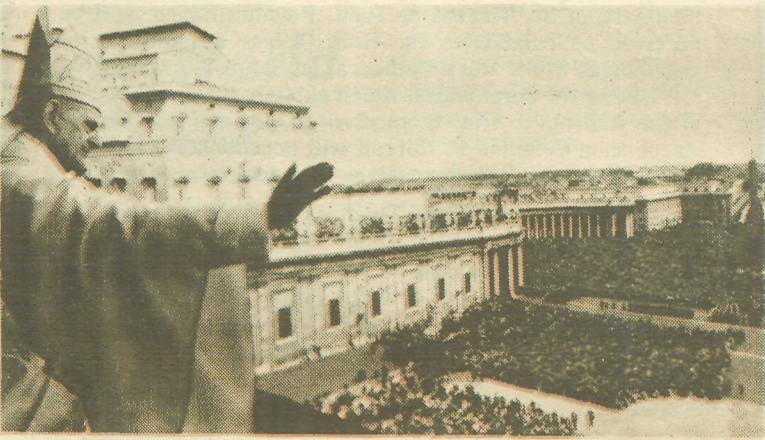


'New life...in world of dashed hopes'



Pope extends traditional Easter blessing 'to city, to world.'

VATICAN CITY — (NC) — As the largest crowd within recent memory flooded St. Peter's Square, Pope Paul VI proclaimed in his Easter "Urbi et Orbi" message that Jesus' Resurrection has infused "new, original and inexhaustible life" into a world of dashed hopes.

Speaking from the central balcony of St. Peter's Basilica following an open-air Mass, the Pope told about 400,000 people standing in the sun-soaked square:

"IT DOES not matter, brethren, if the experience of

the frailty of human powers daily disappoints our fragile hopes for a stable ordering of human society.

"Nor does it matter if from the very progress generated by modern development and from the sovereign exploitation of the useful secrets of nature there seems to derive for man not fullness or certainty of life, but rather the torment of unsatisfied aspiration. It does not matter.

"For a new, original and inexhaustible source of life has been infused into the world by the risen Christ."

AS STREET vendors and balloon sellers passed through the fringe of the crowd, the Pope in his message "to the city and the world" called the Resurrection a "victory over sterile and deadening selfishness."

He added that some men, "oriented as they are toward the elimination of effort and duty," are afraid of the Cross which led to the Resurrection and are hindered by it from accepting Christ.

"But not the young," he added, "who have an insight
Continued on page 20.

Infant death 'murder' in Britain

LONDON — (NC) — The British government considers it murder to allow aborted infants to die or to kill them, a parliamentary spokesman has stated.

Lord Wells-Pestel was replying to a question from Lord Hailsham, former lord chancellor in the Conservative administration, who asked whether "to allow babies to be born alive and leave them to die, or worse still to kill them, is either murder or manslaughter?"

Lord Wells-Pestell replied: "The view of the government is that it is murder."

LORD HAILSHAM had been asking questions about a taped interview with an abortionist in the book "Babies for Burning," by Michael Litch-

"I had four of them (babies) lined up crying their heads off. I hadn't time to kill them because we were so busy . . ."

field and Susan Kentish. In the book, Litchfield asserted the unnamed London gynecologist was selling aborted fetuses to a cosmetics factory in London's East End.

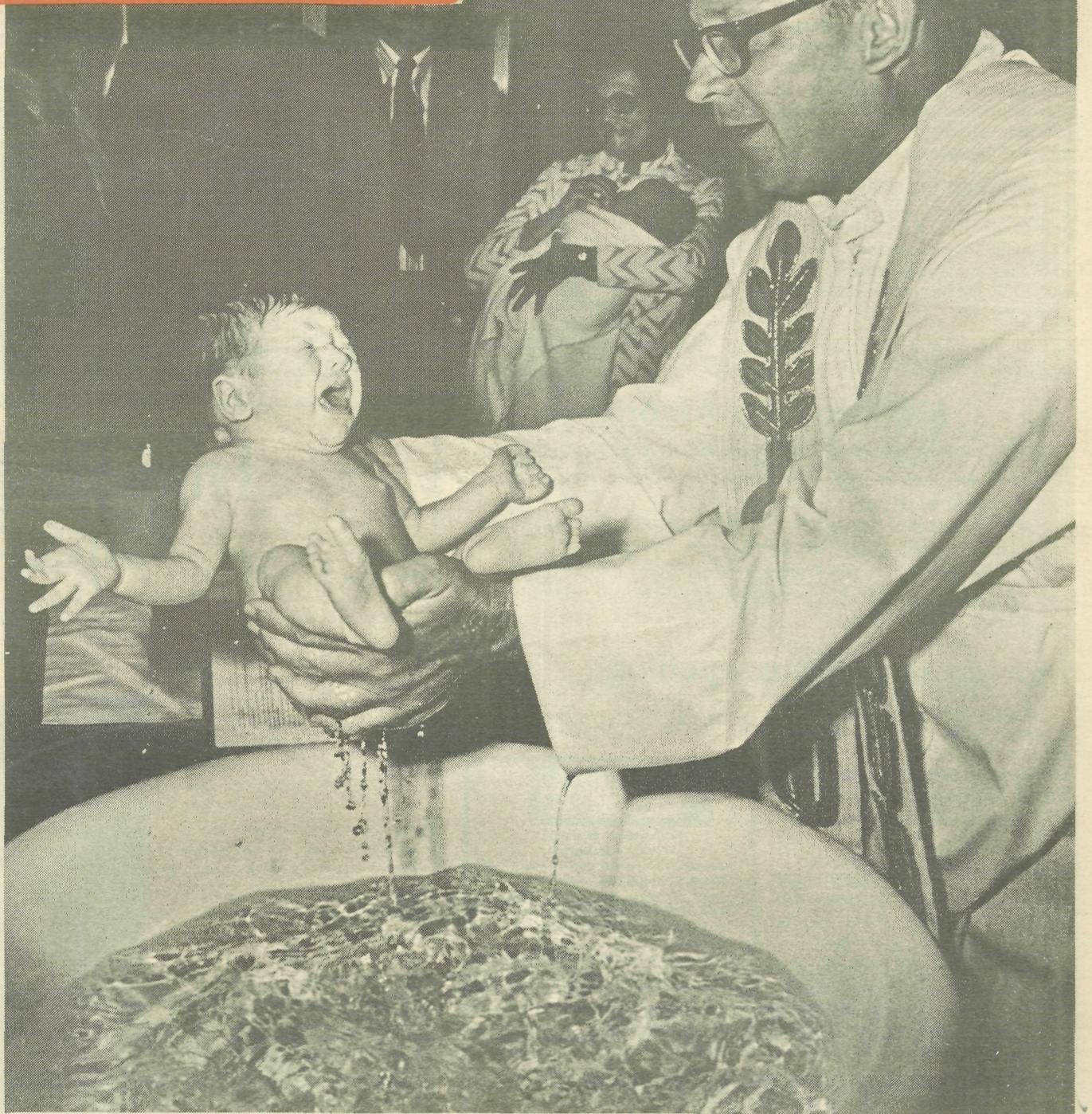
Litchfield quoted him: "Now many of the babies I get are fully-formed and are living for quite a time before they are disposed of. One morning, I had four of them lined up crying their heads off. I hadn't the time to kill them there and then because we were so busy. I was to loathe to drop them in the incinerator because there was so much animal fat that could have been used commercially.

"They could live at that stage if they were put in an incubator, but we don't have those kind of facilities in my clinic. Our business is ending lives, not helping to get them started."

THE POLICE are investigating Litchfield's allegations. Lord Wells-Pestell said in reply to a question from Lord Hailsham.

"The attention of the Department of Health and Social security was drawn to these allegations on Oct. 12, 1974, and as I said on Dec. 12

Continued on page 15



The ancient custom of baptizing by total immersion was performed during a parish Easter vigil last week. Symbolic of dying and rising again with Christ, the practice is recommended under the norms revised as a result of Vatican II. See story, pictures P. 15.

Legislature opens next week

Bills on health, family considered

(See related story on Page 4)

As the April 8 opening of the Florida Legislature nears, a number of bills concerning the health and welfare, education and families of South Floridians await the state's lawmakers.

Significant bills which have been pre-filed and sent to various committees include the following:

• **ABORTION** — HM 380 is a memorial urging to Congress to propose an amendment to the U.S. Constitution guaranteeing states the right to regulate abortion.

• **ADOPTIONS** — SB 41 would amend the statutes relating to the consent for adoption of a minor child so as to limit the rights of the father of a child born out of wedlock.

• **HOSPITALS and MEDICAL PERSONNEL** — SB 43 would prohibit the licensing of foreign trained physicians, osteopaths, and nurses except under very limited exceptions. HB 439 would establish an alternative license examination requirement for graduates

of foreign medical schools. SB 173 would regulate the accounting and financial reporting for hospitals and nursing homes as well as control hospital charges. HB 112 would require an attending physician's order before the administration of medication, treatment or procedures in a hospital, except in emergencies. HB 490 and SB 202 establish guidelines for informed consent and would prohibit recovery against the physicians where he obtains his patient's informed consent.

Several measures have been filed pertaining to the reorganization of the Dept. of Health and Rehabilitative Services. In general, the principal bills would separate the existing Health and Rehabilitative Services functions into one department and the existing correctional services into another department.

IN THE AREA of criminal justice HB 106 would reform the county jail system including requirements that the jail meet certain health and safety standards adopted by the Dept. of HRS. HB 736 would give the

Continued on page 4

ESPAÑOL
22, 23, 24



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

Nun's vow slated in Broward

WEST HOLLYWOOD — Final vows as a religious of the School Sisters of Notre Dame will be professed at 7:30 p.m. Saturday, April 5 by Sister Paula Mary Gascon during Mass in Annunciation Church.

The occasion marks the first year that profession of final commitment has been permitted anywhere but at the Notre Dame Motherhouse Chapel, Baltimore. Sister Ruth Marie May, newly

elected Provincial of the community will receive Sister Paula's vows during the Mass which will be concelebrated by Father Bernard Moffit, T.O.R., pastor; Father Christopher Petrosky, T.O.R.; Father Salvatore Stefula, T.O.R.; Father Richard Sudlik, O.M.I.; and Father Mario Viscaino. Father Sudlik will preach the homily.

Among those participating in the Mass will be Sister's mother,

Mrs. Claire Gascon, and her two brothers Jerry and George.

A reception in the parish hall will follow the Mass and profession. School Sisters of Notre Dame from other convents, parishioners, and friends have been invited to participate.

Drug programs are relicensed

Two drug rehabilitation programs operated under the Archdiocese's Catholic Service Bureau have been relicensed for 1975 by the Bureau of Drug Abuse Prevention.

Relicensed were St. Luke's Methadone Center, directed by Dr. Ben Sheppard and providing outpatient detoxification and outpatient drug free services for heroin addicts.

Issued an interim license for six months, was Genesis Counseling Center, a program of residential and outpatient components in the far South Dade area.

Mass for foundress

The beatification of Mother Marie Eugenie Milleret, foundress of the Religious of the Assumption, will be observed at a Pontifical Mass with Archbishop Coleman F. Carroll as principal concelebrant Sunday, April 6, at 4 p.m. A number of priests are expected to concelebrate.

The Academy of the Assumption which is under the direction of the Religious of the Assumption, will be the location of the Mass; to which all students, friends, parents, alumnae and other interested persons are invited.

Delivering the homily will be Father Thomas M. Feeney, a priest of the Archdiocese of Philadelphia who is convalescing in Miami and has been associated with the Assumption order for many years.

Mother Marie Eugenie was beatified in Rome Feb. 9.

Senate meet

The Archdiocese of Miami Senate of Priests will meet at 10:30 a.m., Wednesday, April 9 in the conference room of St. Mary Cathedral rectory.

Women go to Capitol

Delegations of Catholic women from the Archdiocese of Miami and the Dioceses of St. Petersburg, Orlando, and St. Augustine will travel to Tallahassee on Monday, April 7 to join affiliations of the STOP ERA Coalition in lobbying as citizens against the passage of the proposed amendment.

While there, they will also talk with lawmakers on other important issues coming up in the legislative session which opens Tuesday, April 8.

Mass for the Americas

Pontifical Mass for Peace of the Americas will be celebrated by Auxiliary Bishop Rene H. Gracida at 1 p.m., Sunday, April 6 in the Church of Gesu, 118 NE Second St. It will highlight the Fourth Annual Inter-American Festival in Miami.

Members of the Consular Corps are expected to participate in the Mass as well as local civil officials and civic leaders.

Marian school has openings

Applications are now being accepted to fill vacancies that will exist in September at the Marian School for Retarded Children conducted adjacent to Corpus Christi School, 3240 NW Seventh Pl., Miami.

Those desiring forms for school-age mentally retarded youngsters should write to the

Dept. of Special Education, 1325 W. Flagler St., Miami, 33135.

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Seven candidates prepare to receive Holy Orders

Seven seminarians studying at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach, will be received as candidates for Holy Orders during 11 a.m. ceremonies in St. Mary Cathedral on Saturday, April 5.

During the ceremonies, which publicly manifest the will of the students to offer themselves to God and the Church, Archbishop Coleman F. Carroll will accept their offer and call them to prepare themselves to receive Holy Orders.

Participating will be Thomas Sheehan, Milwaukee; Clarence Podgorski, Akron, Ohio; James Melley, Our Lady of the Lakes parish, Miami Lakes; Robert Carton, St. Monica parish, Opa Locka; Roger Lund, St. Rose of Lima parish; Lawrence Salvo, St. Francis of Assisi parish, Riviera Beach; and William Zandri, Blessed Sacrament parish, Fort Lauderdale.

Wedding music workshops scheduled

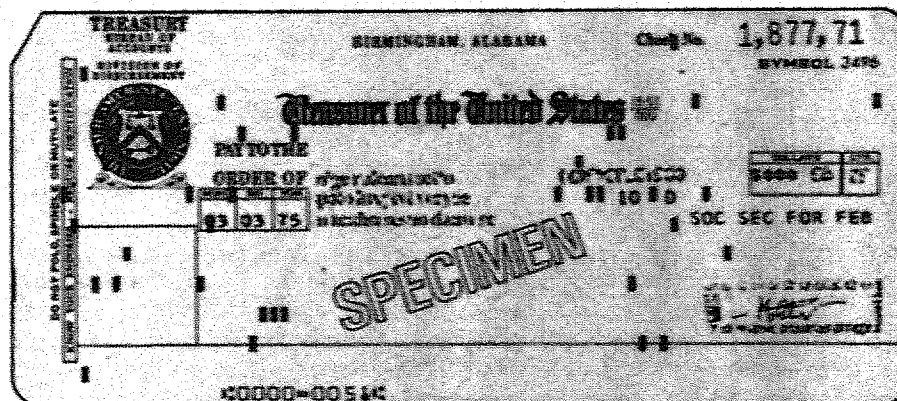
"An Evening of Wedding Music" under the sponsorship of the Archdiocesan Liturgical Music Dept. has been scheduled during the next two weeks in Broward and Dade Counties.

Father John Melloh, S.M., liturgist; Teresa Pepin, organist; St. James Church Folk group and Redwin, Wilchcomb and others, soloists, will participate in the program at which sample wedding music will be available.

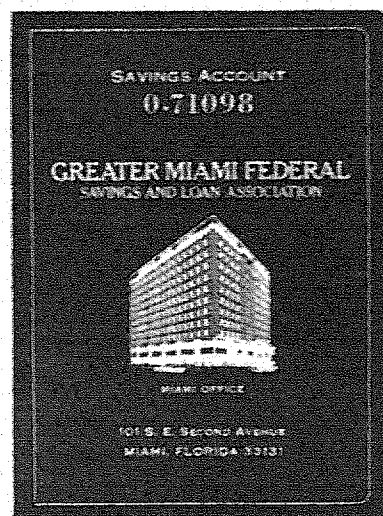
Parish organists, soloists and folk groups as well as couples planning marriage are invited to attend.

The first workshop is planned on April 9 at Our Lady Queen of Martyrs Church, Fort Lauderdale. Subsequent workshops will be on April 17 at St. Lawrence Church, N. Miami Beach and on April 24 at Little Flower Church, Coral Gables.

All programs begin at 7:30 p.m.



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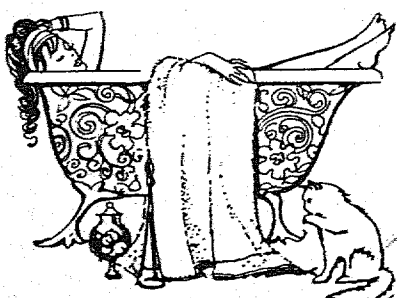
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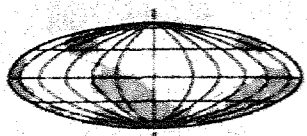
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Our World

Praise tax cut

The tax cut signed by President Gerald Ford this week was hailed as "the first concrete step taken by national leadership to get the economy moving again." Speaking on the \$22.8 billion tax cut was Francis Butler, associate secretary for Domestic Social Development for the U.S. Catholic Conference. Msgr. Lawrence Corcoran, executive director of the National Conference of Catholic Charities, described the tax cut as "basically good and acceptable." The two spokesmen criticized Ford's stand against increases in government spending.

Deplores Faisal death

Praying that recent events "will not lead to a new outbreak of hostilities in the Mideast," Bishop James S. Rauch, general secretary of the National Conference of Catholic Bishops, deplored the assassination of King Faisal of Saudi Arabia. "Decent people everywhere deplore the assassination," he said. "Besides condemning such violence, I share the widely felt concern that this incident may contribute to further destabilizing the troubled and tense situation in the Mideast."

Humanitarian aid

U.S. action in South Vietnam must involve "giving far greater emphasis than in the past to humanitarian aid and multinational action," according to Archbishop Joseph L. Bernardin of Cincinnati, who made the statement in a special Good Friday message. The archbishop, president of the National Conference of Catholic Bishops, called on Americans to "alleviate the tragedy" in South Vietnam by emergency humanitarian aid, adding that he was not proposing "specific solutions to the complex political and military problem" in that war-torn nation.

Good Friday ruling

A court ruling barring California from paying its employees for time off during the three-hour observance of Good Friday is being appealed by the state attorney general's office on the orders of Governor Edmund G. Brown, Jr. The governor said he also would permit state employees to use compensatory time-off for observance of Good Friday and ordered supervisors to grant them this "to the fullest extent possible," while still providing the necessary state service to the public.

Bishop's beanie?

"The bishop is wearing a red coat down to his shoes and a red beanie!" A second grader in a Jefferson City, Mo. parish school excitedly ran in to his teacher with the news after chatting with Bishop Michael F. McAuliffe before Mass on a recent parish visit. When the teacher smiled in amusement, the boy persisted: "Cross my heart, no kidding, if you come out you'll see!"

VATICAN CITY — (NC) — Pope Paul VI, alarmed at the breakdown of the Paris peace agreements and renewed bloodshed in Vietnam, made a strong plea for "universal solidarity" in relieving the suffering of countless Vietnamese.

Loudly exclaiming, "Everything is beginning again, the bloodshed is beginning again," the Pope spoke of "our sorrow and our anxiety for all those dear people."

He begged his listeners: "Let us do everything we can to alleviate the tragedy of those people and to prove to them that the world is not indifferent to the cries of our brethren."

His message, delivered in St. Peter's Basilica at the beginning of his second general audience of the day, was the most dramatic of several recent references the Pope has made to stepped-up fighting in Vietnam.

The Pope, seemingly referring to the hundreds of thousands reported to be fleeing their homes in Vietnam, spoke of "an exodus that has taken on truly grave proportions."

He added: "After the Paris agreements, reached with so much effort, it was believed that, with an equitable understanding entrusted to the faithful observance of the parties in conflict, the end of a suffering already too prolonged had been reached. But now it seems that all was for nothing: everything is beginning again, the



Cambodian children's eyes beg for food.

bloodshed is beginning again."

(An agreement for a cease-fire was signed in Paris Jan. 27, 1973, and a 14-point accord for a full halt to all military activities in South Vietnam was signed in Paris the following June 13. The signatories were the United States, North and South Vietnam, and the Viet Cong's Provisional Revolutionary Government.)

those people and to prove to them that our world is not indifferent to the cries of our brethren.

"Let us unite our efforts in universal solidarity. And let us beseech the Lord, in whose hands are the destinies of man, to alleviate such terrible sufferings and to cast His light in this hour of such sadness and peril from mankind."

The Pope concluded: "Let us unite our efforts in universal solidarity. And let us beseech the Lord, in whose hands are the destinies of men, who alleviate such terrible sufferings and to bestow His light in this hour of such sadness and peril for mankind."

The full text of Pope Paul's address, in translation follows:

"At the beginning of this audience, we cannot fail to draw the world's attention to the painful and tragic drama of Vietnam. At this moment, as our hearts prepare for the joy of the paschal feasts, a people is suffering an unspeakable agony of tears and blood, in an exodus that has taken on truly very grave proportions. After the Paris agreements, reached with so much effort, it was believed that, with an equitable understanding entrusted to the faithful observance of the parties in conflict, the end of a suffering already too prolonged had been reached. But now it is seen that all that was for nothing: everything is beginning again, the bloodshed is beginning again."

"In the name of Him who came to save men, we express our sorrow and our anxiety for all those dear people."

"Brothers, sons and daughters, as we look forward to the coming Easter, knowing that thousands of men and women, children and innocent people are suffering, let us do everything we can to alleviate the tragedy of

Life isn't as rushed in rural Peru—priest

By GLENDA WALKINSHAW

Voice Features Editor

Holy Thursday in Resurrection Church, Dania, was strange for him — so quiet, so disciplined, not a single dog wandering into the building during the Mass.

For Father John McKniff, an Augustinian priest who has spent most of his 69 years among the Spanish-speaking people of Cuba and rural Peru, the American way of life has become almost foreign.

The simple, hard life off the land he has learned in the last three years in Peru shows in his weathered face, but it is the life he prefers.

"THESE ARE simple people, much more human than people here," he said on a visit to South Florida, describing the 70,000 people he and four other Augustinian priests serve in Chulucanas, in northern Peru.

"Here, everyone is so wrapped up in himself. There, everyone's door is always open, the peo-

ple are very friendly, and so curious about everything that happens."

Chulucanas is a poor coastal area, with most people farming lemons and mangos for sale, and corn, beans and rice for themselves. There is only one doctor for the 70,000 people; actually, there are four, but three are in private practice and almost no one can afford them. The clinic is cheap, but even then many turn to the Church and Father McKniff to help pay for the visits and medicine.

AS FATHER McKniff described them, they are the "poorest of the poor — I lived in Cuba for 30 years and I never saw poverty like the poverty there."

In the tiny shacks which serve as homes for his people, an open and casual attitude must prevail; even in the brick church, it is not unusual to see a dog or two wander in off the street. But, Father McKniff said with a laugh, there are no autos in the parish, whiz-



Rural Peruvians live simple and open life — 11 people live in hut (center).

zing by the church and creating a rushed atmosphere.

The rural life has not been Father McKniff's way for very long. For most of his priestly years — from 1939-1968, he served in Cuba, Old Havana, the central part of that city and its oldest section, was the home of El Cristo parish and San Agustin School, where Father McKniff spent his years until he left Cuba on vacation and was unable to return.

DURING HIS last eight years in Cuba, Father McKniff lived with having his school taken away by the government of Fidel Castro, having his phone constantly monitored and his doors watched.

"But as long as we stayed in the church and didn't do anything unusual, they left us alone," he said.

The older people were not discouraged from attending Mass, but university students found that they ran into trouble when it was known they had close ties with the Church.

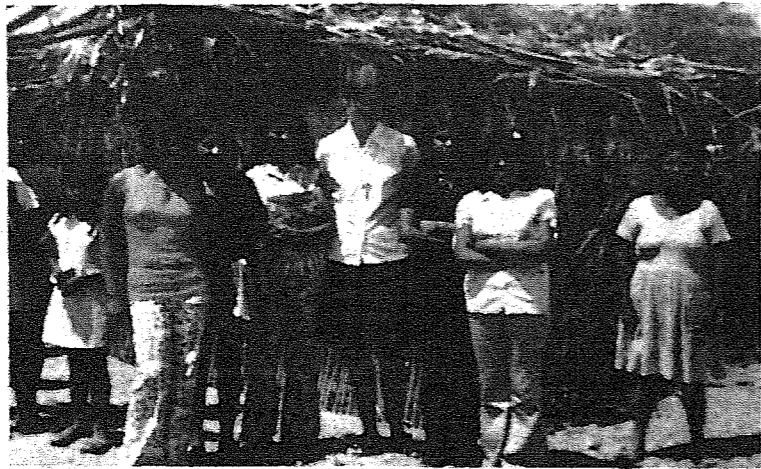
Finally, in 1968, he was convinced by friends that a vacation

would do him good — in eight years he had taken less than a month off from his pastoral duties.

So he left Cuba to go to the order's motherhouse in Villanova, Pa., but he never returned to Havana.

NOT ONE to stay away from his people for long, Father McKniff asked to be sent to the missions in South America. After not hearing for three years, he answered an ad for missionaries which was placed in the Augustinian newspaper. Suddenly his prayers were answered and he found himself in Chulucanas.

His love for his new people shows as he proudly passes around snapshots taken at his parish. His contentment with his own lifestyle is evident in his discomfort with the modern, fast style of America. But although he said he probably would not want to return to Cuba today, he shows he has not forgotten his 30 years there when he says with a smile: "I left half of my heart in Cuba."



Sister Connie with catechism students in front of school.

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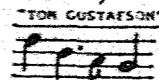
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Editorials

What will this legislature do for (or to) you?

Once again the lawmaking machinery of the State is cranking up, as legislators study and prefile measures on just about everything affecting our lives. The legislative session set to formally open Tuesday.

While much of the action of the Legislature deals with practical matters such as roads and buildings, virtually all laws have wider implications than their immediate subject matter. One of the most important aspects of today's voter-citizen is an increased awareness of the way our system of government and laws weave a web of interrelated moral implications. And a responsible Christian should view all the actions of government — and especially the laws in their formative stages — with full consideration of their moral effects.

Some laws have an immediate moral impact, such as laws involving the taking of life; while others have more indirect effects, such as with laws involving recreation and housing which ultimately relate to human living conditions.

Ever since the New Deal of the 1930's and the War on Poverty of the 60's, the government in the United States has acknowledged its responsibility to be concerned with the basic human dignity of the average citizen and to help those who were unable to overcome the inequities imposed on them largely by chance.

There will always be debate on how much the government should do and how much the government can do to create decent living conditions for all its people. But certainly a government by the people should at least be concerned for its citizens who are disabled, born into poverty, dis-

located economically through recession or local layoffs and other areas where people are in difficulty through no fault of their own.

It is any citizen's responsibility in a free society to stay informed about what his government is doing for him (or to him) and maintain a spirit of brotherhood concerning programs that would help the less fortunate.

There are also certain measures facing consideration by this Legislature dealing directly with issues the Church has spoken on.

One is Rep. Walter Sackett's latest version of a so-called "death with dignity" bill. Previous efforts in this area which would have allowed doctors to hasten the death of a patient have failed. This year's version is rather mild and somewhat pointless, but, in light of Sackett's record on the subject, is considered a ploy to get something on the books as a first step toward broader euthanasia.

And Sen. Phil Lewis of West Palm Beach has filed two bills relating to abortion. Bill 322 is a pro-life measure promoting the chance of the fetus to live once it is viable and prohibiting experimentation on a live fetus.

Another Lewis bill, 319, requires abortion referral agencies to fully counsel any applicant on the affects of abortion and alternatives to abortion.

These bills and all other bills which relate to the general well being and dignity of man and his environment should be considered and given support or opposition according to the conscience of every active Christian.



THIS EDITORIAL cartoon by Rolie Swanson, titled "Footnote to the Illegal Immigrant," appears in the April 4 issue of the National Catholic Reporter accompanied by articles detailing the illegal immigrant's plight. Recently spokesmen for the U.S. Catholic Conference urged Congress to grant illegal aliens in this country an "across-the-board" amnesty.

Bills on health, family considered

Continued from page 1

juvenile court power to require parents to participate in counseling of delinquent youths. HB 69 would regulate the manufacture, sale, possession or use of handguns. HB 145 prohibits abuse of mentally or physically incapacitated adults. HB 127 and SB 179 would establish procedures and funds for the compensation of innocent victims of crimes. HB 177 would establish welfare fraud involving more than \$200 in any 12 month period to be a felony.

An Alcoholic Rehabilitation Trust Fund would be established by HB 179 which would also impose an additional tax on alcoholic beverages and set up a program of alcoholic rehabilitation.

An Adult Congregate Living Facilities Act which would license all facilities providing housing and any other service to three or more persons and would place all such facilities under the Dept. of HRS, and might very likely include old age homes, is provided by HB 148.

HB 665 would regulate and license marriage and family counselors exempting clergymen, lawyers, and doctors. HB 31 would regulate and license all home health care agencies.

HB 745 would require fire sprinklers in all buildings over four stories or large public assembly areas.

The controversial Equal Rights Amendment, which has been approved in committee, is scheduled to go to the House floor at 7:30 p.m. on Thursday, April 10 when large delegations of proponents and opponents of the measure are expected to be present. At 2 p.m., Tuesday, April 8 the Senate Rules Committee will conduct a hearing on the proposed 27th amendment to the U.S. Constitution which failed to pass last year's session of the legislature.

In the area of family life, HB 207 would require the county judge to distribute with each marriage license a booklet on the law relating to marriage and divorce. HB 222 sets a criteria for determining the best interests of the child in child custody disputes.

PRIVATE SCHOOLS would be required to register with the state but there are no regulatory requirements involved in HB 569. The proposal has been endorsed by almost all private school groups. HB 360 would extend present student loan programs to vocational schools. HB 408 and HB 501 would establish the rights of parents in relation to school records and school programs. HB 496 would regulate the administration of medication in public schools and possibly would relate also to private schools.

A number of bills would amend the state Constitution to establish a state lottery to fund education and related matters. HJR 323 would permit non-profit agencies to conduct raffles. HJR 347 and HJR 364 would establish the state lottery to fund education. HJR 378 would amend the state Constitution to prohibit all lotteries and all pari-mutuel pools.

'Death with Dignity' bill sent to committee

By MARJORIE L. FILLYAW
Local News Editor

The "Death With Dignity" bill, H.B. 239, was voted out of a subcommittee and sent to the House Judiciary Committee Tuesday as two new bills concerning the unborn and abortion referral agencies were filed in the Senate.

The Death With Dignity bill, proposed again this year for the seventh consecutive session by Miami's Rep. Walter Sackett, M.D., was passed out Tuesday by the Probate and Family Law subcommittee of the House Judiciary Committee on a vote of 5-0.

TESTIFYING against passage of the measure, which now goes to the House Judiciary Committee, were Thomas Horkan, executive director of the Florida Catholic Conference, Inc.; John Bowen, representing the parents and faculty of Bishop Moore High School, Orlando, and the Fourth Degree members of the Knights of Columbus; and Marcia Beach, Government Affairs Committee Chairman of the Florida Assn. for Retarded Children.

Several members of the subcommittee stated that they had received much mail in support of the measure including letters from physicians. Reps. H. Paul Nuckolls, Fort Myers; and Alan S. Becker, Miami Beach, emphasized that the bill could be passed because it "very limited" without leading to other proposals made by Dr. Sackett.

Horkan, an attorney, pointed out to the subcommittee that under present law the state does not regulate treatment of dying patients. The proposals of the American Medical Association and the American Hospital Association, that the treatment of the dying

be subject to the decisions of either the patient or his family in consultation with the doctor, is the present law, he said. Under the Death With Dignity bill, Horkan continued, the present law would continue, providing the persons had signed a "Living Will" (a document of the Euthanasia Educational Council).

People who had not signed the document before they became ill would be uncertain, doctors would be uncertain, and it would confuse what is presently a clear legal situation and would therefore require continuing legislation, Horkan declared.

Meanwhile, West Palm Beach Senator Philip Lewis has filed two bills conforming to a resolution passed last October by the Florida Right to Life Committee in convention.

Sen. Bill 322 would amend the existing termination of the pregnancy statute (Sec. 458.22) to require that "when the fetus is sufficiently developed to have any reasonable possibility of survival outside its mother's womb" that the medical procedure must be such that it will give the fetus "the best chance of survival, consistent with the physician's concern over the life of the mother"; and further that the physician must exert "all his medical skills to promote the life of the fetus." The bill would also prohibit experimentation on a live fetus before or after an abortion, unless done to promote the "life or health of the fetus."

Sen. Bill 319 would require any abortion referral or counseling agency to furnish a full explanation of an abortion including its affects and its alternative, and to obtain an informed consent before making a referral. It further prohibits kick-backs or fee-splitting between abortion referral agencies and physicians, hospitals, clinics, etc.

THE VOICE

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Only road to heaven is over Calvary's hill

In these first weeks after Easter, the Church impresses on us in the liturgy that we will have to wait until the next world to get the full story on the resurrection of Jesus. The Evangelists were stingy with details, almost tantalizingly so, and we keep wondering about many things, which could have been mentioned in a line or two.

On the other hand, one would not expect to learn that Jesus had spent perhaps two hours of Easter day walking and conversing with two men who had lost faith in Him. It seems they were ordinary, undistinguished men, followers but not apostles.

ONE OF them was named Cleophas; the other remains unknown. Like so many others they had pinned their hopes on Christ only until Calvary claimed Him as a victim. Totally disillusioned, they couldn't wait to get out of the city, not even long enough to see what the apostles would do.

Even though they heard the rumor early Sunday that the tomb was empty, it seems to have made no impression on them. Christ was dead. The promised kingdom was gone. It had all been a wonderful dream. A tragic one. They began walking the eight miles from Jerusalem to Emmaus, discussing all that had happened.

St. Luke describes it in his vivid style: "In the course of their lively exchange, Jesus ap-

proached and began to walk along with them. However they were restrained from recognizing Him."

IT SHOULD come as no surprise to learn that the Risen Christ is as interested as ever in the so-called little, unknown people, as anxious to ease their sorrow, as generous with His time. It is His day of triumph, His first day on earth without the shadow of the cross in His path. But here are two men whose faith is gone, whose lack of understanding is taking them away from the scene of His victory.

He said to them: "What are you discussing as you go your way?" Amazed at His question, they asked: "Are you the only resident of Jerusalem who does not know the things that went on there these past few days?" And they told briefly the weekend events and added they had hoped He was the one who would set Israel free.

More surprising, they told Jesus the women had found the tomb empty and had seen angels and "some of our number went to the tomb and found it to be just as the women said, but Him they did not see."

THE RESURRECTION did not deprive Christ of the power of a sharp rebuke. "What little sense you have," He said to them. "How slow you are to believe . . . Did not the Messiah have

to undergo all this so as to enter into His glory?" He went on to explain the ancient prophecies concerning His death, and He made it clear that the cross was meant to be the way of salvation, not an obstacle.

Thus it is in our own lives. Those who believe in Christ have found it difficult to learn that they must not expect any other road to heaven but over Calvary's hill. No one will ever gain eternal happiness and the glory of final resurrection without sanctifying the sufferings and trials of daily life. Without this, our lives will be sad, frustrated and aimless, as the disciples learned.

They learned considerably more when Jesus took ordinary bread, broke it and offered it to them. Then their eyes were opened and recognition came.

JESUS LEFT them abruptly, but everything in life had suddenly changed for them, as they rushed back to Jerusalem.

The consequences of the Resurrection for them were as obvious as they are for us. Christ is alive. He kept His promise. He proved His claims. He conquered death. His teachings were vindicated.

There was then every motive needed for faith, the genuine, unyielding faith that moves mountains and carries the good news to the ends of the earth.

The Voice of the Holy Father



'Consider ourselves diners at the Last Supper'

Hails congress

On the eve of the feast marking the institution of the Eucharist, Pope Paul VI paid tribute to next year's 41st International Eucharistic Congress, to be held in Philadelphia.

In the first of two general audiences on March 26, Wednesday of Holy Week, Pope Paul told about 10,000 people that the congress would draw people from all over the world.

OF THE theme of the congress, "The Hungers of the Human Family," the Pope said that for "the hungers of the human family, the Eucharistic Congress will offer . . . the only — the perfect — solution: Jesus Himself who said: 'I am the bread of life.'"

In Philadelphia, Cardinal John Krol said he was "overwhelmed with joy at the support shown by the Holy Father for the Eucharistic Congress." The cardinal called the congress "a milestone in the history of the Church in the United States." (It will be held in Philadelphia Aug. 1-8, 1976.)

During the private audience, the Pope sent blessings to the Archdiocese of Philadelphia and to its archbishop, Cardinal Krol. He expressed great concern for the congress and requested Cardinal Knox to keep him informed of developments.

WHEN SHOWN a copy of the congress symbol, two hands surrounding a host, the Pope seemed pleased with its modern design and asked to have a copy of it.

The last International Eucharistic Congress to be held in the United States took place in June 1926, in Chicago. It was the 28th international congress.

Following is the text of the Pope's talk:

"AS WE prepare to celebrate the paschal mystery and its special reenactment in the days ahead, we turn our thoughts to an event that will take place next year: the 41st International Eucharistic Congress.

"By its very international



POPE PAUL VI leans over in his portable throne to kiss a baby during his general audience on Wednesday of Holy Week. On Holy Thursday he kisses the foot of Arturo Morgan from Panama during the traditional ceremony re-enacting the washing of the apostles' feet by Christ at the Last Supper. At Arturo's night is Ermanno Papini of Italy, another of the twelve children of different nationalities who took part in the ceremony.

nature, this Eucharistic Congress is an event of worldwide importance.

"From many parts of the world men and women will assemble to honor the mystery of Christ in His Eucharistic sacrifice and presence, and to proclaim His Lordship. At the same time they will open their hearts with new sensitivity and fresh concern to the many urgent needs of their brethren — the just aspirations and legitimate anxieties of mankind. And to all these hungers of the human family, the Eucharistic Congress will offer, with confidence and loving faith, the only — the perfect — solution: Jesus Himself, who said: 'I am the bread of life. He who comes to me will never be hungry and he who believes in me will never thirst'" (John 6, 35).

"WE PRAY that the nature of this ecclesial event will be readily understood and esteemed by all in the dignity of its purpose and in the

simplicity and reverence due to its fulfillment.

"May Mary, the mother of Jesus and mother of His Church, obtain the grace for all men to recognize that her Son, who is "the Messiah, the Son of the loving God" (Matt. 16:16), is indeed the true bread of life who alone can satisfy the hungers of the human family."

'Act in liturgy'

Pope Paul VI highlighted the representation of the paschal mystery through the Holy Week liturgy which, he said, calls Christians to participation as actors and not as mere spectators.

He told crowds that came for a general audience March 26: "Yes, we may assist as spectators in the liturgical rite. But if we truly understand its significance and its purposes, we must in a certain way be actors in it, or we must at

least place ourselves in harmony with the action celebrated by shifting our religious psychology to the action and to the scene from which they originated."

The Pope spoke in terms of the theater to many thousands who jammed two audiences, the first in the new audience hall and the second in St. Peter's Basilica. "We should consider ourselves diners at the Last Supper, present on the Way of the Cross, thunderstruck by the mysterious apparitions of the risen Christ."

The Pope compared the liturgical ceremonies of Holy Week with modern films and theater, which, he said, appeal to the senses, to the imagination and to the emotions. But he noted that the liturgical drama offered much more: "In the liturgical representation, a memorial of Christ's words and deeds is not only recalled, but His salvific action is also made operative."

'Defend life'

Pope Paul VI, meeting recently with about 450 North American pilgrims and their families, exhorted them to give "testimony to the sanctity of life in all its stages," even to the verge of the tomb.

The Pope told the group of Knights of Columbus from the United States, Canada and Puerto Rico in Rome on a Holy Year pilgrimage:

"WE HOPE that you will always lend upright and dynamic leadership in the communities in which you live. We hope that as a body you will address yourselves to the great religious and moral questions of the day; that your voice will be heard and that your witness will be effective in those issues that are decisive for mankind."

During the special audience for the Knights of Columbus the Pope urged them to defend not only the sanctity of life in all its stages but also "the rights of all to share in the gift of God's creation."

He asked them to work especially for the "poor, the suffering, those in need, the handicapped, the incurably ill and all those on the margin of society and who are without voice."

CONTINUING his English-language address, the Pope said: "May your homes be centers of love and prayer in which the new generation will learn by love and example to appreciate the gift of faith and the dignity of marriage and the family."

He said he hoped that "in the joy of your Christian homes, new vocations may be found for the Church of tomorrow."

The Pope noted that he is personally aware of their "good works" and had seen at firsthand "the deeds of charity performed by your colleagues for those in need."

The audience was held in the Consistorial Hall of the Apostolic Palace.



HOLY OILS to be used throughout the year in South Florida parishes were blessed by Archbishop Coleman F. Carroll during Mass of the Holy Chrism (above). At left pastors, Father Ignatious Fabacher, S.J., Gesu Church; Father Jan Januszewski, St. Justin Martyr Church; and Father Francis Dunleavy, St. Francis de Sales Church, obtain holy oils for their churches.



HOMILY during Mass of the Holy Chrism, celebrated once each year, was preached by Msgr. James J. Walsh, spiritual director, Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach.



GOOD FRIDAY'S Liturgical Service of the Passion was celebrated in St. Mary Cathedral by Auxiliary Bishop Rene H. Gracida.

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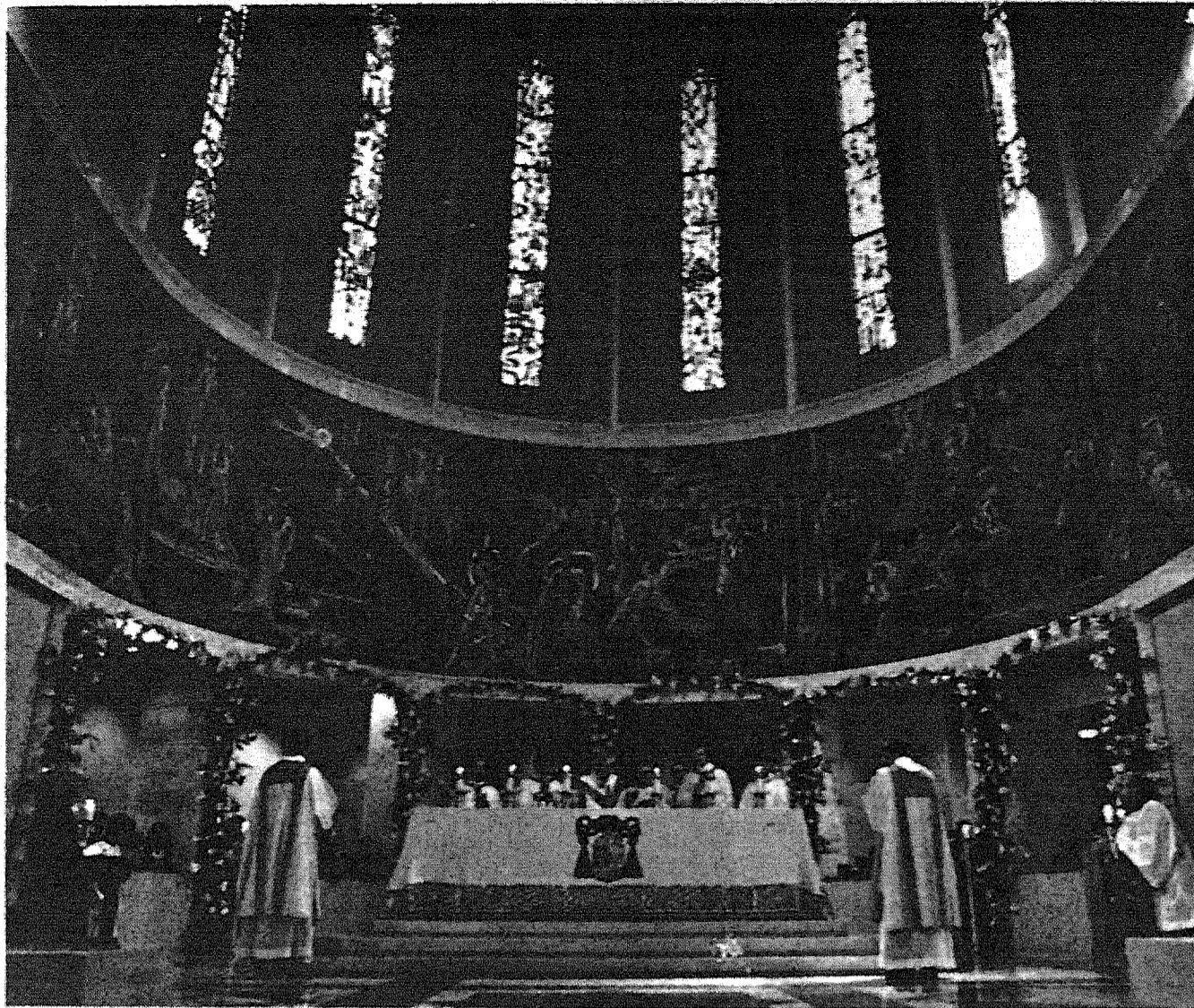
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Here are highlights of Holy Week



MASS of the Resurrection was concelebrated on Easter Sunday in St. Mary Cathedral with Archbishop Coleman F. Carroll (right) as the principal celebrant. Below the Archbishop gives his blessing to the congregation during the recessional.



LIGHTED CANDLES were an impressive scene during the Easter Vigil in St. Augustine Church, Coral Gables, (left). Below, in Immaculate Conception Church, Hialeah, Liturgical Service of the Passion was preceded by outdoor procession with large cross.





By Dale Francis

Catholic school kids answer differently

Catholic Schools Week theme was that Catholic schools offer a difference where it counts. I'm not sure whether people thought this was just a slogan or a reality. It is true. I am certain, that Catholics do want Catholic schools.

They sense that Catholic schools can offer their children something public schools do not but they aren't quite certain what that difference is.

So it was interesting to me to discover from a source quite independent of Catholic schools that Catholic schools do make a difference — and a difference where it counts.

Who's Who Among American High School Students makes an annual survey among those students who are chosen by their school administrators to appear in this national Who's Who. This survey of students is a broad ranging one, covering a wide variety of attitudes.

What is interesting is that parochial school young people and public school young people do have different attitudes on many subjects.

For example, the students were asked, "Can you say that your life, as you are living it today, is meaningful?" Among public school students 77 per cent said that it is. Among parochial school students 85 per cent said their lives were meaningful.

It is, I believe, important to understand how young people feel about their own schools. The survey asked, "On the whole, the subjects covered in my high school classes have been relevant to my life now and for what I expect to be doing in the future?" Among public school students only 54 per cent agreed with this statement but 68 per cent of parochial school students agreed.

Asked if their high school curriculum had adequately prepared them for the college of their choice, 67 per cent of public school students said it had but 87 per cent of parochial school students agreed.

It seems to me quite significant that parochial school students are not only better

satisfied with their lives but with their schools than public school students.

It would be expected that parochial schools would influence religious views and they do. Asked if they believe there is a God or a supreme being, 89 per cent of public school pupils say they do and 95 per cent of parochial school students. Asked



if they feel religion is relevant in today's society, 83 per cent of public school students say they do and 92 per cent of parochial school students. Asked if they regularly attended religious services, 56 per cent of public school students said they did and 81 per cent of parochial school students.

Attitudes towards parents differed. The question asked, "In relation to your parents as adult lifestyle images do you strive to be generally like them? Not at all like them?" Among public school students 58 per cent said they tried to be like their parents and 15 per cent said they tried not to be at all like them. Among parochial school student 69 per cent said they tried to be generally like their parents and only 3 per cent said they tried to be not at all like them.

Parochial school students differed on moral questions, perhaps not as much as we might wish them to differ but substantially nevertheless. Students were asked whether they would approve

of abortion in an unmarried women's pregnancy. Among public school students 50 per cent said they would not and among parochial school students 80 per cent were opposed. The same question was asked relating to an unwanted pregnancy in marriage. This time 63 per cent of public school students were opposed and 81 per cent of parochial school students.

Actually, in the case of both public and parochial school students, the number opposed to abortion is a far higher percentage than that reported by surveys of adults.

Some answers of parochial school students on matters of sexual morality indicate a modern permissiveness — although still less than in public schools. Sixteen per cent of parochial school students responding to the survey approved of couples living together without marrying but then 23 per cent of public school students approved.

Only 43 per cent of parochial school students disapproved of premarital sex under any circumstances but only 32 per cent of public school students disapproved. Asked if they had participated in such a practice, 17 per cent of parochial school students said they had but 29 per cent of public school students had.

What the survey shows is that Catholic schools do make a difference. Maybe we're not satisfied with some of what the survey shows. We'd like for our parochial school students to be 100 per cent in conformity with the teachings of their Church, but what this survey does indicate is that parochial schools do make a difference in many ways.

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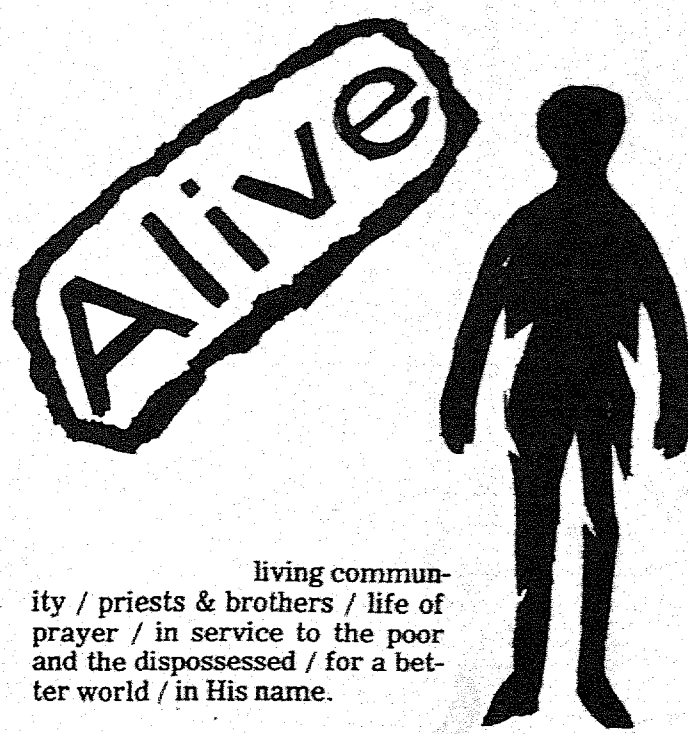


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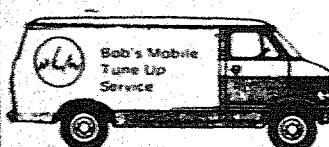
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THE PILGRIM'S GUIDE TO ROME, Holy Year Edition. Harper and Row Publishers, New York. Paperback, 177 pages, \$5.95.

THE VATICAN AND CHRISTIAN ROME. Vatican Polyglot Press, Vatican City. Paperback, 173 pages, \$3.00.

HOLY YEAR, A Call to Renewal and Reconciliation. Daughters of St. Paul, Boston. Pamphlet, 32 pages, 25c.

As South Floridians prepare to depart for Rome on the official Archdiocesan Holy Year pilgrimage, or on one of a number of independent pilgrimages being sponsored by various groups, they will undoubtedly be looking for reading material to help them understand what they see.

Three books have come across this desk which seem to be of great value to the Holy Year pilgrim.

"The Pilgrim's Guide to Rome" is conveniently sized for carrying in a purse or pocket and has beautiful full-color illustration of many of the sights and art masterpieces to be found in Rome.

IN SIMPLE if uninspiring language the book takes the pilgrim

through Rome, describing step-by-step what he sees, as well as giving informative history about the sights. Its main advantage is its clear descriptions, instructing the reader to look to a specific point and then explaining what he sees in the order in which he sees it.

Besides describing both religious and historical points of interest, "The Pilgrim's Guide to Rome" includes a large street map of Rome; a parchment reproduction of a fourteenth century miniature of the Sienese School for the personal and solemn Apostolic Benediction; and extra pages for autographs, Holy Year stamps, and Roman names and addresses.

"The Vatican and Christian Rome" will make excellent reading on the plane to Rome because of its extensive background information on the Vatican. For both Catholics and non-Catholics, the first section of the book dealing with the Church, the Pope and the structure of the Vatican administrative system — will provide an explanation of just how the Vatican system works.

CONTAINING both color and black-and-white photographs, this book gives less detailed but satisfactory descriptions of the religious sights in Rome; but it falls

short in its lack of information on non-Christian sights. The typography and style of writing do make this book somewhat easier to read than "Pilgrim's Guide to Rome."

The final book is not a travel guide, but rather a spiritual guide for Catholics in the Holy Year, whether they go to Rome or not. This pamphlet, published by the Daughters of St. Paul, is compiled entirely of quotes by Pope Paul on matters relevant to the Holy Year — statements on the event itself and on how Christians can use the year for renewal and reconciliation.

All books are available at the bookstore operated by the Daughters of St. Paul, and may be available in other stores in the area.

(Reviewed by Glenda Walkinshaw, Voice features editor.)



VIEW OF the Vatican Gardens from the Dome of St. Peter's Basilica. Tours of the gardens, the Basilica, the Vatican Museums and the Sistine Chapel are designed to make pilgrims aware of the Vatican City's rich cultural heritage as well as its religious significance.

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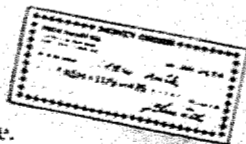
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By Father
Eugene H. Maly

GOSPEL (Second Sunday of Easter; April 6, 1975).
Acts of the Apostles 2:42-47; 1:3-9; John 20:19-31.

The theology of the Bible is not a speculative theology, one that is designed primarily to exercise man's intellect. Rather, it is first of all a "how to" or, better, a "what for" theology, a functional theology whose purpose is more to change lives than to change minds. It is more concerned with saving than with informing.

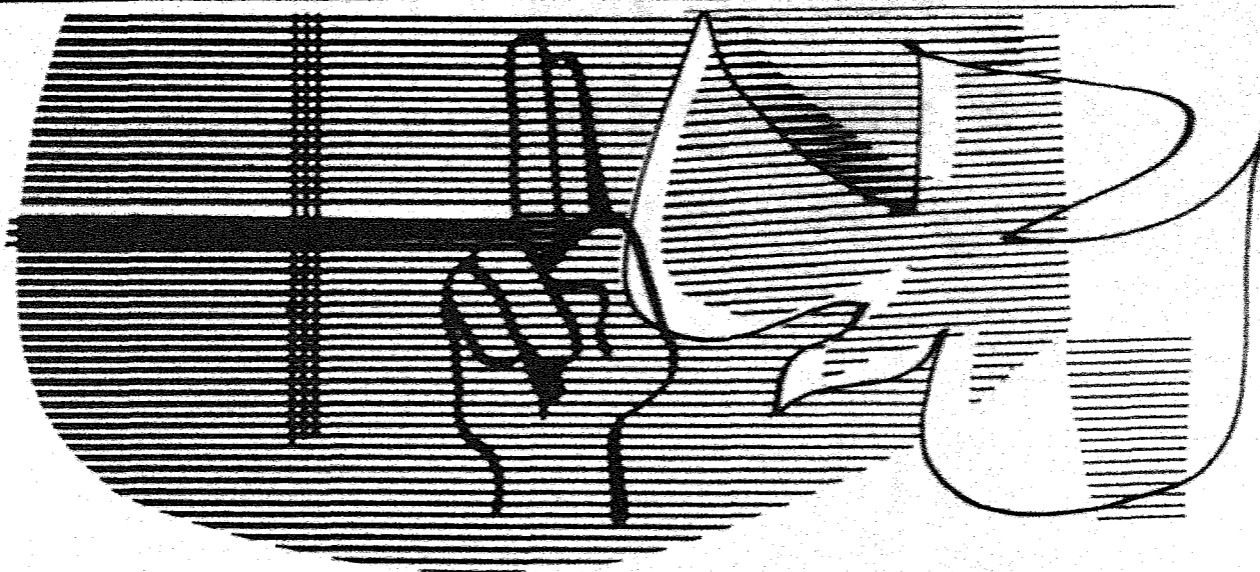
This does not mean that information is not essential to biblical revelation. Both the Old and the New Testament authors were concerned with conveying the "good news." Preaching the word meant informing their hearers about what had happened, what God had done in this event. Information is, indeed, basic to the Gospel.

But the Gospel never stopped at mere information about what happened. It always went on to explain the meaning of what happened for the lives of men and women. This is true of the resurrection of Jesus Christ, a climactic event in biblical revelation. The New Testament authors were not only determined to convince their readers that God had raised Jesus from the dead but also to show them how this would change their lives.

Thus when St. Paul, in the fifteenth chapter of his first letter to the Corinthians, insists on the reality of the resurrection, he does so because it means so much to the lives of Christians. If Christ is not risen, our faith is in vain, he tells them in effect. Because of the resurrection we are different.

This kind of "practical" theology is presented to us in striking fashion in the first reading from the Acts of the Apostles. Luke tells us how the early Christians acted because of their faith in the resurrection. Although that event is not explicitly mentioned here, there is no doubt that it is a necessary part of the back-

REFLECTIONS on the Sunday Gospel



ground of the scene.

Note how radically the Christians' lives were affected by their faith.

They lived in harmony with one another; they shared their goods; they praised and worshipped God in common. Perhaps it is in part an ideal picture that Luke is painting, but he is certainly saying that faith in resurrection does things to peoples' lives.

No less "practical" is the second reading from the first letter of Peter. It is thought by many to be part of a homily delivered at a Baptism ceremony. This would explain the extended commentary on the new birth about what Peter speaks. And he says explicitly that it is a new birth "which draws its life from the resurrection of Jesus Christ from the dead."

There is a beauty and a power in the Christian's faith in the resurrection. It makes one capable of bearing up under "the distress of many trials." It engenders a constancy that will perdure until the second coming of the Lord. It is

a genuine, loving, rejoicing faith that has salvation as its goal. Surely, it would be difficult to imagine a more "practical" theology of the resurrection.

But the Gospel reading has its lesson in this regard, too. The functional nature of John's theology of the resurrection takes a new twist, but it is no less significant. The first aspect of it is that the risen Jesus brings peace. And we must keep in mind all the richness of that term in Jewish theology. Thus Jesus' resurrection is not an isolated event to prove His divinity; it is a saving event that saves lives.

Still more importantly does St. John associate the giving of the Spirit with the resurrection. And the sending of the Spirit is, by its nature, something that touches man in the depths of his being. Here it is associated with the power to forgive sins and effect reconciliation.

From all this we would have to say that the resurrection is not just something we believe. We are really different people because of it.

Prayer of the Faithful

Second Sunday of Easter
April 6, 1975

CELEBRANT: The Christians of the early Church came together as a believing community to hear God's word and to pray to God. Let us now praise God by asking Him confidently for our needs.

COMMENTATOR: Our response will be: Loving Father, hear our prayer.

COMMENTATOR: For the shepherds and pastors of the Church, that they will be an inspiration to all men through their lives of faith and service as were the Apostles, let us pray to the Lord:

PEOPLE: Loving Father, hear our Prayer.

COMMENTATOR: For the members of Christ's Mystical Body, that they will grow in the new life of God's grace begun in Baptism, let us pray to the Lord.

PEOPLE: Loving Father, hear our prayer.

COMMENTATOR: For the members of Christ's community, that they will always be attentive to the teaching authority of the Apostles so that all might live the Gospel of Jesus Christ more faithfully, let us pray to the Lord:

PEOPLE: Loving Father, hear our prayer.

COMMENTATOR: That we might receive the sacraments of the Eucharist and Penance with greater faith in the Risen Lord's power to give us peace and forgiveness, let us pray to the Lord.

PEOPLE: Loving Father, hear our prayer.

COMMENTATOR: That Christians who suffer from sickness, persecutions, trials and disappointments may place their trust in the Savior, let us pray to the Lord:

PEOPLE: Loving Father, hear our prayer.

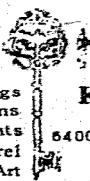
COMMENTATOR: For those who have died and gone before us marked with the sign of faith, that they may come to share fully in Christ's promise of eternal life, let us pray to the Lord.

PEOPLE: Loving Father, hear our prayer.

COMMENTATOR: For all political prisoners, especially those in Cuba, that they be freed in this Holy Year of Reconciliation, let us pray to the Lord.

PEOPLE: Loving Father, hear our prayer.

CELEBRANT: Father, you have raised your Son from the dead to give all men hope in your powerful love for us. May our faith and confidence in You give us joy and peace. We ask this through Christ our Lord.



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know
your
faith

As down in the sunless retreats of the
ocean,
Sweet flowers are springing no mortal
can see,
So, deep in my soul the still prayer of
devotion
Unheard by the world rises silent to
Thee.
Thomas Moore: "At Dawn in the Sunless
Retreats," (19th century)

"Personal prayer is the life of faith,
just as interpersonal love is
the communication of faith."

Personal prayer: Soul of the liturgy

By REV. DENIS READ, O.C.D.

Why are so many of the Church's services joyless, routine and empty? And what is it that can make the celebration of Mass a meaningful religious experience? It is personal prayer — prayer that comes from within.

PERSONAL prayer is the life of faith, just as interpersonal love is the communication of faith. Our developing sciences of religious psychology and sociology point to prayer, service and community as fundamental to the Christian life, very much as blocking and tackling are fundamental to the football game. In the liturgy, all three of these elements can come together, but it is the spirit of prayer that inspires life into the whole work of the people.

St. Augustine is so important in Christian history because it was Augustine who realized the importance of interiority in all the actions and passions of men and women, and it was he who directed the course of Christian spirituality and morality towards its center — the presence of the Trinity in the souls of the faithful. From Augustine's time on, the masters of meditation and contemplation have only

underlined his major thesis: The Lord within is "more intimate than any other intimacy, superior to every other faculty" of the human condition. And it is this basic thesis of the Christian life that Augustine uses as a criterion for discerning truth and sham in every ecclesial reality.

During his own conversion, the inspiration St. Augustine found in personal prayer caused him to take up the Epistles of St. Paul.

HIS SENSUAL habits weighed heavily upon him. He was experiencing moral crisis. And as he read, little by little, Paul's writings helped him understand the grace of Christ that comes to man in his weakness, to show the way to a homeland indistinctly glimpsed ("Confessions" 21, 27). Finally, by reading a text of St. Paul (Rom. 13:13-14) at the moment of crisis when he heard "tolle lege" in the garden with Alipius, he was filled "with a light of certainty, and all shadow of doubt disappeared" ("Confessions," 12, 29). His "Confessions" are a hymn to the Trinity. They worked within him and made him what he became. And Augustine's

"Soliloquies" are the actual written prayers of a man immersed in contemplation. A great number of learned people seem to forget that all of this great man's tremendous output resulted from the pastoral needs of his people and brothers in the priesthood, for Augustine was, above all else, a pastor of souls.

Another saint who is known for the art of prayer is St. Teresa of Avila. Since her time, teachers of the spiritual life put different forms of prayer under two headings: meditation and contemplation. This distinction is useful as long as we recognize that they are two stages in the ordinary growth of the spirit of prayer. The word "meditation" underlines the human activity involved in prayer. "Contemplation" underlines its passivity and accompanying divine activity. Together they add up to personal prayer which is a human activity and receptivity.

THE LITURGICAL prayer of the Church flows from our personal prayer-life, and it nourishes the growth of meditation into contemplation. Scripture reading, response to the Word, liturgical singing, periods of silent thought, the homily and the actions of the liturgy are

all drawing cards calling us to enter into the mystery of God-with-us in the Eucharist. The liturgy of the Eucharist proper and the reception of Holy Communion are invitations to commune with the Lord within as well as among us. The liturgy which does not direct our attention and our lives to this silent communion with the Trinity may be brilliant and applauded, but it is not effective. For it is the glory of God, the God of our hearts and our souls, not the techniques of experts nor the approval of men, which is the purpose of liturgical worship.

This "glory to God in the highest," which brings "peace to His people on earth" is the thrust of personal prayer. It is the secret of personal and communal joy in the Lord. The whole process of Christian life begins with the prayer of a believing person, prayer that reaps a harvest of fruits — joy, peace, sweetness. It is our most practical act, for personal prayer alone can form the dispositions which allow public worship, the sacraments, and the lives of the people of God to be effectively aimed at their practical end — the salvation of souls.

We discover the face of Jesus

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

The English writer, Erid Dennis, wrote a novel called *The Anchorhold*. The story was inspired by the life of a 14th-century mystic named Dame Julian of Norwich who wrote a spiritual classic entitled "Revelations of Divine Love." In the novel, the anchoress used to give "ghostly counsel" to people who came to the curtained window of her hermitage. But her own spiritual direction came from a wandering minstrel who used to guide her by playing his guitar and singing little songs outside her window. One of the songs began with a couple of lines which voiced this paradoxical thought: "My life is but an anchorhold, a solitude for two."

"A solitude for two" may sound like a strange contradiction but the phrase embodies a wonderful truth. Real prayer can never become completely private. It is like a love affair. At least two people have to know about it. This is so because prayer is an effort to achieve intimacy with God.

TO BECOME a really worshipful person, private prayer is as necessary as conversation or communion with someone we want to love. It is the prelude to real intimacy.

Intimacy is authentic communication between friends or lovers. It is possible only if two people are willing to reveal their inner selves. No amount of mere physical presence can be a guarantee of intimacy unless it is accompanied by the trustfulness, the reverence, and the self-effacement required for mutual exchange of one's secret thoughts and deepest feelings. This is true not only for human love but still more for intimacy with God.

The pages of Scripture are filled with prophetic voices telling us about the deepest feelings of God. But the readiness of God to reveal His inner secrets has been made manifest by Jesus, the authentic revealer of His Father's mind and heart. We know that our Father has loved us because He sent His Word to become flesh, to dwell among us, and to die on the cross to make us members of His own family.

But we can disrupt God's plan for intimacy with us if we do not let Jesus reveal His Father's face to us. It is a sad truth but nonetheless a fact that many people disfigure the face of God. They fear Him slavishly when they ought to be enjoying the freedom of being a son or a daughter of God, aware of being loved tenderly by Him. Nothing can disrupt intimacy so unsparingly as slavish fear. It blurs our vision of the goodness and kindness of God.

Consequently, we need private communion with Him just to discover His true face. We need reflection in a quiet corner, leisure enough to mull over His words, insight enough to find His presence in human events, both in our own lives and in the life of the world at large. A headline in a newspaper can be an invitation from God to enter into "a solitude for two" where a worshipful person can discover new responsibilities in an old world.

Without this love-relationship in private prayer, we can actually turn God into someone we use rather than someone we love and enjoy being with. This we know happens often in human love if people do not achieve real intimacy. But it is tragic when it happens to a relationship with God in the life of a man or woman who really wants to be a religious person.

Actually, no one can become truly worshipful without intimacy achieved through private prayer. It is intimacy with God which enables us to capture a sense of wonderment which we hold in our hearts quite comfortably when we think about His wonderful workmanship in our own world. It is this sense of wonderment which makes us delight in

God as a father and a friend rather than use Him as a gift-giver, an answering machine, or, worse still, a ticket to salvation.

NO AMOUNT of liturgical prayer will enable us to discover God as a father and a friend unless there are enough pauses and periods of reflection to give us a chance to discover the riches of the liturgy. It takes time for people to grasp the profundities of the liturgy and to let the richness of them sink into our consciousness. People who worship but never reflect on their worship in private meditation tend to make God into a likeness of themselves.

Without private prayer in the life of

a worshiper, a strange incongruity takes place. Instead of letting God recreate and renew us into a likeness of Himself, we tend to project onto God all the strange and sick notions coming from a warped image of ourselves. If we are wrathful people, we try to make God into our own wrathful image. If we are oppressive socially, we make God into a burdensome presence in our own lives and in the life of everyone else. If we are compulsive in our work and in our fidelity to routinized prayer-service, we are apt to turn our loving God into a slave driver. All of us know that there are some people who do disfigure worship because of lack of intimacy with God

that they would rather have flawless decorum in the sanctuary than Godlike compassion in their hearts. They work tenaciously to hold on to their disfigured image of their Lord.

It is only private worship that makes us contemplative enough to hear the word of God and then to translate it into action. St. James warned us that a hearer who is not a doer is like a man who looks at his face in the mirror and then walks away and forgets what he looks like. (James 1:23-24) It is in prayer as private worship that we discover the face of Jesus; then in Him we discover our own face and, best of all, the authentic face of our Father.

The Prayer of Children

By MARY MAHER

The clearest thing about Christian prayer is that we pray as God's children! That dimension of prayer is absolutely vast in its implications. Many of us in the years since Vatican II have learned a richer type of prayer by sharing the strengths of other religious traditions. We have learned about praying from within our human center from Zen Buddhism and Yoga types of bodily meditative postures. We have been introduced to prayer that leads to a non-violent life style from Hinduism. From our Indian brothers here in America we have learned how natural forces such as the sun, land or forest express well the inner states of our being. The Afro culture has taught us that we may dance our prayer. Perhaps many of us need to look again at the distinctiveness of our own Christian tradition.

THE DISCIPLES of Jesus seemed to pester Him in an effort to get Him to teach them how to pray. At first glance this insistence seems strange. They knew how to pray, most assuredly most of them knew well their Jewish prayer forms. They were not ignorant of the reality of prayer. The Gospel writers seem to make a point of this incident, the disciples asking to learn how to pray. Why? We can only guess that they may have known, with the guidance of the Spirit, how vital this pedagogy of prayer was to be for future generations.

Jesus uses that one word — our — to qualify His Father as now ours. That one word means so very much. We are indeed children praying to our Father because in Jesus' resurrection we are given that status of being! Absolutely amazing! We are children of God! If we ever internalize that reality I imagine our prayer would be simply the most colorful and all-embrasive aspect of our lives, like fire as Teilhard de Chardin suggested.

Sons and daughters freely love their Father with the gamut of the feelings, hopes, frustrations and joys that they experience in the contour of their lives. The prophets of the Old Testament are "prayers" out of the deep emotion and convictions that they had; so were the psalmists. It is difficult to imagine them constrained to choir stalls and book forms of prayer. As sons and daughters we can pray wherever we are, however we are. Most likely God does not need a rhetoric of prayer from us; He invites us to be His own children and share that strong, vibrant life of His. If only we could feel at ease with prayer as found in the heart of life instead of as a rest station along the highway of life!

In order to sustain an awareness that prayer is in life we also need to contemplate, to go apart and speak with God

alone. A mother prays with her eyes in the exquisite, first act of praise which the sight of her new child calls out. Later those same eyes may pray as she tenderly bathes this same child's fevered face. A miner prays as he digs his way into the coal mine to earn wages for his family's food. Fingers can pray on key punch machines or on potter's wheels, with car wrenches or grocery carts.

Prayer is always more than the words we envelope it in; prayer is the expression of how we live. Such an approach to prayer is not far-fetched. Psalm 108 tells us that "I-I am prayer." Jesus gave us the gentle command to pray always. Of course this does mean that we are always growing more than a methodological set of "how to pray" techniques. It calls us to the awareness of what our faith does within us. We can know that we are praying well if we are growing more aware that we are God's sons and daughters who are daily in need of conversion as well as praise for who we are.

SO MANY of us here in America suffer real alienation. Only the extremely sheltered find it easy to know where and

how we belong in this age of technology. Section three of "To Teach as Jesus Did" opens with a statement about change that affects our prayer, too: "Underlying virtually all changes occurring within the world today, both as instrument and cause, are technology and the technological world view." Our prayer life has not escaped this influence. We seem called to deepen our prayer now, to reach those awarenesses in ourselves where we call out all over again, as the early disciples did, "Lord, teach us to pray." We want to experience again how we belong to God as His children so we can get on with the building of this 20th century world as the Kingdom begun now.

We just may discover in our sincere search that the Our Father is such a revolutionary statement of Christian prayer that it well may be a marvel if we get beyond the first two words!

"A mother prays with her eyes in the exquisite, first act of praise which the sight of her new child calls out." From article by Maher.



"The liturgical prayer of the Church flows from our personal prayer life, and it also nourishes the growth of meditation into contemplation." From article by Father Denis Read, Page 11. Personal Scripture reading complements liturgical scripture readings for Bishop Bernard Topel of Spokane.

How do you pray?

"Prayer is conversation with God." — Clement of Alexandria: "Stromateis," 7. (Second century)

"Prayer is to be commended, for it engenders in the soul a distinct conception of God. And the indwelling of God is this — to hold God ever in memory. His shrine established within us." — St. Basil: "Letters," 2. (Fourth century)

"For God does not hear us as man hears. Unless you shout with your lungs and chest and lips, a mere man does not hear; whereas to God your very thoughts shout." — St. Augustine: In Ps. 141 Enarr. 1, 2. (Fifth century)

By URBAN G. STEINMETZ

In my childhood days, I learned that God is a Perfect Everything. Sometimes, it seemed, He was so perfect that I couldn't even approach Him except through the liturgy, or through certain set prayers, or through some other person.

It has taken me almost a lifetime to learn He is perfect in another way, too. He is perfectly approachable. I can talk to Him anytime and He will listen. And if I listen hard enough, He will answer me.

BUT THIS two-way conversation with God has some peculiarities. God, Who in His Son is perfectly human, also has some very human traits. He doesn't like to be told what to do. I suppose I began to learn about this peculiarity through the people who shared their lives with me in marriage counselling and family enrichment. These people were my friends and teachers, because from them I learned everything I know about loving and living, and quite a bit of what I have discovered about God.

And nearly all of them have run up against this peculiarly human perfection of God. He doesn't like to be told what to do.

It works like this: When I ask desperate people, "Have you prayed for help with your marriage?" The answer is usually "yes," so then I ask, "How do you pray?" In almost every case, the answers sound like this: "Urb, I go to Mass and Communion every day, and I beg God to help George stop drinking," or "I've about given up on prayer. I used to be on my knees every day, begging God to help me control my temper. But as soon as I get up I seem to be screaming at my wife and kids." I sometimes think of these as "the Loser's Prayers" because all of the people I meet, who create a living hell for themselves in their relationships with others, seem to pray that way. In essence they say, "God, here is the problem. Here is the solution. Please endorse my solution."

Contrast this with what I like to call the "Back Up Against The Wall" prayer which every one of you have used at least a time or two. You have this problem. You've tried everything, including Loser's Prayers. Finally things get so bad you can't think of any solution, so as a last resort you say, "Lord, I don't know what to do. But you do. Please, help!"

No solutions. No directions. No guidelines for God. In your "Back Up Against The Wall" prayer, you finally said, "Let's do it Your Way, God. Not my will, but Your will be done." And that, I firmly believe, is why it works. In my own life I can even go so far as to say it always works.

But why do we wait until we have our backs up to the wall to pray that way? Why, when so much experience has taught us it is absolutely impossible to read the mind of another person? Why when we know we are so blind to ourselves? Why, when "just living" has shown us that so many things we thought were faults were actually virtues, and many of our "virtues" have become our deadliest sins against others?

And when we say "Lord, I don't know what to do, but You do," isn't that true? As a marriage counselor, people often come to me for advice. I don't even know them, so how can I advise them? If I see them one thousand times, I still won't really know them because no human being can read the mind of another.

BUT GOD can. So I've learned to dump the problem on Him in a hurry. I say "Lord, I don't know what to tell these people, but You do." As a result, people often tell me I am a good counselor. I think I am, too, but only because I have learned to bring the First Team into the game.

Maybe if you learn to say often, "Lord, I don't know how to solve this problem but You do," your solution will come. And when that happens, take time out to say "thank you, Lord."

MARRIAGE

By MSGR. WILFRID H. PARADIS and
SISTER MARIELLA FRYE, M.H.S.M.

This is the 14th of 17 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).

Preparation for marriage, the ceremony itself and programs for married couples are excellent occasions for religious education.

This is what Chapter Eight of the National Catechetical Directory has to say about these subjects:

1. Marriage. "In a time when a high incidence of social mobility has broken up the extended family, (i.e., complex of grandparents, aunts, uncles, cousins, etc.) and primary communities, the institution of marriage faces special strain. The stress is further sharpened by the tensions of a competitive society. Hence preparation for marriage should include sober reminders of these challenges and offer specific help in facing them.

"In particular, the movement toward total religious education ought to include in its plans community development processes that will aid marriages to stabilize and provide an atmosphere of common value systems. While marriage itself is a community building moment, the individual couple cannot hope to make it alone. If preparation for marriage could not promise the support

of a believing community, it would be a bleak prospect indeed.

2. Pre-marriage instruction. "The congregation for Divine Worship says, "the bridal couple should be given a review of the fundamentals of Christian doctrine. This may include instruction on the teaching about marriage and the family, on the rites used in the celebration of the sacrament itself, and on the prayers and readings. (Rite of Marriage, Rome, 1969, Introduction, No. 5)

"This instruction on the religious meaning of marriage must be related to the above problems and possible solutions regarding marriage and the family today. The radical questioning of this institution by the so-called sexual revolution, open marriage, contract marriage, women's liberation and other similar trends should be faced candidly and be discussed within the context of the Gospel and the teachings of the Church.

3. Preparation of the marriage ceremony. "In addition to this element of education, the couple should be encouraged to share in the preparation of the marriage ceremony itself. The more they involve themselves, their families and friends in the various readings, songs and rituals the more they make this exceptional event their personal worship. In this way, the Marriage Rite achieves a maximum of meaning for them. Their wedding day, then, is both remembered for its spiritual impact and for the divine promise and hope implied in the sacrament.

"The opportunity for catechesis that is provided by the marriage ceremony itself should not be underestimated. For some Catholics it may be the only occasion when some persons participate in the liturgy. It should be a happy festive occasion and be a true sign of the eternal banquet in the Kingdom as it is portrayed in the New Testament (Mt 22, 1-10).

4. Programs for married couples. "Assistance to the married should not end with the instructions before marriage and participation in the preparation of the wedding. Dioceses and parishes, in the context of continuing religious education for adults, can be of invaluable help to the married by providing programs that enlighten and deepen the spiritual, emotional, intellectual, sexual and social aspects of their lives.

"Several effective programs have been developed and are available in this country. This is an area that continues to require research and testing in ways that respect the dignity of the human person and the soundness of marriage."

Your comments on the religious education aspects of preparation for marriage, the ceremony and programs for the married would be appreciated.

Please submit your reaction and recommendations to:

Diocesan Coordinator
National Catechetical Directory
6201 Biscayne Blvd. Miami, Fla.
33138



Whatever happened to Benediction?

By REV. JOSEPH M. CHAMPLIN

Twenty years ago benediction of the Blessed Sacrament held an important part in the devotional life of Roman Catholics. In fact, for many this service seemed to hold greater appeal than Mass itself.

Today, with the multiplication of evening Eucharistic liturgies, a vernacular service in which the congregation can actively participate, and mitigated fast regulations that facilitate reception of Communion, the occasions for benediction have tremendously diminished, even disappeared in some parish churches.

A SIMILAR shift in attitude toward the reserved Body and Blood of the Lord can be seen in the Church's official documents over that period which talk about the tabernacle and its proper location within a church.

Jesuit Father Tad Guzie in his book, "Jesus and the Eucharist" (Paulist Press, New York, 1974), summarizes those pronouncements from the Holy See:

"Back in 1957 it was decreed that Mass should be celebrated on the altar where the Eucharist is reserved; a church having only one altar should have the tabernacle on that altar. In 1964 it was decreed that the Eucharist could be reserved on the main altar or on a truly prominent side altar; Masses could be celebrated facing the people even with a tabernacle on the altar. By 1967 the full circle was turned: The tabernacle should not be on the Eucharistic altar; in fact, it should ideally be placed not even in the sanctuary but in a chapel distinct from the central part of the church."

There are persons who deeply regret this demise of devotion to the Blessed Sacrament reserved and the diminution or elimination of occasions for benediction. They see in this trend a weakening of our faith toward the real presence of Christ in the consecrated host.

Others, including some priests, rejoice over the development and a few actually refuse to plan or celebrate benediction in their churches. They consider this devotional practice as detrimental to our belief that Christ is really present in the action of the faith community at Mass.

Pope Paul, in a recently published section of the revised Roman Ritual, "Holy Communion and Worship of the Eucharist Outside Mass," steers a typical middle course through this debate.

The document states there is no true conflict between the Mass and benediction or between Holy Communion and the reservation of hosts in a tabernacle. Instead, these can complement one another, if those who plan and execute liturgies observe the proper procedures and keep matters in correct perspective.

I QUOTE the ritual text:

"The celebration of the Eucharist outside Mass springs from and directs Christians back to the Mass itself. During Mass the sacrifice of His life, which is made by Christ the Lord, is one with the life-giving sacrament by which in the form of bread and wine He is present with us. And after Mass in church and oratory He is still 'God with us,' Emmanuel, by the same sacramental presence. Day and night He makes His home with us, full of grace and truth.

"For this reason it may not be doubted that when the faithful honor the Blessed Sacrament, they are offering true worship to the one, true God, as the Catholic Church has always done. The fact that the sacrament was instituted by Christ to be our food should not detract from this truth.

"When the faithful honor Christ present in the sacrament, they should remember that this presence is derived from the sacrifice and is directed toward sacramental and spiritual communion."

Next week we will discuss some of the practical reforms the ritual recommends to help us achieve that delicate balance between private and public, liturgical and devotional Eucharistic worship in the Church.

Discussion and Questions

1. Discuss how the liturgy properly celebrated can provide the fundamentals of Christian life — prayer, community, service.
2. Reflect on the kind of prayer which holds out the greatest appeal to you.
3. Discuss the following: Prayer is always more than the words which we envelop it in; prayer is the expression of how we live.
4. Reflect on a period of your own life when prayer had real meaning to you.
5. When are the times that you most often pray? Why?
6. Reflect upon: "Lord, I don't know what to do. But you do. Please, help!"
7. Do you have the habit of saying, "Thank you, God.?"
8. Reflect upon the types of prayer that go beyond, "Please help me find a way to solve my problem."
9. What is spiritual growth in prayer life? Reflect upon it and discuss this question with others.
10. Discuss some of the reasons for the decline of Benediction of the Blessed Sacrament as a significant part of the devotional life of Catholics.
11. What types of programs exist in your parish on preparation for marriage?
12. Why is the preparation of the marriage ceremony itself a good time for religious education?
13. What special programs are there in your parish for married couples?
14. Discuss with a group from your parish how marriage instructions can be improved.

TOTAL IMMERSION

... a meaningful sign of Baptism in a 'busy world'

By ARACELI M. CANTERO
Voice Staff Writer

It was dark and quiet and a feeling of expectation filled the air.

The new fire had been struck and the Paschal candle was already burning. From it hundreds of small candles had been lit and slowly the whole congregation seemed to have emerged from the darkness.

In the background, the words of the Easter proclamation had begun loud and clear:

"Rejoice, O earth, in shining splendor,
Christ has conquered
The risen Savior shines upon you . . ."

It was the Paschal Vigil — a time to be reborn.

"Look at these children," the celebrant said, "they are going to be buried with Christ in the death of baptism, to rise also with him to newness of life."

AND ONE by one they were plunged into the water, to emerge "a new creation."

They were Donald, Fiona, Christopher, Victoria and Kathleen, all born into the Church's family during the Easter Vigil celebrated in St. Augustine Parish.

Victoria's mother recalled after the ceremony the way baptism was administered in Cuba, and how families would wait for Easter to have the children baptized with the newly blessed waters, sometimes by the hundreds. She did not quite understand the connection with Easter then.

According to Father Agustin Roman this was an old custom in



Father Totty baptizes Fiona Simkins by pouring water over the head of older child, but babies and tots were immersed in baptismal waters.

Cuba, though one not much understood by the people for lack of catechesis about the sacraments. "The people had seen the water being blessed in the morning, and it was the symbolism and the signs used in the blessing that made them want to be "reborn" through

the "new water." But there was no connection to Jesus' death and resurrection," he added.

BUT TODAY, it was different.

As Mrs. Jacqueline Simkins, mother of one of the children put it. "The whole ceremony helped me

to understand better the meaning of dying and rising with Christ." And she added, "This is the night when all the children should be baptized."

She and the rest of the parents had been previously instructed by the priests on the possible options for the rite of baptism, and accordingly had chosen to celebrate it with the rest of the parish community — during the Easter Vigil.

"The first Christians would never have comprehended doing it any other time," said Father Jack Totty, assistant pastor at St. Augustine, and he explained that this is one reason why the Church recommends that it be done at least on a Sunday — "which is a little Easter in our Catholic tradition."

It was on the recommendation of Vatican II that a revision of the Rite of Baptism in the Roman Ritual was undertaken. The new rite which became effective in 1969 outlined instruction for the administration of the sacrament under either form of pouring or immersion (into the water).

"ALTHOUGH immersion is recommended as a better symbol of participation in the death and resurrection of Christ, it is still not used very frequently," Father Totty said.

"Partly because the priests themselves fail to read and study the options, so as to better inform

the people, and partly because it takes much more time and preparation to administer baptism by immersion. One has to keep in mind many small details, and even the water has to be kept at the right temperature," he added.

Father Totty is a member of the Diocesan Liturgical Commission. He is a firm believer in the value of the signs and symbols of the sacraments.

"Signs do speak in some way," he says, "and immersion seems to be the most obvious sign for dying and rising with Christ." And he added regretfully "the problem today is that signs have become too subtle."

"TOO MANY times in the past," he explained, "canon lawyers and moral theologians became involved in determining how little of the sign would be enough to have a valid sacrament, and in the whole process the Church lost the insight of the power of signs as means of conveying a reality."

According to him the times are now changing, and he likes to give this example:

"When people are going as fast as they are going on the expressway . . . it is obvious that we have to have bigger signs. And when life goes as fast as it goes, I think our Sacraments have to have bigger signs. Immersion is a bigger sign than dropping a few drops . . ."

Infant killing 'murder'

Continued from page 1
last they were referred immediately to the director of public prosecutions, who has instituted police inquiries."

He said the police were questioning Litchfield and Mrs. Kentish.

"It will be several weeks before the police have completed their inquiries," he added.

Lord Wells-Pestell, a sociologist and founder of the National Marriage Guidance Council, has been a magistrate in London for almost 30 years. He was created a life peer in 1965 for work in the field of sociology and social aid.

The book "Babies for Burning" is widely credited with prompting or even forcing the government to scrutinize the abortion situation much more closely than the official investigating commission appointed by the government, known as

the Lane Committee.

THREE COURT injunctions were brought against the book's publication and then lifted. A libel action has also been brought by the British Pregnancy Advisory Service, whose headquarters are in Birmingham.

The book maintains that al-

though Mrs. Kentish was not pregnant and had never been pregnant, and examining gynecologist had so stated, she was told she was pregnant at every abortion service she visited.

One criticism of the book is that it gives the name of an American doctor who cannot be found on the lists of American physicians.

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HEARTS AND MINDS

A needed look at the festering wound of the Vietnam war

The war in Vietnam has been a traumatic experience for the American people, a wound on the body politic that has festered for too long. It has been a costly war, consuming enormous sums of money and resources needed desperately elsewhere for human development rather than destruction.

movies

While it is unlikely that a single documentary can add much to our understanding of the nature of this continuing tragedy, *Hearts And Minds*, for all its faults and problems as statement and as documentary, might possibly serve some part in the long process of reconciling a sorely divided and deeply troubled nation.

Hearts And Minds stays aloof from the political realities that polarized opinion about Vietnam, avoiding the arguments in support of and in opposition to the war. By steering clear of political polemic, the film addresses itself to the vast majority of Americans who were personally neither for nor against the war but patriotically supported their government's policies.

WHAT WE see is a terrifying picture of men lost in a moral

quagmire. A succession of scenes shows our country's leaders making racist statements, all the more reprehensible because they are unconscious (Westmoreland); uttering patronizing pro-war formulas (Rostow); and offering apologies for past policy mistakes (Clifford and Ellsberg). A robot-like POW pilot preaches anti-communism while other veterans regret their part in the war. We see an enterprising Vietnamese businessman counting the profit he will make from an American peace, and a fanatical football coach trying to turn his small-town youngsters into "winners." But most of all we are never allowed to forget the civilian victims of the war, napalmed by Americans, terrorized by the Viet Cong, and brutalized by the South Vietnamese.

This painful composite picture of the war, however, lacks a moral center, because it omits the efforts of the peace movement and the reasoned rationale for their opposition.

The result is a selective history of the war based on eliciting an emotional response to its mad folly. *Hearts And Minds* does not face up to the issues of this particular struggle. Perhaps it functions best as a necessary corrective to the pervasive pro-war



AN AMERICAN soldier crying out in the heat of battle from the Warner Bros. release, *HEARTS AND MINDS*, a documentary about the war in Vietnam.

stance of the media in reflecting national policy throughout most of the Vietnam years. While it is purgative of certain preconceived attitudes, it fails to be intellectually satisfying. Those who opposed the war, for instance, will find the film inadequate in explaining why Vietnam was an unjust conflict. Those who continue to support the present South Vietnam regime will fault the film for its failure to deal with the "Communist Menace."

IN OPTING for the middle

ground and in effect saying a plague on both the houses of left and of right, the film attempts to influence the feelings and attitudes of the vast majority of Americans. The film's success lies in its serving as an introduction to the moral paradox represented by Vietnam so that by touching our hearts, it may open our minds.

Peter Davis is a television director best known for his controversial CBS documentary *The Selling of the Pentagon*. His selection of footage out of the enormous

amount of available material shows not only dedication but often brilliance.

Perhaps it is too soon to remind people of the war and the moral hangover it has caused our nation. In time, as the carnage recedes into memory, we will have gained the perspective of history by which to judge our motives and actions in Vietnam. In the meantime, *Hearts And Minds* is available to help begin this reassessment, and for that we are thankful. (A-IV)

Stewardship — using God's gifts

By Hugh J. O'Connell,

CSSR, Ph.D.

Liguorian Books, 192 p. \$1.00

Reviewed

By Sister Celine Gorman

In his call to a new way of life Father O'Connell defines Stewardship as the practical recognition that man is not the absolute master of himself or his possessions. Since he has received every gift of nature and of grace from

corporate life. This book is addressed to all those people who want the parish, or town or city or neighborhood in which they live to be spiritually exciting, creative, and satisfying. In our parishes there have always been a variety of opportunities for stewards, who have worked as religious education teachers and directors, camp directors and counselors, cultural activity leaders, board and committee members, and sometimes even volunteer guest lecturers on occasions when needed. Stewards today are taking leadership in presenting points of view for discussion, whether in a parish or community.

This is the promise which only the Incarnate Word of God could make to mortal man:

"I am the resurrection and the life; he who believes in me, even if he die, shall live, and whoever lives and believes in me, shall never die." (John 11:25)

This tremendous promise should make the Christian steward all the more ready to use his time, his abilities and his temporal possessions for the relief of his neighbor and the spreading of God's kingdom. For he is exchanging that which is temporal and transitory for that which is eternal.

The author is preparing us by means of this book for tomorrow alerting us to the changes which are happening and giving us a glimpse of the future steward — a good future — one eagerly anticipated and worth striving and working for. Look with sincerity from the heart into the eyes of your fellowman and say: WE, the Church and parish need you!

books

God, he must use them in a responsible manner to promote the interests of God and to establish His kingdom in the hearts of men. Today a call is sounding in the Church to a new way of life. This is the call to Christian Stewardship.

According to Father O'Connell, besides money, everything a man has, everything he is, may be identified within the triple title of creation, redemption and sanctification.

Father O'Connell has dedicated a whole chapter on the Teaching of Jesus on Stewardship. The Parables of Christ such as PARABLE OF THE TALENTS, THE SOWER AND THE SEED and others impress the reader that the talents and all man's possessions, were not created by man but that they are God's gifts to man and man must be ready at every moment to render an account of his stewardship.

It is in local communities and in parishes where people live and work and play that stewardship can have its greatest impact on individual lives and on the quality of

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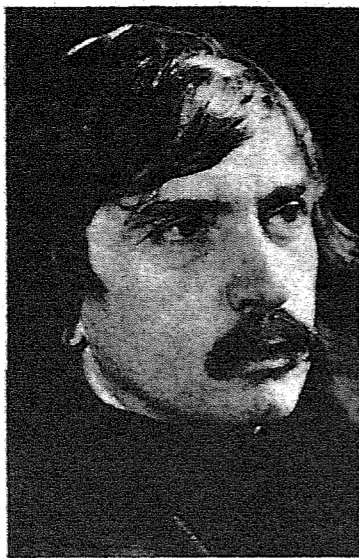
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Jeanne Wolf with...



Edward Albee

Edward Albee — candid, contemporary, controversial — is a Pulitzer Prize winning playwright who has stirred the public and critics alike with his works ... WHO'S AFRAID OF VIRGINIA WOOLF?, A DELICATE BALANCE, ZOO STORY, and a new Broadway production — SEASCAPE, starring two people and two lizards.

Jeanne Wolf traveled to Palm Beach for an exclusive interview of Mr. Albee for broadcast Sunday, April 13 at 6:30 p.m. on Channel 2.

About SEASCAPE, Edward Albee states, "Sometimes, as I do have a bit of a reputation as a serious playwright, audiences will come into the theatre and sit very glum and resist laughing for awhile. SEASCAPE is a serious play which happens to be funny. People think they shouldn't be laughing, be having a good time at plays that are good. And that is a terrible attitude. I mean, I have a good time writing them!"

Edward Albee was a self-proclaimed "brat" as a child. He tells Jeanne, "I think that any kid who has any intelligence, any individuality, has a responsibility to rebel against everything. It's a natural function of being young — to rebel." And is that a part of Albee the author? "No, I don't think so. Rebellion turns into questioning and I do question everything."

WHO'S AFRAID OF VIRGINIA WOOLF? is only one of the Albee works that has received "anti-woman" commentary. But its playwright believes, "I think I've written just as unpleasantly about men. Actually, women in my plays are stronger, more able to deal with life than the men are. The people who have perpetuated this fiction about the fact that women in my plays are unpleasant are people who themselves can't accept women as being strong and vital and vocal people."

television

Christophers, humorist

Humorist and author Sam Levenson is this week's featured guest on "Christopher Closeup," Sunday, April 6, at 10 p.m. on Channel 6, Miami.

Mr. Levenson explains why he has written his new book, "In One Era And Out The Other": "I'm getting older, and I came to realize one morning that the new era was coming very quickly with many changes. So I sat down and compared life in a traditional home — papa, mama, the love values, the sexual mores, the courting — and the new world."

"There are some similarities," continues Mr. Levenson. "I think that young people want what mama and papa had — but they don't want it quite that soon. They want to experiment with the outside world first. If you'll watch the youngsters carefully and affectionately, this is what they want. You don't walk up to a kid and say, 'Hey, you rotten kid!' If he's wandering, with a knapsack on his back, I see him seeking something and I say, 'Yes, men have sought things before.' You give him understanding and love and say, 'God help you, I hope you find what it is you're looking for!'"

New Sammy Davis show

"Sammy and Company," a weekly 90-minute music-variety series starring Sammy Davis Jr., has been scheduled for a Saturday late-night entry by WCKT-Channel 7.

The series will premiere April 5 at 11:30 p.m.

The programs will feature the versatile Sammy Davis in song, dance and comedy routines. He will also play host to some of the biggest names in show business.

Already booked for guest appearances are Roy Clark, Ray Charles, Aretha Franklin, Shirley MacLaine, Helen Reddy, Ernest Borgnine, Jean Stapleton and Bill Cosby. Popular New York disc jockey William B. Williams will appear as co-host, and two talented comedians — Avery Schreiber and Johnny Brown — have been signed as series regulars.

The opening show on April 5 features Redd Foxx, Dinah Shore, Alan Alda and surprise guests.



LOU GOSSETT stars as the Old West's first black sheriff, a flashy lawman whose contemporary attitudes are superimposed on the older era, in "Black Bart," to be broadcast on "The Friday Comedy Special" series Friday, April 4 (8:00-8:30 p.m., ET) on WTVJ, Channel 4.

'The Other,' 'Barefoot,' 'Flap'

FRIDAY, APRIL 4

9:00 p.m. (CBS) — THE OTHER (1972) — Director Robert Mulligan has a way with child actors, which he demonstrates in this adaptation of the Thomas Tryon occult-suspense novel. But he encounters real problems in conveying the horror and suspense of a tale about the possession of an innocent child by an evil spirit (that of his dead twin, no less). It's for adults and older teens, and a matter of taste. (A-III)

SATURDAY, APRIL 5

9:00 p.m. (NBC) — BAREFOOT IN THE PARK (1967) — Broad comedy, strong acting and direction make for continuous laughter in this adaptation by Neil Simon of his own popular Broadway hit about a young married couple (Jane Fonda and Robert Redford) whose apartment is five

FLIGHTS UP FROM THE STREET (A-III)

9:00 p.m. (ABC) — FLAP (1970) — Face it: Anthony Quinn, whether disguised as an Italian showman, a college professor, the Pope, or a husky Greek, is still Anthony Quinn. This time he plays Flapping Eagle in a serio-comic attempt to decry the mistreatment and indifference endured by today's American Indian. Representably, the film ridicules the Indians by depicting them as deceitful, debauched (by Madam Shelley Winters and her girls) and destructive daredevils. The picture will seem funny or entertaining only to the most passive or ill-informed moviegoer. (A-III)

SUNDAY, APRIL 6

8:30 p.m. (ABC) — MAN IN THE WILDERNESS (1971) — Richard Harris is once more out in the woods with the wild Indians, in MAN IN THE WILDERNESS, a survival-adventure story written by Jack DeWitt, directed by Richard C. Sarafian and based on one of those bizarre frontier episodes that color American history. Harris plays Zachary Bass, a violent, godless man who is abandoned by a landlocked cross-country shipping-trapping expedition after he has been mauled by a grizzly bear.

Somehow Bass survives the first few days and nights and gradually recovers well enough to begin his own trek through the wilds, hell-bent for revenge on the expedition's Ahablike leader, Captain Henry (John Huston), and well aware of the Arikara Indians dogging the expedition's trail. Cutting from Harris to the Indians to the struggling expedition, Sarafian experiences a number of wild directorial ups and downs, just as he did in the equally episodic VANISHING POINT, and the final confrontation he arranges is jarringly anti-climactic. The film's rewards, however, are rich if one is willing to take the story in bits and pieces. The scenery is a magnificent vehicle for the theme of nature's power and dignity, and several things Harris sees for us, notably the trailside birth of an Indian baby, independently have a stunning, eerie beauty.

THURSDAY, APRIL 10
10:00 p.m. (ABC) — HAPPY ENDINGS — Four fun-filled playlets are playful in their approach to contemporary life. Lauren Bacall stars in "A COMMERCIAL BREAK," in which her job as big-city consumer affairs commissioner creates a clash with ad exec husband Robert Preston.

Art Carney is next in line in "KIDNAPPED," a Jules Feiffer number about the extremes people will go to avoid communicating with their family. "BIG JOE & KANSAS" stars James Earl Jones and Alan King in a ditty scribed by Neil Simon, and dealing with the upward-mobile dreams of two derelicts waiting around for good luck to touch them. Alan King does double duty by starring in the last playlet, "I'M WITH YA, DUKE," which presents a cockeyed view of life through the eyes of a cranky old man who needs heart surgery to stay alive. This last one is laced with bitter-sweetness and ethnic richness. Try them.

RELIGIOUS PROGRAMS

SATURDAY
5 p.m.
THE TV MASS — (Spanish) — Ch. 23 WLTV.
SUNDAY
7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK.
9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "Irish Sisters of Mercy."
10:30 a.m.
THE TV MASS — Ch. 10 WPLG — Fr. Robert Palmer.
7 p.m.
INSIGHT — (Film) WINK, Ch. 11
RADIO
5:30 a.m.
SACRED HEART — WGBS, 760 kc., Miami
10 a.m.
CROSSROADS — WJNO, 1230 kc., W Palm Beach
MARIAN HOUR — WFSB, 740 kc., Boca Raton.
8:35 p.m.
GUIDELINES — WIOD, 810 kc., Miami.

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A SMILING Tom Flynn, a senior at Cardinal Newman High School, West Palm Beach, signs his football scholarship contract for Notre Dame, as coach Sam Budnyk (center) and parents Mr. and Mrs. John J. Flynn watch.

Weekend vocations seminar set

By JOAN BARTLETT
 * Ministry, vocation, religious leadership in the service of the people of God — what's it all about? What makes a person commit himself or herself to God for a lifetime through a specific ministry in His Church?
 If you are a junior in high school or older, male or female, bring all your questions, your desire to learn about religious

Searches in this series: April 25-27 at St. Ann School in Naples, or May 2-4 at Monsignor Pace High in Opa Locka. Call the YA Office for applications.
 * Can you sing, dance, speak, act, play an instrument, handle props? Thirteen years or older and willing to work? You're invited to take part in a musical to be presented wholly by teenagers! Nativity Parish is sponsoring it, and would like young members of any parish and any faith to help make it a great success. They say they're really pushed for time and need all the help they can get. Interested? Please call Cathy Cummings at 966-5414 in Hollywood.

zone competition, from which winners will vie at a district competition for \$500,000 scholarships. Good going and good luck, Renee!
 * Worried about the cost of getting into college? Biscayne College is aware of the money crunch; that's why it offers the Biscayne Incentive Grant. Any graduate of a Dade, Broward or Palm Beach high school who enrolls at Biscayne College as a freshman will receive a sizeable grant, which in succeeding years will also increase to take the edge off possible tuition increases. Why not look into Biscayne College? Small classes, quality education... contact the Admissions Office, 16400 NW 32nd Ave., Miami 33054, or phone 625-1561.

YOUR CORNER

vocations, your guitar if you have one, a sleeping bag, towel and anything else you'll need for overnight, to St. John Vianney Minor Seminary, 2900 SW 87 Ave. in Miami, the weekend of April 19-20. You will meet other young people with the same questions, perhaps, as well as Religious and priests who will share with you their reflections on why they entered and continue in their particular ministry. Informally, they will explain their different lifestyles, and help you gain some insight into the need for a variety of ministries in serving God's people.

Question and answer periods, open discussion, setting of goals, and clarification of values are all included in the format for the seminar, which begins Saturday morning at 9 and concludes Sunday with the 1 a.m. celebration of the Eucharist at St. Mary Cathedral with other youths and members of the Archdiocese. For further info, contact the Youth Activities Office at 757-6241, Extension 260 or 261.

* The Spanish-speaking youth of Miami have prepared a workshop, "Cristo: Libertador Christ: Liberator" for tomorrow afternoon (Saturday) from 2:30 to 7:30 at the Academy of the Assumption. A short play, small group discussions, snacks, more discussions, and the celebration of the Eucharist round out the schedule for young people who will come together to learn a little more about their commitment to Christ. For more information call either of the workshop coordinators: Alicia Marill at 649-1287, or Hector Rodriguez at 854-1313.

* College students and young adults, there's still time to get in on your own Search to be held at the College of Boca Raton next weekend, April 11-13. Juniors and Seniors in high school, you can make one of the two remaining

* Renee Serowski of Our Lady of Lourdes Academy has won in her division of the Optimist International Oratorical Contest by delivering an outstanding oration on the subject "Give Me Your Hand." She will now progress to

Remember the dance tomorrow night at St. Thomas Church. The "Odyssey" will be there to provide the music from 8-12 p.m.

Straight talk

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

Is he bad for me?

Dear Father,
 I like this kid. He is a very nice guy. He's 13 and I'm 13. Everyone thinks he's a bad influence on me, just because they don't know him that well. What should I do?

snapping at everyone. I don't mean to do it, but it comes out that way. Could you please give me some advice on the matter? Thank you.

Anon

Help

Dear Help,
 If you like him as a person, why should you care what others think? Perhaps, though, they know something that you don't know about this kid and they want to protect you from any harm. You should ask them for their reasons.

Dear Anon,
 You're not alone. The club of early morning grouches has many members. Try thinking of something pleasant before getting up. Think of something you look forward to, such as getting home from school or going to a ball game or getting together with your friends. Read again the quote from Matthew: "As often as you did it for one of my least brothers, you did it for me." (Matt. 25:35-46)

Dear Father,
 Every morning I wake up

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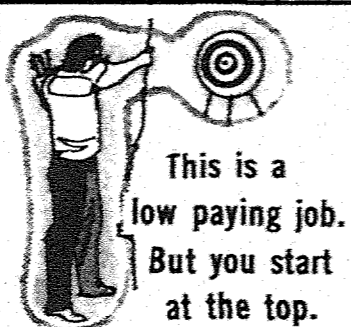
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It's a Date

FRIDAY, APRIL 4

Bicentennial bazaar opens at 4 p.m. in ST. CLARE parish, N. Palm Beach, and continues through Sunday. A free circus is included in the three-day event which also includes a variety of booths and refreshments.

...

EPIPHANY Woman's Club will observe a Corporate Communion during First Friday Mass at 8:30 a.m. Coffee and meeting will follow in the school cafeteria.

...

First Friday card party and social under the auspices of HOLY SPIRIT Women's Guild begins at 12:30 p.m. in the parish social hall, Lantana.

SATURDAY, APRIL 5

Kick-off dance for the bicentennial celebration of SACRED HEART parish, Lake Worth, will be held this evening in Madonna Hall. Dance music for all groups will be provided.

...

Broward County Young at Heart club will sponsor a dessert card party at noon in ST. ELIZABETH GARDENS, 801 NE 33 St., Pompano Beach.

...

ST. LAWRENCE COUNCIL of Catholic Women will sponsor a luncheon and fashion show at 11:30 a.m. at Miami Springs Villas. Fashions from Jordan Marsh will be featured. Proceeds will be donated to a scholarship fund.

...

Annual luncheon and fashion show of ST. BERNARD Women's Guild, Sunrise, will be held today at the Reef Restaurant, 2700 S. Andrews Ave., Fort Lauderdale. Fashions shown will be from Haber's and Britts.

...

Third Order of CARMELITES meets at 2:30 p.m. at Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St., North Miami.

...

Lake Worth Lay CARMELITES will observe Corporate Communion during 8 a.m. Mass in SACRED HEART Church. Meeting follows in Madonna Hall.

SUNDAY, APRIL 6

ST. JULIANA Women's Club will serve a pancake breakfast in the school cafeteria, 4500 S. Dixie Hwy., West Palm Beach beginning at 8:30 a.m.



ST. JAMES PARISH assistant pastor, Father George Holland, rehearses with Alicia Gonzalez and Tony Imburgia, who have the lead roles in "The Most Happy Fella" which opens at 8:15 p.m. today (Friday) at N. Miami Jr. High Auditorium.

Reservations close today for the 50th anniversary dinner-dance of ST. ANN SCHOOL on Friday, April 18. Tickets for the event which will be held at the Knight's Center, Belvedere Rd., W. Palm Beach, may be obtained by calling 844-2022.

...

An open house has been scheduled by the MARIAN COUNCIL, K. of C. between 3 p.m. and 5 p.m. at the Council hall, 13300 Memorial Dr., North Miami. All those interested in membership and their families are invited to attend.

...

The choir of King's Academy will be heard in concert at 7:30 p.m. in HOLY SPIRIT CHURCH, Lantana.

...

Picnic for families of ST. CATHERINE of SIENA Church will be held on the grounds at 9200 SW 107 Ave., Miami.

MONDAY, APRIL 7

CATHOLIC WIDOWS and Widowers in Broward County meet at 8 p.m. at 1810 NE 43 St., Fort Lauderdale. Plans will be discussed for a trip to Disney World in April 12. For reservations call 772-3079 or 565-3149.

...

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will be Mayor Martin Gilday discussing "Woman's Importance and Effectiveness in Government." For reservations call 278-4648.

"Crime Prevention" will be discussed by Miami Beach Police Officer Gary Bergert during a meeting of the Patrician Club of ST. PATRICK parish at noon in the clubrooms, Miami Beach. New officers will be elected during a business meeting.

WEDNESDAY, APRIL 9

ST. MARTHA parish senior citizens meet at 1:30 p.m. in the church, 11450 Biscayne Blvd.

...

ST. JOAN OF ARC Women's Guild, Boca Raton, will sponsor a morning of reflection at 9:30 a.m. in the parish church. Guest speaker will be Sister Mary Immaculata, S.M. discussing "Women in the Bible." Mass will be celebrated at 10:30 a.m. by Father Ronald Pusak, pastor. During a business meeting of the Guild officers will be elected. Coffee will be served.

...

"Pipelines to Better Health" will be topic of Dr. Edgar H. J. Hift, surgeon, during the next in the series of free health lectures at HOLY CROSS HOSPITAL, Fort Lauderdale, at 7:30 p.m. Reservations must be made by calling 771-7423 on Monday, Tuesday, or Wednesday between 9 a.m. and 5 p.m.

PRE-CANA conferences for those planning to marry in the near future begin at 8 p.m. at ST. AUGUSTINE parish, Coral Gables, and continue each Monday evening during April.

TUESDAY, APRIL 8

ST. SEBASTIAN Council of Catholic Women will sponsor a white elephant sale from 10 a.m. to 7 p.m. in the parish hall, Fort Lauderdale.

...

ST. LUCY Woman's Guild meets at noon at the Holiday Inn, Highland Beach. Guest speaker

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Frank Rooney-builder, layman praised by Abp. at funeral Mass

The Funeral Liturgy was celebrated Monday in St. Mary Cathedral for Frank J. Rooney, active member of the lay apostolate in South Florida, and founder of one of the nation's largest general contracting firms.

Archbishop Coleman F. Carroll was the principal celebrant of the Mass for Mr. Rooney who died at age 70 on March 26 and at the time of his death was serving as chairman of the Board of Directors of the Marian Center for Exceptional Children and as a member of the board at St. John Vianney Minor Seminary.

Speaking briefly at the Mass, Archbishop Carroll praised the dedication and determination of Mr. Rooney revealing that the building contractor once told him, "Before I die I want to build a cathedral."

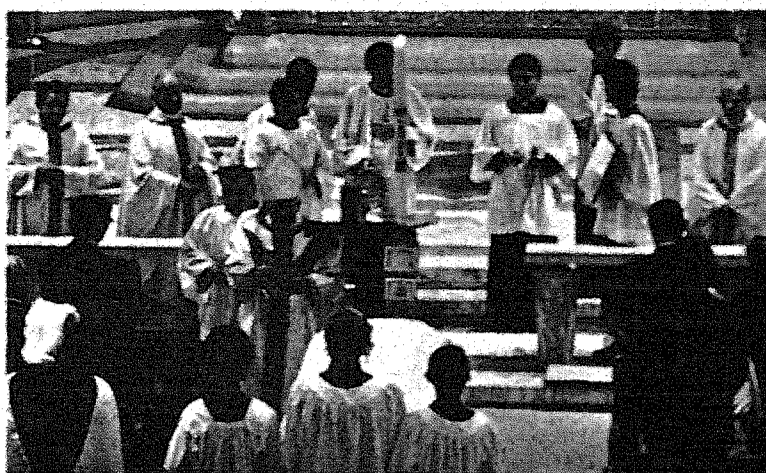
The Archbishop pointed out that he had done the next best thing in the building of a "magnificent chapel on the grounds of the seminary."

Archbishop Carroll extended his sympathies to Mrs. Rooney and other members of the family and requested that the large congregation present keep Mr. Rooney in their prayers.

Concelebrating with the Archbishop were Msgr. John Nevins, Archdiocesan Director of Catholic Charities; Msgr. Michael Beerhalter, pastor emeritus of St. Anastasia parish, Fort Pierce; Father Joseph Cronin, pastor, St. Patrick Church, Miami Beach; and Msgr. James J. Walsh, spiritual director at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach, who preached the homily.

"Frank Rooney, it seems certain, would not want a eulogy or recitation in detail of the great days of his life, of his widespread influence in the affairs of men in many, many communities," Msgr. Walsh said in his homily. "We know his accomplishments and don't think he would want us to even attempt to list them. I'm sure if he were able to he would say 'Get on with it.' But I think this is a time when a person is not primarily praised for what he did but for what he was."

"Merely to speculate very briefly: If he, in his entire lifetime, had built only a single bungalow instead of massive structures which dot the earth in many places, and if he brought to his life in those circumstances the same kind of Christian qualities which we saw in him, it is obvious he would have been a success in the



Archbishop Carroll gives final blessing over body of Frank J. Rooney



Frank J. Rooney

eyes of God and that is the only success that really counts," Msgr. Walsh continued.

"What is important now as we come to pay him our respects is the fact that he was indeed a Christian gentleman, faithful in service to God, his country, very concerned about his loved ones and his neighbors," he added.

"Rejoice, the Liturgy tells us today because we feel confident that our dear friend has already heard 'Well done thou good and faithful servant. Enter into the glory of your Father.'" Msgr. Walsh said.

A native of Brooklyn, N.Y. who came to Miami in 1933 the founder and chairman of the Board of Frank J. Rooney, Inc. was graduated from St. Francis College in his native city.

A past general chairman of the Archbishop's Charities Drive, Mr. Rooney, 70, was a member of St. Patrick parish, a Charter member of the Miami Serra Club, a Knight of Columbus, and had served on the Catholic Charities board of the Archdiocese.

The recipient of a Presidential Citation from Secretary of the Navy, James Forrestal for building bases during WW II, Mr. Rooney's goal to "change the skyline of Miami" was reflected in such structures as the First Federal Bldg., the Ferre Bldg., the South east Bank Bldg., the Bacardi Bldg., and downtown Jordan Marsh. Frequently called upon by the government for his expertise in building matters, he aided the government in assisting Germany in its rebuilding program under the Marshall Plan.

A past president of the National Assn. of General Contractors, he had also served as a past president and honorary director of the South Fla. Chapter of the AGC and was president for three terms of the Builders Exchange. He was also a founding director of the Boulevard National Bank, a member of the City of Miami Beautification Committee, a member of the Citizens Board of the University of Miami, of the executive advisory board of Florida-Atlantic University, of the Board of Regents at Marymount College, Boca Raton and a member of the Committee of 21.

An active member of the National Conference of Christians and Jews, Mr. Rooney was honored by the NCCJ in 1966 when the organization presented him with the silver medallion award as "Man of the Year."

In addition to his wife, Patsy, he is also survived by a sister, Mrs. Frank Taverna of San Mateo, Calif.

Burial was in Our Lady of Mercy Mausoleum.

Pope gives Easter message

Continued from page 1
into the truth and who are hungry for a happy and sincere interior life."

THE POPE, vested in white and in a buoyant mood, said that the Resurrection provides the "example and the energy for the continual moral, spiritual and social renewal of the present life."

The Pope also gave Easter greetings in 12 languages. His greeting in Vietnamese was followed by loud applause.

His Easter message and apostolic blessing climaxed the Vatican's Holy Week celebrations in which Pope Paul participated fully.

On Holy Thursday, the Pope concelebrated the Mass of the Lord's Supper in St. Peter's Basilica with eight cardinals, including American Cardinal John Wright, prefect of the Vatican's Congregation for the Clergy.

In his homily the Pope called the priesthood a "ministry of service," with a special character which is "intentionally social and defined by charity."

HE SAID that priests, though shaken by present-day troubles and doubts, should be able to say, "I am happy." He asked them:

"How can we question our calling to such a ministry while remembering that the call

comes from a preferential initiative taken by Christ which meets with our free, personal, loving response?"

After his talk, the Pope washed the feet of 12 boys age 10 through 12, who came from the five continents. The ceremony commemorates the action of Christ, who washed His disciples' feet at the Last Supper.

Pope Paul presided at the liturgy on Good Friday at St. Peter's Basilica. During the service, a barefoot man entered St. Peter's Square carrying a heavy, rough-hewn wooden cross. Answering few questions, he said he began walking at the Basilica of St. John Lateran several miles away and was fulfilling a vow.

THE PASSION according to St. John was chanted by three Canadians, and the part of Christ was taken by a Black Dominican Priest, Father Martin Skinner.

Immediately after the ceremony, the Pope left for the 9 p.m. Way of the Cross at the Colosseum. An iron cross outlined in flames stood beneath the Arch of Constantine as Cardinal Ugo Poletti, the Pope's vicar for the Rome diocese, carried a lightweight cross from the interior of the Colosseum to the top of the adjoining Palatine Hill, before the ruins of the Temple of Venus.

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Special services for the physically handicapped are scheduled to begin at 11:15 a.m., Saturday, April 5, at Our Lady of the Lakes Church, Miami Lakes.

The program, sponsored by the Ecumenical Parish Council, will include a Bible lesson, luncheon, and a fellowship period. A worship service between 12:45 p.m. and 1:30 p.m. will conclude the program.

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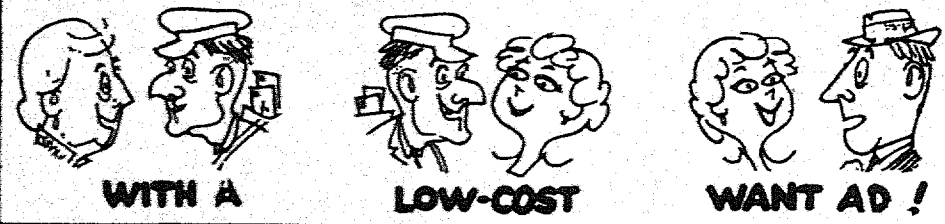
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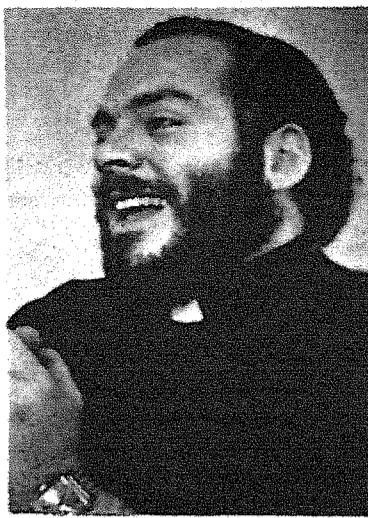
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'Denunciar la opresión, promover la liberación'

"La Iglesia tiene hoy, como lo hizo en la antigüedad, como lo hizo en el medioevo y como lo va a tener que hacer en las sociedades del futuro, que denunciar siempre la opresión, porque la Iglesia tiene una misión de liberación. Liberación no entendida en el sentido político, sino liberación de las ataduras del pecado.

"No podemos pensar que la liberación que ofrece la iglesia es de modo sociológico, porque para eso es mejor ser sociólogo. Los sacerdotes tenemos que denunciar la injusticia, pero denunciar la raíz de la injusticia que es el pecado, causa de la subyugación y del egoísmo. Posición difícil y que muy pocos entienden en el mundo de hoy," dice el Padre Luis Silva. Profesor de Historia de la Iglesia en la Universidad Católica de Santiago de Chile.

Miami se prepara a celebrar el Cuarto Festival Anual Inter-Americano que se abrirá con la Misa Panamericana el domingo, día 6, en la Iglesia de Gesu. A propósito de esa jornada de interamericanismo. The Voice



"El Evangelio no es político. Es un contenido de fe fundamental que tiene que informar a las culturas, dejando que sigan su evolución según las perspectivas de la gracia y el pluralismo."

aprovechó la presencia en Miami del sacerdote y educador chileno, Padre Silva, para una entrevista sobre la historia, la

situación y la misión de la Iglesia en su país y en Latinoamérica.

Refiriéndose al desarrollo histórico de la Iglesia en Latinoamérica, el Padre Silva advirtió que "no se le puede ver como una unidad, porque cada uno de los países que forman la comunidad hispanoparlante tiene una tradición distinta."

La tradición era de unión Iglesia-Estado en el siglo pasado. Pero en Chile, como en algunos otros países, la Iglesia y el Estado se separaron en 1925, en una decisión que el Padre Silva considera fue muy sensata.

"Chile hoy no tiene una religión oficial. No hay ninguna declaración sobre el catolicismo, pero sí, tácitamente, se reconoce al catolicismo como la religión mayoritaria."

Según el Padre Silva el influjo de la Iglesia Católica en Chile, después de cincuenta años de separación Iglesia-Estado es capital.

SITUACION EN CHILE

"La Iglesia en muchos países de Latinoamérica y sobre todo en mi país fue gestora, o una de las gestoras, del movimiento de independencia. Por consiguiente, el pensamiento de la jerarquía tiene un peso muy grande, lo ha tenido en el pasado y lo tiene ahora. La Iglesia en mi país es más bien una iglesia pobre en medios económicos pero rica en cuanto al influjo."

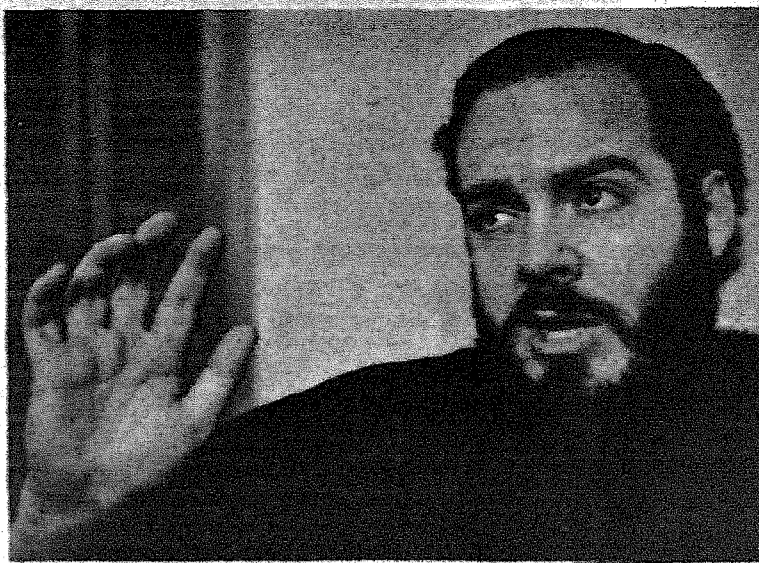
"De ahí que se malentienda, especialmente en el extranjero, la posición que tiene la Iglesia ante los distintos gobiernos. Por ejemplo, se acusó a la Iglesia o a ciertos miembros de la Iglesia durante el régimen pasado del Presidente Allende de haber pactado con el socialismo. Hoy se acusa a la Iglesia de pactar con el nuevo sistema, queriendo indicar como una línea de oportunismo político. Esto no se puede entender así, porque tanto el régimen de Allende como el actual gobierno militar saben que la Iglesia juega un papel importantísimo en el pensamiento nacional, que no puede considerarse en lo que no es, que hay que tenerla en cuenta en su justo, exacto valor. Y este justo y exacto valor es consecuente con la catolicidad de la inmensa mayoría de los chilenos."

IGLESIA Y POLITICA

Hablando sobre Latinoamérica en general el Padre Silva admite que en muchos países ha habido miembros de la Iglesia e incluso de la jerarquía que han tomado partido, ya a la derecha, ya a la izquierda. "Creo que es negativo," dijo.

"La Iglesia tiene que estar comprometida con la sociedad y formando la sociedad, pero no debe formar partidos políticos ni participar en movimientos de política contingente."

"El Evangelio no es algo político. El Evangelio es un contenido de fe fundamental que tiene que informar a las culturas, pero dejar que las



El Padre Luis Silva, Profesor de Historia de la Iglesia de la Universidad Católica de Santiago de Chile habla sobre la situación y la misión de la Iglesia en su país y en Latinoamérica durante una entrevista en Miami.

culturas sigan su evolución según las perspectivas de la gracia y del pluralismo."

Sobre la imagen de la Iglesia post-conciliar apreciada en sus viajes, dijo:

"Hay que ver la opinión de los no-creyentes, y la opinión de los creyentes. De los no-creyentes, hay una gran actitud de sorpresa. ¿Por qué? Porque se habían acostumbrado a ver a la Iglesia como una institución solidamente establecida, generalmente considerada rica, que estaba como satisfecha y segura sobre sus laureles. Con la actitud del Vaticano II, cambia. La Iglesia permite abrir sus puertas y debatir sus problemas, internamente, permite que el mundo conozca su problemática. Esto ha servido para mostrar al mundo que la Iglesia no tiene temor de demostrar sus defectos. Me atrevería a decir que en el mundo de los no-creyentes y en el mundo de los no-cristianos hay una relación en este momento de simpatía, una cierta admiración. Dentro del elemento cristiano, los protestantes están mirando a la Iglesia católica con gran simpatía, están

contentos con lo que está pasando en la Iglesia. Pero también los mismos protestantes nos están señalando los problemas de la Iglesia Católica está viviendo en este momento. Nos están diciendo "No caigan ustedes los católicos en la problemática que hemos caído los protestantes hace algunos años atrás."

Concluyó el Padre Silva expresando que "hoy día se mira a la Iglesia con gran esperanza. Sobre todo se mira la imagen del Papa como gran esperanza. El Papa es un hombre sin ningún poder material, pero es un hombre en el que se confía. Es un líder espiritual indiscutible. Muchos no católicos aprecian su posición de liderazgo espiritual."

Refiriéndose a la Iglesia hispana en Miami, dijo que apreciaba una gran inquietud. "Un gran despertar de inquietudes pastorales, tanto en el pueblo como en los sacerdotes. Un deseo de vivir más intensamente la vida cristiana. Hay conciencia de que hay que tomar en serio la vida cristiana. Se nota en las parroquias, en la juventud, y en los sacerdotes."

La acción sublime del ideal

Por el DR. MANOLO REYES

Muy pocas veces en la historia de la humanidad, puñados de los cientos de millones de seres humanos que pululan por el mundo, son escogidos por Dios, para ser los que guien a sus pueblos hacia la libertad.

Estos pocos seres humanos — con una estrella en la frente como dijera el gran José Martí — irradian luz propia para iluminar el camino, cuesta arriba, de los que sufren la tiranía y la opresión. Estos seres humanos únicos son faros de libertad! La historia está llena de bellos ejemplos de vida y acciones de verdaderos representantes de la libertad.

Claro está que en su tiempo estos escasos seres humanos no son apreciados en muchas ocasiones, en sus verdaderas dimensiones.

Son las generaciones posteriores, aquellas que otean y buscan en el pasado la sabia inapreciable de la experiencia y la razón de los hechos actuales, quienes le hacen justicia a éstos verdaderos libertadores.

Los jóvenes del futuro, que no vivieron en el presente, los que sin confusión ni apasionamiento, desprovistos de reservas de aquellos sembradores de libertad, que con su sacrificio único hasta murieron, para que otros pudieran vivir en libertad.

Además que el sufrimiento y la muerte de un ser humano no significa su final.

Son las acciones sublimes motivadas por ideales de libertad las que vencen la vida y la muerte y se prolongan para siempre, con caracteres indelebles, en el cielo de la eternidad.

Estos pocos seres humanos . . . aunque vivan y mueran en esclavitud . . . son vencedores.

Y la historia jamás fue escrita por los tiranos. La historia la escriben los vencedores!

En la terrible situación actual que vive y padece el noble pueblo cubano, hay un puñado único de esos seres humanos, escogidos por la voluntad Divina, para ser faros de libertad.

Y sus acciones sublimes, impartiendo luces irreductibles de libertad, se levantan desde el fondo de las lóbregas prisiones políticas del Castro comunismo.

En Cuba, el preso político actual es la fibra más sensible quizás más representativa del corazón del pueblo Cubano.

En el siglo pasado, por más de cincuenta años, el pueblo cubano estuvo luchando por ser libre. Al fin lo logró. Y ahora un traidor a la patria entregó esa libertad al imperialismo del comunismo internacional.

El preso político cubano, hoy en día, es la voz de la manigua redentora, de los mambises cubanos de éste siglo. Y muy en especial, ese heroico patriota cubano, que en las condiciones más adversas, pero con Dios en el alma, y la estrella en la frente, no claudica de sus ideales, de sus principios religiosos, morales y de libertad, y se niega a aceptar todo tipo de acercamiento con el régimen que ha asesinado a miles de sus compatriotas.

Por eso, la tiranía en Cuba, trata de doblegarlo, de avasallarlo con las más inhumanas torturas, incluyendo la más reciente, volverlo a condenar por tres años más y así sucesivamente, cada vez que cumple la sentencia inicial impuesta por amar la libertad de Cuba.

Pero bien poco pueden las torturas de ésta tierra, y la prolongación de injustas condenas en quienes, como el actual preso político de Cuba, está tocado por la mano de Dios y está colocado en el umbral de la historia.

Como Martí . . . al caer en Dos Ríos . . . sus heridas físicas . . . en vez de manar sangre . . . emanan rayos de libertad!

Reconstrucción de Honduras

El P. Steven Gross de los jesuitas informa que su congregación basada en Missouri ha patrocinado un programa de reconstrucción en Honduras — devastada por el huracán Fifi en septiembre pasado — combinado con formación vocacional en carpintería, agricultura y otras ocupaciones útiles para los habitantes de esta región. Cada vivienda reconstruida por ellos cuesta muy poco, \$95, que pagan en abonos mensuales. Con los pagos se financian más casas. Los jesuitas recolectaron unos \$200,000 en Estados Unidos, aunque a su programa ayudan otras agencias internacionales con materiales y asistencia técnica.

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Hacia una Iglesia Pascual

Por el P. FELIPE ESTEVEZ

Muchas veces hemos visto a amigos de antaño y nos ha sorprendido encontrarlos diferentes. El tiempo nunca es neutro. Y los sucesos y las personas cambian las vidas humanas. Si son acontecimientos que rebajan la persona, los vemos materializados, divididos, fanáticos, también hemos visto como el sufrimiento, una pena, un encuentro, una visita, una palabra les ha abierto horizontes. Han descubierto la vida.

Así sucedió con los apóstoles. Esos humildes obreros que siguieron a Jesús de Nazaret. Pero que el final tan humillante del Maestro los desalentó y los dividió. No

comprendieron el sentido de la muerte de Jesús.

Y por eso la primera tarea del Resucitado fue reunir y alentar la fe de sus discípulos:

"Qué faltos de comprensión son ustedes, y cuánto tardan en creer . . ." Lc. 24, 25.

Y los discípulos ya reunidos con la asistencia de María la Madre de Jesús, que desde ahora se veía más como la Madre de los Apóstoles . . . como tantas de nuestras madres que descubren la amplitud de su femineidad en la Iglesia. Es así, en un ambiente de oración esperanzada que María y los apóstoles suplican el fuego que hará arder la tierra.

Viene el Espíritu en Pentecostés y comienza la Iglesia del Resucitado. Esto es el gran día de la Iglesia. Y los apóstoles tímidos y retraídos desde ahora confiesan vigorosamente que Jesús el Nazareno es Cristo, el Hijo de Dios. El Espíritu les permite ver la verdad sobre Jesús. Y siempre es así toda acción del Espíritu nos une a Cristo y a su Iglesia.

Y como la novia que ha escuchado la noticia de su matrimonio no puede guardarlo en secreto, así estos felices hombres no pueden ocultar la felicidad de la fe. La fe ha de ser para todos. A todos se les ha de anunciar Cristo. La Iglesia comienza siendo tan apostólica como misionera.

Por increíble que pueda parecer, mi Iglesia que a

veces puede parecerme "tan desabrida," tan ocupada por sí misma y compuesta de gente tan común y corriente. Esa comunidad está invitada a ser la Iglesia pascual. Esta llamada a revestirse del impulso del Espíritu Santo, y lanzarse a propagar que Cristo es el Resucitado y que hay que dejar las viejas costumbres, y que el mundo necesita a Cristo para lograr la paz y la justicia.

Celebrar la Pascua o Pentecostés no es tanto recordar un pasado glorioso, más bien es descubrir una promesa delante de nosotros. Es por eso que Cristo es siempre nuevo. Y la Iglesia es la juventud del mundo. Sólo a una condición y es que seamos cristianos combativos que se renuevan día a día en la Iglesia Pascual.

COMENTARIOS EVANGELICOS

'La Paz este con ustedes'

Por el REV. JOSE P. NICKSE

La tarde de ese mismo día, el primero de la semana, los discípulos estaban a puertas cerradas por miedo a los judíos. Jesús se hizo presente allí, de pie en medio de ellos. Les dijo: "La paz sea con ustedes. 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 20:19-31

Las primeras palabras del Cristo Resucitado son un mensaje de paz. Ese mismo Cristo traicionado, entregado y crucificado regresa no con ansias de venganza sino con un mandato de amor. El es el Príncipe de la Paz.

Donde está Cristo reina la paz. Solo El puede traer la paz verdadera. Ese saludo de paz que nos damos en la Misa es como el eco de aquel primer encuentro del Señor resucitado con sus apóstoles.

ESTE AÑO hemos celebrado la Resurrección de Cristo en medio de dos grandes conflictos, el del Cercano Oriente y el de Indochina. Mientras que los cristianos del mundo encendíamos el Cirio Pascual proclamando la Resurrección, miles de cañones y fusiles vomitaban su descarga mortal sobre poblaciones inocentes e indefensas.

Hoy más que nunca necesita el mundo esperanza. Si de verdad creemos que Cristo vive, tenemos que llevar su mensaje de paz a toda la humanidad. El mundo necesita a Cristo, necesita saber que es posible vivir como hermanos.

Todo el mundo quiere y busca la paz. Todo el mundo habla de paz. En todo conflicto internacional ambas partes se proclaman defensores de la paz. Entonces, ¿por qué es casi imposible vivir en paz? Porque la verdadera paz implica sacrificio y compromiso. Implica sinceridad y justicia. Implica el deseo de construir un mundo mejor. Por eso es que la paz sólo la trae Cristo a través de aquellos que viven su evangelio.

La paz empieza cuando reconocemos que necesitamos de Dios. Para llegar al camino de la paz hay que cruzar el puente de la humildad. Tenemos que vivir en paz con Dios para poder construir la paz en este mundo. Por eso el mismo Cristo le da a sus apóstoles el poder de perdonar los pecados.

Algunos se preguntan quién le dijo a los curas que podían perdonar los pecados. "La confesión es un invento de los curas." No. La confesión es un sacramento instituido por Cristo. Lo encontramos en el evangelio de hoy: "queden perdonados a quienes ustedes perdonen." Este es uno de los más bellos regalos de Cristo a su Iglesia.

A TRAVES de la confesión y la reconciliación con Dios, la Iglesia hoy le dice al mundo "Paz." Continúa ese mismo mensaje que Cristo dió a sus discípulos después de su Resurrección. Así Cristo construye en este mundo que tantos se empeñan en destruir.

Para que exista la paz en el mundo, cada cristiano tiene que vivir la Resurrección. Tiene que continuar la misión de Cristo. Cada comunidad cristiana tiene que ser ejemplo de armonía. La Iglesia es el faro que guía a los hombres hacia Cristo. En un mundo cada día más oscuro por el odio y la violencia, más que nunca necesitamos encontrar a Cristo.

¿Cuál es su duda?

¿Es pecado dejar de hacer el bien?

ARMANDO A. BLASI pregunta "si un católico no hace el bien, pudiéndolo hacer ¿comete pecado? Dejar de hacer la caridad cristiana pudiéndola hacer ¿qué clase de pecado comete? Estoy en un grupo de la Sociedad de San Vicente, y a veces me ahoga la falta de colaboración. Y me pregunto por qué muchos católicos que van a misa el domingo y frecuentan los sacramentos, cuando son invitados a integrar una comisión, contestan "no, no hay que meterse" e inclusive aconsejan el "no te metas."

El gran mandamiento de Jesús es "Amarás a Dios con todo tu corazón con toda tu alma, con todas tus fuerzas, y al prójimo como a ti mismo por amor a Dios." Ahí se condensan la ley y los profetas, los preceptos y mandamientos. Quien niegue su amor al prójimo, es claro que peca. Precisamente el pecado es eso: la negación del amor. Cuando el Señor juzgue en el último día a los hombres, habrán de

responder al tremendo cuestionario de la caridad: "Tuve hambre, tuve sed, estuve enfermo, estuve preso" . . . e'c. La respuesta del Juez es demasiado sabida.

No acudir en auxilio del prójimo necesitado cuando se tiene tiempo y medios de hacerlo, es una falta. Sin embargo no es lícito señalar públicamente como pecadores a quienes niegan su concurso a obras caritativas y sociales: a la mayoría de los cristianos les falta formación o sea conciencia de sus propios deberes, por lo cual la conducta de éstos se puede asimilar a la de los niños pequeños y a la de los infradotados.

Son muy pocos los cristianos que — como usted — conocen y sienten en toda su hondura y amplitud la obligación de entregarse al prójimo necesitado. De aquí la enorme importancia de despertar la conciencia de los católicos para que cumplan su obligación hacia el prójimo en el plano social.

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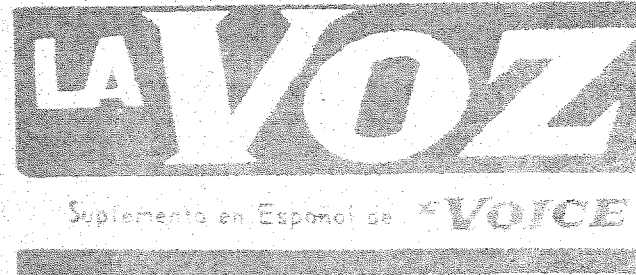
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Dolor ante la tragedia de Vietnam

Ante el drama, trágico y doloroso que se está viviendo en Vietnam, los católicos del mundo deben responder al angustioso llamado del Santo Padre Paulo VI uniendo nuestros esfuerzos en la solidaridad universal, rogando al Señor para que alivie penas tan tremendas y haga brillar la luz en esta hora tan triste y peligrosa para la humanidad.

Como ha dicho el Papa, "en este momento . . . un pueblo sufre una agonía indescriptible de lágrimas y de sangre, en un éxodo espantoso que ha adquirido de verdad proporciones muy graves. Después de los acuerdos de París, estipulados con tantos esfuerzos, se creía que mediante un entendimiento equitativo confiado a



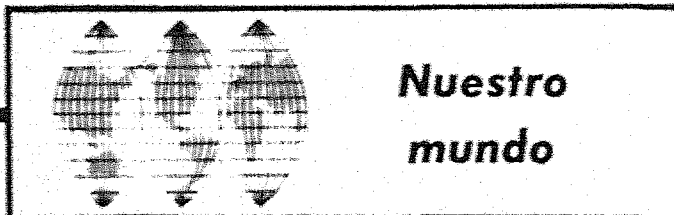
la observancia leal de las partes en conflicto habría llegado el final de un sufrimiento ya demasiado prolongado; ahora, en cambio, se ve que todo ello no ha servido para nada: ¡Se vuelve al principio! ¡Vuelve de nuevo la sangre!

"En nombre de Aquel que ha venido a salvar a los hombres, expresamos nuestro dolor, nuestra ansiedad por todas aquellas queridas poblaciones.

" . . . Sabiendo que millares de hombres y de mujeres, de niños e inocentes están sufriendo, hagamos lo posible por aliviar la tragedia de aquellos pueblos y por hacerles llegar la prueba de que nuestro mundo no es indiferente al llanto de hermanos."



Viacrucis y procesiones en la tradición hispana se hicieron presentes en esta Semana Santa en Miami, dando a esta ciudad norteamericana una semejanza con los viacrucis o procesiones de Sevilla, Guatemala o Trinidad y La Habana del pasado. En la foto el impresionante viacrucis que recorrió calles de Hialeah en torno a la iglesia de la Inmaculada Concepción. Otra parroquia que tuvo un viacrucis externo con la participación de centenares de fieles fue Little Flower, Coral Gables. En la parroquia de Santa Cecilia, Hialeah, la procesión de la Soledad recorrió las calles en horas de la noche seguida por numerosos devotos. La influencia hispana en el culto de Semana Santa no se limita a Miami, mayoritariamente cubano; se extendió a los campos agrícolas donde los trabajadores migratorios de origen mexicano y puertorriqueño organizaron viacrucis como el que aparece en la foto inferior. Los mismos trabajadores hicieron esta cruz, que después llevaron en hombros por los campos donde trabajan y los vecindarios donde residen. En cada paso se hacía una proyección filmica de la pasión narrada en español. En la foto Mons. John McMahon y el seminarista José Ángel Rodríguez durante el viacrucis en Golden Acres (Pompano Labor Camp).



Congreso Eucarístico 'El hambre de los pueblos'

El Papa Paulo VI alabó el tema del próximo Congreso Eucarístico Internacional. "El hambre de los pueblos," que se celebrará en Filadelfia en Agosto de 1976. "Para el hambre de la humanidad el congreso ofrece la solución suprema. Cristo en la Eucaristía, pues Él dijo que 'Yo soy el pan de la vida.'" recordó el Papa. Predijo que el Congreso será "un evento histórico para la Iglesia en Estados Unidos."

Actores y no espectadores en la liturgia

El Papa Paulo VI aconseja a los cristianos que sean siempre "actores y no simples espectadores" de la liturgia de la Semana Santa y de Pascua de Resurrección; de éste modo deben "ser comensales en la Última Cena, peregrinos del Calvario, dolientes al pie de la Cruz y aclamadores ante la aparición de Cristo Resucitado." Debemos sentir en nuestros sentidos, en nuestra imaginación y nuestras emociones, el verdadero mensaje de la Pasión, Muerte y Resurrección del Señor, agregó, cuando hablaba en la audiencia del fin de marzo.

Desaparecidos en Brasil

Dirigentes eclesiásticos insisten ante el gobierno del Gen. Ernesto Geisel en averiguar el paradero de varias personas arrestadas y desaparecidas, por cuya suerte temen sus parientes, pues se les acusa de subversión comunista y esto equivale generalmente a torturas y a veces muerte. El secretario de la

Conferencia Nacional de Obispos de Brasil, Mons. Ivo Lorscheiter, dijo en febrero que la conferencia "continúa sus esfuerzos en defensa de los derechos humanos en Brasil, y esto toca a la situación de los ciudadanos cuyo paradero sigue siendo incierto." Antes el arzobispo de Sao Paulo y otros prelados hicieron gestiones parecidas.

Una Pascua sangrienta

El diario vaticano L'Osservatore Romano deplora en un editorial que la Pascua de Resurrección de 1975 encuentre al mundo sumido en la guerra y el terrorismo, al cabo de 30 años de terminada la segunda guerra mundial. Señala que los hombres pelean en "guerras sin fronteras, sin normas respetadas, a veces sin declararse." Señaló en

particular el torrente humano de refugiados que huyen del norte al sur en Vietnam y Camboya. "Es una Pascua sangrienta," comentó.

Hispanos en el 'Army'

Al regresar de una prolongada visita las tropas de origen hispano en Europa. Mons. Patrick Flores, obispo auxiliar de San Antonio, Texas, se mostró alarmado de los problemas que les afectan, sobre todo a los puertorriqueños, por la diferencia de cultura e idioma con el resto de las tropas norteamericanas. Les cuesta ir a Misa, los tienen por ignorantes, sus frustraciones los empujan a borracheras y a usar narcóticos, dijo el prelado. Lamentó además que no haya capellanes de habla hispana entre ellos para atenderlos mejor.

Misa Panamericana

Misa Panamericana, Domingo, 6 de Abril, 1 p.m. Iglesia de Gesu. Oficia Arzobispo Coleman F. Carroll.

En Florida el Padre McKniff

El Padre John McKniff, que en Cuba fue párroco de El Cristo y director del Colegio San Agustín de La Habana Vieja, se encuentra en el Sur de la Florida durante breves días. Está residiendo en la rectoría de la Iglesia Resurrección, 617 N.E. 2 St., en la vecina ciudad de Dania. El teléfono es el 923-2806.

Después de salir de Cuba el Padre McKniff fue a trabajar en las misiones de los padres Agustinos en Perú, donde ha venido realizando una gran labor de evangelización y servicio social. La presencia del P. McKniff en Miami es de interés para sus antiguos alumnos, feligreses y amigos de La Habana.