy Rosary 36; St. Louis 14; St. Timothy 38; St. Brendan 7; St. John Vianney 24; Epiphany 4; St. Helen 22; St. Clement 8.

GIRLS

St. Michael 6; St. John the Apostle 5; Visitation 7; St. James 9; Immaculate Conception 19; Our Lady of the Lake 5; Annunciation 19; St. Stephen 4; St. Brendan 25; Holy Rosary 10; St. Timothy 22; St. Louis 6; Epiphany 9; Sacred Heart 8.

East Coast Scores Not Reported.

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Enclosed is check money order in the amount of \$..... for tickets at \$..... each for performance of Tuesday, March 31, at 7 P.M., Miami Beach Convention Hall.

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Sex	Age	Seats	Adults

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When Peter Denied Jesus

By FATHER JOHN T. CATOIR

In the Gospel of St. Luke (22:31) we read that Christ quite specifically predicted Peter's cowardice. "Simon, Simon! Listen! Satan has received permission to test all of you as a farmer separates the wheat from the chaff. But I have prayed for you, Simon, that your faith will not fail. And when you turn back to me, you must strengthen your brothers."

Peter answered, "Lord, I am ready to go to prison with you and to die with you!"

"I tell you, Peter," Jesus answered, "the rooster will not crow today until you have said three times that you do not know me."

From the beginning, Jesus could read hearts. He knew the character and weaknesses of His men. It seems extraordinary that each of the four gospel writers thought it important to give a careful account of Peter's denial. This is the kind of fact that one would expect to be suppressed. Peter had been chosen the leader by Christ Himself a long time before. It is apparent that Jesus was well acquainted with his cowardly streak even before He chose him.

And it came to pass just as it was predicted. The Lord was brought before the Council chambers where Caiphas presided. He was bruised and bloody. His knees, hands and elbows were cut and bleeding from a dozen hard falls at the hands of tormentors.

It was the rage of the crowd which frightened Peter. Instigated by the raw hatred of the Pharisees, they were

FATHER JOHN T. CATOIR



ravenous. Peter trembled with desire to race up to Jesus and free Him, but his fear paralyzed him.

Sitting near a fire in the courtyard, a servant girl recognized him and for an instant the nearby group raged at him. He panicked within but sat rigidly in his place. "Woman, I don't even know Him." A little while later a man spotted him in the crowd.

Again, Peter denied Christ. An hour passed and a third accusation came. "There is no doubt about it, this man was with them; look, he is also a Galilean!" But Peter protested, "Man, I don't know what you're talking about!" And the rooster crowed.

The Gospel tells us that Peter went out and wept bitterly. At almost the same time this was happening, Judas was somewhere on the other side of the valley drowning in his own black despair. He had learned of Christ's condemnation and was overcome with grief.

For Judas the grief was of a different quality. Judas could not bear the agony of his guilt. All his energy was consumed in trying to gain relief, peace. He had thrown the 30 pieces of silver back at the priests and admitted his crime against innocent blood, but it did not give the relief he wanted.

His mind did not turn to God, to prayer and penance. He was so consumed in self-pity and misery that he had no thought of seeking the love and forgiveness of his friends. He did not believe it was possible any longer. He closed himself in and closed everyone, including God, out. He did not remember that Jesus had told him to have faith in the power of love; he forgot that Jesus said, "Ask and you shall receive."

Peter's grief was also deep and painful. Tradition has it that he ran to Mary and confessed in bitter tears his shame. He asked for forgiveness and for prayers. In return he received acceptance and reassurance.

At first he was inconsolable, but a beam of love touched his heart and he became still. His self-knowledge was immensely strengthened for the ordeal ahead. Peter was a weak man, and now he knew just how weak he was. It became clear to him that hereafter the strength of Christ would fill the void in his own fragile bark. Peter lived. Judas died.

Pope Lauds Spurning Of Worldly Pleasures

VATICAN CITY — (NC) — Christian renunciation of worldly pleasures "is not an arbitrary, burdensome and obsolete . . . discipline," Pope Paul told a general audience in St. Peter's basilica.

The cross, the Pope said, is the symbol for the Christian. He compared the vigilance of the Christian to the preparations of the soldier and the athlete as each prepares for competition.

The practice of making little sacrifices and generous acts in childhood, the Pope said, can develop "through many ages and in many different ways" to protect the Christian from "foolish and harmful desires."

Sacrifice, the Pope concluded, can help our earthly existence become "an oblation, living, holy, and pleasing to God."

Prayer Of The Faithful Palm Sunday Of The Passion Of The Lord

March 22, 1970

CELEBRANT: Let us ask the Father to look graciously upon His family for whom Christ endured the suffering of the cross. May we remember that if we would be with Christ in His victory, we must be with Him in His suffering. As we begin these days of Holy Week let us intensify our prayer and penance so that His victory may be realized in the world.

COMMENTATOR: The response for today's prayer of the faithful will be: Hear us, O Lord.

COMMENTATOR: (1) That the People of God will make this Holy week a period of greater penance, deeper love, and of full participation in the liturgy of the Church, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (2) That the Passion of Christ will inspire world and national leaders to greater service in bringing about peace and brotherhood among all men, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (3) That during this time of commemorating Christ's sufferings, we may realize that Christ came to save all men, whatever their religion, color, or ethnic background, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (4) For all who suffer in body and spirit, that they may be strengthened and comforted by the sufferings of our Savior, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (5) For all religious educators that their work may be guided by the Holy Spirit and be effective in the religious formation of the young people they teach, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (6) For the success of liturgical reform in our parish as we prepare for the introduction of the new Order of Mass, we pray to the Lord.

PEOPLE: Hear us, O Lord.

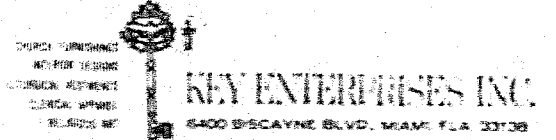
COMMENTATOR: (7) That their faith in the resurrection of the dead may console the families and friends of N. and N. who died this past week, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (8) That the palms we carry today will inspire us to live in hope of final victory, we pray to the Lord.

CELEBRANT: Hear our petitions, O Lord Jesus Christ, and grant that through our sharing in your sufferings we may also be privileged to share in the glory of your resurrection, you live and reign with God the Father in the unity of the Holy Spirit, God, forever and ever.

PEOPLE: Amen.



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Timetable Of Sunday Masses In Archdiocese

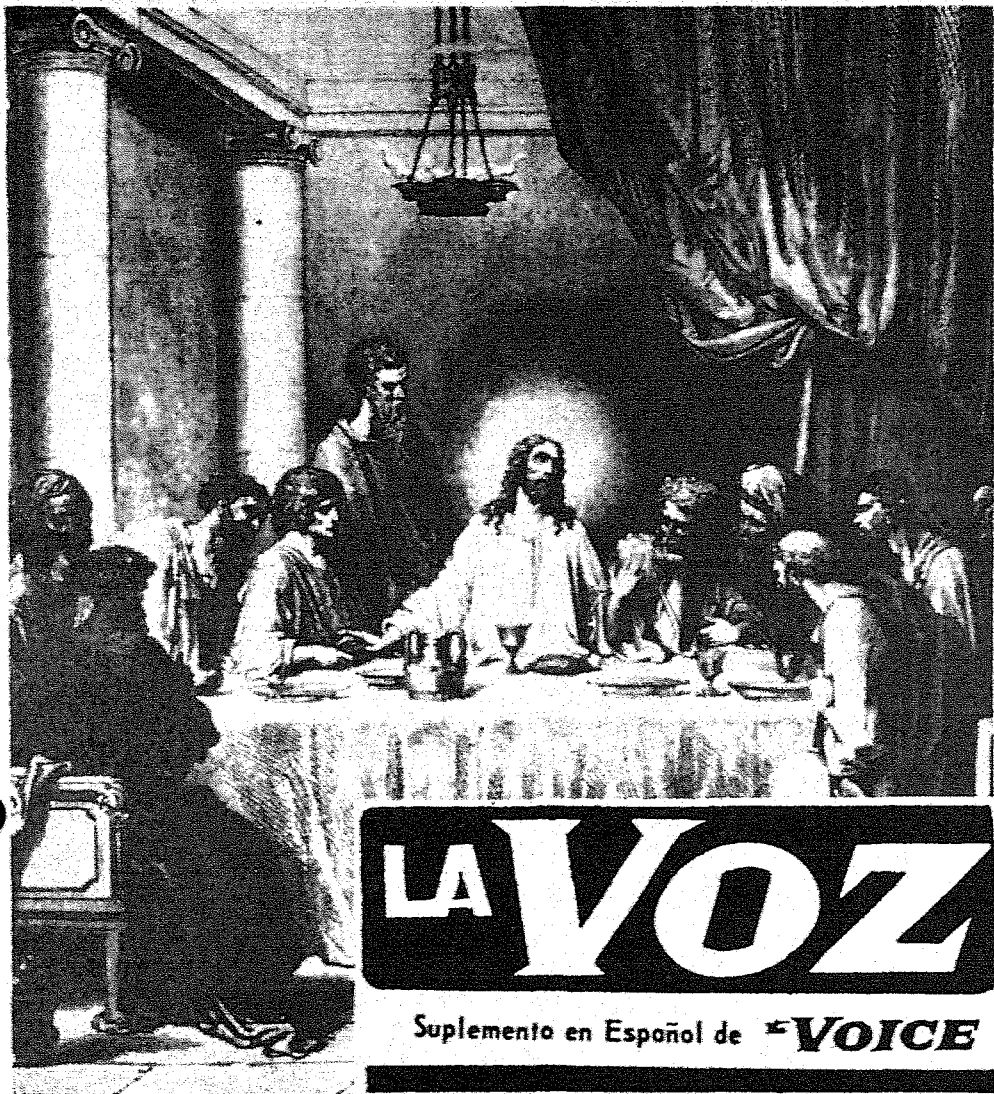
The Sunday Mass schedule for Catholic parishes in the Archdiocese of Miami is as follows:

ALLIANCE St. Matthew, 6:15, 7:30, 8:45, 10:15, 11:30, 12:30 & 6 p.m.	CHARLES BARRAMER Mallorca Recreation Center, 9:30 a.m. & 12 noon	BOCA RATON St. Philip, 7:10, 8:30 and 12 noon (Spanish)	BOCA RATON St. Joan of Arc, 7:8, 9, 10:30 a.m. and 12 noon, 4 p.m.	ASCENSION 8:30, 10 & 11:30 a.m., 4:14 N.W. 35 St.	BOYNTON BEACH St. Mark, 8, 9:30, 11 a.m.	CLEWISTON St. Margaret, 8 a.m., 12 Noon	COCONUT GROVE St. Hugh, 7, 8, 9:30, 11 a.m., 12:15 (Spanish) and 5:30 p.m.	CORAL GABLES Little Flower (Church), 6, 7, 8, 9:15, 10:30, 11:45 a.m., 1 and 6 p.m.	ST. AUGUSTINE 7, 8:30, 10:30, 12 noon, 5, 6 p.m.	ST. RAYMOND Coral Gables Elem. School, 8 a.m., 9:30 and 12:15 a.m., 12:15 p.m.	CORAL SPRINGS St. Andrew, 8:30, 10:15, 11:45 a.m.	DANIA Resurrection (2nd St. and 5th Ave.), 7, 8, 9:10, 11 a.m., 12 noon and 6:30 p.m.	DEERFIELD BEACH St. Ambrose (NE 12th Ave.), 7:30, 9, 10:30 a.m., 12 noon and 5:30 p.m.	DELRAY BEACH St. Vincent, 6:30, 8, 9:30 and 11 a.m., and 5:30 p.m.	FORT LAUDERDALE St. Anthony, 7, 8, 9:15, 10:30 a.m., 12 noon and 5:30 p.m.	BLESSED SACRAMENT 6, 8, 9:30, 11 a.m., 12:30, 6 & 7:30 p.m.	ST. CLEMENT 6:30, 8, 9, 10, 11:15 a.m., 12:30 and 7 p.m.	ST. GEORGE 7, 8, 9:30, 11, 12:30, 5:30 p.m.	ST. HELEN 3061 NW 23 Way, 8, 9:30, 11 a.m., 12:30 & 5:30 p.m.	ST. HENRY 700 NE 56 St., 9:8, 11 a.m., Pompano Harness Track, 7 & 10 a.m., St. Jerome, 8:30, 10, 11:30 a.m.	QUEEN OF MARYS 6:30, 8, 9:30, 11 a.m., 12:30 and 6 p.m.	FORT LAUDERDALE BEACH St. Pius X, 7, 8, 9:30, 11 a.m. and 12:30 p.m.	ST. SEBASTIAN Harbour Beach, 8 (Latin), 9:30, 11 a.m., & 5:30 p.m.	HALLANDALE St. Matthew, 6:15, 7:30, 8:45, 10, 11:15, 12:30 & 6 p.m.	ST. CHARLES BARRAMER Mallorca Recreation Center, 9, 10:30 a.m. & 12 noon	HIALEAH Immaculate Conception, 7, 8, 9, 10:15, 11:30 a.m., 12:45 (Spanish), 6 and 7:30 a.m. (Spanish)	ST. JOHN THE APOSTLE 6, 7, 8, 9:30, 10:45 a.m., 12 noon, 1 p.m. (Spanish), 5:30 and 6:30 (Spanish)	HIGHLANDS BEACH St. Lucy, 8:30 and 10:14, 3 p.m., 510 S. Ocean Blvd.	HOBBS SOUND St. Christopher, 7, 9, a.m.	HOLLYWOOD Annunciation, 8, 9, 11:30 a.m., 7 p.m.	LITTLE FLOWER 5:45, 7, 8:15, 9:30, 10:45, a.m., 12 noon, 5:30, 6:30, 7:30 p.m.	Nativity 6, 7, 8, 9:15, 10:30, 11:45 a.m. (Spanish), 1, 5, & (Spanish), 7, 2:15 p.m.	ST. BERNADETTE 7, 8, 9:30, 11, 12:30, 7 p.m.	HOMESTEAD Sacred Heart, 6:30, 8, 9:30, 11 a.m., 12:30 and 6 p.m.	IMMOBILE Lady of Guadalupe, 8:30 and 11:45 a.m.	INDIAN TOWN Holy Cross, 8 a.m.	JUPITER St. Jude, 8:30 and 10:30 a.m.	KEY BISCAYNE St. Agnes, 7, 8:30, 10 (Spanish), 11:15 a.m., and 5:30 p.m.	LABETTE Mission, 10 a.m.	LAKE WORTH St. Luke, 7, 8, 10:30 a.m. and 6:15 p.m.	SACRED HEART 7, 8, 9:15, 10:30, 11:45 a.m. and 6 p.m.	LANTANA Holy Spirit, 7, 8, 9:15, 10:30, 11:45 a.m. and 6 p.m.	LIGHTHOUSE POINT St. Paul the Apostle, 8 and 9:15 & 10:30 a.m. in Yacht and Tennis Club	MARCO Catholic Church of San Marco, 8:30 a.m. (Marco Yacht Club)	MARGATE St. Vincent, 8, 9, 10:15, 11:30 a.m.	MIAMI St. Brendan, 6:30, 8, 9:15, 10:30, 11:45 a.m. (Spanish), 1, 5:30, 6:45 (Spanish) and 8 p.m.	ASSUMPTION OF BLESSED VIRGIN (Coralway) 8:30 and 10 a.m.	Corpus Christi 6, 7, 8, 9:15, 10:30	(Spanish), 11:45-1 p.m. (Spanish), 5-6:30 (Spanish)	GREW 5, 6, 7, 8, 9, 10 (Latin), 11:30 a.m., 12:30 & 5:30 p.m. (Spanish)	Holy Redeemer 7, 10 a.m., 6:30 p.m., International Airport International Hotel, 8 a.m., Sundays and Holy Days.	Maria Mission 2626 Coral Way, 11 a.m.	St. Catherine Kilian High School, 9 a.m. and 11 a.m.	St. Francis Xavier 7, 9:30 a.m.	St. Joseph 7, 8:45, 10, 11:30 a.m., 1 p.m. (Spanish), 6 p.m. and 7:30 p.m. (Spanish)	St. John Escalante, 1301 W. Flagler St., 8:30 & 11:30 a.m. (English), 7, 10 a.m., 11, 6, 7:30 p.m. (Spanish)	St. Kevin Mission Concord Theater, Bird Road, 9, 10, 11 a.m.	St. Kieran (Assumption Academy), 7:30, 9:30, 11 a.m., 12 noon (Spanish) and 5 p.m. (Latin), 7 p.m.	St. Michael 6, 7, 8, 9, Polish, 10, 11 (Spanish), 12 noon, 6 & 7 p.m. (Spanish)	SS Peter and Paul 7:30, 9:30, 10:45, 12 noon, 5:30 p.m. (Spanish), 8:30 a.m., 1 p.m., 7 & 8 p.m.	St. Robert Bellarmine 3405 N.W. 27 Ave., 8 a.m. (English), 11 a.m., 1, 7 p.m. (Spanish)	St. Timothy 7, 8, 9, 10:15, 11:30 a.m., 12:45 p.m. (Spanish) and 6:30 p.m.	St. Thomas the Apostle 7:30, 8, 9, 10, 11 a.m., 12:15 and 6 p.m.	St. Vincent DePaul 2100 NE 103 St., 7, 8, 9:30, 10:45 a.m., 12 noon and 6 p.m. (Spanish)	MIAMI BEACH St. Francis de Sales, 7, 8, 9, 10:30, 11:45 a.m. and 6 p.m.	St. Joseph 7, 8, 9:30, 11 a.m., 12:30 and 5:30 p.m.	St. Mary Magdalen 7:30, 8:45, 10, 11:15 a.m., 12:20 and 6 p.m.	St. Patrick 6:30, 8, 9, 10:15, 11:30, 12:45 & 7 p.m. (Spanish)	MIAMI LAKES Our Lady of the Lakes, 7, 9, 10:30 a.m., 12 noon, 6 & 7:15 p.m. (Spanish)	MIRAMAR St. Bartholomew, 6:45, 7:45, 9, 10:15, 11:30 a.m., 12:45 and 7 p.m.	MOORE HAVEN St. Joseph, 10 a.m., Naples, St. Ann, 6:30, 8, 9:30, 11, 12:30 and 6 p.m.	NARAYNA St. Ann, 11 a.m., 7 p.m. (Spanish), 10 a.m.	NORTH DADE COUNTY St. Monica, 7:45, 9, 10:15, 11:30 and 6 p.m.	NORTH MIAMI Holy Family, 6, 7, 8:30, 9:45, 11 a.m., 12:15 and 6:30 a.m.	St. James 6, 7, 8, 9, 10 a.m. (Latin), 12:30 and 5:30 a.m.	Visitation 7, 8:30, 10:30 a.m., 12 noon, 6 p.m., 7 p.m. (Spanish)	NORTH MIAMI BEACH St. Lawrence, 7, 9, 10, 11 a.m., 12:15 and 6:30 p.m.	St. Basil Bryantown, 8:30 & 10 a.m.	NORTH PALM BEACH St. Clare, 7, 8:15, 9:30, 10:45, 12 noon and 5:30 p.m.	OPA LOCKA Our Lady of Perpetual Help, 7, 8:30, 10, 11:30 a.m. and 6 p.m. (Spanish), 6 p.m.	St. Philip (Eunice Park), 9 a.m.	PAHOKEE St. Mary, 10:30 a.m.	PALM BEACH St. Edward, 7, 9, 10:30 a.m., 12 noon & 5:30 p.m.	PERRINE Christ the King, 8, 9:15, 10:30 and 12 noon.	Holy Rosary 7, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m.	St. Richard S.W. 144 St. & Old Cutler Rd., 8:30 a.m., 12:30 & 6 p.m.	PLANTATION St. Gregory, 7, 8, 9:30, 11, 12:30, 6 p.m.	POMPANO BEACH Assumption, 7, 8, 9:30, 11 a.m., and 12:15 p.m.	St. Elizabeth 7, 8, 9:30, 11 a.m. and 12:30 p.m.	St. Gabriel 8, 9:30, 11 a.m., 12:15	RICHMOND HEIGHTS Christ the King, 7, 10 a.m., and 12 noon.	RIVIERA BEACH St. Francis of Assisi, 5:45, 8, 9:15, 10:30 a.m., 12 noon and 5:30 p.m.	SOUTH MIAMI Epiphany, 6:30, 8:00, 9:30, 11 a.m., and 12:15 p.m., 6 p.m.	St. Louis 8, 9:30, 11 a.m., and 12:30 a.m. and 6:30 p.m.	St. Thomas 6, 7, 8, 9, 10 a.m., 12:15 p.m. and 6:30 p.m.	STUART St. Joseph, 7, 9, 11 a.m.	WEST HOLLYWOOD St. Stephen, 7, 8, 9, 10, 11 a.m., 12:15 and 7 p.m.	WEST PALM BEACH Blessed Martin, 9:30 a.m.	St. John Fisher 7:30, 9, 10:30 & 12 noon and 6 p.m.	St. Juliana 6:30, 8, 9, 11 a.m., 12 noon and 6 p.m.	Holy Name of Jesus 7:30, 9, 10:30, a.m., 12 noon and 6 p.m.	St. Ann 6, 7, 8:15, 9:30, 10:45, 12, a.m., and 5:30 a.m.
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LA VOZ

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Instauración de la Eucaristía

"La víspera de su pasión, tomó pan en sus santas y venerables manos; y, elevando los ojos al cielo, hacia ti, Dios, Padre suyo Todopoderoso, dándote gracias, bendiciendo, lo partió, lo dio a sus discípulos y dijo: Tomad y comed todos de él porque esto es mi cuerpo.

Del mismo modo, acabada la cena, tomó el caliz glorioso en sus santas y venerables manos; dándote gracias, bendiciendo, lo dio a sus discípulos y dijo: Tomad y bebed todos de él porque este es el caliz de mi sangre, que será derramada por vosotros y por todos los hombres para el perdón de los pecados. Cuantas veces hagais esto, hareis el memorial mio."

— Del Canon de la Misa —

Sentir con la Iglesia

De la Masa a la Comunidad

DEL EVANGELIO

SEGUN SAN MATEO

En aquel tiempo: Jesús se acercó a Jerusalén y al llegar a Betfagé, junto al Monte de los Olivos, mandó a dos discípulos, diciéndoles:

—Id a la aldea de enfrente y enseñuada encontrareis una burra atada, con su pollino; desatadlos y traedlos. Y si alguien os dice algo, contestadle: "El Señor los necesita; los devolverá en seguida."

Esto ocurrió para que se cumpliera lo que dijo el Profeta:

"Decid a la hija de Sión:

Mira a tu rey, que viene a ti, humilde, montado en un asno, en un pollino, hijo de la asneña."

Fueron los discípulos e hicieron lo que les había mandado Jesús: trajeron la burra y el pollino, echaron sobre ellos sus mantos y Jesús se montó encima. La multitud extendió sus mantos por el camino; otros cortaban ramas de árboles y alombraban el camino. Y la gente que iba delante y detrás de él gritaba:

— Hosana al Hijo de David,

bendito el que viene en nombre del Señor.

Vísperas de Semana Santa, Jesús llega entre vítores a Jerusalén. Saldrá pocos días después, humillado y escarnecido. Cientos de veces consideramos ese drama sin consuelo, desahante y que llena de desconcierto. Apreciamos al Cristo sufriente; lo reconocemos centro de redención. Pero quizás no hemos mirado jamás la contraparte: el drama de esa gente que aplaude con sus palmas y condena con sus puños. Muchos tal vez se quedaron en la prolección de la barra y su pollino. Sin embargo, hoy el momento nos empuja al análisis de un hecho humano, de seres de carne y sangre que ayer se entusiasmaron, para herir y crucificar mañana.

"Y la gente que iba delante y detrás de él gritaba: Hosanna al Hijo de David." Fácilmente impresionables proporcionan un espectáculo de estadio. Una emoción infantil embarga los corazones judíos en la búsqueda de un líder. El viernes santo

encontraron ese líder fácil en las intrigas filacericas de los jefes de la sinagoga. Con una pequeña dosis de dinámica de grupo, Jesús habría utilizado esa masa amorfa y sin personalidad. No lo quiso hacer. Lo hicieron sus enemigos. Porque Él no quería masas y sus oponentes si las deseaban.

Jesús hizo milagros. Las gentes se deslumbraron y no comprendieron sus mensajes. Ni siquiera sus más allegados. Solo cuando salió de entre los muertos, sus fieles resucitaron la conciencia para glorificarla el día de Pentecostés. Hasta allá quería llegar Cristo. Un drama largo pero que termina en la personalización de sus discípulos y en la comunidad de sus deseos.

En la actualidad muchos cristianos han aceptado prudencialmente a Cristo. Lo admiran como ideólogo. Lo admiten como perfecto guardián del orden moral (particularmente del sexual). Hay deslumbramiento infantil y se defiende su puesto en la vida pública de la sociedad. Con una condición: que no se les pida ser personas, que no se les exija integrar una comunidad. Hay alguna diferencia entonces con aquellos judíos del domingo de ramos? Tal vez muy poca. Porque confesamos que Cristo salva, pero solo las almas. Y esas almas son isótopos, sin parentesco. El núcleo cristiano: persona y comunidad, no se toca. Ni siquiera intesa. Pero la salvación de Cristo es algo serio. Comienza por el compromiso pasional del bautismo: "Si crees, acepta a Cristo." Ese primer enlace es el primer trámite. Se descubre ya comunidad entre una persona, Cristo, y mi propia persona. Hay comunidad, comunidad que no se vende por circunstancias, ni por presiones. El segundo paso es el de Ezequiel: "Os dare un corazón de carne." Se nos invita a ser personas sensibles a la presencia del vecino, capaces de conmutar con otros corazones. Esa es la tarea del cristianismo: esfuerzo por encontrar personas, esfuerzo de conciencia, de fondo y de diálogo.

Gabriel Enrique Hernandez

Iniciase Semana Santa

La bendición Pontifical de las Palmas que oficiará el Arzobispo Coleman F. Carroll el domingo, 22 de marzo a las 11 a.m. en la Catedral, será el momento culminante de la celebración del Domingo de Ramos, inicio de la Semana Santa en la Arquidiócesis de Miami.

El Jueves Santo, a las 10:30 a.m. el Arzobispo Carroll será el principal concelebrante de la misa del Santo Crisma en la Catedral.

Es durante esta misa que

se procede a la bendición de los Santos Oleos que se usarán durante el año en iglesias y capillas de toda la Arquidiócesis. El Obispo John J. Fitzpatrick pronunciará el sermón.

El Arzobispo oficiará el servicio litúrgico de la Pasión a la 1 p.m. del Viernes Santo, día 27, en la Catedral.

CULTOS Y JORNADAS EN ESPAÑOL

Distintas iglesias del área

de Miami han programado cultos y jornadas paralitúrgicas de semana santa en idioma español, a continuación ofrecemos la relación de algunos de esos actos en español.

RETIRO PARA HOMBRES ESTE DOMINGO

"Para ti hombre que buscas la razón de tu vida y la felicidad para ti y tu familia" se ofrecerá una jornada espiritual el domingo de

(Pasa a la página 25)

Torturas Físicas De Jesús en su Pasión

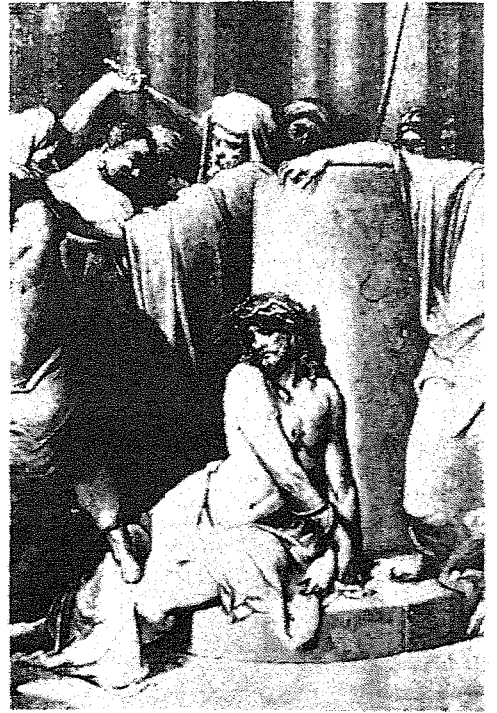
1ro. — Todo su cuerpo fue cruelmente azotado descubriéndose no menos de noventa grandes golpes producidos por un látigo formado de correas rematadas en dobles bolitas de plomo que no sólo rompieron la piel sino que penetraron en la carne lesionada.

El aspecto final debió ser horrible por el amoratamiento de la dermis, la inflamación de los tejidos epidérmicos y la sangre extravasada. La furia de los azotes propinados por soldadecza romana tuvo que ser espantosa.

Todo el cuerpo del Señor Jesús desde la coronilla hasta los pies según fue vaticinado, recibió el castigo de los flagelos no solo con el látigo romano que hemos descrito, sino con varas y cuerdas, pues hay manchas sanguinolentas en el pecho, la espalda, las piernas, los brazos y las pantorrillas.

2do. — Las manos y los pies del Salvador fueron traspasados con clavos rústicos y grandes de más de medio centímetro de espesor. En las manos rompieron la región de los carpíes (muñecas) y no como se piensa las plantas. Los pies fueron traspasados por un solo clavo doblando el pie izquierdo sobre el derecho y rompiendo el metatarso entre los huesos escafoide y cuneiforme.

El dolor producido por estos cuerpos de hierro ásperos clavados a golpes de maza rompiendo venas, piel y separando a-



normalmente huesos menores fue extremado: en las manos debieron romper o interesar el nervio dejando los pulgares contraidos hacia adentro.

Añádase a todo esto el tormento de los brazos abiertos cuya posición resulta insostenible después de diez minutos; y así duró cerca de tres horas; y las muñecas (carpos) sosteniendo además el peso del cuerpo . . .

3ro. — La cabeza fue herida barbaramente con objetos punzantes que hicieron brotar abundante sangre como para empapar el cabello y hacer rodar gruesos hilillos sobre la frente; fue el suplicio de la corona de espinas de que hablaban los Evangelistas.

En Palestina hay varias clases de espinos pero parece que el más corriente fue el "acanto de oriente" de púas gruesas y largas. Colocada bruscamente en forma burlesca acompañar al Señor Jesús aun durante la crucifixión.

A más de esto, la cabeza fue golpeada con una caña por los mismos soldados una vez colocado el capacete espinoso.

4to. — El rostro del Señor Jesús fue abofeteado según nos lo narra San Juan Evangelista. Duros golpes a la cara propinados sin compasión por guerreros sin conciencia que produjeron una hinchazón de los mentones.

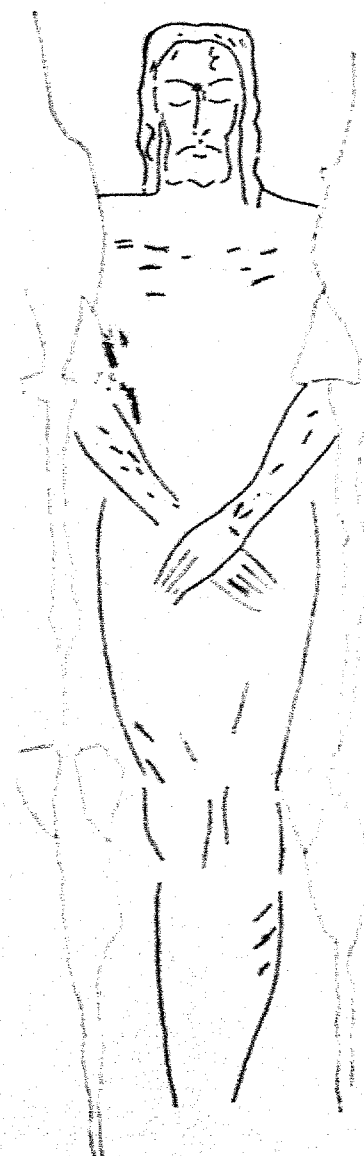
No sabremos por qué el tabique nasal fue fracturado; quizás los bofetones, quizá los golpes con la caña . . . Dolor atroz por ser la nariz un punto especialmente sensible.

5to. — El hombro derecho se muestra más bajo y fue herido en forma impresionante: allí descansó el madero con todo su peso de cerca de cinco arrobas y el cual transmitía en vibraciones violentas las asperezas del tortuoso camino al calvario, maltratando los ya lesionados hombros del Redentor. Para un hombre tan mermado ya en fuerzas por la pérdida de tanta sangre y el desfallecimiento, este esfuerzo resultó en un momento casi imposible después de que por tres veces cayó rudamente al suelo agobiado y tuvo que ser auxiliado en el trecho final por un ciudadano de Cirene.

6to. — La huella sanguinolenta más marcada es la del costado derecho. El Señor Jesús a consecuencia de esta suma de tormentos y de haber padecido una sed abrasadora, finalmente murió. Pero era necesario estar cierto de esa muerte y entonces un soldado con una lanza traspasó por entre el quinto espacio intercostal la aurícula derecha del corazón en donde aun quedaba sangre y coágulos sanguíneos; de allí la sangre y el agua a que se refiere San Juan.

Los datos anteriormente citados han sido comprobaciones científicas sobre la Sabana Santa de Turin, la tela que envolvió el santo cuerpo del Redentor y cuya autenticidad se ha logrado con suficiente certeza para ilustración y provecho de todo el pueblo de Dios.

(Del Catolicismo, Bogotá)



'Vivir el Cristianismo', Un Libro de Conceptos Luminosos

Vivir el Cristianismo (título original en francés: *Vivre le Christianisme*), por Jean Daujat. 255 páginas. Ediciones Rialp, S.A., Madrid. Comentario por José Jorge Vila.

No haría falta un libro con este título y tema si espinoso y duro no resultara para muchos el sencillo y amoroso camino de Cristo. Duro y espinoso lo parece, sin duda, para los sentidos; mas quien no sirve a Cristo encuentra a la postre que ha estado sirviendo en su lugar a un dios cualquiera mucho más exigente y menos generoso que el Verdadero.

Abundan los ídolos terrenos en nuestra desordenada sociedad, que tiende a impulsar al hombre a la búsqueda de bienes creados. No obstante la poderosa influencia exterior, la dificultad principal a nuestro vivir cristiano la hallamos dentro de nosotros mismos, dice Daujat, "porque las cosas exteriores solo son obstáculos en la medida que hay en nosotros un movimiento interno que nos lleva a ellas." No podremos entregarnos a Dios, arguye, "mientras haya en nosotros apego hacia un bien creado cualquiera, querido y amado por sí mismo y no por amor de Dios."

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Alejan de Dios afectos a los cristianos (y no digamos a los no cristianos) hasta el punto de que muchos de aquéllos, de cómoda religiosidad, atri-



buyen tanto valor espiritual al goce de bienes terrenos como al más intenso acto de piedad, olvidando que el disfrute de lo creado solo tiene valor sobrenatural cuando se realiza por amor de Dios y para su mayor gloria.

Aquel enloquece meramente sensitivo a los bienes creados es reflejo de tibieza, que conduce a la práctica contra la cual se amonestara a los fieles en la epístola del tercer domingo de Cuaresma: "... que no sea necesario combatir entre nosotros... las groserías, ni las bromas o chabacanerías inconvenientes..." Dice el autor: "La tibieza... es querer partir a una vida en dos mitades, una para Dios y otra, guardada preciosamente, para uno mismo y para los bienes de este mundo."

Daujat, conferencista y colaborador de periódicos y revistas, fue fundador seglar de un centro para la enseñanza de teología a los laicos. El centro, que abrió sus puertas con seis alumnos, llegó a tener más de 1000 en París y diversas filiales en el interior.

Un concepto luminoso examina el autor en la obra: lo posible de la santidad para todos. "El ser más insignificante por naturaleza, el más desprovisto de medios y de talento, incluso un desecho humano... puede llegar a ser santo con tal de que se abra enteramente... a la acción de la gracia y por ahí llegue a la perfección del amor."

Presenta así Daujat el amor como el todo en la vida cristiana, indispensable para escalar las más

altas cimas. "El máximo ejercicio de la caridad se encuentra en el apostolado que colabora al crecimiento de la vida de Jesucristo en sus miembros," escribe. "La caridad fraterna no excluye a nadie, ni siquiera a los enemigos. Toda exclusión... es signo de que no hay verdadera caridad."

Más la aspiración a la santidad es incómoda a los sentidos, y por ello no es vocación popular. Según el escritor, muchos no admiten para sí tal vocación por creerla reñida con la humildad. "Esta actitud, que tiene apariencias de humildad, es, en realidad orgullo porque consiste... en querer solo lo que se puede realizar con las propias fuerzas... La verdadera humildad consiste en reconocer que por uno mismo no se es absolutamente capaz de nada en el orden sobrenatural... Desgraciadamente muchos cristianos se creen ricos en meritos y virtudes, como el fariseo del Evangelio, y capaces de prosperar por sus esfuerzos."

Oración de los Fieles

DOMINGO DE RAMOS (22 de Marzo)

CELEBRANTE: Imploramos al Padre que vea amorosamente por su familia, por la que Cristo ofreció el sufrimiento de la Cruz. Recordemos que para estar con El en Su Victoria, tenemos que estar con El en el sufrimiento. Al iniciar estos días de la Semana Santa intensifiquemos nuestra oración y penitencia para que Su Victoria se realice en el mundo.

LECTOR: La respuesta a las oraciones de hoy será "Señor, Escucha nuestra oración."

1. Que el Pueblo de Dios haga de esta Semana Santa un periodo de mayor penitencia, amor más profundo, y plena participación en la liturgia de la Iglesia, oremos al Señor.

2. Que la pasión de Cristo inspire a los dirigentes nacionales y mundiales a un mayor esfuerzo para alcanzar la paz y la hermandad entre todos los hombres, oremos al Señor.

3. Que durante este tiempo conmemorando los sufrimientos de Cristo, comprendamos que El vino a salvar a todos los hombres, de todas las religiones, de todas las razas, de todos los grupos étnicos, de todos los credos, oremos al Señor.

4. Por todos los que sufren corporal o espiritualmente. Que sean fortalecidos y confortados en los sufrimientos de nuestro Salvador, oremos al Señor.

5. Por todos los educadores religiosos, para que, guiados por el Espíritu Santo, den efectiva formación a los jóvenes, oremos al Señor.

6. Por el éxito de la reforma litúrgica en nuestras parroquias, al prepararnos para la introducción del nuevo Orden de la Misa, oremos al Señor.

7. Que la fe en la resurrección de los muertos consuele a las familias atribuladas por la muerte de sus seres queridos, oremos al Señor.

8. Que las palmas que recibimos hoy nos inspiren a vivir en la esperanza de la victoria final, oremos al Señor.

CELEBRANTE: Escucha nuestras peticiones. Oh Señor Jesucristo, y concede que por la participación en tu sacrificio podamos participar también en la gloria de tu resurrección. Tu que vives y reinas con Dios, Padre, en la unidad del Espíritu Santo, Dios, por los siglos de los siglos.

PUEBLO: Amen.

Camagüey en Ruinas

Por: MANOLO REYES

En muchas ocasiones al analizar la situación de Cuba, se hace referencia a la Habana, ya que es la ciudad Capital de la isla. Y en ella se refleja la situación en general de la isla.

Pero en nuestro comentario de hoy queremos hablar de otra capital de provincia en Cuba: Camagüey. Fuentes opuestas al régimen Castro comunista de Cuba nos han informado de cual es la situación en la llamada ciudad agramontina.

Las calles de Camagüey están en bastante mal estado, rotas y prácticamente arruinadas. Por las noches las calles están oscuras, sin letreros luminosos, pues en Cuba, bajo el Castro comunismo no existe la libre empresa.

Las casas también se han oscuras. Excepto las llamadas "casas de visita" que tienen cables especiales para recibir la electricidad, ya que en las mismas se alojan los llamados técnicos soviéticos y del mundo comunista.

Las vidrieras de los establecimientos están rotas y en su lugar se han colocado tablonés.

Tras las vidrieras sólo se ve pobreza, retraso y tristeza.

Tómese por ejemplo una de las tiendas de Camagüey: El Encanto. Tras la vidriera sólo se pueden observar sombreros de guano, maniqués vestidos de milicianos y libros comunistas.

Los anaqueles en las tiendas están casi totalmente vacíos.

La basura diaria hay que quemarla, primero porque la misma se recoge una sola vez a la semana. Y además porque el régimen chequea minuciosamente las sobras

para ver cuál es la casa donde se comen ciertos alimentos prohibidos o fuertemente racionados.

Los paquetes se están repartiendo últimamente en una carreta tirada por un

caballo como se hacía en Cuba en el siglo pasado. Así ha atrasado el régimen a la isla mártir.

En las calles agramontinas se ven muy pocos automóviles. Y si bicicletas. La

última medida del régimen Rusia: las bicicletas cuestan hoy en día en Cuba de 400 a 500 pesos.

Y un auto para ir de Camagüey a Varadero, para tomar los Vuelos de la Libertad, cuesta de 700 a mil pesos.

El régimen rojo de la Habana dijo que para 1970 nadie pagaría alquiler. En Camagüey y en toda la isla se sigue abonando la renta mensual.

Y para comer en un restaurant público, hay que hacer una línea o cola por doce horas. Literalmente hay que dormir ese día en la cola.

Alguien me decía: "En Cuba más probable es que se robe en una tintorería que en un Banco. Porque en Cuba el estado de ruina es tal que el pueblo no tiene ropa que ponerse... y el dinero no sirve para nada... porque no hay nada que comprar."

Festival de Música

El Instituto de Arte Americana, que auspicia el Show "AÑORADA CUBA," prepara un Festival de Música Moderna, para el sábado 21 de Marzo, en el Miami Senior High School Auditorium, 2450 S.W. 1 St., Miami, a las 8 de la noche.

El Festival de Música Moderna ofrecerá al público los nuevos ritmos, las nuevas canciones, los nuevos bailes, la moderna coreografía de la era del 70.

Artistas profesionales y jóvenes amateurs intervien-

dran con actuaciones en vivo y doblajes, con interpretaciones de la música latina como norteamericana. El mundo anglosajón y la inspiración latina se conjugaran por vez primera en un Show de 3 horas.

La Dirección artística será llevada por los Coreógrafos Raul Ballester, Director de "Añorada Cuba" y Vivian H. Tobio, Profesora de Ballet del Instituto de Arte America. La Dirección musical la tiene el Profesor Osvaldo Estivill.



Los sacerdotes de habla hispana de Miami efectuaron un seminario para el estudio de la implementación del nuevo ordinario de la misa. Arriba, los sacerdotes españoles y cubanos cuando arribaban a la iglesia de St. Michael inscribiéndose y seleccionando libros litúrgicos que adquirirían para su documentación y la de los fieles a su cuidado. Abajo, el Vicario Episcopal para la Comunidad Hispana, Mons. Bryan O. Walsh, habla a los sacerdotas reunidos.



Editan Misa En Euskera

SAN SEBASTIAN, España — (NA) — Con el título de "Meza Santua (Misa Santa) ha sido editado aquí el nuevo ordinario de la misa en euskera (vasco), aprobado por Roma como texto oficial de las diócesis vascas: Bayona, Pamplona.

Misas Dominicales En Español

Catedral de Miami, 2 Ave. y 75 St., N.W. - 7 p.m.
 Corpus Christi, 3230 N.W. 7 Ave. - 10:30 a.m., 1 y 5:30 p.m.
 SS. Peter and Paul, 900 S.W. 26 Rd. - 8:30 a.m., 1, 7 p.m.
 St. John Bosco, Flagler y 13 Ave. - 7, 8:30 y 10 a.m., y 1, 6 y 7:30 p.m.
 St. Michael, 2933 W. Flagler - 11 a.m., 7 p.m.
 Gesu, 118 N.E. 2 St., 5:30 p.m.
 St. Kieran, (Assumption Academy), 1517 Brickell Ave. - 12 m. y 7 p.m.
 St. Hugh, Royal Rd. y Main Hwy., Coconut Grove - 12:15 p.m.
 St. Robert Bellarmine, 3405 N.W. 27 Ave. - 11 a.m., 1 y 7 p.m.
 St. Timothy, 5400 SW 102 Ave. - 12:45 p.m.
 St. Dominic, 7 St., 59 Ave. N.W. - 1 y 7:30 p.m.
 St. Brendan, 87 Ave. y 32 St. S.W. - 11:45 a.m., 6:45 p.m.
 Little Flower, 1270 Anastasia, Coral Gables - 1 p.m.
 St. Patrick, 3700 Meridian Ave., Miami Beach - 7 p.m.
 St. Francis de Sales, 600 Lenox Ave., Miami Beach - 6 p.m.
 St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables - 11 a.m., 1 p.m.
 St. John the Apostle, 451 E. 4 Ave., Hialeah - 12:35 y 6:30 p.m.
 Inmaculada Concepcion, 4500 W. 1 Ave., Hialeah - 12:45 y 7:30 p.m. Mision en 6040 W. 16 Ave. - 9 a.m.
 Blessed Trinity, 4020 Curtiss Parkway, Miami Springs - 7 p.m.
 Our Lady Of Perpetual Help, 13400 N.W. 28 Ave., Opa-locka - 5 p.m.
 Our Lady of the Lakes, Miami Lakes - 7:50 p.m.
 Visitation, 191 St. y N. Miami Ave. - 7 p.m.
 St. Vincent de Paul, 3000 N.W. 103 St. - 6 p.m.
 Nativity, 700 W. Chaminade Dr., Hollywood - 6 p.m.
 St. Phillip Benizi, Belle Glade 12 M.
 Santa Ana, Naranja - 11:00 a.m. y 7 p.m.
 St. Mary, Pahokee - 9 a.m. y 6:30 p.m.
 Santa Juliana, West Palm Beach - 7 p.m.
 St. Agnes, Key Biscayne 10 a.m.

Iniciase Semana Santa

(Viene de la pagina 23)

Ramos, dia 22, de 9 a.m. a 5 p.m. en el salón parroquial de SS Peter and Paul. Los hombres interesados en participar en este retiro de Semana Santa deben comunicarlo a la mayor brevedad a la parroquia de San Pedro y San Pablo, Padre Ernesto Garcia Rubio, 373-2621. El costo del retiro es de \$3.00 que incluye almuerzo y meriendas.

OTROS CULTOS: Lunes, martes y miércoles Santo, en SS Peter and Paul, misas y confesiones a las 7 p.m.

JUEVES SANTO, liturgia en español a las 9 p.m.

VIERNES SANTO, viacrucis a las 3 p.m., liturgia en español a las 8 p.m.

SABADO SANTO, Vigilia Pascual a las 11 p.m.

con liturgia bilingüe, Inglés-Español.

CORPUS CHRISTI: La parroquia de Corpus Christi anuncia para el VIERNES SANTO a las 5 p.m. Viacrucis seguido del Sermón de las Siete Palabras por el Padre Angel Villaronga, O. F.M. Para todos los demás cultos los fieles deben consultar el boletín parroquial.

ST. JOHN THE APOSTLE: La Iglesia St. John de Hialeah ofrecerá un Retiro de Semana Santa, para jóvenes y adultos, con charlas del Padre Villaronga, LUNES, MARTES Y MIERCOLES SANTO a las 8 p.m.

El VIERNES SANTO, a las 7:30 p.m. Viacrucis, a las 8 p.m. Sermón de la Soledad por el Padre Villaronga. Para mayor información

se recomienda a los fieles que consulten los boletines de sus respectivas Parroquias.

En San Juan Bosco Marzo 23, 24 y 25 (Lunes, Martes y Miércoles Santo): Retiro Espiritual dirigido por el R. P. Daniel Baldor, S.J. de 8 a 10 p.m. (Se celebrará también la Santa Misa).

Confesiones: 4:30 - 6:00 y 6:30 - 8:00 p.m.

Marzo 26 (JUEVES SANTO)

Confesiones de 10:00 - 12:00 m. 2:00 - 3:30 y 4:30 - 7:30 p.m.

CULTOS EN ESPAÑOL: Misa rezada a las 8:30 a.m. Misa solemne concelebrada a las 8:00 p.m. y adoración p.m.

INGLES: Misa concelebrada a las 5:30 p.m.

Marzo 27 (VIERNES SANTO)

Adoración al Santísimo de 7:00 a.m. a 8:00 p.m.

Confesiones de 10:00 - 12:00 m. y 3:00 - 7:00 p.m.

CULTOS EN ESPAÑOL: 4:30 p.m. Via Crucis, Preces litánicas y Sermón de las Siete Palabras.

8:00 p.m. Accion litúrgica (lectura de la Pasión, adoración de la Cruz, distribución de la Sagrada Comunión), Sermón de Pasión.

INGLES: 3:00 p.m. Accion litúrgica y Sermón de Pasión.

Marzo 28 (SABADO SANTO)

Confesiones de 10:00 - 11:30 a.m. 4:30 - 6:00, 6:30 - 8:00 y 10:00 - 11:00 p.m.

11:00 p.m. Solemne Vigilia Pascual y Misa solemne conmemorando la Resurrección.

RETIRO PARA MUJERES

Un retiro espiritual para mujeres ofrecerá el Padre Angel Villaronga el Sabado Santo de 9:30 a 2 p.m. en el centro Hispano Católico.

Exposición de Arte Interamericano

La Segunda Exposición Panamericana de Pintura y Escultura tendrá lugar del 12 al 19 de abril en los salones de la Biblioteca Pública de Miami, auspiciada por el Cuerpo Consular y la Oficina de Asuntos Latinoamericanos de la Arquidiócesis de Miami.

La convocatoria advierte que los artistas interesados en participar deben comunicarlo a la Oficina de Asuntos Latinoamericanos de la Arquidiócesis de Miami antes de las 5 de la tarde del miércoles 25 de marzo.

Segun informa la doctora Avelina Malizia, cada artista puede presentar dos obras, que serán eva-

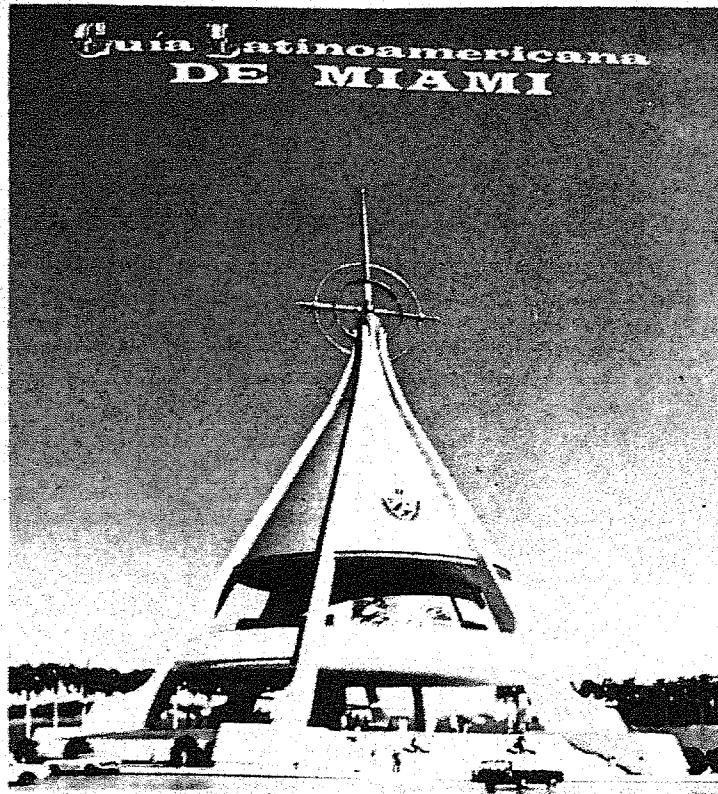
luadas por un jurado seleccionador.

Los interesados pueden obtener mayor información en la Oficina Latinoamericana, apartamento 306 del edificio del Centro Hispano Católico, 130 N.E. 2 St. o llamando al 379-2649.

La exposición será inaugurada el 12 de abril a las 6 p.m. con una recepción en honor de los artistas participantes. "Esta exposición se inició el pasado año, en ocasión de la celebración de la Semana Panamericana, con el objeto de unir a los artistas de todo el hemisferio establecidos en Miami. Este año aprovechamos la misma ocasión con idéntico propósito," expresó Avelina Malizia.



Al anochecer del Viernes Santo el Papa Paulo dirige las ceremonias litúrgicas en el centro de Roma, desde una plataforma frente al Coliseo.



SIMBOLISMO DEL MONUMENTO A LA VIRGEN DE LA CARIDAD

1970

Haga este proyecto una realidad

1⁵⁰

Pronúnciase Obispo Sobre Ocupaciones de Tierras

Choluteca, Honduras — (NA) — El obispo local, Mons. Marcelo Gerin Boulay, al referirse a las recientes y debatidas invasiones de tierras en el sur del país, dijo que "la Iglesia no está de acuerdo con éstas, pero que tampoco tiene el derecho de condenarlas indistintamente".

Hablando ante un grupo de ganaderos y sacerdotes de la zona, Mons. Gerin, al ser requerido acerca de la posición oficial de la Iglesia respecto del problema suscitado por la invasión de tierras por parte de los campesinos manifestó:

"La Iglesia considera que el desacato a la ley civil y la imposición violenta de un sector sobre otro, independientemente de las causas que lo originaron, no constituye el camino adecuado hacia la paz social, que es obra de la justicia, y sobre la cual se afianza el progreso de los pueblos."

Advirtió, sin embargo, que "no es misión de la Iglesia condenar a ningún individuo ni a ningún grupo, máxime cuando se trata de hechos cuya interpretación y enjuiciamiento competen al poder civil y a los organismos encargados de hacer cumplir las leyes del país".

Al dirigirse a aquellos que afirman que la Iglesia, aunque no condene a las personas, debe condenar los hechos que, a juicio de algunos son delictuosos y criminales, el obispo replicó afirmando que "hay un principio de moral tradicional, según el cual, en ciertos casos de extrema necesidad, todos los bienes pasan a ser comunes".

"Sería el caso de un padre de familia, digamos de un campesino, que se halla en una necesidad apremiante de alimentos para su propia subsistencia y de los suyos. En apuro tan extremo, tiene derecho a entrar a la casa del vecino y apropiarse de lo indispensable para satisfacer esta necesidad vital", dijo.

Afirmó Mons. Gerin que en el caso referido la persona no infringe la ley de Dios a pesar que su acción va contra la ley civil.

Monseñor Gerin, misionero canadiense, destacó, por otra parte, la labor que realiza el clero canadiense en Honduras, y rindió homenaje a los campesinos del

Sur del país "por ser los abanderados de la verdadera vida cristiana: fe viva en Dios, sentido de pobreza, paciencia en los sufrimientos, etc."

Peligra la Civilización Por la Ola Pornográfica

CIUDAD DEL VATICANO (NA) — "La propia civilización está en peligro debido a la ola de pornografía que ha invadido el mundo," dice L'Osservatore Romano, en un artículo en que ataca la declinación de las normas morales y critica el movimiento tendiente a introducir el divorcio en Italia.

El diario señala: "Cuando uno recibe noticias de la vertiginosa riqueza alcanzada por firmas editoras de libros y patrocinadoras de exhibiciones que hasta ayer estaban fuera de los límites de la ley.

Cuando se llega a la teorización expuesta en los Parlamentos sobre el fin de la familia, y a la legalización de vicios hasta ayer considerados viles.

Uno debe llegar a la conclusión de que lo que está en peligro no es el denominado moralismo sino la misma concepción y esencia de la civilización, la cual concebimos aún como una condición para el progreso moral del hombre y su nivel de raciocinio, no como un simple comercio lícito y ganancia económica."



Los Muller y sus chimpances comediantes son uno de los más divertidos actos del Festival en Hielo "Holiday on Ice." Aquí en un espectáculo de sabor mexicano, los Mullers y sus manos se presentarán en la función especial de "Holiday on Ice" que a beneficio de la Ciudad de los Niños del Sur de la Florida se ofrecerá el martes 31 de marzo a las 7 p.m. en el Miami Beach Convention Hall.

Cardinal Suenens States Views On Celibacy, Marriage

By DORIS REVERE PETERS
(Copyright 1970, NC News Service)

NEW YORK — (NC) — While finding little likelihood of priests being able to marry, Cardinal Leo Joseph Suenens of Malines-Brussels sees a strong chance ahead that married people will be able to become Catholic priests.

"I heard that different bishops in different countries, in Latin America for instance, have asked for that," the archbishop of Malines-Brussels said in an exclusive interview with National Catholic News Service during a visit to New York.

Cardinal Suenens, long an advocate of open dialogue within the Church, flew to the United States on March 6 for a visit of several weeks — part of it spent with the visiting Dr. Michael Ramsey, archbishop of Canterbury and spiritual leader of the World Anglican Communion.

The Belgian primate, who gained international prominence during the 1962-65 Vatican Council as a strong progressive voice, explained in his interview why he has defied mandatory celibacy for his own priests.

In a broad-ranging discussion of many topics, he also:

- Said the beauty of the non-Latin Mass was that people can speak to God in their own natural language.

- Disclosed that he reads widely of American matters and admires the active intellectualism of American Catholicism.

- Advocated leaving on a private basis, to avoid any seeming inquisition, the idea of priests renewing their vows annually on Holy Thursday.

The NC News Service questions and Cardinal Suenens' answers:

Q. Many Americans are unhappy over the tremendous polarization in the American church between right and left between bishops and priests. Is this dangerous? What do you feel can be done to change it?

A. Such polarization is dangerous and we have to do all we can to make a bridge between people. Practically speaking I think the best way of doing it is to open dialogues everywhere. That is the best way of putting co-responsibility into practice in the Church of today. It is the best way of making people speak to each other and obtaining that they should listen. Especially listen, until they find the path of truth in the opposite sentence.

We have two ears, you know, one to hear the right, and one to hear the left. So we must open the two and try to put ourself in this disposition. And when we have discovered what is true in the opposite sentence, then discussion can be useful. I think we must insist really on the need for dialogue: to speak and to listen. And speak means first of all listen, listen, listen. What is Our Lady wishing and waiting for? What are our priests wishing and thinking? What are they really thinking? That is the problem.

You know there is a saying that "when someone becomes a bishop he will never again have a bad dinner and will never hear the truth again." We really have to be open to the desires and expression of wishes of everyone. That is what can be done in the most practical way.

Q. Is it true that the Church is more polarized here than in Europe?

A. I am not competent to make a comparison here. It depends on each country. And you can't take Europe as a unity. You have some bishops more open than others. It isn't necessary to agree. But it is absolutely necessary to be open.

Q. There is the feeling that the American bishops were not wise in doing away entirely with the Mass in Latin. Do you feel there is room for pluralism in regard to the liturgy? A place for variety in the forms of worship?

A. I don't wish to speak about the American bishops because we are in the same situation ourselves. Generally speaking all the Masses today are in the natural language. And I think this is progress. Because you must speak to God in your own natural language. Some variety in the liturgy is surely possible and in the variety you can introduce even a part in Latin, in case of need. This is especially so when we have international meetings. It is very useful then that we should have Masses in Latin.

Q. You seem so well informed about the situation here in America. Do you read many American publications?

A. Yes, I must admit that I read at least 10 of the best known American papers. And I read two or three American books in a month. I am very close to what is happening here and I am also surprised what is being published. It is really a big move to the intellectual side in America. Before the Council we had not such a phenomenon. Today it is really an active Church and you play a very big role in the Church today.

Q. Would you comment on the role of public opinion in the Church and the role of communications in the Church. Is this important?

A. I think it is very important that there be open and free discussions in the Church. The Church is a family. Within a family you cannot discuss family problems when something is wrong with the family atmosphere. I would like to suggest that you read an article by Father (Karl) Rahner. He published a strong article in *Orientierung*, on May 15, defending the right to express one's views publicly. There is no secrecy about Church problems. About persons, yes; but not about problems.

Q. Do you feel that the approach to many of the Church problems is sensational?

A. Well, from time to time, of course, different problems are put in the wrong light because there is a sort of tendency to make them sensational. Instead of putting one against the other it would be better to say, "One is stressing this point of view, and the other is stressing another, complementary, point of view." It is harmful to put in terms of opposition ideas which are complementary. And harmful to put in terms of personal opposition. I have had trouble saying, "I was discussing the structures of the Church, not the persons." But there is always the temptation to bring it on a personal level.



ARCHBISHOP MICHAEL Ramsey of Canterbury, left, and Leo-Joseph Cardinal Suenens of Malines-Brussels share a light moment during their joint press conference at Trinity Institute in New York. The Anglican primate and the head of the Catholic Church in Belgium agreed that birth control is not a matter for governmental control. The two men were in New York for a seminar of Episcopal bishops.

Q. Is the celibacy debate between the Dutch clergy and the Vatican being handled, in your opinion, in a collegial way?

A. Well, I wish to take the problem as it is now after the letter of the Pope to Cardinal Villot. In that letter you find an invitation to exercise collegiality — and an invitation to discuss the problem whether married people should become priests, where there is a necessity. The Pope opened that discussion and that's really a step in the collegial way. I heard that different bishops in different countries, in Latin America for instance, asked for that. And as far as I can see traveling through some of those countries, it is the only solution there.

Q. That is to have married people . . . ?

A. Married people, yes. It is not the problem of priests getting married but of married people becoming priests. It is a bit like the situation in France and Belgium where they started the idea of priests becoming workers. That's one way, but you can also see workers becoming priests.

So, to continue on the line of collegiality, I think the first step was the letter of the Pope and the second could be Synod Number Three. You remember that at the end of the last synod it was suggested that the next synod should discuss priestly problems and marital problems. I am in favor of these subjects being on the agenda and I hope they will be accepted as they have collegial possibilities. But the synod is not the only way of putting collegiality into action. I think, for instance, that the role of the seven bishops in each congregation could be completely transformed and be really collegial in action. But that is supposing new methods and new ways of acting.

Q. Is there a need for more dialogue within Roman Catholicism on the celibacy issue?

A. There is a need for more dialogue on every issue. And speaking about dialogue, I think we must always see a bishop not as a head disconnected from the body but we must see the bishop in the center of his local Church in connection with his priests and with his laity — meaning, by that, the priestly councils and pastoral councils and in a larger way with all the Christians, the people of God. So that when a bishop goes to Rome to a synod he will not speak his mind alone but say, "My church is thinking this."

Q. Would you comment on the Congregation of the Clergy proposal that priests renew their celibacy vows on Holy Thursday?

A. I think we have to see that as an invitation, not as an order, as a suggestion, not as an order. Cardinal (John) Wright said that explicitly. The situation is such, psychologically speaking, that it appears to many priests as being a sort of inquisition. Circumstances being what they are, I think it is better to leave it on a private level, avoiding all that would appear as an inquisition or discrimination.

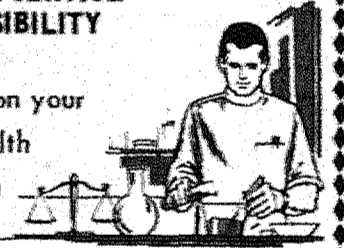
Q. How would you characterize your visit here at this time in the history of Anglican-Catholic relations? Is it, for example, a landmark or a milestone?

A. Ask that of a historian in 25 years.

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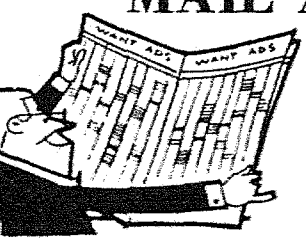
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Parish Liturgy Teams Get The Spotlight In 'Project Pentecost'

Project Pentecost's spotlight is on Parish Liturgy Teams this week as groups of priests, religious and laity selected by pastors to assist with the program of liturgical education in their respective parishes prepared to participate in workshops throughout the Archdiocese.

Programs in the workshops, which will be held on Saturday, March 21, in Hollywood, Fort Lauderdale, Miami, and Kendall, will include a general outline of Project Pentecost and emphasize the important role of the Parish Liturgy Teams in conducting parish participation programs.

According to Father James Briggs, coordinator of the Archdiocesan program of liturgical education, which is preparing South Florida Catholics for the introduction of the New Order of Mass, a four-week program of explanation and education on the parish level will be inaugurated April 12.

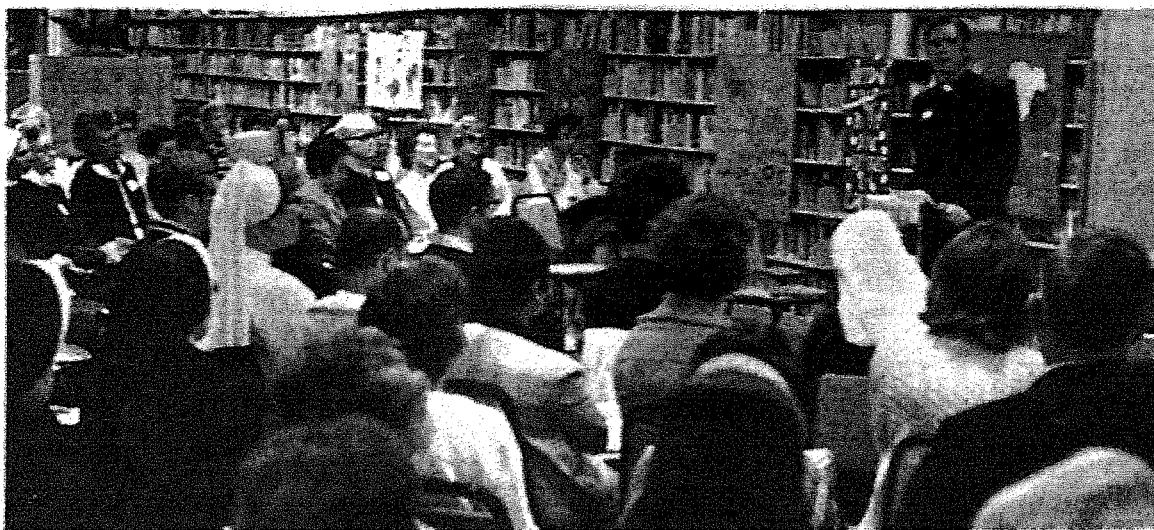
Included in the first week's sessions will be conferences on the general concept of the Liturgy and the changes followed by two film strips on the New Order of Mass. The first, entitled "How Are We Doing?" summarizes the changes in Liturgy since Vatican Council II. "Where Are We Going?" the

second film outlines the changes being introduced in the New Order of Mass.

The second two weeks of the parish level program will follow the home discussion format. Those who participated in the first week's program will divide into groups and meet in the homes of various host couples. Each group will be guided by a discussion leader trained through a film which will be shown on the Archdiocesan closed-circuit TV and by a specially prepared manual.

In the fourth week the groups will report to general parish meetings where each group leader will make a report of discussions. A period will be set aside for reactions and questions from the general evening meeting which will conclude with the Celebration of the Eucharist.

Describing last Saturday's workshops for Religion Teachers as "highly successful," Father Briggs explained that upcoming workshops for Parish Liturgy Teams will include a History of Liturgy, What is Liturgy-Why Liturgy. An introduction to the training of group discussion leaders and a showing of the film used in training sessions will also be included, he said. Celebration of the Eucharist according to the new rite will conclude each workshop, he added.



Project Pentecost coordinator, Father James Briggs talks with religion teachers during one of several workshops held last Saturday at Christopher Columbus High School in Miami.

Parish Liturgy Team Workshops Saturday, March 21

BROWARD DEANERY: Little Flower School, Hollywood; Cardinal Gibbons High School, Fort Lauderdale, 12 noon.

NORTH DADE DEANERY: Notre Dame Academy, Miami, 10:30 a.m.

SOUTH DADE DEANERY: St. Louis Church, Kendall, 10:30 a.m.

Named To Teach Priests' Institute

Father Raymond E. Brown, S.S., professor of Sacred Scripture at St. Mary Seminary, Baltimore, and frequent visitor to Miami, will be a member of the faculty at the New England Summer Institute for Priests, June 21-26, at Stonehill

College, North Easton, Mass. Also participating in the continuing education program for priests will be Father Jerome Murphy-O'Connor, O.P., Ecole Biblique, Jerusalem, Israel; Father Richard A. McCormick, S.J.



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