

It was a happy day!

CLUTCHING her doll — a gift from one of her seven new sisters — is six-year-old Becky Collister, one of the six Vietnamese orphans brought to Miami from San Francisco by Dr. Ben Shepard, shown saying goodbye to the child. Happy new parents are Dr. and Mrs. Thomas Collister, of Fort Lauderdale. Adoptions of the orphans are being handled locally by the Catholic Service Bureau.



Many 'critical' bills facing Legislature as session opens

TALLAHASSEE — Some of the issues which will be before the state's lawmakers during this year's session of the Legislature which opened Tuesday were described as 'critical' by the executive director of The Florida Catholic Conference.

"Among these is the respect for life or human dignity in society today and, in sharp contrast, the Death With Dignity bill which has been proclaimed as the first step toward euthanasia," Thomas Horkan said Wednesday.

"Several bills to restrict the worst abuses in abortions have been filed," he continued. "But this issue remains primarily one for a Constitutional amendment which has to begin in the U.S. Congress."

ACCORDING to Horkan, an attorney, there is also a proposal for a committee bill in the House of Representatives by a committee of Health and Rehabilitative Services which would provide for involuntary sterilization which he explained "has serious connotations in this area."

"Ratification of the Equal Rights Amendment is a major issue," Horkan added, "And

the terms of the reorganization of the Dept. of Health and Rehabilitative Services will have extensive impact on the delivery of services of those in need as well as on the HRS budget.

"We have supported the reorganization plans and are following the course of this legislation very closely," Horkan stated. "The Conference had endorsed the proposals for a Housing Finance Agency in Florida which Gov. Reubin Askew urged in his message opening the session. There will also be a number of bills relating to the reform of the criminal justice system which are of great interest," he said.

In his message to the legislature, Governor Askew called for the establishment of a Florida housing finance agency which would provide money for new housing through the sale of tax-exempt state bonds.

AS SESSIONS convened in the state capital the Death With Dignity bill was referred by the House Judiciary Committee back to the Probate and Family Law subcommittee with the request that the subcommittee provide opportunity.

Continued on page 9

Busy Catholic Charities ready for more orphans

"Oh, I'm so excited!" said Mrs. Robin Moriarity of Homestead.

She has reason to be.

A nurse in the obstetric ward of Mercy Hospital, she helps deliver babies all day long. But this weekend there is a good chance she will have

her own child delivered to her by airplane — all the way from Vietnam.

The Catholic Service Bureau said another batch of orphans, about 11, are expected to arrive this weekend sometime, though the exact time is uncertain, and the Joseph Moriarity's child, Nguyen Van Thanh, 2½, is likely to be among them.

"WE ONLY applied last Wednesday," said Mrs. Moriarity gleefully, "but that was still before the rush for adoptions hit last week. We had been talking about adoption for some time. My husband was in Vietnam and Thailand for two and a half years and he helped in the orphanages there.

"But we already have an eight months old baby and weren't in a hurry until we saw how the situation was going in Vietnam and that some of the children might not get out, so we applied right away," said Mrs. Moriarity whose husband is a captain and an instructor pilot at Homestead AFB.

The couple, who attend the base chapel and Holy Rosary Church, also have two other foster children they sup-

port overseas, one in Colombia and one in Korea.

"I'M SO excited," she repeated. "My mother is sending down a barrel of clothes. We don't know anything about him, what his size is, how he sleeps. When the Catholic Service Bureau called and said they had a child of mixed parentage if we were interested, we said 'Sure!'"

And what's the way it has been ever since South Vietnam began retreating and the plight of refugees and orphans became critical. When word of a 'baby lift' was revealed and the fact that the Catholic Service Bureau was handling the orphans who would come to South Florida the phone began ringing off the wall.

"We've been going night and day and weekends," said Elizabeth Manning, adoption supervisor, who along with Louise Cooper, senior caseworker, have processed over

Continued on page 7

Pope asks pilgrims to pray for 'better days' in S E Asia

VATICAN CITY — (NC) — Pope Paul VI, speaking to Vietnamese Catholics in St. Peter's Basilica, said he had been thinking of them in recent days "during which your compatriots have lived through a veritable passion."

He said the suffering of the Vietnamese people "continues with all the fury and the horrors of war, all the new sufferings that are added to old calamities, the precarious conditions of life for those who are engaged in a new exodus and those who remain."

HE WAS speaking April 2 at a general audience, in French.

The Pope asked all pilgrims present to join the prayer "that better days may come, that God may alleviate the present trials, that in your country and in the whole world there may arise understanding, compassion and mutual aid."

He spoke of areas overrun by invading armies.

"WE PRAY in a special way for the bishops, the priests, the Religious, the catechists, the faithful, the newly baptized, the whole population of the dioceses of Hue, Ban Me Thout, Kontum, Danang, Quinhon, Dalat, Nhatrang."

He added: "And you, dear sons and daughters of this dear people, may you feel here the

solidarity of the Church in your suffering."

Pope Paul also spoke of neighboring Cambodia: "We bless you, we bless your families, your friends, without forgetting your neighbors, equally distressed, in the Khmer Republic, with great affection."

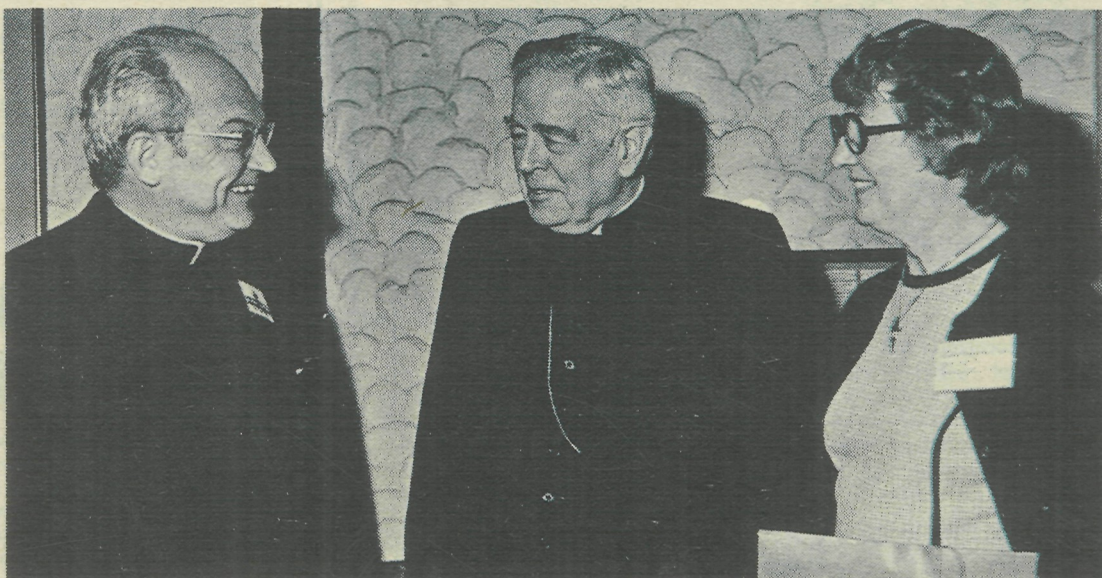
IT WAS the second week in a row that Pope Paul spoke with sorrow and alarm of the conflict in Vietnam. The public audience was one of a series of three he held April 2 for an estimated 25,000 pilgrims.

After speaking to 50 groups of English-language and Ger-

man-language listeners in the new audience hall, the Pope went to St. Peter's Basilica where he spoke to the Vietnamese.

During his first audience the Pope addressed a group of some 140 Zambians and expressed his hope that Christians from the African country of Zambia would do honor to their Church and their country.

SPEAKING to a group of Indonesians at the same audience he recalled his visit to Jakarta when "we proclaimed Jesus Christ as the way, the truth and the light."



WELCOME to the Archdiocese of Miami is extended by Archbishop Coleman F. Carroll to Bishop Thomas J. Mardaga, Region IV chairman; and Sister Mariella Frye, assistant project director for the National Catechetical Directory which was discussed at Key Biscayne this week by members of the hierarchy, Religious and laity.

ESPAÑOL
22, 23, 24

Welfare, not deficit should be main concern

By JIM CASTELLI

President Ford used the occasion of the passage of a tax cut bill to restate — with additional force — his opposition to new government spending that would raise the federal deficit, unless that spending is related to energy or defense.

The President is not opposed to having a deficit; hardly any responsible public figure denies that the current economic situation makes a deficit unavoidable and necessary. But the emphasis on the size of the deficit has confused many about the source of the deficit and the purpose of the deficit.

PRESIDENT FORD has blamed congressional spending for

of concern for church leaders — may also raise spending levels now, but could save money in the future by making existing programs simpler and more equitable and by preventing costly future diseases. The Administration has supported such reforms, and others, but not for this year.

THE JOINT Economic Committee's comments on the President's spending moratorium are worth noting:

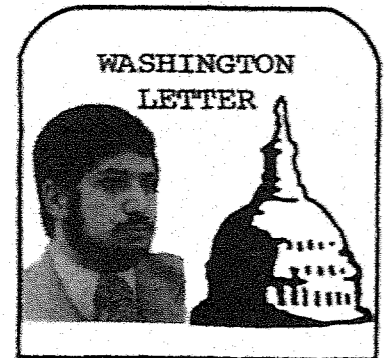
"The President's recommendation that there shall be no new programs except in the area of energy is particularly unfortunate. Such a rule, if adopted, would have no basis in reason or fact. One of the purposes of the federal government, as described by the Constitution, is to 'promote the general welfare.' To lay down an edict against new programs undermines the fundamental principle that the government will respond to the needs of the people in a manner and to a degree consistent with the nature and capabilities of our system. If there are national needs to be met, the federal government should try to meet them, if it has the capability, and it should not be blocked by arbitrary restrictions."

Marian School has openings

Vacancies will exist in the Fall at the Marian School for Retarded Children and those desiring to enroll school-age mentally retarded children may do so now.

Applications are being accepted in writing at the Dept. of Special Education, 1325 W. Flagler St., Miami, 33135.

Marian School is located adjacent to Corpus Christi School at 3240 NW Seventh Pl.



the deficit. But it is the recession — bringing lower tax revenues and higher expenses for unemployment programs — that has caused the deficit, according to many. The Joint Economic Committee of Congress has estimated that if the unemployment rate were 4.5 percent, instead of the current 8.2 percent, the federal budget would actually have a billion dollar surplus.

The purpose of the deficit — as the President acknowledged in asking for a tax cut — is to put more money in the hands of business and consumers to stimulate the economy. But, as the National Conference of Catholic Charities noted in a policy statement, "the economy belongs to the people."

A government must protect the welfare of its people, and most would probably agree it has a duty to protect those hurt by inflation and recession — especially the poor, the elderly and the disabled. Church leaders, including spokesmen for Catholic Charities and the U.S. Catholic Conference, have been almost unanimous in charging that the President's efforts to keep spending down are putting the burden of the recession on those who can afford it least.

ONE ANSWER to the deficit backed by church leaders and other is a tax reform that will be more equitable and increase government revenues by taking more from wealthy corporations and individuals.

National health insurance and welfare reform — two key issues



SEVEN SEMINARIANS studying for the priesthood of the Archdiocese of Miami were called to prepare for candidacy by Archbishop Coleman F. Carroll during ceremonies last Saturday in the Cathedral. Shown are William Zandri, Lawrence Salvo, Roger Lund, James Melley, Robert Carton, Clarence Podgorski, Thomas Sheehan.

Oblate superior visiting S. Fla.

The Superior General of the Oblates of Mary Immaculate, whose headquarters are in Rome, is visiting members of his order serving in the Archdiocese of Miami this week.

The Rev. Fernand Jette arrived in West Hollywood at mid-week and at 5 p.m. today (Friday) will be the guest of honor during a reception at St. Stephen Church, West Hollywood. Attending will be Oblate Fathers of the Eastern Province who administer St. Stephen Church and St. George Church, Fort Lauderdale; St. John Fisher Church and its Mission of the Immaculate Heart of Mary, West Palm Beach; St. Timothy Church, Miami; Cardinal Newman High School; and who serve as assistants in several South Florida parishes as well as chaplains at Miami's Mercy Hospital.

A native of Canada, Father Jette became the 10th Superior General in the history of congre-

gation last year.

When he leaves South Florida he will visit Buffalo, N.Y. and Lowell, Mass., before beginning a tour of world-wide missions of his order. On Oct. 19 he will lead representatives of the Oblate Congregation to St. Peter Basilica in Rome for the beatification of their founder, Bishop Eugene DeMazenedo, at one time Bishop of Marseilles.



Rev. Fernand Jette, O.M.I.

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Our World

Ready to help

The general secretary of the U.S. Catholic Conference (USCC), Bishop James S. Rausch, in letters to President Gerald Ford and Secretary of State Henry Kissinger, has pledged the readiness of the U.S. Catholic Church to help South Vietnamese refugees. "We are deeply concerned over the humanitarian aspects of the deteriorating situation in Southeast Asia," said Bishop Rausch, stating the U.S. Catholic Church's readiness to "expand existing programs or to establish new ones" to help the refugees.

...

Humanitarian aid

The National Conference of Catholic Bishops (NCCB) and the U.S. Catholic Conference (USCC) have appealed to the United Nations to help "persuade the parties involved in Southeast Asia" to permit humanitarian efforts to aid refugees there. In a message to UN Secretary General Kurt Waldheim, Archbishop Joseph L. Bernardin of Cincinnati, president of the NCCB and USCC, urged Waldheim and UN leaders "to use all their good offices to persuade the parties involved in Southeast Asia to permit the humanitarian efforts of nations and voluntary agencies to bring relief to (endangered) families and the masses of refugees, and to allow them to reach places of safety."

...

No racial bias

Citing Church teachings and school enrollment statistics, the U.S. Catholic Conference (USCC) has assured the Internal Revenue Service (IRS) that Catholic schools do not discriminate against minority group students. "The Catholic school system is committed by deep and abiding Church policy to refrain from racial discrimination" and believes that "reasonable methods necessary to implement policies of nondiscrimination should be followed," according to a letter to IRS from Eugene Krasicky, USCC general counsel. The letter was a response to proposed regulations issued by IRS to guarantee that private schools receiving tax-exempt status were obeying federal civil rights laws.

...

Bishops won't leave

The bishops of Vietnam have not and will not leave their dioceses "regardless of how the situation in their country may evolve," according to a declaration of Archbishop Paul Nguyen van Binh of Saigon. A broadcast over Vatican Radio said that according to Archbishop Binh this decision had been reached by consensus if all Vietnamese bishops at their plenary session last January.

Before '75 legislature

Important bills coming up

TALLAHASSEE — Members convening here for the 1975 session of the Legislature will be confronted with hundreds of proposed bills that will touch on the everyday lives of South Floridians.

The spectrum of subjects will range from such social concerns as abortion, disturbed children, hospitals, medical personnel, child abuse, human rights, and public morality — to reorganization and taxes.

LATEST abortion legislation is a bill proposed by Sen. Lori Wilson, Merritt Island, who has introduced SB 310, which would repeal the prohibition against abortion advertising, now illegal under Florida statute 797.02.

In other areas, HB 909 provides for the court to determine reasonable charges and fees for medical or legal services in adoption proceedings. HB 627 deletes the requirement that a petition for adoption be accompanied by the birth certificate of the person to be adopted. HB 793 requires a six-months residency for persons desiring to adopt a child, and limits attorneys' fees on adoptions to \$2,000, provides reimbursement of medical services and hospital fees for birth of the child or medical care for mother or child. HB 823 provides that an abandoned child placed in a foster home by the Division of Family Services may be placed for adoption if the Division cannot locate a parent or relative within two years.

A major adoption bill which would outlaw the private placement of children for adoption is being filed by Rep. Barry Kutun of Miami.

PSYCHOTIC or severely emotionally disturbed children would receive residential care through programs of the HRS consisting of grants of money to licensed physicians qualified to treat the problems of such children under HB 948. HB 495 would establish children's residential and day treatment centers for emotionally disturbed children.

In the field of hospitals and medical personnel, Miami's Sen. Kenneth Myers has filed SB 31 which would limit county contributions to medical assistance programs for payments for nursing home or intermediate facility care to a maximum of \$55 per person monthly. SB 176 provides that any guarantee, warranty, or assurance as to the results or safety of any medical or surgical or diagnostic procedure must be in writing. HB 403 would provide for a regional neonatal intensive care center grant program and HB 910 would require any licensed hospital maintaining emergency room facilities to operate such facilities 24 hours a day, seven days a week, and to maintain two-way radio communications with ambulance as well as an adequate staff. HB 930 would require all licensed hospitals to provide certain medical services to rape victims.

Miami Rep. Barry Richard has introduced HB 314, which would repeal the law making correcting a child or servant excusable homicide and deletes provisions relating to sudden combat without a dangerous weapon or not done in a cruel or unusual manner. SB 307 would require HRS to transmit reports of child abuse to the state attorney's office instead of circuit courts.

HB 871 and SB 323 establishes a Human Rights Advocacy Committee in each region of HRS to protect the legal and human rights of mentally retarded. HB 815 provides for rights relating to type and manner of services for clients of Division of Retardation.

HB 977 amends terminology of illegitimate child; allows for birth certificate to mother without reference to marital status.

In the area of taxes, SB 116, introduced by Miami Sen. George Firestone, would require licensing of bingo games and remove non-profit tax exemptions.

HB 242 proposed by Miami Rep. Dick Clark would provide for a charitable day of horse racing with proceeds donated to Boystown of Florida.

Pope says Gospel answer to hatred

VATICAN CITY — (NC) — The Gospel of the Resurrection and a "trust in the principles of justice, freedom, harmony, love and peace" can overcome present-day armed conflicts and hatred, Pope Paul VI told thousands in a talk on Christian optimism April 7.

In his Sunday noon address from his study window overlooking St. Peter's Square, Pope Paul told a large crowd: "We wish that trust, a tough spirit of trust in the good, would find a way into your souls, brothers — trust in the principles of justice, freedom,

harmony, love and peace which have been proclaimed repeatedly following the unforgettable experiences of war in recent years. The Gospel of the Resurrection can sustain these principles and reanimate them so that they will be victorious, to everyone's advantage."

THE PONTIFF mentioned his special concern for South Vietnam from where, he said, "moving testimonies of the passion of so many humble people are coming forth."

He also spoke of "not a few areas of suffering on the face of the earth, suffering which



has mounted up to tragic and cruel proportions." He added: "It would seem that this suffering could be avoided if the sense of justice, brotherhood and kindness prevailed over that of force and of self-interest."

"The news reports of our time record conflicts, killing, hunger, hate, and increased episodes of despicable delinquency which offend humanism, Christianity and civilization."

THEN THE Pope told his listeners: "If we have the fortune to draw out of our faith en-

lightenment concerning our conception of life, and the energy to renew with goodness the face of the earth, we must not give in to pessimism, to exhaustion, to doubt, to discord, which try to wear out our efforts for peace, concord and freedom which rose out of the worldwide passion of the last war."

The Pope urged Christians to help the work of peace by "praying for, working with and supporting institutions and aid efforts at work where suffering begs for the help of charity and solidarity."

Mother Teresa honored



MOTHER TERESA'S "exemplary love and concern for the hungry and the poorest of the poor" is honored by this Ceres medal being issued by the United Nations Food and Agriculture Organization (FAO). The medals honor living women who have worked toward the FAO goal, "food for all." Sales will help the Calcutta-based nun's work among the poor in 17 countries.

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Orphans and abortions

"These are beautiful, warm loving families," said Louise Cooper, describing the people who have asked to adopt Vietnamese orphans of mixed parentage.

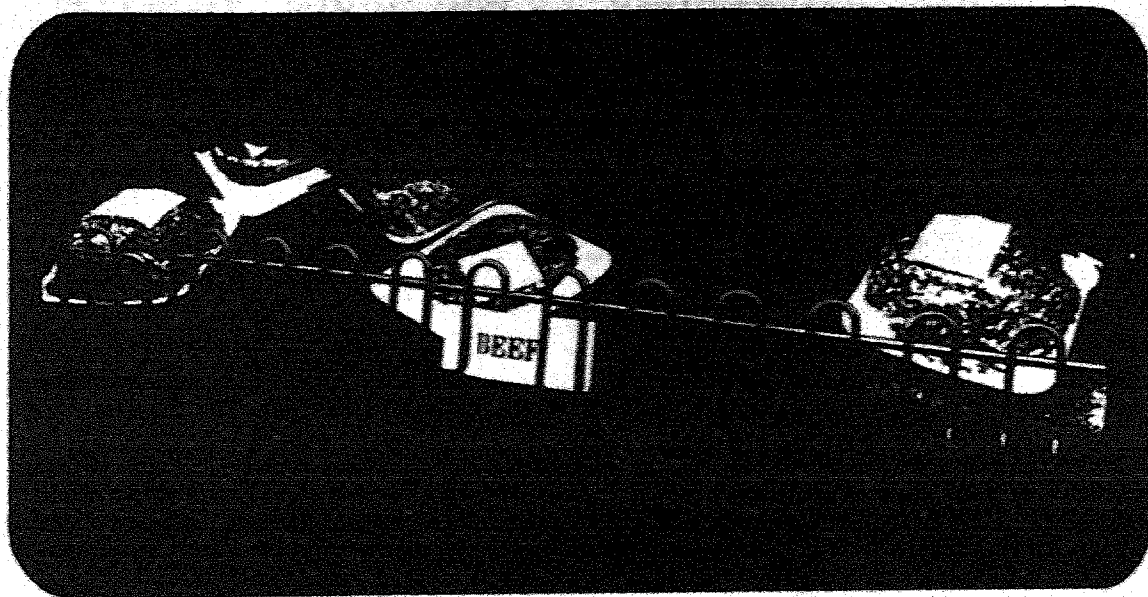
Meanwhile, the abortion clinics grind on, killing babies that could be given homes by loving people.

Not only that, but a lot of people, especially young people, are beginning to think pregnancy as just an inconvenience and sex a matter of recreation.

In other words, the whole set of values surrounding abortion tends to separate sex and love and the creation of life. That's too bad.

The Vietnamese orphan situation just shows that if enough attention and publicity are given to kids, even racially mixed, sick and of another culture, there is still enough love to go around.

The abortionists would have put these kids at the top of their list.



FOOD DAY, April 17, 1975, is an attempt to make Americans think more about the food they eat — where it comes from, what goes into it, why it costs what it does, why some people go hungry while others have more than they can eat.

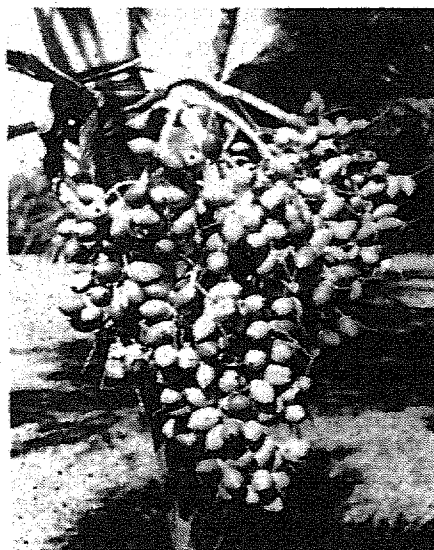
Letters to the Editor

Confusion on TV

EDITOR: This morning a Dominican nun, a women's libber, Sister Madelyn Reno, appeared on the nationally televised program "Today" on N.B.C. TV. She stated that it was a matter of conscience for Catholics to either practice birth control or abortion.

I would like to know why a Catholic nun is allowed to appear on a TV program which over fifty million Americans and Canadians view, and make a statement which is contrary to what the Catholic church teaches. As a Catholic I am confused and millions of other Catholics are in the same bag. Please, somebody has to do something or you are going to lose us all.

J. P. Murphy
Miami Beach



Free palm seeds

EDITOR: If any of your readers would like to grow the Christmas palm (Veitchia merrilli) from the Philippines, pictured above, with long-hanging clusters of red fruits in December, they can get free seed by writing Dr. Edwin A. Menninger, P.O. Box 107, Stuart, Fl. 33494, enclosing dime for mailing expense.

Edwin A. Menninger, D. Sc.
Stuart

Praises youth dept.

EDITOR: The Voice newspaper is delivered to our Orthodox Church weekly. I have found myself looking forward and anticipating each forthcoming issue. Reading it has been a worthwhile, educational and religious experience. The dedication and fervent attitude and the sincere effort of spiritual growth in your archdiocese is an asset to any religion; and from an "outsider" looking in, I feel a great sense of pride that such an excellent archdiocese exist in "our" town.

My pride is enthralled with admiration of love and envy for all your contributions to our modern society. My admiration is at its peak, however, in the workings of your Youth Dept. This program has to be rated as one of the best in the country of any given religion. I firmly believe, that the Youth is the creature of the past but, creator of the future.

And for this reason I feel that your youth department, under its director, Msgr. William Dever and his staff, must truly be recognized for their efforts, for a well-organized program; theirs is an organization superbly run. For it is people like the Monsignor and his staff who keep the youth going, and it is the work in which they accomplish making tomorrow a more beautiful day than today.

Mrs. A. Peters
Miami, Florida

coffee maker is the only thing holding the marriage together?

Then there's the radio ad in which Herbie comes home to tell wife Marge he got his job transfer. He rambles on and on about what he wants in a moving company, ignoring her continued suggestions to call Fisher and Brother. Finally, as if it's his own idea, he says, "I know! I'll call Fisher and Brother!" and proceeds to give the same reasons Marge just gave. To top it off, loving wife Marge says, "Oh, Herbie, you're so smart!"

C'mon, fellas, these commercials are more of an insult to the audience than they are to the pathetic characters in the ads.

It doesn't take a strong women's libber to object to this kind of idiocy, anyone with any respect for women, whether as housewives or as members of the business community outside the home, should protest these portrayals of women in these embarrassing roles.

I for one wouldn't buy a M'Litta Coffee Maker or call Fisher and Brother if my life depended on it.

Yetta Mosh
Miami

Activist nun

EDITOR: It has been only a few days since we heard repeated in our churches and on T.V. the last words of Christ on the cross, one of which was "Mother behold thy Son, Etc."

Can you explain why the "Dominican activist nun" who appeared on the Today show, this morning, remains in the Order and remains a teaching nun. We were informed in advance by Ms. Furness that along with her other activist ideas she might even believe that Christ was a woman.

Mrs. Katherine Dumas
Tavernier

Don't surrender

EDITOR: Arthur L. Denchfield's letter to the Editor (in your Easter Edition of March 28th) entitled "keep the Canal" attracted my attention.

My father, Fernando Gabriel Echeverria, back in 1903, the year I was born (in Detroit), was an attorney employed by the US Government because of his undisputed loyalty to this country, where we were born of Spanish forefathers. He was employed as part of the legal team by Washington to work there and in Panama on the Canal Treaty of 1903 with the new Republic of Panama because of his knowledge of 14 languages, including Spanish, as well as his knowledge of English Common Law, the Napoleonic Code which forms the basis for Central and South American law, and international law in general.

Several years later my father told me, when talking about the great engineering feat which is the US-built Panama Canal, that in the drawing up of the articles of the 1903 Treaty, there was no way for any of the articles to be breached unless it were done by a combined vote of both Houses of the US Congress. He stated clearly, as I recall it, that the lands and the waters on which we built our Canal were the real property of the taxpayers of this country, as real as the Louisiana Purchase, paid for in gold and confirmed by internationally-recognized, legally drawn-up treaty documents, signed by persons fully authorized to represent the parties involved.

This strategic territory of the USA should never be surrendered.

Philip Echeverria
North Miami

New See for refugees

EDITOR: In its news columns The Voice has indicated the importance of the recent Guidelines on Catholic-Jewish Relations issued by the new Commission for Religious Relations with the Jews. Because the Guidelines are important, it is unfortunate that the news media have fastened upon several criticisms of them made by Jewish leaders. To be properly understood, these criticisms should be kept in their context of a generally favorable response to the Guidelines.

It is more important to emphasize that the Guidelines are a call to dialogue, both on the international level and on the local level. It is to be hoped that the dialogue between the new Roman Commission and the representatives of world Judaism will deal courageously with the thorny question or recognition of the State of Israel. The scope of the new Commission has been rather pointedly given as "for religious relations with the Jews." If the dialogue is to be fruitful, however, it is important that we recognize that the distinctions made in Catholic theology between the sacred and the secular, the religious and political, are not made by Jewish thinkers and are incompatible with their basic religious positions. The Vatican already has diplomatic relations with several of the Arab states. If Papal diplomacy is to play an effective role for peace in the Middle East, this imbalance should be redressed.

George P. Graham

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'Natural family planning' has varied possibilities

(At popular request, the following article by Monsignor James J. Walsh is being reprinted. It originally appeared in the Jan. 24 edition of The Voice.)

It seems advisable to begin this column by stressing that I am reporting, not advocating. What I have heard recently about natural family planning impels me to want to spread the word about it without attempting to pose as a specialist or to suggest that I am offering a cure-all to harassed couples.

I have learned that people all over this country and in other nations have become enthused about this method of family planning. It seems a pity, therefore, that so many others have not heard of it and have not had an opportunity to read the material related to the subject and make up their own minds.

This report begins in Melbourne, Australia, with two doctors, a husband and wife team, Drs. John and Lyn Billings. In the early sixties, they began intensive research in the field of natural family planning. Dr. John Billings explains that his deep interest in this came of a desire to assist couples who had emotional, intellectual or theological objections to artificial contraception.

THEIR findings were published

in 1964 in a book, "Natural Family Planning: The Ovulation Method." It immediately attracted attention in other countries. I found it curious indeed in reading over the publication history to note that less than two years after the book was on the market, it was translated into Chinese. China is known to have a family planning problem!

In substance, the two doctors make the claim that the ovulation method "enables all pregnancies to be planned; is based on sound scientific knowledge; can assist many infertile couples to achieve pregnancy; is natural and, therefore, completely harmless; is morally acceptable; does not require regularity of the cycles; does not require pill-taking of any kind; helps to establish physical and mental harmony in marriage; is able to be used successfully by any woman who wishes to do so."

Just before Christmas, the NC News Service covered in a detailed article the results of a workshop on this method held in Portland, Ore., at St. Vincent's hospital. It explained that Dr. Billings had searched for years for "naturally occurring phenomena that would tell women ahead of time when they were going to become fertile. By avoiding sex-

ual contact during this time they could avoid pregnancy. Or, by engaging in intercourse during this period, they could increase the chances of achieving pregnancy. The method is used for both purposes."

WITHOUT detailing scientific procedures, it suffices to say the doctor established the fact that the viscosity and quantity of cervical mucus is directly related to the time of ovulation. He stated: "I found that women all over the world had worked out their own interpretation and devised their own system for themselves... success in its application depends only on its being taught properly, so that it is understood correctly."

In his book, he wrote: "The intimate details of the mucus system, however, can best be taught by women themselves to one another; it is indeed only the women who properly understood them. If the women come to realize that by individual and collective effort they could disseminate throughout the world this understanding of their normal physiological processes, the problems involved in the regulation of births could be resolved."

The doctor stresses at lectures and workshops the fact that natural family planning is more than a sim-

ple means of avoiding pregnancy. It encompasses a broad philosophy of human sexuality and has a theological underpinning deeply embedded in *Humanae Vitae*, Pope Paul's encyclical condemning artificial contraception.

TWO YEARS ago Dr. Billings visited the United States under the sponsorship of the diocese of Pittsburgh, the archdiocese of Los Angeles, and St. John's University, Collegeville, Minn. An American edition of his book was published at that time. Within 18 months the first edition of 30,000 copies was exhausted, and a second edition soon followed. The book is published in paper-back by the Liturgical Press, Collegeville, Minn. The price is under \$2. It is published under the auspices of the Department of Health and Hospitals of the Catholic Welfare Bureau of the Archdiocese of Los Angeles.

Someone wrote wisely that "it is important that we not look at it as a Catholic problem. The challenges and solutions offered are universally applicable... natural family planning allows spouses the opportunity to develop a deeper regard for each other, a more total understanding of sexuality and a close union with their Creator."

The Voice
of the
Holy Father



Newman 'becomes ever brighter beacon' in modern world

Newman still revelant

Pope Paul VI praised 19th-century English theologian Cardinal John Henry Newman and said that he is still relevant today.

The Pope was speaking April 7 at an audience for scholars attending the sixth Congress on the Christian Life of Newman, held in Rome April 3-8.

THE POPE spoke in English to the 150 persons attending the Cardinal Newman symposium. Many of the participants were Anglicans, whom the Pope singled out for special mention.

"We offer a warm greeting to those among you who are members of the Anglican clergy and who by your participation in the symposium emphasize the great ecumenical importance of the figure and work of Newman at the present time," he said.

The symposium, organized by the Luxembourg Newman Association, opened under the presidency of American Cardinal John J. Wright, prefect of the Congregation for the Clergy.

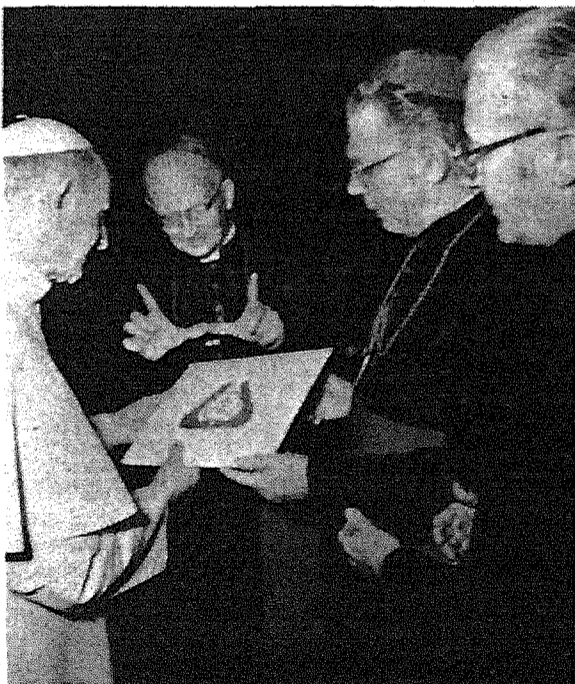
POPE PAUL, said to be a great admirer of the English theologian, told the audience: "As students of the great cardinal, you have come together to deepen your knowledge of Newman's life and thought, and to draw from his powerful example and teachings practical conclusions and responses to the many religious problems of the present day.

"The echo that your worthy initiative has had among the many admirers of Cardinal Newman throughout the world and the presence among you of many young people are unmistakable signs of the great attraction to Newman and of the relevance that he enjoys today — indeed today perhaps more than at any previous time."

Pope Paul added: "He who was convinced of being faithful throughout his life, with all his heart devoted to the light of truth, today becomes an ever brighter beacon for all who are seeking an informed orientation and sure guidance amid the uncertainties of the modern world — a world which he himself prophetically foresaw.

"MANY OF the problems which he treated with wisdom — although he himself was frequently misunderstood and misinterpreted in his own time — were the subjects of the discussion and study of the Fathers of the Second Vatican Council, as for example, the question of ecumenism, the relationship between Christianity and the world, the emphasis on the role of the laity in the Church and the relationship of the Church to non-Christian religions."

At the audience the choir of St. Philip's grammar school, Birmingham, England, which had come to Rome to sing during the symposium, sang for the Pope, who applauded them warmly.



EXPLAINING to Pope Paul the symbol of the 41st International Eucharistic Congress, two stylized hands holding a host, is Cardinal James Knox, president of the permanent committee for international Eucharistic Congresses. The congress will be held in Philadelphia August 1-8, 1976. At far right is Father Walter J. Conway, congress director and beside him, Auxiliary Bishop Martin N. Lohmuller, vice president of the congress' board of governors.

Offers condolences

Pope Paul VI has sent messages of condolence over the death of President Chiang Kai-shek to his widow and the new president of the Republic of China in Taipei, Taiwan.

The Pope telegraphed Madame Chiang in English: "We wish to offer to your excellency our condolences in the sorrow you are experiencing at your husband's death. As we extend our sympathy to your family we pray that Almighty God will grant him eternal peace."

To President Yen Chia-kan, Pope Paul telegraphed, also in English: "We convey to your excellency and to your people our sympathy on the death of the president, Chiang Kai-shek. In expressing our solidarity at this sad time we commend him to the mercy of the Most High." Chiang Kai-shek died in Taipei April 4 at the age 87.

Praises theologian

Studies by an international symposium of theologians on the Resurrection of Christ have received marked praise from Pope Paul VI.

In a private audience April 3 with members of the organizing committee of the 1970 theological symposium on the Resurrection, of Christ, headed by Father Edouard Dhanis of Rome's Gregorian University, the Pope said:

"INDEED these studies on the Resurrection of Christ are a primary reason for our satisfaction and pleasure. We know that the symposium of five years ago was successful because of the number and quality of the participants and the seriousness of their work."

This symposium on the Resurrection had been the second meeting convened by a committee formed during the Second Vatican Council for theological symposia. The first had discussed the council itself.

The committee members presented the Pope with a bound volume of the Resurrection symposium's studies.

THE POPE continued:

"We are pleased at the happy and useful undertaking in the publication of these studies, which certainly represent a solid and beneficial contribution to thorough scientific investigation, to religious contemplation, to the vital and converting assimilation of that fundamental and mysterious point of fact of the christian faith which is the Resurrection of Our Lord."

But the Pope also spoke a word of caution concerning the relationship between the ecclesiastical Magisterium (or teaching authority) and theology.

"ON THE one hand," he said, there is his encouragement "for sacred studies and our preoccupation with their constructive consistency with the teaching of the faith.

"On your side and on that of the scholars there is a duty of submissiveness and fidelity which, far from prejudicing freedom of legitimate research, give it a positive guarantee of authentic enlightenment about the Body of Christ which is the Church."

Sees British MP's

Pope Paul VI received a group of six English Labor party Members of Parliament April 5 and told them that it is within their power to make good laws furthering the "sacredness of man's life in all its stages."

Addressing the Members of Parliament and their wives, the Pope said: "As the elected representatives of your people you bear a great responsibility before God and man. It is within your competence to make good laws, which acknowledge the inviolability and sacredness of man's nature in all its stages and the transcendental nature of his final destiny."

Bishops listen to people, write catechism

Twenty-one bishops from the Eastern Seaboard states met on Key Biscayne this week to consider the Catholic people's ideas in writing the new National Catechetical Directory.

"This is the first time," said Sister Mariella Frye, Associate Project Director of the NCD, "that the Church has taken in massive participation from the people in preparing Church doctrine."

Some 17,400 recommendations from 32,000 people are currently being considered by American Bishops and their delegations at various regional meetings around the country. At these meetings the bishops will pass on their recommendations for final consideration by the National Bishops who will send them on to the Project committee in Washington, where Sister Mariella is the number two person, which will write the final draft of the National Catechetical Directory.

"RELIGIOUS education has been in the hands of various textbook publishers rather than in the hands of religious leaders," Sister Mariella said, for many years since the decline of the Baltimore Catechism. "There has been no official basic doctrine publication for anyone to go by."

"The Baltimore Catechism was written in the 1880s by a priest from Jersey City, N.J.," Sister Mariella said. In the 1930s some people began to criticize the whole question-answer approach to learning of doctrine and the packaging of doctrine into neat categories, rather than the way it was actually re-told, she said.

So various books were written in a restructured manner for teaching of doctrine, she said, but there was no

modern official document to go by, and teachers were left with whatever text they could find.

According to Bishop Thomas J. Mardaga of Wilmington, Del., Region IV chairman and head of the meeting, "Pope John said faith is one thing, but the way to express it is another."

"SO ROME said the national bishops were to adapt the General Directory to the local scene and to present doctrine along local ethnic lines in terms meaningful to the people," said the Bishop.

"The Baltimore Catechism failed to take into account the process of learning," said Bishop Mardaga. "The whole approach to education was changing. There was more inductive thinking rather than deductive. The more personal approach to learning was coming in. We came into the nuclear age and genetics and started to appreciate nuances of the local languages. So we needed a basic document on the Faith that would take all this into account."

Another factor taken into

account was the growing involvement of the laity in the Church. A first draft of the proposed NCD was published 600,000 copies strong, and the people have been making recommendations for changes by the thousands.

The Region IV bishops along with the other regionals will pass their recommendations on to the Bishops Executive Committee for final approval in November 1976.

"I DON'T see any change in doctrine," said Sister Mariella. "This is a document of basic doctrine. The priests, CCD teachers, parents, deacons, publishers — just about everybody — will make use of it." The people who write the actual text books will interpret this basic doctrine and present it in tangible, action form.

Each diocese delegation consists of a bishop, a priest a religious and a lay person.

The Miami Archdiocese delegation consists of Auxiliary Bishop Rene Gracida, Father John Vereb, Sister Ann Cody and Mrs. Marjorie Wessel.



ONE OF SEVERAL sub-group meetings held in the Sonesta Catechetical Directory, as Archbishop Coleman F. Carroll, center right, observes the discussion.



ARCHDIOCESE of Miami delegation to the Region IV meeting of bishops on the NCD consisted of Mrs. Marjorie Wessel, Bishop Rene Gracida, Sister Ann Cody and Father John Vereb, shown on a coffee break between meetings.



ORLANDO delegation included Father Pat. Caverly, Tomas Moran, Sister Xavier O'Reilly and Bishop Thomas Grady.



IN CONVERSATION between work sessions are Archbishop William Borders and Mrs. Eleanora Wells of Baltimore and Sr. Mary Wells of Savannah, Ga.



DELEGATION from St. Petersburg consisted of Father Anthony Dechering, Bishop Charles McLaughlin, Sister Joan of Arc and Mrs. Leland Mosher.



COMPLETE Region IV delegates assist in con-celebrated Mass, with Archbishop William Borders, chief concelebrant, and Bishop Thomas Grady, homilist.

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Busy Catholic Charities set for more orphans maybe this weekend

Continued from page 1
100 applications that poured in over a period of a few days.

NO MORE applications are being accepted now, she said, but people who call the CSB can give their names and they will be called when further applications are needed.

This past Tuesday six orphans were flown in from San Francisco, accompanied by Dr. Ben Sheppard, CSB associate director, and some assistants. CSB director Msgr. John Nevins was still in San Francisco trying to

arrange for more orphans to be brought to Miami when they come from Vietnam.

"All the children have diarrhea and are not in good emotional shape," said Dr. Sheppard, having observed the orphans newly arrived from their ordeals in Vietnam and having examined over 200 of them, helping the Army doctors at the hospital near San Francisco.

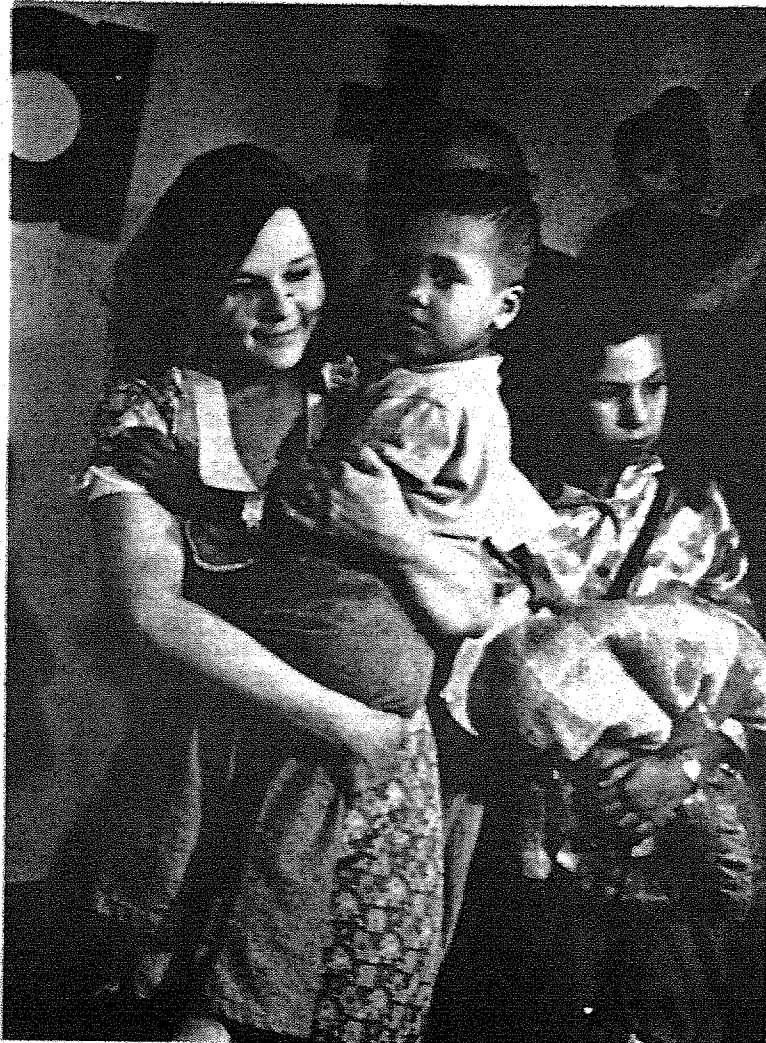
MOST OF the children coming to Miami are of mixed parentage, half Vietnamese and half black American.



MIAMIANS adopting Vietnamese twins are Mr. and Mrs. Junior Glover of Goulds shown with Roger Schwinghammer, Asst. Executive Director of the Catholic Service Bureau.



TWO-YEAR old Jason Fisk of Naranja watches as his mother, Mrs. Charles Fisk welcomes the newest addition to their family, a four-year-old Vietnamese orphan, at Miami International Airport.



FIVE-YEAR-OLD orphan arrived on the flight from San Francisco to join the Arthur Farro family neighbors of the Fisks. Mrs. Farro carries the youngster from the airport.



AMONG THOSE welcoming Vietnamese orphans after their flight to Miami was Msgr. Bryan O. Walsh, Archdiocese of Miami director of the Apostolate for Refugees.



BROWARD COUNTIAN, Mrs. Thomas Collister and seven-year-old daughter, Allison, welcome an eighth child to their family, with smiles and gifts.



By Dale Francis

Priests councils make some odd proposals

The concept of the National Federation of Priests' Councils is excellent. Senates and councils of priests are formed within dioceses and archdioceses. Representatives of these councils then meet together with other representatives.

The concept is one that should serve the Church well. Different representatives, coming from every part of the nation, should be able to offer insights to one another. From what they learn together they should be able to discover new ways to serve the Church.

But in practice the National Federation of Priests' Councils so often seems not to discover new ways of cooperation but of confrontation.

THERE HAVE been worthwhile accomplishments by the NFPC but the image the federation presents most often is one that is in conflict with the Bishops and with the teaching and discipline of the Church.

Understand, I am not saying this is the whole truth about the organization but it is the image it projects. What it almost never projects is an image of priests who want most of all to serve the Church.

This year an action was taken that did project an image of priests willing to sacri-

fice to serve others. The delegates voted to give ten per cent of their gross income to help the poor. It was an action that not only promises to help the poor but the kind of action that gives example to others.

But in their later resolutions, the NFPC delegates offered two puzzling proposals. The theme of their convention was reconciliation and they offered two resolutions they said were designed to help bring about reconciliation.

One of these was a resolution that asked that those who are divorced and remarried be returned to the Sacraments. When the divorced and remarried show a love for the Church and a faithfulness to one another, they should be allowed to receive the Eucharist, the NFPC said.

THE EMOTIONAL appeal of this is great. We all know people who were involved in unhappy first marriages, divorce and remarry, continue to faithfully attend Mass. Emotionally we all can wish they might be able to return to the Sacraments.

But what happens then to the clear teaching of the Church, what happens to the Church's commitment to the indissolubility of marriage?

The rationalizations are

many. One writer asks what difference there is between a woman who is a widow, whose husband has died, and a woman whose marriage is dead because love has died? But those who ask the questions, who raise the rationalizations, must surely know that what they propose is in clear contradiction to what the Church teaches — and to what Christ said, which is why the Church teaches it.

Some offer the fact there are so many divorces — and Catholics among the divorced almost in proportion to their percentage of population — as a reason that the Church must relax the rules. But surely this should be seen as a reason for the Church to insist more firmly than ever that marriage is indissoluble. If Catholics are told they may divorce and remarry and still receive the Sacraments then is it not inevitable that will be given encouragement to allow marriages to fail?

What the NFPC proposes as reconciliation is really capitulation to the world's

growing debasement of the meaning of marriage vows. It is the easier way but that really shouldn't be the question for Christ's way is not, from the standpoint of the world, the easier way.

The other puzzling reconciliation resolution called for finding a way for resigned priests who have married to return to the active priesthood. In offering this resolution, the NFPC said there "was a time in the Western world when the priesthood was exercised both by celibates and by married."

This is true. Today there are married priests in some of the Eastern Rites. By exception there are some European dioceses where as early as the time of Pius XII some Protestant clergymen entering the Church were ordained as priests even though they were married.

BUT THERE is a profound confusion in the historical reference made by the NFPC. There have been times in the history of the Church when married men were ordained — it is quite possible

this may be a future development in the Church today. But while the Church has ordained married men to the priesthood, there has never been a time that priests were allowed to marry.

The NFPC, making its recommendation, praised the concept of celibacy. But how can there be celibacy if those who are celibate remain so only until they decide to marry? They would then not be celibate priests but bachelor priests, something quite different.

Returning priests who have resigned to marry, breaking their vow to celibacy, would mean removing all meaning from the concept of celibacy. Once again the emotional appeal is great. There are among resigned priests men who love the Church, who sincerely want to serve the Church. They should be allowed to serve, as the laymen they have chosen to become, but what the NFPC has proposed is not real reconciliation but destruction of the concept of celibacy.

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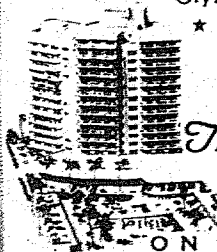
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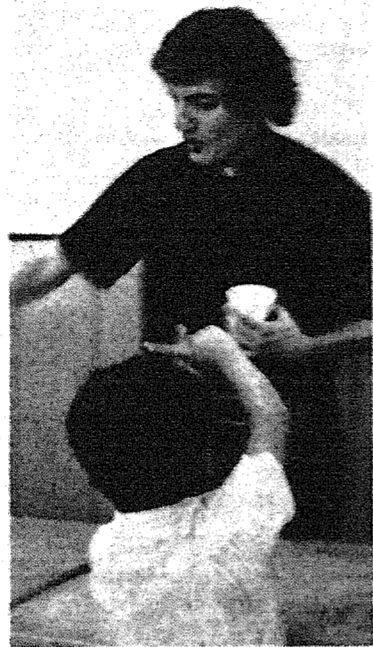
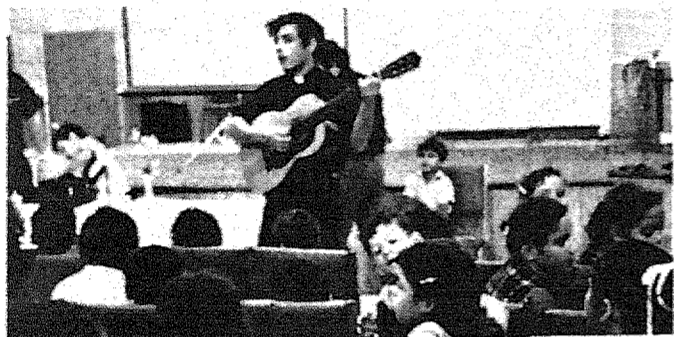
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YOUNG SEMINARIANS under the direction of Msgr. John McMahon are involved in a home visitation program for farmworkers in which the priest and seminarians go to the homes, present a blessed Bible, discuss religious instructions with the parents and maintain the families' involvement with the Church. Msgr. McMahon, director of the Archdiocesan Rural Life Bureau, celebrates Mass, above, assisted by seminarian Ramon Rosario and Rafael Chaparro at Pompano Beach. Below, Rosario practices Mass music with migrant children at St. Elizabeth's Hall and Sergio Garcia-Miro, right, entertains children at St. Vincent's in Margate.



FARMWORKER health needs, long neglected throughout the country, are being improved in the Lake Okeechobee area by the Rural Improvement Council's government funded health project, which according to Msgr. John McMahon, Archdiocesan Rural Life Bureau director, is unique in quality and method of service. The central feature is a geodesic-dome structured clinic at Clewiston, above, designed for the most efficient service per foot and augmented by two mobile vans. Msgr. McMahon talks with Jesse Robinson, administrator, above, about the unusually broad economic and ethnic base of the program, including poor white, black and Spanish clients.



'Crucial' issues face legislature

Continued from page 1

ity for public testimony on the legislation.

Before referring the bill to the subcommittee, the full committee heard strong opposition to the passage of the measure by Mrs. Ann Hefferman representing hundreds of retirees at Lanark Village, development for senior citizens on North Florida's west coast.

Miami Rep. Walter Sackett, M.D., who has introduced the measure for the

seventh consecutive year in this state, indicated that he had not planned on a presentation at that time. Miami Rep. Barry Richard expressed the opinion that something needed to be done to avoid heavy expenses for the state that arise from keeping alive persons who have no hope of living.

As The Voice went to press the proposed ratification of the Equal Rights Amendment was scheduled to come to the floor of the House on Thursday for a

vote.

SINCE Monday large delegations of Catholic women from various areas of Florida have been in Tallahassee urging legislators to vote against the passage of the controversial ERA and seeking their support in areas of aid to non-public schools and other issues of concern.

Four more states must ratify the ERA before it can become the 27th Amendment to the U.S. Constitution.


Mobile health unit at Gesu

A Mobile Health Unit offering medical services free of charge to patients who have difficulty obtaining medical care will be at Gesu Church in downtown Miami on Tuesday, April 15.

Physical examinations, limited


laboratory tests, diagnosis and treatments will be provided.

Appointments with the physician of the Health unit should be made before April 15 by calling Sister Maura, O.P. at 379-1424 between 9 a.m. and 4 p.m.



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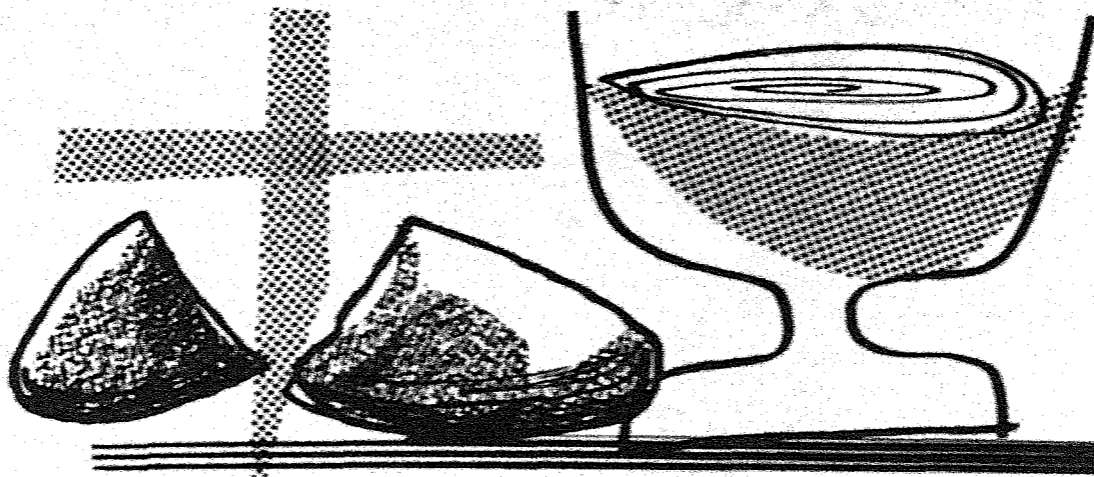
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Eugene H. Maly

REFLECTIONS on the Sunday Gospel



GOSPEL (Third Sunday of Easter; April 13, 1975). Acts 2:14, 22-28; 1 Peter 1:17-21; Luke 24:13-35.

Biblical religion is a story. It is a story that reaches back to the very beginning of time and that will end only with the coming of the Lord Jesus in glory. It is a story of salvation, of bringing mankind back to the Father, back to eternal union with Him. All three of our readings for this Sunday refer in some way to the story element of our faith.

The principal actor in this story is God the Father, even though, for the most part, He remains hidden from the scene. Only occasionally does He manifest Himself in a way that is experienced by men. Yet He is always there, directing the story and determining its successive events.

The principal visible actor is Jesus of Nazareth, the Son of God sent by the Father as His representative. It is through Him that the climax of the story, the actual salvation of man, is achieved. From the time of the incarnation He plays center stage. But in all that goes before, there are hints of Him who is to come. The sense of anticipation marks the composition of the Old Testament.

Yet, even when the incarnation does take place, there is no immediate recognition that this Jesus is the principal actor sent by the Father. There is no general realization that the story's climax is being reached. There are hints that something new and wonderful is afoot. The things He says and does arouse amazement and wonder. Could this be the one who is to come? But there were very few who could answer unhesitatingly in the affirmative.

Then His death, an ignominious one on a cross, seemed to demand a negative answer to the question. How could they proclaim a dead hero, a crucified Savior? If this was the climax of the story, it was unlike any story, at least any salvation story, they had been led to think of.

The resurrection, of course, put it all in a new context. But even the resurrection did not seem to wipe out the memory of His death, or give meaning to a suffering Mes-

siah. Thus did the early Church have constantly to preach that the death of Jesus was part of the plan, an essential element of the story being told by the Father.

Note how St. Peter, in the first reading, insists to the inhabitants of Jerusalem that Jesus "was delivered up by the set purpose and plan of God." The crucifixion was no accident of history. It was necessary that the death of the earthly Jesus be attained in order that the new life of resurrected glory be achieved. It is this new life of Jesus that Peter sees reflected in the words of the psalmist whom he quotes: "You have shown me the paths of life; you will fill me with joy in your presence."

Again, in his letter to an unidentified Christian com-

munity, Peter reminds them that they were delivered by the blood of Christ whom God had chosen "before the world's foundation," but only now revealed "for your sake in these last days." It was God, the principal invisible actor of the story, who delivered Him up and "raised him from the dead and gave him glory." God has brought the story to its climax in His Son.

The Gospel tells us of the disciples on the road to Em-

maus who were discussing all that had happened. But they could make no sense of the story. "We were hoping that he (Jesus) was the one who would set Israel free." But the crucifixion was an obstacle. And now there was talk of an empty tomb.

The risen Jesus, unrecognized by them, patiently explains that all this was part of the story planned by God. "How slow you are to believe

all that the prophets have announced! Did not the Messiah have to undergo all this so as to enter into his glory?" Then in the breaking of the bread (Luke sees the Eucharist here) they recognize Jesus and come to affirm the story to the others.

Perhaps this is the important part for us. In each Eucharist we retell this story and come to know Him who is our Savior and our Lord.

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Fried Fish Sticks 1 LB. 69¢

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Snow Crab Claws 12 OZ. PKG. 2.19

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Turkey Roll 1/2 LB. 98¢

Roast Beef 1 OZ. 79¢

Kipper Salmon 1 OZ. 59¢

Endter heads Right to Life

Tom Endter has been reelected president of Miami's Right to Life Crusade which also established an advisory board during a recent meeting.

Other officers also reelected are Mrs. Nancy Leonard, executive secretary; Dr. Ken McCormick and Mrs. Janet Phillips, vice presidents; and Paul Pepler, treasurer.

Named members of an Advisory Board are Tony and Beverly Martin, Buddy Kyne, Rabbi Phineas Weberman, Mrs. Thomas Palmer, Father Edward Bowes, Dr. Richard Applebaum, and Rev. Beauford Couey.

Elected to the Board of Directors are Endter, Dr. and Mrs. McCormick, Mrs. Phillips, Mrs. Magaly Llaguno, Robert Brake, Larry Dries, Pepler, Mrs. Leonard, Mrs. Barbara Mobley, Mrs. Nina Porter and Bill Woodley.

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Coffee 8 OZ. 89¢

Baronet Peaches 9 OZ. 49¢

Slender 4 19 OZ. 99¢

Lemon Juice 32 OZ. 59¢

Fruit Drinks 16 OZ. 48¢

Green Beans 15 1/2 OZ. 34¢

Ice Tea Mix 24 OZ. \$1.29

Worcestershire 5 OZ. 28¢

Cat Food 5 4 1/2 OZ. 99¢

Dog Food 5 15 OZ. 99¢

Dog Ration 15 OZ. 15¢

Mayonnaise 12 OZ. 95¢

Dish Detergent 32 OZ. 39¢

Chunk Light Tuna 2 1/2 OZ. 49¢

Thin Spaghetti 1 LB. 43¢

Tomato Sauce 6 8 OZ. 99¢

Calif. Tomatoes 16 OZ. 29¢

Vienna Sausage 5 OZ. 33¢

Nestle's Morsels 12 OZ. 89¢

Dog Food 25 1/2 LB. \$3.99

Waffle Syrup 24 OZ. 79¢

Sodas ALL FLAVORS 6 12 OZ. 95¢

FROZEN BEACH BAGELS 3 PKGS. OF 6 \$1

PUNCH DETERGENT 49 OZ. PKG. 75¢

FRUIT & HONEY FRUIT COCKTAIL 3 6 OZ. \$1

MUSSELMAN'S APPLE JUICE 32 OZ. BOTTLE 45¢

'Needles and Pins'



know
your
faith

"Just as no two persons are absolutely identical, neither are any two marriage-relationship personalities the same. It is important for couples to actually visualize what their relationship looks like — to really see it." — Dr. Martin G. Olsen, *Marriage Magazine*, "We, Ourselves and Us," Nov. 1974.

in wedlock

By GERARD A. POTTEBAUM

Remember the old expression, "Needles 'n pins, needles 'n pins, when a man marries his trouble begins . . ."? I vaguely remember some hand gestures that went with the words, which ended with "Thumbs, fingers, break loose."

I remember even less what it all meant, except that it carried a rather ominous message of warning, delivered with good humor, a wink of the eye. So whatever its meaning, the impression it leaves now still makes sense, 20 years into marriage: This is a serious strange experience. It's not unlike the feeling one has when your arm has gone to sleep because the blood didn't circulate through it properly, and as circulation resumes, you get a sensation that is both prickly and tickly. It's not an entirely pleasant sensation, nor is it entirely painful. And it's not somewhere in between. It's both at the same time.

LIVING CLOSELY with someone is such a unique experience; in need one can never really look to the outside for help. It has to come some how from within the people involved. Similarly, one can never really inform

outsiders or share with outsiders the joy of such an experience. It's never the same when it is brought outside the two people who are within the experience. That's probably what another expression means which accompanies many couples: "I wonder what they see in each other."

And in the midst of this uniqueness, over the years people change. One person falls into a pattern of behavior which aims in part to accommodate the other person. Then, one day, you find that the other person continues to do things that are intended for your sake, when you realize that that's not where you are anymore. As a matter of fact, you've been trying to break out of that state of being for a long time, and your partner is inadvertently only making things more difficult. And what's more, you're not all that sure about what you're breaking into.

MEANWHILE, your partner is going through the same experience in relation to you.

Living close to someone is an experience in sharing darkness. You know the other person is there, and although you can't always see

the other clearly, you know you're not alone. Just being with you in the darkness is light enough, all you can expect.

As your lives unfold you meet other people whom you find share the same darkness. The closeness you allow yourself to feel with other people makes you examine the quality of your love for your partner. This closeness is often proportionate to the security of the love you enjoy with your partner. At the same time, the experience you have enjoyed with your partner provides you with a standard for judging the quality of your love for other people. If you are loving your partner well, chances are you're capable of loving others well and in ways that should not threaten your partner, but enrich the quality of your marriage relationship.

SOME PEOPLE feel threatened when their partner comes to develop a close friendship with another person, be they of the same or opposite sex. The threatened person may be thought of as possessive of one's partner, or insulted by the thought that their partner is not finding in them everything one could desire. For whatever reason the person feels threatened, the experience provides an opportunity for the couple to examine the quality of their relationship, and to expand still more the breadth of their love.

Such feelings of love-threatened are not limited to people who are married. The same feelings come to the relationships of single people, perhaps in more intense ways than for the married. There's needles 'n pins in every personal encounter, not just when a person marries. The advantage married folks have — if they've allowed their relationship to reflect care beyond themselves — is that they can look back at their once overwhelming worries . . . and wink.

"The fundamental mystery of Christianity, the nuptial relationship between Christ and His Church, the fact that Christ and the Church are one sole Body, is realized anew in every Christian marriage." — Karl Adam, "Orafe Frates," 1949.

Love is a flame; nurture it and be consumed



A Modern Couple Lights a Candle to Signify Christ in Their Lives and the Sacredness of Their Love for One Another.

By SALLY WALL
How much of an expert on marriage is a person who is the first to admit that, 20 years ago, she was lucky in love?

It would be smugly satisfying to say that my husband and I entertained a prudently lengthy courtship; that we'd successfully completed pre-Cana; that we'd made note of each other's likes and dislikes and evaluated our tolerance of them before a blissful and family-attended wedding.

But alas, I can make no such claims. My husband-to-be and I knew each other a fairly long time, but not well. It came upon us rather suddenly that we knew we loved each other and, 20 years ago, it followed that when you fell in love you married if there were no obstacles.

So, having no rationally perfect foundation to point back to, I must reflect over the years and try to capture the elusive reasons why, after two

decades, our love remains alive, deepened, and indissoluble.

MY FIRST thought (and real conviction) is so old-fashioned maybe its time is coming around again. My husband and I believe in God. Not passively, but in hard-working effort to know Him and be worthy of the everlasting life He promised.

What practical value does this hope in the Lord have in our everyday lives? Well, first of all, it gets us through the hard times, the unreasonable times when we get fed up with problems and even each other. We impose no conditions for survival on our marriage. We expect to stay married "until death do us part" so that when we're confronted with dissatisfaction we try to think of it as a temporary difficulty we can overcome.

More often than less, when we have a disagreement we each come back having decided to

accept the other person's point of view. It's easier to come to an agreement then because we both feel cherished and esteemed and "who won the battle" seems much less important.

LAST SUMMER I was soaking up some sun at the neighborhood swimming pool and a boy who couldn't have been more than 10 years old jumped off the high diving board. When he surfaced the water he began to let out a string of cuss words that would do a Marine sergeant proud. He pulled himself out of the pool and, examining his hand, muttered something about how he knew he was going to hurt himself that day and sure enough he'd cut his fingers. This child expressed a genuine sense of outrage that a hurt had been inflicted on him as though somehow the water in the swimming pool hadn't played fair with him.

And so it seems to me is the modern way, to be highly conscious of self. Our own children tell

me that in the experience of their lives it doesn't pay to be polite or kind. It's the self-assertive person who gets the attention and has the friends.

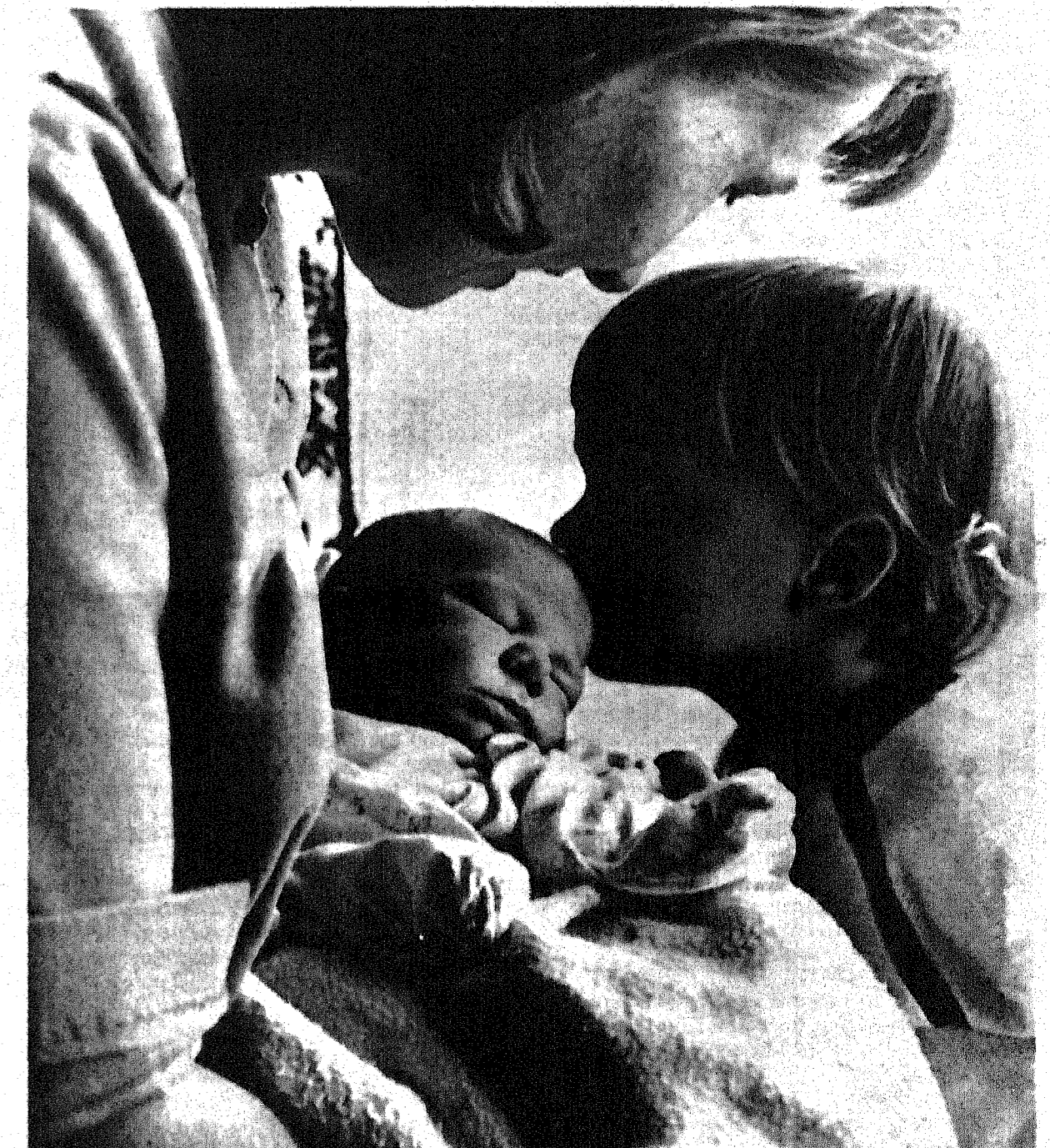
CERTAINLY we all must come to know ourselves and see fulfillment of our inner beings. But that is only the first step. After we learn to love ourselves we can't just keep on loving only ourselves. We must grow and begin to reach out. We must love others and care about what they think and feel.

A lifetime should wed faithfulness to joyful generosity. Love can't be broken into little pieces and doled out at this moment or that moment of our lives.

Love is a flame, easily kindled, easily extinguished. If we choose to nurture the flame we will be consumed eventually in love for God, for family, for neighbor. Love is our divine gift and its fire lights the world.

your slightest look
easily will enclose me
though I have closed
myself as fingers,
you open always petal
by petal
myself as Spring opens
(touching skillfully, mysteriously)
her first rose

by e.e. cummings



Encouraged by a Loving Family Atmosphere, a Child Kisses a Younger Member of the Family, Held in Its Mother's Arms.

BUILDING LOVE

By URBAN G. STEINMETZ

Marriage is a covenant, and I suppose if I were a theologian I could go on and on about that, because covenant is a beautiful word. But I am a nuts-and-bolts man who has to be much more concerned about loving a sometimes strange and always complicated human being (because I live with one).

And yet, what about that word covenant? We are told by people who know that marriage is a covenant between a man, a woman, and God. But a covenant to do what? And why does God bother to get involved in a thing like this?

Just what ARE we married people supposed to be doing here anyway? If we are honest, we have to admit that most of us have asked that question a hundred times during times of misery. "Why did I get married. And why did I decide to marry Janey (or Bob), of all people? What IS this all about?"

I BELIEVE that most people who fail at marriage do so because they have no idea of what

they are supposed to be doing IN marriage. After listening to thousands of couples tell us about their lives together, Jeanette and I finally believe we know what we are supposed to be doing in ours. We are engaged in the continuing creation of loving people.

I suppose our theologians can and probably have explained why it is necessary for married people to commit themselves to the continuing creation of loving people. But from our nuts-and-bolts point of view, we think we know why; building one another is the only thing that makes a marriage work.

It happens like this: Nearly all of us come into marriage about half-grown as far as loving is concerned. Our experiences in growing up have given us belief and confidence in ourselves in some areas — and crippled us in others. None of us really know at that point what we were designed to do. And all of us know we can never completely find ourselves alone. We need someone who loves us to help us finish the task.

IF YOU and I decide to complete this half-grown person, our marriages will be beautiful. The more lovely Jeanette feels about herself, the more love she has to give to me. The more I receive from her, the better I feel about myself; and then I have a lot left over for her.

But because we are half-grown, and because we don't know "what we are supposed to be doing here, anyway" most of us don't begin by building. Instead we try to take. We wait for love to happen to us, and demand that love be given us. We are two half-grown children standing on opposite sides of the room saying "I will love you — when you love me."

Over the years, Jeanette and I have developed a favorite expression which we use often because it makes so much sense: "If you want a lover, build a lover; with plain, decent, human treatment."

In a very real sense, you and I are a part of God. We are His sons and daughters, and when we marry, we covenant with Him to do, on the

work of His family. Over and over again He spelled out for us what that work is; the Building of Love.

THAT'S THE religious reason for committing ourselves to the continuing creation of loving people. But good religion is always good sense, too. God, I think, is also a Person of perfect common sense. He designed us to be uncomfortable and unhappy when we are destroying love, and very relaxed and happy when we are building it.

So, from a common-sense point of view, think about what happens to you when you make your partner feel small and unimportant with sarcasm, criticism, distrust, evasiveness, martyrdom. Then think about what happens to you when you make your partner feel good, confident, attractive, important to you, nice to be with?

Building loving people in marriage is a beautiful design by a beautiful God. And when we constantly try to remember "that is what we are supposed to be doing here," both of us slowly become beautiful people.

Secret doors they would not open in their marriage

By ANGELA M. SCHREIBER

The children were finally settled for the night. And I had begun to read the paper when there was a knock at my door. It was Pat, one of my best friends. She looked distraught.

She had no sooner sat down when she began to sob. "Forgive me," she said, "but I simply cannot bear this burden alone tonight. I don't want to go home — not now, not ever. But I know that eventually I must."

I ASSURED her that I would listen and help if I could. She looked at me through her tears for what seemed a long time. Finally she spoke, "My marriage has had it. After 25 years, that's a horrible statement and the most difficult one I have ever made in my life."

"But, Pat, why? I've always thought you and John had one of

those rare, perfect relationships," was my puzzled reaction.

"In so many ways, it is. That's the pity. We have a lot to talk about and we share the same interests. He couldn't be a better father. I think our being completely in tune with each other on how to raise the children is responsible for how they've turned out. There's certainly no problem with them."

She turned away and said softly, as though she were talking to herself, "No — the problem is with us. We're polite to one another. But we're just like two acquaintances who happen to live together. When it comes to talking about us and knowing one another on a deep level, there's nothing there. I've tried to avoid thinking about it, but I can't any more. It's been close to a year now since he's shown any affection

beyond kissing me on the forehead goodnight."

I SUGGESTED that this might be just the time for her to bring their problem out into the open with him. She did. But he would only tell her that it was something he had to solve himself. And when she insisted on a better answer, he finally told her there was a part of himself that he would never share with another. From there, they went to a marriage counselor.

He denied that a problem existed. Nevertheless, they went for several sessions. One of the positive things that came to light was that he resented how she handled money. John was frugal and Pat tended to spend money without a great deal of thought. Neither felt they had lost their love for the other. Their situation improved and they quit going to the counselor.

But less than a year later, their marriage began deteriorating again. Neither John nor Pat brought the problem out into the open this time. They simply shared living quarters, politely conversed when the occasion demanded, and spent their free hours going separate ways.

WHAT A sad ending to a marriage relationship! Yet, that is precisely what it was — an ending of a marriage despite the fact they continued to live under one roof. Why did it happen? Perhaps it happened because John never really opened his secret door. Or perhaps it happened because Pat was afraid to look deeply within herself for fear of what she might find. Certainly neither of them had the persistence to pursue their problems. And a few sessions with a marriage counselor was insufficient for a lasting effect.

A successful marriage consists

of so many things — stimulating conversation, mutual interests, physical closeness, shared thoughts. If any of these things is missing, love withers and finally dies. Love between man and woman demands the complete circle if they are to know its fullness.

Perhaps the most difficult thing for two people to do is to tear away the barrier to their innermost thoughts. Yet, that is exactly what marriage demands.

BUT SELF preservation is strong in each of us. Revealing our intimate thoughts to another is frightening. We're terribly afraid of being laughed at or, worse, rejected. But I think it must be rare for anyone to ridicule or reject the person he loves. All of us have flaws. And when we discover that the person we married is not perfect after all, our own imperfections should be easier

to face. We even find that we can eliminate some of them. And those imperfections that remain tend to grow less imperfect. Even a tragic flaw can be dealt with where love rules.

A deep meeting of minds is the marriage base. I think that most of the time this exists in the beginning of marriage. But as children are born and careers are built, that basic closeness can be easily obscured.

Many of us forget to nourish the roots of marriage. And in John's and Pat's instance, they failed to nourish their roots because he was probably unwilling to reveal that secret part of himself, and she was probably unwilling to face her faults as her husband saw them. So they each closed their respective doors. Their choice resulted in starving their relationship to a point where it could not come back to life.

The New Liturgy

By REV. JOSEPH M. CHAMPLIN

Columnist William F. Buckley, in his syndicated article of Jan. 16 entitled, "Anglican Agony," made it very clear where he stands with regard to our revised Roman Catholic worship.

"As a Catholic, I have abandoned hope for the liturgy, which, in the typical American church, is as ugly and as maladroit as if it had been composed . . . for the purpose of driving people away."

Buckley apparently also feels that the reformed rites are the real cause of that substantial erosion in church attendance we have experienced over the past decade. He wrote:

"INCIDENTALLY, the modern liturgists are doing a remarkably good job, attendance at Catholic Mass on Sunday having dropped sharply in the 10 years since a few well-meaning cretins got hold of the power to vernacularize the Mass, and the money to scour the earth in search of the most unmusical men and women to preside over the translation."

I know that Mr. Buckley speaks for many fellow Catholics who personally don't like the new liturgy and blame it for the decline in numbers at Sunday Mass during the last 10 years.

However, a recent scientific survey sponsored by the Federation of Diocesan Liturgical Commissions (FDLC) and conducted by the University of Chicago's National Opinion Research Center under the direction of Dr. William C. McCready indicates Buckley doesn't represent the thinking of most American Catholics and has falsely diagnosed the decrease in participation at Sunday liturgies.

A PRELIMINARY report by Dr. McCready to the FDLC's board of directors in January revealed these attitudes of nearly 1,000 persons interrogated.

• "Saying Mass in English instead of Latin" — Approve 82 percent; Disapprove 17 percent; No opinion 1 percent.



Bishop Francis Mugavere, right, of Brooklyn Sings in Folk Mass

Yes or No?

• "Guitar music during Mass" — Approve 64 percent; Disapprove 32 percent; No opinion 4 percent.

• "Handshake of peace at Mass" — Approve 77 percent; Disapprove 17 percent; No opinion 6 percent.

• "Reducing number of liturgical activities, like rosary devotions, novenas and benediction" — Approve 37 percent; Disapprove 55 percent; No opinion 8 percent.

With regard to the deeper issue — an ex-

planation of the Sunday Mass decline — only 7 percent of the respondents mentioned changes in the liturgy or in the Church itself as having any influence on their decisions to attend worship services less frequently.

On the contrary, the reasons offered most often were:

- Laziness; too tired; lack of energy.
- Have to work on Sundays; too busy with housework or job.
- I worship God in my own way; I do not need the Church.
- I have no interest; no desire to go to Mass.
- I cannot get to church; I have no car; I am too old or sick.

This survey obviously tells us we must search deeper to explain the decrease in Sunday Mass attendance. A changed liturgy is hardly the cause; perhaps those reforms have even helped stem or diminish the decline.

Some social scientist ought to survey couples married in the last few years according to the renewed Catholic ritual for that sacrament. These men and women presumably read through the liturgical texts (in the vernacular, of course) prior to the wedding, selected the ones they preferred, and arranged with the celebrant their own ceremony. The results of such a questionnaire would, I am sure, prove just how successful this facet of the liturgical renewal has been in the United States and support the more general evidence gathered by Dr. McCready.

Elementary Religious ed.

The New NCD

By MSGR. WILFRID H. PARADIS

and

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

This is the 15th 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.

The ages between six and 13 are extremely important in the growth of a child.

Chapter Nine of the National Catechetical Directory states some general principles for the religious education of elementary school children and adolescents.

"ELEMENTARY RELIGIOUS EDUCATION." While emphasis is given to adult education it is important to continually strive to provide well planned and organized programs for children.

"Primary, intermediate, and junior high school education are each specialized fields. They are grouped together to emphasize the need for sequence and coordination. However, religious educators are to be encouraged to specialize in one or another area to develop the specific competencies appropriate for each age level.

"RAPID STRIDES and continued research in general elementary education discourage endorsing any one approach or set of approaches for religious learning. The child's religious learning experiences should be close to his general learning pattern. For example where open classroom or individualized learning are characteristic of the school experience in the community, religious curriculum should be so organized. Where a general learning pattern is unsuitable for some reason, adjustments should be made in the religious learning situation to help the student bridge the gap.

"Parental involvement is so essential that its presence can be presumed during elementary religious education planning and programming. Two cautions must be added. To understand the parents' role as primary religious educators to mean that formal schooling and the work of a teacher are unnecessary, would be a mistake. The peer experience of the class or group and the influence of a third adult as catechist are important and necessary.

"THE SITUATION of children of parents

who offer little or no cooperation raises a second consideration. A policy that would exclude such children from religious learning would be unfair and unreasonable. General Catechetical Directory (GCD, 9) Extra care, use of volunteer teacher aides, and solicitude on the part of priests must all contribute to offer the best of what will inevitably be a less than perfect situation.

"The goal of a basic grounding in Catholic belief and practices by the time a child enters adolescence, places specific obligations on elementary religious education. Properly sequenced curriculae should present essential truths in a manner and terms appropriate for each age level. More important truths will be repeated as ability to understand develops. An accurate curriculum will place proportionate emphasis based on the proportionate place doctrines hold within the whole of Catholic belief. The integrity of an eight-year curriculum is to be judged on its entire scope. Appropriateness of any individual unit is to be evaluated in terms of the capabilities of the specific age for which it is intended.

"SACRAMENTAL initiation and liturgical participation are primary concerns of the religious education of the elementary school child. A pattern of regular worship will require regular encouragement and supervision on the part of parents and teachers and, more importantly, intelligible and appropriate worship experiences that lead the child to make a true personal response commensurate with his or her age. Although this matter is treated elsewhere in more detail, here it is necessary to stress the essential connection between worship and more formal religious education and the educational function teachers must play in enabling the gradual growth into worship. (Cf Chapter Eight, Liturgy and Catechesis.)"

The text goes on to deal specifically with Catholic schools and CCD programs for elementary school children and adolescents.

Do you have any observations on these principles?

Please submit your reactions and recommendations to: Diocesan Coordinator, National Catechetical Directory, 6301 Biscayne Blvd., Miami, 33138.

Discussion and Questions

1. Discuss the difference between marriage as a "covenant" and marriage as a "contract."
2. Trace the development of marriage as a sacrament.
3. Discuss this statement: "There is something heroic about covenant marriage, about marriage as a sacrament."
4. What does "communication" mean?
5. What kinds of things do you and your marriage partner talk about? Do you discuss the things that irritate you? Finally, do either of you have a "secret door"?
6. Together reflect upon the above questions. If you find that you have avoided facing issues, or if you haven't taken time out for each other, talk about it and decide how you can correct it.
7. Reflect on the reasons why some marriages succeed while others fail.
8. Comment on the statement: "Building one another is the only thing that makes a marriage work."
9. Comment on the following: "Living close to someone is an experience in sharing darkness."
10. What features of the new liturgy appeal to you? Which do you find appealing? Less appealing?
11. Discuss how your parish could better serve the liturgical needs of its people.
12. Why do you think elementary religious education is important?
13. Discuss the parents' roles in religious education.
14. What are your observations on the text of the first draft of the chapter, "Elementary Religious Education," of the National Catechetical Directory?

First Communion —a time to share, a time to be glad

By ARACELI CANTERO
Voice Staff Writer

It was eight o'clock in the morning on a Friday. But in spite of the early hour and the morning chill, a group of second graders from St. Lawrence elementary school was already gathered at the door of the parish church, ready to start a very special celebration.

The door was opened and the banner-bearer slowly led the procession down the center aisle. As the children reached their places in the front pews, one of them climbed a raised platform behind the pulpit and greeted the small congregation with a firm voice.

"WE COULD have stayed at home to be glad," she said, "but we can be glad of Jesus, alone, every day."

"Today we come together to celebrate Elizabeth's First Communion, and we are glad with her. So we will sing a happy song."

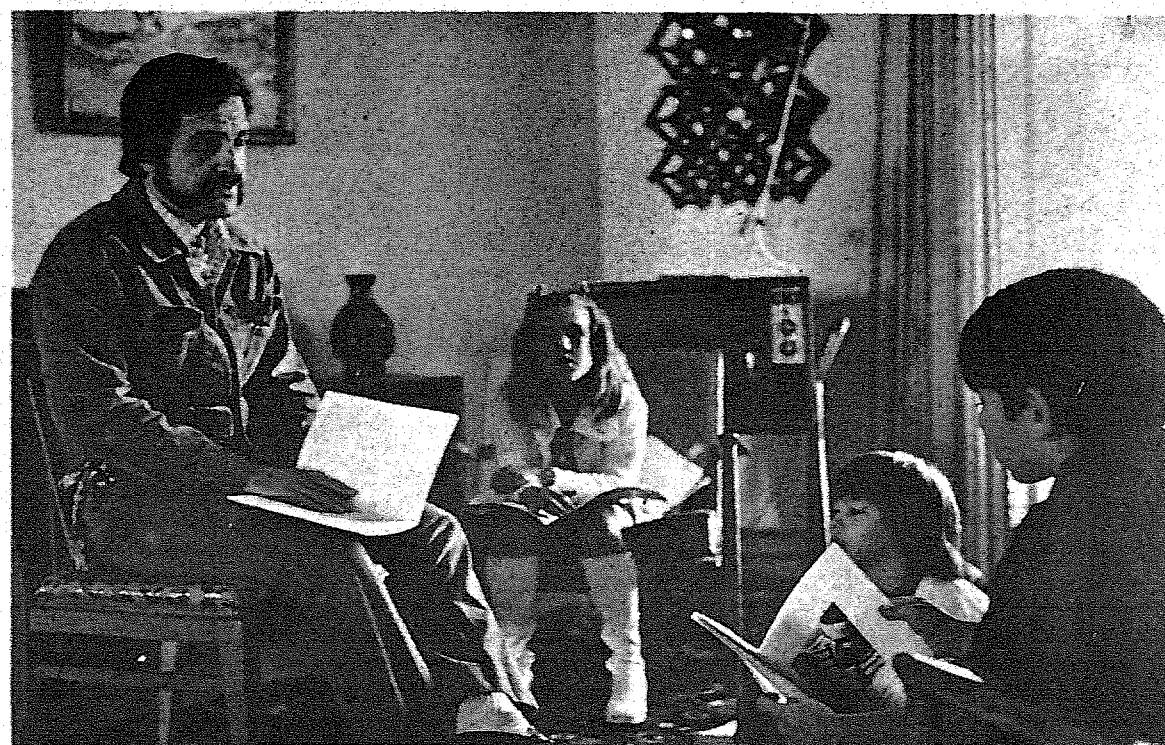
Not all the children accompanying Elizabeth had made their First Communion, but they knew well what was about to happen, since they had been learning about the Eucharist all year.

SOME WOULD celebrate the event with their class and just a few members of their family, like Elizabeth was doing. Others would have a more private celebration in their homes, and still others would wait for a solemn parish celebration during a Sunday liturgy in May.

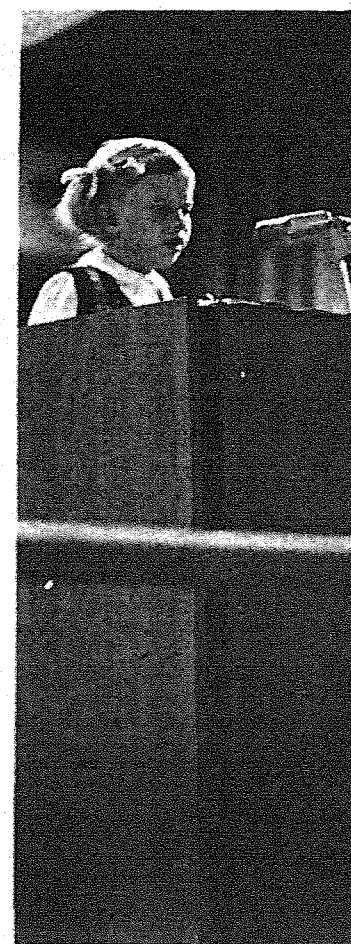
"All of these choices are in agreement with the guidelines of the National Catechetical Directory, still in its first draft," explained Miss Elisa Fernandez, director of religious education at the Church of the Little Flower, Coral Gables; and she pointed out the words of the Directory which say that "the ideal manner of celebrating all Sacraments is with the Christian community."

"The practice of having First Communion celebrated with only the family or small groups is becoming common. The first place where the child experiences community, of course, is at home in this manner, Miss Fernandez said.

"WHEN IT is done this



PARENTS like Dr. Thomas Natiello (above), whose daughter is in the First Communion class, teach a group of children for at least five weeks at St. Augustine parish. One young lady named Elizabeth (left) smiles nervously as he prepares to receive her First Communion at St. Lawrence Church. At right, one of Elizabeth's classmates tells the congregation that they are glad to celebrate the occasion with her.



really have complete responsibility over the class."

"I did not like the idea at the beginning, because I wanted my child to be taught by a priest," said Mrs. Natiello. "Now I am completely sold on the program because I have seen what it has done in my family."

Her husband is an associate professor of management and director of the House Administration and Research Institute, which he founded, at the University of Miami. He says his involvement in the CCD program has brought him much closer to religion. "I was used to the old way," he said, "and to hearing priests and nuns talk about it. But is quite different when you have to put everything in perspective for the children."

DR. NATIELLO has realized that teaching children is almost like teaching adults. "I only you have to use simple vocabulary." And he explained, "you cannot rely on the usual 'you know what I mean' trick, because children don't. You have to be more concrete."

Although he has now finished his turn at teaching, Dr. Natiello believes the program started a totally new relationship with his daughter. "Now we come across everyday events, and I can say to her 'look, that's like what we talked about in Religion class.'" And he added, "It's an experience every parent should have."

Natiello was teaching a First Communion class at Saint Augustine parish.

UNDER THE parish CCD program, parents with children about to receive the Sacrament, are required to teach a class for at least five weeks. As the regular teacher explained they do not become mere teacher helpers, they

'Today we come together to celebrate Elizabeth's First Communion, and we are glad with her. So we will sing a happy song'

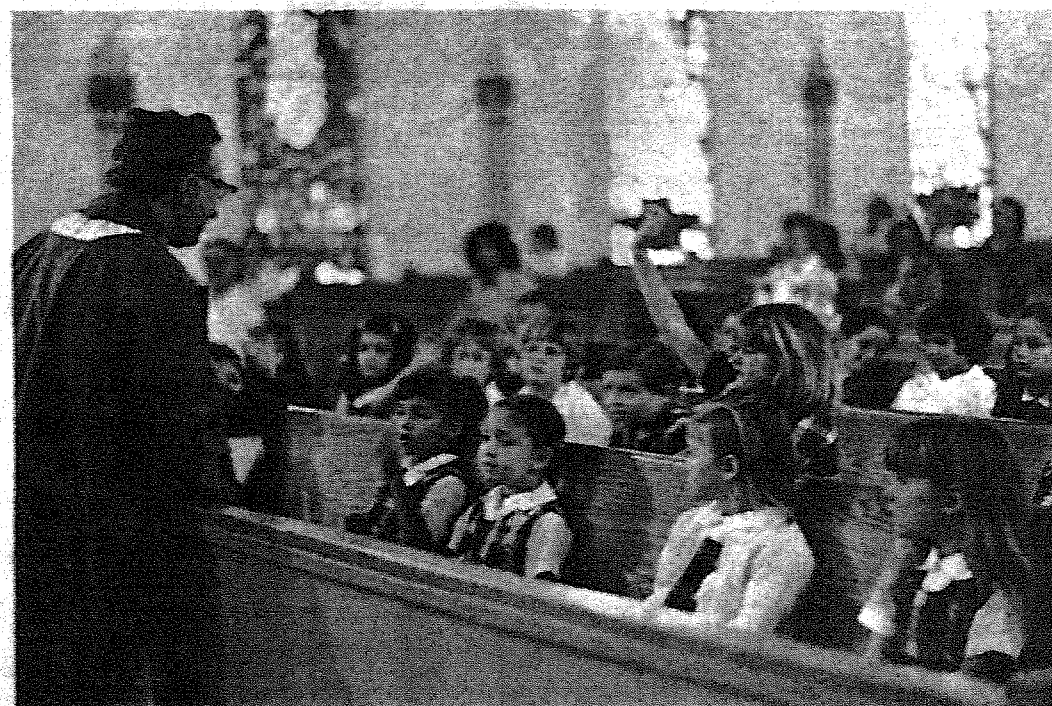
way," she added, "it is important to arrange for another solemn celebration later on, during a Sunday Liturgy perhaps, so that the child may also come to experience what it is to belong to the parish family."

The experience of community is also an important factor during the stages of preparation for the sacraments. The directory notes that one way of provid-

ing this experience is through the active involvement of parents in their children's religious education, and it mentions that this practice "has proven to be one of the most opportune ways for the education of adults."

"It has given me a chance to go back and review what I learned when I was young," said Mrs. Kathy Thomas, who together with Dr. Thomas

'I did not like the idea at the beginning... now I am completely sold on the program because I have seen what it has done in my family'



DURING Elizabeth's First Communion Mass, Msgr. Francis Fazzalano discusses its meaning with members of her religion class.

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PINBALL wizard Tommy, counseled by Ann-Margret not to reveal the crime he saw, retreats into his own world, punctured only by his extraordinary talent for playing the pinball machines, in the rock opera TOMMY.

TOMMY

Rock opera or
mock opera?

Contemporary rock operas like Jesus Christ Superstar and Tommy are already landmarks of popular culture, largely due to stupendous album sales, sold-out concerts, and extensive media attention. The film Tommy is a pre-sold project, a highlight in the history of rock, sure to attract large crowds of rock aficionados and other pop culture mavens.

The very material Tommy treats — its pinball wizards, adolescent messiahs, acid queens, and malevolent elders — assures its popularity with a hip anti-establishment audience. Tommy is a star-studded extravaganza, featuring some of the most noted personalities in the world of music, performers like Eric Clapton, Keith Moon, Tina Turner, and Elton John.

TOMMY'S COMPLEX plot begins with a child witnessing a crime of passion. Warned by his elders (Ann Margret and Oliver

movies

Reed) never to reveal what he has seen, Tommy loses the ability to see, hear, or speak. All his life is encapsulated in his plea to a world which abuses him: "see me, feel me, touch me." As Tommy matures, he finds solace in pinball machines and becomes an instant celebrity, the pinball champ of the world. Finally Tommy is reborn and can communicate: immediately, he becomes a guru for young and old alike.

His gospel is ultimately rejected, however, his religious retreats destroyed, and he is alone again, a rejected mystic calling out for a new consciousness. Peter Townshend, who wrote the original opera for the English rock group called "The Who," conceived this tangled narrative as a modern parable, a call for a new religious vigor. In the film version, however, the parable is obscured by an undue emphasis on visual pyrotechnics.

Director Ken Russell, never renowned for his moderation, transforms Tommy into an unbridled assault on the senses, a film which bombards both eye and ear with more information and stimulation than can be comfortably processed. Audiences may well leave the film Tommy as traumatized by the experiences as the young autistic Tommy. Ken Russell pulls all the stops out in this film, which he scripted himself. His style in Tommy is even more bombastic than the most overwrought scenes in his earlier works. The Devils and The Music Lovers. The fast editing, lightning-quick montages, striking colors, strobe lights and lavish decors in Tommy first shimmer, then glare, and finally jump beyond the frame, burning all too brightly. (A-IV)



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

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

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

"Irene," a 1919 musical comedy enjoying a hugely successful revival at the Parker Playhouse, Fort Lauderdale, stars Anita Gillette (left), Pat Carroll (right), "Alice Blue Gown," and a simpler, sweeter, more innocent time in our social history. Sold out its first two weeks, this ninth play of the Parker's ninth season is extended through Saturday, April 19. Gillette is a brash and bouncy "Irene O'Dare," piano tuner who wins the wealthy bachelor, and Carroll plays her Irish mother with ineffable comic aplomb. Broadway Irenees have included Irene Dunne, Jeannette MacDonald and Debbie Reynolds.

Capsule reviews

The Four Musketeers (Fox) is a unique sequel to last year's comic adventure The Three Musketeers. The two films were actually made simultaneously and originally conceived as one feature; director Lester decided after the shooting, however, to re-shape his footage into two separate films. The result is not altogether happy: if last year's film was a trifle frenetic and plagued by some strained attempts at humor, this year's continuation is choppy edited and marred by frequent expository narrative voiceovers added to give it coherence.

The Four Musketeers does place more emphasis on character development than the first film and thus gives the major players more room to show off their talents. Oliver Reed as Athos and Michael York as D'Artagnan use to good advantage the opportunities their roles afford, and Faye Dunaway makes Milady a menacing, forceful presence. Though there is enough here to entertain a not-too-demanding audience, the director's technical skill cannot quite compensate for his lack of any discernible viewpoint other than that of a smug adolescent nihilism. The moral vacuum in which all this horseplay takes place makes it an unsuitable film for adolescents. (A-III)

The Yakuza (Warner Bros.) Robert Mitchum recycles a familiar role in a novel setting. He plays an aging tough guy who agrees to repay a favor for an old friend (Brian Keith) by retrieving the man's daughter from the Japanese yakuza, or mobsters, who have kidnapped her. The trip for Mitchum is filled with both danger and nostalgia — he has to enlist the aid of a retired yakuza (Ken Takakura) and together they

mow down rank after rank of hoods standing between them and the young woman being held captive.

There is also time, however, for Mitchum to renew an old romantic acquaintance with a girl (she has aged well) he loved during the postwar occupation. The story, as directed by Sidney Pollack Jeremiah Johnson, The Way We Were, is diffuse and extremely violent, with precious few moments of Oriental tranquility. But with the presence of Mitchum, the film does have a measure of dignity and quiet strength of character — which may (but only may) make it worth an adult's attention. (A-III)

Brannigan (United Artists) If Robert Mitchum in The Yakuza can fly off to an exotic foreign country for action and adventure, who's to stop John Wayne in Brannigan from taking the red-eye night flight to London to retrieve an extradicted hood wanted by the police back in Wayne's movie hometown of Chicago? By exporting his special brand of law-'n'-order to London town, Wayne has the opportunity to instruct people such as British policeman Richard Attenborough in some of the finer points of menacing miscreants and all that. But the only real difference for the toupeed and bulky Duke, alas, is that this time his brawls bust up pubs rather than plain old bars.

The mayhem is the same, even if the faces and accents are different — and most folks will feel they've made this trip before. For avid Wayne fans loyalists, BRANNIGAN is a must; for others, it is more of a bust, and they could better spend time waiting for one of his early classics on the late show. (A-III)

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Youths discuss 'Christ: Liberator'



AFTER meeting in small groups, participants in the day-long session at Assumption Academy met together to share what they had talked about.

Gathering Saturday at Assumption Academy, a group of 80 Spanish-speaking youths discussed "Christ as Liberator" in honor of the beatification of Mother Marie Eugenie Milleret, foundress of the Religious of the Assumption.

A film, short plays, small groups and large group discussion were included in the day-long session, in which the young people from parishes throughout the Archdiocese discussed how Christ frees man from the chains which modern society puts on him.

The idea for the session came from the workshops held in Rome during the beatification, which many students and Sisters from Assumption Academy attended. Participants came back from Rome enthusiastic about the workshops, which were held all over the city for people from many countries; so they had this similar session as what they hope will be the first in a series uniting the Spanish-speaking youths in the area.

A Mass observing the beatification of Mother Marie Eugenie was celebrated Sunday at Assumption Academy.

Vocations, art, dance—you choose

By JOAN BARTLETT
• Correction, please! The Vocations Seminar April 19-20 at St. John Vianney Minor Seminary, announced last week in this

publication in this fine magazine. Entries must be postmarked by May 1. For rules and other info, contact the YA office at 757-6241, ext. 260; or call me at the Voice.

CYO Potty Race at Tamiami Park. Bring your friends to see this unique contest. Maybe you'll be persuaded to participate next year!

YOUR CORNER

column, will conclude with Mass at St. Mary Cathedral at 11 a.m. — not 1 a.m., Sunday. Sorry — that was a printing goof.

• Photography, sculpture, painting, drawing, writing, mosaics — what's your favorite form of expression? Whatever your creative effort, it's also likely subject material of the 1975 Creative Arts Awards of Youth Magazine. You can win cash prizes if your work is accepted for

• Well, CYO-ers, you've got a big decision to make before next weekend. Y'see, you're all invited to two separate dances on the same Saturday evening, April 19. Somerset will provide the music at St. Louis Parish from 8-12 p.m., while Rat Wig will be making things hairy at Holy Family Parish in North Miami.

• Racing Potties will begin their competition next Saturday morning at 9:30, in the first annual

• The annual CYO Track and Field Meet tomorrow at Chaminade High School in Hollywood, begins at 9 a.m. Nativity Parish CYO is hosting the meet this year. Let's get out there and cheer the runners on.

• This weekend the college-age and young adults have their Search at Boca Raton. But high school age students, you can still get your applications in for the weekend of April 25-27 at St. Ann School in Naples, or May 2-4 at Monsignor Pace High in Opa Locka.

Straight talk

Is not going to confession a mortal sin?

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

Dear Father,

I have not gone to confession for three years. I have not really sinned, at least not seriously, but my friends have told me that I have committed a mortal sin. That really bugs me and I've been trying to go to confession, but between work and school, I don't have a chance to make it. Is it a mortal sin? What should I do?

L.D.

Dear L.D.,

The law of the Church requires a Catholic to receive communion and confession at least once a year. However, the law requiring confession has to be properly understood: if one has sinned to the extent that he has seriously broken his relationship with the community and with God — namely, sinned mortally — then one is obligated to go to confession and seek God's forgiveness. So far I've treated this sacrament in a negative fashion, namely the forgiveness of sin. But one should regard confession as a time of special meeting with Jesus, where one confronts his selfishness and seeks a deepening of one's relationship with God and neighbor. We should approach the sacrament with a positive attitude and welcome the opportunity of meeting Jesus in His special way. If one regards the sacrament as a time of healing, then, I feel one will desire to avail himself of this sacrament frequently, not just once a year or at times of serious sin.

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It's a Date

FRIDAY, APRIL 11

Reservations are now being accepted for the annual luncheon and fashion show to benefit HOLY NAME CHURCH at noon, April 19, at the Hotel Breakers, Palm Beach. For tickets call 683-0385 or 683-7833.

The SHAMROCK CLUB of Palm Beach County meets at 8:30 p.m. at 212 N. "J" St., Lake Worth. Refreshments and dancing.

Friendship Club of HOLY SPIRIT parish, Lantana, will leave the church parking lot at 11:15 for a day at Gulfstream Race course, Hallandale.

SATURDAY, APRIL 12

Weekend of prayer for separated and divorced men and women begins at 8:30 a.m. at the CENACLE RETREAT HOUSE, 1400 S. Dixie Hwy., Lantana. For reservations by the day or weekend call 582-2534.

The 24th annual "Spring Fling" in EPIPHANY PARISH, South Miami, begins at 8:30 p.m.

for all members of the parish. Dancing, entertainment, games and musical fun are included. For reservations call 665-4495.

A charity dance under the auspices of the MARIAN COUNCIL K. of C. will be held this evening in the Council hall, 13300 Memorial Hwy., North Miami. Our Lady of Florida Retreat House, N. Palm Beach, will benefit from proceeds.

Kiddie movies begin at 2 p.m. in ST. JAMES parish hall, North Miami.

An "Evening of Music" by the Music Dept. of BARRY COLLEGE begins at 8:30 p.m. in Griffing Park, W. Dixie Hwy. and NE 123 St., North Miami. There is no admission charge.

CATHOLIC ALUMNI Club of Miami will visit Gulfstream Race Course, Hallandale beginning at 12:30 p.m.

Divine Liturgy of the Easter season will be celebrated at 7 p.m.



"WINNIE THE POOH" will be presented by Barry College drama students at 3 p.m. Sunday, April 13 in Griffing Park. Shown are Michael McCord, George Jazombek, Christine Zimmerman, Mary Marshall, Emily Fuchs and Georgette Barimo.

at the CENACLE RETREAT HOUSE, 1400 S. Dixie Hwy., Lantana, site of services for Holy Apostles Byzantine Church. The choir of ST. BASIL Byzantine Church will sing.

Annual fashion show under the auspices of the DAUGHTERS OF ISABELLA begins at 8 p.m. in the K. of C. Hall, 270 Catalonia Ave., Coral Gables. A Crazy Hat contest will also be included in the program.

SUNDAY, APRIL 13

An ice cream social and mini-bazaar sponsored by Cadette Girl Scout Troop No. 169 begins at 2 p.m. in ST. ROSE OF LIMA school cafeteria, 10690 NE Fifth Ave.

Father Andrew Brown General Assembly FOURTH DEGREE K. of C. will honor Russ Peters during a testimonial dinner at 7 p.m. in the Coral Gables Council Hall, 270 Catalonia Ave.

Corporate Communion will be observed by CDA COURT MIAMI 262 during 11:30 a.m. Mass in Gesu Church, downtown Miami. Meeting is scheduled for 1 p.m. in St. Ignatius Hall. Election of officers will be held.

MONDAY, APRIL 14

"Hurricanes" will be the topic of Dr. John Hope, national asst. director for Hurricane Affairs during a meeting of ST. ROSE OF LIMA Guild at 11 a.m. in the Miami Shores Community Center. His lecture will be accompanied by slides. All women of the parish are invited to attend.

ST. PIUS X Women's Club will sponsor a card beginning at noon in the parish hall, 2605 NE 33 Ave., Fort Lauderdale. Sandwiches will be served. Members of the club will meet at 10 a.m.

Men's Club of ST. JAMES parish, North Miami, meets at 8 p.m. in the parish hall.

Mrs. Ann Breitfelder will be installed as president of HOLY FAMILY Woman's Club following 6 p.m. Mass in the church chapel. Dinner will follow at 8 p.m. at the Hurricane Harbor Restaurant, North Miami. Other officers are Mrs. Lorraine Hoffman and Mrs. Betty Kish, vice presidents; Mrs. Betty Hubbard, secretary; and Mrs. Janet Daigneault, treasurer.

Planning meeting of the CATHOLIC ALUMNI Club begins at 8:30 p.m. at the home of Emily Caldwell, 5055 SW 91 Ave. For membership information call president John Lang at 854-4006.

WEDNESDAY, APRIL 16

An international program presented by sixth graders will highlight a meeting of ST. ROSE OF LIMA Mothers Club at noon in the auditorium. Foods popular in various parts of the world will be available for sampling. Parents and guests are welcome.

First annual variety show of the Forever Young Club in ST. JAMES PARISH begins at 2 p.m. in the parish hall, 520 NW 132 St., North Miami.

ST. JEROME Home and School Assn. meets at 8 p.m. in the parish hall and will feature an exhibit of students' science projects at 2533 SW Ninth Ave., Fort Lauderdale.

THURSDAY, APRIL 17

"Right to Life" presentation and election of officers will highlight a meeting of ST. BARTHOLOMEW Women's Club at 6 p.m. in the parish hall in Miramar.

FRIDAY, APRIL 18

Fish Fry and Birthday night of the CORAL GABLES K. of C. Council begins at 6:30 p.m. in the hall, 270 Catalonia Ave., Coral Gables.

Music meets scheduled

Music is in the air for Archdiocesan school students as annual music festivals sponsored by the Department of Education are planned for this month and in May.

On April 16, the high schools will meet at St. Thomas Aquinas High School, Fort Lauderdale for a day of rehearsal and clinical appraisal. The following day elementary school bands will participate in rehearsal with a combined concert of high and elementary school bands at 8 p.m. Aquinas and Gibbons High schools will join St. Anthony, St. Clement, St. Jerome, St. Gregory, Our Lady Queen of Martyrs and Immaculate Conception Schools.

A clinic-festival is scheduled for April 21 at Cardinal Gibbons High School, Fort Lauderdale, where high school choruses will be under the direction of Dr. Don Mathis. Participating will be Cardinal Newman, Cardinal Gibbons, and Aquinas High Schools.

West Palm Beach elementary

schools will present a choral festival at 8 p.m. on April 24 at Newman High, West Palm Beach. Between 9 a.m. and 2 p.m. the schools will rehearse special numbers under the direction of Mrs. Pat Johnson, Palm Beach Jr. College.

Participating schools are St. Ann, St. Francis of Assisi, St. Juliana and St. Vincent Ferrer.

All concerts are open to the public.

Funeral for Sister Keane

The Funeral Liturgy was celebrated last Saturday in the chapel of St. Francis Hospital, Miami Beach, for Sister Merici Keane, O.S.F., assistant secretary of the hospital's board of directors.

A native of Buffalo, N.Y. who came here in 1969 for health reasons, Sister was 80 at the time of her death. Professed in 1914 as a Sister of St. Francis of Allegany, N.Y., Sister had a B.A. and an MA degree from St. Bonaventure University and did postgraduate work at Northwestern and Notre Dame Universities.

For more than 40 years she taught high school English and Speech in New York and Connecticut and from 1964 to 1969 was a member of the faculty at St. Elizabeth Teachers College, Allegany.

She is survived by a brother, Thomas, and a sister, Mrs. Helen Cunningham, both of Buffalo, N.Y., as well as a number of nephews and nieces.

Burial was at St. Elizabeth Motherhouse in Allegany.

Funeral for ex-Broward nun

ADRIAN, Mich. — Funeral services were held here Monday for Sister Mary Lorraine McDonough, O.P., formerly a member of the faculty at St. Anthony School, Fort Lauderdale.

In the 48th year of her religious profession as an Adrian Dominican Sister when she died, Sister had taught in schools staffed by her community in Illinois, Detroit, East Lansing and California.

Her last assignment was at St. Theresa Home for the Aged in Cincinnati.

Survivors include her sister, Sister Norita McDonough and Mrs. Mary Dooley, Grosse Pointe, Mich.; and a brother James J., St. Clair Shores, Michigan.

Burial was in the Motherhouse Cemetery.

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GREETING retired Sisters Maria Luz (left) and Monica Mary following Mass in celebration of the beatification of the foundress of the Religious of the Assumption, is Archbishop Coleman F. Carroll, who presided at the Mass at Assumption Academy Sunday.

Here's list of state legislators

A number of issues of importance to all Catholics will be discussed in the 1975 session of the Florida state legislature, which convened Tuesday. On the agenda for the two-month session are such issues as abortion, death-with-dignity, gun control and the Equal Rights Amendment.

Following are the names of all state senators and representatives from districts in the Archdiocese of Miami so that citizens may write their legislators in Tallahassee concerning these vital issues.

Address all correspondence to senators in care of the Senate Building; and all mail to representatives in care of the House of Representatives, Tallahassee, Fla.

ARCHDIOCESE OF MIAMI THE SENATE:

Dist.

- 24 Gallen, Tom (D)
- 26 Johnston, Harry A. II (D)
- 27 Lewis, Philip D. (D)
- 28 Childers, Don C. (D)

- 29 Stolzenburg, Chester (R)
- 30 Thomas, Jon C. (R)
- 31 Lane, David C. (R)
- 32 Zinkil, William G., Sr. (D)
- 33 Graham, D. Robert (D)
- 34 Winn, Sherman S. (D)
- 35 Gordon, Jack D. (D)
- 36 Firestone, George (D)
- 37 Myers, Kenneth M. (D)
- 38 Poston, Ralph R. (D)
- 39 Holloway, Vernon C. (D)
- 40 Renick, Richard R. (D)

HOUSE OF

REPRESENTATIVES:

Dist.

- 76 Nergard, Charles L. (R)
- 77 Poorbaugh, Jack M. (R)
- 78 Hazleton, Don F. (R)
- 79 Campbell, Gene (D)
- 80 James, William G. (R)
- 81 Healey, Edward J. (D)
- 82 Considine, John J. (D)
- 83 Lewis, Thomas F. (R)
- 84 Poole, Van B. (R)
- 85 Rude, Arthur H. (R)
- 86 Coolman, Karen B. (D)
- 87 Williamson, George A. (R)
- 88 Avon, Randy (R)
- 89 Hawkins, Mary Ellen (R)
- 90 Mann, Franklin B. (D)

- 91 Nuckolls, H. Paul (R)
- 92 McPherson, Tom (D)
- 93 Dyer, Harold J. (D)
- 94 Miller, John (D)
- 95 Young, Walter C. (D)
- 96 Boyd, Charles W. (D)
- 97 Lehman, David J. (D)
- 98 Gordon, Elaine (D)
- 99 Kutun, Barry (D)
- 100 Bloom, Elaine (D)
- 101 Steinberg, Paul B. (D)
- 102 Margolis, Gwen (D)
- 103 Becker, Alan S. (D)
- 104 Lockward, William H. (D)
- 105 Kershaw, Joe Lang (D)
- 106 Cherry, Gwen S. (D)
- 107 Fontana, A.M. (D)
- 108 Hill, John A. (D)
- 109 Gersten, Joseph M. (D)
- 110 Sackett, Walter W., Jr. (D)
- 111 Gallagher, Tom (R)
- 112 Richard, Barry (D)
- 113 Harrington, Nancy O. (D)
- 114 Hector, Robert C. (D)
- 115 Eckhart, James F. (D)
- 116 McKnight, Robert W. (D)
- 117 Papy, Charles C., Jr. (D)
- 118 Clark, Dick (D)
- 119 Flynn, Bill (D)
- 120 Freeman, William A., Jr. (D)



FOURTH Annual Inter-American Festival was opened in Miami during Mass offered by Auxiliary Bishop

Rene H. Gracida in Gesu Church. School students carried flags of Latin American nations.

Prayer of the Faithful

Third Sunday of Easter
April 13, 1975

CELEBRANT: Let us pray that God's presence will bring peace and joy to the Church and the world.

COMMENTATOR: The response will be: Lord, fill us with peace and joy in your presence.

COMMENTATOR: That Pope Paul and our Bishops may be filled with a spirit of joy and hope: let us pray to the Lord:

PEOPLE: Lord, fill us with peace and joy in your presence.

COMMENTATOR: That the people of God may never be unfaithful to the presence of Christ by being afraid, let us pray to the Lord:

PEOPLE: Lord, fill us with peace and joy in your presence.

COMMENTATOR: That the oppressed may find meaning in the presence of the risen Christ, let us pray to the Lord:

PEOPLE: Lord, fill us with peace and joy in your presence.

COMMENTATOR: That the Church and the world will respond to the sufferings of the Vietnamese and Cambodians with the compassion of Christ, let us pray to the Lord:

PEOPLE: Lord, fill us with peace and joy in your presence.

COMMENTATOR: That our eyes may be open in the celebration of the Eucharist, let us pray to the Lord:

PEOPLE: Lord, fill us with peace and joy in your presence.

COMMENTATOR: That our hearts may burn within us upon hearing the word of God, so that the light of Christ and His Gospel may shine clearly and unmistakably through our lives, let us pray to the Lord:

PEOPLE: Lord, fill us with peace and joy in your presence.

CELEBRANT: Almighty Father, help us to rejoice in and be encouraged by the words of your Son: "Do not be afraid, my peace I leave with you." We ask you this in His name.

Children's Crusade for Prayer spreads Rosaries, faith

"... I assure you, unless you change, and become like little children, you will not enter the kingdom of God."

In 1971 a group of St. Coleman Church parishioners in Pompano Beach banded together to seek the intercession of Our Lady with regard to the increase in divorce, abortions, drug abuse, pornography, various forms of immorality, indecent fashions, runaway children, etc. through daily recitation of the Rosary.

Two years later some 1,000 Rosaries were distributed to children of the parish enrolled in the parochial school and CCD through the generosity of parents and all were instructed in the proper manner of reciting the Rosary and its origin. In the Spring of last year framed pictures of the Sacred Heart of Jesus were also distributed to the youngsters after a complete outline of the devotion to the Sacred Heart and consecration of the boys and girls.

Now known as the Children's Crusade for Prayer, the group has distributed more than 3,000 Rosaries to children of Little Flower school, Coral Gables; St. Bartholomew School, Mira-

mar; Our Lady Queen of Martyrs School, and Blessed Sacrament School, Fort Lauderdale, as well as to concerned adults in those parishes.

According to Dorothea B. Harper, secretary of the Crusade, many people including a priest in Key West, a nun in Delaware, and a priest in Puerto Rico have contacted them asking for rosaries and Sacred Heart pictures and people throughout the Archdiocese of Miami have not only donated funds for the rosaries, supplies for which cost about 10 cents each, but have volunteered to assist in spreading the devotions.

The "Living Rosary," once such a popular custom and devotion among school children and some adult clubs is also being revived and encouraged by the Crusaders.

In 1974 the group rented a print of the film, "The Miracle of Our Lady of Fatima," which has been shown in about 10 parishes in Dade and Broward Counties.

Immediate goal is to "bring Our Lady's requests into every home in the Archdiocese through the children. This will be a reality through the Children's Crusade for Prayer when each parish is backed up by its concerned Christian women. Since faith without good works is dead this is an opportunity to use our God-given ability and time to do something beautiful for God and country." Crusade organizers said.

Persons interested in joining the Crusade should write to Mrs. Carmen Monaco, 2000 NE 55 St., Fort Lauderdale, Fla. 33308.

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La juventud busca Una pausa... para el Encuentro



Todos juntos comparten el fruto de sus reflexiones y se unen en la oración comunitaria.

¿Una caballeriza convertida en casa de retiros?

Aunque parezca increíble es verdad, y esta casa, aunque sencilla ha venido sirviendo de sede a una gran parte de las actividades de los Encuentros Familiares.

Todo empezó hace tres años con el entusiasmo de Enrique y Daisy Benitez. Acababan de tomar parte en un Encuentro familiar y quedaron tan contentos de la experiencia que decidieron colaborar prestando su finca con caballeriza y todo.

AHORÁ los animales viven a la intemperie, y la casita y la finca, llamada La Sagrada Familia, se ha venido utilizando periódicamente durante los fines de semanas para reuniones del Secretariado de los Encuentros, para círculos de estudio, y deportes así como para los retiros de matrimonios o jóvenes que habiendo ya participado en un Encuentro, desean profundizar y fundamentar en la experiencia vivida.

Algunos acuden a los retiros buscando respuestas concretas, otros quieren simplemente unas horas de reflexión, fuera del bullicio y

la tarea de cada día, y todos generalmente se marchan con una experiencia positiva y un compromiso cristiano más serio.

"No resulta fácil dejar todo y decidir venir al retiro," comentó Ana Travieso, una de las 16 participantes en el último retiro de jóvenes, "pero yo ya sabía que valía la pena." Y añadió, "éstos dos días he logrado contestarme muchas preguntas que tenía sobre Cristo, la Virgen... y tantas cosas!"

Como los demás asistentes al retiro, Ana ya había participado en un Encuentro con sus padres, y confesó que las relaciones familiares habían cambiado desde entonces.

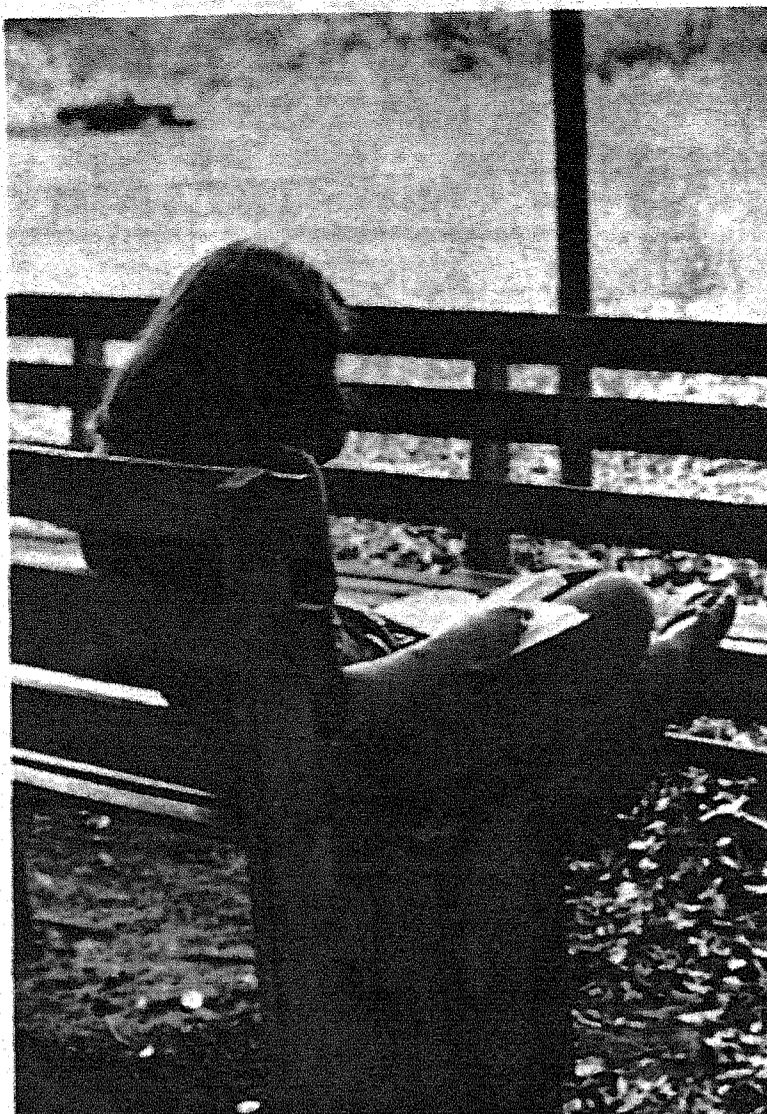
"APRENDIMOS a escuchar y aprendimos a hablar," comentó otra de las participantes, y añadió "Mis padres me comprendieron y yo ahora les comprendo a ellos."

Según Araceli Luaces, uno de los miembros del Secretariado del movimiento, "es en el Encuentro donde padres e hijos se descubren mutuamente, en muchos casos la experiencia es bastante emocional y conviene que fundamenten ese descubrimiento con una formación

más seria." Y explicó "ésta es la tarea del post-encuentro."

Parte del post-encuentro son los retiros. Tanto los jóvenes como los matrimonios saben que la meta de estos retiros es dar una fundamentación sólida y una posibilidad para el encuentro con Dios.

"Se exige un ambiente de silencio y reflexión," explicó uno de los dirigentes, "y a



El encuentro con Dios y consigo mismo necesita a veces un ambiente de soledad y contacto con la naturaleza. Durante el día de retiro los jóvenes buscan ratos de reflexión y de silencio.

través del diálogo en grupo o de la meditación personal, todos profundizan en el sentido de una vida cristiana más comprometida."

Son muchos los jóvenes que ya se han beneficiado de éste tipo de retiros.

Según el Padre Florentino Azcoitia, S.J., director de los retiros, lo que más le gusta a los jóvenes es "descubrir la sinceridad que exige un cristianismo verdadero."

El padre Azcoitia explicó que la mayoría de los jóvenes llegan con serios problemas psicológicos y humanos que afectan seriamente su vida de fe. Por ello las primeras charlas se dedican a temas de psicología familiar. "Los jóvenes necesitan primero enfrentarse consigo mismos y descubrir el sentido de su vida," afirmó el padre, y añadió "es imposible llegar a una fe adulta cuando falla lo meramente humano."

Por tratarse de una actividad del movimiento de Encuentros familiares, todas las charlas del retiro tienen una orientación hacia la familia. "Los padres escriben una carta bien sincera a los hijos que están en el retiro," explicó el padre Azcoitia, "y las respuestas de los hijos se leen durante la liturgia final, en la presencia de los padres. Resulta muy emocionante y todo marca un nuevo comienzo en la vida familiar."



La hora de la siesta no es tiempo perdido. Aquí las jóvenes escuchan con atención la lectura de la señora Cari Hernández y, se dan cuenta de que "no siempre los padres tienen la culpa."

Fiesta 'Pro-Migrants'

Más de 200 voluntarios han iniciado preparaciones para la Segunda Fiesta Anual a Beneficio de los Trabajadores Agrícolas Migratorios. La Fiesta tendrá lugar el domingo, 27 de abril en la Watson Island — local de los jardines Japoneses, al frente del dirigible Goodyear en la McArthur Causeway.

La fiesta, patronizada por un grupo destacado de líderes cívicos

tulada "Luchando por Nuestras Vidas."

Hace un año tuvo lugar la primera Fiesta que atrajo a más de 5000 simpatizantes y sus familias a la Escuela Católica Carrollton para Niñas en Coconut Grove.

"La Fiesta de año pasado tuvo un éxito tan marcado que queremos planear otra," dijo el Padre Frank O'Loughlin, uno de los coordinadores. "Esperamos que este año de nuevo la comunidad de habla hispana se una para que aquellos quienes cosechan nuestra comida logren la dignidad y la justicia."

Las amenidades de este año incluyen comida hogareña de origen Latina, Indígena-Americana, y Afro-Americana. También habrá músicaailable continua a cargo de varios conjuntos del sur de la Florida. Además, habrá una suntuosa exhibición y venta de artes y artes manuales hechas por artistas y artesanos de nuestra comunidad.

La entrada será una contribución de \$2.50 por adultos. Niños menores de 12 años acompañados por un adulto serán admitidos gratis.

Las ganancias irán a proyectos en beneficio de los Trabajadores Agrícolas Unidos (United Farm Workers).

ORACION DE LOS FIELES

Tercer Domingo de Pascua de Resurrección
Abril 13, 1975

CELEBRANTE: Oremos para que la presencia de Dios traiga paz y alegría a la Iglesia y al mundo.

COMENTADOR: La respuesta de hoy será: Quédate con nosotros, Señor.

COMENTADOR: Para que el Santo Padre y nuestros obispos vivan en la paz y esperanza de la presencia de Cristo, oremos diciendo:

PUEBLO: Quédate con nosotros, Señor.

COMENTADOR: Para que la Iglesia no tenga miedo de predicar el evangelio y sea fiel a la presencia de Cristo, oremos diciendo:

PUEBLO: Quédate con nosotros, Señor.

COMENTADOR: Por aquellos que sufren violencia y persecución, para que encuentren la paz de Cristo, oremos diciendo:

PUEBLO: Quédate con nosotros, Señor.

COMENTADOR: Para que el mundo responda con amor y compasión a la tragedia de VietNam y Cambodia, oremos diciendo:

PUEBLO: Quédate con nosotros, Señor.

COMENTADOR: Para que abramos los ojos y podamos ver a Cristo en esta celebración Eucarística, oremos, diciendo:

PUEBLO: Quédate con nosotros, Señor.

COMENTADOR: Para que la Palabra de Dios arda en nuestros corazones, y nos mueva a ser testigos del Evangelio, oremos diciendo:

PUEBLO: Quédate con nosotros, Señor.

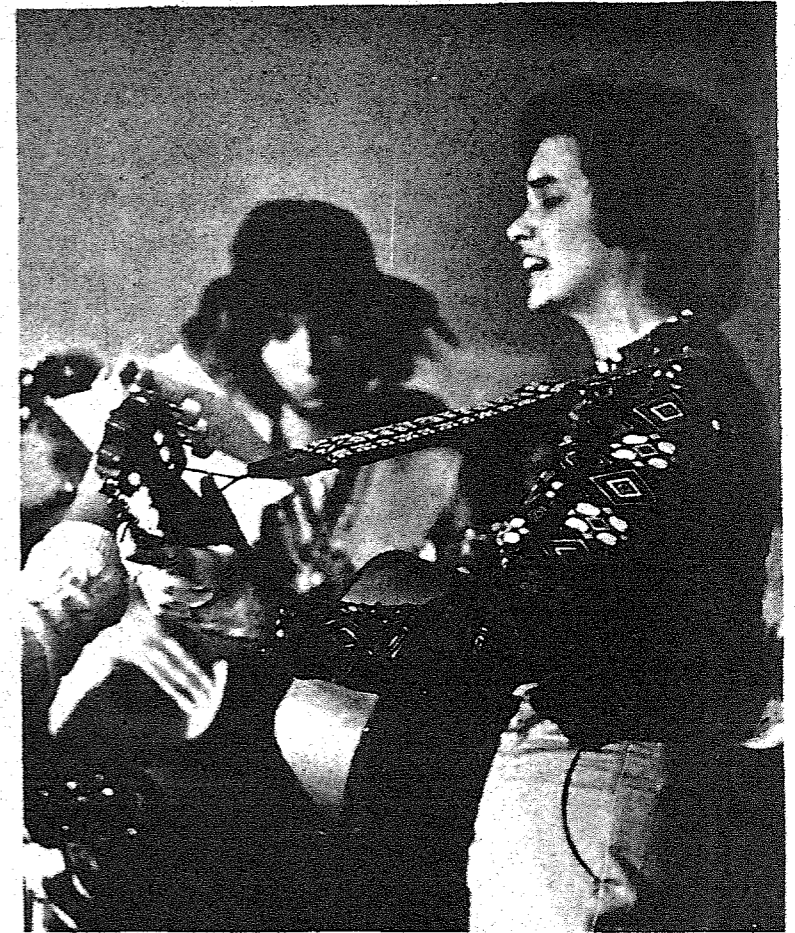
CELEBRANTE: Padre Santo, ayúdanos a alegrarnos y a encontrar consuelo en las palabras de Tu Hijo: "No tengan miedo, mi paz les dejo." Te lo pedimos por Cristo Nuestro Señor.



y religiosos, incluirá un discurso de César Chávez, el presidente y fundador de la Asociación de Trabajadores Agrícolas Unidos de América. Chávez, quien goza de aprecio internacional por sus esfuerzos sin violencia a fin de lograr condiciones de vida decentes para los trabajadores agrícolas, será agasajado en una recepción el día anterior a la Fiesta. La recepción también incluirá el debut en la Florida de una película documental enti-



La canción y el diálogo fueron parte integrante de la jornada de juventud celebrada el pasado fin de semana en Assumption Academy. Con la asistencia de unos 80 jóvenes hispanos de diversas nacionalidades, la jornada desarrolló el tema de Jesucristo Liberador.



Cristo Liberador

El día amaneció con un sol espléndido y como era sábado habría sido normal pasarlo en la playa o en cualquier otra diversión.

Sin embargo más de 80 jóvenes hispanos de Miami, prefirieron acudir a una cita con Cristo, para profundizar en el sentido de la liberación por El aportada.

"Hemos elegido a Cristo Libertador," dijo el padre Pedro Jové al iniciar la jornada, "pero debemos descubrir quien es este Cristo y cómo nos afecta la libertad que El nos da."

El programa, organizado por el grupo de juventud de la Academia de la Asunción y la comunidad cristiana de las Apostolinas, consistió en proyecciones de diapositivas, sociogramas, diálogo, canción, y oración.

Divididos en varios grupos de trabajo los participantes compartieron ideas y vivencias sobre los modos de

mantenerse libres en medio de una sociedad que constantemente esclaviza y presiona. "Todos estamos esclavizados de algún modo," comentaba uno de los jóvenes, en su grupo de trabajo, "y es muy importante tomar conciencia de ello para poder aceptar a Cristo como a alguien que puede liberar."

Durante la sesión plenaria final, cada grupo compartió con todos el fruto de la reflexión y del diálogo.

Mientras se sucedían los testimonios de gratitud, se percibía un ambiente de verdadera fraternidad y de escucha, y a ratos el diálogo se volvía oración:

"Gracias Señor, por haberme enseñado que la única libertad que vale es la que se paga con la vida. Enséñame a traer a Miami esta libertad que he aprendido de Ti."

Oración que en pocas palabras resume el fruto de la jornada.

Informa la Secretaria del Movimiento Familiar Cristiano sobre las fechas de los próximos Encuentros:

Abril 25 (noche), 26 y 27
Abril 23 (noche), 24 y 25
Junio 20 (noche), 21 y 22

Todos los interesados en asistir pueden obtener información llamando a Carmen y Enrique del Riego, 221-2494, o José A. y Olga Villena, 226-5961.

La Curia latina Regina Pacis de la Legión de María invita a todos a un Retiro Espiritual que tendrá lugar los días 11, 12 y 13 de este mes.

El retiro será dirigido por el Padre Luis Oraa, S.J. y está abierto al público.

Para información llamar a Dominican Retreat House o al teléfono 325-1388.

El Encuentro

Por el DR. MANOLO REYES

Dicen que los aniversarios de oro se marcan cada 50 años.

Sin embargo, en este fin de semana, cumplirá cuatro años . . . de oro . . . el movimiento de los Encuentros Familiares.

Habrà una misa de clausura para este encuentro de fin de semana, conmemorativo del cuarto aniversario de su fundación, el domingo 13 de Abril a las 7 de la noche en la Iglesia de la Asunción en Brickell Avenue.

Durante estos cuatro años, los Encuentros, bajo la dirección espiritual del Padre Florentino Azcoitia, han tenido una aceptación y un éxito fantásticos uniendo matrimonios e hijos y volviendo al redil de la Cristiandad a muchos escépticos, cansados, pesimistas o descreídos.

Por eso decimos que han sido cuatro años de oro. Ha habido mucho, muchísimo trabajo. El triunfo no se logra con facilidad. Pero más se disfruta cuanto más cuesta. Ha habido muchos sinsabores y frustraciones y amarguras, pero el saber que hay un matrimonio que ha estrechado sus lazos entre sí, y fundamentalmente con el hijo o la hija que trajeron al mundo, vale la pena todo el sacrificio de la tierra.

Valga decir que el Encuentro está hecho para robustecer esa piedra angular de la sociedad de todos los tiempos que es la familia. No es un movimiento hecho para el esposo o la esposa en particular. Sino para ambos, en unión en comunión, con sus hijos.

El Encuentro es un puente de comprensión que Dios a través del Espíritu Santo quiere tender entre los hijos y sus progenitores.

Muchos pensarían que se trata de un movimiento netamente religioso. No es así. Se trata de un movimiento netamente seglar, de civiles, y que como es natural, al estar bajo la égida religiosa debe tener la dirección espiritual de un religioso, asistido de varios más.

Otra característica esencial del Encuentro es que no se trata de un retiro o cursillo donde hay que estar ciertos días de un fin de semana, sin poder salir del lugar designado.

En el Encuentro madre y padre están unidos, mientras sus hijos, por razón de edad y pensamientos diferentes, están en otro sector del lugar donde se hace el Encuentro. Pero al final del día, todos van a sus hogares a dormir bajo el mismo techo.

Al día siguiente, generalmente domingo, pueden regresar para finalizar el Encuentro, siempre con una bellísima y solemne Misa.

En estos cuatro años docenas y docenas de familias han pasado por esos Encuentros, pero esencial y fundamentalmente, más de 800 jóvenes.

En multitud de ocasiones se ha dicho que con esta labor las familias encuentran a Dios.

Quizás nos atreveríamos a decir que el Encuentro es mirarse de frente, cara a cara, sin la vertiginosidad del mundo en que se vive, sin la hipocresía de la vida artificial, sin el choque de culturas, sin el ansia conciente o inconciente de adorar al becerro de oro, con la luz que emana de un grupo de seres humanos dedicados a la tarea de hacer el bien en las familias que necesitan ayuda . . . o dedicados a robustecer los lazos familiares en aquellos que en sus familias no tienen grandes problemas.

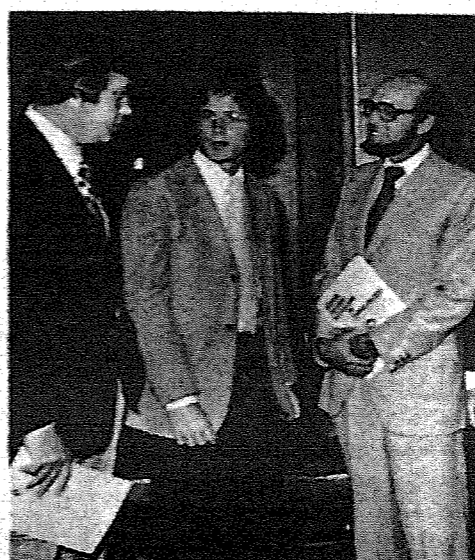
El Encuentro es eso. Un Encuentro consigo mismo.



Monseñor Rene Gracida, obispo auxiliar de Miami, bendice a los feligreses al finalizar la Misa Panamericana celebrada el pasado domingo en la Iglesia de Gesu. Con esta Misa quedó inaugurada la Semana Panamericana, que a través de exhibiciones y otras actividades culturales se propone fomentar el conocimiento mutuo entre las dos culturas que conviven en el sur de la Florida. Este año marca el 15 aniversario de la primera Misa Panamericana celebrada en Miami.

Durante el acto de entrega del premio "Ponce de Leon" el joven cubano Francisco Tejedor, conversa con el Cónsul General de España Don Vicente Ramirez Montesinos, (derecha) y el Vicepresidente de la Universidad Florida International. El joven Tejedor fue premiado por su ensayo "Integración Cultural Hispánica en la historia de la Florida — Síntesis", seleccionado por el jurado entre 50 trabajos presentados. 27 de los concursantes fueron norteamericanos y 23 latinos.

Tejedor es seminarista en Siena College y aspira a tomar estudios posteriores para ingresar en la Orden Franciscana.





La Pascua de Resurrección nos recuerda nuestro compromiso cristiano. Compromiso que empieza con nuestro Bautismo. El Santo Padre nos ofreció las siguientes reflexiones en su homilía de la Vigilia Pascual.

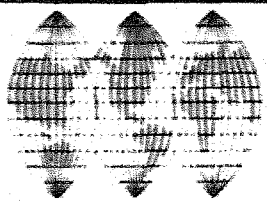
El sacramento del bautismo es una realidad, en un misterio tan grande, tan importante, tan profundo que deberíamos siempre, y de modo especial en este tiempo de Pascua, interrogar nuestra conciencia acerca de lo que es y significa el santo bautismo. Es ésta una pregunta que tenemos que hacernos durante toda la vida.

¿Seréis capaces de recordar siempre este acto, esta novedad, este misterio? Pensemos un poco: ¿hay a lo largo de toda nuestra vida un momento más importante y más decisivo que éste? No, éste es único. ¿Y hay entre los acontecimientos de nuestra vida un hecho más hermoso y más dichoso que éste? No, este es el hecho más feliz de vuestra existencia. ¿De qué habría servido nacer a la vida natural (nos enseña San Ambrosio) si no hubiéramos tenido la dicha de volver a nacer mediante el bautismo a la vida sobrenatural?

Hemos recibido tantas enseñanzas acerca de este acontecimiento: la fe, la gracia, el renacer a una vida pura e inocente, la Iglesia, la nueva manera de orar... ¿cómo recordar todo esto con una sola palabra, con una sola fórmula? Pues bien, recordadlo todo con una expresión sintética y central: os habéis hecho cristianos! Es San Pablo quien nos repite su palabra: con Cristo, con Cristo habéis sido sepultados mediante el bautismo; con Cristo habéis resucitado; vuestra vida ha sido asociada a la suya y por ello formáis con El una sola cosa, un solo cuerpo, el Cuerpo místico de Cristo, que se llama la Iglesia.

¡Hijos míos, hermanos míos! Si esto es así, he aquí que se ha inaugurado una nueva forma de vida, una nueva manera de pensar, según la fe; una nueva visión del tiempo, de las cosas, del dolor y de la muerte, según la esperanza; una relación nueva para con los demás hombres: ¡la caridad!

Hijos queridísimos, hermanos en Cristo, camino, verdad y vida nuestra: de este hecho, de este momento surge un gran deber; sí, un gran deber que sin embargo es fácil y gozoso: el de ser fieles. Es lo que siempre deberá resonar en nuestra conciencia y que nosotros resumimos en estas sencillas palabras, dignas de ser recordadas siempre, por vosotros, por nosotros, por todos los que tenido la gran dicha de recibir el bautismo: ¡cristiano, sé cristiano!



Nuestro mundo

Continúa el dolor

"Habeis vivido una verdadera pasión," dijo el Papa Paulo VI a un grupo de peregrinos de Vietnam del Sur a quienes recibió en audiencia en la Basílica de San Pedro. Los sufrimientos del pueblo vietnamés "continúan con toda la furia y el horror de la guerra, para los que huyen y para los que quedan," agregó el Papa, al prometer oraciones por todos los hijos de la Iglesia en la región y sus hermanos no cristianos. El Papa también se refirió a los sufrimientos de la vecina Camboya.

Arzobispo pide renuncia

Mons. Paul Nguyen Van Binh, arzobispo de Saigón, se ha unido al creciente clamor de dirigentes religiosos y cívicos para que renuncie el presidente de Vietnam del Sur, Nguyen Van Thieu. Una semana antes el P. Tran Huu Thanh, sacerdote redentorista que encabeza un movimiento contra la corrupción en el gobierno, había pedido que se formara otro "gobierno de salvación" con amplia participación popular. El rápido avance de las fuerzas comunistas del norte y la debilidad del gobierno de Thieu se han combinado para llevar a dimensiones de tragedia irreparable el sufrimiento prolongado del pueblo vietnamita.

Campaña contra Iglesia

El cardenal Antonio Ribeiro, patriarca de Lisboa, ha denunciado como "ingratitud y calumnia" una campaña izquierdista contra la Iglesia: al mismo tiempo los obispos del país han reclamado al gobierno la devolución de la radioemisora católica Rinascentza, ocupada por un grupo de obreros y destinada ahora a difundir hechos y doctrinas contra la Iglesia. Los obispos dijeron que "al parecer se ha

roto toda posibilidad de diálogo, pues la otra parte se niega a reconocer aún en grado mínimo los derechos de la Iglesia," al paso que otros medios de comunicación deforman la verdad y difunden calumnias y amenazas.

Visitará al Papa

Mons. Roberto F. Sánchez, arzobispo de Santa Fe, N.M., anunció que tiene audiencia con el Papa Paulo VI a principios de Junio para informarle sobre la situación de las gentes de habla española en Estados Unidos, la escasez de clero que las atiende, y las dificultades en formarlo. Recordó que estos católicos forman el 26 por ciento del catolicismo en este país. Mons. Sánchez opina que se necesitan más obispos de ascendencia hispana, sobre todo en lugares como Nueva York, Chicago y Miami. "Duele ver que misioneros protestantes atienden intensamente a los hispanos, al paso que la Iglesia de sus mayores no les pone atención," dijo el prelado, que hablaba aquí durante una reunión especial de la National Catholic Educational Association.

Llamado a conciencia nacional

Mons. Joseph L. Bernardin, arzobispo de Cincinnati y presidente de la U.S. Catholic Conference hizo un llamado a sus compatriotas para que ayuden a "mitigar la tragedia de Vietnam," con socorros humanitarios y las víctimas de la guerra, y programas multifacéticos de desarrollo. Con la ofensiva de las tropas del Vietnam del Norte contra el Sur han muerto miles de vietnamitas, y varios millones han quedado sin hogar y sin trabajo. El prelado dijo que Estados Unidos no se puede lavar las manos simplemente, ya que ha tenido un papel importante en la historia reciente de la región.

COMENTARIOS EVANGELICOS

'Quédate con nosotros'

Por el REV. JOSE P. NICKSE

Ese mismo día, dos discípulos iban de camino a un pueblecito llamado Emaus, a unos once kilómetros de Jerusalén, conversando de todo lo que había pasado. Mientras conversaban y discutían, Jesús en persona se les acercó y se puso a caminar a su lado, pero algo les impedía reconocerlo... Cuando ya estaban cerca del pueblo al que ellos iban él aparentó seguir adelante." Una vez que estuvo a la mesa con ellos, tomó el pan, lo bendijo, lo partió y se lo dió. En ese momento se les abrieron los ojos y lo reconocieron, pero ya había desaparecido.

Lucas 24:13-35

San Lucas nos ofrece este domingo un pasaje muy rico en enseñanzas. Todos conocemos el relato de Emaus. Dos discípulos que regresan a su aldea sorprendidos por la muerte de Jesús. Pero una sorpresa mayor les aguarda. Un encuentro con Cristo Resucitado.

Todos caminamos por la vida al igual que los discípulos de Emaus. Dios nunca nos abandona. Cuando pensamos que está más alejado de nosotros, es cuando más cerca está. Pero que difícil es reconocerle! Pero siempre está dispuesto a caminar con nosotros. Dios es el forastero del camino.

Pero, ¿qué es lo que hace Cristo en la caminata? Les va explicando las Sagradas Escrituras. Y es que la Palabra de Dios tiene un papel esencial en la vida del cristiano. Tenemos que alimentarnos con el pan de la Palabra de Dios. ¿Cómo vamos a amar a Cristo si no lo conocemos? Hay que abrir nuestras Biblias. La Biblia no es una decoración para nuestros hogares. Es la historia del amor de Dios.

Nos vamos acercando al evento central. El relato de Emaus nos

presenta un tema básicamente eucarístico. ¿Cuándo reconocen los discípulos a Jesús? En la "fracción del pan." Es muy importante notar que las palabras que usa Lucas son las mismas de la Última Cena. Cristo toma el pan, lo bendice, lo parte y se lo da. La Iglesia primitiva le llamaba a la Eucaristía (la Misa) de "fracción del pan." Y es al compartir esta cena con el Señor, que los discípulos descubren a Cristo. Después de esto Cristo desaparece. Desaparece porque se queda presente en el corazón de los discípulos y en la Eucaristía o fracción del pan.

Otra lección de San Lucas. Encontramos a Cristo cuando compartimos el pan eucarístico con nuestra familia. Cuando celebramos la Misa dominical con nuestra familia cristiana que es la parroquia, vamos a encontrar a Cristo en la comunión. Y fíjense que es necesaria esta vida sacramental para reconocer a Cristo. Los discípulos no descubren a Cristo hasta la fracción del pan. No basta sólo la lectura de la Biblia, sino que también hay que vivir la vida sacramental de la Iglesia. Sólo así se puede vivir a plenitud la Palabra de Dios.

Esta vida eucarística tiene que caracterizar a la Iglesia. "Eucaristía" significa acción de gracias. El cristiano es un hombre que vive agradecido de Dios. Celebrar la Eucaristía es compartir. Somos comunidad. Como cristianos compartimos nuestra alegría y nuestras penas. Somos familia. Y como familia, no hay nada más bello que compartir el pan del amor y de la amistad.

Cuando los discípulos de Emaus le piden a Cristo que se quede con ellos, Cristo se hace presente en la fracción del pan. Cristo se hace presente en nuestras vidas cuando compartimos el pan de vida, la Comunión.