

Parishes racing time to top ABCD '76 goal

As contributions to the Archbishop's Charities Drive

continued to arrive at the Archdiocesan Chancery this week, Archbishop Coleman F. Carroll praised the zeal and dedication of South Florida priests and lauded the generosity of the faithful who have expressed their concern for the needy through early donations.

The drive is continuing following the first general report meeting more than one week ago when Archbishop Carroll thanked Archdiocesan priests for their work on the drive and noted that many families had obviously made sacrifices to increase their

half of the families in the Archdiocese at the time of the meeting on March 10, it is anticipated that the ABCD goal of \$2,500,000 will be exceeded.

IN VIEW of the sacrificial spirit of giving already exhibited by South Floridians, Archbishop Carroll said that there is every indication that the goal will be met. He reiterated that "this is what God intended we should do, this is our responsibility."

During the weeks since the annual drive—inaugurated 17 years ago by Archbishop

ABCD 76

pledges of last year.

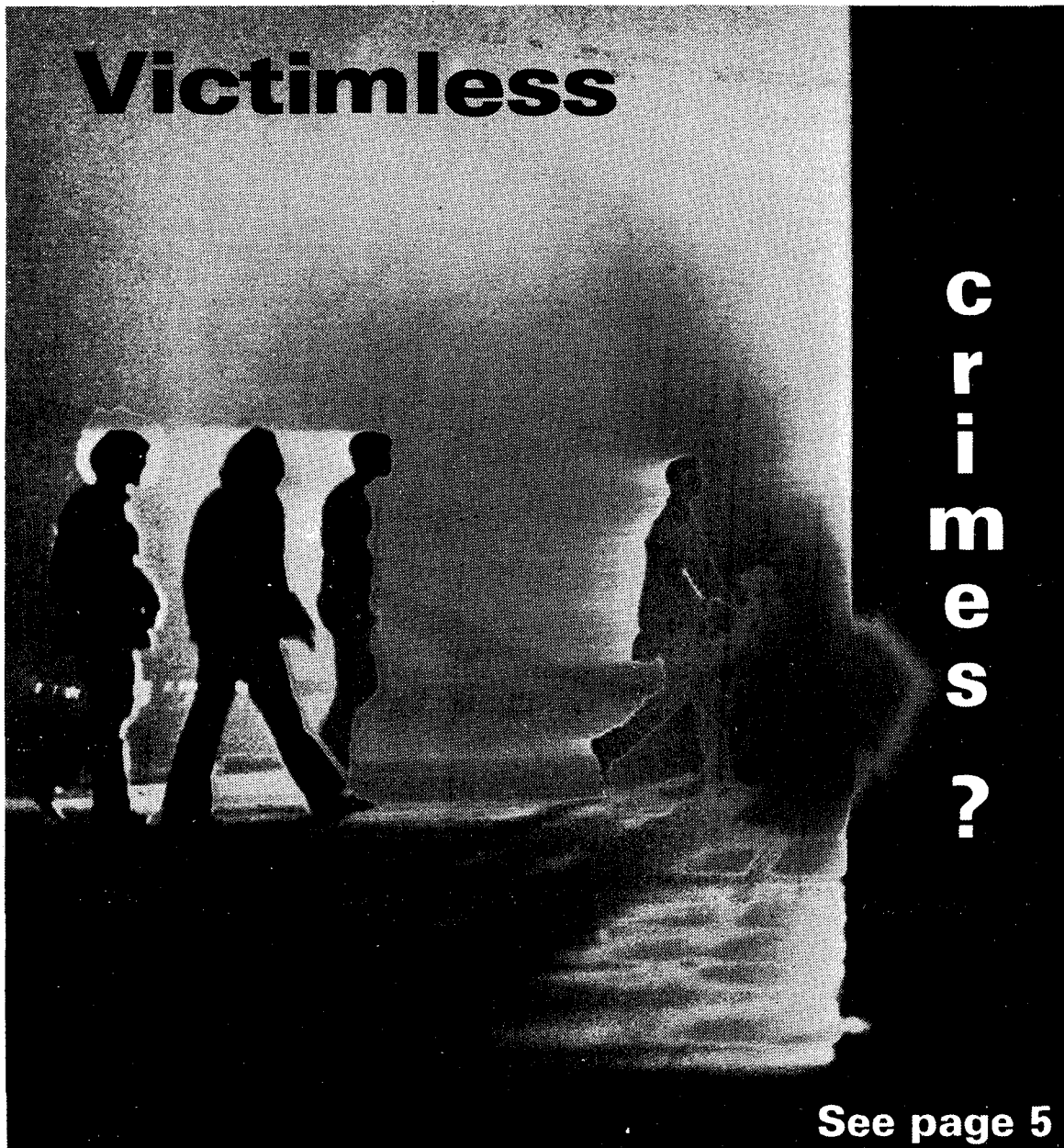
IN ADDITION, the Archbishop cited the "continuing dedication of men and women in the Archdiocese who have become part of the work of the Church not only through prayer, sanctification, and sacrifice but by personal involvement in aiding those in need."

The incomplete total reported at the general meeting was \$2,440,652 and is expected to go higher during the next few weeks as additional reports are received from the 120 parishes in the eight counties of the Archdiocese.

With pledges made by only

Carroll—began early in January, thousands of persons throughout the Archdiocese have heard first-hand the many needs of the more than 40 charitable facilities made available by the Church in South Florida to dependent children, youth, drug addicts, unwed mothers, agricultural farm workers, the mentally retarded and the aged, through donations to the ABCD.

This year's contributions will not be used to build additional facilities but to maintain those already in existence which are feeling the pinch of inflation.



See page 5

26 Sisters to be honored Apr. 3 in Cathedral

Nine Sisters will observe their golden jubilees and 17 other Religious will mark their silver anniversaries during a Concelebrated Mass of Thanksgiving at 2 p.m., Saturday, April 3, in the Cathedral of St. Mary.

Archbishop Coleman F. Carroll will be the principal celebrant of the Mass and present each nun with a certificate of recognition in observance of her many years of service. Included among the jubilarians are teachers, nurses, social workers, and those staffing retreat houses and serving in apostolates for shut-ins.

Those observing 50 years of Religious life are Sister Mary Mullins, O.P., Associate Vicar for Religious; Sister Marie Dorothy, R.A. and Sister Elizabeth Mary, R.A., Assumption Academy; Sister Mary Gilbert, I.H.M., St. Lawrence parish, North Miami Beach; Sister Mary Eleanor,



Sr. Mary Mullins, O.P.



Sr. Marie Dorothy, R.A.



Sr. Mary Gilbert, R.A.



Sr. Mary Eleanor, O.L.V.M.



Sr. Joan Marie Meidinger, O.P.



Sr. Emmanuel, O.S.F.



Sr. Mary of the Angels, O.S.F.



Sr. Josephine, O.S.F.

O.L.V.M., Indiantown; Sister Joan Marie Meidinger, O.P., St. James School; Sister Mary Emmanuel, O.S.F. and Sister Mary of the Angels, O.S.F., St. Francis Hospital; and Sister Josephine, O.S.F., St. Mary Hospital, West Palm Beach.

Celebrating 25 years as Religious are Sister Marie Lucille, C.B.S., Villa Maria Nursing and Rehabilitation Center; Mother Joseph Maynard, O. Carm., Lourdes and Pennsylvania Residences, West Palm Beach; Sister Paul

James Villemure, O.P., Barry College; Sister Joan Marconi, O.P. and Sister Carolyn Royal, O.P., Rosarian Academy, West Palm Beach; Sister Joseph Eilese, O.P., St. Joseph School, Miami Beach; Sister Geraldine, O.P., St. Patrick School, Miami Beach; Sister Jean Rosaria, O.P., St. Rose of Lima School; Sister Marlene, O.P., St. Vincent Hall; Sister Joan Marie Petz, O.P., Pinewood Acres School; Sister Elaine, O.S.F., Corpus Christi School; Sister Dolores Marie, O.S.F.,

Cardinal Gibbons High School, Fort Lauderdale; Sister Helen Tiemann, R.C., Cenacle Retreat House, Lantana; Sister Maria Margarita, R.M.I., Our Lady Queen of Peace parish, Delray Beach; Sister Mary Grace, R.S.M., Holy Family parish, North Miami; Sister Maria Pilar, S.C., St. Bartholomew School, Miramar; and Sister Doris Ann, S.S.N.D., Madonna Academy, West Hollywood.

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Letters to the Editor

Much to learn

EDITOR: How impressive was the compassion shown toward persons in the Guatemalan earthquake; the dignity of those suffering, the courage to begin again, the acceptance of what God willed or permitted.

So much to learn from these materially deprived persons. I wonder what they would think of our abortion "code;" capital punishment for a selected few?

They are blessed not being deluged with obnoxious methods of limiting a family.

Only God knows how many perished in Guatemala; the possible generations forever lost. He knows well how we have mistreated peoples, the earth; our expedient views. Communications that are used for mercy, can also bring the terror of war.

Even poor nations, as India, afford the bomb. Are we so superiorly proud being unable to admit Divine signals are too much for us? Do we have a strange idea of culture? Do we really believe in God?

Sara Kirlin
Pompano Beach

Defender helps

EDITOR: I am writing this letter in regard to our Public Defender's Office, but especially about a young assistant public defender by the name of Ronald H. Brimmell.

For the past year I have needed and was assigned this young man for my two grandsons. Any time I have gone to his office or called him on the phone, he has never refused to talk to me or to my grandsons, and anyone who has been in need of legal advice knows what it means not only to get the best legal advice but at the same time, the respect and kindness for one's feelings that Mr. Brimmell has had.

I will be 60 soon and to go through such an ordeal of court sessions, going back and forth over and over again by bus from Coral Springs to Fort Lauderdale (which takes two hours) is bad enough. But during the holidays when my grandsons were in jail, I was so upset and depressed and, having no one to turn to, even thought of doing away with myself. I prayed, and called this young public defender, Mr. Brimmell, at his home during that Christmas holiday period. He talked to me, or if he was out, always returned my call.

I just wish we had more people in this world like him, we would be a better world for it. Especially in this day and age when people have such busy lives, it is so good to find someone who, having such a heavy load himself, takes the time as he has not only with me, but (as I saw from the front office where I waited) with other people too. It has been an honor for me to know Mr. Brimmell, as well as such kind people as Miss Jane Hicks, the receptionist in the front office; Lt. Dodd in the Annex; and also Sgt. Rendo and Sgt. Frank Crew. I bless them all and others I have come in contact with during this awful ordeal.

Name withheld
Coral Springs

Positive approach

EDITOR: I am sending you a copy of a letter that was written for me from a young woman who was recently a resident at Maurawood, the home for unwed mothers in the greater West Palm Beach area.

Being an active member of the PBC-RTL League, I have on several occasions addressed the girls at the residence with the Pro-Life story. It was on one particular occasion, that this young lady was so impressed, that she wrote this letter for me. I have since read it at every RTL Presentation I have given, and have found the audience tremendously impressed, and wanting to know more about Maurawood and its functions within this county. This being true I decided that I would see if I could have it published elsewhere so that others too might enjoy its contents. And so I write to you, knowing full well how well you have been covering the abortion situation in our country as well as county wise. So few publications will print pro-life material, that we count on the few who will.

I am sending this to you with full consent from the girl who wishes to remain anonymous. However, she is hoping that this will help some girls deter their feelings for abortion, and possibly help them to seek other solutions.

Thank you for your interest on behalf of the unborn, and we trust God will bless you abundantly for all your efforts.

Marie Egan
North Palm Beach
(Following is the letter mentioned above.)

How could I be pregnant?

I had no time to deal with a pregnancy between my job, classes and studies. The frequent nausea and vomiting and over-tiredness had already interrupted my busy schedule too often. I couldn't possibly endure six more months of these symptoms as well as the social pressures I imagined there would be. Besides, I could not afford to be, I did not want to be unwed and pregnant now.

It would be altogether less physically and spiritually demanding of me to terminate this pregnancy immediately. By legalizing abortion in the State of Florida, the legislators had allowed me an alternative to carrying my pregnancy full term. I considered abortion to be the fast, modern solution to unwanted problems like the one growing inside my womb.

Without much more thought, I found the nearest clinic and took the earliest appointment available. But, driving home, brown filtered photos of aborted fetuses in plastic lined waste baskets flashed in my mind's eye. I recalled that they had been pictured on the front page of the Diocesan newspaper a few years ago. I had not given much thought to the abortion issue then. In fact, I had never taken a decisive stand either for or against abortion.

I shuddered at the thought of my unborn child being tossed into a waste basket. It would be convenient for me to terminate this pregnancy, but what would it mean for this baby? I had never thought of myself as a selfish person, yet I realized that abortion would be a selfish reaction on my part.

I talked with my parish priest the next day. He helped me to summon the courage I needed to face my mother with this latest crisis.

With their combined support, I came to Maurawood two months later. I had decided to deal with my pregnancy in a way that I knew could not be wrong. Still, I was depressed and unhappy with the state of my existence. The many days to come seemed to loom despairingly ahead and I made myself miserable for a while. I was not alone. Soon, there was no room in my new life for self-pity and despair.

The baby moves within me now as I sit at my bedroom desk in Maurawood, just a few days before my expected delivery date. He kicks again. I know we are alive. I am trying

to remember all that I have come to know in the days that we have been together. The days have been so many and passed through us so quickly.

When I consider all that I have gained through dealing with my pregnancy in this way. I must count among my gains a wealth of good friends; what I feel to be a clearer conception of life, and an awakening to my own individual womanhood. And even more, tonight I am looking forward to the miracle of my baby's birth. Then I will pray that this child's adoptive parents will be as elated as I am that he is alive.

Elderly suffer

EDITOR: It amazes me that the leaders in our State can be so callous in their handling of the elderly who are confined to nursing homes in Florida.

Cutting back the budget used for care in the nursing homes, and the reclassifying of these people to a lesser degree of nursing care, is atrocious. These people are, after all, human beings who have suffered the misfortune of no longer being able to care for themselves, and I feel they are being subjected to unnecessary degradation and humiliation.

I implore you to do what you can to restore the nursing home budget to a status that will enable proper humanitarian care for these unfortunate people. Since our life cycle does not allow us to grow younger, who knows what the future holds for each of us.

Dorothy P. Thomas
Hallandale

(The Voice has followed the issue closely with a series of articles about the nursing home crisis. We hope that help will be forthcoming for those elderly citizens caught in the budget crunch.)

Sad and glad

EDITOR: I heard with a sense of gladness and a sense of sadness the news of the arrest of four people in Miami for performing abortions illegally.

With a sense of gladness because those "human butchers" were caught trying to make a fast buck through taking innocent lives and with a sense of sadness for the many innocent lives that have been snuffed out by people such as these who were caught. It's a sad, sad reflection on our country and on our people that would stand for the destruction of human life—God's most

beautiful gift—and stamp it out like you would blow out a candle light.

The debate between pro-life groups and anti-life groups often centers around when life begins. There are differences of opinion as to when life begins but the important thing to remember is that at conception something begins and, left alone in the natural order, will grow, first inside the womb and then outside it into another independent human person.

This growth begins, not after eight months, not after four months, not after four weeks, but at conception.

It's absurd and silly to argue as to when life begins when science and logic tell us that growth begins at conception and that this growth continues until that brand new person dies. (Without life there's no growth.)

It seems so absurd and silly that under present law a doctor can legally perform an abortion today that would be considered a murder tomorrow.

Today a child is born. To kill it is murder because it's outside the mother's womb.

Yesterday that child could legally have been killed because it was inside its mother's womb. How ridiculous, how stupid, how sad.

As long as the Supreme Court and American society bless the taking of human life we cannot expect God to bless our country. I pray that one day we will again see the light, that human life will once again be considered God's most beautiful gift and that God will deal mercifully with us on the day of reckoning for allowing such atrocities.

Father Patrick Organ
St. Andrew Parish
Coral Springs

Boycott sponsors

EDITOR: Don't allow networks to laugh off letters, that protest offensive T.V. programs. Boycott their sponsors instead.

Select a patronized sponsor of the program you find offensive. Send them this message. "Commencing immediately, I boycott your products, because you sponsor 'NAME PROGRAM' which I believe 'STATE ACCUSATION'."

Sponsors or networks might try to discourage you, by claiming that time slots, not programs, are paid for by the sponsor, therefore sponsors are not responsible for program content. That's bologna. You stop buying a sponsor's product and that sponsor will stop paying the network to insult you.

The media is, in my opinion, despotically unidirectional. The most effective way of talking back is through its sponsors.

Robert E. Sullivan
Norwich, Conn.

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Pope Paul says:

Fidelity is neither constant change or immobility

VATICAN CITY—(NC)—Two dangers threaten fidelity to a Christian identity, Pope Paul VI said: novelty for the sheer sake of novelty and timidity to the point of immobility.

The Pope told 6,000 people at his weekly general audience that the Catholic Church throughout history, most recently in the Second Vatican Council a decade ago and in the Holy Year of 1975, had proved its doctrinal coherence.

"Perhaps another word is religiously more expressive and it is dearer to us and well

known," said Pope Paul.

"The word is fidelity. It is a holy and a strong word. It is a two-fronted word in time. Faithfulness, fidelity, looks to the past, the starting point, the fountain that is Christ.

"And it looks to the future," added the Pope, "to the time which comes and goes, which consumes and devours all except that fidelity which remains and which will remain.

"Not apathetic, not immobile, not ignoring the evolution of things and of needs, but ever alive and equal to the occasion and ever ready

to enter history, to give it a direction, significance, a procedure that is real progress: This is fidelity."

Pope Paul expanded on his theme, saying: "Catholicism, if one wishes to define it in a general way, is a perennial act of fidelity. The Catholicism that existed in the time for Christ is still here. It has a coherence and is a historic miracle because usually matter is consumed or changes. The Church, instead, because it is the disciple of Christ, armed by his grace, by his law and by his words, is faithful and exists

throughout history."

Toward the end of his talk the Pope said that two "formidable" attitudes tend to shake the fidelity and identity of Christians.

"The first difficulty comes from the giddiness of novelty, of novelty for its own sake, which pervades and dominates the modern mentality," he said. "A man who lives faced with this spectacle of the philosophic and social change of our days, even if he does not participate actively, forms an opinion that all fixity is negative and all mobility is positive.

"There is confusion between change and the pulsating beat of life, revolution and a normal program, after the fashion and the interpretation of an ever new spring. All changes, all evolves..."

The "other difficulty," he said, "arises from the fear that fidelity paralyzes any action to meet the needs of the times and the need of love.

"This is not so. Faithfulness to Christ is an inexhaustible fountain of renewal."



Pope Paul VI extends his arms to the crowd as he is carried on his portable throne to a general audience in Vatican City. In a Lenten message,

the Pope said that slack morals and law-breaking have resulted partly from the failure of Christians to practice and preach asceticism.

News briefs

Tax break bill

A bill that would write exemptions into the Kentucky state sales tax law that churches, schools and charitable organizations already enjoy under administrative regulations, has been proposed by Kentucky Governor Julian Carroll. The proposed legislation will give much more force and legality to exemptions by such groups from paying sales tax on gas, electricity, water, sewer and telephone bills.

'Change system'

If an economic system deprives people of the right to work and be creative, "there's something wrong with the system" and it should be changed, the top administrative officer of the U.S. Catholic Conference (USCC) told a congressional conference on full employment. The USCC general secretary, Bishop James Rausch, repeated the U.S. Catholic bishops' call for the guarantee of a job for every American able and willing to work, and emphasized the human, social and moral costs of high unemployment.

Rejects Marxism

A top Latin American churchman has condemned the United States for its "domination" of the South American continent but has at the same time rejected Marxism as the continent's future path. Bishop Alfonso Lopez Trujillo, secretary general of the Latin American Bishops' Council (CELAM), told the Italian newspaper Avvenire that he ruled out a Marxist analysis of Latin America just as he condemned the resistance to change of "certain extreme right-wing groups wearing a Christian label."

Money for guns?

Contributions from people in the United States are being used to buy guns and explosives in Northern Ireland

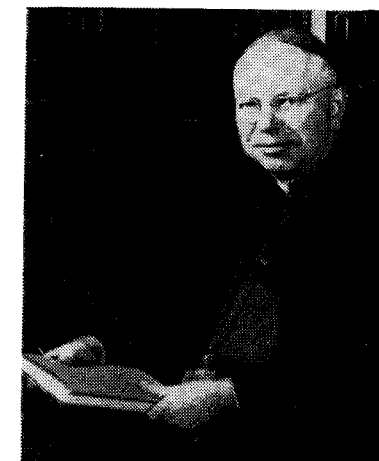
and are "helping to kill or maim Irish men and women of every religious persuasion," Irish Prime Minister Liam Cosgrave said in Washington, D.C. U.S. contributors "are not helping, whatever they may think, to bring an end to what they call the British presence in Ireland," Cosgrave said in a speech to a joint session of Congress on St. Patrick's Day.

'Death' bill dead

A "death with dignity" bill introduced into the Hawaii House of Representatives died in committee after an emotional hearing in the Capitol auditorium here. More than 300 persons, including clergymen, doctors, nurses and people from all walks of life, attended the lengthy evening session to testify on the bill.

Hunger an issue

"There is more grassroots support for action on world hunger than I thought possible" with declining media interest in the subject, according to Bishop Thomas Gumbleton, auxiliary of Detroit. Despite this lack of attention in the secular media, he said, "hunger has been seeping into the churches as a really important issue."



Archbishop Robert J. Dwyer, 67, retired archbishop of Portland, Ore., an editor of the National Catholic Register, died Wednesday in Oakland, Calif.

USCC head comments on new Fr. Greeley study

Following is a text of a statement by Archbishop Joseph L. Bernardin, president of the National Conference of Catholic Bishops in response to questions about a study, "Catholic Schools in a Declining Church," before its publication.

Study director was Father Andrew M. Greeley of the Center for the study of American Pluralism of the National Opinion Research Center at the University of Chicago.

"In response to inquiries which the National Conference of Catholic Bishops has received concerning the study,

'Catholic Schools in a Declining Church,' even before its publication, I wish to make the following brief comments.

"First, the study says a great deal concerning the teaching of the Catholic Church as expressed in the encyclical letter, 'Humanae Vitae.' Catholic truth is not determined by sociological data or analyses.

"As Father Greeley himself states, 'It is not the function of social scientist to make theological judgments. Ethical values cannot be arrived at by counting noses.' 'Humanae Vitae' contains the

authentic teaching of the Church concerning human sexuality and the morality of contraception, and that teaching is not affected by the sociological analysis contained in 'Catholic Schools in a Declining Church.'

"Second, this study reports valuable and important data, but it also contains interpretations of these data which are problematical and open to question. It deserves serious and careful study by the professional peers of its sociologist-authors. I await the results of such study with interest."

'Christian ecology' means balanced love

By FATHER DONALD McCARTHY

The man who had finally gone to see his doctor showed obvious signs of physical deterioration, especially trembling of the arms and hands.

"Could it be that you drink a little?" asked the physician.

"Well, Doc," the man said, "Everybody drinks a little."

"But how much do you drink?" persisted the doctor.

"Well, you know, Doc," he said, "A fellow gets thirsty now and again."

"Could it be that you drink a pint of whisky a day?" asked the doctor pointedly.

"Golly, Doc," said the man with a nervous smile, "I spill that much!"

Physicians are called upon regularly to deal with the effects of alcoholism. None of them has found an effective prescription to assure drinking only in moderation.

But the morality of Christian love of self does offer a prescription for moderation in food and drink. Christians refer every shred of human activity to God in loving praise—"Whether you eat or drink, whatever you do, you should do all for the glory of God" (I Cor. 10:31). Drunkenness and gluttony are rejected because they violate true love of self and cannot hence give glory to God.

Last week's article in this Lenten series, entitled "Forming a Christian Conscience," pointed out that an

informed Christian conscience can identify the authentically loving actions in daily situations. This week's essay examines the "ecology," which properly refers to the balance and interrelation of plants, animals, and natural resources. Through authentic love of self, Christians are able to keep their balance in matters of food and drink, pleasure and pain.

Joseph Pieper, the contemporary German Catholic scholar, points out that Christians can love themselves in either a selfless or a selfish way. By that paradoxical term, "selfless love of self," he means a love which respects the ecology of nature and moderates pleasure and pain according to an objective judgment. But selfish love of

self respects no limits, it departs from the order of true love in self-seeking.

Addiction, whether to alcohol or drugs, often appears among persons who are lonely, rejected, or lacking in self-confidence. Usually they are unsure of God's or of other persons' love of themselves. Then a desperate quest of self-satisfaction fosters the addiction. On the other hand, persons who sincerely love God and their neighbors as themselves in the spirit of the Gospel can more easily resist addiction and bear whatever sufferings afflict them.

God gives his love freely to his people who are faithful to the New Covenant of Christ. Those who respond love God in return and achieve that balanced and selfless love of self that Pieper describes. Oriental gurus and proponents of transcendental meditation seek this same gift without recourse to Christian revelation.

In his sermon on the

Mount, Jesus presupposed that his followers would enjoy the gift of true love of self, particularly in his appeal to non-violence: "When a person strikes you on the right cheek, turn and offer him the other" (Mt. 5:39). Such patience and fortitude express an inner strength and self-confidence that Christ shares with his people. "Rejoice in the measure that you share Christ's suffering," wrote St. Peter (1 Pt. 4:13).

Authentic disciples of Jesus are strong and bold in a balanced love of self because they love their heavenly Father first, and then their brothers and sisters as themselves. That is why they can handle greed and gluttony, persecution and perversion.

"I plead with you...to live a life worthy of the calling you have received," wrote St. Paul about this "ecology" of Christian personalism, "with perfect humility, meekness, and patience, bearing with one another lovingly" (Eph. 4:1).

Miami nun to serve on national CHD board

Sister Mary Anthony Hodson, supervisor of mathematics for the elementary schools of the Archdiocese of Miami, has been named to the national committee of the Campaign for Human Development.

Sister Anthony was named with 14 other new members to a three-year term on the board, which reviews, evaluates and recommends projects for funding from the CHD.

"She was proposed for the office unanimously by all the Florida diocesan coordinators," said Msgr. John Glorie, Archdiocese of Miami CHD coordinator.



Sister Mary Anthony Hodson

several years ago, which enabled children from South Dade migrant camps to go on Saturday field trips away from the camps for cultural and educational experiences. She continues to work closely with migrant workers and their children.

The CHD is the domestic anti-poverty effort of the Catholic Church in the United States. In the past five years it has awarded more than \$24 million to a variety of self-help projects throughout the country. Funds are raised through an annual collection taken up in Catholic churches.

"We made a concerted effort because we felt that it was important that Florida, as a large and populous state, be personally represented on the national committee," he said.

Sister Anthony, in addition to having served as principal of St. Hugh School and taught math there, initiated Project Good News,

Barry president receives honor

Sister M. Trinita, O.P., Barry College president, is the recipient of the Award of the Year for Community Service given by the Haven Lodge of B'nai B'rith.

Presentation was made during a recent breakfast to Sister Trinita who has been president of Barry College for

the past two years and is a member of the Dade County Community Relations Board, a trustee of Ch. 2 Public TV, a member of the Executive Committee of the Fla. Assn. of Colleges and Universities and treasurer of the Independent Colleges and Universities of Florida.



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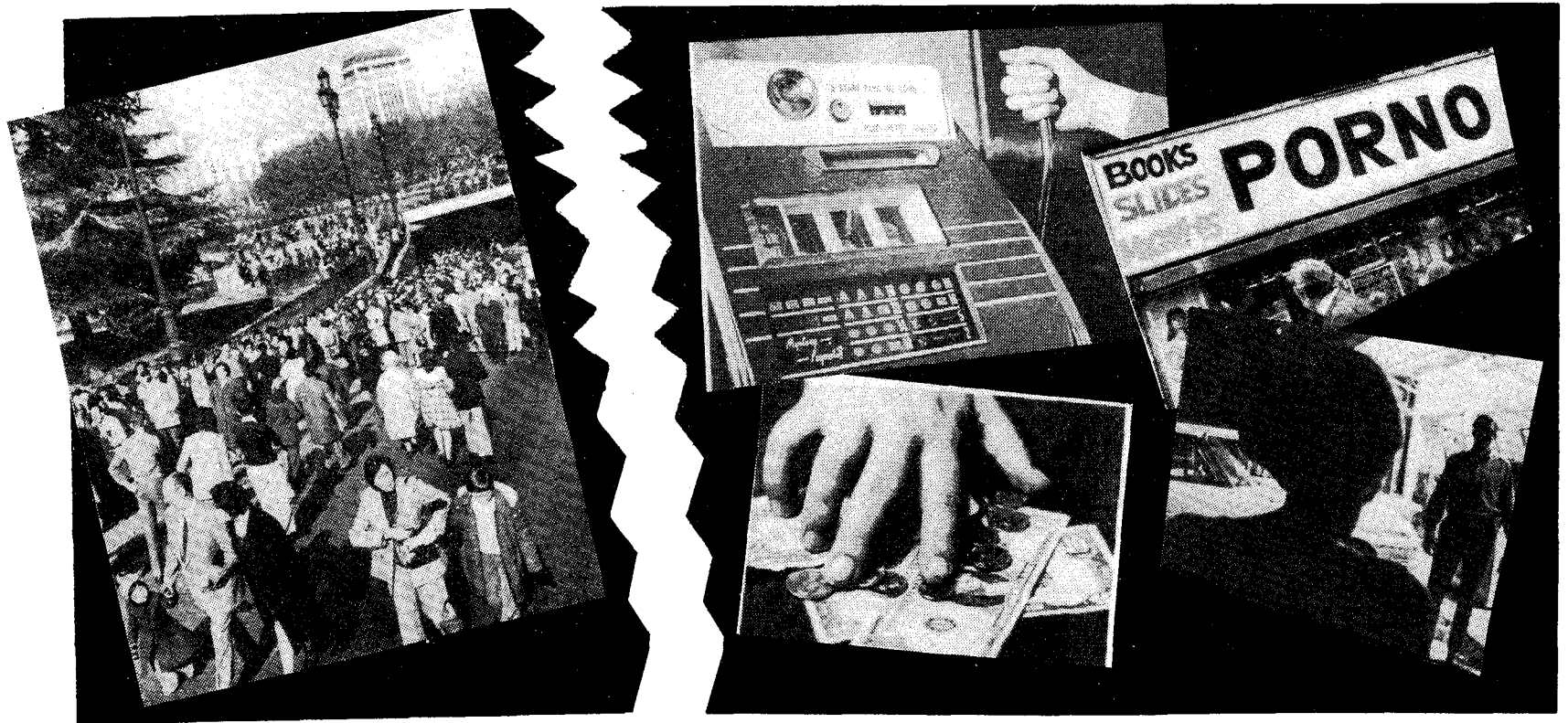
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Victimless crimes...



Reality or myth?

By ROBERT O'STEEN
Voice News Editor

Are there crimes without victims?

Do police put people in jail for crimes that have hurt no one?

Recently there have been proposals in Florida and around the country for legalizing activities in several areas called "victimless crimes," that is crimes that are alleged to hurt no one.

It has been proposed in Dade County, for instance, that prostitution be legalized. Acts between consenting adults have no victim, it is argued sometimes by leading citizens and social scientists. Petitions are being circulated throughout the state for a referendum on legalizing casino gambling to hype the economy and raise tax revenues. There have been serious proposals that narcotics, from the milder type to the harder varieties, should be legalized or sold across the counter. And, of course, pornography is legal in the de facto sense, in that such establishments operate freely in most South Florida counties while fighting only minor legal skirmishes in the courts.

THE RATIONALE for legalizing such activities is that allegedly no one is harmed by them since there are no complaining victims and people are going to engage in them anyway. The

An analysis

reasoning is assumed to be a "progressive" view toward individual liberty and increased police

staggering."

CONCERNING prostitution, Los Angeles Police Chief Edward Davis, writing in the Journal of Police Science and Administration,

"To think that we can saturate adults with pornography and effectively isolate their children from it is a fool's dream". -Dr. Shainess

efficiency concentrating on "real" crimes.

One of the most striking arguments against this view, however, is the undisputed evidence of organized crime's connection to the "victimless" crime and the subsequent overall lawlessness that is fed by these activities, thus making all of society the victim directly or indirectly.

In 1973, Deputy Attorney General Richard Kleindienst said "The core of organized crime activity is the supplying of illegal goods and services—gambling, loansharking, narcotics and other forms of vice—to countless numbers of citizen customers. Organized crime has become deeply involved in the invasion of legitimate business, in the theft of securities and the peddling of smut. The economic impact of these varied activities on the nation is

said that "although not all prostitutes are managed by gangsters, various investigations have shown that organized criminals have exploited prostitutes and their clients, often using threats of force to control and extort them."

Proponents of legalized prostitution claim that this would provide for health check-ups, thereby reducing venereal disease and would remove the business as a source of money for the underworld. However, according to various studies such as one by Dr. R.R. Wilcox in "International Review of Criminal Policy," prevention of VD by inspection of professional prostitutes is considered ineffective by most health authorities because of the various types of VD, varying incubation times, and reinfection after a cure.

And it is unlikely that legalizing prostitution would eliminate un-

derworld activity in the field, since there will always be a market for anonymous, exotic, uncontrolled activity outside the system, as is the parallel case with gambling.

THE EVIDENCE is that where there is legalized prostitution and a tolerant public attitude towards it, other forms of vice are attracted to the area. Sex criminals such as rapists and child molesters, having no interest in commercial outlets, would continue their actions, the prostitutes themselves would continue to be exploited, intimidated and subjected to drug addiction and personal degradation leading to a dead-end future, and consenting adult males would continue to bring home disease to their unconsenting wives.

Obscenity is one of the most victimless crimes, it is argued. You look at a movie or book and no one is hurt. And society doesn't care anyway.

To find out if society did care the Los Angeles Police Department in 1971 made a statewide scientific survey of the public in an extensive questionnaire. It was found that in that state, which is acknowledged to be one of the most open to pornography, 98 per cent wanted legal restrictions on all forms of obscenity and further indicated that pictures or live performances of sex exceeded
(Continued on page 23)

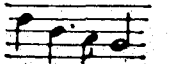
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UN fishing for mankind

While Angola, the Mideast and other problems simmer on like volcanoes, a meeting of 156 nations in the UN is dealing with another set of issues that affects virtually all nations and could result in an important victory for the struggling world body or a failure that could add to the institution's faltering credibility.

The nations sat down solemnly about two weeks ago for the fourth, and some observers feel the last, attempt to hammer out a treaty to regulate the resources coming from four-fifths of the globe's surface—the sea.

So far, the series of meetings have been marked by the usual national self-interest-only attitude, making genuine compromise on gut issues difficult and in some cases impossible.

A nation with coastal waters rich in cod is more interested in conserving whales than cod. A nation with good fishing 200 miles offshore doesn't want international waters set 12 miles out. And so forth.

The issues are complex, dealing with migratory patterns, reproductive cycles and other ecological matters that have to be considered in drafting meaningful rules about something as vast and technical as the oceans' eco-systems.

But the fact remains that with today's increased international competition for shrinking resources there is

growing awareness that something must be done about the seas, which are man's most obvious common heritage. Secretary General Kurt Waldheim called the conference "a unique opportunity, and one which may not occur again."

Three previous sessions since 1973 have failed and most observers feel that if this session can do no better everyone will give up in futility and we will enter an era of "snatch and grab" for oil and mineral resources in the seabeds.

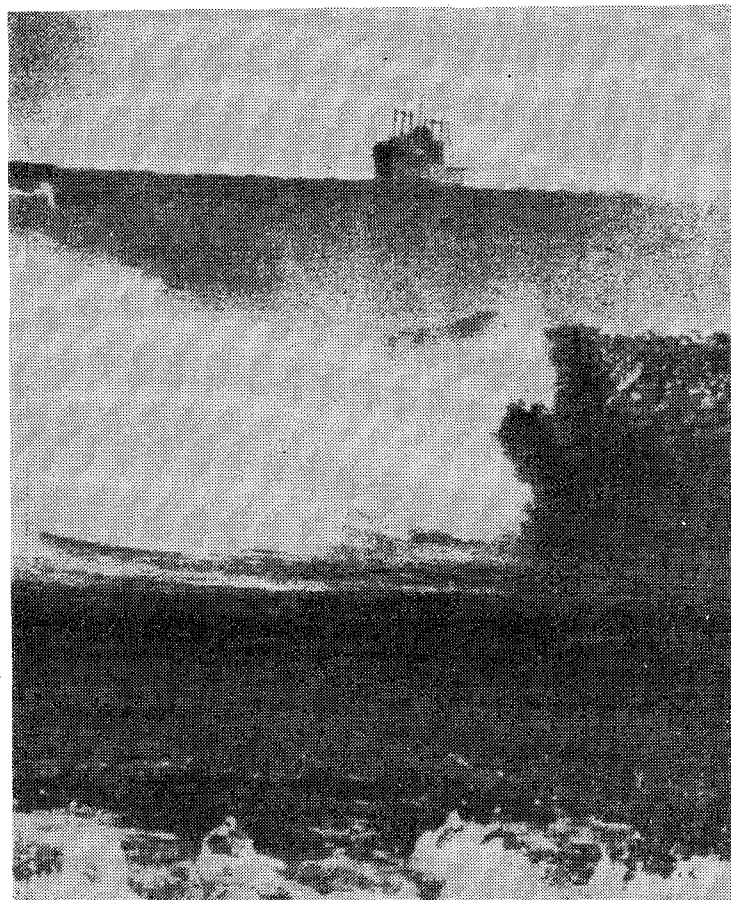
We have only to look at the recent conflict between the U.S. and the Bahamas over lobster beds or the U.S. and Cuba over shrimp grounds to see the truth in this. And it can only get worse as the world turns increasingly to the seabeds for minerals such as oil and precious metals.

Even the Vatican has a delegation at the meeting with full voting rights.

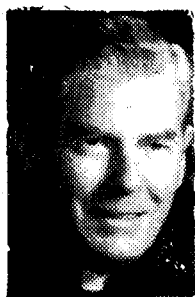
Surely when mankind, which lives on one-fifth of the planet's surface, tries to regulate resources from the other four-fifths of the planet, there can be found some basis for sharing for the benefit of all at least in some of the broader areas of the ocean's resources.

If some sense of a world view cannot be found in this meeting of 156 countries dealing with something as global as the oceans, then we can hardly look to the future with optimism as national conflicts and arms mount.

Editorials



TM timely, but Jesus heals whole man



By
Msgr.
James J.
Walsh

In the National Observer (10-4-75) Diane K. Smith wrote: "Americans' attempt to relieve stress and strain have produced a flood of remedies—many short-lived. In the '50s there was Miltown and the psychiatrist's couch. The '60s brought encounter groups, Silva mind control, yoga, communes, and drugs. Now there is transcendental meditation (TM) which...has become the nation's latest relaxation rage."

This is all true reporting, but it doesn't go deep enough. The problem surfaces as "stress and strain," and one is keenly aware of the need to relieve them. Everybody experiences this, if they are assuming their responsibilities and hauling their own load. It's a normal part of life. And it is compounded in our "Future Shock" atmosphere where a great many are suffering from the frustrating attempts to cope with the pace of change.

THERE IS a deeper problem, however, because all who are under the tensions of the seventies are not reaching out for artificial help, gimmicks or temporary aids such as TM, helpful as the latter may seem in certain cases.

There is a line in the Gospels which gives the clue and the solution. It is:

"Everybody is looking for you." The apostles spoke these words to Jesus. He had spent the day and most of the evening seeing people, touching them, curing them, and finally He stole away by Himself to pray. The apostles began a search and found Him. They greeted Him with the words, "Everybody is looking for you."

No doubt the sensational news of the miracles brought part of the crowd in quest of more. When you see the blind and deaf and handicapped suddenly relieved of their burdens and laugh and jump in an undreamed-of rapture, you have to go where the action is. But others, surely many others, sensed that Jesus had the remedy for their different ills, their spiritual, moral, mental problems.

IT SEEMS clear from the Gospel accounts that people came to realize that the very presence of Jesus meant healing and joy. The physical cures were not his primary concern. He didn't leave heaven to become the super-healer of bodies. When He restored health or straightened out limbs, He did so out of genuine compassion. But He also touched them in order to cure the whole person—to give them faith and trust in his message, in his Father.

There may well have been far more cures of spiritual and mental problems. We don't know. But the records we do have indicate that those who found Jesus at the end of their search had a tremendous impact on others, besides a full measure of the "peace the world

cannot give."

Magdalen, for example, did not receive a temporary relief for a blistered conscience. She experienced a total change of heart. Her example in throwing off a sordid past and facing a new and challenging future as a believer in Jesus was due to his healing power. And what she had done was to influence countless others over the century in their frantic search, not merely for relief from strain, but for lasting peace.

NICODEMUS was another who searched and found. Apparently his mind was in a turmoil about truth. What was he to believe? Could he continue to carry on the petty hypocrisies of the pharisees? Or did he dare approach this Teacher and question Him about eternal life? Nicodemus, too, found his answer, and his example has been a prod and an inspiration for countless others, who want to break with stagnant man-made cures for their minds and hearts.

Peter was healed. After three denials of his Master, he was reduced to a shivering mass of guilt, with all its pain and stress. Instead of running off in despair like Judas, Peter waited to see Christ at least in the distance. Their eyes met, and Peter found forgiveness instantly. And with the forgiveness, wisdom, joy—and a new life.

The search goes on in our troubled world. The search not for relief, which lasts hours only, but for a lasting peace and a positive conviction about life and its future. Perhaps many

do not turn to Jesus as the final answer because they know so little about him. Or perhaps because they have seen some professed Christians who seem no better off than themselves.

Jesus said, "I am the way, the truth and the life." This is really what every person on earth is searching for. This is

what we were made to seek and yearn for. And in reality when the Apostles told Him "Everybody is looking for you" the statement was eternally true. All generations would be looking for him. Everyone today is, but the great sadness is they don't know they are looking for Jesus.

What happened to Temple sacrifices?

(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. We know that Christ drove the money changers from the Temple; however, my question is: what did the visitors to the Temple, do with the animals or birds after they had purchased such? Did they burn these animals in a sacrifice, were the animals burned by the priests?

A. Israelite sacrifice was offered in four different ways. When the sacrifice was an inanimate object, that is, money or the Temple tax, it was simply surrendered to the proper authority.

The offering of the first fruits of the soil in thanksgiving did not entail any destruction but provided for a sacred meal. Other sacrifices were partially consumed by fire, the remainder being eaten by the offerer and the priests or by the priests alone.

Finally, in another

common type of sacrifice, the offerer brought the victim to the altar, placed his hands upon it, killed it by himself or through the priests' ministry, and had the priest collect the blood and sprinkle it on the base of the altar.

The earliest generic term for sacrifice was *minha*, a gift or tribute. Yahweh commanded

What is your question?

Israel, "No one shall appear before me empty-handed." Nevertheless, the Old Testament contains many warnings that urged the Israelite worshiper to purer interior dispositions and a greater obedience to the Lord than was occasioned by bloody sacrifices.

The Prophets of the Old Testament often attacked the formalistic, mechanical performance of the sacrificial rites. In their demand for a more spiritual religion they stressed obedience to the Lord's word, moral goodness, and justice.

EVENING SONG *Restoring the prayer of early Church*

By ARACELI CANTERO
Voice Staff Writer

Time seemed to have stopped for the small group of people gathered at the Chaminade High School chapel, as they chanted psalms, listened to scripture and pondered in silence over the Word of God just heard.

Yet, it was the passage of time they were celebrating.

"We are only im-

communal, prayerful celebration, had become with the years a glutted burdensome practice," he says referring to the lengthy recitation of psalms introduced in the Church's official prayer by the monastic orders.

"If we want to revitalize this form of prayer—and that is what the new Roman Documents are telling us—we must go back to the practice of

priests but for the laity as well," Father Melloh explains.

It was the whole community, presided over by the bishop, that would gather morning and evening at the cathedral church for this "celebration of time."

Yet this "cathedral" or "ecclesial" form of prayer was

listening role, and monastic prayer took over," he explains.

By the Middle Ages the Cathedral Office was already dead, for even when it was still recited by the Bishop and his priests in a cathedral setting, it was already a monastic version, characterized, according to existing records, by little or no ceremony, long periods of silence and extremely long psalms.

"The chanting of the long psalms by one cantor was to quiet down the monks' spirit and help them achieve the ideal of monasticism," Father Melloh says.

Thus, a 13th-century monk went through the ordeal of

slowly, and even now many of the new texts pushing it closely follow the monastic tradition, says Father Melloh, who firmly believes that "we cannot restore a monastic tradition to the laity or to the parish. It is too long and complicated and it does not speak to the people."

Father Melloh sees great hope in the new Instruction on the Liturgy of the Hours. Issued by Rome in 1970 this document emphasizes the need for pastoral adaptation by the local praying communities so that the prayer of the Church may become again a revitalizing factor and a nourishment of faith.

And that's what Father



Listening to the Word of God and responding to it in silent prayer and song, this group from Chaminade High School join with the whole Church in the celebration of Evening Song. They do it every Wednesday and Friday 5 p.m. during Lent.



plementing the Church's recommendation," the man at the organ, Father John Melloh S.M. explained.

"We are adapting the Liturgy of the Hours—known before as the Divine Office to the needs of our praying community, so it becomes a source of nourishment to personal piety," he said.

An expert in liturgy and a self trained musician, Father Melloh believes that the reform of the Divine Office was long overdue.

"What developed in the early Church as a form of

the early Church," he says.

A member of the North American Academy of Liturgy, Father Melloh was recently commissioned by the American Bishops to write the Study Text on the Liturgy of the Hours, which should be in print soon.

Into it he has poured the vision of years of research and the historical background which he considers essential "if we are to understand the spirit of the present reform."

He finds the "roots" of the Liturgy of the Hours in the prayer meetings of the first Christians who living as they were in the midst of a hostile community, often gathered in common prayer as a means of reasserting their group identity.

Their prayer focused in the Word of God, and it used some intercessions and only a few psalms, chosen according to themes of morning or evening.

"Contrary to common belief it wasn't a prayer just for

eventually lost under the influence of monasticism, according to Father Melloh who

having to chant the entire psalter—300 psalms—twice every 24 hours.

Melloh is doing. Not only at Chaminade and Biscayne College, where he teaches now, but also nationally through his contributions to Folk Mass and Modern Liturgy Magazine and his travels around the country.

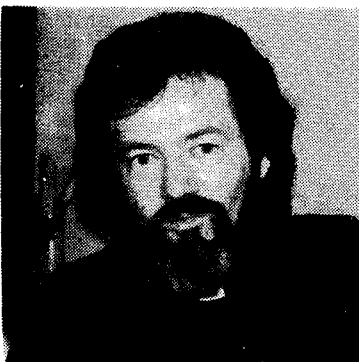
"... to revitalize this form of prayer we must go back to the early Church."

has researched the subject while doing his Ph.D in historical theology at St. Louis University.

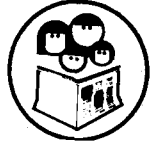
"As the monks began to sing their lengthy psalmodes in the presence of priests and laity at the cathedral church, the community gradually got used to adopting a passive

"The recitation of the Divine Office had become such a burdensome practice that the cry for reform soon made its voice heard," he says, adding. "Especially so since what obviously was a monastic form, had come to canonically bind the secular clergy as well."

But reform has only come



Fr. John Melloh S.M.



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That's the way it was, 40 years ago today

By GLENDA WALKINSHAW

Voice Features Editor

Forty years have passed since the 36 young men and women received their diplomas from Gesu High School. The high school no longer exists, its once busy classrooms now part of Centro Hispano Catolico, its neighborhood now filled with the noises of business instead of the sounds of students.

But Gesu High School lives on in the frequent reunions of the Class of '36. The classmates have kept track as some have joined the Jesuits and Sisters of St. Joseph who taught them, others have married and produced 60 children and 35 grandchildren over the years, and a few have died.

FROM THE class clown to the belle of the ball, each has matured and followed his own lifestyle; but most eagerly come together to talk about old times, as they will do Friday, April 2. The 40th anniversary reunion banquet for members of the class of '36 will be that evening at 7 p.m. at Club Vena D'Oro in the First Federal Building, 1 S.E. 3rd Ave., Miami. (Information may be obtained by calling 448-3311 or 854-0173.) The class has invited alumni of other Gesu classes of the 1930's to a concelebrated Mass at Gesu Church, Sunday, April 4, at 11:30 a.m., followed by a Dutch Treat Luncheon at the nearby Howard Johnson's.

★★★

Tony Ziesler was class president back in '36, a natural leader who was "doing my own thing before it became popular." His leadership wasn't always appreciated by the Sisters, he laughed, as he recalled the scandal sheet he edited which folded after one issue and a threat of expulsion. "The Sisters were worried about my flamboyance," he said. "They just knew I was going to go bad."

BUT THEY did their job well, and today Ziesler is an assistant vice president and assistant auditor at First Federal Savings and Loan. He is married, the father of two and grandfather of "five and seven-eighths" grandchildren. Among the most rewarding things in his life, he says, is his work in the St. Vincent de Paul society, of which he is president of the St. Michael conference. He recalled the years at Gesu, where he attended through all 12 grades as one of closeness among the students and teachers.

"The nuns were like other mothers," he said. "When one of our teachers, Sister Constance, died, I wept as hard as when my own mother died."

★★★

Eileen George, then Eileen McNally, was described as the "life of all our social affairs" in the 1936 Gesu yearbook, and she hasn't changed. As parish secretary at Little Flower Church, Coral Gables, she keeps in touch with everything

The Class of '36

Then



Anthony Ziesler



Eileen McNally George



Joseph Hourihan



Victoria Dametry Nasrallah

Now



that is happening. As mother of five and grandmother of five, she sees today's schools and laments, "schools just don't seem to have the closeness now that we did."

SHE SPOKE warmly of how the nuns handled her class. "They were strict, but we loved them. I had never seen a nun until I was in eighth grade, but how marvelous the Sisters of St. Joseph were!"

As a member of the anniversary committee of the class, she looks forward to the reunions with the sense of humor she has carried through the years. "When we get together we compare wrinkles," she joked.

★★★

Joseph Hourihan was the "class jester" and he plans on keeping his reputation alive at the upcoming reunion—but he isn't saying what he has in mind.

"We had a lot of fun, but we respected the nuns and priests," he recalled, adding with authority, "they didn't fool around if we didn't behave."

ALTHOUGH HIS yearbook lists his hobby as "resting," it pointed out an ambitious side to the South Florida native who comes from a pioneer family of Miami. "Impossible is unAmerican," his motto was.

He has gone on from class vice president to assistant vice president at First Federal Savings and Loan, joining his fellow class officer Tony Ziesler in that organization.

Hourihan, his wife and 16-year-old son are members of St. Louis parish now, although he was born and reared in the Fort Dallas area of the original section of Miami. He went through all 12 grades at Gesu, and recalled that his first grade

seat was on the second row of altar steps in the old church—there was not enough room in the school for all the classes.

ONE OF his fondest memories of the school is "Jimmy the Cop," who used to stand outside the school every day and who was finally given a "diploma" for his years of devotion.

As do the other class members, Hourihan remembers the teachers as strict but loving.

"We thought the nuns and priests were strict, but as we got older we learned to appreciate it," he said.

★★★

Victoria Dametry (now Victoria Nasrallah) was the "quiet one" of the class, a music lover who played the violin. Like the others of the group, she still retains the characteristics of her youth—although she never completed her violin instruction, she plays piano and "music is my dearest love," she said.

Her years at Gesu left a lasting impression on her, evidenced in her everyday life.

"EVEN IN cleaning the house I have been influenced by Gesu," she chuckled. "As I clean the corners of every room I think of the teacher who taught us that."

The words of Father Florence Sullivan, then superintendent of Gesu High, come to her mind as she speaks of her family—five children and 15 grandchildren. (One of her children died at age ten.)

"He told us right before graduation that if you always have a child in the house until you have grandchildren, you will stay young. My youngest child was three when my first grandchild was born."

Mrs. Nasrallah's closest friendships reach back to the Gesu days—one of her best friends is her former fourth grade teacher, and another is Eileen George, who used to call her "Victorola" and pull her long curls.

★★★

The two recurrent themes of reminiscences by the class of '36 are the mischievous fun they had, and the loving strictness of the nuns, and priests who taught them.

Even after 40 years, they look back warmly at the closeness they shared. As Eileen George, half-joking, explained, "They always told us we were the worst class they ever had—and we've always stayed close."




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Mass slated for Fr. M. Grehan

FORT LAUDERDALE—A month's-mind Mass for the late Father Matthew Grehan will be celebrated in St. Bernadette Church, of which he was pastor, at 7:30 p.m. on Monday, March 29.

USCC official to speak at Major Sem

BOYNTON BEACH—“Social Justice—Developmental Approach” and “Migrants and the Church” will be the theme of a Bicentennial Academic Day celebration scheduled to be held on April 8 at the Archdiocesan Major Seminary of St. Vincent de Paul.

Msgr. George Higgins, Secretary for Research in the General Secretariat of the United States Catholic Conference, and former director of the Social Action Dept. of the NCWC, will be the principal speaker at the morning session which will begin at 9:30 a.m. as well as at the afternoon workshops.

A nationally recognized expert in the problems of agricultural labor in the United States, Msgr. Higgins served as a special advisor to a special interim legislative committee looking into Florida's migrant problems in 1968. That same year he was named by the late president Lyndon Johnson to a three-member board of inquiry appointed after the Taft-Hartley Act process was invoked to halt a massive longshoremen's strike on the East and Gulf Coasts, and also mediated a transportation labor dispute in the nation's capital.

Mass celebrated at 6 p.m. will be followed by dinner.

Those planning to attend should write to the Academic Day Committee, Seminary of St. Vincent de Paul, no later than Thursday, April 1.

Hypertension lecture slated

FORT LAUDERDALE — “Don't Blow Your Top” is the subject of the next free health lecture scheduled at 7:30 p.m., Wednesday, March 31 at the Dye Auditorium in Holy Cross Hospital.

Seating in the auditorium is limited and reservations must be made by calling 771-7423 any weekday between 9 a.m. and 5 p.m.

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Seminars, courses help improve families

A series of workshops and “mini-days” for families wishing to improve relationships within themselves will be beginning soon at the Family Life Center, affiliated with Biscayne College, 16400 N.W. 32 Ave.

Called Project Before, the sessions teach the various skills necessary for healthy family in today's society. It is not therapy, according to program director Karen Albig, but rather an educative experience geared to helping people

enhance their way of living in a positive manner.

Registration for a ten-week workshop, Family Enrichment Training, is currently open. Meeting on Tuesday nights for ten sessions, the program is for parents who want to explore the skills available in communication, problem solving, discipline, and so forth.

An eight-week workshop in Parent Management Training begins April 5, for couples who wish to focus on parent-child relationships in areas such as

listening, confronting, conflict resolution and values collision.

TEENS CAN attend a ten-session rap group focusing on clarification of feelings and attitudes and positive relationships building.

“Mini-days” are available for persons interested in a shorter course on similar topics. They are held from 7 to 10 p.m. for one evening.

A mini-day on Single Assertiveness will be held April 22, for singles who wish to learn assertiveness skills.

APRIL 9, a mini-day will be held on Fair Discipline, for parents concerned with elements of learning involved when disciplining adolescents.

Father Power is the subject of a mini-day on April 22, in which fathers will have the opportunity to develop goals for positive change.

Costs for the workshops and mini-days vary, and scholarships are available. For more information, contact the Family Life Center, 625-1561.

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(Testimonials are on file in the office of Catholic Golden Age, Scranton, Pa.)

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THE GOSPEL TRUTH

Men love darkness rather than light



FOURTH SUNDAY OF LENT

Reading I, 2 Chr 36: 14-17, 19-23
Reading II, Eph 2:4-10
Gospel Jn 3:14-21

By FATHER ENRIQUE SAN PEDRO, S.J.
St. Raymond Church, Miami

It would sometimes seem that we Christians suffer from a case of over exposure to the Gospel. Take, for instance, this Sunday's Gospel passage from St. John. It's hardly believable that we are able to read it, believe in it, and yet continue to live our undisturbed, petty lives.

"Yes, God so loved the world that he gave his only Son," it reads.

A modern author says about this passage that "any attempted commentary here is a supreme audacity and impertinence, only to be approached with reverence and humility."

This is indeed true, for in fact we are dealing with the fundamentals of our Christian Faith. The Evangelist has put together in one verse two basic realities of man's existence: love and death.

But even more than that, because death, here, is not a mere termination of life, but a surrendering of it. The Father

gives up what is dearest to Him, not only to show his love for the world and for us, but actually to create that relationship of love between Himself and the world. How can we even begin to understand these words? How can we hear or read them without feeling a certain uneasiness of heart? Is it that we have tried our best to shut out from our human horizon the very idea of death? Or, is it also, that we have debased love by identifying it almost exclusively with the lowest degrees of animal expression?

How do we expect to escape the harsh words of condemnation, in the same Gospel passage, which reads: "The judgment of condemnation is this: the light came into the world, but men loved darkness rather than light."

Throughout our lives and our history we have often preferred darkness to light, falseness to truth, hatred and violence to love and kindness.

Confronted with these bitter realities, we understand and repeat St. Paul's anguished cry: "What a wretched man I am! Who can free me from this body under the power of death?" And he himself gives the answer, and one which is in accord with the Gospel's passage: "Is it possible that He who did not spare his own Son but handed Him over for the sake of us all, will not grant us all things besides?"

This alone is the unshakable foundation of our Christian hope. We are like the Israelites of old, who bitten in the wilderness by the serpents were dying in despair.

Like them, we also look up to the salvation which is offered to us: "Just as Moses lifted up the bronze serpent in the desert, so must the Son of Man be lifted up, that all who believe may have eternal life in Him."

And this is what Lent is all about. A time to remember these truths, not as barren souvenirs of things past, but as what they really are, acts of a saving God, capable of changing our lives so we may bear fruits or true Christian renewal.

Prayer of the Faithful

FOURTH SUNDAY OF LENT
March 28, 1976

Priest: As we come to the middle of Lent, let us renew our efforts faithfully to keep watch with Jesus and pray to our Father.

LECTOR: Today's response is: Lord, have mercy.

LECTOR: That all who have offended God or become indifferent may be reconciled in these days of grace, we pray:

People: Lord, have mercy.

LECTOR: That we ourselves may grow in understanding of the evil of sin and learn to repent, we pray:

People: Lord, have mercy.

LECTOR: That God may give us the grace to make a sincere and holy confession in these weeks, we pray:

People: Lord, have mercy.

LECTOR: That those who have given up the faith or are living in the way which leads to its loss may return to Jesus, we pray:

People: Lord, have mercy.

LECTOR: That the sick and the dying, the elderly and the handicapped may find peace and consolation in using their suffering as penance for sin, we pray:

People: Lord, have mercy.

Priest: Lord, Lent teaches us this is the acceptable time to return to You or grow closer to You. May we now experience your mercy and love in our lives. We ask this in the name of Jesus your Son, our Lord.

People: Amen.

photomeditation



Money at Mass

A basket of money...at the altar...given as one of the gifts...along with the bread and wine.

At first glance it looks out of place...money mingling with liturgical gifts...dollar bills surrounded by sacred objects.

Yet for centuries Christians have brought money to the altar...as part of worship...along with the bread and wine.

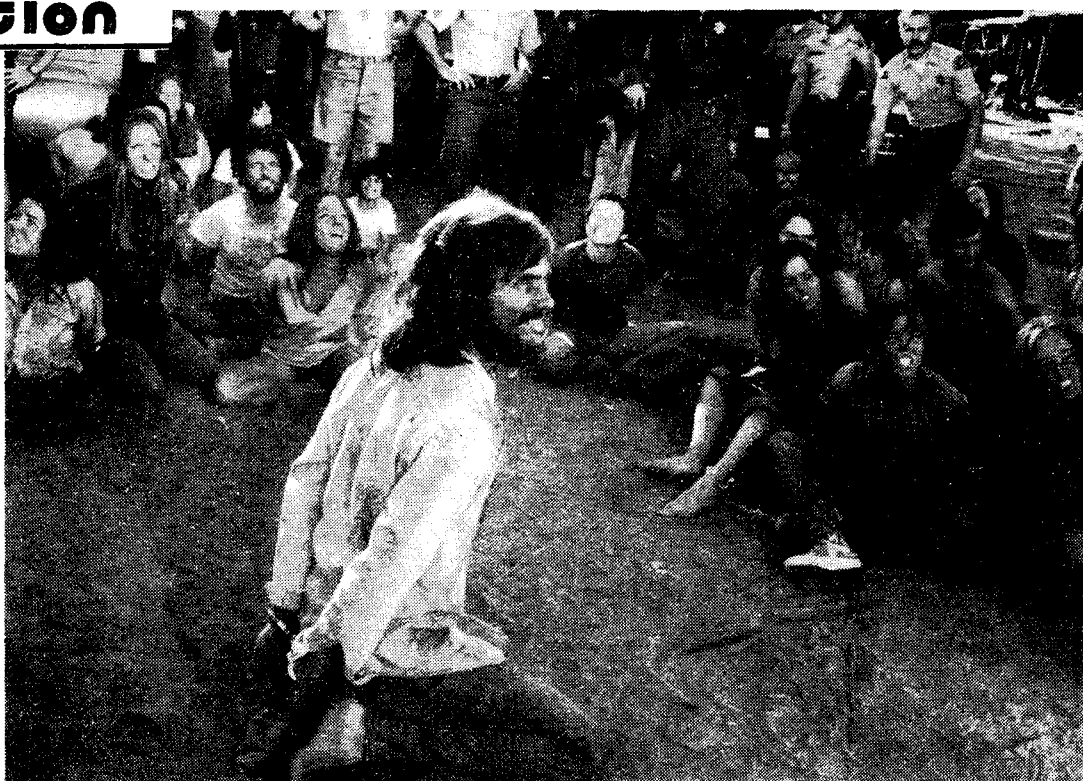
Jesus once praised a poor widow...who so cared about God and her neighbor...that she gave her last coins...in the Jerusalem Temple...a sacred place of worship...and awareness of brotherhood (Mark 12:41-44).

Cash next to ciborium and chalice...worth pondering!
by Father Carl J. Pfeifer, S.J.

television



Sandy Duncan plays Pinocchio and Danny Kaye portrays the woodcarver Gepetto, in the special 90-minute musical version of Carlo Collodi's classic tale, "Pinocchio," Saturday, March 27 (8:00-9:00 p.m., ET) on CBS.



Steve Railsback portrays Charles Manson surrounded by members of his "family," in "Helter Skelter," a four-hour made-for-television motion picture. The two-part special will be presented on Thursday, April 1 and Friday, April 2 (9:00-11:00 p.m., ET) on WTVJ, Channel Four. (DUE TO MATURE THEME, VIEWER DISCRETION ADVISED.)

Jesuit on NBC series

NEW YORK—(NC)—A series of lenten talks by a well-known Jesuit theologian will be broadcast on "Guideline," the NBC radio series, each Sunday of Lent until Easter.

The talks by Father Walter Burghardt, a member of the Woodstock Center for Theological Reflections and editor of Theological Studies, and frequent contributor to The Voice's Know Your Faith series, will focus on the theme of the 41st International Eucharistic Congress, "The Hungers of the Human Family." The congress will be held in Philadelphia Aug. 1-8.

Father Burghardt's topics are: "On Bread Alone: Hunger for Food," "To Set at Liberty the Oppressed: Hunger for Freedom and Justice," "Swords into Ploughshares: Hunger for Peace," "Truth is in Jesus: Hunger for Truth," "You Do Not Know Me: Hunger for Understanding," "Why Have You Forsaken Me?: Hunger for God," and "Bread for the Life of the

Word: Hunger for Jesus."

"Guideline" is produced weekly in cooperation with the Office for film and Broadcasting of the U.S. Catholic Conference. The producers suggest that local listings be consulted for air time.

ABC Radio Network — CHRISTIAN IN ACTION: ON THIS ROCK— Rev. Bill Ayres talks with leading recording artists and composers from the rock and jazz music worlds. (Please check local listings.)

Movies on TV

FRIDAY, MARCH 26
9:00 p.m. (ABC)—**THE LORDS OF FLATBUSH** (1974)—A small saga of leather jacketed tough kids coming of age in Brooklyn in the late 50s. There is not a whole lot to it, but it does have a certain humanity and more substance than most of the crop of

nostalgia films that flourished at this time. (A-III)

SATURDAY, MARCH 27
9:00 p.m. (NBC)—**HICKEY AND BOGGS** (1972)—A routine and rather violent melodrama about two Los Angeles private detectives (Bill Cosby and Robert Culp). (A-IV)

RELIGIOUS PROGRAMS

SUNDAY
7 a.m.
THE CHRISTOPHERS—Ch. 11 WINK, Ch. 5, WPTV.
9 a.m.
CHURCH AND THE WORLD TODAY—Ch. 7 WCKT. Film: "Cross in The Sand," Fr. Paul Morrison.
10:30 a.m.
THE TV MASS—Ch. 10 WPLG.
2 p.m.

INSIGHT—Film WINK Ch. 11.
4:30 p.m.
THE TV MASS—(Spanish)—Ch. 23 WLTV.
RADIO
MARIAN HOUR—WSBR, 740 k.c., Boca Raton.
5:30 a.m.
CROSSROADS—WJNO 1230 k.c., W. Palm Beach.
8:35 p.m.
GUIDELINES—WIOD, 610 k.c., Miami.

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Film Ratings:
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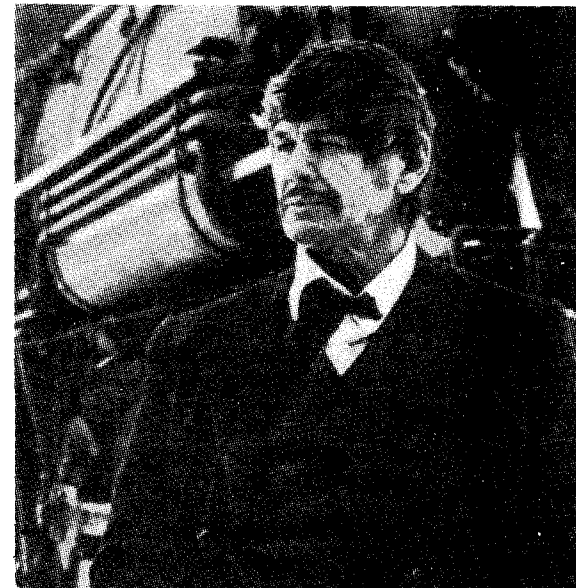
- | | |
|--|--|
| Aaron Loves Angela (B) | Let's Do It Again (A-3) |
| Act of Aggression (B) | Love and Death (A-3) |
| Adventures of Sherlock Holmes' Smarter Brother (B) | Lies My Father Told Me (A-3) |
| Apple Dumpling Gang (A-1) | Lisztomania (B) |
| At Long Last Love (A-3) | Lepke (B) |
| All Screwed Up (A-4) | Le Chat (A-3) |
| Adventures of the Wilderness Family (A-1) | |
| Breakheart Pass (A-3) | Magic Flute (A-3) |
| Beyond the Door (C) | Man who Would Be King (A-3) |
| Breakout (A-3) | Mahogany (A-3) |
| Barry Lyndon (A-3) | McCullochs, The (A-3) |
| Black Bird (B) | Monty Python and the Holy Grail (A-3) |
| Brother, Can You Spare a Dime? (A-2) | Man Friday (A-3) |
| Bug (B) | Master Gunfighter (A-3) |
| Bite the Bullet (A-3) | Mitchell (B) |
| Bucktown (C) | Man in the Glass Booth (A-3) |
| Best Friends (B) | Mystery of Kaspar Hauser (A-3) |
| Black Christmas (B) | Milestones (A-1) |
| Black Moon (B) | |
| | Night of Counting the Years (A-2) |
| | 92 in the Shade (B) |
| | No Way Out (C) |
| | Next Stop, Greenwich Village (A-4) |
| | Night Caller (B) |
| | Nashville (A-4) |
| | Night Moves (C) |
| Challenge to be Free (A-1) | |
| Cher Victor (A-3) | Other Side of the Mountain (A-2) |
| Coonskin (B) | One of Our Dinosaurs is Missing (A-1) |
| Creeping Flesh (A-3) | Old Dracula (B) |
| Cry Uncle! (C) | One Flew Over the Cuckoo's Nest (A-4) |
| Candy Tangerine Man (C) | |
| Conduct Unbecoming (A-3) | Posse (B) |
| Cleopatra Jones and the Casino of Gold (B) | Passenger, The (A-3) |
| Cooley High (B) | Pain in the A- (A-3) |
| Cry Rape (B) | Pink Floyd (A-2) |
| | Premonition (A-3) |
| | Psychic Killer (C) |
| Distance (A-3) | |
| Delusions of Grandeur (A-2) | Romantic Englishwoman (B) |
| Down the Ancient Stairs (B) | Reincarnation of Peter Proud (C) |
| Deadly Hero (B) | Report to the Commissioner (A-3) |
| Death Race 2000 (C) | Rancho Deluxe (C) |
| Devil's Rain (A-3) | Race with the Devil (A-3) |
| Dolemite (C) | Rollerball (B) |
| Drowning Pool (B) | Return of the Pink Panther (A-2) |
| Devil is a Woman (B) | Rosebud (A-3) |
| Diamonds (A-3) | Rupture, La (A-3) |
| Dog Day Afternoon (A-4) | Rooster Cogburn (A-2) |
| Dragon Flies (B) | Royal Flash (A-3) |
| Distant Thunder (A-2) | |
| | Seizure (A-3) |
| Enfants Terribles, Les (A-4) | Seven Beauties (A-4) |
| Escape to Witch Mountain (A-1) | Slap, The (A-3) |
| Earth is Our Sinful Song (A-4) | Slap, The (A-3) |
| Eiger Sanction (C) | Story of Adele H. (A-3) |
| | Sleeper (A-3) |
| | Stepford Wives (A-3) |
| French Provincial (A-3) | Salut L'Artiste (A-4) |
| Fox (A-4) | Scent of a Woman (B) |
| Four Deuces (B) | Savage Sisters (C) |
| Framed (C) | Swept Away (by an Unusual Destiny in the Blue Sea of August) (B) |
| Friday Foster (B) | Secret (A-3) |
| Fortune, The (A-3) | Story of a Teenager (A-3) |
| Farewell My Lovely (A-3) | Strongest Man in the World (A-1) |
| | Story of a Love Affair (A-3) |
| | Sharks' Treasure (A-3) |
| | Summertime (A-3) |
| Gable and Lombard (B) | Six Pack Annie (C) |
| Great McGonagall (B) | Sheba, Baby (A-3) |
| Give 'Em Hell, Harry (A-2) | Saturday Night at the Baths (C) |
| Grey Gardens (A-3) | Sidecar Racers (A-3) |
| | Seven Alone (A-1) |
| Hindenburg (A-2) | Specialist, The (B) |
| Human Factor (B) | Special Section (A-2) |
| Hustle (B) | Sunshine Boys (A-3) |
| Hiding Place (A-3) | |
| Hell (B) | Taxi Driver (B) |
| Happy Hooker (B) | That'll Be the Day (A-3) |
| Huckleberry Finn (A-1) | Ten Little Indians (A-2) |
| Hard Times (A-3) | Tommy (A-4) |
| Hester Street (A-3) | Touch and Go (A-3) |
| Hound of the Baskervilles (A-2) | This Time I'll Make You Rich (A-3) |
| Hearts of the West (A-3) | Terrorists (A-3) |
| | They Call Her One-Eye (C) |
| | Together Brothers (A-3) |
| | Torso (B) |
| | TNT Jackson (B) |
| | Three Days of the Condor (A-3) |
| | Tidal Wave (A-3) |
| If You Don't Stop It... (C) | |
| I Will, I Will...For Now (B) | Unholy Rollers (C) |
| Inserts (C) | Up The Sandbox (A-4) |
| | Undercovers Hero (B) |
| Jock Petersen (C) | |
| Jacqueline Susann's Once is Not Enough (B) | Vincent, Francois, Paul and the Others (A-3) |
| Jaws (A-3) | |
| Janis (A-3) | Whiffs (B) |
| Just Before Nightfall (A-4) | Wild Party (C) |
| | Wind and the Lion (A-3) |
| Killer Force (C) | White Line Fever (A-3) |
| Kamouraska (A-4) | Walking Tall, Pt. II (A-3) |
| Killer Elite (A-3) | Wilby Conspiracy (B) |
| Killing of a Chinese Bookie (B) | |
| | Xala (A-3) |
| Lost Honor of Katharina Blum (A-3) | Yazuka, The (A-3) |
| Lucky Lady (B) | |
| Lancelot of the Lake (A-3) | |
| Lulu the Tool (A-4) | |
| Live a Little, Steal a Lot (B) | |
| Life and Times of Grizzly Adams (A-1) | |

KEY TO RATINGS

- A1—Morally Unobjectionable for General Patronage
A2—Morally Unobjectionable for Adults and Adolescents
A3—Morally Unobjectionable for Adults
A4—Morally Unobjectionable for Adults With Reservations
B—Morally Unobjectionable in Part for All
C—Condemned

Bronson, brutal as usual

Breakheart Pass (United Artists) Charles Bronson's latest vehicle is a Western offering a mixture of mystery and suspense rather than the usual shoot-outs. The action takes place on a train carrying medicine and relief troops for a frontier army post devastated by a diphtheria epidemic. Bronson, an outlaw captured along the way, becomes the center of a series of mysterious and deadly accidents that plague the journey. By the time the train is cut off at the pass in the film's big finale of battling troopers and Indians, bad-good guys and good-bad guys, Bronson has had ample opportunity to please all his action fans. Although "Murders on the Western Express" keeps tripping over the loose ends of Alistair MacLean's convoluted plot, the production quality more than makes up for it (especially Yakima Canutt's second unit work). Director Tom Gries has told his violent tale well but in enough brutal detail to prove disturbing for the impressionable. A-III (PG)



Capsule reviews

I Will, I Will...For Now (Fox) Elliott Gould and Diane Keaton, working hard but to no avail in this limp comedy, press into service all the quirks and tics that make up their screen personalities. The plot is a witless attempt to cash in on the popularity of one of the current sex manuals, but the bad taste that garnishes it seems drawn from another era, an old fashioned quality which, however, does not make it any

more bearable (B)

Inserts (United Artists) There are fitful glints of serious intent amid the dreary chaos of this vulgar, pretentious film about a once-brilliant Hollywood director reduced to making stag movies. Sincerity, however, especially dubious sincerity, is no substitute for talent. Richard Dreyfuss is so convincing in his portrayal of a man bored with himself that

the hapless viewer instantly empathizes with him, and the emotion grows to almost unbearable intensity as the minutes creep by. The vulgarity and frailty on display here are not transmuted into something of consequence, as they might have been in the hands of creative and sensitive people, but served up in so crass and slovenly a manner that the film is beneath serious consideration. (C)

An American story without the ubiquitous 'bicentennial'

THE EAGLE AND THE STORK: AN AMERICAN MEMOIR, by Stoyan Christowe. Harper's Magazine Press. New York. 332 pages. \$10.95.

BOOK REVIEW

Reviewed by **JOSEPH R. THOMAS**

Nowhere in this book—even on the dust jacket—will you find the word bicentennial mentioned. But if you want to know what the bicentennial is all about, this autobiographical tale is as good a place as any to start.

Basically, this is an immigrant's warm, poignant story of life, first in the Balkans (Macedonia) and then, from 1911 onwards, here in America where he helped to build a mighty land.

THE IMMIGRANT is Stoyan Christowe, now a state senator in Vermont. But he grew up under Turkish rule in his homeland just after the turn of the century, and from the start he was engaged in a love affair with "Merika," despite all the attempts of his father to turn his head away from the desire to follow other villagers who had found their way to this country.

"The Eagle and the Stork"—the title comes from a great sky battle waged by those birds and witnessed by the young American-to-be—is

divided into three parts. In the first, Christowe reminisces about his childhood, much of which was spent serving as the eyes of his blind grandfather.

In the second, Christowe tells of his trip to the United States in 1911 at the age of 13, his arrival and processing at Ellis Island, his life in St. Louis as a laborer in the factories for as long as 10 hours a day, six days a week, and finally his reunion with his father who reluctantly came to this country after being deserted by his second wife.

Part three takes the two from St. Louis to Montana to

work at laying rail in the vastness of this new country.

The book ends shortly after the father's death, but along the way we learn through off-hand observations some of the things that happen subsequently: Christowe's service as Balkan correspondent for the Chicago Daily News, his marriage, his service in Vermont. And such is the power of his story that we end with the hope that he will write a sequel filling in the years from 1916 onwards.

(Thomas is managing editor of The Advocate, newspaper of the Newark archdiocese.)

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Infancy of Jesus

By REV. JOHN J. CASTELOT, S.S.

As we saw in an earlier column, the Gospels are not 'lives' of Christ, biographies in the modern sense of the term. They contain a great deal of good historical material, but they go beyond history, just as their subject, the incarnate Son of God, goes beyond history. As he is unique, so are they; they are transhistorical, inspired interpretations of the historical Christ-event in the light of post-Resurrection, post-Pentecost faith. They are primarily theological, secondarily historical.

IF THIS is true of the Gospels in general, it is even truer of those chapters which we call the Infancy Gospels: Matthew 1-2 and Luke 1-2. These are the wonderful Christmas stories, so dear to all of us. It is precisely because they are so dear to us that we owe it to Matthew and Luke to find out just what they were trying to tell us, and a great deal of serious and reverent research has gone into this endeavor in the past decades.

It has become increasingly clear that the Infancy Gospels are different from the other parts of the Gospels, so different as to be in a class by themselves. In the first three Gospels the accounts of Jesus' public ministry, beginning with the preaching of John the Baptist, parallel one another in amazing fashion. It was the public life which formed, little by little, the subject matter of the apostolic proclamation, as we can see from the early sermons recorded in the Acts of the Apostles, like Peter's Pentecost speech (Acts 2:22 ff. See also 3:12 ff.). Mark's Gospel reflects this stage of Christian catechesis and contains no Infancy Narrative.

The explanation for this would seem to be relatively simple: The apostles were sent to be witnesses, and they had personally witnessed only the public ministry. There had been no apostolic witness to the birth or childhood of Jesus. In fact, for quite a while the early Church seems to have had no interest in this phase of Jesus' life. When Matthew and Luke expressed such an interest in their Gospels, that interest does not seem to have been a historical one.

As mentioned above, the accounts of the public life are surprisingly alike, in spite of significant differences. The Infancy Gospels, on the other hand, are so different from each other as to be, for all practical purposes, irreconcilable. They agree on only three points: the Virgin Birth, the birth at Bethlehem, and the raising of the child at



"The infancy Gospels are so different from each other as to be, for all practical purposes, irreconcilable." From article by Father John J. Castelot.

Nazareth. Apart from these three points of convergence, they could be describing two different events. Attempts have been made in the past to make them dovetail, but these attempts have been so strained as to be most unconvincing. Compare them for yourself. In Matthew you have the familiar elements of Joseph's doubts, angels, dreams, the erratic star, mysterious strangers from the mysterious East, the slaughter of the innocents, the flight into Egypt, the return to Nazareth. Not a hint of this in Luke. For these and other reasons, it is quite generally agreed today that these accounts are, roughly speaking, about 90 percent theology and 10 percent fact.

WHAT, THEN, did Matthew and Luke have in mind in composing these stories? It would seem that they wanted to give us, each in his own fashion, a theology of the Incarnation. In addition, each of the narratives serves as an introduction to the body of the Gospel. Each is like the overture to an opera, in which the musical themes which will be developed at some length in the opera itself are stated quite succinctly. The Infancy narratives sum up what the Apostles and the Christians of the first century had learned, over the years, to believe of the Lord: who He was, what He came to do, how He was

received by various classes of people.

In Matthew, Jesus is presented as son of David, king of the Jews. He is acknowledged by the Gentiles (symbolized by the Magi), rejected and persecuted by his own people (Herod). The rest of the Gospel presents Him as the prophet like Moses forming the new people of God. The excitement at his birth, the persecution of the male children by the ruler, the flight to and return from Egypt likewise suggest the career of Moses, especially as that career is described with additional details extrabiblical stories.

Even structurally, Matthew's Infancy Gospel is a prelude to the body of the Gospel, which is made up of five booklets, each containing a narrative and a long discourse of Jesus. By anticipation, the Infancy Narrative is built around five explicit Old Testament citations.

In Luke, everything is ordered to the coming of salvation: its forerunner, John the Baptist, Mary, the mother of the Messiah, the joy of Elizabeth and John at the presence of Christ, the joy of the shepherds, of Simeon and Anna, and even to some extent of the scribes and doctors. There is also a prediction of his future reception by others. This abundance of messianic joy

runs all throughout the Gospel and has a parallel in Luke's own account of the history of the Infant Church in the Acts of the Apostles: Christians rejoicing in the salvation they know has come to them through Jesus.

JERUSALEM and the Temple occupy a central place in the theology of Luke's Gospel. And so the Infancy Narrative opens in the Temple with the annunciation of John the Baptist's birth, climaxes in the Temple with the

Presentation of the Infant Jesus, and closes in the Temple with the finding of the child Jesus after three days.

This is admittedly just a thumbnail sketch of a very complex subject. For a fuller appreciation of the theological riches contained in these chapters, consult a good modern commentary, like "The Jerome Biblical Commentary." If this is not available, read these chapters with close attention to the explanatory notes in the "New American Bible."

DISCUSSION AND QUESTIONS

1. Read the Infancy Gospels: Matthew, Chapters 1 and 2; Luke, Chapters 1 and 2. Compare them.
2. Study the explanatory notes accompanying the Infancy Gospels in "The New American Bible."
3. Discuss what is meant by "a theology of the Incarnation."
4. What does the statement, "He will save the people from their sins," tell us about Jesus?
5. Who gave the world one of the first documents of social protest?
6. What kind of man was Amos? Does his career carry a message for people today? Discuss.
7. Why does Matthew begin his Gospel with the genealogy of Jesus? What does the name "Jesus" mean?
8. Why does Luke trace the genealogy of Jesus back to Adam?
9. Reflect upon the statement: "...we can grow up in Christ and take possession of ourselves as He wills us to only if we are humble of heart and poor in spirit, ready to let ourselves be possessed by Jesus and his spirit..."
10. Reflect upon the kind of place in which Christ was born and the kind of life He led from childhood to adulthood. What does this simple life-style teach us?
11. Why is sacrifice a good thing? Discuss.
12. Do you feel that you should be concerned about world hunger? Why?

know
your
faith

Jesus' Infancy and Christi

know your faith

By WILLIAM E. MAY

The New Testament gives us two beautiful yet quite different stories about the birth and childhood of Jesus, those by Matthew and Luke. All of us are familiar with the scenes described in each: Matthew's account of the announcement of Jesus' birth to Joseph, the adoration of the Magi, the flight into Egypt and the slaughter of the innocents; Luke's description of the annunciation to Mary, the births of John and Jesus, the homage of the shepherds, the presentation and the finding in the temple. These simple yet profound stories have much to tell us both about Jesus and about ourselves.

MATTHEW begins his story with a genealogy that stresses that Jesus is the "son of David, son of Abraham." Its purpose is to tell us that Jesus is, like us, a true man,

but that this man Jesus whose virginal conception (1:20-23) is the work of God, not man, is the promised one of Israel, the seed of David the mighty king and also the seed of Abraham and therefore the one "in whose name all the nations of the earth will be blessed" (Gen 12:3). The one to be born of Mary, Joseph's wife, is therefore the one who would bring to fulfillment the promises made of old to Abraham, the father of all those who believe.

The utterly unique character of Jesus is brought out by Matthew in his account by the name that Joseph is instructed to give to Him, for He is to be called Jesus, which means "Yahweh—the one true God—saves," and Emmanuel, which means God with us (1:21, 23). That the saving mission of this holy one of God is to embrace all men is stressed by Matthew when he

tells us of the adoration by the Magi.

What is more, we learn from Matthew that this Jesus is to be a new Moses, for like Moses of old He is called by God from Egypt to fashion a new people and be their leader. In fact, one of the major themes running throughout the entire Gospel of Matthew is here foreshadowed, for in his Gospel, Jesus, the definitive Word of God to man, is the new Moses, the new lawgiver, the one who is to bring the people of God the words of divine life.

From Matthew's Gospel of the infancy we learn that we are to be the people of this new Moses, whom we are to adore as did the Magi, welcoming Him into our hearts. Like Joseph, from whose perspective Matthew tells the story of Jesus' birth and early infancy, we, his people, are to be upright and ready to carry

out unquestioningly and readily what the Lord directs us. He, the Messiah, is our true King (cf 2:2) and it is his reign that we are to let live in our hearts.

Luke's account is markedly different from that of Matthew, yet the truths he communicates to us about Jesus and ourselves converge with those disclosed in the Matthean version. Luke tells his story from the perspective of Mary, Jesus' mother. He parallels the annunciation and birth of Jesus with the annunciation and birth of John, his precursor, and weaves into his account Old Testament citations in a very simple and almost unnoticeable way, whereas Matthew introduces them solemnly in keeping with his purpose of showing that Jesus is the long-awaited Messiah and the bearer of the promises of old. Like Matthew, Luke

Doing something about

By REV. JOSEPH M. CHAMPLIN

The executive committee of our local Council of Christian Churches met at lunch the other day to draw up an agenda for the next general session.

AS WE PREPARED to place our food orders with the waitress, one member, a Methodist minister, somewhat apologetically asked what would be our attitude if he did not eat anything that noon. There were no objections, nor any questions about his rather unusual behavior.

This writer, however, pursued the matter. Was it part of a weight losing campaign? Didn't he feel well that day? Or could there be a unique, higher motive?

I suspected the latter and he confirmed by conjecture.

During Lent of 1975 our ecumenical services took world hunger as their recurrent theme. My colleague decided during that season to forego his future daily lunch in an attempt to identify more closely with those hungry in other places.

Fasting apparently has in the past not been a common practice in Protestant sectors, at least within his denomination. Part of the reason, he feels, may have been an unfortunate reaction to what was formerly a strong Catholic tradition. It is rather ironical that he and others like him are now adopting fasting at a precise moment in Catholicism's history when this type of self-denial or mortification is much less frequent or intense.

My colleague in the Christian ministry can, after one year of abstinence from

noonday lunches, list several benefits from the practice. The most significant, however, in his view, is the heightened awareness he has gained of what it means to be hungry. A slight rumble in the stomach during the day (which will be relieved by a full dinner later) helps him realize the plight of those millions who go to bed with hunger pains, a bloated belly and not much hope for a better tomorrow.

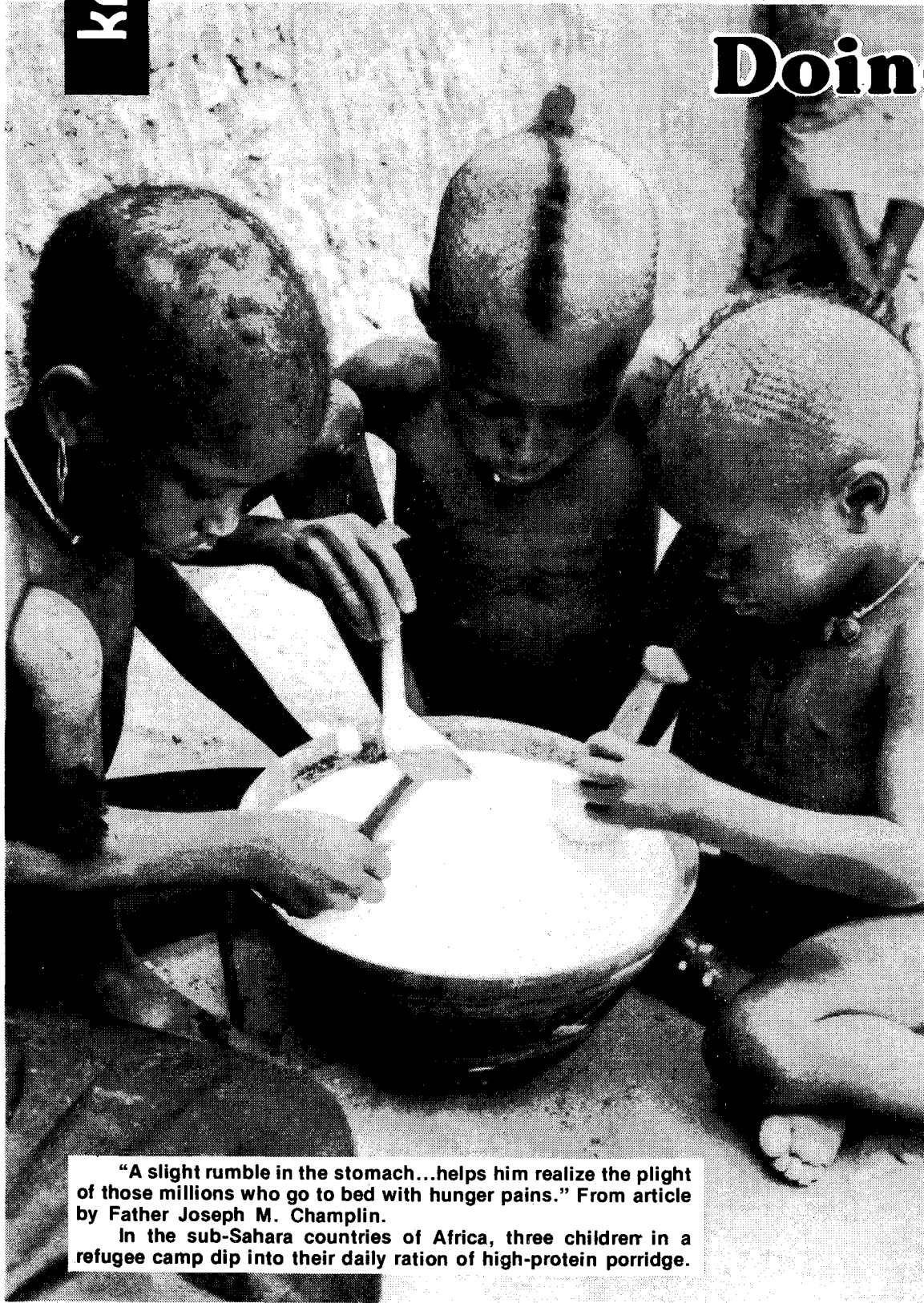
THE POVERTY and simplicity which surrounded Jesus' birth and early life may provide some comfort to those who are poor or hungry and a bit of inspiration to share for those who are more comfortable or affluent.

But lest we miss the point, our Lord in his adult years made very explicit the Christian's responsibility toward the undernourished, the homeless, the naked.

This minister's fasting is one method of fulfilling that duty and overcoming the world hunger problem. Observing a meatless Wednesday and Friday routine another suggested by our Catholic bishops.

Nevertheless, Christian individuals and communities must also look to some of the structures of our society which require change, if we are to cope in any effective way with the enormous difficulties posed by today's food shortages.

Organized programs for parish gardens, letters to Congressional representatives and senators supporting bills designed for the aid of impoverished countries, activities celebrating "Food Day, April 8" are illustrations of efforts which combine persons for more powerful



"A slight rumble in the stomach...helps him realize the plight of those millions who go to bed with hunger pains." From article by Father Joseph M. Champlin.

In the sub-Saharan countries of Africa, three children in a refugee camp dip into their daily ration of high-protein porridge.

ian Maturity

presents Jesus as the anointed of God, the Messiah, yet he stresses that Jesus is to be the holy one of God, the Son of the Most High who will bring to completion the saving work of God (cf 1:32, 2:30).

In his account Luke stresses the role of Mary, the humble virgin who found favor with God (1:30) and the shepherds, who personify the poor and the lowly, the "remnant" that God has kept faithful to Himself. Here we see themes that will come up time and again in Luke's Gospel, for in it he stresses the love that God and Jesus have for the weak and the powerless, for those who are humble of heart.

LUKE does not preface his story of Jesus' birth with a genealogical table, although he does provide one later in his Gospel (3:23-38). His genealogy differs from Matthew in that he traces

Jesus' ancestry back to Adam and not simply to Abraham, to emphasize the solidarity of Jesus with all mankind.

There is much in Luke's infancy account that bears on Christian maturity. For us to mature as disciples of Jesus, Son of the Most High God, we must be like Mary and shepherds, like Simeon and Anna. By this Luke means that we can grow up in Christ and take possession of ourselves as He wills us to only if we are humble of heart and poor in spirit, ready to let ourselves be possessed by Jesus and his Spirit, ready to give ourselves away to Him in love so that we can in truth come into possession of ourselves. Like John the Baptist too, whose birth parallels that of Jesus in Luke's account, we must be willing to prepare his way and serve Him.

ut world hunger

results and for needed structural modifications in government.

PARISH PERSONNEL and committees will find two publications of assistance here:

"Bread for the World," a newsletter for this "Christian Citizens Movement in the USA," is published in New York (235 East 49th St., New York City 10017) and contains

current information as well as practical suggestions for governmental reforms.

"Food Day, April 8, 1976" (Washington, D.C. 20036), a newsprint resource, contains a wealth of recommendations for the upcoming observance.

Incidentally, I wonder if my fasting luncheon associate noticed I ordered a tuna fish salad sandwich for that Wednesday meal.

AMOS

The reluctant shepherd

By REV. ALFRED MCBRIDE, O. PRAEM

Most religious leaders come across as refined and cultured people. Education irons out their rough spots and standards of politeness nudge them toward a kind of understated elegance. This is not quite so true of many of biblical leaders. Amos was unashamedly a mountaineer who had no intention of hiding his rustic ways bred into him as a farmer and shepherd. The day he addressed the fashionable ladies of a Samaritan women's club as "cows of Bashan" dispelled any illusions that he fancied games of tact and diplomacy.

BORN IN TEKOA around 750 B.C., his main concern was to take care of his sheep and his sycamore trees. He never dreamed of being a prophet. But once the Lord called him, he went right to the task with characteristic brusqueness.

Amos was the first of the great reforming prophets. As

a genuine social critic he was horrified by the people's departure from even the simplest standards of decency. He was shocked by the luxury and self indulgence of the rich who slept on beds of ivory, gorged themselves on lamb and wine and smelled of sweetest perfume while treating the poor unjustly and ignoring their basic needs.

The rich cushioned their consciences by ostentatious participation in liturgy and the practice of ceremonial pieties. They used religion as an excuse for not having social concern. Even degrading aspects of their piety did not shame them. Fathers and sons sinned with the same woman, even in the shadow of the royal chapel at Bethel. Moreover, they drank themselves to a stupor there with money collected from unfair fines.

Thus it is easy to see why Amos attacked the liturgy of such an immoral people. "I hate, I spurn your feasts. I

take no pleasure in your solemnities...If you would offer me holocausts, then let (your) justice surge like water." (5:21, 24) Amos had no objection to liturgy itself. He was opposed to an immoral people who hypocritically used worship as a cloak for their malice. Splendid sacrifices, immense feast day crowds and majestic music are not a substitute for clean lives. His eye was on the heart, not the ceremony. He fought for a worship allied to a quest for social justice.

AMOS was the first to preach that God was the Lord of every country. It was commonly thought that each people had its own god. Even Israelites thought this way. They thought their God was greater than the other ones, but somehow thought the other ones existed. Amos corrected that false impression. There is only one real God.

Amos focused the major effort of his ministry on the

royal sanctuary city of Bethel. He faced a tough audience. The city was enjoying a booming economy due to several successful wars. The merchant princes were living high. In the golden glow of this prosperity the people could scarcely believe that the doom perceived by Amos could really happen.

Amos was no expert on international affairs, but he knew about a powerful Assyrian neighbor and understood how moral decadence was the normal prelude to impending disaster. He told the business leaders: "Your wife shall be made a harlot in the city. Your sons and daughters shall fall by the sword." (7:17) To those prosperous burghers, Amos appeared as a religious crank, a figure of fun shouting his foolish doomsayings. Spoiled children mocked him in the streets, aping his mountain twang and unsophisticated ways.

Eventually, the city leadership tired of him and insisted that Amaziah, president of the royal chapel, get rid of this pest. Amaziah devised a treason charge and used it as a pretense to drive him out the city gates. "Off with you visionary!...Never again prophesy in Bethel, for it is the King's sanctuary and a royal temple." (7:12, 13)

THE SHORT ministry of Amos gave to the world one of the first documents of social protest. He identified with the poor and unjustly treated. He proclaimed an ethical God who is affronted by worshippers who use religion to mask and justify immorality. Rough hewn as he was, Amos yet loved his people and took no pleasure in the doom that awaited them. He scourged the people because he loved them. He wept over them because they loved neither God nor man.

Amos, lend us your spirit.



"Amos was the first of the great reforming prophets. As a genuine social critic, he was horrified by the people's departure from even the simplest standards of decency." From article by

Father Alfred McBride. Amos, a simple shepherd, was a severe critic of his times as shown in this painting by Bill Myers. (Copyright 1971 by Graded Press, reprinted by permission.)

Twenty-six Sisters celebrate

(continued from page 1)

★★★

SISTER MARY MULLINS, O.P.

The Archdiocese of Miami Associate Vicar for Religious received her early education in Canada and after entering the Sisters of St. Dominic of Adrian, Mich. was graduated from Siena Heights College.

A former member of the faculty at St. Ann School, West Palm Beach, she was awarded a Doctorate in Patristic Studies at Catholic University of America in 1940. After 12 years as a college teacher of theology, philosophy and classics she was named Mistress of Novices by her congregation. At the close of Vatican II she earned a Master's Degree in Religious Education at the University of Detroit and was awarded a Licentiate in Sacred Theology at St. Paul University in Ottawa.

Sister Mary is presently chairman of the Department of Religious Studies at Barry College.

★★★

SISTER MARIE DOROTHY, R.A.

Born in Ireland, Sister Marie Dorothy moved to England in 1906 where she studied at Assumption Academy in London and at the Norland Institute for Children's Nurses. She entered the Congregation of the Religious of the Assumption in 1924 and that same year received a Montessori diploma.

After teaching in elementary schools in Rome and England, she came to Philadelphia in 1935 and taught Religion, English and Art in Montessori and junior high. After further studies in Villanova University, she joined the staff of Miami's Assumption Academy in 1946 where she taught until 1955 when she was named Mistress of Novices and returned to her Motherhouse in Philadelphia. Ten years later she was transferred to Baiecomeau, Canada, where she opened a Montessori School. In 1970 she returned to Philadelphia and served as principal of Montessori classes. Since 1973 she has been stationed at Assumption Academy, Miami.

★★★

SISTER ELIZABETH MARY, R.A.

A native of London, Sister Elizabeth Mary received her early education at Assumption Academy there and entered the novitiate of her order in Belgium. After assignments in Madrid she returned to London and in 1931 was awarded an AMI Montessori diploma in 1931.

From 1931 to 1942 she taught elementary and high school English, Latin, Math, Music (Gregorian Chant), and Art. She then came to Miami with other Sisters who founded Assumption Academy and received a BA degree at Barry College in 1945. In 1946 she became an American citizen and was serving as principal at Assumption Academy when the first class was graduated in 1949. One year before she was awarded a Master of Arts degree at the University of Miami. After serving as community superior in Miami, she was named provincial superior of the North American Province of her order in 1959.

In 1965 she was appointed superior of her community serving at St. Hugh School, Coconut Grove; and since 1968 has been superior at St. Margaret Convent for elderly sisters on the grounds of Assumption Academy.

★★★

SISTER MARY GILBERT, I.H.M.

Born and reared in Detroit, Mich., Sister Mary Gilbert entered the congregation of the Sisters, Servants of the Immaculate Heart of Mary in Monroe, Mich. in 1926.

Before being assigned to the faculty of St. Michael the Archangel School, Miami in 1955, she taught in various schools administered by her community in Detroit, Roseville and Trenton, Mich., for a period of 28 years.

For the past five years she has been Parish Visitor in St. Lawrence parish, North Miami Beach.

★★★

SISTER MARY ELEANOR, O.L.V.M.

A native Floridian, who spent her early life in the Okeechobee area, Sister Mary Eleanor joined Our Lady of Victory Missionary Sisters at Huntington, Ind. in 1926 and specialized in catechetics, home nursing and social work.

For many years she was missioned in Texas, New Mexico, California, Michigan, and Arizona and in 1968 returned to her motherhouse and retirement center to serve on the nursing staff there. In 1971 she came to South Florida to participate through the Catholic Service Bureau in an apostolate for senior citizens and resided with other members of her order at Holy Family Convent. In the COR program she visited shut-ins and residents of local nursing homes and organized a corps of volunteers to provide entertainment for nursing homes. Last year, due to the illness of her 92-year-old mother she returned to Indiantown to care for her mother. Her nephew, Father Charles Clements is pastor of Holy Cross Church in Indiantown.

SISTER JOAN

MARIE MEIDINGER, O.P.

One of two children in her family who became Religious Sister Joan Marie was born in Canada and entered the Dominican Sisters of Adrian, Mich. in 1925. Her sister is known in religion as Sister Evangeline Marie and is also an Adrian Dominican nun.

Sister Joan Marie received a Ph.B. degree at Siena Heights College, Adrian, and an MA degree from University of Detroit. She did post graduate work at Barry College and for the past nine years has been principal at St. James School, North Miami.

Prior to being assigned to South Florida, she taught at schools administered by her order in Chicago, Detroit, and Oak Park, Ill. In the Archdiocese of Miami she has taught at St. Ann School and Rosarian Academy, West Palm Beach; St. Anthony School, Fort Lauderdale; and Little Flower School, Hollywood.

★★★

SISTER MARY EMMANUEL, O.S.F.

After eight years' experience as a registered nurse, Sister Mary Emmanuel, a native of Wilmington, Mass., entered the Franciscan Sisters of Allegany, N.Y. and continued in her profession.

Her first assignment was to the staff at St. Elizabeth Hospital, New York City, and she served for a time at St. Francis Hospital, Miami Beach, before being appointed administrator of St. Joseph Hospital, Tampa, a position which she held for nine years.

She directed the opening of a hospital in Pine Ridge, West Palm Beach, which was merged nine years later with St. Mary Hospital there. For the next eight years Sister was director of nurses in the Eye, Ear, Nose, and Throat Dept. of St. Clare Hospital, New York City, and then she returned to St. Joseph Hospital as superior.

Today she is organist for liturgical devotions at St. Francis Hospital, Miami Beach, as well as a Sister Visitor to the patients.

★★★

SISTER MARY OF THE ANGELS, O.S.F.

A varied career has marked

the religious life of Sister Mary of the Angels, a native of Bolivar, N.Y.

For more than 20 years she was a teacher and for 14 years served as a Franciscan Missionary in Brazil and most recently has been serving as a hospital Sister.

She has a Master's Degree in Theology and is presently an EKG technician in the St. Francis Hospital emergency room.

★★★

SISTER JOSEPHINE, O.S.F.

Recently retired after 28 years as administrator of St. Mary Hospital, West Palm Beach, Sister Josephine was born in Boston and has spent most of her 50 years as a Religious in the Archdiocese of Miami.

When her order assumed the operation of St. Francis Hospital, Miami Beach, in 1927, Sister was one of the first nuns assigned. In 1940 she was transferred and promoted to administrator of the then new St. Mary Hospital in West Palm Beach where under her guidance the hospital has had an outstanding record of growth and service.

★★★

Sr. Paul James, O.P.



SISTER PAUL JAMES, O.P.

A veteran of 17 years as a member of the faculty at Barry College, Sister Paul James is a native of Newberry, Mich. who has a Ph.D. with a major in mathematics awarded her at the University of Notre Dame.

For three years she was assigned to the Colegio San Antonio, Guayama, Puerto Rico and before coming to Miami taught for one year at Regina Dominican High School, Wilmette, Ill.

After entering the Adrian Dominican Sisters in 1950 she attended Siena Heights College, Adrian, and was graduated with a BS degree in mathematics.

Mother Joseph Maynard, O. Carm.



MOTHER JOSEPH MAYNARD, O. CARM.

A member of the Carmelite Sisters for the Aged and Infirm, Mother Joseph Maynard is one of three members of her family who are Religious, and is a native of Chicago.

Her brother, Brother Maynard Evers, and her sister, Sister M. Robert Angeline, are also members of the Order of Carmelites. Graduated from St. Bernard School of Nursing, she is studying Health Administration at Florida-Atlantic University.

Presently administrator of the Pennsylvania and Lourdes Retirement Residences operated by her order in West Palm Beach, Mother Joseph has also served in her apostolate in Chicago, Detroit, Columbus, O.; Cincinnati, the Bronx and Long Island, N.Y.

★★★

Sr. Marie Lucille, C.B.S.



SISTER MARIE LUCILLE, C.B.S.

A nurse at Villa Maria Nursing and Rehabilitation Center since 1966, Sister Marie Lucille was graduated from the Bon Secours Hospital School of Nursing,

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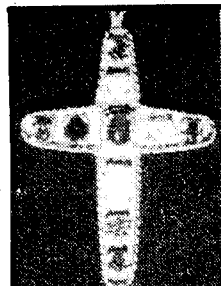


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(continued from page 16)

Baltimore, in 1953.

Prior to coming to Miami she was a member of the staff at the Bon Secours Hospital, Grosse Point, Mich.; and for more than six years was stationed at St. Francis Nursing Home, Darby, Pa.

A member of the board of trustees at Villa Maria, Sister Marie Lucille also serves on the Vocation Council of the Archdiocese of Miami and is a contact member for vocations for her congregation. In addition to being supervisor of care for 98 patients at Villa Maria, she conducts a volunteer program for teenagers interested in becoming nurses aides.

★★★



Sr. Geraldine,
O.P.

SISTER GERALDINE, O.P.

Born in Chicago, Sister Geraldine has served most of her religious life as a teacher and assistant principal at school in Michigan, Puerto Rico, and Florida.

She has degrees in mathematics, science, and education and did postgraduate studies in theology. Before coming to Florida she was assigned as an elementary school teacher in Michigan for seven years. Her first South Florida assignment was as a math and science instructor at St. Patrick High School and subsequently taught at St. Anthony High, Guayama, Puerto Rico, and John Carroll High, Fort Pierce. For the past four years she has been a Junior High math teacher.

★★★



Sr. Jean
Rosaria,
O.P.

SISTER JEAN ROSARIA, O.P.

A graduate of Rosarian Academy, West Palm Beach, Sister Jean Rosaria has a BA degree and an MS degree with a major in administration supervision and curriculum earned at Barry College.

She took post graduate studies in education at Fordham U., New York and at Catholic University of America, Washington, D.C.

Principal of St. Rose of Lima School, Miami Shores, for the past 11 years, Sister Jean formerly was a member of the faculties in St. Paul School, Grosse Pointe, Mich.; at Colegio Santo Domingo, Dominican Republic; at Academia del Sagrado Corazon, Santurce, Puerto Rico; and Little Flower School, Hollywood.



Sr. Joseph
Eilese,
O.P.

SISTER JOSEPH EILESE, O.P.

A native of Miami Beach who was graduated from St. Patrick's High School in 1950, Sister Joseph Eilese is a daughter of Mrs. Margaret Hukle, St. Louis parish. Graduated from Siena Heights College, Adrian, and Barry College, she has taught in schools operated by her order in Detroit, Jacksonville, St. Petersburg, and for eight years was stationed in Puerto Rico, before joining the faculty of St. Joseph School, Miami Beach.

★★★



Sr. Marlene,
O.P.

SISTER MARLENE, O.P.

A child care worker and housemother at St. Vincent Hall for Unwed Mothers, Sister Marlene has a M. Ed. degree in Reading awarded her at DePaul University, Chicago.

Formerly a teacher, she taught in elementary and high schools staffed by her order in the upper peninsula of Michigan as well as in Chicago and its surrounding suburbs.

Before engaging in her new apostolate she earned a Bachelor of Arts degree at Siena Heights College, Adrian.

★★★



Sr. Dolores
Marie,
O.S.F.

SISTER DOLORES MARIE, O.S.F.

A Sister of St. Francis of Mary Immaculate of Joliet, Ill, Sister Dolores Marie has been a member of the faculty at Cardinal Gibbons High School, Fort Lauderdale, for the past 11 years.

A past vice-president and secretary-treasurer of the Catholic Forensic League of South Florida, she earned her Bachelor of Arts degree at the College of St. Francis, Joliet; and a Master's degree in Business Administration at the University of Notre Dame.

Prior to coming to South Florida she taught at schools in Toledo, Joliet, Maumee, O.; Columbus, O. and Chicago.



Sr. Elaine,
O.S.F.

SISTER ELAINE, O.S.F.

A member of the faculty at Corpus Christi School since 1971, Sister Elaine served as a teacher in schools conducted by the Franciscan Sisters of Allegany, N.Y. in Rochester, Jeffersonville and Buffalo, N.Y.

A graduate of St. Bonaventure College, Allegany, N.Y. she made her final profession of vows in 1959 at her motherhouse.

★★★



Sr. Joan
Petz,
O.P.

SISTER JOAN PETZ, O.P.

Now a teacher in a private school, Sister Joan is a native of Detroit, whose teaching experience was gained in schools in Michigan before she came to South Florida in 1967.

From 1967 to 1970 she was a member of the faculty at St. Rose of Lima School.

★★★



Sr. Helen
Tiemann,
R.C.

SISTER HELEN, R.C.

Now in her fifth year as a member of the staff at the Cenacle Retreat House, Lantana, Sister Helen coordinates group retreats for nuns, gives individual directed retreats to Sisters and laity, helps staff other spiritual programs and is available for follow-up spiritual direction.

A convert to Catholicism while engaged in an advertising career in New York City and studying at Columbia University, Sister Helen has been active in retreat work and spiritual counseling for 25 years.

She has served in various Cenacles as treasurer, as local and provincial councillor, as provincial treasurer and as superior of the provincial house. A member of the Archdiocese of Miami Vocation Council, her various assignments have taken her twice to New Zealand and to Rome.



Sr. Margarita
Ramirez,
R.M.I.

SISTER MARIA MARGARITA, R.M.I.

A native of Oriente Province, Cuba, Sister Margarita joined the Claretian Missionary Sisters, Religious of Mary Immaculate in Havana.

Principal of the Cultural Center of the Claretian Sisters, she was stationed in Cuba, Colombia, Venezuela and Panama where she earned a degree in Theology and Religious Education at the University of Panama.

Since June of last year she has been missioned at Our Lady Queen of Peace parish in Delray Beach serving Spanish-speaking agricultural farm workers.

★★★



Sr. Mary
Grace,
R.S.M.

SISTER MARY GRACE, R.S.M.

A member of the Congregation of Our Lady of Mercy, Limerick, Ireland, Sister Mary Grace is a native of County Tipperary who has a Certified Teacher's Certificate from the College of Education, Limerick.

She has a Higher Diploma in Education from the National University of Ireland and a diploma in Speech and Drama which entitled her to become an associate member of the Royal Irish Academy of Music. After a three-year course in Scripture, Theology, Philosophy and Religious Education at the Mater Dei College of Religious Education, Rome, Sister Mary Grace was awarded a degree in Religious Education.

Before assuming her present position as Director of Religious Education in Holy Family parish last year, she was secretary to the Munster Branch of the Catechetical Assn. of Ireland, arranging courses, seminars, workshops and lectures for teachers.

★★★



Sr. Maria
Pilar,
S. Ch.C.J.

SISTER MARIA PILAR, S.Ch.C.J.

Born in Spain, Sister Pilar is a

member of the faculty at St. Bartholomew School, Miramar.

A member of the Congregation of the Sisters of Charity of the Sacred Heart of Jesus and one of five nuns in her family, she taught for 15 years in public schools and schools staffed by her order in Spain.

In 1966 she was assigned to Puerto Rico and then joined other members of her community in South Florida one year later. She has, in addition to academic degrees awarded her in Spain, a Bachelor of Science degree from Florida International University and is presently studying for a Master's degree in Religious Studies.

★★★



Sr. Doris
Ann,
S.S.N.D.

SISTER DORIS ANN, S.S.N.D.

Principal of Madonna Academy, West Hollywood, for the past eight years, Sister Doris Ann is a member of the School Sisters of Notre Dame.

Following service as a member of the faculties at schools conducted by her order in Providence, R.I. and Caguas, Puerto Rico, she was both teacher and principal at Notre Dame Preparatory School, Baltimore, before coming to the Archdiocese of Miami in 1968.

★★★

SISTER JOAN MARCONI, O.P.

Presently dean of students and a teacher of science at Rosarian Academy, West Palm Beach, Sister Joan received her early education at Miami's Gesu School.

She earned B.S. and M.S. degrees at Siena Heights College, Adrian, and took advanced studies in science at the Illinois Institute of Technology, Ohio Wesleyan University, and Barry College.

Formerly a member of the faculties of St. Thomas Aquinas High School, Fort Lauderdale; and Aquinas High School, Chicago, she worked on a summer program two years ago in St. Martha parish to examine possibilities for programs to aid the elderly.

★★★

SISTER CAROLYN ROYAL, O.P.

Born in Fort Wayne, Ind., Sister Carolyn received her BA degree at Siena Heights College and an MA degree in Modern European History at Loyola University in Chicago.

During the past 17 years that she has served in the Archdiocese of Miami she has taught at St. Thomas Aquinas High School, Fort Lauderdale; Cardinal Newman High School, West Palm Beach; and St. Patrick School.



An increased number of Cuban refugees are preparing for U.S. citizenship at the Archdiocese of Miami Office of Immigration. At right, Mrs. Otilia S. Jimenez assists an immigrant with an application. Above, Valentin Planiol conducts an English class at Miami's Centro Hispano Catolico.



Marian School gets KC minibus

Our Lady of Charity Council of the K. of C. will observe the 15th anniversary of its founding by donating a minibus to the Marian School for Exceptional Children.

Supreme K. of C. Knight John W. McDevitt will participate in the anniversary celebration during a dinner at 7:30 p.m., Saturday, March 27, at the Airport Holiday Inn.

Miami's Archbishop Coleman F. Carroll will be guest of honor at the event which marks the organization of the Council in 1961 by K. of C. members representative of various councils in Cuba.

According to grand knight Francisco Ruiz, the bus for the Marian School was acquired through funds collected during the recent "Tootsie Roll" campaign to aid the mentally retarded.

North Dade Curia; Father Ambrose Burke, T.O.R., spiritual moderator, Miami Junior Curia; Father John Fink, Father John Keogh, and Father Anthony O'Reilly.

More than 300 members of the Legion of Mary attended Acies of their West Palm Beach Curia in St. Mark Church. The Curia includes some 200 parishes located in Palm Beach County.

Led by their president, Mrs. Mary Baker, St. Ann parish, West Palm Beach, the legionaries renewed their individual acts of consecration at their vexillum (Roman-type Legion standard) before the main altar.

Father Carl T. Morrison, assistant pastor, was principal celebrant of a Concelebrated Mass, during which Father Julian Fuentes of St. Juliana parish, West Palm Beach, gave the homily. Father Fuentes is a bilingual Spanish-speaking priest among the area's Spanish-speaking legionaries.

The program was printed both in English and Spanish.

Hundreds of Legionaries have annual ceremonies

Hundreds of Legion of Mary members in South Florida participated in annual Acies ceremonies conducted Sunday in the Cathedral of St. Mary and at St. Mark Church, Boynton Beach.

Msgr. Noel Fogarty, Chancellor of the Archdiocese of Miami, was the principal celebrant of Concelebrated Mass in the Cathedral and conveyed to participants the gratitude of Archbishop Coleman F. Carroll for their works in South Florida.

During the Mass Legionaries rededicated themselves to the Blessed Mother. Father William O'Shea, pastor, Our Lady of the Holy Rosary parish, Perrine, and spiritual moderator of the South Dade Curia of the Legion, preached the homily.

Opening prayers were led by Father James Quinn, Archdiocesan Legion director. Other priests participating were Father Daniel Barrett, spiritual moderator, Miami Regia; Father Edward Moar, O.M.I., spiritual moderator,

Biscayne College student carnival

OPA LOCKA—A student-sponsored carnival opens at Biscayne College, 16400 NW 32 Ave., on Thursday, April 1 and continues through Sunday, April 4.

A variety of rides, games, and refreshments will be featured beginning at 6 p.m. Thursday and Friday and at 2 p.m. on Saturday and Sunday.

Proceeds benefit the college's Student Activities Dept.

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Lenten series in N. Miami Area

Special Lenten series are slated for parishioners and interested persons in the area at Holy Family, St. James and St. Rose of Lima Churches North Miami.

"Has the Church Surrendered?" will be the topic of Father Anthony O'Shea on Wednesday, March 31 at 8 p.m. in the parish hall in Holy Family parish. On Wednesday, April 7, Father Thomas Carroll, Ph.D. will discuss "The Church Prays," and on Wednesday, April 12, priests of the parish will conduct a "Night of Reconciliation."

"The Meaning of the Liturgy of Holy Week" will be the theme of the Lenten program at St. James Church beginning at 7:30 p.m., Monday, March 29, in the parish hall.

Sessions will continue on Wednesday, March 31, Monday, April 5 and Wednesday, April 7.

A two-week lenten mission under the direction of Father Charles Mallen, C.S.S.R., assistant pastor, Our Lady of Perpetual Help Church, opens in St. Rose of Lima Church Sunday, March 28.

Mission topics will include "Faith is No Clearer Than God is," "Your Life's Values—Compass or Cop-Out," and "Confession is Still the 'In-Thing' In or Out of the Box."

Special programs for high schools students are scheduled at 7 p.m. on Sunday, March 28 and Sunday, April 4.

Coral Gables sets K of C Day

Tuesday, March 29, has been proclaimed by Coral Gables Mayor Robert McKnight as "Knights of Columbus Day."

In a proclamation issued Tuesday, the Mayor cited the record of the Knights of Columbus on behalf of country, Church, community and their fellowmen as well as recognizing members of the fraternal organization for their other contributions.



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It's a Date

Collier County

A garage sale to benefit **ACTION FOR LIFE, INC.** will be held Saturday, April 3, at 2895 10th St. N., Naples. Proceeds will assist area delegates to attend the 1976 National Right to Life Convention in June in Boston. Anyone having salable items should call 261-1817 for pick up.

Dade County

"An Afternoon of Reflection" for women of **HOLY FAMILY Women's Club** and the parish begins at 1 p.m., Sunday, March 28, under the direction of Father John Bresnahan, O.S.A. in the parish church, North Miami. Confessions and celebration of Mass will be included.

A belated St. Patrick Day dinner and dance will be sponsored by the **CORAL GABLES COUNCIL, KC** at 6:30 p.m., Saturday, March 27, in the Council hall, 270 Catalonia Ave., Coral Gables. On April 2 the Council will host a "Shrimp Feast" and dance beginning at 7:30 p.m.

Palm Beach County

The **WOMEN'S AUXILIARY** of the Palm Beach Catholic Service Bureau will meet at 7:30 p.m., Tuesday, April 6, at Holy Name of Jesus parish, 345 S. Military Trail, West Palm Beach. For further information call 683-5587. Guests are welcome.

A dessert card party under the auspices of **ST. JULIANA Women's Club** will be held at 12:30 p.m., Saturday, April 3, at the home of Mrs. Jane Kilday, 210 Almeria Rd., West Palm Beach. For reservations call 588-3142.

Broward County

Members of **ST. BARTHOLOMEW Men's and Women's Clubs** will sponsor a day of recollection beginning at 9:30 a.m., Saturday, April 3, at the parish in Miramar. Sessions will conclude at 12:30 p.m. Luncheon will not be served but a coffee break will be provided. Information available at 989-7060.

OUR LADY QUEEN OF MARTYRS Women's Club Fort Lauderdale, will sponsor its annual Lenten retreat today (Friday), Saturday, and Sunday. Retreat master will be Jesuit Father John Walsh of St. Louis University.

A luncheon and card party under the auspices of **ST. JEROME Women's Club**, begins at 12:30 p.m., Tuesday, April 6 in the parish hall, 2533 SW Ninth Ave., Fort Lauderdale. Fashions will be shown by Britt's.

A Day of Recollection will be sponsored by **ST.**

SEBASTIAN Council of Catholic Women on Tuesday, March 30 beginning with Mass at 9 a.m. in the parish church, Fort Lauderdale. Father Paul Frank, O.M.I. will conduct the conferences scheduled to conclude at 3 p.m. Those planning to attend are advised to bring a light lunch. Coffee will be served.

Their annual dessert card party will be sponsored by **ST. CHARLES BORROMEO Women's Club** at noon, Tuesday, March 30, in the parish center, W. Hallandale Beach Blvd. and NW Sixth Ave., Hallandale.

A Spring fashion show and luncheon under the auspices of **ST. VINCENT Women's Club**, Margate, begins at noon, Saturday, April 3 at Sandalfoot Cove Country Club, Boca Raton. Fashions from Ann's Boutique of Boca Raton will be featured. Tickets are available at Ann's.

ST. COLEMAN Young At Heart Club will meet Monday, March 29, at 1:15 p.m. in the parish hall, U.S. and SE 12 St., Pompano Beach. St. Patrick's Day theme will be highlighted by music, entertainment, and refreshments.

A Corporate Communion will be observed by members of **ST. SEBASTIAN Council of Catholic Women** during 8 a.m. Mass, Friday, April 2, in the parish church, Fort Lauderdale.



'Holiday on Ice' slated for Boystown benefit

A skating version of the video production "Sesame Street," highlights the 1976 edition of "Holiday On Ice" which will benefit Boystown of Florida on Tuesday, April 13, at the Miami Beach Convention Hall.

All of the characters made famous on the TV show produced by the Children's Television Workshop will be projected onto the ice during the premiere performance for Boystown sponsored by the Miami Rotary Club.

During the past seven years that the opening performance has benefited Boystown some \$100,000 has been realized from the sale of tickets to the premiere performance. The residence for dependent teenage boys conducted by the Archdiocese of Miami in Miami's southwest section is open to all boys in need regardless of race or creed.

In addition to "Sesame Street" there are four other fast and elaborate productions.

N. Dade Women meet March 31

Members of the North Dade Deanery of the Miami Archdiocesan Council of Catholic Women will convene for their Spring meeting at 9 a.m., Wednesday, March 31 in St. James parish hall.

Mrs. Eileen Gately, president, will conduct the business session at 9:30 a.m. during which officers will be elected for the 1976-77 year.

New officers will be installed during 11 a.m. Mass in St. James Church and a box lunch will be served at 12:30 p.m. in the parish hall.

Guest speaker will be Sister Mary Catherine, O.P., director of Religious Education at St. Benedict parish, Hialeah, who will conduct a "buzz session" with members on the topic, "Communicating Between Deanery and Affiliations."

ERA discussion at St. Gregory

PLANTATION — "The Ideal Christian Woman—Is ERA A Help or A Hindrance?" will be the topic of a panel discussion which members of St. Gregory Women's Club will sponsor at 8 p.m., Saturday, March 27, at the Deike Auditorium on Cypress Rd.

Panelists will include Mrs. Thomas Palmer, Stop ERA chairman of the Florida Council of Catholic Women; Florida Rep. Arthur Rude, Dave Smith, former state legislator, Mrs. Mary Bennett, Legislation chairman of the South Broward Deanery of the Miami ACCW, and others.

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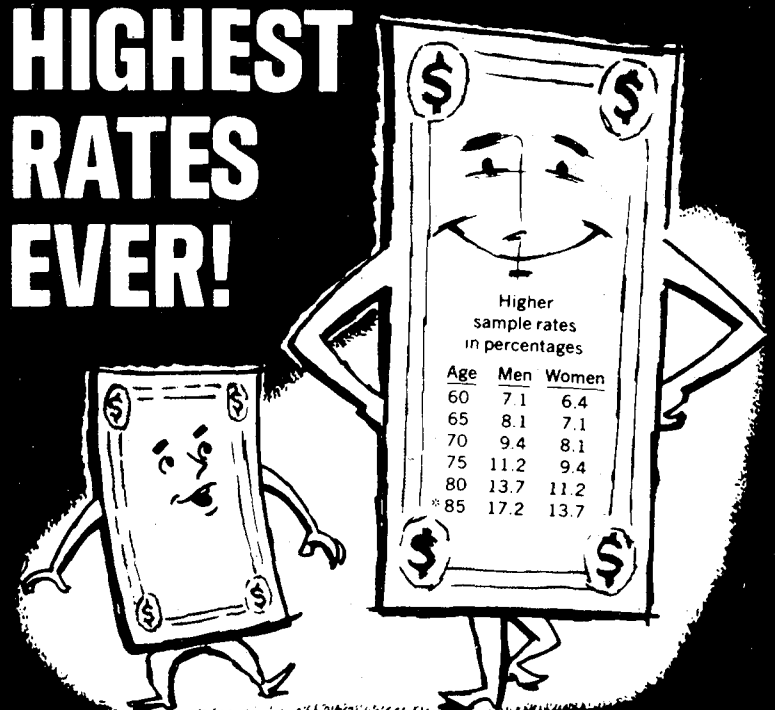
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Top students win Science Fair awards

It's that time of year again when students are honored for their achievements in science and engineering at the South Florida Science and Engineering Fair, held in conjunction with the Dade County Youth Fair. Exhibits are on display at the Youth Fair grounds, Coral Way at SW 107 Ave., through Sunday.

Students from Catholic elementary and high schools contributed to the event, as well as students from public and private schools throughout Dade County.

Following is a list of Catholic school students and the awards they won.

Miami Herald Award, Lower Junior Division, Third Place: Shirley Renuart, St. James School.

Excellent Award, Senior Division: Biochemistry—Fane Lozman, Immaculata-LaSalle; Botany—Mary Ann Ruden, Lourdes Academy.

Excellent Award, Upper Junior Division: Biochemistry—James Waler, St. Brendan; Environmental Sciences—Frank Civantos, Belen Prep; Urban Planning—Oscar Herrera, Immaculata-LaSalle.

Superior Award, Lower Junior Division: Biochemistry—Marlene Civantos, St. Patrick School; Chemistry—Francisco Villaronga, St. Theresa School; Zoology—Joseph Civantos, Belen Prep; Environmental Sciences—Shirley Renuart, St. James School.

Excellent Award, Lower Junior Division: Behavior Studies—Stephanie Modola, Holy Rosary School; Botany—Seche Rivera, Carrollton School; Chemistry—Michelle Currier, St. John the Apostle School; Rebecca Miles, St. Monica School; Earth Science—Craig Peters, St. James School; Jeannine St. Jacques, St. Hugh School; Microbiology—Damian Pardo, Belen Prep; Physics—Other—

Sandra Viscount, St. James School; Space Exploration—Marcia Cuesta, St. John the Apostle School; Bruce Soltis, Sacred Heart School.

Honorable Mention Award, Senior Division: Behavior—Anna Croce, Pace High; Biochemistry—Harlan Bielej, Columbus High; Botany—Peter Schmitt, Curley High; Microbiology—Marlene Valero, St. Brendan High.

Honorable Mention Award, Upper Junior Division: Zoology-Invertebrate—Oscar Kramer, Belen Prep.

Honorable Mention Award, Lower Junior Division: Behavior Studies—Debbie Griffin, St. Monica School; Pam Sack, Carrollton School; Botany—Victoria Aguilera, Corpus Christi School; Sandra Hill, Holy Family School; Tomoko Kogure, Carrollton School; Chemistry—Adriana Sanchez, Immaculate Conception School; Earth Sciences—Mark Civile, St. Peter and Paul School; Vladimir Golik, St. Hugh School; Engineering—Gloria de la Cova, St. Michael School; Electricity and Magnetism—John McCann, Holy Family School; Zoology-Invertebrate—Karen Lynn, St. Brendan High; Bonnie McCabe, Immaculate Conception School; Zoology—Man—Mercedes Marino, Corpus Christi School; Environmental Sciences—Maria Azan, St. Timothy School.

Special Area Awards: Dade Clean County Committee—Shirley Renuart, St. James School. Dade County Medical Association—Fane Lozman, Immaculata-LaSalle High; Marlene Civantos; St. Patrick School; Joseph Civantos, Belen Prep. Tropical Audubon Society—Peter Schmitt, Curley High; Manuel de Zarraga, Columbus High. Women's American ORT of Kendall—Fane Lozman, Immaculata-LaSalle High. Dade Agri Council—Shirley Renuart, St. James School; Peter Schmitt, Curley. Kiwanis Club of Miami—Shirley Renuart, St. James School. Dade County Pharmaceutical Association—Fane Lozman, Immaculata-LaSalle High; Joseph Civantos, Belen Prep. Museum of Science Medallion—Shirley Renuart, St. James School. Science Teachers of Dade County Recognition—Shirley Renuart, St. James School.

Bridge Building Contest, Senior Division: Maria Deleon, Lourdes Academy. Lower Junior Division: Nicholas Martino, St. Theresa School; Julie Breitfelder, Holy Family School. Life Science Papers, Honorable Mention: Sarah Ettman, Carrollton School.

St. Brendan High's teams, Curley's tennis team, win

By GEORGE FORNASH

Five of St. Brendan High's athletic teams were victorious and Curley's tennis team passed another stiff test in a busy week of sports action.

The slugging sticks of St. Brendan's baseball and softball teams highlighted the week also marked by wins by their boys' and girls' track teams and their swimming team. Gregg Olson and Pete Ondi each drove in four runs during a 20-1 thrashing of Dadeland. Terry Murphy's four hits led the girls to an 18-2 rout of Gulliver. In other baseball action, LaSalle won three games to extend their winning streak to seven games. They blanked Marathon 5-0 on Ralph Sam's two-hitter, Paul Wilkie duplicated the two-hit shutout in a 11-0 win over Pine Crest and Roberto Vasquez' bat propelled the Royals to a 11-1 bombing of Coral Shores. Two-time no-hit artist Tony Massaro of Columbus met his match in a loss to Miami High, but Kerry Nash notched two wins for the Explorers. He got the win in a 10-7 triumph over Palmetto and then tossed a three-hitter against Pace. John Bow had three RBI'S in that game. Curley routed Deerborne, 11-6, but was then whipped in turn by Cardinal Gibbons, 12-4. Gus Perez-Abreu fired a two-hitter and Carlos Pereira drove in three runs as Belen beat Marathon, 9-1. Mary Immaculate lost a tight one to Westminster Christian, 4-3 in extra innings.

BACK ON the girls' diamond, big routs were the order of the day last week. Assumption blasted Deerborne, 14-4 and Mueller, 16-2. Maria Pigna and Judy Sullivan were the hitting stars for Assumption. Grace Gunderson hit a grand slam and Lisa Perrotti had five RBI's as LaSalle blanked Lear, 14-0. Carol O'Donski hit her third home run in two weeks, this one a grand slam, as Lourdes downed Pace, 16-5. Lourdes and Madonna provided the contrast in the week as they staged a pitching and defensive duel. Lourdes came out on top, 1-0.

Sports Scene

Lynne Scribner pitched the shutout.

Curley's undefeated tennis team knocked off their second unbeaten opponent this year as they beat Palmetto, 4-3, the Panthers' first loss in 13 matches. Blaine Willenborg took the No. 1 singles and teamed with Jean Desdunes to capture the decisive doubles match. Curley also routed Carol City 7-0 for their 16th straight win as George Oyarzun became the fifth player to win in the No. 1 singles spot for the Knights this year. Columbus' boys won two matches last week. The first was a big victory over North Miami Beach, 4-3. Jose Cardenas and Ben Boesch clinched the victory in their doubles match. The Explorer also beat Key West, 7-0, with Cardenas taking the No. 1 singles. Carrollton won the confrontation with Curley's girls, 4-3. The doubles team of Allegra Pero and Jolynn Reinertson won the fourth point of the big match. Carrollton also edged Gulliver, 4-3, as No. 4 singles player, Susan Laidlaw, won the decisive match. Curley's girls

bounced back to beat Key West, 6-1.

IN TRACK, Columbus' Bill Lennon ran one of the fastest half miles in South Florida this year with a 1:57.0 clocking to highlight the Explorers' 79-53 win over South Miami, Derek Crocker won the 100 and 220 dashes, the long jump and ran on the winning 880 relay team as Curley dominated St. Thomas, 102-30. St. Brendan's boys beat Colonial Christian, 68-37 as Fred Arden won the shot put and the discus, and St. Brendan's girls won, 70-30.

In swimming, Lourdes defeated Coral Park, 101-69 as Elke Lemaire won the 100 butterfly and 500 freestyle and Karre Cox won the 50 freestyle and 100 backstroke. St. Brendan beat Gibbons, 86½-68½ as Cathy Kelly was a double winner in the 100 freestyle and the 200 freestyle.

Spring has sprung, fun is blossoming

By ELAINE SCHENK

Correction! The head essayist goofed! Member the Bicentennial essay and poster contest? Well, the deadline isn't

Your Corner

really April 1, it's April 15. (Same as you-know-what.) So you still have a good chance to get your entries in to the Youth Activities Office at 6180 N.E. 4th Ct., 33137.

Got any amendments in mind for the CYO Constitution? Just a reminder: the deadline to submit them is Monday, April 5. The Constitutional Convention will be held at Nativity Parish May 3 at 7:30 p.m.

By now you've probably heard or read of the eight CYOs of Minister, Ohio who died in an accident a couple of weeks ago. Somehow we feel very

close to those families and to the whole town of Minster. A number of young people of Miami will come together to celebrate a Memorial Mass for the Minster students and their families and friends. You can join them at St. Timothy Church on Sunday, April 4 at 6:15 p.m.

Calling all CYO officers and teen leaders! You can get a whole education in communications skills, project planning, fund raising, campaigning for office, problem solving, etc. etc. etc...Sound good? You bet it's good, and we dare you to try it! Pre-register now for the Leadership Training Program scheduled for April 24-25 at St. Thomas (continued on page 21)

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Activities available for all, whatever your interests

(continued from page 20)

Aquinas High. We'll be giving more details as the weeks go by, so watch the ol' col'm, ok? Meanwhile, get in touch with your friendly neighborhood Youth Activities Office.

(P.S. Adult counselors and advisors, that goes for you, too! Details next week.)

● Back to nature is the idea, and camping is the way to go. That seems to be where Nativity CYO-ers are headed the weekend of April 10. All of you who are going, remember to get your permission slips to Diane Kienze no later than March 30. You can call her at 989-9093.

● "Please deposit canned goods in the nursery at the stable..." Actually, this request isn't as weird as it sounds. St. Maurice CYO-ers are collecting the goodies for delivery to

Camillus House in a couple of weeks. Good project there—see if we can help them out.

● While we're on the subject of food, anyone for pizza? St. Bartholomew CYO sure is; in fact, they're having a pizza party tomorrow (Saturday, March 27) in the school hall. Be there by 8 p.m. and be ready for some good eatin'.

● I hear there's a Car Scout girl wash—I mean a car girl Scout Wash—Oh, you know what I mean. Anyway, it's happening this Saturday, March 27, up at Holy Family Parish. That's in the school parking lot from 9 a.m. to 1 p.m.

● If I could get my tongue un-twisted, I'd tell you about the second annual Ecumenical

Scout Day. I'd tell you it was scheduled for April 10 at 9 a.m. at St. Patrick's on the Beach, and that Boy Scouts, Girl Scouts and Explorers of the Catholic, Protestant and Jewish faiths are invited, And I'd warn you to bring a sack lunch to ward off the Hongries. But if you really want more information on registration fee and other good stuff, give a call to Fred Priebis at 754-2651 (daytime) or 681-8131 (after 6).

● Lourdes Academy wished upon a STAR and guess what? The Chamber of Commerce has chosen Ann Tunstall STAR student in her congressional district. Ann will receive a \$500 scholarship and a trip to Tallahassee, where she will compete on a state-wide level for a \$1,000 scholarship. Way to go! Best of luck to you!

Straight Talk

Why does Church bury him?

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,

A while ago a terrible thing happened in our neighborhood. A man for no reason killed his wife and friend and then killed himself. It was terrible. What I can't understand is that the man had a funeral in the Church. Why would the Church let someone like this in?

Cathy

Dear Cathy,

There are times when the Church will refuse to be involved in the funeral of a

person. If the person lived a life that was obviously opposed to love of God and neighbor, the Church can take this stand. But she is reluctant to do that. I do not know all the facts about the incident you mentioned, but I am sure that it was felt that this man was emotionally or mentally disturbed, and that he was truly in need of the Church's prayers. Life is something we cling to very strongly, and when a person takes his own life in that way it sometimes shows how upset and confused he was.

It is also important to remember that a funeral is held for the benefit of those who are still alive. The family and friends of this man were given

the chance to pray with the Church for God's forgiveness and mercy. Hopefully it was a chance for them to come closer to God through this tragedy. In a funeral the Church cares not only for the dead but also the living.

God's love is something greater than our ability to love, forgive and understand. The Church is the expression of that love, and hopefully that can be seen in the way the Church loved this man.



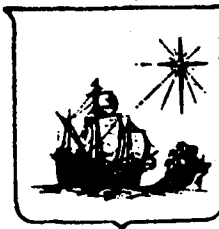
Accepting a car donated to Boystown by Barnett Bank at Westchester is Msgr. John Glorie, Boystown director. Turning over the keys and title are Charles M. Volk (left), chairman of Barnett's board of directors; and Carlos Arboleya, bank president. The Thunderbird is the third car the bank has donated to Boystown.

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— In the Woods and Hills and
Lakes and Rivers of Florida

In addition to the 'regulars' such as swimming (we have a pool, lake, river and spring for this) riflery, handicraft, archery. Good Counsel Camp offers special training in boating and canoeing. Long trips up to 20 to 50 miles are offered to the advanced boater. Special 'safaris' via jeep through the great forests and game preserves — exploration trips on the mysterious Withlacoochee River — overnight trips to Tomahawk lodge on Rainbow Springs are a few of the 'Specials'.

GOOD COUNSEL CAMP PROVIDES THREE SEPARATE SESSIONS EACH SUMMER

ALL BOYS WOODCRAFT SESSION

This session consist of three weeks of real outdoor life with the special emphasis on woodcraft, water sports, riflery, archery, handicrafts, hiking and nature study. Great emphasis is placed on overnight expedition and campouts. This session is open only to boys between the ages of 8 - 15.

COED WOODCRAFT SESSIONS

This is the fifth year this type of program has been offered at Good Counsel Camp. The overall format is similar to the all boys Woodcraft session, adapted to include activities for girls. This coed session offers special opportunities for brothers and sisters to attend. Age limit: 8 - 15.

CAMP DATES AND RATES

Boys Woodcraft Session - Sunday, June 13 to Friday, July 2. Three weeks, \$200 - If application is received before June 1st. After that date fee is \$250. Coed Woodcraft Session No. 1, Sunday July 4 to Friday July 18. Coed Woodcraft Session No. 2, Sunday July 22 to Friday July 30. Two weeks, \$135 - If application is received before June 1. After that date fee is \$150.

SEND APPLICATION AND INQUIRIES TO:

Rev. Fr. David Banks
5632 Sunrise Drive
Ft. Myers, Florida 33901
Tel. (813) 939-0853

ACCREDITED MEMBER



MEMBER



MIAMI COUNTRY DAY SCHOOL
DAY CAMP

BOYS—GIRLS

June 14 to July 30

Archery

Canoeing

Riflery

Sports

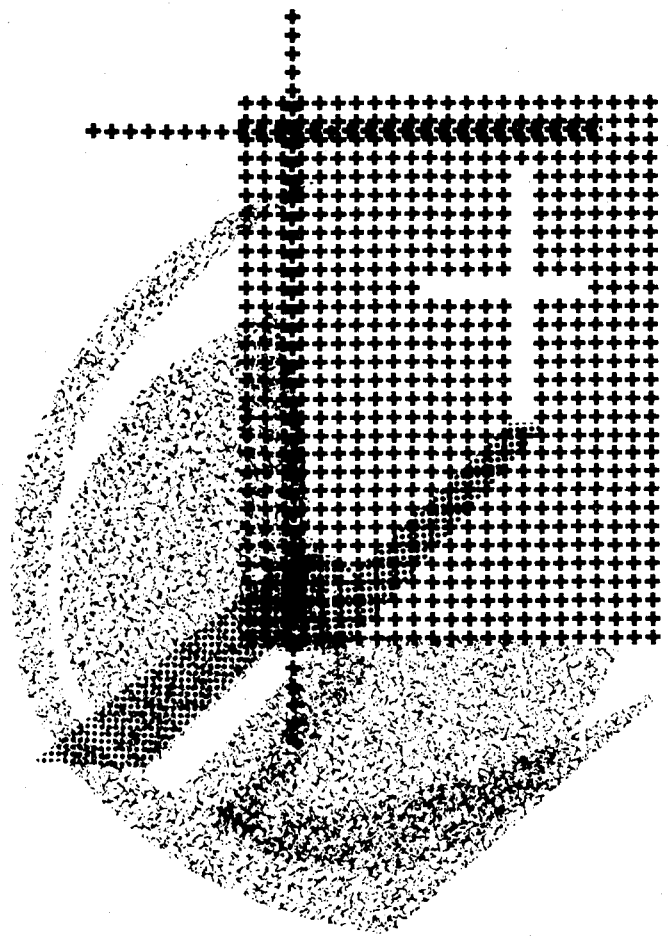
Swimming

12 shops for
craft program

MIAMI COUNTRY DAY SCHOOL

John C. DuBois, Director
759-2843

601 N.E. 107 St.
759-1023



Lent '76

Father of peace
we are joyful in your Word
—your Son Jesus Christ,
who reconciles us to you.
Let us hasten toward Easter
with the eagerness of faith and love.
We ask this through Jesus, your Son.
Amen.

(Prayer of Fourth Sunday of Lent)



But the man who lives by the truth comes out into the light, so that it may be plainly seen that what he does is done in God. (Jn. 3:21)

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.
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).

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

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

DAVIE
St. David:
8:45, 9:10, 11:15 a.m. Sat. 5, 6:30 p.m. 2395 SW 66 Ter. Ft. Laud.

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

DELRAY BEACH
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.

FORT LAUDERDALE
St. Anthony:
7, 8, 9:15, 10:30 a.m., 12 and 5:30 p.m., Saturday, 7 p.m.
Blessed Sacrament:
8, 9:30, 11 a.m., 12:30, 7 p.m. Saturday, 7 p.m.
St. Clement:
7:30, 9, 10:30, 12 and 5:30 p.m. Saturday, 5:30 p.m.
Queen of Heaven:
8, 9:30, 11 a.m. Sat. 6 p.m. N. Laud. Elem. School.
St. George:
8, 9:30, 11 a.m., 12:30, 5:30 p.m. Saturday 7 p.m.
St. Helen:
7:30, 9, 10, 11:15 a.m., 12:30, 5:30 p.m. Saturday 5:30 p.m.

St. Jerome:
8:30, 10, 11:30 a.m., 5:30 p.m. Saturday, 7:30 p.m.
St. John Baptist:
7:30, 9, 10:30 noon, Saturday, 5 p.m.
St. Maurice:
8:30, 10, 11:30 a.m., 7 p.m., Saturday, 7 p.m.
Queen of Martyrs:
6:30, 8, 9:30, 11 a.m., 6 p.m., Sat. 7 p.m.

FORT LAUDERDALE BEACH
St. Pius X:
8, 9:30, 11 a.m., 12:30 p.m., 5:30 p.m., Saturday, 5:30 p.m.
St. Sebastian (Harbor Beach):
8, 9:30, 11 a.m., Saturday, 5:30 p.m.

HALLANDALE
St. Matthew:
7:30, 8:45, 10, 11:15 a.m., 12:30 p.m., 6 p.m., Saturday, 5, 7 p.m.
St. Charles Borromeo:
9, 10:30, 12 noon, Sat. 6 p.m.

HIALEAH
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).
St. Benedict (Palm Lakes Elem. School):
7:30, 9, 10:30 a.m., 12 noon, (Spanish) Sat. 6 p.m. (English).
St. Cecilia:
8, 9, 10:15, (English) 11:30 a.m., 1, 6:30, 7:30 p.m., Sat. 5, 7 p.m.

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

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

HOLLYWOOD
Annunciation:
9, 10:15, 11:30 a.m., 7 p.m., Saturday 5:30 p.m.
Little Flower:
7, 8:15, 9:30, 10:45 a.m., 12, 5:30 p.m., Saturday 5:30 p.m.
Nativity:
7, 8, 9:15, 10:30, 11:45 a.m., 1, 5, 7 p.m., Saturday, 5, 7 p.m.
St. Bernadette:
7:30, 9, 10:30 a.m., 12, 6 p.m., Saturday 6 p.m.
St. Boniface:
7 p.m., Saturday (7651 Johnson St.) 8, 9, 12 noon (Pines Middle School).

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

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

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

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

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

JUPITER
St. Jude:
8:30, 10:30 a.m., 5:30 p.m., Saturday, 7 p.m.

KEY BISCAYNE
St. Agnes:
8, 10, 11:15 a.m., 12:30 p.m. (Spanish) Saturday, 5:30 p.m.

LABELLE
Queen of Heaven: 9 a.m.

LAKE WORTH
St. Luke:
7, 8, 9:15, 10:30 a.m., 12 noon, 6 p.m., Saturday 7 p.m.
Sacred Heart:
7, 8:15, 9:30, 10:45 a.m., 12 noon, 7 p.m., Sat. 5, 7 p.m.

LANTANA
Holy Spirit:
7:30, 9, 10:30 a.m., 12 noon, 6 p.m. Saturday, 5:30 p.m., 7 p.m.
St. Joseph:
Holy Apostles (Byzantine) Cenacle Retreat House:
12 noon

LIGHTHOUSE POINT
St. Paul the Apostle:
7:30, 9, 10:30 a.m., 12 noon, Saturday, 5 p.m.

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

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

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

MIAMI BEACH
St. Francis de Sales:
7:30, 9, 10:30, 11:45 a.m., 6 p.m. (Spanish) Saturday, 6, 7 p.m. (Spanish).
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)
St. Mary Magdalen:
8:30, 10, 11:15 a.m., 12:20, and 6 p.m. Saturday, 6 p.m., 7 p.m. (French)
St. Patrick:
8, 9, 10:30, 12, 6, 7 p.m. (Spanish) Saturday, 5:30, 7 p.m.

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

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

MIAMI SPRINGS
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.

MOOREHAVEN
St. Joseph:
10 a.m.

NAPLES
St. Ann:
6:30, 8, 9:30, 11 a.m., and 6 p.m. Saturday 5 p.m.
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).
St. William (Seagate School):
8, 9:30, 11 a.m. Sat. 5:30 p.m.

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

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

NORTH MIAMI BEACH
St. Lawrence:
9, 11, 12:30, 6:30 p.m., Saturday 5:30 p.m.
St. Basil (Byzantine):
9 a.m. Sat. 6 p.m.

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

OPA LOCKA
Our Lady of Perpetual Help:
7, 8, 9:30, 11, 12:15 (Spanish) 6 p.m., Saturday 6 p.m., 7 p.m. (Spanish).
St. Philip (Bunche Park):
7, 9:30 a.m.

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

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

PALM BEACH GARDENS
St. Ignatius:
8, 9, 11:45 a.m. Saturday 5:30 p.m.

PEHRINE
Christ the King

8, 9:15, 10:30 a.m. and 12 noon, Saturday, 5 p.m.
Holy Rosary:
7, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m. Saturday, 7 p.m.
St. Richard, SW 144 St. and Old Cutler Rd.:
8:30 a.m., 12:30 and Saturday 6 p.m.

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

POMPANO BEACH
Assumption:
7, 8, 9:30, 12:15, 5:30 p.m., Saturday 5:30 p.m.
St. Coleman:
6:30, 8, 9:30, 11 a.m., and 12:30 and 6 p.m. Sat. 6 p.m.
St. Elizabeth:
7:30, 9:30, 11 a.m. and 12:30 and 5:30 p.m. Saturday, 7:30 p.m.
St. Gabriel:
8, 9:30, 11 a.m., and 12:30 p.m., Saturday, 5:30 p.m.
St. Henry:
8, 9:30, 11 a.m., Sat. 5 p.m.

RIVIERA BEACH
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.

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

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

SUNRISE
St. Bernard:
5, 6:30 p.m.

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

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

WEST PALM BEACH
St. John Fisher:
8, 10, 12 noon Saturday, 5:30 p.m.
Mary Immaculate:
8:30, 10 noon, Sat. 5:30 p.m.
St. Juliana:
6:30, 8:30, 10, 11 a.m., 12:15, 6, 7 p.m. (Spanish) Saturday 6:30 p.m.
Holy Name of Jesus:
8, 9, 10:30 a.m., 12 noon and 6 p.m., Saturday 7 p.m.
St. Ann:
7, 8:15, 9:30, 10:45 a.m., 12 noon and 5:30 p.m., Saturday, 5:30 p.m.

ON THE KEYS
BIG PINE KEY
St. Peter Church:
10 a.m., 12 noon, Saturday, 7 p.m., 8 a.m. Sugarloaf Key, Fire Dept.

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

KEY WEST
St. Mary:
7, 8:30, 10, 11:15 a.m., 5:30 and 6:30 p.m. (Spanish) Saturday 7:30 p.m.

St. Bede:
9:30, 11 a.m. and 7 p.m., Saturday, 7 p.m.

MARATHON SHORES
San Pablo:
8 and 11 a.m., Saturday, 5:30 p.m.

PLANTATION KEY
San Pedro:
9, and 11 a.m., Saturday, 7 p.m.

Victimless crimes—reality or myth?

(Continued from page 5)

their community standard.

L.A. Chief Davis said that during one year's obscenity seizures and arrests, millions of dollars worth of hardcore films, photographs, magazines and books were seized which he said depicted various perversions, all manner of sexual abuses of children and adolescents; and other violent sado-masochistic sexual activities.

IN MIAMI, porno movies and bookstores are no different, according to local law men.

The Commission on Obscenity and Pornography found that adults buy most of the pornography but adolescents and young adults see most of it, and more boys than men have actually viewed obscene materials. The point is clearly made by Dr. Natalie Shainess, psychiatrist:

"To think that we can saturate adults with pornography and effectively isolate their children from it is a fool's dream."

Dr. Frank Vanasek, a psychologist at the California State Hospital for sexual offenders, who studied the effects of porno on young people found that if sadistic pornography is seen by a youngster in the adolescent years it can make it harder for him to develop a healthy sexuality as he grows up. Delaware State psychologist M.A. Tamourian feels porno is harmful even to normal adults, adding to "emotional instability in regard to sex problems." The Commission on Obscenity cited a study of sex offenders in which 39 per cent connected pornography in

some way with their offense. The Commission estimated that the pornography industry grosses \$200 million a year and it is accepted that a percentage of this is used by the underworld to finance its activities.

THE VICTIMS? Almost everyone in some way or another. The disturbed person whose problems are compounded by sick, loveless depictions of sex. The average person, especially young people, whose healthy, balanced view of human sexuality is distorted, possibly causing a strain on marriage and child rearing later on. Couples who reduce their relationship from one of love to one of mechanical experimentation as suggested by pornographic materials. And the people exploited in the industry itself, especially adolescents and even young children.

Gambling is probably considered one of the most harmless of "victimless" crimes. Yet to believe this one would have to believe that the underworld has no victims. It is an accepted fact that the Mafia's prime source of revenue is gambling, or "gaming," as they like to call it. This includes illegal phone or backroom booking on otherwise legitimate sporting events, horse or dog racing, various lottery schemes, illegal casinos and commercial card and dice games.

FOR SUCH operations to be profitable there must be a large network in order to: (1) communicate fast results from the racetrack or other event; (2) convey the odds and point spreads from one locale to another, (3) "lay off" extra heavy

betting from one area to another where the betting on a given result is light so the "house" doesn't end up losing. Such widespread gambling operations can only be glued together ultimately by the underworld under the rule of muscle.

There is no way of counting such money but authoritative estimates run in the billions of dollars a year and the President's Commission on Law Enforcement estimated that organized crime reaps \$6 or \$7 billion, with underworld loansharking of gambling victims making an additional estimated \$10 billion in 1969, according to "The Crime Confederation," by Ralph Salerno and John Tompkins.

Gambling reaches everywhere. The U.S. Chamber of Commerce estimates that "there is a bookie in three out of four companies employing 50 or more persons." Often these bookies serve also as loansharks. The habitual gambler cannot win consistently and those who go into debt with the loan shark may end up pilfering from their employers, mortgaging their family homes, stealing or gambling even more in hopes of recouping.

THE ARGUMENT is put forward that legalizing gambling will combat organized crime, and be a tax boon to the area, but neither of these has proven out elsewhere. Illegal gambling in its usual forms is unaffected by the lotteries in New York and New Hampshire, for instance, and the amount of tax revenues from legalized gambling such as the casinos in Nevada or the tracks in Florida are relatively small. And in

Florida, the legal horse or dog tracks are still the object of illegal bookie operation by phone or runner for people who don't want to go all the way to the track to bet legally.

Chief Davis writes that the California Peace Officers Association and California State Sheriffs Association concluded that "governmental gambling systems cannot compete with the illegal gambling operations because these government systems cannot offer the gambler the same services and conveniences provided by the gangster: credit, anonymity, no taxation, unusual wagers (parlays, round robins), very small wagers, sports wagers, wagers on multiple tracks, and wagers on all tracks. (Volumes have been written about these subjects detailing the effects.)

CLEARLY, the victims of "victimless" crime abound in a wake of violence, murder, corruption, broken homes, disturbed people, a society whose values are undermined, leading to further social problems, even though it may not always be possible to trace the path from a victim back through the pattern of various forces that lead to the victim's eventual problem.

While concerned citizens may argue rightly that new and creative ways are needed to deal with social problems, it is an inescapable conclusion that all citizens are victims, some more obvious than others, of the massive skein of activities referred to as "victimless" crimes.

Pope scores liturgical abuses

VATICAN CITY—(NC)—Pope Paul VI has criticized traditionalist Catholics for "obstinately" clinging to the old Latin liturgy, as well as progressive Catholics who are celebrating homemade liturgies.

"The time has come for the People of God to prove their intelligence and obedience," Pope Paul asserted at a weekly general audience. "We must sing in chorus."

THE POPE at the same time condemned "obstinate and irreverent longing after types of worship which were suited to times past," and "so-called 'creativity' which is no less irreverent."

Neither, he declared, "will work toward building a true spirituality for future generations or toward that fundamental unity of spirit and action willed by Christ for his Church."

Since the rite for the celebration of Mass as reformed by decree of the Second Vatican Council, traditionalist Catholics have campaigned for a return to the old Latin Mass, while others have discarded vestments and official Mass texts in homemade liturgical celebrations.

The Pope insisted that Church unity in matters of worship is all the more necessary today to counteract the trend of certain Catholics toward "moving away from the

center."

HE TOLD visitors that "Now is a historic moment for intense prayer."

The Church's teaching on prayer, he added, must be clear enough to "meet the flood of objections" raised by modern men to prayer.

The 1975 Holy Year, he said, did much to "unseal the mute and closed lips and to start once again the stammering, the conversation, the

invocation and the hymn which a renewed relationship with God is."

The 78-year-old Pope, in his first public appearance since making a week-long retreat, looked healthy and walked up the audience hall's 14 steps.

The Pope began the retreat March 7 by saying that it would be a preparation for his


own death. The statement touched off speculation that the Pope was in bad health. But the Vatican explained that the Pope was merely reflecting the lenten liturgical mood: when death is on the minds of many Catholics.

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NOW THERE ARE TWO CEMETERIES IN HOLLYWOOD

HOLLYWOOD MEMORIAL GARDENS
Cemetery and Mausoleums
60th AVENUE near TAFT STREET
983-2202

Hollywood Memorial Gardens North Cemetery
SUITE 402 6600 Taft Street
987-7885

Jóvenes 'scouts' celebran cumpleaños

Ciento de niños de la escuela elemental de Shenandoah miraban atónitos a la bandera, que al izarse antes sus ojos iba dejando caer al suelo decenas de estrellas blancas.

Una a una, fueron cayendo hasta 64, conmemorando los años de existencia del escultismo femenino en los Estados Unidos, mientras en los altavoces sonaba clara la voz de varias niñas que repetían con fuerza la promesa 'scout': "Prometo por mi honor cumplir mis deberes para con Dios y la patria, ayudar siempre a los demás y obedecer las reglas de mi compromiso scout."

Es el mismo compromiso que comparten más de 12 millones de niños por todo el mundo y casi 9 millones en la rama femenina que, en Estados Unidos se inició en 1912 por Juliette Low.

El movimiento scout había

comenzado en Inglaterra en 1909 y rápidamente se extendió por todo el mundo. No faltan quienes hoy tienen de él una imagen caricaturesca y lo reducen a un 'juego' en el que algunos adultos con uniforme de niños - por así decir- mueven sus "tropas" de muchachos a golpes de silbato. Los que así piensan, poco han captado del espíritu que anima el movimiento.

"Trataremos de desterrar el egoísmo, inculcando en los jóvenes amplitud de miras, espíritu de servicio y buena voluntad mutua," decía el fundador Lord Baden-Powell en sus escritos. Y a los jóvenes les escribía: "hay que saber sonreír en medio de las dificultades, hay que saber ser económicos, practicar la pureza en los sentimientos..."

El movimiento no es de una confesión religiosa determinada;

sin embargo la fe en un solo Dios es básica en el escultismo y el mismo Baden Powell se despedía así en carta póstuma de sus muchachos: "El estudio de la naturaleza os enseñará cómo ha llenado Dios de cosas bellas este mundo. Ved siempre el lado bueno de las cosas. La verdadera manera de obtener la felicidad es hacer felices a los demás."

"Procuramos que las jóvenes aprendan a respetar e interesarse por la cultura y las costumbres de otros países," explica Consuelo Otero consejera adulta del Consejo Tropical de la Florida. "Es una pena que las familias latinas no se interesen más por este movimiento que tanto puede beneficiar a las jóvenes," dice. Aquí aprenden a tomar responsabilidades y a conocer las costumbres de este país, sin perder las propias."

La Sra. Otero sirve de intérprete del movimiento para las familias latinas, y expresa la necesidad de un mayor número de consejeras adultas hispanas en el movimiento.

"Tenemos muchas jóvenes y niñas católicas que se beneficiarían de formar tropas asociadas con las distintas parroquias, y estas necesitan mostrarse interesadas en auspiciar estos grupos," dice. Si las muchachas se reúnen en locales protestantes, fácilmente acabarían por tener más simpatía por lo que allí se hace.

Con frecuencia se asocia el movimiento 'scout' con salidas de camping a la intemperie. "No es fácil que las familias latinas dejen a sus hijas jóvenes pasar la noche fuera de casa," dice la Sra. Otero, "pero no son estas las únicas actividades, añade. Además durante los días de camping las jóvenes aprenden a tomar responsabilidades. Ellas mismas limpian, cocinan y aprenden a tomar decisiones propias, siempre con la ayuda y supervisión de los adultos."

El Consejo de Florida Tropical, rama femenina scout que comprende los condados de Dade y Monroe tiene más de 15,000 miembros y unas 2,500 consejeras adultas— "aunque nos hacen falta más personas hispanas," dice la Sra. Otero.

El movimiento acoge en sus distintos grupos a niñas desde los siete a 17 años.

terminado los cursos y se preparan a regresar a sus países. Varios obispos brasileños comentaron que ciertamente es una amenaza el comunismo, pero que toca a los cristianos corregir las injusticias sociales y la mísera condición de los pobres, situación que fomenta el avance del marxismo.

Donaciones alimentan conflicto

Durante su saludo al congreso de Estados Unidos, el primer ministro de Irlanda Liam Cosgrave declaró que las contribuciones de los norteamericanos de ascendencia irlandesa están alimentando el conflicto en Irlanda del Norte y ayudando "a matar hombres, mujeres y niños, o a



Una a una, 64 estrellas blancas fueron cayendo de la bandera a punto de izarse (arriba) mientras toda la escuela elemental de Shenandoah se unía en la celebración del 64 aniversario de las niñas scout en los Estados Unidos.



dejarlos inválidos de por vida." Los rebeldes usan tales fondos para comprar bombas y armas, aseveró. "Mientras no se interrumpa esta ayuda monetaria, no hay esperanza de paz en esa región," dijo Cosgrave.

Fomentar vocaciones hispanas

(NC)—El cardenal John Cody de Chicago alentó los esfuerzos para fomentar las vocaciones entre las familias de habla hispana, diciendo que reconoce como "prioridad urgente prestar más atención a los mexicanos, puertorriqueños, cubanos y a los demás hispanoparlantes, pues el impacto futuro del catolicismo en Estados Unidos depende en gran parte de este impulso."



Durante las jornadas de campamento las jóvenes aprenden a tomar responsabilidades y a ejercitar la voluntad.



Nuestro mundo

Rechaza el Marxismo

En una entrevista con el diario *Avvenire*, el secretario del Consejo Episcopal Latinoamericano Mons. Alfonso López Trujillo declaró en Roma que condena "la dominación" injusta que ejerce Estados Unidos, o Rusia en Latinoamérica, pero al mismo tiempo rechazó al Marxismo como solución a los males del continente. Comparto, dijo, la preocupación por los pobres que muestran muchos cristianos de izquierda, y apoyo una reforma de la Iglesia que la torne defensora más eficaz de la justicia y la dignidad humana; pero no comparto "el análisis marxista que muchos cristianos hacen de nuestros problemas." Dijo favorecer en cambio la "socialización" definida por la Iglesia (bajo Juan XXIII) en que los pobres comparten los beneficios de la producción.

Pablo VI apoya reforma

El Papa Paulo VI fustigó por igual a los católicos

tradicionalistas que "obstinadamente" se apegan a la vieja liturgia en latín, y a los católicos "progresistas" que llegan a improvisar la liturgia en su casa. "Ya es hora que cantemos al unísono en estas cosas," advirtió el Papa, refiriéndose a la reforma de la liturgia durante el Concilio Vaticano, particularmente el empleo de los idiomas de cada pueblo. "Ningún extremo podrá contribuir a levantar una verdadera espiritualidad en el futuro fundada en la unidad de espíritu y obras que Cristo busca para su Iglesia."

Amenaza el comunismo

El arzobispo de Fortaleza Brasil, Mons. Aloisio Lorscheider, quien preside además el Consejo Episcopal Latinoamericano, dijo que un informe de su departamento de comunicación social asevera que unos 4,000 jóvenes de América Latina han sido reclutados por los Marxistas para estudiar periodismo y técnicas de penetración en la universidad, en centros de formación en la Unión Soviética; y que muchos han

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Tanto Amó Dios al Mundo

Por EL REV. JOSE P. NICKSE

Así como Moisés levantó la serpiente en el desierto, así también es necesario que el Hijo del Hombre sea levantado en alto, para que todo aquel que crea en El tenga la Vida Eterna. Si, tanto amó Dios al mundo que le dio su Hijo Unico, para que todo el que crea en El no se pierda, sino que tenga la Vida Eterna.

Juan 3:14-21

El evangelio es una buena noticia, es una gran noticia. San Juan nos la comunica en este evangelio: "Dios nos ama." Nos ama tanto que envió a su propio Hijo para que muriendo nos enseñara el camino de Vida Eterna.

Está de moda ser pesimista. La situación económica. El número de matrimonios que paran en divorcio. La desmoralización general de nuestra sociedad. Algunos concluyen que ya no podemos hacer nada.

Sin embargo, el mensaje evangélico penetra en nuestros corazones como un rayo de esperanza. Cristo viene a traernos la Vida Eterna. Cristo es nuestra salvación.

Aunque hay mucho por hacer en nuestro mundo, sabemos que podemos hacerlo porque Cristo vino a enseñarnos el camino. Es posible que los hombres vivan en paz. Es posible que los matrimonios perseveren en fidelidad. Es posible que nuestra juventud se aparte de las drogas y la pasión desordenada. Todo es posible porque no estamos solos.

¿Qué necesita el mundo? Conocer a Cristo. Tenemos que predicar a Cristo. Tenemos que vivir en Cristo. Nuestro perdido mundo debe encontrar en la Iglesia un Cristo vivo que salva y consuela. Un Cristo con el poder de reconstruir nuestras vidas, no importa lo apartado que estemos en este momento de Dios.

La Cuaresma es la oportunidad de recordar que vivimos en el amor de Dios. Estos días de renovación y oración nos ayudan a apartarnos de la voragine loca que nos trastorna y nos refrescan el espíritu.

Amor con amor se paga. La única respuesta que podemos dar a Dios en nuestro amor. Un amor sin compromisos o condiciones. Un amor total. Dios se entregó por nosotros. Los cristianos estamos llamados a entregarnos por Dios.

Nuestra fe nos lleva a la Vida Eterna. Que estos días de preparación para celebrar el triunfo definitivo de Dios en Domingo de Resurrección sean el momento de renovar nuestra fe y nuestro compromiso cristiano.

ORACION DE LOS FIELES

CUARTO DOMINGO DE CUARESMA
Marzo 28 de 1976

CELEBRANTE: Padre, tanto amaste al mundo que nos enviaste a tu Unico Hijo. Te pedimos que nos ayudes con tu gracia a alcanzar la vida eterna.

LECTOR: La respuesta de hoy será: "Escuchanos, Señor." Por las familias cristianas para que perseveren unidas en amor, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Por los ancianos, para que no queden olvidados y marginados por nuestra sociedad, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Para que el ejemplo de los sacerdotes y religiosas produzcan numerosas vocaciones en nuestra comunidad, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Para que en nuestros centros de trabajo reine la paz y la justicia, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Para que durante esta Cuaresma renovemos nuestra fe, y enseñemos a nuestros hermanos el camino de la salvación, oremos al Señor.

PUEBLO: Escúchanos, Señor.

CELEBRANTE: Padre Santo, fuente de todas las bendiciones, Tú nunca nos abandonas. Ayúdanos a llevar la cruz de nuestras vidas con esperanza y amor. Te lo pedimos por Cristo Nuestro Señor.

PUEBLO: Amén.

Congreso promueve renovación

"La Comunidad hispana de Miami se está preparando para celebrar el Congreso Eucarístico Internacional con un programa de renovación espiritual en diferentes parroquias", informa Sor Florinda Bermúdez, R.A., una de las coordinadoras del comité de preparación.

Aunque existe entusiasmo para participar en las peregrinaciones que organiza la arquidiócesis de Miami, el énfasis está en la renovación espiritual del amor a la eucaristía en toda la comunidad.

El tema del Congreso Eucarístico, "La Eucaristía y las Hambres de la Familia Humana" está siendo expuesto a través de las parroquias a distintos niveles: Niños, jóvenes, adultos.

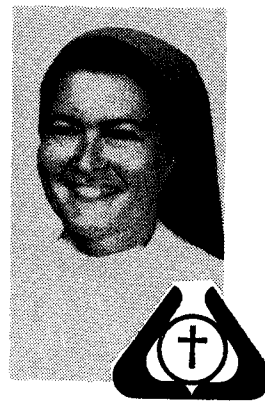
Lorraine Travel, tiene a su cargo la organización de los viajes al Congreso que tendrá su centro en la ciudad de Filadelfia del primero al 8 de agosto.

"En toda la nación, de costa a costa, se vivirá durante todo este año el programa de renovación espiritual y la campaña de amor a la eucaristía, así como la inquietud

ante las hambres de la familia humana," dijo Sor Florinda.

A ese efecto, añadió, se están ofreciendo liturgias especiales, se está distribuyendo profusamente en las parroquias el Boletín del Congreso Eucarístico, se está exhibiendo una película sobre La Eucaristía y las Hambres Humanas.

"Se está poniendo especial atención a las actividades en las escuelas parroquiales y los programas de CCD y CYO En varias parroquias, —para mencionar sólo tres Santa Cecilia,



Santa Mónica, y St. Michael—la asistencia a las liturgias especiales de cuaresma orientadas hacia el Congreso han sido formidables."

Sor Florinda, Religiosa del Apostolado, profesora de la Escuela Parroquial de Santa Mónica, forma parte del Comité de Preparación al Congreso Eucarístico, dirigido por el Padre Charles Ward y en el que también trabaja, entre otros, el Padre Fausto Fernández, párroco de Blessed Trinity.

Durante la Cuaresma, los programas de preparación al congreso tendrán "un aspecto de purificación, de esfuerzo de renovación de compromiso contra el pecado, no sólo individual sino también social. Se subraya también el aspecto de la austeridad, de sacrificio y lucha contra las tentaciones, unido al tema del mes que es el hambre de pan."

"Tanto el Padre Ward como todos los que trabajan en la preparación del Congreso están siguiendo con mucho interés, la respuesta que la población hispana está dando a este programa de renovación espiritual. Añadió Sister Florinda.

Mañana, sábado, los caballeros de colón del Consejo Nuestra Señora de la Caridad celebrarán su décimo quinto aniversario donando este minibus al Marian School para niños retrasados. En la foto Arturo Núñez y Francisco Ruíz, poco después de hacer la adquisición del vehículo que será entregado mañana.



Termina curso parapsicología

Los fenómenos del inconsciente así como el espiritismo, la telepatía adivinación y otros popularmente atribuidos a los espíritus, fueron tema del taller sobre parapsicología dirigido el pasado sábado 20 en el Instituto Bilingüe de Biscayne College por el profesor Padre Oscar González Quevedo, S.J.

Invitado a Miami por la Revista Ideal, el Padre Quevedo terminará hoy viernes 26 la serie de charlas sobre el mismo tema que se han venido sucediendo toda esta semana a las 8:30 de la noche en la parroquia de St. Michael 2987 West Flagler, con asistencia de más de 800 personas.

Sacerdote y científico, el padre Quevedo cuenta con muchos años de investigación en este campo. Iniciado a los 12 años en el espiritismo ingresó posteriormente en la Universidad de Comillas, en España donde fue orientado científicamente hacia la parapsicología. Superado el ateísmo y varias crisis religiosas, "fue la parapsicología la que me abrió a la existencia del alma y el camino a Dios y la conversión, en 1956," dice.

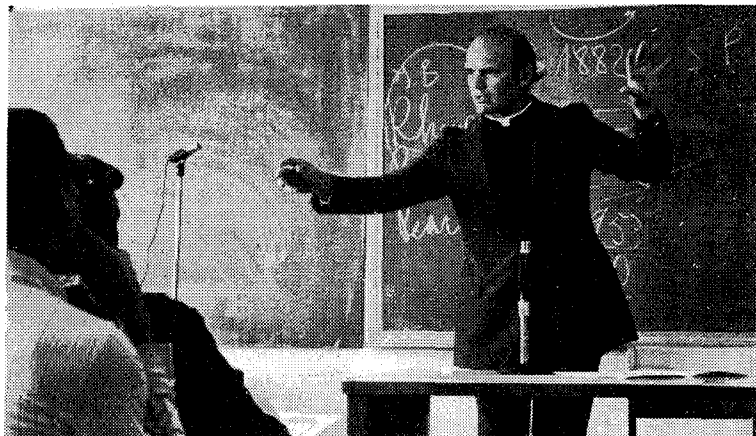
En su juventud estuvo en contacto con el teosofismo,

ocultismo, la hechicería y todo tipo de supersticiones y fenómenos del inconsciente humano. "Conoció la interpretación que da la parapsicología a todo esto," dice el Padre Quevedo, "y acepté la posibilidad de hacer un apostolado directo a través de ella y permaneciendo científico."

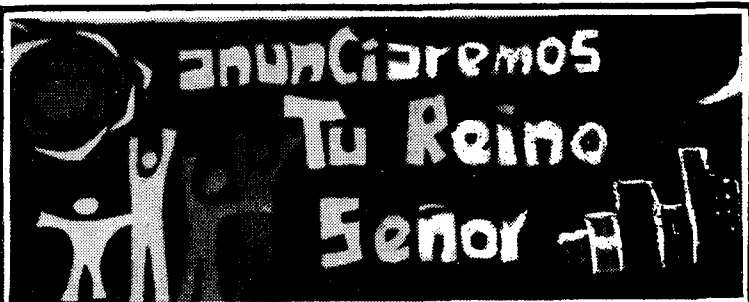
"Teniendo esta ciencia una relación estrecha con la filosofía, psicología, psiquiatría, teología e

historia, vi la facilidad de ser apóstol y científico, puesto que en este campo sólo se puede hacer apostolado valiéndose de la ciencia."

El sacerdote madrileño lleva muchos años trabajando en Brasil y es actualmente profesor del mundialmente conocido Centro Latino Americano de Parapsicología (CLAP) de Sao Pablo, Brasil.



"Las personas cultas son más fácil presa de la superstición," afirmó el Padre Oscar González Quevedo, S.J., ante más de 30 participantes en un curso intensivo sobre parapsicología el pasado sábado.



Hacia una adhesión vital y comunitaria

Efectivamente, el anuncio no adquiere toda su dimensión más que cuando es escuchado, aceptado, asimilado y cuando hace nacer en quien lo ha recibido una adhesión de corazón. Adhesión a las verdades que en su misericordia el Señor ha revelado, es cierto. Pero más aún, adhesión al programa de vida—vida en realidad ya transformada—que él propone. En una palabra, adhesión al reino, es decir, al "mundo nuevo", al nuevo estado de cosas, a la nueva manera de ser, de vivir, de vivir juntos, que inaugura el Evangelio. Tal adhesión, que no puede quedarse en algo abstracto y desencarnado, se revela concretamente por medio de una entrada visible, en una comunidad de fieles. Así pues, aquellos cuya vida se ha transformado entran en una comunidad que es en sí misma signo de la transformación, signo de la novedad de vida: la Iglesia, sacramento visible de la salvación. Pero a su vez, la entrada en la comunidad eclesial se expresará a través de muchos otros signos que prolongan y despliegan el signo de la Iglesia. En el dinamismo de la evangelización, aquel que acoge el Evangelio como Palabra que salva lo traduce normalmente en estos gestos sacramentales: adhesión a la Iglesia, acogida de los sacramentos que manifiestan y sostienen esta adhesión, por la gracia que confieren.

Impulso nuevo al apostolado

24. Finalmente, el que ha sido evangelizado evangeliza a su vez. He ahí la prueba de la verdad, la piedra de toque de la evangelización: es impensable que un hombre haya acogido la Palabra y se haya entregado al reino sin convertirse en alguien que a su vez da testimonio y anuncia.

Al terminar estas consideraciones sobre el sentido de la evangelización, se debe formular una última observación que creemos esclarecedora para las reflexiones siguientes.

La evangelización, hemos dicho, es un paso complejo, con elementos variados: renovación de la humanidad, testimonio, anuncio explícito, adhesión del corazón, entrada en la comunidad, acogida de los signos, iniciativas de apostolado. Estos elementos pueden parecer contrastantes, incluso exclusivos. En realidad son complementarios y mutuamente enriquecedores.

Hay que ver siempre cada uno de ellos integrado con los otros. El mérito del reciente Sínodo ha sido el habernos invitado constantemente a componer estos elementos, más bien que oponerlos entre sí, para tener la plena comprensión de la actividad evangelizadora de la Iglesia.

Es esta visión global lo que queremos ahora exponer, examinando el contenido de la evangelización, los medios de evangelizar, precisando a quién se dirige el anuncio evangélico y quién tiene hoy el encargo de hacerlo.

Inventan casas cartón

Un grupo de estudiantes de arquitectura de la Universidad de Notre Dame ha inventado un método de fabricar casas de cartón durables, que han iniciado ya en Guatemala para dar alojamiento inmediato a algunos de los miles de desamparados por culpa de los terremotos de febrero allí. Las paredes son de cartón corrugado cubierto con una pintura de cera que repele el agua y la humedad; la casa se puede fabricar en el propio sitio en una hora. Los estudiantes formaron la firma Anjomark Habicon Foundation, para promover sin fines de lucro esta fabricación.

Día de retiro

El sábado Santo, 17 de abril, se ofrecerá el tradicional retiro del Centro Hispano Católico dirigido por el Padre Angel Villaronga, de 9:30 a.m. a 1 p.m. Los interesados pueden obtener mayor información llamando al 371-5657.

CURSOS EN PRIMAVERA

Comienzan en el mes de abril los cursos auspiciados por la Oficina Arquidiocesana de Educación Religiosa-Catequesis.

La Hna. Ada Sierra ofrecerá un curso sobre "Relaciones Humanas" los lunes en St. Michael's Parish, y los miércoles en St. John The Apostle, Hialeah.

El Padre Luis Casabón ofrecerá un curso de Teología Pastoral en la iglesia antigua de St. Michael los jueves a las 8:00 p.m., auspiciado también por la Universidad Internacional de la Florida. Para más información llame a la Hna. Ada Sierra, 371-2950.

Conoce tu fe

Versión al Español
Por P. JUAN J. SOSA

La Infancia de Jesús

Como se ha mencionado anteriormente, los Evangelios no son historias de Cristo que el lector puede leer como la biografía de cualquier personaje importante. El Evangelio va más allá de una simple biografía, va más allá de la historia. Estos cuatro libros son interpretaciones inspiradas del Acontecimiento de Cristo a la luz de una fe que nace después de Su Resurrección y del Descenso del Espíritu Santo sobre los Apóstoles.

Si podemos asumir tal concepto sobre los Evangelios en general, tenemos que tener en cuenta la misma observación cuando nos referimos a los relatos de la Infancia de Jesús.

Estos relatos son totalmente diferentes al resto del Evangelio. Estas diferencias son comprensibles cuando el hombre de fe que reflexiona con el Evangelio se da cuenta que la primera predicación de los apóstoles está basada en la vida pública de Jesús. El comienzo de esta predicación con el encuentro entre Jesús y Juan Bautista es el mismo en los tres primeros Evangelios (Marcos, Mateo y Lucas). Los apóstoles conocieron al Jesús que predicaba y no al niño de Belén. Fueron enviados a ser testigos de Jesús; su testimonio era el de Jesús que murió para dar vida a la humanidad. Solamente dos evangelistas expresaron interés en captar y redactar los eventos que

acompañaron el nacimiento del Señor: Mateo y Lucas.

Entre sí ambos relatos son diferentes aunque mantienen ciertos temas similares: la virginidad de María, el nacimiento de Belén y la educación o crianza del Niño en Nazaret. Fuera de estos temas las diferencias se ven muy marcadas. En el Evangelio de Mateo se leen los elementos de la duda de José, el sueño, la Estrella, la visita de los Magos, la matanza de los inocentes, la huida a Egipto y la vuelta a Nazaret. En Lucas no aparecen ninguno de estos elementos. Muy posiblemente la intención de los escritores sagrado es teológica más que histórica. Nos quieren ofrecer una teología de la Encarnación más que darnos detalles de la vida de la Sagrada Familia y del nacimiento del niño esperado. Estos relatos de la infancia del Señor resumen la predicación apostólica, la predicación del primer siglo de la era cristiana, ofreciéndonos el origen del Señor resucitado.

En el relato de Mateo, Jesús aparece como el hijo de David, antiguo Rey de los judíos. Es un Rey que es reconocido en Jesús por los paganos y Gentiles (los Magos de Oriente) y perseguido hasta la muerte por su propio pueblo (Herodes y los Inocentes). El resto del Evangelio presenta a Jesús como el nuevo Moisés que tuvo que padecer para liberar a su pueblo.

Los relatos de la infancia encierran muchos temas del Antiguo Testamento, pero sirve como preludio o la introducción al ministerio de Jesús que vino a completar lo Antiguo transformándolo para el bien de los hombres.

El relato de Lucas está orientado hacia el acontecimiento de la 'salvación'. El precursor Juan Bautista, María, la madre del Mesías, el gozo de Isabel, la alegría de los pastores, de Simeón y de Ana en el Templo y hasta de los escribas y doctores de la Ley — todos estos personajes en Lucas señalan el plan que Dios tenía para su pueblo y que se hace realidad en este ser de carne y hueso que viene a traer la salvación a los hombres. Lucas escribe este relato con la misma alegría mesiánica con que escribió los Hechos de los Apóstoles, el relato de la Iglesia Primitiva y su crecimiento.

La realidad surge pues aclarando nuestras mentes y saciando el hambre por comprender más el misterio de Cristo en nuestras vidas: los relatos de la niñez de Jesús, encontrados en Mateo y Lucas, son relatos teológicos que encierran un mensaje para todos los hombres: la salvación ha llegado por medio de la sencillez de aquellos que responden al llamado de Dios; la salvación es Jesús que nos sigue llamando cada instante de nuestra vida.

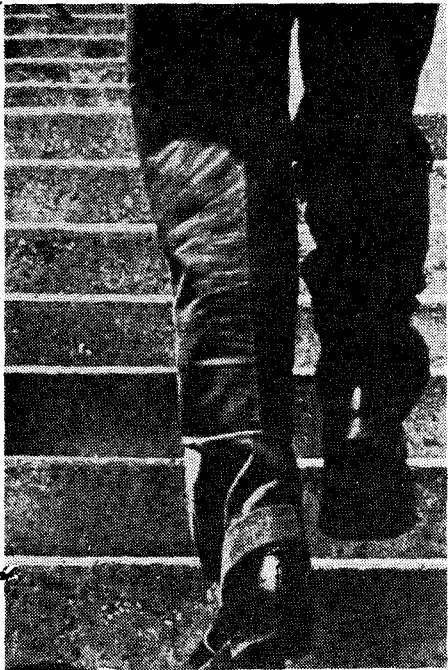


Durante una jornada de renovación, para los adultos de la parroquia de St. Michael los participantes escuchan a Alfredo Jacomino.

Más de 50 personas participaron en las conferencias y compartieron su vivencia cristiana.

En las fotos, aspectos de la jornada y varios de los organizadores conversando con el párroco. (Desde la izq. Dr. Senén Borges, Luis Prieto, Fefa y Manolo Toyos y el párroco Xavier Morrás).





C U A R E S M A -76

Padre de la paz, hoy nos alegramos en Jesús que es tu Palabra de reconciliación para con nosotros. Ayúdanos a caminar desde hoy presurosos hacia la Pascua, con el ardiente deseo de la fe y la entrega de la caridad. Te lo pedimos por el mismo Jesús, Amén. (oración del Cuarto Domingo de Cuaresma)



PROMETEO — desde Cuba mensaje de amor y perdón

Por ARACELI CANTERO
Querer ser mejores

Luchar por conseguirlo, ¿Es pecado?

¿Puede ser pecado amar, entregarse... o tener una misión?

En boca de Prometeo las preguntas se sucedían sin tregua e interpelaban a un público que absorto trataba de comprender.

Aunque variado, era un público unido en la inquietud común de un exilio que no olvida a los que quedaron atrás. Especialmente tratándose de los presos.

Esta vez se quería honrar a uno de ellos; mejor, se quería escuchar su mensaje, llegado a Miami en forma de obra dramática.

El autor, Tomás Fernández Travieso, está aún hoy en la cárcel de Cuba cumpliendo desde los 16 años, y por motivos políticos, condena de 30 años. A través de su obra, inspirada en el drama griego Prometeo Encadenado, Fernández Travieso ha dado a conocer al exilio y a toda la humanidad el fruto de largos años de encuentro consigo mismo y con su soledad.

La obra sobrepasa lo meramente local o anecdótico, y se remonta a las profundidades del alma humana, el sentido de la vida y de la muerte, cuestionando—al estilo Job, el mismo sentido de la existencia cuando todo parece apuntar a la desesperación y el contrasentido.

En escenario de rocas abs-
tractas y negras—obra de Siro del Castillo— la misma figura de Prometeo es ya pregunta ineludible.

"Vives la soledad que es no vivir," grita un coro de tres personas, al comienzo de la obra. Son gritos-reproche, que el coro dirige también al público. "No le encuentro razón a la vida. ¿Qué hago aquí castigado?," se sigue preguntando Prometeo.

Hasta cierto punto, la obra sigue la leyenda original. Prometeo, que había robado a los dioses el fuego y el trueno, para entregarlo a los hombres, se ve condenado eternamente a oscuridad y cárcel.

En la versión de Fernández Travieso, el protagonista se desdobra en tres figuras. En Prometeo, Meteo y Teo, el autor pone su búsqueda y la pregunta sobre la existencia humana. A lo largo del diálogo entre los tres y con la "arpa"—personificación de la ley y la moral—van surgiendo las respuestas. Es Teo quien ayuda a sus compañeros a descubrir la misión del hombre, misión basada en libertad.

"El destino lo hacemos nosotros," dice.

Incluso en esta soledad tiene que haber un motivo de existencia, algo en que podamos trascender."

Su respuesta tiene mucho que ver con la imagen evangélica del grano de trigo: "Entregar nuestra vida. Sembrar el corazón día a día como el sembrador.

"El amor es la energía poderosa."

Presentada por el grupo Prometeo del Miami Dade Community College Downtown Campus durante el pasado fin de semana bajo la dirección de Teresa María

Pablo VI a Sacerdotes:

"Hay mucho que hacer"

Queremos decir a todos, venerables hermanos en el sacerdocio, que debemos construir la Iglesia dentro de nosotros antes de construirla fuera. Debemos reflexionar de nuevo sobre la Iglesia, debemos idealizarla según la eclesiología auténtica, tal como el Evangelio, la tradición y la doctrina la proponen a nuestra mente, y sobre todo la presentan a nuestro corazón, a nuestro amor. Debemos volver a este amor pensando en el que Cristo tuvo hacia ella como Esposa suya: (Cristo amó a la Iglesia y se entregó por ella.)

"Pensamos que este tema, exige en determinados momentos de su historia un esfuerzo de comprensión, un tiempo de contemplación, a fin de que quienes tienen en la Iglesia funciones ministeriales descubran de nuevo la certeza de la propia elección feliz e irrevocable.

Es necesario que nos ratifiquemos en nuestra concepción del amor a la humanidad tal como Cristo nos lo ha enseñado y como la Iglesia, con su doctrina y sus estructuras, trata de realizar.

Es necesario que comprendamos una vez más cómo la parroquia, en la que se centra vuestro ministerio sacerdotal,

sigue siendo fórmula superlativa de vida comunitaria, modernísima, polivalente, sico-sociológica, fácil y heroica al mismo tiempo. Aquella sublime palabra que en la enseñanza apostólica encierra la síntesis de la misión de Cristo en el mundo: "amó a la Iglesia", encuentra su paralela resonancia en el anterior mandamiento que El Cristo Jesús, dejó como mensaje de testamento a los apóstoles: "Un precepto nuevo os doy: que os améis los unos a los otros como yo os he amado.

De aquí nace nuestra visión del mundo, nuestra sociología, nuestra "civilización del amor". Vosotros, hermanos, obispos, párrocos y sacerdotes, vosotros diáconos y catequistas, vosotros sois sus primeros realizadores. Vosotros sois los especialistas, los testigos cualificados, los comprometidos a fondo, las víctimas escogidas y los modelos ejemplares.

"Primero, debemos reforzar en nuestro espíritu un vivo seguro y amoroso sentido de Iglesia.

No somos una asociación cualquiera, no somos una sociedad temporal, somos el "Cuerpo de Cristo". (...)

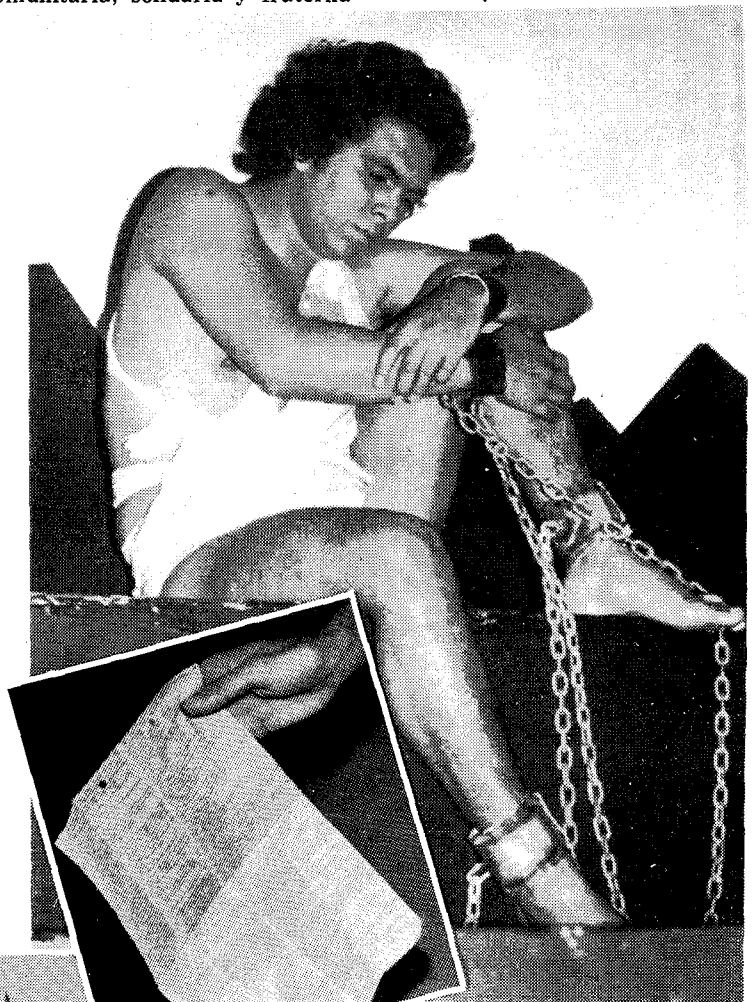
Además debemos tener sentido de comunidad. Es necesario que una caridad realmente comunitaria, solidaria y fraterna

una al clero, sea cual fuera su procedencia, ya que todo él comparte un mismo ministerio para el bien de un solo Pueblo de Dios. Es necesario que el clero primero, y después los fieles, se reconozcan y se sientan Iglesia, Cuerpo de Cristo hermanos en la fe y en la caridad. Es necesario que la diócesis viva realmente en unión espiritual y estructural. Vosotros los párrocos, debéis sentir especialmente este deber como un honor, como un carisma que no hay que descuidar.

"Pero tampoco hay que olvidar la "diakonia", el servicio de los hermanos en el trabajo pastoral. Servicio que requiere paciencia, la de estar siempre dispuesto al encuentro con quien pide ayuda espiritual, económica o práctica... y la paciencia activa que toma la iniciativa de buscar el rebaño disperso y la oveja alejada.

"Queda un criterio que no podemos silenciar: hay que actuar, hay que hacer más, hay que recuperar a un pueblo que tiene necesidad de que le volvamos a ofrecer nuestra amistad: los jóvenes, especialmente los trabajadores.

Adelante hermanos, Hay todavía mucho que hacer y rehacer. El Señor está con nosotros. ¡Animo!



Concebida hace varios años por el autor, aún hoy en la cárcel, el original de la obra fue escrito en esta finísima hoja de papel de seda, hoy en manos de sus familiares.