



CHATTING after a worship service for handicapped people of all faiths, held last Saturday at Holy Family Church in North Miami, are Mrs. Carmen Betancourt and Father Timothy Lynch. Lunch, singing and social activities completed the day, in which clergymen and lay people from many faiths participated.

# Find gratitude and joy in penance, Pope urges

VATICAN CITY — (NC) — Pope Paul VI has called on Catholics to restore to the sacrament of Penance the "devotion, the gratitude and the joy it deserves."

The Pope made the plea first in French in the Papal audience hall where about 5,000 foreign visitors were gathered. At noon that same Feb. 26 he repeated his plea in Italian to visitors in St. Peter's Basilica.

The weekly papal general audience was held in two parts to accommodate Holy Year pilgrims whose numbers have increased markedly in recent days.

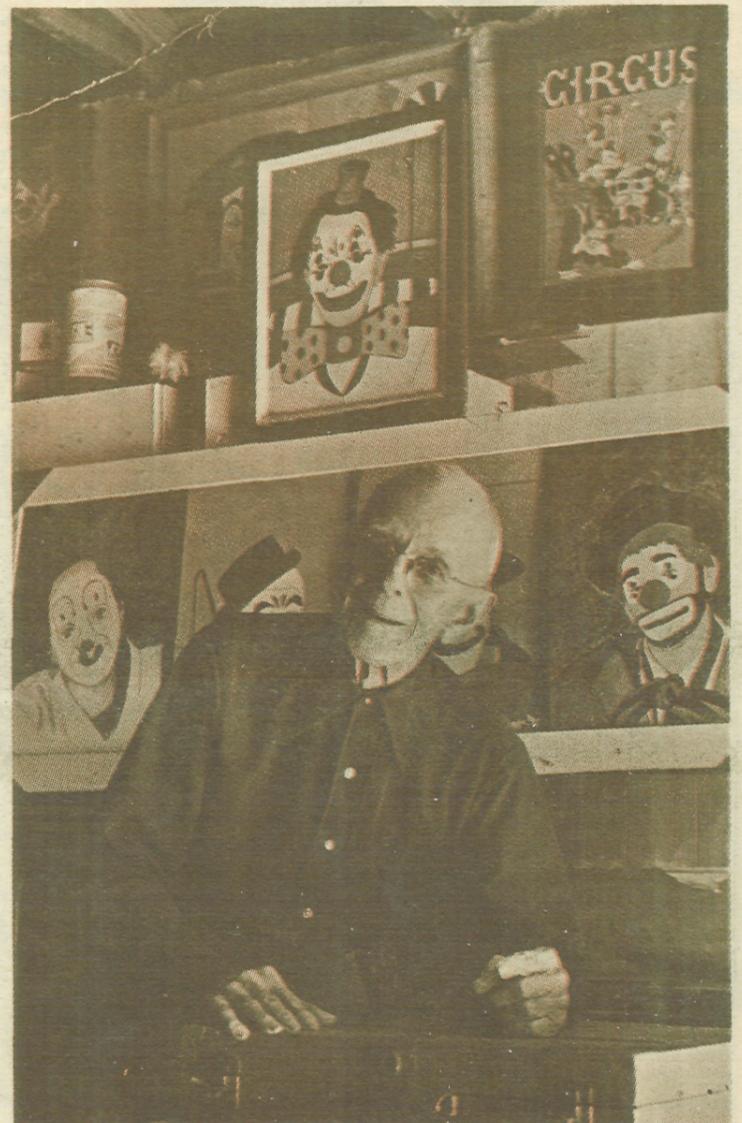
THE POPE noted: "The concept, the esteem and the use of the sacrament of Penance have not always received from everyone the privileged consideration they deserve."

He added: "Let us give to this sacrament or, if need be, restore to it the devotion, gratitude, and joy that it deserves from our faith and piety."

The Pope traced the historical development of the sacrament of Penance and noted that the early Church was hindered in its understanding of the sacrament "by a too narrow and literal interpretation of a phrase in the Epistle to the Hebrews: 'If we sin willfully after having received the knowledge of the truth, there remains no longer

a sacrifice for sins'."

A CLEARER view of the sacrament was given last year with the publication of the Ordo Paenitentiae by the Vatican Congregation for Divine Worship. The Pope said this document, updating the rite of Confession, was "certainly among the most significant pieces of recent liturgical and pastoral legislation."



THE DAYS under the Big Top are gone for Sonny the Clown; but Sonny Tonnastine, private citizen, relives those days in the paintings of his friends, and of himself (directly above his head), he painted and keeps in his garage. Sonny and his wife Juanita, a one-time famous skater, recall the 'good old days' of show business on the road. See story, p. 9.



## Our World

### Bans abortion

West Germany's supreme constitutional court, declaring that the constitution guarantees everybody's right to life, and physical inviolability, overturned a law authorizing abortion on demand within the first three months of pregnancy. The law, which would also have allowed abortion during the second and third trimester of pregnancy provided a commission including two physicians approved, had been signed into law June 5. However it was never operative because a federal injunction was immediately placed upon it.

### War 'unthinkable'

"A military solution" to the problems of the Middle East "is unthinkable," the president of the National Conference of Catholic Bishops (NCCB), said in Cincinnati. "Given the strategic importance of the Middle East in the global picture, war would be disastrous not only for the region but for the world as well," said NCCB president, Archbishop Joseph L. Bernardin of Cincinnati.

### Oppose Thieu

The majority of Catholics in South Vietnam support the South Vietnamese government but would like to see its leader, President Nguyen Van Thieu, ousted, an exiled former member of the South Vietnamese National Assembly said in St. Louis. The exile, Ngo Cong Duc, one of only a few Catholic members of the Third Force — a faction supporting neither Thieu nor the Communists' Provisional Revolutionary Government — and a relative of Archbishop Nguyen Van Binh of Saigon, said Catholics, 12 percent of the country's 19 million people, can no longer tolerate "Thieu's corrupt government."

## It's not too late to send entries for Voice poll

So you haven't sent in your South Florida Catholic Consumer Poll and you think you've lost your chance to win a seven-day vacation in the Caribbean?

Well, it's not too late.

Although returns are already coming in, you have until Monday, March 17 to return the postage-paid questionnaire which appeared in the February 28 issue of The Voice.

If you need another form, call The Voice at 754-2651; drop by our offices at 6201 Biscayne Blvd., or write to "Poll," c/o The Voice, P.O. Box 381059, Miami, Fla. 33138. But please, only one entry per family.

Prizes will go to 106 people who complete the form — including the space for answering why they enjoy reading The Voice — sign their names and send the poll back to us.

The grand prize is a seven-day trip to Nassau, in the Bahamas; San Juan, Puerto Rico; and St. Thomas, Virgin Islands; aboard the luxury liner TSS Mardi Gras, departing from Miami.

Five other winners will receive a Polynesian night for two, including dinner and a floor show, at the Mai Kai Restaurant in Fort Lauderdale.

One hundred other people will win \$5 each for their entries.

Sending in your questionnaire to The Voice will not only help you win a prize; it will help us in two ways.

First, it will tell us what our readers like and dislike in The Voice, and give us suggestions on how to make it better suit your needs. Second, it will aid our advertising department by telling them what advertising is most helpful to you, and by enabling them to sell more advertising so we can bring you a bigger and better newspaper.

We discovered, for instance, in a 1973 preliminary survey of 60,000 of our Dade and Broward County readers,

that you spent close to \$105 million on automotive needs alone that year. That was just slightly more than you spent on food.

Purchases of general merchandise took the next biggest portion of your income — \$83 million of it; followed by \$59 and-a-half million on eating out and entertainment.

A whopping \$32 million was spent on gas stations, a figure that should show a dramatic increase in the 1975 statistics.

Our figures show you spent \$31 million on apparel; \$30 million on furniture and appliances; \$19 million on lumber, building materials and hardware; \$17 million on drugs and \$37 million on all other retail sales.

But that wasn't all you spent — not by a long shot!

You spent \$175 million on "personal services" — including insurance, vacations, beauty salons, repairs, doctors, lawyers, and dry cleaning.

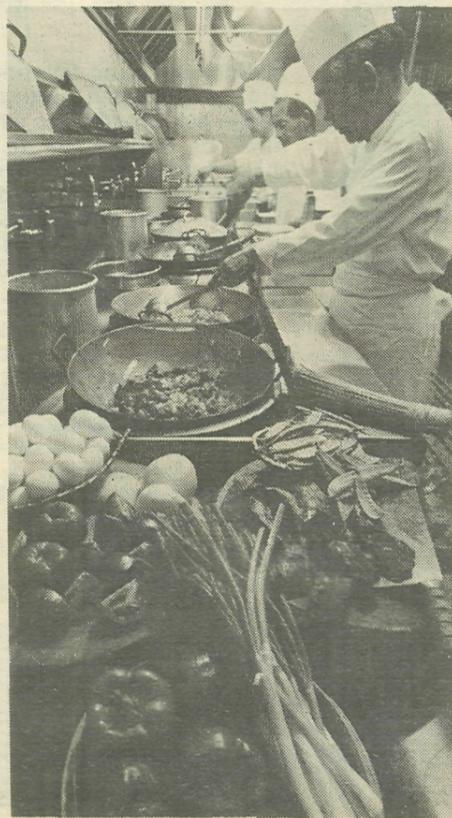
Another \$53 million of your money went toward debt reduction and savings.

So, you see, with a total spending power of \$748 million, you throw a lot of weight; and we want to help you use it to benefit you the most.

This year's poll will give us more exact information, including the wants, needs and spending habits of all our readers in the eight South Florida counties we serve.

So fill in your form and send it back to us. — It will be doing yourself — and us — a favor.

CHEFS at the Mai Kai Restaurant, where five lucky couples will win dinners, prepare sumptuous meals in oriental "woks."



ESPAÑOL  
22, 23, 24

THE VOICE  
THE VOICE, P.O. Box 38-1059,  
Miami, Fla. 33138

# Here's where confirmations are scheduled in March

(The Sacrament of Confirmation will be administered in the following parishes on the dates indicated).

**MARCH 7**  
7 p.m.

Blessed Sacrament, Fort Lauderdale; St. Vincent de Paul, Miami; St. Vincent Ferrer, Riviera Beach.

**MARCH 9**  
3 p.m.

Epiphany, Miami; St. Ignatius Loyola, Palm Beach Gardens.

7 p.m.

St. Thomas the Apostle, Miami; St. Jude, Tequesta.

**MARCH 10**

7 p.m.

St. Lawrence, North Miami Beach; St. Kevin, Miami.

**MARCH 12**

7 p.m.

Annunciation, West Hollywood; Sacred Heart, Homestead.

**MARCH 13**

7 p.m.

Visitation, Miami.

**MARCH 14**

7 p.m.

Little Flower, Hollywood; Our Lady, Queen of Heaven, North Fort Lauderdale; St. Malachy, Tamarac.

**MARCH 16**

3 p.m.

St. Patrick, Miami Beach; St. John the Apostle, Hialeah.

7 p.m.

St. John the Apostle, Hialeah.

**MARCH 17**

7 p.m.

St. John the Baptist, Fort Lauderdale.

**MARCH 19**

7 p.m.

St. Clement, Fort Lauderdale, St. Gabriel, Pompano Beach.

**MARCH 20**

7 p.m.

Mary Immaculate, West Palm Beach, Holy Name, West Palm Beach.

**MARCH 21**

7 p.m.

Our Lady of Perpetual Help, Opa Locka; St. Lucy, Highland Beach.

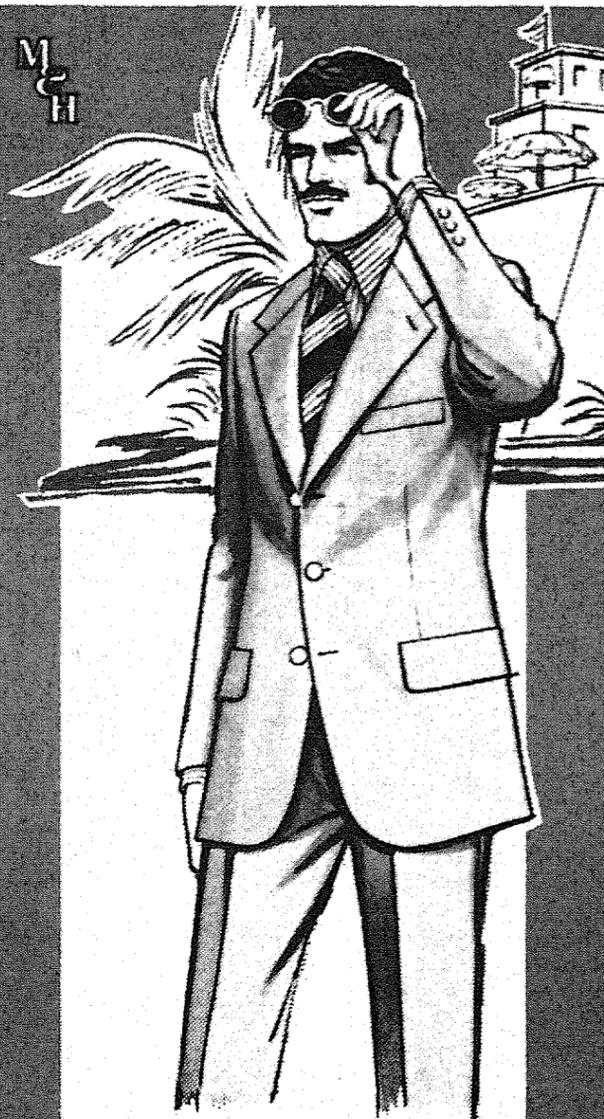
## Abp. Sheen to speak at Barry

Archbishop Fulton J. Sheen, a popular television personality, will be the guest speaker during the Fifth Annual President's Dinner of Barry College on Tuesday, March 11.

The retired Bishop of Rochester, N.Y. who has recently returned to television embarked on a working-retirement career in the fields of writing, lecturing, television and radio several years ago.

More than 500 guests are expected to attend the dinner which will be served at 7:30 p.m. at the Playhouse, Miami Springs Villas. A reception at 6:30 p.m. will precede dinner.

A frequent visitor to South Florida for the past 30 years, Archbishop Sheen has been the featured speaker at the annual Communion Breakfast of the Archdiocesan Guild of Catholic Police and Firemen; at a benefit for Holy Cross Hospital, Fort Lauderdale, and at the Annual Charity Banquet of the Fort Lauderdale Particular Council of the St. Vincent de Paul Society.



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### Archdiocese of Miami

The Chancery announces that upon nomination by the Very Reverend George Croft, O.M.I., Provincial of the Oblate Fathers, Archbishop Carroll has made the following appointment, effective as of February 1, 1975:

THE REVEREND DONALD W. O'BRIEN, O.M.I. - Assistant Pastor, St. Stephen Church, West Hollywood.

**THE VOICE**

Archdiocese of Miami

Weekly Publication

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# HOLY YEAR

(OFFICIAL)

## Archdiocesan PILGRIMAGE



Archbishop Coleman F. Carroll

\$ 598\*

Per person—double occupancy



Father John D. McGrath

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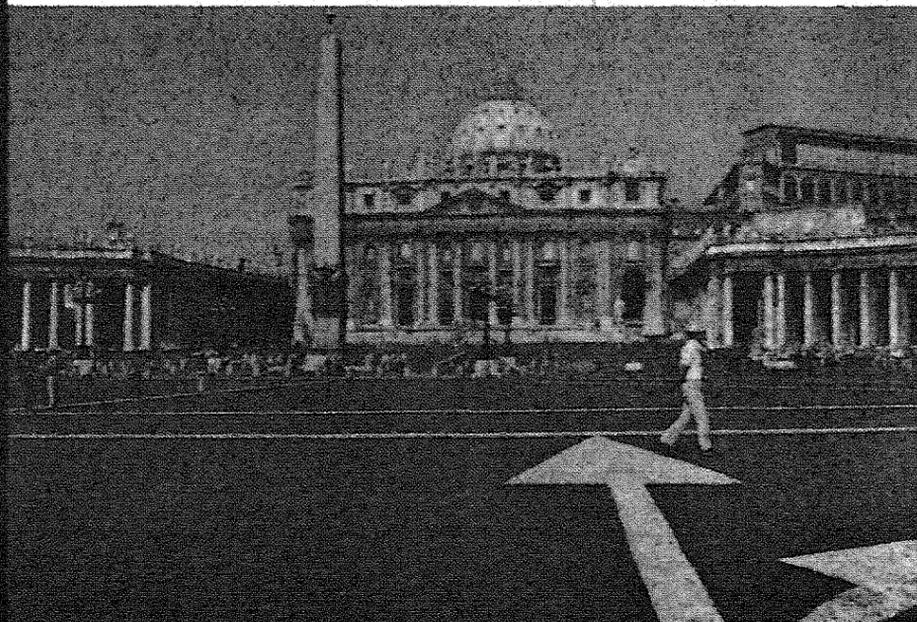
**COLEMAN F. CARROLL**

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.

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\* 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. Sight-seeing 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

# PEOPLE

"Our young people today are receptive to the values of the Gospel of justice, of liberation from sin and want, of fulfillment for man's legitimate aspirations. But on the other hand we see how they fall into the temptation of violence and become radicals of the right or left in many fields."

Bishop Eduardo Pironio of Mar del Plata, pressing for social and political reforms in Argentina.



Bishop Eduardo Pironio

"The right to eat is a basic human right... are we, as Americans, doing all we can to alleviate the specter of world hunger and malnutrition globally?"

Cardinal John Krol of Philadelphia, at a symposium on Hunger and the American Conscience.



Cardinal John Krol

"Something profitable is achieved even if we are defeated... if as a result churches are led to examine their respective positions... the fact that the atmosphere is tense and the ecumenical structure fragile is no justification that such discussion should be avoided."

Msgr. James T. McHugh, secretary for pro-life activities of the NCCB, speaking on the bishops' pro-life position at an interfaith conference on morality, civil law and abortion.



Msgr. James T. McHugh

"It is outrageous that at a time when many Americans are unable to pay their heating bills for the winter months, the net earnings of the 10 largest U.S. oil companies for the first half of 1974 were 148 percent higher than the same period last year."

Jesuit Father Robert Drinan, Democratic congressman from Massachusetts.



Father Robert Drinan

"The UFW is not against legal immigrants... for more than 10 years illegal aliens have been imported into this country by growers and labor contractors specifically to break our strikes. Now they are taking jobs away from our workers."

Cesar Chavez, clarifying his position on illegal aliens in a letter to the Washington Post.



Cesar Chavez

"It is only now that Christians can do Christ's work of healing, saving, making holy... the moment of saving is now. We may not offer up one generation in the hope of some better future."

Bishop Donal Lamont of Umtali, Rhodesia, testifying before a U.S. bishops' Bicentennial committee, on conditions in apartheid Rhodesia.



Bishop Donal Lamont

## On pilgrimage

### S. Floridians to visit Florence

Gently rolling hills, with a city of ancient, elaborate buildings nestled among them, are an unusual sight for South Floridians accustomed to flat lands and architecture of the 20th Century.

So as South Florida pilgrims on the official Archdiocesan Holy Year pilgrimage leave Rome and head up the Highway of the Sun toward Florence as spring settles into Central Italy, their first impressions of the area are likely to be memorable.

BUT ONLY when the group arrives in Florence, on May 1, and begins seeing the city from the inside, will the real impact of this ancient cultural center be felt.

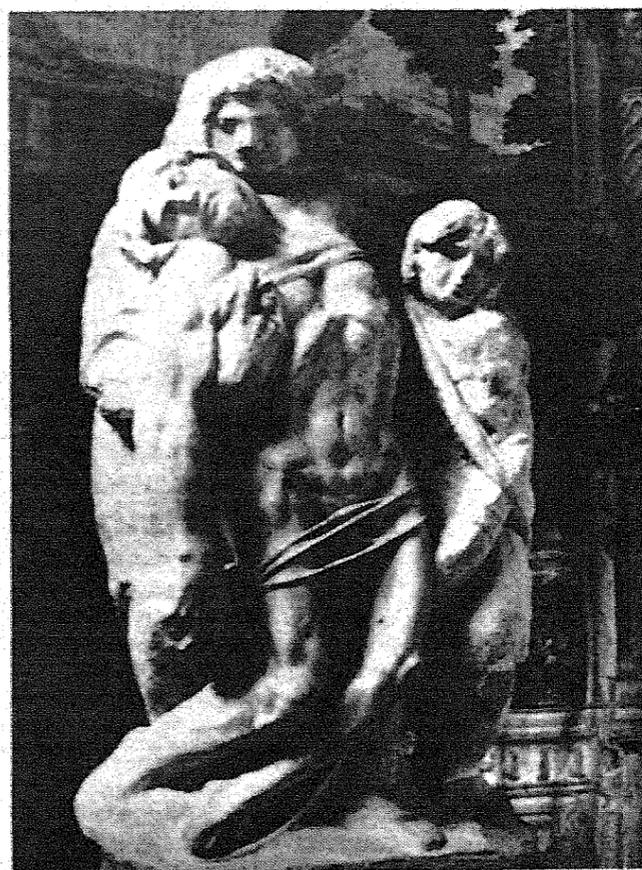
Gazing at Michelangelo's magnificent statue of David, located in the Academy of Fine Arts, the pilgrims will be stepping back through the centuries — the building itself was begun in 1784, and the statue of David was brought to the Academy 100 years later.

Michelangelo's influence is felt throughout Florence. There is the Piazzale Michelangelo, just above the city; Santa Croce, a 13th Century church containing many of his works, as well as those of others; the Michelangelo-designed Medici Chapels, with the New Sacristy and the Laurentian Library with its world famous manuscripts and Codices; and others.

South Floridians, both Catholic and non-Catholic have been invited by Archbishop Coleman F. Carroll to join him on the nine-day pilgrimage to Rome, Florence and Assisi, April 27- May 5. All pilgrims will join the Archbishop for an audience with the Holy Father.

Tour guides will be available for both English-speaking and Spanish-speaking pilgrims.

Cost for the pilgrimage is \$598 per person double occupancy. Applications may be obtained through any parish rectory; the Chancery, 6301 Biscayne Blvd; or Alitalia Airlines, 150 SE 2nd Ave., Miami. Reservations are being accepted on a first-come, first-served basis.



MICHELANGELO'S unfinished Pietà (around 1564) is on display at the Florence Academy, which South Florida pilgrims will see. The idea of Pietà scenes was unusual in the Italian culture of the time, having been a German creation which spread to France.

### More people will 'see Pope'

VATICAN CITY — (NC) — With the Holy Year just over two months old, Pope Paul VI has stepped up the number of scheduled public appearances and religious ceremonies, giving increasing numbers of pilgrims a chance to "see the Pope."

On Wednesday, Feb. 26, the 77-year-old pontiff began holding two weekly general audiences — one for foreigners in the new Papal Audience Hall, and another immediately afterward for Italians in St. Peter's Basilica.

ON SUNDAY, March 2, the Pope was scheduled to celebrate a solemn morning Mass for pilgrims at St. Peter's. His original Holy Year schedule, announced months ago by the Central Committee for the

Holy Year, noted that the Pope would either celebrate, preach or preside at a public Mass every Sunday in the basilica. Yet, except for special feasts or ceremonies which have fallen on Sundays, the Pope has delegated cardinals to celebrate the Sunday Holy Year Mass — up to now, that is.

Planner of papal ceremonies have shown concern for cutting corners where possible in order not to overtax the Pope's energies. Early in the year, when the Pope was suffering from a slight cold, they abolished for several weeks the use of the portable throne and asked the Pope to cut down on the length of his address to the general audience.

During Lent, two penitential processions in St. Peter's Square which preceded papal

Masses were led by cardinals instead of the Pope himself. Some have speculated, however, that, in addition to the strain such a procession might have, security risks in today's violent society were too great to permit the Pope to walk in St. Peter's Square.

POPE PAUL, who likes to meet the public and considers his weekly audience a meeting between a pastor and his parishioners, has expressed his delight in seeing so many pilgrims.

On Wednesday, Feb. 19, the Pope broke with tradition and interrupted his week-long lenten retreat to meet pilgrims in a mini-audience in the apostolic palace's Courtyard of St. Damasus. The usual general audience is always canceled during retreat week.

### They'll 'have a ball' aiding charity drive

After 49 hours of continuous dribbling, free-throwing and general fun with a basketball, teams from Archdiocesan schools, youth groups and scout troops will have an incentive to play one more hour to raise funds for the Arch-Bishop's Charities Drive Sunday night.

Members of the Miami Dolphins football team will appear in St. Rose of Lima gym at 7 p.m. Sunday, March 9 to play the top CYO, Young Adults and Youth activities staff teams; winding up the 50-hour Basketball Marathon

benefitting the ArchBishop's Charities Drive.

The marathon, beginning tonight (Friday) at 6 p.m. in the gym at 10690 NE Fifth Ave. Miami Shores, is sponsored by the Department of Youth Activities, which will turn all proceeds from the admission charge and donations over to the drive.

Msgr. William Dever, director of the Department of Youth Activities, encouraged both youths and adults to come to the marathon and thus contribute to the ArchBishop's Charities Drive.

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## What about the victims of violent crimes?

With violent crime running madly on like a rabid dog sick from society's illnesses, there has been increasing concern for the victims of crime, especially violent crime.

While the rights of the accused, which are considered the rights of everyone, must be clearly defined, the rights and justice of the victims of crime are getting more and more attention lately. Measures have even been introduced to provide restitution for the victims of certain crimes, on the principle that if the criminal receives room and board and rehabilitation services, then the victim should get something for his or her pain.

In other words, society is beginning to realize that victims are a neglected minority who should be given more consideration than the hassle of court proceedings and cross-examinations by lawyers and news media.

It is in this context that in the past few days two things have happened which bear on this issue:

The U.S. Supreme Court has ruled that the names of rape victims can be revealed in the media once those names are in police or court public records.

The other thing is a news conference by a Miami assault victim in which she protested the lack of protection and the soft attitudes toward young but violent offenders.

The Supreme Court's decision was based on

the rather narrow concept of the right of the public to know being more important than the right to privacy of the individual.

However, we feel that there is more involved than the ordinary right to privacy. We are dealing here with a special kind of crime with a special kind of stigma (unfortunately) attached to it. Especially considering the recent number of vicious attacks on women, we feel that the state which is unable to protect its citizens at all times, should at least be able to constitutionally protect the victims of rape from further damage by keeping their names out of print.

To give the courts or any branch of government the power to decide what information can go into print has its perils, but as long as such powers are clearly limited to areas of compassion, such as is the case of a rape victim, the peril would be minimal. Even now, police and courts keep endangered witnesses secret up to a point, and, of course, all Grand Jury proceedings are kept secret on the principle that individuals should not be subject to harmful exposure, until it is really necessary. So we ask, is it really necessary to reveal rape victims' names to keep our Constitution strong?

Earlier this week a victim of a crime of violence, Cheryl DeFilippi, 27, held an unusual news conference. She had been stabbed 17 times on a college campus by a stranger, a 17-year-old youth. She protested the lack of protection in

public areas and the fact that her attacker might be tried as a juvenile and, by implication, be sentenced to a counseling program.

And this is an increasing concern even for those of us who want to see young offenders rehabilitated rather than sent to our crime-factory prisons. This same week Criminal Judge Ellen Morphonious cited the case of a 16-year-old arrested for breaking and entering, who had been arrested on the same charge nine times before.

Recently a group of 12- and 13-year-old youths ganged up and beat an old man. This kind of violence by extremely young kids has been turning up more often lately. Juveniles this young definitely should be rehabilitated rather than jailed, yet these more or less dangerous kids were released in about one hour to the supervision of their parents who obviously hadn't done the job the first time.

The point here, made by the judge and by Mrs. DiFilippi, is that victims must become a part of the criminal justice system, as are the offenders. If the victims, or potential victims, are given greater concern, then obvious repeaters, or even first offenders in violent cases, will be given much more careful handling before they are sent out into free society. And at the same time the legislators will find a way to write a constitutional law protecting rape victims from public exposure.

The Voice  
of the  
Holy Father



## 'Christ sets you free from passive conformism'

### Deplores plight of migrants

Pope Paul VI has deplored the plight of migrant workers, noting that they are often deprived of decent housing and decent working conditions, of the full right to unionize and the right to a decent education.

The Pope made the comments Feb. 28 to participants in Italy's first national conference on emigration. He received them in the Vatican.

Speaking broadly of migrants, Pope Paul said: "Too many problems still remain open regarding the protection of the migrants' human dignity, the need for more equality in conditions of work, housing, protection and job training, not to mention their legitimate hopes for the full enjoyment of civil rights, union rights and educational rights."

"There is still a long way to go before civil authorities and some sectors of society become conscious of such obligations toward this category of citizens and workers."

The Pope noted that currently many emigrants have had to return to their native country, and have compounded the problems of unemployment that already exist.

Tracing the history of the Church's concern for emigrants, the Pope cited the work of St. Frances Xavier Cabrini, who worked in the United States among Italian immigrants.

In regard to Italians who have left Italy in search of work, the Pope told members of the conference that many Catholics are working "silently and with daily dedication" among



THE FAMOUS Pieta by Michelangelo, in St. Peter's Basilica, is the master artist's only signed work, with his name on the ribbon crossing Mary's breast. Michelangelo, whose 500th birthday anniversary was March 6, sculpted the masterpiece between 1498 and 1500. Two years ago it was damaged by a deranged visitor to Rome, who was treated in a psychiatric hospital in Italy and recently sent back to his home in Australia.

them. Their work, he said, extends not only to an emigrant's "personal problems and problems stemming from work, but also extends to the nuclear family, alleviating the sad conditions in which its various members find themselves when they are forced to live apart from one another."

### Youths not really free

Pope Paul VI told about 16,000 young people March 2 that many youths who think they are free are really enslaved by the will of a group, a social movement or a "collective rebellion."

Addressing a Holy Year pilgrimage of the Catholic "Gen" (standing for "new generation") movement in St. Peter's Basilica, the Pope added that youths who choose Christ will remain dissatisfied with a consumer culture and will reject conformism.

As some youths perched atop the Basilica's confessionals, the Pope said: "How many young people think that they are free because they have cast off the habits and the authority of family life, without realizing that they have become enslaved by subjection to the arbitrary choice of a group, a social current, a collective rebellion!"

The pilgrims of "Gen" were joined in the Basilica by about 4,000 others, making it necessary for officials to seal off the Basilica's huge entranceways.

The Pope questioned the crowd: "What are you seeking? You, the young people of the present, already have a negative reply — almost a rebellious reply — in your hearts. You say: we do not want the world as it appears before us."

"A world that offers you the most beautiful, perfected and enjoyable fruits of modern civilization does not please or satisfy you, even though you can easily take advantage of the achievements, comforts and marvels that modern progress puts at your disposal."

The Pope told the Catholic youths that choosing Christ "sets you free from the passive conformism that draws along so many of the young people of our time: conformism to the domination of the thought of others, to currents of fashion in culture and behavior, to the mimicry of the masses."

According to the Pope, a sense of "criticism, contestation and even nausea" stops many young people today from following a "materialistic, hedonistic and selfish" culture.

**THE VOICE**

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# Letters to the Editor

## Fr. Burke rapped

EDITOR: I wish to add some thoughts to the long-ago-opened issue "on women." My reaction is prompted by Father Cyril Burke's second letter, which, more than a statement proving the inaccessibility of women to the priesthood, seems to be telling us — women and men of today — that woman is a being essentially inferior, whose inferiority renders her incapable particularly of certain "dangerous" roles.

It is not my purpose to respond with scientific, cultural, social or theological arguments. Rather, I would like to invite Fr. Burke and all those who so tenaciously understate the dignity of women, to "lift up their eyes to the Lord", and dare to dream, instead of becoming entangled with discourses, definitions and categories, which are, after all, human products. Perhaps, if those who so anxiously strive to classify human thought and divine realities, tried to contemplate rather than analyze, they would sooner reach God's mind, in whatever measure it is possible for man to do so.

In such a contemplation we might more readily see that God's power, also in the creation of man and women, went further than mere biological functions or purposes. Perhaps, then, much of our thought would not be paralyzed by chromosome counts, measurement of "degrees of eminence", or classification within categories of determinants and determinable factors. Our vision would thus become deeper, and we would be able to gaze at God's creative power as described in the other creation narrative which many seem to forget:

"God created man in His image; in the divine image he created him; male and female he created them" (Gen. 1:27). It seems, and so it is understood by many 20th century biblical scholars that the fact that God created man as "male and female" is part of his being made in His image and likeness. It is in this duality and unity of man and woman that mankind is most truly the image of the living God. It is so united that they build the "new heavens and the new earth."

How can we remain paralyzed into concepts seven centuries old, when so much has been studied, discovered, learned and lived since then, both within and outside the Church? Are we to

assume that God is so limited that what our theologians of the 13th century said about Him is all that can be learned? Perhaps Father Burke did not realize the profound meaning of the last paragraph of his letter: "The teacher of Catholics is the Magisterium of the Church as it unfolds the truth of Sacred Scripture and Apostolic Tradition." "As it unfolds", precisely because man will have to be constantly unfolding God's design.

In that unfolding we might one day understand what a positive contribution to the function of ordained priesthood a woman can make, just as not long ago the Church was capable and willing to confer on two women the dignity of Doctor of the Church, previously reserved only to men. Quite a few pages had been written by notable theologians on the impossibility of women to be named to that position. The well known French Jesuit, Fr. Jean Galot, wrote in 1966 (*La Femme et l'Eglise*), that women had a subjective perception of human and divine realities, as opposed to the objective and thus superior perception of men. Based on this, he further stated that, whatever their worth, women's teachings, especially in matters of religion, could never have a universal value; and, because of this, women like Teresa of Avila and Catherine of Siena could never be declared by the Magisterium Doctors of the Church.

It must have been a great shock to Father Galot when, just two years later, in 1968, Paul VI gave to those women he had specifically mentioned in his book, that title which he so elaborately proved they could not hold. What we see today so clearly, may unfold into new perspectives in the future. That is what the Magisterium of the Church tells us when it urges us to open our eyes to "the signs of the times". God, the Eternal, speaks to us through those signs as well.

Rosemarie Kamke  
Opa-Locka

## Women in the Church

EDITOR: The doctrinaire and simplistic opinion on the status of women in the Church of both Father Burke and Archbishop Fulton J. Sheen, as quoted in Father Burke's letter of Jan. 24, does a disservice to the Church, to women and to the very complex issue of the ordina-

tion of women. The Committee on Pastoral Research and Practice, a committee of the National Conference of Catholic Bishops, presents a more equitable approach and I quote:

"The question of ordaining women is an old one in the Church, but it has not yet been thoroughly researched for Catholic theology. There is no explicit authoritative teaching concerning the ordination of women that settles the question.

"The topic should be given exhaustive study. The theological reasons for and against the ordination of women need to be developed in careful and objective fashion. A thorough study is required not because of sociological trends, but because of developments in the Church within the past decade. The encyclical *Pacem in Terris* (no. 41) in 1963 listed the emancipation of women as a positive development of modern times. The *Pastoral Constitution on the Church in the Modern World* (nos. 9, 29) in 1965 rejected any discrimination based on sex. The admission of women as auditors to the last two sessions of Vatican II (1964-65), the proclamation of St. Theresa of Avila as Doctor of the Church (1970), the discussions on this subject in the Third Synod of Bishops (1971) — these trace a considerable recent development concerning woman's role in the Church.

"The revelation given in Galatians 3:28 shows the equality before God of every Christian: "There does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus." In the Church then there is no distinction of persons: Discriminatory lines have been erased by Christ. In the Church there can be no discrimination. (*Review for Religious*, Vol. 32, 1973/2, pp. 218-219)."

The Committee's report then addresses the serious theological and pastoral issues surrounding the question.

Although I have developed my personal theological position, I am not writing this letter to defend nor explicate that position but to vindicate the so-called Church's position on this question. The issue is not only theologically complex but also emotionally complex and I do not think that doctrinaire statements aid in the kind of dialogue which is necessary to the "exhaustive study" which the

Committee proposes. The Committee has attempted to open the dialogue while not avoiding the very difficult theological and pastoral problems involved. Unless this openness of attitude prevails, greater alienation of women in the Church will ensue.

Sister Maria Riley, O.P.  
West Palm Beach

## Sisters protest ad

EDITOR: It has come to the attention of the Daughters of St. Paul, Catholic Sisters dedicated to the communications media apostolate, that a vocation advertisement of theirs appeared in periodicals of a nature totally in contrast with their way of life. The Daughters of St. Paul declare that this was done without their knowledge or consent. They disclaim any connection with such publications and are deeply distressed at the unauthorized use of their material. Once again, they declare their total adherence to Catholic faith and morals.

Sister Edward, Superior

## Breig hits Reds

EDITOR: I have just finished reading the article, "Where's anti-Red Protest" by Joseph Breig in your Feb. 28, 1975 issue.

May I commend you for printing it. Mr. Breig brings out the seldom published truth that there is seldom a word printed to protest Communist atrocities. The endless reports of murder, torture and destruction by various Red forces around the globe get virtually no attention.

I hope we will see more of Joseph Breig in future issues.

Al Powell

## Praise on Greeley

EDITOR: As an ardent admirer of Father Andrew Greeley, I am dismayed at the recent critical letters about him.

More lasting good will be done for the Church by one Father Greeley than by a thousand of your narrow minded, defensive, touchy Catholics. No institution was ever well served by blind, mindless loyalty.

Louise B. Connors  
North Miami

By Msgr. James

J. Walsh



## Loose abortion law leads to abuses

There seems to be quite recently a much sharper awareness of the complex problems related to legalized abortion.

Channel 7 in Miami has been looking into abuses, the kind of abuses you would expect when some doctors unscrupulously are going to use the relaxed law on abortion to stock their cupboards with bread, green bread.

According to reports, some doctors have been performing "abortions" when the woman was not pregnant. And, of course, they knew she was not pregnant. She did not. The fantasy was played out, and money was exchanged. A gruesome trick. As so frequently happens, guilt could be present or would come later when perhaps least expected, and one might lament then the death of a baby — when there was no baby.

COUNTLESS other bizarre incidents are coming to light, which are making some people take a second look at their impulsively expressed conviction that a woman has a right over her body. The Witness, diocesan paper of Dubuque,

Iowa, ran this telling editorial last week:

"Several weeks ago a New York newspaper carried two stories on the same page concerning life and death.

"The first one was about a baby gorilla named Sunny Jim who was having problems breathing. The decision by the zoo officials was to take the infant away from his mother, rush the animal to hospital in hopes of saving his life.

"A zoo attendant risked his life to get the baby out of the cage. He was successful, but all efforts to save the baby failed. Sunny Jim died.

"On that same page another story told how a doctor in a New York hospital had aborted a 26-week-old baby because the mother, he said, had threatened suicide. The legal limit whereby an abortion can be performed in New York state is 24 weeks.

"But the hospital wasn't sure it could get by the law. So they called the local district attorney who said under the existing law he couldn't approve the abortion, but "if the hospital says it needs to perform an abortion to save the

life of a mother I'm not going to tell them not to."

"The baby was killed.

"One New York woman upon hearing of the two incidents had a pretty good retort. 'Instead of proving that abortion takes human life, should we insist that it takes animal life? For then our society, valuing baby gorillas so much more than human babies, might rise up in anger and demand that abortion be stopped.'"

Incidents like this are being multiplied all over the country. It may serve a useful purpose to publicize them, to point up the absurd value system when animal life is preferred to human life. Moreover it may also help people to rethink their own attitude on the moral issue of abortion. It would be interesting to find out what percentage of the population based their acceptance of an abortion law on emotional statements. For a long time the powerful argument was that "back street butchers" were endangering the lives of women who wanted an abortion and could not have one. So now we have new, highly pro-

fessional clinics, blessed by the law, where women who are not pregnant, can have an "abortion" at the same price as all others!

ONE FURTHER word. Husband and wife readers of The Voice sent me a copy of a letter they received from a Florida congressman some time ago. He wrote: "Regarding abortion, I have a great reverence for life and instinctively oppose abortion. I agree with Dr. Margaret Mead who recently stated that abortion is necessary as a back-up against our failure to provide contraception (sic) to anyone who needs or wants it. Dr. Mead favors a society where no woman has to turn to abortion as a result of these failures."

So wrote William Lehman, 13th District, Florida.

Failures? Would it be a "success" to encourage a fifteen year old child to immorality, by making it possible to be promiscuous? What kind of system of right and wrong is this? And how does one really "instinctively oppose abortion" when it is considered an excellent "backup" measure if contraceptives were not passed out?

# Her dream comes true —

## Yolanda's father rejoins family after six years

For almost six years now, 11-year-old Yolanda de Quesada had been dreaming about seeing her father again.

Her dream came true last Friday evening with the arrival of the Iberia Airlines flight 977 from Madrid.

YOLANDA was a little nervous and wondered whether her father would recognize her. Her excitement was also shared by her mother and her grandparents. They had not seen their son — now a doctor — in 10 years.

Yolanda's father was not coming alone. With him, and 75 other passengers, were 12 Cuban exiles, all physicians, who since their departure from Cuba had been anxiously awaiting permission to enter the U.S.

NOW THEY are all enrolled in a special course for foreign doctors at the University of Miami. They will take the "Foreign exam" after a year of studies in order to meet re-

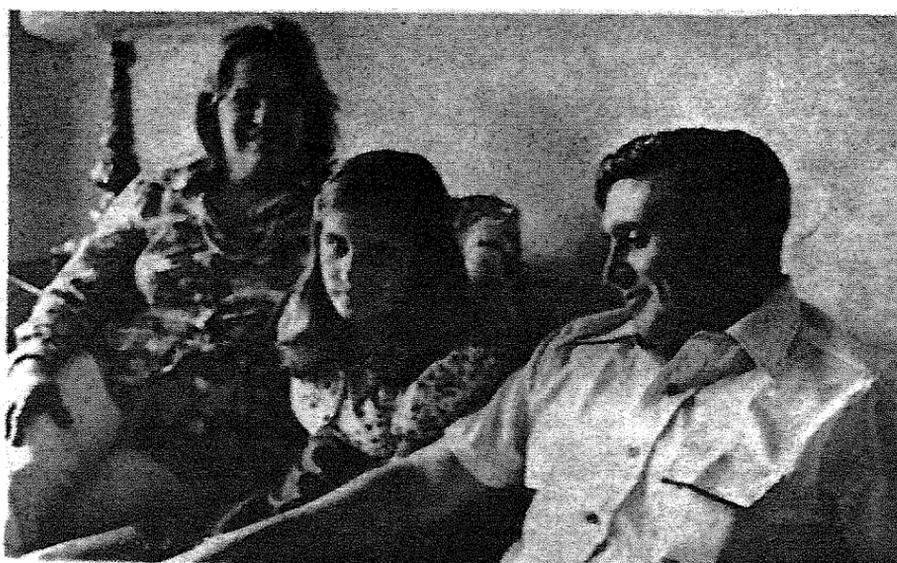
quirements to practice here.

Welcoming them at Miami International Airport was Father Daniel G. Babis, Director of the Archdiocesan Office of Immigration, and also greeting the newcomers were Tania Medina and Mary Artiles from the United States Catholic Conference (USCC).

"We were very anxious to be here in time for the beginning of the foreign exam program," explained Dr. Francisco A. de Quesada upon his arrival. "And we are most grateful to the U.S. Catholic Conference and the International Rescue Committee for the efforts made to accelerate the visa process," he said.

ALTHOUGH all these doctors were practicing medicine until their departure from Cuba, they will have to undergo one year of studies and at least one year of internship before they see their degrees convalidated.

"We are lucky to have diplomas," said Dr. de Quesada. "Those who are now study-



RELAXING with his family at home after six years of separation is Dr. Francisco de Quesada, who arrived in Miami from Spain with a group of Cuban physicians who have been awaiting permission to enter the country.



ONE OF the 12 other physicians, all of whom are enrolled in a special course for foreign doctors at the University of Miami, is joyfully greeted by a relative at the airport.

ing to become physicians there are not given any sort of certificate upon completing their course, so they may not practice outside of Cuba," he explained.

Dr. de Quesada started his medical studies in 1954, under the old system and it took him several years to finish. "Today," he explained "the requirements are five years of study and one of internship."

LIKE MOST "punished doctors" — those who have asked to leave the country — de Quesada has spent the last years practicing medicine in remote villages where conditions are tough, especially because of the overwhelming amount of work they must handle.

"Many times during my stay in Marcane, in Oriente Province, I had to take five 24-hour duty periods over a 10-day span.

"In vain we asked to be transferred to agricultural work, so great was the burden of the responsibility . . ." And he added "They also made me be on duty every Christmas and New Year's eve."

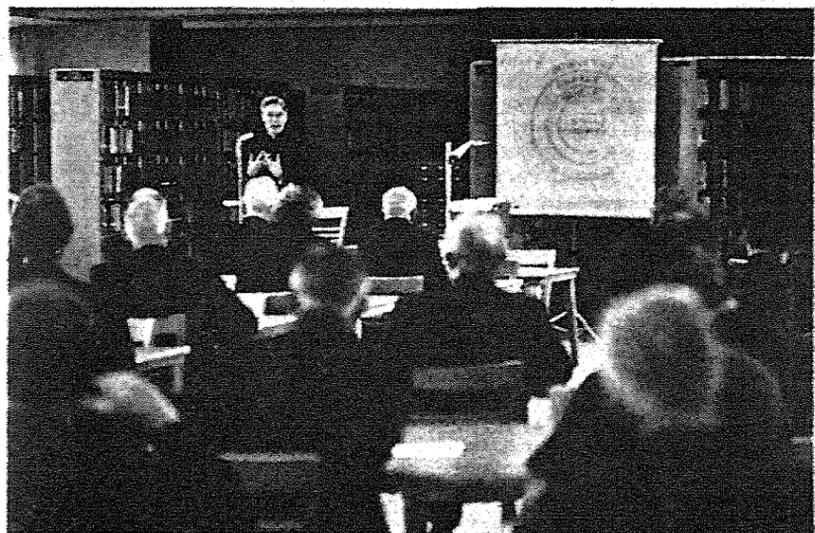
Dr. De Quesada was married in 1963. In 1969, to evade the pressure exerted on his family, he said goodbye to his wife and 5-year-old daughter as they departed for Madrid where they spent almost five years waiting for him. Eventually they were able to enter the U.S. and came to Miami.

All of Dr. de Quesada's correspondence was strictly watched during these years.

"I even knew who was assigned to open my mail," said the Cuban-born doctor. But they didn't really care to hide it, because they did a very poor job fixing up the envelopes," he added.

Speaking of Cuban Catholicism, Dr. De Quesada explained that "only the elderly can practice . . . The young, if they want to keep their jobs, or continue their studies, have to quit going to church."

Dr. de Quesada is now happily reunited with his family and his young daughter has a very special dream. She would like her own dad's dream — to become a famous surgeon — to come true.



BISHOP OF ORLANDO, Bishop Thomas J. Grady, recently conducted a Day of Recollection for priests of the Archdiocese at St. John Vianney Minor Seminary. Florida's newest Ordinary is chairman of the NCCB Committee on the Priestly Life and Ministry.

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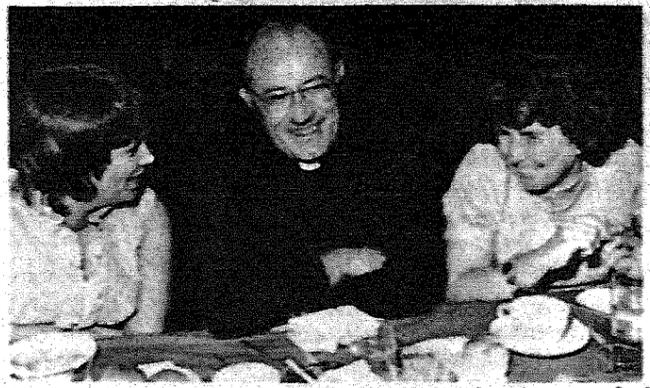
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REGIONAL ABCD dinners were held throughout the eight counties of the Archdiocese during this year's campaign. Father Frederick Brice, St. Maurice parish, Fort Lauderdale, is shown with Mrs. Irma Boylson and Mr. and Mrs. Bill Hill at a dinner at Pier 66, Fort Lauderdale.



ST. KEVIN parish pastor, Father Ignacio Morras chats with Mrs. Beverly Byrne and Mrs. Sarah Fiskelli at Dupont Hotel dinner.



REGIONAL COORDINATOR, Msgr. David Bushey, pastor, St. Brendan Church, welcomes the Conrad Glebers to ABCD dinner at Miami Springs Villas.



BROWARD COUNTY pastor of St. Anthony Church, Father Laurence Conway, V.F. greets Mrs. J.F. Murphy, Mrs. Patrick Montague and J.F. Murphy at Pier 66 dinner.

## First ABCD reports due

First general reports of the 1975 Archbishop's Charities Drive will be made to Archbishop Coleman F. Carroll during a dinner at 7:30 p.m., Wednesday, March 12, in the cafeteria of St. Mary Cathedral School.

All pastors, assistant pastors, regional coordinators and chairmen, and all past general chairmen are expected to join Msgr. John O'Dowd, the Archbishop's Coordinator for the campaign and the general co-chairmen for the report dinner.

During the past few weeks Archbishop Carroll has praised the continuing generosity of South Florida Catholics, pointing out, "This is a glorious opportunity which you have, a privilege you have to contribute according to your means to help the unfortunate through

## ArchBishop's Charities Drive

an organization which spends its money wisely, judiciously, prudently and carefully in a manner which we think God expects of us."

Speaking at all of the regional dinners held in the Archdiocese, the Archbishop noted that it is apparent that all of the faithful realize that the programs and charitable institutions of the Archdiocese are "caught in the same economic squeeze" as they are and are willing to "make many sacrifices to aid the less fortunate."

Frank Hillary, campaign director, told The Voice this week that indications are that the results of this year's appeal will be "most gratifying" despite the high cost of living.



NORTH DADE pastor of St. Martha Church, Msgr. Bryan O. Walsh, talks with parishioners, the Harry Banks, Oscar Clarks, Mrs. Ann Crelley, Mrs. Mertilla Youngberg.



ST. AGATHA CHURCH pastor, Father William O'Dea dined with Mrs. Lillian Patterson, Mrs. Marguerite Labaranti and others at the Villas regional dinner.



CORAL GABLES pastor of Little Flower Church, Msgr. Peter Reilly talks with Mrs. Dennis Murphy.

ABCD PAST General chairman, Joseph M. Fitzgerald, K.S.G. and Mrs. Cleo Roth discuss current campaign.



HOLLYWOOD pastor of Nativity Church, Father James Quinn, Mrs. Thomas Kerney and Mrs. Edward Kirchner were among those at Pier 66 dinner.



GESU PARISHIONERS, Alfonso Flick and Mrs. Geraldine Murray, greet Father Ignatius Fabacher, S.J., pastor.





By Dale Francis

# The story of Jon and what he left...

Jon Scher died, two months and two days before his 24th birthday. He'd been a classmate of our daughter, Marianne, and I'd known him since he was first growing into his teens.

His death came unexpectedly. He'd had a bad cold but he went about things as usual. Then it went into his chest, there was a fever. Tuesday when he went to the doctor he was sent to the hospital right away. It was pneumonia but almost immediately it seemed to be under control. His family visited him Tuesday night and a priest from the Friary came to see him.

He woke up Wednesday morning doing all right. But the illness had placed a great strain on his system and Wednesday mid-morning his heart gave way. He turned to the nurse with a note of surprise in his voice and said, "I'm going now." And he died.

At his Mass at St. Peter and Paul, the priest read from Jon's notebook, the poetry, the essays, the thoughts. One of the thoughts he read was what Jon left for us, a precious legacy for all of us. What Jon wrote was, "Trust God — with no terms."

JON COULD have lived a hundred years and never have written a more important line than this. For what Jon wrote is what we must do if we are to be truly Catholic, if we are really to show our love for God.

Trust God — with no terms. So often our trust in God is made contingent on what He will do for us. We say to God, listen, I'll be good and I'll serve you faithfully if only you will do this for me. We bargain with God.

Even if we do not bargain ahead with God we expect rewards from Him. If we show our love

for God, if we live in accordance with His commandments, then we expect somehow we are going to be rewarded. If it turns out that we run into misfortune, if there is sadness in our lives, if we find suffering, then we express bewilderment. Why are we suffering? We've been faithful to God. How come He allows things like this to happen to us?

What Jon said in his legacy to us is that this isn't the way. The way is simply to trust God — no terms, no conditions, no expectations, just trust God and no terms.

THAT HE had the maturity of faith to write a line like that tells a lot about Jon. What tells more is that Jon didn't just write that line, he lived it.

You see Jon wasn't like everyone else. He was born with his body misshapened and small. He never reached five feet tall. His arms and hands were strong but he remained a little human being.

His mind was sharp, his voice deep, he was a big man trapped in a small misshapened body. He was talented in many ways but the chance of realizing achievement was limited. Once I remember he was considered for work that he could have done well but there was no way he fit — there were cabinets too high for him to reach, work areas where he didn't fit. He didn't get the job. He wound up working on computers where all that was important was his mind but he didn't get the chance other men had to realize the full potentiality of his creativity.

Everyone liked him, he had more friends than anyone in his class, but even while he was included in the affection of all he was excluded

by the way he was. And yet when they read from his notebook they found nothing of anger or resentment, just love. He had accepted the cross he'd been given. He trusted God — with no terms.

SO MUST we all. We must simply make an act of faith, asking nothing, promising everything. We must trust God. We must not condition our trust and love on God's rewards to us. If all we receive is bitter ashes then we must love enough that this in no way influences our love and trust.

Maturity in the faith is just this. That we trust God with no terms, no conditions. If we are given crosses then we accept them and love God and trust God just as much as if we were showered with human blessings.

Today we hear some people say they don't go to Mass because they don't get anything out of it. They are the spiritual spoiled children. They say to God they won't worship Him unless they receive some benefits. If they trust God then they demand that He reward them.

They set up terms for their promise of trust of God. They say to God, we'll trust you and worship you just so long as you give us something in return. And they demand in their terms that the reward for their trusting God be something immediate, something they feel.

BUT THIS is not trust of God at all, this is not loving God, this is loving self and trying to get a good deal for self. Jon who said it and lived it was the mature Catholic.

"Trust God — with no terms," he wrote. It was the legacy he left for all of us and it is a legacy beyond price if we will only accept it, learn it, practice it.

## Penance is reconciliation with God, not just confession

By REV. THOMAS KROSNICKI

The conversion of one who has sinned must include sorrow for sin and the intention to lead a renewed life. These sentiments are expressed sacramentally in confession made to the Church along with due satisfaction and amendment of life. Thus the new Rite of Penance correctly states: "God grants pardon for sin through the Church, which works by the ministry of priests" (no. 6).

Contrition, confession, satisfaction, and absolution remain important moments within the celebration of the sacrament of Penance. Contrition, which "is heartfelt sorrow and aversion for the sin committed along with the intention of sinning no more" (Rite of Penance no. 6 a), is the most important act on the part of the penitent.

This genuine contrition is what moves the

individual to the confession of his sins, since it springs from true knowledge of God and personal sorrow. But true conversion also calls for acts of penance or satisfaction for one's sins in order to bring about a change in one's conduct and to repair the injury brought about by sin itself. The act of Penance should therefore be a remedy for sin and a genuine help to renewal of life.

Of the several elements within the sacrament of Penance, popular piety has identified the sacrament more or less with one, namely, confession. In so doing, however, it has overstressed one aspect of the sacramental process — the act of confessing one's sins — to the detriment of other more important aspects of the total sacramental rite.

The revised rite of what has commonly been referred to as confession is now entitled Rite of Penance. Here again one element

seems to be given a new emphasis. By itself "penance" signifies conversion or a profound change in life. Yet in most modern languages it has taken on the significance of a work of penance or the expiation of sin.

The new Rite, therefore, frequently refers to the sacrament as the "Rite of Reconciliation." In this case it is identified in terms of what actually takes place by God's forgiving mercy when one recognizes his sinfulness and repents of it within the Church.

We have referred to the celebration of the Rite of Penance. In point of fact, however, what is celebrated is not penance but rather reconciliation. The recognition on the part of the Church and the individual penitent that God is a forgiving and merciful Father who calls the sinner back and forgives is indeed worthy of celebration!

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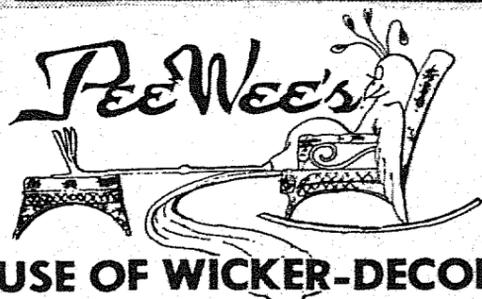
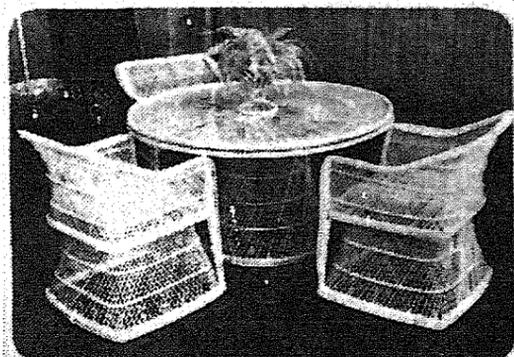
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JUANITA TONNASTINE feeds pet donkey at Hialeah home and recalls days of showbiz travels before marrying husband, Sonny, who was once a clown.

acrobatic act throughout the country and meeting his future bride on what he calls the "suicide circuit" — the short runs in small towns.

That was in 1935, when Juanita was not famous yet. Three years later she appeared in Detroit, having become well known. Sonny was there too — sitting through every performance she gave.

But show business life is a transient life, and the two went their separate ways. They decided to get married, but Juanita was booked for Europe. Then the war began.

Many years later, Juanita can look back on those years as ones of fame and success; but at the time, life was not easy.

She appeared at the Winter Garden in Berlin during its 50 year jubilee, along with another notable of the day — Adolph Hitler.

"THE GERMAN stage hands taught me a little speech in German to say to Hitler, but they taught me

he was always walking on his hands, making the others laugh.

"I used to put on performances in a barn, charging the children pins for admission," he recalls.

Juanita's talents had come from a more practical experience — school was too far to walk, and she didn't have money for a streetcar, so she had gotten a pair of roller skates.

Eventually, though, the couple were united — in Gesu Church, in downtown Miami. She had moved to Miami to appear at the Olympia Theater, now Gusman Hall, and was living on the old Brickell Estate.

"THERE WAS a cat farm there, and it was the only place I could find a room," she says, remembering the cats everywhere she walked.

When Sonny joined her, they bought the Hialeah property, including the pony ring, and built a house.

It is like a museum, adorned with photographs, paintings, me-

## They remember the days under main spotlight

She was a striking blonde skater, he a clown whose acrobatic stunts and fake red hair everyone recognized.

Those days are gone now — the days when the world loved Juanita and her Champions, the beautiful blonde skaters; the days when Sonny clowned with Burt Lancaster and Emmett Kelly in Barnum and Bailey's Circus.

THEY LIVE now in a house they built 30 years ago in Hialeah, a lone residence in an area mostly industrial now; nestled on a wooded lot next to a pony ring where a sagging old donkey brays for a carrot when anyone wanders by.

But the days are not sad for Juanita and Sonny Tonnastine. They have their memories, although Juanita says she is too busy to look back.

Sonny, approaching 90 years of age, doesn't get around much any more. But he spent many years clowning for area children — "just to get in front of a crowd," he says, a smile creasing the lined face as he displays photos of the familiar baggy

costume and clown face.

JUANITA, ever full of life, occasionally dons a costume and applies a big grin and red nose, to entertain the children at the annual festival at St. Cecilia Church. Much of the rest of her time is also spent at the Hialeah church, where she assists at Mass daily, helps keep the church clean and tends the candles.

"Show people are the most religious people in the world," she says, indignant that anyone might think otherwise. "When you are on stage, you pray all the time."

"I never went out on stage without saying a Hail Mary, I always wore something pale blue, and I dedicated every performance to the Blessed Mother."

This may surprise many, but Mae West, with whom worked for many years, was a religious person, too, Juanita says.

JUANITA gained her fame traveling with circuses throughout the United States and Europe, and also made two movies and appeared on television. Sonny clowned with the best circuses, doing his comic

wrong. So I addressed Hitler as "you" instead of "holy" in German. Later it was suggested that I apologize when Hitler came backstage, but Hitler said Americans didn't know any better.

"So I just told him that Americans do know better, but that we address only God that way! Well, at the time I didn't know who Hitler was."

Soon thereafter, when she attempted to leave Germany, she was detained as the Germans tried to prove that she was half Jewish. She would see Jews being routed out of bed and lined up to be taken away, and could only cry at what she saw.

SHE CAME home when her mother became ill, and there to meet her at the dock was Sonny, still waiting for her. But their marriage was still years away, show business taking them their separate ways again.

Sonny had been a clown ever since he could remember. As a child

mentos of the past days. The living room is 20 feet square, built that way to double as a rehearsal hall. The walls are full of clown faces, mostly Sonny's. One painting shows two clowns — one is Sonny, the other a familiar looking hobo.

It is the famous Emmett Kelly, who knew both Juanita and Sonny well. Juanita tells of the time Kelly took her on a date.

"HE TOOK me to dinner — in makeup. I was mad about it, and I let him know. The next day a man came to me and spoke to me abruptly. I couldn't figure it out at first, and then I realized that it was the same man who had taken me out. I didn't know him without his makeup!"

Juanita and Sonny could tell stories for hours. But Sonny the Clown and Juanita and her Champions are people of the past. Juanita and Sonny Tonnastine are people of the present — with pleasant memories of their show days, but happy with their settled life of today.

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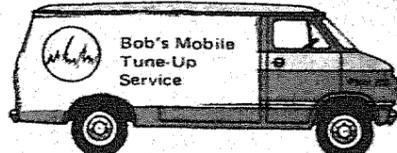
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# REFLECTIONS on the Sunday Gospel



By Father  
Eugene H. Maly

GOSPEL (Fourth Sunday of Lent; March 9, 1975).  
1 Samuel 16:6-7, 10-13; Ephesians 5:8-14; John 9:1-41.

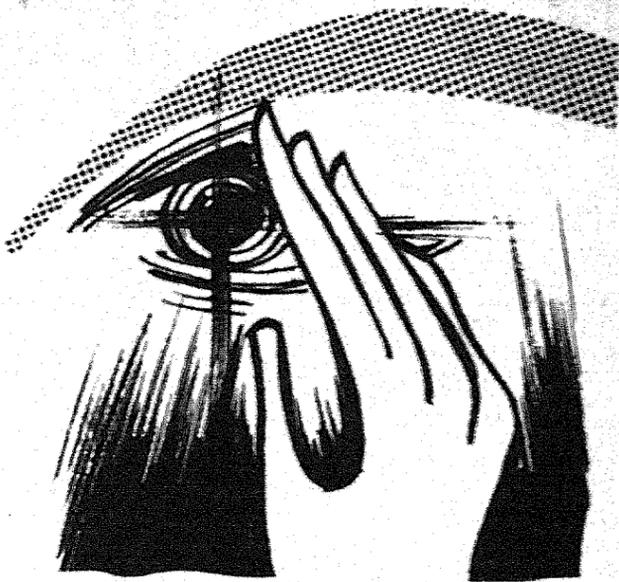
There are few pieces of biblical literature that are more magnificent than the ninth chapter of John's Gospel, today's Gospel reading. The clear delineation of characters, the sharp exchange of comments, the telling irony of the blind man's responses, the final enigmatic statement of Jesus — all contribute to make this a composition of highest quality.

Briefly the story is this. Jesus cures a blind man on a Sabbath. Some Pharisees, hearing of it, question the blind man in the hope that he will admit some wrong-doing on Jesus' part. Further investigation gets them nowhere. The story concludes with the messianic confession of Jesus by the blind man and the stinging rebuke by Jesus of those who would not admit what they saw.

THE ORIGINAL event has been magnified by John in order to reflect the situation of his day when sharp differences existed between the Synagogue officials and the Christians. We must not, therefore, attribute to all the Jewish people what John writes here of certain leaders. The lesson can be applied to anyone, Jew or Gentile, even to us who claim to be Christians.

The basic lesson here is that, no matter what one's physical condition, one must be spiritually open to see the light of God's truth. It is a story, therefore, especially of spiritual blindness, not only or even primarily of physical blindness. The latter, around which the narrative centers, is but a symbol of the former. One may be able to see physically but be blind spiritually. Such a one "sees" but his sin remains.

A prior lesson of the story is the power of Jesus to cure all forms of blindness. "While I am in the world I am the light of the world." To any



who come to Him with open hearts there is given the power of open eyes and open minds. Not only does the blind man see but he also confesses Jesus as the Son of Man. It is Jesus, the light of the world, who effects this.

THE WHOLE account must be read in the larger context of this power of Jesus and, especially, of the horror of spiritual blindness. The man born blind receives his sight and this is important. But the account becomes a drama inasmuch as this man eventually "sees" who Jesus is, while the others remain blind. Without that

element the account would be a simple miracle story.

The story cries out for application and that application is provided by the reading from Ephesians. "There was a time when you were darkness, but now you are light in the Lord. Well, then, live as children of light. Light produces every kind of goodness and justice and truth."

The author, of course, takes for granted that his readers, like the blind man of John's Gospel, have seen who Jesus is and have confessed Him as Lord. The remarkable conclusion he draws is that, because they belong to the "light of the world," they are themselves "light in the Lord." Whatever they do, therefore, will be affected by the light that they are. Christians there-by "stand out against the shame and darkness of pagan immorality" (H. Chadwick).

THE SECTION concludes with what was probably part of an ancient baptismal liturgy. "Awake, O sleeper, arise from the dead, and Christ will give you light." The formula is addressed to a pagan who is still blind, but now, by the power of Christ, he arises from the sleep of death and "sees." Christ has given him light.

The boldness of the statements in this passage from Ephesians should give us pause. Indeed, the power of Jesus in the Johannine reading as throughout the Gospels should make us stand in awe and wonder. This is Our Lord. This is the One who makes us see. Do we truly appreciate the sight that we have, the light that we are?

## Prayer of the Faithful

4th Sunday of Lent  
March 9, 1975

CELEBRANT: During Lent we pause to evaluate ourselves; we repent to accept the Good News; we ask God for new hearts that in overcoming our blindness we may appear as light to the world; we prepare to rejoice in the Resurrection.

COMMENTATOR: The response today will be: "Lord, give us new hearts."

COMMENTATOR: For the Church, that appearing as the light of the world it may lead all men in the light of Jesus Christ, let us pray.

PEOPLE: Lord, give us new hearts.

COMMENTATOR: For our political structures, our technical and scientific developments that they may honor and serve our Creator in protecting and promoting human dignity, let us pray.

PEOPLE: Lord, give us new hearts.

COMMENTATOR: That those suffering from mental and physical illness may find comfort and courage in Jesus and that our hardness and blindness as may be replaced with an openness of sight and heart to their misery, let us pray.

PEOPLE: Lord, give us new hearts.

COMMENTATOR: That a true appreciation of the Eucharist may prompt all concerned Christians to a spirit of love and generosity so that food may be made available to the hungry, let us pray.

PEOPLE: Lord, give us new hearts.

COMMENTATOR: That eternal life may be had by all the departed, let us pray.

PEOPLE: Lord, give us new hearts.

CELEBRANT: Father, we are blind: open our eyes that we may see. Help us to see Your Son, Jesus Christ, in ourselves, in others and in creation. Give us Your Spirit to open our eyes to our faults that we may correct them, to our responsibilities that we may accept them and to our challenges and hopes that we may fulfill and attain them. We ask this through Christ our Lord.

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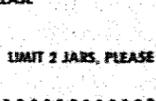
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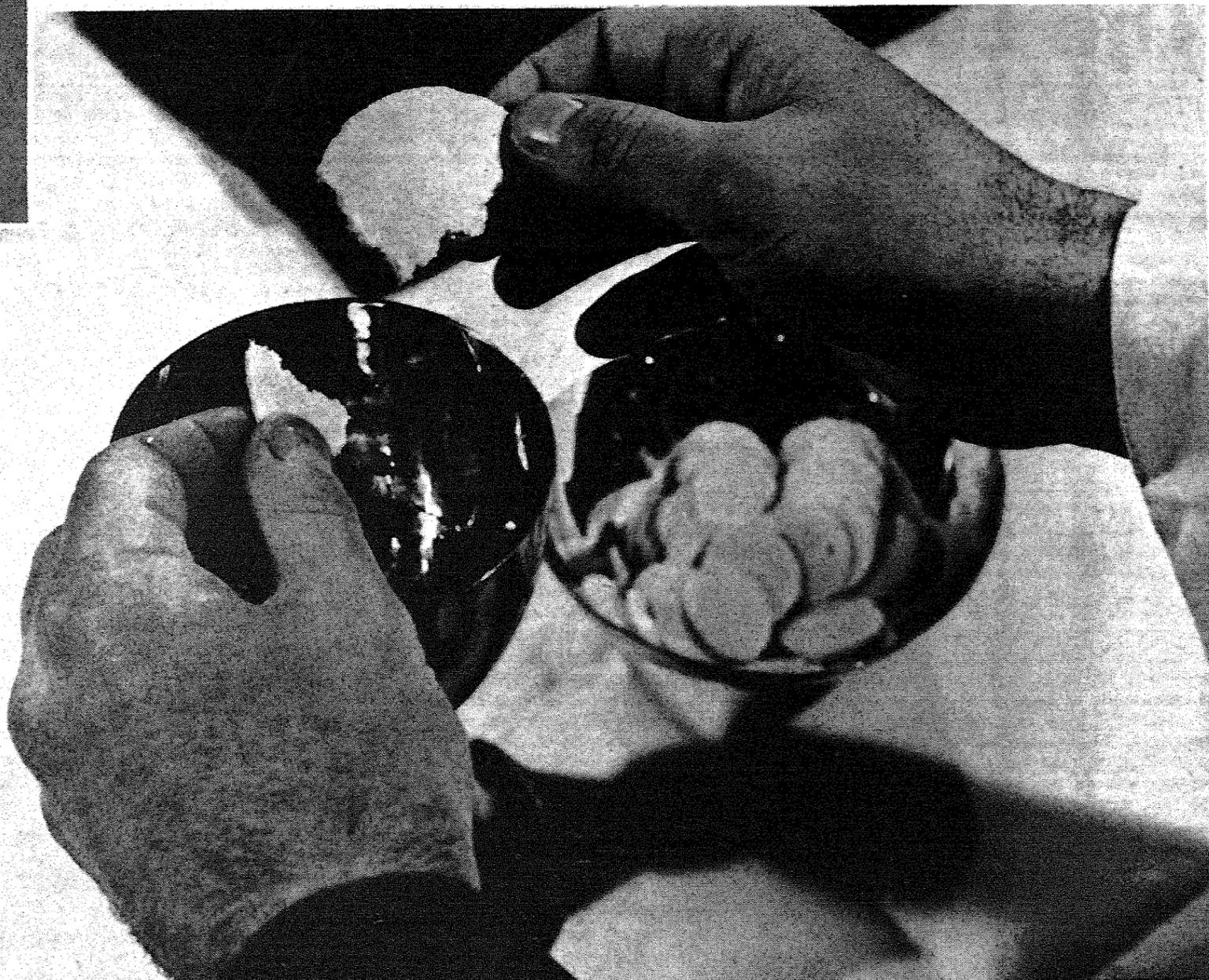
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"To 'break bread' with another is the ultimate sign of friendship, so much so that the word companion is derived from the Latin word for bread, panis, and the word for together, cum."  
From article by Father Paul Palmer.

## The Eucharist as covenant of love

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

Covenant means commitment. To enter a covenant means to give oneself completely to another, to trust and to entrust oneself wholly to the other.

COVENANTS are made by people in love when they pledge or vow "to have and to hold" each other until death does them part. Covenants are made by intimate friends who swear to be true to each other for life.

To make a covenant involves risk, the risk of rejection and even betrayal. A covenant is an act of faith in God and in another person. A covenant demands something of the heroic, something that transcends the sheerly human. For this reason covenants are sacred having God as witness and guarantor.

One further point — and this brings us to the Eucharist as the sign or sacrament of the New Covenant between God and man in Christ — to be effective, the covenant surrender or giving of self must be ratified or sealed by some external action or ritual.

The covenant agreement of mind and heart and will between bride and groom is sealed in the flesh, the ultimate and irrevocable expression of their union as persons. Covenants between friends can be ratified by a gesture as simple as a handshake, or sealed by a ceremony as dramatic as the interflow and mingling of blood from opened wrists.

In the Sinai desert God's covenant of love and fidelity with Israel was sealed in the blood of animals. Half of the blood was sprinkled over the altar which represented Yahweh and half was sprinkled over the people. This symbolic action signified a kinship relation between God and His chosen people. Yahweh is not simply Lord and Israel servant. God is Father and Israel son. In the daring language of the Prophets, Yahweh is husband and Israel His chosen bride.

VATICAN II tells us that the Eucharist "renews the covenant between the Lord and man, and draws the faithful into the compelling love of Christ and sets them afire" ("Constitution on the Liturgy" No. 10). We rarely think of the Eucharist in terms of the New Covenant sealed in the sacrificial blood of the Lord. Let us do so now. Hopefully, such reflection will ignite a spark that will set our hearts "afire" when we participate fully in the Eucharist.

Today the Eucharist or Lord's Supper is looked upon by many Christians as a sacred meal, a memorial of the Last Supper. The Eucharist is that. But it is so much more. We fix our attention on the words of institution: "Take and eat. This is my Body." We are inattentive to the words: "which is being given up for you." We do not always recall that the Body which is given TO us to eat is the Body of the risen Lord given FOR us in sacrifice.

We hear the words: "Take and drink. This is the cup of my blood," but we fail to appreciate the words which follow: "the blood of the new and everlasting covenant which is being shed for you and for all men." At the Last Supper the disciples could not miss the significance of these added words. Irresistibly there came to mind the old covenant of Sinai sealed in blood that was sprinkled on the people. But now they heard Jesus saying in effect: "To be sprinkled with my blood is not enough. My love demands a more intimate union. 'Eat my body, and drink of my blood.'"

TO EAT together, to drink together has been called the last sacrament of nature. To "break bread" with another is the ultimate sign of friendship, so much so that the word companion is derived from the Latin word for bread, "panis," and the word for together, "cum".

Among ancient peoples the greatest sin was a sin against a covenant, against a friend with whom you had broken bread. In this context Psalm 41:9, when applied to Christ, takes on poignant significance: "Even my bosom friend in whom I trusted, who ate of my bread, has lifted his heel against me."

We as Christians are table companions of the Lord. With us Jesus shares the bread of His body and the cup of His blood. "The cup of blessing which we bless, is it not a sharing in the blood of Christ? The bread which we break, is it not a sharing in the body of Christ?" But Paul goes a step further. We are companions of the Lord. Jesus no longer calls us servants but friends (cf. Jn. 15:15). But we are also companions of one another, of those who share our Eucharist. "Because there is one bread, we who are many are one body, for we all partake of the one bread" (1 Cor. 10:16, 17).

THERE WAS a day when Christians reflected on their Eucharist in terms of covenant. The Fathers of Vatican II are hopeful that similar reflection will draw the faithful into the compelling love of Christ and set them afire. In the early days of the Church the pagan world exclaimed in amazement: "See how Christians love one-another!" But they did not know the mystery of the Christian Eucharist which motivated Christians to be a witness to the pagan world.

In this holy year of reconciliation, renewal and evangelization, prayerful reflection on the Eucharist as the sign of our covenant commitment in love to Christ and to one another will prove the most effective of all witness. "By this all men will know that you are my disciples, if you have love for one another" (Jn. 13:35).

By REV. AUGUSTINE P. HENNESSY, C.P.

St. Ignatius of Antioch died sometime around 110 A.D. If we did not know that he wrote seven authentic epistles, we might be tempted to think of him as a fictional character. A kind of Christian Everyman. But he is wonderfully real.

He sometimes signed his letters with a pet nickname. He called himself Theophorus which means a God-bearer. It could also mean "one who has been carried by God." So a legend was built around St. Ignatius. He was close enough to the time of Christ for the legend to say that he was the child whom Jesus picked up and set in the midst of His apostles when He wanted to teach them the spirit of His kingdom (Mark 9:35).

IT MAKES little difference whether the legend be true or not. One thing we are certain of: Ignatius of Antioch knew the spirit of Christ's kingdom. He knew the meaning of a Christian community. He expected an encounter with Christ's cross. And he could never forget the part played by the Holy Eucharist in making a community of love.

Here is one of his memorable sayings: "Come together in common, one and all without exception in charity, in one faith and in one Jesus Christ . . . so that with undivided mind you may

obey the bishop and the priests, and break one Bread which is the medicine of immortality and the antidote against death, enabling us to live forever in Jesus Christ" (To the Ephesians, 20).

As Christians, our privilege of coming together to "break one Bread" comes to us from our baptismal vocation. St. Paul tells us that by our Baptism we have been identified with the death and the resurrection of Christ so that we might die to our selfishness and then rise again to walk in a new way of life (Romans 6:3-5). This new way of life is the way of Jesus who died and rose again to compact us together into a community of love. In that community, by divine design, all the members would be able to become mysteriously one Body in Christ; there they would be filled with His Spirit as they partook of one Bread; and then they would continue His work of redeeming mankind until the world would be made holy and whole again.

THE HOLY Eucharist is the perfect fulfillment of this life of Jesus which was begun in us by our baptismal vocation. This life first comes to us by the power of our Lord's saving Passion. St. Thomas Aquinas says very beautifully: "The Eucharist is the perfect sacrament of the Lord's Passion because it contains the very Christ Himself who who suffered" (S. T. III q.73, a.5 ad 2). And likewise it perfects our own union with

Jesus who suffered because what the Sacred Passion did for the world at large, this Eucharist does for the individual man or woman who believes in the promises of Jesus (S. T. III q.79, a.1, c).

If the Eucharist unites us perfectly with a Christ who has suffered, it enables us to promote and achieve Christian unity with the rest of mankind. Jesus came to remove barriers to unity. Barriers like sin, selfishness, factionalism, prejudice, and all the ugly off-spring of human meanness. It is not surprising that He did His work by letting Himself be nailed to a cross. The very dimensions of the cross remind us that they are a sign of His enduring and all-embracing love.

This is the Jesus with whom we identify ourselves when we receive the Body of Christ. Rightly, we call this experience Holy Communion. Our reception of this sacrament is not meant to end in a personal conversation with our Lord. It calls us to plunge into the same world and into the same work which stirred the human heart of Jesus. It is designed to make us share His eagerness to heal and to save the members of His own Body. This asks us to embrace people all over the world in our love.

So if we are perfected in our union with Christ who has suffered, we are also

committed to the same kind of loving that He manifested on the cross.

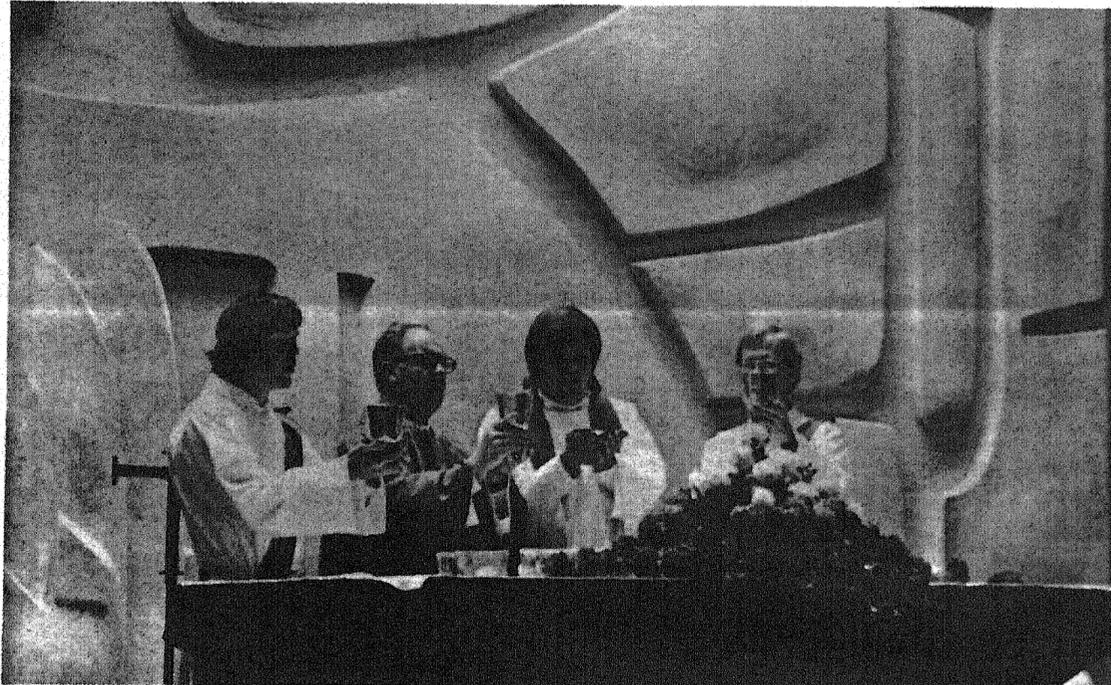
Now look again at St. Ignatius of Antioch if we want to see what the Eucharist can do for us. He was so fired by the Spirit of Jesus that he wrote like a man driven mad by his love of the cross. He yearned to lay down his life for Jesus and for the Christian community.

While on his way to the Flavian amphitheater at Rome where he would die for his faith, he wrote to the Christians there: "I am God's wheat. I must be ground by the teeth of wild beasts that I may end as the pure bread of Christ" (To the Romans 4).

And lest they try to rescue him, he added: "Allow me to receive the pure light. When I reach it, I shall be fully a man. Allow me to be a follower of the Passion of my God" (Idem, 6).

IN A LESS dramatic way, all of us must follow Christ in the same spirit. Just as wheat must be ground before it can become bread, so all of us must let our self-centeredness be ground down before we can become single-minded enough to be the pure Bread of Life which feeds mankind.

It is the vivifying and transforming power of Christ's flesh in the Eucharist which breaks down our egotism, heals our selfishness, fills us with nourishment, and finally makes us one Christian community of love.



St. Ignatius of Antioch said, "Come together in common . . . so that with undivided mind you may obey the bishop and the priests, and break one Bread which is the medicine of immortality and the antidote against death . . ." From article by Father Augustine Hennessy, Bishop Raymond Hunthausen is joined by two priests and a deacon in concelebrating Mass in Helena, Mont.

## Climbing the ladder of love

By URBAN STEINMETZ

I wonder how many Catholics who receive the Eucharist appreciate its full meaning and carry it with them into the world. I make this observation because I wonder how many times I have received the Body of Christ with little appreciation and how often I have failed to bring Him outside with me. I know I have walked to the altar, head bowed, and felt temporarily holy thousands of times. But there is so much more to the Eucharist than that.

WE HAVE called it Communion for a very special reason. Communion with God is the top of the ladder of Love. Most of us want to go to the top and stay there. At first glance, perhaps that doesn't seem so hard. The first step of physically receiving the Eucharist and feeling spiritually uplifted for a short time is easy. Often in those moments I have felt warm and good and close to God — until I've thought about those other "steps" on love's ladder. Those brothers behind me in the pews. That brother in front of me who is offering me the host. Most of these brothers I don't even know.

Communion is a joining together in the Body of Christ. But, as we learned in our catechism, that Body is a lot more than a little round piece of bread. The "Body" of Christ is Jesus, and everyone who believes in Him, joining together to do the Will of God.

So how can I "receive" that Body and enjoy the spiritual growth that it can give if I do not even know the other parts of the Body? When I have no real intention to try to get to know them, or let them know me?

We usually receive Communion with a community of people (our fellow parishioners). When I receive Christ, I am saying, "I want to join You. I want to be an active member of Christianity. I joined Your group when I received the sacrament of Baptism, but by receiving Your Body and Blood, I am better able to follow the rules You set for me — rules that I must obey if I am to call myself Christian."

AND WHAT are those rules? Jesus summarized

them again and again: "Love God; love your neighbor as yourself." He did not say, "Love God INSTEAD of your neighbor." He made it clear that loving God and loving others were all parts of the same love, and that we could not do one without the other.

In Jesus' day, some people wanted to receive Him without doing much about their neighbors. But He said, "No way." He told them, "First make things right with your brother. Then you can follow Me."

At no time did Jesus say, "Being a Christian is simple, Charlie. Just come to the altar, sing nice song, praise God, receive this little host. Those actions alone will make everything beautiful." Instead, He said repeatedly, "Being a member of My Body is tough. You have to come to grips with those strange and complicated beings called people. You have to learn to love them."

Over and over He spelled out the nuts-and-bolts of that tough loving: "Repent," He said, "make things right between you." He gave us specific directions: "If you have problems with a friend, go back to him, and go back again, and if he still won't listen to you, take another friend along."

That's loving the hard way. There is no other manner in which I can join the Body of Christ while I hate the man next door. No way I can say, "Hey, Jesus, I'm one of Your Body now" while I refuse to work at reconciliation between man and man.

TOUGH LOVING. We can't be members of the Body of Christ unless we work at blocking out our hate and building love for our fellow man. We have to be willing to meet our neighbor, and get to know him, and care enough about him to put up with his abuse, and argue with him, and forgive him, and keep on forgiving him. We have to keep our invitation open.

No it is not easy. But when you and I finally make brothers of those people around us, we find that loving is less difficult. It is much more pleasant to be a real working part of the Body of Christ than it is to face the world alone.

## Preparing for first Communion

By REV. JOSEPH M. CHAMPLIN

Last month we completed our fourth parental preparation program for First Holy Communion. The Sister in charge and all of us who participate in it agree that through this four-year experience — a period mixed with many mistakes and deep disappointments as well as positive results and inspirational events — we have finally developed a reasonably successful system.

IN BRIEF, the program opens with a two-hour general meeting for all the parents in October, continues with one small group session in homes throughout November and concludes by a real, but demonstration and teaching Mass, also in homes, during December.

The Sadlier text, "Take and Eat," is used for both parent and child. Once a youngster has finished the book and the parents judge that the child is ready for the Eucharist, they arrange an interview with one of the priests. The boy or girl then receives Our Lord for the first time with the family (about 50 percent select that option) or waits until our Solemn Parish First Communion Celebration at

a Sunday Mass in May. All the youngsters, even those who have already received earlier with the family, participate in this spring ceremony.

We certainly will find ways in the future to improve aspects of this procedure. However, we did learn much in the process of polishing the program and I would like, in this and next week's column, to share with readers some general conclusions or observations about these parental preparation efforts.

• First Communion time is a potent teachable moment for parents. As Sister and I drove home on those cold, snowy December nights after our concluding home Masses, we reiterated every evening just how effective the program seems to be.

Parents who begin in October with hesitation or even hostility slowly come to see its value and by the pre-Christmas Eucharistic celebrations normally are quite enthused. They find it draws them closer to their children; they discover a deepening of their own faith; they smile with surprise at how much their child has learned in a few months of joint

home study; they react with amazement at the youngsters' quiet attention through this one-hour explanatory Mass.

• Firm insistence on parental participation in the program is critical to its success.

In my optimistic naivete when we first initiated this system, I expected our fathers and mothers would rejoice over the opportunity for such intimate involvement in the religious formation of their children. Then came the folded arms, frowns, silent looks, out-of-hearing negative comments ("That really is the priests' and Sisters' job!" or "Why am I sending my children to Catholic school if we have to do this?")

Some of the opposition developed, of course, from parents who didn't really care or who resented the effort entailed. However, most of the objections arose, I think, from a sense of inadequacy on the part of parents, a lack of confidence in their ability to teach and train their children in this important area.

ONE NEEDS to be patient during those introductory years, because parents and parishioners require time to

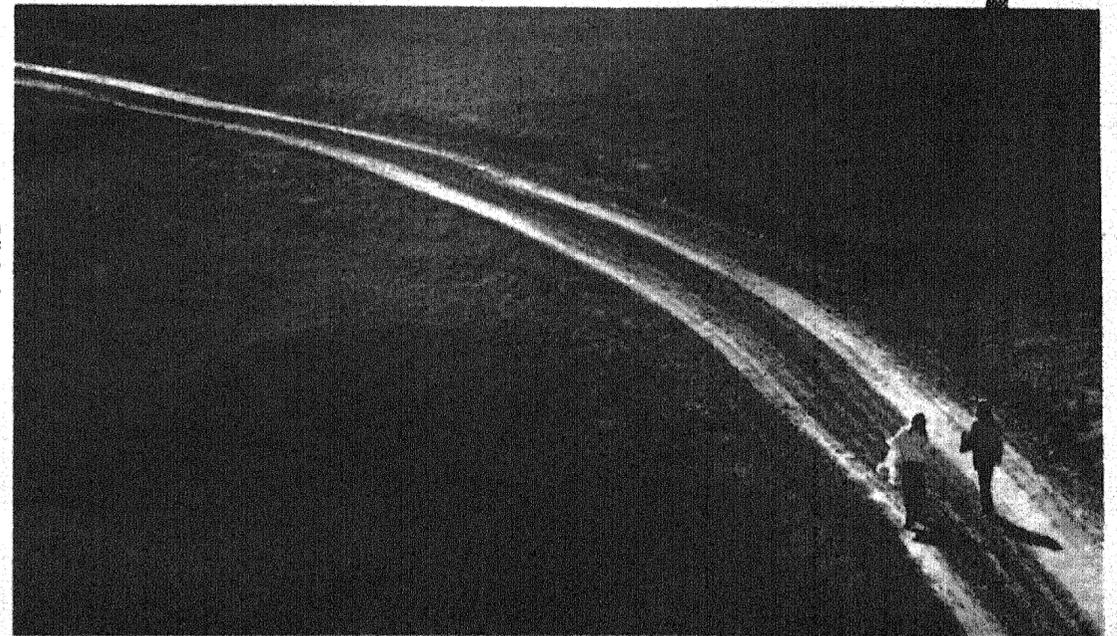
accept the concept, and priests and instructors need time to perfect the program.

Sometimes, nevertheless, a softness of approach from parish leaders with regard to the new system can be misinterpreted as the absence of conviction about its value. We followed that path for three years and frequently came home from meetings very discouraged by the poor attendance.

This year the kick-off homily announcing our program took a much firmer stance. We set a definite cutoff date for registration, stressed the importance of parental participation, and indicated at least one parent was to attend each session.

The response has been gratifying. Negative comments either stopped or went underground. Parents arrived in good numbers for every session with an encouragingly larger number of fathers on hand. The feedback after the final Masses was in most instances very supportive, particularly from parents who initially had serious reservations about the new program.

"Communion with God is the top of the ladder of love." From article by Urban Steinmetz



"Come together in common, one and all without exception in charity, in one faith and in one Jesus Christ, who is of the race of David according to the flesh, the son of man and the Son of God, so that with undivided mind you may obey the bishop and the priests, and break one Bread which is the medicine of immortality and the antidote against death, enabling us to live forever in Jesus Christ."—St. Ignatius of Antioch, "To the Ephesians," circa 109.

"The Christian makes his way to eternity from communion to communion. At each stage in the journey Christ is waiting for him in order that he may renew his strength and take heart again."—François Mauriac, "The Eucharist," 1944.

"We are not isolated souls, singular, lonely, called and engaged in a solitary effort. We are members of a great Company, and whether we think it or not, we pray in Company."—John W. Lynch, "Hourglass," 1952.

"It is the almost indispensable key to the messianic plan. It so declares the essence of the mission of Jesus and so communicates its effects that it becomes the central liturgical act of the Kingdom which Christ founded."—R. Dyson A. Jones, "The Kingdom of Promise," 1946.

"Really partaking of the body of the Lord in the breaking of the eucharistic bread, we are taken up into communion with Him and with one another."—"The Constitution of the Church," Second Vatican Council, November 1964.

"The Eucharist is a personal encounter. It is the place where God and man meet — within the life of the Church."—Olive Wyon, "The Altar Fire," 1954.

"It is not the season of Lent or Epiphany which makes a man worthy to approach this Sacrament, but sincerity and purity of conscience. With this preparation . . . APPROACH ALWAYS; without it, never."—St. John Chrysostom, Ep. ad. Eph. cl. Hom. III. circa 388.

Church's mission to promote justice and peace is central to all adult education. This education includes accurate information about the nature and enormity of the problems, training in the human sciences and skills necessary for resolving these problems and the ongoing proclamation of the Gospel message which inspires and motivates persons to assume their responsibility for this mission in response to Jesus' call.

" . . . Another special topic to be stressed in adult education is the nature of Christian freedom. Oppression today takes many forms, some of which are subtly disguised under the mantle of authentic values like patriotism, free enterprise, law and order, tradition and even individual rights.

" . . . A related concern, though not specifically theological, is education in the process of change. Adults especially need to be equipped with the rationale and the skills necessary for coping with the rapid change that has become a characteristic of our social order. Without this help there is the real danger that they either feel compelled to reject all change or to haphazardly abandon traditional values and practices that should be preserved.

" . . . BESIDES these general characteristics of the content of education necessary for all adult believers, many other kinds of content are proper to particular groups within the adult community."

What are your own reflections on adult education?

Please submit your reactions and recommendations to: Fr. John Vereb, 6201 Biscayne Blvd., Miami, Fla. 33138.

## Adult religious education a priority

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 and recommendations on every aspect of the proposed document.)

Adult religious education is the priority of the Catholic Church in the United States.

WHY IS that so? What should adults study?

These issues are discussed in Chapter Seven of the National Catechetical Directory.

"Education for adults is considered the primary concern of religious education for several reasons. First, because of their maturity, adults are in the best position to benefit by such education and to respond more fully to it. 'Religious education for adults is the culmination of the entire catechetical process because it affords the opportunity to teach the whole Christian message.' ('To Teach as Jesus Did,' 47) Second, the adult community in general and parents in particular have a special obligation to foster faith in the young both by example and by teaching.

" . . . Finally, the Church has a compelling mission to promote justice and peace in our times. The success of this mission depends primarily on the service of an enlightened and dedicated laity who have experienced the kind of conversion called for in the Bishops' Document on Justice in the World. ' . . . education demands a renewal of heart, a renewal based on the recognition of sin in its individual and social manifestations.' ('Justice in the World,' 46)

"Because adult religious education must always be viewed as the end toward which children's programs aim, it should be given first priority in terms of assigning personnel, funds, and time for the task.

" . . . The reasons why adult education should be considered 'the chief form of catechesis' ('General Catechetical Directory,' 20) dictate in a general way what must be covered in all adult programs. There must be an ongoing formation in the reading of Scripture,

liturgical worship and the spiritual life, particularly prayer. The theological traditions of the Church which explain the nature and meaning of revelation, liturgy and the spiritual life and the insights of contemporary theologians should be an integral part of this continuing formation.

"Parents and guardians will need additional instruction regarding the nature of their responsibilities to nurture the faith of their children and the means of fulfilling them. This kind of education is necessary at least in a general way for all adults since the entire faith community shares in this responsibility to the young.

"Finally special attention to the

### Discussion and questions

1. Discuss the meaning of the term "covenant."
2. How is the Eucharist a sign " . . . of the new covenant between God and man in Christ?"
3. Reflect upon the statement made in the early days of the Church, "See how Christians love one another!" Discuss what meaning this statement would have in our modern world.
4. What is the spirit of Christ's kingdom? Discuss.
5. Reflect upon St. Thomas Aquinas' statement: "The Eucharist is the perfect sacrament of the Lord's Passion because it contains the very Christ Himself who suffered."
6. What relationship has the reception of Communion to "community"?
7. Discuss love of God and love of neighbor as the two basic rules for the Christian.
8. In what way is First Communion time for the child a "teachable moment" for the parent?
9. What format does your parish follow in preparing children for their First Holy Communion? Discuss the effectiveness of your program.
10. Do you believe that adult Catholics should continue to study their religion? Discuss this question with a group.

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

# Coffee pot was key to building parish family

WEST PALM BEACH — "We are building the new parish 'round a coffee pot," said Father Michael J. Devaney, O.M.I.

Father Devaney was appointed some months ago as pastor of the new Mary Immaculate Parish, West Palm Beach, and is currently using

the Cardinal Newman High School cafeteria as the Mass center at 5:30 p.m. Saturdays and 10 a.m. Sundays.

CURRENTLY, the new Mass Center is a mission from the neighboring St. John Fisher parish, also operated by the Oblates of Mary Im-

maculate (O.M.I.) but will be an independent parish.

Mass was first celebrated at the new Mission, Sept. 26 last year, Father Devaney said, in the High School's auditorium and was attended by 57.

"The following week I moved it to the cafeteria and we announced that henceforward coffee and cookies would be served after the 10 a.m. Mass and asked everyone to bring their Catholic and non-Catholic friends." The number attending today has trebled.

THE PASTOR said he was "amazed" to find that 70 per cent of the congregation remained for the coffee and cookies served regularly by Mrs. Patricia Hoffman, Mrs. Doris Exckes, Mrs. Helen Popp, Mrs. Marie Warren and Mrs. Barbara Schultz.

"That's when I meet my parishioners and they get to know me. They're really an enthusiastic group," the priest said.

The pastor has also instituted another program he has found "most successful." He explained:

"Every Tuesday and Friday I have a Meet-The-Priest program for Catholics and non-Catholics, in private homes.

"... We announced that henceforward coffee and cookies would be served after the 10 a.m. Mass and asked everyone to bring their ... friends."—Fr. Devaney.

"I BEGIN with some instruction and answer questions," Father Devaney said, "and then we offer Mass."

He has "received" his first convert into the Church and others are under instruction. Also, he has baptized the first infant in the new parish.

Meanwhile, yet a third program aimed at 100 per cent involvement of all members of the new parish, has been set in motion. This is a questionnaire distributed after every Mass seeking ideas and opinions on the times Mass should be held; what services and organizations should be available, and seeking volunteers.

Currently, approximately 150 are already attending Mass at the Mary Immaculate mission center.



GROUNDBREAKING ceremonies held last week in St. Vincent parish, Margate, for a religious education center and parish hall, attracted local civic leaders and parish leaders who participated with Father William A. Gunther, pastor, center.

## Mass for St. Patrick's nun set

A Mass of the Resurrection will be offered at 8 p.m., Wednesday, March 12 in St. Patrick Church, Miami Beach, for Sister Emma Rita Schrader, O.P. who was a member of the faculty in the parochial school for 43 years.

The 80-year-old nun, who had come to Miami Beach with the school's original faculty in 1925 died at the Motherhouse of the congregation on Feb. 15 and was buried in the community cemetery, Adrian, Mich.

One of the small group of Sisters who began teaching Miami Beach students in the polo stables in which the parish had its beginnings, Sister Rita, was forced to retire from teaching after several years because of acute arthritis. She subsequently devoted her time and talent to establishing and maintaining the school library where she worked daily for more than 40

years despite pain and distress.

Throughout her years at St. Patrick School, Sister became the link between the school and graduates since she was not transferred. In 1968 she agreed to retire to the Motherhouse.

Many of the school's former students are expected to participate in the Mass on Wednesday.

## Priests to meet

The Senate of Priests of the Archdiocese of Miami will meet at 11 a.m., Wednesday, March 12 in the conference room of St. Mary Cathedral Rectory.

## Statement on food

Executive officers of three major religious organizations in the United States have called the global food crisis a challenge that hits Christians and Jews "precisely in terms of the faith we confess ... at the Passover Seder or the Eucharistic meal." In a common statement issued in Washington, D.C. and in New York, the three leaders called the food crisis a "compelling" one requiring not only personal action but an adequate and just response "at the level of public policy." Bishop James S. Rausch, general secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference (NCCB-USCC) was one of the signers of the statement.

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Katharine Ross is a semi-liberated young wife whose new home in suburban Connecticut is about to change her life — maybe even lose it for her — in Columbia's **THE STEPFORD WIVES**, a thriller based on the bestseller by Ira Levin.

## movies

# Docile wives or zombies— in this film, who cares?

The **Stepford Wives** (Columbia) Ira Levin's novel upon which this film is based rebashes a number of the basic themes and situations of Levin's **Rosemary's Baby** (the doomed American woman, etc.), but in this instance the film version,

directed by Bryan Forbes, has none of the pacing or suspense that made Polanski's film a thriller despite the nonsense of the material.

Married, ex-New York woman's libber-types Katharine Ross and Paula Prentiss try some consciousness-raising among the local matrons of your typical Connecticut suburb, while the hubbies are off at their men's club meetings, only to find the town full of Charmin squeezers. Well, the men are up to something or other which is responsible for all this domestic docility, but by the time Katharine finds out what it is — which doesn't make sense anyway — who could care less?

The **Stepford Wives** is too often funny when it should be frightening (credit Paula Prentiss, pro and con) and what's worse, under all the lavish sets and chic vulgarities we discover that few of Mr. Forbes' characters have any heart or mind. Some of the language and visuals are adult in the restricted use of the term. (A-III)

The film ratings and reviews appearing in the **Voice** are furnished by the Division of Film and Broadcasting of the United States Catholic Conference solely for the guidance of our readers as to content in order to select the movies they wish to view, or for their children to see.

Following is an explanation of the ratings as they are assigned by the DFB.

- A-1—Morally unobjectionable for general patronage.
- A-2—Morally unobjectionable for adults and adolescents.
- A-3—Morally unobjectionable for adults.
- A-4—Morally unobjectionable for adults with reservations.
- B—Morally objectionable in part for all.
- C—Condemned.

## Queen and Klink revive old clunker



Eileen Herlie Werner Klemperer

By J. HERBERT BLAIS

"The Great Sebastians," which opened this week at the Parker Playhouse, Fort Lauderdale, is not for those who must have theatre that's excitingly new.

The three-act comedy, which Alfred Lunt and Lynn Fontanne first opened on Broadway, a quarter century ago, is for those who enjoy the tried and true.

Set in Prague during the 1948 Russian occupation of Czechoslovakia, the

play concerns a husband-wife vaudeville team with a mind-reading act. Eileen Herlie and Werner Klemperer play the couple swiftly and broadly with facile aplomb. Old-timers themselves, they up-

### theater

date the action with more fun-loving, less sophisticated, demeanor.

It is much to the stars' credit that we never see Herlie as Hamlet's Mother or Queen Mary ("Crown Matrimonial"), two of her many stellar roles, and there's certainly never a merest hint in Klemperer of Colonel Klink, of TV's "Hogan's Heroes."

The ten other members of the cast follow them well, keeping it regular, real, and consistently funny. We felt there would be higher suspense if the leads led the company with more of what's called "cool" today, but maybe we're being nostalgic, which this play is not.

### Capsule review

The **Strongest Man in the World** (Walt Disney/B.V.) Intended as a hilarious spoof of breakfast cereal advertising claims, this Disney film falls flat in every respect. It is a clean film, rare enough these days, but the humor and situations are forced and prolonged to the point of exasperation. College

kids unwittingly stumble upon a magic formula that gives superhuman strength; rival cereal companies try to capitalize on it by staging a weight lifting contest, with predictable results. Some children might like it. (A-1)

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# Heston in 'Green,' Campbell in 'Norwood'

## FRIDAY, MARCH 7

9:00 p.m. (CBS) — **SOYLENT GREEN** (1973) — The title refers to the name of a sensational new snack food offered to the masses in the year 2022, when New York City has a population of 40 million and the air is a constant green murk. There are more cops than citizens it seems, and Charlton Heston is one of them. For all its posturing about ecological and moral disaster, this is merely a routine detective flick, and a slick, shallow one at that. Stick to potato chips! (A-III)

## SATURDAY, MARCH 8

9:00 p.m. (ABC) — **NORWOOD** (1970) — Here is a corny, entertaining movie clearly made as a vehicle for singer Glen Campbell and Joe Namath to go through a series of adventures and misadventures. Campbell's fans will enjoy the romp, though some may be put off by the salty dialogue and tasteless but brief situations. Don't expect anything too serious and you will enjoy it. (A-III)

## SUNDAY, MARCH 9

9:00 p.m. (ABC) — **SEARCH FOR THE GODS** — Nasty man (Ralph Bellamy) desires ancient medallion, which may contain clues to evidence of visitors to earth from another planet. Three youngsters (Stephen McHattie, Victoria Racimo, Kurt Russell) get involved in the near-fatal search for the object. Result: routine action melodrama.

## MONDAY, MARCH 10

8:00 p.m. (NBC) — **THE CANTERVILLE GHOST** — A Bell System Family Theatre special, starring David Niven as

## television

the overworked and underappreciated ghost who haunted the delightful tale by Oscar Wilde. Sir Simon de Canterville (Niven) hasn't enjoyed a whisp of rest in 300 years as a phantom. His insomnia is heightened by the invasion of his castle by a noisy, bustling American family (James Whitmore, Audra Lindley, Lynne Frederick, etc.). Sir Simon's efforts to scare the family off the premises are met with derision and retaliatory mischief — all of which makes for a delightful hour of fine family viewing.

## TUESDAY, MARCH 11

8:30 p.m. (ABC) — **THE KILLER BEES** — Stinging drama buzzes right along as Gloria Swanson, cast as a Queen Bee of sorts, dominates both family and hometown by her malevolent manipulation of a hive of bees all in a twit. Miss Swanson plays the insanely jealous matriarch of a strange family, reacting violently to son Edward Albert's fiancée, a little honey played by Kate Jackson. Hitchcock did it with birds, ABC does it with bees.

# TV movies can rise above mystery flicks

By HENRY HERX

Television is insatiable in its need for new products.

Except for the magic few, entertainment series are made up of interchangeable parts, sports are seasonal affairs, and the occasional news and cultural specials are only tokens of the medium's potential.

**BRIAN'S SONG** (1971) was the first TV movie to stand out as a movie in its own right. For all of its romantic gloss, the story of a football hero dying of cancer was well told and sympathetically played. The year before, **MY SWEET CHARLIE** had received such high critical praise that a theatrical release was tried and failed. Contrary to the European experience, Americans apparently will not pay to see in theaters what has been shown on TV.

In the past few years, TV movies have become more ambitious in selecting material, but TV movies have had wildly erratic results. Some of the best of them have dealt with subjects of unlikely mass appeal and yet, by respecting the intelligence of the audience, they have achieved a superior quality rare in the mediocre mass of TV fare.

**THE AUTOBIOGRAPHY OF MISS JANE PITTMAN** (1974) might at first have seemed only of interest to a black audience. Moreover, in spanning a century, it was a very expensive undertaking. And yet, it was done and done admirably. One concludes that the fundamental limitations of TV movies are not so much of time and budget as of the talents of the creative people that make them.

In one sense, TV movies are more a producer's medium than they are a director's medium.

But like all generalizations, there are exceptions. Writers are of crucial importance, and some of them, like Richard Levinson and William Link (**MY SWEET CHARLIE**, **THAT CERTAIN SUMMER**, **PRIVATE SLOVIK**), may be the central element upon which all else hinges. Directors, of course, can be equally important: Lamont Johnson (who directed the three Levinson and Link scripts cited above), John Korty (**GO ASK ALICE**, **MISS JANE PITTMAN**), Tom Gries (**QB VIII**), William Graham (**BIRDS OF PREY**), Paul Wendkos (**THE WOMAN I LOVE**), and David Lowell Rich (**ADVENTURES OF THE QUEEN**). The point is that today TV movies are attracting talent that formerly would have only been interested in theatrical production.

The form's various limitations, however, militate against achieving consistent high quality. Too often all the money and effort shows up front, trying to capture viewers at the outset and hoping they won't switch channels even if the rest of the film is disappointing. Because of the pressure for high ratings, serious subjects are often broadened or simplified. **QUEEN OF THE STARDUST BALLROOM** recently took a dramatic situation of a lonely widow who falls in love with a married man and tried to turn it into a middle-aged **LOVE STORY** done half-heartedly as a musical. What was of value in the presentation was undercut by the emotional poverty of the songs and a cop-out ending that avoided the implications of the material.

And yet one wishes to encourage such attempts as this, otherwise it is likely that TV movies will remain content with the conventional mystery and horror formats that can be done comfortably on low budgets but which add nothing to what is already available in abundance.

## RELIGIOUS PROGRAMS

SATURDAY		RADIO	
5 p.m.	THE TV MASS — (Spanish) — Ch. 23	Sunday 8:30 a.m.	CROSSROADS — WSHE-FM, 1235 kc., Miami.
7 a.m.	WLTV Celebrant Father Ricardo Castellanos	5:30 a.m.	SACRED HEART — WGBS, 760 kc., Miami.
SUNDAY		8 a.m.	SACRED HEART — WINZ, 910 kc., Miami.
7 a.m.	THE CHRISTOPHERS — Ch. 11 WINK	10 a.m.	CROSSROADS — WJNO, 1230 kc., W. Palm Beach.
9 a.m.	CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "Life of St. Teresa"	MARIAN HOUR — WWSB, 740 kc., Boca Raton.	
10:30 a.m.	THE TV MASS — Ch. 10 WPLG — Fr. Richard Sudik	8:35 p.m.	GUIDELINES — WIOD, 610 kc., Miami.
7 p.m.	INSIGHT — (Film) WINK Ch. 11		

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JUST a few of the many winners of the Science Fair competition from Catholic schools are shown in this montage, depicting the variety of projects students entered. At top center is Shirley Renuart's entry, which won more awards than any other at the fair.

Directly below it is one example of Catholic participation in the Fine Arts division of the fair competition. Other divisions included cooking, industrial arts, and arts and crafts, with winners too numerous to list.

## Not too late to see Youth Fair winners

The blue, red and white ribbons have been distributed among the exhibits; and as in the past, Dade County Catholic school students have shown themselves to be winners in the 21st annual South Florida Science and Engineering Fair, held at the Dade County Youth Fair through March 9.

Shirley Renuart, a student at St. James School, walked away with four awards, more than any other student at the fair, including the President's Award as one of the two best in the fair. The winner was selected by Dade County science teachers.

Catholic school winners are as follows:

Excellent awards, senior division: environmental sciences—Faze Lutzman, Immaculate-Lafayette.  
 Honorable mention, senior division: botany—Sue Raymond, Pace Electronics—Nury Miranda, Notre Dame Physics—Oscar Velez, Columbus.  
 Excellent awards, upper junior division: chemistry—Christine Marston, Notre Dame.  
 Honorable mention, upper junior division: environmental sciences—Manuel de Zurraga, Columbus.  
 Superior awards, lower junior division: botany—Shirley Renuart, St. James Chemistry—Francisco Villaranga, St. Theresa.  
 Excellent awards, lower junior division: biochemistry—Frank Cuvantier, Helen Bolanos, Mary Agnes Buitrago, Holy Rosary, Peggy Hamilton, St. Michael, Microbiology—Mayra del Aguilera, St. Theresa, Robert Robson, Immaculate Conception, Space exploration—Theresa Wanda, St. Lawrence, Zoology—man—Esther Castille, Corpus Christi, Zoology—other vertebrates—Luisa Alvarez, St. Timothy Environmental sciences—Terevita Velez, St. Brendan.  
 Honorable mention, lower junior division: behavior studies—Lena Michael, St. James Biochemistry—Sandra Vincent, St. James Botany—Jorge Gonzalez, Immaculate Conception Earth science—Oscar Herera, St. Hugh Electronics—Edward More, Helen Light and Sound—Michael Saffa, St. James Microbiology—Almendra Salva, St. Brendan Christian Hirschberg, St. Theresa Judith Malachy, Corpus Christi Zoology—other vertebrates—Juliana Benerra, St. Timothy Nancy McCabe, Immaculate Conception Zoology—other vertebrates—Sharon Hart Visitation, Urban planning—Bonnie Gaughan, Holy Family.  
 Special area awards: Dade County Agricultural Council, lower junior division—Shirley Renuart, St. James Dade County Pharmaceutical Association, lower junior honorable mention—Judith Malachy, Corpus Christi Esther Castille, Corpus Christi Robert Robson, Immaculate Conception Dade County Medical Association—Luisa Alvarez, St. Timothy Eastern Airliner, lower junior—Joseph Anthony Westall, St. Monica, Judith Malachy, Corpus Christi, upper junior—Nury Miranda, Notre Dame Heart Association of Greater Miami, lower junior—Esther Castille, Corpus Christi Kiwanis Club of Miami, lower junior—Chris Dawn, Holy Rosary, Shirley Renuart, St. James Museum of Science, lower junior—Shirley Renuart, St. James Tropical Audubon Society—Faze Lutzman, Immaculate-Lafayette Women's American ORT Kendall Chapter—Nury Miranda, Notre Dame.

### Straight talk

## How do I help my 'ugly' friend?

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

Dear Father,  
 My friend has a problem. She is 13 years old. She thinks she's pretty, but is not at all. Her nose is like a horn. To make her nose look pretty, she puts junk all over it. She puts makeup on like it was for free. She puts clothes on that make her look pretty, she says. What can I do to make her realize that she's not pretty?

A helping hand

if she put on less makeup. Be nice. If you tell her she's ugly, she'll only be resentful and it might hurt her feelings more.

Dear Father,

I'm 23 and I read somewhere that the time when you don't think you have a problem is when you really do. Well, my problem is that I don't think I have any problems. Can you help me? Thank you.

Confused

Dear Confused,

If you're looking for a problem, don't waste your time. Enjoy your life and accept your good fortune.

Dear Helping Hand,

Maybe you never heard of the saying, "Beauty is in the eye of the beholder." She might be ugly to you, but she might be pretty to others. But as to putting on makeup, there are books and magazines that tell how to wear makeup to camouflage long noses, etc. Don't tell her she's ugly, but try to help her. Offer to help her find the right clothes for her; tell her how it would look

## It's a big weekend coming up!

By JOAN BARTLETT

"Hey, Cub Scouts — this is for all of you — how about turning a few hours of next Saturday, March 15, into a fruitful time of renewal? A special Cub Day of Recollection is planned, 10 a.m. - 3 p.m., at St. John Vianney Minor Seminary. You can make a reservation (by Mar. 10, please) by calling the Youth Activities Office, 525-5157, Ext. 260.

\*Well, the big weekend has arrived, when even the Dolphins will be in the St. Rose of Lima gym to watch the CYO-sponsored Basketball Marathon to benefit the

Youth Club: Tomi Weis, Pres.; Ann Pollock, Vice Pres.; Chris Andres, Secretary; and Dee Izzo, Treasurer.

### YOUR CORNER

ArchBishop's Charities Drive. Tonight will see the beginning of 50 hours of playing. So come with a few heartening cheers to support the players.

\*Or do you prefer bowling? Don't know how they're managing it, but there's a CYO Bowling Tournament this weekend at Carol City Lanes, beginning Sunday at noon. This, too, will be honored by the presence of a pro. I think there are going to be some exhausted athletes after this weekend.

\*Congratulations to the new officers of St. Clare Parish.



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# It's a Date

## FRIDAY, MARCH 7

Members of Madonna Guild in ST. THOMAS MORE parish, Boynton Beach, meet after the 8:30 a.m. Mass. Meeting will be preceded by breakfast at Country Squire Inn, Lake Worth Rd. at 10 a.m.

\*\*\*

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

\*\*\*

Proposed ERA will be the subject of a debate during a meeting of EPIPHANY Woman's Club at 10 a.m. in the parish hall, 8235 Red Rd., South Miami.

\*\*\*

First Friday card party and social of HOLY SPIRIT Women's Guild begins at 12:30 p.m. in parish social hall, Lantana. Men and women attending are expected to bring their own cards.

\*\*\*

Leisure Club members in NATIVITY PARISH, Hollywood, will participate in First Friday Mass at noon. Luncheon will follow in the parish hall. All senior citizens and retirees are invited to attend.

\*\*\*

LEGION OF MARY at St. Patrick parish, Miami Beach, will sponsor an all-night vigil in adoration of the Blessed Sacrament beginning at 7:30 p.m. Devotions conclude at 6:30 a.m. Mass Saturday.

## SATURDAY, MARCH 8

Founding of the K. of C. and of COUNCIL, 5110 Our Lady of Charity will be observed during a banquet at 8 p.m. in the Hotel Everglades, 244 Biscayne Blvd., Miami.

\*\*\*

Fashion show and luncheon under the auspices of ST. MARK Home and School Assn., Boynton Beach, begins at noon at the Hotel Breakers, Palm Beach. Fashions from the Sink 'R' Swim Shop, Delray Beach, will be featured. Tickets may be obtained by calling 737-1111 or 737-1603.

\*\*\*

Beethoven's "Missa Solemnis" will be performed by the Greater FORT LAUDERDALE SYMPHONY CHORUS at 8 p.m. in the Coral Ridge Presbyterian Church, 5555 N. Federal Hwy. Accompaniment will be provided by the Fort Lauderdale symphony.

\*\*\*

St. Patrick's dinner-dance under the auspices of ST.

JAMES Men's Club begins with corned beef and cabbage dinner at 6:30 p.m. in the parish hall, 540 NW 132 St., Miami. A live band will be provided for dancing.

\*\*\*

Movie for children of ST. JAMES PARISH and their friends begins at 2 p.m. Admission is by donation and refreshments are available in the parish hall.

\*\*\*

Carnival under the auspices of SACRED HEART Home and School Assn., Lake Worth, begins at 10 a.m. with a parade from N. "J" St. and Lake Ave. Games, rides, country store, book nook and other entertainment will be provided as well as refreshments.

\*\*\*

The Women's Guild of OUR LADY OF MERCY

PARISH, Deerfield Beach, will sponsor its first "Girl-Talk" buffet luncheon at noon in the Boca Raton Country Club.

## SUNDAY, MARCH 9

Chicken barbecue dinner will be served on the grounds of ST. HENRY parish, 1500 N. Andrews Ave. Extension, Pompano Beach, between the hours of 1 and 6 p.m.

\*\*\*

Family Day will be observed at MSGR. EDWARD PACE HIGH SCHOOL, 15600 NW 32 Ave., Opa Locka, beginning at 1 p.m. Class competitions, games for the younger set and refreshments will be featured. A spaghetti dinner will be served from 4 to 6 p.m.

\*\*\*

Their 15th anniversary will be observed by NATIVITY (Continued on page 20)

## St. Leo College head is named

Thomas A. Welstead has been named chairman of the Board of Trustees for St. Leo College located at St. Leo in central Florida.

A member of the Archdiocese of Miami School Board, Welstead is owner and president of Americable, Inc., Dade County's first and only cable television system, and has been a member of St. Leo's Board of Trustees since 1971 serving as chairman of the Student Affairs Committee for the past three years. He is also a member of the Biscayne College Administrative Board.

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25th Annual

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# It's a Date

(Continued from page 19)

GUILD during the 11:45 a.m. Mass and at a 1 p.m. luncheon in the parish hall, 5327 Johnson St., Hollywood. Parishioners, friends and guests are invited to participate.

Patrician Club of ST. PATRICK parish, Miami Beach, will observe a Corporate Communion during the 10:30 a.m. Mass in the parish church.

"The Christian Family" will be the theme of another program of concern for separated and divorced men and women at 1 p.m. at the CENACLE RETREAT HOUSE, 1400 S. Dixie Hwy., Lantana. Father Arthur Meloche will speak.

A ride on the Goodyear Blimp is planned by the CATHOLIC ALUMNI CLUB at 2 p.m. at MacArthur Causeway.

Corporate Communion will be observed by CDA, CATHOLIC DAUGHTERS OF AMERICA, Court Miami 262, during the 11:30 a.m. Mass in Gesu Church, downtown Miami. Members meet at 1 p.m. in St. Ignatius Hall in the rectory.

A flea market under the auspices of ST. MARY Home and School Assn., Key West, begins at 12:30 p.m. and continues until 4:30 p.m. on the school grounds, 1019 Simonton St. MONDAY, MARCH 10

"All you can eat" spaghetti dinner will be served from 4:30 to 7 p.m. in LaVoie Hall, Room 209 on the BARRY COLLEGE campus by the Home Economics Assn.

"God Makes His People a Nation" will be the topic of Father Gerard La Cerra during the continuing Lenten series at 7:30 p.m. in ST. JAMES parish hall, 540 NW 132 St., N. Miami.

Another in a series of Lenten Adult Ed programs in ST. EDWARD CHURCH, Palm Beach, features Father William Lynch, O.M.I., speaking at 7:30 p.m. on "The Bible and Mary."

MIAMI BEACH COUNCIL, K. of C. meets at 8 p.m. in the clubrooms of St. Patrick parish, Miami Beach.

An Amway party will follow a meeting of the DAUGHTERS OF ISABELLA at 7:30 p.m. in the K. of C. Hall, 270 Catalonia Ave., Coral Gables.

The Century Village Singers will provide entertainment during a St. Patrick's program sponsored at 2 p.m. in HOLY SPIRIT Church, Lantana, by the parish Friendship Club. Small charge for non-members. Tickets available at the door. A meeting of the club is scheduled at 1 p.m.

"Assault Awareness" will be discussed by Mrs. Suzanne Tindall staff member in the education office of Dade's Assault Program during an 11 a.m. meeting of ST. ROSE OF LIMA Guild at the Miami Shores Community Center.

Reservations are being accepted now for the annual luncheon and card party which VILLA MARIA AUXILIARY will sponsor on St. Patrick's Day, March 17, at the Sweden House, 17985 Biscayne Blvd. Entertainment will be provided by Larry Blue, accordionist. Tickets may be obtained by calling 624-1198 or 893-9937.

## TUESDAY, MARCH 11

Annual retreat for members of the Patrician Club of ST. PATRICK parish, begins at 2:30 p.m. in the clubrooms, Miami Beach. Father Gerald Morris, S.S.L. professor of Sacred Scripture at the Archdiocesan Major Seminary, will conduct the conferences.

Their annual fashion show and lunch will be sponsored by ST. LUCY Women's Guild, Highland Beach, at noon at the LaCoquile Club. Fashions by Haber will be shown. For reservations call 278-4648 or 278-9825.

Women's Guild of ST. BERNARD parish meets at 8 p.m., following Stations of the Cross and Benediction, in the parish center. New officers will be nominated and a social will follow.

Annual Men's Night will be sponsored by ST. LAWRENCE Council of Catholic Women at 7 p.m. in the school cafeteria, NE 22 Ave. and 191 St., North Miami Beach. A potluck supper will be served.

ST. JEROME Women's Club meets at 8 p.m. in the parish hall, 2533 SW Ninth Ave., Fort Lauderdale.

A "Day at the Races" for HOLY SPIRIT Friendship Club begins at 10 a.m. when buses leave the church parking lot in Lantana for Gulfstream Park in Hallandale. Tickets may be obtained by calling 588-5042.

## WEDNESDAY, MARCH 12

CDA COURT INFANT OF PRAGUE meets at 8 p.m. in Nativity parish hall, Chaminade Dr. and Johnson St., Hollywood. Reception of new members is scheduled. Visitors from other Courts are welcome.

R. JAY

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25th ANNIVERSARY of their founding was recently observed by Coral Gables K. of C. members during Mass at St. John Vianney Seminary. Andy Leone, grand knight, receives congratulations from Msgr. David Bushey, pastor, St. Brendan Church; and Msgr. Peter Reilly, pastor, Little Flower Church, Coral Gables.

Day of Recollection for CDA COURT PALM BEACH begins at 9 a.m. at the Cenacle Retreat House, Lantana. Those interested in participating should call 967-7785.

## Lady of Mercy Lenten lectures

DEERFIELD BEACH — A Lenten lecture series has been inaugurated in the new parish of Our Lady of Mercy in conjunction with the Adult Education Program.

The adult discussion group will be moderated by Father Leonard Stachura, pastor of the parish. Meeting at 8 p.m. the group will base its discussions on a series of articles written by Catholic experts on contemporary Catholic life. Meetings will be held in the Sisters of Mercy Novitiate, 1431 SW Ninth Ave.

The first session scheduled on Monday, March 10, will be devoted to the topic, "Is Nothing Sacred Anymore?"

On successive Monday evenings subjects will include "What Sort of Person is Religion Making of Me?", "What Are They Teaching Our Children in Religion?", "What's So Christian About Involvement?", "The Church: Ageless, Aging, or Coming of Age?"

## N. Broward Deanery ACCW meet

POMPANO BEACH — Members of the North Broward Deanery of the Miami ACCW will convene for their Spring meeting on Tuesday, March 11 in St. Elizabeth parish, 901 NE 33 St.

Registration begins at 8:30 a.m. in the parish hall and a business meeting will follow during which new officers will be elected.

Concelebrated Mass at 11:15 in St. Elizabeth Church will be followed by luncheon at the K. of C. Hall, 49th St. 1 block west of Federal Hwy.

Reservations may be made by contacting Mrs. T. Meier at 942-6704.

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"Spirituality in the Modern World" will be the subject of Msgr. James J. Walsh, spiritual director at the Archdiocesan Major Seminary, in the next of a Lenten series of lectures in ST. ROSE OF LIMA auditorium, 10690 NE Fifth Ave., Miami Shores. The same lecture will be presented at 10 a.m. Thursday in the convent community room.

Senior citizens of ST. MARTHA PARISH meet at 1:30 p.m. in the church, 11450 Biscayne Blvd., North Miami.

## THURSDAY, MARCH 13

Four-day carnival opens today on the grounds of OUR LADY OF THE LAKES CHURCH, Miami Lakes. Rides, games and refreshments will be featured at 15901 NW 67 Ave.

"What is the Place of Mass and the Sacraments in Our Lives?" will be the next topic of Lenten Workshops at 8 p.m. in EPIPHANY PARISH hall, 8235 SW 57 Ave., South Miami.

## FRIDAY, MARCH 14

St. Pat's dinner and dance under the auspices of OUR LADY QUEEN OF MARTYRS Women's Club begins at 8:30 p.m. in the school cafeteria, 2731 SW 11 Ct., Fort Lauderdale. Live music will be provided. Reservations must be made at the parish office.

CDA COURT HOLY SPIRIT meets at 10 a.m. in St. Elizabeth Gardens, Pompano Beach. New members will be welcomed at 11 a.m. Mass in St. Elizabeth Church. Luncheon will be served at 1 p.m.

MEMORARE SOCIETY for Catholic widows and widowers meet at 8 p.m. in St. Louis Family Center, 2770 SW 120 St., Miami. For further information call 247-7508 or 274-0244.

HOLY FAMILY parish festival opens at 1 p.m. today at 14500 NE 11 Ave., N. Miami. Rides, games, booths, and refreshments will be featured daily through March 16.

Third annual retreat for men of the Byzantine Rite begins today at OUR LADY OF FLORIDA RETREAT HOUSE, N. Palm Beach. Reservations may be made by calling 522-1507 or 584-8383. Conferences conclude Sunday.

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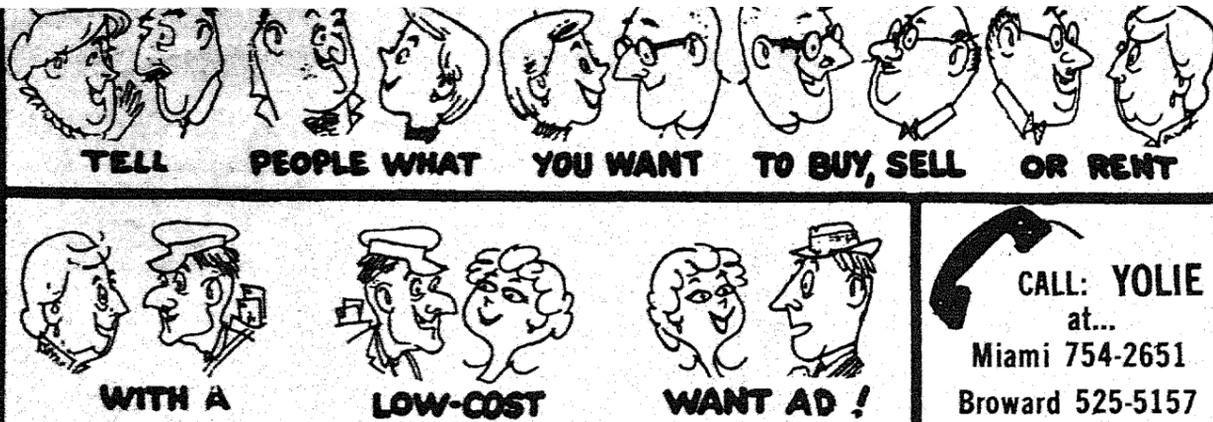
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OBTENEMOS MEJOR PRECIO  
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NEAR BISCAYNE BAY, WITH EXTRA LOTS  
Good for builder or big family, spacious 6 bedroom, 3 1/2 bath, big kitchen, breakfast room, LARGE FORMAL DINING ROOM Unique living room, solarium 30 foot Florida room, plus 2 car garage & guest house  
LOAN AVAILABLE  
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FIEBER REALTY, REALTOR

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LIFT-GATE.  
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MASTER CHARGE  
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Lumen de Lumine  
Join the 3rd order of St. Francis for true peace  
Write Box 1846, Ft. Laud. 33302

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CUSTOM-MADE SLIPCOVERS. MADE WITH YOUR MATERIALS OR OURS. CALL JACK 861-1482 ANYTIME.

### 60—Tree Removal

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• 754-7544 •

# Penitencia

Por el  
P. JUAN J. SOSA

El Sacramento de la Penitencia es el Sacramento de la Reconciliación con Dios y con la comunidad de la Iglesia. Es el encuentro con Jesús que perdona al cristiano arrepentido como perdonó a Zaqueo el publicano, a María la de Magdala, a Pedro a pesar de haberle negado, y a los verdugos que le crucificaron.

Este es el Sacramento del Perdón y del Amor de Dios. Desgraciadamente para muchos, se ha convertido en el Sacramento de la vergüenza porque es una vergüenza lo que hacen con él.

UNOS MIRAN al Sacramento con arrogancia e incompreensión: "Yo no tengo que arrodillarme frente a un cura. Dios sabe mis pecados; El me perdona." Otros no ven la necesidad de confesarse: "Soy un hombre bueno aunque no voy a la Iglesia; nunca le hago mal a nadie."

El cristiano comprometido con el Señor en la comunidad de fe reconoce que vive en la tensión que existe entre el pecado y la santidad. La Penitencia es para él una actitud fundamental consecuencia de su "conversión" continua, es decir, la admisión de su debilidad humana y la

# de la vergüenza

necesidad de la Gracia del Señor.

En sí, el Sacramento de la Penitencia implica, sin embargo, algo más que "confesarse." Es un peligro reconocer en este Sacramento sólo una oportunidad para lavarse el alma como el

## LA RECONCILIACION

La Reconciliación por este Sacramento exige un cambio rotundo y honesto. Más que el número de veces que una falta se haya cometido, lo importante es presentar al sacerdote una actitud de verdadero arrepentimiento y recibir el perdón que Dios le brinda con amor y alegría.



Al pecar, el cristiano falla en la fe, la esperanza, y la caridad, valores que se encarnan diariamente en su comunidad. No sólo peca contra Dios, sino también contra el pueblo santo, contra el Dios encarnado en su prójimo.

Por esta razón se ha de arrepentir con humildad frente al representante de Dios y de la comunidad ofendida, el sacerdote. El perdona sus pecados en nombre de Dios que le dió el poder de perdonar por medio de su Hijo Jesús:

"Así como el Padre me envió a mí, así yo los envío a ustedes." Dicho esto, sopló sobre ellos: "Reciban el Espíritu Santo, queden perdonados a quienes ustedes perdonen, y a quienes no libren de sus pecados, queden atados." (Juan 20:21-23)

Al dar la absolución, el sacerdote invita al penitente arrepentido y "convertido" a ofrecer un acto de penitencia como señal de su agradecimiento sincero.

## LA PENITENCIA Y LA COMUNIDAD

En muchos lugares el sentido comunitario de este Sacramento se expresa a través de la celebración del Sacramento en comunidad. La Iglesia se reúne a examinar sus conciencias, a expresar su arrepentimiento en común por

medio de la recitación de los salmos, la meditación sobre la Palabra de Dios, y el canto de himnos apropiados. A continuación, cada penitente arrepentido se acerca a confesor que le administra el Sacramento. Para terminar la celebración, es posible que toda la comunidad ofrezca un acto de agradecimiento sincero como penitencia.

## LA RECONCILIACION Y LA FAMILIA

Es en la familia donde el niño o el adolescente comienza a distinguir este arrepentimiento sincero de la rutina monótona del perdón. El seno familiar, pues, es el eje sobre el cual las actitudes honestas de "conversión" y "penitencia" influyen en la conciencia de los niños.

En su desarrollo emocional y espiritual, el adolescente reconoce su crecimiento en la fe. Al participar del banquete de amor, la Eucaristía, al considerar seriamente su compromiso en la comunidad en la Confirmación, el adolescente reconoce estas tensiones internas que le impiden vivir la santidad cristiana con la facilidad que lo hacía como niño.

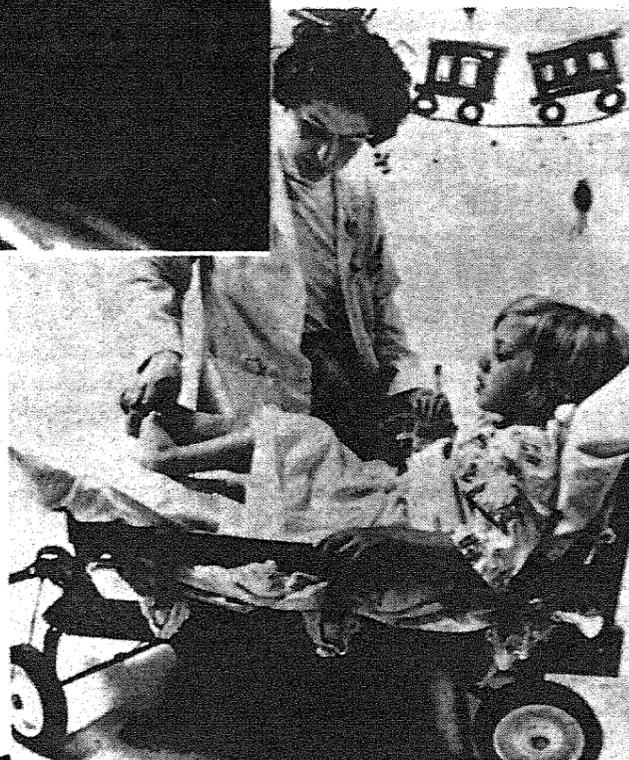
Este es el momento de aceptar la Penitencia como el medio de fortalecer su relación con el Señor y de mantenerse en proceso de continua "conversión" a Él en cada momento de su vida



Ella es la Madre que hoy acompaña a la humanidad en su camino de la Cruz. Su compañía serena y callada es para nosotros fortaleza en el dolor, ejemplo en la dificultad y fuerza para consolar a los que nos necesitan.

## VIACRUCIS 75

### IV. Jesús encuentra a su Madre en la via Dolorosa.



# ¿Es peligrosa la oración?

## CUARESMA

75

por ORLANDO O. ESPIN, PBRO.

Los cristianos creemos que la oración es imprescindible para poder vivir la fe de Cristo. Sin oración la vida cristiana se debilita y muere — aunque se mantengan las apariencias. Y, sin embargo, la mayoría de los cristianos desconocemos (en gran parte) lo que es orar.

Oración es diálogo con Dios. Diálogo y no monólogo. Esto ya nos dice mucho. Nos dice que para orar, básicamente, se necesita una actitud de escuchar a Dios, con la plena seguridad que él nos habla. Con total confianza que él nos escucha.

En la oración hay un elemento de entrega, de vulnerabilidad, de "jugárselas todas." Porque, como diálogo, la oración exige una apertura ante Dios para que él actúe. Para que él nos cambie. Orar es un riesgo, porque nunca sabemos de antemano lo que Dios nos va a decir, lo que nos pueda exigir, lo que nos vaya a regalar, o el nuevo camino que podamos descubrir. Orar es arriesgarse, porque orar es abrirse al Señor de la Creación, con confianza, para crear con él. Orar es "jugárselas"

porque nos hacemos vulnerables ante Dios, para que Él nos confronte con la verdad y la realidad, y con nuestra fragilidad y pequeñez.

La oración cristiana es profundamente peligrosa, porque nos desinstala, nos saca de nuestro status-quo, como a Abraham. Siempre nos llama a peregrinar, a caminar, a cambiar. Dialogar con Dios es peligrosísimo para los de conciencia cómoda, los de corazones cobardes, y los egoístas: porque se darán cuenta del vacío y la muerte en sus vidas.

Hay cristianos que rezan en "una nube". En otras palabras, hay quienes creen que porque repitan palabras, fórmulas, etc., ya están orando. Quizás eso no sea más que el vaso de agua en la mesa de un comedor: ayuda a veces al comer, pero no es fundamental ni alimenta. Hay también cristianos que se pueden llevar al "séptimo cielo" en raptos de misticismo, y después caer en la realidad con una actitud de falta de amor al prójimo, ignorando los problemas del mundo, y creyendo que orar implica el abandono del mundo. Si la oración cristiana no se "encarna" en la realidad en que vivimos, no es cristiana.

La oración cristiana brota del corazón del hombre de fe, que vive en ESTE mundo. Y su oración surge como afirmación de Vida, como grito que clama por la llegada del Reino, como acto de

confianza en un Dios más allá del mundo pero totalmente presente en él. Y oración que nace en el fango del mundo, para cambiarlo.

La oración. Es conversar con Dios. Es reflexión sobre nuestra acción. Es descubrimiento de la necesidad de mayor conversión y mayor cambio. Es tomar conciencia de nuestra responsabilidad de hermanos. Es agradecimiento porque tenemos el don de la vida, el don de la fe, el don de una esperanza que se vuelca en amor.

Algunos cristianos creen que se puede rezar sin actuar. Eso es algo así como el esposo que le dice a la esposa que la ama, pero constantemente le es infiel. El verdadero amor matrimonial requiere fidelidad. El amor a Dios (y dialogar con Él es decirle que se le ama) exige que se actúe con fidelidad a su Palabra. La oración del creyente necesariamente lo lleva al compromiso con el prójimo (e.g. Is. 58 y Mt. 6:9 ss.).

Ya que estamos en Cuaresma, quizás sea hora de revisar nuestra oración. Quizás debamos preguntarnos si nuestra oración nos endroga, como opio, tapándonos la realidad y sacándonos de ella. O si nuestro orar es el trampolín que nos lanza al compromiso. Si nuestro diálogo con el Señor es motivo de mayor amor y de mayor entrega a nuestra misión como Iglesia: la transformación del mundo.

Los periodos penitenciales de

# Si, es peligrosa

Israel incluían ayunos, mortificaciones, oraciones, y actos simbólicos (como, por ejemplo, imposición de cenizas y rasgarse las vestiduras). La Cuaresma es el período penitencial de la Iglesia, y hoy seguimos muchas de las prácticas del antiguo Israel. Pero, si leemos la Biblia, nos damos cuenta que muchas veces los profetas acusaban al pueblo de hipocresía, asegurándonos que Dios no escucharía tales oraciones ni aceptaría tales sacrificios. Porque a Dios no le interesan tanto los actos externos como las actitudes, las motivaciones, el corazón. Dicen los profetas que en vez de ayunar deberían de comprometerse a liberar a los oprimidos. Que en vez de rasgar vestiduras, deberían de rasgar el corazón. Que en vez de muchos rezos, deberían de hacer que la justicia brotara en todo el pueblo. Esto, tan duro, es también Palabra de Dios.

Y fidelidad a la Palabra de Dios nos obliga a preguntarnos, esta Cuaresma, si las palabras de los profetas describen también nuestra situación, si son también reproches y acusaciones válidas a nuestra piedad raquílica y desencarnada.

La oración cristiana es energía que se vuelca en acto; es diálogo para la liberación del mundo de la esclavitud del pecado. Del pecado que rompe a

nuestra sociedad en todos sus aspectos. Es hacerse profundamente consciente que el Dios de la Creación sigue creando. Que el Dios del Exodo sigue liberando. Que el Dios de los profetas sigue hablando, y a veces duramente. Que el Dios que se hizo hombre en Cristo sigue muriendo crucificado por los hombres "decentes y religiosos" de nuestro tiempo (como los fariseos de entonces). Orar es tomar conciencia de que somos el Cuerpo de Cristo. La Iglesia Señor, destinados a seguir su labor transformadora, siempre corriendo el riesgo de la cruz.

Es hora que nosotros los cristianos evaluemos nuestra oración a la luz de la Palabra de Dios. Que descubramos la importancia vital de orar. Que veamos la íntima conexión entre oración y vida diaria. Que tengamos suficiente fe para escuchar a un Dios que NO nos habla desde las nubes, sino que nos llama desde el corazón de nuestra historia de todos los días: como a Moisés, a Pedro y a Juan, a ti y a mí. Que tengamos la profundidad para descubrir a Dios en Miami: en nuestra realidad. Y la valentía para responderle en esta ciudad que a gritos pide su renovación. Mira a ver, esta Cuaresma, qué oración (y religión) le estás ofreciendo a Miami: una droga para olvidar y suavizar conciencias, o un desafío a la conversión transformadora.

# Hay que volver a Dios

Por el DR. MANOLO REYES

Hay veces que me asalta el temor que el ser humano de ésta época pudiera no estar entrenado para pensar.

Algunos dirían: "Bueno, para pensar no hay que recibir entrenamiento, sino simplemente dejar correr nuestra imaginación."

Lamentablemente, esto no es así. Hay quien aprovecha un momento libre — uno de los pocos que se tiene es ésta vida tan agitada — y prácticamente no sabe en que pensar. Divaga. Lo mismo piensa en la claridad del día, que en la oscuridad de la noche, que en el color del auto que acaba de pasar frente a él, o en la extensión de la mata que prende del llamado "hanging basket."

No hay método, no hay secuencia, no hay un plan a seguir para ordenar los pensamientos. Repartirlos si cabe proporcionalmente para analizarlos en nuestros ratos libres, y meditar a profundidad sobre las cosas de la vida.

Recuerdo cuando estaba en mi patria que los autos tenían sus velocímetros marcados en kilómetros. Y cuando el vehículo pasaba los 60 kilómetros nos parecía que íbamos volando bajito. Hoy en día los autos están preparados para correr más, con mayores seguridades, y los velocímetros son en millas. La velocidad máxima en todo el país es 55 millas . . . y me pregunto . . . ¿cuántos lo observan? Para algunos ese límite máximo es extremadamente lento. Y así van a 80 y 90 en diferentes ocasiones, hasta que la policía los detiene y los multa. Pero la vertiginosidad de la vida se impone en ellos acortando tiempos y distancias.

Ahora bien, luce que hoy en día sucede en el tiempo lo mismo que con el salario. Hay quien ansia ganar veinte dólares más a la semana. Y entonces si estará perfectamente bien de acuerdo con sus gastos. Le suben el salario, tiene los 20 dólares adicionales, y sus necesidades siguen siendo las mismas o quizás, mayores.

Con el tiempo ocurre algo similar. Se necesita acortar el tiempo de las visitas, reducir el tiempo que se emplea para estar en la carretera o en tránsito, casi no hay tiempo para sentarse a hablar con los hijos, esposas y esposos se ven a menudo a la hora del desayuno o a la hora de retirarse a descansar tarde en la noche, porque ambos están en la calle trabajando durante todo el día; y mientras más rápido se vive para ganar tiempo, menos tiempo se tiene para vivir, con tranquilidad.

Luego, cuando se tienen unos minutos para hacer un alto en la agitación de ésta vida de hoy, muchas veces la persona está tan cansada que se queda dormida o en el colegio, o en el trabajo, o en la sala de la casa o en la silla de su escritorio.

Lamentablemente, muchas veces uno no se da cuenta que esa velocidad, esa rapidez, esa vertiginosidad, se la vamos pasando insensiblemente a las generaciones que están a nuestro amparo, y crecen teniendo como lema más rapidez, no hay tiempo que perder, no podemos detenernos, más rápido, más rápido, más rápido. Esta situación de paroxismo hace que las enfermedades que producen más víctimas en éste país y probablemente en el mundo en que vivimos, sean aquellas que afectan al corazón.

El cuerpo humano con toda su maravillosa maquinaria, es sensible, sumamente sensible, y cuando se alteran las reglas de su fisiología, se producen los desbalances . . . los trastornos psíquicos . . . y en definitiva, los corazones caen heridos de muerte.

Toda esta vertiginosidad de la vida moderna, en que el ser humano se ve envuelto en las redes constrictoras de la rapidez, desatan en la persona una ansiedad . . . una terrible ansiedad, que destruye hogares, separa a hermanos, hace que los hijos abandonen a sus padres, y la profusión de los delitos aumenta, porque no hay tiempo para pensar, para meditar, para razonar. Y la ley del menor esfuerzo es quitar, a toda costa y lo más rápido posible, aquello que estorba.

De ahí que los sedantes, los soporíferos y tantos otros barbitúricos sean los compañeros inseparables de la mayoría de los seres humanos hoy en día. Mientras las consultas de psiquiatras, psicólogos consejeros espirituales y confesores, se vayan atestando de miles y miles de seres humanos, azotados por un nuevo Apocalipsis: la rapidez, la velocidad, la vertiginosidad.

Si hasta cuando muchos se van a dormir, rechazan concientemente o inconcientemente la tranquilidad y tienen que poner la radio o la televisión a gran volumen para que el sonido ensordecedor sea el que los transporte al sueño. Cuando se le apaga, o se les quita el ruido del aire acondicionado muchas veces se despiertan atormentados por el silencio. Hay que volver a la calma, a la paz que sólo da Dios.

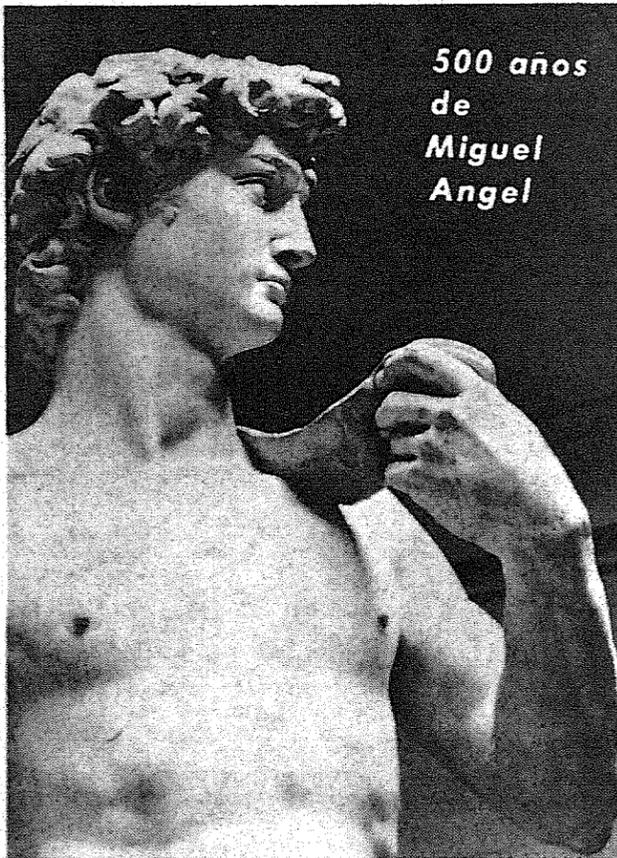
Esta es la situación hoy en día en muchas latitudes del mundo: una humanidad frenética en busca de sinceridad, una humanidad llena de ruidos tormentosos que les impide meditar, pensar . . . y por qué no decirlo . . . ? ¡Soñar! ¡Que en definitiva las grandes conquistas de la humanidad, empezaron por un sueño!

# "Los que no ven, verán"

## COMENTARIOS EVANGELICOS

Por el REV. JOSE P. NICKSE

Al pasar, Jesús encontró a un ciego de nacimiento. Jesús hizo un poco de lodo con tierra y saliva. Untó con el los ojos del ciego y le dijo:



500 años de Miguel Angel

Coincidiendo con la celebración del Año Santo, este año se conmemora quinientos años del nacimiento de Michelangelo Buonarroti, que nació el 6 de marzo de 1475. Este detalle de su escultura de David muestra su maestría a temprana edad (1501-1504). Los peregrinos a Roma en este Año Santo tienen la oportunidad de admirar las obras del gran pintor y escultor, cinco siglos después de su nacimiento. La peregrinación oficial de la Arquidiócesis de Miami visitará entre otras cosas la Academia de Bellas Artes de Florencia, donde se conserva el David de Miguel Angel. El Arzobispo Coleman F. Carroll dirigirá personalmente la peregrinación que visitará Roma, Florencia y Asís, la tierra de San Francisco, saliendo de Miami el 27 de abril y regresando el 5 de mayo. Habrá guías turísticos en inglés y español, el costo será de \$598 por persona. Los interesados en mayor información deben visitar la rectoría de su parroquia, la Cancillería de la Arquidiócesis de Miami, 6301 Biscayne Blvd.; o Alitalia, 150 N.E. 2 Ave., Miami.

## ORACION DE LOS FIELES

CUARTO DOMINGO DE CUARESMA, (9 de marzo)

**CELEBRANTE:** Durante la Cuaresma hacemos un alto para evaluar a nosotros mismos; con espíritu de arrepentimiento aceptamos la Buenas Nuevas; pedimos a Dios que renueve nuestros corazones y que librándonos de nuestra ceguera, seamos luz del mundo. Así nos preparamos al júbilo de la resurrección.

**LECTOR:** La respuesta hoy será "Señor, renueva nuestros corazones"

1. Por la Iglesia, para que, siendo luz del mundo, guíe a todos los hombres a la luz de Jesucristo, oremos.

2. Que nuestras estructuras políticas y nuestros progresos técnicos y científicos honren a nuestro Creador al proteger y promover la dignidad humana, oremos.

3. Que cuantos sufren padecimientos físicos y mentales encuentren el confort espiritual en Jesús y que nuestra dureza y ceguera sean reemplazadas por una apertura hacia las miserias de los que sufren, oremos.

4. Que una correcta apreciación de la Eucaristía impulse a los católicos a un espíritu de amor y generosidad que haga posible que los que sufren hambre reciban alimentos, oremos.

5. Que la luz eterna brille para todos los que han fallecido, oremos.

**CELEBRANTE:** Padre, estamos ciegos: abre nuestros ojos para que podamos ver. Ayúdanos a ver a tu Hijo, Jesús, en nosotros mismos, en nuestros hermanos y en la creación. Dáanos Tu Espíritu para que podamos ver nuestras faltas y las superemos, para que aceptemos nuestras responsabilidades y veamos cumplidas nuestras esperanzas. Te lo pedimos por Cristo, Nuestro Señor.

**PUEBLO:** Amén.

"Anda y lávate en la piscina de Siloe. El ciego fue, se lavó y cuando volvió, veía claramente. Los fariseos llamaron al hombre que había sido ciego y le dijeron: "Proclama la verdad. Nosotros sabemos que ese hombre que te sanó es un pecador." El hombre respondió: "Yo no sé si es pecador o no. Lo que sé es que yo era ciego y ahora veo." Entonces comenzaron a insultarlo: "Tu serás discípulo suyo. Nosotros somos discípulos de Moisés. Sabemos que Dios habló a Moisés. Pero de este no sabemos ni siquiera de donde viene."

Juan 9:1-41

"No hay peor ciego que el que no quiere ver," se dice en la calle. Y esto se aplica especialmente a la ceguera de corazón. Un corazón endurecido por el orgullo y el prejuicio vive en la más negra de las tinieblas.

Los fariseos de antes y ahora son aquellos que se tapan los ojos ante la luz de Cristo. La fe ilumina. Pero tenemos que abrir la ventana de nuestro corazón para que sus rayos nos lleguen a lo más profundo de nuestro ser. Si ya estamos llenos de nuestro egocentrismo, no podemos darle cabida a Cristo.

Cuando abrimos nuestro corazón, comienza la metanoia, la conversión. Entonces podemos ver. Entonces podemos apreciar, agradecer, y finalmente, amar.

Quizás nuestra conversión no sea tan dramática como la de Alfredo Nobel. Una mañana leyó su propio obituario en el periódico. Su hermano había muerto, y el editor confundió los nombres. Como Nobel había inventado la dinamita, la esquila lo presentaba como el padre de la destrucción y guerra, un mercader de la muerte.

"Ahora veo," Nobel se dijo a si mismo. Cambió su testamento y todavía cada año se entrega el Premio Nobel a aquellos que han contribuido al desarrollo de la paz y hermandad.

Lo importante del evangelio de hoy no es que Cristo abre los ojos del ciego. Cristo abre su corazón. No solamente ve la luz del mundo, sino también la luz que viene de Dios.

Para poder recibir la gracia de Dios, tenemos que tener la valentía y la sinceridad de reconocer que sin Dios no somos nada. Tenemos que conquistar la tiranía de nuestra auto-suficiencia. Tenemos que levantar los ojos al cielo.

Una vez un hombre estuvo atrapado durante 67 horas en un túnel subterráneo al explotar una mina. Después del rescate, sus primeras palabras fueron "Allá abajo solo existía, ahora vivo!" Esas pueden ser las mismas palabras para aquellos que descubren el amor de Dios.

Todos necesitamos la luz de Cristo. Todos necesitamos la gracia de Dios en nuestros corazones. No podemos engañarnos. No podemos depender sólo de nuestras propias fuerzas o talentos. Tenemos que descubrir a Cristo en el mundo que nos rodea.

Cuando encontramos a Cristo, entonces nos damos cuenta que hasta ese momento sólo existíamos en el ir y venir de la rutina diaria. A partir del momento de nuestra conversión, podemos decir con gratitud "¡Ahora vivo!"

### PROGRAMAS EN ESPAÑOL

La radioemisora de la Junta Escolar del Condado Dade, WLRN-FM, 9.3, comenzará mañana sábado 8 de marzo a transmitir dos programas en español, en un bloque de 12 a 1 p.m.: "Música del Buen Tiempo Viejo" y "Poetas de Habla Hispana. Estos programas tendrán, por ahora, horario sabatino únicamente, pero se espera que equivalgan a un primer paso en el propósito del Depto. de Media de la Junta

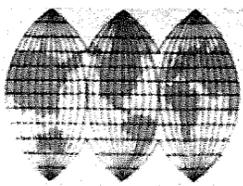
Escolar de que sus emisoras — tanto de radio como de TV — dediquen tiempo regular y esfuerzos para llegar, con motivos de interés, a la comunidad hispana.



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## Nuestro mundo

### Conferencia Católica opina sobre el Canal de Panamá

La junta administrativa de la U.S. Catholic Conference pidió oficialmente que en las negociaciones entre Estados Unidos y Panamá sobre el canal interoceánico, "los beneficios principales lleguen a Panamá como nación que ejerce el control primordial sobre sus recursos naturales," que incluyen su posición en el istmo. Pidió también "compensación justa por las inversiones que Estados Unidos ha hecho en estas obras." La declaración pide al gobierno en Washington actuar "con la misma sensibilidad moral que aplicaría a cuestiones de justicia en nuestra sociedad." Cita además la encíclica *Pacem in Terris* sobre el derecho de las naciones a utilizar sus recursos para el desarrollo de sus pueblos.

### 'Inconcebible solución militar'

El Arzobispo de Cincinnati y presidente de la Conferencia Nacional de Obispos Católicos, Mons. Joseph L. Bernardin, declaró que "es inconcebible una solución militar" de los problemas en el Oriente Medio (entre árabes, judíos y los gobiernos afectados por la cuestión petrolera), "ya que dada su importancia extraterritorial en el panorama mundial, una guerra allí sería desastrosa para los contendientes de la región y para toda la humanidad." Comentaba así en un discurso en la Universidad de Cincinnati, aseveraciones de altos funcionarios, que no excluyen como último recurso una intervención armada en Oriente Medio.

### Piden prohibir abusos sexuales en TV

La Comisión Federal de Comunicaciones (FCC) dijo en Washington que se propone pedir al congreso legislación que prohíba la exhibición explícita de abusos sexuales por televisión. Ya algunas leyes restringen "lo obsceno" pero no parecen aplicables a televisión, tan observada por los niños y por las familias.

### Oposición al aborto

La Conferencia Episcopal de Colombia se opone vigorosamente, a un proyecto de ley presentado por izquierdistas en el congreso que daría carácter legal al aborto provocado. "Nada ganamos con importar la decadencia moral de otras naciones," dijeron los prelados, una referencia al auge del aborto en Norteamérica y algunas naciones europeas y asiáticas. Los autores del proyecto invocan las muchas víctimas de operaciones clandestinas que con o sin ley se provocan abortos.

### Mobutu ahora es mesías

Las amenazas del presidente Mobutu podrían acabar con el catolicismo en Zaire si las cumple, dicen fuentes informadas en Roma sobre lo que pasa en esa nación africana. Mobutu ha dicho que piensa elevar su Movimiento Revolucionario Popular a categoría de religión nacional, y proclamarse él supremo mesías. Ya suprimió la libertad de las escuelas, que eran cristianas, prohibió la enseñanza de la religión, y acabó con las organizaciones católicas.

### Piden amnistía en España

Los obispos de España y los seglares de la Comisión de Justicia y Paz han pedido al gobierno del general Francisco Franco la amnistía para los prisioneros políticos — se calculan en unos 500 incluidos algunos sacerdotes — condenados por cortes de orden público por participar en demostraciones y huelgas de protesta. La comisión logró reunir 160,000 firmas pese a dificultades de las autoridades. Los obispos declararon en una reunión reciente que dado el propósito del Año Santo de reconciliar a la sociedad, sería bueno que el gobierno "revise el estado de quienes fueron encarcelados por una política de restricciones sobre derechos que el mismo gobierno está más dispuesto a reconocer ahora." En efecto, hay un movimiento dentro de la administración por reconocer el derecho a la huelga y a la formación de grupos políticos independientes del franquismo.

### Aniversario de Caballeros de Colón

El próximo día 8 de Marzo, Sábado a las 8 p.m. los miembros del Consejo Nuestra Sra. de la Caridad 5110 de la Orden de los Caballeros de Colón celebrarán una sesión-comida en el Hotel Everglades, 244 Biscayne Blvd. Dicha comida será para celebrar un aniversario más de la

fundación de la Orden y del Consejo. Han sido invitados oficiales del Consejo Supremo y Estado de los Caballeros de Colón.

Los interesados en asistir pueden comunicarse con Pascual Rodríguez al teléfono 642-6967, Miguel García 643-1429.

## Gracias a gestiones de la Agencia Católica e IRC

# Quince médicos llegan de Cuba vía España

Yolanda De Quesada tiene 11 años y desde los cinco soñaba con poder abrazar a su padre de nuevo.

Su sueño se hizo realidad el pasado Viernes 28 de febrero, con la llegada del vuelo Iberia 977, procedente de Madrid.

Con su padre llegaron 76 pasajeros, y entre ellos 12 exilados cubanos, todos ellos médicos, quienes desde su salida de Cuba esperaban con urgencia el permiso de entrada en U.S.A.

Gracias a las gestiones realizadas por la agencia católica de inmigración (USCC) y el comité internacional de rescate (IRC) los 13 están ya matriculados en el curso especial para médicos extranjeros que ofrece la Universidad de Miami. El curso, por primera vez en español, les prepara para tomar el "Foreign Exam" después de un año de estudios.

"Teníamos gran ilusión por llegar a tiempo para matricularnos," explicó el Dr. Francisco A. De Quesada a su llegada "y estamos muy agradecidos a la ayuda recibida para acelerar la obtención del visado de entrada."

Aunque estos 13 doctores estuvieron ejerciendo la medicina hasta su salida de Cuba, tendrán que someterse a un año de estudio y al menos otro de internado, antes de ver reconocido su título.

"Al menos nosotros tenemos un Diploma" explicaba De Quesada en una entrevista poco después de su llegada. "Los jóvenes que ahora se preparan en Cuba, no reciben ningún certificado y nunca podrían ejercer fuera de allí."

De Quesada había comenzado medicina en 1954, y siguió el plan antiguo de 7 años. Actualmente sólo se requieren 5 años de estudio y uno de internado.

Como la mayoría de los médicos castigados — por haber pedido la salida — De Quesada, pasó los últimos años ejerciendo en pueblos del campo donde las condiciones son más duras.

Una de las mayores dificultades para el trabajo, según el doctor, es la excesiva presión y el cansancio.

"Más de una vez durante mi estancia en Marcané, en la provincia de Oriente, tuve que hacer 5 guardias de 24 horas en un periodo de 10 días, lo que suponía un verdadero martirio, y una gran responsabilidad. "Además," añadió el doctor "tuve que quedarme de guardia todos los 25 y 31 de diciembre."

De Quesada se había casado en 1962. Siete años más tarde, para evitar las presiones sobre la familia, el doctor decidió separarse de su esposa e hija. Ellas vivieron en España casi cinco años, esperando su llegada, y acabaron por venir a Miami. En Cuba, la correspondencia del doctor fué estrictamente vigilada durante estos años. "Yo sabía hasta quien estaba asignado para abrir mis

### Carnaval en St. Kieran

El Carnaval de St. Kieran se efectuará desde hoy hasta el domingo en el Marine Stadium de Miami con toda clase de entretenimientos para la familia.



Después de seis años, Yolanda de Quesada espera abrazar a su padre.

El Doctor Francisco de Quesada y su señora conversan con el Rvdo. Padre Daniel Babis en el aeropuerto de Miami.

cartas," comentó, "pero además no ponían ningún cuidado en esconderlo, porque las abrían muy burdamente, y pegaban el sobre con un papel de goma," explicó sonriendo.

Según De Quesada el régimen de Castro se mantiene "a base de meter miedo a la gente." Recordando su trato con los pacientes comentó: A veces nos mandaban personas que en la consulta hacían manifestaciones contra el régimen, y lo hacían para probarlos y ver si les seguíamos."

En cuanto al catolicismo en Cuba añadió el doctor "sólo los ancianos pueden practicar. A los jóvenes les imponen tantas presiones que si quieren seguir en la universidad o en su trabajo, tienen que optar por no ir a la Iglesia."

De Quesada se especializó en cirugía y la ejerció en Cuba hasta un año antes de salir. "No se porque me lo impidieron al final," comentó. "Ahora mi mayor ilusión es hacerme un buen cirujano aquí."

Por eso, aunque el sueño de Yolanda se hizo realidad, y puede abrazar a su padre todos los días... ella sigue soñando; sólo que ahora su sueño es ver a su padre hecho un gran cirujano en Estados Unidos.



Suplemento en Español de 'VOICE'

### Congreso Eucarístico

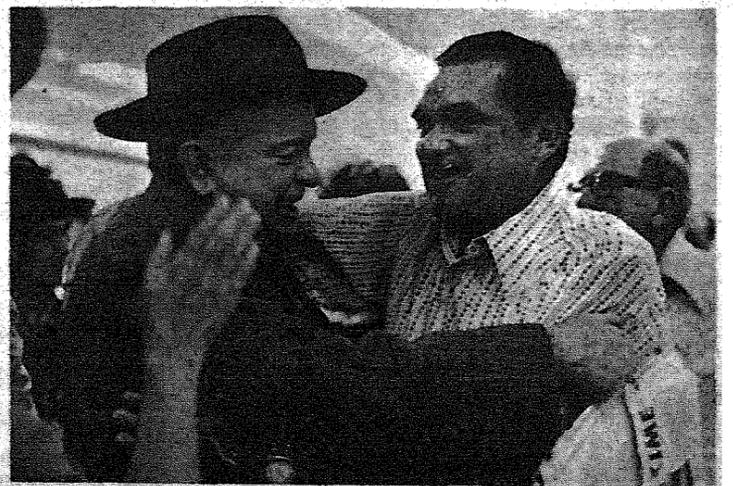
El cuadragésimo primer congreso eucarístico internacional se celebra en Filadelfia en Agosto de 1976, coincidiendo con las fiestas bicentennarias de la nación, cuya independencia tuvo su cuna en esa ciudad. El cardenal John Krol, arzobispo de esta diócesis, ha nombrado una comisión de 42 vecinos influyentes para asistirlo en los preparativos.

### Actividades de la Legión de María

La Curia Reina de la Paz de la Legión de María (rama hispana) anuncia que el domingo, 16 de marzo, a las 3 p.m. en la Catedral de St. Mary se efectuará la ceremonia Acies (renovación de las promesas legionarias a la Virgen). Se invita a todos los miembros auxiliares y activos de la Legión de María. El mismo movimiento apostólico anuncia que hoy, viernes, a las 7 p.m. en la iglesia de St. Patrick, Miami Beach, se tendrá una vigilia de cuaresma.

### Reporte sobre ABCD

El primer reporte general sobre los resultados de la Campaña de Caridad del Arzobispo (ABCD) será presentado por el Arzobispo Coleman F. Carroll durante una comida a las 7:30 p.m. el miércoles 12 de marzo en la cafetería de la Catedral de St. Mary, con la participación de párrocos, coadjutores y coordinadores regionales de la campaña.



El Dr. Manuel Martínez Angel Bello abraza a un familiar a su llegada a Miami.