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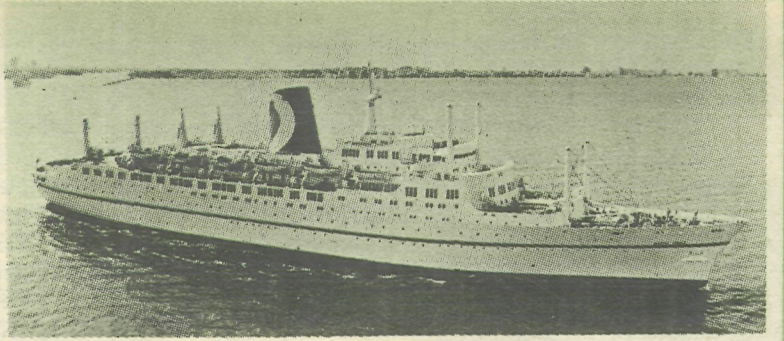
Stop! Don't throw this paper away! It may be the key to a fabulous vacation for two in the Caribbean aboard the TSS Mardi Gras. There are over 100 other prizes too!

The four pages in the center of this week's Voice form a

pull-out section called the South Florida Catholic Consumer Poll. We ask you to take a few minutes to answer some questions designed to let us know about your buying habits, your likes and dislikes, your feelings about The Voice and how to improve it.

Included in the poll is a space for you to write in 50 words or less why your family enjoys reading The Voice. If your answer is chosen as the best, you will receive a seven-day cruise to Nassau, in the Bahamas; San Juan, Puerto

(Continued on Page 20)



## The VOICE

VOL. XVI NO. 51

25c

FEBRUARY 28, 1975

# Ford willing to compromise with Congress, aide says

HOLLYWOOD — If Congress overrides an expected veto on legislation including his energy program, President Gerald Ford is willing to work with the legislative branch on a compromise program, the President's assistant for economic affairs told The Voice in an exclusive interview.

"When Congress comes up with a program, President Ford will sit down with them and work out the best energy program for the country," L. William Seidman said during a visit to South Florida as a participant in a White House Conference on Domestic and Economic Affairs. Ford and several other high-ranking members of his administration attended the conference, one of 20 being held throughout the country.

BUT SEIDMAN scored the House of Representatives for complicating Ford's tax rebate plan — which is intimately tied to the energy program —



L. WILLIAM SEIDMAN

because it will delay its passage and thus slow its effect on the economy, he said.

Ford's plan was an across-the-board rebate of 12 percent of 1974 income taxes up to \$1,000. The House Ways and Means Committee increased the amount of money to be rebated from \$16 billion to \$20 billion and graduated the amount of rebate, giving low and middle-income families a

larger share of the rebate.

The rebate plan has a twofold purpose, Seidman explained: it will aid families in paying the increased cost of fuel (Ford's plan is to raise gasoline prices 10-15 cents a gallon and other petroleum product prices 6-7 cents), and it will stimulate the economy by putting more money in the hands of the public.

THE PROBLEMS of dealing with inflation, recession and the energy crisis at the same time are complicated, Seidman said.

"It's not a black and white thing; on the one hand we want to do everything we can to stimulate the economy, but we can't do it in a way that increases inflation."

When asked why price increase rather than rationing of oil was Ford's plan of action, Seidman replied that under his plan all oil will be the same price; so that no areas like Florida, which depend almost entirely on imported oil, will not be at a disadvantage. The tax rebate will serve to offset the price increases for lower and middle income families, he said.

"And with the rebate a family can choose to cut back on gasoline usage and spend the extra money to buy other things, thus stimulating the economy," he said. "Under this plan, if you are willing to save energy, you will come out ahead."

Stimulating the economy and developing energy independence are two main goals of the administration, Seidman said.

"IN THE LONG run, we are in a battle for our nation's place in the world and our ability to decide our destiny," he said, stressing the need for the country to become less dependent on foreign oil.

As for the economy, Seidman's philosophy is that less government spending and more money in the hands of the private sector will solve the inflationary and recessionary woes.

Asked why, in a time of high unemployment, more public works job were not being made available, he commented that cutting inflation

(Continued on Page 20)



Relaxing between chores is a Miami Bridge client.

# 'The Bridge'

# ABCD

## Gets runaway kids off the streets

"I was working at a store and knew where the money and everything was. I had a key and let myself in but I made it look like it was broken into. The police pressured a friend of mine and he told them I did it . . ."

"I set my mother's bed on fire while she was in it . . . There was no known reason for it . . ."

Johnny (not his real name) was telling events of his 16 years of life that led him to the Miami Bridge, a temporary run-to home for runaways.

TRAFFIC BUSTLED by on the downtown Miami street and the sun shone in on the second floor porch of the venerable old one-time hotel which had held tourists in the city's boom days.

"Mark! Get off your duff and sweep the front porch," barks Father Joseph Huck, program director of the facility, from the nearby door. "Have you done a lick of

work all day yet?"

They don't mess around at the Bridge.

Everybody has to help during their stays at the ABCD-supported program. But the boy grins up into the scowling countenance of Father "J", as the kids call him, and gets up slowly. They know he means it. But they also know the orders come with love and generous tolerance for the diverse ways of the youths who pass through the recently opened facility.

THE BRIDGE is so named to symbolize the bridging of a gap between certain young people and society or their parents, or to fill the gap of services not available elsewhere in the area. For many, the Bridge is the last chance, the end of the line, the place a kid will get turned around and begin to make a life for himself, or begin the long grind through the heavier and more oppressive institutions that try des-

perately to reach the more hardened cases of alienation and delinquency.

The Bridge gives the youths a few days of relative freedom, simple rules, brotherly counseling, so they can relax and reestablish contact with their parents or foster parents, without being pushed too hard and compulsively "splitting," taking off as if to escape their problems, says Father Huck, who is also assigned to St. Hugh parish.

Johnny, who had broken and entered a store and had endangered his mother's life, has already been in some of the heavier programs elsewhere. He says there is no known reason for what he did. But trouble started between him and his mother when he was 13 and she "just got divorced from my third father."

"SHE DIDN'T like my friends. She'd tell me not to bring my friends home. Then if I didn't she would tell

(Continued on Page 7)



CULTURAL activities are among the many facets of education in Archdiocesan schools which observed Catholic Education Month in February. Students at St. Rose of Lima School are shown participating in dances of other nations. See other pictures and stories on Pages 8, 9, 10, 17.

THE VOICE

The Chancery announces that Archbishop Carroll has made the following appointments to be effective as of Thursday, March 13, 1975:

THE REVEREND MONSIGNOR CALIXTO GARCIA - to Administrator, San Pedro Church, Tavernier, effective immediately.

THE REVEREND ALOYSIUS LUCKING - to Assistant Pastor, St. Joseph Church, Stuart.

THE REVEREND MAXIMILIANO PEREZ - to Assistant Pastor, St. Cecilia Church, Hialeah.

THE REVEREND ROSS A. GARNSEY - to

Assistant Pastor, St. Joseph Church, Miami Beach, while retaining other assignment.

THE REVEREND WILLIAM ROMERO - to Assistant Pastor, St. Ann Church, Naples.

THE REVEREND JAMES P. MURPHY - to Assistant Pastor, St. Michael the Archangel Church, Miami.

THE REVEREND EDWIN H. TRIMBUR - to Assistant Pastor, St. Louis Church, Miami.

THE REVEREND CARLOS M. HERNANDEZ - to Assistant Pastor, St. Michael the Archangel Church, Miami, and Associate

Director of the Archdiocesan Youth Activities Department.

THE REVEREND MANUEL RODRIGUEZ - to Assistant Pastor, St. Louis Church, Miami.

THE REVEREND LUIS CASABON - to Assistant Pastor, St. Agatha Church, Miami, and Director of Campus Ministry at Florida International University, Miami.

THE REVEREND JAIME H. CONCHA, C.M.F. - to Assistant Pastor, St. Augustine Church, Coral Gables, and to the Campus Ministry Apostolate at the University of Miami.

## Where's anti-Red protest?

By JOSEPH BREIG

I have been waiting for years to hear at least a small protest from the "anti-war" activists against the endless communist aggressions and atrocities in Vietnam, Laos and Cambodia.

I am still waiting — but I don't expect to hear anything. Sometimes it seems that blindness to communist crimes is a prime requirement for membership in the "peace" movement.

A few weeks ago, communist forces overran a Cambodian town named Ang Snuol. Later, government troops recaptured it. They were accompanied by townspeople who had fled from the aggressors. The townspeople found 50-plus relatives and neighbors, including 10 children, dead. All had been bayoneted or shot by the communists, and their houses then had been burned.

The massacre got virtually no attention in the American press, TV and radio. One newspaper, an exception, said, "There will be few editorials about Ang Snuol. Politicians, preachers and foreign leaders will not denounce it, and the so-called world conscience, the United Nations, will look away in silence . . . Is this because we have been brainwashed into accepting the line that atrocities are committed only by the 'imperialists,' never by the 'national liberation' forces?"

Yes, that's the line. It is the communist line which is swallowed generation after generation by the holy Joes and Janes who cannot understand that, as the Popes have said a hundred times, "peace is the work of justice."

Recently, five American clergymen — one a Catholic — visited North Vietnam under sponsorship of the group called "Clergy and Laity Concerned." They came back to tell us that when they were shown into the Hanoi cathedral, it was filled with people.

Are these people so gullible that they don't know that a communist government can fill any building, or street, or square, with people any time it wishes? Did they expect to be shown an empty cathedral?

Paulist Father John B. Sheerin, who writes a column for some Catholic papers, grumbled recently about

"corruption" in the South Vietnam government, and urged that the U.S. halt all military aid to that country. He said our money should be used at home to make jobs, and added, "A gift of \$300 million to the regime in South Vietnam would not create a single job in Detroit."

That's not true. South Vietnam, to defend itself against the crime of communist aggression, needs all kinds of vehicles made in the U.S. But that's not the point. The point is that the argument used by Father Sheerin could have been used also against the U.S. aid which saved

Western Europe from communism and Japan from chaos.

Father Sheerin said "there will be talk about the Russians and Chinese pouring supplies into communist hands in Vietnam." And he commented, "So what else is new?"

Indeed it is not new. The communist war against the non-communist world goes back 50 years. And every government that resists is labelled a genocidal slaughter of anti-communists, especially Christians. Then will "peace" people look away and ask, "So what else is new?"



Stripes are "in" — in-triguing, that is, in the pleasing pattern they create in this jaunty jacket of cashmere styled and hand-tailored by Hickey-Freeman. The stripes are blue and pink on light gray. . . . \$375

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# HOLY YEAR

(OFFICIAL)

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Father John D. McGrath

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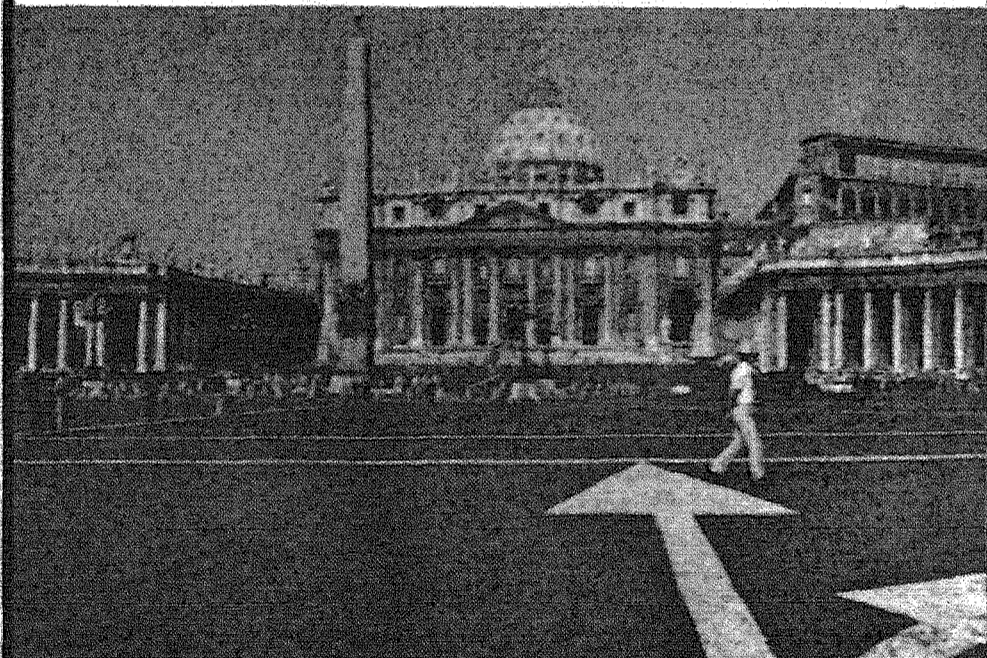
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Archbishop of Miami

Spiritual Director

**FATHER JOHN D. McGRATH**

Archdiocesan Director of Holy Year Pilgrimages



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All Pilgrims will accompany Archbishop Carroll to an audience with the Holy Father.

May 1-2

Florence. Independent or group sightseeing. Magnificent works of art, and an optional side trip to Pisa.

May 3 Saturday

Assisi. Cathedral, tomb of St. Francis.

May 4-5

Back to Rome. Mass in St. Peter's Square. Farewell Dinner at typical Roman restaurant.

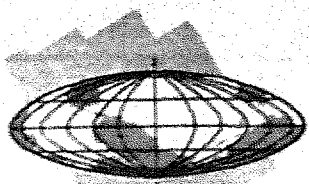
Miami by B747 Jet to New York. All details handled for you, baggage, visas, everything, all through the trip. You just enjoy yourself!

\* All inclusive nine-day pilgrimage: \$598.00 per person, double occupancy. Price includes air fare from Miami, first class hotels and motor coaches, continental breakfast and dinner daily, and all tours of Rome, Florence and Assisi. Sightseeing tours will be conducted by English and Spanish-speaking guides. Single supplement: \$35.00.

Reservation forms for the Pilgrimage may be picked up at any parish office, or at The Chancery, 6301 Biscayne Blvd., Miami, or directly from Alitalia Airlines, 150 S.E. 2nd Ave., Miami, Tel. 377-1401

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## Our World

### Raps health cuts

The U.S. Catholic Conference's Committee on Health Affairs has told President Gerald Ford in a letter that proposed cutbacks in health care programs already budgeted are "unacceptable to us." "We do not feel that cutbacks on funds at this time will help achieve the goal of improving the health care delivery system," Bishop Maurice Dingman of Des Moines, Ia., committee chairman, wrote. "Therefore, the Committee on Health Affairs urges you to continue to support full and adequate funding for health programs."

...

### Kueng admonished

The Vatican's Doctrinal Congregation, acting on a mandate from Pope Paul VI, has admonished Swiss theologian Father Hans Kueng for opinions expressed in his two books "The Church" and "Infallibility? An Inquiry." The congregation also ordered Father Kueng, who teaches theology at Tuebingen University in Germany, to cease teaching such opinions, and the German bishops were requested to see that the true doctrine of the Church is taught in Theology departments, seminaries and other Catholic educational institutions. The congregation's official declaration said: "In Prof. Hans Kueng's above-mentioned works, there are expressed several opinions which, to varying degrees, are in contrast with the doctrine of the Catholic Church which must be professed by all faithful."

...

### Child finds school

A black child, dismissed from a Turin, Italy school because of her race, has been accepted in another school following an appeal from the pulpit by Cardinal Michele Pellegrino of Turin. He called the child's dismissal "a disgrace for our city." He told a congregation: "I put the question to you frankly: Won't you help me find a place for her in a Turin school?" He was the first to bring the child's dismissal to public attention.

...

### Refuses to appeal

Archbishop Hilarion Capucci, sentenced to 12 years in prison for smuggling arms into Israel, has refused to appeal his sentence. He bases his refusal on grounds that the Israeli government has no juridical right to govern Arab Jerusalem.

## St. Francis of Assisi Parish

Close to two thousand years ago there was a carpenter who had a very special place. His name was Joseph.

Today, in Riviera Beach, there is another carpenter, who has a special place in the hearts of the parishioners of St. Francis of Assisi Church.

His name is Frank Salvo, a retired carpenter and builder who has just finished remodeling the interior of the church.

"A real craftsman," Father Vincent Sheehy, pastor of the church, calls him. "And he has given day after day of his time working here."

The admiration is mutual. Salvo says Father Sheehy is one of the reasons he did the work.

"You like to do good when you have a good priest," he says.

The Sicilian-born Salvo, who moved from New York to South Florida with his wife Tina in 1963, agreed to Father Sheehy's request for him to do some remodeling, and within three weeks he had it done.

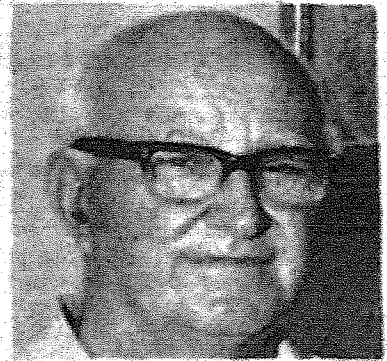
He started with a platform for the sanctuary, and concluded his work by adding 12 custom-made oak doors to the confessionals and entrances to the church. The remodeled church was rededicated in time for Christmas.

He didn't do the work alone — he had the help of parishioners, assistant pastor Father Clemens Hammer-

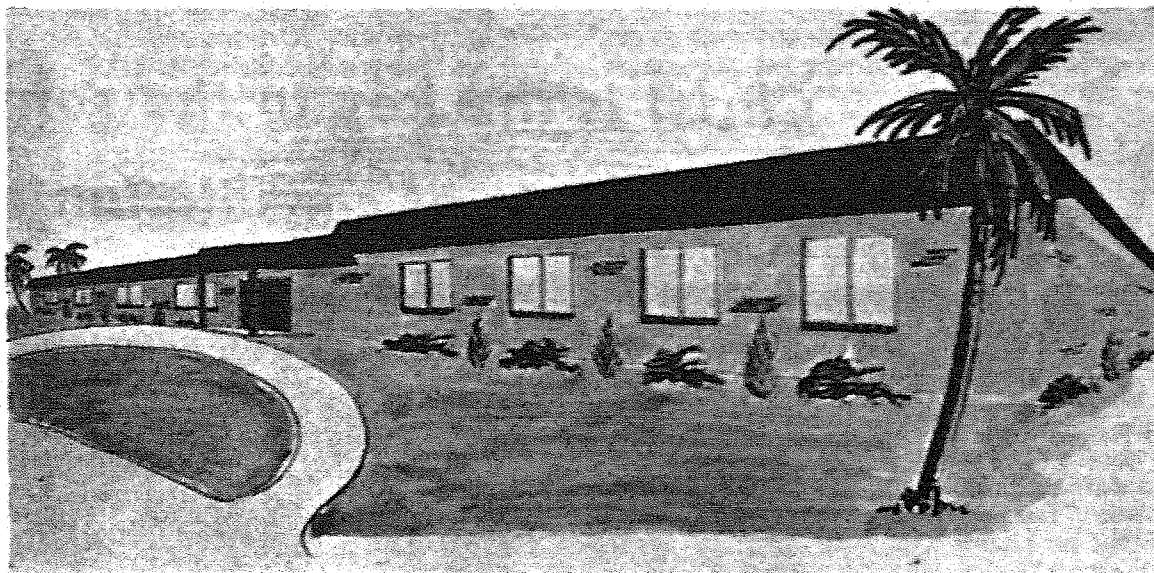
schmitt, and two special workers — his son, who is a seminarian at St. Vincent de Paul Major Seminary, Boynton Beach; and a grandson who was visiting from New York.

Salvo has contributed to the church with more than his talent as a carpenter. He has been an usher at the church for 10 years, almost since his arrival in South Florida; and he was a member of the Holy Name Society of the parish while it existed.

Mrs. Salvo hasn't sat back and let her husband do all the work, either. She has been active in the parish by serving as vice president of the Women's Guild, and by caring for the altar and sanctuary.



Like that other carpenter so many years ago who also gave his son to the Church, Frank Salvo keeps on working with his talent, for the good of his church and His Church.



NEW religious education center and parish hall will soon be under construction in St. Vincent Parish in Margate.

## Construction "This is the White House Calling..."

### at Margate parish slated

MARGATE — Ground will be broken at 4 p.m. Sunday, March 2, for another religious education center and parish hall in Broward County.

Father Laurence Conway, V.F., pastor, St. Anthony Church, Fort Lauderdale, will turn the first shovel full of earth for the new multi-purpose center in St. Vincent parish at Cathedral Drive and 18th St.

Eight classrooms, a spacious auditorium which will include a stage, a large kitchen, and storage space will be provided in the center which will also have an ample parking area.

Edward Donohue, vice president of the Margate City Council, will serve as master of ceremonies during the program slated to follow the groundbreaking. St. Vincent Drum and Bugle Corps will be heard in a short presentation.

According to Father William A. Gunther, pastor, priests of the Archdiocese as well as clergy from other churches and synagogues in the area are expected to attend.

"This is the White House Calling!"

Your first reaction? — So what else is new.

"People are always making nutty calls to newspapers and this one is a beaut," you again think to yourself.

But the caller's tone is persuasive.

After a couple of seconds an odd shiver shoots up your spine. You begin to realize the voice on the phone may not be kidding.

And sure enough, she isn't. Efficiently yet pleasantly the Presidential aide, last Friday, explained to a Voice editor that a two-day White House Conference on Domestic and Economic Affairs was being arranged at the Diplomat Hotel, Hollywood, for earlier this week.

President Gerald Ford will be there and your newspaper, The Voice, is invited to cover the two-day event. Will we attend?

Still very businesslike, a personal interview with chief White House Economic Coordinator William Seidman is arranged on the spot.

Then we are told to telephone the press center being set up at the Diplomat in order to arrange for press credentials.

Even though it is early afternoon, a very tired press coordinator answers at the Diplomat.

Hugh Cannon leaves the impression he's been through this business of arranging news coverage for large Presidential conferences many times.

"You sound bushed," we offer.

"Guess I am — there are so many details with such a short time in which to complete them," Cannon says.

He chuckles when we agree his job is very much like being advance man for Barnum and Bailey Circus.

Cannon offers his assistance if we have any problems during the conference. He then turns us over to an assistant who is very thorough in her job — to obtain security information in order to screen the newsmen who will attend.

Stacatto-like, the questions come: name, home address, home phone, the newspaper you're representing, its address and phone. Then she drops the blockbusters — what is your date of birth, your place of birth? What is your Social Security number?

It strikes us as unusual that one's supposedly inviolable Social Security number is being used as an investigative

checkpoint even where the President is involved.

But this thought is shrugged off in seconds when the Kennedy's, Martin Luther King and George Wallace come to mind.

At the hotel on Tuesday and Wednesday battalions of newsmen and photographers inhaled every breath the Presidential party made.

They concentrated on even the most minute details — the color decor of the Presidential suite, the rented potted palms lining the hotel's entrance-way, the hordes of Catholic and public school children who met Mr. Ford at the airport.

All the little earmarks of a Presidential visit were etched on film, recorded on tape, digested in living color by television and chiseled as on tablets of stone by reporters who scribbled and typed through reams of paper to immortalize the momentous event.

HUNDREDS of mini-interviews were conducted on Tuesday and Wednesday with the "second team" of experts in the Presidential entourage. Hundreds of people from all walks of life participated during both days in conferences concerning the economy.

Continued on Page 20)

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## Bi-lingualism is chance to enrich the culture

Cultural Pluralism — fancy jargon for meaning the existence of many different kinds of people from different countries, with different languages, customs and heritages.

That is what the make-up of America is and probably one reason why it is so great.

Miami and South Florida surely has its diversity — racially, religiously and ethnically.

But have we as Americans ever fully dealt with the reality of diversity? We suspect not.

Take for example the Bi-lingual Program in the Dade Public School System — and the recent controversy over it.

The basic intent of the program, considered a model by many educators nationally, is to have Spanish-speaking children and youth become proficient in English (and improve their own Spanish) and to provide opportunity for English-speaking children to learn Spanish.

What a beautiful educational opportunity for all students — particularly when they are living in Miami.

Yet there has been some strong protest to the Bi-lingual program — some wanting it abolished.

The program is often dismissed with the statement "Why can't 'They' learn to speak English?"

Statements like that are frequently tell-tale signs of a strong anti-Latin feeling and resentment that permeates part of the Anglo community.

On the part of many Anglos there is no recognition of the fact that the Spanish language and the Spanish culture and heritage, so desperately sought to be preserved for obvious reasons, is deeply intertwined.

With South Florida being the gateway to and from South America, it seems reasonable to assume that youth who are able should become multi-lingual — Spanish-speaking people learning English and vice-versa.

After all, the U.S. is one of the few progres-

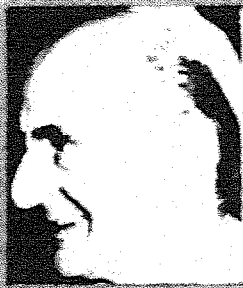
sive Western nations in the world which is basically mono-linguistic, not multi.

Are we so parochial in our approach — particularly in view of the global or world community into which we have all been thrust — that we cannot educate our youth for the rich diversity in languages, customs and heritage of our neighbors at home and abroad?

It seems it's time in America for us to "bind up our wounds at home" across racial, religious and ethnic group lines. It is time to take on true assessment of where we really are in our attitudes of individuals who belong to groups different than our own. It is time to recognize that the rich diversity of groups in our nation contribute to, not negate, the value of our nation.

Most important for us is to make real, and not with lip service, that we are all brothers and sisters of our Father and to put into practice our basic Christian principles of loving concern for all people.

### The Voice of The Holy Father



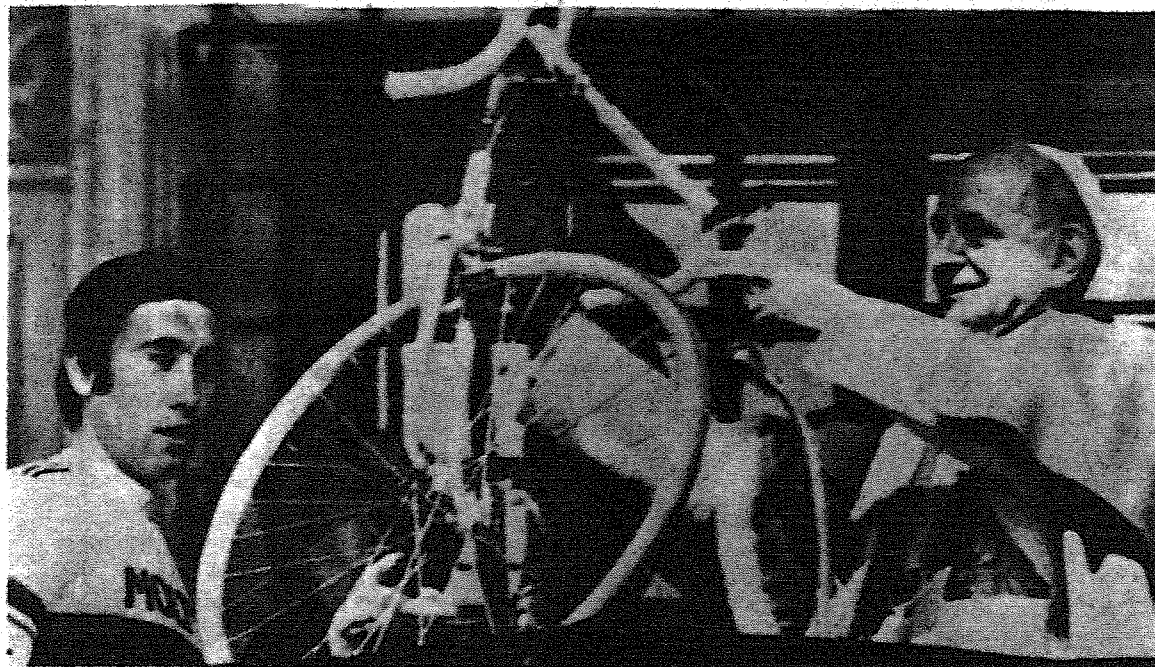
## "Christ is the key to the solution and the fountain of consolation and life"

For Pope Paul VI, Christ is the light at the end of humanity's tunnel of sad and threatening problems, according to his Sunday Angelus talk Feb. 23 at the Vatican.

Standing at his apartment window above St. Peter's Square, the Pope told crowds: "This window of ours is becoming a symbol of our glance out at the world." He said that the world's panorama shows "many different types of events: some distressing, threatening and sad; others consoling, new and promising."

Of all these events, he said: "Christ is the key to the solution and the fountain of consolation and life." More than ever, he said, the world has "a need for Christ, a need for the light of the world."

"The argument about abortion, which is not opposed by everyone as it should be, the almost permanent social unrest, new problems of emigration, of recession and inflation, weak voices of peace and new hotbeds of armed conflict. Unfortunately the list goes on and on," the Pontiff said.



GIFT FOR THE POPE — Bicycle champion Eddy Merckx presents a bicycle to Pope Paul VI during their meeting at the Vatican where the Pope had blessed riders in the Tour of Sardinia race which started in Rome.

### Peace prelude possible

A peace in the Mediterranean might be the prelude to world peace, Pope Paul VI told the new Egyptian ambassador to the Holy See, Mohammed el Fhafi Abdel Hamid, when he presented his credentials Feb. 13.

"We have suffered, we are suffering from the difficulties which have accumulated in the Middle East over so many years, with troubles and violence in their train.

"Perhaps the way is open today to a reasonable settlement of conflicts?"

Pope Paul added: "Just as the Holy see hopes that Egypt can happily resolve her problems, so it remains anxious to see inculcated into all nations a climate of detente, of dialogue and let us say, of cooperation in the search for true human progress which has so many capital matters to settle for its development.

"So long as peace remains precarious in this Mediterranean basin, which has been so long the crucible of civilization and of religious vitality, it will remain precarious for the whole world. But

if it can be established, there will be a chance for all. Who does not desire this? On our part, we will neglect no effort to contribute to this."

### Pilgrims welcomed outside

Interrupting his weeklong spiritual retreat Feb. 19, Pope Paul VI substituted an open-air greeting to thousands of pilgrims packing the Vatican's San Damasus courtyard for his usual weekly indoor general audience.

As bright spring sunlight glanced off the helmets and halberds of the Swiss Guards, Pope Paul first addressed a group of Italian soldiers accompanied by their chaplains. Then he spoke to pilgrims from all countries.

According to well-informed sources in the Vatican, this was the first time Pope Paul had broken a spiritual retreat to hold a general audience.

"The Pope thought that pilgrims to Rome

this Holy Year would be disappointed if he did not greet them," one of the sources said.

The Pope, in his brief talk said: "Participation in the spiritual exercises which are taking place in the Vatican these days does not permit us to grant much time to our customary weekly meeting with the faithful.

"So accept, dear children, these brief greetings of ours which come from our heart, with great affection and spontaneity. Know that the Pope is always spiritually close to you, prays for you and invokes from heaven ever greater grace."

### Criticism expected

Pope Paul VI told scores of officials of the Church's central administration that they should expect criticism in the press and from history, and that some of the criticism is well founded.

During a special Mass in St. Peter's Basilica marking the Holy Year pilgrimage of officials of the Church's central administrative offices, known collectively as the Roman Curia, Pope Paul also spoke about the importance of humility for those in high offices in the Church.

The Pope said he and the Curia are "Heirs to a history which is long and glorious, yet on many points worthy of censure."

He continued: "Imperfect and sinners as we are, we cannot possibly consider ourselves invulnerable to objections and polemics in news stories and in history."

Noting that curia officials feel a "disproportion" between their mission and their limited human strength, the Pope counseled:

"Perhaps we must say with the centurion of the Gospel, 'Lord, I am not worthy' when we hear the charge today, so widespread and sometimes rather aggressive, as to why there is anti-papal and anti-Roma in feeling."

## THE VOICE

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# Letters to the Editor

## TV promotes violence

**EDITOR:** It seems to me that all people of good will should unite in a mighty act of protest against the diabolic cult of violence and cruelty being promoted on TV and other communications media.

A few years ago, Prof. Frederick Wertham, well-known psychiatrist and author, said that the United States had become the most violence-prone nation in the world. He stated that the TV industry helps to produce this nationwide "cult of violence, the creation of a subtle, pervasive atmosphere in which human life is casually disregarded."

He warned that the human mind is such that violence in fiction can set off violence in life. "If democracy does not do away with violence, violence may do away with democracy. The simple fact is this: we have been conditioned to an acceptance of violence as no civilized nation has ever been before."

"How? That is very simple, too. You crowd the minds of the people with violent images, continuously, relentlessly, in every context and costume. It begins in the nursery with Popeye's fighting for fun and goes on to the glamorization of gangsters."

When Nikita Khrushchev was here a few years ago and saw the TV shows and Hollywood productions, he said: "If this is what Americans desire in their leisure time, God help you."

Our religious leaders, teachers and civic leaders should call on all citizens to demand less violence and cruelty and immorality in entertainment, amusements and sports. "A new Commandment I give you, that you love one another as I have loved you." These Gospel words should be broadcast by all communications media and from every pulpit and classroom. Unless we do this, social conditions and relations between nations will get worse.

Richard Lenzi  
Springfield, Mass.

## More on women

**EDITOR:** While all the responses published in response to my letter of 24

Jan. '75 interested me. I was intrigued by that of Sister Nadine Foley in your 14 February issue. It would seem Sister is unaware that the method of St. Thomas was meant to serve his content and not vice versa.

Content-wise, St. Thomas asserted, and I so wrote, that women lacked "an eminence of degree" (note he did not say an eminence of kind since he accepted the essential equality of all human beings) rendering them incapable of receiving Holy Orders. He based his position on the text of Sacred Scripture (Genesis 3:16) and not on biological factors.

The Magisterium of the Church appears to hold the same position. In the Apostolic Letter *Ad pascendum* (issued 15 August, 1972) in *Motu Proprio Form By Which the Discipline of First Tonsure, Minor Orders, and Subdiaconate in the Latin Church is Reformed*, Our Holy Father, Paul VI, states:

"Having weighed every aspect of the question well, having sought the opinion of experts, having consulted with the episcopal conferences and taken their views into account, and having taken counsel with our venerable brothers who are members of the Sacred Congregations competent in this matter, by our apostolic authority we enact the following norms, derogating — if and insofar as necessary — from provisions of the Code of Canon Law now in force, and we promulgate them with this letter."

Norm VII reads as follows:

"In accordance with the venerable tradition of the Church, institution in the ministries of readers and acolytes is reserved to men."

Both of these ministries ordinarily must be exercised by candidates for the priesthood.

St. Thomas did not assert, as Sister alleges, "that the only (emphasis added) purpose of woman is to be a helpmate to man in human generation" but he did assert that it was the only necessary purpose, since "man could be more suitably (convenientius) helped by

another man in other works." (I. Q. 92 a. 1.) As Father Walter Farrell expresses it: "The diversity of sexes in man's original state is plain from the account of Genesis. That it should have been so is plain from human nature itself; with only one sex, the species would have been incomplete as the sexes complement and perfect one another. So even Eve was given to Adam as a helper, particularly in the work of generation." (Companion to the Summa, Vol I, p. 357.)

What Sister says facetiously about male chromosomes also seems to be said erroneously. The Dominican Educational Association Newsletter for November 1974 carries an article (page 9) which states among other things the following: "Each human has 46 chromosomes, 23 inherited from the mother and 23 from the father. Forty-four are autosomes, or non-sex chromosomes. Two are sex chromosomes. Women have two X chromosomes, men have an X and a Y chromosome. Every child receives an X chromosome at conception from the mother. If the father contributes a Y chromosome the child is a boy; if he contributes an X chromosome, it is a girl." Since the determining element is superior to the determinable element it would seem that St. Thomas's assertion of male biological superiority (on which he did not base his theological argument) is verified by modern biology.

I fully agree with Sister that help for those in need should come from persons but I would add persons of competence; auto mechanics are not likely to be employed when one needs medical skills. From the condemnation of Montanus and his two assistants Priscilla and Maximilla by the Bishops of the 2nd century to *Ad pascendum* in the 20th the Magisterium has restricted priestly duties to the male sex with its awesome responsibility of confecting the Sacrament of the Eucharist and absolving sinners with the authority of Jesus Christ — a responsibility that places the priest in a position of greatest danger when one realizes that the Body of Christ and the eternal salvation of human beings are involved in his actions.

The teacher for Catholics is the Magisterium of the Church as it unfolds the truth of Sacred Scripture and Apostolic Tradition.

Cyril W. Burke, O.P.  
Miami

## Writers unbalanced

**EDITOR:** My wife and I always buy *The Voice* at our parish church and profit from most of it. This is the first time I write a letter to the editor, but a great injustice compels me to do so. This is to react to Elayne Gilbert's schizophrenic letter defending Father Andrew Greeley in your Feb. 21 issue. This must be the most incoherent and senseless letter I have ever read. Miss Gilbert not only fanatically calls Greeley a part of her religion, but calls "filthy" the reasoned and valid denunciations by Mr. Carballo (and other readers of your paper like Mr. Wilson, whose letter was published in that same issue) while her own tirade is indeed an unjustified one that could well bear her own adjective.

This fanatical letter says she reads *The Wanderer* but that she is waging a war against it. I personally do not regularly read *The Wanderer*, but have read it and find it most informative and Catholic, even if I don't agree with everything printed in it. As to any paper, to each his own. But the same cannot apply to the Faith. Miss Gilbert cannot claim to be a Catholic and idolize Father Drinan's repeated obstacles to a pro-life amendment or to Greeley's various, published attacks on the Church's valid and binding authority. Greeley is not only criticized by *The Wanderer* but by many other responsible Catholic publications, laymen, priests, and even bishops. The emotionalism and blind acceptance of all Greeley says or writes is truly incredible. Her attack on Greeley's detractors is only based on her likes and dislikes!

I will not say, like Miss Gilbert, "stop printing," but freedom of expression and plurality of opinion should be limited to statements that show some psychological balance.

Dr. Alfred J. Carter

By Msgr. James  
J. Walsh



## Are dogs and birds worth more than human life?

Are blackbirds more valuable in the daily economy than black babies? Should superannuated cats take up hospital space when human beings are left lying on the streets? Should there be valid protests when a dog is sent into space by the Communists and hardly a ripple of protest when a valiant Church leader is imprisoned and tortured by Russian leaders?

You could ask a dozen questions like this, all of which call into question our twisted thinking, our irrational system of values, especially the value of life. Historians of the distant future may well analyze planet earth as an outside mental institution with pockets of sanity here and there.

**THE BLACKBIRDS**, five million of them, invaded Christian County, Kentucky. Their bird-borne diseases, the nerve-shattering screeching and widespread destruction were called "a pestilence and a scourge." Before offensive action could be taken and an extermination plan put into operation, two New York based groups protested

vigorously. According to *Time* magazine, they are the Society for Animal Rights and Citizens for Animals. They actually brought suit in the federal court, protesting the extermination was "a form of mass euthanasia."

During the same week, in Boston Dr. Kenneth Edelin was convicted of taking the life of a black baby when he performed an abortion on the mother, who had been pregnant, according to testimony, long enough for the baby to live outside the womb. The doctor was charged with deliberate neglect when he did nothing to keep the infant alive.

This touched off a mass protest in sympathy for the convicted doctor, not the dead baby. Weeping women, lighted candles and impassioned speeches about women's "rights" caught the big eye of the television camera.

Just a few days later — and how do you figure this? — hundreds of people were mobilized into action when a one day old baby had to be gotten to a hospital in a rush to save its life and a helicopter was pressed into service and landed on

the hospital grounds. He was roughly three months older than his fellow human being in Boston whose death caused only a yawn as the next case was wheeled in.

The *National Review* this week ran this item which compounds the mystery of our sense of values. "While it's acceptable to kill unborn babies in Sweden, the government does have a soft heart towards other small creatures. . . . The Swedish government changed the location of Air Force maneuvers in order to avoid interfering with the hatching of eggs of wild geese."

IF YOU want to survive over there, it helps to be a goose. Or at least a goose's egg. . . .

I remember when the Russians first startled the world by sending a dog into space. Sputnik II carried Laika around the world on a mysterious voyage which captured the imagination of everyone interested in future space travel. But Laika hardly had time to get used to her space suit after the third go-around when protests arose on all sides about the "inhumanity" of the com-

munists. This was after Lenin, Stalin and others in the name of good Red government had killed or imprisoned millions of human beings.

Believe it or not, a worldwide movement got under way, calling on "dog lovers everywhere to observe a minute of silence each day on behalf of the space dog." You have to presume that minute of silence had something to do with prayer, but it was too much to figure how Laika in her snug uniform would benefit.

At that time, Britain's League against Cruel Sports appealed to humane people everywhere to "express horror, disgust and contempt for the Russian fiends." Not so long before that, keep in mind, Cardinal Mindszenty had been tortured and jailed, and so had the heroic Cardinal Stepinac, and barely a whisper of protest reached the Red leaders. Most of the "humane people everywhere" were so very silent.

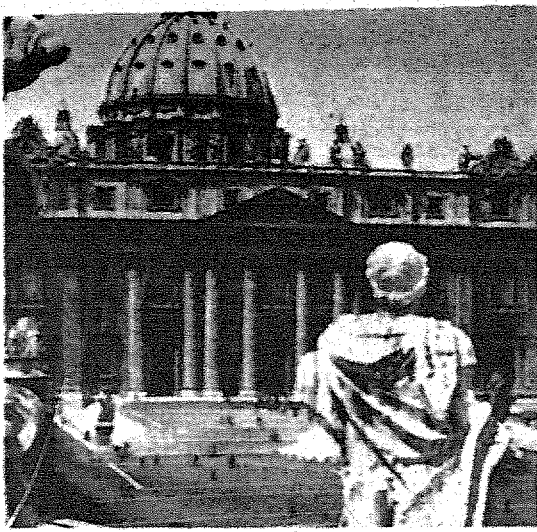
In case some may think I don't like dogs or animals, let me just mention that one of the best things that ever happened to me was the four year visit of

a boxer, Clancy by name. It's not a question that he may have been the best boxer in history. He was.

**BUT HE WAS** only a handful of earth compared to the sovereign dignity of an unborn baby, made to the image and likeness of God.

We really haven't learned much in this area. In the beginning of the century there were hospitals in Egypt "for superannuated cats, and the most loathsome insects were regarded with tenderness." Just before World War II the big news in England related to a dispute when frenzied dog lovers argued it was less evil for a few human beings to die of hydrophobia than for so many dogs to be made unhappy because of the new muzzling law then put in force.

We are worried about the economy, recession, inflation. But we ought to save some energy to worry about our philosophy of life which can stimulate us to raise protests against communism because of a dog and not a man; when blackbirds can win our sympathy but not a defenseless human baby.



THE COLOSSEUM

## OFFICIAL Archdiocese of Miami Revised parish boundaries

### NORTH

Belvedere Road from I-95 west to Military Trail; north on Military Trail to the canal immediately north of Ridgeway Drive (L2 Canal); the extension of this canal west till it intersects line running north/south through the junction of Route 441 and Route 98 (locally known as 20 Mile Bend.)

### SOUTH:

Beginning at intersection of I-95 and a line extended from Gregory Rd. east and continuing west to a line in Central Palm Beach County running north/south through the junction of Route 441 and Route 98 (locally known as 20 Mile Bend.)

### EAST

I-95 from Belvedere Road in the north to Gregory Road in the south.

### WEST

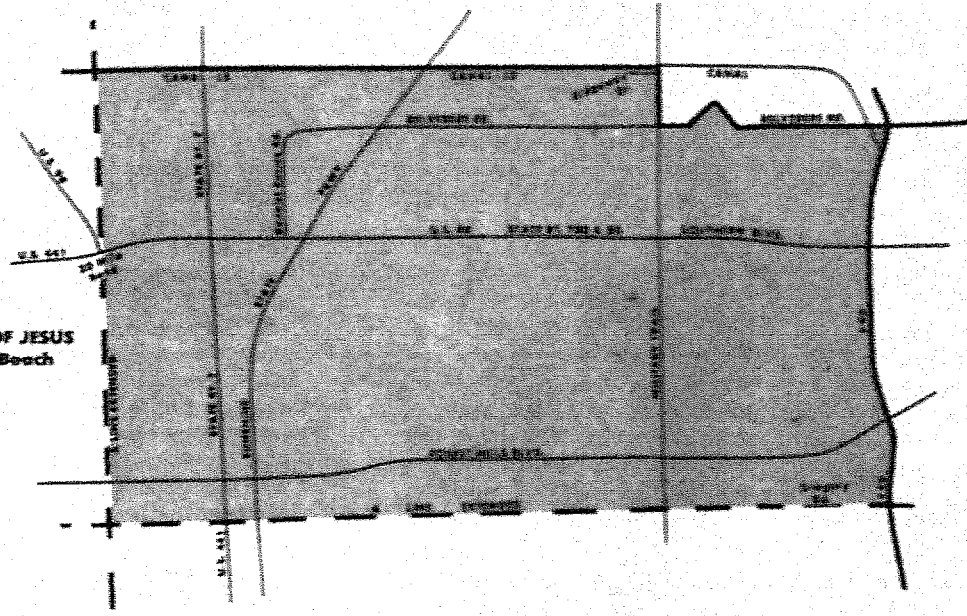
A line drawn north/south through the junction of Route 441 and Route 98 in Central Palm Beach County (locally known as 20 Mile Bend.)

### MARY IMMACULATE MISSION NORTH

Roebuck Road extended westward from the western shore of Lake Mangonia until it inter-

sects a line running north from the junction point of Route 441 and Route 98 (locally known as 20 Mile Bend in Central Palm Beach County.)

### HOLY NAME OF JESUS West Palm Beach



### SOUTH

Belvedere Road west to Military Trail. L2 Canal (immediately north of Ridgeway Drive) extended westward until it

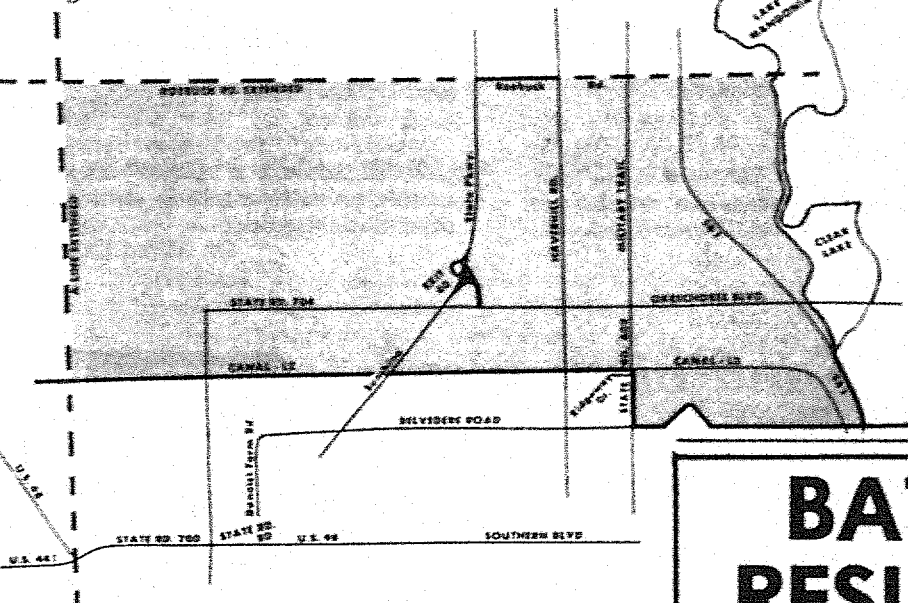
intersects a line drawn north through the junction point of Route 441 and Route 98 (20 Mile Bend.)

### EAST

Western shore of Lake Mangonia and Clear Lake. The southwest tip of Clear Lake west to I-95; then south on I-95 to Belvedere Road.

### WEST

A line extending north from the junction point of Route 441 and Route 98 (20 Mile Bend) in Central Palm Beach County, intersecting the extension of Roebuck Road as a northern boundary and intersecting an extension of L2 Canal as a southern boundary.



# Pilgrims will see all of Rome

Magnificent as the Vatican is, it is only part of the Eternal City of Rome: there is much to see outside the walls of the 100-acre independent state that is the home of the Holy Father.

Pilgrims from South Florida visiting Rome on the official Archdiocesan Holy Year pilgrimage, departing from Miami April 27, will see the ancient Colosseum; the Catacombs; the ruins of the great Roman Forum; the Arch of Constantine; the

famous Fountain of Trevi into whose pool visitors toss coins; the Holy Staircase and many more sights, both religious and historical.

THE CATACOMBS are a reminder of the sacrifices the early Christians made for their new faith, buried row upon rows in underground tunnels are many of the early Christian martyrs.

Memorialized in the movie "Three Coins in a Fountain," the Trevi fountain built in 1763 is the spot

to which all Rome visitors come to throw a coin ensuring a future visit to the city.

A walk through the ruins of the Forum is like taking a step back in history, to the days when the Empire ruled the world. The Forum was the center of Roman public life — religious, political, judicial and commercial. The temples, basilicas and monuments whose ruins remain stand witness to the evolutions of Roman society.

MANY EARLY Christians lost their lives to the lions in the Flavian Amphitheatre, better known simply as the Colosseum. Its ruins, standing in contrast to the modern buildings and speeding automobiles, are yet another solemn reminder of the great faith of early Christians and the torments through which they maintained their faith.

The pilgrimage, open to Catholics and non-Catholics, departs from Miami for Rome via New York April 27. Florence and Assisi are also on the tour, which concludes in Miami May 5. Included in the pilgrimage will be an audience with the Holy Father. Cost is \$598 per person, double occupancy including air fare, first-class hotels and motor coaches, continental breakfast and dinner daily, and tours in Rome, Florence and Assisi. Reservations will be taken on a first-come, first-served basis and can be made through any parish rectory; the Chancery, 6301 Biscayne Blvd. or Alitalia Airlines, 150 SE 2nd Ave., Miami.

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# THE BRIDGE

**A kid can go here when  
there's no place else**

me I should bring my friends over some time. I just didn't think she should tell me who my friends should be. If I just see her once in awhile we get along OK, but 24 hours a day we just don't get along.

"After I broke into the store they put me in Youth Hall, (county facility) then to the Okeechobee state school for eight months. Then my mother told my DFS (Division of Family Services) counselor she didn't want me back. My sister had run away by that time.

"So I went voluntarily to Operation Self-Help. But they had too many stiff rules. You can't go anywhere. They had two or three 'emotional' sessions a day where you scream from your belly because that's where your emotions are supposed to be.

"Some of the kids said they got good out of that, but I didn't need all that treatment and being cooped up."

So he split and ended up in Youth Hall and from there to the Bridge.

"I LIKE IT better here. It's like a home. We have house meetings and talk about our problems or just running the house, but it's not shouting.

"They have a great staff here. Father 'J' even has a 'beeper' and said if anybody needs him he can be here in 15 minutes. We walked to the park (Bayfront Park, 1 block away from the Bridge) one day and I talked about family relationships.

"I've called my mother and started a better relationship.

"I feel good now. I'm glad I'm here and not out on the streets like I was. Last week I worked the Shrine Circus and the Golden Gloves boxing matches (selling refreshments). I'm saving for a place to stay so I can go to school."

Johnny is on the upward path now — one young life apparently pulled out of a downward spiral.

"We don't have a lot of regimentation here," says Father Huck. "But we do have rules. No work, no dinner," he says eyeing the lad with the broom.

(At this point a great commotion ensues with a lot of hollering up and down the stairs. A water pipe broke in the basement and the water had to be cut off temporarily. Father Huck sits unruffled through the momentary storm.)

"MOST OF OUR clients so far have been local kids. There are a lot right here in town who need help, but as we are open longer the word will get out on the streets and runaways from up north will start coming in on their own," he said, confident of the power of the underground grapevine to which he has privileged access because of extracurricular counseling he does on the streets at night.

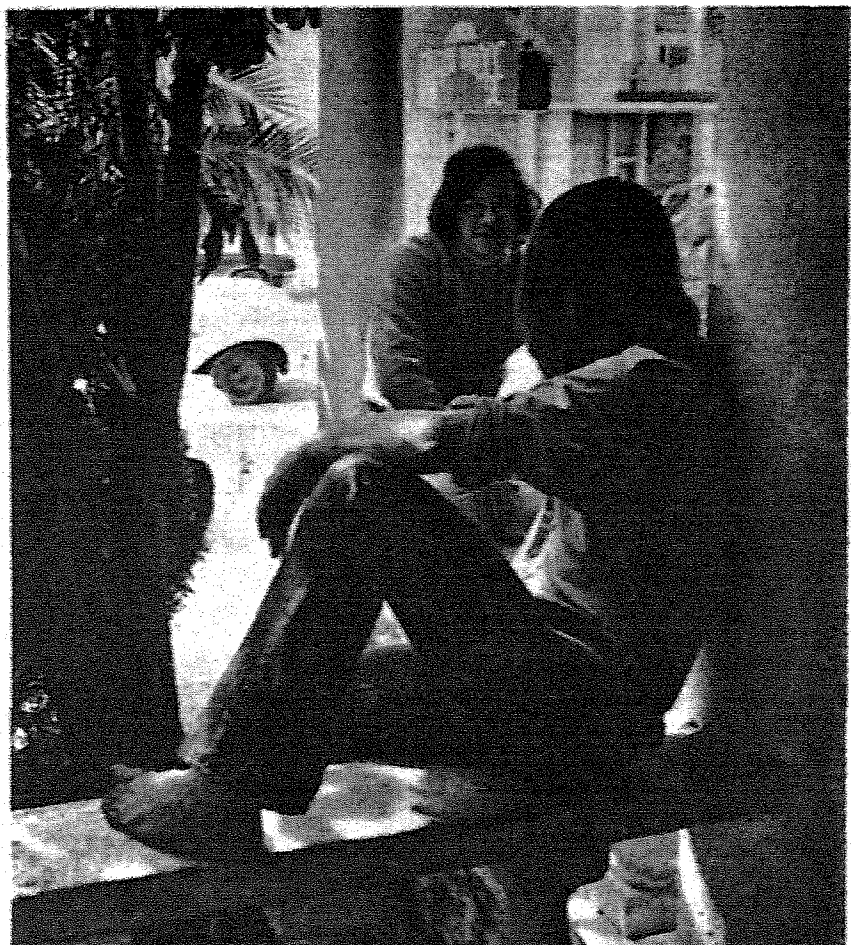
Another case is "Mary" 13. She is another example of nowhere left to go, at a tender age.

She has been in one Methodist home, three Catholic homes and one Baptist home.

It started with an armed robbery charge against her and her little brother when she was a startling 11 years old, and her brother 9. Just a misunderstanding between her, a store manager she worked for and a gun kept under the counter, she explains.

Nevertheless, she has been in and out of foster homes most of her life and occasionally with her real mother.

"ME AND MY brother, we get along fine but we don't get along with my mother at all," she says tossing her blonde hair off her



Counselor James France Talks With Youth.

shoulder and glancing blue-eyed out toward the towering buildings at Flagler and Biscayne.

"I'd run away from the house I was in and go to a friend's house if I didn't like the place or got into a fight. If they put me with my mother she didn't want me to go any place and would keep me cooped up.

"I just like to travel, go places, see things.

"The last time I ran away and went to my brother's foster home, so they called my DFS worker and she brought me here. It's better here. You get more freedom. You have to do certain chores, but if you didn't the place would fall apart.

"What I want to do is go back to the foster home I was in before and go back to the same school and get my education. I guess that will be up to the judge."

Mary is 13. She could pass for 17.

Hopefully, she is on the road back to a less troubled life. The Bridge is giving her a chance.

"We are open 24 hours a day," says Father Huck. "We are low key in terms of rules and lifestyle. We give a lot of personal attention and love.

"BUT WE know they can be manipulative and can use you. When they are here they have to be doing something, helping with the house and working on the future. These kids have been in all kinds of places, kicked around.

"So we are not highly regimented. We try to get TO them and start them in the right direction while they are here."

Bridging the gap between the kid and a world that can be coolly indifferent when you're on the outside looking in.

## Priest with most unusual rounds in Miami...

Neon lights splash color up and down the streets while traffic hustles by and the sidewalks are full of people in downtown Miami.

It is early in the evening and no one notices the priest making perhaps the most unusual nightly rounds of any in South Florida.

He stands on a street corner talking casually to a teenage boy amid the gaudy glitter of con-

crete and glass and noisy vehicles jousting past.

The boy is, perhaps, 16.

He is a male prostitute.

"THE POINT is," says Father Joseph Huck, "these kids are not just a piece of garbage. All people have Jesus Christ in them and are worth trying to save."

Father Huck knows that youths engaged in this kind of life are scorned by the rest of society, but as he points out, he does this on his own time at night and is completely separate from his activities at the Miami Bridge, the home for runaways of which he is director. He keeps the two activities separate.

"I was ordained in 1969 and haven't had a vacation yet," says the priest who also has a degree in psychology and sociology, "but I don't mind. I see these youths headed for a dead end and I want to help them in some way.

"AT NIGHT I walk around on the streets and they'll say 'Hey, there's Father Huck.' They know me, but it took a long time to get their confidence so they would talk to me openly," he says in his no-nonsense voice that conveys strength of purpose on top of a subtle workaday compassion.

"I ask them if they want help, if they want to talk. I try to get them straightened around and get them jobs if they are willing to change. I take them down and show them a Skid Row bum and tell them, 'That's where you are going to end up if you don't get out of this.'"

Father Huck, the sociologist-psychologist, has gleaned a whole life-style pattern from talking to these youths and even determined a regular circuit they travel.

"THEY RANGE anywhere from 12 to 17 years in age, mostly. When they get into their 20s they aren't in much demand and have nothing to go to. Most of them hate sex by this time.

"They make \$25 to \$50 a night and consider this easy money. Their clients are from all walks of life — a guy in a big Cadillac, a plumber, a salesman. They may turn two or three 'tricks' a night," says Father Huck.

The typical youth in this trade, according to the priest, is a school dropout, is lazy, is from a large family in the lower economic range, frequently without a father present, is usually white. He had no chance to develop a strong identity or ambition or normal sexual orientation. He is usually bisexual, not necessarily homosexual, not necessarily effeminate.

The young male prostitute sleeps most of the day, considers that he is making fast easy money taking advantage of certain types of people and likes a glittery, easy spending lifestyle. Typifying this, he is crazy about pin ball machines. He spends his money as fast as he gets it.

"MOST ARE not into hard drugs, but are on to alcohol and will end up as alcoholics if they don't change. They follow a regular circuit, New York, Miami, New Orleans, Chicago and San Francisco.

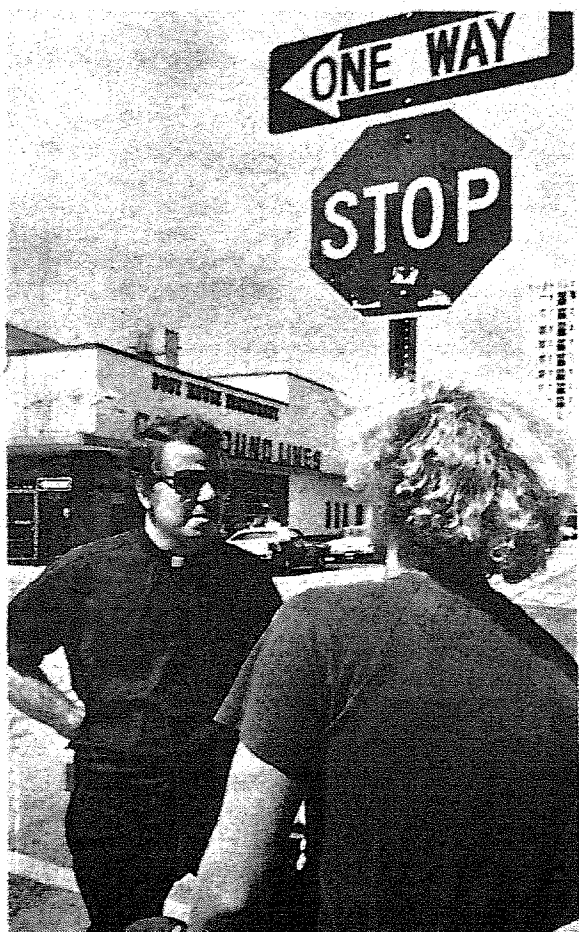
"They like to go in groups of three or as a loner. They sleep in old rundown hotels. They love parties, glitter, bars. They dress in regular clothes, get \$15 to \$25 a trick and hang around bus stations, parks, gay bars, certain street corners to make contact.

"But it is an empty wasted existence. Most of them suffer malnutrition. I try to buy them a decent meal if they'll go along. In spite of their life, they are not garbage.

"I try to point out to them that they have no future. They are in physical danger from certain types of people who come along. They soon become so cynical about other people that they regard others as objects in a world of dog eat dog. Sooner or later they get raped, robbed or ripped off.

"BASICALLY, they have potential like anyone else. A lot of them are above average intelligence and it's sad to see them being wasted. I figure if I can help even a few out of that mess, get them to go back home or get a job, it's saved a human being's life.

"It's worth my time."



FATHER Joseph Huck talks to a "straight" youth in mid-afternoon who could otherwise end up eventually in a dead-end "profession" on the streets at night.

# Catholic Schools ARE different

Community, Service and Message. That is why we have Catholic Education and Catholic schools. Without these values, the way to knowing and loving God is difficult, if not impossible.

The U.S. bishops in their pastoral message on Catholic education "To Teach as Jesus Did" said the Catholic schools are the best way to get across the values of Community, Service and Message.

"Of the educational programs available to the Catholic community, Catholic schools afford the fullest and best opportunity to realize the threefold purpose of Christian Education among the children and the young people," said the bishops.

Catholic schools as faith communities, embrace the essential characteristics. The

(Sister Joseph Ellen, I.H.M., author of the following article, is Assistant Superintendent of Education for Elementary Schools in the Archdiocese of Miami and past president of the Sisters' Council.)

MESSAGE is taught-through religious education programs. The Catholic school makes it easier for students to participate in liturgy and the sacraments, which are powerful influences in the development of personal holiness and in the creation of community. Other appropriate teaching and consciousness-forming areas of school activity are taught and lived by all members of the school community. The learning and living of the message provides a focus for development of the school as a faith COMMUNITY. Living and teaching the message are indistinguishable from the per-

formance of direct SERVICE by school community members for the benefit of the larger community; service to one another and to the larger community is a reality based on Christ's love for all His children.

This service is recognized by others who are becoming disenchanted with the alternatives to Catholic education. The number of non-Catholics seeking training is the proliferation of private, religious and non-denominational schools. More and more, people are realizing the value of an educational environment rooted in basic academic

instruction in the secular subjects and interwoven with religious doctrine and Spiritual development.

That's what Catholic schools have been about in the Archdiocese of Miami. Catholic schools exist to:

Present a Christian environment of faith, hope and love.

Nurture respect and reverence for persons.

Take a personal interest in each child and the whole child.

Offer a dimension of hope that keeps one trying.

Improve its academic standing pioneering and persevering in innovative programs.

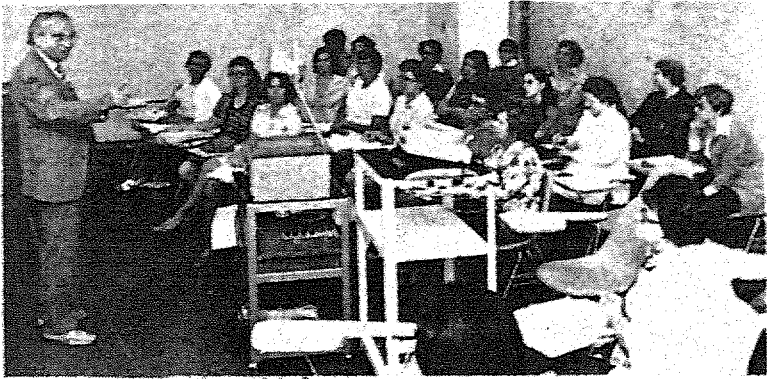
Give children the knowledge and truth of God in relation to Man's experience.

Excepting only the family, no institution has a greater influence on the religious life of Catholic youth than the Catholic school. No more effective means of formal education in the Faith has yet been invented than the Catholic school.

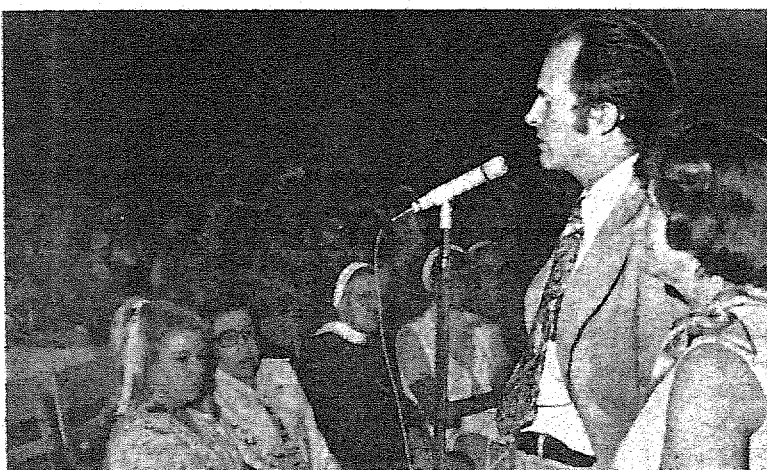
There's no denying it. Catholic schools are different. Not different in everything, but different where it counts. They show the same interest in solid, well-rounded education. The same interest in the formation of the whole person and the responsive citizen. But their difference is the extraordinary interest they show in the lives they embrace, a special interest in the community of mankind and the community of the People of God. Human values, Religious values. Catholic schools are different . . . where it counts.

## Archdiocese of Miami Enrollment statistics

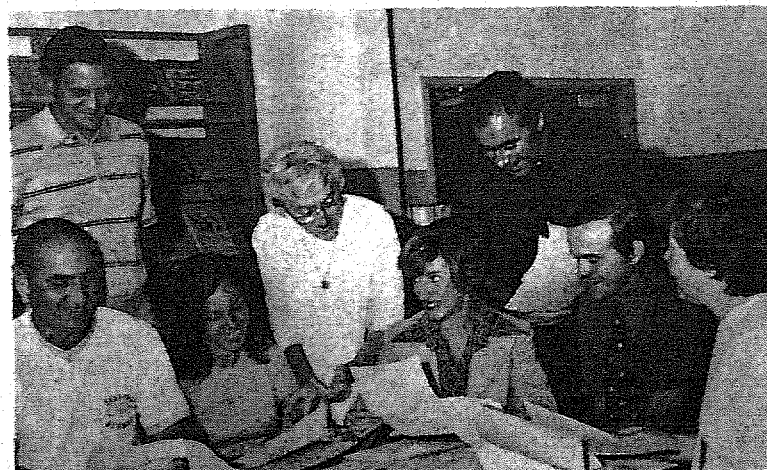
Elementary Schools of the Archdiocese	62
Secondary Schools of the Archdiocese	16
Special Education Schools of the Archdiocese	3
<b>Total number of schools</b>	<b>81</b>
Students in elementary schools	25,197
Students in secondary schools	9,486
<b>Total number of students</b>	<b>34,683</b>
Elementary school teachers	1,038
Secondary school teachers	610
<b>Total number of teachers</b>	<b>1,648</b>
Religious teaching in elementary schools	255
Laity teaching in elementary schools	783
<b>Elementary schools teachers</b>	<b>1,038</b>
Religious teaching in secondary schools	171
Laity teaching in secondary schools	439
<b>Secondary school teachers</b>	<b>610</b>



Archdiocesan Workshop For Pre-School Teachers

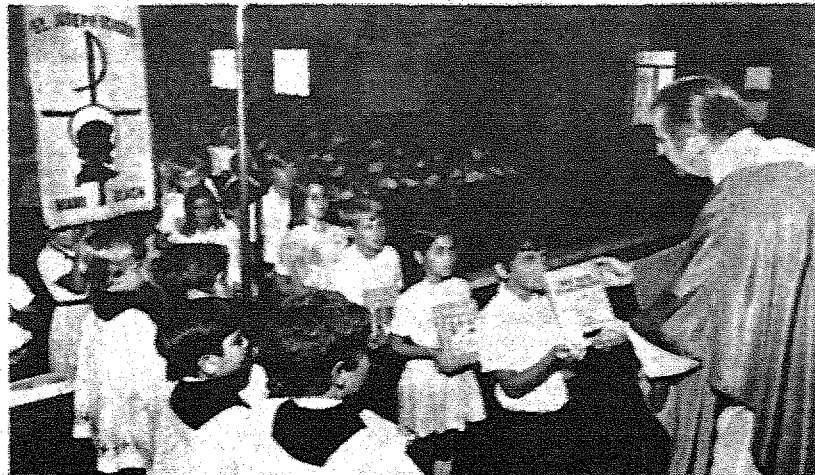


ANTI-ABORTION speakers, Dr. and Barbara Willke speak to teachers during professional day.

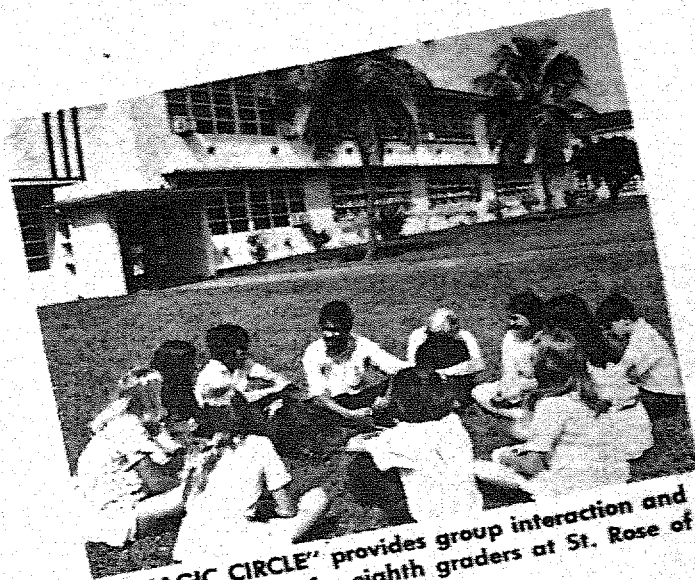


FACULTY representatives of Cardinal Newman High School, West Palm Beach, discuss National Catechetical Directory.

LENTEN presentation by St. Matthew School students, Hallandale, portrays Stations of the Cross.



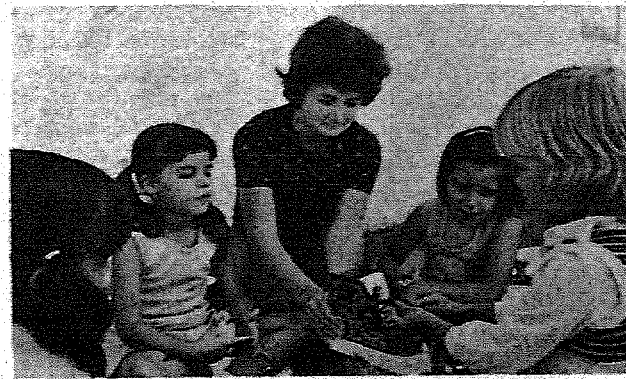
CHILDREN of St. Joseph School, Miami Beach, participated in special Liturgy for Catholic Education Week.



"MAGIC CIRCLE" provides group interaction and communication for eighth graders at St. Rose of Lima School.



LAB experiment at Immaculate-LaSalle High School.



KINDERGARTNERS at Immaculate Conception School learn to lace shoes with parent volunteer.



# Fills Varied Needs

AVAILABILITY AND SERVICE has long been the motto of the Schools Department of the Office of Education of the Archdiocese of Miami. In fulfilling its role of overseeing the progress and achievement of our schools with an enrollment of 34,683 students, the staff finds always another need, always another problem, always another task; but it also finds conscientious teachers and administrators always willing to get the job done.

To help make Catholic schools "different where it counts", some of the department goals for 1974-75 are as follows:

- To ASSIST schools:
  - in planning and implementing changes indicated or recommended by the school's evaluation;
  - in developing Christian communities within the context of the large Christian communities of the parish and the Archdiocese;
  - in making the best use

of available resources for the teaching-learning situation.

- in developing in-service education programs for faculties:

- in cooperative efforts with other schools and with other agencies of Catholic education:

- in communicating with wider ranges of people to interest them in Catholic Schools and to plan for the future.

Every two weeks a general staff meeting is held. After special sessions for setting calendars and sharing insights, the staff goes out on the road either to conduct workshops or visit and evaluate the schools of the Archdiocese.

The Archdiocesan Office believes in outreach as a sign of professional and personal maturity. When the school department reaches out, the response is positive. The work is a challenge but most rewarding when confidence and reassurance are built up within the teachers.

One of the most ambitious projects of the school department is the evaluation and accreditation of schools. Three members from outside the Archdiocese are invited into a school to aid in assessing the work of the administrators, teachers and students in each

school of the Archdiocese.

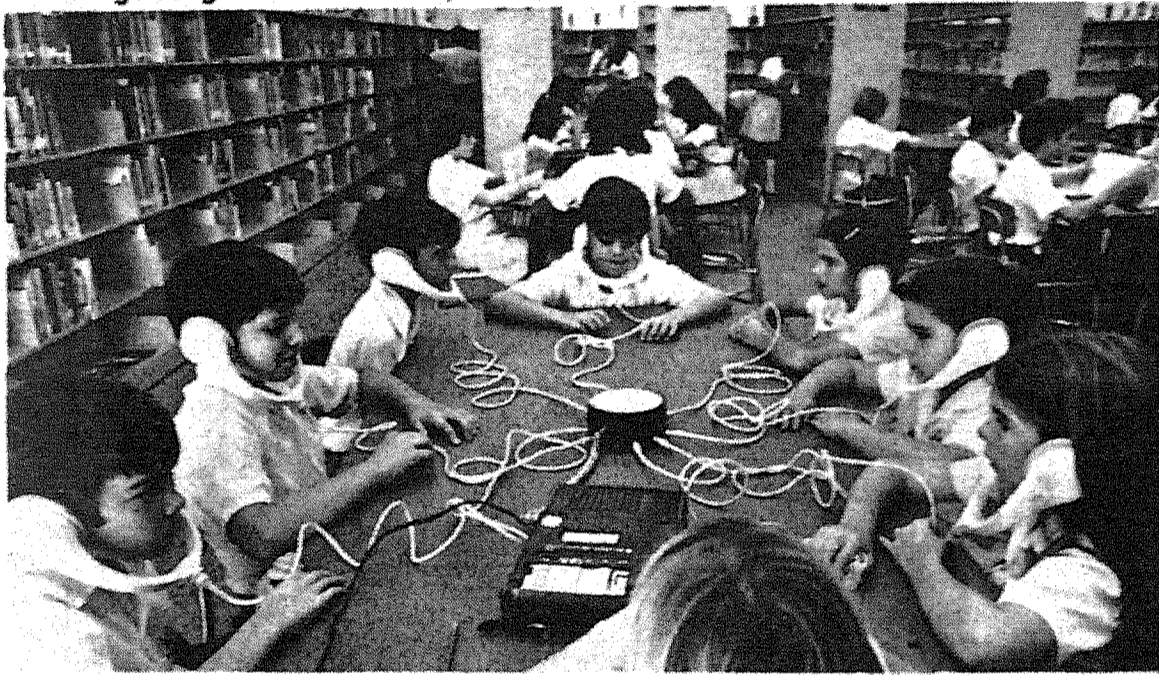
A full-scale standardized testing program in grades 1-8 is coordinated each fall and results are studied by administrators and teachers for the purpose of improving the instructional program in their respective schools.

So whether it is writing memos as the need arises, visiting schools, arranging programs and agenda, making and receiving calls, gathering statistical data, engaging in research; whether it is the normal work of the business 9-4:30 day or the midnight hours of meetings and lectures, the school staff may be counted on to be out where the action is.

And likewise, whether the call is to meetings, to study, to engage in projects, to fill out statistical data, to attend workshops, to share materials and personnel, to host a workshop, to be interested in innovative approaches to learning, or to be on the receiving end of an evaluation, the school staff can always count on the schools to render service with a smile — a characteristic which accounts for the difference between institutions that simply exist and those that are destined to grow.



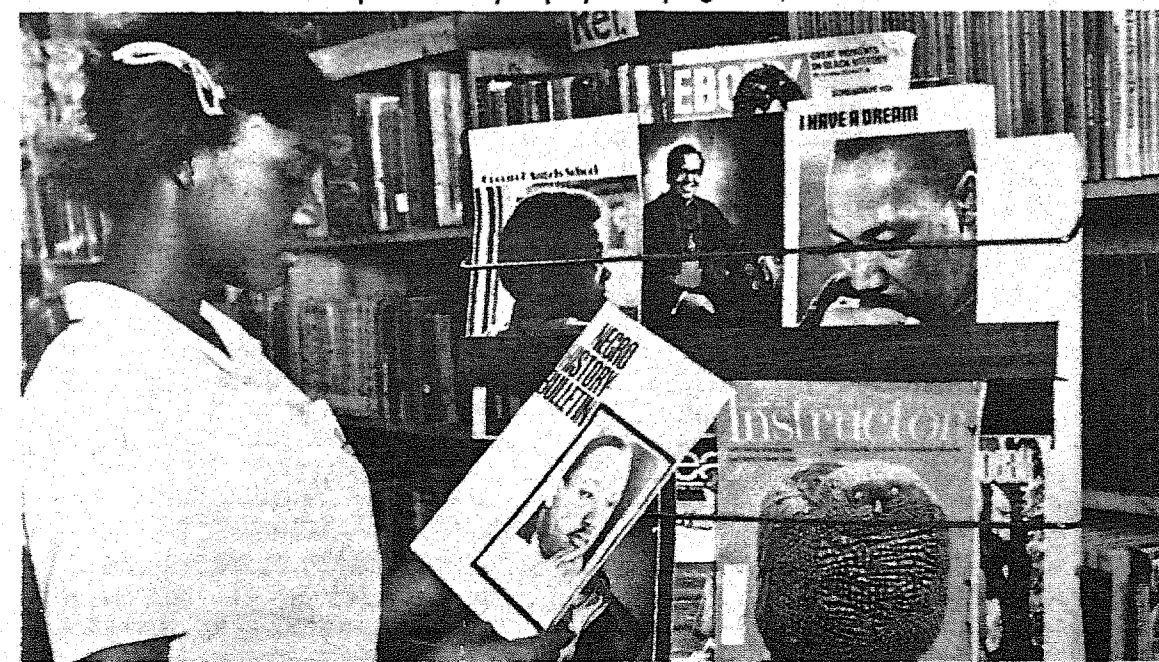
Cooking for beginners at St. Anthony School, Fort Lauderdale.



Immaculate Conception School Library Features Learning Center



BLACK Culture week was recently observed at St. Francis Xavier School with special library displays and programs (below).



Grassi Basic Cognitive Evaluation for student at St. John the Apostle School.

OUTDOOR classes in art for fifth grade students at St. Michael the Archangel school.



CULTURAL activities are included in Catholic school studies. St. Rose of Lima School pupils paint a mural devoted to European nations.

# DYA is guiding light for Archdiocesan youth

In the last several years the Department of Youth Activities has developed into one of the stronger units of the Office of Education of the Archdiocese. Under the direction of Msgr. William Dever, DYA has shown that religious education can exist and thrive beyond the limits of school or CCD classes. This has been successfully done in programs covering spiritual, cultural and social action realms.

The largest forum for religious education during teenagers' "spare time" has been the spiritual experiential programs. The most predominant are Search for Christian Maturity and Encuentro Juvenil. Nearly 2,000 teenagers have participated in one of these two programs.

They are weekends spent with people their own age and directed by their contemporaries as well, with the aid of priests, Sisters and adult couples. It is a very informal atmosphere where youths have the opportunity to search for the meaning of Jesus Christ in their personal lives. It's quite different from a retreat in the conventional sense of the word.

**REALIZING** how important a tool Search and Encuentro are in enabling youth to think about and question things they never had before, a chance is given them to continue their interaction. A monthly follow-up program is held in several areas around the Archdiocese. This renews community and gives the youths a chance to deepen their faith.

Two other programs that are shorter in duration, but each with specific purposes are Serendipity and Awakening. Many times a parish youth group will ask the Office to conduct one of these single-day programs. Serendipity focuses on stressing the positive points of an individual to help find the "me of myself." It is done through group dynamics and being a part of a supportive group that reaches out to form a community of love, trust and acceptance.

Awakening helps one to look at one's goals and objectives for the future and examine where God fits in with them. Also, a person can look at his own behavior today and see where faith is expressed in actions. Again, as in Search and Encuentro, peer ministry is conducted with teens running the show for the most part.

**THE DYA** office often is called upon to conduct one-day programs for parishes on different occasions. At this time of the year the Office receives requests for programs for their Confirmation classes. Sister Jovanna, O.P.,

## Your Catholic Schools

director of spiritual programs, coordinates the many programs.

With such an emphasis on peer group ministry, there is a great need to educate the educators. So many types of leadership training sessions are held throughout the Archdiocese. Leadership training is done for youth who both are directors and leaders of Search and all the spiritual programs. DYA also conducts leadership training for youth leaders in CYO's and adult advisers. Adult training and sharing is also done for those leaders in Scouting Programs.

This is another area in which we serve the Catholic youth of South Florida — Scouting. Monsignor Dever is the Catholic Chaplain for Scouting in the Archdiocese and from the Office emanate many programs in Scouting.

One major event in Scouting this past year was the Ecumenical Scout Day. Catholic, Jewish and Protestant Scouts came together to explore the religious dimension of Scouting with the theme of "Brotherhood Awareness through Scouting." The highlight of the year in Catholic Scouting is the annual awards presentation in St. Mary's Cathedral. Religious awards for achievement that are given include the Parvuli

Dei award for all Cubs and Webelos; Ad Altare Dei award for which any Catholic Scout is eligible; the Pope Pius XII award for Explorers or Scouts age 14 or older and the Marian award for Girl Scouts.

**EDUCATION** is being done with the youth in three more important areas. They are Cross Cultural Impacts, Student Tutoring Program and the Alcoholism and VD Education Program.

Cross Cultural Impact is a coming together of teens with different ethnic or racial background. They are exposed to each other in the hope that such groups will have a better understanding of themselves and the others and a better understanding of the causes of misunderstanding and prejudice. Recently a Cross Cultural Impact was done with Black, White and Cuban students from Curley High and Notre Dame Academy.

The Student Tutoring Program gives high school students a chance to work with students in grade schools who need help in the areas of reading and math. They work on a one-to-one basis for two hours a week. This program has just begun and is being conducted in Pace High, O.L.P.H., St. Monica and Immaculate Conception Schools.

**THE ALCOHOLISM** and VD education program is another one that is in its early stages. These are two problems that are confronting many teenagers in America today. The emphasis of the program is on prevention by education. The idea is to educate the youth enough about these two subjects that they may never have to be faced with either problem. Or if they are faced with one or the other, they can intelligently cope with it.

The DYA Office has progressed tremendously in the recent past and hopes to continue to grow in the future in accord with the needs of the youth it serves.

## CATHOLIC COLLEGES

### Barry and Biscayne expanding their roles

February brings famous birthdays, Valentine wishes, and recognition to colleges and universities as Gov. Reuben Askew has proclaimed February as Private Higher Education Month in Florida.

The local private Catholic colleges, Barry and Biscayne, have responded in distinctive ways to the changing complexion of higher education and of the community. Both campuses have expanded their scope and here is a capsule view of new programs:

#### Fine Arts at Barry

Since the Division of Fine Arts was established in September 1974,

the Fine Arts Continuing Education Program. Formulated cooperatively with the recently established Office of Special Programs, mini-courses (8 weeks long) for adults who wish to experience the visual arts are offered on campus during the day and evening hours.

For the first time, Barry has a professional dance company-in-residence. Fusion, the Modern Dance Company of Miami, assists the College in providing dance concerts and demonstrations to the community and master dance classes in modern, ballet, and jazz to the students.



Dr. Bernard Qubeck, Director of the Biscayne College Division of Human Resources, and Ms. Judith Case, Director of the Family Life Center Workshop, converse with seminar participants at the Biscayne College Center for Continuing Education.

under the direction of Mr. Joseph M. Ruffo, and encompassing the departments of Art, Theatre, and Music, course offerings, weekend workshops and music and dance concerts have multiplied. Additionally, through the Division undergraduate students completing course requirements may earn a Bachelor of Fine Arts Degree.

Curriculum in the "arts" now includes extensive study in commercial graphics, photography, ceramics, jewelry, playwriting, film production, costuming, dance, history of jazz and rock, and music and worship.

Another new venture this year is

**SUPPORTING** the classroom study is an array of workshops, lectures, recitals, theatrical productions, and concerts — most of which are open to the community. In sight for the coming months is a full calendar of activities.

Opening Friday evening, Feb. 28, is the "Music Man," Barry's entrance into the Bicentennial Omni Theatre Festival. The musical, a story of a traveling salesman charlatan who magically transforms the dull town of River City into a singing and dancing community, is directed by Miss Patricia Minnaugh, instructor in Barry's Theatre Department, and choreo-



**BARRY COLLEGE'S** newly established Division of Fine Arts gives students the opportunity for extensive study leading to a Bachelor of Fine Arts Degree.

graphed by Miss Marilyn Laudadio, dance program coordinator for the College.

On Wednesday, March 5, area high-school students will gather on the Barry campus for Fine Arts Day. The day will commence with a concert by the Barry College String Quartet and conclude in the afternoon with a special performance of the "Music Man."

From March 8 - March 28, an exhibit of the entries in the National Students Photographics Competition will be displayed in the Barry College Library Gallery.

"Showcase 75," a series of workshops in dance (ballet, jazz, modern, commedia and mime) will be conducted from March 21-April 4. Local, national, and international artists including Melissa Hayden and Geoffrey Buckley will come to the campus to direct the workshops.

Through a grant received from the Southeast Banking Corporation, a nine-week workshop in painting and drawing will open on April 8. Prominent artists, James and Nives Billmeyer will instruct the workshop which will include lectures and films on art history.

Also listed on the roster of activities are Saturday night jazz concerts sponsored cooperatively with WBUS, a Spring Concert, a play-festival for high school students, and various student/faculty recitals.

Much is being done on the Barry campus to improve the "cultural climate" for South Floridians.

#### Human Resource Program at Biscayne

Responding to emerging national trends, and the need for special kinds of training in the social service fields, Biscayne College has expanded its program in the Human Resources Division.

In the fall, the Master of Science in Human Resources program was inaugurated. It is designed to meet the professional and personal needs of those entering or currently involved in any of the social service fields. It was developed as a skills-centered program and provides students with advance experiences and credentials in human services delivery, program design, administration, research, and evaluation.

Persons trained and skilled in Human Resources can provide management, counseling, research, and evaluation in human growth and development programs in such areas as family services, aging, juvenile delinquency, dependency problems, rehabilitation, and physically handicapped.

**CURRENTLY**, 98 candidates are enrolled in the Master of Science in Human Resource programs.





By Dale Francis

# On right to life, handguns and hypocrites

A priest columnist had some fairly harsh words for those people who have committed themselves to opposition of abortion. He calls it a "narrow crusade" and proposes that the litmus paper test to determine whether or not such people are hypocrites is to find out if they are opposed to the sale of hand guns.

It happens that along with being opposed to abortion, I am opposed to the sale of hand guns as well. But I don't make the mistake of thinking that the two may be equated in any way.

Hand guns may be sold for quite legitimate purposes, target shooting for example. But hand guns do have a way of getting into the hands of criminals and they are used in family quarrels and people die from their use. It does seem necessary to bring such weapons under control.

But for every hand gun sold there is not a death. In every abortion someone dies. The difference is so great that it might have seemed the columnist who offered opposition to the sale of guns as a litmus paper

test for the sincerity of those opposed to abortion was writing satirically. But while it does come out as satire, it was clear that he really didn't mean it that way.

It is to be hoped that none of those valiant people who are battling for the cause of the right-to-life will pay any heed to the suggestion their cause is a narrow one.

It concerns human life. It concerns human life at the very point of the greatest attack on human life. There were 1,800,000 infants in the womb destroyed last year in the United States alone. To call the crusade against such carnage narrow is to speak nonsense.

What is true is that this is not the only place that human life is under attack. Obviously I do not know all of the people who are active in the pro-life movement. Those I do know have real concern for all the areas where human life is threatened. They are surely concerned about the problem of world hunger and many of the groups have demonstrated this by collections of food and money for agencies distribut-

ing food to the hungry.

But there is nothing wrong for an individual or an organization to center efforts on a particular issue. It happens the question of abortion is not only one of the greatest evils in our society but it is also an evil that it is possible to eliminate by legislation.

In the last two years the pro-life campaigners have made a considerable impact on our society. These campaigners rightly hold to the goal of elimination of legalized abortion through a constitutional amendment. That may well be a long process but in the meantime these people are having real influence and because of them there are already signs of restrictions on abortion ahead. That isn't the eventual goal but even this saves lives and saving lives is important.

Were the pro-life campaigners to dilute the thrust of their campaign by combining it with a wide variety of other things, it should be obvious they would lose their political effectiveness.

None of us should ever call

others hypocrites. Those who suggest the right-to-life people are hypocrites because they don't campaign at the same time for many other things make a judgment on themselves and not on the right-to-life advocates.

But at the same time, those who strongly support other areas of human freedom and dignity but are not active in the pro-life movement should not be judged as hypocrites either. Our vision of what is most important may well differ. We must never insist that everyone have the same vision.

There are so many attacks on human life and human dignity that we need dedicated believers in human life and human dignity at every front.

When you consider the rising murder rate in our nation, the way in which human life is almost casually snuffed out by people with guns, it should be obvious that some kind of control must be brought on the sale of guns.

There are states where what are called Saturday night specials, inexpensive hand

guns, may be bought at newsstands. When such a deadly instrument is made so readily available to anyone who wishes to have a gun, it is certain guns will be used in a way that endanger human life.

So it is right that there should be those who believe in human life demanding control be brought to the sale of such weapons. Obviously whether or not one joins this campaign is not a litmus paper test of the sincerity of those who oppose abortion, nor is it right to suggest that those involved in the campaign against firearms are hypocrites if they are not equally involved in the pro-life campaign.

What we really need is the kind of maturity that keeps us from calling those who do not see things exactly as we do hypocrites. We shouldn't be devising litmus paper tests for the sincerity of others but instead we should go about doing what we believe must be done, making no judgments on others. The right-to-life campaign is not a narrow one, nor is any campaign that seeks to defend the right to life.

## How to bear it if your children stray from straight path

By FR. JOHN T. CATOIR

Let's set up a hypothetical case. You meet an angry, bewildered Catholic mother. Say she has four children, three boys and a girl. She is frustrated, hurt, downcast and worried about her children because they have abandoned their faith. She is taking this disappointment out on herself and also on the Church.

What went wrong? Her children did not turn out the way she and her husband had planned. One is an agnostic, an unmarried bachelor, living the playboy life in New York. The two other boys are married, but they no longer go to Mass. The girl is a college drop-out, living out West in an apartment with two boys; all three were once Catholics.

THIS mother is naturally upset. She and her husband had raised the

children in the faith, went to Mass with them, sent them to Catholic schools, even prayed with them at home from time to time.

She can't explain it but she feels cheated. Cheated, because she was led to believe that if she did the things the Church encouraged her to do, everything would be all right. But things didn't work out that way. This makes her feel guilty, and because she tried so hard she is angry for feeling guilty. She is angry with the Church because the Church changed so much it seemed to let her down when she needed it to be strong. She wants to blame someone else, but ends up blaming herself.

Perhaps you know someone like

that; perhaps it happened to you. Let me offer a few thoughts for any of you parents who are suffering a similar pain.

1. Don't jump too quickly to conclusions. Nothing could be worse than to rashly judge your own child. Today, they may not be acting according to your liking, but your son or daughter is still exploring the world and learning by experience the values needed to live a decent life. Remember, even the prodigal son

came home. In the long run, your prayers and hopes, your love and effort will bring your child to safety. Pray with confidence that this is so; thank the Lord now for what He will do in the future. Keep your hope alive.

2. Don't make yourself the scapegoat. God only expects each parent to make a sensible effort, a reasonable effort to be good. Once you've done your best, help them when you can, but let them swim by themselves.

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"Others have decided to make Confirmation, after Holy Communion, the sacrament of adolescence or young adulthood." From article by Father Paul Palmer.

RENEWAL  
AND  
RECONCILIATION

# Confirmation:

*The sacrament of witness*

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

Children are lovable and they demand a lot of loving. But their contribution to the family is necessarily limited. It is not until they become young adults that they become aware that they can no longer be the center of attention, that they too must be attentive to the needs of the family.

WHAT IS true of children born of human parents is true of infants who are reborn of "water and the Spirit," who through Baptism become by adoption what Christ is by nature, children of God and members of the larger family which is the Church.

Baptized as infants, they become the center of attention in the Christian family of parents, priests, religious, and their older brothers and sisters among the laity. And much of the parish resources in terms of money and buildings is expended on them.

For these children too there comes a time to make a positive contribution to the "building up of the body of Christ which is the Church." The sacramental time is the day of Confirmation, when the Holy Spirit, received in Baptism as the life-giving Spirit, is received again as the prophetic Spirit, in and through whom they are consecrated to a life of service.

In the early Church, when the Baptism of adults was the rule rather than the exception, the bishop immediately after Baptism laid his

hands on the heads of the neophytes or newly born and called upon God to "make them worthy to be filled with your Holy Spirit, that they may be filled with your grace, that they may serve you according to your will."

The bishop then anointed them with consecrated oil, the oil with which kings and prophets and priests were anointed in the Old Testament, and sealed them with the sign of the cross. From that hour they were to be living witnesses to the crucified and risen Christ, to Christ, the anointed one, whose image they bear through the seal stamped on their souls by the Holy Spirit.

IN THE EASTERN churches, Baptism, Confirmation and the Eucharist, the three Rites of Christian initiation, are celebrated together even in the case of infants. In the churches of the West it has long been the custom to separate the rites and even to transpose them, so that many children receive Confirmation after their First Holy Communion.

Even today, Catholic bishops are not agreed on the appropriate time to administer Confirmation. Some prefer to keep the original sequence of Confirmation before first Communion, a practice more common in the past when first Communion was delayed to early adolescence. Others have decided to make Confirmation, after Holy Communion, the sacrament of

adolescence or young adulthood. There are good reasons for both views but none altogether compelling. In the United States, the sacrament of Confirmation is generally received several years after First Communion.

More important than the age of administration is the meaning and significance of the Rite itself. If the gifts of the Spirit are received in early childhood, the grown child in his adolescent years will be called upon to activate and to vitalize the gifts he has received. If confirmed as a young adult, the young man or woman will receive the fullness of the Spirit and be motivated to a more intensive life of service and dedication.

Perhaps we can even borrow a page from the more Spirit-minded of our separated brethren and, in doing so, recapture our devotion to the Holy Spirit, the "forgotten" member of the Trinity or divine community, in whom we call God "Abba, Father."

PENTECOSTAL groups are found in almost every denomination. They impose hands on their members in what has come to be called a "Baptism in the Spirit." Some of these pentecostals deny that the Holy Spirit is received either in the sacrament of Baptism or Confirmation. They are against an organized church of priests and bishops, a church that is sacramentally structured. For them the "Spirit blows where it wills."

But there are Catholic pentecostals or charismatics who believe in the Church, who believe that the Holy Spirit has freely promised to be present and operative in the Christian sacraments. They too practice the laying on of hands in a "Baptism of the Spirit," but not as a substitute nor an optional rite for receiving the life giving Spirit of Baptism and the prophetic Spirit of Confirmation.

The call upon the Spirit to renew, to vitalize, to activate the sevenfold gift of the Spirit received in Confirmation, the Spirit of wisdom and of understanding, the Spirit of counsel and fortitude, the Spirit of knowledge and piety, the Spirit of reverential fear. They ask too that the Spirit will manifest Himself at times through signs and wonders as He once did in the early Church.

In an age of unbelief, we should not easily discount the testimony of our Catholic Charismatics who claim that the Spirit still manifests His presence in miraculous gifts of healing and the gift of tongues.

In this the Holy Year of reconciliation and renewal, and of evangelization or witness, who are better equipped for the ministry of witness than those who have certainly received the charismatic gifts of the Spirit in the visible Rite of Confirmation, a Rite guaranteed by the Holy Spirit, the Spirit of Truth, the Spirit of Christ?

# Witness How?



"So it appears that the witness we are confirmed into in this sacrament is not of any one type. . . . In the gift of the sacrament we witness by being who we are, by using the gifts God gave us." From article by Mary Maher. An unusual form of witness is expressed by Father Vincent Liuzzo, pastor of Immaculate Conception Church in the Bronx as he roller skates with some young parishioners.

By MARY MAHER  
A few years ago teenagers were wearing small red buttons with the slogan "I Am Loved" printed on them. They got these buttons free because at that time, a new perfume came out and its name was "I Am Loved." One of the interesting ways to inquire about the witness involvement of the button wearers was to ask the questions: "Are you really loved or is that button a plea to be loved? If you are loved can you tell me that without a button?" Bumper stickers were a high craze in those days, too. They seemed to witness to what one believed or wanted to believe. There may have been more appropriate ways of showing that we loved Jesus than honoring for Him when we saw the bumper sticker that invited this on the highway.

BY NOW in 1975 we are over much of the button and bumper-sticker mentality. What remains is man's innate need to externalize what he genuinely values within. We call that the need to witness.

The sacrament of Confirmation seals an inner faith life in man. Having sealed this character within, man of necessity wishes to give external evidence of this faith in Jesus. This is so because man has a firm body-soul unity.

He cannot act with just one part of himself. But then we get to the basic question: What does this witnessing to Jesus look like? More fundamentalist religious bodies hold that witness means proselytizing — getting more membership for the churches and proclaiming to others that one has been saved. People alert to Roman Catholicism these days since Vatican II prefer witness that is possible through quality of life struggles for justice and love. Some, such as our social prophets, prefer striking external signs of action. I know one such man, quiet by nature and not given to limelight fever, who was expelled from the Philippines for his work in calling attention via radio to the sub-human wage and living conditions of the sugar field workers.

Others prefer no deliberate external sign that stands in base relief. They may be even unconscious of their witness. My mother was one such person. Confined to bed for several years with a crippling illness, she spontaneously called our Lutheran neighbors to a kind of dialogue about faith long before ecumenism was a movement. She had forthright, unifying discussions around her bed. My mother's beauty was not self-conscious; perhaps it could have been more

reflective had she wished that. There are many such Christian "heroes in the sea-weeds," to use an expression from the song "Suzanne."

So it appears that the witness we are confirmed into in this sacrament is not of any one type. It looks just like the persons we are. The approach that seems most sound theologically is this: In the gift of the sacrament of Confirmation we witness by being who we are, by using the gifts God gave us. No superimposed pattern ought to exist. We look like Jesus' brothers if we look like ourselves as God's sons. There is perhaps no more charming clarity of witness about what the Gospel is than a person who is genuinely accepting of himself, at peace with the reality that he is subject to both light and dark aspects of his personality. He does not appear more righteous than he is. He knows that he truly does need human affirmation to carry on the burden of witness. But he does shun too much human praise for he realizes that he cannot always keep masks from growing if he allows illusions about himself.

The Jesuit poet, Gerard M. Hopkins, has a lovely description of what witness is to the Christian: "Crying what I do is

me, for that I came." The early Church was definitely a gathering of individuals of this mind. The book of Acts shows us how each person's gifts were at the service of the whole community. Paul's bold assertiveness was as much a gift as Peter's willingness to change when proven impulsive. The Lord's mother witnessed so quietly with her gift of attention to others' needs. The sacrament of Confirmation does what its name says: It confirms man in the gifts that he has and sends him out to give these gifts to others.

MANY OF US in the past learned a kind of reserve about our gifts. This is fine if it means using them and accepting them to be used for ourselves and others. It can be an anti-sign of the sacrament of Confirmation if man coops up his gifts lest he become proud through their use. This sacrament exposes us to ourselves under the original Light of our baptismal faith. In Baptism we entered the body of the Lord in time; in Confirmation we assert together how strong that body is. In so showing us who we are, the sacrament sends us forth to witness together to the Good News that each of us holds within himself like a unique seed awaiting fruit.

## Confirmation: A stick-to-it decision

By ANTOINETTE BOSCO  
Catholics of my generation had to have our education upgraded when it came to Confirmation. We had been taught some interesting things about this sacrament, most of which just couldn't be translated into our everyday living. This was especially true for girls. By getting confirmed, even little girls became "soldiers of Christ" and members of His "army." The imagery was totally masculine and hopelessly out of step with the "Marylike" virtues girls were supposed to adopt.

OF COURSE, it gave us an "in" to the mysterious masculine world. I even remember battling bravely, if verbally, with a fellow fourth grader, a boy, during Confirmation instructions, that no male would be a better soldier than I when it came to defending the faith. Bravely and gladly would I face a martyrdom for Christ.

I looked forward to the slap the Bishop would give me because it was a mini-proof of my willingness to suffer in witness of Christ, or at least Sister said. In those days the Bishop would also ask catechism questions of his young flock of nine-year olds about to receive the Holy Spirit, and the Sisters had us as well prepared to rattle off the answers as little wind-up dolls could get.

When Bishop Gibbons of Albany asked my Confirmation class of 1937 "What is the Church?" my arm alone shot up. That was the loneliest and hardest question in the catechism. I remember my cheeks feeling suddenly hot as he pointed to me and I answered flawlessly. "The Church is a congregation of the faithful. . . ."

We were well prepared. We could recite the catechism; vow fidelity to Christ under pain of death; proudly accept our new role as Christ's soldiers; and affirm that the Holy Spirit had now made us strong and perfect Christians.

BUT the truth is, in reality we didn't have the foggiest notion of what all this meant.

Since the Second Vatican Council, Confirmation has had a new package. The military language is gone and so is the emphasis on glamorous martyrdom. It is now recognized as the sacrament of maturity, of adulthood, not conferred on children after a proper preparation, but chosen by young adults making a decision about their life.

saying in effect:  
"I (name), fully understanding the love, sacrifice, joys and crosses intrinsic in living the Christian life, do consciously and freely choose now to follow Christ daily until death, so that through me, Christ is still alive and well and living on this earth. . . ."

That's a vast improvement over the old definition, but I'm not really sure it's all that much clearer than the old language. Confirmation, after all, can't be understood by talking about it. It is not a one-time sacrament, but a way of life. The honest goal of a confirmed Christian should be to act as Christ would in all matters so that eventually being a Christian is so much a part of your nature that to act otherwise would be out of character and altogether wrong. It is parallel to the naturalness with which a mature person consistently acts like an adult, and does not revert back to childish tantrums, outlandish selfishness, unrelenting stubbornness, the demand for immediate gratification of pleasures, and other forms of behavior which earmark immaturity.

This is not to imply that maturity is automatic and irreversible. One has to work at maintaining maturity, just as one has to work at being Christian today, tomorrow and the day after.

Maturity means dependability, the acceptance of responsibility, the ability to cope with setbacks, the willingness to accept one's strong points while yet admitting one's limitations. It is characterized by order, good intentions well carried out in action, and above all, a permeating courage to support one's determination not to slip backwards and betray one's own adulthood by immature actions.

It is obvious how naturally these characteristics can be translated to apply to the Christian life. When Confirmation is called the sacrament of maturity, it is to underscore that these qualities of maturity are essential to living the Christian life — which is the active one of reshaping the world according to Christ's model of love, justice, peace, joy and goodness.

THERE'S A story that came out of World War II, from postwar France. A soldier in passing through a destroyed village came upon a statue of Christ on the ground, with both its hands broken

off. The soldier lifted the statue and placed a sign before it saying: "I have no hands but yours."  
If Confirmation means anything, it is not to answer catechism questions and swear bravely to suffer for Christ, or talk about tongues of fire and a visit from the Holy Spirit. It is to say "yes" to Christ with the broken hands — and never change your mind.

"The sacrament which gives strength to those who are reborn by Baptism is for those who would fight for Christ . . . those who are confirmed are signed with the Cross of Christ . . . They are sealed with a blend of oil and balsam, called chrism — oil, to symbolize the power of the Holy Ghost . . . balsam, to symbolize the good odor of those who profess Christ while mixing in the world. We are enrolled by bishops, who are like the leaders in Christ's army: The imposition of hands reminds us that virtue and strength come from Christ."—St. Thomas Aquinas: "Contra Gentes," 4, 60 (13th century)

"For just as the remission of sins is granted through Baptism, so the sanctification of the spirit is realized through unction . . . While applied to the body, it is beneficial to the soul . . . Hands are imposed, that the advocacy of the Holy Spirit may be brought down through benediction. For the Paraclete then willingly descends from the Father, when bodies have made clean and blessed."—St. Isidore: "Etymologies," 6, 19. (Confirmation was conferred along with Baptism in the Spanish church.) (seventh century)

By REV. JOSEPH M. CHAMPLIN  
"I collected for the heart fund because my father has heart trouble and for the cancer society because my grandfathers died of this dread disease."  
An eighth grade girl, preparing for Confirmation, wrote these words in her journal of service projects. She had been instructed a year earlier to undertake such activities which would "serve as a positive sign you are really ready and willing to let the Spirit work in you . . . you are determined to grow in the Spirit of Love."  
MY PARTNER in the parish, Father Tierney, and I personally interviewed our 60 plus candidates for

this sacrament of Christian witness. We read over completed questionnaires based on their text book, listened as they recited from memory several basic prayers and the 10 commandments, asked a few questions about the Church's sacramental system, looked at a brief essay, "Why I wish to be confirmed" and, finally, checked over these service journals.  
The experience reinforced my opinion that young men and women in this age bracket generally do possess the basic maturity necessary to understand what this particular sacrament is all about. I have been a bit wary of the approach proposed in recent years which would delay reception of Confirmation until late teens or early 20s. Only at that time, according to this view, can an individual make a mature commitment to the Lord.  
Pope Paul's Apostolic Constitution introducing the revised Rite for this sacrament states that by it "those who have been born anew in Baptism receive the inexpressible Gift, the Holy Spirit Himself, by which they are endowed with special strength. Moreover, having received the character of this sacrament, they are bound more intimately to the Church and they are more strictly obliged to spread and defend the faith both by word and by deed as true witnesses of Christ."  
I am not here necessarily taking the

"A confirmed Christian has a special duty to serve others and lead persons to Our Lord through labors of love."  
From article by Father Joseph Champlin, Seniors at Central Catholic High School, Binghamton, N.Y., teach the Sign of the Cross to retarded children on a one-to-one basis during a Saturday morning class at the school. The youngsters are taught religious arts and crafts and end sessions with songs.



## Initiation into Christian service

other approach urged today which would push reception of Confirmation back closer to Baptism and prior to First Eucharist. My only point is that our contact with two groups of young people in the 7-9 grade level indicates most of them do fundamentally grasp what this sacrament means, accept the obligations contained within it as sketched by Paul VI and wish to receive "the inexpressible Gift."  
How faithfully in later years they will remain to this commitment is, of course, an entirely different question. But we could raise the same issue in the case of a couple entering marriage or a priest accepting Holy Orders or a religious making solemn vows.

"Do you think you are ready now for this sacrament or do you believe it should be put off until later in high school? Do you think she is old enough? Do you think he is mature enough?" These inquiries, posed to a dozen or more of the candidates as well as their parents, brought, in every case, an affirmative response.  
The young girl-mentioned in the beginning of this article also noted these items in her service journal:  
"I worked at a bake sale because it was for charity and at a car wash because it was for a needy family."  
"I got up at 7:00 in the morning and made my father breakfast because he asked me and at 6:30 to clean a neighbor's house because she was in the hospital."  
"I baked cookies for a lonely old person because I felt she would like to have home-made cookies and a cake for my sister's party because she needed one."  
"I cut the grass of four senior citizens' houses because I wanted to help them out."  
"I took about 10 different jobs at home because my Mom needed the help."  
Will she always remain so idealistic, so close to the Church, so filled with faith and concern about others? We naturally hope so and pray for that intention. But at least she clearly understands now that a confirmed Christian has a special duty to serve others and lead persons to our Lord through labors of love.

Catholics of South Florida— Here's your chance to

# SOUND OFF!

in our South Florida **CATHOLIC CONSUMERS POLL!**

Who are you? What kind of people are sub-tropical Catholics? Who is the average Catholic consumer in South Florida? Tell us what you like and dislike in shopping, entertainment, local services... **AND YOU CAN**

## WIN \$1,700 IN CASH AND PRIZES!

including an all-expense 7-day cruise for TWO to **NASSAU — SAN JUAN — ST. THOMAS**

Five all-expense evenings <sup>FOR TWO!</sup> at famous MAI KAI Restaurant, Fort Lauderdale

### AND 100 PRIZES OF \$5.00 EACH!



## Catholic Consumers Poll

Archdiocese of Miami Household Questionnaire

For an up to date survey of the reading, buying habits and needs of local households.

Conducted by an out-of-county, impartial, research organization — *The Institute of Modern Marketing.*

**It's FUN — It's EASY — It's PROFITABLE!!!**

As one of our more valued readers' households, — your household was selected for this interesting and valuable local survey. Thus you — and only the other regular readers of the VOICE are included in this survey. Thus you — and only other regular readers of the VOICE can win any of the above listed 106 cash prizes. Every household has the same opportunity. Why not your household? ? ?

On the following pages is your copy of the "Household Questionnaire". PLEASE answer those questions that apply to your household. Then — after signing your name and address — so that you do NOT penalize your opportunity to win one of these 106 cash prizes — please fold this 4 page form as shown on the last page, close with a staple, or scotch tape as indicated, and then drop in mail box. NO postage is needed. That's all there is to it — except to fill in below, the reasons why your household enjoys reading the VOICE. Remember — there is nothing to buy — nor is there anything to sell. It's fun—it's easy and it's profitable!

Your "household Questionnaire" is very much needed. It's most important. With it this local survey will be truly representative. Your completed "Household Questionnaire" is therefore very much needed and important to the success of this local VOICE survey. So PLEASE complete it as soon as possible — fold — seal and drop in mail box. Doing so will give you the same opportunity to win one of the above listed 106 prizes. Also — THANKS — for being so helpful. By doing so you will be helping us publish an even more interesting and valuable newspaper for you and your household. This is our most sincere desire.

Rest assured — all the information in your "Household Questionnaire" will be kept 100 per cent CONFIDENTIAL. Only an out-of-county, impartial research organization will ever see the replies. Not even the workers at the VOICE — will see these completed "Household Questionnaires". When this out of county impartial research organization finishes its work — all of these returned "Household Questionnaires" under instructions from the publishers of the VOICE, — will be DESTROYED. On this you have the solemn promise of your trusted friends at

### THE VOICE !!!

### SURVEY SUGGESTIONS

- 1 PLEASE answer those questions that apply to your household.
- 2 PLEASE answer with a "Yes" or "No"; or with an "X" mark. Where proper name is requested, please insert the correct name, brand or make.
3. PLEASE be sure to sign your name in the space provided below, before mailing.
4. PLEASE mail before March 17, 1975
5. PLEASE fold this 4 page form as indicated on page four — seal and drop in mail box.
6. All returned "Household Questionnaires" will be the sole property of the VOICE.  
No employees or their immediate family members are eligible to win a prize.
8. In order to compete for one of the 106 prizes, please complete this sentence, using 50 words or less.

Our household enjoys reading the VOICE — because \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

(All decisions of the 'Committee of the Judges' are final.)

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_

PLEASE REMEMBER:

**ALL INFORMATION HEREIN IS 100 PER CENT CONFIDENTIAL!  
MANY THANKS FOR YOUR VALUED COOPERATION !**

# HOUSEHOLD QUESTIONNAIRE

(Before starting - please read "Survey Suggestions" on the front page.)

How many YEARS have household members been reading the VOICE? \_\_\_\_\_

How many individuals in your household read the VOICE? \_\_\_\_\_

How much time do these individuals who read, spend reading it?  
Less than 15 min.? \_\_\_\_\_ 15 min. to 30 min.? \_\_\_\_\_ 30 min. to 45 min.? \_\_\_\_\_  
45 min. to 60 min.? \_\_\_\_\_ More than 60 min.? \_\_\_\_\_

In what 'age group' are these individuals who read the VOICE?  
Under 25 years? \_\_\_\_\_ 25 to 45 years? \_\_\_\_\_  
45 to 65 years? \_\_\_\_\_ Over 65 years? \_\_\_\_\_

How OFTEN do you read the VOICE?  
When delivered? \_\_\_\_\_ Following day? \_\_\_\_\_ Later on? \_\_\_\_\_

Do you usually read the VOICE?  
Weekly? \_\_\_\_\_ Semi monthly? \_\_\_\_\_ Monthly? \_\_\_\_\_ Less often? \_\_\_\_\_

What do these individuals usually read in the VOICE?  
General news? \_\_\_\_\_ Know Your Faith? \_\_\_\_\_

Voice of the Holy Father? \_\_\_\_\_ Our World? \_\_\_\_\_  
People? \_\_\_\_\_ Editorials? \_\_\_\_\_

Letters to the editor? \_\_\_\_\_ Film ratings? \_\_\_\_\_  
Movie ratings on TV? \_\_\_\_\_ Film fare on TV? \_\_\_\_\_

Msgr. James J. Walsh? \_\_\_\_\_ Father Andrew Greely? \_\_\_\_\_  
Father John Sheering? \_\_\_\_\_ Dale Francis? \_\_\_\_\_

Father Eugene Maly? \_\_\_\_\_ Father John Gatoir? \_\_\_\_\_  
It's a Date? \_\_\_\_\_ Youth news? \_\_\_\_\_

Spanish news? \_\_\_\_\_ Advertisements? \_\_\_\_\_ Classified ads \_\_\_\_\_

What would you like to see in the VOICE? (Check only 3)  
Question and Answer column on the faith? \_\_\_\_\_

TV columnist? \_\_\_\_\_ Movie columnist? \_\_\_\_\_  
More local columnists? \_\_\_\_\_ More local news? \_\_\_\_\_

More national news? \_\_\_\_\_ More world news? \_\_\_\_\_  
Different front page design? \_\_\_\_\_

Different design for paper as a whole? \_\_\_\_\_  
More photos? \_\_\_\_\_ Fewer photos? \_\_\_\_\_

Change from tabloid to regular sized paper? \_\_\_\_\_

Other: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

In what COUNTY do you live? \_\_\_\_\_

How many YEARS have you lived there? \_\_\_\_\_

OCCUPATION of household head? \_\_\_\_\_  
If "retired" what was your previous occupation? \_\_\_\_\_

How many WAGE EARNERS in your household?  
MALE? \_\_\_\_\_ FEMALE? \_\_\_\_\_

How many CHILDREN in your household?  
BOYS? \_\_\_\_\_ GIRLS? \_\_\_\_\_

How many PETS in your household?  
\_\_\_\_\_ ? KINDS? \_\_\_\_\_

Of what parish are you a member? \_\_\_\_\_

How often do you go to church? Daily? \_\_\_\_\_  
Semi weekly? \_\_\_\_\_ Weekly? \_\_\_\_\_

Semi monthly? \_\_\_\_\_ Monthly? \_\_\_\_\_  
Less often? \_\_\_\_\_ Never? \_\_\_\_\_

What are your favorite INDOOR activities? \_\_\_\_\_

What are your favorite OUTDOOR activities? \_\_\_\_\_

Do you OWN your Home? \_\_\_\_\_  
Or Apartment? \_\_\_\_\_ Or Rent? \_\_\_\_\_

Do you plan to BUY, or BUILD, a new home, or apartment, soon?  
\_\_\_\_\_

In your new home, or apartment, how many bedrooms will it have?  
\_\_\_\_\_

In your new home, or apartment, how much do you plan to invest?  
\_\_\_\_\_

What locations do you prefer for your new home, or apartment?  
\_\_\_\_\_

In buying, or selling, your home, what real estate organizations would you use? \_\_\_\_\_

Do you OWN a MOBILE home? \_\_\_\_\_  
Will you BUY one soon? \_\_\_\_\_ What make? \_\_\_\_\_

\_\_\_\_\_ Do you own a swimming pool? \_\_\_\_\_  
Will you BUY or BUILD a swimming pool, soon? \_\_\_\_\_

Will you PAINT the INTERIOR, or EXTERIOR of your present home soon? \_\_\_\_\_

Is your home air conditioned? \_\_\_\_\_  
Will you air condition your home soon? \_\_\_\_\_

Do you use a bug, or pest, control service? \_\_\_\_\_ WHOSE? \_\_\_\_\_

Will you install a lawn sprinkler system soon? \_\_\_\_\_  
By whom? \_\_\_\_\_

Will you have your roof cleaned soon? \_\_\_\_\_  
By whom? \_\_\_\_\_

Do you plan to take a vacation during the coming year? \_\_\_\_\_  
WHERE would you like to go on your vacation? \_\_\_\_\_

\_\_\_\_\_

In planning for your vacation, will you use a 'travel agency' WHOSE? \_\_\_\_\_

What is your favorite type of vacation transportation?  
Air? \_\_\_\_\_ Ship? \_\_\_\_\_ Auto? \_\_\_\_\_ Train? \_\_\_\_\_ Bus? \_\_\_\_\_ Other? \_\_\_\_\_

Do you take trips other than vacation? How frequently? \_\_\_\_\_  
How do you travel?  
Air? \_\_\_\_\_ Ship? \_\_\_\_\_ Auto? \_\_\_\_\_ Train? \_\_\_\_\_ Bus? \_\_\_\_\_ Other? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

## AUTOMOTIVE

What MAKE auto will you BUY next? \_\_\_\_\_  
Will you BUY it NEW? \_\_\_\_\_ Or USED? \_\_\_\_\_

When buying your next auto, which 3 of the following reasons will be the most important? APPEARANCE? \_\_\_\_\_ ECONOMY? \_\_\_\_\_

MILEAGE? \_\_\_\_\_ PRICE? \_\_\_\_\_ POWER? \_\_\_\_\_ SAFETY? \_\_\_\_\_

Dealer's reputation? \_\_\_\_\_ Manufacturer's warranty? \_\_\_\_\_

When buying your next auto - will you BUY the same make, because it was a satisfactory product? \_\_\_\_\_

Or change makes, because it was an unsatisfactory product? \_\_\_\_\_

When buying your next auto - will you BUY the same make, because the local dealer's service was OK? \_\_\_\_\_

Or change makes, because the local dealer's service was not OK? \_\_\_\_\_

What BRAND, or MAKE, of the following do you usually BUY?  
GASOLINE? \_\_\_\_\_ OIL? \_\_\_\_\_

TIRES? \_\_\_\_\_ BATTERY? \_\_\_\_\_

How OFTEN do household members eat out? \_\_\_\_\_  
What restaurants do they usually eat in? \_\_\_\_\_

How OFTEN do household members? \_\_\_\_\_  
BOWL? \_\_\_\_\_ WHERE? \_\_\_\_\_

FISH? \_\_\_\_\_ WHERE? \_\_\_\_\_  
GOLF? \_\_\_\_\_ WHERE? \_\_\_\_\_

GO TO MOVIES? \_\_\_\_\_ What theaters? \_\_\_\_\_  
What companies, or local agencies, carry your LIFE insurance?  
AUTO? \_\_\_\_\_

HOME? \_\_\_\_\_  
HEALTH? \_\_\_\_\_

Do you plan to INCREASE your LIFE insurance coverage soon?  
AUTO? \_\_\_\_\_ HOME? \_\_\_\_\_ HEALTH? \_\_\_\_\_

How many telephones do you have?  
ONE? \_\_\_\_\_ TWO? \_\_\_\_\_ THREE? \_\_\_\_\_ FOUR? \_\_\_\_\_ MORE? \_\_\_\_\_

What type of home heating fuel do you use?  
ELECTRIC? \_\_\_\_\_ L P GAS? \_\_\_\_\_ NATURAL GAS? \_\_\_\_\_

OIL? \_\_\_\_\_ OTHER? \_\_\_\_\_  
In case of a family death, what funeral director services would you use?  
\_\_\_\_\_

\_\_\_\_\_

If moving across town, or out of the county, what moving organization would you use? \_\_\_\_\_

Do you plan to 'move' anytime during the coming year? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

What APPLIANCES will you BUY next? \_\_\_\_\_  
What stores do you have a charge account?  
BURDINES? \_\_\_\_\_ JORDAN MARSH? \_\_\_\_\_ J. M. FIELDS \_\_\_\_\_

RICHARDS? \_\_\_\_\_ J. BYRONS \_\_\_\_\_ BELK'S \_\_\_\_\_  
WOOLCO? \_\_\_\_\_ PENNYS? \_\_\_\_\_ K-MART? \_\_\_\_\_

JEFFERSON? \_\_\_\_\_ TREASURY? \_\_\_\_\_ GOLD TRIANGLE? \_\_\_\_\_  
BRITTS? \_\_\_\_\_ SEARS? \_\_\_\_\_ OTHER \_\_\_\_\_

\_\_\_\_\_

## APPLIANCES

What MAKE of the following do you OWN?  
RADIO? \_\_\_\_\_ FOOD MIXER? \_\_\_\_\_

TV? \_\_\_\_\_ GARBAGE DISPOSAL \_\_\_\_\_  
REFRIGERATOR? \_\_\_\_\_ FRY PAN? \_\_\_\_\_

FREEZER? \_\_\_\_\_ TOASTER? \_\_\_\_\_  
SEWING MACHINE? \_\_\_\_\_ WATER HEATER? \_\_\_\_\_

WASHING MACHINE? \_\_\_\_\_ POWER MOWER? \_\_\_\_\_  
DRYER? \_\_\_\_\_ HAIR DRYER? \_\_\_\_\_

VACUUM CLEANER? \_\_\_\_\_ BICYCLE? \_\_\_\_\_  
AIR CONDITIONER? \_\_\_\_\_ CAMERA? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Of the following kinds of FURNITURE, which will you BUY soon?  
Living room? \_\_\_\_\_ Dining room? \_\_\_\_\_ Bed room? \_\_\_\_\_

Kitchen? \_\_\_\_\_ Outdoor? \_\_\_\_\_ Other? \_\_\_\_\_

What AUTO REPAIR service do you use? \_\_\_\_\_

What ELECTRICAL REPAIR service do you use? \_\_\_\_\_

What SHOE REPAIR service do you use? \_\_\_\_\_

What PLUMBING REPAIR service do you use? \_\_\_\_\_

What TV REPAIR service do you use? \_\_\_\_\_

What DRY CLEANING service do you use? \_\_\_\_\_

What LADIES BEAUTY Salon do you use? \_\_\_\_\_

What MEN'S BARBER Shop service do you use? \_\_\_\_\_

Do you OWN a BOAT? \_\_\_\_\_  
If so - what MAKE is it? \_\_\_\_\_

Do you OWN an OUTBOARD MOTOR? \_\_\_\_\_  
If so - what MAKE is it? \_\_\_\_\_

Do you plan to BUY a BOAT soon? \_\_\_\_\_  
Do you plan to BUY an OUTBOARD MOTOR soon? \_\_\_\_\_

What MAKE BOAT will it be? \_\_\_\_\_  
What MAKE OUTBOARD MOTOR will it be? \_\_\_\_\_

What MARINE service do you use? \_\_\_\_\_  
How much MARINE gasoline do you use monthly? \_\_\_\_\_

Do you INVEST in stocks? \_\_\_\_\_  
Bonds? \_\_\_\_\_ Mortgages? \_\_\_\_\_ Other? \_\_\_\_\_

Do you own any 'mutual funds'? \_\_\_\_\_  
What stock brokerage firm do you use? \_\_\_\_\_

Do you plan to invest in gold? \_\_\_\_\_

On the average, how often do you use the 'yellow pages' in the telephone directory? Weekly? \_\_\_\_\_ Semi monthly? \_\_\_\_\_

Monthly? \_\_\_\_\_ Less often? \_\_\_\_\_ Never? \_\_\_\_\_

Do you listen to the radio? Never? \_\_\_\_\_  
Once in a while? \_\_\_\_\_ Frequently? \_\_\_\_\_ Only when driving? \_\_\_\_\_

What radio station do you listen to the most? \_\_\_\_\_

With respect to advertising, - how would you compare the VOICE to your radio \_\_\_\_\_

COMMENTS - please check one. Newspaper is better Radio is better

"Carries advertising that can be trusted" \_\_\_\_\_

"Tells me where to buy things & services" \_\_\_\_\_

"Gives a good description of the things I need" \_\_\_\_\_

\_\_\_\_\_

What INFLUENCES you the most when you decide to BUY a product or service? Direct mail? \_\_\_\_\_ The VOICE? \_\_\_\_\_

Other newspaper? \_\_\_\_\_ Radio? \_\_\_\_\_ TV? \_\_\_\_\_

Does the household purchasing agent usually read the VOICE, before going shopping? YES? \_\_\_\_\_ NO? \_\_\_\_\_  
Have you ever bought a product, or service, because it was advertised in the VOICE? YES? \_\_\_\_\_ NO? \_\_\_\_\_  
In what bank, do you have your 'checking account'? \_\_\_\_\_  
In what bank, or savings & loan association, do you have your 'savings accounts'? \_\_\_\_\_  
When you borrow money, do you use your bank? \_\_\_\_\_  
Personal loan company? \_\_\_\_\_ Credit unions? \_\_\_\_\_



What day of the week do you BUY most of your foods? Monday? \_\_\_\_\_  
 Tuesday? \_\_\_\_\_ Wednesday? \_\_\_\_\_ Thursday? \_\_\_\_\_  
 Friday? \_\_\_\_\_ Saturday? \_\_\_\_\_ Sunday? \_\_\_\_\_

When shopping for foods, do you usually drive less than 5 miles? \_\_\_\_\_  
 5 to 10 miles? \_\_\_\_\_ Or more than 10 miles? \_\_\_\_\_

In what stores do you BUY most of your groceries? \_\_\_\_\_  
 \_\_\_\_\_

In what stores do you BUY most of your meats? \_\_\_\_\_  
 \_\_\_\_\_

On the average, how much do you spend for foods, each week? \$ \_\_\_\_\_

Do you usually compare advertised food prices in newspapers, before actually buying? YES? \_\_\_\_\_ NO? \_\_\_\_\_

Do you usually make up a 'shopping list' before actually going shopping? YES? \_\_\_\_\_ NO? \_\_\_\_\_

Do you ever, or occasionally clip out price ads, or coupons from? Direct mail advertising? \_\_\_\_\_ Newspapers? \_\_\_\_\_

What food ads usually INFLUENCE your food buying? Direct mail? \_\_\_\_\_ The VOICE? \_\_\_\_\_  
 Other newspapers? \_\_\_\_\_ Radio? \_\_\_\_\_ TV? \_\_\_\_\_

What trading stamps do you save? S & H? \_\_\_\_\_  
 TV? \_\_\_\_\_ PLAID? \_\_\_\_\_ Merchants Green? \_\_\_\_\_ Other? \_\_\_\_\_

Other than food buying — WHERE do you prefer to shop (stores, plazas, etc.) \_\_\_\_\_

Other than food buying — WHY do you prefer to shop in the preceding places? \_\_\_\_\_

What credit cards do you use? Bankamericard? \_\_\_\_\_ Mastercharge? \_\_\_\_\_ American Express? \_\_\_\_\_  
 Shoppers Charge? \_\_\_\_\_ Diners Club? \_\_\_\_\_ Carte Blanche? \_\_\_\_\_

When shopping for merchandise other than food — do you usually shop at nearby stores? \_\_\_\_\_ Or plazas? \_\_\_\_\_ Or go downtown? \_\_\_\_\_

In what stores do you usually BUY? CHILDREN'S CLOTHING? \_\_\_\_\_  
 CHILDREN'S SHOES? \_\_\_\_\_  
 WOMEN'S CLOTHING? \_\_\_\_\_  
 WOMEN'S SHOES? \_\_\_\_\_  
 MEN'S CLOTHING? \_\_\_\_\_  
 MEN'S SHOES? \_\_\_\_\_  
 DRUGS? \_\_\_\_\_  
 JEWELRY? \_\_\_\_\_  
 HARDWARE? \_\_\_\_\_  
 LUMBER, etc.? \_\_\_\_\_  
 FURNITURE? \_\_\_\_\_  
 FLOOR COVERINGS? \_\_\_\_\_  
 EYE GLASSES? \_\_\_\_\_  
 BAKERY PRODUCTS? \_\_\_\_\_  
 GARDEN SUPPLIES? \_\_\_\_\_  
 LIQUOR? \_\_\_\_\_

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Mail This Free — Here's how to do it:

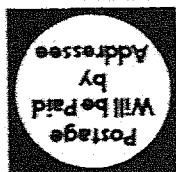
DO NOT CUT: This whole section must be mailed!

FOLD — DO NOT CUT

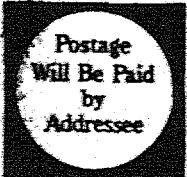
Fold Across Here — Then fold again as instructed below:

Miami, Florida 33138  
 P. O. Box 38-1059  
 THE VOICE  
 Postage will be paid by

**BUSINESS REPLY MAIL**  
 First Class Permit No. 5621, Miami, Fla.  
 No postage stamp needed when mailed in the U.S.A.



(Fold all the way across here — second.)



**BUSINESS REPLY MAIL**  
 First Class Permit No. 5621, Miami, Fla.  
 No postage stamp needed when mailed in the U.S.A.

Postage will be paid by  
 THE VOICE  
 P. O. Box 38-1059  
 Miami, Florida 33138

(Close here with staple, or scotch tape.)

# The maturing of a Christian

By STEVE LANDREGAN

The maturing of a Christian has been described in five stages: conversion; formation; witness; mission; and community.

THE HOLY Spirit is the motivating force behind all five stages. It is in the power of the Spirit that a Christian turns completely to Christ, yielding to the power of the Redemption in his life and seeking to conform himself as closely as possible to the will of God.

It is through the Holy Spirit that the maturing Christian is led deeper and deeper into the Word of God, into the Eucharist, into the prayer, study and dialogue with others that is the continuing formation that is never completed but never ceases in this life.

This yielding to the power of God in the life of a Christian and the seeking of a deeper understanding and union with Christ's redemption inevitably bursts forth in living witness in the life of a Christian. Christian witness is never something that is planned. One does not sit down and ask the question: "What can I do that is Christian today?" Rather it is the natural living out of the reality that is within us. To yield to the Spirit is to "put on Christ," to say with

Paul "I live now, not I, but Christ lives in me."

Mission, within the context of the five stages of the maturing Christian, is closely related to witness but is separate from it. It is based upon our call to be "other Christs" and at the same time it is wrapped up with the need of the Christian to seek Christ in others.

Simply stated it is the sharing of the love of Christ, the continuing of the work of Christ that bears witness to the Christian's incorporation into His body through Baptism.

Again, it is the power of the Holy Spirit that urges the individual Christian to step out and reach out in ministry to others in Christ's name.

Finally, the joy of real Christian community, the sometimes quiet, sometimes boisterous, always joyful sharing of the Lord and His work with our brothers and sisters is a great manifestation of the Holy Spirit among us.

THE GLUE that holds the Christian community together is not human friendship, but supernatural friendship, the love of Christ that we all share. To the extent that the Christian permits the power of the Holy Spirit to be operative

know your faith

within him he will share in the fullness of the fellowship of the Church community, the community that is called Christ, the community that bears Christ's name and is the sign of His love and saving presence in the world.

All of the sacraments of Christ's Church are integrated into the maturing of a Christian and are necessary for his continued growth and sustenance.

But the Sacrament of Confirmation, the sign of the fullness of the power of the Holy Spirit working in the life of an individual Catholic, is in a unique sense the Sacrament of Witness since it symbolizes and actualizes the promises of Christ not to leave His disciples orphans but to return and dwell in them, strengthen them, teach them and bear witness on their behalf (John 16:26).

My God, accept my heart this day,  
And make it always Thine,—  
That I from Thee no more may stray,  
No more from Thee decline.

Anoint me with Thy heavenly grace,  
Adopt me for Thine own,—  
That I may see Thy glorious face,  
And worship at Thy throne!

M. Bridges: "Hymn for Confirmation,"  
(19th century)

## NATIONAL CATECHETICAL DIRECTORY:

# Social problems and the Christian conscience

By MSGR. WILFRID H. PARADIS  
and

SISTER MARIELLA FRYE, M.H.S.M.

(This is one of a series of articles adapted from the text of the first draft of the National Catechetical Directory. This Directory is being designed to assist in the teaching of religion to all Catholics in the United States today. You are encouraged to submit observations on every aspect of the proposed document.)

The teaching of justice is essential to the mission of the Catholic Church. This dimension must appear in religious education. Chapter Six of the National Catechetical Directory, after establishing the general principles of social morality, goes on to state "Earlier in this chapter it was pointed out that the Church's social teaching has bearings on relationships among people and between people and the rest of God's creation.

"CITED HERE are four social problems which rank among the most prominent of our times. An analysis of the issues of discrimination, war, environment, and poverty illustrates how action for justice is required to live out fully the gospel teaching of love of neighbor and attain peace in our times."

Chapter Six then gives four illustrations on how the general principles of social morality can guide the Christian conscience by pointing toward a moral posture without specifying exact moral conclusions. Illustrated are discrimination, the morality of war, conservation of the environment and the obligations of wealthy countries in a world where large numbers are poor.

This is what the document says about discrimination by way of moral posture: "Discrimination militates against the rights of individuals communities and the harmony of society. Victims of injustice are those who are discriminated against, in law or in fact, on account of their race, origin,

color, culture, sex or religion. (A Call to Action, Pope Paul VI, May 14, 1971, 16)

"The principles of the Church's social teachings governing discrimination are rooted: in the Christian concept that each individual person is created in God's likeness and redeemed by Christ; in the historical reality of the common origin, nature and destiny of all members of the human family; in the necessity to affirm and to protect the equality of every person's fundamental human and social rights.

(Address of Pope Paul VI to UN Special Committee on Apartheid, May 1974)

"The application of these principles in the area of racial discrimination is especially urgent, because: a) current efforts to maintain or introduce legislation or behavioral patterns based on racial discrimination are unjustifiable and inadmissible (A Call to Action, 16); and b) severe racial tensions and conflicts are mounting both within our own country and on the international level.

"In regard to racial discrimination,

therefore, it follows: For attainment of a full measure of human dignity, racial discrimination must be rooted out of society. Violence, however, is not an acceptable solution, because a) violence as a solution is illusory; and b) it is difficult to reconcile violence with the righteousness that it intends to proclaim or defend. (Address of Pope Paul VI to UN Special Committee on Apartheid, May 1974)

Every person within a nation should be equal before the law, and should find equal admittance to economic, cultural, civic and social life and benefit from a fair sharing of the nation's riches. (A Call to Action, 16)

EFFORTS to achieve such racial equality must proceed in proportion to the urgency. This cause is especially urgent and the hour is late (Address of Pope Paul VI to UN Special Committee on Apartheid, May 1974):

"... as long as the rights of all the peoples, among them the right to self-determination and independence, are not duly recognized and honored, there cannot be true and lasting peace, even though the abusive power or arms may for a time prevail over the reactions of those opposed. For as long as, within the individual national communities, those in power do not nobly respect the rights and legitimate freedoms of the citizens, tranquility and order (even though they can be maintained by force) remain nothing but a deceptive and insecure sham, no longer worthy of a society of civilized beings." (Address of Pope Paul VI to the College of Cardinals, December 21, 1973)

Do you have any reflections with regard to the distinction between social teaching and application? With the moral principles given for discrimination?

Please submit your reactions and recommendations to: Diocesan Coordinator, National Catechetical Directory, 6201 Biscayne Blvd., Miami, 33138.

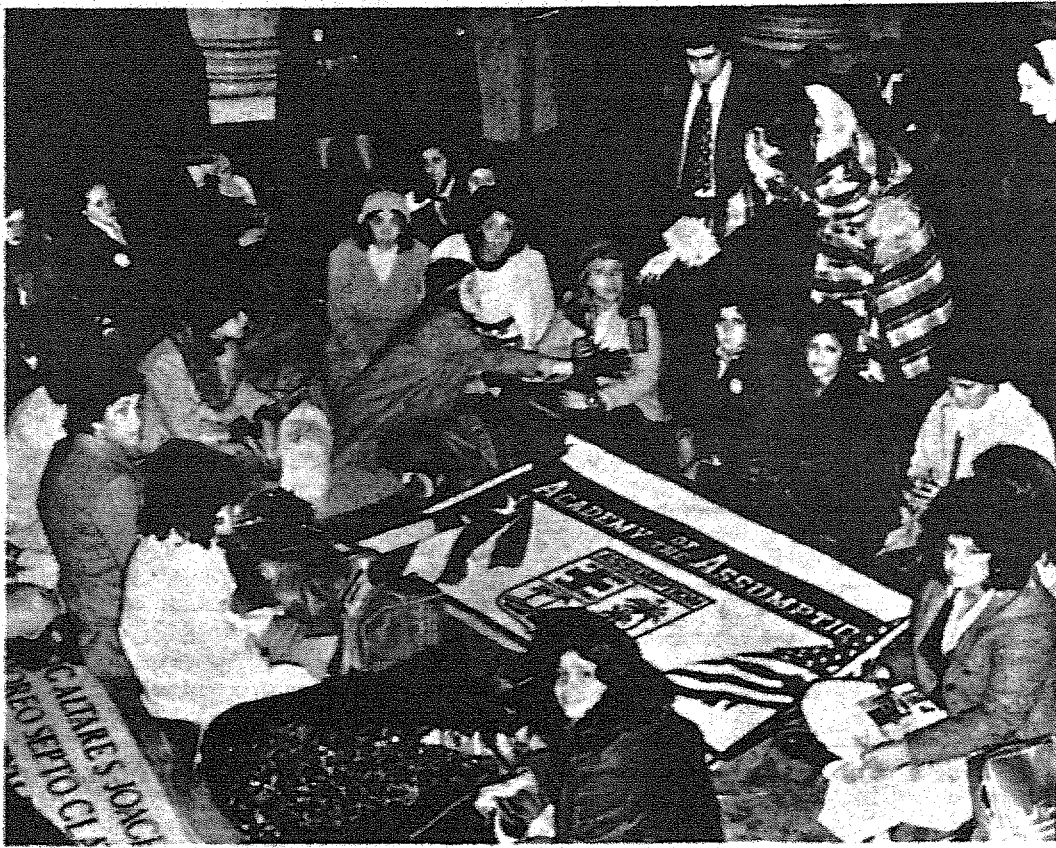
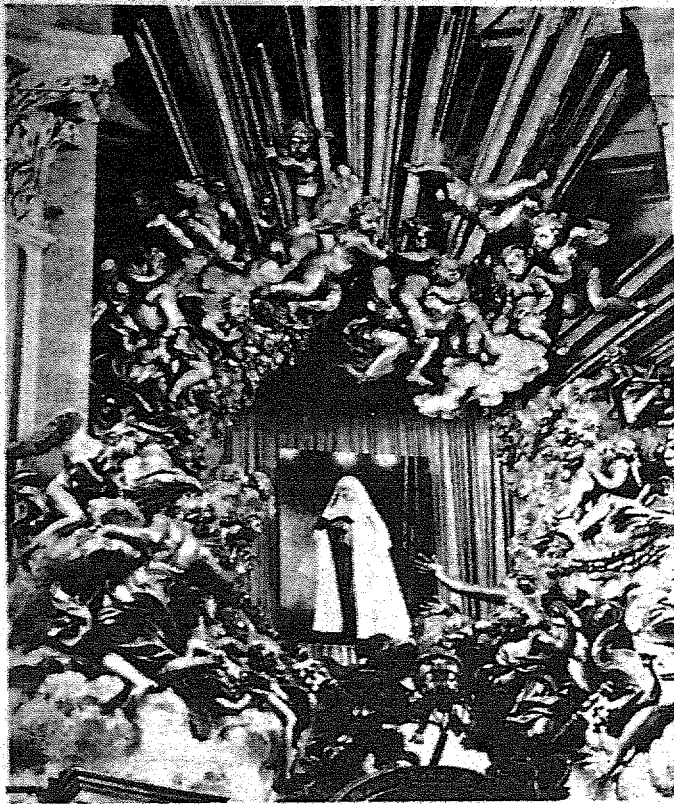
## Discussion and questions

1. What do you consider an appropriate age for a person's reception of the sacrament of Confirmation?
2. What can the charismatics teach us about the Holy Spirit?
3. Discuss what the term "witness" should mean to the confirmed Christian.
4. Discuss the relationship between the sacraments of Confirmation and Baptism.
5. Reflect upon the Christian mentality of the early Christians. How do you think the modern Christian compares?
6. How has the revised Rite for Confirmation altered our understanding of the sacrament?
7. Why is Confirmation often referred to as the sacrament of maturity?
8. Describe five stages in the maturing of a Christian.
9. Discuss how the Holy Spirit may be a motivating force in each of these stages of maturity.
10. What is social morality?
11. How does the Church's social teaching have bearings on relationships among people and between people and the rest of God's creation?

The above discussion points and questions were prepared by the authors and Bro. Richard Kerressey, CFS, Assistant Director for Adult Education, Department of Religious Education — CCD, USCC.

## Students at beatification

STUDENTS from Assumption Academy (below) gather around the banner they brought with them to Rome, at the vigil at St. Ignatius Church the night before the beatification of Mother Marie Eugenie Milleret, founder of the Religious of the Assumption. At right is the picture of the new saint as it was displayed in St. Peter's Basilica during the beatification ceremonies.



## They've seen many changes in 20 years of teaching

Twenty years can change a school in many ways.

A young man in his twenties paying a visit to St. Theresa School in Coral Gables, where he learned to read and add and love God, would find expanded buildings, fewer nuns, better equipment.

WALKING through the halls and peering into the classrooms, he would hardly recognize many things. But then he would stop at a door where there was one familiar sight. Mrs. Mary Mongelia — the teacher he claimed to be in love with in sixth grade! And then he would spot another face from his distant past, Mrs. Florence Myles. Could it be that his kindergarten teacher is still doing her best to control frisky five-year-olds? And then, the familiar mustache of Fernando Villamor, the teacher who opened the students' eyes to the mysteries of the scientific world.

The three teachers, all of whom have taught at the school for 20 years, are being honored for their service tonight (Friday) in ceremonies at the school.

Mrs. Mongelia, who taught for 11 years in Pennsylvania public schools before coming to St. Theresa School, taught sixth grade for 14 years before changing to third grade, which she now teaches.

SHE HAS seen her own two sons go through the school and on to Christopher Columbus High School, and is a firm believer in Catholic education.

She noted that the faculty at St. Theresa School is "one big happy family" and that the best of facilities are at the disposal of the staff.

MRS. MYLES has seen many changes in 20 years of starting children on their long road of schooling. A teacher in a private, non-Catholic school in Massachusetts for seven years before coming to St. Theresa School, Mrs. Myles has seen her kindergarten classes go from an unwieldy 60 down to a much more workable 20 or so students.

"There have been tremendous improvements since I started," she said. "I can give more attention to each individual child now."

She said she feels Catholic schools offer better discipline, and that even in kindergarten the children have religious instruction. Her own four children all attended St. Theresa School.

EVERY STUDENT who went through eighth grade in the school remembers Fernando Villamor, that science teacher who had his classes make science films.

Although he started his

career at the school by teaching all eighth grade subjects, and then taught math, most of his years have been spent in teaching science.

VILLAMOR, who taught at Jesuit missionary schools in British Honduras and also taught adults in a United Nations project there, feels the religion emphasized in Catholic schools is a vital part of science.

"Students want to know the answers to all the scientific problems; but some questions in science cannot be answered without faith," he said.



HONORED by Msgr. Peter Reilly, pastor of Little Flower Church, are teachers with 20 years of service to the school. They are, left to right, Mrs. Mary Mongelia, Mrs. Florence Myles, and Mr. Fernando Villamor. Principal, Sister Mary David, S.S.J., is at far right.

## Seeing beatification was 'neat' experience

Excited people — young and old, speaking every language imaginable, strained their necks and stood on their toes to get the best view of Pope Paul; and among them was a group of young students from the Academy of the Assumption in Miami.

Bearing buttons with the

Mother Marie Eugenie.

Saturday night was "more spiritual," according to Maria Mazzola, another student who was there. It was a vigil at St. Ignatius Church, during which the songs and prayers for the next day's ceremony were rehearsed.

THEN CAME the big

## Your Catholic Schools

words "Assumption USA." a group of 24 students and three chaperones made the trip to Rome Feb. 6-7 to attend the beatification of Mother Marie Eugenie Milleret, foundress of the Religious of the Assumption. A group of nuns from the school made a separate trip.

WHEN the girls returned they were exhausted, buttonless (they had given them to new-found friends from around the world) and still excited at all that they had seen on the trip, which they had spent eight months raising funds and making plans.

They had experienced much that many people will never see — a beatification, the first using an actual photograph of the new saint; the Holy Father celebrating Mass; and people from all over the world, unable to speak each others' languages but able to convey their feelings over the barrier.

Included in their trip were the beatification; a Holy Year pilgrimage; sightseeing all over Rome, Florence, Pisa, Paris and Luxembourg; and so many happy, funny, strange, fascinating events that the girls had difficulty telling about it all.

SEEING the Holy Father was the most impressive part of the trip, several of the travelers agreed.

"He is real; he lives and breathes just like we do!" Sue Peabody, one of the chaperones, said, expressing as much wonder as any of the students.

"It was very exciting, getting to see the Pope so close," said Lourdes Wolf, one of the girls who went.

THE BEATIFICATION ceremony itself was fascinating to the group, even though most of it was in foreign languages.

It began the evening after they arrived, on Friday night, with a big festival which representatives from each country participating presented something concerning

event, Sunday morning. Over 6,000 people gathered in St. Peter's Basilica to hear Cardinal Francois Marty of Paris approach Pope Paul to "demand the proclamation of beatification," in the official church vocabulary.

The Pope, who had been carried in above the heads of the observers in his ceremonial chair, spoke in French, recalling the 19th Century history of the worldly young woman who was converted and founded a religious order at age 22.

"You would expect that everyone would not act differently in church, but when the Pope came in it was like he was on stage — everyone was yelling and cheering and clapping," Gloriana Arregui said.

"THE LOVE that was shown toward the Pope was amazing; I just hope he knows how much everyone loves him," Mrs. Peabody added.

"EVERYONE was so friendly; they would just come up to us and ask us about where we were from," Lourdes said. "We met people from Belgium, the Philippines, France, England, all over South America, everywhere!"

From Rome the group went to Paris, where the motherhouse of the order is located. There they met Sister Kevin, whose life was saved through the miracle that qualified Mother Marie Eugenie for sainthood.

The girls excitedly told the story, having learned it better from seeing the woman herself than any textbook could have taught. They told of how as a young woman she had been dying of a lung disease, only being kept alive through intravenous feeding; then, after three years, Mother Marie Eugenie appeared to her, and she got up, cured.

"She's 78 now, and she looks 50," Maria said. "And she runs around like a teenager."

**Film Ratings:**  
National Catholic Office  
for Motion Pictures

- A Casa Assassinada (A-4)
- Paddy (B)
- Anal Observed (A-3)
- Animal Crackers (A2)
- Abdication, The (A-3)
- Airport 1975 (A-2)
- Alvin Purple (C)
- Amarcord (A-4)
- Alice Doesn't Live Here Anymore (A-4)
- Black Godfather (C)
- Beast Must Die, The (A-3)
- Benji (A-1)
- Bank Shot (A-3)
- Buster and Billie (B)
- Black Eye (A-4)
- Birds Do It, Bees Do It (A-3)
- Black Thursday (A-2)
- Brother of the Wind (A-1)
- Black Windmill (A-2)
- Black Samson (B)
- Bring Me the Head of Alfredo Garcia (C)
- Bears and I (A-1)
- Captain Kronos: Vampire Hunter (A-3)
- Charlots of the Gods? (A-1)
- Confessions of a Window Cleaner (C)
- Conrack (A-2)
- Crawling Flesh (A-3)
- Crazy Joe (B)
- Catch My Soul (A-3)
- Claudine (A-3)
- Conversation (A-3)
- Cry Uncle! (C)
- Chosen Survivors (A-3)
- California Split (A-4)
- Castaway Cowboy (A-1)
- Charulata (A-2)
- Crazy World of Julius Roeder (A-3)
- Day of the Dolphin (A-2)
- Demons (A-3)
- Deadly Trackers (B)
- Daisy Miller (A-2)
- Don't Look Now (B)
- Death by Hanging (A-3)
- Dark Places (A-3)
- Digby, The Biggest Dog in the World (A-1)
- Day for Night (A-3)
- Deranged (C)
- Destructors (A-3)
- Dirty Mary, Crazy Larry (A-3)
- Dirty O'Neil (C)
- Early Spring (A-2)
- Earthquake (A-3)
- Education of Sonny Carson (B)
- Emmanuelle (C)
- Escape to Nowhere (A-2)
- 11 Harrowhouse (A-2)
- Flesh Gordon (C)
- Frankenstein and the Monster (B)
- Freebie and the Bean (B)
- Front Page (A-3)
- Free Woman (A-3)
- First Charge of the Machele (A-2)
- Fear Eats the Soul - All (A-4)
- Godfather: Part II (A-3)
- Gravy Train (A-4)
- Girl in Blue (A-3)
- Going Places (C)
- Gallileo (A-3)
- Girl from Petrovka (A-3)
- Goat Horn (A-4)
- Golden Calf (A-1)
- Golden Needles (A-3)
- Gambler, The (A-3)
- Gold (A-3)
- Great Battle (A-2)
- Hell (B)
- Hell Up in Harlem (B)
- Henry VIII and His Six Wives (A-2)
- Herbie Rides Again (A-1)
- How to Seduce a Woman (B)
- Human Revolution (A-2)
- House on Chelouche Street (A-3)
- Huckleberry Finn (A-1)
- Harrad Summer (B)
- Harry and Tonto (A-3)
- Homebodies (A-3)
- House of Whipcord (C)
- In the Name of the Father (A-3)
- Island at the Top of the World (A-1)
- Italian Connection (C)
- It Lives by Night (A-3)
- I.F. Stone's Weekly (A-2)
- Inheritors, The (A3)
- Jail, The (A-3)
- Journey Through The Past (A-4)
- Juggernaut (A-2)
- Kazablan (A-3)
- Keep On Rockin's (A2)
- King in New York (A-1)
- Klansman, The (C)
- Ladies and Gentlemen, the Rolling Stones (A-3)
- Lady Yakuza (A-3)
- Land that Time Forgot (A-2)
- Last Days of Man on Earth (A-3)
- Le Violons du Bal (A-3)
- Le Trio Infernal (C)
- Lenny (A-4)
- Life, Loves and Operas of Giuseppe Verdi (A-1)
- Lucky Luciano (B)
- Lords of Flatbush (A-3)
- Lucia (A-4)
- Lacombe, Lucien (A-2)
- Longest Yard (A-4)
- Law and Disorder (A-4)
- Little Prince (A-1)
- Man with the Golden Gun (A-3)
- Marco (A-2)
- McQ (A-3)
- Midnight Man (B)
- Madhouse (A-3)
- Mame (A-2)
- Man on a Swing (A-3)
- Mother and the Whore, The (A-4)
- My Way (A-3)
- Molizia (B)
- Mixed Company (A-3)
- Murder of the Orient Express (A-2)
- Mutations (B)
- Nada Gang (A-4)
- 99 and 44: 100% Dead (A-3)
- Newman's Law (A-3)
- Night Porter (C)
- Open Season (B)
- Our Time (A-4)
- Outfit, The (A-3)
- Operation S.N.A.F.U. (A-3)
- Ophelia (A-2)
- Odesa File (A-3)
- Pale Flower (A-3)
- Parallax View (A-3)
- Partner (A-3)
- Paul and Michelle (B)
- Pedestrian (A-3)
- Policewomen (B)
- Phase IV (A-2)
- Pink Floyd (A-2)
- Plastic Dome of Norma Jean (A-3)
- Promised Lands (A-2)
- Phantom of Liberty (A-4)
- Phantom of the Paradise (A-3)
- Robin Hood (A-1)
- Reed, Insurgent Mexico (A-2)
- Reminiscences of a Journey to Lithuania (A-1)
- Razor in the Flesh (A-4)
- Road Movie (A-3)
- Red Psalm (A-4)
- Le Petite Theatre de Jean Renoir (A-3)
- Ragman's Daughter (A-3)
- Stavisky (A-3)
- Stoolie, The (A-3)
- Seven Ups (A-3)
- Sheila Levine is Dead and Living in New York (A-3)
- Sleeper (A-3)
- Serpico (A-4)
- Some Call It Loving (C)
- Sting, The (A-3)
- Savage Sisters (C)
- Sudden Wealth of the Poor People of Kombach (A-3)
- Sugarland Express (A-3)
- Sugar Hill (A-3)
- Superdad (A-2)
- Super Stooges Versus the Wonder Women (A-3)
- Spectre of Edgar Allen Poe (A-2)
- Stardust (A-3)
- Summer Time Killer (A-3)
- Summer Wishes, Winter Dreams (A-3)
- Spikes Gang (A-4)
- Super Cops (B)
- Summertime (A-3)
- Savage is Loose (C)
- Scenes from a Marriage (A-4)
- Shanks (A-3)
- Steppenwolf (A-4)
- Take, The (A-3)
- Texas Chainsaw Massacre (C)
- That'll Be the Day (A-3)
- Three Stooges Follies (A-1)
- Towering Inferno (A-3)
- Trial of Billy Jack (A-4)
- Three Tough Guys (A-3)
- Two Men of Karamoia (A-3)
- Tattooed Swordsman (A-3)
- Thai's Entertainment (A-1)
- Thunderbolt and Lightfoot (B)
- Thomasine and Bushrod (A-3)
- They Call Her One-Eye (C)
- Together Brothers (A-3)
- Tough (A-3)
- Taking of Pelham One Two Three (A-3)
- Terminal Man (A-3)
- Unholy Roller's (C)
- Uziana's Raid (A-4)
- Uncle Vanva (A-2)
- Undertaker and His Pals, The (B)
- Up The Sandbox (A-4)
- Visit to a Chief's Son (A-2)
- Valerie and Her Week of Wonders (A-4)
- Where the Lilies Bloom (A-1)
- Willie Dynamite (B)
- Warehouse (A-4)
- Watched! (A-3)
- Westworld (A-3)
- Wedding in Blood (A-3)
- Woman of the Ganges (A-3)
- Woman Under the Influence (A-3)
- World of Buckminster Fuller (A-3)
- What? (C)
- Widow Couderc (A-4)
- Year of the Woman (A-4)
- Young Frankenstein (A-4)
- Zandy's Bride (A-3)
- Zatoichi's Conspiracy (A-3)
- Zardoz (A-3)

**KEY TO RATINGS**  
A1—Morally Unobjectionable for General Patronage  
A2—Morally Unobjectionable for Adults and Adolescents  
A3—Morally unobjectionable for Adults  
A4—Morally Unobjectionable for Adults With Reservations  
B—Morally objectionable in Part for All  
C—Condemned



**PATTI JO sings female lead in musical, "Purlie" at Coconut Grove Playhouse. Born and now living in Miami, Patti Jo attended Northwestern High School and Florida A&M before her jazz group, hit record, Broadway and night club career, plus two years with the national company of "Purlie" — the musical that gloriously celebrates being black.**

**'Gold Diggers' more than madcap**

By J. HERBERT BLAIS training her to be an  
The Players Repertory "ideal" submissive wife.  
Theatre launched a wholly But she and a young man  
new, irresponsibly idiotic, fall in love and the world  
musical two-acter, last turns topsy turvy.

**theater**

Saturday at the Museum of Science, called, for no obvious reason, "Gold Diggers of 1664."

Except that it was somewhat based upon Moliere's "School for Wives," which was written about that time in our social history.

IT HAS been reliably reported that when half a dozen razor-sharp wits and melodic geniuses started throwing this thing together, one week last summer, they called it "Madcap Moliere." But it got out of hand — rocketing quite beyond the mere term, "madcap," — and now nobody knows where it will all end.

We recommend Off-Broadway.

"Off," because "1664," though on a crazily different plane from the immortal "Fantasticks," resembles that long-run beauty in being an ideal show, delightfully small-staged, for intimate theatre.

IT DIFFERS hilariously, with less of the sweetly melodic (one ballad is sung once: "You'll Get Over It.") in favor of swift-running, neatly knit and absurdly clever lyrics and tunes like "Simplicity," "We Ain't Dead Yet," and twelve more. Our favorite was, "What Have You Got to Remember - When You're Young?"

"1664" prances from a 17th century rebirth of farce through three centuries of comedic variety into agile anachronisms of today's best laugh-getters. You hardly ever know what time it is, and you never care.

As for plot, an older man isolates a young lady from the world while

SPACE shortage obviates actor kudos. They sing, they dance, they enter and exit smoothly; the music is everything.

**Capsule reviews**

Sheila Levine is Dead and Living in New York (Paramount) Gail Parent's funny, biting satirical novel about the not-so-glamorous swinging singles scene in New York is given the old Hollywood treatment in this once-over-lightly adaptation starring Jeannie (Heartbreak Kid) Berlin in the title role. The result is an entertaining but inane comedy, struggling to rise

**movies**

above its own limited perceptions, thanks mainly to the frantic and misspent direction of Sidney J. Furie, who scored back in 1965 with The Ipcress File but hasn't really even hit the target since.

The plot now replacing the novel's zesty stream-of-conscious mayhem is the standard boy-meets-girl fare, with the obligatory moments of doubt and minor suspense here and there in order to get the mushy ending to come out on the side of the angels. It would have been more fun to stick inside of Sheila Levine's cluttered head to find out what makes her tick, instead of giving us just another dose of what makes New York shock. (A-III)

Ten Little Indians (Avco Embassy) Agatha Christie fans have much to rejoice about this year. First there was Sidney Lumet's star-studded adaptation of Murder on the Orient Express, and now Peter Collinson has filmed Agatha Christie's most famous mystery, Ten Little Indians. The plot of Ten Little Indians is a mirror of the plot of Murder on the Orient Express: in the latter, many people plot to kill one man, while in the former, one person plots to kill nine companions.

Like Lumet, Collinson depends on a dazzling cast to bring the story to life. Orson Welles supplies, for example, the disembodied voice on the tape. Oliver Reed, Stephane Audran, Elke Sommer, and Richard Attenborough are some of the other stranded souls, all of whom have their moment in the spot-light, confessing some heinous crime they committed in the past. After their confessions, they usually fall victims to a swift punishment. (A-II)

**the ways to win!**

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DAILY DOUBLE

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PERFECTA

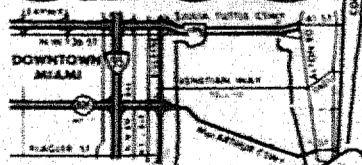
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CLORIS LEACHMAN, (left) award-winning actress and comedienne, portrays an elderly spinster celebrating her birthday, on the new music-and-comedy series "Cher" Sunday, March 2 (7:30-8:30 p.m., EDT) on CBS. Carol Burnett portrays four characters — a mother and her three grown daughters — when she stars in "Twigs," 90-minute television adaptation by George Furth of his award-winning Broadway comedy hit, Thursday, March 6 (9:00-10:30 p.m., EDT) on CBS.



## Zimbalist, Scott, Jones star

### SATURDAY, MARCH 1st

9:00 p.m. (NBC) — **WHO IS THE BLACK DAHLIA?** — If you care to find out, then stay tuned and follow Efrem Zimbalist, Jr., as Los Angeles Detective Harry Hansen, as he traces the clues. Seems an aspiring young starlet known locally as "The Black Dahlia" because of her raven hair and penchant for dressing in black, has been brutally slain in a manner that makes for hot tabloid newspaper copy.

9:00 p.m. (ABC) — **WALKING TALL (1973)** — One of the most phenomenally popular "bad" movies of all time now comes to television with its super-violent footage toned down somewhat, but its noxious message of "take-the-law-into-your-own-hands" more or less intact. (C)

### SUNDAY, MARCH 2nd

8:30 p.m. (ABC) — **THE HOSPITAL (1971)** — If botched surgical operations and hospital chaos are your bag, then this brilliant but uneven and very clinical "comedy" written by Paddy Chayefsky and directed by Arthur Hiller will be just fine. And even if you gasp at the sight of blood and wince at the thought of gross medical incompetence, the movie will hit hard and still provide a good many unavoidable laughs. A madman is loose in a big-city hospital whose chief of surgery is George C. Scott, and all the balmy fiend has to do is take the first step — blundering nurses who administer wrong medication, impossible delays caused by bureaucratic red tape, aides who wheel the wrong patient into surgery, etc. etc., do the rest. (A-III)

### MONDAY, MARCH 3rd

9:00 p.m. (NBC) — **WINNER TAKE ALL** — Let's

hope the movie itself is more original than the title. Shirley Jones stars as — brace yourselves, **PARTRIDGE FAMILY** fans — a compulsive gambler, whose nefarious pursuits nearly destroy her sanity, her marriage, and, naturally, the family finances. Hubby Laurence Luckinbill doesn't have an odds-on chance, because he doesn't even know Ms. Jones is gambling merrily on her way to ruin until she has amassed a \$30,000 debt! In these times, yet! Joan Blondell is tough-tender as proprietor of a California poker parlor (where it's legal), and Sam Groom comes on strong as a smiling cobra of a fellow high roller. Paul Bogart's deft direction raises the routine melodrama a cut or two above average.

### TUESDAY, MARCH 4th

8:30 p.m. (ABC) — **TRILOGY OF TERROR** — Karen Black stars in four roles in three different TV "short stories" dealing in the very weird. In "MILLCENT AND THERESE" she plays both title roles as mild-mannered Millicent, and the terrible tyrant Therese whom she fears. In "JULIE," Ms. Black is cast as a teacher being blackmailed by one of her nasty high school students for a moral slip in her past. In "AMELIA," she plays a young woman smothering under the influence of her heavy-handed shrew of a mother. This sort of thing is in the spirit of the patchwork horror flicks strung together for indiscriminating British audiences. Your move.

8:30 p.m. (NBC) — **THE LAST SURVIVORS** — Classic (or hackneyed, depending on how you look at it) remake of the tried-but-true "moral dilemma"

theme having to do with the lifeboat with room for nearly everybody, but not quite everybody. Martin Sheen is a ship's officer who does not go down with his dead captain's sinking ship, but rather chooses to sink or swim by commanding an overcrowded lifeboat. The crux of the matter is: who gets to stay aboard and who goes to join the flotsam and jetsam? The movie is based on an actual disaster that occurred in 1841 off Newfoundland — but don't count on that fact getting in the way of the hysterics.

### WEDNESDAY, MARCH 5th

8:30 p.m. (ABC) — **THE DESPERATE MILES** — Made-for-TV. Tony (TOMA) Musante stars as an embittered but determined disabled Viet vet who undertakes a wheelchair trip of some 130 hardship-fraught miles to prove his point about the abilities of the war-crippled vet. Joanna Pettet co-stars as the nurse who loves him but is afraid that if he makes his trip successfully, he might decide he doesn't need her. And she needs him to need her — get it?

### THURSDAY, MARCH 6th

9:00 p.m. (ABC) — **LOVE AMONG THE RUINS** — An ABC Theater Special — and you probably don't want to miss Laurence Olivier and Katharine Hepburn starring in the George Cukor production of the original James Costigan teleplay. The love is long lost, and the ruins are the shreds of the couple's past relationship. Need we say more to invite you to sit down and enjoy television at its creative best?

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9 A.M. — Ch. 7  
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10:30 A.M. — Ch. 10  
The TV Mass for Shut-Ins.

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# Ford will compromise with Congress—aide

(Continued from Page 1)  
will do more to help the situation than more government spending. He added that past attempts have shown that by the time public works programs get underway, they are no longer needed.

"That is why we are not going into inflationary programs to help these people now," he

said. "The great majority of unemployed are covered by unemployment insurance. That certainly isn't good, but it is a temporary help.

"The only way to put people back to work is for the economy to survive and stimulate the private sector."

HE EXPLAINED that inflation, rather than being the

opposite of recession, is closely tied to it: because high prices force consumers not to buy, which causes factories to produce fewer goods, which causes layoffs and thus high unemployment, which produces a depressed economy.

The three-pronged solution to the three-pronged

problem of inflation, recession and energy crisis, according to Seidman — and Ford — is: to hasten recovery from the recession, give the economy a stimulus by passing the tax rebate plan; to curb inflation, place a moratorium on new spending programs outside the energy field; and to gain independence from foreign oil, start on a program to en-

courage conservation and greater domestic production of oil.

What is the prognosis if Ford's plans succeed? According to Seidman: By the end of 1975, inflation under seven percent, unemployment under eight percent, recession under control, and the United States on the road to independence from foreign oil.

## Win in seven-day cruise

(Continued from Page 1)

Rico; and St. Thomas, Virgin Islands.

You will depart on the Saturday of your choice (space permitting) on the gleaming, white TSS Mardi Gras from the Port of Miami. For the next seven days you can bask in the Caribbean sun, enjoy the exciting night life of the ship and the islands, find terrific bargains in duty-free shops, and sightsee in one of the world's favorite vacation

spots.

Even if you don't win a trip to the Caribbean, you have five chances to win a "mini-vacation" to the Polynesian islands, in the form of a dinner for two at the Mai Kai restaurant in Fort Lauderdale.

Your choice of over 100 different dishes will be served while you enjoy an authentic Polynesian revue.

Another 100 winners will each receive \$5 for their entries.

So pull out the center section, answer the questions, and mail the poll back to The Voice (the postage is already paid).

It will only take a few minutes, and who knows? It may be the most valuable few minutes of your life!

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## 'White House calling'

(Continued from Page 3)

Hotel guests mingled with secret servicemen dressed in typically gaudy tourist uniforms — garish, flowered shirts and dresses, odd straw hats, and stood uncomfortably in elevated sandals and on bare feet craning necks to get a glimpse of the President.

Everything during the two-day visit, built toward the "main event" — a press conference at which Mr. Ford would appear "in the flesh" to answer the media's questions.

In the conference hall, TV cameramen and newspaper photographers muscled for prime positions, while newsmen hastily scribbled questions based upon the late-breaking news events of the day.

THE PRESS corps ranged from media all over the world.

Mr. Ford, dressed in a blue shirt and suit with a subdued red necktie, very patiently and warmly responded to the queries, many of which he had answered during numerous previous press conferences.

At the cue — "Thank you, Mr. President," many newsmen rushed forward to shake hands with the Chief Executive, while others stampeded for telephones to call in their stories.

Sitting in the lobby, later, it was easy to daydream about an imaginary phone call — being paged and answering one of the hotel's house phones.

"HI THERE" the voice would say, "We're getting up a little scrub football game. Would you like to come down and join in?"

Oh yes, the caller of course

would be Jerry Ford.

And then our daydream made us resolve we'd never question another unusual voice on a phone who said, "This is the White House calling . . ."

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# It's a Date

## FRIDAY, FEB. 28

Monthly card party under the auspices of **COURT HOLY SPIRIT, CDA**, begins at noon in St. Elizabeth Gardens, 801 NE 33 St., Pompano Beach.

\*\*\*

"Parish Spiritual Renewal" is in progress and continues through March 2 in **ANNUNCIATION CHURCH**, Lake Forest with devotions at 7 p.m. daily.

\*\*\*

"The Music Man" will be staged by the Drama Dept. of **BARRY COLLEGE** at 8:15 p.m. today and also on March 1, 2, 7, 8, and 9. A matinee is scheduled at 2 p.m. on March 8. For tickets call 758-3392, Ext. 216 or 754-3322.

\*\*\*

Deadline for reservations to a trip to Disney World under the auspices of **ST. JAMES' Forever Young Club** is this week. Call 685-1852 or 681-7037.

\*\*\*

General retreat for women begins tonight and continues through Sunday at the **CENACLE RETREAT HOUSE**, Lantana.

## SATURDAY, MARCH 1

"Mad Hatter" luncheon and fashion show will be sponsored at the Hotel Breakers, Palm Beach, beginning at 11 a.m. The Ladies Guild of **SACRED HEART CHURCH**, Lake Worth, have planned a program including a hat parade and fashions from Worth Avenue shops. For tickets call 582-6246.

\*\*\*

Art exhibit opens today at noon in **ST. LAWRENCE CHURCH** annex, 2200 NE 191 St., North Miami Beach, and continues March 2 with a 9 a.m. opening. Original oil painting are featured.

\*\*\*

"Easter Parade" is the theme of the annual scholarship luncheon and fashion show sponsored by **ST. JOAN OF ARC Women's Guild**, at the Boca Raton Hotel and Club. Entertainment will be provided by the Fred Astaire dancers, Norman Kuecha, bass baritone; and Mrs. Julian Humiston, mezzosoprano.

\*\*\*

Annual luncheon and fashion show under the auspices of **EPIPHANY Home and School Assn.** begins at 11:30 a.m. at Kings Bay Country Club. For reservations call 238-8035, 666-9586 or 666-4798. Fashions from The Proud Peacock, Coconut Grove. Proceeds benefit the parish school.

\*\*\*

St. Anne Altar Society of **GESU PARISH** in downtown Miami meets at 9 a.m. in the rectory. New officers of the parish Ushers Club are Gabriel St. Arneault, president; Philip Maldonado, vice president; Rene Eniste, secretary; and Joseph Kelley, Etienne O. Toussaint, and James C. Keefe, trustees.

\*\*\*

Annual Worship Service for the handicapped in Dade County begins at 11 a.m. in **HOLY FAMILY CHURCH**, 14500 NE 11 Ave., North Miami.

\*\*\*

**THIRD ORDER** of Carmelites meets at 2 p.m. in Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St., N. Miami.

\*\*\*

Nocturnal Adoration commences at 8 p.m. today in **ST. MAURICE CHURCH**, 2851 Stirling Rd., Fort Lauderdale, and continues until 8 a.m. Sunday.

## SUNDAY, MARCH 2

Day of Recollection for members of the **THIRD ORDER** of **ST. DOMINIC** begins at 9:30 a.m. and will include Mass, luncheon, and Benediction at Barry College. Those interested are invited to attend.

\*\*\*

St. Vincent de Paul Society truck will be parked on the grounds of **HOLY SPIRIT CHURCH**, Lantana, to receive used furniture, beds, clothing, appliances, etc.

\*\*\*

Canned goods campaign conducted by **NATIVITY GUILD**, Hollywood, will take place today. Parishioners are urged to bring foodstuffs to Church.

\*\*\*

Pancake breakfast will be served in **ST. MAURICE PARISH**, 2851 Stirling Rd., Fort Lauderdale, after the 8:30 a.m. and 10 a.m. Masses.

## MONDAY, MARCH 3

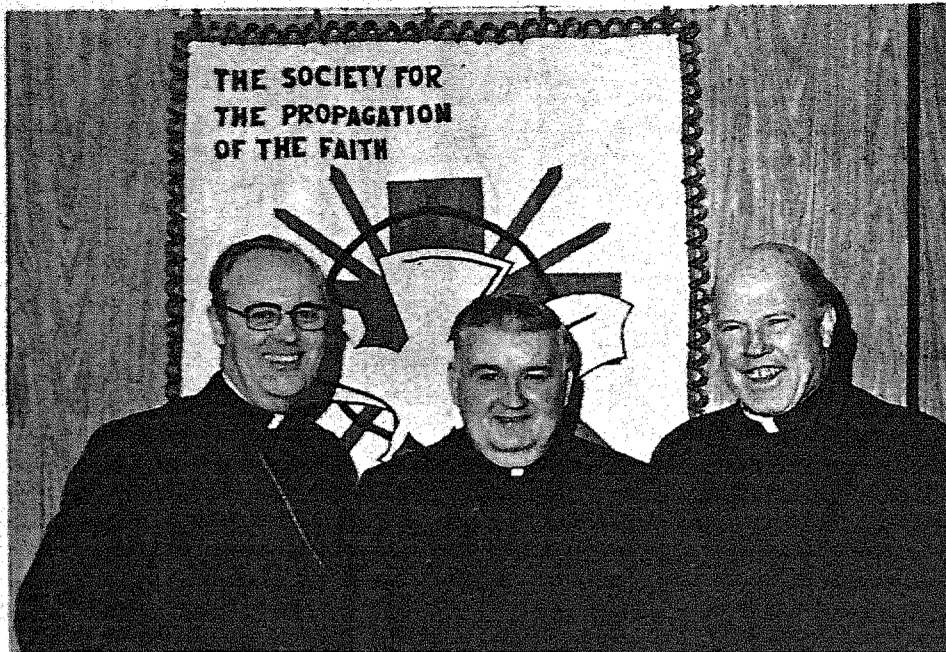
"The Bible and Jesus" will be discussed by Father Michael Devaney, O.M.I. during the continuing adult education series at 7:30 p.m. in **ST. EDWARD CHURCH**, Palm Beach.

\*\*\*

**CATHOLIC WIDOWS** and **WIDOWERS** meet at 8 p.m. at 1810 NE 43 St., Fort Lauderdale. For additional information call 772-3079.

\*\*\*

Lenten Mission conducted by Father Paul Frank, O.M.I., Cardinal Newman High School, begins today and continues through Friday in **ST. JAMES CHURCH** 540 NW 132 St., North Miami.



**NEW DIRECTOR** for the Society of the Propagation of the Faith in the Archdiocese of Miami is Msgr. John J. Donnelly, Cathedral rector, center, shown with Archbishop Thomas Donnellan of Atlanta, right; and Bishop Edward T. O'Meara, National Director of the Society, during a two-day regional seminar in Atlanta.

Auditions for a student production of "A Phoenix Too Frequent," a comedy by Christopher Fry, to be presented in April at **BARRY COLLEGE**, will be held at 7 p.m. today and tomorrow in the Fine Arts Quadrangle of the college, 11300 NE Second Ave., Miami Shores. Those interested should call 758-3392, Ext. 223.

\*\*\*

Men's Club of **ST. MAURICE PARISH** meets at 8:30 p.m. at 2851 Stirling Rd., Fort Lauderdale.

## TUESDAY, MARCH 4

Lenten series continues at 8:30 p.m. in **ST. JAMES PARISH** hall, N. Miami, where Father Gerard LaCerra, Archdiocesan Director of CCD will discuss "The Book of Exodus."

\*\*\*

Luncheon and card party under the auspices of **ST. JEROME Women's Club** begins at 12:30 p.m. in the parish hall, 2533 SW Ninth Ave., Fort Lauderdale. Friends of parishioners are invited to attend.

\*\*\*

**MIAMI SERRA CLUB** meets at 7:30 p.m. at Biscayne College where the guest speaker will be Father William Painter, O.S.A.

\*\*\*

Women's Auxiliary of the **PALM BEACH CATHOLIC SERVICE BUREAU** meets at 7:30 p.m. at the First Federal Savings Bldg., 2701 Okeechobee Blvd., West Palm Beach. Interested persons are invited to attend. For further information call 683-8713.

## WEDNESDAY, MARCH 5

Father Thomas Foudy, professor of Dogmatic Theology, St. Vincent de Paul Major Seminary, will speak at

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8 p.m. on "Dogma-What Is It?" during the second program in **ST. ROSE OF LIMA PARISH** Lenten Adult Education program. The same lecture will be presented at 10 a.m. on March 6.

\*\*\*

Fish Fry and Birthday night is slated at 6:30 p.m. by the **CORAL GABLES K. of C.** in the Council Hall, 270 Catalonia Ave., Coral Gables.

\*\*\*

"Don't Cry Your Eyes Out" will be the topic of the next free health lecture at 7:30 p.m. in **HOLY CROSS HOSPITAL**, Fort Lauderdale. Guest speaker will be Dr. Julian J. Ferayorni, ophthalmologist.

\*\*\*

Women's Guild of **ST. HELEN PARISH**, Fort Lauderdale meets during a covered dish supper at 8 p.m. in the parish hall. For additional information call 731-7476.

## THURSDAY, MARCH 6

Sister Mary Kenneth, O.P., founder of the Pamplona Alta Clinic in Lima, Peru, will be the guest speaker during a meeting of **ST. JOAN OF ARC Women's Guild** at 12:30 p.m. in Manning Hall, Boca Raton.

\*\*\*

Tonight's Lenten Workshop begins at 8 p.m. in **EPIPHANY PARISH** hall, 8235 S.W. 57 Ave., South Miami (Continued on page 22)

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By Father  
Eugene H. Maly

GOSPEL (Third Sunday of Lent; March 2, 1975).  
Exodus 17:3-7; Romans 5:1-2, 5-8; John 4:5-42.

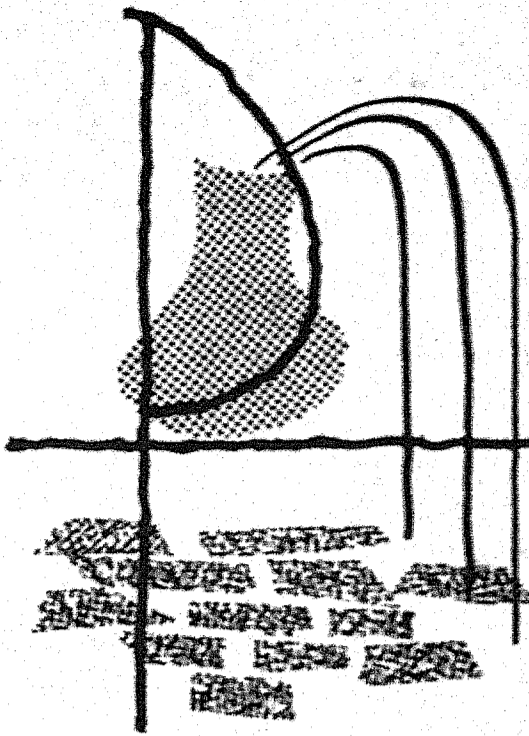
The Exodus reading recounts the incident in the wilderness of Sinai where the Israelites complain about the lack of water. At God's bidding Moses strikes a rock and water gushes forth. The place was accordingly named Massah (the "testing" of God), or, according to another tradition, it was called Meribah (the "quarreling" of the people).

There are, in the wilderness accounts, at least two other stories of water providentially supplied. Many scholars think these are all variations of a single incident that occurred. If that is true, it would point out the great significance that the biblical authors saw in the story; it was so popular that it was told in many versions.

**THIS INTRODUCES** us to the major theme of the Gospel reading. Here we learn that Jesus encounters a Samaritan woman at a well. He asks her for water and, when she expresses amazement that a Jew would ask a Samaritan woman for water, He replies that she would have asked Him for water if she had known who He was.

John is famed for the ironical twists in his Gospel. They are not lacking here. For example, on the surface Jesus seems to be the thirsty pilgrim come from a journey and in need of water, while the Samaritan woman has at hand the means to acquire all the water she needs. But, as it turns out, the latter is really the one thirsting even though she is not aware of it. And Jesus is the real source of water.

The water Jesus supplies is called "living



water." The woman thinks He means water that flows, as a stream, in contrast to cistern or well water. The former was considered more pure and healthful. But Jesus explains that He means a reference to "eternal life," the life of man with God.

**WHAT IS** the water that Jesus has that leads to this life? Recall the symbolism of water in the Old Testament. Jesus means a reference here to the truth or wisdom that He brings. As Proverbs would put it, Jesus and His message become a "fountain of life" to those who accept Him.

We are a pilgrim people. Often in the

wilderness of life we experience the thirst for God's supporting presence. The important thing is not how the Lord manifests Himself but the faith-conviction that He does. We will survive because Jesus Christ is the fountain of living waters.

**THERE ARE** two reasons for its popularity. First of all, it deals with a very basic need of man. If bread is the staff of life, water is no less. Therefore, any story depicting a people wasting away because of thirst and then suddenly finding a water source is bound to evoke interest in the hearers or readers.

The second reason is the role that God plays in the incident. He directs Moses to strike the rock. He stands in front of Moses on the rock, and the miracle is said to attest to the presence of God in their midst. The important point is not the manner in which God manifested Himself but the faith-conviction that He did. This gives a gospel note to the story; it is good news of God's victory over ills.

Partly because of these stories water became a much used religious symbol in the biblical writings. It symbolized release from exile, as in Isaiah 35:6-7. God Himself is called "the source of living waters" (Jeremiah 2:13). In a special way is water associated with truth or wisdom: "A fountain of life is the mouth of the just . . ." (Proverbs 10:11); "The teaching of the wise is a fountain of life . . ." (Proverbs 13:14); "Good sense is a fountain of life to its possessor . . ." (Proverbs 16:22).

In these latter references wisdom or good sense is equated with water because it refreshes the one who accepts it. It produces new life in him. The wise man, who knows how to act responsibly, has the strength to endure in the wilderness of life.

## It's a Date

(Continued from page 21)

and will feature a discussion on "What Do We Really Know About Christ?"

**ST. FRANCIS HOSPITAL AUXILIARY** will sponsor a luncheon and fashion show at noon in the Indian Creek Country Club, Miami Beach. For reservations call 534-6796.

### FRIDAY, MARCH 7

Book review is slated by **ST. ANTHONY** Catholic Women's Club, Fort Lauderdale at 11 a.m. in their clubrooms N.E. Ninth Ave. and Second St. Mae Nadeau Dreyer will review "Peticoat War in the White House."

A debate on the proposed ERA will highlight a meeting of **EPIPHANY** Catholic Woman's Club at 10 a.m. in the parish hall, 8235 Red Rd., South Miami. Shirley Spellerberg, Women for Responsible Legislation and a representative from the League of Women Voters will participate. Local TV commentator, Bill Bayer, will be the moderator.

Parishioners of **ST. KIERAN CHURCH**, will sponsor a carnival opening today and continuing through March 8 and 9 at the Miami Marine Stadium on the Rickenbacker Causeway. Rides, games, booths and a variety of refreshments will be featured.

Reservations may be made now for the Nassau Cruise which **OUR LADY QUEEN OF MARTYRS** Parent-Teachers Assn. Fort Lauderdale will sponsor on April 4. For complete information call Sister John Aquin, O.P. at 583-8725 between 8:30 a.m. and 4:30 p.m. and from 7 to 9 p.m. on weekdays.

General retreat for women begins today and continues through Sunday at the **CENACLE RETREAT HOUSE**, Lantana. For additional information call 582-2534.

**Madonna Guild** of **ST. THOMAS MORE PARISH**, Boynton Beach, meets after the 8:30 a.m. Mass. Sessions will be preceded by breakfast at Country Squire Inn, Lake Worth Rd. at 10 a.m. For reservations call 737-6897. All women in the parish are invited to attend.

## 8-Day Novena set at Gesu

A Novena of Grace will be conducted beginning March 4 and continuing through March 12 in Gesu Church, downtown Miami. **FATHER** Laurence O'Neill, S.J., S.T.L., pastor, St. Charles Borromeo Church, Grand Coteau, La. will conduct the services in both English and Spanish. Services are scheduled daily in English at 8 a.m., noon, and 5:15 p.m. and in Spanish at 8:30 a.m., 12:35 p.m. and 5:45 p.m.

## Prayer of the Faithful

### Third Sunday of Lent

Mar. 2, 1975

**CELEBRANT:** Acknowledging our total dependence on God, our Father, let us confidently raise our minds and hearts to Him in humble prayer.

**COMMENTATOR:** The response today will be: Father, hear our prayer.

**COMMENTATOR:** For our Holy Father, Pope Paul, for our Archbishop, for all Bishops, priests and religious, and for all the People of God: that under the guidance of the Holy Spirit we may all manifest in our lives the faith that is in us, we pray:

**PEOPLE:** Father, hear our prayer.

**COMMENTATOR:** That the appeal of Christ in the persons of the poor and needy of the Archdiocese being made through the Archbishop's Charities Drive be listened to and acted upon generously, we pray:

**PEOPLE:** Father, hear our prayer.

**COMMENTATOR:** For the hungry, the homeless, the needy and the oppressed throughout the world, we pray:

**PEOPLE:** Father, hear our prayer.

**COMMENTATOR:** For an end to the killings which even now cry to You for vengeance, and for the conversion of all men and women to have respect for life, we pray:

**PEOPLE:** Father, hear our prayer.

**COMMENTATOR:** For all the faithful departed, for the sick, the lonely, the infirm and the dying, and for the reconciliation of all men with one another and with You, we pray:

**PEOPLE:** Father, hear our prayer.

**CELEBRANT:** Father, pour forth into our hearts Your Spirit, that we may worship you not in word only but in spirit and truth as we now ask You to listen to our prayers through Christ, Our Lord.

**PEOPLE:** Amen.

## Archdiocese

### Lent Regulations

All the Fridays of Lent are days of abstinence (no meat).

Ash Wednesday and Good Friday are days of both fast and abstinence (only one full meal; no meat).

Those who have reached the age of 14 are obliged to abstain from meat on Ash Wednesday and all the Fridays of Lent.

Those between the ages of 21 and 59 are obliged to fast on Ash Wednesday and Good Friday.

Taken as a whole, the above regulations bind gravely. This means that failure to observe a substantial number of penitential days would be considered a serious infraction of the spirit of the penitential season.

Catholics of all ages are called to practice voluntary self-denial during the Lenten season. Participation in daily Mass is strongly urged. Also recommended are spiritual reading, especially reading of the Scriptures, recitation of the Rosary and meditation on its mysteries, and making the Way of the Cross.

## Deaneries schedule meetings, will elect officers

Election of officers will highlight Spring meetings of two deaneries of the Miami ACCW next week in Greater Miami.

Members of the Catholic Spanish Center Auxiliary will be hostesses during a meeting of the Central Dade Deanery at 9:30 a.m. on Tuesday, March 4 at the Center, 130 NE Second St.

Following a tour of the Center at 10:30 a.m. Mass will be concelebrated at 11 a.m. in nearby Gesu Church. Luncheon will be served at the Green Dolphin Restaurant, Miamarina where the guest speaker will be Msgr. John J. Nevins, Archdiocesan

Director of Catholic Charities.

On Thursday, March 6, members of the North Dade Deanery will convene at 9 a.m. in St. Mary Magdalen parish, Sunny Isles, where members of the Ladies Guild will be hostesses.

Mass will be celebrated at 11 a.m. and a box lunch will be served.

Guest speakers will be Mrs. William Healy, a member of St. Richard parish, and Community Education Officer for the Dade County Comprehensive Alcohol Program; and Sister Mary Kenneth, O.P., founder of the Pamplona Alta Clinic in Lima, Peru.

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STUDENTS from different ethnic backgrounds reverse roles to help understand each other during the Cross Cultural Impact held for Notre Dame Academy and Archbishop Curley High School.

## What is it like to be someone you're not?

What is it like to be black? To be Cuban? To be a white American?

In an attempt to find out, 30 students from Notre Dame Academy and Archbishop Curley High School came together for a day last week to talk to each other and try to experience the life of a person from another ethnic background.

It was a "Cross Cultural Impact," sponsored by the Archdiocese Department of Youth Activities, and the first of its kind in the Archdiocese.

The program is designed for people of different ethnic and racial backgrounds to be exposed to each other to help them understand themselves and the others better, and to understand the reasons behind prejudice.

After an introduction by Msgr. William Dever, director of the Department of Youth Activities, the group of black, Latin and white American students engaged in "micro-labs." In these sessions the three culture groups were first separated to discuss among themselves how they see themselves and the other groups. Then groups of six were formed — two from each ethnic background — to give participants an opportunity to share their feelings and get to know the others

as individuals.

Talks by Candi Gibson, Tom Filippelli and Maria Gomez started a round of discussion and questioning aimed at gaining insight into the various cultures.

In the afternoon, the students got a chance to see what it is like to be of another ethnic background, through "role playing." White students donned black masks while black participants wore white masks. Then a white American played the role of a black policeman; a black played a white teacher; and a Cuban played a black junkie.

Reaction to the Cross Cultural Impact was reflected in the tally of the evaluation sheets completed at the end of the day. Students said they increased their appreciation of the values different cultures bring to society, gained a better understanding of the difficulties facing a mixed group, and changed many of their attitudes.

But words, rather than statistics, summed up the good feelings gained from the day.

"People I thought were different from me are just like me!" one student said. And from another: "When you know where the problem is you have begun to solve it."

## Basketball, cheerleading competitions are over

• There's still time to get in on the Basketball Marathon scheduled by the Archdiocesan CYO to boost the ABCD.

upset the team from St. Monica parish — who had held the championship since the league was initiated three years ago.

## YOUR CORNER

C'mon, don't worry if you're not so athletic — the important thing is to get in here and play! And anyway, you can always man the ticket booth or the refreshment stand, or keep score. The Marathon will begin next Friday, Mar. 7, and wind up on Sunday. Call the Youth Activities Office at 757-6241, Ext. 260.

• Hand-clapping, foot-stomping and yelling tested the structural stability of St. Thomas Aquinas gym last Sunday, as 17 cheerleading squads competed for the CYO Championship. By the time it had all ended, the smoke cleared to reveal St. Louis cheerleaders as the top squad in the CYO division; those from St. Thomas Aquinas Parish, winners in Junior Varsity competition, and the girls from Notre Dame as the champions for the second year in a row — in the Varsity class. After all this, I guess the basketball players themselves were cheering for the cheerleaders (who didn't have the energy left to cheer for themselves).

That same afternoon saw a big surprise in the CYO Basketball Championship as St. Timothy Parish girls' team

Kathy Moore led the winners with 23 points, while Helen Tayler scored 15 points for her team.

In boys' basketball, the guys from Holy Family Parish emerged victorious — in overtime — over the team from St. Theresa Parish (Coral Gables).

And in Young Adult competition, Gary Sweet led his team from St. Monica Parish, to defeat a determined line-up from St. Patrick Parish.

• Meanwhile, back at the Catholic Athletic League competition, Cristina Ibarra led St. Theresa Parish' team to first place over the squad from O.L.P.H., whose high scorer was Dina Cunningham. Third place was captured by the team from Immaculate Conception Parish, with Irene Secada leading the scoring.

• Calling all cars — support your local baseball diamond! This Sunday, Mar. 2, St. Louis parishioners can have their autos cleaned up at the car wash to be held in the parking lot during Masses at 8, 9:30 and 11 a.m.

Dear Father,

I think my best friend is heading for trouble. He seems to think that to be popular one has to go along with the group. This includes, in particular, drinking to excess, just "to be cool." What can I say to make him see that drinking now — just for fun — can lead to more serious problems? Thanks!

A Friend

Dear Friend,

Well, stop him. If you don't try to prevent him from drinking, who will? Keep asking him if it's "cool" to make a fool out of himself, or if it's cool to wake up the next day feeling sicker than a dog. Try to make him realize that it's eventually only going to hurt him and those close to him. You may want to supply him with some sobering facts such as the number of fatal accidents caused by drunk drivers and the number of families that are broken up because of excessive drinking. And above all, if he is heading toward a serious drinking problem, try to get him to talk to an adult — a priest, a counselor, or a group such as Alcoholics Anonymous or Alateen.

Dear Father,

I'm sixteen and it seems difficult for me to communicate with my friends at parties and social gatherings. I always go with the right intention, to have a good time and meet new friends, but after I get there it always seems that I'm ushered into a corner for an evening by myself. I find it difficult to talk to people, especially those of my own age. What should I do?

Speechless Corner Bug

Dear Speechless,

At 16, it's very common to be at a loss for words when you are around a lot of people. Just try to relax. Pick out a friendly face and go up to her and ask what's been happening. Talk to your friends there and ask them to introduce you to different people. Just start off simple conversations with these people — where they live, what school they go to, what their likes are. Just be natural and don't let the conversation die. Things will progress from there.

Dear Father,

A friend of mine has a very short temper, which shows up very often. Sometimes it embarrasses me. My question is, should I tell my friend how his temper embarrasses me, or should I let someone else tell him? What should I do?

An embarrassed 19-year-old

Dear Embarrassed,

There's no sense in beating around the bush with him. Tell this guy the truth. Let him know that he has a bad temper, let him know it embarrasses you and suggest that he try to control it. Or one of these days he is going to lose a good friend — you.

Send all questions to "Straight Talk," c/o Msgr. William Dever, 6180 NE 4th Court, Miami, Fla. 33137.

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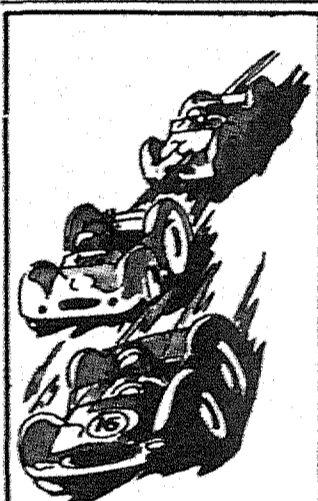
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# Gun control measures opposed by expert

(The following article is written by a nationally known gun collector, Mr. Frank Russell, who in response to articles in The Voice, reviews in-depth problems dealing with current proposed gun legislation.)

By FRANK RUSSELL

Father John Sheerin has had two articles about guns in the Voice. He probably means well but is only a human being that can be wrong when he writes about a subject that is not one of "Faith and Morals".

Evidently he has been brain-washed by the news media that is anxious to report anything sensational. But the news media finds little sensational to say about the solution of crime. He makes statements that are absolutely false as, "rifle associations oppose any national law affecting the sale and use of guns". Yet I and thousands of the members of these associations are deeply worried about the terrible crime problem. We abhor the illegal use of guns. We have studied the problem and realize the only solution is by passage of laws against the criminal who uses guns.

TODAY we have many laws about guns that are not really enforced. Yet we do work for and foster legislation that provides mandatory sentences be given criminals who use guns. Father Sheerin says, "hand guns should go". Yet according to the F.B.I. only 54% of murders are by hand guns. Of course this is terrible but 19% of murders are by cutting and stabbing, 7% by clubs or poison and 8% by the assailants' hands, fists or feet. F.B.I. figures show that for aggravated assault 25% are by hands or fists, 26% by knife, 23% by club or poison and only 25 3/10% by firearms. Therefore if firearms were not available other methods would be used to commit crime.

There have been three types of legislation offered about the gun crime problem:

1. An attempt to register all guns.
2. An attempt to confiscated all guns.
3. Mandatory sentences for illegal use of guns with stricter control of probation and bail.

Let's first consider registration. Below are 10 facts which show registration impractical and impossible:

1. Guns do not kill people but criminals do.
2. Crime has increased in those U.S. cities that now have gun registration.
3. Gun registration would create another bureaucracy in order to register the millions of guns in the U.S. Just another burden to the over-taxed citizens even though no one can guarantee a reduction in crime by registration.
4. Registration is advocated by the U.S. Communist Organization according to J. Edgar Hoover. It would help them to easily disarm the public as happened

in Europe during World Wars.

5. Registration has been opposed by the American Legion, National Police Association, the Florida Sheriffs' Association and many more organizations and individuals who have studied the problem.

6. Today it is illegal for a felon to own a gun. So the U.S. Supreme Court has ruled that a felon does not have to register a gun because that would be self-incrimination.

7. A list of registered guns would be available to criminals through contacts they can easily make. The U.S. Treasury has even sold lists of guns purchased by citizens.

8. No law should ever be enacted which interferes with our God-given right to protect in our home our wives our children, or our property.

9. Registration would create thousands of law-breaking citizens who would not register their guns. It would create the same lack of respect for law as happened during Prohibition.

10. Registration would not curtail gun accidents. Nor will it affect family arguments.

NOW CONSIDER confiscation. Father Sheerin says, "the Chicago slaughter ought to convince all that hand guns should go". Yet he quotes the Second Amendment of our Constitution which says, "A well-regulated militia, being necessary to the security of a free state, the right of the people to keep and bear arms shall not be infringed." He says that this means that only the militia and police therefore have the right to own arms. But who are the people? They are the U.S. citizens, not the militia.

Father Sheerin says that we citizens "border on dishonesty", when we say that we citizens are the people and that according to the Constitution our rights shall not be infringed. Our Constitution was written with the definite thought of restraining the government from depriving the 'people' of their individual rights. Who is Father Sheerin to claim that our Supreme Court would rule that the 'people' cannot own guns?

Father Sheerin surely realizes that only our Constitution gives him the right of free speech. But is he smart enough to realize that when he advocates breaking down one of its rights, that free speech can be the next one to go. He uses the Catholic Press to express his warped views. Yet he criticizes the National Rifle Association for representing the views of its thousands of members.

THE THIRD way to cut down murder and the illegal use of guns is through legislation providing mandatory sentences for their illegal use. This would take the criminals off the streets. Let us give consideration to the words of F.B.I. Director, Charles Kelley. In the December issue of Nation's Business, he says, "One way to cut crime would be to reduce the number of hard-core criminals on our streets. Our statistics based on arrests show that the repeater commits about two-thirds of the criminal acts." F.B.I. figures show:

1. Out of 228,032 offenders in their Computerized F.B.I. Criminal History Files of 1970-1972, that 148,809 had been arrested more than once. This is about 65%.
2. That 76% of offenders identified of killing law enforcement officers, had prior arrests for criminal acts.
3. That a study of 50,363 arrested repeat offenders had 139,615 arrests during their career.
4. That the police were able to clear or arrest 82% of the murders committed.
5. That for murder 71% were prosecuted but only 41% found guilty, 23% acquitted or their case dismissed.

So the real problem today is with our courts, our probation department and bail procedure. Why should hard-core criminals be out on bail committing more crimes? Why should they be out on probation after serving a very short sentence? I fully realize the courts and probation departments are faced with the lack of prison space. But if criminals are to be taken off the streets they must go to prison. The legislatures have not provided enough prisons and must do so. This month on T.V. Governor Walker of Illinois, when advocating mandatory sentences, said it is better to spend money for more prisons than have the losses of life and property that now exist.

## Columnist Brieg is retiring

CLEVELAND — (NC) — Joseph A. Brieg has retired as fulltime associate editor of the three northern Ohio "sister-newspapers" — the Cleveland Catholic Universe Bulletin, Toledo Catholic Chronicle and Youngstown Catholic Exponent. He will continue writing his weekly columns, which for 30 years have appeared in many U.S. Catholic newspapers.

Brieg joined the sister-papers in 1945, after 17 years with daily newspapers in Pennsylvania. He has received many journalistic honors over the years, including the St. Francis de Sales award highest honor of the Catholic Press Association; Heywood Brown awards from the Newspaper Guild in Cleveland, and honorary doctorates from St. Vincent College, Latrobe, Pa., and Carroll College, Helena, Mont.

Brieg plans to add a book or two to the eight he has already published, and to do free-lance articles for Catholic publications.

He and his wife Mary also hope to spend some time with their 14 grandchildren, scattered in Florida, Pennsylvania, New York and Missouri.

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## Si conocieras el Don de Dios...

Por el REV. JOSE P. NICKSE

Jesus, cansado por la caminata, se sentó sin más, al borde del pozo. Era cerca del mediodía. Una mujer samaritana llegó para sacar agua, y Jesús le dijo: "Dame de beber." La samaritana le dijo: "¿Cómo tú que eres judío, me pides de beber a mí, que soy una mujer samaritana?" (hay que saber que los judíos no se comunican con los samaritanos). Jesús le contestó: "Si conocieras el don de Dios y Quién te pide de beber, tu misma me pedirías a mí, y yo te daría agua Viva."

Jn. 4:4-42

¡Cuánto nos enseña este evangelio! Aquí es imposible reproducirlo en su integridad. Te recomiendo que tomes tu Biblia y lo leas. Y es que nos viene tan bien.

UN ANTIGUO refrán judío decía "Más vale el gruñido de un puerco que la plegaria de un samaritano." Los judíos y samaritanos no compartían más que odio y desprecio. La discriminación y lucha étnica no son invenciones del hombre moderno.

Cristo pasa por Samaria como pasa por la vida de todos los hombres: ricos y pobres, blancos y negros, jóvenes y viejos, latinos y norteamericanos. En la patria de Cristo hay una sola bandera, la del amor. Cristo rompe la barrera del prejuicio. "Dame de beber." Tres palabras. Sólo tres y son el preludio de una conversión.

Se entabla el diálogo. La samaritana se asombra ante el despecho de Cristo. "¿Cómo me vas a hablar a mí, una samaritana?" Y pudiéramos añadir "¿Cómo me vas a hablar a mí, que llevo años ignorándote, persiguiéndote, maldiciéndote?" Pero la gracia y el

amor de Cristo es para todos. Cristo toca en la puerta de cada corazón.

Cristo responde. "Te daré agua Viva." Cristo le promete la salvación eterna. Pero la samaritana cae en el mismo error que muchos. No mira más allá que su problema inmediato. La samaritana lo que quiere es no volver más al pozo. Resolver este problema aquí y ahora. Queremos que nuestra religión sea una solución mágica aquí y ahora. Hay que levantar la vista al horizonte.

POCO a poco Cristo va tocando el corazón de la samaritana. Poco a poco se va prendiendo en ella la llama de la fe. Va mirando más allá de su cántaro y de su pozo. Cristo va iluminando su ignorancia religiosa. Surge la pregunta esperada: entonces, ¿quién tiene la razón, los judíos o los samaritanos? ¿Se adora a Dios en este cerro o en Jerusalén? La respuesta de Cristo no se hace esperar: a Dios se le adora en Espíritu y Verdad. Para el cristiano, lo más importante no es el lugar, sino el encuentro con Cristo, con su Espíritu y su Verdad.

La samaritana deja el cántaro. La samaritana encuentra a Cristo, el Mesías. Ya arde en ella la llama de la fe. Deja el cántaro y se convierte en una mensajera de la presencia de Dios. "Muchos samaritanos creyeron en El por las palabras de la mujer." La verdadera fe es contagiosa. El hombre de fe es un faro que guía a otros hacia Cristo.

Conociendo la situación entre judíos y samaritanos, los internacionalistas de hoy tienen mucho que aprender de Cristo. Aquellos que viven tras murallas de prejuicio aquí encuentran una luz de esperanza.

¡Cuántas maravillas puede obrar nuestra fe! Si tan sólo conociéramos ese don de Dios.

## Recordando a un gran hombre

Por el DR. MANOLO REYES

Al cumplirse un aniversario más de la muerte del querido y nunca olvidado Maestro, el Reverendo Hermano Victorino, fundador del Colegio de La Salle de Cuba, hemos creído oportuno traer a la consideración de todos los que tuvieron el privilegio de conocerlo y de aquellos que sólo escucharon de su obra, su testamento espiritual.

Hombre de dotes excepcionales. Cristiano medular, su divina impaciencia lo llevó a construir, construir en trincheras de ideas para salvar las almas de muchos.

He aquí su última voluntad de su puño y letra.

### TESTAMENTO ESPIRITUAL

+ Santísima Trinidad a la que un día consagré mi vida entera. Os renuevo mi consagración en la hora de mi muerte, desde hoy acento con todas sus penas y sufrimientos, en expiación de mis pecados. Declaro querer morir en el seno y la fe de la Santa Iglesia - en la fidelidad a mi Instituto, renovando en este instante con el corazón los votos de religión que un día hice por toda la vida.

+ Dios mío, os doy gracias por todas las gracias que me habéis dispensado, y en especial, por la de la vocación religiosa, y por la bondad con que vuestra Bondad ha guiado mis pasos.

+ Os pido humildemente perdón por todas mis faltas, negligencias e ingratitudes, confiando en vuestra infinita misericordia por los méritos infinitos de mi Salvador Jesús y la intercesión de mi Madre, la Sma Virgen María, que mucho se querió y honrado en la vida. Le encomiendo mis últimos instantes y la salvación de mi alma, así como al glorioso San José, a mi Santo Fundador, y a mi Ángel Custodio. Pido perdón a todos por los malos ejemplos que hubiera dado y por las penas que hubiera causado.

+ A mis Hermanos, a mis Antiguos alumnos, a los sacerdotes amigos, a las Juventudes de la Acción Católica, a los Equipos de Matrimonios Cristianos, a todas mis amistades, ruego que oregonen oraciones por mi alma, prometiendo a todos recordarlos en el Cielo, donde por la misericordia de Dios, pienso y espero llegar y donde los he de esperar.

Agosto 1959

Fr. Victorino

## ORACION DE LOS FIELES

(Tercer Domingo de Cuaresma)  
2 de Marzo

**CELEBRANTE:** Reconociendo nuestra total dependencia a Dios, Padre Nuestro, elevemos confiadamente nuestras mentes y corazones en humilde oración.

**LECTOR:** La respuesta de hoy será "Padre, escucha nuestra oración."

1. Por nuestro Santo Padre, el Papa Paulo, por nuestro Arzobispo, todos los obispos, sacerdotes y religiosos y por todo el pueblo de Dios, que bajo la luz del Espíritu Santo manifestemos todos en nuestras vidas la fe que habita en nosotros, oremos.

2. Que el llamado de Cristo en la persona de los pobres y necesitados de la Arquidiócesis, hechos a través de la Campaña de Caridad del Arzobispo (ABCD), sea escuchado y respondido generosamente, oremos.

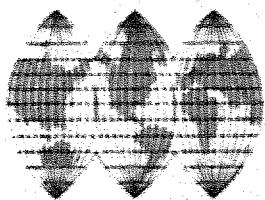
3. Por los que no tienen pan y los que no tienen techo, los necesitados y los oprimidos alrededor del mundo.

4. Por la terminación de todos los crímenes y asesinatos que claman por tu justicia, y por la conversión de todos los hombres y mujeres en el respeto a la vida, oremos.

5. Por todos los fieles difuntos, por los enfermos, los que se sienten solitarios, los marginados y los agonizantes, y por la reconciliación de todos los hombres entre sí y contigo, oremos.

**CELEBRANTE:** Padre, infunde en nuestros corazones Tu Espíritu, para que te rindamos culto no sólo con palabras, sino también en Espíritu y verdad al pedirte que escuches nuestras oraciones por Cristo, Nuestro Señor.

**PUEBLO:** Amén.



## Nuestro mundo

# Precedente contra el aborto legalizado

### AÑO DE LA FAMILIA

Al proclamar a 1975 el Año de la Familia, los obispos de Venezuela tratan de contrarrestar factores adversos como los divorcios, el amancebamiento, con su secuela de hijos ilegítimos o abandonados, la delincuencia juvenil y los programas que calladamente alienta el gobierno sobre control de los nacimientos.

Al mismo tiempo los obispos presionan a empresas y dependencias oficiales para que mejoren la condición económica y social de los asalariados y así puedan éstos mejorar su vida de familia. Según estudios anteriores, los divorcios han aumentado un 70 por ciento en la última década, un 40 por ciento de mujeres en edad reproductiva viven amancebadas, y un 57 por ciento de los niños nacidos cada año son ilegítimos. El crecimiento de población es de un 3.4 por ciento, considerado alto por los demógrafos.

En un comentario a la condena que un jurado en Boston dió al Dr. Kenneth C. Edelin por permitir la muerte de un niño abortado vivo hace más de un año, Mons. James McHugh, secretario de asuntos pro-vida de la U.S. Catholic Conference, señaló la necesidad de una enmienda a la Constitución que permita a cada Estado de la Unión legislar en detalle sobre la práctica del aborto. Agregó que el fallo "viene en apoyo del derecho a la vida" de un ser engendrado, y sienta precedentes de cautela en la liberalización del aborto.

El Comité Nacional Pro Derecho a la Vida criticó un informe de Planned Parenthood (Paternidad Planeada) sobre el número cumbre de abortos consumados en 1974, más de 900,000, sin mencionar que por cada uno "se mató a un ser inocente" en Estados Unidos, ni referirse a los problemas emotivos y psicológicos que esta práctica causa en las mujeres que lo sufren.

## Reunion femenina en el Centro Hispano

El martes, 4 de marzo, auspiciado por las Damas Auxiliares del Centro Hispano Católico y en los propios salones de esa institución se celebrará la reunión anual de primavera del 'Central Dade Deanery'. La inscripción será a las 9:30 a.m. Habrá elecciones de nuevos miembros, un recorrido por el Centro, con el objeto de mostrar a los visitantes las mejoras obtenidas en estos dos últimos años.

Más tarde la misa en la iglesia de Gesu, terminando con un almuerzo en el restaurant 'Green Dolphin' de Miamarina a las 2 p.m.

La Sra. Ann Behar, presidenta del Central Dade Deanery y Yolanda T. Hospital, presidenta de las Damas Auxiliares del Centro Hispano Católico, invitan a todas las señoras miembros del 'Central Deanery' para que asistan a esta reunión. La Sra. Emma McCormack será la presidenta de la asamblea. Para mayor información llamar a los teléfonos 666-4322 ó 666-0241.

## Colonizadores de la Florida

San Agustín y los Primeros Colonizadores Españoles de la Florida es el título de la conferencia que presenta el Instituto de Cultura Hispánica de Miami a las 8 de la noche del martes 25 de febrero en el Auditorio de la Biblioteca Principal, ubicada en el Bulevar Biscayne y la Calle Flagler. El Dr. Juan Francisco López, ex-congresista cubano, abogado y renombrado escritor, es el disertante invitado. La disertación, en español, está ilustrada con la proyección de diapositivas en colores y la entrada es gratuita.

## ULTIMAMENTE dijo el PAPA



En un mensaje del angelus sobre la Cuaresma, el Papa Paulo VI aconsejó a sus oyentes no dejarse descorazonar por el crimen organizado, el aborto, o las calamidades económicas de la inflación, la depresión y el desempleo. "Hasta almas jóvenes se sienten tristes y pesimistas con el desarrollo de los acontecimientos mundiales... pero alcemos los corazones con nuestras ideas, nuestro valor, nuestra esperanza cierta de tiempos mejores, con fortaleza moral, pues somos creyentes con recurso al espíritu," exclamó el pontífice. Pidió consagración a la plegaria profunda, a la austeridad y a la solidaridad con el prójimo necesitado.

### HABLA EL PAPA A NIÑOS DE E.U.

El Papa Paulo VI hizo un llamado en inglés a los escolares de Estados Unidos para que en 1975 "compartan con su sacrificio sus bendiciones con los hermanitos menos favorecidos de ultramar," y contribuyan a los programas de socorro del Catholic Relief Services (CRS). Esta agencia de los obispos católicos ayudó en 1974 a más de 20 millones de seres necesitados en 75 países, como sucedió con las víctimas de la sequía en Sahel al norte del desierto de Sahara, y en Honduras después del huracán Fifi. La asistencia rendida se valora en más de \$154 millones.

# CONFIRMACION: Sacramento desconocido

Por el P. JUAN J. SOSA

En los Sacramentos continúa la Iglesia la misión profética y salvadora de Jesús de Nazaret en una forma histórica y tangible. Signos eficaces de encuentro con el Señor, los Sacramentos "convierten" al cristiano auténtico y presentan la oportunidad de una reconciliación continua con Dios.

LA INICIACION cristiana propiamente dicha alcanza una madurez extraordinaria en el Sacramento de la Confirmación. Usualmente este Sacramento se recibe un tiempo después del Bautismo, preferiblemente cuando el niño o la niña llega a la adolescencia.

## LA GRAN CONFUSION

Este Sacramento, no obstante, es objeto de gran confusión. Es el Sacramento Desconocido porque en la mayoría de los casos se desconoce su sentido.

De acuerdo con ciertas personas, hay que recibirlo porque es necesario estar "completo", llenar de nuevo la tarjetita de identificación católica que se pueda mostrar al Padre cura el día en que vayan a solicitar su bendición

en el Matrimonio. Se enorgullecen de ser católicos por llenar los requisitos y haber cumplido con la ley.

— "¿Qué significa la Confirmación?"

— "¿Significa? . . . pues . . . la bofetada del Obispo!"

— "¿A quién recibiste en la Confirmación?"

— "¿Recibir? . . . pues . . . no sé, no me acuerdo . . . ¡hace tanto tiempo!"

Y de nuevo el Sacramento pasa a ser un momento del pasado sin repercusión en la vida cristiana presente o futura, un "certificado" más, algunas fotos memorables, una "bofetada en el rostro." En breves palabras, todo menos un Sacramento.

La bofetada era señal de aceptación, símbolo de valentía. Con ella el Obispo brindaba su apoyo, su "Adelante" al confirmado. Este signo se ha cambiado en la nueva Liturgia por la señal de la paz. Y el Espíritu Santo es . . .

## EL GRAN DESCONOCIDO DEL CRISTIANO

El Espíritu Santo es, en verdad, el Gran Desconocido del Cristiano. Es la Tercera Persona de la Santísima Tri-

nidad pero para muchos solo se ha convertido en un nombre incomprensible aunque respetable, para terminar la señal de la cruz.

En el Capítulo 2 de los Hechos de los Apóstoles encontramos el texto básico para comprender la relación de la Iglesia con el Espíritu Santo. Ante la desaparición física del Señor Jesús, los apóstoles, atemorizados, se sintieron sin fuerzas:

"Cuando llegó el día de Pentecostés estaban todos reunidos en un mismo lugar.

De pronto vino del cielo un ruido, como el de una violenta ráfaga de viento . . .

Se les aparecieron unas lenguas como de fuego . . . Y quedaron llenos del Espíritu Santo . . ."

Si no hubiera habido un Pentecostés, los apóstoles habrían continuado en su timidez y cobardía. En aquel momento, reunidos en el Cenáculo, sintieron la presencia de Aquél que les impulsaría a dar testimonio del Señor Jesús ante el mundo, El Espíritu

Santo, el Vivificador.

## LA CONFIRMACION

La Confirmación es, pues, un nuevo Pentecostés para cada candidato. Por la Confirmación el Espíritu Santo, que ya habita en el cristiano por el Bautismo, le garantiza la fortaleza para perseverar en la lucha hacia la plenitud cristiana.

El joven que en su adolescencia va tomando más responsabilidad de sus actos en la familia y la sociedad, se compromete seriamente por la Confirmación con la gran familia de la Iglesia.

Con el crisma que el Obispo utiliza para ungirle la frente, el joven recibe una vocación especial, un "carácter" imborrable de ser testigo del Señor:

"Este es el que nos fortalece para

alcanzar a Cristo, y que nos ha ungido

y nos ha marcado interiormente con su

propio sello, comunicándonos el Espíritu

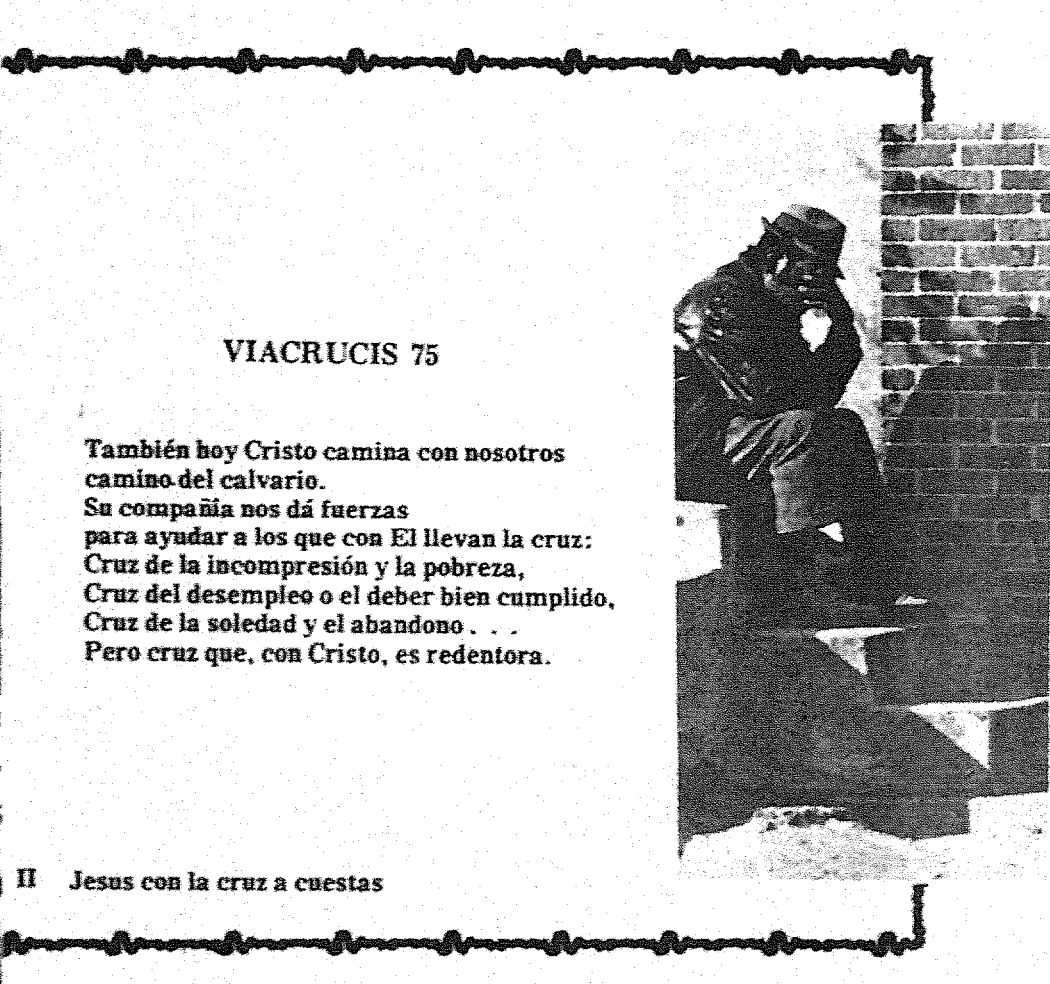
como garantía de lo que recibiremos."

El Espíritu Santo le ofrece al joven una formación interior

que complementa su vocación bautismal, su relación de hijo interior con el Padre celestial. A su vez, el Espíritu le orienta hacia el exterior, le da la inquietud de otros, el sentimiento de su responsabilidad con la humanidad de fe, el pueblo de Dios, la Iglesia peregrina. En breves palabras, por la Confirmación el joven recibe la fuerza para anunciar al mundo el Evangelio de Cristo. La Iglesia, reconociendo su madurez, comparte con él su misión.

## CONCLUSION

Al conocer estas verdades, el Sacramento deja de ser un certificado inservible, un evento sin preparación, o una bofetada sin sentido. Se convierte en el Sacramento de la madurez cristiana, el encuentro con el Espíritu del Señor Jesús que alienta en el corazón de todos los cristianos la llama ardiente de la fe, la esperanza, y la caridad. Por medio de la Confirmación el cristiano recibe el llamado al testimonio del Evangelio que ahora puede anunciar sin miedo, y la reiteración de las promesas de un mundo nuevo y de una vida nueva.



## VIACRUCIS 75

También hoy Cristo camina con nosotros camino del calvario.

Su compañía nos dá fuerzas

para ayudar a los que con El llevan la cruz:

Cruz de la incomprensión y la pobreza,

Cruz del desempleo o el deber bien cumplido,

Cruz de la soledad y el abandono . . .

Pero cruz que, con Cristo, es redentora.

II Jesús con la cruz a cuestas

## CUARESMA 75

# ¿Para qué fundó Cristo la Iglesia?

Por ORLANDO O. ESPIN, PBR.

No sé si alguna vez te habrás preguntado ¿para qué fundó Cristo la Iglesia?

No creo que haya sido para justificar los "shows" que armamos por bodas o bautizos. Ni para que Fulano, que en vida no tenía fe, descansase con un funeral católico (para beneficio de la prensa). Todo eso huele a magia, y el cristianismo no es magia ni superstición.

Cristo no fundó la Iglesia para que fuese una UNESCO espiritual, ni para meternos miedo, ni la fundó para que fuese refugio de cobardes y beatos. No la fundó para que nos creyéramos mejores que los demás. Entonces, ¿para qué?

Para que fuese un signo ANTE el mundo (comunidad) y EN el mundo (fermento). Un signo del Dios que es Comunidad de amor. Y un signo vivo del futuro que Dios quiere para la humanidad. Pero un signo eficaz. Es decir, que haga, que actúe, que transforme. Sólo así vale preservar las enseñanzas de Cristo, porque eso es lo que el mundo necesita.

Entonces, la Iglesia para ser fiel a su fundador, tiene que ser una comunidad de amor dedicada al servicio de los hombres, continuando y haciendo presente la obra y la palabra de Cristo.

La Iglesia en Miami es la misma que fundó Cristo para que fuese comunidad y fermento. Pero a veces me pregunto si nosotros que la formamos estamos conscientes de esta vocación nuestra. Me pregunto si vivimos esto, o si simplemente nos dedi-

camos a hablar bonito, muriéndonos de miedo al sólo pensar en actuar o en vivir en comunidad con otros. Si la Iglesia de Miami tiene que ser una unidad de amor al servicio transformador de su mundo, entonces hay que ponerse a re-pensar y evaluar nuestras actitudes, nuestras prioridades, nuestros métodos pastorales, etc. Quizás haya que cambiar.

La Cuaresma es tiempo de renovación y de reconversión. Y esto se aplica a cada cristiano individualmente (sacerdote, religiosa o seglar), como a toda la comunidad cristiana en conjunto: la Iglesia. Como pueblo de Dios tenemos que reconvertirnos, en Miami.

Los hay que piensan que su vocación primordial, como miembros de la Iglesia, es salvar SU alma,

ignorando a las necesidades de los demás: el Evangelio (e.g. Mt. 25:31ss.) no nos permite tal egoísmo. Los hay también que creen que su primera y única misión, como fieles integrantes de la comunidad eclesial, es casar por la Iglesia, bautizar y preparar para la primera comunión a todos sus parientes y vecinos: aunque esto es bueno, no es suficiente (e.g. Lc. 18:18ss.). Hay también quienes consideran que una vida honesta y decente es todo lo que hace falta, además de asistencia al templo, para ser buenos católicos prácticos: y de nuevo la Biblia les dice que no (e.g. Lc. 18:9ss).

La Iglesia está llamada a ser fermento en la sociedad en que vive. Y para nosotros esta sociedad es la de Miami. Con todos sus ingredientes: orden nunca se invierte.

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# Amenaza el hambre a dos millones

El Cardenal John Krol de Filadelfia advierte que el hambre amenaza de muerte a unos dos millones de personas si no les llega pronto el auxilio. En una conferencia aquí en el St. Joseph's College sobre Hambre y Conciencia, el prelado indicó que hay unos 813 millones de seres humanos desnutridos en los países pobres; defendió su derecho a comer, y la obligación de las sociedades ricas a ayudarles, aunque éstas pasen por problemas económicos y sociales.

La U.S. Catholic Conference ha publicado un folleto sobre recomendaciones prácticas del Plan de Acción Pastoral para combatir el hambre en el mundo, lanzado por los obispos en Noviembre, y que insiste en la responsabilidad de los cristianos de compartir el pan de cada día con los pueblos necesitados.

sobre todo a través de la práctica tradicional del ayuno y la abstinencia.

Funcionarios del gobierno de Estados Unidos han prometido a una comisión del Senado acelerar los embarques de alimentos por un total de 5.5 millones de toneladas con destino a pueblos afectados por la hambruna mundial, siguiendo el criterio de necesidades establecido por las Naciones Unidas. Con todo, los encargados directos de este programa de ayuda creen difícil que la totalidad llegue a su destino antes del 30 de junio, cierre del año fiscal en Estados Unidos.

## FORMAR A LOS JOVENES EN LA JUSTICIA SOCIAL

El P. Thomas Gannon, un jesuita que dirige el departamento de sociología de la Universidad de Loyola en Chicago, opina que es indispensable incluir en los programas de secundaria, enseñanzas sobre justicia social para formar generaciones capaces "de amar a Dios y al prójimo" y ser solidarias con los pobres. Advirtió que esta conversión a la justicia social va contra las costumbres que prevalecen en el mundo escolar hoy, pues significa "educar a la juventud en la tarea de transformar las estructuras socio-económicas" en que sus padres prosperaron.

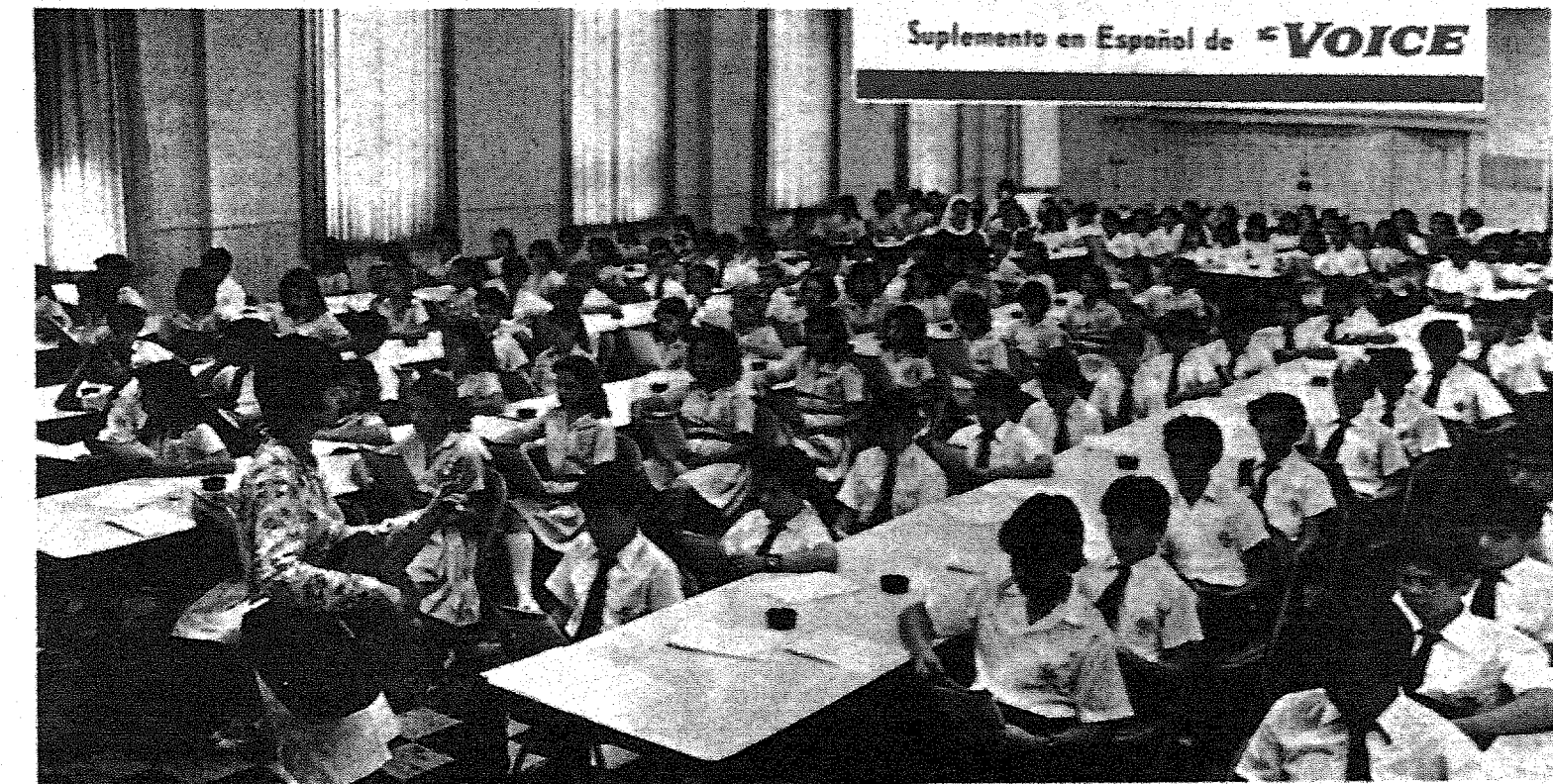
## La Escuela Católica:

### Diferente en lo importante

Por PILAR AURENSANZ

La escuela católica es "diferente en lo importante." La escuela católica no es diferente de la escuela pública en las materias que los niños estudian, o en los métodos de enseñanza empleados. Tanto los maestros de la escuela católica como los de la pública intentan enseñar lo que parece más necesario del modo más eficaz. Tampoco se podría afirmar a rajatabla que los maestros de nuestras escuelas son más dedicados o más humanos que los de la escuela pública. Ni que los resultados de nuestros estudiantes en los tests nacionales son siempre más altos que los de los otros.

Por tanto, si tenemos escuelas corrientes y excelentes, pobres y menos pobres, tradicionales e innovativas como en el sistema de educación pública, ¿en qué se diferencian nuestras escuelas? ¿en qué se quieren diferenciar? ¿cuál es el papel que la Iglesia espera de la escuela católica?



Clase de música en St. John the Apostle, Hialeah.

El Concilio Vaticano II nos dice que la tarea de la escuela es la de formar jóvenes con mentes y actitudes católicas. Se trata por tanto de cuidar la instrucción religiosa y de proveer ocasiones de participar en liturgias y en grupos, de oración o de exploración de valores donde el grupo facilite el hacer decisiones en las que

se cuenta con Cristo.

Se trata no sólo de impartir una enseñanza aséptica, sino de descubrir y ponderar los valores cristianos dentro de cada materia. Se trata de proporcionar ocasiones para llegar a una convicción firme, basada en la experiencia, de que podemos mejorar el mundo con nuestro esfuerzo, si ponemos en práctica los principios en nuestra vida diaria.

Invertir en esta tarea todo esfuerzo e ingenio es lo que proporciona mayor satisfacción al educador católico, pero los padres han de saber que estos objetivos sólo se hacen realidad, si el estudiante los hace suyos, y que la influencia más fuerte que toda persona experimenta al formar su jerarquía de valores es la de

los padres. Repetidos estudios serios concluyen que incluso hasta la adolescencia tardía (17 a 20 años) la influencia más fuerte en la personalidad del niño es la de los padres. Los niños no van a "salir" católicos, si la religión no se vive en el hogar.

Por otra parte, la sociedad en que los niños se integran de los 7 a los 17 años es la de la escuela, y esta socialización para nosotros tiene el carácter de incorporar nuestros hijos a una sociedad culturalmente pluralista. En esta sociedad hemos de vivir y la ayuda que provee la escuela es necesaria. En la escuela aprende el niño a expresarse, a relacionarse con adultos y con los de su misma edad, y a influir en la sociedad.

Pero la función sociali-

zadora de la escuela elemental parroquial no se limita a los niños, sino que también está dirigida a las familias. El objetivo de las actividades relacionadas con la escuela — PTA, trabajos voluntarios, festivales, campañas para recolectar fondos, etc. — no es sólo el inmediato y explícito de cada actividad, sino el de aprender a conocerse, a crear amistades, en fin, el proporcionar ocasión de formar comunidad. Los padres que se deciden a olvidar los obstáculos que pudieran representar las diferencias de lengua y costumbres, y se integran decididamente en estas actividades encuentran la satisfacción profunda de sentirse miembros de una comunidad que está creando Iglesia.



Aprendiendo aritmética . . . jugando.



Una de las señoras en el programa de madres voluntarias, Mrs. Frances O'Hara, en St. John, Hialeah.

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