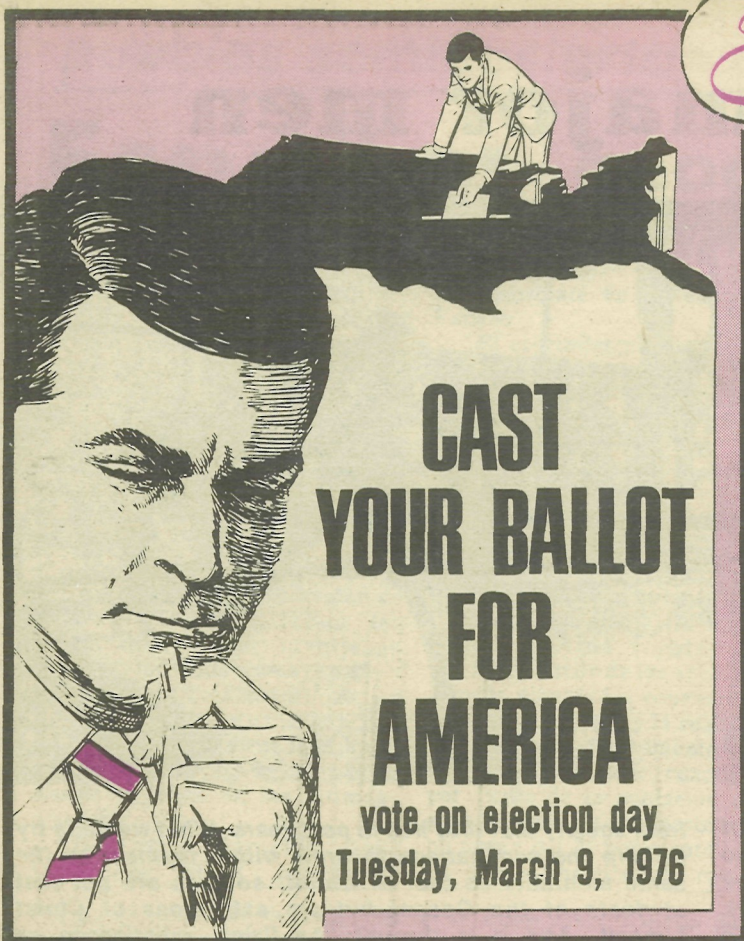


Editorial



**CAST
YOUR BALLOT
FOR
AMERICA**
vote on election day
Tuesday, March 9, 1976

Ten reasons why you should not vote Tuesday:

- It's too much trouble.
- The politicians are all dishonest anyway.
- My vote won't count that much.
- I have other things I have to do.
- There's not that much difference in one candidate and the other.
- It's raining.
- It just encourages them.
- The voting machine will probably stick.
- I'm not registered.
- My dog is sick.

Dozens more could be added to that list. You've seen them all before.

But there is one reason for voting that wipes out all the excuses for staying home. Pride.

Pride in yourself as a free citizen, laying your belief on the line where it actually counts. Not over a martini or across the back fence. That comes under the category of conversation and ranks alongside of who's going to win tomorrow's baseball game. Marking your ballot and making it official is what counts. Feeding your opinion and beliefs into the

official tabulation with all those other votes takes pride in yourself as a person.

Then there is pride in the country. Yes, you could also make a list of things wrong with the country (like apathy?). But these days you keep hearing so much about what's wrong with America that it hardly makes you want to vote. When there was nothing here but trees and animals it was a swell place. Now there are pollution and inflation and editorials bugging you.

But then that's freedom of speech for you. You tend to hear a lot of opinions coming at you from all directions, including bad things about the country you live in from people who care enough to tell the truth. We could also make a list of the good things about America, but that's really not necessary. You already know them. It's an imperfect world and an imperfect country of imperfect people. But on balance, it's still better than, say, the Upper Volta.

Oh, one last very good reason for not voting: Your apathy will be canceled out by someone else's non-vote! That's an excellent reason.

But wouldn't it be sneaky if you went out and voted and put one over on 'em...

The VOICE

MARCH 5, 1976

25c

VOL. XVII No. 52

What do candidates say?

Tuesday, March 9, Florida voters will go to the polls to select the presidential candidates for whom the state's electors will cast their ballots at the national political conventions. In addition, several local issues will be on the ballot concerning bond issues and charter amendments.

In an effort to aid our readers in becoming informed on the issues, The Voice is printing, on pages 7 and 8 of this edition, the results of a questionnaire sent to all presidential candidates who will appear on the primary ballot.

We urge all citizens to exercise their right to vote.

Father M. Grehan, Broward pastor, dies

FORT LAUDERDALE—The Funeral Liturgy was died last Sunday in a local hospital.

Archbishop Coleman F. Carroll presided at the Mass for Father Grehan, 55, who was pastor of St. Bernadette for the past four years.

Msgr. Noel Fogarty, Chancellor of the Archdiocese of Miami, was the principal celebrant of the Mass for Father Grehan, who had been ill with cancer since last November. Concelebrating with him were priests of the Archdiocese. Father Jerome Martin preached the homily.

BORN IN Ballinabrackey, County Meath, Ireland, Father Grehan studied at the Seminary of St. Patrick's Foreign Missionary Society in County Wicklow, Ireland and was ordained Dec. 18, 1945 at St. Patrick's Cathedral, Carlow. He was awarded a Licentiate in Canon Law after studies at St. Patrick College, Maynooth, and for one year taught moral theology and Canon Law at St. Patrick's Seminary, Kiltegan. In 1950 he was awarded a Doctorate in Canon Law at the Angelicum University, Rome.

Following six years of (Continued on page 5)



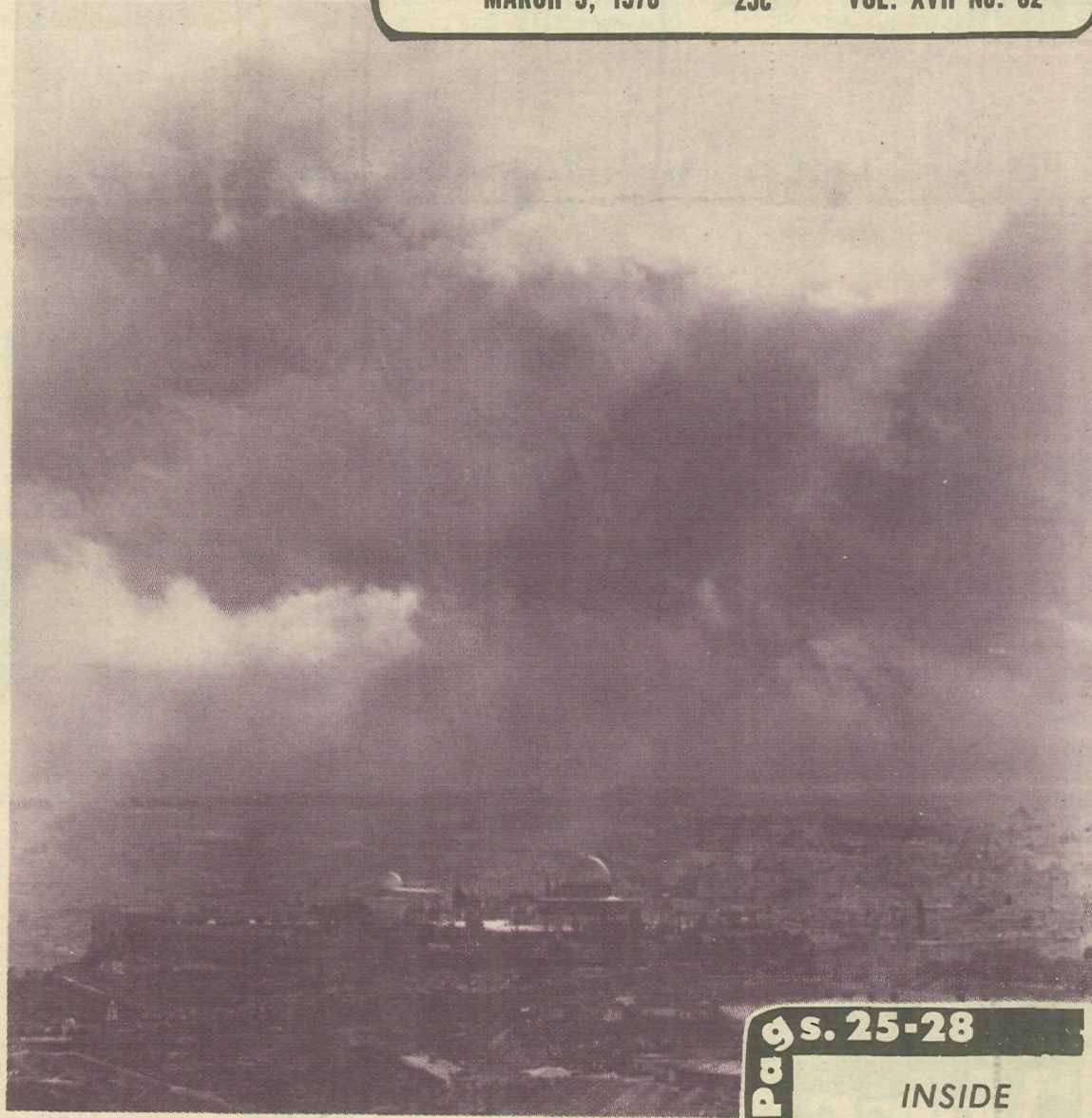
FATHER GREHAN

concelebrated Thursday in St. Bernadette Church for Father Matthew Grehan, J.C.D., who

OFFICIAL
Archdiocese
of Miami

The Chancery announces that Archbishop Carroll has made the following appointment:

THE REVEREND MONSIGNOR JOHN J. NEVINS to Archdiocesan Director of Vocations, effective as of March 4, 1976, while retaining all other assignments.



As Lent begins...

As the season of Lent begins, Christians from all over the world turn their eyes toward Jerusalem. It was in that city that the events of the passion, death and resurrection of Our Lord, which we are about to commemorate, took place.

Spanish Pages 25-28

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MAR 9 1976

Minor Seminary's major men



The staff at St. John Vianney Minor Seminary is a team of dedicated men helping shape the lives of young men who will be tomorrow's priests. Some of the key men are featured in brief on this page. Msgr. John Nevins (above), rector, heads the team. Father Mario Vizcaino (left), is spiritual director. He says, "Youths who come here today are searching and trying to be honest in their approach to the priesthood even though they don't have the support

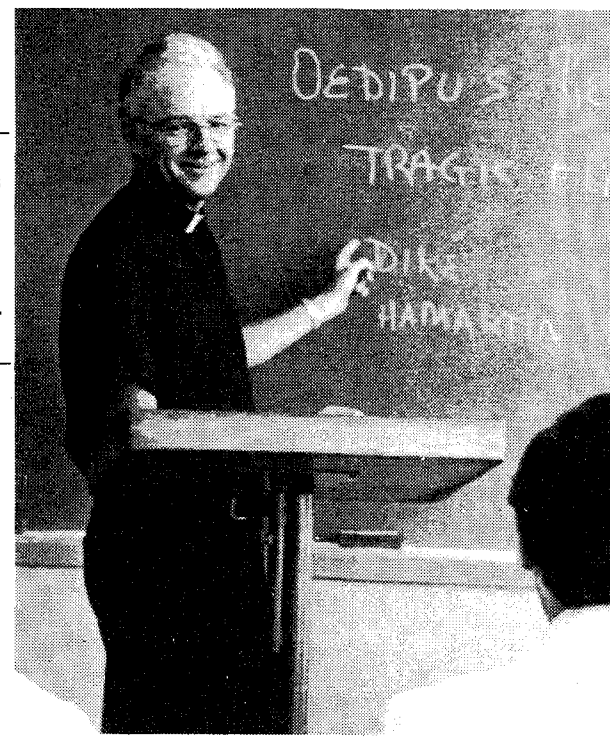
from society that they had in past years. What we do is try to help the seminarians to grow within themselves the same mentality as that of Christ, so they are not just students of the Gospel but are extensions of Christ himself. And it is through the living experiences as seminarians and our guidance that they assimilate into their lives the teachings of Christ. That is the task of the seminary vocation."



Father Stephen Staudenmeyer (above), who teaches at St. Brendan High School next door, influences students to continue on to the Minor Seminary. "This is done mostly by the priest's presence, not by pushing or urging. Sometimes a youth will approach us after class or on the football field, and ask indirectly about the priest's life. It's an age of transition for the Church and the priests have to set the example of solidarity," he says.



Text, photos by Robert O'Steen and Tony Garnet.



Dr. Henry McGinnis, a practicing psychologist, and a former dean at Barry College, teaches psychology to the seminarians. "They learn theology and philosophy from the other teachers and behavior from me. Later they will have to deal with people, so they need to know how people function."

"They do appreciate definitely that this liberal arts education is a part of their maturation and development of thought," says Father Louis Roberts, academic dean, and English-humanities instructor. "The overall program here is liberal arts oriented with emphasis on pre-philosophy as survey preparation for more detailed instruction at the Major Seminary level. This is a broadening experience which is good background for a priest, understanding the kinds of thinking expressed by writers and artists of the past, through today."

★★★

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News briefs

Celebrates 90th

Archbishop T.J. Toolen, who retired as head of the Mobile diocese in 1969, celebrated his 90th birthday here Feb. 28. Although confined to a wheelchair, Archbishop Toolen is still active, concelebrating Mass daily with Msgr. Oscar Lipscomb, diocesan chancellor. The western part of Florida's newest diocese, Pensacola-Tallahassee, was in Archbishop Toolen's diocese until 1968.

★★★

Defends TV policy

The chairman of the Federal Communications Commission (FCC) has defended the television family viewing hour policy against both critics who say it has gone too far and those who say it has not gone far enough. At the same time, FCC chairman Richard Wiley said "only time and sensitive application" of the policy by broadcasters can tell whether it will be successful in reducing the amount of sex and violence seen by children on television. The U.S. Catholic Conference has been sharply critical of the plan for a number of reasons, including the fact that networks and the FCC developed it without consulting the public.

★★★

Criticizes suit

An official of a national Jewish organization here called a recently filed suit concerning federal aid to nonpublic school children "a deplorable attempt to deprive poor children of corrective and remedial services." The official, Dr. Bernard Fryshman, sharply criticized a suit filed in U.S. District Court here to stop assigning public school teachers to teach remedial English and mathematics in parochial schools. The teachers are paid with federal funds.

★★★

3 at dialogue

Three American Church officials will participate in a Jewish-Catholic dialogue in Jerusalem March 1-3, the Vatican announced Feb. 25. The meeting of the International Catholic-Jewish Liaison Committee was called to reexamine the status of 10 years of dialogue. The three American churchmen participating are Bishop Francis Mugavero of Brooklyn, president of the secretariat for Jewish-Catholic relations of the National Conference of Catholic Bishops (NCCB); Msgr. Edward Flannery, secretary of the NCCB secretariat, and Msgr. George Higgins, secretary for research of the NCCB.

Eucharistic Congress sets events

The 41st International Eucharistic Congress this August in Philadelphia will be an occasion for a variety of cultural events, including drama, concerts and art displays.

Among the lively arts events scheduled for the first week of August during the religious convening of clergy, Religious and lay visitors from around the country and world, will be:

THE MIRACLE OF THE BREAD' — a religious pageant

This original production is presented to the Eucharistic Congress by the Priests of Philadelphia. A complete new score was commissioned for this pageant.

Site: The Robin Hood Dell East.

Dates: July 29, August 2, 3, 4, 5, 6.

Time: 8:30 p.m.

Tickets: \$5.50, \$3.50, \$1.50.

PHILADELPHIA ORCHESTRA CONCERT

The Singing City Choir joins the Orchestra under the baton of Mr. Eugene Ormandy. Miss Benita Valente of the Metropolitan Opera is the soloist.

Site: The New Robin Hood Dell West.

Date: Monday, August 2.

Time: 8:30 p.m.

Tickets: \$7.50, \$5.50, \$2.50.

A CONCERT OF RELIGIOUS JAZZ

This evening presents Ella Fitzgerald, Dave Brubeck and the Jerrold Fisher Ensemble in Brubeck's original cantata "Gates of Justice."

Site: The New Robin Hood Dell West.

Date: Tuesday, August 3.

Time: 8:30 p.m.

Tickets: \$7.50, \$5.50, \$2.50.

'DANCE IN PRAISE OF HIM'

This event is truly a rare experience in the Theatre. One of our finest dance companies brings a world premiere, "Spiritual Suite," to the 41st International Eucharistic Congress.

A vocalist will be joining the Dance Theatre of Harlem for this thrilling performance.

Site: The New Robin Hood Dell West.

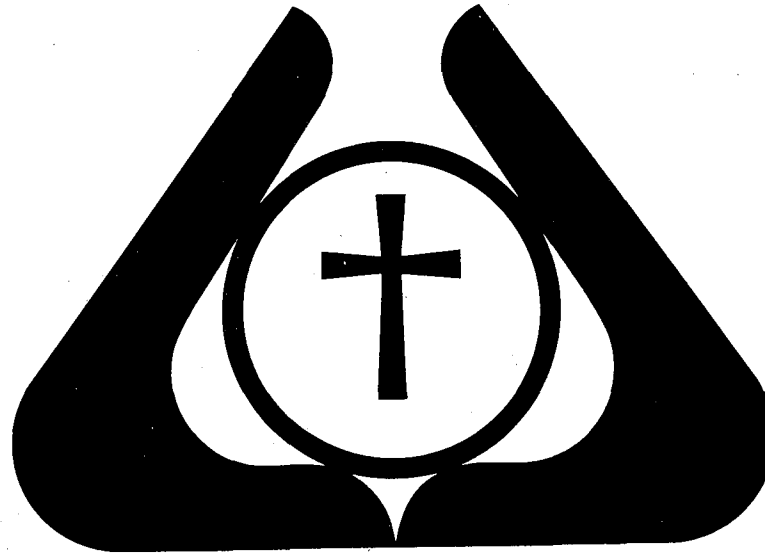
Dates: Thursday, August 5, Friday, August 6.

Time: 8:30 p.m.

Tickets: \$7.50, \$5.50, \$2.50.

'GODSPELL'

Site: The Samuel P. Mandell Theatre, Drexel



Two stylized hands hold the Host, the real Body of Christ received in Holy Communion by Roman Catholics. It is the symbol for the 41st International Eucharistic Congress to be held in Philadelphia, Aug. 1-8.

University, Chestnut Street at 32nd.

Dates: July 26-31, August 2-7.

Time: 8:00 p.m.

Tickets: \$6, \$5, \$4, \$3.

'FRANCIS'

A musical play based on the life of Saint Francis Assisi. This Children's Theatre production is a special commission of The 41st International Eucharistic Congress.

Site: The Samuel P. Mandell Theatre, Drexel University, Chestnut Street at 32nd.

Dates: July 26-31, August 2-7.

Times: 11:00 a.m., 2:30 p.m.

Tickets: \$2.50.

Historic Churches Series

Drama by outstanding Catholic Universities presented in the Historic Churches of Philadelphia.

'THE LORD'S A WONDER'

(The Catholic University of America, Washington, D.C.)

A new work created especially for the Eucharistic Congress to celebrate the wonder of God's creation and the fullness of man's dependence, based on plays from the Medieval world of faith-filled people. Performed in story theatre form with music, with humor and with awe.

Conceived and directed by: William H. Graham.

Composed and written by John Franceschina.

Site: The Cathedral of

Saints Peter and Paul.

Dates: August 2-7.

Time: 1:30 p.m.

Tickets: \$2.00.

'A MAN FOR ALL SEASONS'

(Allentown College of St. Francis de Sales, Center Valley, Pennsylvania).

The worldwide acclaimed drama of Sir Thomas More's struggle for survival during the reign of Henry VIII, "A Man For All Seasons" is the ageless and inspiring echo of the small voice that call to us "to thine own self be true."

Directed by: Gerald J. Schubert, O.S.F.S.

Site: Saint Patrick's Church.

Dates: August 2-7.

Time: 1:30 p.m.

Tickets: \$2.00.

'FOOL'S GOLD'

(Niagara University, Niagara, New York).

An original mime performance to celebrate the fools of Christ and the Christ of fools.

Directed by: Brother Augustine Towey, C.M.

Site: Old Saint Joseph's Church.

Dates: August 2-7.

Time: 1:30 p.m.

Tickets: \$2.00.

'HUNGER AND BREAD'

(Villanova University, Villanova, Pennsylvania).

Newly commissioned scenes, readings, music and images on contemporary themes.

Directed by James J. Christy.

Site: Old Saint Mary's Church.

Dates: August 2-7.

Time: 1:30 p.m.

Tickets: \$2.00.

'SLEEP OF PRISONERS'

By CHRISTOPHER FRY
(Saint Louis University,
Saint Louis, Missouri).

We are all souls in one sorrow and Fry takes four prisoners of war, confined in a church, through a series of biblical dreams, to say that the answer is in ourselves, in each individual, and that each individual has in himself the element of God.

Directed by Wayne Loui.
Site: Saint Augustine's Church.

Dates: August 2-7.

Time: 1:30 p.m.

Tickets: \$2.00.

Grand Court Series

A showcase for choirs from across the United States and Europe.

Site: The John Wanamaker Store, The Grand Court.

Dates: August 2-6.

Time: 12:00 Noon.

Cathedral Series

The sanctuary of the Cathedral of Saints Peter and Paul is the setting for a series of recitals by selected artists:

Academy Award winner, Miss Helen Hayes; world-renowned Daniel Roth, Titular organist, Basilique du Sacre-Coeur, Paris France; CANTATE DOMINO Boy's Choir of Belgium.

Dates: August 2-6.

Time: Throughout the day.

Tickets: Complimentary (Necessary for admission).

Concerts in Public Squares

Catholic High School Bands provide the music in the Public Squares of Philadelphia for the visiting of pilgrims during the lunch hour.

Dates: August 2-6.

Time: 11:30 a.m. - 1:30 p.m.

41st International Eucharistic Congress

"Hungers of the Human Family"
Philadelphia, Aug. 1-8

Hotel accommodations are scarce. Whether you're going by plane, rail, bus or auto, make plans now. Call Father Charles Ward, 757-6241 for details.

'Live love authentically, day after day'

By Rev. DONALD MCCARTHY

A wealthy man once complained to his parish priest about the amount of money spent on aid to dependent children and other welfare programs.

The wise old pastor asked him to look through the window of the rectory and tell what he saw.

"I see people on the street," was the reply.

THEN THE priest invited him to look in a large mirror over the fireplace. What did he see?

"I just see myself."

"That's the difference," said the priest, "a mirror is glass covered on the back with silver. The possession of riches closes off our view so that we see only ourselves."

This parable presents the most basic principle of human morality. It suggests that every human person builds his daily moral decisions upon a fundamental choice of either selfishness or unselfishness as a frame of reference.

THIS ARTICLE is the second of a Lenten series focused on rediscovering Gospel morality. The

Gospel perspective of the fundamental moral choice just described identifies it as either loving God according to the New Covenant of Jesus, or loving self or some selfish, finite goal.

Obviously, then, all Christian morality begins with love of God. The greatest commandment which Jesus quoted from the Old Testament says: "You shall love the Lord your God with your whole heart, with your whole soul, and with all your mind" (Mt. 22:37).

Jesus added immediately a second commandment like the first, "You shall love your neighbor as yourself" (Mt. 22:38). In effect Jesus taught that good morality is the expression of love ordered according to true priorities. If a person loves himself or herself instead of God in the first priority, true love has been frustrated as effectively as the silver on the back of the glass blacks clear vision.

THOSE WHO enjoy fully the presence of God in heaven have no temptations not to love Him. They are confirmed in love and have achieved the perfect fulfillment of human love.

But here in this world loving God with the whole heart, soul, and mind demands a constant effort. The challenge of Gospel morality is to live love authentically day after weary day. Happily the expressions of love of God fulfill a need hidden deep in the human heart. As St. Augustine said, "Our hearts are restless, O God, and they will not rest until they rest in thee."


But the integrity of Christian morality consists also in rightly ordering unselfish love for all God's people as well as in loving God directly. While mortal sin can be a direct rejection of God, as in despair or blasphemy, it can also be a rejection of Godly love of neighbor as in hatred, injustice, or adultery. St. John reminded the early Christians, "One who has no love for the brother he has seen cannot love the God he has not seen" (1 Jn. 4:20).

WHEN HUMAN relations are not fully in accord with divine love, venial sins are committed. When human relationships are radically corrupted by grave disorders or when

a person selfishly loves himself or herself more than God, mortal sins are committed. Therefore every sin violates love to some degree.

This Gospel morality which begins with an interior love of God at the core of a Christian's personhood must be lived out in a sinful world marked by self-seeking, ignorance, and human weakness. Therefore successful ordering of human actions according to the true priorities of divine love depends on divine grace and the studied cultivation of many basic virtues to express love. "Love is patient, love is not jealous, it does not put on airs, it is not snobbish. Love is never rude, it is not self-seeking, it is not prone to anger, neither does it brood over injuries" (1 Cor. 13:4-5).

"If I speak with human tongues, and angelic as well, but do not have love, I am a noisy gong, a clanging cymbal" (1 Cor. 13:1). The remainder of this Lenten series will explore the various other virtues through which Christian practice Gospel morality and live their baptismal covenant in authentic love.

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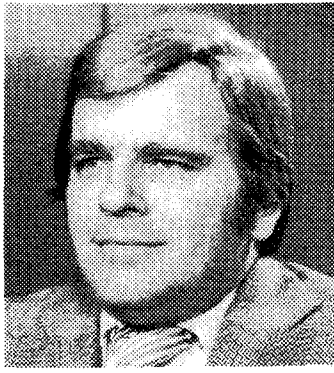


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The Dayspring, an ecumenical traveling Masses in Catholic churches as well as at singing group, performed recently in Miami at Protestant services.

Dayspring - they present Jesus through music, song

They drive around the nation pulling a U-Haul full of musical instruments and they say, "You just can't go around without a cause. We have something to believe in. We tell people that there is a God who cares."

Composed of three young married couples, the Dayspring singing group is committed to ministering the Gospel through song, and some of them have already spent several years in this "music ministry."

RECENTLY touring Miami, they sang at several Catholic churches where, "we always get a tremendous response."

"This kind of singing is very common in the main-line Protestant churches, whereas to Catholics it is something quite new. They do appreciate our visiting them," they say.

The group calls itself ecumenical, with representatives from the Southern Baptist, Methodist, Presbyterian, Covenant and Catholic faiths.

"WE ALL believe in the same God and try to live the same unity. Serving the Lord and doing what He wants us to do, that's what is important," they say.

But in spite of their enthusiasm, it isn't always easy living out of a suitcase, and the



Their trailer carries all of the Dayspring's musical instruments and their message, "Ministering the Gospel through song."

group is hoping to soon have its own bus, with arrangements for bedrooms and other facilities.

In their singing tours, they like to stay in private homes; "getting to know the people and ministering to them is very important to us. Sometimes they end up sharing their faith with us," says Debbie Hensen, one of the singers.

"IT'S THE Lord who keeps us going," she says. "We wouldn't be able to do it unless we had a personal relationship with Jesus."

Debbie and Glen used to

have a small Church in Colorado. He is an ordained Baptist minister. They gave up the security of a permanent assignment to follow what they feel is God's call.

For how long?

They don't know.

"We take one day at a time," says Debbie.

"We don't feel God always calls to a life commitment-although He may."

"We feel we have to keep open and sensitive to his voice, just like the sheep of the Gospel parable."

Court backs hospitals' right to refuse abortions

WASHINGTON—(NC)—The U.S. Supreme Court has defended the right of church-related hospitals receiving federal funds to refuse to perform abortions or sterilizations.

The court's action was praised as "a major victory for Catholic hospitals" by Eugene Schulte, director of legal services for the Catholic Hospital Association (CHA).

Bishop James Rausch, general secretary of the U.S. Catholic Conference, said he was gratified by the court's action.

IRONICALLY, the court's action came on the only case in the United States so far in which a private, denominational hospital was ordered by a court to perform a procedure it considered morally unacceptable.

The case involved a 1972 challenge to policies at St. Vincent's Hospital in Billings, Mont., by Mr. and Mrs. James Michael Taylor.

Mrs. Taylor was refused a tubal ligation at the hospital following her second childbirth by Caesarian section. Mrs.

Taylor and her physicians sought the sterilization on the grounds that Mrs. Taylor's health problems, including diabetes, made pregnancy a severe health risk.

U.S. DISTRICT Court Judge James Battin ordered the operation in a temporary ruling before trial, and the operation was performed several days later. St. Vincent's was the only hospital in the Billings area with obstetrical-gynecological facilities.

As a result of issues raised by the St. Vincent's case, Sen. Frank Church (D-Ida.) introduced an amendment to allow hospitals and individuals to refuse to perform sterilizations and abortions "on the basis of religious belief or moral convictions." Congress passed the amendment by an overwhelming margin.

Following passage of the Church amendment, Judge Battin reversed himself and decided in favor of St. Vincent's. His ruling was later upheld by the Ninth U.S. Circuit Court in San Francisco. It was the Taylors' challenge to that ruling that the Supreme Court refused to hear.

Parishes to hear Father Carroll

Father Thomas Carroll, eminent theologian and expert in Liturgy, will be the guest lecturer during Lenten Series in St. Rose of Lima Church, Miami Shores; and in St. Gregory Church, Plantation.

In preparation for Easter Father Carroll will speak at St. Rose of Lima Church at 8 p.m.,

Friday, March 5, and again on March 12, March 18, March 26, and April 2.

His series in St. Gregory Church begins on March 8 at 7:30 p.m. and continues on March 9 and 10.

Those in the respective areas are invited to attend.

Father M. Grehan, Broward pastor, dies

(Continued from page 1)

service as a member of St. Patrick's Foreign Missionary Society during which he was rector of Queen of Apostles Minor Seminary, Afaha Obong, Calabar, West Africa, he came to the U.S. and arrived in South Florida in 1959.

He had served as an assistant pastor in Holy Name parish, West Palm Beach; St. Jerome parish, Fort Lauderdale; St. Edward parish, Palm Beach; and Holy Family parish, North Miami; before assuming his duties as administrator of St. Monica parish from 1968 to 1972.

WHILE STATIONED at St. Edward parish, Father

Grehan served as Newman Center chaplain at Palm Beach Junior College. He was named pastor of St. Bernadette parish in 1972.

During his pastorate at St. Bernadette parish, Father Grehan directed the construction of a school addition and the installation of a kitchen in the parish hall as well as the renovation of the church including the sanctuary and altar.

Father Grehan is survived by two brothers, Thomas and Richard, and two sisters, Maureen and Rita, all in Ireland; and a nephew, Gerald Grehan, a member of St. Bernard parish, Sunrise.

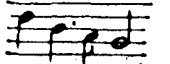
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'A decent home for all'

When City of Miami voters go to the polls March 9, they will have a chance to approve a \$25 million bond issue that could help build decent housing for as many as 15,000 families.

Entitled the "Miamians—Responsible Housing" bond issue, the proposal would replace substandard housing with new rental housing, all in the City of Miami.

Once passed, the City of Miami's \$25 million bond issue would allow Dade County's Department of Housing and Urban Development (Little HUD) both to receive federal funds and sell revenue bonds.

Officials say the total amount of these funds could well reach \$150 million to launch one of the most ambitious low income housing programs ever undertaken by a city.

"Housing continues to remain a crucial problem in our city and this bond issue would help change the face of our community like no other program before," said Miami Mayor Maurice A. Ferre.

City officials stress that the housing program would not create bulky, expensive bureaucracy. The program, with the approval of the Miami City Commission and the City Manager's office, would be administered by the existing facilities of Little HUD.

In March, 1975, the Bishops of Florida underscored their concern that adequate housing be available to all citizens of the State. At the same time they reiterated their statement of March, 1974 on the subject of Housing.

The Florida Hierarchy stressed that during Vatican Council II, in the Pastoral Constitution on the Church in the Modern World, that Section 26 stated:

"Therefore, there must be made available to all men everything necessary for leading a life truly human, such as food, clothing and shelter; the right to choose a state of life freely and to found a family..."

"Inherent in the statement of the Council Fathers," the Florida Bishops said, "is the understanding that the human person is entitled to a home and an environment commensurate with his dignity. There is a further implication that man's home and environment should be of such quality as, determined by the standards of decency current in his culture and period in human history.

"When we turn with concern for justice to the matter of housing its importance becomes immediately apparent. The human person is, to a great extent, formed in the first instance by the particular way of life with which he is confronted as a child in the home.

"His way of life is strongly influenced by the space in which he develops, the dwelling, the street and the neighborhood. Good housing, i.e., well planned and well built dwellings, streets and neighborhoods are of inestimable importance for the development of the young child. Slums, in this sense, have the same effect on the developing person as any other type of incarceration, because anyone sentenced by race or income to develop in

a slum seldom emerges unharmed.

"Thus the Church in Florida expresses its concern for the availability and the condition of housing for the poor, for young families, for the aged. We urge the State of Florida to take a more active and aggressive role in attending to these problems. More particularly we would urge immediate adoption and funding of programs for housing in the State of Florida, particularly in such ways as would engender additional resources from the federal and private sectors in fulfilling the housing needs in this state.

"Statewide building codes and standards are needed, so as to assure all citizens of the safety and durability of their homes, and also so as to enable the construction of low cost housing commensurate with realistic standards of safety.

"Considering the uncertain future of federal programs for housing, the State of Florida is urged to seriously consider means for undertaking more substantial long range programs of housing," Florida's Bishops concluded.

With more than 19,000 families living in homes unfit for humans, we share the view of the Miami City Commission that safety and health hazards are so bad they endanger large numbers of area residents. Rats and disease breed under these conditions—and so does crime, the commissioners point out.

With these considerations in mind, Voice Editors urge our readers in the Miami area to vote for the Miami Housing Bond Issue which appears on the ballot at machine position number 20.

'Smiling Christ' is not the whole Christ



By
Msgr.
James J.
Walsh

Some years ago a convict serving a long prison term painted a portrait of Jesus which gained widespread publicity. There were two noteworthy angles—the painter was "paying his debt to society," and no one, therefore, expected him to do more than serve time; but what got newspaper space was the fact the portrait showed Christ with a much broader smile than the Mona Lisa masterpiece. It became known as "the smiling Christ."

Developments after that were interesting to follow. As far as I know the artist did nothing more that attracted attention and may still be in jail. But his one work, not considered very professional by critics, was discussed.

IT WAS hailed by those Christians especially who seemed to resent the fact that the Gospels never speak of Jesus smiling or laughing. Weeping, angry, deeply compassionate, totally understanding, voluntarily helpless, present at social events like Cana, all this, yes. But smiling, never.

This seems superficial at first thought. But it turns out that this is the only kind of Christ many Christians want. They carve out of the Gospels a

benign Jesus, curing all those afflicted, merciful to the sinful woman at his feet, looking the other way when his apostles blundered, weeping over Jerusalem, embracing the little children and blessing them—and so on. And they leave the rest alone.

In their personal portrait of Jesus, there is no sin or punishment, no penance, no stress on Gethsemani or Calvary, no ultimatums about love of God and neighbor. These aspects of the whole Christ are dropped.

LENT REMINDS us that we cannot live and grow spiritually with only a distorted view of Jesus. We must take the Christ of Calvary with the Infant of Bethlehem. We must take all that He said and did.

As a matter of fact, much of what He said in a pleasant, peaceful setting was meant to be disturbing, challenging. Take the incident of his rebuking the apostles for not letting the little children come to Him. He used the occasion to lay down a hard and fast rule—"I assure you that whoever does not accept the reign of God, like a little child, will not take part in it."

If we are making a more serious search for Jesus in this penitential season, we must understand what He means here. How does an adult become like a little child? It reminds us of Nicodemus' question of how an adult could enter his mother's womb again and be born again.

IT SEEMS there are two qualities of little children which the follower of Christ must adopt—and not merely for the

Lenten season. He must be dependent and he must be receptive. Dependent on God and receptive to the Holy Spirit.

A child instinctively looks to his mother and father for everything. He can turn in no other direction. He has no ability to achieve by himself, nor the desire. Whatever he has is a gift, and he looks constantly for more. He is totally dependent.

When we say this about the Christian, we don't downgrade the necessity of his own efforts. But realistically we underline his inability to do for himself what only God can do. "Without Me, you can do nothing." We cannot forgive our sins nor produce grace nor obtain forgiveness by our efforts alone.

IN ALL this we are dependent—on God. Like a child. Our problem is to remember this dependence, to live it out in our daily attitudes, in our spirit. We must be the opposite of the Pharisee who stood proudly in the temple and told God all that he did that was so great—and how thankful God should be. Christ warned them repeatedly that they were far from the Kingdom of God because they were not as little children.

Secondly, the Christian must be receptive to God, open to Him. All of us throughout life must remove the obstacles which block the flow of divine love. We must pull down the walls habits of sin have built, so that God can reach us. We must be responsive to his invitations, as a child is responsive to the love and

concern of a mother and father.

Much of the ministry of our Lord was devoted to rousing men to responsiveness—to awakening them.

A person does not demean himself by seeking to serve God in a childlike manner. He grows in stature. He is mature. He is realistic, because he is facing the fact that spiritually he really can accomplish nothing without divine help. So he

acknowledges dependence. He seeks to be receptive to whatever God plans. He accepts Jesus' conditions for entrance into the Kingdom.

This is much more than the "smiling Christ" would teach us. This is the Redeemer, the Son of God, the Lord and Master, telling us how it is. For many adults, this means a change, a change of heart, a new conversion.

Is Church becoming 'more Protestant?'

(Questions will be answered by Father Jose Nickse, assistant pastor, St. Mary Cathedral. Readers are invited to send questions to Father Nickse, The Voice, P. O. Box 38-1059, Miami, 33138. From these he will select those to be answered in this column).

Q. The Second Vatican Council did stress the unity of the churches. At the same time many changes occurred in the Catholic Church. Will all these changes end up making the Catholic Church more and more like the Protestant Church?

A. The post-conciliar spirit is truly one of ecumenism and dialogue. The Council heralded a new age in the Catholic Church's relation to other Christian churches.

To understand what we mean by ecumenism let us review what the Catholic Church holds and teaches. Vatican II defines the "ecumenical movement" as the "initiatives and activities encouraged and organized, according to the various needs of the Church and as opportunities offer, to promote

Christian unity." (Decree on Ecumenism, 4).

The first step in ecumenism is to avoid expressions, judgments and actions which do not describe our separated brethren with truth and fairness. The next step is dialogue. Dialogue be-

What is your question?

tween competent experts from different Churches and communities. This is the Council's attitude towards ecumenism.

Ecumenism is a sincere search for truth in a spirit of faith and love. It is not a matter of Catholics becoming "more Protestant" or vice versa. This "detente" attitude is totally unacceptable to the ecumenical movement.

Most of the so-called "changes" in our Catholic Church are just a re-discovery of very ancient and very Catholic practices in liturgy, and other disciplines.

Here's how the candidates stand

On March 9, the citizens of Florida will decide whom they want as candidates in the presidential election this November. To help voters make that decision, The Florida Catholic Conference in Tallahassee, with The Voice and other Catholic publications in Florida, asked candidates in the primary election for their positions on issues which concern Catholics and all voters.

Most candidates submitted written policy statements to the Florida Catholic Conference. Where necessary, these statements have been supplemented by news sources and comments from informed organizations.

Statements have been edited according to their news value; each statement is necessarily brief, and can give only a general indication of each candidate's position. Unless indicated otherwise, the following comments are actual statements of the candidates themselves.

Two candidates, Birch Bayh and Robert Byrd, did not respond to the questionnaire. Two others, Arthur Blessitt and Frank Church, were placed on the ballot after the deadline for replying.

Republican Candidates



Gerald Ford

ABORTION: I do not believe in abortion on demand. On the other hand, I do not agree that a constitutional amendment (outlawing all abortions) is the proper remedy. If there was to be some action in this area, it is my judgment that it ought to be on a basis of what each individual state wishes to do under the circumstances.

WORLD PEACE: Detente means movement away from the constant crisis and dangerous confrontations that have characterized relations with the Soviet Union. To me, detente means fervent desire for peace—but not peace at any

price.

(President Ford maintains that additional military spending is necessary for a strong defense. His budget appropriates \$101 billion to the military, while sharply reducing spending for a variety of social programs, according to Bread for the World, an organization working to establish national policies to eliminate world hunger.)

THE ECONOMY: If we cut only taxes but do not cut the growth of government spending, budget deficits will continue to climb, the federal government will continue to borrow too much money from the private sector, we will have more inflation, and ultimately we will have more unemployment.

The federal government can create conditions and incentives for private business and industry to make more and more jobs.

FOOD: Let's give food stamps to those most in need. Let's not give any to those who don't need them. (According to Bread for the World, Ford's new budget reduces food programs of the agriculture department by \$1.3 billion, and eliminates \$193 million in foreign food aid.)

HEALTH CARE: (According to news sources, Ford has proposed a plan under which anyone eligible for Medicare would pay no more than \$500 for nursing or hospital care and no more than \$250 for doctors' services in a year. The plan would finance such subsidization by increasing fees paid by the elderly for ordinary health care.)



Ronald Reagan

ABORTION: I support a human life amendment to the Constitution, which would guarantee the right to life, liberty and the pursuit of happiness to the unborn. I believe the mother has the right to defend her own life and health against even her unborn child, and to protect herself against the result of forcible rape. These are the only two exceptions I would make.

WORLD PEACE: It's

Democratic Candidates



Jimmy Carter

ABORTION: I do not support constitutional

only by a change in the nature of communism—a movement away from the policies of aggression abroad and repression at home—that communism and the west will be able to live together in harmony. If we are serious about getting arms agreements, the only way to do so on the basis of equality is to be ready to surpass the Soviets, should negotiations fail.

THE ECONOMY: The absorption of revenue by all levels of government, the alarming rate of inflation, and the rising toll of unemployment all stem from a single source: the belief that government, particularly federal government, has the answer to our ills, and that the proper method of dealing with social problems is to transfer power from the private to the public sector. Nationally, we must return to a balanced budget.

FOOD: Federal food stamp eligibility requirements are far more lax than welfare eligibility requirements. Until food stamp rules are brought into line with welfare rules, the growth of the food stamp program will continue to multiply out of control.

HEALTH CARE: (No comment was available. Campaign offices said that Reagan was not likely to support national health insurance on the basis of his positions regarding decentralization of government.)

The simple fact is the producing class in this nation is being drained of its substance by the non-producers—the taxpayers are being victimized by the tax consumers. We may be sure that those in Washington and elsewhere whose life style depends on consuming other people's earning while working people struggle to make ends meet, will fight to the last limousine and carpeted anteroom.

amendments to overturn the Supreme Court ruling on abortion. However, I personally disapprove of abortion. Abortion is the result of the failure of measures to prevent unwanted pregnancies. If we can work out legislation to minimize abortion with better family planning, adoption procedures, and contraception, I would favor such a law.

WORLD PEACE: We must end the continuing proliferation of atomic weapons throughout the world as a waste of precious resources and a mortal danger to humanity. We should refuse to sell nuclear power plants and fuels to nations who do not sign the nuclear power plants and fuels to nations who do not sign the nuclear nonproliferation treaty or who will not agree to adhere to strict provisions regarding international control of atomic wastes. Our ultimate goal should be the reduction of nuclear weapons to zero.

THE ECONOMY: Full employment is the best means to reduce inflation and control federal deficits. There are millions of jobs that need to be filled in transportation, pollution control, health care, recreation and education.

We need an efficient and compassionate welfare system in this country. Recipients who are able to work should be treated with dignity and respect. Public jobs should be created for those who are able and willing to work.

FOOD: Emergency food aid should not be used as a diplomatic tool. In trade discussion, however, as with the Russians, we should strive to obtain some diplomatic concessions in return.

HEALTH CARE: We must make quality health care available to all our citizens on a regular basis and at a cost they can afford. National health insurance must be part of this program, but it will not begin to solve all of our problems unless we first carry out the fundamental reorganization and restructuring of our basic health care delivery system. We must shift our emphasis from hospitalization and acute-care services to preventive medicine and early detection of disease.



Fred Harris

ABORTION: I support the Supreme Court decision on abortion. The government should not involve itself in what is a matter of conscience between a woman and her doctor.

WORLD PEACE: I think we should learn we can't decide who should be someone else's government. We should not be putting any effort or aid into Angola's internal struggle at all. I support the SALT talks, but the level of armaments we agreed to was too high. And we ourselves are still trying to include additional items.

THE ECONOMY: We need a fairer distribution of the wealth, power and income in this country, and every American willing and able to work should have a job. For those who can't work or can't find work, there should be a decent income. Health and welfare are national, not local problems and in the long run the entire welfare system should be taken over by the federal government.

FOOD: We should set up a world emergency food bank, multilaterally controlled, and put in it up to half of food reserves. We can't have a stable world, and we can't feel good about ourselves as Americans, unless we help other people get up on their feet.

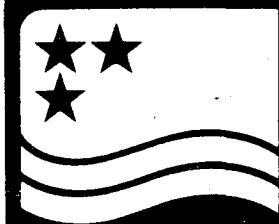
HEALTH CARE: I am in favor of national health insurance and I support the Kennedy-Corman bill, but there should be tighter controls on medical charges, there must be greater patient involvement, and the system should be paid out of a progressive income tax, rather than in part from the payroll tax.



Henry Jackson

ABORTION: My personal conviction is that life begins with conception, and I am opposed to abortion ter-

Continued on page 8



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Candidates speak out on the issues

Continued from page 7

minating a pregnancy which is not a threat to life or health. I do not believe it would be proper to amend the constitution to prohibit abortion; I do believe that state legislatures should have the power to enact legislation regulating the practice of abortion.

WORLD PEACE: I believe in a genuine detente that will contribute to world peace and remain faithful to our beliefs in individual freedom. In my view, mutual arms reductions are of critical importance to the future of the world.

I supported Senator Tunney's amendment opposing military assistance to political groups in Angola. The Soviets should be told that they cannot do what they are doing in Angola and expect, for example, a favorable response to their request for America's advanced technology.

THE ECONOMY: Progress in the elimination of poverty was being made until the Nixon-Ford recession overcame us. The key element in the elimination of poverty is not welfare; it is work. The answer is a policy of full employment and full production, which is the best antidote to poverty and the real alternative to welfare.

FOOD: The food stamp program has become not simply a means of eliminating hunger in America, but an income supporting program as well. The program needs considerable reform and more careful controls. However, the program has proved itself of vital importance to the health and welfare of many poor and elderly Americans, and deserves to be continued.

HEALTH CARE: Most Americans simply cannot afford the medical care they and their families need. The only way to bring costs under control and provide adequate care for all Americans is to undertake reorganization of the health care system, and to institute a system of national health insurance. Some say we cannot afford to act on national health insurance, but it is my belief that in view of medical care costs, we cannot afford to delay action.

**Ellen
Mc
Cormack**



ABORTION: I strongly oppose abortion and endorse a human life amendment to protect a baby from the first moment of conception. This abuse of power by the Supreme Court must be reversed. (Mrs. McCormack refers to the 1973 Supreme Court decision permitting abortion.)

WORLD PEACE: I have to criticize our claim to the name peacemaker, which Mr. Kissinger asserts so often. We arm both sides of a conflict, then urge them not to shoot one another. We have failed to use our resources for peace, but rather have let Kissinger bargain them away with no peace, no concessions in return.

THE ECONOMY: When congressmen wanted to raise their own salaries, they acted within days. But the problems of unemployment, welfare reform, elimination of waste, efficiency in government—these are left to drag on and on, never to be solved. Present programs, efficiently operated, would eliminate a large portion of today's problems in this area.

FOOD: The food stamp program should be reformed to eliminate fraud, to place a maximum income limit for recipients, to use standard deductions instead of present itemized ones, and to eliminate money flow and loss by ending the purchase requirement. The starving must be fed, but I would not send food to Russia just because that government said some people were starving.

HEALTH CARE: Kennedy's national health insurance program would pay for one million abortions each year. This is intolerable. Any program should prohibit the killing of anyone, born or unborn. Health care must be provided for all, but there are serious questions about the government's role in this whole area.

**Milton
Shapp**



ABORTION: Although personally opposed to abortion, I do not believe I should impose my view on others. I support the Supreme Court decision of 1973 as a sound and enlightened policy regarding this issue.

WORLD PEACE: The U.S. must re-evaluate its foreign aid and military aid programs to insure that we do not feed the international arms race or support governments which do not share our basic commitment to human rights. Our policy should be one of direct aid to the people of the world in helping to solve problems of hunger, illness, economic development, and shelter. We should not export military hardware for destruction; we should export technology for development.

THE ECONOMY: The welfare system should be reformed to provide incentives for people to leave welfare programs and become self-supporting. We should increase minimum wages so that the

working poor can take home a wage significantly better than the present welfare standard. The system should operate within uniform standards of administration.

FOOD: (Shapp proposes food stamp reform including limiting the income of families eligible for the program, closing loopholes by establishing standard deductions, and eliminating purchase requirements.) As a former co-chairman of the national advisory committee of the World Hunger Coalition, I have continually urged that the U.S. adopt policies of food production and distribution that recognize the global reality of hunger and starvation.

HEALTH CARE: (Shapp proposes comprehensive health insurance "to guarantee Americans equal access to proper medical care," he said. He proposes that the government invest in new medical facilities, stimulate technological development, and reduce occupational health and safety standards.)

**R.
Sargent
Shriver**



ABORTION: (According to a survey by the Florida Right to Life Committee, Shriver is personally opposed to abortion but does not support any amendment to the constitution outlawing it.) We should make a high priority of gaining fundamental knowledge in reproductive biology to provide foolproof, morally acceptable family planning alternatives to abortion. We must also insure that women do not get fired from their jobs just because they are pregnant. We must provide life support systems which give women all the services and advice they need to go through pregnancy.

WORLD PEACE: The poor-mouthing of our defense capabilities by our leadership in order to justify bloated defense budgets is a disservice to the high quality of our Armed Forces and hurts our political strength abroad. Arms control must be used to enhance our security at reduced expense. We must enter a third postwar period by integrating struggling countries into the international economic order.

THE ECONOMY: Liberate unemployment—the Republican way to control inflation—not only doesn't work; it's a betrayal of their commitment to the work ethic. What, then, would I do as president to achieve a full employment economy without massive inflation? (Shriver proposed tax reforms, targets for monetary growth,

stimulation of private sector employment, public jobs programs, and other measures.)

FOOD: The U.S. can be the leader in the global food economy if it has new leadership at home. (As a solution to the problem of world hunger, Shriver proposed providing hungry nations with technical assistance, participation in the International Food Reserve program, "barring the obscene practice of using American food for political ploys," and other measures.)

HEALTH CARE: I support the concept of national health insurance and believe that the Kennedy version should be phased in as soon as we can finance it soundly. Leadership must guarantee medical justice to all Americans, providing universal access and coverage, putting a ceiling on medical cost inflation, distributing these costs equitably among all income classes, and bringing preventive care, community education, and neighborhood health centers.

**Morris
Udall**



ABORTION: I support the Supreme Court decision on abortion. The abortion controversy boils down to a question of freedom of choice.

WORLD PEACE: The U.S. is no longer a Gulliver among nations. It can no longer impose its will on the international community. (Udall said that power and stature in international affairs will be more and more determined by economic influence, and that the gap between the developing and the industrialized nations will increasingly affect world relations. As a result, the international economic system should be expanded, institutions for the management of vital resources should be established, and conventional arms control should become a priority among nations.)

THE ECONOMY: I believe that full employment is the key to steady, balanced economic growth. Under proper economic management, full employment can be achieved soon, without inflation. In addition to providing jobs, we must also help those who cannot work. The country needs a single, unified income maintenance program to replace the patchwork—and often unfair—system we now have.

FOOD: We must provide humanely for our fair share of food relief to prevent starvation and suffering in emergencies. We must develop new markets for expanding production of farmers by fostering earning

power in countries having large numbers of hungry people. We will move to implement the goal set at the Rome World Food Conference of a cooperative, internationally managed food reserve.

HEALTH CARE: (Udall is sponsor of the Health Security Act, which would establish a comprehensive health insurance program covering the entire population with no cost to patients, incentive to minimize costs, and reorganized delivery of services. The program would be financed through a payroll tax, a tax on unearned income, and general revenue contributions.)

**George
Wallace**



ABORTION: I support a constitutional amendment which would protect the lives of unborn children and which would nullify the Supreme Court decision on abortion.

WORLD PEACE: World peace is possible, but peace can only be achieved through a position of strength. America must maintain superior offensive and defensive military force second to none. I believe in negotiation without confrontation, but we must never fall prey to peace at any price.

THE ECONOMY: We must stop government competition with free enterprise and reduce that tax burden on the individual, business and industry. Replace these revenues from those now evading taxes through special laws passed in their special interest. This will put people back to work because the demand for consumer goods will stimulate production. The welfare program must be curtailed in the area of welfare designed to pay the able-bodied individual not to work. The loafers must be taken off the welfare rolls and put to work.

FOOD: Food is our most important commodity. We should help those who are willing to help themselves and where it is determined to be in our national interest. We should discontinue foreign aid to Communist countries or those countries who aid the Communists.

HEALTH CARE: (According to Wallace campaign headquarters, Wallace has caused legislation to take sales tax from prescription drugs for senior citizens, secured passage of a free enterprise insurance plan to offer low income people a non-profit health insurance policy, increased old age pensions, removed the \$40 deduction under federal medical care programs for old age pensioners, and provided an increase in checks of the senior citizens to pay the costs of voluntary insurance.)

Three citizens honored for fostering amity among Christians, Jews

In the massive Grand Ballroom of the Fontainebleau Hotel, as hundreds of supporters and well-wishers looked on and applauded last week, three Miamians were presented the Silver Medallion Award of the National Conference of Christians and Jews.

Recipients, traditionally a Catholic, a Protestant and a Jew, were Dr. Manolo Reyes, Latin News director of Channel 4 and Voice contributing editor; Garth Reeves, Sr., editor and publisher of The Miami Times; and Dr. Joseph Narot, rabbi of Temple Israel of Greater Miami.

THE AWARDS are given to outstanding citizens for leadership that improves human relations between groups in the community and promotes brotherhood.

Father Theodore Hesburgh, president of Notre Dame University, the keynote speaker, traced the development of liberty and brotherhood from its imperfect practice in early America during the Revolution, through slavery and to the present day.

"It took President Truman to integrate the Armed forces, Earl Warren (Supreme Court Justice) to end the segregation of schools and President Lyndon Johnson to desegregate the public facilities," he said, tracing key figures in the elimination of racism in American history.

Father Hesburgh pointed to the UN's Universal Declaration of Human Rights which "we couldn't ratify 25 years ago because of our own segregation then."

BUT HE suggested that in this Bicentennial year the country should publicly state its support of the declaration.

Turning to the current trends in democracy, he said, "In today's world there is a kind of gloom about democracy. There are only 24 left in the world," he said, indicating that many people feel democracy is on its way out, a fading anachronism like colonialism after World War II.

"But I say to you that this gloom is unjustified.

"**MOST OF** us had parents

or grandparents who came from abroad," he said, people with problems and poverty and not enough money even to get through Ellis Island. He pointed out that America had more Irish than Ireland, more blacks than Canada has people, large numbers of Orientals and other ethnic and religious groups who share equal rights better than in any other country.

"There is no country on earth that has expressed the belief in brotherhood as long as this country...This is no time to lose faith in it," he said.

DR. REYES, speaking with emotion, told of leaving Cuba 16 years ago, leaving country, profession, friends and some family and landing in America with "my wife and children and one dollar in my pocket.

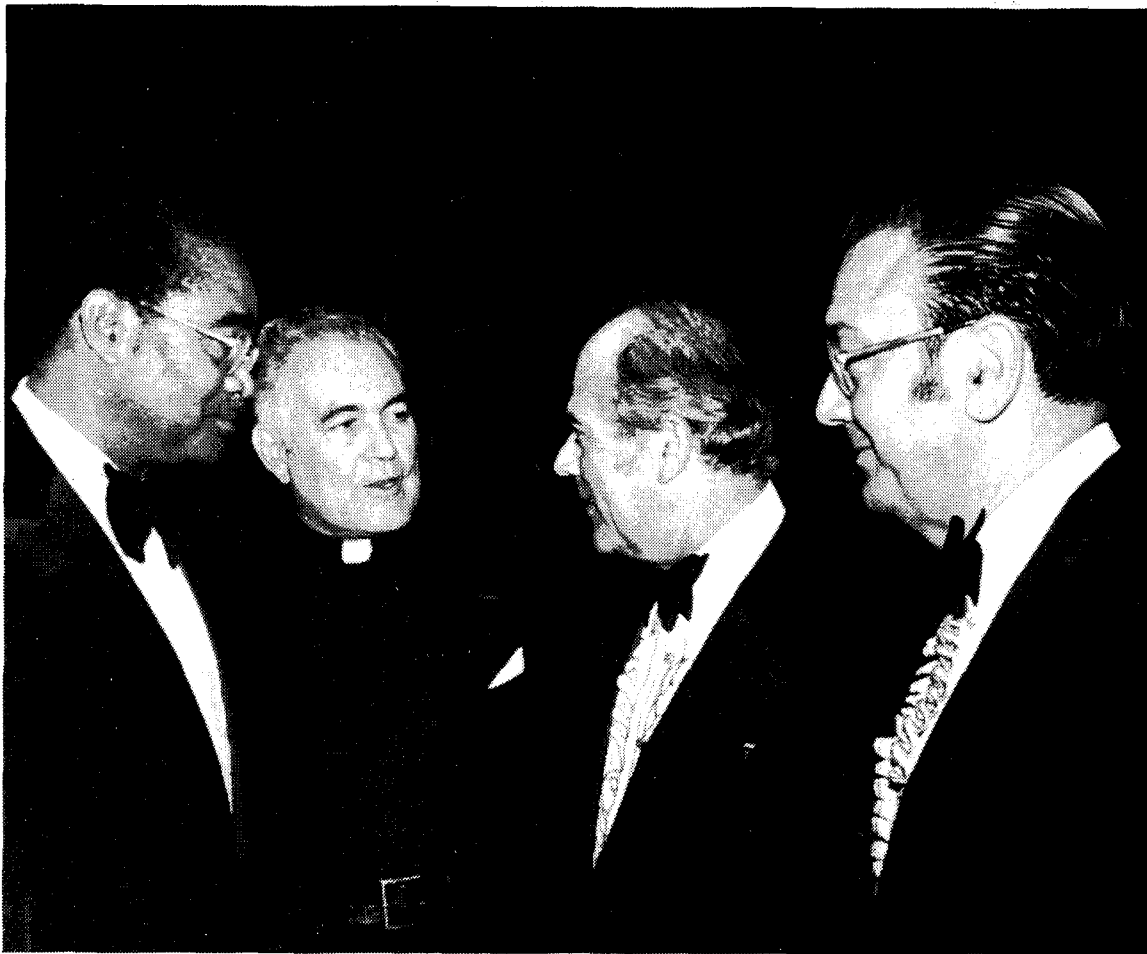
"Now I stand here 16 years later to receive this honor... That could happen only in America," he said.

Rabbi Narot, in receiving his award, referred to a recent interfaith meeting during which at one point a man stood up and spoke angrily against the "meaningless discussion." The rabbi said he was more bothered by the man's anger than what he actually said, and referred to the demagoguery in India with Moslems and Hindus killing each other, in Ireland with Christians killing each other, and the Mideast killing, each faction sure it has the "true" answer.

"**WE MUST** continue to seek each other out, black, Anglo, Latin...in cultural, political and economic areas...We must seek each other out and stand together against bigotry," said Rabbi Narot.

Editor Reeves said "A large part of human history is replete with the struggle for human rights..."

"Every program I support, every action I take must be in support of the struggle for human rights. When my grandchildren ask me what I did, I want to be able to say I was part of the struggle."



Brotherhood award recipients chat with keynote speaker Father Theodore Hesburgh from left to right: Garth Reeves, Father Hesburgh, Rabbi Joseph Narot, Manolo Reyes.



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Vietnamese Church in shackles, exiles say

(This is one in a series of articles on conditions in South Vietnam. The information was gleaned from South Vietnamese refugees in Parish by Father Patrick O'Connor, veteran NC correspondent in Vietnam.)

PARIS — (NC) — The Church still lives in Vietnam, but in shackles. The shackles prevent freedom of movement, of communication, of apostolic work, including education, and even of charitable service to the needy.

Shortly after taking Saigon, the revolutionary government promised "freedom of religious belief and practice." That pledge has not been kept.

CHURCHES ARE indeed open in Saigon and elsewhere. Mass is celebrated and the sacraments are administered.

But outside the church buildings, religious freedom ceases. By massive indoctrination of young and old, freedom of belief is indirectly attacked. By restrictions on movement of bishops, priests and laity, by confiscation of schools and other institutions, by continued detention of thousands in "reeducation camps," by expulsion of missionaries and forced migrations to "new economic zones," religious practice is crippled.

These descriptions are given by persons who have left south and central Vietnam in recent months.

BISHOPS, priests and Religious have avoided giving the new authorities any grounds for accusing them of hostility. They have accepted the revolutionary government in a spirit of cooperation.

But that cooperation has not restored control of Catholic schools, which have been taken over by authorities. Religion may not be taught in any school. All teachers have had to follow courses of indoctrination.

The minister of education announced that the first condition for entrance into the state university is political

conformity. The "political" thought required is Marxist, including dialectical materialism, which is atheism.

RELIGIOUS instruction may be given inside the church and home, and only there.

All are obliged to attend indoctrination sessions in neighborhoods, factories and offices where instructors insist that it is foolish and wrong to go to church and pray, thus spending time that should be used for production.

If anyone questions a statement made in these sessions, an official observer takes note of his name.

EVERY CATHOLIC is made aware that the government, which controls all economic and educational opportunities, disapproves of his religion. Catholics seeking employment in factories and offices are turned away, although their religion is not expressed as the reason.

Several expelled missionaries concur that Vietnam has passed from a state of physical violence to one of moral violence.

Although nobody is physically prevented from going to church, in some places a 10-day week, eliminating Sunday, has been instituted. In others, meetings have been held at Mass time on Sundays. When the hour of Mass is changed, the meeting hour is changed.

PERMITS ARE required in order to go from place to place, even from one part of a city to another. Cells of 10 or 15 families, with one responsible for all, have been set up in Saigon. Five of these cells form a group, with its own chief. These groups are enclosed in a sector.

Bishops and priests must get permits to go on sick calls or discharge other pastoral duties outside their immediate sector, though the officials in some provinces are more lenient than in others.

Archbishop Francis X. Nguyen Van Thuan, coadjutor



Children in Vietnam attend classes in a very simple classroom. All Catholic schools have been taken over by the government and teaching of religion is prohibited. Marxism is the only philosophy recognized by the authorities.

of Saigon, was taken away under armed guard on Aug. 15. Since then he has been under house arrest in a village outside Nha Trang.

ELEVEN Vietnamese priests were reported in prison in the southern delta and five in central Vietnam, some Brothers in Blao and a French priest near Vung Tau.

All foreign missionaries—priests, Sister, Brothers—have been expelled from all provinces outside Saigon, with the possible exception of two French priests still reportedly in Phan Rang. The first expulsion was that of the apostolic delegate, Archbishop Henri Lemaitre, on June 5. In mid-August Bishop Paul Seitz of Kontum, the only foreign diocesan bishop in Vietnam, was expelled with French priests and Sisters.

By now nearly 200 missionaries of various nationalities have been ex-

pelled. So far those in Saigon have been allowed to remain.

AUTHORITIES forbid the ordination of any bishop or priest and the appointment of any parish priest without their permission. Most of the junior seminaries have had to close for economic reasons and major seminaries have had to send away many students, keeping only some in theology classes. One major seminary has had to close.

For every meeting of more than three (some say five) persons, a permit is needed. This prevents lay societies like the Legion of Mary from doing their normal work.

Catholic works of charity have been halted, except those for lepers, some for infants and the aged, and at least one hospital. These lack medicines and money. The prospects of survival for the seriously ill are somber.

A member of the Lao Dong

(Communist) party, addressing the bishops of South Vietnam, referred approvingly to the Second Vatican Council, while declaring again the right of all "to worship in churches and pagodas." Like the Second Vatican Council, Vietnamese Catholics claim much more than the mere right to worship inside buildings. They ask themselves whether the government may yet see the wisdom and value of recognizing these rights for a religion that has been part of Vietnamese life for centuries.

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television

Elite execs shouldn't set TV policy—USCC

SAN FRANCISCO—(NC)—An official of the U.S. Catholic Conference (USCC) said here that the USCC is opposed to the unilateral setting of television's family viewing policies, whether it is by TV executives or by TV writers and producers.

Robert B. Beusse, USCC secretary for communication, was addressing some 2,000 broadcasters at a meeting of the National Association of Television Executives.

In a panel discussion on the family viewing plan that the TV networks adopted last fall, Beusse declared that USCC opposition to the plan should not be interpreted as support of litigation against the plan by the Caucus for Producers, Writers and Directors.

ALSO ON the panel was television producer Norman Lear, cochairman of the caucus, who has said, "the public interest will not be served so long as the decisions about everything on television continue to be made monopolistically by a handful of dollar-oriented network executives."

Beusse noted that the USCC Administrative Board has been sharply critical of the family viewing policy for a number of reasons, including the fact that the networks developed the plan without consultation with broadcasters or the public at large.

"We are committed to the principle of voluntary self-regulation for all the communications media," Beusse said. "But self-regulation is not a unilateral activity performed behind closed doors by a few

individuals at the top. Self-regulation, to deserve the name, is an open, accountable and cooperative process involving both broadcasters and the public they serve.

"FOR THOSE who have misconstrued the USCC opposition to the networks' family viewing policy as implying support for the position of the caucus, I want to say that we also have grave objections to having decisions about everything on television made monopolistically by a handful of dollar-oriented creative executives.

"In short, we don't like the networks' family viewing policy and we don't like our dislike of the policy to be interpreted as support, implied or expressed, editorially or otherwise, of the caucus' position in the current litigation on family viewing."

Beusse said the language of the present family viewing plan raises the serious question of who is going to make the necessary judgments as to material "which may be unsuitable for viewing by younger family members" or concerning programs "in the later evening hours" which "contain material that might be disturbing to a significant portion of the viewing audience."

"We address this question of who will make such judgments to the attention of commercial television licensees and to the public they serve," Beusse stated.

"THERE IS under our law a definite responsibility on the part of the licensee to the

public. This responsibility extends to regular ascertainment of the needs of the community and to assurance that all programming aired on the licensee's station—network, syndicated or local—is consistent with the interest of the community served.

The USCC official called for an examination of questions such as whether the licensee's responsibility could be widened to serve the national community, and whether an independent initiative undertaken by some television licensees might serve a useful purpose in creating a "national television ombudsman counsel."

BEUSSE SAID that the USCC is not opposed to the "concept" of family viewing in American television. "On the contrary, we have stated publicly at every opportunity that we believe commercial television is essentially a family matter."

He also said the USCC believes the role of the chairman of the Federal Communications Commission, Richard T. Wiley, in encouraging self-regulation by the networks was "commendable," and "consistent with his position as chairman of the commission."

"As the head of a major regulatory agency, he has an obligation to reflect to the industry the legitimate concerns of the American people as they have been expressed to their representatives in the Congress," Beusse said.



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Porno goes legit out in the suburbs

For parents and others concerned about what's being shown at their neighborhood movie theaters there's a new straw in the wind down at the local Bijou that's worth taking note of. The larger American motion picture distribution companies, the so-called "majors" who supply products to the majority of the movie houses in the United States, have begun marketing soft-core porno.

For the uninitiated, a word or two of explanation regarding the significance of this phenomenon may be in order. Dirty movies, true enough, like the poor, have always been with us. Despite the June, 1973 U.S. Supreme Court Ruling on obscenity in which the Court defended the rights of local communities to determine what is "patently offensive" to their prevailing community standards, the last three years have seen, if anything, an increase in hard and soft-core porno movies.

IT HAS been argued with some reason that the Court's ruling was essentially an attempt to pass the buck back to the States and local communities, recognizing that community standards do differ between say, Sioux City, Iowa, and Los Angeles. What has resulted is a confusion among prosecutors in different parts of the country which, many assert, has worked to the benefit of the pornographers.

Last year, for instance, a Los Angeles man indicted in Louisiana on a charge involving the selling of pornography through the mails was able to obtain a change of venue back to Los Angeles where such cases have been dismissed because a more "liberated" Los Angeles jury could not competently determine the community standards of the locale in which the charge was originally brought.

Low budget porno films, the best known of which has been *Deep Throat*, have as a result been having a fairly easy time of it. Just the same these films, because their purveyors lack a national distribution framework and because the product itself has been so utterly sleazy in its single-minded emphasis on explicit sexual encounters, have, barring one or two exceptions, been restricted to the so-called 42nd Street theaters well known for this kind of product.

Over the past year, however, the "majors" have begun to test the dirty waters with some films of their own. What is of primary importance in this development is the fact that the majors each control a network of distribution outlets across the country from which the majority of exhibitors obtain their product. This is not your situation, therefore, of some dirty old man bicycling a few prints around the country in plain brown wrappers. At issue

rather is the distinct possibility that the major distributors of motion pictures in the United States, companies that have, for instance, given us *A Man For All Seasons*, *The Battle of Algiers*, *Oliver* and *The Out-Of-Towners*, may soon be flooding the movie screens of the country with porno.

Granted the structure of the American movie industry this could no doubt signal the end of the theatrical motion picture as a respectable form of entertainment for the average American looking for an evening's light entertainment of quality.

IN ALL fairness to the people at Columbia who this past year released *Emmanuelle* (under their own logo) and *Charlotte* (under the logo Gamma III); to the people at Allied Artists who gave us, as their Christmas release, *The Story of O*; and to the people at Paramount who are in the process of releasing *Emmanuelle*, *the Joys of a Woman*, ("Nothing is wrong," the ad reads, "if it feels good"), this trash is not of the hardcore, low-budget, groundbreaking seeing-is-believing variety.

These films are, indeed, soft-core with a difference. They all have story-lines, decent (pardon the pun) production values, a complement of beautiful bodies, extensive, albeit simulated sexual encounters and expensive, notably tasteful advertising campaigns (note the scrollwork lettering and the sage foray into philosophy quoted above). The bottom line, however, remains the same.

Without prejudicing the issue—in such matters one hardly wishes to judge motivation—it would seem that the films (all incidentally are foreign made) and their American advertising campaigns have been selected with some care to test their acceptance in the broader, respectable market place of the neighborhood and shopping center movie theater situation. If, of course, the market is out there...

Movie patrons, once and future, who find these developments a matter of some concern—because either they object to even the possibility of having their children exposed to such material, or because they see this new commercialization of sex as a further threat to family life and our social fabric, or finally because they genuinely value the motion picture medium as a legitimate form of entertainment and, at its best, a vehicle to promote human understanding—may wish to communicate their opinions to Mr. Charles Bludhorn, president, Paramount Pictures, 1 Gulf & Western Plaza, New York, N.Y. 10023. Paramount, a subsidiary of Gulf & Western, is the distributor of *Emmanuelle*, *the Joys of a Woman*.



Patrice Munsel and John Raitt bring back the good old days in 'A Musical Jubilee.'

Potpourri of popular songs replaces 'Pippin' at playhouse

By J. HERBERT BLAIS

"A Musical Jubilee," being presented in two acts at the Parker Playhouse in Fort Lauderdale, is a plotless potpourri of popular songs plucked at random from the years 1840 ("Skip To My Lou") through 1938 ("You Go To My Head").

The show joins Producer Zev Bufman's almost unbroken line of hits purely through the drawing power and dynamic performances of its cast, which includes Cyril Ritchard, Patrice Munsel, John Raitt, Tammy Grimes, Dick Shawn, Larry Kert, Eric Brotherson, and a versatile ensemble of eight.

BUFMAN brought "Jubilee" in direct from a three-month run on Broadway to replace the scheduled "Pippin," whose New York producer cancelled its Florida commitments a few weeks ago.

Zev lost only Lillian Gish from the St. James Theatre lineup; she opted for something in California. He bought full rights and will take it to London after it closes here, March 6.

The stars mix and blend, in solo and duet and chorus, with changes of scenery and costume, singing and dancing a loose history of pop music, a musical melange, a cantata.

WE SUSPECT that, as an inducement for them to join the group, the people who put the show together let each principal choose what he or she would solo with. And Tammy Grimes has always wanted to sound like a mass of marching males roaring "Tipperary." Instead, she is a happy Mehitabel by moonlight.

Inexplicable, also, was Tammy's doing "Der Shimmy," vintage 1924 dance-song better left buried. Only her ineffable charm carried it off.

The song-scenes are split into seven segments. You'll

probably like "American Frontier" better than "Old Vienna" and "Smart Set" better than "Early Broadway." Chacun á son goût. Then again, if you've been dwelling in lush television extravaganzas, you might enjoy "Jubilee" only because it's live. But that's a good reason for going, too.

Dan Duckworth, artistic director of the Players Repertory Theatre at Miami's Museum of Science, is not quite so deft at picking winners, but he saved his season with the selection of Director Roderick Cook.

Duckworth had a cancellation, too. The scheduled star of "Sea Horse," huge Maureen Fitzgerald, went the way of a conflicting commitment, and where do you suddenly get a topnotch comedienne weighing 300 lbs.?

COOK CAME in with his own concoction, a coupling of William Saroyan's 1941 curtain-raiser, "Hello Out There," and George Bernard Shaw's 1909 one-acter, "The Shewing-Up of Blanco Posnet."

Both plays are set "Way Out West," so that's what the dual production is called. Cook's crisp, creative direction stylizes the action, gives the whole evening a rare professional depth.

Wendy Dillon's "Girl" makes Philip Giberson's "Man" look like a boy, with measured development and sustained poignancy, in "Hello Out There."

GIBERSON carries the lead in each play with vigor and aplomb. Chairman of the Theatre Department at Florida International University, he is not without acting ability and experience. With Cook's inspired direction, he could conceivably refine Saroyan's poetry with subtle, musical cadence. Then his flamboyant air of the outlaw in Shaw's play would be more welcome contrast.

Director Cook blossoms out with a fresh, contagiously American feeling in "Blanco Posnet" that is topped off as with whipped cream by the Folk Song Finale.

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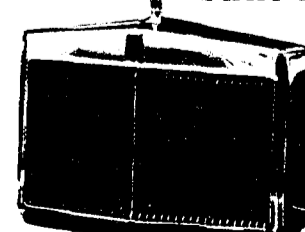
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Powerful Heroines of Israel

**know
your
faith**

By STEVE LANDREGAN

As we conclude our study of the Old Testament with this week's **Know Your Faith** series it seems appropriate to return to the first of our theme articles which appeared last September.

THAT ARTICLE began: "Above all, the Old Testament deals with promise and response. God's promise to a man...and then to his descendents, and the response of that man...and of his descendents...to the promise."

For the past six months we have considered promise and response in the religious history of Israel. We have seen in the Books of the Old Testament how God first called Abraham to covenant with Him so that his children might become a sign of and witness to God's plan to restore broken humanity to the original integrity or wholeness for which it had been created.

Through people and events God revealed Himself and his unselfish love to Israel. Through prophets and kings, through faithful men and women, through the Exodus and the Exile, God repeated his promise and demonstrated his forgiving love, seeking a response from Israel in love and faithfulness.

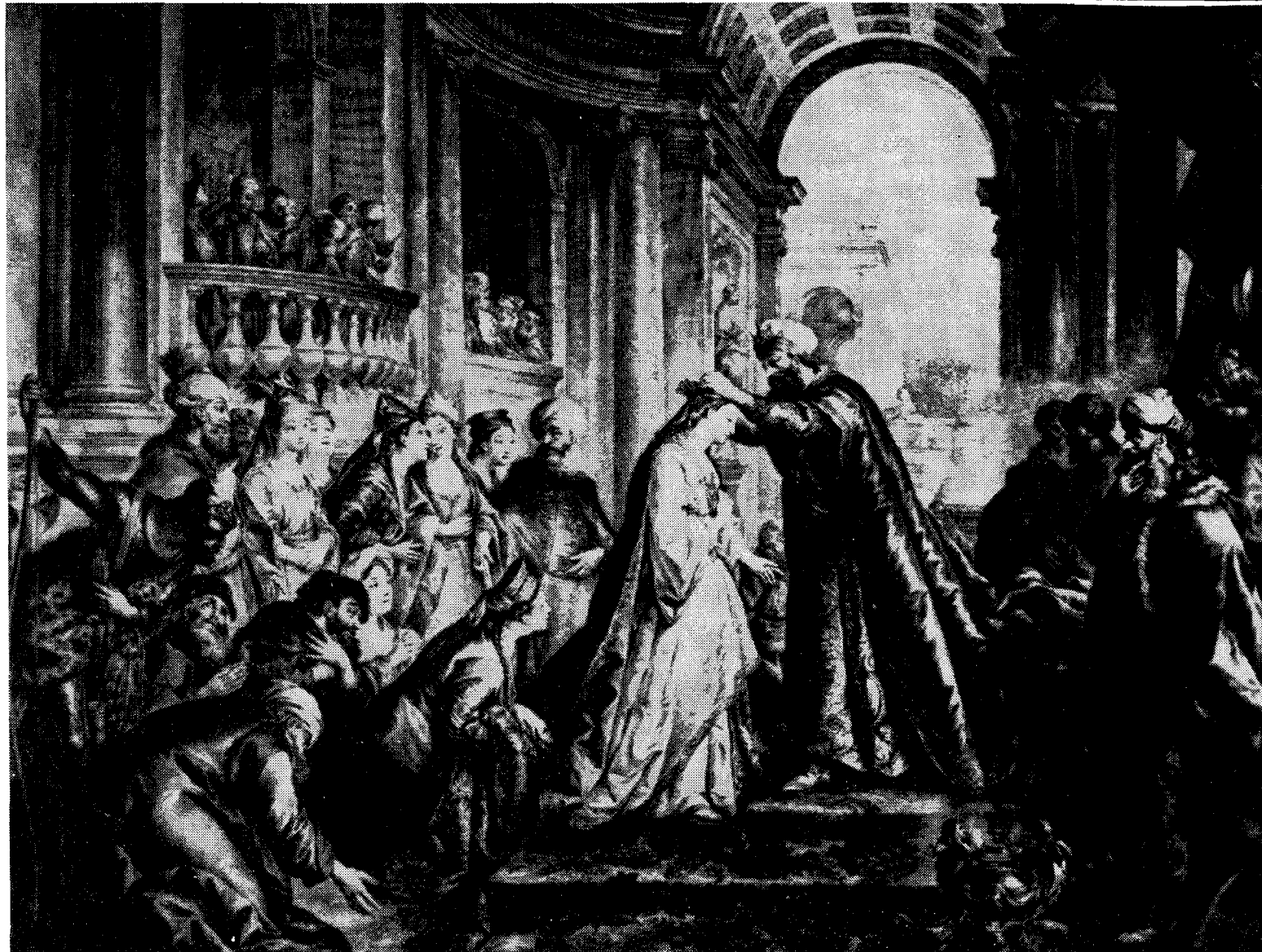
The last two books of the Old Testament that we are to study, Esther and Judith, repeat again the great theme of faith and faithfulness...Israel depends on the promise of Yahweh!

The Book of Judith is the story of a widow, whose name, Judith, means Jewess. She is the embodiment of the faithful Israelite, confident of God's promise of protection and deliverance in the face of a clearly impossible human situation.

Opposing Judith is Holofernes, also a type characterization of the prideful pagan determined to seduce or force Israel into idolatry.

The story is not historical, but in the opinion of most scholars is didactic or teaching fiction. The names of characters and nations are plucked at random from the history of the Ancient Near East and rearranged by the author to provide a background for his inspired story.

Armed only with faith, Judith enters the enemy camp and wins the favor of Holofernes, the opposing general. The would-be seducer of Israel and Judith is slaying that is depicted as a religious act...the working out



"Esther, ...had been chosen queen after Queen Vashti had been deposed for her refusal to

answer a royal summons." Esther is crowned queen in this elaborate engraving by Beauvarlet.

of God's justice.

As is frequently the case in the Old Testament, the methods of Judith will not stand up to rigorous moral examination, but as Father John L. McKenzie observes, "God saves his people by the deeds of men acting as men," or in the case of Judith, a woman acting as a woman.

In the Book of Esther we find the virtue of faith exemplified by Mordecai, a courtier of King Ahasuerus (Xerxes) of Persia, and his step-daughter, Esther, descendents of Jews who had migrated to the East after the Exile of Judah to Babylon.

Like Judith, Esther is not considered historical, although it is likely that the story has its roots in a pogrom or persecution from which the Jews of Persia were delivered in a providential manner. King Xerxes reigned from 485-465 in Persia, but his Queen's name was Amestris, and not Vashti or Esther as related in the book.

ESTHER does not set out to give a lesson in history, but again is a teaching document that repeats the Old Testament theme that God will be faithful to his promise of protection to those who respond in love and faithfulness.

In the story, Haman, an honored official of Xerxes, seeks glory for himself and orders that all citizens bow down and adore him when he passes. Mordecai, who bows down only to Yahweh, refuses. Haman, infuriated, vows vengeance upon Mordecai and his people.

Esther, whose relationship to Mordecai is unknown by Xerxes or Haman, had been chosen Queen after Queen Vashti had been deposed for her refusal to answer a royal summons.

Haman uses subterfuge to get Xerxes to agree to the issuance of an irrevocable proclamation calling for the extermination of the Jews.

Mordecai appeals to

Esther, who after prayer and fasting intercedes successfully for her people. In the original Hebrew form of the book, the name of God is never mentioned but there is no question that God's hand is seen in Esther's successful intervention.

Haman is deposed and replaced by Mordecai, and in an ironic twist is hanged on the gallows that he had prepared for Mordecai's execution.

The dilemma of the irrevocable order is solved by Mordecai who issues a new order over the King's signature authorizing the Jews to defend themselves against their enemies. Thus the situation is reversed and those who would slay the Jews are themselves slain.

The Jewish Feast of Purim celebrates the victory of Esther and Mordecai over Haman. The name "Purim" comes from an Akkadian word, "puru," which means

lot or destiny, and refers to the fact that in the Book of Esther the date for the extermination of the Jews was determined by the casting of lots.

So we end our study of the Old Testament with two short books, each depicting an heroic woman whose covenant loyalty to God is rewarded by God's covenant loyalty to his people.

SADLY the response of Esther and Judith was never the response of Israel and the Old Testament is a testament of murdered prophets, broken covenants and apostasy, a testament of God's election of a people that was misunderstood as an election to privilege instead of an election to responsibility.

The New Testament begins when, after seeking in vain from Israel a response in love and faithfulness, the God who calls becomes the Man who responds.

The young IDEALIST

know your f

Faith joined a drea

By REV. ALFRED MCBRIDE, O. PRAEM.

Every teacher is aware of the native idealism of young people. In a special way, the 1960s underlined the idealistic passion of youth. In retrospect adults may have disagreed with some of its substance, but few would quibble with its inspiring intent—and many came to hear and act upon that upsurge of idealism.

THE STORY of Daniel is a case study in youthful idealism. The author of The Book of Daniel lived under the Greek persecution of Antiochus the Terrible, from 167 to 164 B.C. Grieved by the national despair caused by this oppression he told six legend-like Daniel tales that survived from the days of Babylonian exile. He used these idealistic narratives for their inspirational value.

He also drew upon four of Daniel's visions and adapted them as religious interpretations of the current crisis to establish hope in the ultimate victory of the saints of God.

Six times Daniel shows youthful courage, faith and wisdom when confronted by challenges to his religion. In each case he illuminates an ideal.

1. Fidelity to religious custom and law. The king drafted Daniel into the royal service. Daniel liked the prestigious opportunities this would bring. He disliked the pressure to succumb to the royal menu that included food forbidden by Jewish dietary law. Daniel persuaded his manager to let him stay on a vegetarian diet for 10 days. The trial period worked. Daniel looked even more robust than those youths who ate the king's rich food. His example secured the exiles' loyalty to ceremonial laws.

2. All human might has clay feet. It happened the king had a nightmare. No one could interpret it. The king had seen a giant statue with feet of clay. A small stone toppled it. The king had not recalled his nightmare's details but felt troubled about it. Daniel prayed about it and was rewarded with the insight.

He told the king the details of the dream. The statue, made of many metals, represented the world's empires. The small stone that rolled against the monstrous image was the little community of faith that sought justice. It would rise up and become a mountain to strike away such tyranny. Jesus would one day name Peter the rock of the Church. And this Church would become a "great mountain and fill the whole earth." (Cf. Dan. 2:35)

3. Worship only the true God. Daniel's three friends, Shadrach, Mesach and Abednego were thrown into a furnace for refusing to worship an idol. They walked among those flames, unharmed, and singing a hymn of blessings that remains a masterpiece.

4. All flesh is grass. Power tends to corrupt the most powerful with delusions of false immortality. The king had dreamed he was a tree filling the earth and the heavens. An angel came and cut down the tree and put the king out to pasture like an animal. Daniel told him that this means that all power comes to an end. Kings are mortal and when they forget it they lose their humanness, become like beasts eating grass and one day return to the earth from which that grass grows.

5. There is always a "handwriting on the wall." The king gave an orgy for the princes. In the midst of their revelry a disembodied hand wrote MENE, TEKEL, PERES on the wall. The event produced instant soberness and terror in the beholders. Daniel comes to tell them what it means. The glory of Babylon will soon end. Medes and Persians will destroy it. The corruption symbolized by the banquet-orgy simply forecasts the doom. Astonishingly they did not strike at the bearer of such bad news. They made Daniel a prince. But that night the king was slain and Darius the leader of the Medes and Persians took over.

6. No moratoriums on prayer. Daniel survived the transition and became a wise man in residence for Darius. In order to divinize the king, his advisers called for a moratorium on prayers to any gods, save Darius, for 30 days. Daniel refused and was thrown in the famous lion's den. Darius came to see the results and found a contented Daniel. "My God has sent his angels and closed the lion's mouths so they have not hurt me." (6:22) Darius restored Daniel to his post of honor.

We can only hope that today's "Daniels" will still inspire us with these six values.

"Daniel refused (to worship the kings) and was thrown in the famous lion's den. Darius came to see the results and found a contented Daniel."

From article by Father Alfred McBride.

Daniel survives the lions in this sketch from The Catholic Encyclopedia for School and Home.

By ANGELA M. SCHREIBER
MAYOR SHOT DEAD IN A BASQUE TOWN—13 BRITONS REPORTED SHOT BY FIRING SQUAD IN ANGOLA—MAJOR CRIME UP 11.8 PERCENT—These are headlines selected at random from a recent issue of the New York Times—headlines that reveal the plight of today's world. But there are other headlines, too. **AID SUPPLIES POUR INTO GUATEMALA**—and there are the many stories that never make headlines in the New York Times. A few uplifting stories appear in local papers, but there are many more that are never printed.

Quiet heroism passes us by more often than not. Today's topic, "Powerful Heroines of Israel," reminded me of the heroic people I have known during my lifetime. And it's comforting to realize that they are not few in number.

A little over a year ago, I visited a place called "Our Lady of the Wayside." This low, rambling, well-kept building shaded by trees is located in a pleasant residential section in Avon, Ohio. To one passing by, it might appear as a rather large American home, like many another we see day in and day out. But it is not. It is unique.

Behind those doors are children—35 of them. The babies are being taken care of by nurses and aides in a cheerful nursery. Older children are busy playing with toys that stimulate learning and motor skills. Open doors reveal bedrooms that might be your own children's rooms—each one different.

Who are these children? They are retarded and handicapped youngsters who, for various reasons, cannot be cared for at home.

Why are they here? Why are they not in public institutions? They live at "Our Lady of the Wayside" because of the love of one couple. One

couple who built this home literally from nothing.

They had no money, but they saw a need. From their recognition of a need, a dream evolved. Faith joined the dream—and the dream, finally, was reality.

I visited the "Our Lady of the Wayside" because of my personal interest in exceptional children. All of us who have such a child, I think, are somehow linked to one another. First we share the sorrow. And then we find the joy.

I was moved by the beauty of these children. But I was painfully aware, too, of other children like these who are not fortunate enough to have such an enjoyable life—children who live and die in large institutions that are understaffed—places where there is no time for love.

"Our Lady of the Wayside" exists because one day, some years ago, a nun asked Dorothy Gauchat, the mother of three normal children, if she would care for a hydrocephalic infant in her home. The baby's life expectancy was short. Dorothy talked it over with her husband and they agreed to try. When they picked this baby up from the hospital, the nurse said, "He can't see—he is atrophied." But they soon found that he did hear; he did see; he did feel.

Other children followed. One day, Dorothy and Bill Gauchat were touched with great personal tragedy. One of their children was accidentally hit with a baseball bat. The result was irrevocable brain damage—damage that became evident bit by bit.



Discussion Points

1. Read The Book of Judith
2. What do we learn from Th
3. Read The Book of Esth
4. What is the purpose of Th
5. What can we learn from
6. What were the six values values.
7. Reflect upon the statemen God revealed Himself an Why is this still a statem
8. What examples of heroism know or have known?
9. Reflect upon the stateme welcomed me, naked and meaning.
10. Are you acquainted with under the heading of cha find out and perhaps beco

faith

am

me It would have been logical to relinquish taking care of the children who were not theirs. But they did not choose that path. Theirs was one long embrace that encircled many.

Dorothy began thinking of building a home that would be the kind of facility that would allow them to care for more children. But from a practical point of view, it was impossible. Yet the idea became more and more compelling. At the same time, she noticed that Bill's energies were dwindling. When he went for his regular checkup with the doctor, cancer was found.

It appeared that their thoughts of a larger building were shattered. Dorothy began to face the fact that she would have to give up these foster children. Then as suddenly as the cancer appeared, it left.

They expressed their thanks by immediately searching for funds to build a sizeable home. Their unceasing work resulted in "Our Lady of the Wayside."

Bill died not long ago. And Dorothy continues alone. I did not meet the Gauchats during my visit because Bill was ill then. Nevertheless, I feel that I know them. They touched my life that day and left their indelible mark. The heroes and heroines do not belong only to the past. They live among us.

Yes, God continues to reveal Himself and his unselfish love through those whom He has created.

(Dorothy Gauchat tells her story in "All God's Children" published by Hawthorn Books, Inc., New York, 1976.)

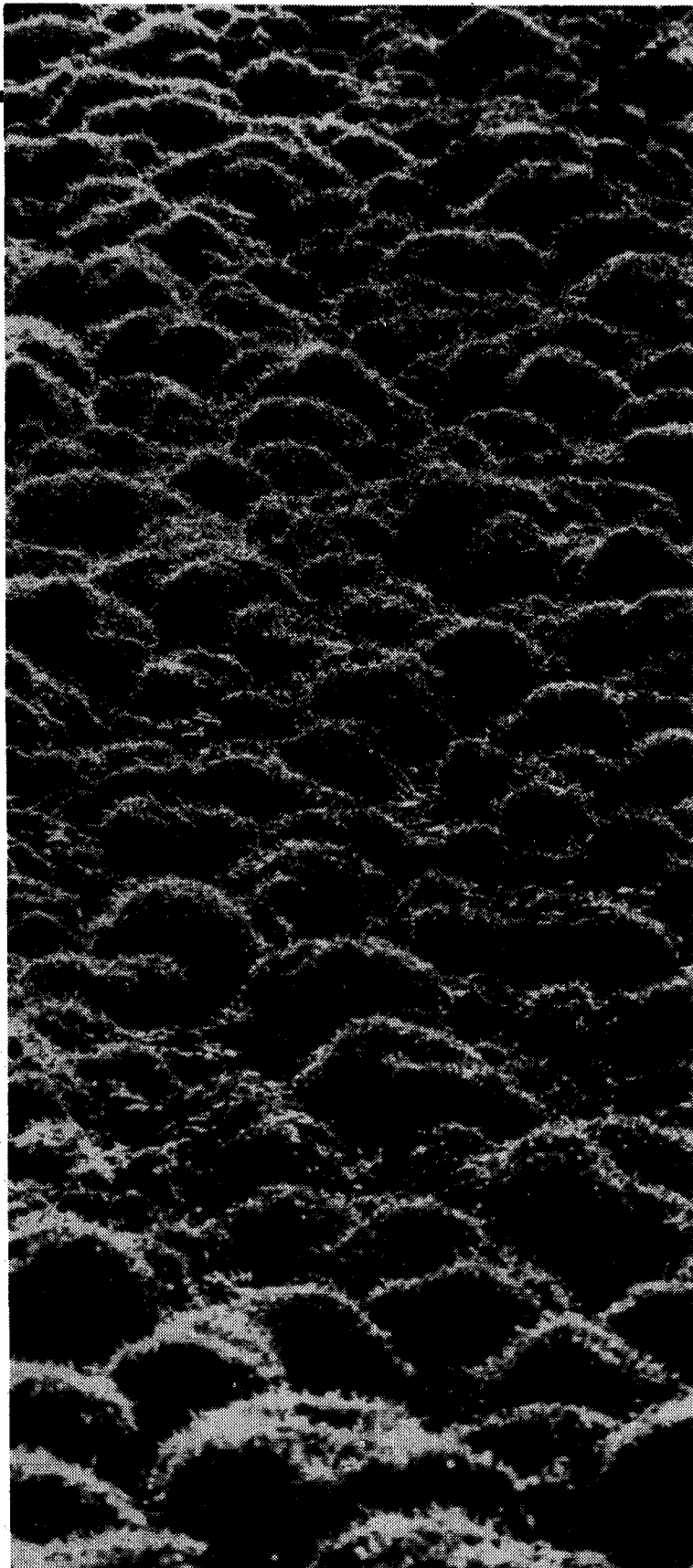
Points and Questions

Judith. In The Book of Judith? Discuss. Esther. Of The Book of Esther? Discuss. from youthful idealism? values of Daniel? Reflect upon these

ement: "Through people and events If and his unselfish love to Israel." atement that can be applied today? roism can you find in the people you n?

ement: "I was a stranger and you and you clothed me..." Discuss the

with what your parish does that falls f charity? If not, you might wish to become a part of a working group.



"Between 2.2 and 3.5 billion years ago, the earth was solidifying into a core surrounded by a mantle. The top of the mantle was covered by a thin crust, somewhat like the crust covering the earth today, but much more active."

(Days four, five and six)

By JAMES BURKHART

Creation: Days Four, Five and Six

In a previous article which appeared earlier (see: The First Four Days), we tried to give a chronology of the large scale events responsible for our universe. These events were more or less arbitrarily divided into time periods called "days." The reader was invited to make comparisons between this scientific account and the Biblical account of creation, although you were cautioned that no such parallel necessarily existed or was intended. At the end of this aforementioned article, "day four" was briefly outlined. I would like to continue, in somewhat more detail with this epoch, the origin of life on the planet earth.

DAY FOUR

Time: 10 Billion Years (after the beginning of the universe)

Between 2.2 and 3.5 billion years ago, the earth was solidifying into a core surrounded by a mantle. The top of the mantle was covered by a thin crust, somewhat like the crust covering the earth today, but much more active. Volcanic action and short-term, limited mountain building was going on as the new earth cooled and tried to compensate for the

THE CREATION

tremendous pressures building up inside it.

Gases, originally trapped inside the earth during the accretion (growth) process, vented out of the crust, forming an atmosphere. This carbon dioxide rich atmosphere replaced the hydrogen atmosphere left over from the earth's earlier history. Another major constituent of the "air" was water vapor. This quickly condensed forming rivers and oceans. Most scientists believe that life started in these oceans. Indeed, the oldest known fossils are of algae (which did not require free oxygen). This algae dates back to the astonishing time of 3.4 billion years ago (hardly more than one billion years after the earth began).

The beginnings of this early algae, and of any kind of living thing, is still shrouded in mystery. But, researchers have done a great deal since 1955 to show that a logical process permeates the transition between inanimate and animate matter.

Here is a general discussion of the current thinking on the matter: Atoms of hydrogen, oxygen and the like, can (and often do) come together quite spontaneously to form molecules. These molecules can group together under fairly average conditions to form special acids associated with living things. Here, a gap occurs in the inanimate-animate chain. To this author's knowledge, grouping these special acids together with a base to form DNA (the true basic building block of nature) has not yet been observed to occur spontaneously in nature. The closest scientists have come to creating a "living" thing is the formation of a virus from a ready-made RNA (a cousin of DNA) molecule and a pool of proteins.

Because DNA is a specially formed giant molecule, it is able to duplicate itself. This ability is certainly the borderline between living and non-living matter. This molecule is also one of the great puzzles of modern times.

Regardless of how life started in the sea, it certainly proliferated over the next two billion years. The beginning of the Proterozoic era (two billion years ago) greets the onset of bacteria, algae and single cell organisms. The surface and the interior of the earth are taking on an aspect that would seem familiar to a modern person. Free oxygen is being released into the atmosphere, and multi-celled organisms are appearing.

DAY FIVE

Time: 600 Million Years Ago

Life begins to crawl from the sea. This era, called the Paleozoic, is astounding in the incredible variety of plants and animals which are thriving in the next oxygen environment. The usually accepted progression (if we may use that word) is from invertebrates (organisms with no backbone), land plants, fish, to amphibians.

Also, around 250 million years ago, all of the present-day continents began to drift apart from one large land mass. This slow drifting is responsible for the mountain building of the immediate past and of the shape of the earth's surface today. The earth, with its oxygen atmosphere and its land masses and oceans, appears essentially as it does today. It has green trees, flowers, small mammals and birds.

About 70 million years ago, large mammals (such as the dinosaurs) ruled the earth. The still cooling earth suffered through many volcanic upheavals and periods of glaciation. The dinosaurs came and left. A too-using, upright animal appears on the scene. This animal is called "man" by some scientists. The time is three million years ago.

DAY SIX

Time: Three Million Years Ago

Recall that we cautioned the reader (in the first of these two articles) that much of what is said here is highly speculative. It does have the "respectability," however, of being generally acceptable science. One of the areas which is both highly speculative and not generally acceptable is the area of man's beginning. Here are some of the unanswered questions. Is the ability to use tools and to walk upright sufficient to call an animal a man? If not, what would physically distinguish this animal from a "true" man? What really constitutes intelligence and how could one distinguish between an intelligent being and a tool-using, "non-intelligent" being? Were there more than one species of intelligent beings living at the same time three million years ago? The famed Leaky family of scientists says yes. If so, what happened to these other peoples?

What can we say for sure about Day Six? We can say that when modern man inherited the earth, the planet was truly a garden. It was green and luscious. Mankind was uniquely equipped to rule it as no other animal had been. Now that man has dominion over all the earth and its creatures, the next question is this: what will man do with his inheritance?

THE GOSPEL TRUTH

Lent: facing the challenge of the Good News



Fr. Punch

By FR. DAVID L. PUNCH
St. Clement Church, Ft. Lauderdale

FIRST SUNDAY OF LENT:

Reading I: Gen. 9: 8-15
Reading II: 1 Peter 3: 18-22
Gospel: Mark 1: 12-15

"When He calls to me, I will answer," begins the entrance antiphon for Sunday's Mass. And the first two readings give us a remote, somewhat other world view following upon the consequences of that call. Mark's brief account from his gospel which comes after, however, hits us with uncommon force. With ruthless self analysis, in complete isolation from everything familiar, Jesus has already assessed the cost of accepting the call.

The time spent in such bleak surroundings had stripped him of any self illusions. The battle with the human condition that lay ahead was about to be joined, and its cost would be enormous. Man's upward mobility was literally being weighed in the balance, as Jesus deliberated the call to mission, and freely chose in his own behalf and for all humanity.

Although no one will ever know in exact detail what

went on in the desert, forty days seem a long time for anybody to be out there regardless of the reasons. But the precise period of forty days, other than being symbolic, is immaterial. A further examination of Jesus' behavior in this situation, in light of our own self knowledge, forces us to conclude that the mission he was about to embark on was to be a thankless one at best. No amount of time spent in reflecting upon it would have made it less so.

While He was one with those who had prophesied since time immemorial about the coming of God's Kingdom, the sense of urgency and the dramatic appeal of his prophesying was to be a radical departure from that prophetic norm: The fullness of God's Kingdom resided in Him! He was more than the total of all that preceded Him and all that was to come after Him.

To challenge the status quo, strengthened with a conviction so different from anything proclaimed before, was no enviable vocation. Yet He must have faced it not totally unafraid but with the confidence of one who has faith in the righteousness of his mission and its inevitable triumph. His resolve might easily and mistakingly lead us to attribute the force of the divine to Jesus as a means of explaining his unbounded self confidence in the face of such overwhelming odds. What a disservice that would be to Him and to us to luxuriate in the benign reasoning that his ascendancy over self is grounded on his divinity. Quite the opposite, it is the raw courage He displayed throughout his public ministry that gives practical meaning to his being like us in all things but sin.

Lent, a time of penance and renewal, can unfortunately be for some a time of introspection only, when we dwell upon our faltering efforts of the past. But beyond mere preoccupation with past failings, Lent gives us direction and motive by reminding us anew that it takes courage and discipline to move beyond ourselves in facing up to the challenge of The Good News. The Forty Days we spend reassessing its demands intensify our awareness that belief in its saving message must match our efforts to live it.

Prayer of the Faithful

FIRST SUNDAY OF LENT
March 7, 1976

Priest: Father, You have made a covenant, a promise with your people. Listen to us now, as we pray for the fulfillment of your Covenant, the coming of your kingdom.

LECTOR: The response for today will be: Father, listen to our prayer.

LECTOR: That all those who have been imprisoned unjustly may one day be set free, we pray:

People: Father, listen to our prayer.

LECTOR: That we as a nation will regain our respect for life and act to preserve the lives of all unborn children, we pray:

People: Father, listen to our prayer.

LECTOR: That all priests, Religious and religious educators may be strengthened in their ministry of bringing people to their God and bringing God to his people, we pray:

People: Father, listen to our prayer.

LECTOR: That all those who are sick, especially those in our parish, will continue to place their trust in the healing power of Christ, we pray:

People: Father, listen to our prayer.

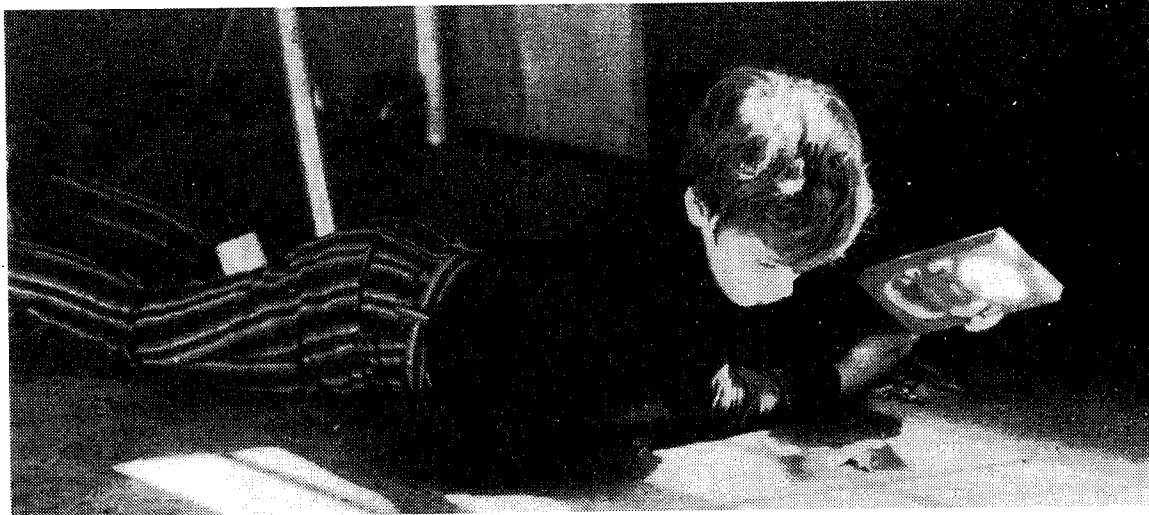
LECTOR: That all Christians might soon gather together as a single family united in prayer and worship, we pray:

People: Father, listen to our prayer.

Priest: Father, You have touched our lives in love. Help us to renew our faith and make your kingdom real on earth. Teach us to love one another, teach us to pray. This we ask in the name of Jesus, your son, our Lord.

People: Amen.

photomeditation



A sense of wonder

Jerry lies on the garage floor...totally absorbed...experimenting...trying to burn a leaf with the sun's rays and a piece of glass...He is creatively exploring reality...testing how it works...caught up in its mystery.

His total absorption with his creative task...suggests something of a child's capacity to wonder at mysterious workings...to want to get involved with creative processes.

Perhaps that is why Jesus once took a child...like Jerry...and said "of such is the kingdom of God...unless you become like a child...you cannot even enter God's kingdom."

—Fr. Carl Pfeifer, S.J.

'Liberty, Justice' theme for interfaith meeting



The Miami Archdiocesan Council of Catholic Women were hostesses during the 10th annual Interfaith Day observed in two Dade County parishes—St. Louis parish center (above) and St. James parish, North Miami. Mrs. Gloria Solly (inset) was general chairman for the meetings which attracted hundreds.

Deanery leaders, Mrs. Joan Markham, South Dade; Mrs. Helen Knowles, Central Dade; and Mrs. Arthur Harlan, ACCW president-elect, discuss program with Mrs. Solly.



Guests listened intently to program speakers at the program whose theme was "Liberty and Justice for All." Co-sponsors were Greater Miami Church Women United and the Synagogue Women of Dade County.



Participants formed small groups on the grounds of St. Louis parish to discuss the program theme and goals of Interfaith Day to be pursued throughout the year.



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It's a Date

Broward County

"Irish Night" will be observed by **OUR LADY QUEEN OF HEAVEN** parish on Friday, March 12, at N. Lauderdale Elementary School, 7500 Kimberly Blvd. Members of the Women's Guild will serve a corned beef and cabbage dinner. For tickets call 972-7065 or 972-7936.

★★★

BLESSED SACRAMENT Women's Club meets at 8 p.m., Tuesday, March 9, in the parish hall, 1701 E. Oakland Park Blvd., Fort Lauderdale. Mrs. Mary C. Teasdale, graphoanalyst will speak on "Handwriting and You."

★★★

Members of **ST. GEORGE** Women's Club will be hostesses during an Interfaith Day beginning at 1 p.m. today (Friday) in the wing of the church, NW Eighth St. and 36 Ave., Fort Lauderdale.

★★★

Carnival time began yesterday (Thursday) at **ST. HENRY CHURCH**, 1500 N. Andrews Ave. Ext., Pompano Beach, and continues through Sunday, March 7. Games, rides, a "wishing tree" and bake sale will be featured as well as spaghetti and roast beef dinners in the evenings.

★★★

Mrs. Thomas Palmer, STOP ERA chairman of the Florida Council of Catholic Women will speak to members of **ST. BERNARD** Women's Guild at 8 p.m., Tuesday, March 9 in the parish hall, Sunrise. A question and answer period will be included in the program to which high school girls are invited.

★★★

ST. PIUS X Women's Club will sponsor a Day of Recollection on Monday, March 8 beginning at the 9 a.m. Mass. Coffee and rolls will be served before the opening session in the parish hall. All women in the parish and their friends are invited to participate.

Election of officers will highlight the next meeting of **ST. VINCENT** Women's Club, Margate, at 8 p.m., Wednesday, March 10 in the parish center, Cathedral Dr. and 18th St. Refreshments will be served.

★★★

A card party and luncheon under the auspices of **ST. GEORGE** Women's Club begins at 11:30 a.m., Wednesday, March 10, in the parish hall, Fort Lauderdale.

★★★

CHAMINADE HIGH SCHOOL, 500 Chaminade Dr., Hollywood, will sponsor its annual Spring Festival Thursday, Friday, and Saturday, March 11, 12, and 13, on the grounds.

★★★

New officers of **NATIVITY GUILD**, Hollywood, will be installed in the parish church at 11:45 a.m., Sunday, March 7, in the parish church. Luncheon will follow at 1 p.m. in the parish hall. Father John O'Connell will be the guest speaker.

Palm Beach County

A card party and fashion show sponsored by **CARDINAL NEWMAN** Home and School Assn., West Palm Beach, is slated for Saturday, March 6, in the high school cafeteria. Fashions from Lise, Ltd. will be shown.

★★★

ST. JOAN OF ARC Guild,

Boca Raton, will sponsor a "Bicentennial Fashion Show" on Saturday, March 6 at the Boca Raton Hotel.

★★★

"Our Role in the Church" will be the topic of Sister Bridie Macken, R.S.M. in the next of the adult education series of **ST. EDWARD** parish, Palm Beach, at 7:30 p.m., Monday March 8 in the parish hall.

★★★

A Day of Recollection will be cosponsored by members of **COURT PALM BEACH**, Catholic Daughters of America, and **ST. JULIANA** Women's Club at 9 a.m., Wednesday, March 10, at the Cenacle Retreat House, 1400 S. Dixie Hwy., Lantana. For reservations call 965-2928 or 832-3384.

★★★

Monthly meeting of **ST. JOHN FISHER** Women's Guild begins at 7:30 p.m., Monday, March 8, in the parish hall, 4301 N. Shore Dr., West Palm Beach. Guest speaker will be Father William Lynch, O.M.I., pastor, who will present a travelogue on Rome and the Vatican.

★★★

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

★★★

Proceeds from a spaghetti dinner at Madonna Hall in

SACRED HEART parish, Lake Worth, from 4 p.m. to 8 p.m. on Saturday, March 6, will benefit Safety Patrol members of the parish school who are planning a trip to Washington, D.C.

★★★

Members of **Madonna** Guild in **ST. THOMAS MORE** parish, Boynton Beach, meet today (Friday) after the 8:30 a.m. Mass when a continental breakfast will be served at K. of C. Hall, 3314 Old Dixie Hwy., Boynton Beach. A special program of entertainment featuring St. Patrick's Day theme is planned.

Dade County

ST. LAWRENCE Council of Catholic Women meet at 8 p.m., Monday, March 8, in the school cafeteria, NW 191 St. and 22 Ave., North Miami Beach.

★★★

A "White Elephant" charity event will be sponsored by the building association of the **CORAL GABLES COUNCIL**, K. of C. on Saturday and Sunday, March 6 and 7 at 270 Catalonia Ave., Coral Gables. A variety of items will be featured. Refreshments will be available.

★★★

A Day of Recollection for members of the Miami Regia of the **LEGION OF MARY**, will be conducted by Father Daniel Barrett, O.F.M., beginning at 9 a.m., Saturday, March 6, at

Notre Dame Academy, 130 NE Second St. Those attending are expected to bring lunch. For further information call 685-3675.

★★★

"Allergies to Food, Plants, Dust and Whatever" will be the topic of Dr. Stanley Smith, specialist in adult and pediatric allergy, during the next in the series of health lectures in **ST. LOUIS** parish center, 7270 SW 120 St., at 8:15 p.m., Wednesday, March 10.

★★★

ST. JOSEPH Women's Club, Surfside, will observe a Corporate Communion during the 9:30 a.m. Mass on Sunday, March 7, in the parish church.

★★★

The **MEMORARE SOCIETY** meets at 8 p.m., Friday, March 12, at St. Louis parish center, 7270 SW 120 St. For further information on the club for widows and widowers call 274-0244.

★★★

THIRD ORDER OF CARMELITES meet at 2 p.m., Saturday, March 6, at Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St., North Miami.

★★★

Their annual Day of Reflection will be sponsored by the Patrician Club of **ST. PATRICK** parish, Miami Beach, at 9 a.m., Tuesday, March 9 in the club rooms. Jesuit Father John Handrahan will be the retreat master.

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St. Vincent sets pro-life night

MARGATE—A "Right to Life" night will be observed at 8 p.m., Tuesday, March 9 at St. Vincent parish center, Cathedral Dr. and NW 18th St.

The program, sponsored by the parish Men's Club, will include representatives of the Broward County Right to Life, and all interested persons in the area especially high school students are invited to attend.

Included will be a slide presentation entitled, "Abortion—How It is"; a lecture by Mrs. Arlene Petrie, R.N., director of the Broward County Right to Life Speakers Bureau; and a film, "First Days of Life."

A panel discussion will follow featuring Dr. Gloria Heffernan, Dr. Bart Heffernan, and Mrs. Janie Malin, R.N., Broward Right to Life president.

George Blair, president of the Men's Club has all persons to "make the program a family night and to attend with their children 13 or older. Further information may be obtained by contacting him at 972-4114.

Starts drive for retarded

HOLLYWOOD — The annual "Tootsie Roll Drive" to benefit the mentally retarded, conducted by the M.F. Monahan Council of the K. of C., will be today (Friday) and Saturday, March 6. More than 200 members have donated their services to work on the campaign conducted in shopping centers and outside large business institutions.

National women's group agenda set

WASHINGTON—(NC)—Educational programs on natural family planning and the Bible top the 1976 agenda of the National Council of Catholic Women (NCCW).

Other goals, including a commitment by the NCCW to community service projects, were announced after its executive committee met Feb. 11-13 at the Villa Redeemer



Donation to Miami's Biscayne College from the Women's Auxiliary is presented to Father John Farrell, O.S.A., college president, by Mrs. Kenneth Whittaker, right, auxiliary president; and Mrs. Betty Rotolante, treasurer.

Women's groups slate meetings

"I am the Bread of Life" will be theme of Spring meetings for members of the South Broward and Central Dade Deaneries of the Miami Archdiocesan Council of Catholic Women.

Members of St. Bartholomew Women's Club will be hostesses during the one-day session of the South Broward Deanery beginning at 8:30 a.m. on Wednesday, March 10 in St. Bartholomew parish hall, 2801 Utopia Dr., Miramar.

New officers will be elected and installed at the meeting which will be followed by a buffet luncheon concluding at 1:30 p.m. with Benediction. Reservations may be made through today (Friday) by calling 431-3777 or 431-8721.

Daughters of Isabella, Coral Gables, will welcome

members of the Central Dade Deanery at 9 a.m., Thursday, March 11, at the Hampshire Inn, 9600 Sunset Dr.

Guests will include Mrs. Robert Ulseth, ACCW president, who will outline plans for the annual convention; Msgr. David Bushey, deanery moderator; and Father Laurence Conway, V.F., ACCW moderator.

During luncheon Father Arthur Dennison, assistant pastor, St. Patrick parish, Miami Beach, will speak on the meeting theme.

Reservations may be made by calling 661-4300.

Lenten Day set at St. Lawrence

NORTH MIAMI BEACH—A "Parish Lenten Day" will be observed in St. Lawrence parish, on Sunday, March 7 beginning at 3:30 p.m. in the church annex, NE 191 St. and 22nd Ave.

Discussions, reflection, activities, recreation, prayers, opportunities for the sacrament of Penance, and celebration of Mass will be included.

A pot luck supper will be offered for all those attending after the Lenten program.

Five-week courses for CCD teachers

A five-week course for CCD teachers with the theme, "The Catechist's Role in the Learning Process?" will be conducted in parishes in Dade and Palm Beach Counties during March.

Topics will include lesson planning, music, art, drama, and the three-fold dimension of Religious Education.

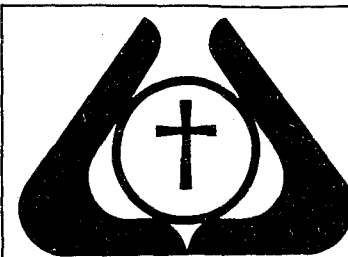
Classes will begin March 9, at St. James School, 601 NW 131 St., North Miami, at 7:30 p.m. and continue for two hours each Tuesday evening until April 6.

At St. Juliana School, 4500 S. Dixie Hwy., West Palm Beach, classes will be conducted at the same times on Thursday evenings beginning March 11, and continuing through April 8.

Zoila Diaz will be the instructor at St. James School and Catherine Swede will conduct classes at St. Juliana School.

A course for teachers of junior high on the same topic will also be conducted at 7:30 p.m. on Tuesday evenings at St. James School by Adele Gonzalez.

Registrations forms may be obtained from the CCD Office, 6180 NE Fourth Ct., Miami, Fla. 33137.



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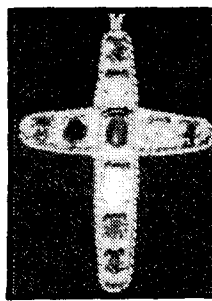
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Gibbons in finals; others have to wait

By GEORGE FURNASH

After a season full of testing, developing, molding and sharpening the talents of their teams, schools began the quest for the pot of gold at the end of the rainbow in district basketball tournaments. Only Cardinal Gibbons still has that magic goal in sight. For the others, the quest will have to begin again next year. Gibbons, among the cream of the crop all year, swept to the 15AAA crown in two games, polishing off rival St. Thomas in the championship game, 70-52. The title moves Gibbons into the regional playoffs this week which will be held in the Gibbons' gym.

While Gibbons achieved the big step to the pot of gold, LaSalle had to be the team that filled their rainbow with the most heart and determination in climaxing their season last week. The Royals, who had won only a handful of games all season and were not expected to be a factor in District 16AA, moved to the semifinals before bowing out. They beat St. Andrew's 43-35 and then provided the shocker of the tournament by knocking off fourth ranked Dade Christian, 65-59. Ramiro Sanchez, Albert De Armas and Jim Susi led LaSalle's attack. The Royal's Cinderella story came to an end as they were defeated by Belen. Belen had also defeated Coral Springs. Austin and Javier de la Vega led Belen to the finals, but undefeated Blanche Ely denied their shot at the crown, 61-53.

COLUMBUS was hoping for a district championship after the Conference crown eluded them, but it was not to be. Columbus had to rally in the opening round of 16AAAA to beat Coral Gables, 63-58 in overtime. Pedro Busse was the key man for Columbus with 20 points. The next night South Miami also used the strategy of keying on All-Dade selection Marty Schuette and had a balanced scoring attack to eliminate the Explorers.

One of Gibbons' opponents in the AAA regional will be Key West, an upset winner over Curley in 16AAA. The Knights seemed to have hit their peak at tournament time, but ran into foul trouble in the often unfriendly Conch gym lost 64-60. Key West conquered Pace the night before in the opening round.

Mary Immaculate lost a close battle to Fla. Christian, 60-57 in 16A. Chaminade was ousted by Plantation, 90-75 in the very tough District 13AAAA.

ON THE baseball scene, Cardinal Newman got off to a fast start by winning their first three games and racking up 36 runs in the process. Pace and LaSalle each chalked up big wins over Curley, with the Royals' victory coming on a no-hitter by Ralph Sam. LaSalle, however, was on the receiving end last week as Columbus blanked the Royals on Tony Massaro's no-hitter.

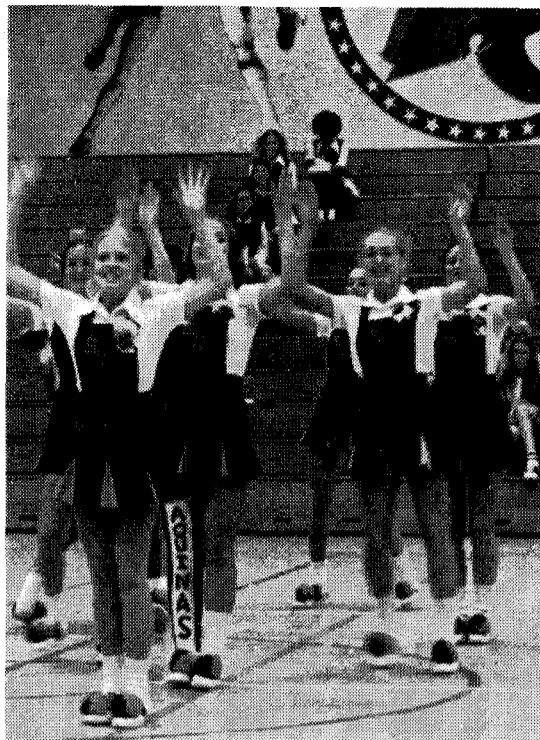
Curley's boys' tennis team registered the biggest win in the high school season as the Knights beat undefeated Miami Beach, 4-3. The No. 1 doubles team of Blaine Willenborg and Cory Waldman clinched the win. Willenborg also won the No. 1 singles match.

Curley saw their outstanding soccer season come to an abrupt end as they were beaten by St. Andrew's, 3-2 in the state tournament eliminations.

COLUMBUS' track team is producing some fine performances. They recently beat South Dade in a meet, 68-64 with top efforts by Bill Lennon in the 880 (1:59.5), Larry Lesperance in the 440 (52.1), Chase Vessels in the high hurdles, (16.0) and Mike Wellington in the discus (130' 3"). In a 97-35 rout of Miami Beach, Bill Lennon turned in a 9:43 in the two mile run.



Winners of the Archdiocesan cheerleading competition held recently were: above left, high school varsity champs, St. Thomas Aquinas; above right, high school junior varsity champs, St. Thomas Aquinas;



below, CYO champs, Nativity. Second place winners in the respective categories were Columbus High, Curley High and St. Vincent (Margate) CYO.



Straight Talk

Why should I go to CCD?

Answering your questions is Father Richard Sudlik, O.M.I. Address letters to him c/o "Straight Talk," The Voice, P. O. Box 381059, Miami, Fla. 33138

Dear Father,

I made my Confirmation two years ago and yet my parents still want me to go to CCD classes. There is no reason for me to go now and I think the classes are boring anyway. Why do we have CCD when nothing comes of it?

Jack

Dear Jack,

Sometimes we are too

practical. We do one thing so that something concrete might happen. That is our goal. It can be even seen in education. We go to school for a diploma or in order to get a good job, but seldom think that education can simply make us better, well rounded people. A CCD program can have the same difficulty. Too often young people go to CCD to achieve something concrete—in your case the Sacrament of Confirmation. Once it is achieved there is no further need or purpose in going.

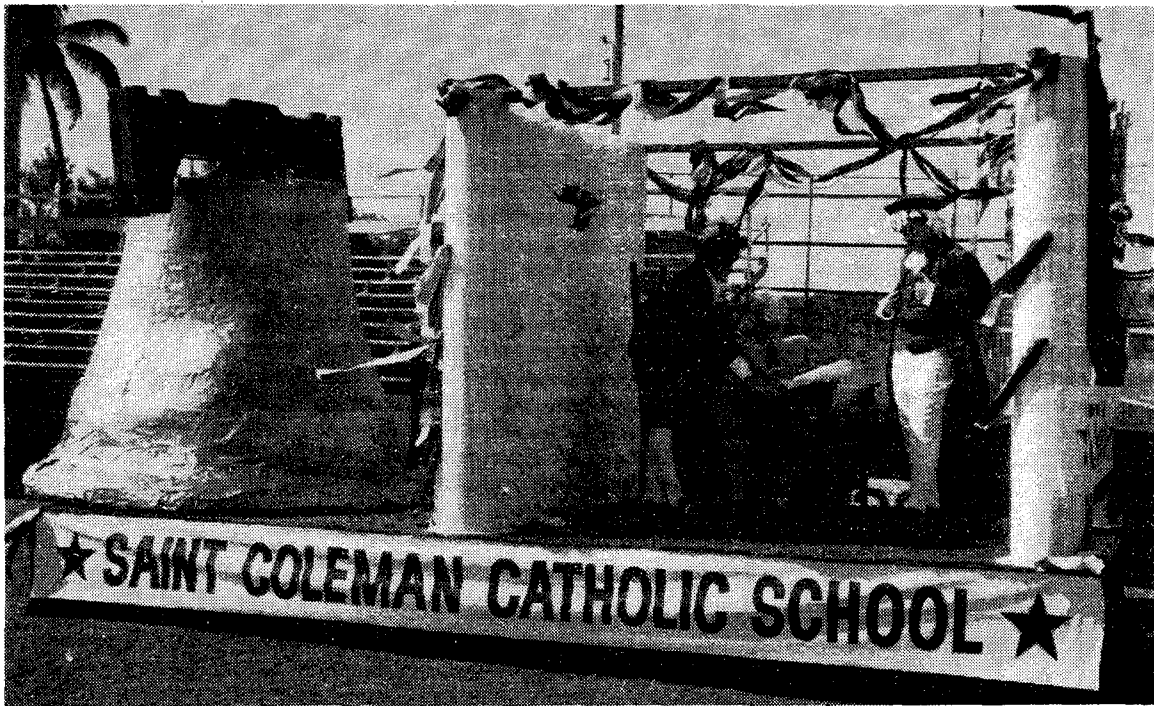
But there is a purpose. A religious education program should help you grow as a person. Through the classes you should better understand God, other people and yourself and the many ways all three interact. Maybe that is not very concrete, but it certainly is important. If you approach your classes in this way, I do believe they will not be as boring. If you see the classes as having no purpose, of course they will be dull. But if you see them as terribly important, I do think you will find a new excitement.

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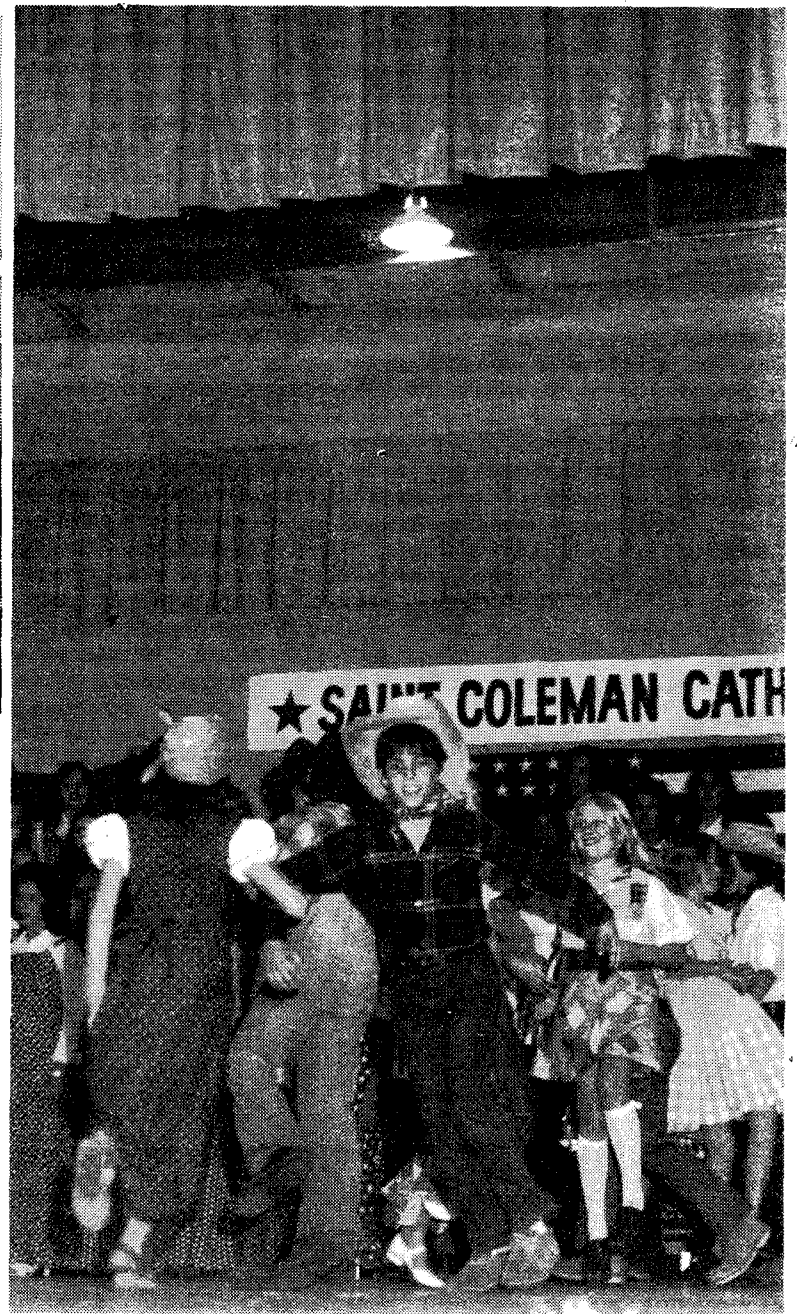
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In the continuing saga of the Bicentennial, St. Coleman School, Pompano Beach, won trophies for best theme and overall excellence in the Third Annual Kid Bowl Parade sponsored by the Pompano Beach Recreation Department. The float depicted the signing of the Declaration of Independence. But that was a few months back. More recently...

...As we were saying, more recently, the school held a Bicentennial Musicale (pictured), an open house, and a Science Fair. "Our Country 'Tis of Thee," a musical history of the United States, was portrayed by the seventh and eighth grade chorus.



Help human hungers thru ABCD, S.I.G.N. projects

By ELAINE SCHENK

● S.I.G.N. up for Service in God's Name! You can help meet the human hunger for understanding, peace and love. Tuesday, Mar. 9, at 7:30 p.m., you have a chance to get the

Your Corner

details on youth participation in the 41st International Eucharistic Congress. Come on over to St. Vincent Ferrer parish in Delray Beach for a short film and slide presentation on S.I.G.N.

● Just in case you haven't heard, there happens to be a marathon basketball game going on this weekend. Volleyball, too. It's the Sport-a-thon to benefit A.B.C.D. 1976. So come on out to play or watch or cheer at St. Patrick parish on the Beach or Cardinal Newman High in West Palm. That's non-stop (you gotta believe!) from 6 p.m. Mar. 5 through 8 p.m. Mar. 7.

● The Search community is happy to announce to all you high school juniors and seniors, a Search to be held March 19-21 at St. Edward parish in West Palm Beach. If you haven't made a Search and think you might like to try it, give a call to the Youth Activities Office, 833-1951 (Palm Beach), 757-6241 (Dade), or 525-5157 (Ft. Laud.) And hey, if you've already made a Search, how 'bout sending in your palancas? And showing up for the closing Mass? Remember, that way you bring home to the new Searchers a little of what they've learned about during their weekend.

● What's 64 years old and still young? Why, the Girl Scouts, of course! And their birthday, along with that of the U.S.A., will be celebrated next Friday, Mar. 12, with a worldwide candle lighting ceremony. Girl Scouts in Dade and Monroe Counties will join American Girl Scouts around the world in this symbolic gesture.

And here's news for the Cub Scouts: A Day of Reflection is scheduled for you fellas on Saturday, Mar. 27, at the Shrine of Our Lady of Charity. (That's located at 3601 S. Miami Ave.) Bring a sack lunch to ward off starvation.

● There's still time to enter the Bicentennial poster and essay contest, sponsored by the Youth Activities Office. But you'd better get busy now if you want to beat the April 1 deadline. Essays must be double spaced and no more than 500 words long. Your poster can be any kind of drawing or collage, but no larger than 22" by 28". Oh yeah—the theme is "What have we as a nation done in the past 200 years and where are we headed in the future?" Remember, it'll be another hundred years before you get a chance like this again, so better enter now!

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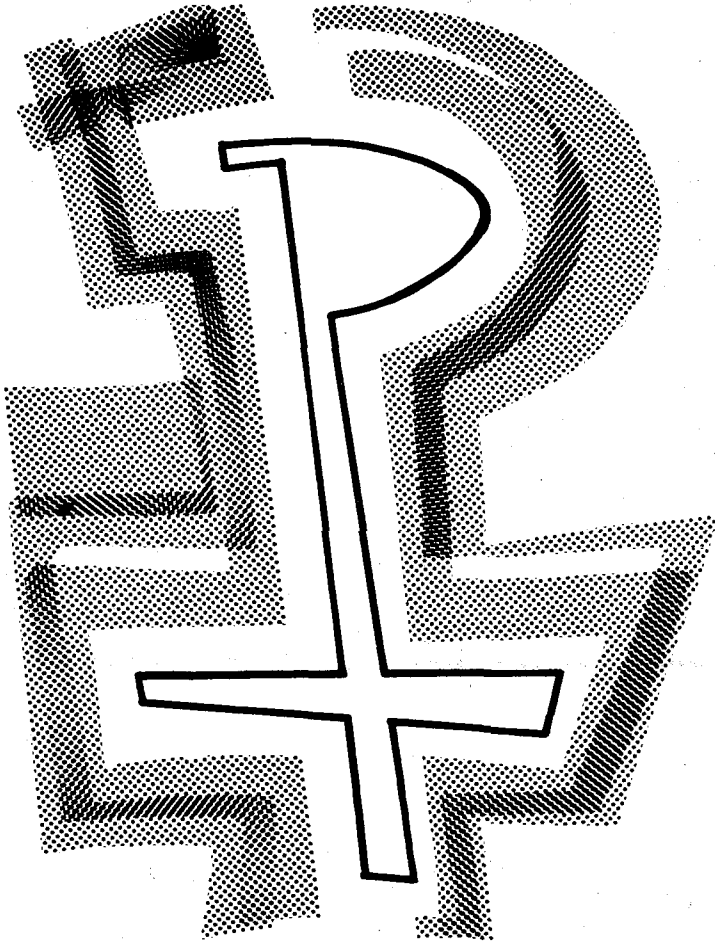
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LENT — '76



**"Lord our God,
You formed man
from the clay of the earth
and breathed into him
the spirit of life,
but he turned from your face
and sinned.**

**In this time of repentance
we call for your mercy.**

**Bring us back to you
and to the life
your Son won for us
by his death on the cross.
Amen."**

**(Prayer of the First Sunday
of Lent)**

After John had been arrested, Jesus went into Galilee. There he proclaimed the Good News from God. "The time has come," he said, "and the kingdom of God is close at hand. Repent, and believe the Good News." (Mk. 1: 14-15)

MASS TIMETABLE

The Voice does not assume responsibility for the accuracy of times of Masses listed in the timetable published the last Friday of each month. Times of Masses and corrections are provided by parish rectories.

The Sunday Mass schedule for the Cathedral of St. Mary, 7506 NW Second Ave. is as follows: 7, 8, 9, 30, 11 a.m., 12:30 (Spanish) 5:30 and 7 p.m. (Spanish) Saturday, 7:30 p.m.

BELLE GLADE
St. Philip Benizi:
8:30, 10:30 and 12 noon (Spanish) Saturday 6:30 p.m.

BOCA RATON
St. Joan of Arc:
7, 9, 10:30 a.m. and 12 noon, 6 p.m. Sat., 5:30 p.m.

Ascension:
8, 9, 30, 11 a.m. 7 p.m. Saturday 5:30 p.m. 7171 N. Fed. Hwy.

BOYNTON BEACH
St. Mark:
8, 9, 30, 11 a.m., 12:15, 6 p.m. Saturday 5:15 p.m. 6:30

St. Thomas More (St. Vincent De Paul Seminary)
8, 9, 30, 11 a.m., 12:15 p.m. Saturday, 5 p.m.

CLEWISTON
St. Margaret:
8 and 12 (Spanish), Saturday 7 p.m.

COCONUT GROVE
St. Hugh:
7:30, 9, 10:30 a.m., 12 noon (Spanish) 5:30 p.m. Saturday, 5:30 p.m.

CORAL GABLES
Little Flower:
7, 8, 9, 15, 10:30, 11:45 a.m. 1 p.m. (Spanish) and 6 p.m. Saturday 7 p.m.

Melkite Mission:
340 Palermo Ave., 10:30 a.m.

St. Augustine:
7:30, 9, 10:30 a.m. 12: 5, 6 p.m. Saturday 5:30 p.m.

CORAL SPRINGS
St. Raymond:
8:15 a.m. (Spanish) 9:30, 11 a.m. (Spanish), 12:30 p.m. 6 (Spanish), 7:30 p.m. (Spanish), Saturday, 6, 7:30 (Spanish).

DANIA
St. Andrew:
8:15, 9:30, 10:45, 12 noon, Saturday, 6:15 p.m.

DAVIE
Resurrection:
8, 9, 15, 10:30 a.m., 12, 6:30 p.m. Saturday, 6:30 p.m.

DEERFIELD BEACH
St. David:
8:45, 10, 11:15 a.m. Sat. 5, 6:30 p.m. 2395 SW 66 Ter. Ft. Laud.

DELRAY BEACH
St. Ambrose:
7:30, 9, 10:30, 12 noon, 5 p.m., Saturday 5 and 7 p.m.

FORT LAUDERDALE
St. Vincent:
8, 9, 30, 11 a.m. 12:15, 5:30, Saturday 5, 6:15 Queen of Peace:
8, 11 a.m. Saturday, 8 p.m.

JUPITER
St. Anthony:
7, 8, 9, 15, 10:30 a.m., 12 and 5:30 p.m., Saturday 7 p.m.

KEY BISCAYNE
Blessed Sacrament:
8, 9, 30, 11 a.m., 12:30, 7 p.m. Saturday, 7 p.m.

LAKE WORTH
St. Clement:
7:30, 9, 10:30, 12 and 5:30 p.m. Saturday, 5:30 p.m.

LANTANA
Queen of Heaven:
8, 9, 30, 11 a.m. Sat. 6 p.m. N. Laud. Elem. School.

MIAMI BEACH
St. George:
8, 9, 30, 11 a.m., 12:30, 5:30 p.m. Saturday 7 p.m.

MIAMI BEACH
St. Jerome:
8:30, 10, 11:30 a.m., 5:30 p.m. Saturday, 7:30 p.m.

MARCO
St. John Baptist:
7:30, 9, 10, 30 noon. Saturday, 5 p.m.

MARGATE
St. Maurice:
8:30, 10, 11:30 a.m., 7 p.m., Saturday, 7 p.m.

MARCO
Queen of Martyrs:
6:30, 8, 9:30, 11 a.m. 6 p.m., Sat. 7 p.m.

MARGATE
St. Pius X:
8, 9, 30, 11 a.m., 12:30 p.m., 5:30 p.m., Saturday, 5:30 p.m.

MARIETTA
St. Sebastian (Harbor Beach):
8, 9, 30, 11 a.m., Saturday, 5:30 p.m.

MIRAMAR
St. Matthew:
7:30, 8:45, 10, 11:15 a.m. 12:30 p.m. 6 p.m., Saturday 5, 7 p.m.

MIAMI LAKES
St. Charles Borromeo:
9, 10:30, 12 noon, Sat. 6 p.m.

MIAMI SHORES
Immaculate Conception:
6:30, 8, 9, (Spanish) 10:15, 11:30, 12:45, 6 p.m., 7:30 p.m. (Spanish), Sat. 6 p.m. 7:30 p.m. (Spanish)

MIAMI SPRINGS
St. Benedict (Palm Lakes Elem. School):
7:30, 9, 10:30 a.m., 12 noon, (Spanish) Sat. 6 p.m. (English)

MIRAMAR
St. Cecilia:
8, 9, 10:15, (English) 11:30 a.m., 1, 6:30, 7:30 p.m., Sat. 5, 7 p.m.

MIRAMAR
St. John the Apostle:
6, 7, 8, 9, (Spanish), 10:15, 11:30 a.m., 1 p.m., (Spanish), 5:30, 6:30 p.m. (Spanish) Saturday, 5 p.m.

MIRAMAR
St. Lucy:
8:30, 9:45, 11 a.m. Saturday, 5 p.m.

MIRAMAR
St. Christopher:
7, 9, 10:30 a.m., Sat., 6:15 p.m.

MIRAMAR
Annunciation:
9, 10:15, 11:30 a.m., 7 p.m., Saturday 5:30 p.m.

MIRAMAR
Little Flower:
7, 8:15, 9:30, 10:45 a.m., 12, 5:30 p.m., Saturday 5:30 p.m.

MIRAMAR
Nativity:
7, 8, 9, 15, 10:30, 11:45 a.m., 1, 5, 7 p.m., Saturday, 5, 7 p.m.

MIRAMAR
St. Bernadette:
7:30, 9, 10:30 a.m., 12, 6 p.m., Saturday 6 p.m.

MIRAMAR
St. Boniface:
7 p.m., Saturday (7651 Johnson St.) 8, 9, 12 noon (Pines Middle School).

MIRAMAR
Sacred Heart:
8, 9:30, 11 a.m., 12:30, 6 p.m., Saturday, 6 p.m.

MIRAMAR
Lady of Guadalupe:
9, 10, 11 a.m. (Spanish)

MIRAMAR
Holy Cross:
9 a.m., Saturday 6 p.m.

MIRAMAR
St. Martin:
7:45 a.m. 9, 11:30, FIT chapel Sat. 5:30 p.m. (Jensen Beach Community Church).

MIRAMAR
St. Paul of the Cross:
7:30, 9, 10:30 a.m., 12 noon, 6 p.m., Sat. 5:30 7 p.m.

MIRAMAR
Holy Spirit:
7:30, 9, 10:30 a.m., 12 noon, 6 p.m. Saturday, 5:30 p.m. 7 p.m.

MIRAMAR
Holy Apostles (Byzantine) Cenacle Retreat House:
12 noon

MIRAMAR
Lighthouse Point:
St. Paul the Apostle:
7:30, 9, 10:30 a.m., 12 noon, Saturday, 5 p.m.

MIRAMAR
San Marco:
8, 9:30, 11 a.m. Sat. 5:30 p.m., (Everglades Women's Club 5 p.m.)

MIRAMAR
St. Vincent:
8, 9, 10:30 a.m., Saturday, 6 p.m.

MIRAMAR
St. Agatha:
8:30, 9:45, 11, 12:15 p.m. (Spanish), 6:30 p.m. (Spanish) Miami Coral Park High

MIRAMAR
St. Brendan:
6:30, 8, 9, 15, 10:30, 11:45 a.m., (Spanish) 1, 5:30, 6:45, (Spanish) and 8 p.m. Saturday 5:30 6:45 p.m. (Spanish)

MIRAMAR
Assumption of the Blessed Virgin, (Ukrainian):
8:30 and 10 a.m.

MIRAMAR
Corpus Christi:
7, 8, 9, 15, 10:30 (Spanish), 11:30, 1 and 5 p.m. (Spanish), 5:30 (Spanish), 6:30 p.m. (French) Sat. 6 p.m.

MIRAMAR
Gesu:
6, 7, 8:30, 10 (Latin), 11:30, 1 and 5 p.m. (Spanish) Saturday, 5 p.m.

MIRAMAR
Holy Redeemer:
7, 10 a.m.

MIRAMAR
Our Lady of Divine Providence (9130 Fontainebleau Blvd.):
Sat. 6 p.m., 7 p.m. (Spanish); Sunday, 9:30, 11 a.m., 12 noon (Spanish).

MIRAMAR
St. Catherine:
8, 9, 10:30 a.m., 12 noon, Sat. 5 p.m.

MIRAMAR
St. Francis Xavier:
7 and 10 a.m., Sat. 6 p.m.

MIRAMAR
St. Dominic:
7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish) 6 and 7:30 p.m. (Spanish), Saturday, 6, 7:30 p.m. (Spanish).

MIRAMAR
St. Joachim, 11990 SW 200 St.:
10, 11 a.m. and 12 noon (Spanish).

MIRAMAR
St. John Bosco Mission, 1301 W. Flagler St.:
8:30, 11:30 a.m. (English) 7, 10, 1, 6, 7:30 p.m. (Spanish) Saturday 6 p.m. (English); 7 p.m. (Spanish).

MIRAMAR
St. Kevin:
9, 10:30, 12 (Spanish) 7:30 p.m. (Spanish), Saturday 7 p.m.

MIRAMAR
St. Kieran, (Assumption Academy):
7:30, 9:30, 10:45 a.m., 12 (Spanish) 5, 7 p.m. (Spanish) Sat. 5, 7 p.m.

MIRAMAR
St. Martha, 11450 Biscayne Blvd.:
8:30, 10, 11:30 a.m., 12:30 p.m. (Spanish) 5 p.m. Sat. 5, 8 p.m. (Spanish)

MIRAMAR
St. Mary Cathedral:
7, 8, 9, 30, 11 a.m., 12:30, 4:15 (French) 5:30 and 7 p.m. (Spanish) Saturday 7:30 p.m.

MIRAMAR
St. Michael:
7, 8, 9, (Polish) 10, 11:15 a.m., (Spanish) 12:30, 6 and 7:15 (Spanish) Saturday 6:30, 8 p.m. (Spanish)

MIRAMAR
St. Peter and Paul:
7:30, 9:30, 11:30, 5:30 p.m. (English), 8:30, 10:30, 12:30, 6:30, 7:30 p.m. (Spanish) Saturday 5:30, 6:30 p.m. (Spanish)

MIRAMAR
St. Robert Bellarmine, 3405 NW 27th Ave.:
8 a.m. (English) 11 a.m., 1 and 7 p.m., (Spanish) Sat. 6, 7 p.m. (Spanish)

MIRAMAR
St. Francis de Sales:
7:30, 9, 10:30, 11:45 a.m., 6 p.m. (Spanish) Saturday, 6, 7 p.m. (Spanish)

MIRAMAR
St. Joseph:
7, 8, 9:30, 11 a.m., 12:30, 5:30 p.m., 7 p.m. Saturday 5:30 p.m. 6:45 p.m. (French)

MIRAMAR
St. Mary Magdalen:
8:30, 10, 11:15 a.m., 12:20, and 6 p.m. Saturday, 6 p.m., 7 p.m. (French)

MIRAMAR
St. Patrick:
8, 9, 10:30, 12, 6, 7 p.m. (Spanish) Saturday, 5:30, 7 p.m.

MIRAMAR
Our Lady of the Lakes:
7, 9, 10:30 a.m., 12 noon, 6 and 7:15 p.m. (Spanish) Saturday 5 p.m.

MIRAMAR
St. Rose of Lima:
7, 8, 30, 10, 11:30 a.m., 1 p.m. (Spanish) 6 p.m. Saturday, 7 p.m.

MIRAMAR
Blessed Trinity:
8, 9, 15, 10:30 a.m., 12 noon, 5:30 and 7 p.m. (Spanish) Saturday 7 p.m.

MIRAMAR
St. Bartholomew:
7, 8, 30, 9, 45, 11, 12, 15, 7 p.m. Saturday 5:30, 7 p.m.

MIRAMAR
St. Joseph:
10 a.m.

MIRAMAR
St. Ann:
6:30, 8, 9:30, 11 a.m., and 6 p.m. Saturday 5 p.m.

MIRAMAR
St. Peter:
9:30 a.m. (E. Naples Mid. School) 11 a.m. (Golden Gate Elem. School) Sat. 5 p.m. (Golden Gate Rec. Hall) 6:15 p.m. (Lely Presby Church).

MIRAMAR
St. William, (Seagate School):
8, 9, 30, 11 a.m. Sat. 5:30 p.m.

MIRAMAR
St. Ann:
11 a.m., 1 p.m., (Spanish); 10 a.m. (English) Sat. 7 p.m. (Spanish).

MIRAMAR
Holy Family:
7:30, 9, 10:30, 12 noon, 6:30 p.m. Saturday, 6:30 p.m.

MIRAMAR
St. James:
6:30, 7:30, 9, 10:30, 12, 1 p.m. (Spanish) 5:30, 7 p.m. (Spanish) Saturday 5:30, 7 p.m.

MIRAMAR
St. Lawrence:
7, 8, 9, 15, 10:30 a.m., 12 noon, 6 p.m., Saturday, 7:30 p.m.

MIRAMAR
St. Basil (Byzantine):
9 a.m. Sat. 6 p.m.

MIRAMAR
St. Clare:
7, 8:15, 9:30, 10:45 a.m., 12 noon and 5:30 p.m. Saturday, 5:30 p.m.

MIRAMAR
Our Lady of Perpetual Help:
7, 8, 9, 30, 11:12:15 (Spanish) 6 p.m., Saturday 6 p.m., 7 p.m. (Spanish).

MIRAMAR
St. Philip (Bunche Park):
7, 9:30 a.m.

MIRAMAR
St. Monica:
8:30, 10:15, 11:30, 12:30 (Spanish) 6 p.m. Saturday, 6 p.m.

MIRAMAR
St. Mary:
11 a.m.

MIRAMAR
St. Edward:
7, 9, 10:30, 12, 5:30, Saturday, 5:30

MIRAMAR
St. Ignatius:
8, 9, 11:45 a.m. Saturday 5:30 p.m.

MIRAMAR
8, 9:15, 10:30 a.m. and 12 noon, Saturday, 5 p.m.

MIRAMAR
Holy Rosary:
7, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m. Saturday, 7 p.m.

MIRAMAR
St. Richard, SW 144 St. and Old Cutler Rd.:
8:30 a.m., 12:30 and Saturday 6 p.m.

MIRAMAR
St. Gregory:
8, 9:15, 10:30, 12 noon, Saturday 5, 7 p.m.

MIRAMAR
Assumption:
7, 8, 9:30, 12:15, 5:30 p.m., Saturday 5:30 p.m.

MIRAMAR
St. Coleman:
6:30, 8, 9:30, 11 a.m., and 12:30 and 6 p.m. Sat. 6 p.m.

MIRAMAR
St. Elizabeth:
7:30, 9:30, 11 a.m. and 12:30 and 5:30 p.m. Saturday, 7:30 p.m.

MIRAMAR
St. Gabriel:
8, 9:30, 11 a.m., and 12:30 p.m., Saturday, 5:30 p.m.

MIRAMAR
St. Henry:
8, 9:30, 11 a.m., Sat. 5 p.m.

MIRAMAR
San Isidro:
9:30, 11 a.m., Sat. 7 p.m.

MIRAMAR
St. Francis of Assisi:
8, 9:15, 10:30 a.m., 12 noon and 6:30 p.m., Saturday 5 and 7:30 p.m.

MIRAMAR
Epiphany:
8, 9:30, 11 a.m., 12:15 and 6 p.m. Saturday, 6 p.m.

MIRAMAR
St. Louis:
8, 9:30, 11 a.m., 12:30 and 6 p.m., 7:15 p.m. (Spanish) Saturday, 5:30 p.m.

MIRAMAR
St. Joseph:
7:30, 9, 10:30 a.m., 12 noon, 5:30 p.m., Saturday 5:30 p.m.

MIRAMAR
St. Bernard:
7:30, 9, 10:30 a.m., 12 noon, 6:30 p.m., Sat. 5, 6:30 p.m.

MIRAMAR
St. Malachy:
7, 8, 9:15, 10:30, 11:45 a.m., 5:30 p.m., Sat. 5:30 p.m.

MIRAMAR
St. Stephen:
7, 8, 9, 11 a.m., 12:15, 1 p.m. (Spanish) and 7 p.m., Sat. 7 p.m.

MIRAMAR
St. John Fisher:
8, 10, 12 noon Saturday, 5:30 p.m.

MIRAMAR
Mary Immaculate:
8:30, 10 noon, Sat. 5:30 p.m.

MIRAMAR
St. Juliana:
6:30, 8:30, 10, 11 a.m., 12:15, 6, 7 p.m. (Spanish) Saturday 6:30 p.m.

MIRAMAR
Holy Name of Jesus:
8, 9, 10:30 a.m., 12 noon and 6 p.m., Saturday 7 p.m.

MIRAMAR
St. Ann:
7, 8:15, 9:30, 10:45 a.m., 12 noon and 5:30 p.m., Saturday, 5:30 p.m.

MIRAMAR
St. Peter Church:
10 a.m., 12 noon, Saturday, 7 p.m., 8 a.m. Sugarloaf Key, Fire Dept.

MIRAMAR
St. Justin Martyr:
8, 10 a.m., Sat. 5 p.m.

Left out?

Those who have not been contacted for their pledge to the Archbishop's Charities Drive are urged to use the accompanying coupon or to visit their parish rectory to make their pledge.

A general report on the 1976 campaign will be made to Archbishop Coleman F. Carroll during a dinner meeting at 7:30 p.m., Wednesday, March 10, in the cafeteria of the Archdiocesan Hall.

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Funeral Liturgy for R. Scanlon

COCONUT GROVE—The Funeral Liturgy was celebrated Tuesday in the Church of St. Hugh for Robert R.J. Scanlon, director of psychological services for Archdiocese of Miami Catholic Service Bureau.

Msgr. John Glorie, assistant executive director of the Catholic Service Bureau and pastor of St. Hugh Church, was the principal celebrant of the Mass for Mr. Scanlon who died Friday at the age of 39.

Concelebrating with him were Msgr. Bryan O. Walsh, Archdiocesan Director of Catholic Charities; Msgr. John J. Nevins, rector, St. John

Vianney Seminary and former Catholic Charities director; Father John Vaughan, assistant pastor, Little Flower Church, Coral Gables; and Msgr. William F. McKeever, pastor, St. Juliana Church, West Palm Beach.

A native of Fairfield, Conn. who came here 10 years ago and joined the staff of the Catholic Service Bureau in 1969, Mr. Scanlon was a victim of muscular dystrophy who was confined to a wheel chair. He was a professional grant writer for local social service agencies seeking federal funds.

Active as a psychological consultant to other local

organizations and committee, he was also a member of the board of directors and an educational consultant to the United Cerebral Palsy Assn.; a member of the American Psychological Assn.; the American Personnel and Guidance Assn.; the Council on Exceptional Children; the Governor's Committee on Employment of the Handicapped; the Dade County Employ the Handicapped Committee; the Florida Paraplegic Assn., and the Committee on Transportation of the Handicapped.

Mr. Scanlon was also a past president of the Mayor's Advisory Committee for the Handicapped and was the 1970 recipient of Dade's Employ the Handicapped Committee's Professional Rehabilitation Award.

He is survived by two sons, Shawn and Todd; a brother, Paul F.; a sister, Mary Jane; and his parents, Mr. and Mrs. John Scanlon.

daughter, Mrs. Robert Stearns, Watkinsville, Ga.; and one sister in Chicago.

Burial will be in Our Lady of Mercy Cemetery.

Cathedral secretary's Funeral Liturgy today

A Mass of the Resurrection will be celebrated at 9:30 a.m. today (Friday) in the Cathedral of St. Mary for Mrs. Gene Fortney, a parish pioneer and employee of 24 years.

Msgr. John J. Donnelly will be the principal celebrant of the Mass for Mrs. Fortney who died Monday at the age of 65 after a brief illness with influenza.

Concelebrating with him will be Msgr. Patrick J. O'Donoghue, pastor, St. Mary Magdalen Church, Sunny Isles; and Msgr. David Bushey, pastor, St. Brendan Church, both former rectors at the Cathedral, as well as present assistant pastors at the Mother Church of the Archdiocese.

A native of Atlanta, Mrs. Fortney served for a number of years as secretary in the parochial school and then became parish secretary.

She was a member of St. Mary Cathedral Women's Guild, and is survived by a

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Bps. Grady and Gracida named to NCCB panels

Two Florida Bishops have been appointed chairmen of subcommittees named by the bicentennial committee of the National Conference of Catholic Bishops to draft position papers for the national Catholic conference on the bicentennial later this year.

Bishop Thomas J. Grady of Orlando heads the committee on the family and Bishop Rene H. Gracida of Pensacola-Tallahassee serves as chairman of the committee on ethnicity and race.

The planned conference is expected to set national priorities for Catholic social action over the next five years.

Eight subcommittees, each headed by a bishop, consist of theologians, scholars, and specialists in various fields.

Their position papers are expected to summarize the data

from grassroots bicentennial consultations across the nation, to reflect on those data theologically, and out of that process to draw recommendations for social action in accordance with the Church's social teachings.

Other committees and their chairman are:

On the Church, Archbishop John R. Quinn of Oklahoma City, Okla.; on humankind, Bishop James W. Malone of Youngstown, Ohio; on nationhood, Archbishop Ignatius J. Strecker of Kansas City, Kan.; on the neighborhood, Bishop Francis J. Mugavero of Brooklyn; on personhood, Bishop Bernard F. Law of Springfield-Cape Girardeau, Mo.; on work, Bishop Joseph F. Donnelly, auxiliary of Hartford, Conn.

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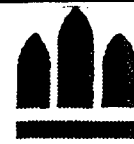
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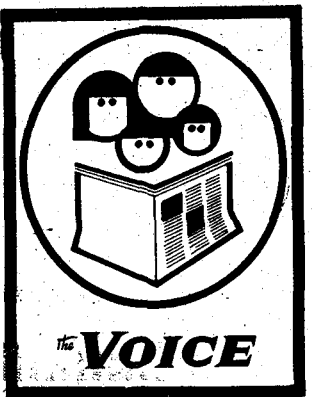
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Fragmentos del documento de Pablo VI sobre la Evangelización de los pueblos. (II)

Con gran gozo y consuelo hemos escuchado Nos, al final del Sínodo de octubre 1974, estas palabras luminosas: Nosotros queremos confirmar una vez más que la tarea de la evangelización de todos los hombres constituye la misión esencial de la Iglesia; una tarea y misión que los cambios amplios y profundos de la sociedad actual hacen cada vez más urgentes. Evangelizar constituye, en efecto, la dicha y vocación propia de la Iglesia, su identidad más profunda. Ella existe para evangelizar, es decir, para predicar y enseñar, ser canal del don de la gracia, reconciliar a los pecadores con Dios, perpetuar el sacrificio de Cristo en la Santa Misa, memorial de su Muerte y Resurrección gloriosa. (...)

—La Iglesia nace de la acción evangelizadora de Jesús y de los Doce. Es un fruto normal, deseado, el más inmediato y el más visible: Id, pues, enseñad a todas las gentes.

—Nacida por consiguiente de la misión de Jesucristo, la Iglesia es a su vez enviada por él. La Iglesia permanece en el mundo hasta que el Señor de la gloria vuelva al Padre. Permanece como un signo, opaco y luminoso al mismo tiempo, de una nueva presencia de Jesucristo, de su partida y de su permanencia. Ella lo prolonga y lo continúa. Ahora bien, es ante todo su misión y su condición de evangelizador lo que ella está llamada a continuar. Porque la comunidad de los cristianos no está nunca cerrada en sí misma.

—Evangelizadora, la Iglesia comienza por evangelizarse a sí misma. Comunidad de creyentes, comunidad de esperanza vivida y comunicada, comunidad de amor fraterno, tiene necesidad de escuchar sin cesar lo que debe creer, las razones para esperar, el mandamiento nuevo del amor. Pueblo de Dios inmerso en el mundo y, con frecuencia, tentado por los ídolos, necesita saber proclamar las grandezas de Dios, que la han convertido al Señor, y ser nuevamente

convocada y reunida por El. En una palabra, esto quiere decir que la Iglesia siempre tiene necesidad de ser evangelizada, si quiere conservar su frescor, su impulso y su fuerza para anunciar el evangelio.

—La Iglesia es depositaria de la Buena Nueva que debe ser anunciada. Es ni más ni menos que el contenido del Evangelio y por consiguiente de la evangelización que ella conserva como un depósito vivo y precioso, no para tenerlo escondido sino para comunicarlo.

—Enviada y evangelizada la Iglesia misma envía a los evangelizadores. Ella pone en su boca la Palabra que salva, les explica el mensaje del que ella misma es depositaria, les da el mandato que ella misma ha recibido y les envía a predicar. A predicar no a sí mismos o sus ideas personales, sino un evangelio del que ellos ni ella son dueños y propietarios absolutos para disponer de él a su gusto, sino ministros para transmitirlo con suma fidelidad.

Existe por tanto un nexo íntimo entre Cristo, la Iglesia y la evangelización. Mientras dure este tiempo de la Iglesia, es ella la que tiene a su cargo la tarea de evangelizar. Una tarea que no se cumple sin ella, ni mucho menos contra ella.

En verdad, es conveniente recordar esto en un momento como el actual, en que no sin dolor podemos encontrar personas, que queremos juzgar bien intencionadas pero que en realidad están desorientadas en su espíritu, las cuales van repitiendo que su aspiración es amar a Cristo pero sin la Iglesia, escuchar a Cristo pero no a la Iglesia, estar en Cristo pero al margen de la Iglesia. Lo absurdo de esta dicotomía se muestra con toda claridad en estas palabras del Evangelio: el que a vosotros desecha, a mí me desecha. ¿Cómo va a ser posible amar a Cristo sin amar a la Iglesia, siendo así que el más hermoso testimonio dado en favor de Cristo es el de San Pablo: "amó a la Iglesia y se entregó por ella?"

CONFESION, AHORA RITO DE RECONCILIACION

—Esta cuaresma sirve para educar a los católicos en los cambios del sacramento de la confesión, llamado ahora Rito de la Reconciliación, que será obligatorio a partir de 1977. El nuevo rito permite confesiones estilo de conversación abierta, y celebraciones comunitarias, aunque persisten el confesionario y el acto individual. Las oraciones tienen un tono conciliatorio tomado de las Escrituras, sobre la misericordia de Dios, y señalan los efectos del pecado individual en la sociedad.

LA VOZ

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Ese viejo refrán decidió a los Encuentros Familiares a adoptar una modalidad.

Hasta ahora los encuentros familiares se ofrecían para matrimonios con hijos entre quince y veinte años de edad, para buscar un mayor acercamiento en la familia (los esposos entre sí y éstos con los hijos).

Ahora, los encuentros familiares se ofrecen de la siguiente forma: En un salón, los matrimonios, padres de familia; en el otro salón los jóvenes entre 15 y 20 años con los que E.F. había venido trabajando desde su fundación; y un tercer y nuevo salón para los muchachos entre once y quince años de edad.

"Porque los encuentros familiares surgieron para reparar grietas familiares, respondiendo a un clamor de muchas familias que veían bajo sus mismos techos el espectro del "generation gap" (ruptura generacional), nos entregamos a trabajar en ese problema dice el Padre Florentino Azcoitia, director de Encuentros Familiares.

Pero después, sobre la marcha, los sacerdotes y seglares que trabajan en E.F., entre los que figuran psicólogos y psiquiatras, se preguntaron por qué esperar a que surja el problema, ya que a veces el



También los más jóvenes expresan sus ideas...

remedio llegaba cuando el mal no tenía cura. ¿Por qué no "poner el parche antes de que salga el grano?"

"Y nos decidimos a aceptar una nueva división en los Encuentros: Matrimonios con hijos entre once y quince años de edad. El Dr. Alberto Iglesias y la psicóloga Cecilia Alegre participaron en los planes para adaptar el encuentro a esa nueva generación.

Araceli Luaces, una de las organizadoras del primer Encuentro con participación de adolescentes ve resultados muy favorables, tanto para los muchachos como para sus padres. "Es alentador ver a tan temprana edad una preocupación por las cosas familiares, una

inquietud por los problemas del mundo, una expresión de ideales en formación..."

"Precisamente esa es la edad para reafirmar el amor familiar y establecer valores morales. Pero es una edad que se abandona un poco, que no se atiende hasta que surgen las primeras manifestaciones de rebeldía." dijo uno de los encontristas.

Este mismo fin de semana hay un encuentro familiar en el Seminario San Juan Vianey, en Westchester. Al parecer el cupo para este encuentro ya está cerrado, pero para el próximo mes se prepara otro. Los interesados en mayor información deben llamar al 642-0702, a cualquier hora.



La discusión se hace animada. Se revela la inquietud por los problemas de la familia y del mundo, se ven ideales en formación...

Conviértanse

Por el REV. JOSE P. NICKSE

En seguida, el Espíritu lo empujó al desierto. Allí permaneció cuarenta días; y fue tentado por Satanás. Vivía entre las fieras, y los ángeles lo servían. Después que tomaron preso a Juan, Jesús fue a la región de Galilea. Así anunciaba la Buena Nueva de Dios: "Se ha cumplido el tiempo. El Reino de Dios está cerca. Conviértanse y crean en la Buena Nueva."

Marcos 1.12-15

La "Fábula de los Pájaros" es una historia apócrifa de la creación. Todos los recién-creados animales poco a poco iban descubriendo el maravilloso regalo de la vida que habían recibido de la mano de Dios.

Todos eran felices. Todos excepto los pájaros. Se quejaban que Dios había sido injusto con ellos. En vez de garras o patas delanteras, Dios les había dado dos apéndices inútiles que les hacía muy difícil el caminar. "¿Por qué?" se preguntaban. "¿Por qué Dios ha sido tan injusto con nosotros?"

Un día, por casualidad, uno de los pájaros empezó a agitar esos inútiles apéndices y descubrió la milagrosa habilidad de volar. Aquella "carga inútil" que habían recibido de Dios se convertía en su posesión más preciada.

Convertirse es descubrir que las "cargas inútiles" que hacen de nuestra religión una experiencia negativa y aburrida son en realidad nuestro pasaporte a la libertad.

La Cuaresma no es una carga más en nuestras vidas. Es una oportunidad para crecer en nuestra fe y vivir más cerca de Dios. Vivir la Cuaresma es descubrir lo positivo, lo bello, lo maravilloso de nuestra religión.

¿Cuántas veces convertimos nuestra religión en un gran NO? Tal parece que el primer mandamiento de nuestra religión es "No Diga Sí."

Pero nuestra fe es mucho más que una serie de mandamientos negativos. Es una relación personal e íntima con nuestro Dios.

Convertirse es re-descubrir que la vida es un maravilloso regalo de Dios y no solamente una pesada carga que descansa sobre nuestros hombros. Esa es la llamada de la Cuaresma. "Conviértanse y crean en la Buena Nueva." Descubramos la religión de la alegría, del entusiasmo, del Cristo vivo y presente en nuestros corazones.

¿Cuál es el peligro de la Cuaresma? Pensar que ya estamos totalmente convertidos. Pensar que ya sabemos todo sobre nuestra fe. Caminar, como las pobres aves de la "Fábula de los Pájaros" quejándonos de la pesada carga que nos oprime.

"Conviértanse." Escuchemos el llamado de Cristo y respondamos renovando nuestra fe durante esta Cuaresma.

ORACION DE LOS FIELES

Primer Domingo de Cuaresma
Marzo 7 de 1976

CELEBRANTE: Padre, siempre has sido fiel a tus promesas. Escucha a tu pueblo reunido en oración. Ilumina nuestros corazones con tu amor.

LECTOR: La respuesta de hoy será: Te rogamos, óyenos. Por los que sufren persecución y violencia, por los presos políticos, por los que viven bajo la opresión, digamos con fe:

PUEBLO: Te rogamos, óyenos.

LECTOR: Para que el Bicentenario de los Estados Unidos despierte un nuevo interés en la dignidad y valor de la vida humana en este país, oremos diciendo:

PUEBLO: Te rogamos, óyenos.

LECTOR: Por los sacerdotes, religiosos y educadores de la fe, para que ejerzan su ministerio con entrega y alegría, digamos con fe:

PUEBLO: Te rogamos, óyenos.

LECTOR: Por los enfermos y los que sufren, para que Cristo sea su consuelo y fortaleza, oremos diciendo:

PUEBLO: Te rogamos, óyenos.

LECTOR: Por la unidad de los cristianos que comparten una misma fe y un mismo Señor, oremos diciendo:

PUEBLO: Te rogamos, óyenos.

CELEBRANTE: Padre, tu providencia guía nuestros pasos. Ayúdanos a renovar nuestra fe durante esta cuaresma. Te lo pedimos por Cristo Nuestro Señor.

PUEBLO: Amén.

Las heroínas de Israel

Conoce tu fe

Por P. JUAN J. SOSA

La historia del Antiguo Testamento es una historia de promesas y respuestas. Las promesas las hace el Señor Yavé que quiere amar a Su pueblo y comunicarse con él a toda costa. Las respuestas las hace el pueblo que con su infidelidad le paga al Señor todas las bendiciones que El ha concedido sobre ellos.

Hemos visto en esta sección durante los últimos meses como Dios llama a Su pueblo a responderle diferentemente. Hemos apreciado el deseo del Señor de establecer una 'alianza' basada en un amor sin condiciones. En el libro del Génesis observamos el comienzo de la alianza con la llamada de Abraham y su descendencia a formar este pueblo escogido. En el libro del Exodo notamos como el Señor probó su fidelidad a esta alianza al liberar al pueblo de la esclavitud en Egipto. Dios espera que el pueblo le sea fiel y que demuestre su amor hacia El viviendo en la hermandad que nace de la alianza. Esto, sin embargo, es imposible.

Los libros sagrados nos transportan a través de la historia de este pueblo que fue llamado a ser la 'luz' de las naciones. Reyes y Profetas entablan un diálogo inigualable en el que el amor de Dios resalta en contraste con el resentimiento de los líderes de Israel. Hombres y mujeres por igual, héroes y heroínas del Antiguo Testamento, tratan de llamar al pueblo a la Conversión, al cambio de corazón, a re-descubrir en Yavé la presencia del Dios que nunca les abandonó y que siempre les acompañará mediante la fidelidad de todos a la Alianza.

Los dos últimos libros del Antiguo Testamento que serán examinados en esta sección vuelven a recalcar este tema de promesa y respuesta reflejado en la vida de dos mujeres importantes para el pueblo de Israel: Judit y Ester.

El libro de Judit

Judit aparece en la Biblia como una viuda Israelita que caracteriza la fe y la confianza del pueblo en su Dios y Protector. Opuesta a ella parece Holofernes, el general pagano que amenaza al pueblo de Israel con la opresión y la muerte.

La historia de Judit no es histórica, sino más bien didáctica. Los nombres de los personajes y los eventos históricos delineados en este relato son principalmente ficticios, arreglados por el escritor sagrado para lograr su propósito. Este propósito es el mismo: Dios no abandona a su pueblo; lo que para el mundo es débil (una mujer) resulta ser la fortaleza de Israel, porque Dios la ha escogido para una misión especial. En la historia, pues, Judit se gana la confianza de Holofernes hasta que puede destruirlo cortándole de un tajo la cabeza. Esta muerte tan cruel representa y expresa la justicia de Dios ante la opresión de los bárbaros.

El libro de Ester

Como el libro de Judit, el libro de Ester no es considerado ser un libro histórico, sino más bien un libro de enseñanzas. En este libro surge el mismo tema: Dios protegerá al que le responde con la fe.

En un ambiente pagano y extraño, (Persa), Ester, la menos indicada por ser judía, es escogida por el Rey para ser la Reina. Amán, un oficial importante del Imperio Persa, quiere destruir a los judíos exterminándolos por un edicto del Rey.

Mardoqueo, el padraastro de Ester, pide a la reina que interceda por el pueblo. El Rey accede a dicha petición y aquél que iba a exterminar a los judíos muere exterminado como víctima de su propio mal. La fiesta judía de Purim nace de esta hazaña que aunque no es histórica expresa profundamente la lealtad del pueblo a Su Dios.

Desgraciadamente el pueblo nunca respondió en la forma en que Judit y Ester, personajes ficticios, respondieron en el relato de sus escritores sagrados. Por el contrario, el pueblo siempre respondió con infidelidades y rebeliones demostradas por falta de confianza y de fe. Va a ser en el Nuevo Testamento, con la llegada de Jesús, que el Padre por fin va a invitar a todos los hombres a responderle incondicionalmente en el amor. Es este hombre Jesús el que se convierte en la Respuesta esperada, el cumplimiento de la Alianza, la Buena Nueva de los hombres.



Nuestro mundo

FORD Y EL ABORTO

WASHINGTON—(NC)—El presidente Gerald R. Ford dijo en una entrevista con el Columbia Broadcasting System (CBS) que la decisión de la Corte Suprema sobre el aborto en 1973 "fue demasiado amplia" pero agregó que no apoyaba esfuerzos de grupos religiosos y cívicos por introducir una enmienda a la Constitución que garantice el derecho a nacer. Dijo que prefería que cada estado adopte su propia legislación. Sus declaraciones sobre el aborto, que comienza a causar controversia política al definirse algunos aspirantes a la presidencia en 1976, no han complacido ni a los partidarios de éste ni a las fuerzas que luchan por el respeto a la vida.

PUJANZA CATOLICA EN POLONIA COMUNISTA

FRANKFURT, Alemania—(CNC)—Según el reportero Helmut Hozapfel de "Digesto Oriental," una ciudad modelo de los comunistas en Polonia, llamada Nueva Huta, se ha convertido en la mayor parroquia creyente de Europa. Las autoridades que la cons-

truyeron—son 120,000 habitantes que se ganan la vida en las plantas siderúrgicas "Lenin" cerca de Cracovia— se negaron por años a añadir una iglesia, hasta que protestas y motines del pueblo les obligaron en 1970 a comenzar su construcción. Aún incompleta, la iglesia recibe regularmente en sus misas dominicales a un 60 por ciento de la población, incluso a los jóvenes, y un 83 por ciento se confiesa y comulga.

QUINTO CENTENARIO DE MIGUEL ANGEL

CIUDAD DEL VATICANO—(NC)—Bajo la cúpula que diseñara Miguel Angel, el Papa Paulo VI celebrará una misa en la basílica de San Pedro para conmemorar el quinto centenario de la venida al mundo de este célebre artista del Renacimiento, escultor, pintor, arquitecto y poeta. Miguel Angel nació en Caprese, un pueblo cerca de Florencia, en marzo de 1475. Alimentó su grandeza con una profunda fe religiosa.

NUESTRO MUNDO GUATEMALA ORA

—Tras rescatar algunos santos, los guatemaltecos de toda

condición asisten a Misa al aire libre - en la plaza del pueblo, el parque vecino o junto a las ruinas del templo- para alentar sus propios esfuerzos de reconstrucción y recobrar el ritmo normal de sus vidas. Una desastrosa serie de temblores y terremotos dejó 22,000 muertos, más de 70,000 heridos y casi 1.100.000 personas sin techo. Un Comité Cristiano de Emergencia - con Caritas y el Catholic Relief Services como apoyo- mantiene 1,200 voluntarios en labores de rescate y reorganización.

—La ayuda de los católicos de Estados Unidos a las víctimas del terremoto en Guatemala pasa ya de los \$600,000 en toneladas de alimentos, medicinas, ropas, material para tiendas de campaña, herramientas y transporte casi todas las parroquias hacen colectas para Guatemala. Entre los embarques recientes hay uno de techo de zinc coarrugado. El derrumbe de frágiles paredes de adobe con pesados techos de teja causó la mayoría de las muertes, y se necesita reconstruir con otros materiales para evitar otra tragedia de proporciones semejantes, dicen los expertos.

pueblos semidesiertos contrastan con ciudades superpobladas

España: geografía en cambio

Por ARACELI CANTERO

"Me vine a Madrid en busca de porvenir," decía un joven taxista de la capital española, apenas hace unas semanas. "En el pueblo solo van quedando los viejos."

Por contraste las calles de Madrid siempre están llenas de vida hasta altas horas de la madrugada y se diría que hay gente para todo.

Llega la hora del aperitivo y bares y cafeterías se abarrotan de clientes. Tampoco faltan los espectadores que mantienen abiertos los numerosos cines y teatros de la capital madrileña, y a la hora de organizar huelgas, son miles los obreros que se mantienen en paro—según ha informado la prensa española en las últimas semanas.

Panorama parecido tiene lugar en otras provincias

una constante en la Historia de España.

El crecimiento económico del país hoy décimo país industrial del mundo no se puede negar—ha nacido una España rica y poderosa en población joven, en capital, medios de producción y capacidad exportadora.

Pero "queda sin embargo a la sombra, una España pobre, castigada por el paro y la emigración, por el envejecimiento y la desertización" afirmaba en febrero la citada revista.

Fue a partir de los años 50 que España comenzó a convertirse en un pueblo en éxodo y la realidad de hoy contrasta fuertemente con la de comienzo de siglo, cuando el 70 por ciento de la población activa española era de campesinos. Hoy no pasan del 27 por ciento.

Con el abandono del campo, a

(Este es el tercero de una serie de artículos sobre España por la periodista Araceli Cantero que visitó su país después de la muerte de Franco.)

españolas como Vascongadas y Valencia, pero sobre todo en Barcelona, ciudad que como Madrid ha sufrido un aumento de población superior a 1,100,000 habitantes en los últimos 15 años.

Y es que como informaba recientemente la revista de Emigración "Carta de España," la emigración interior de España es un hecho que ha cambiado radicalmente el mapa sociológico del país en los últimos años.

Esta emigración ha supuesto un movimiento de población del centro a la periferia—por un lado—y por otro, la concentración de población en los centros urbanos.

Sin olvidar que la división entre periferia industrializada e interior agrícola empobrecido, es

partir de los años 50, unas pocas ciudades comenzaron a llenarse de suburbios donde los campesinos buscaban una vida nueva.

Hoy, día, de las 47 provincias situadas en la Península, solo diez (las tres vascas, tres de las cuatro catalanas, dos de las tres valencianas, más Zaragoza y Madrid) —no son emigrantes. (Ver mapa).

Pero los movimientos demográficos no solo dan lugar a concentración de población, sino que arrastran otro tipo de concentraciones como las de capital, producción, y puestos de trabajo—todo en una pequeña parte del territorio nacional, dando lugar para el futuro, a una España semidesierta y pobre junto a otra España superpoblada y rica.



Las migraciones interiores, configuran una España semidesierta junto a otra superpoblada, como muestran las fotografías tomadas en Madrid (arriba), y desde el interior de un hogar en un pueblecito castellano, donde como en tantos otros sólo van quedando los ancianos, (izquierda).



El respeto a los padres

Por el DR. MANOLO REYES

Los niños y jóvenes, debido a sus pocos años, son como arcilla que está siendo modelada para convertirlos en hombres y mujeres de provecho en el futuro.

Quienes tienen la obligación fundamental de hacer esta difícil tarea de preparación son sus padres en el hogar ayudados por sus maestros en el colegio.

Los niños y jóvenes de hoy deben saber aprovechar lo que ellos han hecho y siguen haciendo por ustedes.

De ahí que una regla constante, que no se puede vulnerar es que siempre los niños y jóvenes obedezcan a sus padres y maestros.

Ellos son mayores. Conocen de la vida mejor que la niñez y la juventud. Conocen lo que la muchachada de hoy no sabrá hasta que pasen muchos años. Y sobre todo, ellos solo se preocupan por el bienestar de sus hijos y alumnos, porque nada malo les suceda, y para que sepan y aprendan lo más posible a fin que en el día de mañana sean triunfadores de la vida.

Cuántas veces el padre o la madre o la maestra le da una orden al muchacho y éste interiormente, espolado por sus pocos años, o quizás impulsado por su malacrianza o testarudez, cree que la orden está equivocada y le molesta cumplirla.

En este punto entra con-

sejo que dijimos antes: Jamás desobedezcan a sus padres y maestros.

Ellos saben lo que hacen. Sólo desean el bien de sus hijos y de sus alumnos.

El deber de sus hijos y sus alumnos es respetarlos y obedecerlos.

Hay infinidad de casos en que cada vez que el niño o el joven han desobedecido a los padres y maestros, luego han tenido malos resultados, y por ende, malas consecuencias.

Padres y maestros deben ser siempre obedecidos.

Así verán los niños y jóvenes de hoy como siempre obtendrán resultados al obedecer, así también sus caracteres se irán haciendo más de hombres y mujeres obedeciendo las in-

dicaciones de sus padres y maestros.

Y en definitiva no olviden la frase que cierra este artículo: Sólo sabrá mandar quien primero aprendió a obedecer.

España en TV

La política exterior de España será el tema de una entrevista con el ministro de Asuntos Exteriores, Don José María Areilza, este sábado, seis de marzo. Realizada en Madrid por el americano William Buckley ante miembros de la prensa, la entrevista forma parte del programa del canal 2, "Firing Line" que tiene lugar los sábados a las 10:00 p.m.

Canadienses se quejan de soledad

Un estudio de la Conferencia Católica del Canadá revela que el mayor mal de esta sociedad es la soledad en que viven los canadienses, sobre todo estudiantes, gentes divorciadas o separadas, y ancianos pensionados, sedientos todos de "que alguien les ponga atención". Entre los católicos consultados, uno afirmó: "Vivimos fragmentados, con un corazón sin poder amar o ser amado." Un empleado culpó a "las exigencias de la vida moderna" de esta falta de relación humana, y un reportero se refirió a la soledad en que viven "muchísimas muchachas, a pesar de que empujadas por el miedo s sentirse olvidadas se lanzan en busca de aventuras y salen golpeadas." Es el segundo de cinco informes a los obispos para ayudarles a planear una pastoral de conjunto.

Cuaresma:

Plato de Arroz

Como parte de la Cuaresma y en preparación al Congreso Eucarístico Internacional se está efectuando en todas las iglesias de la nación la campaña "UN PLATO DE ARROZ". Es una jornada de oración y sacrificio por los hambrientos del mundo. La idea es practicar el ayuno hasta el sacrificio los miércoles de cuaresma y lo que se ahorre con esa comida frugal, colocarlo en unos simbólicos platos de arroz que se colocarán en las iglesias y escuelas católicas para enviarlo a los hambrientos de distintas partes del mundo.

ORACION POR LOS HAMBRIENTOS

Perdónanos, Padre, por tratar de hacer nuestras vidas siempre más cómodas mientras otros padecen hambre y necesidades. Bendice esta pequeñez que ahora les damos. Ayúdala y multiplícala con Tu piedad para satisfacer las necesidades de tantos a los que no conocemos pero que Tú conoces y amas. Que sean ellos los que, a su manera, te den gracias como puedan, como también lo hacemos nosotros por Tu amor y las atenciones que nos dispensas. Amén.

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Habla el nuevo Vicario, Mons. Román:

Ha madurado mucho la población hispana

Sencillamente trataré de continuar la labor comenzada por Monseñor Bryan O. Walsh y seguida por Monseñor Orlando Fernández," los dos primeros vicarios episcopales que le precedieron en el cargo, afirmó Monseñor Agustín Román al recibir el nombramiento de Vicario Episcopal para la Comunidad de Habla Hispana de la Arquidiócesis de Miami.

En declaraciones a la prensa y radio de habla hispana el nuevo Vicario dijo que en la Iglesia los cargos y nombramientos no podían verse como honores, sino como responsabilidades de servicio.

Monseñor Agustín Román continuará como director de la Ermita de la Caridad y desde su pequeña oficina junto al mar piensa realizar su misión vicarial.

Nacido en San Antonio de los Baños, provincia de La Habana, Cuba, Monseñor Román fue ordenado sacerdote el 5 de julio de 1959 en Colón, Matanzas, después de haber hecho sus estudios en el Seminario de Misiones Extranjeras de Montreal, Canadá y en el Seminario San Alberto Magno, de Matanzas, Cuba.

En 1961 fue expulsado de Cuba por el régimen comunista en el vapor Covadonga, junto al Obispo Eduardo Boza Masvidal y otros sacerdotes entre los que también se encontraba Monseñor Orlando Fernández, hasta ahora Vicario Episcopal.

Durante cuatro años Mons. Román trabajó en la Diócesis de Temuco, Chile y en 1966 vino a Miami donde sirvió de asistente en la Catedral de Miami hasta su designación como Director de La Ermita de la Caridad que se construyó bajo su dirección.

Desde entonces, la Ermita es un centro de religiosidad popular, lugar de reunión de los cubanos exilados.

Monseñor piensa que "en estos últimos años la comunidad de habla hispana ha madurado y se ha desarrollado mucho."

Precisamente una de las primeras actividades de Monseñor Román como Vicario fue asistir a la reunión del comité coordinador del apostolado seglar, con la participación de delegados de todos movimientos.

"Primero recibimos el fruto de la inquietud apostólica y el celo de los sacerdotes, seglares y religiosos que formaron los primeros movimientos: Legión de María, Cursillos, MFC... Después fueron surgiendo otros movimientos, Encuentros Familiares, Encuentros Juveniles, Camino del Matrimonio..."

"Pero el fruto posterior y lógico de quienes trabajan por amor a Cristo fue buscar una coordinación y cooperación de esos esfuerzos apostólicos, gracias a la labor del Vicario Monseñor Orlando Fernández" añade.

Monseñor Román, que había estudiado la teología en Canadá y la Filosofía en Cuba, llegado a Miami se concentró en su labor en la Ermita con los cursos bíblicos, apostolado de la radio, actividad en cursillos y todos los movimientos apostólicos.

También sacó tiempo para obtener el título de "Bachellor in Arts" en Biscayne College y actualmente estudia en Barry College para terminar un Master en Religious Education y otro en Humanidades (Human Resources).

Si en el orden espiritual la colonia hispana "ha madurado y se ha desarrollado", lo mismo puede decirse en el aspecto material.

En el Condado Dade, según el último survey realizado por Strategic Research, la población hispana se eleva a 512,300 personas de una población total de un millón quinientas once mil personas.

Al residente permanente hay que añadir el turista, al temporadista y el hombre en viaje de negocios procedentes de Latinoamérica.

Se calculan en unos 450,000 los visitantes de estos países en Miami, durante 1975 según la Oficina de Turismo de la ciudad de Miami. En 1974 fueron 400,377 para este mismo condado de Dade, donde dos de sus ciudades, Miami y Hialeah, cuentan con una población hispana de más del 50 por ciento.

Pero además la Archidiócesis abarca otros siete condados también con considerable población hispana. Y fuera de las ciudades, en las zonas rurales, se

encuentra la masiva corriente migratoria de braceros de origen mexicano. Especialmente en los meses de invierno se calcula que vienen al sur de la Florida más de quince mil braceros de habla hispana con sus familias.

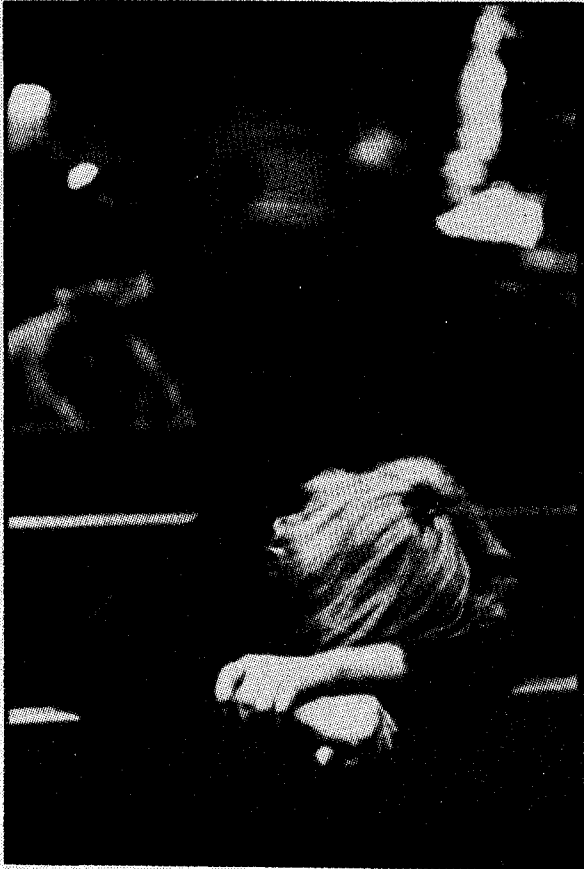
"Cuando uno contempla esas estadísticas y las lleva a realidades, cuerpos y almas, se comprende que la responsabilidad de la evangelización es inmensa. Hay que trabajar y orar mucho," dijo Monseñor Román.

Y añadió:
Siempre hemos tenido la obligación de la Evangelización, pero este año nos presenta tres nuevos retos:

● Al terminar el Año Santo el Papa nos dejó el Documento sobre Evangelización de los Pueblos y tenemos que responder a esa ansia del Santo Padre de manera especial en este momento.

● Estamos en el año del Congreso Eucarístico Internacional en Estados Unidos y la Iglesia quiere que los hispanos se preparen para el mismo en la línea de la evangelización.

● Es el año del bicentenario y nos alegra poder llevar a cabo la Evangelización en un ambiente de libertad y respeto a las inquietudes espirituales y religiosas.



LA VOZ

*Señor y Dios nuestro
Tú formaste al hombre del barro
y le infundiste el espíritu de vida,
pero él te volvió el rostro
y pecó contra Tí.*

*Durante este tiempo de conversión
acudimos a tu misericordia.*

*Conviértenos a Tí
y a la vida nueva que nos alcanzó tu hijo
con su muerte en la cruz, Amén*

*(Oración del Primer
Domingo de Cuaresma)*

Misión Cuaresmal en Opa Locka

Una Misión Cuaresmal por el Padre Angel Villaronga, OFM, tendrá lugar en la Parroquia de Ntra. Sra. del Perpetuo Socorro comenzando el lunes 8 de

marzo hasta el viernes 12.

La Misión comenzará cada día a las 8:00 p.m. con la Eucaristía, seguida cada día con la predicación del Padre Villaronga.

Antiguos alumnos de Corpus Christi

Los antiguos alumnos de la escuela parroquial de Corpus Christi quieren formar una asociación, que se inicie como homenaje al Congreso Eucarístico Internacional de este año 1976.

Los planes para tal asociación se iniciarán el próximo domingo 7 de marzo, después de la Misa de 10:30 a.m. en la cafetería del colegio. Quedan invitados todos los antiguos alumnos, hoy extendidos por todo Miami.



Monseñor Agustín Román, centro, reunido con los seglares y sacerdotes del comité de coordinación del apostolado seglar. A la derecha el Padre J. L. Hernando, director diocesano de Cursillos.