

Pope cites vital role of laity in fostering strong vocations



VIETNAMESE child shows wide-eyed amazement at the television and press photographers and confusion at Miami International Airport as Catholic Service Bureau personnel brought them into the terminal on the flight from San Francisco.

VATICAN CITY — (NC) — Noting a "disturbing decline in vocations that weighs heavily on the future," Pope Paul VI in a message for the World Day of Vocations (April 20) called for a new Church climate leading to an increase in strong vocations.

In his message released here recently, Pope Paul lauded the "irreplaceable" role of the laity, whose sense of service has been reawakened in part by the vocation decline. But the Pope added immediately that the role of the priest is "indispensable."

Without priests, he said, "Christian vitality runs the risk of being cut off at its sources, the community runs the risk of breaking up, and the Church runs the risk of becoming secularized."

The Pope said that the present crisis can only be overcome by "creating a whole new climate if vocations are to spring up and grow strong." Creating this new climate is a matter which "concerns the whole Christian community," he added.

A vocation to the priesthood or Religious life, the Pope maintained, demands a break "with sin — deceit, impurity, selfishness and hate — but also with certain human values which are not ends in themselves but means: the satisfaction of human love, wealth, professional achieve-

ment, pleasure, success and power."

He reminded Catholics that acceptance of a vocation demands also "an effort to free oneself from the materialism of the times." He added: "In our time, when the serenity of believers is to a certain extent shaken, the willingness to commit oneself totally and definitively to Christ seems more difficult."

Reflecting on the present vocation picture, the Pope said that in some places "there is a heartening renewal, but in many other places there has been a disturbing decline in

vocations — a decline that weighs heavily on the future."

Nevertheless, he termed his vocations talk a "message full of hope." The Holy Year, he said, "is truly the favorable time: 'repent and believe in the Gospel.'"

The Pope asked the world's priests to "stir up esteem and a desire for the priesthood." Speaking to Religious, he said he hoped that "the freedom and gift of your exclusive consecration to Christ . . . may spread far and wide the taste for the kingdom of God and make the Gospel relevant, credible and attractive."

Support for seminarians urged by Archbishop

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

We are all aware of the importance of providing priests for the future needs of the Archdiocese of Miami. Your personal concern is manifested in your continuing efforts to foster vocations in the parish and in your willingness to assume the heavy responsibility of educating our seminarians.

By means of a Parish Burse of \$30,000, the Archdiocese is able to educate a seminarian for the entire eight or 12 years of his seminary training. Such a Parish Burse remains perpetual: as soon as one candidate is ordained, another can be assigned to benefit from the interest it continues to earn. In this way, each person enjoys the unique opportunity of sharing year after year in the prayers and spiritual service of their priests.

A complete Burse is usually reached by donation large or small. While few people can afford the full cost of a Burse, many thousands of people have contributed toward the completion of a Burse by their donations to this annual collection or by bequests in their Wills.

The annual Parish Burse Collection will take place on Sunday, April 20. I again call upon your generosity in supporting our seminarians who will later serve you as priests of the Archdiocese.

Thanking you in behalf of our future priests and asking God to bless you and your loved ones, I am

Very sincerely yours in Christ,

Edmund J. Conroy
Archbishop of Miami

Adoption saved Viet babies from illness, war—priest says

"Sometimes the Vietnamese children are left in the rice paddies so that they will drown quickly rather than die slowly of starvation. Frequently they are just run down by tanks or caught in mine fields and blown up."

This is the picture relayed by Msgr. John Nevins upon arriving back in Miami after spending several grueling but inspiring days in San Francisco with Dr. Ben Sheppard, processing the children as they arrived from Vietnam and had to be identified and cared for around the clock. Much of the information came from nuns who came in with the children and who work with them in Vietnam.

MSGR. NEVINS said he was told by the Sisters from Vietnam, "Many mothers are bringing their children to us because they cannot feed them and they know that the youngster will die of starvation or disease, that is, if they aren't killed by the war."

"And we have great confidence in the Sisters," he added.

"The refugees who are fleeing from provinces recently taken over by the Viet Cong are really caught," he said. "They are out traveling on primitive roads, with primitive transportation, and they left in such a hurry that they don't have enough provisions. They are afraid of mortar and rocket attacks, mine fields and Viet Cong soldiers. This explains the large number of tiny babies we had waiting for American

mothers and fathers to receive them.

"Many find the situation so desperate in Vietnam that they don't see any alternative. That's why they turn them over to orphanages. They are trying to save them," he said.

Msgr. Nevins heaped praise on everyone from doctors to young people of the San Francisco Bay area who volunteered their time to take care of the children at the Army Presidio.

"MOST OF THE children were tired and sick. We had to have help in identifying, getting medical clearances and escorting children who were being adopted by various agencies from all over the country," he said.

"We handled about 800 children in all, including around 200 for Catholic Charities throughout the country. The doctors wanted each child to be attended at all times and young people did this around the clock. The military people there were also kind and dedicated, and you could tell it was sincere," he said.

But while the pace was stepped up the past two weeks, the activity was not really new. The CSB had already arranged for 10 Vietnamese orphans to be adopted during the past year before all the publicity, with 17 more in recent weeks. The Voice carried stories several weeks ago about some of the earlier adoptions and about Sister Kateri Koverman from Vietnam who visited several cities pleading for assistance in

finding homes for the orphans, especially those of mixed

Continued on page 7



THIS VIET orphan had a shy smile for the news media even though he wasn't sure exactly what was happening at the Miami airport on his way to the Catholic Service Bureau last week for presentation to his adoptive parents.

ESPAÑOL
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THE **VOICE**

THE VOICE, P.O. Box 38-1059,
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Vocations day to be highlighted

Mass celebrated by Archbishop Coleman F. Carroll at 11 a.m. Sunday, April 20, in the Cathedral of St. Mary will highlight the observance of a World Day of Prayer for Vocations in South Florida.

Auxiliary Bishop Rene H. Gracida will preach during the Mass at which charters will be presented to every parish vocations committee in recognition of their work in fostering vocations to the priesthood and Religious life.

Charters will also be given to the vocation committees at St. John Vianney Seminary and the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach.

THE WORLD DAY of Prayer for Vocations is of relatively recent origins. Sunday marks the 12th observance of the event inaugurated in 1964 by Pope Paul VI as a day for prayer and reflection on Church vocations.

A youth seminar to gain insight and to develop an awareness of the need for a variety of ministries in serving God's people begins at 9 a.m. Saturday and continues until Sunday at St. John Vianney Minor Seminary.

Those participating will join in the Mass at the Cathedral with youths and other faithful of the Archdiocese.

College students and young adults as well as juniors and seniors in high school are invited to participate in the seminar sponsored by the Archdiocesan Youth Activities office to give young people an opportunity to gain some insight into the various lifestyles of commitment of ministry within the Church; to develop a consciousness of the need for religious leaders in society; and to provide time for Religious and priests to share their reflection on why they entered and why they continue in commitment to serve the people of God.

INFORMAL presentations by a variety of speakers on their particular lifestyle: question and answer periods; open discussion; value clarification; goal-setting for the future; and celebration of Liturgy will be included.

Many parishes in South Florida are also planning special observances, such as prayer vigils, to mark the World Day of Prayer.

At mid-week members of vocations committees in the following parishes had indicated that they would participate in the Pontifical Mass at the Cathedral: Holy Redeemer, Gesu, Holy Spirit, Lantana, Immaculate, Conception, St. Benedict, and St. John the Apostle.

Hialeah; Mary Immaculate, West Palm Beach; Nativity, Hollywood; St. Agatha, St. Ann, Naples; St. Ambrose, Deerfield Beach; St. Coleman, and St. Elizabeth, Pompano Beach; St. Clement, St. Plus X, Fort Lauderdale; St. Gregory, Plantation; St. Louis, St. Monica, Opa Locka; St. Matthew, Hallandale; St. Malachy, Tamarac; St. Joan of Arc, Boca Raton; St. Vincent Ferrer, Delray Beach; St. Francis of Assisi, Riviera Beach; St. James, N. Miami; and St. Rose of Lima, Miami Shores. St. Mary Cathedral, Epiphany, South Miami; St. Kieran, St. Paul the Apostle, Lighthouse Point, and St. Gabriel, Pompano Beach.

P.B. school holds 50 years' memories

By GEOFFREY BIRT
Palm Beach County
Correspondent

WEST PALM BEACH — St. Ann's School, West Palm Beach, is celebrating its 50th anniversary. This makes it one of the oldest schools in the diocese, and this, in turn, makes it a school with one of the longest histories in Florida.

The pastor of St. Ann's parish, Father Sidney A. Tonsmeire, S.J., says some preliminary plans are being made for a special Mass in September to commemorate the school's opening in 1925. Meanwhile, a lay committee headed by Robert K. Weiland, one of the original students, has organized a dinner-dance at the Knights Centre, West Palm Beach, for tonight, April 18.

ITS ALUMNI total many thousands who today include circuit court judges, past presidents of the bar and various chambers of commerce, and leaders of other trade, business and professional organizations. As recently as 1961, St. Ann's, a parochial school, and its "sister" educational facility, Rosarian Academy, a private institution, supplied the only Catholic high school facilities in Palm Beach County.

Actually, classes were first organized in 1923 and were held in the small original frame church which still stands on North Olive Avenue, on the south side of the present St. Ann's church, and which today is used by the pastor for his office. The 1925 date marks the opening of the existing school, located on the north side of the present church.

Alumnus Weiland, one of a family of 13 children, who was in kindergarten in 1924, asked about his earliest memories, has some different thoughts. With a smile he



This 1929 snapshot of the 1929 graduating class of St. Ann's School, West Palm Beach, is the earliest yet located as the school prepares to commemorate its 50th year of educational, cultural and religious services to Palm Beach County.

said:

"I THOUGHT it was a dirty trick when my mother took me to the school and left me there with all those strange kids. . . I well remember those four nuns and they were all excellent teachers though most of us had never before seen nuns and they scared us stiff. If we didn't mind what they told us, they'd grab us by the ear. . ."

It was Fr. John D. Brislan, S.J. who requested authority both to begin a school in 1923 and to invite the Dominican sisters from their mother house in Adrian, Mich., to be its faculty.

In March 1925 work was begun on the present school, under the

direction of Fr. James McLaughlin, S.J., who had become the new pastor. During the early part of 1925, the little school had grown in numbers and was the rectory which railroad tycoon Henry Flagler had donated, occupying the entire first floor to await completion of their new school.

The new and existing school was completed at a cost of \$135,000 and classes were first held there on October 12, 1925. The first faculty was composed of seven Dominican sisters and three lay teachers. Classes were from Kindergarten through the 12th grade and the student body totaled 463.

Weiland remembers this period of his life in this way: "We had quite a cafeteria downstairs. No meals were served, but we could get milk and sweets. Our family lived on 10th Street (Eight blocks to the north and several blocks westward) and if we wanted a mid-day meal, we walked home for lunch — we walked to school, went home to lunch, and walked back again. There were no school buses then.

"WHAT STICKS OUT best in my memory was the physical ed. program (carried out) in the basement," Weiland said. "It was done with wooden dumb bells and wands. Each kid had to grasp these as he arrived for the class," he said.

The worst hurricane recorded for Palm Beach County, in 1928, badly damaged the school. In 1930, St. Ann's was admitted to the Southern Association of Colleges and Schools which meant that it had been accredited under nationally recognized standards. In 1931, Palm Beach's colorful E. A. Bradley, operator of Bradley's Casino, financed the heating plant installation.

In 1939 a basketball court was added, and in 1941 a new cafeteria was constructed and football was started and three years later it won the Catholic Conference of the Southeastern Region. A major improvement program was completed in 1944-46. In 1946 — the first year after World War II — the Frank J. Lewis Foundation gave the school a bus. In 1947, with the student body risen to 750, there was a physical separation of high



THE 'NEW' school, begun in 1925, houses about 300 students, grades one through eight.

school and elementary grades to the east and west sides of the building respectively.

THE LAST high school graduation for St. Ann's took place in June, 1961. In the September of that year, high school students were transferred to the new diocesan Catholic High School, Cardinal Newman High School, West Palm Beach, which remains the only Catholic high school in Palm Beach County, except the Rosarian Academy.

Today, St. Ann's School averages 300 students in grades 1-8 but the building "though improved is basically almost the same as it was in 1925," Weiland says. Sister Andrew Irene, O.P., the principal, says that today, however, the students are more spread out, with smaller numbers to each teacher and in each classroom.

Meanwhile, there are many professional, business and political leaders of West Palm Beach, and in other parts of the county, and in other states, who received much or all of their formal education from St. Ann's School which has played a dominant role in the development of this part of the State.

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Death with Dignity bill killed in committee

TALLAHASSEE — There was standing room only in the committee room as a crowd mostly composed of senior citizens gathered to see Dr. Walter Sackett's Death with Dignity bill killed by an 8-7 vote in the House Judiciary Committee Tuesday.

No motion to reconsider HB 239 was introduced after the defeat, so it cannot be brought up again in the Judiciary Committee, leading capital experts to believe Death with Dignity has died for the 1975 session.

"WE CONSIDER this a real victory," Thomas Horkan, executive director of the Florida Catholic Conference, said. He had testified earlier against passage of the measure in subcommittee.

Testifying before the subcommittee

later were Thomas J. Pepe and Anne Heffernan, residents of Lanarch Village, a retirement home in northwest Florida; Marsha Beach, of the Florida Association for Retarded Citizens; Dr. John H. Rowland, of Jacksonville; and Virginia Beverly, a private citizen from Jacksonville.

Pepe quoted from "Death and Dying," a popular book by Dr. Elizabeth Kubler-Ross, considered an expert on the matter.

MRS. HEFFERNAN pointed out that if the legislation were passed, Florida would be the first state to support Death with Dignity, and added that sufficient safeguard exist now so as to make new legislation unnecessary.

Referring Christ's death on the cross as

a death with dignity, Dr. Rowland called the American Euthanasia Foundation's Living Will "passive euthanasia" and said it could become positive euthanasia.

"Life is sacred," he said. "The physician doesn't want to play God, and no one should have that right."

IN THE full committee hearing, Rep. James Thompson of Quincy spoke against the bill, saying that many of his constituents oppose it. He added that the argument that terminal patients are a financial drain on their families is selfish.

Sackett, who has proposed his Death with Dignity legislation in seven consecutive legislative sessions, was upset as he closed the committee hearings with quotes from polls he had taken which he

said showed a majority of Floridians and circuit court judges favoring his legislation.

He pointed out that similar legislation has been introduced in 18 other states (although no state has passed such a law), and he cited 50,000 terminal cases in Veterans' Administration hospitals "who need this legislation."

Representatives from the Archdiocese of Miami voting in favor of the Death with Dignity bill were: Alan S. Becker, Miami Beach; Gwen S. Cherry, Miami; Barry Richard, Miami; and Dr. Walter Sackett, Miami. Voting against the bill were: John J. Considine, West Palm Beach; H. Paul Nuckolls, Fort Myers; and George A. Williamson, Fort Lauderdale.

"ON THE Eighteenth of April in Seventy-five; / Hardy a man is now alive / Who remembers that famous day and year . . .

One if by land, and two if by sea; / And I on the opposite shore will be, / Ready to ride and spread the alarm / Through every Middlesex village and farm." Lines from Longfellow's "Paul Revere's Ride" are brought to mind as the 200th anniversary of the famous gallop and the ensuing battles of Lexington and Concord approaches. The dramatic painting "Midnight Ride" is by Ben Stahl for John Hancock Mutual Life Insurance Co.'s "Faces of Freedom" exhibition.



Proposed bills affect almost everyone

A number of bills have been introduced in the House and Senate of the Florida Legislature which if passed will affect sales taxes, juvenile offenders, homeowners, those seeking to adopt children, and foreign-trained medical personnel.

Senate Bill 43 would prohibit the licensing of foreign-trained

physicians, osteopaths, and nurses except U.S. citizens enrolled in foreign schools prior to Oct. 1, 1975.

HB 872 would prohibit schools that have not obtained a license or schools that are under an injunction against operating from advertising for students; and HB 470 would repeal that section of the

Florida statutes which requires than an Americanism vs. Communism course shall be taught and required in public high schools.

A proposal that legislative committee study the desirability of repealing existing law which requires confidentiality of the names and criminal records of juvenile

offenders is provided in HB 889 while SB 381 amends those sections of the statutes so that certain information relating to a child who has adjudicated delinquent more than once shall be a public record. According to the bill such information would include the name of the child, names and addresses of the child's parents, guardian or legal custodian, the nature of the offense and fingerprints and photograph of the child. HB 890 would authorize the circuit court, as a part of a treatment plan, to order a child to make restitution to the aggrieved party for damages and relates to delinquent children, who have reached the age of 14.

An increase in the homestead exemption, now \$5,000, to the amount of \$10,000 is provided in Senate Joint Resolution 385 for all homeowners and would be submitted to the electors of the state for approval or rejection at the general election to be held in November, 1976.

HB 798 would make Lincoln's birthday a legal holiday. The present four per cent sales tax would be affected by HB 293 which would amend the statute to reduce to two per cent the sales tax on articles of clothing and personal attire which are sold for a retail price of \$19.99 or less. HB 294 would exempt clothing at a retail price of \$19.99 entirely from sales tax.

House Memorial 906 urges the improvement of postal service and calls on the Congress of the U.S. to take whatever action it deems necessary to "promote and effect the return of efficient and speedy service to the people of this country by the U.S. Postal Service."

The Florida Acupuncture Committee of the Division of Professions of the Dept. of Professional and Occupational Regulation would be created by HB 354 and would provide for certification in acupuncture and licensing of acupuncture technicians.

Women convene, April 27-29

HOLLYWOOD — Members of the Miami Archdiocesan Council of Catholic Women have announced plans for their 17th annual convention on April 27, 28, and 29 at the Diplomat Hotel.

South Broward Deanery members will be hostesses to the three-day meeting and the convention committee is headed by Mrs. Kay Bracken, deanery president.

A full program of business meetings, special awards presentations, workshops and share shops is planned beginning on Monday, April 28. The Spring board meeting of the Council is scheduled for 3 p.m., Sunday, April 27 with Mrs. Robert Ulseth, St. Juliana parish, West Palm Beach, Council president,

presiding.

A punch party is planned for delegates to the convention on Sunday evening. Other features of the meeting include a clergy luncheon on Tuesday and the closing convention banquet on Tuesday evening.

South Broward affiliations serving on the convention committee are Our Lady Queen of Martyrs, registration; St. Bartholomew, hospitality; St. Jerome, transportation; St. Bernadette, arrangements; Nativity, decorations; St. Maurice and Resurrection, favors; St. Stephen, pages; St. George, information; St. Matthew, Masses; St. Anthony, exhibits; St. Gregory, publications; and St. Charles Borromeo, sponsors.

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Vocations—what can you do?

Warsaw, Poland, is reputed to have one of the highest rates of vocations to the priesthood and religious life in the world. This, despite the Communist government and the usual restrictions which hamper the full exercise of religion. Apparently men and women have been so challenged by the much propagandized, godless way of life, they are very willing to dedicate themselves to spreading the mission of Christ.

This points up the firm conviction of many experienced in vocation problems, namely, that in times of adversity more young men and women are ready and willing to seek additional sacrifices in the service of God and others. Whereas, by contrast, in times of prosperity, the spirit of self-indulgence, the habit of living comfortably and easily seems to soften and weaken even the generous minded.

However, this much seems certain regarding vocations. Whether or not one lives in a country where religion is restricted or in an economy of recession or prosperity, the family and the parish have roles in fostering vocations, roles which cannot be duplicated by anyone or anything.

In 1975 the family holds as important a place as ever in providing future priests and nuns. The good

home, where the faith is lived despite the assaults today on family life, will create the kind of atmosphere in which vocations can flourish.

Moreover, the parish reinforces the power of the family. If the parish is a faith community which takes

seriously the urging of Christ to pray for vocations then men and women are going to be helped with the added and needed grace of God. After all, the one thing Jesus asks us to do about vocations is to pray.

Everyone seems to be aware that we do not have enough priests

and sisters to staff our parishes and schools and to open new institutions. Therefore, awareness of this need should indeed stimulate all of us to unite with our people everywhere this Vocations Sunday that God will provide the whole world with many more priests and sisters.

Catholic schools getting support

For the past ten years Catholic schools have been much in the news — and most of that news was bad. Hence it is a relief to educators and parents alike to find a note of optimism in recent surveys concerning our schools.

At the NCEA convention earlier this month, Father Frank Bredeweg, director of special projects, noted: "The decline in the number of Catholic schools has now decreased for three consecutive years marking an end to the six year period of more dramatic declines from 1965-66 to 1971-72."

In the current 1974-1975 year, there are 8,418 Catholic elementary schools and 1,677 Catholic secondary schools for a total in the United States of 10,095 schools.

A note of caution was sounded by

Father Bredeweg. "It would be a mistake to think that Catholic school problems are solved. Indications are that we are at another level of operation and analysis, and the future depends on the confidence and support of Catholic parents, especially in the next few years."

Much greater support for our schools by parents is already assured according to another respected survey by the National Opinion Research Center in Chicago. In their detailed analysis, it was found that Catholics of all age groups strongly support Catholic education. Perhaps we would expect to hear that 81% of people over 60 years old would be willing to contribute more to Sunday collections to keep parochial schools open. But we are not quite prepared to learn that in

the age group of 20-30, exactly the same percentage — 81% — would be willing to sacrifice more money to retain our schools. And this is the group generally thought of as independently picking and choosing among the doctrinal and moral teachings of the Church. Still on the value of Catholic education they come off as convinced as any other group in the Church.

Only 9% of all age groups thought better education could be obtained in non-Catholic schools. It was also pointed out that the first reason why parents are not sending their children to Catholic schools is the fact they live where no Catholic school is available.

No, the education problem is far from solved. But there is far more reason for optimism than several years ago.

Letters to the Editor

Far-fetched story?

EDITOR: Let's say it's 1976, and the Democratic Party has just adopted its platform, including a pro-abortion plank — along with support of programs for universal medical aid, funds for the elderly and job training programs.

Suddenly, thousands of Catholics find themselves in a quandary. They are informed that they cannot remain Democrats and receive the Sacraments.

Far-fetched? Or is it? Look at the decision made this week in San Diego. The bishop there ruled that members of the National Organization for Women (NOW) cannot receive the Sacraments unless they oppose the group's pro-abortion position.

O.K., in theory, nothing is wrong. A bishop has the right to make a decision such as this. As Bishop Maher of San Diego said, abortion is a "serious moral crime," and supporting it is, too.

Where the danger lies is in the misinterpretation of the decision, as happened in San Diego. A clarifying statement was issued by the Chancery explaining that only members of NOW who supported the abortion stand would be denied the sacraments. But this statement did not get read in all parishes; therefore, many members of NOW were not even given the chance to express their views, but were turned away from the communion rail because they wore NOW buttons.

The United States Supreme Court has legalized abortion, and like it or not, all citizens of this country who do not publicly oppose the decision must be presumed to accept it.

Is it only a matter of time before

Catholics are required to recite a litany of beliefs they oppose before they can receive the Sacraments? Let's hope not!

Violet Klockman
Naranja

Thanks for prize

EDITOR: I received your check for five dollars (3rd place in Voice survey) and would like to thank you so much.

As retirees, you must realize, we live on a pretty tight budget as I also require rather expensive medication, but I am going to use the money for a rather frivolous purchase.

I plan to shop for a real nice hibiscus, so as it grows and flowers, it will be a constant reminder to bolster my ego.

I have felt so inferior being a non-productive member of society, although I do volunteer work at the hospital, but to think that my comments deserved a prize gives me great satisfaction.

Name withheld

More on nun

EDITOR: I read in the latest issue of The Voice (April 11, 1975) about this so-called "activist Dominican nun" — I personally would like to know where these labels come from? Also, how you responded to these allegations?

I did not see the Today Show and I get the feeling that much is being said "out of context." You would be doing your reading public a great service to trace this information back to the source, Sister Madelyn Reno and report your findings in The Voice.

This kind of spurious condemnation can

deal a death blow to these women, i.e. Dominicans, who are "teaching" nuns and doing a good job of it.

Denise Gollwitzer
North Miami Beach

(The Voice has contacted NBC, but the network does not have transcripts of Today shows. Therefore, we are unable to print exactly what Sister Madelyn said; but we are awaiting receipt of her address from NBC so that we can report her version of what she said on the show in question. As for the label "activist nun" and any statements that were made concerning her, these were opinions expressed in letters by our readers and do not necessarily reflect the editorial opinion of The Voice—Ed.)

LETTERS TO THE EDITOR

All Letters to the Editor must be signed. If you wish your name withheld, please make a notation to that effect on your letter.

Please keep letters short, as The Voice is limited in space and would like to include as many letters as possible to show the varying viewpoints of our readers. The Voice reserves the right to edit letters within context for reasons of space limitations.

Opinions expressed in Letters to the Editor are those of the letter writers and do not necessarily reflect the editorial position of The Voice.

NCD and liturgy

EDITOR: In last Sunday's Voice (April 11th), reporting on the discussions in progress for the preparation of a new Catechetical Directory, you quote Sister Mariella Frye (Asst. Project Director of NCD), as saying, "This is the first time that the Church has taken in massive participation from the people in preparing Church doctrine."

What Sister Frye is proposing is the building of the Tower of Babel. Without any fear of contradiction it may be stated that never in the entire history of the Church (including the time of the Arian heresy), has there been amongst the faithful such a pitiful wholesale ignorance regarding the true teaching and doctrines of the Church.

In the face of this appalling mass ignorance, Sister Frye is proposing that by gathering a consensus of opinions from this monumental ignorance, we will come up with a Catechetical instrument which will be superior to those compiled by the Doctors, Saints and Pontiffs. The proposition is so ridiculous it borders on lunacy.

Also in the last issue of the Voice the Rev. Joseph Champlin cites several "scientific surveys" in attempting to convince us that the "New Liturgy" has nothing to do with declining attendance at Mass. With all due respect we must answer PHOOEY!

Our own "scientific survey" reveals the following:

1. The Church no longer teaches that it is a mortal sin to miss Mass on Sundays and Holy Days of Obligation. Therefore most people, especially the young, no longer feel they must attend unless "they feel like it".
2. Having Masses Saturday night through Sunday night, has not only not increased attendance, but in fact has served to further cloud the concept of the Sunday precept.
3. The liberal and socialistic political sermons so commonplace in the past few years have turned people out by the droves.
4. People with stronger than average doctrinal training not only deplore the introduction of prayers and rubrics which have their origin in the Protestant "reformation", but actually entertain well documented doubts whether certain mutilations have not actually invalidated the "new Mass".

E. A. Wilson
Miami

Act of God

EDITOR: I had a dream, no I didn't. I was wide awake at five a.m. on April 4th, 1975.

Orphans, or refugees are flying in by the hundreds. Can our country support such a responsibility? Are we not talking about inflation, even a possible depression? Could this be an Act of God, our Creator?

Could this be to amend for all the abortions that took place, more so in the past three years, and are still taking place?

Could it be for this mother who had one or more abortions, and now, unable to give birth, feels blessed to be able to adopt one or more children in repentance for her sins?

Could it be for the Pill, that is being sold over the counter, or in the doctor's office, so our young generation, and others, are able to enjoy life, have fun, without having to face any responsibilities?

What happened to the sixth commandment? Was it broken on the way down from Mount Sinai?

Is the Good Lord trying to save us from a possible Chastisement? My personal opinion is that I think that our President was inspired spiritually.

Theresa M. Joyal
Hallandale

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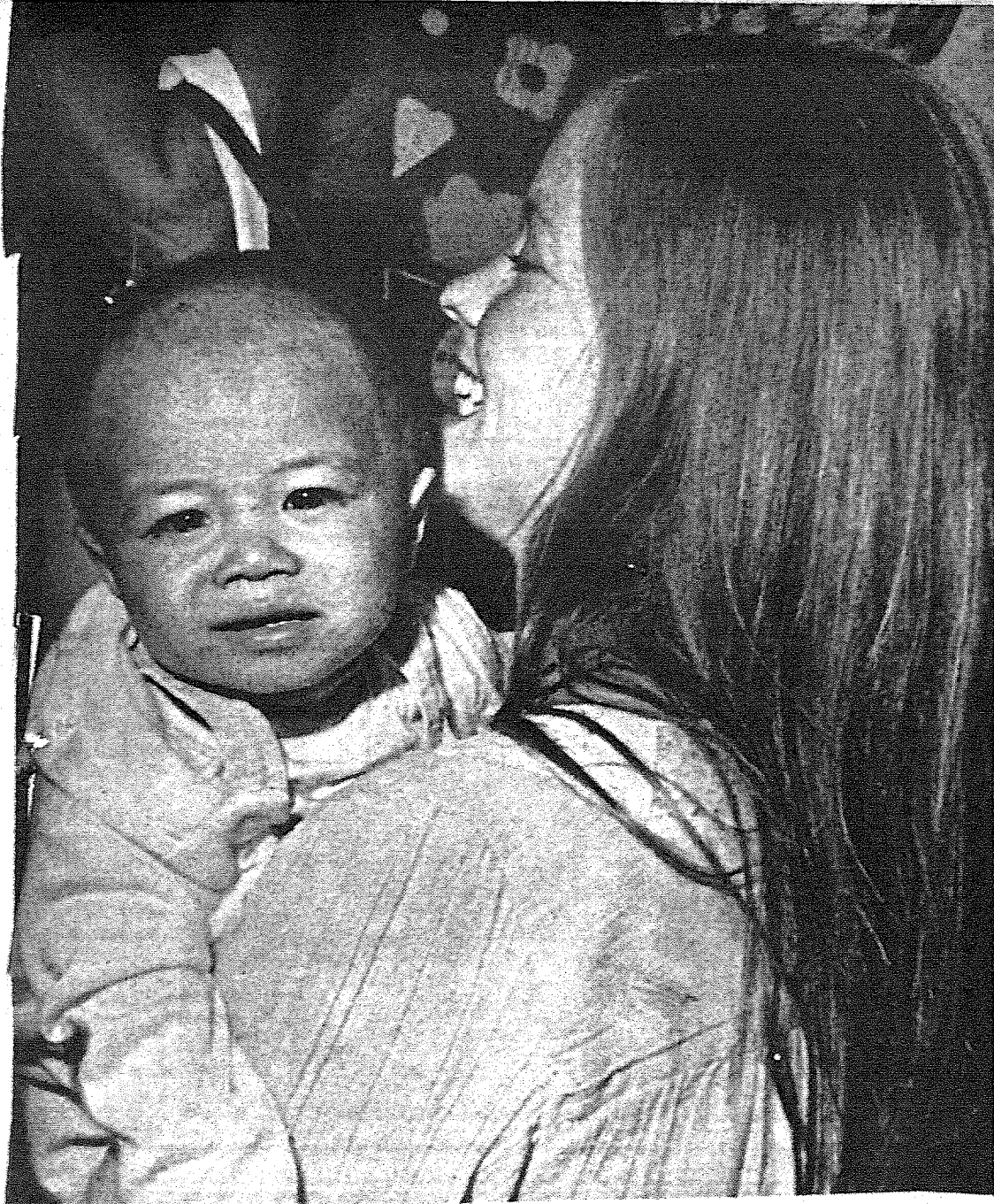
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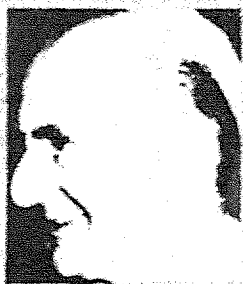
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Viet orphan, left, smiles for the camera at the airport, while another, right snoozes. Dr. Ben Sheppard, above, introduces a Vietnamese orphan to an American baby who was just passing by.



The Voice
of the
Holy Father



'Church is home for all—workers, children, fringes of society'

Home for poor

In the midst of much functional but impersonal architecture, today's church is a home for the poor, for workers, for those on society's fringes and for ordinary citizens. Pope Paul VI told thousands April 13.

Pope Paul spoke about church buildings during his noon talk on the opening day of a drive to construct new churches in Rome.

ALTHOUGH the Eternal City has about 550 churches — all but about 20 of them Roman Catholic — the city suffers from a shortage of churches in its suburbs, which have mushroomed since World War II.

Speaking from his study window overlooking St. Peter's, the world's largest church, and a huge crowd of about 100,000 people, the Pope maintained that today's church, "standing in the midst of a complex of civic construction so highly developed in the services it offers but so impersonal in its ambience, is a home for the people, a home especially for human beings, a home for workers, a home for children and young people, for the poor and for those living on the fringe of society and, it goes without saying, for the good and ordinary citizen."

Referring to Rome's suburban church shortage, the Pope said: "We must not deprive Rome's very vast and pluriform periphery of the indispensable places of worship if we want the city to keep up a lively, exemplary and worthy Catholic faith as well as to render its proper and traditional witness to Christ's Gospel."

"OUR PASTORAL activity is vertical, toward God, toward Christ," the Pope asserted. "But it is also horizontal — toward people, toward the masses in need of a center which can cultivate their spirit, feed their feeling of brotherhood and community, care for their most neglected and most human needs; a center which can soothe their afflictions, strengthen their highest hopes and cultivate their moral and civic consciousness."

For the church construction drive, the Diocese of Rome placarded the city's churches with an attractive poster showing a pre-schooler in short pants staring up at crystal and steel office and apartment buildings.

The caption read: "In a church — perhaps in a poor one — you found God one day. Many of your brothers cannot find Him because, in their neighborhood, He has not yet



TOURISTS take in the view at St. Peter's Square in a scene foreshortened by use of a long telephoto lens. Behind them, looking closer and more compressed than usual, is Via della Conciliazione, which now includes a pedestrian zone for Holy Year visitors. New traffic patterns for 1975 are designed to keep all but a few vehicles from St. Peter's Square and areas around the Basilica to protect large groups of pilgrims from Rome's tyrannical autos.

found a home. Your aid, however modest, can help these brothers find peace and security in God."

New book rules

A high Vatican official commenting on a new decree concerning the granting of Imprimatur, said that the decree made no changes in existing regulations regarding the Imprimatur of books to be used as school texts.

The official said fears raised by some education officials regarding academic freedom or the choice of books to be used in classrooms was unfounded.

THE VATICAN'S Doctrinal Congregation issued a decree April 9 simplifying rules regarding the Imprimatur, which is the official church pre-publication approbation that a book or pamphlet is free from error in matters of faith or morals.

The decree stated that catechisms, books

on scripture, theology, canon law, Church history and "moral and religious teaching" could not be used as teaching texts in elementary and secondary schools or in colleges and universities if they did not carry an Imprimatur.

Asked if this meant that schools would be banned from using all books without Imprimatur, including works by non-Catholic theologians in university courses, the high-ranking official said that the Imprimatur regulation applies only to books used as teaching texts.

HE ADDED: "I've always been able to read anything I wanted, so long as it was known that I understood exactly what the book was and what authority it carried."

The official dismissed a suggestion that, under the wording of the decree, each Ordinary (local bishop) would have to approve all texts — even those which already bore Imprimatur from another diocese.

"The need for approval of a text obviously refers only to texts which do not have any

Imprimatur — not to texts which already bear the Imprimatur of another Ordinary," the official said.

Need inner peace

Pope Paul VI stressed the need for "interior peace" during three general audiences for different language groups here April 9. A total of more than 25,000 Holy Year pilgrims and visitors heard him speak.

In one of the audiences he also greeted several groups of Americans.

Pope Paul told the pilgrims:

"INNERMOST peace is the primary authentic happiness. It helps one to be strong in the face of adversity. It preserves the nobility and liberty of the human person under the worst conditions in which men may find themselves.

"Moreover, innermost peace remains the means of salvation, the hope of regaining one's own rehabilitation, one's own respect and one's own moral rebirth when desperation threatens to overcome one."

The Pope noted that it is impossible to regain a true and not illusory internal peace through one's own moral resources. Christ instituted a sacrament for this purpose, he said, the sacrament of Penance "which can give peace, interior peace."

AT ONE audience Pope Paul greeted a number of American seminarians of the North American College in Rome who were scheduled to be ordained deacons Apr. 10.

"On the vigil of their ordination to the diaconate," he said, "we are happy to greet a group of American seminarians and their families. Beloved sons, you are called to a great ministry. More than ever before in your lives you must hear and guard and do the word of God.

"It is up to you to preach Jesus Christ, the crucified and risen Lord, and by your lives to give convincing witness to His coming. You are 'men with the message of truth and the power of God.' We exhort you to be faithful to the charge that you will receive in the presence of your families and before the whole Church. It is your special challenge and your heritage."

THE POPE also greeted a group of pilgrims from the diocese of Brooklyn, N.Y., who were accompanied by Bishop Francis J. Mugavero and Auxiliary Bishop John J. Snyder of Brooklyn, and recalled his own visit to New York and the United Nations in 1965.

Vocations—what can you do?

Warsaw, Poland, is reputed to have one of the highest rates of vocations to the priesthood and religious life in the world. This, despite the Communist government and the usual restrictions which hamper the full exercise of religion. Apparently men and women have been so challenged by the much propagandized, godless way of life, they are very willing to dedicate themselves to spreading the mission of Christ.

This points up the firm conviction of many experienced in vocation problems, namely, that in times of adversity more young men and women are ready and willing to seek additional sacrifices in the service of God and others. Whereas, by contrast, in times of prosperity, the spirit of self-indulgence, the habit of living comfortably and easily seems to soften and weaken even the generous minded.

However, this much seems certain regarding vocations. Whether or not one lives in a country where religion is restricted or in an economy of recession or prosperity, the family and the parish have roles in fostering vocations, roles which cannot be duplicated by anyone or anything.

In 1975 the family holds as important a place as ever in providing future priests and nuns. The good

home, where the faith is lived despite the assaults today on family life, will create the kind of atmosphere in which vocations can flourish.

Moreover, the parish reinforces the power of the family. If the parish is a faith community which takes

seriously the urging of Christ to pray for vocations then men and women are going to be helped with the added and needed grace of God. After all, the one thing Jesus asks us to do about vocations is to pray.

Everyone seems to be aware that we do not have enough priests

and sisters to staff our parishes, schools and to open new institutions. Therefore, awareness of this reality should indeed stimulate all of us to unite with our people everywhere this Vocations Sunday that God provide the whole world with more priests and sisters.

Catholic schools getting support

For the past ten years Catholic schools have been much in the news — and most of that news was bad. Hence it is a relief to educators and parents alike to find a note of optimism in recent surveys concerning our schools.

At the NCEA convention earlier this month, Father Frank Bredeweg, director of special projects, noted: "The decline in the number of Catholic schools has now decreased for three consecutive years marking an end to the six year period of more dramatic declines from 1965-66 to 1971-72."

In the current 1974-1975 year, there are 8,418 Catholic elementary schools and 1,677 Catholic secondary schools for a total in the United States of 10,095 schools.

A note of caution was sounded by

Father Bredeweg. "It would be a mistake to think that Catholic school problems are solved. Indications are that we are at another level of operation and analysis, and the future depends on the confidence and support of Catholic parents, especially in the next few years."

Much greater support for our schools by parents is already assured according to another respected survey by the National Opinion Research Center in Chicago. In their detailed analysis, it was found that Catholics of all age groups strongly support Catholic education. Perhaps we would expect to hear that 81% of people over 60 years old would be willing to contribute more to Sunday collections to keep parochial schools open. But we are not quite prepared to learn that in

the age group of 20-30, exactly same percentage — 81% — would be willing to sacrifice more money to retain our schools. And this is a group generally thought of as independently picking and choosing among the doctrinal and teachings of the Church. Still, the value of Catholic education comes off as convinced as any group in the Church.

Only 9% of all age groups thought better education could be obtained in non-Catholic schools. It was also pointed out that the reason why parents are not sending their children to Catholic schools is the fact they live where no Catholic school is available.

No, the education problem is far from solved. But there is far more reason for optimism than seven years ago.

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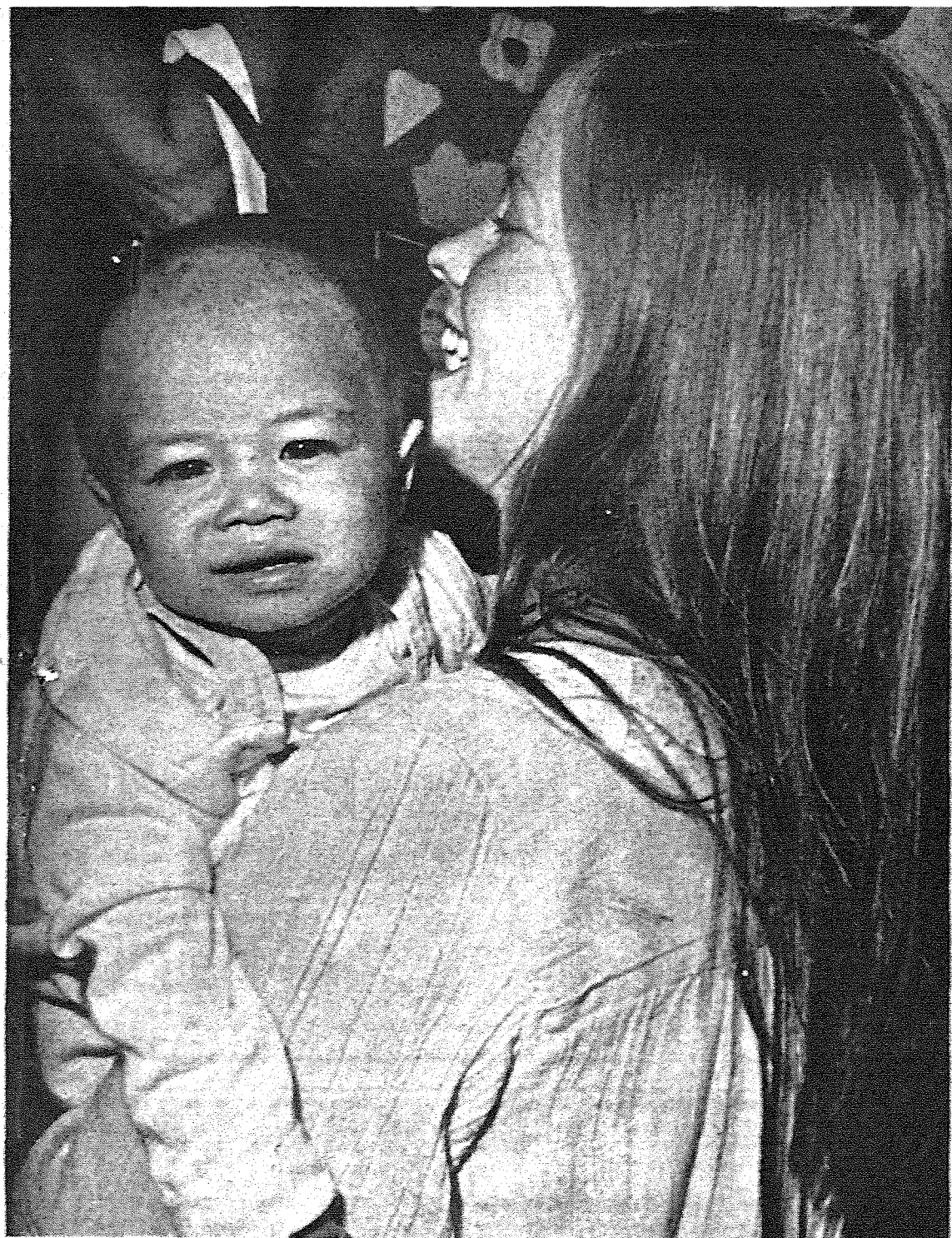
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Viet orphan, left, smiles for the camera at the airport, while another, right snoozes. Dr. Ben Sheppard, above, introduces a Vietnamese orphan to an American baby who was just passing by.



Airlift saved many Viet babies

Continued from page 1
parentage.

"SHE CALLED it a matter of life or death," said Msgr. Nevins.

The CSB received over 3,000 calls from prospective parents over the past two weeks.

Questions had been raised in some international circles about whether the Vietnamese children should not be left in Vietnam rather than suddenly taking them out in big masses. But Msgr. Nevins pointed out that the Sisters from Vietnam

Vietnam. Bishop Swannstrom emphasized that the U.S. Catholic agency's entire program "has been carried on in complete cooperation with the Roman Catholic bishops of South Vietnam, and will be continued on that basis."

MSGR. LAWRENCE J. Corcoran, executive director of the National Conference of Catholic Charities (NCCC) in Washington, D.C., stressed that Catholic Charities agencies cooperating in the program for Vietnamese orphans apply the same principles to

Nguyen Van Binh of Saigon appealed to South Vietnamese Catholics not to abandon their parishes when threatened by invasion, but to stay and help in "establishing peace and concord between Vietnamese."

Noting that CRS and the

NCCC jointly form the U.S. representation in Caritas Internationalis. Msgr. Corcoran said that "Father Grange is not speaking for us" and added that "there has been no consultation with us on his statement."

"It sounds to me as though the (Father Grange) is proceeding on the assumption that all those children will be absorbed into families over there," Msgr. Corcoran said. "We are proceeding on factual evidence that they will not be."

"The refugees who are fleeing from provinces recently taken over by the Viet Cong are really caught"

as well as the condition of the children arriving made the need for outside adoption clear.

Also, at the national level, a statement was made by Bishop Edward E. Swannstrom, executive director of Catholic Relief Services (CRS), the overseas aid agency of U.S. Catholics. He said that the "standards employed in the screening, processing and placement of Vietnamese orphans have been, and will continue to be, of the highest professional level with the best interests of the child considered paramount."

After describing other CRS activities in child care in South

those cases that they normally apply to adoptions. The agencies, he said, seek to have children remain with their own families or with extended families whenever possible.

He also noted: "All adoptive homes are studied carefully by experienced social workers before any placement is made."

According to Father Charles Grange, a Vietnam specialist for Caritas Internationalis, the Vietnamese Church opposes the orphan airlift because it is "damaging to the Vietnamese people."

Recently Archbishop Paul



Elizabeth Manning, CSB Adoption Supervisor, Bundles up an Orphan at the Miami Airport.

ERA will hurt anti-abortion laws, experts say

Ratification of the Equal Rights Amendment will repeal all and any kind of anti-abortion laws and prevent the passage of any anti-abortion laws in the future, the national chairman of the Stop ERA movement said as the Florida House voted 62-58 in favor of the legislation last week.

The controversial issue which has attracted thousands of women, both proponents and opponents of the measure, to the state capital in Tallahassee, is now in the Senate Rules Committee.

QUOTING Prof. Charles E. Rice, Notre Dame Law School, and one of the nation's leading con-

stitutional lawyers, Mrs. Phyllis Schlafly points out that "passage of the ERA would serve to validate the Supreme Court's pro-abortion decision, and invalidate any remaining authority that any state now has left to prohibit abortions, or to regulate and punish abortions committed after the Supreme Court's permitted trimester period of pregnancy."

According to Clarence Manion, another constitutional lawyer in the U.S., "Practically all states have restructured their anti-abortion laws in one way or another since the Supreme Court found the trimester plus right of

privacy in the penumbras of the 14th Amendment. But with the ERA in the Constitution, state abortion laws, since they are obviously designed on the basis of sex, would be a violation of ERA."

In the opinion of Manion, formerly dean of the Notre Dame Law School, the question before state legislatures is do they want to repeal all and every kind of abortion law that have now and prevent the enactment of such a law in the future. "Ratification of the ERA would accomplish this," he said. "On the contrary, if you wish to retain any vestigial control of abortion in the hands of the state

legislature, then you should reject the ratification of ERA.

"NO COMPETENT lawyer will deny this inevitable effect of ERA upon a state's right to pass anti-abortion laws since they are essentially 'sexist' and cannot be applied to men," he added.

Mrs. Schlafly further said that women do not at this time have a "constitutional right" to terminate pregnancies they do not wish to continue. "The current right of abortion is only a 'Supreme Court right' handed down by the U.S. Supreme Court in the case of Roe V. Wade on Jan. 22,

1973. "The women's libbers are not satisfied with this because there is nothing in the Constitution or in any Federal law to assure that this Supreme Court right to abortion will be permanent. The Supreme Court decision was a 7-2 opinion, and several Justices might change their minds at any time. Or," she added, "there might be a change in the personnel of the Supreme Court. Or, Congress might pass a law removing abortion from the jurisdiction of the Supreme Court. In addition, there are dozens of state laws partially prohibiting or regulating abortion."

Minorcan priest honored



Bishop Miguel Moncadas Noguera

ST. AUGUSTINE — Four Florida bishops, a member of the Spanish hierarchy and the Spanish Ambassador to the U.S. will honor pioneer Minorcan priest, Father Pedro Camps, and his parishioners of 200 years ago, during special ceremonies here on Thursday, April 24.

Bishop Paul Tanner of St. Augustine will be the principal celebrant of Concelebrated Mass at 11 a.m. in the Cathedral with Bishop Miguel Moncadas Noguera of Minorca; Bishop Charles B. McLaughlin of St. Petersburg; Bishop Thomas B. Grady of Orlando and Auxiliary Bishop Rene Gracida of Miami.

AMONG PRIESTS also concelebrating will be Father Lamar J. Genovar, former pastor of St. Sebastian Church, Fort Lauderdale, who is of Minorcan ancestry. The Hon. Jaime Alba, Spanish Ambassador, and other dignitaries from Spain will participate in the Mass from the sanctuary.

Dr. and Mrs. Fernando A. Rubio of Minorca and Mr. and Mrs. X. L. Pellicer of St. Augustine, donors of a monument depicting Father Camps and the Minorcans, which will be unveiled after the Mass, will participate in the Offertory procession. Also taking part in the procession will be two Sisters of St. Joseph of St. Augustine of Minorcan ancestry, Sister Henrietta Manucy and Sister Mary Ruth Masters.

The bronze statuary, sculpted by Josep Viladomat in Barcelona, will stand beside the Cathedral overlooking the Spanish plaza which has been criss-crossed for two centuries by Minorcans, pioneer Catholics whose contribution to America has been unique and has lasted down the years to the present. It will stand on a base of native rock that has tablets bearing the names of local families who have contributed to the base, on which the larger than life memorial will stand.

MOST OF this city's longtime residents are descendants of the Minorcans who pioneered in New Smyrna Beach in 1768 and moved to St. Augustine in 1777.

Commemoration during the nation's bicentennial of the reli-

Physician named to St. Francis board

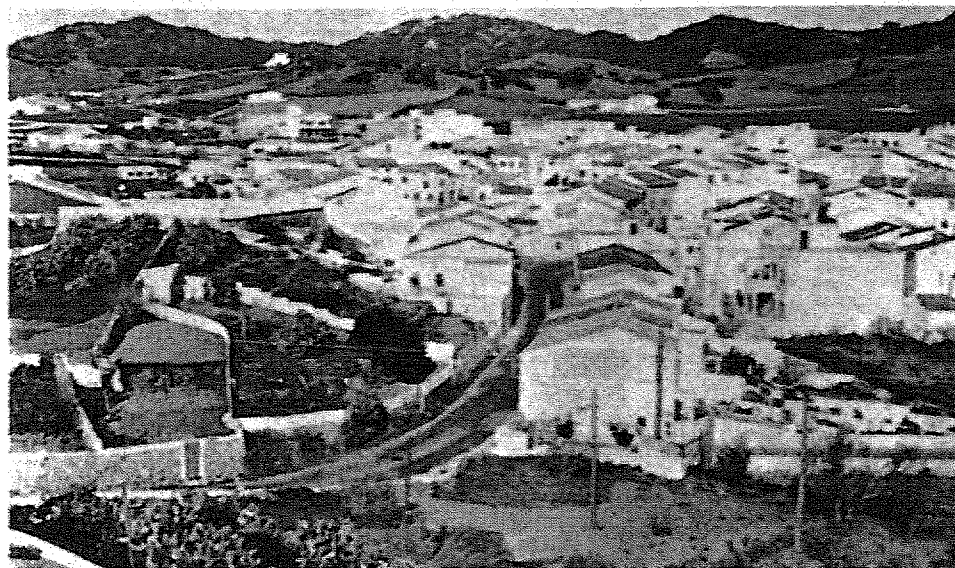
Stanley Jonas, M.D., has been named to the board of directors of St. Francis Hospital, Miami Beach, and is the first physician to serve on that board in many years.

An internal medicine specialist, he has served on the executive committee and is presently vice president of the medical staff.

gious and civic contributions of Minorcans to American life will also be recalled on Friday, April 25 in New Smyrna in the Diocese of Orlando.

Donors of the Camps' monument will lead Minorcans and Spaniards from St. Augustine to New Smyrna along King's Rd. in a pilgrimage marking the journey Spanish Minorcans made along the same road 200 years ago in pursuit of liberty and justice.

Bishop Grady will welcome the pilgrims on the grounds of Sacred Heart Church and Bishop Moncadas will respond. Mass will be celebrated at 10:30 a.m. followed by luncheon at the Smyrna Yacht Club.



THE ASSISTANT to Father Pedro Camps, assistant, Father Bartolome Casanova, OSA, was from the monastery atop Monte Toro, back-ground. This 200-year-old history is being marked on the east coast of Florida this month in special services in St. Augustine and New Smyrna.

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<p>'74 BUICK LESABRE LUXUS</p> <p>SILVER with cranberry Top and interior, double power, FACTORY AIR, many extras, low miles..... \$4688</p>	<p>AT FINCHER WE DO, WHAT WE SAY WE ARE GOING TO DO!!!</p>	<p>'72 CUTLASS S COUPE</p> <p>FLAME Orange with white top and white bucket seats, power windows, double power and FACTORY AIR, low, low miles..... \$2788</p>

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IN CELEBRATION

American Film Theatre celebrates with good drama on film

Three sons return home to a coal-mining town in the north of England to celebrate their parents' 40th wedding anniversary. In the context of *In Celebration*, this quite ordinary event becomes the occasion for David Storey's incisive portrait of family relations and the individual's struggle to cope with the bonds of the past.

The youngest son and the focal point of the drama is Steven (Brian Cox), a schoolteacher obviously troubled by some deep, in-

ing following, the family reunion serves to revive unpleasant memories that have long lain buried.

From the start, innocent conversation carries portentous overtones that gradually take on meaning after mention is made of the mysterious death of the first-born, seven-year-old Jamie. This son represents the father's lifetime of atoning for his wife's having to marry beneath her social class because she was pregnant with Jamie. Andrew wants the family to face this reality and free themselves from its shame and guilt.

For Colin, this is a revelation which he dismisses as having no relevance for his own selfish future. The father stolidly refuses to acknowledge Andrew's accusations which imply that his life has been a sham.

THE MOTHER remains steadfastly oblivious to the storm surrounding her. It is only Steven who, comprehending it all, refuses to make judgments on his parents' lives, preferring not to destroy their illusions even at the expense of his own inner peace.

In *Celebration* is a powerful play that demands much from the viewer because of the intensity of emotional involvement and the

density of thematic developments. There are many levels of meaning here far beyond the psychology operating within each of the characters in this individual family. By extension, this drama encompasses the whole family of man and its complex inter-relationships that may be explained by the theological interpretation of original sin, guilt, and reparation, or by Freudian analysis and Oedipal complexes, or by socialist philosophy and the class struggle. These, however, seem pallid exercises in explication when compared to the immediate effect of this work's taut and evocative probing of the troubling tensions within this particular family and the resonances resulting from the experience of each viewer.

It matters not a farthing that *In Celebration* takes place within the confines of several drab and depressing rooms. The drama is all inside the characters and Anderson, with the help of some brilliant ensemble acting, has made us enter their world. Here he has gotten through the formalities of human relationships that shield us from getting too personal in dealing with others. Anderson cuts to the bone of individual vulnerability.

In *Celebration* is the American Film Theatre's best effort to date, and in effect it celebrates the concept of preserving great performances on film as a living entity. This is a film that will last long after the present series has been concluded. (A-III)



Scene from the American Film Theater presentation of the David Storey play, *IN CELEBRATION*, directed by Lindsay Anderson and starring Alan Bates.

movies

terior hurt. The oldest son and the family's perennial antagonist is Andrew (Alan Bates), a lawyer lately turned Bohemian artist. Another son, Colin (James Bolum), is a smug bureaucrat, a labor negotiator for management, self-satisfied with his upper-middleclass materialism. Their father (Bill Owen) is a simple workingman who has spent his entire life in the mines, while his wife (Constance Chapman) has dutifully devoted herself totally to family and home.

DURING THE course of the evening's festivities and the morn-

Short reflections help Christians every day

EVERYDAY AND ITS POSSIBILITIES by Edward Carter, S.J. Abbey Press. 144 pages. \$2.95

The book of Christian reflections by Edward Carter, S.J., author of such well-known titles as *Response in Christ and Spirituality for Modern Man*, contains soul-searching probings into the life of the spirit. In simple, clear prose, Father Carter addresses such themes as Love, Friendship, Jesus, Death and Life.

We of Western industrialized culture consist of have to keep

books

reminding ourselves of the truth: Man has a reflective, contemplative dimension to his nature. This book of short reflections is an attempt to aid the contemporary Christian in giving proper attention to the contemplative aspect of his person.

IN DEALING with Friendship, Father Carter thanks friends for sharing life with him — for looking at life's truth with him, at life's beauty, at life's goodness. Because a friend shared joy with him, the joy was increased and it is his sincere wish that he has increased the joy in his friend's life. It proved to the author that a friend is one of God's greatest gifts.

Our Christianity, among its many values, reminds us of the very important role joy has to play in our everyday human existence. Self-knowledge does not take place in a vacuum — the vacuum of the isolated self. We are aided in achieving joyful self-knowledge through the proper encounter with external reality. Through the in-

terplay between myself and the various facts of this external reality — persons, places, things, happenings, I can come to know much about my strengths and weaknesses, my limitations and talents, my personality and temperament when I have a joyful outlook on all the everyday possibilities given to me.

THESE POSSIBILITIES are emphasized in Father Carter's thinking throughout the book and the most important of all is that his readers adhere to the Christian principles so important in a person's life. Modern man has created an industrial-technological complex that he can hardly control at times. This complex should be serving the best interests of man, but often contemporary man seems to end up being its slave, Father Carter says.

FATHER CARTER gives many insights to a Christian way of life. The opportunity is given to us of encountering the Eucharistic Christ from whom we derive the light and the strength to work against all forces which disrupt the love and unity of the Christian community — jealousies, pettiness, callous unconcern for the other, power politics, lack of teamwork, refusal to love because of founded feelings. Through encounter with the Eucharistic Christ we receive the light and strength to develop those forces which build up community — selflessness, a desire to see others succeed, the supportive word, a willingness to give sincere praise for a job well done, a sense of compassion and empathy, a deep-rooted desire to really love others as a person loves himself.

(Reviewed by Sister Celine Gorman of the Archdiocesan CCD office.)

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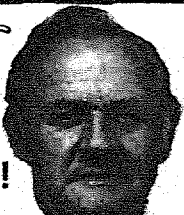
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ELIZABETH ASHLEY and Ted Bessell star in "Your Money or Your Wife," comic caper about a television scripwriter who takes revenge on an actress by writing her into a kidnapping on "The CBS Late Movie" Monday, April 21 at 11:30.

2 pilot shows ho-hum, but Norwood's pleasant

SATURDAY, APRIL 19
8:00 p.m. (NBC) — **DOUBLE FEATURE** — Yawn. Here comes pilots (again). **DELANCY STREET: THE CRISIS WITHIN** stars Walter McGinn in a drama describing the harsh world of drug rehabilitation. The only relief here is in the fact that the story is set in San Francisco, one of the U.S.'s most beautiful locales. That's cheating. **LAST HOURS BEFORE MORNING**, which starts at 9:30 p.m., is a lurid detective melodrama starring Ed Lauter, a house dick working on a perplexing jewelry heist.

9:00 p.m. (ABC) — **NORWOOD (1970)** — is a corny, entertaining movie clearly

made as a vehicle for singer Glen Campbell to promote him as the Pat Boone of the Seventies. Campbell and Joe Namath have just gotten out of the army. Namath goes home and we follow Campbell through a series of adventures and misadventures as he innocently chauffeurs some stolen cars to New York, has a one night stand with a pretty hippie in Greenwich Village, meets Kim Darby on a bus and brings her back home along with a midget and a performing rooster! Glen gets to sing a few songs. Joe passes the football around. Carol Lynley puts in a terrific stint as a Southern brassy blonde, and even the rooster gets to do his thing. Some of the vignettes of Southern culture captured in the film, though admittedly of a stock nature, are pure delight. Campbell's fans will enjoy the romp, though some may be put off by the salty dialogue and tasteless but brief situations. Don't expect anything too serious and you will enjoy it. (A-III)

TUESDAY, APRIL 22
8:30 p.m. (NBC) — **THIS IS THE WEST THAT WAS** — But don't bet on it. Ben Murphy stars in this rebroadcast of a generally rousing but always routine "big" Western based on the fictionalized feats of Wild Bill Hickok. The story is a light-hearted romp having to do with a vengeful but burn-

bling band pursuing Wild Bill in order to settle an old score. But the overall production, despite moments of frantic, even funny, action, looks as if the producers collected everyone in television land on their day off and said, "Hey, let's make a big, funny Western!" Your choice.

8:30 p.m. (ABC) — **QB VII, Part I** — Repeat in triplicate of the mammoth, enormously boring Leon Uris opus that runs for some six-plus hours in the TV format. (Part II will air on Wednesday, April 23; Part III on Thursday, April 24, 9:00 both nights.) The sweeping drama unfolds in present-day courtroom scenes and international flashbacks, as a confrontation develops between an American writer and the doctor he has accused in his book of Nazi concentration camp torture-experimentation. There is a lot to the drama, including some solid acting by Ben Gazzara as the writer (who intentionally comes across as Uris), Anthony Hopkins as the doctor, Leslie Caron as the doc's wife, and Lee Remick as the scribe's wife. If you think you can go the distance over three nights, watch. The title QB VII, by the way, stands for "Queen's Bench Number Seven," the courtroom where the libel trial takes place.



IQ MYTH — First graders in Pawtucket, R.I., may not be quite sure what to think of school yet, but they certainly don't fully understand the implications of the I.Q. test they are given. CBS REPORTS: "The IQ Myth," with Correspondent Dan Rather, explores the profound life-long influence of the I.Q. score one is assigned at a very early age on WTVJ, Channel 4, Tuesday, April 22 (8:00-9:00 p.m., ET).



FLORENCE HENDERSON, the actress and singer in musical-comedy field of top stage hits "Oklahoma!" to "The Sound of Music," will host and perform on "Women of the Year, 1975," awards-presentation special in New York City Saturday, April 19 (10:00-11:30 p.m., ET) on WTVJ, Channel 4.

RELIGIOUS PROGRAMS

SATURDAY
5 p.m.
THE TV MASS — (Spanish) — Ch. 23 WLTV.
SUNDAY
7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK.
9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "Prison to Praise."
10:30 a.m.
THE TV MASS — Ch. 10 WPLG — Fr. James Reynolds.
2 p.m.
INSIGHT — (Film) WINK Ch. 11.
RADIO
5:30 a.m.
SACRED HEART — WGBS, 760 kc., Miami.
10 a.m.
CROSSROADS — WJNO, 1230 kc., W. Palm Beach.
MARIAN HOUR — W5BR, 740 kc., Boca Raton.
8:35 p.m.
GUIDELINES — WIOD, 610 kc., Miami.

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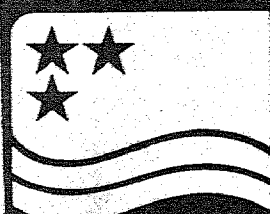


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"When love is real love, when people's souls go out to their beloved, when they lose their hearts to them, when they act in the unselfish way in which these exquisite Old English phrases denote, a miracle is produced." — Ernest Dimnet, "What We Live By," 1932.

know
your
faith



Two Homes Full of Children Were Brought Together When Their Widowed Parents Married in Annunciation Church, Minneapolis, Minn.

FAMILY LOVE...

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

Marriage begins as a community of two, but it is not meant to be a "solitude for two."

Marriage may well begin with "tea for two," but if love is open to life, the marriage community will expand to three or four, or even more. In the words of Vatican II, marriage is "an intimate community of life and love . . . which is brought into being by the marriage covenant of irrevocable personal consent."

Marriage is God's kindly strategy for educating people to a love that is ecstatic, a love that goes outside oneself, a giving of oneself so completely to the other that lover and beloved become one flesh, one being. But like the love of the Triune God, married love is meant to break out of the fastness of a community of two and to create with God the larger community of the family.

For this reason, the Fathers of Vatican II could not speak of marriage without discussing the complement and the complement to marriage which is children, the "crowning achievement of marital love." Thus, "marriage and marital love are ordered by their very nature to the procreation and education of the child" ("On Fostering the Nobility of Marriage and the Family," No. 50).

True, the Fathers of Vatican II do not speak of children as the primary purpose of marriage. To do so would imply that love is a secondary value. In the early books of the Old Testament fecundity or fertility was the overriding concern of the Patriarchs; so much so, that the sterile wife had to share her husband with other wives, concubines and servant maids.

Instead love and new life are regarded as complementary values. Children are not the purpose of any kind of marriage; they are to be the fruit of marital love. This refinement of Vatican

II is utmost importance if we are to understand the Church's teaching on marriage and responsible parenthood.

The Church does not demand that affective love be present at the time of marriage. In some cultures, bride and groom meet for the first time at the altar. But the Church or, better, God demands that covenant marriage be open to love, that love be not excluded. In the same way the Church does not demand that marriage should be fruitful, but that married love should be open to new life, that children not be excluded. To refuse to love or to cultivate love is coming to be regarded by many theologians and canon lawyers as an obstacle or impediment to marriage. Similarly, the refusal to have any children has long been regarded by the Church as a condition or proviso which can invalidate a marriage.

Although children are "the supreme gift of marriage and contribute very substantially to the welfare of their parents," the Fathers of Vatican II are aware that a marriage can be childless — "despite, rather often, the intense desire of the couple." And yet such a marriage continues as a "community of life and maintains its value and indissolubility" (No. 50).

In discussing marriage as a graced covenant or sacrament, we emphasized the tremendous faith in God and trust in one's partner that is initially demanded. But when marital love actually opens to new life, most husbands and wives find themselves in conditions that make more and more demands on their selflessness.

Some years ago, an eminent Catholic anthropologist rightly noted that "a good 90 percent of the deeds of justice and charity, of fulfillment of the commandments and the works of mercy, carried out in this human world of ours, is carried out within the family and kinship circle" (Rev. J.M. Cooper, in "The Family

Today," NCWC, 1944). After all, who feeds the hungry, gives drink to the thirsty, clothes the naked? And all this as so much a matter of course, that mother and father will definitely be surprised when they hear the Lord say: "As often as you did it for the least of my brethren, you did it for me" (Mat. 24:40).

Love is by definition diffusive of self. Married love, unless nature intervenes — and this is the great tragedy of a husband and wife in love — will become fruitful in children.

Where possible, the love of husband and wife will build itself a home that is full of children, and yet large enough for the neighbors' children. Married love will build itself a table, but never too small for an extra plate. It will build itself a door that is wide enough for the poor and the stranger to enter in. But more important, married love will fashion within the husband and wife hearts expansive enough to embrace the world and ultimately God Himself.

...BEARS
FRUIT

Marriage & family

know your faith

Go together like a horse & carriage

By WILLIAM E. MAY

A popular song some years ago expressed the sentiment that "love and marriage go together like a horse and carriage," and hardly anyone would disagree with this.

By its very nature marriage implies a deep and abiding love between a man and woman, a willingness to grow together in love and understanding. A love for the other rooted in the willingness to share and communicate life is at the heart of the marriage covenant. It is this union of wills that makes them to be "two in one flesh," that brings them into communion with one another.

It can also be truthfully said that "marriage and the family go together like a horse and carriage," although to-

"Children are meant to be the living symbols of the love that exists between their parents. They are meant to deepen the love that their mothers and fathers have for one another."

day many people would probably disagree.

THIS IS WHY it is important to reflect seriously on the relationship between marriage and the family and to accept the challenge given by the Fathers of Vatican II: "It has always been the duty of Christian couples, but today it is the supreme task of their apostolate, to manifest and prove by their own way of life the unbreakable and sacred character of the marriage bond, to affirm vigorously the right and duty of parents and guardians to educate children in a Christian manner, and to defend the dignity and lawful independence of the family" ("Decree on the Apostolate of the Laity," par. 11).

Many married couples, do not have families, in the sense that they do not have children of their own. For some this is tragic, for they desperately would like to have children, if not their own biologically then their own by adoption.

Still others may not have children because of a conscious choice, and this choice can be and certainly is, in many instances, a good and praiseworthy choice, for there can be morally compelling reasons for a particular couple NOT to have children of their own (for example, if they learn that they are carriers of a particularly crippling genetic

defect and that there is a very high risk of having a child who will himself be crippled terribly by this defect).

Thus childless couples do exist, there are marriages without "families"; and these may well be marriages wherein love and a deep commitment to Christ and to our brothers and sisters in Christ are found.

YET THIS fact in no way severs the bond between marriage and the family. A family is the natural and divinely intended development of married life and love, and the one is meant for another. To see the truth of this statement consider the following.

Each of us was once a helpless infant. To grow into the human, to become consciously aware of ourselves as per-

sonal subjects, and to become aware of our dignity and sanctity as living images of the one and only God, we needed help. And that help was first given to us by our parents. Our life itself was a gift that they gave to us. Ultimately, of course, our life was a gift from the wonderful and loving God who made us for Himself, but this was a life that He gave us through our parents.

A man and woman joined to one another in the loving union that we call marriage are capable of communicating the life they share and the love they have for one another to a new generation of human beings, and they can communicate this love in the very act in which they express most intimately their own love for one another. That is why the act of begetting new human life is truthfully called the "procreative" act.

SOMETIMES we speak of human "reproduction," but when we do we miss the meaning of marital, conjugal intercourse. The making of new human beings is not like the production of automobiles or television sets. It is an acti-

vity in which the Lord of life and a man and woman act together in bringing into existence a being of priceless worth, a human child who is summoned to share in the life of God Himself.

Frequently today we hear it said that "no unwanted child ought ever to be born." This is a slogan adopted by many who advocate the widespread use of contraceptives and abortion as a means of "post conceptive birth control." The Church, by teaching us that marriage involves a family commitment, is teaching us that we ought rather to say "no child, no human being in fact, ought to be unwanted." And the way to make sure that children will be wanted and that all human beings will become wanted is to see how deeply marriage and family life are interrelated.

The love that a man and a woman bear for one another and that is sealed in the covenant of marriage is a love that will make children wanted. It is a love that will be willing to share life with a new generation of human beings and give to them the root room they need to grow and develop as God wants them to. Children, in turn, are meant to be the living symbols of the love that exists between their parents. They are meant to deepen the love that their mothers and fathers have for one another. And they will do this if they are wanted, if their parents are really ready to communicate and share the life and love they have for one another with a new generation of human beings.

EVEN THOSE couples who are, for good reasons, childless, are to show that they love the "procreative good." For the procreative good is, in the concrete, a new human being, a new generation of men and women who are in truth children of God. And every human being, in particular every Christian, is called upon to minister to the needs of these children, to help them in whatever way is open to them, to become aware of who they are and to be able to DO what they must do if they are to be faithful images of the loving God. Like the God for whom we are made and whom we are to image, we must exist WITH and FOR our fellow men, and perhaps nowhere is this more clearly necessary and manifested than in family life.



"Where possible, the love of husband and wife will build itself a home that is full of children, and yet large enough for the neighbors' children."

'Loves me, loves me not, loves me not, loves me not...'

By SISTER PATRICIA MURPHY

Loves me, loves me not, loves me! I can remember picking off the petals of the brown-eyed Susans growing in the empty fields where we lived and chanting those well known words — he loves me, he loves me not, he loves me! I have to admit, too, that childhood wasn't

the last time I did that! For all the times I have said those words, and heard them said by children young and old, I have never heard anyone start out with "loves me not." At least, in our hopes we believe that we are worthy of love, and that after all the deaths and dyings that love endures, it will always be there in the end.

STILL, "loves me not," finds a place in our thinking long before we pick our first flower apart. More than enough of our experiences in reaching out to another shows love to be much like a yo-yo. It begins the first time we wonder "how long after loving me will you love me not?"

Children wonder it, and early learn to play the games that seem to earn them more ups than downs on the yo-yo. Husbands and wives wonder it, and make a pact with their roles in an effort to secure the beautiful budding love they began with. But roles and games, though all of us spend a great deal of energy on them in the name of love, often end up existing apart from the heart-beat of love. The yo-yo descends and the thinking weighs heavy on "loves me not."

In the Franciscan film, "The Weekend," Mr. and Mrs. America take off in the middle of their married years on a holiday together. No children, just themselves. Lets call them Jeanne and Bill. A steady rain with more than a promise of hanging in there for the weekend hurries them into their hotel room. Two very nice people, you would say.

GOOD PARENTS, a hardworking respectable married couple. Nice people! They must have trouble being nice to each other. Years of marriage have worn them thin toward one another. Their few words scrape against the other tense, strained, defensive.

On goes the TV, and out comes the briefcase with work from the office. Jeanne fiddles around, straightening things. Careful roles played straight but cautiously. Jeanne breaks the spell. "Let's talk," she says. "About what?" answers Bill, pretending to be busy. Jeanne abruptly walks to the briefcase and shuts it. "Rule Number one no work!" Bill is surprised at first, then enters into the game. Locking the door he says, "No one leaves the room all week end! Whoever leaves first, takes the keys and can't come back!" Snap, off goes the TV, and the plug is pulled on the radio! "Just you," says Bill. "And you," agrees Jeanne.

PUSHING through the awkward silence Jeanne asks, "are you happy?" Quiet, then hesitantly, "No." "Are you avoiding me and the children?" asks Jeanne. Bill answers, "I guess so!" Almost afraid, Jeanne asks, "Why?" Bill doesn't really know. Then it's his turn to ask, "Are you happy?"

Jeanne shakes her head, "No." The spoken truth hangs heavy on the air. The inevitable question slashes through the air, "Do you love me?" Nervously Jeanne brushes that aside, "Of course

I love . . ." Bill interrupts, "No of course . . . do you love me?" "Loves me . . . loves me not. Sadly, each hears the other say, "I don't know anymore."

Hours pass, they play word association games with each other, and new sad, hurt, lonely feelings surface. Marriage, dull, us — strangers. Divorce brings all the sting to a crest. "Are we having one?" "Do you want one?" Jeanne brings up the kids. Bill shouts, "Forget the kids — this is between you and me! We could be together for 30 years and still be divorced!"

THERE ARE touching moments, when a game played between them brings delighted laughter. They stare at each other. What has happened to the crazy moments of fun? Jeanne asks to be held. Bill tells her she doesn't always want to be held. "Sometimes," says Jeanne, "its because you don't want to badly enough."

Love is still there for them. Jeanne summed it up by saying, "I guess we've been too busy being married." All the roles and goals they worked so hard at couldn't make their marriage a happy one. They had lost track of the heartbeat of love that lets them pick up from each other the sound of "He loves me!" "She loves me!" We know what we really want in a marriage, in our family.

(Film Title: The Weekend, Franciscan Tele-ketics, 1229 S. Santee St., Los Angeles, California 90015)

Sacrificial love is gift that gives life through family living

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

John the Baptist emerges from the pages of Sacred Scripture as a rugged man. He was tough, not a man clothed in soft garments. He was fierce in condemning evil, not a reed shaken by the wind. He was not afraid to denounce a king yet he was always deferential to the meek and gentle Jesus. To me, never is he so beautiful as when he refers to Jesus as the bridegroom and to himself as the bridegroom's friend.

"He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices exceedingly at the voice of the bridegroom. This my joy, therefore, is made full." (John 3:29)

JESUS ACCEPTED the image of Himself as a bridegroom. He told His critics that He would not allow His disciples to be sad or gloomy as long as the bridegroom was with them. He explained His presence among men as one who came that we might have life and have it more abundantly. He sealed a covenant of love with redeemed mankind by an outpouring of His own life on Calvary. Then His Spirit inspired Paul to tell us the meaning of it all in unforgettable words: "Christ loved the Church. He gave Himself up for her to make her holy, purifying her in the bath of water by the power of the word, to present to Himself a glorious church, holy and immaculate, without stain or wrinkle or anything of that sort." (Ephesians 5:25-27)

Christ, the bridegroom, is always intent upon fashioning a flawless mystic bride for Himself and He lifted up human love into the world of sacramental reality so that men and women all over the earth might join Him in the work of transforming humanity into this one timeless bride.

SO WHEN a man and a woman pledge themselves to covenanted

love in Christian marriage, they are implicitly saying to each other what Jesus has said to all mankind: "I have come that you might have life and have it more abundantly." They are making a commitment to family living. And the increase of life that they promise to each other will normally reach its fulfillment within the framework of family love.

When a young couple get married in Christ, they should expect an enlargement of life from their commitment to each other. They rightly expect to help each other achieve an increase of spiritual, physical, and physical life. And this expectation is founded on three basic needs of the human heart.

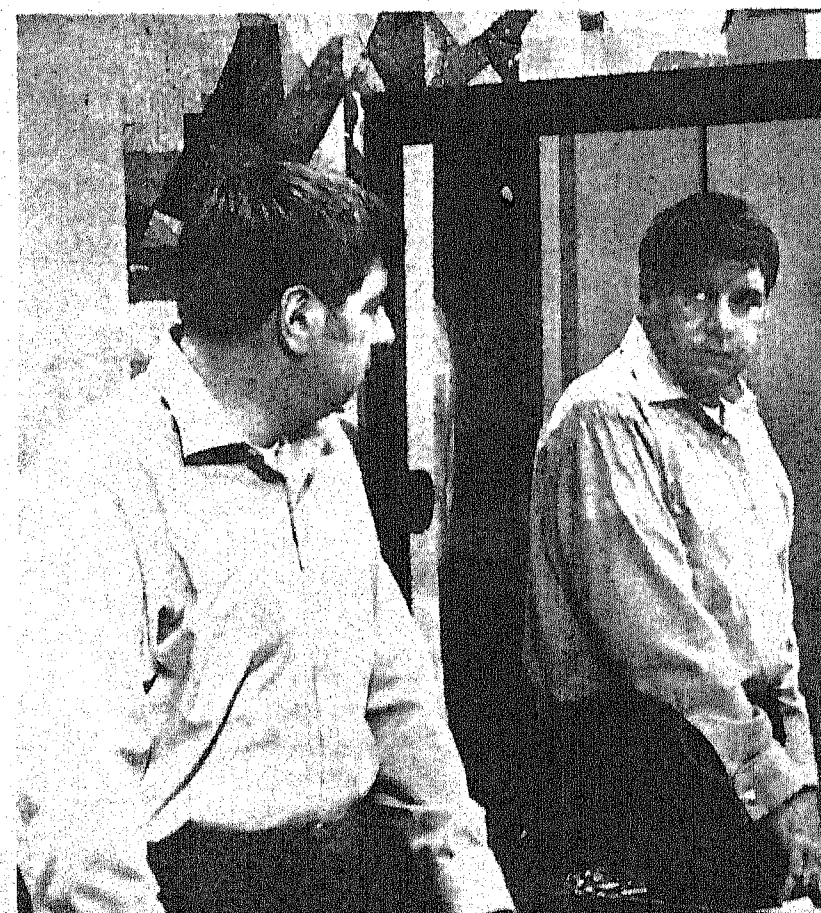
All of us bring to any commitment to friendship a need to be healed by love. Unless we are marveled of God's merciful grace from our infancy, most of us are plagued throughout life by a hard-shelled, sturdy egotism. It is a self-centeredness which surrounds itself with ramparts of defense and wants to go on asserting itself until we die. And it imperils our spiritual growth in Christ.

COMMITMENT to family living is a willingness to let ourselves be healed of this sickness of spirit. The presence of a spouse and the imperious demands of little children are constant incentives toward achieving some growth in other-centered love. Marriage makes this a holy adventure because all the while a man and woman are growing in other-centeredness, they are two in one flesh and are thereby loving themselves. Literally, they are loving themselves into an increase of divine life through spiritual growth.

Almost on the first page of Sacred Scripture, God revealed a disability of the human heart. Aloneness. There is a nagging loneliness so intrinsic to creaturehood that nobody was ever designed by God to bear it without sharing the burden. Not all of us may be called to receive this surcease from pain within the bonds of marital friendship but no man or woman is called to meet it and wrestle with it in isolation. Psychic complementation is as great a need of the human spirit as food for the human body. God knew that it was not good for man or woman to be alone, and commitment to family living is an expectation on the part of husband and wife to give and to receive an enlargement of psychic life.

THERE IS a fear that has haunted men and women as long as the human heart has been beating on this earth. It is the fear of extinction. The terrifying fear that one's own life will be snuffed out in a meaningless universe. The longing to extend oneself in a child gives impetus to much of the sacrificial love ever witnessed on this earth. The child becomes the visible embodiment of meaning. The child is a reassuring presence whose very vitality is the promise of a better world to come. So commitment to family living with its promise of an increase of physical life is the normal environment wherein a haunting human fear is laid to rest.

It was on the tree of the Cross, wrote Pope Pius XII, "that Christ entered into possession of His Church." The bridegroom gave life to His mystic bride through a gift of sacrificial love. And sacrificial love is still the gift that gives life and give it more abundantly when a man and a woman commit themselves to family living.



"Anyone can build an altar; it requires a God to provide a flame. Anybody can build a house; we need the Lord for the creation of a home." — John Henry Jowett, "Thirsting for the Springs," 1903.



Youth Ministry: the total approach

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

This is the 16th 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.

One of the most challenging tasks of the Church has been to provide religious education for youth.

Chapter Nine of the National Catechetical Directory describes the concept of a total ministry to that age group.

"RELIGIOUS education of youth is most effective when undertaken within the broad context of a total ministry to youth, and when it is perceived by youth as being a component of such a broad ministry. This ministry, because of the diversity of needs among the young, requires a total approach. This is achieved by the fruitful collaboration of many ministers, each fully conscious that his or her own expertise is an essential contribution to the whole process.

"In the widest possible use of the

word it can be said that everything that workers with youth do is in some way educational. This includes, but is not only, religious education. These workers provide the area for an extensive range of experimental education. Under their auspices the lessons of home, school and the peer group are translated into living in a wholesome environment which pays heed to the wisdom of the years while encouraging the young person's desire for new approaches and personal expression.

"Youth directors and their associates are religious educators. Some communication of content and much value clarification result from their programs. Nevertheless, the major religious educational thrust of most of their programs is not in that area. Community building and service are the major religious educational objectives of their program.

"THEY ARE also religious educators in another sense. Through their programs, activities and organizational structures youth have an opportunity to worship God, to consider possible religious

vocations, to learn the meaning of Christlike charity, to become people of prayer and to grow both spiritually and personally. Further, many programs in the social action sphere demonstrate visibly and prudently to youth that the Church is vitally interested in the issues of the day which are of concern to young people."

The Directory then gives general principles for adolescent religious education stating:

"The union of the family lies in love; and love is the only reconciliation of authority and liberty." — R.H. Benson, "The Dawn of All," 20th century.

"ADOLESCENT RELIGIOUS EDUCATION." The dimensions of message, community and service must be worked into a variety of models to meet young persons at their various stages of development and different levels of perception. (General Catechetical Directory (GCD), 83-4.)

Adolescence is the time for a comprehensive presentation of

Catholic faith and morals meeting the standards of good high school education. Youth programs require a variety of approaches. These varieties need to be considered by the community, leaders of a parish, and Catholic schools in the preparation of social, recreational, and apostolic programs as well as retreats and other spiritual development programs.

"OFFICIAL and authoritative teaching should be clearly taught and understanding given to the role of theological investigation and scholarship in the life of the Church. (GCD, 88)

"At this time when values are becoming more and more interior and personal, students are to be led to understand and appreciate Christian truth not as something remote but as God's revelation that should touch the deepest reaches of the human person and provide the opportunity for a faith-filled response.

"Teaching contributes witness and commitment that inspires as well as providing information to young persons.

"Communicating the Christian message to the young person also requires the best of educational methods and structures.

"Many structured prayer experiences that combine the proper use of group experience with sound Catholic teaching make a particular contribution to the spiritual development of young people.

"Private experience with prayer in all its forms goes hand-in-hand with prayer in community if the young person is to develop a personal and mature relationship with God."

Do you see this as an effective approach to youth?

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

Liberty and justice for the FAMILY

By REV. JOSEPH M. CHAMPLIN

"Liberty and Justice for All."

Those familiar words have been adopted by the American bishops as a motto for Catholic participation in next year's Bicentennial celebration throughout the United States.

This phrase, in the view of many, including our bishops, suggests a goal we must strive to realize rather than a condition which already exists. Unfortunately, even today not all Americans are totally free nor do all enjoy perfect justice.

THE PROGRAM planned by the Conference of Catholic Bishops under this theme includes, among other events, parish level, grass-roots discussion of eight liberty and justice topics in 1975, a national conference in Detroit on the subject in October, 1976, and, finally, practical followup activities for five years from 1976-1981.

The Bicentennial Committee has published

Discussion and Questions

1. Discuss the relationship of children to marriage.
2. Discuss the statement: "married love will flourish within the husband and wife hearts expansive enough to embrace the world and ultimately God himself."
3. What is the relationship between love and marriage?
4. Discuss: "We must exist WITH and FOR our fellow men."
5. Reflect upon the Scripture passages John 3:29 and Ephesians 5:25-27.
6. How do married couples increase their spiritual, physical and physical lives?
7. As a family grows, there is need for two kinds of love: love for children, and love between marriage partners. How can both kinds of love grow? Discuss.
8. Identify the issues you consider most significant for the Bi-Centennial theme: LIBERTY and JUSTICE for ALL.
9. Devise different ways in which you could carry on Bi-Centennial group discussions in your own parish.
10. What is meant by "a total ministry" to youth?
11. Discuss the general principles for adolescent religious education as set forth in the first draft of The National Catechetical Directory.

an attractive, useful, provocative discussion guide to aid in the first, 1975 stage of this project ("Liberty and Justice for All," USCC Publications Office, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005). Parish leaders will find it most helpful not only for organizing discussion groups, but also in preparing liturgies on the various issues.

Eight topics are presented for examination: the Nation, the Church, Humankind, Ethnicity and Race, the Neighborhood, Work, the Family, and the Person. Informative resource papers on each subject appear in Part II of the booklet; Part I contains discussion questions for every issue. A sampling from the section on "The Family" should illustrate the initial part's contents.

"THE FOCUS of this discussion is the family itself. Since the thrust of all the discussion areas is their relation to liberty and justice, you are asked to reflect on the family especially in light of these two values."

Four general questions follow. For example:

"What are some of the elements of justice and injustice that you can think of that surround and pervade family life?"

"What are some of the elements of freedom and oppression that you can think of that surround and pervade family life?"

Lest the discussion remain on the lofty, painless, abstract, general level, the text then offers four specific areas for consideration. To illustrate, here are two of them:

PEOPLE HAVE differing opinions on roles in the family. Some think the father and husband should "wear the pants," he "the breadwinner," while the mother and wife should be the "homemaker" or "housewife"; others feel that those roles should be more interchangeable. For

the sake of trying to understand roles in family life, you are asked to

- a. identify as many of the traditional roles of man and woman in marriage as possible; then
- b. try to imagine on a normal day all those roles equally shared by both partners; then
- c. discuss your feeling about the traditional and shared roles.

Or

A couple married for 15 years, with two children, ages 11 and 8, comes to the conclusion that they are no longer compatible nor happy with each other. They argue often, do not speak to each other for days, and take it out on the children. They talk about what to do and decide to stay together "for the sake of the kids."

—How do you feel about their decision?

—Would their separation help or hurt the children more?

—Would it help or hurt the couple more?

The concluding portion, "Recommendation Question," states: "In light of this discussion, what specific issues concerning the family would you like the 1976 Bicentennial Conference to consider?"

A sample feedback sheet is inserted at the back of "Liberty and Justice for All" to be forwarded when completed to the committee. Recommendations growing out of this nation-wide, local-level discussion process will guide those planning the Detroit conference.



By Father
**Eugene
H. Maly**

GOSPEL (Fourth Sunday of Easter; April 20, 1975). Acts of the Apostles 2:14-36-41; 1 Peter 2:20-25; John 10:1-10.

In the ninth chapter of John's Gospel we learned of the man born blind whom Jesus cured and caused to see. He was contrasted with those Jewish leaders who were

interpreting its introduction by man. And he knew it as a reality that pervaded man's history.

It is only against the backdrop of evil that the story of salvation makes sense. This is why we call it salvation history. It is why the God who involves Himself in our history does so not only as Creator and Sustainer, but also and above all as Savior and Redeemer.

IT MAY seem strange to say it but sin made the good news possible. It was because of sin that Jesus could and did heal the blind. And it was

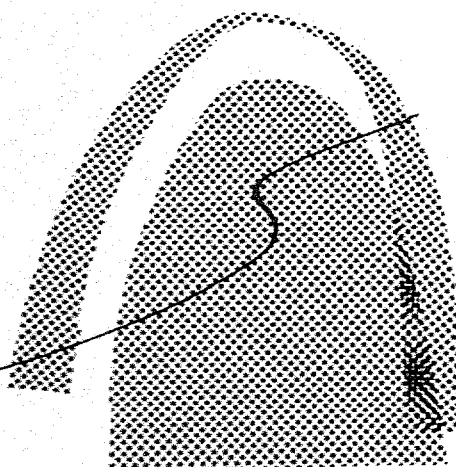
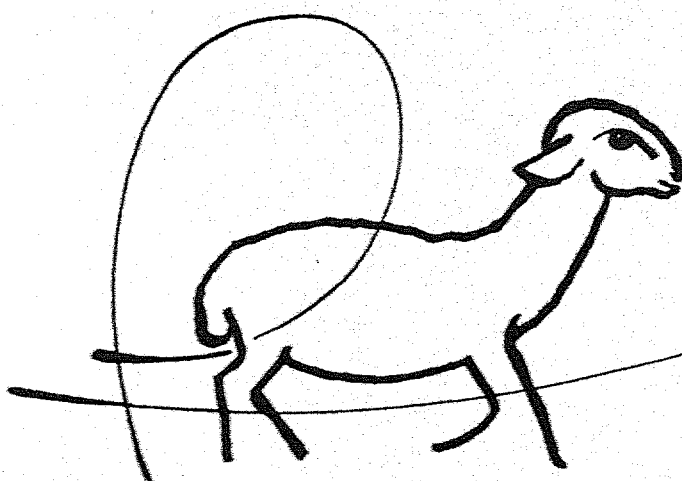
across the entrance of a sheepfold, so that he can safely guide his sheep in and out to pasture.

The general picture of Jesus that emerges from the reading is that of responsible authority. Jesus is an authority figure, one designated by God to exercise power, saving power, for His people. And Jesus does this in a fully responsible way. He has accepted the designation by the Father and brings safety to the sheep. The story of salvation takes on one of its brightest hues with this picture of the

also calls some to a special role in the Church, just as He chose special disciples from among the crowd of followers. In other words, there is the reality of a call and no one should risk mistaking it. It is the decision of Jesus the chief Shepherd.

Secondly, there is always

need of other shepherds who, like Jesus, will be concerned with the flock. It is these shepherds who, in the power of Jesus, help to make the story of salvation just a bit more real, a bit more true in every succeeding generation. That is both the challenge and the promise.



spiritually blind and thus in a worse condition than the blind man before the miracle. The whole story revolves around the contrast between the blind and those who see and around the authority of Jesus who can cause the blind to see.

Chapter ten, the first part of which is the Gospel for this Sunday, is seen by John as a continuation of this dialogue. The fact that he has Jesus begin His discourse with "truly" is an indication of this, since the word is always used in the fourth Gospel in a continuing discourse. Also we have the contrast between the good and the bad, in this case, between the good shepherd and the thieves. And finally, there is the emphasis on Jesus' authority.

WHY ALL this stress on the spiritually blind and the thieves? Why do the Scriptures speak so often of the sinners? Would not the story of salvation be much more engaging if it spoke only of the saints, if the joy of Easter need never be contrasted with the gloom of Good Friday?

There is one basic response to these questions. The contrast between the good and the bad is simply dictated by reality. That is the way things are. It was not the author of Genesis 3 who introduced sin into the world; he was only in-

because of sin that the discourse on the good shepherd can be so comforting. There is an alternative to sin for the believer, Jesus Christ.

Actually Jesus uses two different figures in this Gospel reading. In the first part the comparison is to the shepherd who knows his sheep and takes care of them. He is contrasted with the thieves and marauders who are only concerned about themselves. The sinners are the evil leaders who destroy the flock.

In the second part Jesus refers to Himself as a sheepgate. We might have the picture here of a shepherd who throws himself on the ground

Shepherd Jesus. The story of sin will not end as such.

It is appropriate that the Church celebrates World Vocation Day on this Good Shepherd Sunday. There are two reasons why it is appropriate. First, while Jesus the Shepherd calls all the faithful to Himself, He

Prayer of the Faithful

FOURTH SUNDAY OF EASTER

April 20, 1975

CELEBRANT: Let us pray to God our Father who sent His Son to be the Shepherd of His people.

COMMENTATOR: The response will be: Lord hear, our prayer.

CELEBRANT: That Pope Paul VI and our bishops will faithfully lead and feed the flock entrusted to their care, we pray to the Lord:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That we the members of the flock will be attentive to those who lead us in the way of salvation, we pray to the Lord:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That the people of Indo-China who are scattered like sheep without a shepherd will find Christ in their suffering and agony, we pray to the Lord:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That Christ, the Lamb, will one day be the Shepherd to all peoples, we pray to the Lord:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That God will wipe away the tears from the eyes of all who cry from pain, from hunger, from thirst and from abandonment, we pray to the Lord:

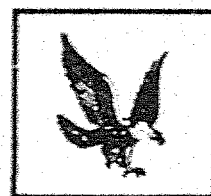
PEOPLE: Lord, hear our prayer.

CELEBRANT: God our Father, we are overwhelmed by the worldwide suffering of your children, our brothers and sisters. Strengthen our faith in your goodness, and help us reflect the compassion of Christ, the Good Shepherd. We ask you this in His name.

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Bahamas bishop to receive degree

ST LEO — An honorary Doctor of Laws degree will be conferred on Bishop Paul Leonard Hagarty, O.S.B. of Nassau during commencement exercises at St. Leo College at 3 p.m. on April 27.

The Bishop, who has served as Bishop of the Islands of the Bahamas for almost 25 years, will deliver the Baccalaureate address to the graduating class at 10:30 a.m. on the same day.

A native of Greene, Iowa who was ordained a priest in 1938, he went to the Bahamas as a missionary in 1937 and served as a parish priest there until 1950.

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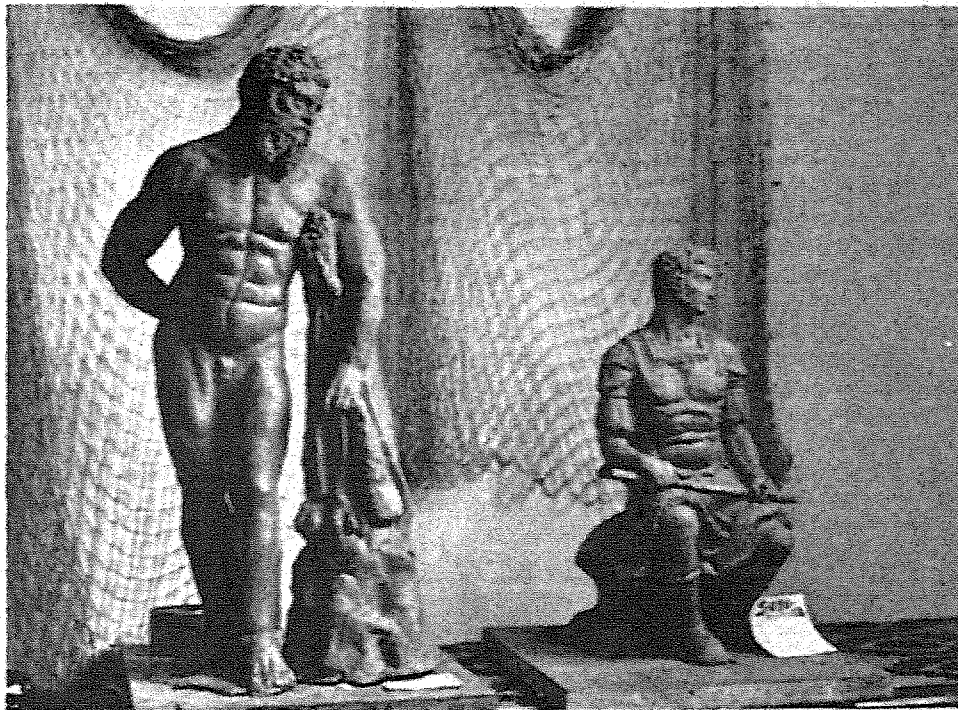
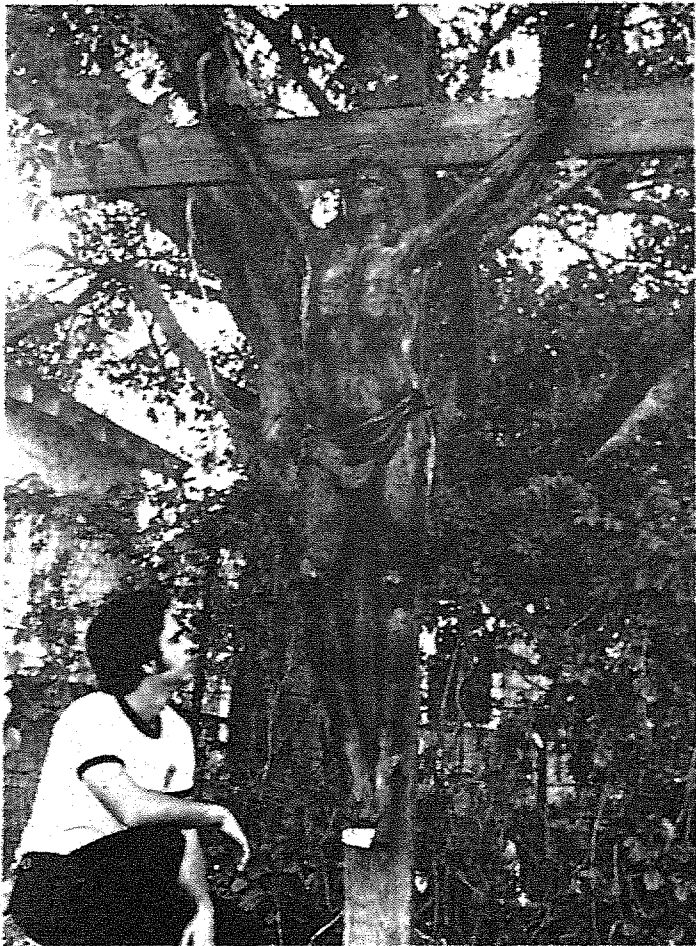
A holy year audience with His Holiness, Pope Paul VI, is scheduled, as well as a comprehensive tour of Vatican City. These are only a few of the high spots. Write or call today for

your detailed itinerary!

Rev. Joseph L. Cliff
St. Monica Rectory
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LOOKING OVER the clearly defined features of his prize-winning Crucifix is Humberto Busto, 17, Curley High School senior, who won four first prizes and a special award in Fine Arts at the recent Dade County Youth Fair. The special prize was for Best Exposition, and the four first prizes were for the Crucifix, the Julian and Medici sculptures and a rendering of Hercules and of Moses. Humberto says, "I had to make the Crucifix moulding in two nights, which usually takes two weeks to meet the deadline." He plans to be an artist of a different sort, though. "I plan to be a plastic surgeon. That way I can also make use of my sculpting ability."

CYO convention is coming soon

By ELAINE SCHENK
Voice Staff Writer

The CYO Convention is only three weeks away! This year's convention, to be held May 10 at the Dupont Plaza Hotel, seeks to

YOUR CORNER

outdo last year's success with more activities than ever before. Remember, you can only register up until the day before the convention.

Meanwhile, the CYA of Holy Redeemer Parish will be sponsoring a holiday at Disneyworld. The

bus will leave the church at 6 a.m. the morning of May 10. Tickets for the outing can be obtained from any of the CYA members, and include transportation and admission.

Do you like winning streaks? Or do you like to see them broken? Well, come on out to the University of Miami swimming pool next Saturday, April 26, as St. Louis CYO seeks to capture their tenth straight swimming championship. The meet will begin at 9:30 a.m.

The eighth-graders of Sacred Heart School in Lantana have decided they'd like to get in on the exodus to Disneyworld, too.

To help raise funds, they're offering to wash your car tomorrow between 10 a.m. and four p.m., at Miglinos Tire Center, 331 So. Dixie Highway. Get your auto sudsed up by these young experts and help them meet Mickey!

Godspell, John Denver, Classical Gas, Dueling Banjos — this is the kind of music the St. James Folk Group has worked up for a concert next Sunday evening, April 27 at 7:30 p.m. The "Evening of Entertainment" promises to be mighty fine, and should set the Parish Hall ringing.

A number of congratulatory notes are in order, as several

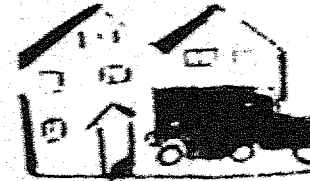
young people and schools from our area have really "let their light shine."

Miss Eileen Sherwood, St. Anthony Parish, Ft. Lauderdale, is one of only 12 elementary school students in the whole nation to be selected as outstanding members of the St. Dominic Savio Club for 1974-75.

James Bucknam, eighth grader at St. Luke School in Lake Worth, was the only person from the Archdiocese of Miami to place in the 12th Annual Columbian Squires Spelling Bee on March 22. James, who captured second place in the contest, won a four-year scholarship to a Catholic high school. He will attend Cardinal Newman High.

Four of our high schools have won recognition in the Florida Scholastic Press Association's annual contest, in which 75 newspapers competed. Notre Dame Academy's The Courier and Immaculata-La Salle's The Royal Courier pulled top honors, while, cited for superior achievement were The Grotto, Lourdes Academy, and The Log, Columbus High.

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Straight talk

How can we become Catholic?

Dear Father,

My husband and I have been reading The Voice for a few years now, even though we are not Catholic. We are very interested in becoming Catholic if this is at all possible. We have visited a Catholic church on quite a few occasions and found the sermons very dynamic and impressive. Are there any books we can read about the Catholic religion that would tell us about the rituals and history? I'm sure these questions are not the kind you receive ordinarily, but we would be most thankful if you could answer them.

A young family

Dear Young Family,

I'm glad to learn of your interest in the Catholic Church. I

suggest that you speak to one of the priests in your local parish and ask his advice. Most parishes offer inquiry classes throughout the year which are open to anyone, regardless of religious denomina-

tion. You may find the following books helpful. They are obtainable from local Catholic book stores: "Christ Among Us," by Anthony J. Wilhelm, C.S.P.; "A Modern Catechism," by Theodore Stone.

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GIRL SCOUTS Joanne Toth and Christine Mahlbacher deliver their projects and log-books made for religious awards to Fred Priebis, chairman of the Catholic Committee on Scouting. More than 200 Cub Scouts, Boy Scouts, Explorers and Girl Scouts turned over their work to members of the Review Board at St. Mary Cathedral Archdiocesan Hall, St. Vincent de Paul Major Seminary and other Palm Beach churches in preparation for the awards ceremony, which will be held May 25 at the Cathedral.

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It's a Date

FRIDAY, APRIL 18
ST. BONIFACE Men's Club has elected Thomas Hayes, president; Robert Shea, vice president; Howard Davis, asst. vice president; Ronald Siskey, treasurer; Edward Furlong, recording secretary; and Howard Yester, marshal.

Friday "Fish Fry" and monthly birthday party under the auspices of the **CORAL GABLES K. of C. Council** begins at 6 p.m. in the council hall, 270 Catalonia Ave., Coral Gables. Dancing follows.

Covered dish supper for members of **The Stable Trotters** and guests begins at 6 p.m. at **ST. MAURICE parish**, 2851 Stirling Rd., Fort Lauderdale. New officers are Roselle Klug, president; Sal Caridi, vice president; Anna May DeLeo, recording secretary; Helen Richardson, corresponding secretary; and Lillian Hargan, treasurer.

SATURDAY, APRIL 19
 "Big Wheel Hop" sponsored by the **Women's Club of ST. CATHERINE OF SIENA parish** will include refreshments at 9200 SW 107 Ave.

ST. JAMES parish Forever Young Club will present a variety show at 8 p.m. in the parish hall, 520 NW 132 St., North Miami. Dancing will follow the show.

"April Showers" dessert card party of the **SACRED HEART Ladies Guild** begins at 12:30 p.m. in Madonna Hall, 430 N. "M" St., Lake Worth. Guests are asked to bring their own cards.

HOLY NA. E. CHURCH, West Palm Beach, will benefit from the proceeds of a luncheon and fashion show sponsored by the **Women's Guild** at noon in the Hotel Breakers.

Nocturnal Adoration in observance of the **World Day of Prayer for Vocations** begins today following the 7 p.m. Mass in **ST. ROSE OF LIMA Church**, Miami Shores. Sponsored by the Parish Vocations Committee the vigil concludes at the 7 a.m. Mass Sunday.

ST. HENRY Women's Guild will sponsor a luncheon and fashion show at noon in **Harris Imperial House**, Pompano Beach. Fashion shops in South Florida.

SUNDAY, APRIL 20
THIRD ORDER of ST. FRANCIS meets at 2 p.m. at St. Francis Hospital, Miami Beach. Mass will be celebrated at 3 p.m.

Annual parish picnic under the auspices of **CHRIST THE KING Men's Club** begins at 1:30 p.m. on

the parish grounds at 16000 SW 112 Ave., Perrine.

Spaghetti dinner will be served this afternoon in the **Coral Gables K. of C. Hall**, 270 Catalonia Ave., by members of the **COLUMBIAN SQUIRES**.

Fourth annual **ACIES CEREMONY** of the West Palm Beach Curia of the **LEGION OF MARY** and Mass begins at 3 p.m. in St. Francis of Assisi Church, Riviera Beach. Father Vincent Sheehy, pastor and spiritual director of Our Lady of Florida Praesidium will preach the homily.

Father Paul Palmer, S.J., distinguished guest lecturer at the Major Seminary of St. Vincent de Paul will speak at 8 p.m. in **ST. MAURICE CHURCH**, 2851 Stirling Rd., Fort Lauderdale. The sacramental theologian will talk on "Marriage- Covenant or Convenience."

MONDAY, APRIL 21
CATHOLIC WIDOWS and WIDOWERS meet at 8 p.m. at the Home of Kay Anderson, 1810 NE 43 St., Fort Lauderdale. Plans will be discussed for a weekend cruise aboard the Flavia on April 25. For reservations call 772-3079 or 565-3149.

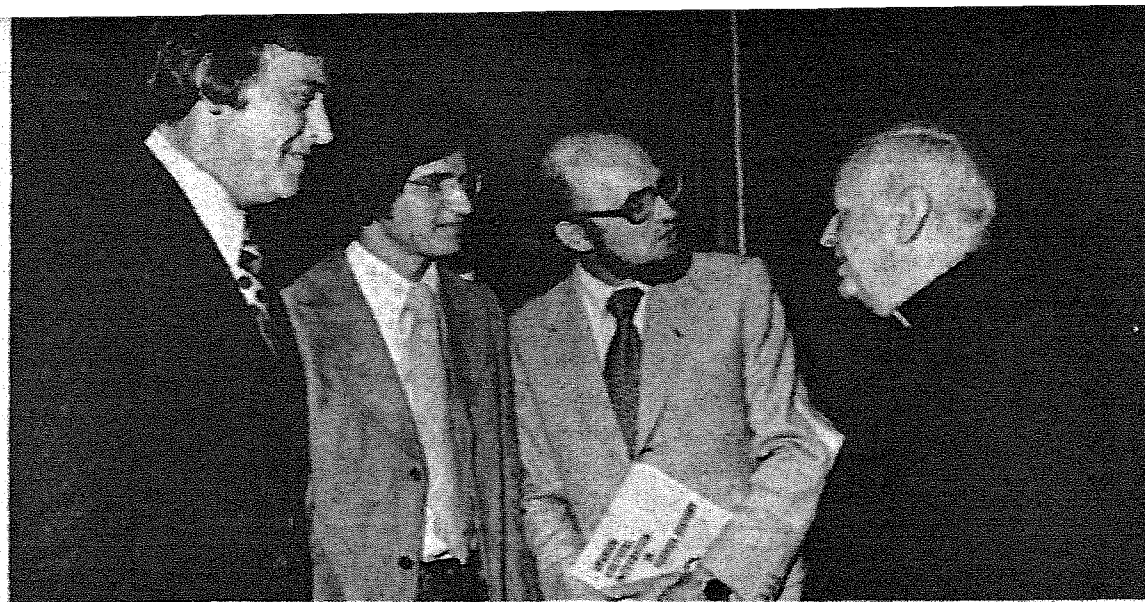
TUESDAY, APRIL 22
 Business meeting and covered dish luncheon for members of **ST. ANTHONY Women's Club** is scheduled for noon in the club rooms, Fort Lauderdale. Election of officers will be held.

WEDNESDAY, APRIL 23
 Card party and luncheon under the auspices of **ST. LOUIS Woman's Club** begins at 10 a.m. in the parish center, 7270 SW 120 St. A deluxe sandwich luncheon will be served. For reservations call 271-3551.

Workshop courses in Transactional Analysis begin at 10 a.m. today in **ST. LOUIS parish center** and will continue each Wednesday morning under direction of Jay Burke, psychologist. The program is an extension of Lindsay Hopkins Adult Education.

Pre-Cana Conferences for those planning marriage within the next six months begin at 7:30 p.m. in **ST. JULIANA Rectory**, 4500 S. Dixie, West Palm Beach, and continue on Wednesday evenings until May 21.

THURSDAY, APRIL 24
 Drug seminar conducted by Dr. Ben Sheppard, Associate Director of the Catholic Service Bureau, will highlight the 8 p.m. meeting of **ST. AGATHA Church Family Guild** in St. Brendan High School cafeteria.



WINNER of the Ponce de Leon Prize for his study of Spanish influence on Florida culture, Francisco Tejedor (second from left) is congratulated by Dr. Glenn Gurkey, Vice President of Community Affairs at Florida International University (left); Don Vicente Ramirez Montesinos, Spanish Consul General; and Father Frederick Easterly, C.M., of St. John Vianney Minor Seminary. Tejedor, a former student at the minor seminary, wins a two week vacation in Spain and \$500 in the contest, sponsored by FIU, the Consul General of Spain, Bacardi Imports, Flagship Banks and WQBA Radio.

FRIDAY, APRIL 25
 "Hawaiian Dance and Show" under the auspices of **OUR LADY QUEEN OF MARTYRS Women's Club**, begins at 8 p.m. at 2731 SW 11 Court, Fort Lauderdale.

A dessert and card party under the auspices of **COURT HOLY SPIRIT, CDA**, begins at noon in St. Elizabeth Gardens, Pompano Beach.

Last workshop set on wedding music

CORAL GABLES — The last in a series of "Wedding Music" workshop begins at 7:30 p.m. Thursday, April 24 at the Church of the Little Flower.

Sponsored by the Archdiocesan Liturgical Music Dept., the workshop will be conducted by Father John Melloh, S.M., liturgist; Teresa Pepin, organist; St. James Church folk group, and Redwin Wilchcomb and others, soloists.

Parish organists, soloists and folk groups as well as couples planning marriage are invited to participate in the sessions where samples of wedding music will be available.

Area schools set concerts

Music festivals are slated next week in West Palm Beach and Miami, under the auspices of the Archdiocesan Dept. of Education.

At 8 p.m. on Thursday, April 24, a concert of combined schools in the Palm Beach County area will be held at Cardinal Newman High School, under the direction of Mrs. Pat Johnson.

On Friday, April 25, Paul Eisenhart and Michael Braz will direct elementary schools in a concert at 8 p.m. in St. Rose of Lima Auditorium, 10690 NE Fifth Ave. Schools participating will be St. James, Holy Redeemer, St. Michael and SS. Peter and Paul.

St. James parish organizing parents

A new organization, "Interested Parents Association," has been formed in St. James parish, North Miami, to unite parents of children enrolled in both the parish and in public schools.

Meetings will be scheduled several times throughout the year with emphasis on spiritual, educational, cultural, and social betterment of members.

According to Father James Reynolds, pastor, the goal of IPA is to provide parents with opportunities to improve as persons in their roles as mothers or fathers.

Dr. Henry McGinnis, Ph.D., will be the guest speaker at the first meeting at 7:30 p.m., Monday, April 21, in the parish hall. His topic will be "The Growth of A Christian Child." A member of the faculty at St. John Vianney Minor Seminary, Dr. McGinnis is also in private practice as a marriage and family counselor and formerly taught at Fordham University, Bronx, N.Y.

Final vows professed by nun in W.P.B.

WEST PALM BEACH — Sister Andrea Balconis, O.P., a member of the Adrian Dominican Sisters, professed final vows recently in the chapel at Rosarian Academy, provincial mother-house.

Bishop Paul L. Hagarty, O.S.B. of Nassau, where Sister Andrea has been missioned for the past six years, was the principal celebrant of the Mass with Msgr. J. P. O'Mahoney, P.A., pastor emeritus, St. Edward Church, and Father Brian O'Reilly, assistant pastor, St. Edward Church.

Sister Arnold Benedetto, O.P., co-provincial of St. Rose of Lima province was delegated by Sister Rosemary Ferguson, prioress general of the congregation to receive the vows of Sister Andrea, a daughter of Mr. and Mrs. Andrew T. Balconis of St. Edward parish.

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Something for everyone at migrant Fiesta

"We expect this year's fiesta to be a great cultural and entertaining happening for the area, which families and even tourists can enjoy," said Juanita Brown, coordinator of the Second Annual Benefit Fiesta for Migrant Farmworkers.

The Fiesta, sponsored by a committee of civic, religious and community leaders, is scheduled for Sunday, April 27, from noon to 6 p.m. at Watson Island, just across from the Goodyear blimp on MacArthur Causeway.

The event will include booths of ethnic foods, continuous live music of all sorts from soul to classical, arts and crafts displays and sales, and recreational activities for the children, said Mrs. Brown.

"WE ARE overwhelmed by the generous response," said Father Frank O'Loughlin of St.

John the Apostle Church and one of the coordinators. "It's gratifying to know that, even in these times of recession, our community will join together to help the poor gain a measure of justice."

Last year's fiesta was held at Carrollton School for Girls.

"We only expected about 1,500 people and 5,000 showed up," said Mrs. Brown. "It was fantastic, but we weren't prepared and the parking was inadequate. This time there will be plenty of parking on the blimp grounds and lots of food."

"It's beautiful to see all the volunteer help and the variety of skills we are getting. Our food coordinator is Libby Strauss who was the food director of Sen. George McGovern's presidential campaign, which involved political and fund raising dinners all over the country."

"CONSUELO Gonzalez is in



Last Year's Fiesta at Carrollton School Was Surprisingly Successful.

charge of the Latin food. She has received 4,000 donated tortillas from a Homestead firm. We've been given 100 pounds of tomatoes, 30 bushels of corn. A women's church group is trying to get 200 pounds of beans. We still need hundreds of pounds of chicken and pork. We need fruit for our fruit bar, and soft drinks," she said.

Cesar Chavez, founder of the United Farm Workers Union, will speak at about 2. He will also be honored at a reception Saturday night at Temple Israel at 7 p.m., sponsored by a citizen committee including, Congressman William Lehman, State Sen. Jack Gordon,

Miami Mayor Maurice Ferre, Bishop Rene Gracida, Rabbi Ralph Kingsley, Rev. August Vanden Bosch and 58 other South Florida leaders. Anyone wanting to donate goods or their service should call 233-4489.

The reception is open to those who buy or sell a book of 10 tickets to the Fiesta or a \$25 donation. Immediately following the reception, a new farmworker film documentary entitled "Fighting for Our Lives" will be premiered. The film vividly portrays recent organizing efforts in the vineyards of California's San Joaquin Valley. For information call Sara Smith, 856-5836, Miami.

The fiesta Sunday will include a wide array of activities:

- **LIVE** entertainment will be provided by Fish Ray and the Calypso All-Stars, with jazz soloist Joe Donato; Phyllis Hyman and the PH Factor, a contemporary soul group; the Grove Winds, a woodwind ensemble of Philharmonic musicians; the cast of the musical, "Becoming"; the Hora Decima Brass Concert, a chamber ensemble; and the Highland Community Voices, a 50-member gospel group of citrus farmworkers.

- **ARTS** and Crafts Fair featuring, exhibit and sale of works by South Florida artists, plus a "handicraft corner" offering for sale donated items including tropical plants, patchwork pillows and hand-made toys.

- **HOMECOOKED** foods, including tacos, tostados, BBQ chicken and corn on the cob, prepared by farmworkers from South Dade and Central Florida. There will also be pumpkin bread made by the Miccosukee Indians and a tropical fruit bar.

- **RECREATIONAL** activities will include Merlin the Wizard of Odds, Sandy the Clown and a "gypsy" fortune teller and outdoor games.

- **PRIZEWINNING** photographs and educational materials about farmworkers and their current selfhelp efforts will be in display.

Admission is \$2.50 for adults, and children under 12 with an adult are free.

Door prizes will include a 7-day Caribbean cruise, a stereo sound system, an imported 10-speed bicycle, and helicopter rides.

Forty Hours devotions 'recharged my batteries'

"After being without Forty Hours for about 10 years, it made me more aware of what it must be like in countries where people aren't permitted to visit a Church, or even attend Mass. Each Mass from now on will be more meaningful and more precious."

The speaker was a participant in a Forty Hours devotion at a Miami church recently conducted by the Redemptorist Mission Band of Opa Locka which is currently encouraging a revival of the devotion which had its beginnings early in the 16th century in Milan.

ANOTHER Forty Fours devotion is scheduled to begin during 11 a.m. Mass on Sunday, April 20 at Our Lady of Perpetual Help Church, Opa Locka, and conclude during Concelebrated Mass at 8 p.m. on Tuesday, April 22. In addition to adoration and exposition of the Blessed Sacrament, Scriptural Holy Hours are scheduled on Sunday and Monday in English at 8 p.m. and in Spanish at 7 p.m.

"We hope, weather permitting, to process outdoors with Eucharistic banners and every section of parish life participating as well as Fourth Degree members of the K. of C.," Father Charles Mallen, said, adding that the first Forty Hours observance attracted many worshippers and numerous favorable comments.

One person referred to the devotion as having "recharged my religious batteries" while a visitor declared, "I was lucky to be here at the right place and the right time. I don't think our younger generation ever had the good fortune to attend."

THE ORIGIN of the once popular devotion usually is ascribed to the city of Milan where in a

time of war, the faithful were urged to visit the exposed Blessed Sacrament four times each year on Easter, Pentecost, Feast of the Assumption and Christmas.

The church where the devotion was held was called the Church of the Holy Sepulchre reminding that the forty hours takes its title from early centuries of Christianity when the faithful observed Jesus' rest in the tomb by 40 hours of fast and prayer. By the second century it was a popular and widespread custom for people to fast day and night for 40 hours, from Good Friday afternoon until Easter Sunday morning. To the 40 hours fast was added a forty hours prayer. The prayerful watch at the tomb of Christ, however, was never officially introduced in the Latin Church which separated the forty hours "wake" from its original place and officially established it as a liturgical devotion at various other times in the year.

Jews and Israel

The president of the National Conference of Catholic Bishops (NCCB) predicated that the Vatican would include the relationship between Jews and Israel as part of its new dialogue with the Jewish community. "As Catholics learn by what essential traits Jews define themselves in light of their religious experience, one of these traits will be an understanding of the link between the people and the land," said NCCB president, Archbishop Joseph L. Bernar-

din of Cincinnati. He said he expected the newly established Vatican Commission on Religious Relations with the Jews to address itself to this question.

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Sacerdotes hispanos estudian, reflexionan y trabajan unidos

"Desde hace varios años los sacerdotes de habla hispana de Miami nos reunimos una vez al mes para intercambiar experiencias e inquietudes apostólicas," informó el Padre Pedro Luis Pérez, párroco de Santa Cecilia, Hialeah y actual presidente de la Asociación Sacerdotal Hispana de la Arquidiócesis de Miami.

La ASH, como sus reuniones mensuales, surgió espontáneamente "como una respuesta a la necesidad que sentimos los sacerdotes hispanos de planificar nuestra acción pastoral en una comunidad nueva, donde tanto el sacerdote como el seglar se encontraron de repente en un medio acogedor, pero distinto," dice el Padre Fausto Fernández, párroco de Blessed Trinity y que actúa como tesorero de la Asociación.

"El encontrarnos en un área donde en menos de una década se congregaron cerca de medio millón de católicos de habla hispana, nos planteó

la necesidad de estudiar unidos y organizadamente las formas de pastoral, el cambio cultural e idiomático, las necesidades específicas del exiliado cubano, del obrero agrícola mexicano, de la población puertorriqueña y del inmigrante centro y sudamericano. Por eso surgió la Asociación Sacerdotal Hispana, que vino a responder a muchos problemas de pastoral y de liturgia en un medio nuevo", añade el Padre Pérez.

"Hay que tener en cuenta", añade, "que el inicio del éxodo cubano a Miami coincidió con el Segundo Concilio Ecuménico y el comienzo de todas las reformas pastorales y litúrgicas que le siguieron. De repente nos encontrábamos en una tierra extraña y con la necesidad de poner al día nuestra liturgia y nuestras proyecciones apostólicas a la luz del concilio. Uno de los primeros pasos efectivos de la Asociación Sacerdotal Hispana fue buscar los nuevos textos y

cantos litúrgicos, labor en la que tanto trabajó el Padre Ignacio Morras, actualmente párroco de St. Kevin."

En la actualidad la Asociación ofrece, además de la reunión mensual de intercambio de experiencias e inquietudes, varios ciclos de conferencias para sacerdotes hispanos sobre temas bíblicos, litúrgicos, pastorales, sociales y culturales.

"Una de las labores más urgentes en este momento es planificar una campaña de promoción de las vocaciones sacerdotales y religiosas

entre la juventud hispana. Esto forma parte de la serie de estudios que venimos haciendo sobre programas específicos de pastoral, como la juventud, la familia, la clase obrera y los ancianos," dijo el Padre Juan Sosa, Vicepresidente de la ASH.

"La Asociación ha venido a llenar también necesidades muy nuestras y específicas de los sacerdotes, porque también nosotros sentimos el cambio cultural, las presiones del idioma y las costumbres clericales distintas" advirtió el Padre Luis

Casabón, de la parroquia de St. Brendan.

"La Asociación Sacerdotal Hispana reúne a todos los sacerdotes que hablan español y trabajan en el apostolado de habla hispana. Somos cubanos, españoles, norteamericanos que hablan español, colombianos y mexicanos. Nuestro objetivo, conocernos y servirnos mejor, conocer los problemas que encara cada sacerdote en su misión específica, intercambiar ideas, trabajar unidos por nuestra Iglesia que habla español en Miami."



La Asociación Sacerdotal Hispana se reúne una vez al mes. En la foto, los Padres Pedro Luis Pérez, Juan Sosa, Fausto Fernández y Luis Casabón, que coordinan las actividades de ASH.

Mensaje del Papa en el Día de las Vocaciones

'La Iglesia necesita sacerdotes'

Queridos hijos e hijas de la Iglesia:

La mies es mucha, pero los obreros pocos."

¿Quién de vosotros no siente la actualidad palpitante de estas palabras del Señor?

Es un hecho que todos vosotros conocéis: la necesidad de sacerdotes, religiosos y almas consagradas es inmensa. Si en algunas partes comienza a notarse un aumento lleno de esperanza, en muchas regiones se registra un descenso inquietante de las vocaciones, que se hará sentir seriamente en el futuro.

Ciertamente, esta disminución de vocaciones provoca a veces un saludable

despertar de las comunidades cristianas: los catequistas, los miembros de la Acción Católica y muchos otros seglares de fe y testimonio admirables asumen responsabilidades o aseguran ciertos "ministerios" que favorecen la vitalidad cristiana de sus hermanos y encarnan el mensaje cristiano en lo más profundo de las realidades cotidianas. Su papel es insustituible, el Espíritu Santo les anima. Nosotros somos los primeros en alegrarnos de esta promoción del laicado y en alentarlo.

Pero todo ello — es necesario decirlo — no suple el ministerio indispensable del sacerdote, ni el

testimonio específico de las almas consagradas. Al contrario, los reclama. Sin ellos, la vitalidad cristiana corre el peligro de cegarse en sus fuentes: la comunidad, de desmoronarse y la Iglesia de secularizarse. Descuidar el problema de las vocaciones haría correr un riesgo muy grande a la Iglesia. Sería alejarse de la voluntad evidente del Señor, que dijo a sus Apóstoles: "Seguidme y yo os haré pescadores de hombres" — de hecho ellos dejaron sus redes para seguirle —, y a otros discípulos suyos: "Ve, vende cuanto posees, dalo a los pobres y tendrás un tesoro en el cielo, luego ven y sígueme."

Pero cuando el Señor llama de manera particular a alguien, por medio de una luz interior y por la voz de la Iglesia, a servirle como sacerdote, religioso, miembro de instituto secular, suscita en él y le pide una preferencia absoluta por su persona y la obra de su Evangelio: "Sígueme."

Se celebrará este fin de semana en el Seminario Menor una Jornada Pro-Vocaciones que invita a los jóvenes de Miami a profundizar en las distintas opciones de compromiso apostólico hoy existentes en la Iglesia. Para más información llamar a la Oficina Diocesana de Juventud (757-6241).

En nuestro tiempo, cuando la serenidad de los mismos creyentes se encuentra turbada, la voluntad de un compromiso total y definitivo a seguir a Cristo parece todavía más difícil. Hay que tener una

confianza total para abandonarse a la llamada de Cristo. Esta preferencia supone también una voluntad de ruptura, primeramente con el pecado — mentira, impureza, egoísmo, rencor —, pero también con algunos valores humanos que se refieren al orden de los medios: las satisfacciones del amor humano, la riqueza, el éxito profesional, el placer, el triunfo, el poder. Para un alma de hondura, rectitud y

generosidad pueden prevalecer los valores del Reino: la alegría pura y sencilla, la sed de Dios hallada en la oración, el servicio a los demás, el cuidado de sus necesidades espirituales. Sigue siendo necesario desprenderse del materialismo para hacer este enjuiciamiento y tomar esta decisión. Es, pues, todo un clima lo que hay que renovar para que las vocaciones puedan germinar.

ORACION DE LOS FIELES

CUARTO DOMINGO DE PASCUA

Abril 20, 1975

CELEBRANTE: Oremos a Dios Nuestro Padre, quien ha enviado a su Único Hijo como Pastor de su Pueblo.

COMENTADOR: La respuesta de hoy será: Señor, escúchanos.

COMENTADOR: Por el Santo Padre Pablo VI y los obispos de la Iglesia universal, para que alimenten y protejan al rebaño de los fieles, oremos al Señor.

PUEBLO: Señor, escúchanos.

COMENTADOR: Para que la grey cristiana reconozca siempre la voz del Buen Pastor, oremos al Señor.

PUEBLO: Señor, escúchanos.

COMENTADOR: Por los gobernantes del mundo, para que imiten la compasión del Buen Pastor, oremos al Señor.

PUEBLO: Señor, escúchanos.

COMENTADOR: Por los pueblos de Indochina, para que Cristo sea su fortaleza en medio de tanta agonía, oremos al Señor.

PUEBLO: Señor, escúchanos.

COMENTADOR: Para que Cristo, Cordero de Dios, sea un día Pastor de todas las naciones, oremos al Señor.

PUEBLO: Señor, escúchanos.

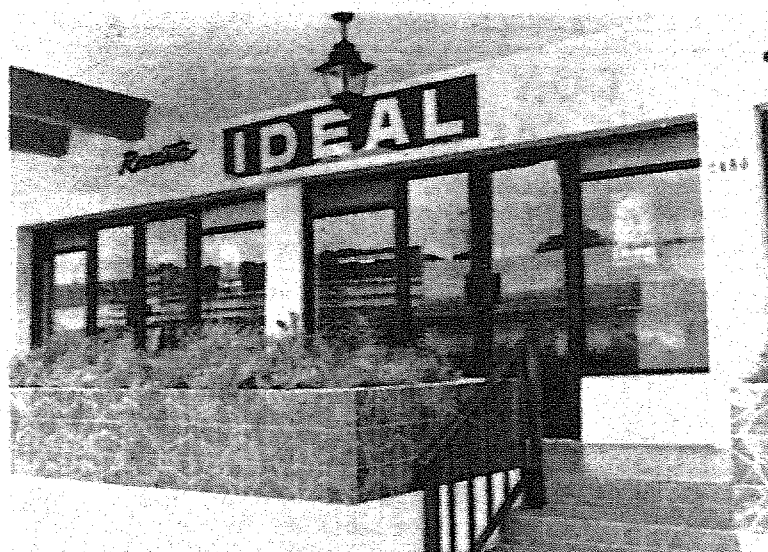
COMENTADOR: Por los que sufren, para que los cristianos les llevemos un mensaje de esperanza, oremos al Señor.

PUEBLO: Señor, escúchanos.

COMENTADOR: Para que crezca en la Iglesia el número de hombres y mujeres que por amor a Cristo consagren su vida al servicio de los hombres, oremos al Señor.

CELEBRANTE: Padre Santo, nos rodea un mundo de violencia y sufrimiento. Llena los corazones de tus hijos con amor y compasión. Te lo pedimos por Cristo, tu Hijo y nuestro Buen Pastor.

PUEBLO: Señor, escúchanos.



Inauguran local de 'Ideal'

La revista IDEAL, que durante más de tres años ha trabajado sin interrupción por transmitir un mensaje cristiano a través de la prensa escrita, cuenta ya con un local, situado en el Bello Plaza, 2472 SW. 8 calle.

El local será bendecido por el Rvdo. Padre Luis Pérez, el sábado 19 de abril a las 5 de la tarde. A partir de tal fecha quedará abierto al público como sede de la redacción de la revista

y distribución de efectos religiosos, libros, felicitaciones y toda clase de impresos con mensaje cristiano.

La obra de Ideal es fruto del compromiso cristiano de un grupo de laicos que desinteresadamente ha venido trabajando por aportar algo positivo a la comunidad hispana — no sólo de Miami sino también de muchos otros lugares adonde llega la revista.

Liturgia: Accion popular

"Todo el mundo sabe lo que quiere decir la palabra Coca-Cola, pero si preguntamos que es liturgia. ¿Cuántos católicos sabrían responder?"

La pregunta fue lanzada por el Padre Florentino Ascoitia, S.J. al iniciar el pasado día 2 de abril un ciclo de cinco conferencias sobre Liturgia, en la Escuela de Vida Cristiana del Movimiento de Cursillos.

"El término liturgia está tomado del griego," explicó, "y antes de Cristo se aplicaba a una obra social realizada por alguien del pueblo en beneficio del pueblo." El padre Ascoitia aclaró como después de la venida de Cristo, San Pablo, en la carta a los Hebreos utiliza el término liturgia al referirse a la gran obra de la Redención, viniendo a llamar a Cristo "el liturgo."

Comentando sobre el propósito de estas charlas el Padre Ascoitia señaló la

importancia de hacer notar a los fieles que por el bautismo ellos participan del sacerdocio de Cristo, y añadió que "desafortunadamente por muchos años la liturgia se hizo prácticamente clerical — el sacerdote lo hacía todo — y se olvidó el sacerdocio de los fieles."

A lo largo de estas charlas el Padre Ascoitia se propone dar a conocer La Constitución sobre la Sagrada Liturgia, primero de los 16 documentos emanados del Concilio Vaticano II, así como sus aplicaciones prácticas a la vida del cristiano.

Dicho documento, explicó el padre, habla de la liturgia como "acción sagrada a la cual no iguala ninguna otra acción de la Iglesia... cumbre a la cual tiende toda su actividad y la fuente de donde mana toda su fuerza."

El Padre Ascoitia ilustró estos conceptos citando una obra

del Cardenal Lercaro en la que se lee que "todas las cosas presentes pasan por la liturgia, desde el alimento que bendecimos hasta el cirio que nos ilumina en la noche," y añadió que para llegar a ir entendiendo plenamente el sentido de la liturgia "hemos de esforzarnos por hacer vida, la invitación que nos hace el mismo Vaticano II de empeñarnos día a día en la propia conversión."

Todas las conferencias organizadas por la Escuela de Vida Cristiana están abiertas al público y tienen lugar los miércoles en la Casa de Cursillos de Emaus, (Aeropuerto de Opa Locka).

La sesión se inicia a las 8:30 con un ciclo de charlas sobre la figura de Jesús de Nazaret al cargo del Padre José Luis Hernández, y continúa con el ciclo sobre liturgia que tocará, entre otros, los temas de: Liturgia como signo eficaz, reforma litúrgica, Sacramentos y Eucaristía.

Las charlas de liturgia se reanudarán el próximo miércoles 26 de Abril.



El espejo del estudio de baile refleja la figura de Ana Margarita Menéndez, durante uno de los ensayos de la comedia musical "Paddy" que ella protagonizará en el Dade County Auditorium este fin de semana, sábado 19 de Abril, 8:30 p.m., y domingo 20, 3:00 p.m. Ana Margarita es alumna de Monsignor Pace High School, y ha venido colaborando en producciones artísticas de este tipo desde pequeña, pero nunca como protagonista. Ella piensa que "Paddy", producción de la Sociedad Pro-Arte Grati, tiene un mensaje muy positivo, y le gustaría "que muchos y especialmente los jóvenes, se aficionaran a este tipo de espectáculos sanos que nos ayudan a mantener la cultura latina."

El director de Catholic Relief Services (CRS) Mons. Edward E. Swanson dijo en una reunión de trabajadores sociales en Chicago que su organización se ha comprometido a traer a más huérfanos de Vietnam a Estados Unidos, en especial a los que no tienen padres adoptivos — como fue la buena suerte de los primeros llegados en abril. El prelado estima que hay de 2.000 a 18.000 niños desamparados como resultado de la guerra en Indochina. John McCarthy dijo que su oficina de Migración y Refugiados, de la U.S. Catholic Conference, ha recibido llamadas que montan a 4.000 ofertas de hogares católicos para estos niños. Los trámites requieren papeleo legal que las agencias de socorro tratan de simplificar. El problema de los huérfanos vietnamitas se agravó con la rápida ofensiva comunista desde el norte de Vietnam.

Tombola de Belén

Los días 26 y 27 de abril, sábado y domingo, se efectuará la Tómbola del Colegio de Belén en los salones y terrenos de la Calle 8 y Séptima Avenida (S.W.) con un programa de actividades y entretenimientos para jóvenes y adultos.

"Belén necesita anualmente de la ayuda de todos

nosotros para poder subsistir y mantener un número considerable de becas. La tómbola nos proporciona esta oportunidad," expresan Héctor M. Ortiz, Tony Garrido, Juan Puentes, Antonio Rabassa, J.M. Salvat y otros antiguos alumnos de los planteles jesuitas de Cuba que trabajan en la organización de la tómbola.

LA VOZ

Suplemento en Español de "VOICE"

COMENTARIOS EVANGELICOS

'Yo soy la puerta'

Por el REV. JOSE P. NICKSE

"En verdad les digo, quien no entra por la puerta al corral de las ovejas, sino por cualquier otra parte, es un ladrón y saltador. Pero el pastor de las ovejas entra por la puerta. El llama por su nombre a cada una de sus ovejas... y lo siguen porque conocen su voz. Yo soy la Puerta. El que entra por mí está salvo. Yo vine para que tengan vida y la tengan en abundancia."

Juan 10:1-10

Hay muchas imágenes de Cristo. Desde los antiguos mosaicos bizantinos hasta la pintura y escultura moderna. Cristo mismo usa numerosos ejemplos para ilustrar su misión, el Camino, la Verdad, la Vida, el Buen Pastor, la vidia. El evangelio de hoy nos presenta a Cristo como la Puerta. La Puerta que nos lleva a nuestra salvación.

¿Qué significa que Cristo sea la Puerta? Para llegar al Padre tenemos que entrar por Cristo. "El que entra por mí está salvo." Cristo tiene que ser el centro de nuestra vida cristiana. A través de nuestro bautismo comenzamos a compartir en la vida de Cristo, y toda nuestra vida debe ser un caminar en los pasos del Señor.

Cristo nos ofrece los sacramentos que nos dan vida. Cuando recibimos los sacramentos, especialmente la confesión y la comunión, nos estamos uniendo a Cristo, estamos entrando en el misterio de la salvación. Los sacramentos son esenciales en nuestra vida cristiana. Al apartarnos de los sacramentos nos estamos apartando de Cristo, estamos cerrando la Puerta.

Una excusa muy común (demasiado) para no ir a la iglesia es que aquí no hay imágenes. Cuando preguntamos "Por que no va Ud. a Misa?" nos responden "Padre, es que aquí las iglesias son muy frías, no tienen imágenes." Si visitamos alguna iglesia que si tiene imágenes, es triste ver como algunos se acercan a la imagen de su predilección pero ignoran a Cristo presente en el Sagrario.

No tenemos nada en contra de los santos. Todo lo contrario. Pero los santos son hombres y mujeres que han imitado a Cristo, que nos indican al camino hacia El. En ningún momento se le ocurriría a ningún santo tomar el lugar de Cristo. Tampoco se le debe ocurrir a ninguno de sus devotos.

Cristo es la Puerta. Por esa Puerta han pasado todos los santos de la Iglesia. Por esa Puerta estamos llamados a pasar. Dejamos atrás nuestros pecados para entrar por Cristo a la abundante vida de la gracia. El eje de nuestra fe es nuestra relación con Cristo. Todas nuestras otras devociones deben reforzar ésta relación.

Hoy el mundo busca una salida a sus problemas. Si miramos a nuestro alrededor encontramos violencia, persecución, odio, traición. La solución no la vamos a encontrar aquí. Hay un Cristo que nos espera con los brazos abiertos para enseñarnos el camino de la paz. Tenemos que acercarnos a El. Tenemos que entrar en su vida. El es la Puerta de un mundo mejor.

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El compromiso cristiano

Por el RVDO. PADRE LUIS ORAA, S.J.

Con este artículo del Padre Oraa, comienza una serie sobre el compromiso cristiano y en la Iglesia del siglo XX y los modos de llevarlo a cabo en nuestra comunidad de Miami.

En su libro Los Justos, Albert Camus narra la conocidísima leyenda de San Dimitri. Este santo varón iba una tarde tranquila caminando hacia su cita con Dios, y mientras avanzaba saltaba de júbilo en su interior pensando que le diría.

Junto al camino Dimitri divisó a un campesino que, sudando, luchaba por desatascar su viejo carrete. La lluvia de abril había imposibilitado la tarea de aquel día.

Dimitri dejó su camino, se metió en el fango y empezó a ayudar a su hermano necesitado, pero... en la faena se le pasó el tiempo y el santo perdió la cita con Dios.

Ciertamente que nuestro compromiso cristiano se ve muchas veces, más de lo que a primera vista parece, ante esta alternativa: ¿llegamos temprano a nuestra cita con Dios, dejando el hermano en su afán, o, dejando a Dios, atendemos a nuestro hermano?

El cristianismo es la única religión que no hace valer los derechos de Dios. Los Aztecas sacrificaban seres humanos para aplacar a sus dioses. Miembros de algunas religiones africanas se cuelgan collares y amuletos para protegerse de los malos espíritus. Hay quien grita sus oraciones y plegarias para que Dios le oiga. — como si Dios no escuchara el susurro de un sollozo. Hay quien repite y repite palabras, confiando únicamente en la eficiencia de los sonidos que se lleva el viento. — como si Dios no estuviera en el santuario de nuestro propio ser.

Una lectura pausada de la Sagrada Escritura nos lleva a reconocer que el compromiso cristiano no es con Dios, sino con los hermanos. La Palabra de Dios resuena en el interior del hombre y es impulso, como lo fue para Moisés, Jeremías, María Magdalena los apóstoles de primera hora y los de hoy día: es impulso de Dios hacia nuestros hermanos que necesitan de nosotros.

La gracia de Dios que tenemos en los Sacramentos, guía nuestro peregrinar en busca de la liberación de todo el género humano. Como la nube que acompañaba los israelitas a través del desierto, esta gracia es para nosotros luz en la noche y fuerza en el atardecer de cada día. Y es el amor de Dios el que nos inquieta en la búsqueda del bien de nuestros hermanos y que hace que nos ingeniemos para estar presentes junto a quien nos necesita.

El amor es la única meta del compromiso cristiano, y sólo por amor es que los cristianos aceptan el desafío del mundo actual. "Desafío," que como dijeron los obispos Latinoamericanos reunidos en Medellín, es "de compromiso de presencia, de adaptación permanente y de

creatividad."

Como dice la frase portuguesa "Não é generosidade: é exigência de vida," no es problema de generosidad, sino de una auténtica exigencia de nuestro vivir.

Hemos de estar presentes, y no al compás de la vieja canción que decía "... veo la gente a mi lado pasar ...". Sino en la actitud de caminar, compartir, convivir con todos: con el obrero del campo, marginado y explotado, con el rico materializado, con el joven drogadicto, la novia ilusionada ante la vida y el adulto en la plenitud de su profesión. Con el político honesto y hasta con el tramposo. TODOS, caminando juntos, ayudándonos a sobrellevar los dolores, y alegrándonos de nuestras alegrías comunes... eso es estar presentes.

Hemos de tener los ojos abiertos, que la realidad del mundo se nos adentre cada día. Que

la vorágine no nos atonte.

Tengo la impresión de que muchas veces los cristianos vamos a la zaga, casi arrastrados por los acontecimientos, mirando hacia atrás, conversando con los muertos, contemplando las ruinas del ayer glorioso.

El cristiano debe estar allí donde apunta un tallo nuevo, donde brota una idea feliz, donde nace la vida del mañana. Más aún, el cristiano es el llamado por vocación de Dios a provocar el cambio, a ir al frente de toda evolución, a la vanguardia del mundo que nace hoy.

Esa es la cita del cristiano con Dios. En ese "dejar el camino y meternos en el fango" para ayudar a nuestro hermano que necesita de nosotros... resolvemos el dilema planteado al principio. Porque Dios ahí nos espera...

Ojalá que Albert Camus lo haya entendido así, después de haber escrito su libro.

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

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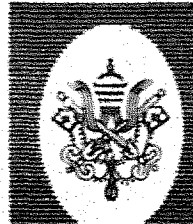
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Apostolado seglar

Por CARLOS FORMENT
(del Movimiento
de Encuentros Familiares)

En el pasado existía el concepto erróneo de que LA IGLESIA era sólo el Papa, los Obispos, los curas y las monjas. En la actualidad, por no ser exacto, ese concepto está en decadencia porque TODOS SOMOS IGLESIA y, toda ella, EL PUEBLO DE DIOS EN MARCHA HACIA LA PATRIA CELESTIAL.

Debido a la urgente y difícil circunstancia por la que atraviesa la Iglesia en los actuales momentos, la misma está necesitada de hombres comprometidos. Profesar la fe católica, LA DE CRISTO, es difícil y no podemos buscar ni practicar un estilo cómodo, tranquilo o a nuestra manera.

NO PODEMOS ver con indolencia, sino fuertes en el espíritu, en la acción y en el sacrificio, las actuales necesidades de la Iglesia y de nuestros hermanos. Por y para eso fuimos bautizados y confirmados en nuestra FE.

Además de las disciplinas morales y, por encima de todo, debemos practicar la CARIDAD, EL AMOR Y EL SERVICIO AL PROJIMO.

El seglar, debe y tiene, en

estos tiempos, que aportar toda su ayuda y esfuerzo en favor de los necesitados, en cualquier campo que sea esa necesidad.

Uno de los aspectos más importantes de esta interpretación debe ser la participación ACTIVA Y DIRECTA del seglar en el apostolado. La propia Biblia nos dice: LA FE SIN OBRAS ES FE MUERTA.

Hay una cantera inagotable de actividades a las que podemos dedicarnos para ayudar a nuestro prójimo y para dar testimonio. HUMILDE Y CRISTIANO pero VIVO Y ACTIVO de nuestra condición de discípulos y enviados del Maestro.

EL CONCILIO Vaticano Segundo, evento de singular importancia en el Siglo XX, puso especial énfasis en la participación del seglar en las cosas de la Iglesia, porque también es de nuestra responsabilidad.

Si tenemos bien plantada la semilla, no podemos ni debemos sentirnos tranquilos ni satisfechos, limitándonos a ser meros espectadores, tenemos que ser actores de este drama de la humanidad llevando ayuda, consuelo y paz a nuestros hermanos y, con ese ejemplo y esa acción, recor-

dando las palabras de San Juan de la Cruz de que "AL ATARDECER DE NUESTRAS VIDAS SEREMOS EXAMINADOS SOBRE EL AMOR.

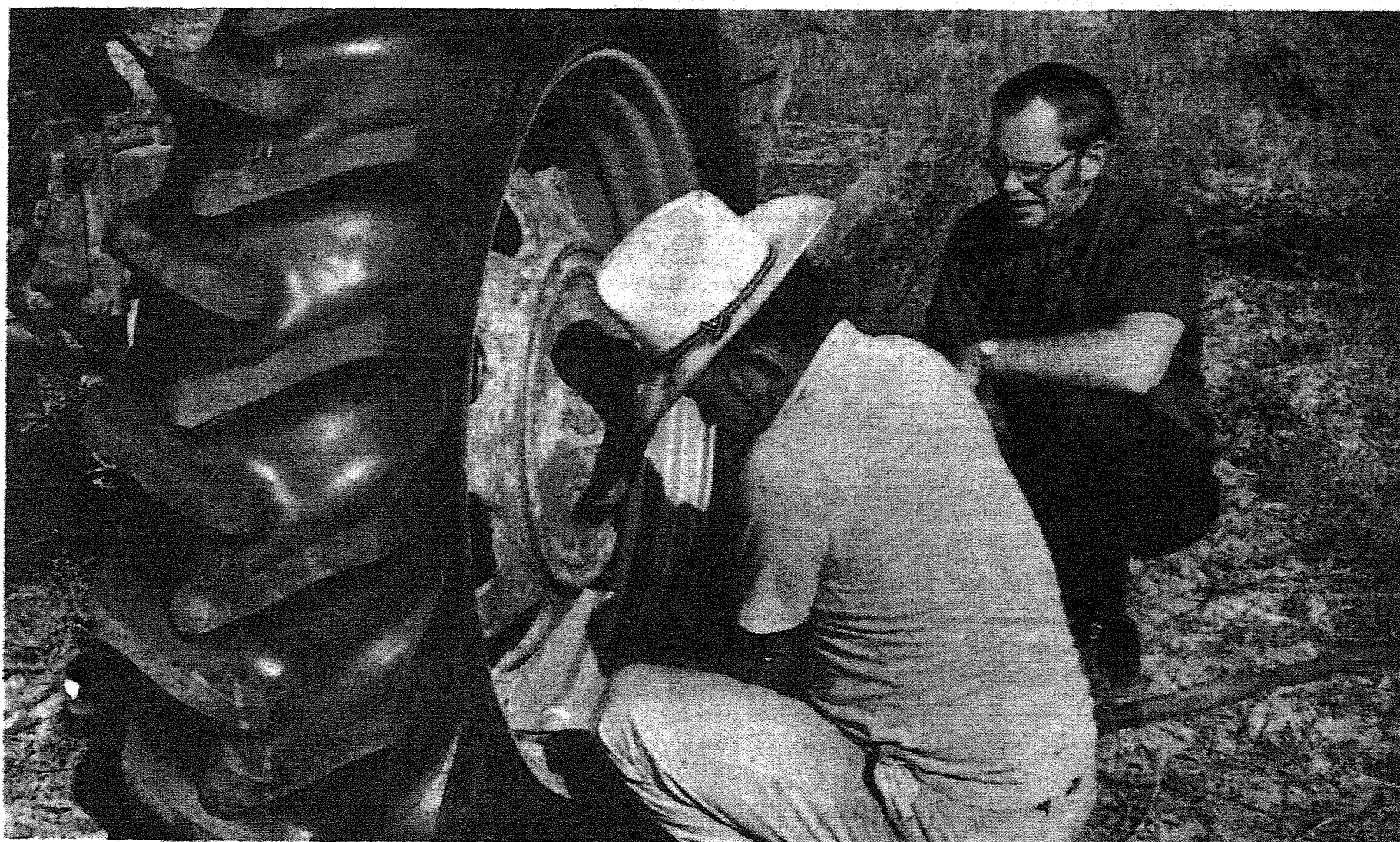
Ninguna forma mejor de demostrar nuestro amor a Cristo que viendo en nuestro prójimo la propia imagen de EL.

Entre errores, aciertos y debilidades, fallos y claudicaciones, tenemos que trabajar por el amor de Dios y para el bien de los demás, pero en la fe del silencio y convencidos de que somos instrumentos, causas segundas, y que sin EL nada podemos.

Ojalá que comprendamos que dando es como recibimos. Que cada uno trabaje en lo que le guste y le haga feliz. Hay muchos caminos para llegar a Roma pero uno sólo para llegar al Padre y es muriendo un poco cada día por los demás para, finalmente, resucitar a la vida eterna.

Entre pocas virtudes y muchos defectos tratemos con insistencia de mejorar, confiados en la ayuda de Dios para ser cada día más perfectos como lo es el Padre Celestial y digámonle: SEÑOR HAGASE TU VOLUNTAD Y NO LA NUESTRA.

**Monsignor John McMahon
will tell you that he is
not a very good mechanic.
But the migrants will tell you that
he is a very good Priest.**



It's a completely different ball game for Monsignor John McMahon. Only that one constant — God — remains the same. A priest adapts to his people. To Monsignor McMahon that means going into the fields. He is Director of the Rural Life Bureau of the Archdiocese of Miami. He is the priest of the migrant workers. Migrant workers. They are poor people who work hard to help feed the rest of us. But as Monsignor McMahon says, "They approach God in a very personal way."

That's the way he approaches them. Maybe he can't fix the tractor but he can add some muscle to lighten the load of the man who can.

He approaches the Faith in the same way. People who toil in the fields don't equate God with suburban churches. They see Him all around them. Monsignor's job is to take his people's devotional approach to God and combine it with the sacraments. Not an easy job. Even harder than fixing a tractor. But a lot more gratifying.

Seven of his nine years in the priesthood Monsignor McMahon has worked with migrant laborers. He also teaches sociology at the major seminary and works with future priests in their pastoral field education.

Through all this he admits, "I receive more than I give." He must receive an awful lot because God knows he gives an awful lot. Could you give like Monsignor John? Even if you can't fix a tractor, think about it.

It's simply a matter of realizing that you can never do for money what you can do for love.

If you'd like to learn more, write Director of Vocations, Archdiocese of Miami, 6301 Biscayne Blvd., Miami, Fla. 33138 or call 757-6241.

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