

# 'Day of Prayer for Vocations,' Sunday

Concelebrated Mass with Archbishop Coleman F. Carroll as the principal celebrant will highlight the observance of a World Day of Prayer for Vocations in South Florida at 3 p.m. Sunday, April 23, in the Cathedral of St. Mary.

South Florida's faithful have been urged by the Archbishop to unite in the World Day of Prayer as well as to respond to the annual Parish Burse collection which will be taken up in churches and chapels of the Archdiocese.

Thousands of Catholics in the 119 parishes of the eight counties of the Archdiocese are expected to answer the call of Pope Paul VI "to encourage young men and women to a life of service of Christ and His people" through participation in special prayers and devotions for vocations which will highlight parish activities.

**CONCELEBRATING** with Archbishop Carroll will be Msgr. John Connor, rector, Archdiocese of Miami Major Seminary of St. Vincent de Paul; the Very Rev. Charles McNamara, C.M., rector, St. John Vianney Seminary; Msgr. James J. Walsh, Spiritual Director at the Major Seminary; and Father William Hennessey, Archdiocesan Director of Vocations.

The homily during the Mass, in which priests, seminarians, Sisters, Serrans, and laity will participate, will be preached by Msgr. Connor.

"VOCATIONS to the priesthood and

religious life are a grave concern for each one of us, a concern which must be reflected in our own intense efforts to encourage

young men and women to a life of service of Christ and His people," Archbishop Carroll emphasized, urging special prayers for

vocations in all the schools of the Archdiocese as well as in CCD classes.

He also suggested special Liturgies, either Mass or Bible Vigils, for parish youth sometime during the week of April 23 "in order to impress on them both the need of prayer for vocations and the possibility of considering themselves for a religious vocation."

The Archbishop pointed out that it would be most fitting that one of the principal Sunday Masses of that day be designated as the parish observance of the World Day of Prayer for Vocations which he noted could be enhanced by singing, procession and active participation of parish organizations.

**THE ANNUAL** Parish Burse collection, which helps establish educational funds within each parish for preparing young men for the priesthood, is being held in conjunction with the World Day of Prayer for Vocations, the Archbishop explained, so that "we may all join together in helping provide future laborers for the Vineyard of Christ."

A full burse amounts to \$30,000. Interest earned by this money sustains the annual educational needs of one seminarian. The full amount is usually realized by donations of varying amounts.



## Archbishop's letter

### Burses urged as means of assisting seminarians

To the Priests, Religious and Faithful of the Archdiocese of Miami:

The concern of our people in providing future priests for the Archdiocese of Miami has always been a source of consolation both to myself and to our priests. You have manifested this concern in your cooperation with our efforts to foster vocations to the priesthood and in your willingness to assume the heavy responsibility of maintaining and educating our seminarians.

In view of the ever-rising costs of educating more than 150 young men, who are to be our priests for the years ahead, your Pastor and I have come to realize more clearly that the practical approach to our problem is to motivate our people to establish a large number of burse.

A burse is a specified amount of money set aside for the sole and exclusive purpose of meeting the cost of preparing a young man to be a priest. A full burse is \$30,000.

This figure has been set because the interest from it amounts to approximately a year's tuition for one seminarian. As soon as one young man is ordained, another seminarian begins to benefit from the interest the same burse continues to earn. Thus, a full burse has a never-ending spiritual value.

A complete burse is usually reached by donations, large or small, added together until the total of \$30,000 is realized. While few people are fortunate enough to be able to contribute a full burse, a great many, however, can and indeed should help towards the completion of a burse by donations of any amount during their lifetime.

Moreover, scarcely anything can be more spiritually consoling to a person at the end of his life than the fact that an amount bequeathed in one's will towards a burse will continue to educate specific priests for Christ's Church forever.

The annual collection to establish your own Parish Burse is scheduled for Sunday, April 23 — the day in which your parish responds to Pope Paul's call for a World Day of Prayer for Vocations.

May we all join together on that Day of Prayer in helping to provide future laborers for the Vineyard of Christ.

Very sincerely yours in Christ,

*Coleman F. Carroll*

Coleman F. Carroll  
Archbishop of Miami

### 12 Sisters to observe jubilees on April 22nd

Five Sisters will observe golden jubilees and seven others will celebrate silver anniversaries during Concelebrated Mass of which Archbishop Coleman F. Carroll will be the principal celebrant at 11 a.m., Saturday, April 22 in the Cathedral of St. Mary.

Representative of six orders of religious stationed in the Archdiocese of Miami, the jubilarians are engaged in teaching, in communications, and in social work.

Concelebrating the Mass of Thanksgiving with Archbishop Carroll will be Msgr. David Bushey, Vicar for Religious; Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-Speaking; Msgr. Dominic Barry, pastor, Holy Family Church, North Miami; Father Angel Vizcarra, O.P., Assistant Vicar for Religious; and Father Walter U. Voll, O.P., a member of the faculty at the Archdiocese of Miami Major Seminary of St. Vincent de Paul.

Auxiliary Bishop Rene H. Gracida will preach the homily during the Mass, in which hundreds of friends of the jubilarians are expected to participate.

Observing the 50th anniversary of their religious professions will be Sister Margaret Loretto Drexler, O.P., St. James Convent,

North Miami; Sister M. St. Angela Garrett, I.H.M., Epiphany Convent, South Miami; Sister M. Ann Patricia McGee, I.H.M., St. Lawrence Convent, North Miami Beach; Sister Cristina Marrades, R.F., St. Jerome Convent, Fort Lauderdale; and Mother Mary Genevieve Weber, O.P., Barry College.

**THOSE** who will celebrate their 25th anniversaries include Sister Anne Richard Baker, O.P., Cardinal Newman Convent, West Palm Beach; Sister Marie Siena Chmara, O.P., Barry College; Sister Simon Peter Lynch, O.P., St. Anthony Convent, Fort Lauderdale; Sister Mary Attilia Messina, D.S.P., Daughters of St. Paul Book and Film Center, Miami; Sister Therese Margaret Roberts, O.P., St. Thomas Aquinas High School, Fort Lauderdale; Sister Marian Rollison, I.H.M., St. Michael the Archangel Convent, Miami; and Sister Marie Welter, O.L.V.M., COR, North Miami.

**Sister Margaret Loretto, O.P.**

A native of Chicago and one of a family of nine, Sister taught in schools staffed by the Adrian Dominican Sisters in Illinois and Michigan, before coming to South Florida 27 years ago.

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## THE VOICE

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APRIL 21, 1972

### Nixon's school panel backs tax-credit aid

By SUE CRIBARI

WASHINGTON — (NC) — A program of educational aid to the urban poor and tax credits for parents of nonpublic school children has been recommended by President Nixon's panel on nonpublic education.

The long-awaited panel report — "Nonpublic Education and the Public Good" — has not yet been officially released by the White House. NC News obtained an advance copy of the finished report here.

The nonpublic education panel — part of a larger commission on school finance which earlier submitted its findings to the President — also recommended federal construction loans for nonpublic school facilities.

A **FOURTH** recommendation was that tuition reimbursements be provided for non-

public students where federal education grants are allotted to an individual state on the basis of the total number of students residing there.

The four-man panel — headed by Dr. Clarence Walton, president of Catholic University of America — also spelled out its own credo on nonpublic education and made several suggestions about what school officials themselves can do "to put the non-public house in order."

"The urgency of federal assistance to the poor in urban public schools is evident," the panel report said, "but equally in need are those same children in nonpublic schools."

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### Women of Archdiocese start convention today

Hundreds of South Florida women will participate in the three day sessions of the 14th annual convention of the Archdiocesan Council of Catholic Women, April 21-23, at the Marco Polo Motel, 19201 Collins Ave., Miami Beach.

Archbishop Coleman F. Carroll will celebrate Mass for delegates during closing sessions of the meet at noon Sunday. Luncheon will follow at 1:30 p.m.

Mass celebrated by Auxiliary Bishop Rene H. Gracida at 9 a.m. Saturday in the hotel will mark the formal opening of the convention.

Business sessions will convene at 10 a.m. Registration, which begins at 4 p.m. Friday, will continue through Saturday.

**TWO NATIONALLY KNOWN** speakers will address delegates during the sessions, which have as their theme, "Seek Ye First the Kingdom of God and His Justice."

Father Robert V. Monticello, executive director of the Campaign for Human Development, will speak during Sunday's luncheon.

A priest of the Archdiocese of Detroit, where he was assistant secretary of Catholic Charities, Father Monticello is Deputy Delegate for the Clergy in the Archdiocese of Detroit and in that position is responsible for the administration of the Office of the Delegate for the Clergy and the supervision and coordination of its division. He was

released by John Cardinal Dearden in July, 1971 to serve in his present position.

Father Morton Hill, S.J., a member of the President's Commission on Obscenity and Pornography; and president of Morality in Media, Inc., will speak during opening

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THE VOICE

THE VOICE, P.O. Box 1059, Miami, Fla. 33138

# Teachers' guild to mark year with Mass May 7

Mass celebrated by Archbishop Coleman F. Carroll on Sunday, May 7, in the Cathedral of St. Mary will mark the closing of the year for members of the Archdiocese of Miami Catholic Teachers' Guild.

During the Spring luncheon meeting which will follow in the Archdiocesan Hall, Msgr. William F. McKeever, former Archdiocesan Superintendent of Schools and pastor of St. Juliana parish, West Palm Beach, will receive the Lumen Christi award of the guild in recognition of "outstanding service to education" during the years that he was superintendent of Catholic schools in

both the Diocese of St. Augustine and in the Archdiocese of Miami.

The guild, whose membership is open to all Catholic teachers in private, parochial and public schools, will also award its first annual scholarship to Dennis John Hyde, a senior at Msgr. Edward Pace High School.

According to Miss Virginia DiCristaforo, retiring president, reservations for the luncheon must be made before May 3 with the office of Father John Vereb by calling 757-6241, Ext. 236. Father Vereb, Supervisor of Religious Education has urged that all those involved in Catholic education attend.

## Orlando named workshop site

Orlando will be one of four locations for regional workshops for campus ministry directors next Fall, according to the National Center for the Campus Ministry.

Regional meetings are scheduled to be held in September and October in the central Florida city as well as in Tucson, Ariz.; Minneapolis, and Washington, D.C.

Next January a special one-month program will be offered at the center in Cambridge, Mass., for those who are unable to participate in the regional programs.

The National Center for the Campus Ministry, an ecumenical experimental project, was inaugurated last year and is endorsed by the U.S. Bishops' Education Committee.

Scripture scholar says:

## 'Modern man has lost his identity'

"Modern man lacks a sense of destiny because he has forgotten his roots and where he came from."

This was the conclusion drawn by Father Eugene H. Maly, one of the nation's foremost scriptural scholars, who last Wednesday appeared as the featured speaker at a workshop sponsored by the Committee for the Continuing Education of the Clergy of the Archdiocese.

Held at the Archdiocese of Miami's Major Seminary of St. Vincent de Paul, Boynton Beach, the day-long workshop consisted of three major lectures by the renowned Biblical scholar from Mt. St. Mary of the West Seminary, Cincinnati.

**SPEAKING** before a gathering of seminarians and priests from throughout the Archdiocese, Father Maly observed that fear of the future and apathy are the sad products of today's "Now Generation", which is busily rejecting the past and all of its spiritual and historical heritage.

"Modern man has lost his sense of identity," Father Maly said. "He has little idea of who he is, or where he is going because he has turned his back on the past."

"In this light," he continued, "Scripture is crucially important."

**MORE THAN** ever before, he noted, the Scriptures can provide mankind with a sense of identity and purpose.

But he warned of the growing trend where some "seem to think they can arrive at Jesus without the Church. They fail to see the very close link between the Church, people and society today."

"We cannot consider ourselves as isolated from others," he stressed. "We must identify with the community and the Church of which we are a part."

"This, he continued, "is primary in the Gospel. Time and time again, it stresses the people of God . . . a community together and not isolated."



PAN AMERICAN week observance in South Florida featured a variety of cultural and educational activities highlighted by Pontifical Mass celebrated last Saturday in Gesu Church by Auxiliary Bishop Rene H. Gracida. Colorful flags of hemisphere nations were carried by Gesu School children who provided a guard of honor during the Mass in which the Consular Corps and civic dignitaries participated as well as English and Spanish-speaking faithful.

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YOUNG PEOPLE'S WORLD, FOURTH FLOOR DOWNTOWN MIAMI, AND AT ALL BURDINE'S STORES

# U.S. bishops hit population control

By PATRICK JOYCE

ATLANTA — (NC) — The bishops of the United States spoke out forcefully against abortion at their spring meeting here and quietly moved into a new phase of the 53-year-history of their national organization.

Much of their meeting here April 11-13 centered on the traditional concerns of the bishops: schools, abortion, the liturgy, religious education, doctrine, seminaries.

At the same time, the bishops opened their deliberations to newsmen and other observers for the first time, voted unanimously to reorganize their deficit-plagued organization, and decided to replace

their annual national spring meeting with 12 regional meetings.

Cardinal John Krol of Philadelphia, president of the bishops' conference, said the most important action of the meeting was the bishops' statement in response to the report of the Presidential Commission on Population Growth and the American Future.

THE STATEMENT, approved unanimously by more than 200 bishops at the closing session, criticized the commission's tendency "to equate quality of life simply with a lower rate of population growth" and called the commission's advocacy of

abortion on request "immoral and dangerous."

At a closing press conference, Cardinal Krol said that contemporary "social elite engineers" are using the "same principles used in totalitarian states." He compared the abortion recommendation to Soviet dictator Joseph Stalin's claim that "10 million had to be starved to establish a sound economy."

Cardinal Krol saw the elimination of the national spring meeting as a sign that the bishops had completed the first phase of implementing the decrees of the Second Vatican Council. The spring meetings began in 1967, the cardinal said, because the bishops could not do all the post-Council work at their traditional annual fall meeting.

"That work is now 75 to 80 percent completed," he said, "and our staff was even a bit apologetic that it had little new substantive material to present at the meeting."

The bishops will continue their national fall meeting, but next spring, the bishops in each of 12 geographic regions will hold separate meetings. The meetings will be sponsored by the national conference and may have a common agenda designed by the conference.

The bishops also voted to replace the at-large representatives on their administrative board and administrative committee with regional representatives. Bishops in each region will elect one representative to each unit. The regions can also elect an alternate.

THE BISHOPS voted unanimously to trim \$1 million from the conference's annual budget by next January. Several agencies will be merged, one will be dropped, and the expenses of others be more carefully controlled, according to Bishop Joseph Bernardin, general secretary of the conference.

The organizational and fiscal changes will save about \$300,000 while new funding arrangements will save about \$700,000. The primary funding change will see the migration and refugee services program financed by the annual Laetare Sunday collection instead of diocesan contributions to the conference.

In major organizational changes, the International Affairs and Social Development departments will be merged, as will the Adult Education and Religious Education/CCD divisions. The United Nations Affairs division will be eliminated. Although the changes were made now to end the conference deficit, Bishop Bernardin

said similar changes would have been made later to streamline operations.

In his opening remarks, Cardinal Krol said the presence of 75 newsmen — along with 23 religious, lay and priest observers — "lends historic significance to this meeting."

However, the bishops excluded press and observers, and even some members of their own staff, from an hour and a half secret session — a change from recent policy which, while excluding the press, allowed members of the bishops' staff to attend and report to the press on the deliberations.

Cardinal Krol said the bishops decided on the secret session to reassert their right to meet privately.

HE LATER SAID the bishops discussed pastoral matters that might cause concern among some Catholics and that are not ready for a final decision.

In action taken publicly, the bishops:

- Voted to ask the Vatican to lower the minimum age for permanent deacons to 30. The present age is 35, and several bishops said many younger men — particularly blacks and men of Spanish-speaking descent — are qualified to be permanent deacons.

- Decided to allow their administrative committee decide whether to publish a theological study of the priesthood commissioned as part of their overall study.

- Agreed to develop a National Catechetical Directory modeled on the General Catechetical Directory published last year by the Vatican. The project is to take two years.

- Agreed to continue work on their own Fundamentals of Religious Education, a document which will contain doctrines the bishops consider fundamental to Catholic faith.

- Approved 146-30 a proposal that would allow bishops, with the approval of the conference's Liturgy Committee, to use adaptations already contained in Vatican approved liturgical books.

- Voted 140 to 30 allow "more profound liturgical adaptations" with Vatican approval. The proposals aimed at bringing more American elements into the liturgy.

- Learned that the liturgy and pastoral research committees will develop an educational program and survey for the laity on receiving Holy Communion in the hand.

- "Commended" the National Office for Black Catholics' plan to raise funds through a collection in parishes that serve blacks.

- Authorized the committee on Priestly Formation to arrange regional meetings between bishops and seminary officials, if approved by regional groups of bishops.

## All—promote vocations, Pontiff urges Catholics

VATICAN CITY — (NC) — Pope Paul VI urged all Catholics to work hard to foster religious vocations among the young as the visible sign of the Church's "credibility" in the world.

The Pope issued his appeal in connection with the ninth World Day of Prayers for Vocations, to be celebrated April 23.

In a letter addressed to all sectors of the Catholic world, the Pope stressed the immense importance that vocations hold for the Church "as the sign of its visibility, the confirmation of its

credibility, the guarantee of its vitality and the surety of its future."

THE POPE called for prayers that God's voice "may be heard with generosity by ever more ardent and numerous groups of young people and that they may be persons of solid Eucharistic piety, enlightened Marian devotion."

The Pope said that a "vocation is a serious undertaking that requires an openness, an interior attitude and a breaking with every self-interest and with human prudence, both on the part of

those who have been called and those who are close to them."

The family is the "first seminary," the Pope said, and is the irreplaceable reserve from which new vocations to the Church come.

"All know the gravity and urgency of priestly vocations at the present time," the Pope said, "when the needs of the Church and the world are growing, while at the same time the number of generous souls who come forward to meet the many and very serious problems remains unequal to the demand."

## Cleared of 'subversion' in Brazil

RIO DE JANEIRO, Brazil — (NC) — A military court dropped charges of subversion against two Church-related groups of priests and lay leaders for lack of evidence and "other difficulties."

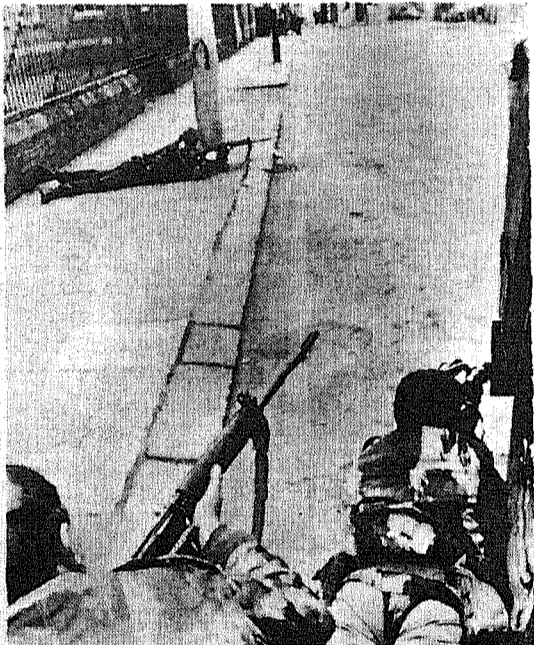
The military judge in the Rio region said charges made in 1970 against members of the Young Christian Workers and of the Brazilian Development Institute (IBRADES), "are difficult to prove not only because they deal with crimes of a political nature, but also because of the site in which they were allegedly committed."

"That is, the premises of religious associations, schools and churches," he added. "This is the risk (not prosecuting) that a democratic regime must face through an independent judiciary system."

DURING a police raid on IBRADES downtown headquarters here in October 1970, several youth workers and four priest moderators were placed under "preventive arrest" on grounds that their actions were "subversive."

Church authorities protested the detention as unwarranted. Some of the arrested were given conditional freedom later.

The court blamed "some Catholic schools for producing immature youths who easily go into subversion."



BRITISH PARATROOPERS return sniper fire during a gun battle with members of the Irish Republican Army in the streets of Belfast. Two IRA gunmen were killed in the battle, which was fought from noon to dusk about a half-mile from the center of town.

## Hemisphere bishops to meet in Canada

By JOSE I. TORRES BOGOTA, Colombia — (NC) — A site near Montreal has been chosen as the location for the seventh annual Inter-American Bishops' Meeting, to be held in mid-May.

Religion, politics and youth will be discussed by 26 bishops from North and South America, with some 20 priests and lay advisers and observers from religious congregations. Nine of the participating bishops will be

from Latin America, nine from the United States and eight from Canada.

THIS WILL BE the first Inter-American Bishops' Meeting held in Canada. Two of the previous meetings have been held in the United States, one in Miami and one in Detroit. Others have been held in Chile, Venezuela and Mexico. The site of the 1972 meeting will be the Grey Nuns' retreat house at Chateaugay on the St. Lawrence River.

## Sees Hanoi's drive bar to U.S. pullout

ROME — (RNS) — Vatican City's weekly magazine warned editorially here that the Communist offensive in Vietnam could force the United States to halt its removal of troops from the war zone and lead to escalation of the fighting.

The editorial, written by Federico Alessandrini, a member of the staff of L'Osservatore Della Domenica and the official Vatican press spokesman, said:

"Everyone knows that the United States has long expressed the intention — and more than the bare intention — to abandon Vietnam and perhaps all of Southeast Asia."

HE NOTED that the withdrawal of American troops was already well under way and was proceeding "at a remarkable pace."

Alessandrini, who, in the past has been critical of the

U.S. in Vietnam, said that last January the U.S. President had "substantially asked (the other side) to favor this disengagement by accepting a compromise based on the recognition of the right of the Vietnamese to decide their own future."

However, he said, by stepping up the war, the Communists have turned down this offer and instead are going to try to "drive out" the American presence there.

But the writer expressed doubt that the United States could accept such a humiliation.

He noted that the present Communist offensive from the North is slowing down the withdrawal of American troops from Indo-China.

"IT MAY HALT IT and even perhaps reverse the trend, retaining U.S. forces in Vietnam and even increasing their numbers."

"Hanoi, or rather the Soviet Union, does not want the tragedy to end," the Vatican aide said.

Mr. Alessandrini also saw in the offensive a move by the Soviet Union to embarrass President Nixon during his visit to Moscow in May.

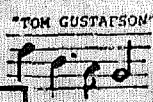
Noting that the Nixon trip is aimed at removing "suspicions and irritation" over the Presidential visit to China, Mr. Alessandrini wrote:

"But the turn of events leads us to wonder if the current offensive may not be aimed exactly at hampering or even preventing the Sino-American rapprochement by keeping this wound in its side open and bleeding."

He stressed that the fighting in Indo-China is a battle between "powers extraneous to that geographic region." He said that as a result the population has suffered.

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# Vocation to the Catholic priesthood

(The following article was written for *The Voice* by Msgr. John W. Connor, rector of the Archdiocese of Miami Major Seminary of St. Vincent de Paul, Boynton Beach).

"Go forth out of your country and from your kindred and come into the land which I shall show you . . . I will bless you and make your name great . . . In you shall all the nations of the earth be blessed."

These words of the Book of Genesis apply in the strict sense to the vocation of Abraham to lead his people. In an accommodated sense they apply to every young man who in the distant past, in the present, or in the dim future, leaves father, mother and family to follow the call of Christ, his vocation, into the Catholic priesthood.

It is evident that the call to the priesthood, the vocation, must originate from God because these men, future priests of His Church, are to be His ambassadors, are to be the ministers and dispensers of His mysteries. On them will depend the propagation and welfare of God's Church. It has always been the belief of the Church that a vocation has its origin in God and from God.

The words of Christ express this "I pray for them, not for the world but for them whom you have given me because they are yours." Here is explicit recognition that the choice of the Apostles resulted from the will of God the Father in eternity.

THE WORDS of Scripture in regard to Christ and His Own High Priesthood also would apply. "No man takes this honor to himself but he that is called by God."

St. Paul expresses the same notion in Galatians when he calls himself "Paul, an apostle, not of men, neither by men, but by Jesus Christ and God the Father."

Every vocation has its ultimate origin in Christ — for as He said: "You have not chosen me but I have chosen you and have appointed you that you should go and bear fruit."

Christ called the apostles personally — "Come follow me". He called them despite the fact that He knew their weaknesses, failings and shortcomings. He called them because, according to His plan of salvation, He needed them.

He, Infinite Son of God, was grateful when they responded because by their generosity and dedication the mustard seed of the kingdom would grow and prosper. They were to be His human extensions, His prolongations into time and through them the light of His truth could be projected into the years ahead.

That condition has not changed. In each generation Christ must seek new help, new apostles for the continuation of the work of sanctification. The words of St. Mark: "He calls unto Himself men of His own choos-

ing," were true in Judea in the first century. They are true today.

Vocations are from God. On this point there is little discussion or argument. On the other hand the questions of what is the essence of a vocation? — how it is manifested? — how is it recognized? — are still the subject of great discussion and at times confusion.

NUMEROUS theories have been put forth regarding the essence of a vocation. In the last century the "attraction theory" was popular among some. In this theory the essence of a vocation consisted in the subjective feelings and dispositions of the candidate. Vocation consisted in a strong emotional tendency to the priesthood which was believed to have its origin from the Holy Spirit.

This attraction together with other objective qualities was sufficient, according to this theory, to guarantee the presence of a vocation.

Today in practice, if not in theory, some men consider the vocation to priesthood to be only, an inner call. Some demand the presence of a completely infallible inner conviction, powerful enough to set aside every qualm, every hesitancy.

Pope Pius X in an authoritative decision taught that the essence of vocation did not necessarily consist in any internal feelings toward the priesthood. What was required for essence of vocation was the presence of (1) a right and good intention; (2) fitness of the candidate for the task; and (3) his willingness to perform it. This internal vocation, if such it could be called, was ratified by the call of the bishop to orders. Intention — inclination — fitness — these were the preliminaries and ingredients, yet actual vocation comes only at the moment of the bishop's call.

(1) Right intention excludes mere ambition for worldly honors and prestige. It excludes the desire for a lucrative or easy life free from manual labor, a mere desire for a more comfortable or respectable position in the community. A mere attempt to please parents or family would also violate this requirement of right intention.

(2) Internal inclination would consist in a free, reasonable willingness to perform the tasks which the priesthood demands. No strong emotional surge or impact is demanded. Rather the inclination should be grounded on reason and intellect, on sober reflection and generosity of spirit, on a recognition of the wonderful opportunities of sharing in the salvific work of Christ and His Church. It would seem that the best test of this inclination would be to inquire if the inclination showed the qualities of being stable and steady, of being balanced and yet

strong.

THE REALITY of a vocation does not exist, even if the individual candidate has strong personal convictions of his "vocation", if his fitness and suitability for the work of the priesthood is not recognized by the community of God.

It is apparent that there are certain basic requirements needed for the work of the priesthood. The pilot in the air force, the lawyer before the courts, the doctor in the practice of medicine must meet definite requirements. There most also be demands for fitness, ability and capacity in the case of the applicant for priesthood.

Intellectual talent must be present sufficient to master the philosophical and theological requirements of the seminary courses. There is no demand for genius but certain minimal standards must be met. The salvation of fellow men, the progress of the Church, the mental health of the seminarian himself, demand that certain standards be established and maintained.

Moral strength is necessarily demanded in the work of salvation. This moral strength may result from years of constant goodness or it might be the happy result of victory after long years of struggle and even failure in a contest with sin and temptation. However it may have arisen, it is a requirement for vocation — the strength to be stable in virtue — the power to remain constant and true to God and His laws.

OTHER VIRTUES are needed — humility, kindness, generosity, obedience, sobriety, prudence, all should be present in some degree within the worthy candidates' soul.

It is apparent that certain physical strength, freedom from major bodily defect

and psychological health are prerequisites for vocation.

In the deliberations of Vatican II, there were some who wanted a theological definition of a vocation. Rather than doing this, the Council Fathers stressed the encouragement and discernment of vocations. In a very wonderful way, Vatican II stressed the involvement of the whole people of God — bishops, priests, parents, teachers — the total community in fostering vocations by prayer, instruction, attitudes and example.

No one section of the community has a unique obligation of encouraging men to continue the work of priestly ministry and service. The example of a true Christian family, the joy, zeal and happiness of dedicated priests, the spirit of a vital parish alive with faith and love, the instruction of parochial school or catechetical class, should all work together in developing a spirit of faith and generosity and concern which is the foundation from which vocation springs forth.

Our vocation begins the most wonderful of personal sacrifices — Lives, hopes, ambitions, physical yearnings, strength are offered to the God-man. A process is begun in which through the sacrifices of years, the dross of petty selfish selves will be transformed into the greatness of Christ-like priests, pleasing to the Father. A journey is begun through the priesthood to God.

The words of God are: "Go forth out of your country and from your kindred and come into the land which I shall show you. I will bless you and make your name great. In you shall all nations of the earth be blessed."

May these words be heard and answered in this, our day.



MAN IN LOVE. When Bill went into the priesthood, I honestly felt sorry for him. I thought: Can a man devote his *whole* life to God . . . be alone so much . . . and still be happy? Well, I didn't realize he *loved* God . . . enjoyed just being with Him. Now I know. Father Bill is *never* alone.

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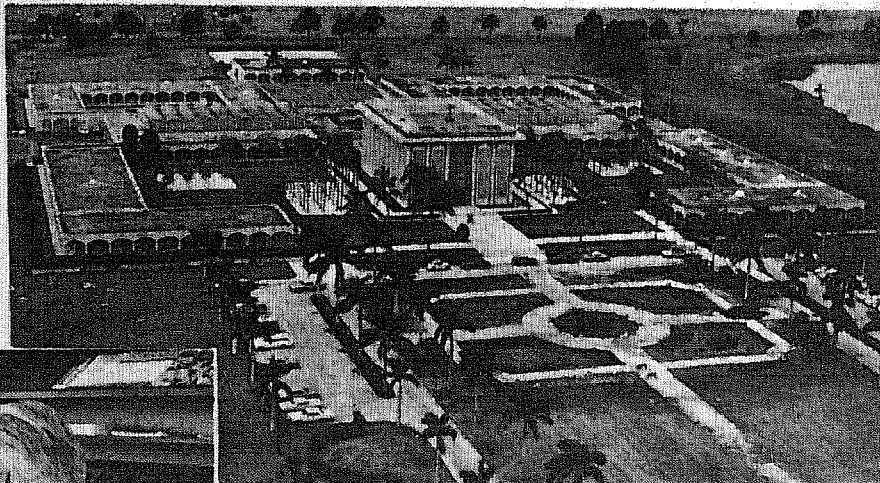
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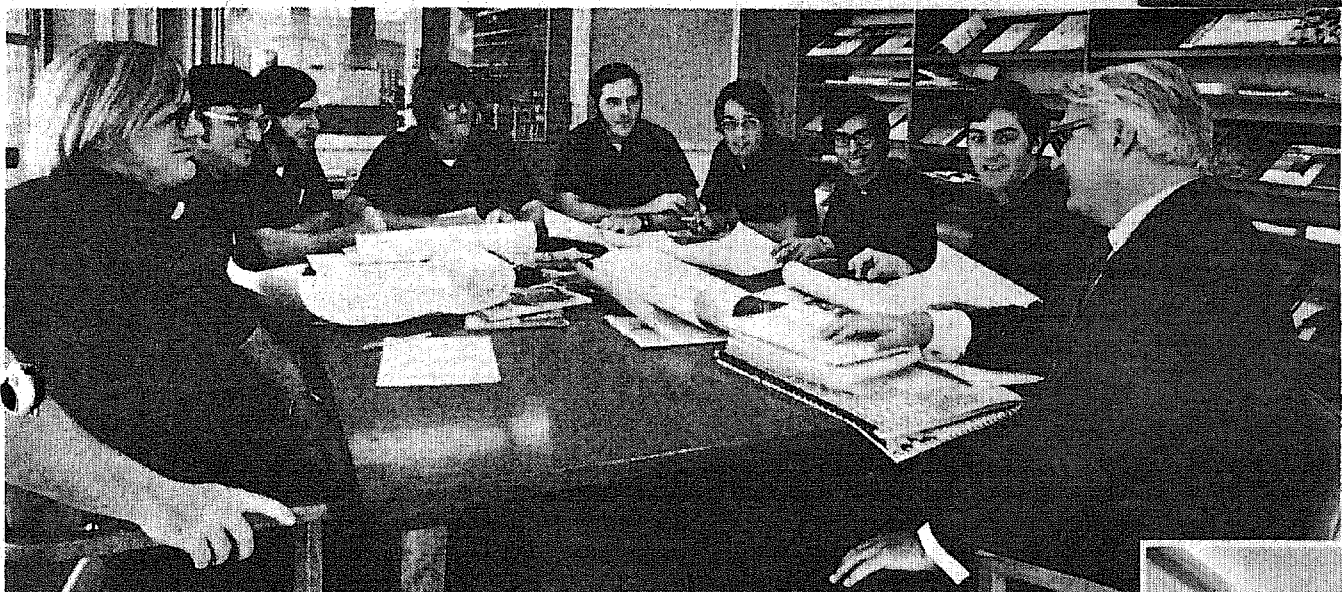
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# This is why 'a day of prayer' for vocations



**FUTURE PRIESTS** for the Archdiocese of Miami and other dioceses study at the Archdiocese of Miami Major Seminary of St. Vincent de Paul located on Military Trail in Boynton Beach.



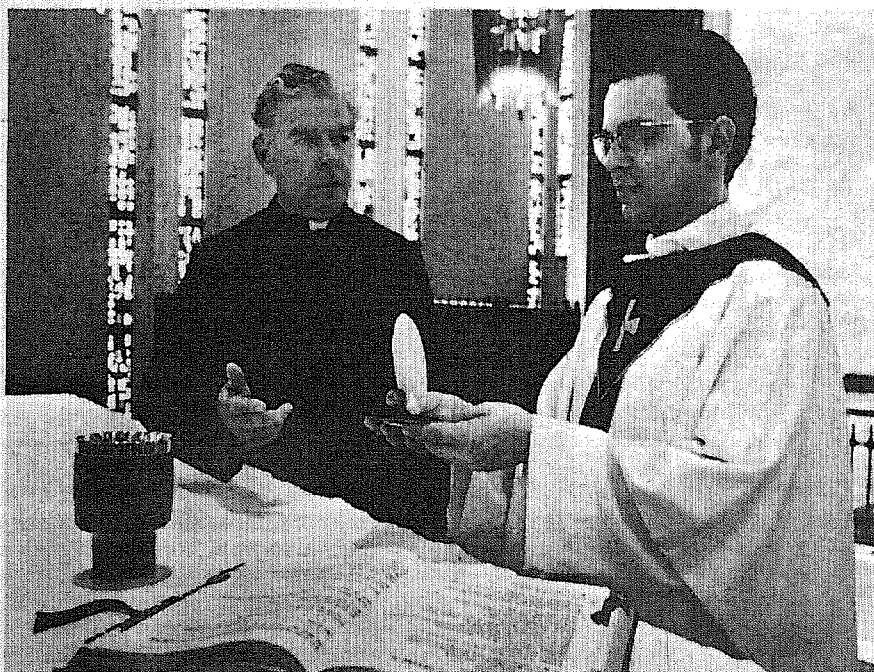
**APOSTOLIC** work programs in which seminarians are keenly interested are discussed during class with Edwin Tucker, right, director of Community Services in the Archdiocese of Miami.



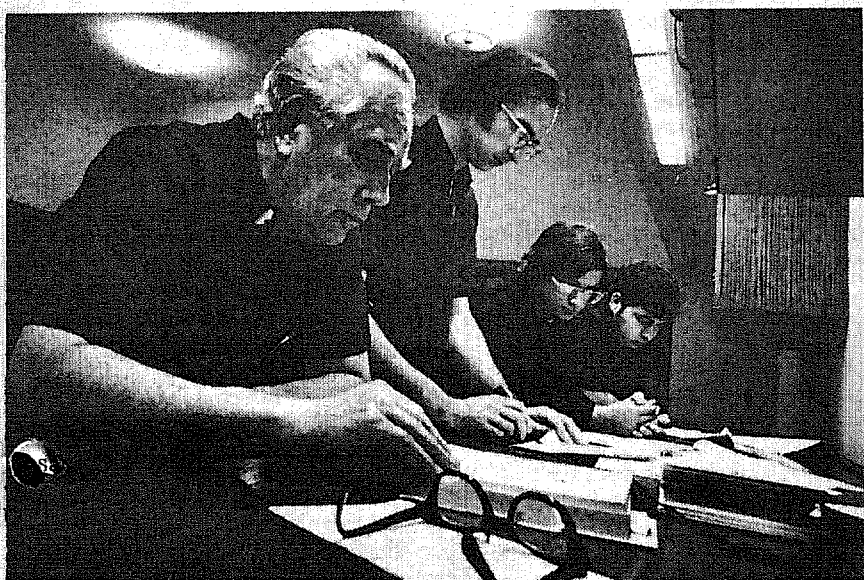
**VARIETY** of topics are discussed by seminarians at mealtime in the seminary's dining room.



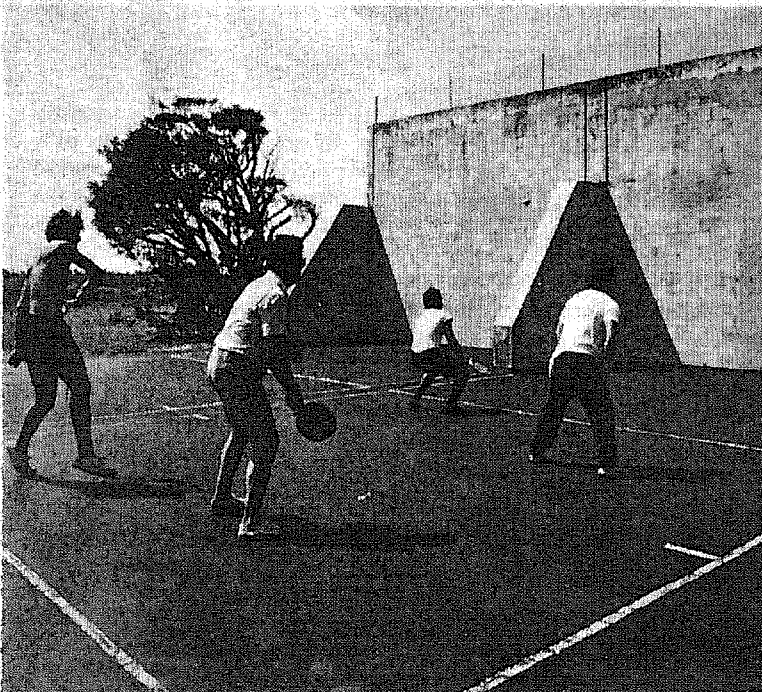
**STUDY OF MUSIC** is included in the curriculum offered at the only major seminary in the southeastern section of the United States.



**PREPARING** for the celebration of Mass, a deacon who will be ordained next month, receives instruction from Msgr. James J. Walsh, seminary spiritual director.



**DEAN OF STUDENTS** at the major seminary, Father Luke Lindon, S.C.J. works with seminarians preparing for the celebration of a Byzantine Liturgy in a South Florida parish.



**SPORTS** are included in the daily program of physical fitness of future priests some of whom are shown on a paddle-ball court on the spacious campus.



**RELAXATION** and sunshine are combined with studies during after-class hours.

# Editorials

## What 'Day of Prayer' should signify to us

Pope Paul VI has declared Sunday, April 23, as World Day of Prayer for Vocations, and as part of its observance in the Archdiocese of Miami, the annual Burse collection will be explained and taken up in every parish.

It is a frightening thought that our own indifference as individuals and as the Christian community is the real cause of today's lack of vocations.

The New Testament explains that: The Lord's heart was touched by compassion for the masses who hungered for the knowledge of heaven, but did not know where to search for what they lacked . . . Our Savior's concern in giving religious leaders to His kingdom followed His recognition of the community's yearning for such help.

NATIONS are recognizing the need for world leadership. Have we stifled the recognition of our need for leadership in following Christ? Have we forgotten the importance of prayer?

Sincerely wanting vocations and fervently praying for them has been the successful recruiting technique from the First Pentecost on, practiced by the entire Christian Community.

Vatican II's "Decree on the Ministry and Life of Priests" brings the recruiting procedures of the Acts of the Apostles right up to date: ". . . the whole Christian people should be taught that it is their duty to cooperate in one way or another, by constant prayer and other means at their disposal, so that the Church may always have the necessary number of priests to carry out her divine mission."

Religious vocations will be given to men and women so long as the Christian Community really wants religious leaders, and so long as the people of God really pray for them.

Our prayers and generosity on this Sunday could well be the most important and far-reaching of the entire year.

## Views diocesan councils as 'Long-range' planners

(This article is one of a series)

By ROBERT E. SIMANSKI

YOUNGSTOWN, Ohio — (NC) — Bishop James W. Malone of Youngstown has been a strong advocate of diocesan pastoral councils, having created one of the country's first in 1966.

A diocesan council, Bishop Malone says, must survey the needs of the diocese, assess its resources, and "attempt to bring people together Christ's name to do His work

Diocesan councils grew out of the Vatican II urging that bishops obtain advice and insights from persons equipped to offer them

Bishop Malone says that "no bishop, by himself, can know all the needs of his people and all the ways of meeting them."

His diocesan council helps plan long-range programs. "In the absence of planning," Bishop Malone says, "a diocese tends to react to specific problems rather than anticipate them."

Bishop Malone says representative councils are needed because "the Church is composed mostly of laity, and if we are to serve them we must share insights with them." But he cautions that this won't answer all problems. "It's just as easy to have a myopic layman as it is to have a myopic priest or bishop."

EVEN SO, the bishop believes councils are needed because "we have a better-informed laity — people who want to be part of the decision-making and help meet the challenge facing the Church today: the need to teach people how to relate their faith to their everyday life and to show concern for each other on the family, neighborhood, Church and civic levels."

He quickly adds that "there is still a large majority who have not been helped to see this challenge. The grandiose ideas are followed by faltering steps. There are those

who see these challenges, but there are far more who don't."

Bishop Malone sees his problem — and that of the diocesan council — as "not only providing for people's needs but, first, making them aware of their needs. If a person takes the time to study and reflect on life, he will enrich himself and others. But if he does not recognize this need, he'll stay home in his sweatshirt, drink beer and watch television."

Youngstown's council has had its share of "faltering steps."

Ronald Garmey, executive secretary, says that when it was first formed, its 22 members were chosen by the bishop and included a heavy majority of diocesan clergy.

That council, concerned primarily with structure, "floundered," Garmey says. "The members didn't know what they were supposed to be doing. How do you advise when the bishop's own role is in a state of flux?"

Reorganization took place in 1968, when council members looked at the Church's mission and how it should be implemented.

THEY FORMED five committees — Christian formation, family life, parish life, human relations, and world life. Each committee has a corresponding commission, chaired by an expert in the field. He is not a council member, but he can draw upon other resource persons. Members of the corresponding council committee are ex officio commission members.

The commissions review diocesan policies and programs, suggest changes, and develop their own programs for parish council use. Parish councils are similarly structured and can draw upon the diocesan council for help.

The council's voting members include five diocesan priests, five Religious, 10 adult

(continued on page 17)



May, go not down to the red-roofed town lest the hoofs of the war horse tread you down . . .

— Oscar Wilde

## The Serrans: how they help cause of vocations

By MSGR. JAMES J. WALSH

With the attention of the Church turned this Sunday to World Vocation Day, it seems an opportune time to take another look at a group of laymen who are deeply concerned about the problems of vocations to the priesthood. They are members of the International Serra Club.

My guess is that this organization is one of the most misunderstood groups in the Church. Although the Archdiocese of Miami has had three clubs operating for more than a dozen years — in Miami, Broward and Palm Beach, a great many people admit to strange ideas about their objectives; and others confess they have never heard of them.

Let's mention first what Serra is not, in order to see more clearly what it is. It is not a rich man's club. Many think so, because

### The Truth of the Matter

business and professional men largely make up its membership. They must have control of their time, however, because some of the projects in vocation recruiting require a man to leave his work for a few hours.

Serra is certainly not a social club restricted to Catholics with time on their hands and a desire for good fellowship. They do meet twice a month, either at a luncheon or a dinner. However, their dining room could well have desks instead of tables, because it is primarily a classroom. It is a kind of downtown branch of a Catholic university.

THEY HAVE a lecture at every meeting from a qualified speaker on a subject related to the Church, either Theology, Scripture, or the problems of society with moral overtones, the kind of problems which ought to worry our consciences as Christians.

They listen, ask questions and discuss. Often when the meeting is over, the discussion goes on. They may bring it up at their offices. It may become a topic at the dinner table at home or with friends during time of relaxation. Obviously over the years, their faithful attendance at these "classes" offers them an unusual opportunity to deepen their knowledge of Christianity and stimulates them to further reading and study.

There are other elements in the false image of these Serrans, too. Some people think of them exclusively as fund raisers, interested in all Archdiocesan projects, but especially in obtaining money to educate our students for the priesthood. However, if we used all the money the three clubs have generously donated to the Burse Fund of the Archdiocese the past 12 to 14 years, the total would not be enough to educate more than a half dozen students through the minor and major seminaries.

The funds trickling into burses and obtained through other collections during the year, that is, the money which provides for education, food and shelter for our seminarians comes primarily from all our people in all the parishes of the Archdiocese.

Well, what does the Serra Club then do for the Church? They help foster vocations to the priesthood and religious life. They are not the answer to the vocation problem, but they are a remarkably encouraging part of



MSGR. JAMES J. WALSH

the answer. They represent a long firm step in the right direction. And because this is somewhat subtle and not immediately perceptible, it takes a little explanation to let the simplicity of the Serra plan shine out.

HOW DO THEY foster vocations, these business and professional men? It may be a let-down for some who are hoping for a rather glamorous, ultra modern means to vocations to learn that the answer is very, very old. They pray.

These men get on their knees daily out of the conviction the first and best way to obtain more priests and religious is by following the advice of Christ: "Pray, therefore, the Lord of the harvest that He send more laborers into the vineyard."

They promise to pray daily for vocations. They pray alone and with their families. They pray at their meetings whether a formal luncheon, or committee or trustee meeting or at the endless sessions needed to prepare for special projects. Each member has one weekday a month, known as his day of Oblation, on which he attends Mass, receives Holy Communion and offers the day's joys and sorrows for vocations. Special Holy Hours and annual Days of Recollection round out their spiritual program.

The Church is happy over this, you can be sure. It is heartening to know that more than 10 thousand Serrans in many countries are doing what Christ asked to be done about vocations — pray! And their example in this regard surely can stimulate others to take seriously their responsibility to provide priests and religious for the future, in whatever way they can help.

Serrans have many other activities too — in schools with young people, in parish vocation committees, in Newman Club work, at parent-teacher meetings etc.

But this is only part of the answer of what Serrans do for vocations. Perhaps it is even more important to put this another way: the vocation cause is aided greatly by what is done to Serrans. This demands a careful look.

THE CHURCH is not really greatly interested in having Catholic men dine together occasionally. But she is interested in forming their minds more according to the mind of Christ. She is most anxious to have them formed into virile, uncompromising Christians with a sense of responsibility to all men. She wants to renew in them the kind of Christian spirit which will enable them to bring the convictions of Christ into their offices, their homes and into the lives of their friends and acquaintances.

When they are thus strengthened through their parish spiritual activities and the special helps given in the Serra Clubs, it is inevitable they will influence others, strengthen family life and help hold up standards of morality. In short, by making them better Christians, they will help make society better; they will create the kind of a climate in which the seed for vocations can develop.

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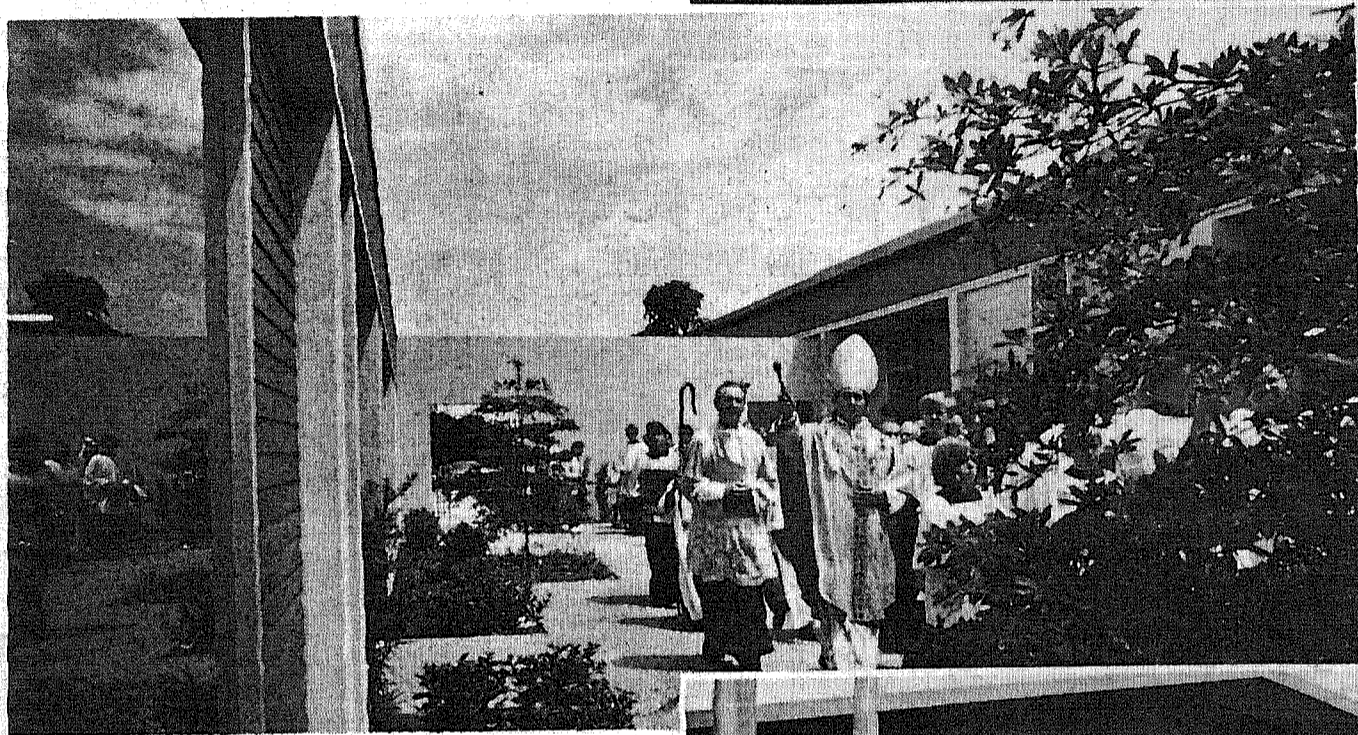
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# Bishop Gracida blesses new hall at Annunciation

A CONCELEBRATED Mass followed the blessing of the new multipurpose building at the newly renovated Annunciation Church, Hollywood, last Saturday. Bishop Rene Gracida, auxiliary to Archbishop Coleman F. Carroll, was the chief celebrant. Other celebrants were, left to right, Father Thomas Dennehy, Msgr. John O'Dowd, Father Salvatore Profeta and Father Ronald Pusak. Below, Bishop Gracida blesses the exterior of the new parish hall. The hall will also serve as a cafeteria for Annunciation schoolchildren. The sanctuary wall, in picture above, consists of rough green stone. The entire sanctuary was refurbished.



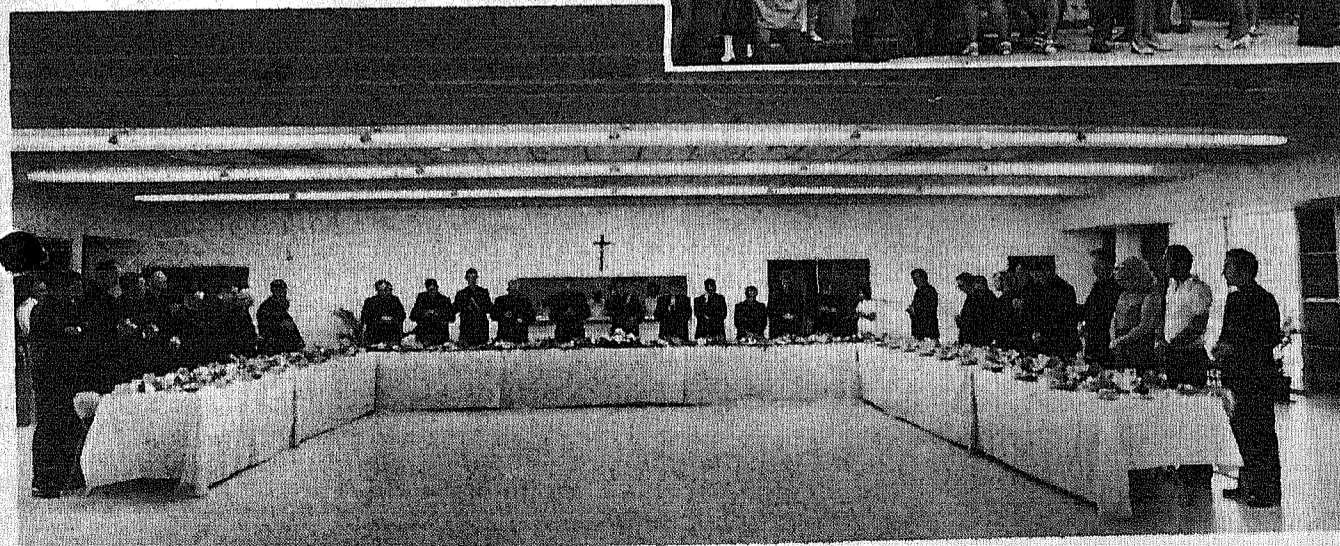
"OUR DAY HAS COME," said Father Salvatore Profeta, pastor of Annunciation. In a brief talk to the parishioners, he said that "what has brought us all here is our love, our love for God, which is shown in all of us for each of us. So I say to the source of love, to our friends and to our parish-

ioners that I thank you all in sharing this happiness with me today."



DELIVERING the homily, Father Louis Roberts reminded those assisting at the Mass, "You can have these buildings, you can have leadership. But if you do everything on your own, it's not going to work. You need Christ. Let the world see through your activities here that you have some-

thing, that you have Christ. You have all the physical needs here for the proper worship of God. The high-point of it all is: Christ says, 'Come, come eat with me. It is I, the Lord.' "



PARISHIONERS of Annunciation, top photo, congregate in front of the renovated church prior to dedication ceremonies. The church's new facade was executed in conjunction with the construction of the parish hall. The stained glass window depicts the Annunciation. Pictured at the left is the interior of the multipurpose structure. Dinner was served to all visiting priests and guests after dedication ceremonies were completed.

\*\*\*

ACCOMPANYING the singing of Annunciation choir with the guitar is Father James Murphy, associate pastor. The choir sang during the concelebrated Mass.

\*\*\*



## Around the Archdiocese

### Palm Beach County

The 20th annual Madhatters Luncheon and Fashion Show of Sacred Heart parish Lake Worth, is slated for Saturday, April 22, at the Boca Raton Hotel. The social hour will begin at noon and will be followed by a 1 p.m. luncheon. For reservations call Miss Andrews, 582-7798 or Miss Kiernan, 585-8592.

\*\*\*

New officers of the St. Mark Holy Name Society, Boynton Beach, were recently installed by the pastor, Father Walter Dockerill. They include William J. Cullen, president; William B. Howes, vice president; Arthur E. Perreault, secretary; James E. Corbett, treasurer; Charles Mulrean, marshal; and Arthur Cloutier, banner bearer.

### Broward County

The woman's role in modern society will be the topic of a speech by Florida State Representative Edward J. Trombetta, the guest speaker at St. Charles Borromeo Women's Club installation dinner, Tuesday, April 25, beginning at 6:30 p.m. at the Hemispheres International Restaurant, 1960 S. Ocean Drive, Hallandale.

New officers to be installed include: Mrs. Angelo Manguso, president; Mrs. Helen Merhige, vice president; Mrs. William Stabile, recording secretary; Mrs. Robert Lindenmoyer, corresponding secretary; and Mrs. Michele Greco, treasurer.

For reservations contact Mrs. Ray Lamarche, 923-1598, Mrs. Fred Richards, 922-0058 or Mrs. John Scary, 945-3589.

The Men's club is sponsoring its first annual Las Vegas Night Sunday, April 23, from 7 to 10:30 p.m., at the parish center, W. Hallandale Beach Blvd., and NW Sixth Ave., Hallandale. Proceeds will go to the building fund for a new parish center and rectory.

\*\*\*

Nativity parish Men's Club, Hollywood, will host its annual Derby Dance, Saturday, April 22, in the parish hall beginning at 9 p.m. For tickets, call Tom Fucci, 983-7349.

\*\*\*

The Irish Rover Club will meet at 8 tonight (Friday) at St. Jerome parish hall, 2601 SW Ninth Ave., Ft. Lauderdale. The New Yorkers will provide music from 9 p.m. to 1 a.m.

\*\*\*

A covered dish luncheon, hosted by the St. Anthony Women's Club, Ft. Lauderdale, is slated for 11:30 a.m., Tuesday, April 25 in the clubroom. Lunch will follow a business meeting.

### Dade County

St. Francis Hospital Auxiliary will meet at 11 a.m. Monday, April 24, in the hospital auditorium, Miami Beach.

\*\*\*

New officers for the Altar and Rosary Society of St. Vincent de Paul parish were recently installed. They include: Mrs. Betty Henchy, president; Mrs. Pat Wilbanks, vice president; Mrs. Gladys Wernsing, treasurer; Mrs. Rebecca Doe, recording secretary; and Mrs. Helen Vaccaro, corresponding secretary.

The Holy Name officers for next year were also installed. They include: Al Wiecek, president; Jim Weirick, vice president; Al Stankus, recording secretary; and John Angel, treasurer.

\*\*\*

Members of the Villa Maria Volunteers and the staff of the center will host a benefit spaghetti dinner Sunday, April 23, from 5 to 7 p.m. at the Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St.

\*\*\*

The Memorare Society for Catholic widows and widowers is planning a trip to Disney World tomorrow and Sunday, April 22 and 23.



**NEW LIBRARY** for students attending Holy Rosary School, Perrine, was recently built with funds donated by the Home and School Association. Providing 5,000 volumes, the structure is named for James McMonagle, a past president of the Home and School Association.

## Choruses and bands in festival of music

A Spring Music Festival featuring choruses and bands from Archdiocesan elementary schools begins at 8 p.m., Friday, April 28, at Monsignor Pace High School, 15600 NW 32 Ave.

Father James Fetscher, director of music at the Archdiocese of Miami Major Seminary of St. Vincent de Paul, will be the guest conductor.

Participating will be choral groups from the parish schools of St. Patrick, Miami

Beach; St. Rose of Lima, Miami Shores; St. John the Apostle, Hialeah; St. Michael, Assumption Academy, St. Thomas the Apostle and St. Theresa School, Coral Gables.

Bands will participate from Epiphany School, South Miami; St. Theresa, St. Michael and Holy Redeemer Schools.

Sister Joyce LaVoy, O.P. is Supervisor of Music in the Archdiocesan Department of Schools.

## Carnival a benefit for Marian Center

FORT LAUDERDALE — A "Marian Center Carnival" to benefit the center for exceptional children will be sponsored by the Broward County Auxiliary on Saturday, April 29, at the Imperial House Restaurant.

Beginning at 7 p.m., the program will include dinner, dancing, games and a variety of entertainment under the chairmanship of Mrs. T. Warren Lane and Mrs. Jack Kirby.

Other members of the committee are Mrs. Thomas O'Neil, Mrs. Donald Doody, Mrs. Joseph Benenati, Mrs. Charles Manthey, Mrs. James Lee, Mrs. Patrick Nee, Mrs. Matthew Bulfin, Mrs. Richard Donnellan, Mrs. Eugene Malin, Mrs. E.E. Seiler, Jr.

Mrs. Adolph Motta is president of the Broward Auxiliary for the Marian Center, which is staffed by the Sisters of St. Joseph Cottolengo in Opa Locka.

## Priest-author to give lecture

"Can Religious Education Unite Us?" will be the topic of Father Alfred McBride, O.P., director of the National Forum for Religious Education, when he speaks at 8 p.m., Sunday, April 23 in Barry College Auditorium.

The final lecturer in a series sponsored by the Religious Studies Dept. of the college in cooperation with the Archdiocese of Miami, Father McBride is assistant professor in Religious Education at Catholic University of America, Washington, D.C.

Author of "Homilies for the New Liturgy," "Human Dimensions of Catechetics," and "The Pearl and the Seed," he has had articles published in Worship, Ave Maria, and the Lamp and Pastoral Life.

## Future priests to be honored by KC council

WEST PALM BEACH — Four future priests of the Archdiocese of Miami will be honored by K. of C. Council No. 2075 at 8 p.m., Monday, April 24 in the Council Hall on Marine Drive.

Guests will be the Rev. Mr. Orlando Espin, the Rev. Mr. Joseph Stearns, the Rev. Mr. Juan Sosa, and the Rev. Mr. James Vitucci.

Pastors of Palm Beach County and the seminary of the Archdiocese of Miami Major Seminary of St. Vincent de Paul have been invited to attend.



## Scripture retreat slated April 28-30

KENDALL — A Scripture Retreat for men and women will be held at the Dominican Retreat House, 7275 SW 124 St., April 28-30.

Father Dan Doyle, S.M., will be the retreat master for the weekend conferences, which will include Liturgy, meditation, learning and sharing.

Those participating are requested to bring Bibles with them.

Reservations may be made by calling the Dominican Sisters at 238-2711.



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# Bishops attack U.S. abortion propo

By MARJORIE HYER

ATLANTA — (NC) — The National Conference of Catholic Bishops (NCCB) took sharp exception to a recently released report of the National Commission on Population Growth and the American Future.

At issue particularly were sections of the report of the presidential commission which endorsed the principle of abortion-on-demand. The general philosophy underlying the federal report also came in for severe criticism.

A statement, prepared by a committee headed by Cardinal Terence Cooke of New York and adopted unanimously by the 237 bishops attending the NCCB meeting here, called for a "week of prayer and study dedicated to the sanctity of human life and the many threats to human life in our world, including war, violence, hunger and poverty." The week is to be observed sometime in October.

**BUT WHILE THEIR** statement acknowledged war as one of the "threats to human life," the bishops failed to act on an impassioned plea by Auxiliary Bishop Thomas J. Gumbleton of Detroit urging the bishops to speak out specifically against the escalation of bombing in Southeast Asia.

Bishop Gumbleton said that he fully supported the statement presented by Cardinal Cooke challenging the endorsement of abortion as public policy. But, he said, he felt the statement "is considerably weakened because it refers only to respect for human life before birth.

"I would suggest that the bombing in Southeast Asia manifests a profound disregard and a callous disrespect for human life that must be deplored and condemned as strenuously as we deplore and condemn efforts to promote abortion."

Failure to speak out on the most recent escalation of the bombing "weakens very seriously our over-all credibility and effectiveness as pastors and moral leaders," Bishop Gumbleton said.

Bishop Gumbleton's views were supported by Bishop Charles A. Buswell of Pueblo, Colo., but neither of the bishops offered a motion for action and there was no further consideration of the question of the morality of the war.

**REFERRING** to the recommendations of the Commission on Population Growth and the American Future, the bishops' statement took "serious exception to the general approach taken by this commission — that is, to equate quality of life simply with a lower rate of population growth, on the grounds that a smaller number of people will result in greater affluence and material comfort for all."

The bishops held that many of the com-

mission's recommendations "cannot be harmonized with our moral convictions, nor with the values and beliefs of many of our fellow Americans."

The bishops' statement termed as "an immoral and dangerous principal" the commission's recommendation of abortion-on-demand. Quoting the commission's report that approved such abortion, "particularly when the child's prospects for a life of dignity and self-fulfillment are limited," the bishops asked: What constitutes self-fulfillment? How does one arrive at the conclusion that another person's prospects for a life of dignity and self-fulfillment are in fact limited? Who is to make such decisions, and on what basis, especially when the conclusion leads to the death of the child?"

According to the bishops' statement, "if this thinking is extended to other persons whose prospects for a life of dignity and self-fulfillment are limited, the lives of the aged, the sick, and the mentally or physically disadvantaged are thereby endangered."

**THEY CHARGED** that "this argument, drawn to its ultimate conclusions, — could also be used to discriminate against racial and social minorities."

The bishops reaffirmed the statement on abortion contained in the Vatican Council II Constitution on the Church in the Modern World that "from the moment of its conception, life must be guarded with the greatest care, while abortion and infanticide are unspeakable crimes."

They expressed opposition "to the continuing efforts in our society to deprive the unborn child of legal protection for his or her right to life. We also reject the reasoning of some courts that have decided that the right to privacy outweighs the child's right to life."

The statement declared that policies

affecting population "as well as the administrative guidelines of government agencies must always respect the well being and stability of the family unit and the free and voluntary decision making power of parents and the good of society."

**DURING THE** projected week of prayer and study on the sanctity of human life, the bishops said they will "urge that educational programs be conducted on the dignity of human life and the responsibility of society to protect all its members — the unborn child, and also the aged, sick and disadvantaged.

"In this endeavor we will seek the counsel and advice of scientists and legal scholars, and we will invite the participation and cooperation of all concerned Americans, especially those who have demonstrated deep ethical convictions concerning the sacredness of human life and the good of society."

In a concluding press conference, Cardinal John Krol of Philadelphia, president of the NCCB, hailed the statement as "by far the most long-range contribution, not to the life of the Church necessarily, but to the life of the country."

## Sister given title as a 'Sergeant'

HONG KONG — (NC) — A 69-year-old Italian nun has been made an honorary sergeant by the British army here.

Mother Adolfa, who is celebrating her golden jubilee as a Canossian Daughter of Charity, has been teaching religion classes at the Gun Club Hill Army School for 22 of her 47 years in Hong Kong.

Commented one officer: "She should have been promoted to colonel, but sergeant is better. It denotes a more familiar and unconventional relationship as well as hard work and constant service."

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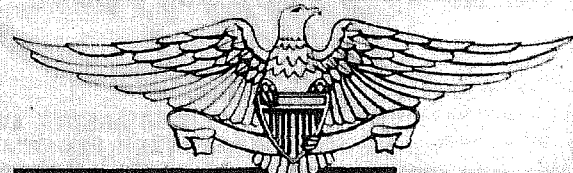
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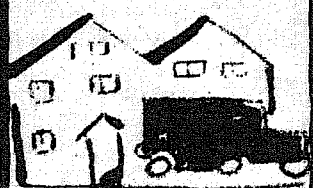
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# U. S. Bishops approve more Liturgy changes

By PATRICK JOYCE

ATLANTA — (NC) — Catholics will see more changes in the Mass in the next three years but for a while, at least, reception of Holy Communion in the hand will not be one of them.

At their spring meeting, the U.S. bishops approved by large majorities two proposals that would allow both minor adaptations and major changes in the liturgy in the next three years.

While the bishops took no action on Communion in the hand, they listened to an exchange between Cardinal John Carberry of St. Louis and Bishop James Malone of Youngstown, Ohio, chairman of the Bishops' Liturgy Committee.

After persistent questioning by Cardinal Carberry, Bishop Malone agreed to ask the Pastoral Research and Practices Committee to arrange a "catechesis and consultation" on Communion in the hand.

IN HIS committee report, Bishop Malone said that a recent survey of bishops showed 106 in favor of Communion in the hand, 69 opposed. Since this was less than the two thirds majority needed to begin the practice, Bishop Malone said he would not ask for action at the meeting. In November, 1970, the issue was favored by a majority of bishops, but far less than two thirds.

After Bishop Malone's report, Cardinal Carberry suggested a survey of the laity as

an alternative to the survey of bishops. He compared the idea to earlier polls on holy days of obligation and to a poll in his own diocese in which an overwhelming majority opposed Communion in the hand.

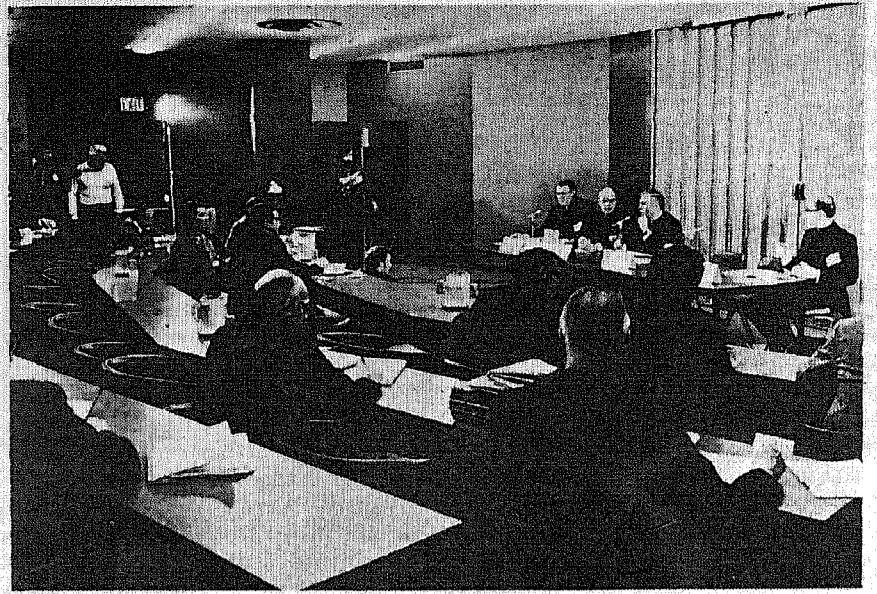
Bishop Malone insisted that any survey must be preceded by "adequate catechesis" or explanation of the issue but agreed to consult with the pastoral research committee. Later he told NC News that he did not believe that this would necessarily mean a poll of all Catholics in the United States.

"I understand it to mean that the matter has been sent to the pastoral research and practices committee to be resolved," Bishop Malone said. Bishops will be asked to "consult with the laity, after catechesis," he said, but the exact manner of consultation has not been decided.

THE BISHOPS went on to approve two proposals presented by Bishop Malone on behalf of the Liturgy Committee.

By a vote of 146 to 30 they agreed to allow minor adaptations in the Mass and the sacraments over the next three years. The Vatican-approved liturgical books already provide for the adaptations, and they will be permitted in U.S. dioceses with approval of the Liturgy Committee.

The adaptations cover a wide variety of things including: Moving the Kiss of Peace



WITH THE MEDIA in attendance for the first time during sessions of the semi-annual meeting of the National Conference of Catholic Bishops, in Atlanta, three prelates presented a report during a press conference. They are, from L. to R., Bishop Ernest L. Unterkoefler, Charleston, S.C.; Cardinal Terence Cooke, New York; Bishop John L. May, Mobile. At right is Father John P. Foley, editor of The Catholic Standard and Times, Philadelphia, who is acting as a press officer during the meeting.

to an earlier part of Mass, the omission of anointing with chrism at Baptism, changes in the color and types of vestments.

Bishop Malone said that in three years, the bishops would review the adaptations and decide which to keep. Even if they retain an adaptation, the original practice would also be allowed, Bishop Malone said.

The bishops also voted 140-40 to adopt a similar experimental procedure for "more profound liturgical adaptations and for the development of a national ritual."

Bishop Malone said that since the second procedure would involve innovations not mentioned in the liturgical books, the U.S. bishops would be required to seek Vatican permission for each change under this procedure.

Five national hierarchies — Italy, France, Germany, India and Japan — have already begun such a process, Bishop Malone said.

Exactly what kinds of changes would be made in the U.S. liturgy cannot be predicted, he said, but they would be aimed at making it "more appropriate to the cultural milieu" of this nation.

Bishop Malone told the bishops that the changes might be many and major or few and relatively minor. They would be reviewed by the bishops at the end of a trial period, he said.

The procedure, he said, would allow legitimate experimentation by liturgical commissions and others working for change within the Church.

## Bishops hear prediction of federal school aid

ATLANTA — (NC) — Help for the financially strapped parents of nonpublic school children is on the way soon in the form of federal legislation, the National Conference of Catholic Bishops (NCCB) was told here.

Auxiliary Bishop William E. McManus of Chicago, chairman of the NCCB's education committee, said that the U.S. Congress will give "serious attention" to legislation that would provide assistance in the form of income tax abatement for parents who pay tuition for their children to attend parochial or other private schools.

DETAILS of the legislation will be spelled out in the report of President Nixon's Panel on Nonpublic Education, to be made public soon, Bishop McManus said.

While declaring that he could not divulge the contents of the report of the panel, of which he is a member, Bishop McManus indicated that the proposal will probably call for legislation that would permit parents to deduct from their income tax payments 50 percent of private school tuition costs — up to \$400 per child.

"Tax credit legislation is not ideal,"

Bishop McManus said, "but it is the only way that is both constitutionally safe and legislatively feasible."

At the recent National Catholic Educational Association (NCEA) convention in Philadelphia, President Nixon had said he would soon recommend to Congress "specific measures designed to preserve the nonpublic school system in the United States."

Nixon also said that he would give "full and serious consideration" to the reports of both the Panel on Nonpublic Education and the panel's School Finance Commission.

IN RECENT nonpublic aid developments around the country, federal courts have dealt preliminary blows against state aid laws in Pennsylvania and New York.

A three-judge panel in Philadelphia refused on April 6 to dismiss a suit against Pennsylvania's educational reimbursement law, providing payments to parents of up to \$75 per nonpublic elementary school child and \$150 per high school child.

On April 11, a three-judge court in New

(continued on page 17)

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# Movie Reviews

## All adds up to the rating 'Condemned'

**Cool Breeze** (MGM) Now that Hollywood has recognized a hip, urban-centered Black audience, herewith comes *Cool Breeze*, which the producers hope will cash in on some of Shaft's box-office heat.

No way. *Breeze* is like a plate of grease-drenched soul food compared to Shaft's ethnic feast.

The main problem is that the film tries to go it on a shaky combination of heavily ersatz "cool" contrived but thin plot, and endless Black clichés.

The result, as boss-man Thalmus Rasulala has his way with honky-tonk women but not with the motley gang he assembles to grab \$3 million of *The Man's* jewelry, is long on flash but short on real style and substance.

Other problems include an untoward amount of gratuitous nudity, which further degrades the women in the picture, who exist as mere sex instruments at the beck and call of the onscreen supersports.

## 'Torture on screen and in audience'

**Mark Of The Devil** (Hallmark) Focusing on an itinerant witch hunter (Herbert Lom) operating way back in medieval Germany, Mark wallows in disgusting visual gore and also ladles on a sticky coating of sado-masochism.

Director Michael Armstrong seems more interested in cataloging various instruments of torture popular in those times than in following any coherent plot — or, for that matter in making even the hastiest gesture towards technical competence.

But for all its bloodlust (and the ordinary kind), Mark presents only faked torture — the real agony will occur out there in the audience, where patrons will rightly chastize themselves for \$2 and \$3 misspent. (C)

No one, especially Black audiences, will be refreshed by this *Cool Breeze*. (C)

## After the ether wears off, ouch!

**The Carey Treatment** (MGM) This slick vehicle for craggy James Coburn comes off as the poor man's "Hospital," what with its professionally involved hero, a pretty girl on the side, and a medical complex beset by a bizarre murder (or two, or three).

Neither Dr. Carey nor his treatment has any bite, however, and once the ether wears off, it is very painful for us, the unfortunate patients in the audience.

After all, who can believe a story about a high-priced pathologist who is really a Renaissance Man in thin disguise?

In cracking his case, you see, Coburn does a little bit of everything — from detective work to psychology, harsh interrogation, love-making (with decorative but otherwise dramatically superfluous Jennifer O'Neil), karate chopping, daredevil driving, and even a little clinical pathology.

Moreover, the film manages to avoid all the questions it so casually raises about medical ethics, abortion, drug abuse, sexual relationships. This is no sugar coated pill. (B)



WHO WOULDN'T SCREAM? James Elliot (Robin Phillips) who forced Grimsdyke to take his own life, is visited by him on the anniversary of his death in *Tales From The Crypt*.

## Horror film's locale is scary burial crypt

**Tales From The Crypt** (Cinerama) — On a tour through a subterranean burial ground, five unrelated sight-seers find themselves locked in a crypt where various horrific experiences from their future (or past?) lives are exposed to them by cryptkeeper Sir Ralph Richardson.

Directed by veteran horror film maker Freddie Francis (*The Skull*; *Dr. Terror's House Of Horrors*), *Tales* also features such accomplished actors as Joan Collins, Ian Hendry, Peter Cushing, Nigel Patrick and Patrick Magee, in a suitably terrifying group

of stories that in every case turn about the spine-tingling punishment each of the five must endure for some act of greed or selfishness.

The two best tales involve Joan Collins as a wife who kills her husband on Christmas Eve for his insurance money and is strangled by a madman dressed up as Santa Claus; and Nigel Patrick as a callous director of a home for the blind whom the patinets, led by Patrick Magee, lock in a razor-studded maze with his starving German Shepherd. (A-III)

## Highly-praised film on Ch. 2

Jean Cocteau's *Orpheus* (1949) is this French artist's most highly praised film. It is a superbly imaginative recasting in 20th century terms of the famous Greek legend of the poet who rescued his wife Euridice from the underworld.

This blend of cinematic poetry and narrative excitement will be shown on the PBS network tonight (Friday) at 8:30, on WPBT-Ch. 2.

Using modern Paris, this version features a whole new set of imagery: *Orpheus* is a Left Bank poet. Death is chauffeured in a Rolls-Royce, her messengers are black leather motorcyclists, and the radio is the poet's muse.

"*Orpheus*" gave Cocteau his best opportunity to deal with the relationship between art and reality, the theme that fascinated him all his life. Film audiences continue to be enchanted by the sheer magic of the film's technical facility in creating its illusions.

## Astronomy display at Lauderhill Mall

FORT LAUDERDALE — "Legend of the Universe," a display for the science of astronomy, will be presented by Broward Community College's Buehler Planetarium Friday and Saturday, April 28 and 29, at the Lauderhill Mall.

## Susan Anthony to be speaker

FORT LAUDERDALE — Dr. Susan B. Anthony, lay theologian and grand niece of the famed women's suffrage leader, for whom she is named, will be the guest speaker during a meeting of the Florida unit of the Catholic Library Association at 6 p.m., Saturday, April 22, in

the Reef Restaurant, 2700 S. Andrews Ave.

Advanced reservations should be made by calling Biscayne College at 625-1561, Ext. 62.

All those interested in literature and libraries are invited to attend.

## Saroyan's short sketches give interesting glimpses of his life

### BOOK REVIEW

**Places Where I've Done Time**, by William Saroyan, Praeger, Suitable for General Reading.

Here is a tantalizing book in the classical sense of the word. It arouses in the author a feeling that he is grasping at something that he can't quite reach.

This autobiography of William Saroyan is made up of extremely brief vignettes recalling the times and places of his life. Most of these 68 sketches run around a page and a half in length.

Saroyan is not trying to tell everything about himself in this work. He jumps from place to place and from time to time in no discernible order.

THE FIRST episode takes place at a racetrack in San Francisco in 1932. From there he goes to Joaquin Miller's cottage in Oakland. The most exotic places are Paris, Haifa, Moscow and Bucharest. The most prosaic are the Santa Fe Depot and a doctor's office in Fresno.

The very brevity of Saroyan's style can be frustrating because one reads a page and thinks impatiently, "Well, what happens next?" but then there is an abrupt stop, and off to another place.

This is, however, typical of Saroyan. Most of his works have an elusive quality

that is too subtle to be pinned down.

As Saroyan flits through his past, he does reveal something of himself. Here is a man who lives his roots, who is sentimental about his childhood. He enjoys the good life, but does not forget the poverty of other years.

He has been both a failure and a success in the business of earning a living.

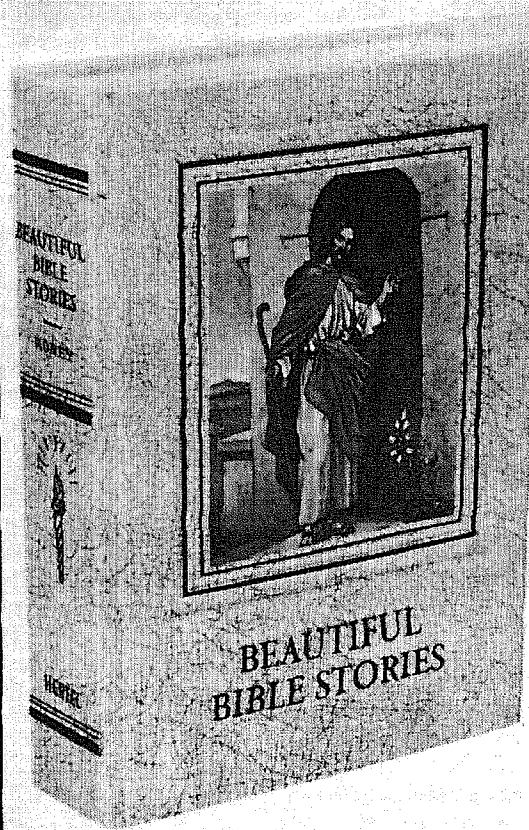
HE IS a man who can love and yet has been deeply disappointed and disillusioned in marriage. He is a man who speculates about the nature of a life in a philosophical way but loses no opportunity to taste the joys of life wholeheartedly.

There is throughout Saroyan's recollections such a joie de vivre that one is glad to have read them despite the disappointment of their scantiness. If this book were the standard type of autobiography perhaps there would be lacking the unstudied grace of Saroyan's charm.

Biography buffs who like their facts about a person assembled in some sort of order may be disappointed by this book and dismiss it as trivia. No doubt it will, however, please readers of the light essay and those who look back at the Thirties and Forties with nostalgia.

Sister Mary Rose Weir  
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(Following are highlights from current speeches and documents of Pope Paul VI. The Holy Father addresses himself constantly to the problems and needs of our age in an effort to help individuals form a right conscience.)

## Natural meeting place with god is in man's heart

Where and how our meeting with Christ takes place is really important. The meeting with Christ is important to our existence because it takes place within us, in our soul, in the deep core of our personality. Let us recall the words of St. Augustine, who cautioned us not to go outside but return within ourselves because truth dwells in the inner man. This invitation to inner life and to the pursuit of religious truth is particularly applicable to modern man. It explains why man today is often anti-religious and returns to the faith again. Today's man lives outside himself and, while professing freedom, he is greatly influenced by external things. We may wonder, if it is true that we are free and our own masters, why environment, social bonds, public opinion and temporal interests drive us to a life which is contrary to truth and even to our own choice. Religion does not stifle freedom, rather it is a lack of freedom which stifles religion and hampers rational moral and vital thinking. The natural meeting place with God, therefore, is in man's heart. All signs point to that supernatural reality which is celebrated when the human spirit meets with the Spirit of God.

Addressing a general audience. March 22, 1972.

\*\*\*

Never doubt your priesthood. By your ordination you have been endowed with the sacramental mystery which has conferred upon you powers likening you to Christ. You have the power to celebrate the Holy Eucharist and to administer the sacrament of Penance. The priestly ministry, which is now yours, makes you resemble the Apostles. You have been made ministers of the Gospel. Your task is now to serve the Church and the world with all your strength. What a noble task and how varied are the forms it will take. How lofty, too, are the obligations of holiness, charity and sacrifice which you have assumed. It is the Cross you have willingly accepted, the Cross which will give your lives a serious character and make them strong. Whatever difficulties and trials you may encounter, you are assured of never failing help and support: the assistance of God's grace, the communion of the Church, and the esteem and good example of the People of God.

Addressing newly-ordained priests. March 20, 1972.

\*\*\*

The modern world clearly aims at secularization. But is this a good thing? Is life without faith possible? Actually the world, which possesses so many great, beautiful and rich things, is not pleased with itself. It is not satisfied. It is not peaceful. Can't you feel the unrest? Don't you see that life is disturbed by worry, struggle and conflicting ideologies? When all is said and done, people are unhappy. The more pleasures they have, the more discontented they are. The more they possess, the more dissatisfied they feel. Something is missing. Something is not working properly. The world lacks God and faith. Man does not live on bread alone. Man needs the Word of God. The present day world is like a blind man walking in the darkness. We need light, truth and principle. And this light is faith. It is Christ's Word which tells us where we come from, where we are going and why we exist. The secret of our existence lies in the revelation that is given us by Christ and his Gospel.

Speaking at the Parish of the Visitation. March 19, 1972.

\*\*\*

Christ himself manifested great concern for those who cannot hear. He welcomed them and cured them. He proclaimed the Good News especially for them, namely, that God desired their salvation. We whose mission it is to echo this Testimony of God's Goodness wish to fulfill this expectation of the deaf. We wish that their bodies, spirits and hearts may be fully aware of the life of the world about them as well as of the realities of the divine life to which God calls them.

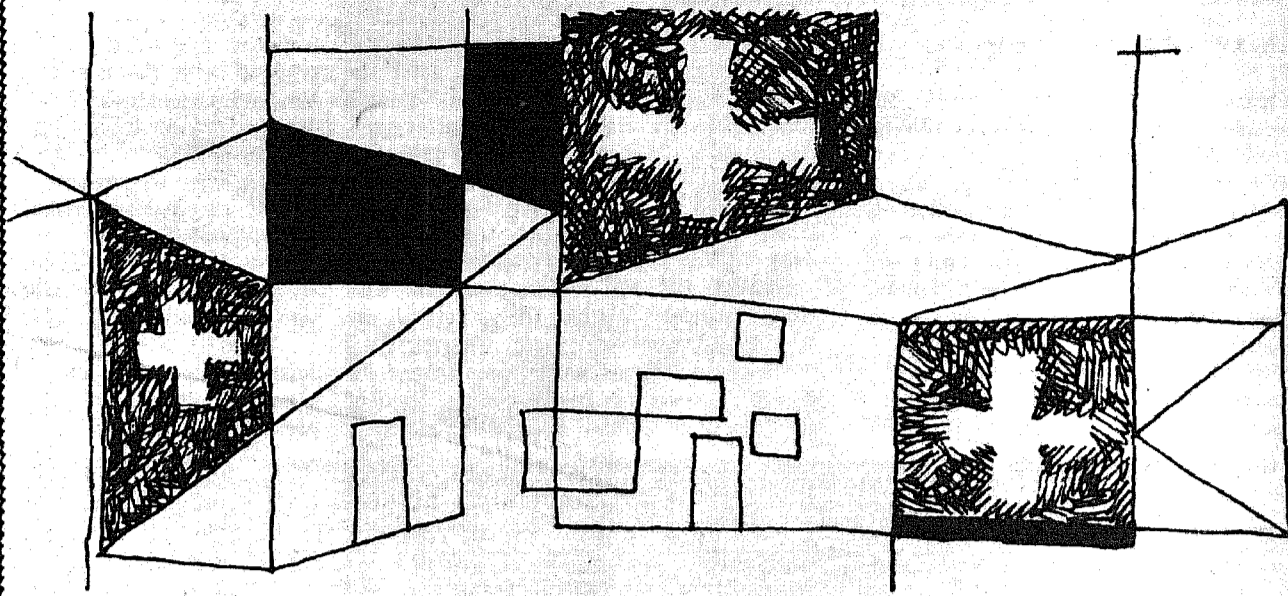
Speaking to Committee of World Federation of the Deaf. March 13, 1972.

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The Catholic University is necessary so the treasures of humanistic, intellectual, scientific and pedagogical Catholic tradition may still today demonstrate the inexhaustible vitality and contribute to increasing the richness of modern culture. The Church has always supported schools, from the primary to the higher grades, for the development of society and the affirmation of truer and more human conceptions of life. The Church has been and still is the teacher of knowledge and wisdom. In a divine way, the Church understands the basic principles and ultimate goals of knowledge.

An appeal on behalf of University of Milan. March 19, 1972.

## You and Your Faith



### From Sunday's Gospel

"Truly I assure you: Whoever does not enter the sheepfold through the gate but climbs in some other way is a thief and a marauder. The one who enters through the gate is shepherd of the sheep; the keeper opens the gate for him. The sheep hear his voice as he calls his own by name and leads them out. When he has brought out (all) those that are his, he walks in

front of them and the sheep follow him because they recognize his voice . . .

"My solemn word is this: . . . I am the gate. Whoever enters through me will be safe. He will go in and out, and find pasture . . . I came that they might have life and have it to the full."

John 10: 1-9

## 'Give the poor nations a voice'

VATICAN CITY — (NC) — Justice demands that the world's poor nations be given a voice in decisions affecting their economic life, Pope Paul VI told a meeting of the United Nations Conference on Trade and Development (UNCTAD).

In his message he openly took sides with the less-developed nations against the world's great trading nations at the April 13-May 19 conference in Santiago, Chile.

The right of every concerned nation to a voice in international decision-making is the conference's pivotal issue, and to wring that right from the great industrial nations at the conference 95 nations from the underdeveloped Third World have formed a united front.

Pope Paul's letter, addressed to UNCTAD Secretary General Manuel Perez-Guerrero, asserted that a fuller sharing of responsibility in various sectors often demands change in "the very structures of power and of decision-making."

He continued: "Does not justice demand that all peoples, whatever their degree of economic power, should have a real participation in all negotiations of worldwide importance?"

NEWLY-WON political independence has not always ended foreign economic domination, the Pope observed.

"Inequalities of income and of social condition are tending to increase both between nations and within certain countries."

The aim of the UNCTAD meeting, Pope Paul remarked, is to provide a forum for all voices in the search for realistic solutions and a fair share of the earth's goods.

"We have not failed to note that your program accords special attention to the lot of the least-favored among the developing countries," the Pope added.

"It is indeed desirable that UNCTAD devote itself to the abolition of systems in which the privileged become steadily more privileged, the rich increasingly engage in trade among themselves, and international aid itself often benefits only very imperfectly the most poverty-stricken people."

Pope Paul said that the conference "is being held against the background of an international crisis in currency, exchange rates and even cooperation for development."

Some of the world's economically weak nations, principally exporters of raw materials, have complained that they have been excluded from the rich nations' council on how to deal with the world's currency crisis, although the crisis and any attempted solution affect them vitally.

The papal letter, dated April 8, was presented to the press six days later by Msgr. Joseph Gremillion, secretary of the Pontifical Commission on Justice and Peace.

A newsman asked Msgr. Gremillion, an Alexandria, La., diocesan priest, whether some passages of the papal letter might not be taken as Marxist propaganda.

The site of the conference, Chile, is the only country in the world with a freely elected Marxist president.

Msgr. Gremillion replied that other papal documents on social and economic questions have been mistakenly branded as Communist even by some Catholics.

## 'Witness' Resurrection

VATICAN CITY — (NC) — Now that Easter has come and gone, Christians must give witness to the Resurrection of Christ, Pope Paul VI told thousands of persons attending a general audience April 12.

Defining "witness" as attesting to a truth, the Pope said that, in the design of Christianity, giving witness means disseminating the Gospel on which faith can be founded.

Recalling the "birth of Christianity" at the first Pentecost, Pope Paul said that the chosen disciples, stirred up and overjoyed at having seen the Risen Lord, fulfilled their mandate to be Apostles, proclaiming the Resurrection "to the ends of the earth."

After pointing to the facts of the Church's foundation as contained in Scripture, the Pope spoke of "other truths" which lend credence to Christianity, namely, tradition and the Church's teaching authority.

"These are simple but sublime truths which ought to keep

alive in the hearts of the faithful the mystery of Easter," the Pope said.

"The belief of the Church through the centuries and its valid interpretation by the Church today . . . should fill us with the surety and joy of the Resurrection of Christ," the Pope concluded.

## Sympathy to Iran

VATICAN CITY — (NC) — Pope Paul VI sent a message of sympathy to the people of Iran, where an estimated 4,000 persons were killed by an earthquake.

The message to Shah Mohammed Reza, said: "Having learned with great sorrow of the extent of the earthquake which once again hit your beloved country, we express to your imperial majesty and to all families of victims our deepest sympathy and hope that all those affected may rapidly find aid and comfort in their ordeal."

## Envoy to Bangladesh

VATICAN CITY — (NC) — Pope Paul VI has sent a special envoy to Bangladesh to assess the needs of the millions of refugee victims of the India-Pakistan war.

Canadian-born Archbishop William A. Carew, apostolic nuncio in Rwanda and Burundi, Africa, was sent by the Pope on the special survey mission to Dacca. He was accompanied by Dominican Father Henri De Riedmatten, secretary of the pontifical Cor Unum council which is the Vatican's top relief and charity coordination office.

In announcing the mission of Archbishop Carew, the Vatican said "The Holy Father, besides giving a notable sum to the archbishop of Dacca for relief work, has now also put at the disposal of local authorities, through Archbishop Carew, still more funds for programs of reconstruction throughout the country."

An exhibition on Bangladesh's present needs is currently being held in Rome under the sponsorship of three Catholic private schools. Figures provided by the exhibition say 10 million refugees have returned from India and 30 million, out of a population of 70 million, are destitute.

The bishops of the four Catholic dioceses in Bangladesh have undertaken to raise approximately \$30 million for the assistance of 200,000 families.

Archbishop Carew and Father De Riedmatten have been assigned to visit the Catholic community and the local bishops as well as the civil authorities to collect on-the-spot information on the needs and to estimate possibilities of future aid and relief efforts by various Catholic relief organizations. Archbishop Carew will return to his assignment in Africa after he reports to Pope Paul and the Vatican Secretariat of State.

## Sufferers praised

VATICAN CITY — (NC) — Pope Paul VI told a special audience of sick persons, many carried into the Vatican on stretchers, that their patient enduring of suffering is an example to all men.

The Pope observed the 25th anniversary of Italy's "Center of the Volunteers of Suffering," which has branches in every diocese in the country, by being with the sick and encouraging their efforts to offer their sufferings to Christ.

"The examples of your patience, of your courage and of your faith, which sustains you and which is reflected in the serenity of your faces," he said, "is a strong reminder of the true meaning of this frail and ephemeral life of ours."

In closing his talk with his visitors who had brought him a number of gifts, including a first-aid kit, Pope Paul said:

"Remain in an ever-closer communion with the entire Body of Christ — the Church. For our part, we are with you in asking from God for you all consolation, peace, serenity and strength of mind, trust and surrender to Him."

# Christ: Center of spirituality

By **SISTER MARIA HARRIS, CSJ**

In every age, the Christian is offered a significant clue to his values, his beliefs, and his personal identity. The clue is revealed by his response to the perennial and itching question first put by Jesus to Peter.

It is an abrupt and jarring question for some. For others it is unwanted. Nevertheless, for all those who would call themselves Christians, it is the primary question. "Who," asks the lord, "do you say that I am?"

Notice the "you." No opportunity to cite the books, the authorities, the theologians. No opportunity to be right, to be safe.

Ultimately, each man and woman is put in Peter's highly personal position. After the generalized and secure posture of quoting what others say (Remember: the prior question Jesus put in the eighth chapter of Mark's gospel was "Who do men say that I am?") we find that the question remains, and Jesus stands patiently looking us straight in the eye. "Who do you say that I am?"

**MOST OF US** prefer questions with simple answers. We like things settled; we are happiest when not caught off guard. Thus the question of Jesus, asking us to probe for a difficult answer, is really not our kind of question. It is radical. It is unsettling. It is

complex. And when we tentatively begin to respond with the depth and integrity the question demands, we are forced to the admission: "You are not what we expected. You are not safe. You are not comfortable."

For when we read the gospels, when we search to discover Him in others, and perhaps most obviously when we look into our own hearts, we find that He is indeed, as St. Paul said, a stumbling block, a scandal, a sign of contradiction.

When He speaks of Himself, in answer to John the Baptist, for example, His response is puzzling. He does not answer John's "Are you the one who is to come?" by saying

"yes" or "no." Instead, He does to John what He does to us. He gives us back the question with the mysterious comment, "It is you who must decide. But notice: the lame walk, the deaf hear, the poor have the gospel preached to them."

In no sense does He go about distributing answers to problems, settling controversies, making things neat and pat and all of a piece. Instead, He lives a human life. He dies a human death. And then, He shatters all categories by rising from the dead and flooding the world with a hope that refuses to be extinguished.

What kind of a man is this? And what is life, if lived in union with Him? If there are not definite answers, there are at least possible directions in which to search for understanding.

**IN THE FIRST PLACE**, it is in His own person that an answer must be found. This is what is meant by the statement that God does not reveal truths: God reveals Himself. Christ is somehow the revelation, the illumination of God; but like any person, He is much more than can be said. Thus the answer to "Who do you say that I am?" is beyond statement, beyond discourse, beyond the verbal. It lies in the realm of mystery and prayer.

Secondly, He is a man found in failure, loss and suffering. A Christ who wins, who triumphs, who is right, would be so much more manageable. He could be recognized. He could be fitted in. But He would not be the Christ of the gospels. The Jesus that Christians proclaim as Lord was arrested, condemned, and executed outside the walls of His own city. To believe in a Jesus who was not crucified is to refuse to come to grips with the mystery at the heart of human life — the inescapable mystery of suffering.

Thirdly, He is a man who refuses to destroy our freedom. While He will never abandon us, He will leave to us the final decision concerning Him. Even when we wish to refuse, He reminds us that we are responsible for ourselves, for our world, and for one another.

He stands in our midst, gently inviting us to come forward, and promising us His own life, death, and resurrection as fidelity. He asks us to trust that ultimately all the rules will be fair and that there will be wonderful surprises. Only in the deep and personal encounter with the question that takes a lifetime to answer can such trust become part of us. Who, then, do we say that He is?



**CHRIST IS LIKE the sun. He is the center of spirituality. Thus, the Christian is faced with the perennial search for the answer to Jesus' direct question: "Who . . . do you say that I am?"**

## The secret of successful prayer

By **FATHER QUENTIN QUESNELL, S.J.**

After His first day of successful preaching, "very early the next morning, long before daylight, Jesus got up and left the house. He went out of town to a lonely place, where He prayed" (Mark 1,35). "Crowds of people came to hear Him and He healed them from their diseases. But He would go away to lonely places, where He prayed" (Luke 5,16).

Before the great sermon and the choice of His disciples, "Jesus went up a hill to pray, and spent the whole night there praying to God" (Luke 6,12). And the night before He died, He prayed alone in the garden for strength.

His praying was not done with much show. That is why He could so devastatingly criticize those "who take advantage of widows and rob them of their homes, while making a show of saying long prayers" (Luke 20,47). Or why He could criticize those who "love to pray in the meeting houses and on the street corners so that everybody will see them" (Matthew 6,5). Or those who "think that God will hear them because of the length of their prayers" (Matthew 6,7).

**SO EVEN HIS ENEMIES** could wonder whether He and His disciples really believed in prayer: "The disciples of John fast frequently and offer up prayers, but your disciples eat and drink" (Luke 5,33). But his own disciples knew His inner life and were impressed with it: "One time, when He was praying in a certain place, when He finished one of His disciples said to Him: 'Lord, teach us to pray, just as John taught his disciples'" (Luke 11,1).

As we try to live Christian lives, we too pray. And the secret of successful prayer for us is to keep Christ at the center of our prayer. First of all, our life of prayer will rest on our faith in Him. That is, we pray because we believe that God's love has come to us in Christ, and has touched us in Him.

We believe God listens to us and cares for us, because we have seen how Christ listened to people and cared for them. We know the kind of answer God will give us, because we know the kind of answer Jesus

gave those who came to Him.

We believe, moreover, that God's call to us to come to Himself has reached us in Christ. We believe that God wants us to be like Christ: "Those whom God had already chosen, He also set apart to share the image of His Son" (Rom. 8,29). And so we can pray, "our Father," as Jesus taught us, because He has shown us that God truly is Father. We know this because we believe that Christ is one of us and is God's Son.

**SECONDLY**, our Christian life of prayer means that we really experience the fact that Christ is with us. He is here. Our life of prayer is a life in Him. "The secret is this: Christ is in you" (Colossians 1,27). "Since you have accepted Christ Jesus as Lord, live in union with Him. Keep your roots deep in Him, build your lives on Him" (Col. 2,6).

"I have been put to death with Christ on His cross, so that it is no longer I who live, but it is Christ who lives in me. This life that I now live, I live by faith in the Son of God, who loved me and gave His life for me" (Gal. 2,19f.). "I ask God . . . that Christ will make His home in your hearts, through faith" (Ephesians 3,16f.).

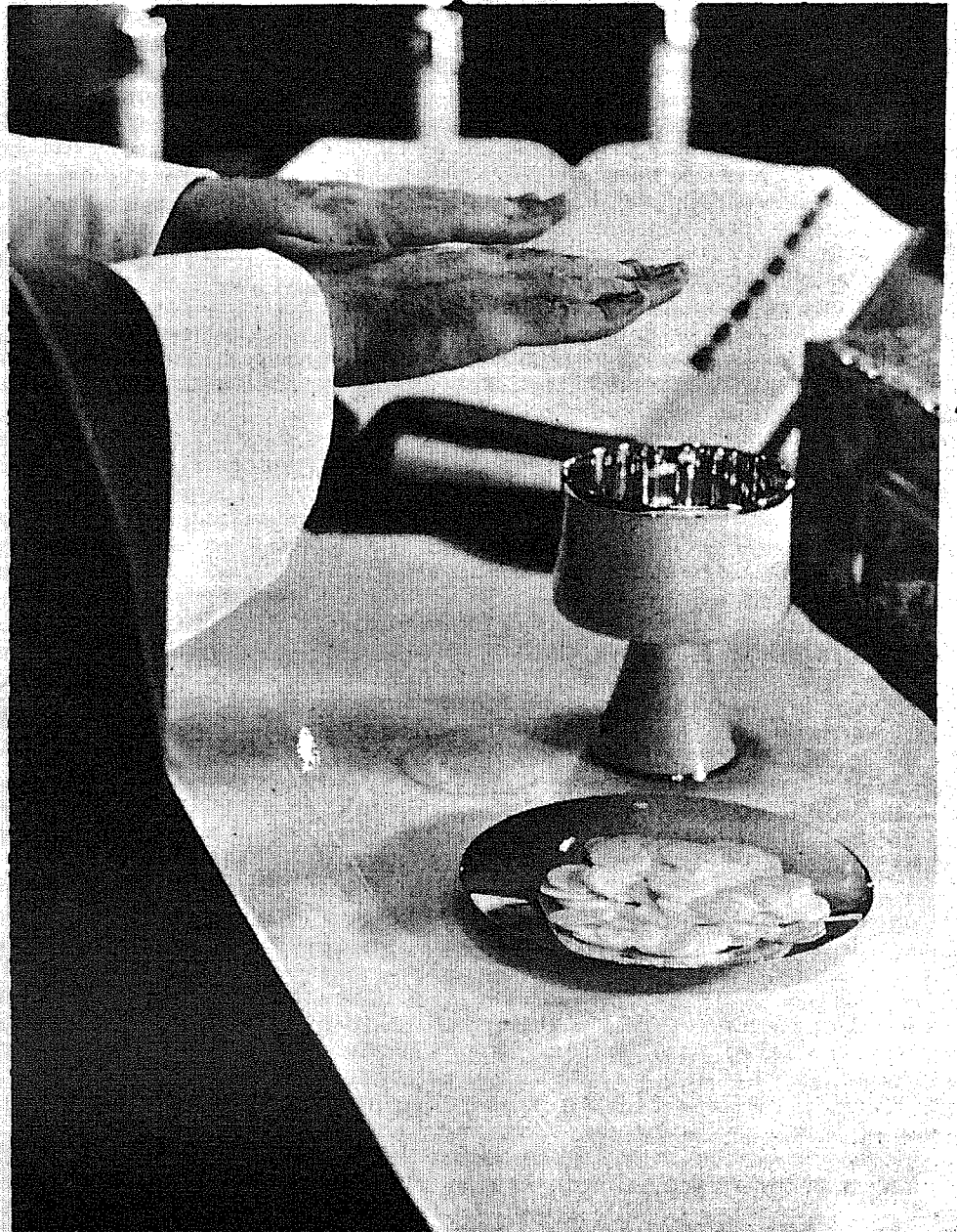
"For what is life? To me it is Christ" (Phil. 1,21). "Christ is all! Christ is in all!" (Col. 3,11). "You have died, and your life is hidden with Christ in God. Your real life is Christ" (Col. 3,3f.).

"For His sake, I have thrown everything away; I consider it all as mere garbage, so that I might gain Christ, and be completely united with Him . . . All I want is to know Christ and feel the power of His Resurrection; to share in His sufferings, and become like Him in His death, in the hope that I myself will be raised from death to life" (Phil. 3,8-10).

Thirdly, our life of prayer goes to God through Christ. "I am the way and the truth and the life. No one goes to the Father except through me" (John 14,6). "If you ask the Father anything in my name, He will give it to you" (John 15,16). "To God be the glory in the Church and in Christ Jesus for all time, forever and ever. Amen." (Eph. 3,21).

If we let Christ be the center of our lives in these three ways, we can grow in prayer as Christians.

**THE EUCHARISTIC service need not be the "old fashioned Mass," nor purely a Latin one. It can be a combination of approaches. But all adds up to the re-enactment of the Last Supper.**



# KNOW YOUR FAITH

## How young people relate to Christ

By JAMES L. ALT

On the evening of the first day of the week after His Resurrection, Christ appeared to His followers, who were hiding in the upper room. He made believers out of them, for they had seen Him die and now they were seeing Him walk in their midst.

However, Thomas, who was not there, did not believe. "Not until I have put my fingers into the nailmarks and my hand into His side will I believe," said Thomas.

Undoubtedly many people follow the "being is believing" philosophy of Thomas. And while Christ invited Thomas to "come here and see," today we take mostly on faith that Christ really existed. Sometimes this can be difficult, for young and old alike.

How is Christ pictured today? Tom Rau (14, Waterloo, Ill.) pictures Christ as "a man who came to us as a man, but the man was greater than any other man, and He was also God at the same time." John Eden (15, E. St. Louis, Ill.) pictures Christ "as a human with emotions and problems. A human with more control over His emotions than we have — an example of what we can do if we really trust and have faith. He lived a human life and died just like a human would — only He was God too."

SOME PEOPLE feel that it was easier to "believe" in Christ when He walked the earth because then people could "relate" to Christ directly. Asked what the main difference was in how people related to Christ then and now, Kevin Horrell (17, Waterloo, Ill.) says "people could relate to Him directly when Christ was on earth. Today we relate to Him through what others have written down about Him."

Since Christ can't actually be "seen," what type of relationship do young people have with Christ today? A religion teacher, Father William Wightman (43, E. St. Louis, Ill.) feels that in most cases "their relationships are rather distant. They've heard about Him, and they have a great respect for Him. However, He doesn't come across to them as a person to whom they can relate in the way they do to their other

friends. I'm afraid He doesn't enter their thoughts very often and less often does He affect their lives."

While most of the teenagers and religion teachers feel that Jesus is "in" as far as today's youth, are concerned, some, like Father Wightman, say "yes" and "no." "Many have become personally involved with Him and seem to identify with His revolutionary spirit, joining the "Jesus Movement," says Father Wightman. "However, the majority of today's youth seem to be aloof when it comes to Jesus."

John Eden thinks one of the reasons Jesus is becoming better understood is because of the appeal of such things as "Jesus Christ, Superstar," the rock opera about Jesus.

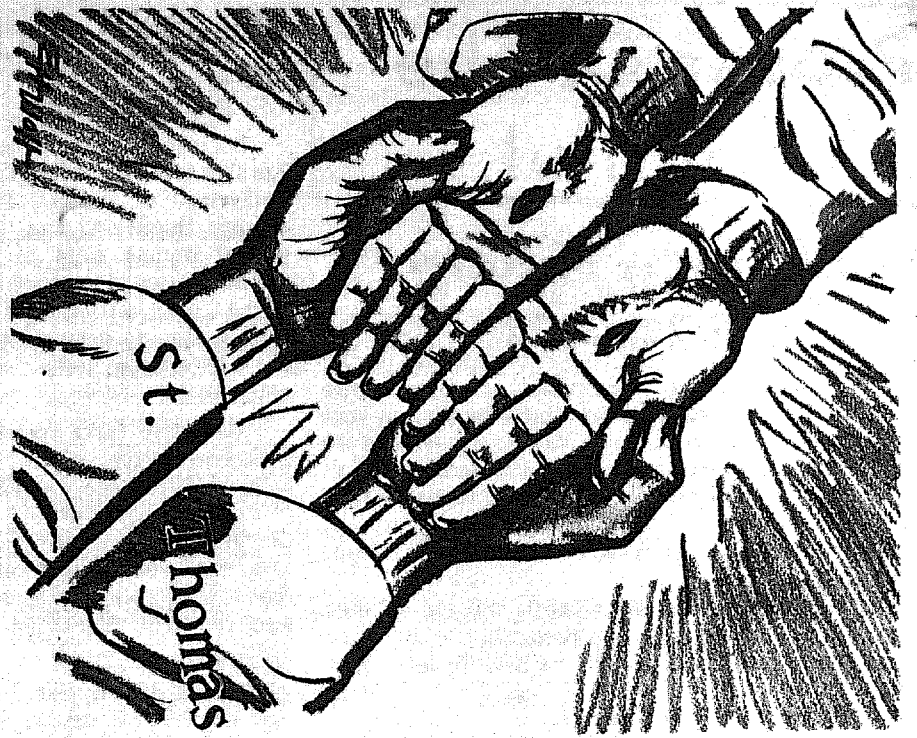
THERE IS NO DOUBT that this record has made "Jesus talk" more intelligible among the young people.

Janet Kreher, (17, Belleville, Ill.) thinks this record is so popular "because it talks to youth in their language. It uses music that relates to youth today. The story of Christ is told realistically, with the feelings of the people very evident. It becomes more than just a story."

Rosemarie Guenther (16, Belleville, Ill.) thinks "Jesus Christ, Superstar" expresses many of the doubts of young people. "It doesn't deny Christ's existence, rather it questions His divinity. They are wondering if Christ is really as great as everyone says He is."

The popularity of "Jesus Christ, Superstar" is shown by the fact that several million albums have been sold. The record is even used extensively in religious education classes. A book — "Jesus Christ, Superstar — the Medium and the Message," (North American Liturgy Resources, Cincinnati), a guide for teachers using the album for religious education, is also being used in many classes.

"Hero-worship" has always been a popular trait of youth. Perhaps the real significance of the success of "Superstar" is that this hero-worship is still very much in evidence among the young with Jesus, the greatest hero of all time.



## 'Turning on' to Christ

By FATHER CARL J. PFEIFER, S.J.

"What difference does Christ make anyway?" "He's where it's at, man! Turn on to Jesus!"

Curious isn't it? The first question reflects a widely shared concern of religious educators, both Catholic and Protestant, while the answer is that of a "Jesus Freak."

Recent developments in the Church have so highlighted the value of human experience, the dignity and potential of man, the sacramentality of daily life that the question about Christ's role becomes very real. Many a religion teacher, parent, and priest has anguished over this question when pressed by his students or by the inner logic of the new recognition of human values.

If, as one hears so often, "The glory of God is man fully alive," then what does Christ's life or teaching or Church have to offer to what can be learned from life experienced more fully in all its human dimensions?

THE SENTIMENTS of the Jesus Freak are shared by a growing number of young people who have gone the route of living life to the full, who have explored every available avenue of human experience, and found neither the glory of God nor of man.

Disillusioned after a search for meaning in experiments with love, drugs, sex, community living, travel, and protest they find new meaning in life through Jesus. A poster pasted to a store window in Washington sums up their conviction: "Turn on to Jesus," while a note scrawled on a torn billboard in New York gives the reason: "Jesus saves."

The anxious, academic, probing question of the religious educator about the role of Christ in today's world is answered by the firm, emotional, unquestioning affirmation of the Jesus freaks that Christ in fact makes all the difference in the world.

Juxtaposing the question and answer in this way — while risking the possibility of caricaturing both the religious educator and the Jesus freak — can focus attention on a viable approach to faith in Christ.

The intellectual questioning of Christ and His significance in today's world is needed to balance the unqualified experiential affirmation of His saving presence, which in turn is a healthy balance to an overly academic approach to both live and Christ. Faith in Christ demands both trust rooted in experience and reasoned discernment of the meaning and validity of the experience in the light of tradition. It must be lived faith constantly seeking deeper understanding.

FURTHER DIRECTION is found in the

focal point of both the catechist's question and the Jesus freak's answer: namely life, human experience, man. The very question "What difference does Christ make anyway?" arises from the newly discovered richness of the human. Instead of fleeing the world, inflicting pain on the body, keeping one's eyes fixed on heavenly things, Christians tend today to direct their attention to God's presence in human experience and the phenomena of the physical world.

Often the question suggests a naive optimism about man and his world, an over-reaction to the centuries of stress on the dangers of the world and depravity of human nature. Yet it points in the necessary direction: unless Christ is found in life, in human experience, He will not be found by many in today's culture. Unless His presence affects the quality of human life, knowing Him will rightly be judged irrelevant.

The Jesus' freak's answer arises out of the context of a young person's exploration of what life seemed to promise. The search for fulfillment ended often in frustration. Instead of "peace," "love," "joy," there was loneliness, hunger, bad trips.

TO BE FULLY ALIVE required more than just living, to be fully human demanded more than human encounter. So from turning on with drugs, many a youth has turned on to Jesus because experience has led him to realize that it takes more than just human experience and wisdom to become fully human, fully alive. They know from painful experience that "Jesus saves."

Balancing the two tendencies of naive optimism about man and his powers of self fulfillment and an equally naive optimism of a simplistic faith in Jesus, we find an approach to Jesus that looks for His presence in human experience while recognizing that He alone holds the key to what it means to be fully human.

To discover Christ the Christian must genuinely try to live life creatively and sensitively to experience the goodness and beauty of human nature and the created world, to love life and explore experience.

Yet to be open to the full potential that life holds, to discover what it really means to be human, to be fully alive, he needs to experience Jesus Christ and the power of His Spirit.

St. Paul suggested an insight born of human experience and trust in Christ. "For me," he wrote, "life means Christ."

You might find several passages in the Second Vatican Council illuminating in terms of faith in Christ today. For example, "Church in Modern World," 10, 22, 38.

## 'Mini Latin' Masses

By FATHER JOSEPH M. CHAMPLIN

"Please, dear Father, won't you try one Latin old-fashioned Mass and perhaps you will be amazed at all the souls you will save and the increase in revenue."

The mail brings a letter like this every now and then. These requests do not come frequently, but the intensity of feeling expressed within them makes it clear that some people out in the pews find the new, vernacular liturgy unsatisfactory and yearn for the ways things used to be in the past.

Msgr. Charles Koster, pastor of St. John's parish in center city Indianapolis and chief officer of the archdiocesan marriage court, sensed this pressure for Latin Masses after the reformed rites were introduced in English.

HE RECEIVED NOTES, phone calls and visits from persons seeking an occasional restoration of the status quo ante. At first he resisted these pleas, judging for several sound pastoral reasons that it would be unwise, perhaps harmful to the liturgical renewal in his church. Recently, however, he yielded to those petitions and now, once a month at the 11 o'clock Mass on Sunday, celebrates a Latin Mass.

This eucharistic service at St. John's, nevertheless, is neither the "old fashioned Mass" nor a purely Latin one. He follows the reformed order of Mass approved by Pope Paul VI in April, 1969. Moreover, the monthly liturgy more properly could be termed a mini-Latin Mass, since substantial parts of it are in English.

The choir sings in Latin the Kyrie, Gloria, Credo, Agnus Dei plus other hymns and certain responses. Msgr. Koster, using Latin, chants the Orations, Pater Noster and Preface; he recites (in an audible, proclaiming tone) the Roman Canon or Eucharistic Prayer I. On the other hand, scriptural readings and the responsorial psalm are done in the vernacular.

The Indiana priest would give a positive and negative evaluation to this experiment. Attendance at the 11 a.m. service rises

noticeably on those Sundays they celebrate the mixed English-Latin Mass. He hears, too, on occasion, complimentary words from supporters of the "traditional movement." Such statistical facts and verbal endorsements tend to confirm for him the wisdom of his innovation.

BUT HE ALSO has serious reservations about the step. Active participation of the laity through song and word at this Mass is minimal. It becomes for the congregation a "silent" service of watching and listening, standing, sitting and kneeling.

These are surely valuable and needed, granted non-vocal, forms of community participation. Nevertheless, Msgr. Koster wonders if the whole approach may not represent a regression contrary to the teaching of the Holy Fathers in this century and to the Vatican II liturgy decree. Moreover, he sometimes questions the effectiveness of uttering words and singing phrases which cannot be understood by all or at least by most of the worshippers.

The monthly mini-Latin Mass practice at St. John's can find good support in current official Church documents. An Instruction on Music from Rome in 1967, to illustrate, remarks: "There is nothing to prevent different parts in one and the same celebration being sung (or recited we might add) in different languages."

It also enjoys authoritative approval from the American hierarchy through a statement, "Latin in the Liturgy," issued by the Bishops' Committee on the Liturgy.

THE DECREE, concerned about the majority of Catholics (who according to reliable surveys, prefer the vernacular), still urges the provision of special worship services tailored to the desires of the smallest number. It recommends as a compromise solution, consequently, that Latin celebrations be "limited to a few occasions or to one or other Mass in a large church or parish, where the needs of the larger community are otherwise cared for."

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# It was star blunder to have 'informer' as star witness

By FATHER JOHN B. SHEERIN

There is one aspect of the Harrisburg Seven case that seems to have escaped public attention.

It is the question of the prudence of the Justice Department in attempting to prosecute the defendants on a charge of conspiracy on the basis of the testimony of a paid informer.

Certain letters exchanged between Father Philip Berrigan and Sister Elizabeth McAlister also figured in the evidence but the Government's case rested mainly on the credibility of the informer.

In the old law books we used to read about barratry, the crime of vexatiously stirring up or inciting to litigation. Is it not an offense today to start litigation that has no reasonable hope of success?

It seems to me that the Justice Department committed at least a monumental blunder in initiating the action for conspiracy against the Harrisburg Seven. It was a blunder that cost the Government several millions of dollars. I am referring not to payment for the informer but to the expenses incidental to the trial.

The Justice Department organized its case, knowing that ultimately the result was in the hands of the jury. Prosecutors should assume as a matter of course that jurors are reasonable men or women and therefore strive to present cogent and reasonable proof to the jury.

**BUT NO REASONABLE** man or woman believes a paid informer. The very fact that the prosecution relies on a paid informer indicates to the jury an admission that credible testimony is not available. Any jury can reasonably be expected to disbelieve such testimony. Predictably, the jury in the Harrisburg Seven case did just that.

One of the jurors, Mrs. Vera Thompson, said that the jury, right from the first day of deliberations, was split 10 to 2 for acquittal of the Seven on the charge of conspiracy. (They did believe from the start that Father Philip Berrigan and Sister McAlister were guilty of smuggling letters to and from Lewisburg Penitentiary — but that's another matter.)

It is true that Judge Herman's instructions to the jury confused the jurors and this added to their reluctance to convict the defendants. But the main reasons for the Government's failure to win the case was that the majority of the jury simply did not believe the paid informer.

**THE TRIAL** of the Harrisburg Seven has been criticized by some anti-war militants as having a political motivation, that is, the Government used the trial as a device for suppressing the whole anti-war movement.

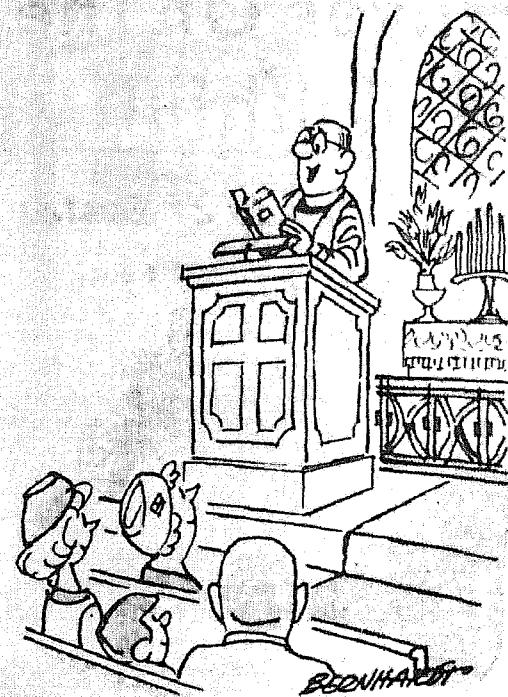
The trial, however, bore no indication of any high-level planning or behind-the-scenes chicanery. The Government's case was poorly planned, poorly presented and above all, unproved by a weight of credible evidence.

Respect for law is at a very low ebb at the moment. The crime rate continues to spiral upwards. Law, however must deserve respect. It has to earn respect by hard work and sweet reasonableness.

The Justice Department cannot expect to win respect by spending millions on a prosecution that depends almost exclusively on the testimony of a man no jury should be expected to believe.

A trial in a federal Court is not some sort of lawyers' game; it is serious business. The prestige of the law depends to a large degree on the seriousness with which judges and prosecutors take their assigned duties.

What I have said here about a paid informer does not



"And now brethren let us give in accordance with what we reported on Form 1040."

mean that paid informers serve no useful purpose. The fact is that they do serve a very important purpose in furnishing information that leads to the discovery of the identity of perpetrators of crime.

I am simply saying that no jury should be expected to believe a paid informer. Police believe a paid informer only after his "information" bears fruit.

# Bishops hear prediction of federal school aid

(continued on page 10)

York held up state aid payments under a 1970 Mandated Services Act until a ruling on the law's constitutionality is made. The law paid \$28 million last year to New York nonpublic schools for testing, record maintenance and other administrative data required by the state.

In response to a question from Archbishop Thomas A. Donnellan of Atlanta, Bishop McManus gave assurance that proposed federal legislation would stipulate that tax credits could be given "only when schools meet the civil rights requirements of the government."

Archbishop Donnellan stressed that any such aid must contain "safeguards against efforts to evade or avoid racial integration."

Bishop McManus acknowledged that the proposed legislation offers no help to poor families whose income falls below tax liability. He stressed the need to work for measures which would benefit low-income families.

The Chicago bishop cited the decline in

total enrollment in elementary schools in the nation as another peril faced by Catholic schools.

"**PUBLIC SCHOOLS** before long will be out on the streets recruiting students," he said. "If we are going to continue to have Catholic schools, we will have to be on the streets before them."

Questioned about the point at a press conference later, he said, that Catholic teachers and parents in Chicago "are going door to door recruiting students. With the teachers it's a matter of survival — if they don't have students, they don't have jobs."

The bishops voted, after extensive discussion, adoption of a two-year program to develop a National Catechetical Directory.

Detailed plans for the directory were presented by Auxiliary Bishop Joseph C. McKinney of Grand Rapids, Mich., who presented the proposal. Plans include a timetable to produce the directory by spring 1974 at a projected total cost of \$93,280.

In discussion on the proposal, Auxiliary

Bishop John J. Graham of Philadelphia noted that if the National Catechetical Directory is to have widespread support, bishops must be deeply involved in its preparation.

Bishop Stanislaus J. Brzana of Ogdensburg, N.Y., also urged "the consideration of parents in the process of consultation. I hope all groups will be considered," he said.

Bishop McManus, as chairman of the education committee of the NCCB, noted progress on the preparation of a pastoral letter on Catholic education. Many suggestions have been received from bishops, he said, and more are expected by the end of April.

Referring to the wide range of topics treated in the suggestions, he predicted that "it will be a long, hot summer for those of us trying to find the consensus" for preparation of a draft to be considered at the November bishops' meeting.

**ACCORDING** to the plan adopted for the development of the National Catechetical

Directory, a bishops' committee of policy and review will set overall policy for the project and review its progress periodically.

A directory committee of 10 to 12 persons — four of whom are to be bishops — will carry chief responsibility for the drafting of the text of the proposed directory. Both committees will be appointed by Cardinal John Krol of Philadelphia, president of the NCCB.

A process of consultation with the total membership of the Church is scheduled to be completed by March 1973.

The preliminary draft of the directory is slated to be prepared by September 1973, and circulated to national and diocesan agencies for reaction. A revised draft will be due by March 1974. This draft will be sent to all bishops for their response.

Preparation of the final draft is projected for the spring of 1974. After this draft is approved by the NCCB it must go to the Vatican for final approval by the Congregation for the Clergy.

# Views diocesan councils as 'long-range' planner

(continued from page 6)

lay persons, and a college student. Non-voting members including the bishop, chairman; the chancellor, as vice-chairman; the executive secretary, and a program coordinator.

Vacancies are filled by a broad-based nomination process, with the bishop, chancellor, and executive secretary making final selections. Council members, Bishop Malone in particular, would like to see a fully elective process. Its feasibility is continually under study.

Garmey gave two reasons why an elected council is not yet possible in Youngstown:

- Not every parish has a council. Thus

there is no strong base from which the diocesan unit could draw elected members.

- The diocese's six deaneries are not highly structured, making it difficult for the average person to intelligently decide who should be elected.

Yet despite this obvious weakness, Garmey says, the council has made progress. Each of its commissions has developed significant new materials or programs recently, and several have been published nationally.

A maturation process has been taking place since 1968, Garmey says. "We're working for a purpose. The more that purpose is responded to, the more the council grows."

# Vocations decline, faith slump linked

VATICAN CITY — (NC) — The decline in religious vocations is linked to the crisis of the priesthood and the faith in general, said Cardinal Gabriel-Marie Garrone, prefect of the Congregation for Catholic Education.

In an interview on Radio Vatican, the Cardinal said the crisis of faith underlies the other crises facing the Church today.

**TALKING** about the forthcoming World Day of Prayer for Vocations, to be observed April 23, the French-born Cardinal, whose office deals with seminaries,

said the progressive decrease in vocations "is in direct relation to the crisis in the priesthood."

That crisis in turn is "linked to the crisis of faith and the crisis of faith is linked to the absolutely unprecedented conditions of the present day life of men and of society," he said, adding:

"Our fundamental concern must spring from the fact that we live in a very complex and very new environment and that we, therefore, run the risk of remaining passive, either through discouragement or

cowardice, or else we lose sight of the most fundamental impulse of all in the matter of vocations — faith."

Cardinal Garrone said that sooner or later many Catholic young men think about entering the priesthood but the world in which they live does not help them to respond to this call, nor can they conceive it clearly. Despite this, he insisted that those trying to recruit candidates to the priesthood must realize that "there are no excuses which would authorize us to lose courage."



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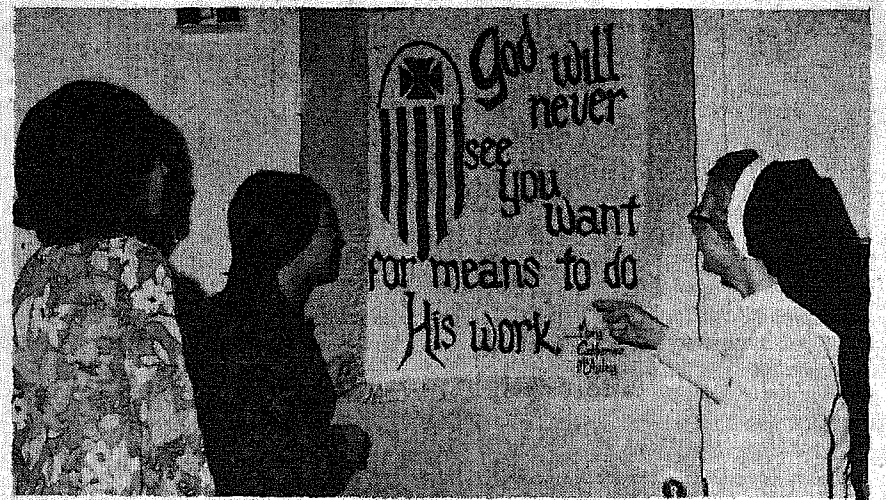
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**WARM WELCOME** is extended by Sisters of Mercy to young women arriving for weekend visit at the order's new novitiate in Deerfield Beach.



**BANNER** made by Sisters of Mercy in the Bahamas, is viewed by two girls accompanied by Sister Mary Francesca, superior at the Religious Education Center.

## Young women visit novitiate and learn of life of Religious

**DEERFIELD BEACH** — A new approach to acquainting young women with the role and life of a religious, particularly in the apostolate of the Sisters of Mercy of Enniskillen, Ireland, has been inaugurated by the Irish order in its new novitiate and Religious Education Center.

In addition to a regular program of weekend visits for young women, the Sisters will observe the World Day of Prayer for Vocations next Sunday as a special day for all prospective candidates.

Exposition of the Blessed Sacrament will be held from 2:30 p.m. to 6 p.m. and will be followed by Evening Prayer and Benediction. All interested are invited by the nuns to join them in prayer and to visit the novitiate that afternoon.

**DURING** the past two months, a number of young women have availed themselves of the opportunity to learn first-hand about the religious life through weekends spent at the novitiate. The girls participated in all community activities, includ-

ing celebration of the Eucharist, recitation of the Office, cleaning, cooking, teaching religion and visiting nearby camps of migratory farm workers.

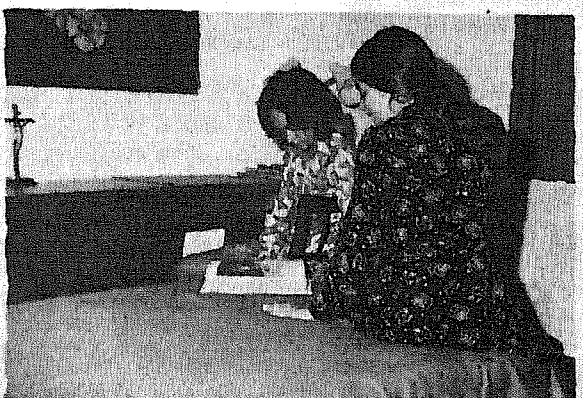
Highlights of the weekend programs are open discussion and the answering of questions pertaining to religious life and conferences on the spirit and apostolates of the community, which now staffs 19 schools and one hospital in Florida, including four elementary schools and the new Religious Education Center in the Archdiocese of Miami.

Sister Mary Francesca, Sister Mary Perpetua and Sister Mary Theresita, all of whom were formerly members of the faculty at Immaculate Conception School, Hialeah, are in charge of the new novitiate and direct programs of religious education in neighboring parishes.

Further information may be obtained by writing to the Sisters of Mercy at 1431 SW Ninth Ave., Deerfield Beach, Fla., 33441, or by telephoning 399-5620.



**YOUNG VISITORS** join Sisters in the recitation of the Office and in devotions and Mass during the weekend program.



**PRIVACY**, and quiet relaxation are provided for girls in private rooms at the new center, first of its kind in South Florida.

**DURING WEEKEND** visit, young women have opportunity to discuss the apostolate of the Sisters of Mercy and entrance requirements

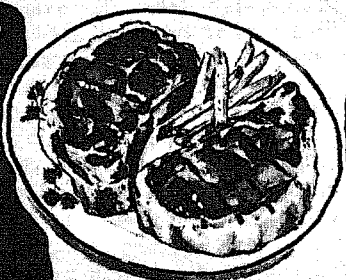


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# Senior citizen center inaugurated downtown

A Senior Citizens Center has been inaugurated in downtown Miami utilizing facilities of Gesu Church, NE First Ave. and Second St.

According to Father Ignatius Fabacher, S.J., pastor, purpose of the center is to provide a place where golden agers may meet socially and enjoy recreational activities.

Members must be at least 60 years of age and be residents of Miami, the Jesuit priest

said, noting that some 30 persons attended the first formation meeting held early this month.

The next meeting is scheduled to be held on Tuesday, April 25, in Gesu's lower church. Enrollment will be taken at that time.

Mrs. Flora Bostrom, past president of Myers Senior Center, is assisting Father Fabacher in the organization of the new center which will eventually be incorporated into Senior Centers of Dade County, Inc.

## 12 Sisters to observe jubilees on April 22nd

(continued from page 1)

Since 1947 she has been a member of the faculties at St. Anthony School, Fort Lauderdale; St. Ann School, Rosarian Academy, and Cardinal Newman High School, West Palm Beach. She is presently teaching in St. James School, North Miami.

**Sister St. Angela, I.H.M.**

A Sister, Servant of the Immaculate Heart of Mary of Immaculata, Pa., Sister is a native of Philadelphia who taught in schools staffed by her order in Philadelphia for almost 50 years.

Since she came to Miami she has been a parttime instructor at Epiphany School, South Miami.

**Sister Ann Patricia, I.H.M.**

A trained librarian who has a B.A. degree from Marygrove College, Detroit; and a Master's Degree in Education from Wayne State University, Detroit, Sister entered the Sisters, Servants of the Immaculate Heart of Mary, in Monroe, Mich., from her home parish Wyandotte, Mich.

Formerly principal of All Saints Academy, Detroit; St. Mary School, Mt. Clemens, Mich.; and Academia Santa Teresita, Santurce, Puerto Rico, Sister also did graduate studies at Marquette University; College of the Sacred Heart in Santurce; Marygrove College and the University of New Mexico.

She was a member of the faculty at St. Michael the Archangel School from 1958 to 1971 when she retired. She now resides at St. Lawrence Convent, North Miami Beach.

**Sister Cristina Marrades, R.F.**

Born in Spain, Sister was sent to Cuba shortly after her profession on what was at that time an extremely long and perilous journey.

For 39 years she taught kindergarten in schools staffed by the Sisters of St. Philip Neri on the island, leaving there in 1961 with other members of her community when the Castro regime banned foreign-born religious from Cuba.

After her arrival here she served in the Archdiocese of Miami program of care for unaccompanied Cuban children and was stationed at centers in Kendall and Florida City.

In 1963 she joined members of her order at St. Jerome convent in Fort Lauderdale.

**Mother Mary Genevieve, O.P.**

Prioress General of the Dominican Sisters of Adrian, Mich. from 1962 to 1968, Mother Genevieve is a native of Michigan who taught in elementary and secondary schools in Illinois, Michigan and Florida as well

as at Teachers College, Albuquerque, New Mexico; Siena Heights College, Adrian, Mich.; and at Barry College.

Principal of St. Ann School, West Palm Beach, from 1955 to 1958, she was prioress and a teacher in the science department at Barry College from 1958 to 1962.

When she completed her term of office as superior general of the Adrian Dominican community she returned to Barry College as vice president for building expansion and at present is developing a botany center at the college.

**Sister Anne Richard, O.P.**

A member of the faculty in the girls' division of Cardinal Newman High School, West Palm Beach, for the past 11 years, Sister is a native of Chicago, who became a religious after graduation from high school.

She has a Bachelor of Arts degree in math and science from Siena Heights College, and a Master's Degree in Math from the University of Detroit.

She was formerly a member of the faculties of St. Bridget, Our Lady of Victory and Our Lady of Sorrows schools in the Archdiocese of Detroit; and at St. Augustine School, Grafton, W. Va.

**Sister Marie Siena, O.P.**

Now an Associate Professor of Education at Barry College, Sister was formerly assigned to Siena Heights College, Adrian, Mich., where she taught mathematics and education; and at Dominican High School, Detroit, before coming to Florida in 1964.

She has a Bachelor of Science degree from Siena Heights College, a Master of Science degree from the University of Michigan; and a Doctorate in Education from Wayne State University. Prior to her present appointment she served for three years as Barry's Dean of Students.

**Sister Simon Peter, O.P.**

Following graduation from Good Counsel College, White Plains, N.Y., which awarded her a Bachelor of Arts degree, Sister entered the Adrian Dominican community and did graduate work at the University of Florida.

Twenty-four of her years as a religious have been spent in Florida and she has taught at Rosarian Academy, West Palm Beach; Little Flower School, Hollywood; St. Patrick School, Miami Beach; and St. Rose of Lima and St. James Schools, Miami.

Presently a member of the faculty at St. Anthony School, Fort Lauderdale, she also took further studies at Siena Heights College, Adrian, Mich.; and at Barry College.

**Sister Mary Attilia, D.S.P.**

Professed in the Rome motherhouse of the Daughters of St. Paul, Sister is presently stationed at St. Paul Book and Film Center in Miami.

She served for three years as mistress of postulants in the provincial motherhouse of her order in the Archdiocese of Boston and was subsequently superior of communities in Youngstown, Ohio, and San Antonio, Tex.

**Sister Therese Margaret, O.P.**

A convert to Catholicism, Sister is a native of Fort Lauderdale whose mother, Mrs. Frances McAllister now resides in Hialeah.

Formerly a teacher at Rose School, Miami Shores, Our Lady of Lourdes School, Melbourne; and St. Matthew School, Jacksonville, she also taught for six years in Puerto Rico and is now Director of Guidance at St. Thomas Aquinas High School, Fort Lauderdale.

Secretary of the executive committee of the Sisters Council of the Archdiocese, State Treasurer of the Florida School Counselors Association, and regional chairman in the southeastern states of the National Catholic Guidance Conference, Sister has a Bachelor of Science degree from Siena Heights College; and a Master of Science degree in administration and supervision from Barry College. She did post graduate work in counseling and guidance and is a member of national, state and local guidance associations.

**Sister Marian, I.H.M.**

A native of Pontiac, Mich., Sister has a Bachelor of Arts degree from Marygrove College and a Master's degree from Wayne State University, both in Detroit.

A Sister, Servant of the Immaculate Heart of Mary of Monroe, Mich., her teaching career has included appointments at schools in Michigan, Minnesota, Ohio and Florida.

She is presently a member of the faculty at St. Michael the Archangel School.

**Sister Marie, O.L.V.M.**

A Missionary Sister of Our Lady of Victory, Sister is the director of a new social service work program inaugurated recently in the Archdiocese and known as COR.

A native of Chicago she worked in the personnel division of Douglas Aircraft prior to entering the religious life.

A graduate of Victory Noll Junior College and St. Joseph College, Rensselaer, her assignments in religious education and parish social

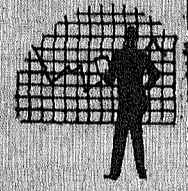
work have taken her to California, Colorado, Iowa and Indiana. She came to Miami in January of last year after completing a 14-

week institute in gerontology at the University of Michigan.

As director of COR —

Community Outreach program, she resides with other members of her order at Holy Family Convent, North Miami.

## Business Briefs



### Seven earn award

More than 40 Miami area salesmen were recently honored in Jacksonville as 1971 members of the Ford Division 300-500 Club, a national organization of top-ranking Ford salesmen. Seven of the men received Top Hatter awards, the highest sales award presented. The remainder received the sales award.

EDWARD C. DONNELLY, JR., president and chief executive officer of JOHN DONNELLY AND SONS, has been awarded a Citation of Merit of the National Conference of Christians and Jews for the northeastern region. As director of the NCCJ since its earliest days, he has served with Cardinal Cushing's Charities Committee and with the Massachusetts Bay Chapter of the National Foundation March of Dimes.

LEONARD USINA, president of the five North Dade County Peoples Banks, recently purchased control of

the downtown CAPITAL NATIONAL BANK which will operate under the name of the PEOPLES DOWNTOWN NATIONAL BANK.

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# Curley amasses 194 points—wins forensic tournament

Archbishop Curley High School accumulated 194 points to take the sweepstakes award during competition in the grand tournament of the Catholic Forensic League of Florida.

The best debater award went to Curley's Charles McClelland.

Placing second was Notre Dame Academy with 181 points. Christopher Columbus came in third with 175. Events included declamation, original oratory and extemporaneous speech.

**THE TOP THREE** winners in each category qualified for the National Catholic Forensic Tournament which will be held later this year in Pittsburgh, Pa.

The first three winners in

each category include: junior varsity declamation — Ana Tunstall, Lourdes, first place; Miriane Cafiero, Madonna Academy, second place; Miriam Garcia, Notre Dame, third place.

Varsity declamation winners were: John Jordahl, Christopher Columbus; Mike Grady, Curley; and Judy Robb, Cardinal Gibbons.

Placing first, second and third respectively in original oratory were: Barbara Throckmorton, Gibbons; John Zarella, Curley; and Sean Brennan, Gibbons.

Boys' extemporaneous was won by Matte McFadden, Curley, first place; Mark Padlow, Columbus, second; and Bill Atkinson, Columbus, third place.

In the girls' extemp event, Marta Suarez, Notre Dame, came in first; Barbara Yoham, Lourdes, second; and Celeste Beguiristain, Notre Dame, third.



**PLACING FIRST** in the grand tournament of the Catholic Forensic League of Florida are, left to right, front row, John Jordahl, Columbus; Matte McFadden, Curley; Charles McClelland, Curley; Mike Cronin, Curley; back row, Ava Tunstall,

Lourdes; Marta Suarez, Notre Dame; Barbara Throckmorton, Gibbons; Ray Benkoczy, Curley; and Dave Daley, Curley. The tournament was held at Christopher Columbus High School.

**FOR OLD-FASHIONED BARGAINS READ THE VOICE CLASSIFIED**

## 'CYO benefits teenagers, parish community'

"The value of a CYO is many times underestimated," according to Archdiocesan CYO executive director Bob Preziosi.

"Not only does the program provide various activities for the teenagers of the parish, but some even benefit the entire parish community."

"Pancake breakfasts and spaghetti dinners provide an opportunity for parishioners to get together," Preziosi said.

In this vein, St. Louis CYOers will hold their parish barbecue again. Over 500 parishioners are expected to attend.

St. James CYO recently

donated \$400 to a project to buy hymn books for the church; also gave a large sum to the parish ABCD Drive, Preziosi pointed out.

"The Fashion show at St. Stephen's CYO was its most successful," the CYO head said, adding that "a large number of parishioners

turned out, showing community spirit within the parish."

\*\*\*

CYOers from throughout the Archdiocese will meet tomorrow at the University of Miami swimming pool for the CYO annual swimming meet,

which will begin at 9:30 a.m. East Coast Deanery CYO will hold a miniature golf tournament on May 6 at 9 a.m. at the Gooney Golf Course on Military Trail, West Palm Beach. Those interested in entering the tourney should contact Mrs. Helen Domsky, 732-1569 in Boynton Beach.

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By Mitch Abdallah

# Playing 'Basic ball' key to Lions' success

There is always one thing a coach can be certain about at the beginning of a season: the uncertainty of how his team will fare at the end of regular season competition. This must have surely been the case with Chaminade baseball coach Jim Moses.

Returnees from a previous season can always give a coach some amount of confidence. But who can predict injuries or who can be assured of any particular player matching his previous year's achievements. These are just two of the variables that have to be considered.

In the way of returnees from last year, Moses only had two regular men on the team, Tim Menton and Frank Bizjack. The rest are sophomores and juniors . . . a young team indeed. However, the Chaminade nine jumped from an 11-7 record last year to 16-2 this year, despite its youthfulness.

And of course quite a bit of their success has to go to Moses, who has instilled in his ball club the importance of playing "basic, fundamental baseball." Chaminade has captured the South Atlantic Conference crown with just one loss to a SAC team, Immaculata-LaSalle.

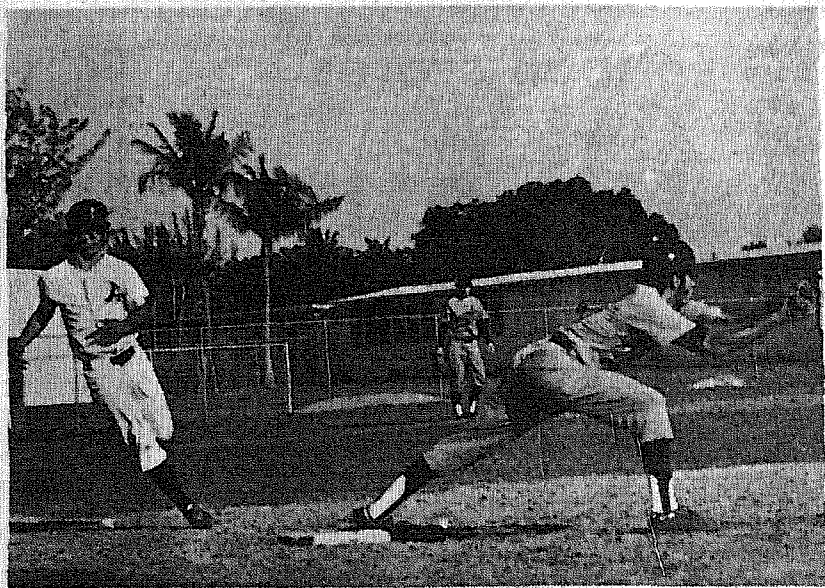
**COACH MOSES BELIEVES** that in high school baseball, "pitching is 70 to 80 per cent of the game." His star mounder, lefty Mario Mudano, has a 9-1 record. A big surprise this year for Moses was sophomore pitcher Enas Reidy, who has six wins and no losses.

"Reidy never threw a curve ball until this year," coach Moses said.

Things just seemed to fall in place for the Chaminade mentor. Not only has he had a more than adequate infield and consistent pitching, but also good hitting. He contends that he does not have a long-ball hitting club. However, the persistent bat of Marty McDonald, with .410, and the extra-bases by shortstop Pat Callahan, are enough to put fear in the hearts of opposing pitchers.

"We've been fortunate in getting the hitting when we

**AFTER** hitting a grounder to the Piper Bengals' shortstop, Aquinas' Mac Whitehead scurries to first but was thrown out. The Bengals won the game 5-3.



needed it," Moses said.

**CHAMINADE ALSO HAS** reliable strength on the bench also. For the first time in his four years as coach, he has a little depth. Tom Kiddy and Mike Rizzi can handle any infield position. In relief pitching, Pat O'Leary and Steve Lewis are back-up men to Mudano and Reidy. O'Leary also plays the outfield. And with "fairly good speed on the bases, we will run if we have to," Moses said.

\*\*\*

Talking about certainties and uncertainties . . . things looked pretty good for St. Thomas Aquinas this year, but Larry Gresser has had a few headaches the last few games. Aquinas started the season strong and won its first five games. Joe Raffa was the key mound man and then he lost three games, close ones at that. Gibbons beat him 1-0; Pace then took its turn, 2-0 and then LaSalle won its contest against St. Thomas, 1-0.

**AQUINAS' HITTING** and defense were strong points also. But in the latter part of the season, Gresser's crew slacked up with its bats and weren't able to put the hits together.

Contributing to Aquinas' seven wins (it's lost five games) have been Raffa, Pat Thrift, Jerry Cataldo, Rick Hohman, Steve Hall and Don LaCerra.

Raffa has an ERA of .088 and has been averaging 13 strikeouts per game. Thrift has been the back-up man for Raffa on the mound but his hitting exploits have been just as impressive. Swinging at .370, Thrift has slapped out four roundtrippers.

Also hitting the long ball has been Aquinas' clean-up man LaCerra. Cataldo has been consistent with a .362 batting

average. He is one of the top 10 hitters in the country, said Gresser.

While the hitting started out to be the strong point for St. Thomas, Gresser praised his team for its "unbelievable defense."

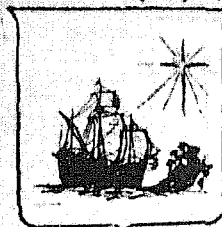
**HERE AND THERE . . .** Vince Zappone, head football coach at Chaminade, has been named to the Century Club for his coaching heroics. The club consists of an "honor roll of veteran coaches who have coached winning teams in 100 or more competitive games in one sport."

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# CYO softball scores

BOYS			
Annunciation	19	St. Francis of Assisi	22
St. Stephen	6	Sacred Heart	4
Visitation	7	Epiphany	13
Little Flower	0	St. Timothy	5
St. Bartholomew	7	St. Theresa	16
Little Flower	0	St. Catherine of Siena	0
St. Timothy	16	St. Monica No. 2	33
Epiphany	4	Little Flower	9
St. Theresa	12		
St. John Vianney	10		
St. Catherine of Siena	13		
Boystown	8		
St. Michael	13		
St. Martha	6		
St. Vincent Ferrer	14		
St. Francis of Assisi	13		
Sacred Heart	14		
St. Vincent Ferrer	10		
Immaculate Conception	13		
OLPH	12		
Blessed Trinity	16		
St. Monica	1		
St. James			
St. Rose of Lima			
GIRLS			
St. Rose of Lima	12		
St. James	11		
Immaculate Conception	16		
St. Mary's Cathedral	7		
St. Monica No. 1	18		
OLPH	2		

## Miami youth named to head college group

A former president of Miami's Archdiocesan CYO has been elected president of The Students Association, Inc., at St. Edward University, Austin, Tex.

Kevin O'Connor, a son of Mr. and Mrs. Carroll J. O'Connor of St. Rose of Lima parish, will head one of the first student governments in the nation to become incorporated.

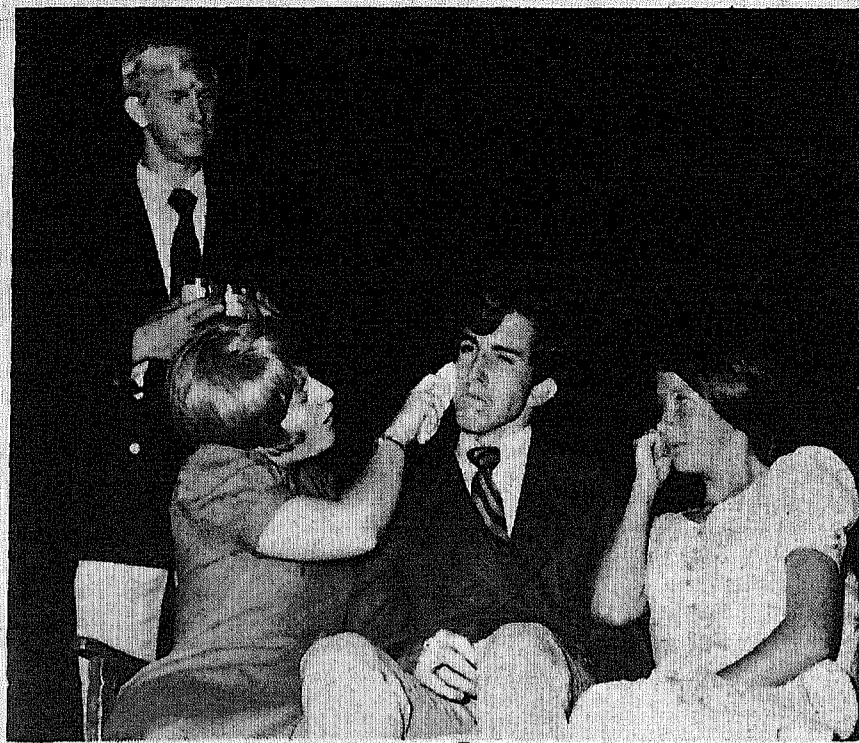
A member of the junior class, majoring in social science, O'Connor recently returned from six weeks in Illinois and Wisconsin where he worked in the presidential campaign of Sen. Edmund Muskie.

President of the Archdiocesan CYO in 1968, he was graduated from St. Rose of Lima School and Archbishop Curley High School.

## Students to stage 'Arsenic, Old Lace'

"Arsenic and Old Lace" returns to the stage on April 22 and 23 when the student production of the Broadway play is presented at 8:15 p.m. in the Barry College Little Theater.

The comedy set in Brooklyn in 1930 centers around two elderly sisters whose mission in life is to free old men from loneliness by spiking their elderberry wine with a little arsenic.



TRIALS AND TRIBULATIONS. Two divorced men, Bill Dunlevy (left) and Brian Morris, try to adjust to a new bachelor life-style in Neil Simon's "The Odd Couple," to be presented by the Christopher Columbus Players, starting tonight (Friday) and running through Sunday. Marcella Varana (left) and Kathy King co-star. Curtain time is 8 p.m. for the three performances in the Columbus High School theatre.

## Joint concert set at college

The Community Chorus and the Barry College Chamber Choir will be presented in joint concert at 8:15 p.m., Saturday, April 22, in the auditorium, N. Miami Ave. and 115 St.

Paul Eisenhart, instructor of music, will direct the chorus in a program of selections from the Renaissance through contemporary. Sister Madonna Oliver, O.P., chairman of the college music department, will direct the Chamber Choir in compositions by Passereay, Schutz and Randall Thompson.

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Braised Tender Lamb Shank Dressing, Mint Jelly. 2.75  
Old Fashioned Chicken and Dumplings ..... 2.55  
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Beef Short Ribs with Oven Browned Potatoes .... 2.75  
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"La Iglesia no puede desentenderse de lo que pasa en América y el mundo", dijo el Obispo Gracida:

## "No podemos conformarnos con el 'status quo'"

"Todos los pueblos de América, desde las heladas regiones del Artico hasta las desoladas costas de la Tierra de Fuego, se encuentran en una decisiva encrucijada de su historia.

"NOSOTROS, los que vivimos en Miami, por razón de nuestra situación geográfica, sentimos en este momento preocupación y responsabilidad.

"Esto explica por qué tiene tanta importancia el movimiento que llamamos panamericanismo y que celebramos cada año en esta fecha y por qué la Iglesia de Miami, en cuya población están representados todos los pueblos, culturas y lenguas del continente, tiene tanto interés en promover, con los recursos a su alcance, la

hermandad y el entendimiento entre los pueblos."

Con estas palabras el Obispo Auxiliar René Gracida destacó la significación de la Semana Panamericana durante la tradicional Misa Panamericana que culminó una serie de actos culturales, artísticos y sociales, muchos de ellos organizados y auspiciados por la Archidiócesis de Miami.

Reconoció el Obispo en su sermón, pronunciado en inglés y español, que vivimos tiempos difíciles, pero 'también llenos de oportunidad y de esperanza'.

Dijo que en el Concilio Euménico Vaticano Segundo, los obispos de todas las naciones comprendieron que están llamados a servir al hombre moderno y tomaron sobre sí la tarea de ayudar a

los hombres a comprender que en este difícil momento de la historia, lo más urgente y necesario es la unidad.

### DEBER DE LA IGLESIA

"Está claro cuál es el deber de la Iglesia. Los que formamos la Iglesia no podemos desentendernos de lo que pasa en el mundo. Es fácil usar la excusa de que nuestro objetivo es la salvación eterna y olvidarnos de la importancia que tiene la vida de este mundo. El sentir de la Iglesia en este punto fue expresado por un Arzobispo latinoamericano en esta forma:

**"En vez de pecar por omisión, en vez de juzgar y condenar desde lejos, en vez de permanecer como espectadores, la Iglesia desea tomar carne humana, como hizo Cristo, y asumir todas las alegrías y las esperanzas, todos los problemas y los anhelos profundos de los hombres."**

Se refirió el prelado a la belleza de la música escuchada en los conciertos y la importancia de los debates sobre alfabetización y desarrollo, entre otros actos de la Semana Panamericana, pero advirtió energicamente:

"No dejemos que las cosas queden ahí. Admitamos humildemente que ni en América del Norte ni en América del Sur podemos conformarnos con el 'status quo'.

Y agregó: "Hay mucha gente al norte y al sur del Río Grande que sufre graves injusticias,

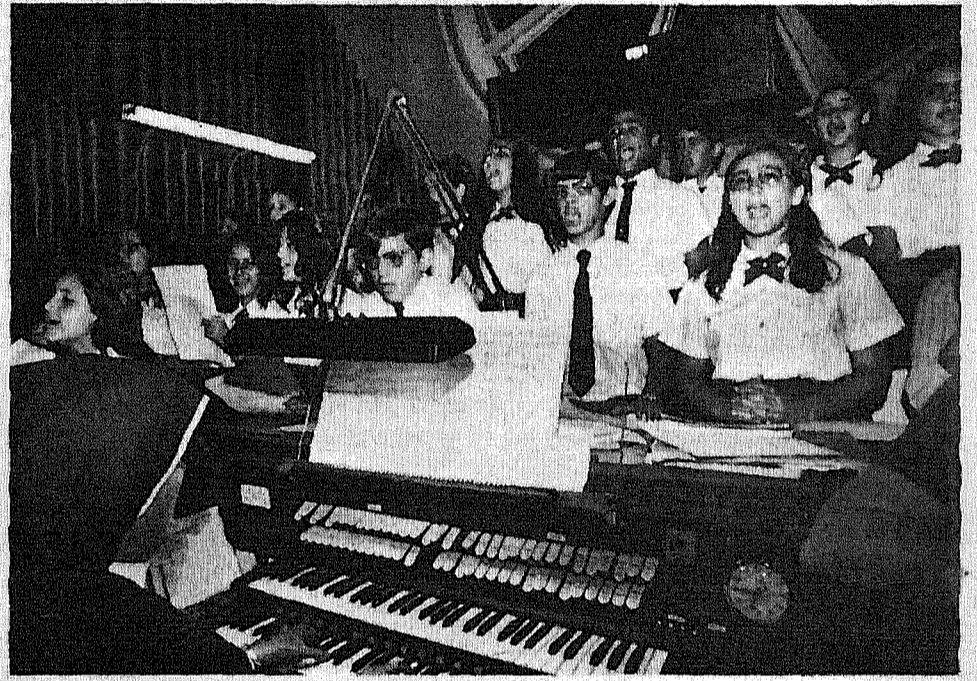
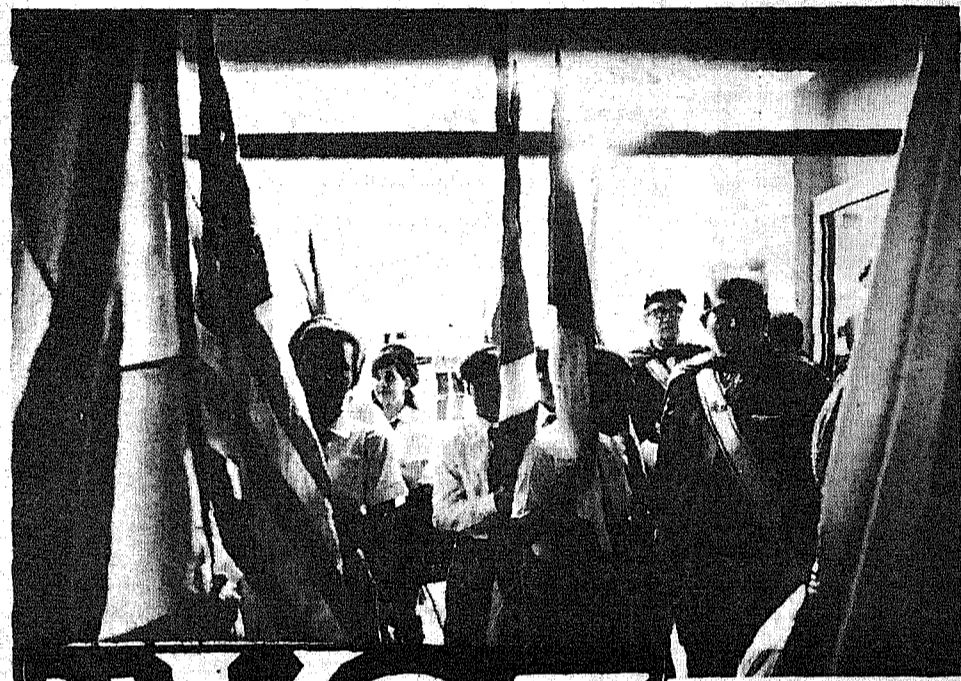
gentes a quienes son negados aún los más elementales derechos humanos. No hay ninguna nación ni ningún pueblo que pueda decir que está libre de culpa. Confesemos, pues, humildemente nuestros pasados errores y, pidiendo perdón a Dios, busquemos Su inspiración divina para guiarnos de ahora en adelante.

"DIOS ha dotado a nuestro Continente de grandes recursos materiales. Durante muchos siglos América ha sido la palabra mágica que ha dado esperanza y estímulo a las masas sufridas del Viejo Mundo. Si hoy esa imagen se encuentra

empañada, ¿no tenemos nosotros una responsabilidad con Dios, con nosotros mismos y con las generaciones venideras de restaurarla; es más, de construirla de tal forma que lo que una vez fue esperanza pueda llegar a ser una realidad?

"Yo les pido hoy a ustedes, mis hermanos de todas las razas, credos y culturas, que se unan en un esfuerzo común: la justa administración de los bienes que Dios nos ha dado. Les pido que trabajen unidos para completar la obra de la creación, como se expresa en las palabras de la Misa:

**"Por Cristo, Señor, sigues creando todos los bienes, los santificas, los llenas de vida, los bendices y los repartes entre nosotros."**



**LA VOZ**  
Suplemento en Español de "VOICE"

Banderas de las Américas desfilan en la iglesia de Gesu durante la celebración de la Misa Panamericana, que oficiada por el Obispo René Gracida marcó la clausura de los actos de la Semana Panamericana en Miami. A la derecha el coro de la Escuela Parroquial de Gesu entona cantos litúrgicos e himnos al panamericanismo.

**ULTIMAMENTE dijo el PAPA**

Condensado Por P. ERNESTO MOLANO  
CRISTO RESUCITO:

"¿Imposible? Resucitó. ¿Increíble? Resucitó como había sido predicho por las Sagradas Escrituras y por El mismo. ¿Resucitó solo aparentemente en la visión imaginaria y estática de algunas mujeres inconsolables y definitivamente fascinadas por la extraordinaria figura de Jesús, las cuales al hallar el sepulcro vacío, se sugestionaron de verle de nuevo vivo? No; resucitó realmente en su misma e idéntica humanidad. ¿Quizá la sugestión se convirtió en colectiva y se difundió en el grupo de los más fieles? No; en primer lugar, porque estos no estaban dispuestos a dejarse engañar, pero sobre todo porque le vieron con los ojos, le tocaron con sus manos e incluso bebieron y comieron con El." (Abril 5/72)

\*\*\*

### RESUCITO CON SU CUERPO:

"Si Cristo estaba totalmente vivo en carne y huesos, ¿porque en las narraciones de la Sagrada Escritura acerca de Jesús resucitado, El aparece y desaparece? ¿Entra con las puertas cerradas y solamente el grupo de los discípulos goza de estas visiones? El drama se convierte en misterio. Jesús resucitó con el mismo cuerpo nacido de María Virgen, pero en condiciones nuevas, vivificado por una animación nueva e inmortal, la cual impone a la carne física de Cristo las leyes y energías del Espíritu. La maravilla no anula la realidad, más aún es la nueva realidad." (Abril 5/72).

\*\*\*

### TODOS SOMOS INFELICES:

"Nosotros los hombres, somos todos infelices. Cristo nos habla cuando estamos abrumados por las fatigas, los afanes, las miserias de la vida; cuando lloras, cuando maldices, cuando callas, cuando estás al borde de la desesperación. ¿Quieres que El te hable y te llame? El es el hombre del dolor; El sabe lo que es sufrir, es tu amigo en la terrible soledad moderna." (Abril 1972).

\*\*\*

### LA EUCHARISTIA HACE LA IGLESIA:

"Se ha dicho con razón que la Eucaristía hace la Iglesia. La Iglesia celebrando la Eucaristía se convierte en Iglesia, es decir en sociedad, en fraternidad, en comunión. El ágape eucarístico es el momento de su plenitud, de su vitalidad. Supone la fe, engendra el amor. Es el signo de su unidad, es el vínculo de su caridad." (Mzo. 30/72).

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## Diplomas a 109 catequistas

109 profesores de religión de habla hispana, en su mayoría seculares, recibirán diplomas y certificados este domingo, día 23, en la clausura de los cursos de formación para maestros de CCD 1971-72, en el Auditorium de SS. Peter and Paul.

De 1:30 a 4 p.m. se ofrecerá en el mismo lugar la última de las jornadas de estudio: Las Artes Manuales en la Catequesis, la que será conducida por la profesora Magaly Rodríguez, directora de programas de la división de habla hispana de las Girl

Scouts de Miami.

A las 4:15, se procederá a la entrega de los diplomas a aquellos catequistas que han participado en los cursos durante uno, dos o tres años.

El curso consistió de los siguientes temas: Nuevo Testamento, por el Hno. Emilio Quirós; Metodología Catequística, por la Hna. María de Jesús Picó y Hno. Alfredo Boiral; Música en la Catequesis, por el Hno. Alfredo Morales; Medios Audiovisuales, por la Hna. Eva María Sanchez; y Artes Manuales, por la señorita Magaly Rodríguez.

He aquí una relación de las personas que recibirán certificados:

#### CERTIFICADO DE PRIMER AÑO

STS. PETER AND PAUL: Conchy Arenas, José Canosa, Mercedes Canosa, Ivo Eduardo Gómez, Mercedes María Haces, Bárbara Salas, León Solís.  
ST. JOHN BOSCO: Josefina Calonge, Dulce Calzada, Lidia Calzada, Martha Díaz, Hortensia González, María Virginia Macineiras, Jacinta Montenegro, Asteria Pinos, Daria Prieto, Caridad Rodríguez, Mario Rodríguez, Ofelia Rodríguez, Marla Socorro, Ana Elena Tirador, Ana María Mesa.  
ST. KIERAN: Ana María Mesa.  
ST. MICHAEL THE ARCHANGEL: Norma García, Maggie Tranco.  
LITTLE FLOWER: María Teresa Baez, María De Castro, Mercedes Gómez, Amalia Hernández, María Antonia López, Mariana López, María del Carmen Pínero.  
ST. DOMINIC: Eduardo Lombard, Raúl Martínez, Rosa Martínez, Isabel Mastrapa, Rubén Mastrapa.  
ST. ANN MISSION: Myrtha Entrialgo.

María Falcón, Diana Fernández-Rubio, Sor Rosa María Orjuela.

IMMACULATE CONCEPTION: Gilberto Caamaño, Gladys Caamaño, Elsa González, Germán Miret, Leida Miret, Flora Núñez, Ana Rosa Ruiz.

ST. JOHN THE APOSTLE: Antonio Casellas.

ST. CECILIA: Regina Alvarez, Mercedes Pérez.

CENTRO MATER: Sister Ines Exposito, Sister Margarita Miranda.

ST. MONICA: Sister Juana Churrucá.

#### CERTIFICADO DE 2DO AÑO

STS. PETER AND PAUL: María Aguilar, Silvia Alvarez, Perfecta Arenas, Elsa Margarita Cue, María Elena Cue, Evangelina Guzmán, Mary Haces, María Elena Pando.

ST. JOHN BOSCO: Pastora Carmenate, Georgina Figueroa, Mario García, Luisa Mata, María Luisa Merelo, Berla M. Mederos, Noema Moreno, María C. Muñiz, Elvira Pachés, Ramona Rivás, Hortensia Sorondo, Margot Zabala.

ST. KIERAN: Lydia Molins, María L. Queralt.

ST. MICHAEL THE ARCHANGEL: Olga Corrales.

IMMACULATE CONCEPTION: Elena Tous.

ST. PATRICK: Graciela Acosta, Sister Consuelo Bofill, Zonia Gamito.

MISSION SAN JUAN PUERTO RICO: Sister Ana L. Borja, Sister Mercedes Cadena, Sister Fabiola Solano.

ST. ROBERT BELLARMINE: Sister María Inés Espín, Sister Doris Gualán, Sister Emma Mideros.

ST. MONICA: Sister Rosario Delgado, Sister María Jesús Santamaría.

ST. JOHN THE APOSTLE: Jose Eljau, Juanita Ruiz, Ramon Vazquez.

ST. FRANCIS DE SALES: Lourdes Lavandera, María Isabel Martínez, María Santos Mercedes, Lucy Rodríguez.

ST. CECILIA: Bertha Ledón, María Vasallo.

ST. PATRICK: Graciela Acosta, Sister Consuelo Bofill, Zonia Gamito.

MISSION SAN JUAN PUERTO RICO: Sister Ana L. Borja, Sister Mercedes Cadena, Sister Fabiola Solano.

ST. ROBERT BELLARMINE: Sister María Inés Espín, Sister Doris Gualán, Sister Emma Mideros.

ST. MONICA: Sister Rosario Delgado, Sister María Jesús Santamaría.

ST. JOHN THE APOSTLE: Jose Eljau, Juanita Ruiz, Ramon Vazquez.

ST. FRANCIS DE SALES: Lourdes Lavandera, María Isabel Martínez, María Santos Mercedes, Lucy Rodríguez.

ST. CECILIA: Bertha Ledón, María Vasallo.

#### DIPLOMAS DE TERCER AÑO

CORPUS CHRISTI: Rosa María Hernández, Ana Ila, Lourdes Martínez, Angelina Piñón, Josefina Sarmiento.

ST. DOMINIC: Elena Armenteros, María Teresa Gómez, María Angeles Lombard, Lorely Organvídex, Digna M. Rodríguez, Haydee Venlo.

ST. JOHN THE APOSTLE: Beatriz Moreya.

### Clases de inglés en Palm Beach

Un curso de inglés especialmente diseñado para las personas de habla española en el área de Palm Beach será ofrecido por el Palm Beach Jr. College del 10 de mayo al 21 de junio.

Las clases se ofrecerán martes y miércoles de 6:15 a 10 p.m. y los jueves, de 6:15 a 9:15 p.m. Para mayor información llamar al profesor William J. Wilson, 965-8000 Ext. 252.

### Para los mayores de 60

Gesu Senior Center, fundado por el Rev. Padre Ignatius Fabacher, es un nuevo Centro para recreo y actividades de los adultos de 60 o más años, que vivan en esta ciudad de Miami. Inscríbese gratis café y galletas serán servidos gratis, donados por el Myers Senior Center, para esta reunión.

## ORACION DE LOS FIELES

CUARTO DOMINGO DESPUES DE PASCUA  
(Abril 23)

**CELEBRANTE:** Oh, Dios, Padre Nuestro. Tu te nos has mostrado a través de la historia como el verdadero Pastor en tu amoroso cuidado por los hombres. Tu has enviado a Tu Hijo, quien, como el Buen Pastor, conoce y cuida su rebaño individualmente como personas. Es oyendo su palabra y siguiéndolo que tendremos acceso a Ti.

**LECTOR:** Nuestra respuesta será 'Señor, escucha nuestra oración.'

1. Por la Iglesia y por todos los hombres del mundo, para que reconozcan la voz de Cristo y le sigan a El que es el Camino, la Verdad y la Vida, oremos al Señor.

2. Por Nuestro Santo Padre el Papa Pablo, por nuestro Obispo, Coleman y por todos los obispos y sacerdotes para que sean fieles pastores del rebaño de Cristo, oremos al Señor.

3. Por todos los religiosos, para que permanezcan firmes en su vocación y que en la observancia de sus votos de pobreza, castidad y obediencia den testimonio de Cristo a nuestro mundo, tan necesitado de vida cristiana, oremos al Señor.

4. Por todos los hombres y mujeres jóvenes a quienes Cristo llama al sacerdocio o la vida religiosa, para que claramente reconozcan esa voz y con alegría y generosidad respondan a esa vocación, oremos al Señor.

5. Por todos los que tienen la responsabilidad de reconocer y promover una vocación sacerdotal o religiosa, especialmente los padres de familia, los superiores de seminarios y órdenes religiosas, para que conscientemente respondan a esa responsabilidad, oremos al Señor.

6. Por los necesitados y los que sufren; por los fieles difuntos, por nuestra parroquia y por todos nosotros aquí reunidos para celebrar la Eucaristía, para que alcancemos esa plenitud de vida que Cristo vino a traernos, oremos al Señor.

**CELEBRANTE:** O, Dios, Padre Nuestro, Señor de la Mies, reconociendo lo necesitado que están el mundo y Tu Iglesia de muchos y buenos sacerdotes y religiosos, humildemente te imploramos que siembres en los corazones de los jóvenes la semilla de la vocación sacerdotal y religiosa y que por tu gracia hagas madurar esas semillas para que fructifiquen en la mayor gloria de tu nombre y la salvación de las almas. Te lo pedimos por Cristo, Tu Hijo, Nuestro Señor.

**PUEBLO:** Amén.

¿CUAL ES SU DUDA?

## ¿Hasta dónde obliga el sigilo de confesión?

Un sacerdote de esta localidad se refiere con frecuencia a "pecados" cometidos en su parroquia. Como no se trata de "pecados públicos, somos varios los feligreses que alentamos una sospecha: se vale de los pecados que oye en el confesonario. Claro que él no menciona nombres y por otra parte se trata de faltas bastante vulgares. Yo pregunto: hasta dónde obliga el sigilo de la confesión? ¿Qué obligaciones implica el secreto (entre amigos, profesional, etc.)? Jorge Chiesa (omitimos la localidad por razones obvias).

Si esos pecados son tan "vulgares" como usted dice, no hace falta que se sirva de los que cometen los fieles. Dé vuelta al revés su proposición: los fieles cometen los pecados que el Padre X comenta en sus pláticas.

**EL SIGILO** o secreto de confesión o sacramental, es la obligación grave y estricta de no revelar los pecados conocidos en la confesión auricular, a no ser que el penitente de licencia al confesor para hablar de ellos. Esta obligación es sustancialmente de derecho natural y divino, pero ha sido determinada de manera explícita por el derecho eclesiástico. El confesor está obligado a no violar este sigilo de ninguna manera ni por ningún medio (canon 889, párrafo 1).

El confesor que violare

directamente el sigilo sacramental incurre "ipso facto" en excomunión especialísimamente reservada a la Sede Apostólica; si lo viola indirectamente, incurre en las penas previstas para el delito de sollicitación, es decir queda suspendido de celebrar misa y de oír confesiones.

Las mismas obligaciones afectan a los traductores o intérpretes, cuando de ellos se vale el penitente para confesarse y cuantos por cualquier motivo (proximidad al confesonario, elevación de la voz) sepan algo de lo acusado en el tribunal de la penitencia.

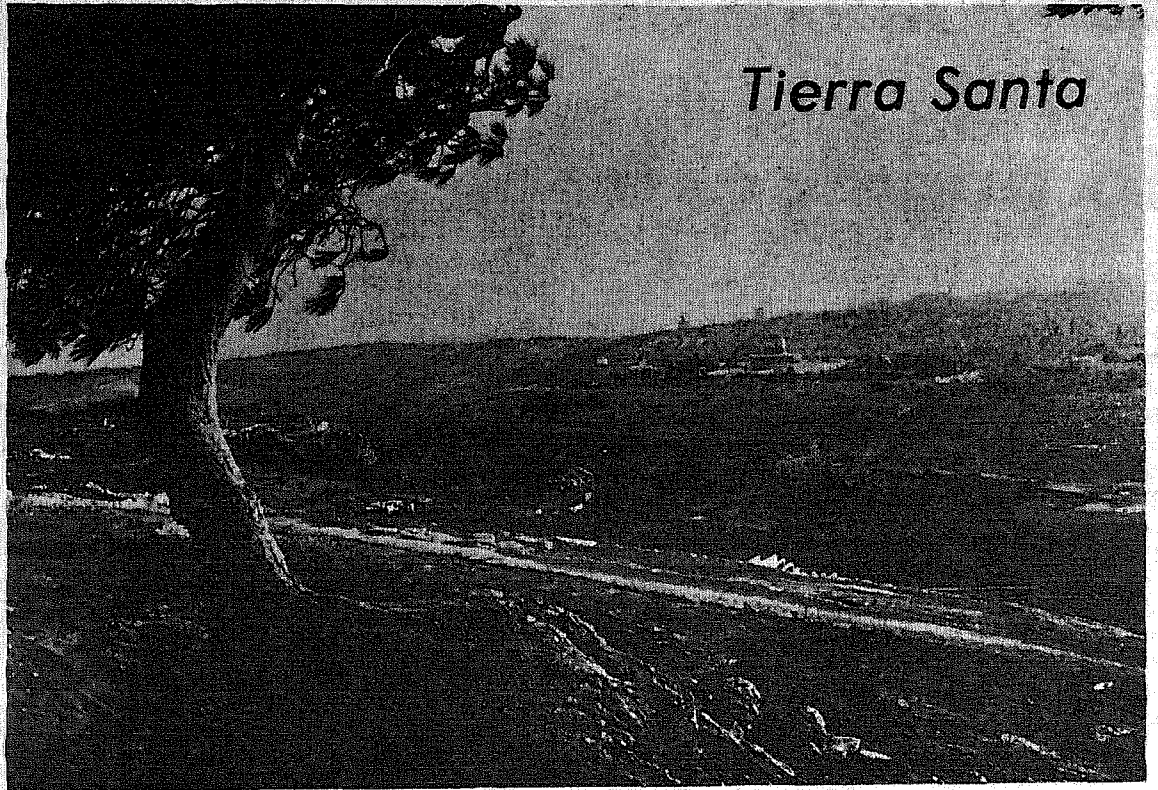
También está totalmente prohibido a los confesores aunque no haya peligro de quebrantar el sigilo sacramental, hacer uso de lo que saben en confesión: en charlas, predicaciones, aún de manera general, si con ello disminuye la confianza de los fieles y la confesión se les hace odiosa. (canon 890, párrafo 1).

Y para que vea usted con qué seriedad y severidad ha legislado la Iglesia sobre el particular, ni los superiores ni los confesores que más tarde lleguen a superiores, (en las órdenes y congregaciones religiosas) pueden servir de los pecados oídos en confesión para el gobierno exterior (canon 890, párrafo 2). Aún más, para garantizar la perfecta inviolabilidad del sigilo sacramental y evitar

cualquier peligro, aún remoto, "el maestro de novicios y su ayudante, y el superior de los seminarios y de los colegios no pueden oír las confesiones de los alumnos que viven con ellos en la misma casa (internos), a no ser que ellos lo pidan espontáneamente, en casos particulares, por una causa grave y urgente".

**LOS DEMAS** casos de secreto impuestos por nuestras mismas relaciones familiares, con los amigos, profesionales, etc., exigen cumplimiento según la gravedad de la materia. El secreto ordinario o natural obliga, según la naturaleza de las cosas, siempre que el hecho mismo o las circunstancias no exijan del depositario su divulgación. Mayor razón requiere para la posible divulgación el secreto prometido, ya que aquí entra en juego la fidelidad a la promesa hecha. El secreto de oficio o profesional incluye la obligación de justicia. Es el que deben guardar los médicos, abogados, superiores, etc. Puede revelarse en casos excepcionales, para evitar graves males a un tercero.

Volviendo al sigilo sacramental, se puede afirmar seriamente que hasta ahora en la Iglesia ningún sacerdote ha faltado a su obligación en la materia y son muchos los que han preferido la propia muerte antes que faltar a su obligación.



El Monte de los Olivos fue el escenario de muchos de los sucesos de la pasión de Cristo. Desde este monte comenzó su marcha triunfal a Jerusalén y en este mismo monte tuvo la oración después de la Última Cena. Los santos lugares han sido a través de la historia lugar de peregrinación de generaciones de cristianos. La aviación ha hecho más accesibles estas remotas tierras tan cargadas de historia para la humanidad. Una peregrinación a los santos lugares, que visitará también El Cairo,

Estambul, Atenas y las islas griegas, está siendo organizada en Miami bajo la dirección espiritual de los Padres Orlando Fernández y Ernesto García Rubio, el primero párroco de St. Raymond, el segundo actualmente en la parroquia de St. Coleman, Pompano Beach. La peregrinación, de 21 días de duración partirá el 3 de agosto. Las personas interesadas pueden obtener mayor información llamando a los teléfonos 379-3862 y 649-7066.

## Espiritualidad bíblica:

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En esta sección contestamos a las dudas de orden moral que se desee someter. Rogamos a los consultantes no omitir nombres y apellidos — en letra de imprenta — lugar de residencia y documentos personales. Si se prefiere, responderemos al seudónimo que se nos indique.

— THE VOICE  
P.O. Box 1059  
Miami, Fla. 33138

## Descubriendo al amigo Cristo

Por

ALBERTO IBANEZ PADILLA, S.J.

Cada vez hay más gente que encuentra en las páginas de la Biblia su tema de meditación. Primero fue en el Evangelio, luego en San Pablo y ahora también en los salmos o en otros libros del Antiguo Testamento. Este inmenso progreso de la espiritualidad es una acción patente del Espíritu Santo, según la promesa de Jesús: El os hará comprender todas las cosas que Yo os he enseñado. Cada vez más se ha "desmitologizado" la Biblia, resaltando el papel del autor humano, con todas sus limitaciones, y el sentido de los géneros literarios, lo cual ha relegado al nivel de parábolas algunos de los detalles más gratos a la piedad. Ello ha causado algunas crisis de fe; sin embargo — y esto es lo notable — nunca ha habido tanta veneración por la Palabra de Dios.

### CHARLA AMISTOSA, SIN METODO

En lugar de ese Dios lejano, a quien tratábamos de "Vuestra Divina Majestad", o ese Jesús "dulcísimo y amabilísimo", a quien se le hablaba con un lenguaje remilgado, tan empalagoso como ciertas imágenes del Sagrado Corazón, hace unos decenios se ha descubierto el Cristo amigo y el Cristo humano, a quien se le puede hablar sobre los asuntos más caseros, con una llaneza que antes parecía falta de respeto. Muchos están aprendiendo a usar también en su oración el mismo "tu" que usan con sus parientes y amigos. Les resulta tan antinatural usar un devocionario en sus rezos como un manual de conversación cuando charlan con otros.

Para bien o para mal, es un hecho que a Dios se le ha perdido temor y reverencia. En

los Cursillos de Cristiandad, por ejemplo, una de las cosas que más impacto hace es ésa. En España, desde que comenzó este movimiento, hace unos treinta años, a Cristo lo llamaban "el Macho", así como en la Argentina suelen llamarlo "el Flaco". Ahora muchos se atreven a rezongar amistosamente al buen Dios en sus contratiempos, desahogándose pronto, para luego retomar el tema con más resignación: ¿Y ahora, Señor, qué podemos hacer?

Encontrar así a Cristo con un diálogo personal, — como lo encontraba Don Camilo, el genial personaje de Guareschi — ha servido para injertar la orientación en la vida.

En los ambientes encuestados, el libro que más ha influido para consagrar este método, ha sido "Oraciones para rezar por la calle" de Michel Quoist. Después han aparecido muchos otros y, en general, todos los devocinarios han sido depurados, pero lo interesante no es prenderse a estos libros, sino aprender a inventar sus oraciones rezando por la calle.

Este método es un fruto positivo de la desconfianza que ahora existe hacia todo lo que sean métodos o escuelas de espiritualidad. Hoy la gente no tiene ganas de que les expliquemos todos los prenotandos, preámbulos, adiciones y anotaciones que trae San Ignacio, sino que la pongamos en un clima de oración y la dejemos cara a cara con Dios.

Por eso, ciertos libros que se venían reeditando desde hacía siglos — la Imitación de Cristo o las Meditaciones del P. La Fuente, por ejemplo — han perdido terreno en poco tiempo. En las páginas de la Biblia muchos están encontrando el medio de dialogar mano a mano con Jesús.

## LA BIBLIA AL ALCANCE DE SUS HIJOS

Un obsequio para sus hijos a un precio especial para los lectores de THE VOICE.

Este impecable volumen narra las historias de la Biblia en un inglés de hoy, tan claro, que sus hijos lo podrán entender en toda su gloria. Usted también lo podrá disfrutar.

Está escrito en inglés. Pero recuerde que sus hijos estudian la Biblia y la Religion en idioma inglés!

El Antiguo y Nuevo Testamento relatado en 170 historias, en una letra grande y fácil de leer.

Con centenares de ilustraciones, muchas en colores.

688 páginas de interes.

Busque el cupón en la página 12 de esta misma edición.



# Día Mundial de Oración por las Vocaciones

Los católicos del Sur de la Florida se unirán a los del mundo entero en un día de oración por las vocaciones el domingo 23 de abril.

Ese mismo día en todas las parroquias de la Archidiócesis de Miami se efectuará una colecta para el fondo de estudios de los seminaristas, denominada 'bourse collection'.

Miles de católicos en las 119 parroquias de la Archidiócesis de Miami responderán al llamado del Papa Paulo VI de "estimular a los hombres y mujeres jóvenes a una vida de servicio a Cristo y su pueblo".

"Las vocaciones al sacerdocio y la vida religiosa deben ser una gran preocupación de todos nosotros,

preocupación que debe reflejarse en nuestros esfuerzos por estimular a los jóvenes a una vida de servicio a Cristo y su pueblo", expresó el Arzobispo Carroll al pedir las oraciones de los fieles.

Ese mismo día se hará una colecta especial en todas las misas, "para que los fieles tengan oportunidad de ayudar

a proveer los futuros operarios de la Viña del Señor."

"Qué otra cosa puede ofrecer tanto consuelo espiritual como el saber que estamos contribuyendo a un fondo que sostendrá las necesidades educacionales para la formación de los futuros sacerdotes de la Iglesia de Cristo," expresó el Arzobispo.

## MISA POR LAS VOCACIONES

CATEDRAL DE MIAMI  
DOMINGO 23 DE ABRIL, 3 P.M.

El Arzobispo Coleman F. Carroll será el principal concelebrante de esta misa para celebrar el Día Mundial de Oración por las Vocaciones.

## VOCACIONES

en un

SEMINARIO

BILINGUE

Y

BICULTURAL

Miami es la puerta entre las dos Américas y a consecuencia de su posición geográfica se ha convertido en una ciudad bilingüe y bicultural.

EL EXODO masivo de millares de refugiados cubanos ha convertido al Sur de la Florida en un área de predominante influencia cultural hispana.

Desde que el Arzobispo Coleman F. Carroll arribó a Miami en 1958 como el primer obispo de una nueva diócesis, comprendió el futuro bilingüe y bicultural de esta área. El primer paso fue el establecimiento del Centro Hispano Católico.

El éxodo masivo de cubanos fue motivo para programas más amplios, entre ellos la creación del Vicariato Episcopal para Pueblos de Habla Hispana.

El paso más reciente fue la reforma educacional en el Seminario Archidiocesano St. Vincent de Paul, convertido ahora en un seminario bilingüe y bicultural.

Varios jóvenes cubanos, puertorriqueños y de otras nacionalidades latinoamericanas se preparan para el sacerdocio en ese seminario. Decenas de jóvenes nativos norteamericanos estudian también allí.

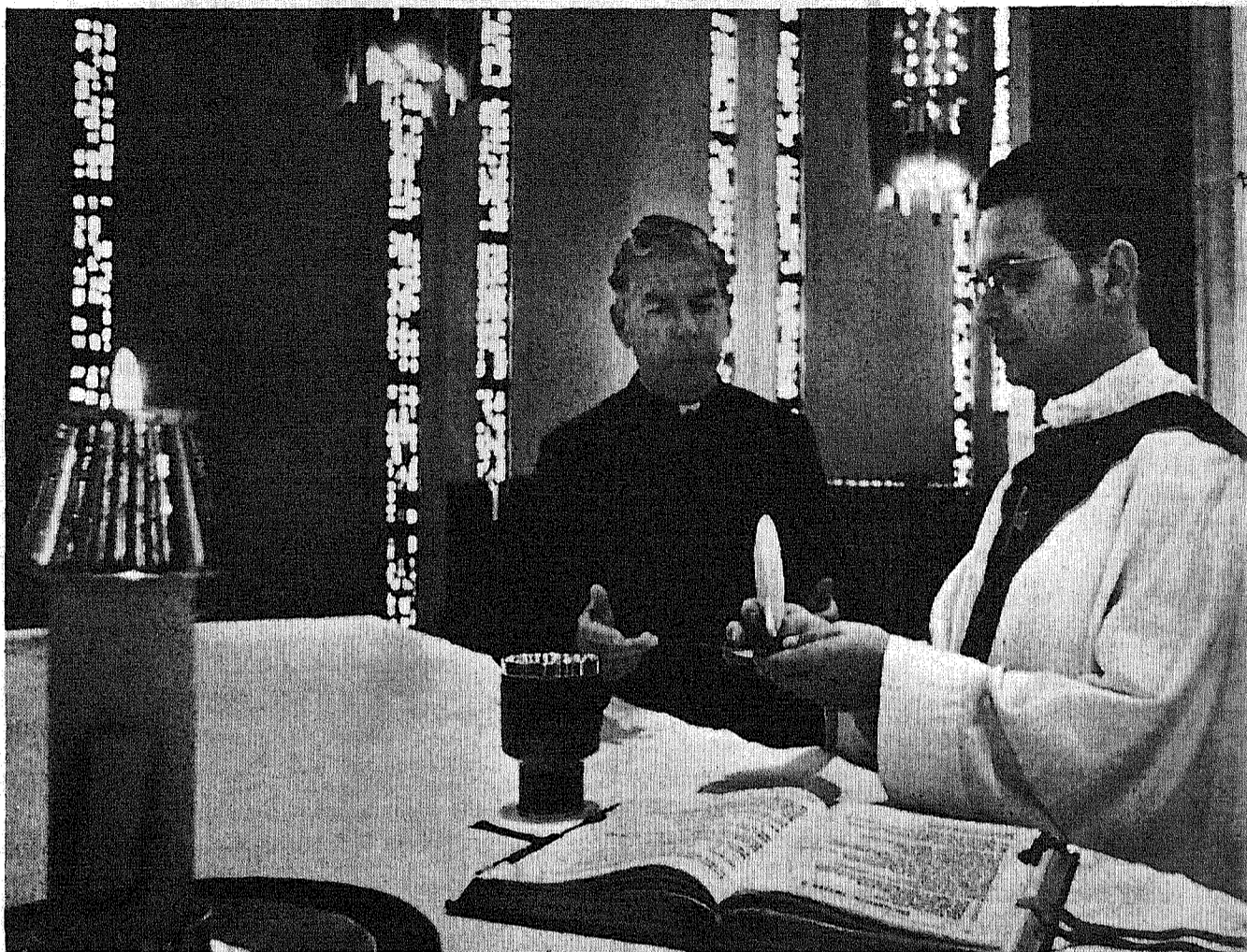
Unos y otros, exiliados, emigrantes y nativos, estudian en los dos idiomas, y participan en jornadas que van más allá del simple aprendizaje del idioma. Los futuros sacerdotes de la Archidiócesis de Miami, los que se ordenen ya este año, sean cubanos o americanos, sabrán no sólo hablar inglés y español, sino que tendrán un conocimiento profundo de la idiosincrasia, las costumbres, la cultura de los pueblos de habla hispana.

Una prominente educadora cubana, la doctora Elvira Dopico, principal del Shenandoah Elementary School, comentó recientemente la importancia de esta innovación dispuesta por el Arzobispo Carroll, haciendo que el programa de estudios en el Seminario Archidiocesano fuera bicultural y bilingüe con las siguientes palabras:

"Es una actitud realista destinada a encontrar soluciones a los múltiples problemas que naturalmente surgen cuando dos culturas distintas se encuentran como es el caso de Miami y el Sur de la Florida, donde hay más de 300,000 cubanos."

LA DOCTORA Dopico, graduada de la Universidad de La Habana, Barry College y con un doctorado en Educación de la Universidad de Harvard, ha trabajado intensamente en el empeño de lograr un mayor entendimiento de las diferencias culturales de nativos, refugiados e inmigrantes latinos.

Otra autoridad en ese campo, el sacerdote chicano Virgilio Elizondo ha dicho que "programas de esta naturaleza creados por la Iglesia son fuente de esperanza y optimismo en el afán de la Iglesia por encarar las necesidades culturales y espirituales de los pueblos de habla hispana."



Cuando Orlando Espín salió de Cuba no era más que un niño. Uno de aquellos miles de niños cubanos que llegaron solos a Miami, dejando atrás su tierra nativa, su escuela, sus amigos.

Muy pronto, Orlando Espín, que ya es diácono, será uno de los primeros sacerdotes cubanos ordenados en el Seminario Mayor St. Vincent De Paul, después que ese seminario adoptó un programa de educación bilingüe y bicultural.

En la foto, el joven diácono revisa con la asistencia de Monseñor James J. Walsh, de la Facultad del Seminario, la liturgia de la misa. Varios jóvenes cubanos como él se preparan para el día en que

como sacerdotes tengan el poder de consagrar ese pan y ese vino en el cuerpo y la sangre de Cristo.

Orlando y sus compatriotas del Seminario serán sacerdotes productos del fenómeno político y social que es el éxodo cubano y que ha convertido a Miami en una ciudad bilingüe. Con estudios especializados de historia, sociología, y otras materias, estos jóvenes sacerdotes han crecido y se han formado dentro de las nuevas características de este Miami bilingüe. Pero no ellos sólo. Todos los seminaristas de Miami, ya sean exiliados, inmigrantes o nativos, participan en estudios especializados para conocer y comprender mejor las distintas culturas de las Américas.

## Doce religiosas celebrarán 50 y 25 años con la Iglesia

Cinco religiosas celebrarán sus bodas de oro — 50 años — con la Iglesia y otras siete las bodas de plata — 25 años — durante una misa que oficiará el Arzobispo Coleman F. Carroll, el sábado, día 22, a las 11 a.m. en la Catedral de Miami.

ENTRE las que cumplen cincuenta años de vida religiosa se encuentra la Hermana Cristina Marrades, R. Filipense, que nacida en España fue desde muy joven

a Cuba donde por 39 años enseñó kindergarten en el colegio de Lourdes y otros planteles filipenses en la isla.

Cuando en 1961 centenares de religiosas se vieron forzadas a salir de Cuba, la Madre Cristina vino a Miami donde trabajó con el Programa de Niños Refugiados Cubanos en Kendall y Florida City. Desde 1963 está estacionada en el convento de St. Jerome, Fort Lauderdale.

Celebran también 50 años

de vida religiosa Sister Margaret Loretto Drexler, O.P., St. James School, N. Miami; Sister Angela Garrett, IHM, Epiphany School, S. Miami; Sister Ann Patricia, IHM, que enseñó durante 8 años en Santurce, Puerto Rico, así como en la Escuela Parroquial de St. Michael hasta el año pasado, y la Madre Mary Genevieve, del Barry College.

Celebrando 25 años de vida religiosa, Sister Ann Richard, O.P., Card.

Newman High School, W.P.B.; Sister Marie Siena, OP, Barry College; Sister Simón Peter, OP, St. Anthony School, Ft. Lauderdale; Sister Mary Attilia Messina, H.S.P., St. Paul Book Center, Miami; Sister Therese Margaret, Aquinas High School, Ft. Lauderdale; Sister Marian Rollinson, IHM, St. Michael School, Miami y Sister Marie Welter, O.L.V.M. del apostolado de la Comunidad, Miami.

## Encuentros conyugales

Comenzando el viernes 28 en horas de la noche y terminando el domingo día 30 por la tarde, se ofrecerá un Encuentro Conyugal en el Motel Mouline Rouge de Miami Beach.

Los Encuentros Conyugales son una especie de retiro para matrimonios en el que la pareja hace una revisión íntima de la vida matrimonial y familiar, a través de diálogos que siguen a las disertaciones. Los encuentros son dirigidos por el Padre Angel Villaronga, como parte de las actividades del Movimiento Familiar Cristiano.

Los matrimonios interesados en obtener mayor información deben llamar al P. Villaronga al 371-5657 o a los esposos Carlos y Gudelia Salmán, 221-5928.

# LA VOZ

Suplemento en Español de "VOICE"



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642-5666

# Convention starts today

(continued from page 1)

program sessions at 1:30 p.m. Saturday.

Also present will be Miami Beach attorney, Leonard Rivkind, who heads Dade's State's Attorney's volunteer Task Force on Pornography and is a special assistant state attorney general in the area of obscenity.

At 3:30 p.m. delegates will participate in sessions which will be devoted to "A Volunteer's View of Affiliation Services to Youth and Detention Facilities."

AMONG THOSE participating will be James J. Mooney, Director of Social Services, Dade County Dept. of Youth Services; Mrs. Louise Hofer, president, Broward County Deanery; and Sister Dorothy, S.S.F., principal, St. Coleman School, Pompano

Beach.

"Initiation of Meals on Wheels" will be outlined by Mrs. Patrick F. McNally, St. Francis of Assisi parish, Riviera Beach.

Dinner will be served at 6:30 p.m. Saturday in the Persian room where entertainment will be provided during "Songfest '72" by CYO members and guitarists of St. Rose of Lima parish under the direction of Father Arthur J. Venezia, assistant pastor and parish youth moderator.

According to Mrs. Edward Keefe, ACCW president and general convention chairman; and Mrs. Joseph Niemoeller, president of the North Dade Deanery which is host to the convention, husbands and families of delegates are invited to attend Saturday's dinner and Sunday's luncheon.

## Tax credit aid backed

(continued from page 1)

The panel said educational aid for the disadvantaged could be channeled in four ways:

- "Supplemental income allowances" to welfare recipients and the working poor for nonpublic school tuition, — experimentation "vouchers", useable at either public or nonpublic inner-city schools.

- Full enforcement of federal education programs, such as those included in the 1965 Elementary and Secondary Education Act, which specifically mandate equitable participation of eligible nonpublic school students.

- A recommendation, made previously by the school finance commission as a whole, for an "urban education assistance program" providing federal funds to expand current inner-city school programs, and replace old or unsafe school facilities.

Tax credits for parents of nonpublic school children would meet constitutional criteria set down by recent court decisions and "promote the public good by sustaining the current private investment in non-public education," the panel said.

## Folk music association proposed

Formation of a Folk Mass Association in the Archdiocese to unite various parish groups to share ideas and music has been proposed by several Archdiocesan parishioners who have been active in their respective parishes with the music program in conjunction with Sister Joyce LaVoy, O.P., supervisor of music for the Archdiocesan Department of Schools.

In a letter sent to all pastors throughout the Archdiocese, the groups suggest meeting once a month to compare ideas on music. By pooling resources, they noted, a central library of music could be established which would provide a wide variety of booklets, records, and sheet music for more parish groups.

"The association could organize small, specialized workshops on different aspects of the Folk Mass," Sister Joyce said.

Those interested in supporting this program are asked to contact Sister Joyce LaVoy during the day, at 757-6241, or Nancy Ronald, in the evening, 444-8030 (Coral Gables) or Joseph Bucheck, 844-6910 (West Palm Beach.)

## Sister completes special course

FORT LAUDERDALE — Sister M. Bernard, superior at St. Joseph Residence, has recently completed a special professional training course in Catholic-sponsored nursing

home administration.

Meeting the needs of the "total person" was the subject of the course given in Kansas City by the Conference of Health Services for

the Aging of the Catholic Hospital Association, a national organization of Catholic voluntary homes and hospitals providing care for elderly persons.

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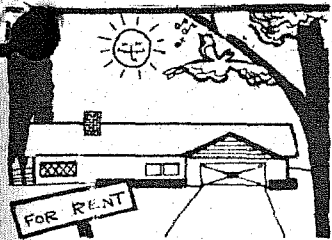
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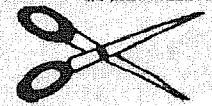
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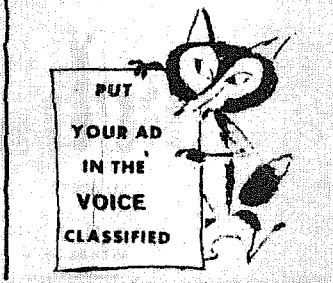
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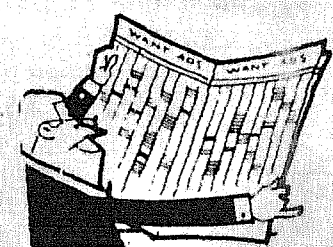
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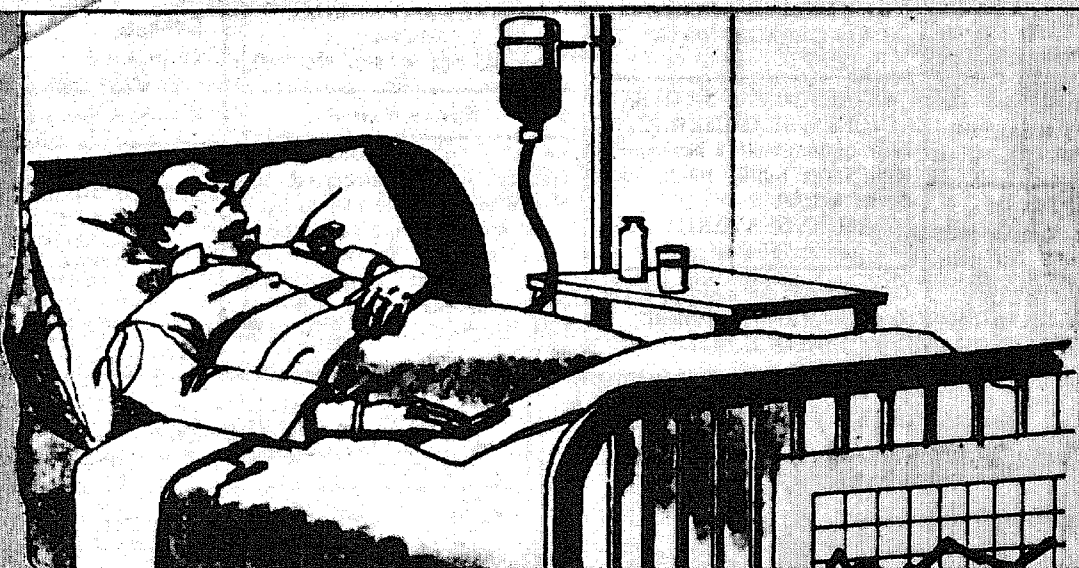
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