



## Pope: Resurrection is real

VATICAN CITY—(NC)— In a solemn Easter message crowning Holy Week rites here, Pope Paul VI staunchly defended the truth of Christ's physical resurrection against "an army of deniers and critics."

Speaking at noontime from the Balcony of the Benedictions above the main portal of St. Peter's Basilica, Pope Paul urged those who doubt the "univocal real sense" of Christ's resurrection to em-

brace once again the Church's official teaching.

AS ABOUT 200,000 pilgrims and tourists stood on the sun-soaked cobblestones of St. Peter's Square, the Pope proclaimed "the unheard-of, unthinkable but undeniable and unsuppressible victory of life over death."

Then before giving his blessing "Urbi et Orbi" (to the city and the world), the Pontiff asserted: "We cannot be silent that, in regard to such a great

mystery, an army of deniers and critics has worked and is working to deprive it of its univocal real sense.

"But our certainty today is so full and so blessed that it desires only to be communicated with those who do not share it, in order to have them as partners in our faith and in our happiness."

IN RECENT years some theologians have given various interpretations to the

(Continued on page 4)

## Fr. Redington dead; was here 13 years

POMPANO BEACH— The Funeral Liturgy was concelebrated Monday in St. Elizabeth Church for Father Brian Redington, a priest of the Archdiocese of Miami for the past 13 years, and founding pastor of Ascension parish, Boca Raton.

Archbishop Coleman F. Carroll was the principal celebrant of the Mass for Father Redington, who died in his sleep Thursday night at the age of 60.

Assisting the Archbishop were Msgr. James F. Enright, pastor emeritus, St. Rose of Lima Church; and Msgr. Peter Reilly, pastor, Little Flower Church, Coral Gables.

Father Timothy Hammon preached the homily during the Mass for Father Redington in which more than 70 priests of the Archdiocese participated.

A native of Pittston, Pa., who celebrated his 25th anniversary as a priest in 1969, Father Redington was ordained in 1944 at the Cathedral of the Immaculate Conception, Albany, N.Y.

Before he came to South Florida in 1963 he had served as an assistant chaplain at Seaview Hospital, Staten Island, N.Y. as well as at two mental hospitals in New York State.

From 1960 to 1961, he was a member of the faculty at Bishop Montgomery High School, Binghamton, N.Y. and for one year was assistant director of the Catholic Information Center, in Binghamton.

He was appointed an



FR. REDINGTON

assistant pastor at St. Thomas the Apostle Church in Miami's southwest section and in 1966 was named an assistant pastor at St. James Church, North Miami. In 1968 Archbishop Carroll assigned him to the newly established Ascension parish in Boca Raton.

Following a heart attack in 1972, Father Redington was appointed as an assistant in Our Lady of the Lakes parish and subsequently served as an assistant in St. Paul the Apostle parish, Lighthouse Point; as well as at St. Elizabeth parish. Father Redington had also served as chaplain in the Pompano Beach Council of the Knights of Columbus.

He is survived by two brothers: James of Pickneyville, Ill., and Joseph of Palm Beach Gardens; as well as six nieces and four nephews.

Burial was in Our Lady Queen of Heaven Cemetery, Fort Lauderdale.



Traditional Easter Lilies decorated the sanctuary of the Cathedral of St. Mary last Sunday as the Feast of the Resurrection was marked by a Concelebrated Mass during which Archbishop Coleman F. Carroll preached.

## One-time 'tourist' church to mark 50th

PALM BEACH—Fifty years ago on Easter Sunday, 1926, ground was broken by the Jesuit Fathers for a mission church here where Masses would be celebrated for the benefit of hundreds of winter visitors and a handful of residents.

On Sunday, April 25, parishioners and friends of St. Edward Church, will participate in a Concelebrated

Mass of Thanksgiving in the same structure which half a century ago served the faithful from miles around the area.

Archbishop Coleman F. Carroll will be the principal celebrant of the Mass. Concelebrating with him will be Msgr. Bernard McGrehan, V.F., pastor; Msgr. J.P. O'Mahoney, P.A., pastor emeritus; present and past assistant pastors; and clergy

from neighboring parishes. Msgr. James J. Walsh will preach the homily.

It was early in 1926 that Jesuit Father Felix Clarkson, then stationed at St. Ann Church, West Palm Beach, received permission from Bishop Patrick Barry, fifth Bishop of St. Augustine, to purchase three lots at the corner of N. County Rd. and Sunrise Ave. to establish a

mission church. Father Clarkson himself served as general contractor for the structure, built with donations from residents and visitors.

The first Mass was offered in the church at midnight on Christmas Eve, 1926.

Following Sunday's Mass which is expected to attract area dignitaries, a reception will be held in the parish center.

**Español** p. 25-28

**Inside**

- Classified..... 24
- Editorial..... 6
- Gospel Truth... 16
- Know Your Faith..... 13
- Movies..... 12
- Prayer..... 16
- S. Fla. Scene... 18
- Spanish..... 25-28
- TV..... 11
- Walsh..... 6
- Youth..... 20

## News briefs

### Parents' rights planks urged

The board of trustees of Citizens for Educational Freedom (CEF) has urged the Democrats and Republicans to recognize parental rights in education when both parties draw up their platforms at their national nominating conventions this summer. Both parties were asked to "adhere to the principle that parents, not the state, have the primary rights and responsibilities for the education of children, and that it is the obligation of government to see that families are enabled to exercise this right without financial penalty."

CEF is a nonsectarian parents' organization headquartered in Washington, D.C.

★★★

### Top religious leaders picked

The president of the National Conference of Catholic Bishops (NCCB) and Pope Paul VI are among the most influential persons in the field of religion in the United States according to a poll conducted by U.S. News and World Report. Archbishop Joseph Bernardin of Cincinnati, NCCB president, was chosen as the most influential religious leader by his peers who participated in the magazine's annual survey of national leadership. Pope Paul VI was also listed among the most influential.

★★★

### Young adult board formed

A national young adult ministry board—the first ever for the American Catholic Church—has been formed by the department of education, U.S. Catholic Conference (USCC). Aimed at the 18 to 35 age bracket, the board consists of 16 members who will formulate new and identify existing programs to meet the needs of American Catholics in this age group. One of the first major projects of the board will be to host a meeting of persons from around the country concerned about the young adult ministry. The meeting, to be held in Washington June 2-5, will examine how the ministry of the Church can reach young adults who do not subscribe to traditional values.

★★★

### Sends envoy to Lebanon

Pope Paul VI has sent a special peace-making mission to troubled Lebanon, where civil war has been raging for the past 12 months. The mission is designed to: indicate the Pope's paternal concern for the tragic situation in Lebanon, comfort the various communities tried by the conflict, and examine the possibility of meeting the growing needs of refugees and the families of the victims, regardless of partisan considerations," according to a Vatican announcement. The Pope's concern for Lebanon is well known. Last year, the pontiff sent Cardinal Paolo Bertoli, the former apostolic nuncio to Lebanon, on a special mission to Beirut. Results of his efforts were never made public.

# State prelates, governor to participate in Red Mass

(Special to The Voice)

TALLAHASSEE — Archbishop Coleman F. Carroll, Metropolitan of the ecclesiastical Province of Miami which includes the entire State of Florida, and the Bishops of Florida's four other Sees will participate in a special Red Mass at 6 p.m., Wednesday, April 28 at St. Thomas More Co-Cathedral here.

Governor Reubin O'D. Askew, cabinet officers, legislators, lawyers, judges and other elected and appointed government officials have accepted the invitation of Bishop Rene H. Gracida of the Diocese of Pensacola-

Tallahassee to participate in the Votive Mass of the Holy Spirit, traditionally known as the Red Mass.

Celebrants of the Mass wear red vestments which have come to symbolize willingness to defend the truth even at the risk of shedding one's own blood.

The Mass was begun in the 13th century on the opening day of the courts in Europe and revived in the U.S. and England about 15 years ago. The Votive Mass of the Holy Spirit is celebrated annually in the nation's capital.

Other members of the hierarchy concelebrating will be Bishop Paul Tanner of St.

Augustine; Bishop Charles McLaughlin of St. Petersburg; and Bishop Thomas Grady of Orlando.

"The liturgy of the Red Mass provides an opportunity for those involved in the legal and governmental professions to pray collectively for the wisdom and inspiration to serve their fellow-citizens honorably, with the justice and charity of the Judeo-Christian heritage," Bishop Gracida pointed out in announcing plans for the Mass. He added that more than 27 Catholic legislators are members of the arrangements committee.

A reception will follow the Mass.

## Lake Worth police chief still fighting 'the enemy'

LAKE WORTH—In 1944, U.S. soldier Donald E. Majewski hit the Normandy D-Day beaches and fought the enemy from the front lines.

Thirty years later, Majewski is still fighting battles from the front lines, as Lake Worth police chief. His latest victory is against another enemy—pornography; he mapped the strategy and tactics for five raids in quick succession on a local picture theater which was showing "Deep Throat."

The Palm Beach County Criminal Court subsequently found in favor of Lake Worth and Majewski; the theater was later sold, "and we have no pornography theaters today in Lake Worth," said the Chief.

RECENTLY, the Palm Beach County Society to Oppose Pornography — (STOP)—which is engaged in a campaign to determine community standards on the pornography issue—awarded Majewski a plaque in recognition and appreciation "for his positive contribution to the cultural environment of our community." STOP officials believe that the Lake Worth case represents one of the very few times so far, that such a victory has been won in a Florida Circuit Court.

Lake Worth's police chief was born 53 years ago in Cleveland, Ohio, and attended St. Coleman's parochial school there. After his high school



DONALD MAJEWSKI

graduation in 1941, he joined the armed services.

During the war, his mother came to Lake Worth (following his father's death) and "wrote glowing letters about the little town, as it then was," said Majewski, "so after my discharge, I came here to join her."

Back in civilian life, he got a job with a contractor and began studying carpentry, but in 1948 there was a slump; he lost his job, and took whatever work he could find. A local merchant told him of a vacancy in the local police department.

"IT WAS April 28, 1948," the Chief said, "and I took the examination and that same

night I was put to work." In those days, the Lake Worth Police Department totaled eight members. Today, he heads an organization of 102 persons located in a new building, with increasingly sophisticated equipment and manpower training programs.

From 1948 until his appointment as Chief in November, 1971, Majewski held every uniformed police job in the department, including assistant chief.

In 1947, the ex-G.I. had married a pretty girl whose parents had brought her from Philadelphia, and the pair have always been very active members of Sacred Heart Church in Lake Worth. The couple have three children: Gail, married and living in Houston, Tex.; Jeffrey, who just completed a tour of duty with the 82nd Airborne Division; and Glenn, a senior at Lake Worth High School.

MAJEWSKI is president of his parish's Holy Name Society; has been a lector for three years, and is a member of the Knights of Columbus, "and we support all Church organizations," he said.

What does he see as the greatest needs of society?

Majewski said that too many of today's families are "under a great strain...with a tremendous drive to succeed." These pressures lead to both parents working and becoming separated from their children, he says, "so that the children feel lost." He said more families should help promote and enjoy family and parish activities. "They will find," he says, "that the people in their own parishes are the most wonderful people in their own community... There's a lot of talk about love, but love is a feeling, not a physical experience, and they'll find it in their families and with others in their parish."

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An overflow crowd participated in Easter Mass at St. Mary Cathedral where music was provided by the Cathedral choir and Robert Fulton, organist.

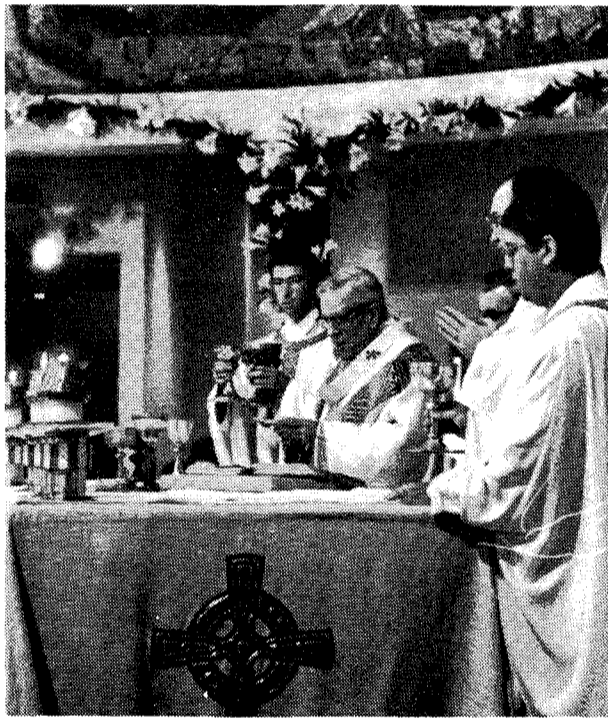
## Easter-- 'a joyful occasion'

An Easter Sunday congregation was reminded by Archbishop Coleman F. Carroll of the timelessness of Christ's Resurrection, as Miami's Archbishop spoke to an overflow crowd of 1,500 at St. Mary's Cathedral.

The principal celebrant of the Easter morning Mass told the gathering to "recall frequently what Christ, Who was God, did for you. Remember there is no time with God because He is infinite. The sufferings, Passion, death of Christ, his time in the tomb and his Resurrection that we commemorate today—is now."

Archbishop Carroll emphasized that the joy of the day was made possible "because of his love for you and for each and every one of us."

Miami's Archbishop spoke of the doubts that would have existed had not Christ risen from the dead, fulfilling his promise "and making this a very happy and joyful occasion for all of us."



Principal celebrant of the Mass of the Resurrection at St. Mary Cathedral was Archbishop Coleman F. Carroll who concelebrated with priests of the parish.

## Birth control for minors minus parental consent debated by Legislature

TALLAHASSEE—A partial victory was won by supporters of parental rights this week in the Florida Legislature, as a House bill which would have allowed dissemination of contraceptives to and sterilization of minors without parental consent was weakened and floor debate postponed.

Its companion bill in the senate was killed last week.

HB 1342, sponsored by Rep. Elaine Gordon of Miami and passed earlier by the HRS Committee, was withdrawn from the Appropriations Committee because of its minimal effect on appropriations, and put on the special order calendar for floor debate.

IT CAME up on the floor late Monday, but because of the hour and the number of amendments proposed, it was carried over to the next special order calendar and was expected to reach the floor again late this week.

The most controversial portion of the bill, which would have allowed state and county welfare departments to render surgical contraceptive services to minors without parental consent, was dropped by Rep. Gordon.

She cited the fact that the bill has been killed for four years in a row; and that it was important to declare as a public policy of the state that all persons of childbearing age are entitled to contraceptive family planning information and services, and that the written consent of minors on matters of maternal health or contraceptive services is binding and valid.

Thomas Horkan, executive director of the Florida Catholic Conference, opposed the bill on the basis that laws exist regarding minors because "we need to protect children for their own good, and we must respect parental rights."

"OUR SOCIETY includes the idea that the parents should raise their children" without the interference of outside groups, he said.

He pointed out that arguments citing the existence of promiscuity among teenagers as justification for such a bill are not valid, and that when contraceptives are given freely it produces an attitude among the young that certain behavior is expected of them.

The Gordon bill, if passed, would allow sexually active minors to receive contraceptive information and devices without parental consent, and would make the consent of the minor valid and binding as if the minor had achieved the age of majority.

### Sr. Therese, O.P. buried in Adrian

Sister Loretta Therese, O.P., formerly a member of the faculty at St. Ann School, West Palm Beach, was buried in the motherhouse cemetery of the Adrian Dominican Sisters following funeral services last Monday in the motherhouse chapel, Adrian, Mich.

A teacher of secretarial courses and a librarian who

served in schools staffed by her congregation in Illinois and Michigan as well as in Florida, Sister Loretta was in the 47th year of her religious profession. She had been retired for the past eight years.

Among survivors are four brothers and two sisters, Mrs. Harold Glenn and Celia Louise Meier of Bal Harbor.

## Sessions to ready clergy for Farm Worker Week

Two ecumenical workshops on farmworker legislation will be held for clergy this week at the Archdiocese's seminaries in preparation for the U.S. Bishops' Third Annual Farm Worker Week, May 2-8.

The workshops will be at the Major Seminary of St. Vincent de Paul, Boynton Beach, April 28, from 1:30 to 4:30 p.m. and a similar

workshop at St. John Vianney Minor Seminary April 29 from 1:30 to 4:30 p.m.

All area clergy of various creeds are invited to attend, according to Msgr. John McMahon, director of the Archdiocesan Rural Life Bureau.

MSGR. MCMAHON said, "The farmworker cannot improve his lot through handouts. He needs to be able

to help himself and the only way possible is for him to organize like all the other American laborers.

"A bill to provide for agricultural collective bargaining, modeled after the one in California, has been introduced in the Florida legislature. Our workshops will inform clergy about the nature and the need for this bill so they can inform their congregations

in a spirit of social justice," said Msgr. McMahon.

"Speakers will be Rev. Fred Eyster of the National Farmworkers Ministry; Mrs. Diana Lyons, legislative coordinator of the United Farmworkers Union (AFL-CIO); and myself."

The NCCB Secretariat for the Spanish-speaking has produced an information packet to guide parish level observance

of farmworker week. It includes an English language Leader Handbook containing suggestions for Farm Worker Week programs, a poster with the week's theme—"Speak to the Earth and it Shall Teach Thee"—available in Spanish or English, bilingual prayers and readings, and a bilingual wallet-size Prayer for Meals, stressing

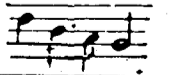
(Continued on page 17)

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# Here is full text of Pope's Easter message

VATICAN CITY—(NC)—Following is the message "Urbi et Orbi" (to the city and the world) of Pope Paul VI on Easter, April 18.

After the unexpected event of Pentecost, the first discourse which Peter addressed to the stunned and bewildered crowd concluded with that most forceful announcement of the resurrection of the person who already was to be considered as the promised Christ: "Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs...as you yourself know—this Jesus...you crucified and killed by the hands of lawless men. But God raised him up, having loosed the pangs of death. This Jesus God raised up, and of that we all are witnesses" (Acts 2:22-32).

And it will be this testimony that subsequently will form the certitude of the nascent church. Saint Paul will give the first scriptural proofs (cf. 1 Cor 15, etc.), and the

gospels will narrate for our joy and our piety the first visit of the holy women of the gospel to the empty tomb from which Christ had risen at dawn of the third day after his tragic death. The gospels will likewise record the extraordinary but real facts of the appearances of the risen Christ to his disciples.

FROM THAT moment the resurrection of Christ is the cornerstone of our faith and of our history. And although the experience of the senses was reserved to certain selected persons (cf. Acts 10:40 etc.) and although mystery surrounds this capital fact of the Catholic religion (cf. Acts 10:40 ff. S. Th. 111, 55, 2, ad 2), it will forever form the fundamental basis of that Catholic religion. The same Jesus had predicted: "The very stone which the builders rejected has become the head of the corner. This was the Lord's doing, and it is marvellous in our eyes" (Mt 21:42; cf Ps 117:22, Acts 4:11, Rom 9:33, 1 Pt 2:7).

It is to the affirmation, to the historical reality, to the mystery of life which this fact represents in itself, and to the destinies of the church and of humanity—which flow therefrom—that this Easter feast is directed. It touches all Christianity and makes us still today sing the exultet—that unheard-of, unthinkable but undeniable and unsuppressible victory of life over death. It concerns us all personally and collectively and it pervades us.

CHRIST the Lord is truly risen. Already Mary, his innocent and privileged mother has been raised and assumed by him into the immortal fullness of his glorious life at the right hand of the Father. And already the list of those who on the last day will be called to the greatest wonder of resurrection in the corporeal renewal of an eschatological existence is being composed and registering the names in the "Book of Life," in the indelible memory of God (cf LK 10:20, Phil 4:3, Rev 21:27).

We also, brethren and sons and daughters—we also will rise! The voice trembles in making such a wonderful prediction. But let our faith not tremble, if with a pure and sincere heart we have prepared for Easter, that is, if we have been nourished on the body and blood of Christ which He offers us in the Eucharist. For of the one that is fed with this vital food He has said: "I will raise him up at the last day" (Jn 6:54). Today the resurrection of Christ is reflected in hope, tomorrow it will be reflected in a changed reality (cf 1 Cor 15:38 ff).

We cannot be silent that, in regard to such a great mystery, an army of deniers and of critics has worked and is working to deprive it of its univocal real sense, but our certainty today is so full and blessed that it desires only to be communicated with those who do not share it, in order to have them as partners in our faith and in our happiness.

AND WE say this also to dispel the equivocation of a magic word, which charms and often deceives the one who makes use of it in a meaning restricted to the limits of a temporal phenomenology, that is, the word "resurrection" contained in the sense of scientific causality and of historical experience, when by resurrection there is understood the employment of methods and of forces which do not

transcend the natural order, no one can rejoice more than he who loves, for the superior reasons of the Gospel, humanity and the exhausting formation of society for the true progress of man's coexistence and his true welfare can rejoice that resurrection is spoken of to favor the effort and to obtain the result of a resurrection, that is, of an economic, cultural and social betterment for the comfort and remedy of every human suffering.

But it would be an illusion to hope to attain that effective and transcendent resurrection to which the life of man profoundly and essentially aspires, if this life were deprived of that "hope which does not deceive" (Rom 5:5) and if it were not taught that the inevitable danger resulting from the blind craving exclusively for temporal prosperity could bring man a greater unhappiness generated by the very expansion of his capacity to desire more and of his possibility to enjoy more.

Let us recall also in this luminous moment the directing words of Saint Paul: "The love of Christ compels us...this means that if anyone is in Christ he is a new creation. The order has passed away, now all is new!" (2 Cor 5:14-17). Thus: Corda, voces et opera. Let hearts be new, let words be new, let works be new.

With our Easter wishes and with our apostolic blessing.

## Christ's resurrection real, Pope tells Easter crowd

(Continued from page 1) resurrection of Jesus. Some maintain that it is only the personality or the works of Christ—not his physical body—that rose from the dead.

The Pope, who minutes before had celebrated a colorful outdoor Mass on the basilica's steps, declared that no one will rejoice more than Christians over an economic, social and cultural "resurrection" of society.

But he cautioned that the social resurrection is in itself incomplete.

"IT WOULD be an illusion to hope to attain that effective and transcendent resurrection to which the life of man profoundly and essentially aspires, if this life were deprived of that 'hope which does not deceive,'" the Pope asserted.

He said that men today must be warned about the "inevitable danger resulting from the blind craving for temporal prosperity alone." That craving "could bring man a greater unhappiness generated by the very ex-

pansion of his capacity to desire more and of his possibility to enjoy more," he said.

The Pope then extended Easter wishes in 12 languages, including Ukrainian and Chinese.

THE BLESSING, televised to many parts of the world, capped a week of solemn ceremonies led by the 78-year-old Pope.

At Saturday night vigil ceremonies the Pope blessed the new fire in the basilica's atrium, then carried the paschal candle as he was borne on his portable throne up the main aisle of the Vatican basilica. At the chanting of the Lumen Christi, he dipped the candle toward the throngs who lit their tapers from its flame.

Afterward, the intoning of the Gloria at the papal Mass set into motion thousands of

church bells announcing the resurrection to the city of Rome.

THE POPE baptized, confirmed and gave first communion to a Jewish convert from Los Angeles—Neil Barry—to two Korean women and to a man from Cameroun during the vigil service.

In a brief homily the Pope told Christians that the Easter feast carried with it two duties: the duty to witness to a profound joy and to live a strong, austere moral life.

The silent emptiness of Holy Saturday in Rome was preceded on Good Friday by the dramatic 9 p.m. Way of the Cross led by Pope Paul and his vicar from the city of Rome, Cardinal Ugo Poletti, at the heart of pagan Rome—the Colosseum and Roman Forum.

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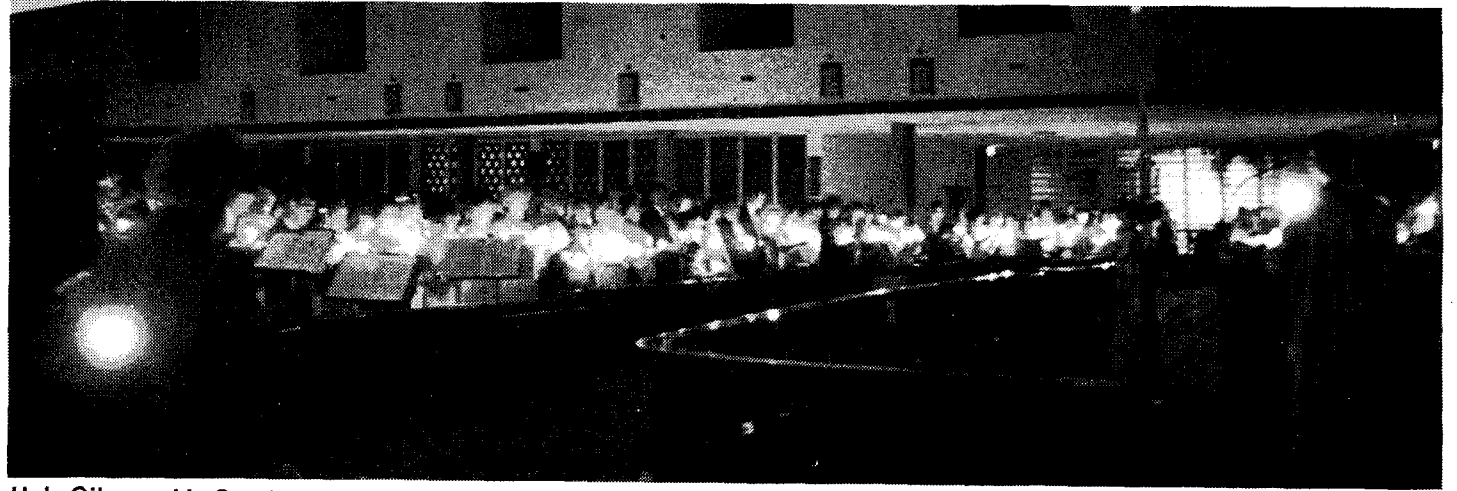
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# Reflections of Holy Week



Holy Oils used in South Florida's Catholic churches throughout the year were blessed by Archbishop Coleman F. Carroll during the Mass of the Chrism on Holy Thursday.



Easter Vigil services were held in churches throughout South Florida. At St. Rose of Lima Church, lighted candles held by parishioners illumined the darkened church.



Blessing of the new fire marked the beginning of the Easter Vigil in all churches. Msgr. John J. Donnelly, Cathedral rector, is shown blessing the fire.



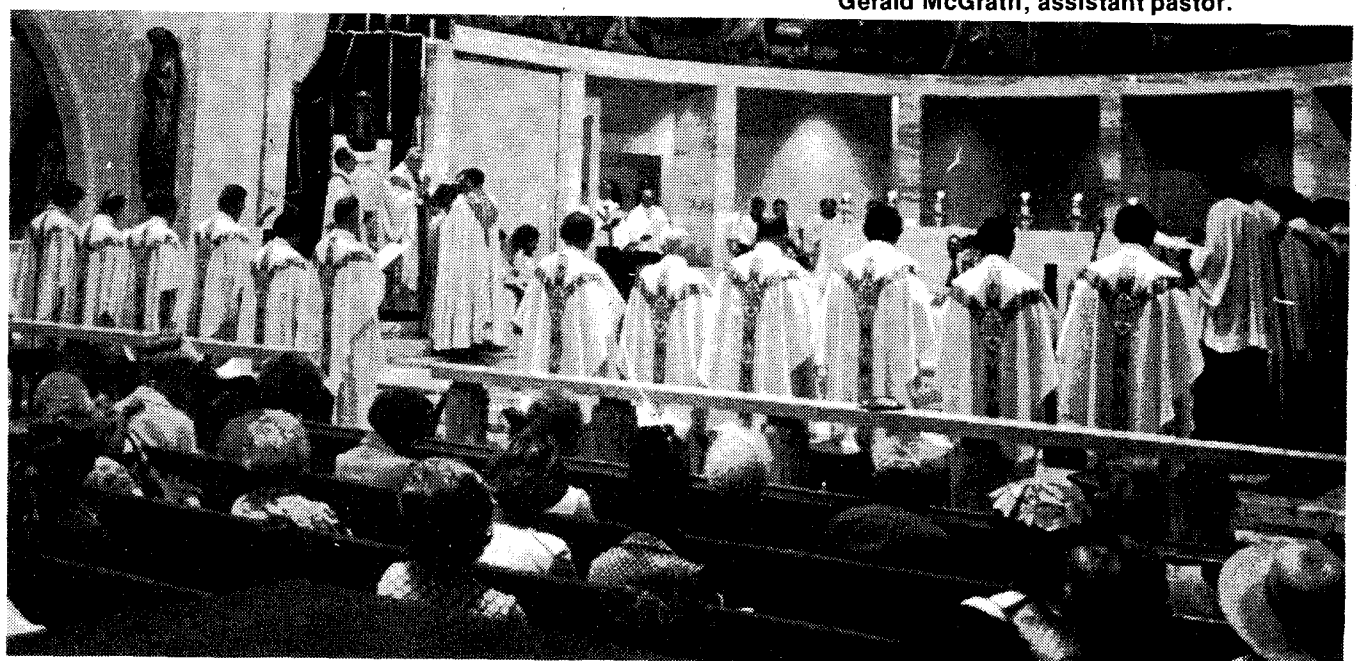
Missals were read by candlelight after individual candles were lighted from the paschal candle.



Baptismal water was blessed as Paschal Candle was dipped into container in the sanctuary at St. Rose of Lima Church by Father Gerald McGrath, assistant pastor.



Liturgical Service of the Passion was conducted by Archbishop Coleman F. Carroll shown kissing the Cross during veneration at the Cathedral.



Many priests of the Archdiocese participate in the Mass of the Chrism celebrated only once each year on Thursday of Holy Week at St. Mary Cathedral. During the Mass priests renew their priestly commitments.



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# Latin terrorism not the way

# Editorials

Here in South Florida we have a community of hundreds of thousands of a displaced people who are living only a few miles from their native land which is ruled by a political system diametrically opposite to the one they now live under.

Most of the Cubans here have prospered and are well adjusted to their new home and the second generation identify as South Floridians. But within this social framework there still smoulders the tensions of unresolved political forces, the "liberals," the anti-Castro hardliners, some with histories of activism running all the way back to early Castro days and even to the time of Batista.

Some of these men evidently cannot find satisfaction and meaning in a life of ordinary toil or responsible political activity. They are wedded to the life of

intrigue and plotting, coded telephone calls, backroom bomb shops and a certain nervousness at the sound of someone walking up behind them.

In recent months four men have been killed by one faction or another.

Weeping widows and half orphaned children are left behind. And the bold graffiti on the walls of neat stores in Little Havana mock them.

And worst of all, Castro is more entrenched than ever, across the water.

The terrorisms here in Miami only make the displaced Latin community look frustrated and maladjusted. They don't touch Castro. They serve his purpose. One even wonders if some of the killings in Miami might not be sponsored from Havana, a few dedicated Castroites spurring

on, even perpetuating an act of violence here and there to keep the hot blood running hot. And so we have Latins killing Latins and Castro chuckling across the sea while gloating at his latest African triumphs.

Ineffectual petty terrorism simply plays into Castro's hands, hurts the Latin community here and obscures efforts to arouse public concern for political prisoners in Cuba and achieve international opposition to Castro intervention in other countries.

There are no in-betweens with Cuba.

At this point one of the only ways to wipe out Castro communism would be for America to declare war, bomb and invade Cuba, killing tens of thousands of Cubans and Americans and suffer a wave of hatred from around the world at the sight of big Uncle Sam

invading an island nation in a sea of blood. This would likely provoke a reaction of Third World revolutionary support and alienate our allies.

Another approach would be an invasion backed by anti-Castroites from here and South America. But such a task would have to be massive, backed with air power, naval support, and would still be up against Castro's airpower and well-equipped army of Russian weapons. And it would still be bloody.

The only other way to fight Castro is through a consistent policy on the international level designed to isolate Castro by demonstrating to OAS and other nations how much better off they are dealing with a democratic America dedicated to economic fairness than by dealing with a meddlesome, revolutionary-exporting Cuba.



By Msgr. James J. Walsh

## St. Thomas is good in this age of doubt

I must openly admit that the Apostle Thomas, the doubter, is one of my favorites among the Twelve. He is mentioned only four times in the Gospels, and always by St. John. But out of these brief references there emerges a portrait of a strong, if complex, man.

Not long before Jesus died, He stated He was returning to the area where his enemies were waiting to kill Him. He planned to bring Lazarus back from the dead. Thomas boldly said to the others, "Let us go along, to die with Him." He appeared as a man of courage in that tense hour.

Later during the last discourse of Jesus to the Apostles before his death, He was trying to reassure them and prepare them for the fearful event of Calvary. Such phrases as these dropped from his lips, "Do not let your hearts be troubled...Have faith in God and in Me...I am going to prepare a place for you...You know the way that leads where I go..."

All the apostles must have reacted to that. But apparently the most forceful reaction came from Thomas. He blurted out, "Lord, we do not know where you are going. How can we know the way?" He drew from Jesus that beautiful summary of his life and mission, "I am the way, the truth and the life..."

THOMAS' OBJECTION provides a tantalizing insight into his character. In the light of what happened later, when he flatly denied that Jesus had

risen from the dead, it appears that Thomas was nobody's yes man. Simply because Jesus had already spoken as no man had ever spoken and acted as no man had ever acted, Thomas was not going to let pass a statement he did not comprehend, especially when it pertained to a trip both Jesus and the apostles were supposed to make. Where are you going? How do we get there? I want a map...

Apart from mentioning his name as being present when the miraculous catch of fish was made after the resurrection, the only other reference to Thomas is, of course, the most important. And the most fascinating.

It is Easter Sunday. Jesus had appeared to the Apostles, but Thomas was not there. Perhaps one of history's most curious questions that has never been answered is, "Where was Thomas by himself at such a time?" Part of heaven's promised delight in minor matters is to get answers to such questions.

At any rate, when he finally arrived, he ran into a violent storm of enthusiastic joy. "The other disciples kept telling him: 'We have seen the Lord!'" Thomas was not about to be conned into believing that, even with the unrestrained shouts of joy pounding on his reasoning powers. This was too much. He'd have none of it. "I will never believe it without probing the nail prints in his hands, without putting my finger in the nailmarks and my hand into his side."

SO THERE it was. An ultimatum. No matter that it was directed to the Lord. It did violence to his reason to accept such a ridiculous claim since he himself had seen the dead body silhouetted against last Friday's darkening sky. Much as he loved Jesus, it was intellectual suicide to believe such a monstrous claim.

God does not bend down to little man to explain Himself, or at least He does not have to. He has a right to speak and to be believed. He calls and has a right to expect a response. However, Jesus answered Thomas' challenge, not for the sake of Thomas, but for us. And when He came to the same room, after letting Thomas stew in his cynicism and bitterness for a whole week, He listened with patient love as the doubter murmured on his knees, "My Lord and my God!"

The perennial value of the incident is not in what Thomas said or did, but in the final words of Jesus to him that day. "You became a believer because you saw Me. Blest are they who have not seen and have believed."

THOMAS SHOULD be a good friend of modern man. He is surely a man for the 70s. Only God knows how many atheists, agnostics, unbelievers, apostates, heretics, and especially the weak in faith, over the centuries have to say thanks to the apostle, who had to be shown or else.

Since this is the spirit of our age, Thomas is all the more important as he stands beside Christ. He helps explain the fundamental meaning of faith,

namely, that it is not having all the facts, all the data in, interpreted by sophisticated computers and then saying, "Well, I must now believe." That's not faith. It may be the right use of reasoning power with machine help. But it is not the kind of faith Jesus demanded—and, as God, has the right to demand.

Cardinal Danielou wrote in "The Faith Eternal and the Man of Today" these telling words. "The faith of a twentieth century Christian must be an enlightened faith, a faith that can subject its tenets to

the testing fire of criticism and verify whether these beliefs come through unscathed...Our faith must be tested by storms, by intellectual and social disturbances...There is no reason why the faith should be any weaker today than it was ten centuries ago, for there is nothing in our modern ideologies that should rightly shake our faith in the divinity of Christ."

That caused Thomas' ultimate surrender—the divinity of Christ proved by his resurrection. "My Lord and my God."

## Easy abortion may backfire, radio warns

VATICAN CITY —(NC)— The movement for liberalized abortion may "boomerang" on its own supporters, who may one day have to face a social policy advocating "free euthanasia," Vatican Radio said in an editorial here.

The radio station charged that "a death project, presented as a conquest of civilization, is being put into effect tenaciously and with commitment through successive steps: abortion, sterilization and euthanasia."

"It is not unfounded to predict that violation of respect for life in each of its phases can return, like a boomerang, to strike those who today push for liberalized and free abortion with so much ease."

The editorial asserted that the principles cited to uphold unlimited abortion "could also be used to free the community of the weight of a life at its twilight stages."

"The deathly mechanism, put in motion in the abortion debate, is advancing and may threaten to sweep away those very people who today have primed it, since the argument in favor of euthanasia will not be inevitable," the editorial said.

Vatican Radio maintained that the victims of the "death project" are the poor, the weak, the incurably ill, infants and those near death.

# She tells 'natural' delivery experience

(Mrs. VanderWyden, a member of St. Louis parish, recently went through one of the "natural" childbirth series of classes and actual delivery with her husband. This is her account of the experience.)

By SUSAN  
VANDERWYDEN

(Special to The Voice)

God has shown us a miracle.

The birth of a child is one of the most awe inspiring gifts that we are able to experience. To see at the moment of birth the perfect being that has been created provides us with tangible, living proof of God's love for us.

For many years, the privilege of sharing birth was denied to the father of the child. Today, however, more physicians and hospitals are encouraging both parents to actively participate in giving

birth to their children. The husband and wife can experience together this joyous gift, thus strengthening their love for God, each other and the new child whom they have created.

MY HUSBAND and I shared in the birth of our daughter, Elizabeth, last December and the memory of the moment will last throughout our lifetime.

I was ecstatic when my doctor told me that I was

pregnant. However, within minutes my joy was tinged with fear. I had heard stories of terrible pain, women dying in childbirth, and other torturous experiences. I wanted this child but I was unprepared both mentally and physically for this unknown ordeal. I began reading everything on childbirth that I could find. One book that I read, *Childbirth Without Fear* by Dick Grantly Read, stated that the majority of pain in childbirth was caused by fears based upon anxiety.

Fear of the unknown could therefore produce pain which may be largely avoided by mental and physical conditioning. A woman who is properly conditioned can handle the contractions (labor "pains") of childbirth while remaining "awake and aware" during the entire birth process. Dr. Lamaze, a physician who studied prepared childbirth in the Soviet Union, brought to the West a theory that is becoming increasingly accepted in the United States. Based upon his observations, Lamaze asserted that by proper conditioning a woman could have her children with a relatively small and always controllable amount of pain.

I BECAME intensely interested in these concepts of childbirth especially because my husband would be present throughout labor and delivery. My obstetrician encouraged me to take the course in prepared childbirth offered by the Childbirth and Parent Education Association (CPEA). My husband and I registered for the course paying our \$20 registration fee. The classes begin in the third trimester (seventh month) of pregnancy and consist of eight two-hour meetings.

Bill, my husband, was reluctant to go to the first class because it had been instilled in his mind that men had no place in the labor and delivery rooms with their wives. However, with the subtle reminder that he had not been reluctant to initiate this life and shouldn't be reticent about the birth, we managed to arrive at South Miami Hospital. Our instructor, Gerry McHugh, met us at the door and her warmth and enthusiasm calmed our fears. Her warm-up exercise consisted of having each husband (there were 25 couples) carry a bowling ball for a few minutes to simulate the additional weight and awkwardness of the pregnant woman. We all relaxed, laughed and were ready to begin.

GERRY'S LESSONS were divided into two parts, a lecture section and an exercise period. The lecture consisted of explaining the actual physiological changes of the body during pregnancy, labor, and birth. There were charts, models and always Gerry's amusing anecdotes to make this part of the class very interesting. The second part of each lesson taught us breathing

techniques that would help us through actual labor and physical exercises that would limber our bodies in preparation for childbirth. We were instructed to practice every day so we would be ready. Our husbands coached us in breathing and helped us to relax, one of the key factors in facilitating delivery.

The time swiftly passed and our lessons were over. Gerry had taught us many things and now we were on our own, clutching the labor and deliver guides which were distributed at the last class.

Since I was no longer working, the days now passed slowly. I practiced my breathing and worried a little. The classes had given my husband and I confidence but the idea of childbirth was still awesome to us both. I was "great with child" and found even the smallest task almost overwhelming.

ON THE afternoon of Dec. 10, I began having light pains in my lower back and abdomen, but they were so mild that I did not believe this to be true labor. I practiced my breathing techniques once again just to be sure. By the time Bill arrived home for dinner the pains had increased in intensity but I found that I could easily "breathe" my way through with Bill timing each contraction.

I called my doctor, but he advised that I should wait until the contractions were eight minutes apart. They were not regular now, some coming in five minutes and some in twenty. In preparation we both took showers and watched television to help us relax. The pains became stronger and I resorted to the panting technique in order to maintain complete control of the contractions, which were lasting about 45 seconds. Between each contraction, I relaxed and we reassured each other that we were prepared. About nine o'clock my water broke (the sac of amniotic fluid that surrounds the baby) and I again called my doctor. He told us to proceed directly to the hospital.

THE CONTRACTIONS continued throughout the trip, but we worked together and knowing Bill was going to be there made it much easier. We arrived at the hospital and Bill signed the necessary papers as I was prepared for childbirth. The contractions seemed especially hard during the short time that I was separated from my husband. The doctor arrived shortly thereafter and conducted the internal examination which indicated that I was already eight centimeters dilated (birth occurs at ten). Bill returned and together we shared the last few contractions before I could "push" the baby out.

During these last minutes, I experienced difficulty in remembering to breathe correctly and it seemed that one

(Continued on page 17)



At Mercy Hospital George Swann and wife Tina Marie, one of many families experiencing this method in South Florida.

## 'Alert' childbirth classes on the rise in hospitals

Courses to prepare expectant parents for the birth of their babies are becoming increasingly popular in South Florida's Catholic hospitals.

The courses teach expectant parents to participate actively in the childbirth experience rather than the father waiting elsewhere and the mother often being unconscious or semi-conscious.

The Lamaze method teaches expectant fathers and mothers effective breathing and relaxation techniques which keep labor contractions at a manageable level. The method depends greatly upon the support of the attending physician and does not exclude the use of medication, anesthetics, or other obstetrical practices when required.

Husbands, who accompany their wives to the courses, usually conducted during the last three months of pregnancy, learn how to assist their wives to apply the Lamaze method of breathing and are prepared to stay with their wives in the labor rooms.

AT HOLY CROSS Hospital in Fort Lauderdale classes are conducted free of charge by Mrs. Virginia Purdy, R.N., obstetrics supervisor, who prefers to describe the method as "being awake and

alert" instead of the common term "natural childbirth."

Her classes include hospital admission procedures and rules and regulations. "They come to know what to expect and also come to know the staff," Mrs. Purdy, an active member of the Broward Right to Life Committee, emphasizes.

The program of preparation for delivery also includes films on normal, forceps and caesarian section births and complications which can occur. Classes also include education on what the new parents may expect when they go home with the newborn. Mrs. Purdy usually has more than 60 couples in her classes.

In Miami parent-childbirth education classes are conducted several times each week at Mercy Hospital where a spokesman said there had been a marked increase in the number of babies born there since the childbirth classes began several years ago. "We have a full house most of the time," the hospital representative said referring to the maternity ward. "Some maternity patients come from as far away as West Palm Beach."

MOTHERS MAY have their infants in their rooms all

day and return them to the nursery at night or keep them in the room 24 hours a day. Fathers may come in at any time to visit during what is known as "rooming-in."

Mercy's classes are conducted by PACE, Professional Association for Childbirth Education, a non-profit group organized in June, 1975, by a group of registered nurses to promote and maintain high quality childbirth education by community professionals.

In West Palm Beach, classes are taught at St. Mary Hospital by the Childbirth Education Association of the Palm Beaches and the nursing office estimates that about half of the parents of babies born in the hospital participate in the classes.

A hospital spokesman said that "rooming-in" is permitted when private rooms are available for patients.

Courses at all hospitals also include health and nutrition, physical and emotional changes during pregnancy, growth and development of the unborn baby, care of the newborn, infant feeding practices, and tours of labor and delivery rooms.

# Families learn to cope **BEFORE** they fall apart

The young woman just didn't know what to do.

The children were becoming uncontrollable, her husband refused to help her discipline them, and every time she tried to talk about the situation with him, he would either walk away or intimidate her.

**SHE WAS** becoming withdrawn and resentful, not enjoying life but not knowing what to do about it.

Then someone told her about Project BEFORE, affiliated with Biscayne College and located on its campus. Within a few weeks, with the whole family participating in the program, she and her husband were communicating and the children were better behaved; their troubles were not solved, but they were on their way.

The problem in many families, explained Karen Albig, director of the program, is that the family members are lacking in skills needed to deal with day-to-day life effectively.

"WE ARE geared to helping people enhance their way of living in a positive way," said the young woman, who developed Project BEFORE as a way to prevent the necessity of therapy for people who can be helped by education.

The program evolved out of her experience as a therapist and teacher, she explained.

"I asked myself what people could learn to do to prevent having to go into therapy, and I felt that an educational focus was the best preventative measure."

So two years ago, Project BEFORE was born.

UNTIL NOW, the program has been running on a limited, experimental basis with referrals from various service agencies. But it has recently expanded and begun advertising its services to the

general public. There is usually a fee involved, but scholarships are available.

Emphasis is on education, not therapy. Miss Albig stressed. Project BEFORE takes healthy families and makes them healthier.

"There is a distinction between education and therapy—in education, you can teach the people what to do and they can go home and do it. But if a person is pathological, he wouldn't be able to do it; he would have an investment in the status quo."

"IF WE find someone within a group who needs therapy, we are supportive and still give him the opportunity to use the skills we teach, but we encourage him to pursue further help," she said.

Project BEFORE includes long-term programs and "mini-days," for families and groups within families. Parents, teens, fathers, mothers, even singles all can attend programs designed to teach them skills helpful in coping with problems in daily life.

Group sessions are small and informal. Participants can chat about their problems, discuss them with trained facilitators and other group members, and practice skills. Everyone gets "homework," assignments which give them a chance to put into practice what they have learned.

IN ONE Women's Group session there might be an elated young woman who finally, after assertiveness training, got up the nerve and determination to ask her husband to care for the baby one Saturday and let her "have the day off;" another woman nervously practicing techniques to help her deal with her unruly children; and another learning to cope with

her new life alone as a widow.

In other workshops there may be a group of teenagers "rapping" about the generation gap and how to build a better relationship with their parents, while the parents may be learning skills necessary to effectively discipline their children while still showing them love.

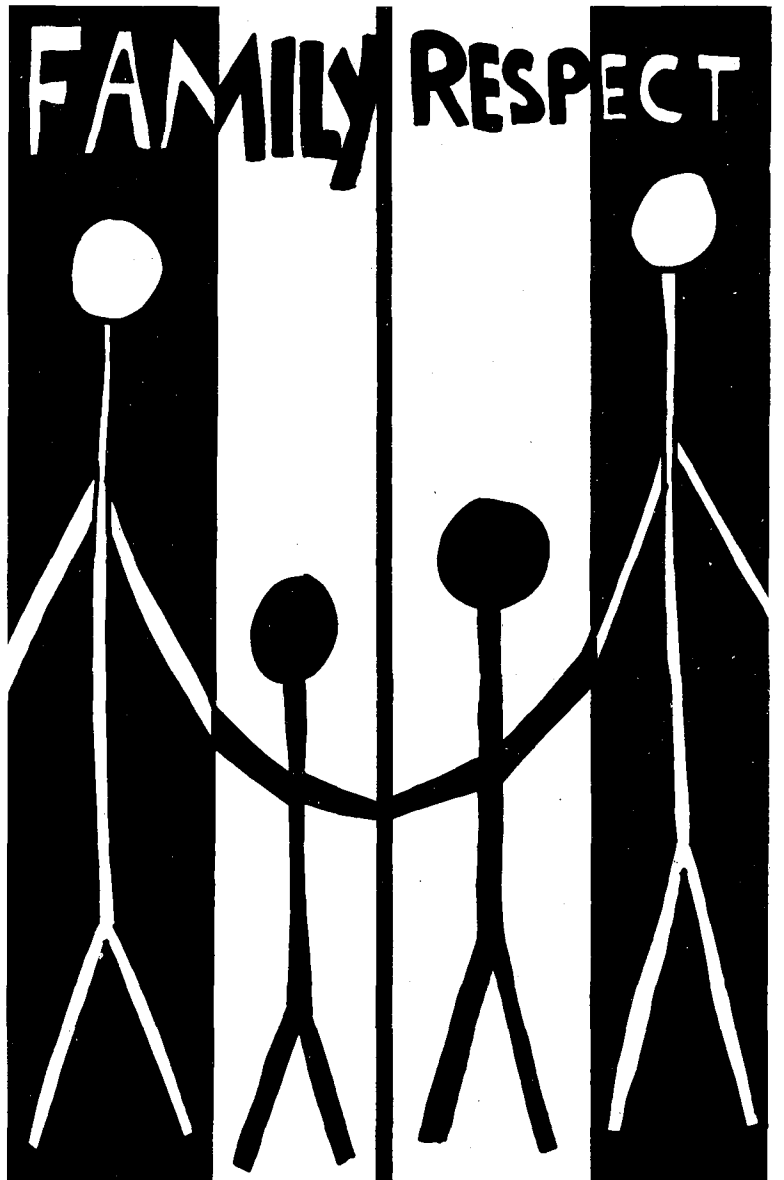
There are ten basic areas that are touched upon in most of the 8-to-ten week workshop programs, Miss Albig said, and many of the one-evening "mini-days" also include them:

- learning to share thoughts and feelings;
- problem solving;
- decision making;
- fair discipline;
- fair "fighting;"
- parenting and child management;
- "family planning," meaning understanding of the changes in the family in its various stages through the years;
- family and the community;
- reassessment and review;
- integration period—taking a look at where things stood, where they are going.

ALTHOUGH families do have problems, the concept of "family" is a long way from dead as some sociologists would have it, according to Miss Albig.

"You hear a lot that family and marriage are falling apart; but our whole focus is to see things positively," she said. "We operate from the standpoint that there is something healthy in every family."

She pointed out that although the concept of family has changed through the years, from the extended family to the nuclear family and now more to



community involvement in family, the family itself can never disappear from society. "As long as we live, people will be developing relationships; as long as people develop relationships, there will be children; and raising children is family."

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# Local educator attends national meet

By ARACELI CANTERO  
Voice Spanish Editor

Thousands of Catholic educators from all parts of the nation gathered in Chicago last week for the 1976 National Catholic Educational Association Convention (NCEA) at which Rosemarie Kamke, of Pace High School, spoke.

Miss Kamke, assistant principal for curriculum and personnel at Msgr. Edward Pace High School, Opa Locka, spoke on the theme "I believe in God: Faith Education for youth."

A native of Germany, she was educated in Argentina, Spain and the United States, where she has resided since 1960.

"Faith, like any other human reality, cannot simply be transmitted; it is something we grow into," she said in an interview last week.

"MORE THAN lecturing, I will be sharing with the participants what I myself have learned from others," she said. "I believe an expert is not necessarily one who knows more than those who listen, but one who perhaps has that knowledge better organized and who uses slides," she added, smiling.

Catholic schools must accomplish what non-religious schools have failed to accomplish. That is, she said, "to convey to the student a sense of the mystery of being alive, an awareness of the holiness of time, the capacity for celebration, the ability to hold God and man in one thought at one time and at all times," she says, quoting Rabbi Abraham Heschel. This is what she calls faith development, and cites it as the goal of faith educators, whom she likes to identify as "mediators."

"If we are to be instrumental in developing in youth any sense of faith at all, we must first be aware of the developmental process that takes place in the nature and life of our students," she said.

"WE MUST reach the student at the level he is when he comes to us," she says, "and we must follow the laws of a person's normal rhythm of growth, which does not 'jump' stages.

"A person will only be able to understand language of the stage immediately following the one he is presently in," she explained. It is essential, Miss Kamke said, if the educator is to promote growth, that he know where his students are in terms of development, so that, by addressing himself to the next stage, he can help them move on to it.

Self confidence, humility, honesty and the ability to communicate to the student the core of his inner perception are among the qualities Miss Kamke feels "faith mediators" should focus upon.

"Nothing has brought me

closer to my students," she says, "than their realization that I, more than the all-perfect and the all-knowing teacher, was simply a travelling companion if anything, more experienced at the difficulties of the road."

MISS KAMKE has been involved in education for 15 years. She is a member of FORUM of Religious Educators, a branch of the NCEA, and through it she participated last year in the development of a "faith

education unit" published under the title "I believe in God" which gives the theme to her convention lecture.

Miss Kamke is currently a Ph.D. candidate in curriculum and supervision at the University of Miami and holds an MA in education and history from Barry College.

Among those who spoke at this year's Bicentennial NCEA Convention were Mother Teresa of India, Sargent Shriver, and Archbishop Jean Jadot, apostolic delegate in the

United States who celebrated the Tuesday liturgy.

STRESSING the interaction of the Catholic Faith and American Culture, the entire 1976 convention was an attempt at rendering a new service to the country by creating a Declaration of Interdependence that calls America to religious and moral idealism and urges Catholic educators from throughout the nation to "Go Forward in Faith Together"—was the convention's theme.



ROSEMARIE KAMKE

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# Letters to the Editor

## Thanks for help

**EDITOR:** Due to the press of business and many other involvements for me, too much time has passed without my thanking you.

Nevertheless; belated as it is; I want to express to you and to The Voice my deepest gratitude and that of the City of Miami for the wonderful editorial support you gave to our Housing Bond Issue.

Housing bond issues at best are difficult, but during a recessionary period, it is even less probable that a housing bond issue would pass. Of course, it did pass, due to the many conscientious citizens, such as yourself, who persisted in their help.

For that, our sincerest thanks!

Maurice A. Ferre  
Mayor of Miami

## Against ERA

**EDITOR:** I would like to share with your readers some thoughts I hold on the subject of ERA and the ideal Christian woman, after an exhaustive study pro and con.

First of all, let us look carefully at the Amendment and how it will affect the family.

Section 1. Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex.

Because of its absolute wording, no one knows for sure what ERA means. However, in my view, the Amendment's exact wording and its concept that sex may not be a factor in determining the legal rights of men and women, leaves me with no alternative, to consider, except as stated in its wording, that laws would be sex-neutral, treating men and women alike without regard for distinctions common to one sex, but not the other.

On the basis of the teaching Church no official pronouncement has been made. Therefore, can we as Catholic women promote or stop ERA?

We keep wishing that some word will be forthcoming but...is this

what we really want?...and would not this be a contradiction of Vatican Council II...and the reliability and initiative which the Council Fathers placed on the Laity?...which included citizenship involvement...

Happily, knowing the mind of the Church...as Catholic Women, has been part of the teaching of the National Council of Catholic Women...and for this guidance, we began to read the Encyclical on Christian Marriage and found that Pope Pius XI, very definitely replied to the then Women's Emancipation Movement... "That women and men are totally equal, except for biological differences." He goes on to say that the "Emancipation of Woman, which would free her from duties belonging to a wife and mother as an unnatural equality with the husband and detrimental to the family."

Several weeks ago, in an article in the Miami Herald, Pope Paul cautioned women to be on their guard against movements for equality that run the risk of "virilizing" and "depersonalizing" them. These remarks were aimed at women's

liberation movements, advocating divorce, abortion and promiscuity. He stated, "While men and women are equal, or should be, woman's essential role is motherhood...and preparing the generations of tomorrow." He was not restrictive of the aspirations of modern woman, but cautioned that these changes should not be made "in contradiction with women's proper role, which is of such capital importance, at the heart of the family as well as within society."

Space will not allow the long history of involvement in human rights and legislative issues, in addition to the "Works of Love" of our National Federation, the National Council of Catholic Women, since 1924, however we have opposed ratification of the Equal Rights Amendment, since 1946.

The Council holds that "Ratification of the Equal Rights Amendment, poses a threat to the nature of woman, which individuates her from man in God's plan for his creation. Because it proposes an idea of woman, foreign to the Christian concept of woman's co-equal but individual dignity

with man, and because it would destroy the legal safeguards women have secured through the years, we oppose the Equal Rights Amendment."

The Florida Council of Catholic Women and its membership have supported the position of our National Federation and voted overwhelmingly against ratification of ERA.

In conclusion, and as Catholic Women we realize that both the statements of the Holy Father and that of our National Council of Catholic Women, reflect biological differences...that persons...are either male or female...therefore we conclude that the Equal Rights Amendment is based on an unsound social and religious philosophy...and that absolute equality between men and women...is not a tenable position for any Catholic.

Mrs. Thomas F. Palmer (Marie)  
Stop ERA Committee  
Florida Council of  
Catholic Women

## Fair topic

**EDITOR:** I take exception to the position of Gary Wills on "Fake campaigns get U.S.

funding." It is obvious he has a personal axe to grind concerning Mrs. Ellen McCormack, presidential candidate who has a respect for life.

Wills charges that the so-called majority of American citizens are being forced to pay for an anti-abortion campaign. This same situation is true in many issues of lesser importance. He neglects to point out that the abortion issue is the result of a minority decision, that of the Supreme Court of the United States, for the dubious benefit of a minority, for their own selfish interests.

He has the audacity to speak of fairness, even in the political sense. But what is our past history concerning rights of persons? Yet he continues operating on incomplete truths.

The right to life is a valid political issue because the taking of innocent life, two million per year in the United States, is the result of judicial imprudence and the only way it can be reversed is by Constitutional amendment, a political action.

Robert Blackburn  
Hollywood

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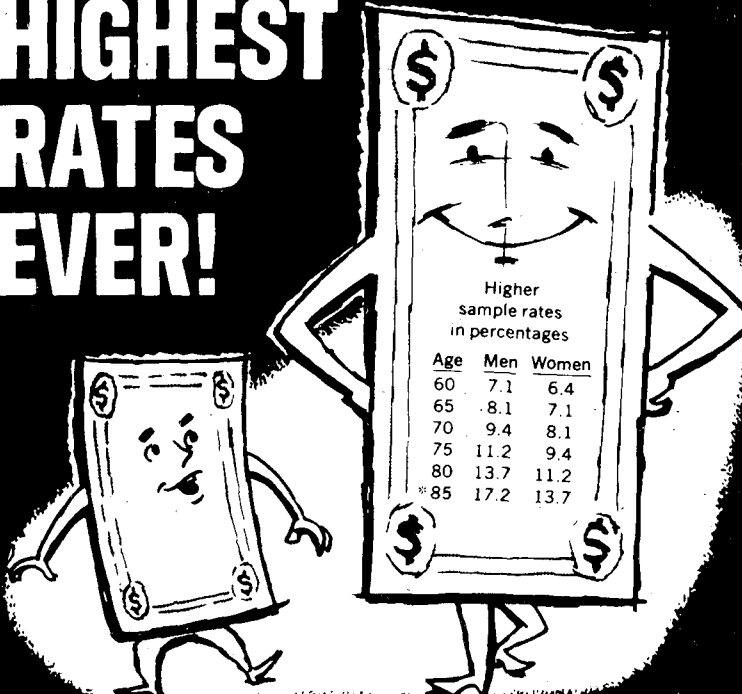
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A series of hour-long specials, "The Coral Jungle," running on Wednesdays 7-8 p.m. on WTVJ, Channel 4, stars Leonard Nimoy, of "Star Trek" as guide, host and narrator of the six special shows that look at the friendly and not so friendly inhabitants of the deep. Ben and Eva Cropp, husband and wife underwater exploration team, star in the series that looks at how sea snakes and sharks react in their out-of-the-movies setting. The Cropps hunt, catch, net, feed, and even ride sharks. By presenting the facts, the Cropps show sharks in action in its unspoiled world as they seek to separate myth from reality for viewers. Throughout the Nimoy-narrated hour-long shows, the Cropps encounter danger whether trying to avoid a deadly attack or attempting to capturing a specimen for laboratory use.

## PBS special "Dying" is sensitive, uplifting

The PBS documentary "Dying" to be broadcast Thursday April 29, 9:00-11:00 p.m. begins with a woman talking quietly but intensely about how her husband had died two years ago.

She is reliving this experience through her words, allowing us to share in her pain and her resentment at how his hospitalization took away to a great extent her role as a caring person. However, she feels that she did help him die in dignity so that this knowledge and her religious belief have sustained her in his loss.

This is a compelling introduction to a film which deals

with dying as the final reality of living. In doing this, it records the way in which three individuals faced the end of their life. The first, Sally, has been disfigured by a brain tumor. Her quiet courage in coping with her growing infirmity overcomes our discomfort at watching the painful course of her illness. The situation of Bill who is dying of cancer is made more difficult because of his wife Harriet's fears at being left alone to raise two teenage boys. The last segment, and the most fully developed one, is devoted to Dr. Bryant, a black minister who accepts death as a natural part of his life. In his last illness, he is cared for at home surrounded by family and friends. This portrait of a man of faith overcoming the physical fact of mortality ends the film with an affirmation that death is not the end.

This is a beautifully-done film—sensitive, perceptive, understanding. One would expect nothing less from

Michael Roemer, a documentary filmmaker whose classic feature *Nothing But A Man* (1964) was a warm evocation of black life in the contemporary South.

However, this material in itself is so powerful that it demands later discussion and perhaps some professional commentary. Harriet, for instance, comes over as such an unsympathetic person that we need to learn more about how death affects the living than we get here. There is always the question of whether such documentaries trespass on the individual right to privacy, but it is apparent that Roemer has been very discreet in showing nothing that would offend the concerned families of the viewer. The documentary is such an important contribution to the materials we have about death that one hopes that PBS will schedule a follow-up program to make it more useful.



A young orangutan plays with a camera as wildlife photographer Dieter Plage looks on in Sumatra, where captive orangutans are "untamed" and returned to the wild, in "Orangutans: Orphans of the Wild," a special narrated by Peter Ustinov, Wednesday, April 28 (8:00-9:00 p.m., ET) on CBS.

### 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. "Cross in the Sand," Part IV.

10:30 a.m.

THE TV MASS—Ch. 10 WPLG, Fr. William Allen.

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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"The Church and The World Today."

10:30 A.M. — Ch. 10  
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# Robin Hood 20 years later: robbing poor moviegoer for even poorer product

Robin and Marian (Columbia) is a badly conceived project redeemed in part by its superb acting and beautiful photography.

Director Richard Lester and Writer James Goldman have taken up the story of Robin Hood and Maid Marian

## movies

some twenty years after the period that was the focus of the legend.

In this version, Robin (Sean Connery) returns to England with the faithful Little John (Nicol Williamson) after Richard the Lionheart (Richard Harris) dies in France. After running into Friar Tuck and Will Scarlett (Ronnie Barker and Denholm Elliott) in the course of some nostalgic rooting about in Sherwood Forest, bold but boorish Robin finally gets around to wondering how Marian's getting on. He remarks casually that he has not thought about her in years.

MARIAN (Audrey Hepburn), as it turns out, has become the abbess of a modest little convent and is in imminent danger of being dragged off to prison by the Sheriff of Nottingham (Robert Shaw). Robin and his now melancholy men promptly save her, and Marian, after some initial reluctance, motivated solely by Robin's callousness in abandoning her twenty years before, is soon content to set up housekeeping once more with her lover in the forest. (Any viewer so unromantic as to carp about the ease and alacrity of the change will just have to content himself with catching The Nun's Story again on the late show.)

There is to be no resumption of the idyll, however. The Sheriff and Robin clash in single combat, and, though Robin kills him, he is critically wounded himself. Then, after all the running jokes about stiff joints and the other ravages of middle age, the film concludes with a romantic apotheosis that

makes the climax of Romeo and Juliet seem as restrained as a documentary on teenage suicide put out by the Institute for Mental Health.

The fundamental flaw of Robin and Marian is its attempt to refashion a myth without bringing significant historic awareness, talent, or even mere consistency to bear upon it. Robin's callous statement about not having thought of Marian in years indicates how far off is the basic concept of the film. A romantic hero need not swoon at the mention of the beloved's name, but rob him of sensitivity to this extent, and you have nothing at all left to work with.

AND IF the same ill-considered itch to dismantle myth that reduces Robin Hood to a clod also insists on elevating the Sheriff from deep-dyed villain to decent sort of chap who in oppressing the poor and meting out gross social injustice all those years was merely following orders, why does it arbitrarily stop short of portraying him as 13th-Century Adolf Eichmann? Lester's direction and Goldman's pretentious dialog all too accurately reflect the confused thinking that must have afflicted the project from the beginning.

The photography by David Watkin is beautiful, however, and the costumes and period settings are striking. Finally, the acting throughout is so good that one cannot help but enjoy the film at times, though even this pleasure is tempered by a feeling of pity for the actors for having been stuck with Lester and Goldman. (A-III)



Marian (Audrey Hepburn) and Little John (Nicol Williamson) come to the aid of critically wounded Robin Hood, in ROBIN AND MARIAN, a Columbia release.

# 'Panama Hattie' corny but fun

By J. HERBERT BLAIS  
FORT LAUDERDALE—  
"Panama Hattie," 1940 musical comedy that opened Monday night at Parker

Playhouse, here, is as corny as Kansas in August.

It's an ideal starring wholesome Ann Miller, that indefatigable, incredibly spry, ideal American girl.

Without the bellowing strength of the original, Ethel Merman, Miller gives "Hattie" the same hoydenish aplomb but a deeper warmth, and she adds inimitable dancing that neither Merman nor Ann Sothorn, who starred in the 1942 MGM movie, could ever attempt.

Hattie Maloney runs the Tropical Shore Bar in the Canal Zone. She's in love with U.S. Navy Captain Nick Bullett, and must gain acceptance of his 8-year-old daughter, Geraldine, who's just arrived from Philadelphia with her English

butler.

A trio of sailors, raincoated spies aiming to blow up the canal, and colorful natives in fiesta are almost more fun than Cole Porter's ancient music and lyrics. But we recommend the show especially for its rare cleanliness.

Terence Monk, one of Broadway's most enduring leading men, is a strong Nick Bullett, and Olivia Barash comes on like and old trouper as the 8-year-old, both of which she really is.

You'll also love Jill Choder as Florrie, the comic role that "made" Betty Hutton and June Allyson.

"Panama Hattie" moves to the Miami Beach Theatre of the Performing Arts for a week, May 11.

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

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

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



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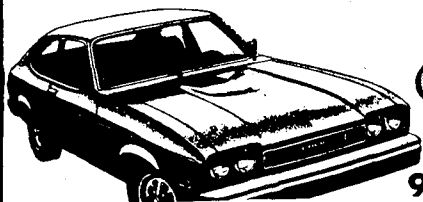
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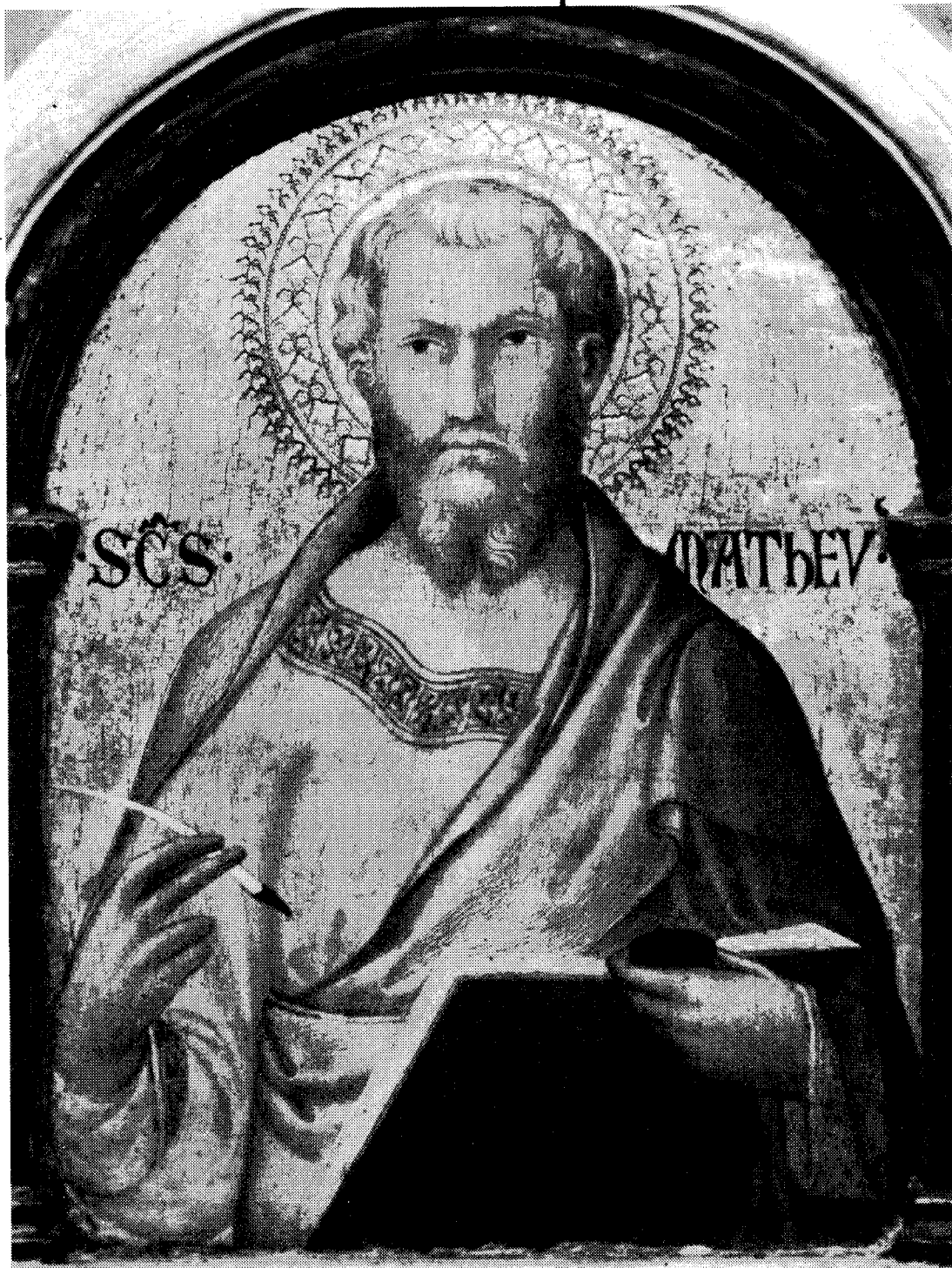
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"perhaps this is why Matthew's Gospel lays the groundwork for understanding the Church in institutional terms."



Matthew is depicted writing his Gospel in this 14th Century painting by Martini.

## MATTHEW: IRS man of his day

By FATHER ALFRED  
McBRIDE, O. PRAEM

Traditionally, tax men do not have the most popular jobs in society. The biblical record shows that the tax collectors of those days were held in low esteem. Often with good reason. In Palestine the Jewish community hated tax people because they sold out to a pagan government that had deprived them of their political freedom.

They also disliked them for intimidating the citizens, squeezing all they could from their income and creaming off a suspiciously high percentage for themselves before turning the funds over to Rome. These "publicans" as they were called, erected toll gates on roads and at bridges and harbors.

**THE APOSTLE**  
Matthew served in the internal revenue service of his day. His office was on the north-south highway along

the Sea of Galilee near the city of Capernaum. It was here that Jesus met him and called him to be an Apostle. Jesus refused to treat anyone as a pariah or out-cast.

He ate openly with the "sinners" of society, not because He approved of their sins, but because He had come to offer them the gift of forgiveness and new life. In his parable of the Pharisee and the Publican, Jesus contrasts the arrogance of a religious servant of God with the humility of a secular servant of the State. Thus He reminded his listeners to look beyond the office to the quality of the person.

It is Matthew, an "IRS" man who is said to be the author of the first Gospel. Scholarship shows he may not have written the final text as we have it, but he is most likely the spirit behind it as well as the collector of the major materials that went into it.

**PERHAPS THIS** is why Matthew's Gospel lays the groundwork for understanding the Church in institutional terms, though he clearly places the religious concept of the Church as a spiritual kingdom in the foreground. He sees the Church as a community of faith that witnesses the power of God's reign in the world. He outlines this vision in orderly—even institutional-terms. One way to see this aspect is to read his Gospel as a five-point plan for faith community and institutional development, a plan prefaced by Christmas stories and concluded with the stirring sweep of the Passion-Resurrection narratives.

What is the plan?

1. Begin with a spiritual charter. Sermon on the Mount.
2. Inculcate a sense of world mission and train the missionaries.
3. Describe the nature of

the community in parables of the kingdom.

4. Call the community to a healing ministry as illustrated by the miracles.

5. Insist on responsible behavior and accountability as described in the parables of judgment and the sermon on Last Judgment.

This orderly approach to Church community and organization reflects the mind of an administrator, but Matthew is no mere bureaucrat. He is also a philosopher whose vision of how a group takes shape may be compared to a person like Benjamin Franklin struggling to give an enduring existence to the infant American republic.

**MATTHEW'S** Gospel deftly weaves a path between spiritual ideals and practical structures to maintain them. He notes that the Apostles are not just filled with the excitement of becoming

missionaries. He recalls the Lord's precise instructions on how to do it. "Provide yourselves with neither gold nor silver nor copper in your belts; no traveling bag, no change of shirt, no sandals, no walking staff...Look for a worthy person in every town or village you come to and stay with him until you leave" (Mt. 10, 9 ff).

Matthew retains long memories of Christ's judgment sayings, because he had spent most of his life in the business of being accountable. He saw clearly that religious responsibility and spiritual accountability is just as important. Lastly, it is Matthew who recalls that Jesus wanted a Church built on a rock, a firm foundation of faith community and institutional practicality (Mt 16, 13).

The tax man's vision has worn very well.

# John the Baptist sets the stage

know you

By STEVE LANDREGAN

In the musical "Godspell" the show begins with the appearance of the solitary figure of John the Baptist, and the sounding of the shofar's (ram's horn) clarion call to repentance.

The Gospel is drama, with its vivid characterizations, conflicts, emotional impact, and powerful climax. And the character who sets the stage in this Divine drama is the mysterious, compelling John the Baptist.

**THERE ARE** other personalities whose relationship to Jesus help define the conflicts, frustrations and compassion that were part of his public life. The pharisees who challenged Him at every turn, the women who ministered to Him and to whom He showed understanding and tenderness, and finally the Twelve, that unlikely collection of men who abandoned the world to follow Him and ultimately to die for Him.

There are more, but for now let us consider the Baptist and the women, then in our next article the Pharisees and the Twelve.

John the Baptist's place in the prophetic tradition is firmly fixed by the announcement of his birth in Luke which echoes the Biblical birth narratives of Isaac, Samson and Samuel, all of whom were born of aged parents through divine intervention. His garb and desert ministry recall the life and appearance of Elijah.

**JOHN STANDS** at the end of an era and his mission is to announce the approaching reign of God, the fullness of God's revelation. He is the link that joins promise to fulfillment.

That link is forged by John's Baptism of Jesus in which Christ is manifested as Messiah and the New Israel.

John's recognition of Jesus as "a man who ranks ahead of me because he was before me" (John 1:30) is the beginning of the increase of Jesus and the decrease of John (John 3:30).

Scholars also see in the Gospel of John an effort to deal with the view of a few that both the Baptist and Jesus were messianic prophets and teachers of equal stature. There is evidence in the Gospels of disciples of the Baptist who questioned the role of Jesus (Mt. 9:14ff).

John the Evangelist puts great emphasis on the Baptist's role as witness to Jesus. In the prologue to his Gospel, John the Evangelist proclaims "There was a man named John sent by God, who came as a witness to testify to the light, so that through him all men might believe—but only to testify to the light, for he himself was not the light" (John 1:6-8). In John's Gospel, the Baptist points out Jesus as "the Lamb of God who takes away the sins of the world" (John 1:29), an act that causes two of John's disciples to leave him to follow Christ (John 1:35-39).

The other Gospel accounts relate how John's disciples, sent by the imprisoned Baptist to confirm that Jesus is indeed "He who is to come," (Luke 7:18-23) are answered in Old Testament terms (Is 35:5f) that clearly identify Christ with Isaiah's Servant of Yahweh.

**WITH JOHN** the Baptist's death, the transition from promise to fulfillment is completed. The reign of

God which he heralded has begun. Jesus told his disciples, "the law and the prophets were in force until John. From his time on, the goodness of God's kingdom has been proclaimed, and people of every sort are forcing their way in" (Luke 16:16).

Jesus' attitude toward women was revolutionary for the time. While there were many heroines of the Old Testament, Deborah, Ruth, Judith, Esther, and others, the role of the woman, though honored, was centered on the home and family and not on the affairs of God (Prov. 31:10-31).

It is not surprising that Luke, the only non-Jewish evangelist, is the one who provides the greatest insights into Jesus' relationships with women.

There are the women, whom Jesus had cured, who followed him on his journeys and ministered to him (Luke 8:1-3). Father Carroll Stuhlmueller, C.P., in his article on Luke in the Jerome Biblical Commentary observes that "Jesus imparts a new dignity and role to woman in granting her a right not only to learn the 'good news of the kingdom of God, but even to participate in the ministry.'"

**FATHER STUHLMUELLER** points out that in Jesus' time some rabbis even doubted the ability of women to learn the "Torah," something required of every pious male.

Luke also relates Jesus' compassion toward the penitent woman (7:36-50) and the widow of Naim (7:11-17), and his commendation of Mary for not letting her household duties so preoccupy her that she has

no time for the things of the Spirit (10:38-42), an incident that is in stark contrast to the description of the good wife in Proverbs 31 where the only spiritual reference is that the wife is "blessed."

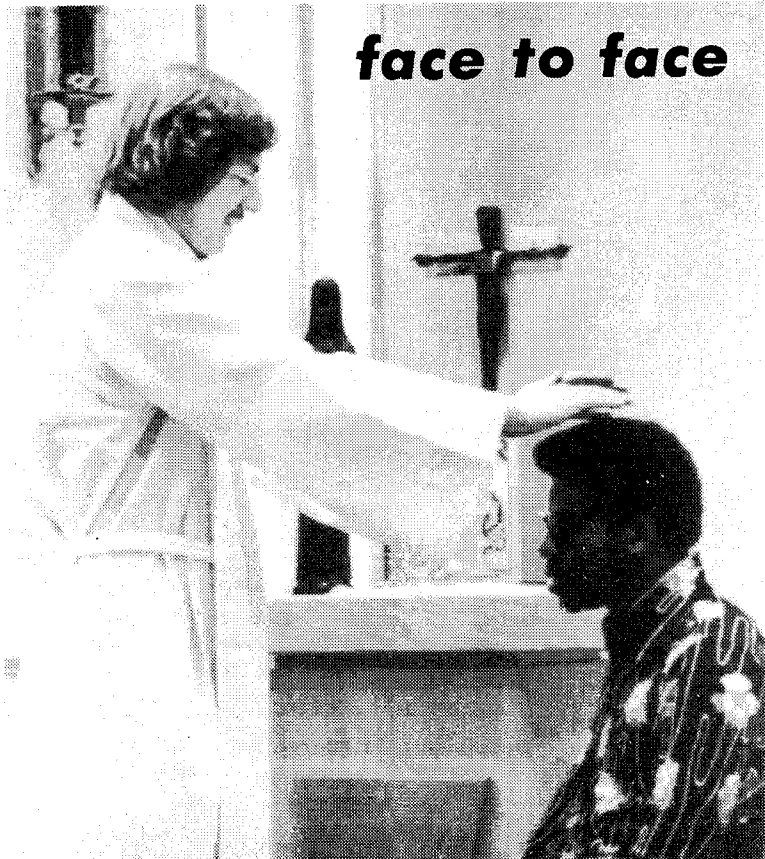
There are many other incidents where Jesus demonstrated an openness and respect for women—incidents which were uncommon in his time. He deferred to the perseverance of the Syro-Phoenician woman (Matt 15:21-28). He refused

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## face to face

# Confession



By REV. JOSEPH M. CHAMPLIN

Three questions about the new Rite of Penance keep coming to the surface as I speak on this topic around the country:

Is private confession going to disappear?

Will all our confessional boxes be removed?

Can we expect general or group absolution without individual confession to become the common or ordinary practice for the United States?

I think we can safely respond "no" to all three inquiries.

### THE DISAPPEARANCE OF PRIVATE CONFESSION

Far from disappearing, I look for a resurgence of interest in individual, auricular confession with an accompanying rise in the number of persons finding this sacramental experience a source of spiritual healing and growth.

Certainly that is the mind of the

Church and the intention of the revised ritual.

Paragraph 7 of the text's introduction thus reads:

"Moreover, frequent and careful celebration of this sacrament is also very useful as a remedy for venial sins. This is not a mere ritual repetition or psychological exercise, but a serious striving to perfect the grace of Baptism so that, as we bear in our body the death of Jesus Christ, his life may be seen in us ever more clearly. In confession of this kind, penitents who accuse themselves of venial faults should try to conform more closely to Christ and to follow the voice of the Spirit more attentively.

"In order that this sacrament of healing may truly achieve its purpose among Christ's faithful, it must take root in their whole lives and move them to more fervent service of God and neighbor."

In addition, the actual Rite for

Reconciliation of individuals contains various including a variety of Scriptural readings; make so-called "private confession" richer and more effective.

### THE REMOVAL OF CONFESSIONAL BOXES

These traditional individual confessio give way in time rooms. However, in future for most churches years to come in so one or two penitenti built into the side certainly remain. B forward moving confession swiftly develop than this sacrament, p have the option of

The National Catholic Bishops States through a recommendation encouraged the reconciliation chapel

our faith



In the musical, "Godspell," the show begins with the appearance of John the Baptist (right). In the Gospel, Steve Landregan writes, the character that sets the stage (for the coming of Christ) is also John the Baptist.

to let the ancient taboo against a menstruating woman keep Him from extending his healing love to the woman with a hemorrhage (Luke 8:40-48), nor would He permit Pharisaic legalism prevent Him from healing the woman with a deformed back on the Sabbath (Luke 13:10-17).

IN A MAN'S world, Jesus used women and their work to teach the mystery of the kingdom in the parable of the leaven (Mt 13:13) and

the love of God for the lost sinner in the parable of the lost coin (Luke 15:8-10).

Jesus accepted anointing from a woman (Mark 14:6) and women were the first witnesses to the Resurrection (Luke 24:1-12). There is no better illustration of Jesus' attitude toward women than this...theirs was the privilege of being the first proclaimers of the Good News...He is risen!

By MARY E. MAHER

Deitrich Bonhoeffer, the great Lutheran theologian, named Jesus "the man for others."

His language seems obscure until we experience the Christian mystery as a giving of self for others. It remains relatively easy to give bits and pieces of self for others.

IT IS MYSTERIOUS and exciting to think of Jesus' relationship with others. It is cleansing and healing to try to see how He might respond to segments of our society today. Was Jesus such an either-or person as many of us are? Where would He stand in relation to today's split Ireland, on the Catholic or Protestant side? Would he dialogue with Castro, knowing as He would that the Marxist critique excluded mention of his Father?

Would he be silent or vocal at the United Nations recent statement that Zionism is racism?

HISTORICALLY we know that Jesus was not the John Wayne type. That is, He did not kill his opposition at their least provocation. He dealt with others who disagreed with Him.

Earlier spirituality, such as that of Saint Francis of Assisi, approached faith in the style of imitation. Sometimes that seems terribly ajar with how we can live. We could want to accept and imitate Jesus' posture of letting others contradict us and of responding with meekness.

For we all have our pharisees; that is, the opposition.

Their difference from us does not make them bad. Jesus respected differences

# BEING HIMSELF

to the very point of giving his life to affirm them. He argued with his enemies, angered at them, dealt with what He called their "blindness." Yet He did not destroy his enemies. They destroyed Him. Sometimes I think that until we have faced that fact about Him we have not known the inner essence of his life.

The pattern of imitating Jesus' response to those who opposed Him may come hard for us. We live in an ecumenical age when it is intellectually stylish to affirm everyone and even to affirm the rightness of all differences. We have coffees and musical gatherings to demonstrate how unified we seem to be.

WE KNOW that religious politeness may not really mean failing to make distinctions. Yet differences and distinctions can be messy and indeed, our culture's capital sins. So often we claim no enemies. The error in that is the impotence we deal everyone by our failure to struggle and suffer at others' hands and to know that they indeed suffer at ours. It is very hard to accept that others suffer because of what and how we believe and live out our beliefs. Without that acceptance, the joy of differing remains shallow.

Jesus must have known the suffering which he caused the pharisees, those

religious giants of Jewish monotheism. He was radical enough to see the position of his opponents and, unlike pseudo-radicals, He did not wipe out his opposition. After all, these were the people his Father had first claimed as his own!

I feel often as I see older catechetical audio-visual materials how unlike the Gospel some of these presentations of the pharisees are. They are anti-Semitic to the bone. Faces long and sinister with evil eyes and condemning gestures are how the pharisees are often presented. Their corresponding voices rage and utter cynicism and hardness. Surely Jesus could not have reduced his own to such stereotype!

WE ENJOY sports most where strength takes on strength. The Olympics were great viewing, for we saw beautiful strength pitted against its own kind of beauty. We love to see football where strength and not simply finding the opposition's weakness is most evident.

If Jesus is the man for others (by being Himself) that Bonhoeffer claimed He was, his life was indeed a growth in deep love of Himself, a love so deep that He could give Himself with assurance to his opposition. He had no need to pitch his curve ball at the weak angle of his opposition's posture.

## n Revitalized

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a recent decision both  
he construction of  
chapels while insisting

that the freedom of a person to confess anonymously be preserved.

They decreed: "It be considered desirable that small chapels or rooms of reconciliation be provided in which penitents might choose to confess their sins and seek sacramental reconciliation through an informal face-to-face exchange with the priest, with the opportunity for appropriate spiritual counsel. It would also be regarded as desirable that such chapels or rooms be designed to afford the option of the penitent's kneeling at the fixed confessional grill in the usual way, but in every case the freedom of the penitent is to be respected."

### GENERAL ABSOLUTION AS THE ORDINARY PRACTICE IN OUR COUNTRY

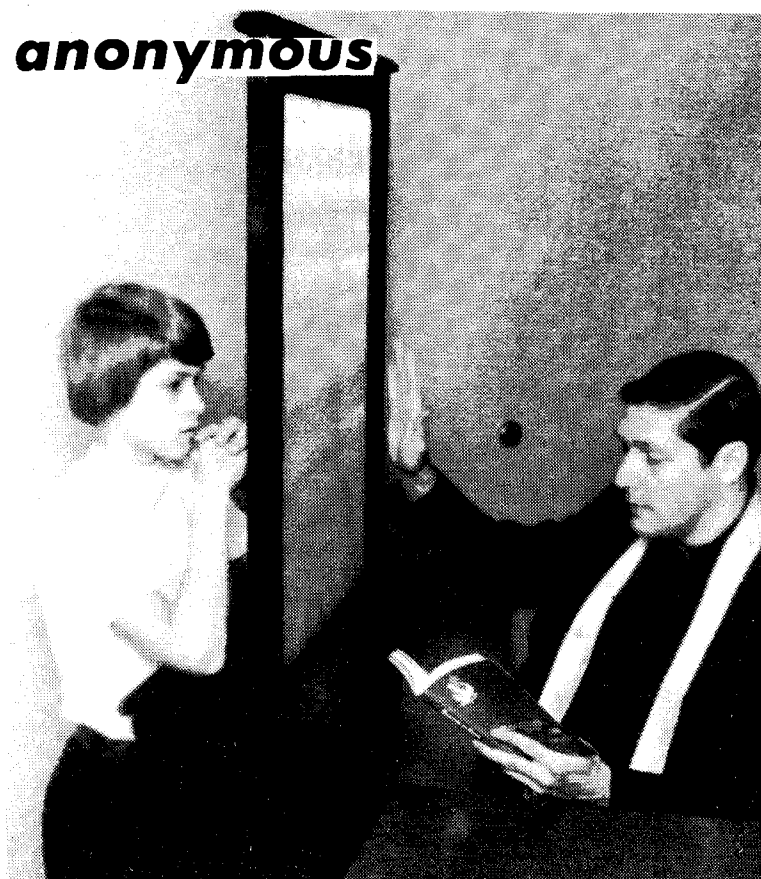
The new ritual includes a liturgy for general absolution without individual confession of sins and sets guidelines when this procedure is to be allowed.

Nevertheless, it states: "Individual, integral confession and absolution remain the only ordinary way for the faithful to reconcile themselves with God and the Church, unless physical or moral impossibility excuses from this kind of confession." (Article 31).

Moreover, even when the local bishop approves of this for a specific situation, those "who receive pardon for grave sins by a common absolution should go to individual confession before they receive this kind of absolution again, unless they are impeded by a just reason." (Art. 34).

While general absolution without individual confession may become a more common way of reconciling persons with persons and persons with God than it has in the past century, the Church does not envision this as the ordinary procedure nor one which will replace individual telling of sins to the priest.

## anonymous



# THE GOSPEL TRUTH

## Overflow with joy as Thomas did

SECOND SUNDAY OF EASTER

Reading I, Acts 4: 32-35

Reading II, 1 Jn 5:1-6

Gospel Jn 20: 19-31

By FATHER MICHAEL GIGANTE, O.M.I.

Today we see in the Gospel that one of the Apostles doubted. He disbelieved that Jesus had come back. So the Lord appeared bodily and restored his faith. Modern day Christians need not be ashamed of doubt. Doubt must be conquered, so that we may come to really believe.

Our Gospel clearly shows that Jesus is recognized and proclaimed the risen Lord in the experience of peace, joy, mission and forgiveness. All the Disciples, Thomas included, became joyful believers by seeing and hearing the Lord, and by doing what He told them. "At the sight of the Lord, the Disciples rejoiced."

Jesus came and stood in their midst. He showed them his hands and his side. Then He said, "Peace be with you." Immediately they recognized Him. Three times He repeats, "Peace be with you." From this peace of the Lord comes abundant joy.

All the Disciples, gathered in the upper room, find that their recognition of Jesus grows deeper when He gives them a mission to fulfill. "As the Father has sent me, so I send you."

And the climax of this experience of the risen Jesus, who gives them peace and joy in their hearts and gives them a mission, is found in receiving the Holy Spirit and forgiveness as "He breathed on them and said, Receive the Holy Spirit, if you forgive men's sins, they are forgiven them."

Thus we see that the risen Christ gives the gift of the Holy Spirit to his Disciples and from the Holy Spirit comes Peace and Joy and Mission and Forgiveness for all.

Let us remember that Thomas, a week later sees the risen Lord. He is confused, and he falls on his knees with that beautiful confession of faith "My Lord and my God." This behavior of Thomas gives us another way to recognize Jesus, a confession of faith that Jesus is Lord and God. His faith is far beyond what he saw. So Jesus beatifies Thomas by stating, "Blessed are they who have not seen and have believed."

We have seen many varied ways in which the Apostles recognized the risen Lord. Their ways can be ours as believing Christians today. We too can recognize the Lord when He says to us "Peace be with you." "I send you." "Receive the Holy Spirit and forgiveness." "Do not doubt but believe."

When we see sickness and suffering and death all around our lives, in our families, all over the world, the only help we can receive is to experience the One who is ever living. Jesus rose from the dead to show us that we too can rise from the dead. He goes about helping to raise others from sickness and sin, from darkness and death. Like Thomas then, let us overflow with the joy which comes from peace and let us follow the mission of Our Common Father in Heaven. And may our request for forgiveness be voiced in the word of the Apostle, as together we say "My Lord and my God."

## Prayer of the Faithful

## Oración de los Fieles

SECOND SUNDAY OF EASTER  
April 25, 1976

**Priest:** Our Father, our God in heaven, has already given us the reason for peace and joy in our lives, because his divine Son redeemed us two thousand years ago. Let us thank our Creator for his love.

**LECTOR:** Today's response is: Lord, hear our prayer.

**LECTOR:** That we may remain loyal to the Church which Christ founded, and to the Pope and Bishops whom He has anointed, let us pray:

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** That the Easter message of joy and salvation will help us to conquer all fear and restore our hope, let us pray:

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** That the whole world will soon come to accept

Jesus as the Savior and Redeemer of mankind, let us pray:

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** That the peace and unity of Christ's kingdom may dwell always in our hearts, let us pray:

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** That we may, by our example, be perfect witnesses to the Lord's message of love for all, let us pray:

**PEOPLE:** Lord, hear our prayer.

**Priest:** Heavenly Father, during this Easter season we recall all the things which your Son endured for our salvation. Give us the help we need to respond to his love with our own love for Him and for our neighbor. We ask this through Christ, our Lord.

**PEOPLE:** Amen.

SEGUNDO DOMINGO DE  
PASCUA

25 de abril, 1976

**Celebrante:** Con la Resurrección de su Hijo, nuestro Padre que está en el cielo nos ha dado el motivo de paz y esperanza para nuestra vida. Demos gracias a nuestro Creador por su gran amor hacia nosotros.

**LECTOR:** La respuesta de hoy será: Señor escucha nuestra oración.

**LECTOR:** Para que permanezcamos fieles a la Iglesia fundada por Cristo, y fieles al Papa y a los obispos ungidos por El, oremos:

**PUEBLO:** Señor escucha nuestra oración.

**LECTOR:** Para que la alegría de la salvación del mensaje Pascual nos ayude a vencer el temor y restaurar nuestra esperanza, oremos:

**PUEBLO:** Señor, escucha nuestra oración.

**LECTOR:** Para que el mundo

entero pronto acepte a Jesús como Salvador y Redentor de la humanidad, oremos:

**PUEBLO:** Señor, escucha nuestra oración.

**LECTOR:** Para que la paz y la unidad, signos del Reino de Cristo, siempre permanezcan en nuestros corazones, oremos:

**PUEBLO:** Señor, escucha nuestra oración.

**LECTOR:** Para que con nuestro ejemplo seamos testigos del mensaje de amor universal que Cristo nos enseñó, oremos:

**PUEBLO:** Señor, escucha nuestra oración.

**Celebrante:** Padre celestial, durante esta Pascua volvemos a recordar con amor todo lo que Tu Hijo padeció por nuestra salvación. Danos la ayuda que necesitamos para corresponder a su amor amando también a nuestros hermanos. Te lo pedimos por el mismo Jesucristo, tu Hijo y hermano nuestro.

**PUEBLO:** Amén.



# She sets pace in 'other person's shoes'

By MARJORIE L. FILLIYAW

Local News Editor  
FORT LAUDERDALE —

"I try to place myself in the other person's shoes—that is the only motivation I need and I likewise, become a better person as I add dimension to myself."

In her own words this is how Mrs. Betty Nader of Our Lady Queen of Martyrs parish explains why for so many years she's been involved in volunteer work and in helping others.

A native of Cambridge, Ohio, who was active in parish work there before she moved here with her husband, Schaf, Betty is one of the pioneer members in her parish who has done everything from scrubbing in the church and laundering altar linens to raising funds for various projects and working on the building fund drive.

ACCORDING to fellow parishioners Betty has "only one fault—she can't say no to anyone who needs her help—she'd really give you the shirt off her back!"

They refer to the fact that since Our Lady Queen of Martyrs parish was established and Masses were celebrated in the then Central Catholic High School Auditorium, Betty has taken on a number of projects. She has taught CCD classes, been a census worker, solicited pledges for the parish fund-raising campaign, was the first parish secretary on a volunteer basis when the parish office was



BETTY NADER

in a storeroom. Also, she has organized the first sewing group which met in homes and a similar committee to care for the church, sanctuary, and altar. In the past 17 years she has served as chairman for Christmas bazaars, luncheons, card parties, rummage sales, and a number of other events.

But Betty, the mother of a son and a daughter, doesn't limit her activities to parish work—she's also well-known in civic activities such as the March of Dimes where she is now serving her 10th term on the board of directors. She also has been education chairman for the group, which involved speaking to various clubs throughout the county.

Currently state secretary for the Catholic Daughters of America. She is a past district deputy and was the founder of Court Maria Regina which she headed for three terms as regent. She is still a trustee in that court as well as ways and

means chairman.

"To know Betty is to love her," one of her friends commented as she related how over the years that she has known Betty she has never known her to complain.

"All I want is that God will bless me and my family," Betty says whenever anyone tries to give her any recognition.

A PAST president of the Broward Deanery of the Miami Archdiocesan Council who also served as Council treasurer as well as retreat chairman, she was treasurer for the convention of the National Council of Catholic Women held at Miami Beach in 1965.

Betty also served as president of the Ladies of Columbus, Fort Lauderdale and president of the National Association of Letter Carriers Auxiliary.

In 1970 she was the recipient of a plaque for Outstanding Volunteer in the March of Dimes and four years later received the Club Woman of the Year award from her parish Women's Guild of which she is a charter member and past president.

While making time to visit shut-ins Betty, in addition, is now conducting an arts and crafts course each Wednesday morning for ladies of the parish in the golden years group. She not only teaches them how to do arts and crafts but bakes "goodies" for them as well.

A participant in daily Mass, Betty, whose husband

## Parish Pacesetters

frequently promises to buy her a bus, is always on call for many who need transportation to one place or another, not only locally but even as far as the center of the state.

"If I can show a kindness, or be compassionate as I look about me in this crazy, mixed-up world, then I am fulfilling my mission on this earth," Betty declared.

"That is my exact philosophy, deeply ingrained

from early childhood, having been brought up in a very religious home.

"Memories of those lean, depression years, when my folks went about secretly and quietly doing acts of charity for the unfortunate needy, or reading us Bible stories instead of Mother Goose rhymes—these and many other thoughts permeate my being and prompt me to feel it is an important part of my life."



## HER COFFIN: THE GARBAGE CAN

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

The Sister was moving among the slums of a city in India. Unbelievably, she heard sobbing coming from a trash barrel. Brushing aside the flies and the vermin, she looked. Beneath the filth and debris was an old lady crying from tearless eyes as her life slowly ebbed away. Tenderly the Sister lifted her, placed her on her shoulders and took her to the Hospice for the Dying. Before she died, the old lady told the Sister, "I'm not crying because I was in the garbage. I'm crying because my son put me there. He had to. There was not enough food for the family..." Tragically, this scene will be replayed many more times. But you can help to lessen it. Will you? Here is how...

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Telephone: 212/826-1480

## 'Natural childbirth' as told by one who experienced it

(Continued from page 7)

contraction came right on top of the last. But Bill remained calm and firm, timing the contractions and breathing with me when I forgot. Within ten minutes we were told that I was ready to push. This was a great relief for finally I could actively participate in giving birth to our child. Bill held me

in a semi-reclining position and with each contraction I pushed.

After about ten such pushes my doctor decided that it was time to move to the delivery room. With Bill next to me, truly acting as my help-mate, I continued to push through the contractions. In the delivery room everyone encouraged me to push harder and within minutes, Bill and I

saw our baby emerging into the world, a true miracle of life.

ELIZABETH was born at 11:15, p.m. Dec. 10, healthy and perfect in every way. Bill and I witnessed the miracle together and we now know the wonderful blessing of life that God bestows upon Mankind. The culmination of nine happy months of pregnancy was the most fulfilling experience of our entire lifetime.

Without the help of my husband and the training provided by the Childbirth and Parent Education Association, I would not have been able to happily experience the birth of our daughter. CPEA is happy to help others to achieve this rewarding experience that God has provided for us. Couples interested in learning more about this type of birth may contact the CPEA office at 856-4707 in Miami.

In times like these when there appears to be little regard for human life, it is encouraging to know that groups like the Childbirth and Parent Education Association are striving to preserve the dignity of human life.

## Sessions to ready clergy for Farm Worker Week

(Continued from page 3)

the values of family and unity.

FARM WORKER Week was established to foster commitment to the values of justice and dignity as they relate to the farm workers, to recognize the role of the farm workers in America, to focus on the farm workers' values of unity and family, and to affirm their right to a decent wage.

In announcing continued participation of the NCCB and the U.S. Catholic Conference in Farm Worker Week, Bishop

James S. Rausch, NCCB-USCC general secretary, said it "stresses that our land is a natural resource, second only to our people. If we will only listen to the earth and the people of that earth, we can reap great spiritual as well as material bounty from both."

Among events scheduled for this year's observance will be a May 5 liturgy. Principal celebrant will be Bishop John J. Fitzpatrick of Brownsville, Tex., a member of the NCCB Ad-Hoc Committee for the Spanish-speaking.

## Pre-Cana meets being conducted

Pre-Cana conferences for those planning to be married within the next six months are being conducted in Dade and Palm Beach Counties.

Sessions are already underway at the Mission of Mary Immaculate, West Palm Beach, and will continue through May 19.

## 8th Grade show at St. Lawrence

"Minstrels 'N' Music" will be the theme of the annual Spring performance of eighth grade students at St. Lawrence School at 8 p.m. Monday and Tuesday, April 26 and 27 in the church annex, 2200 NE 191 St.

Medleys of tunes by Irving Berlin will be featured in the performance for which tickets may be obtained at the school office. Mrs. Thomas Carney and Mrs. Joseph Wiegand are directing the show.

Three sessions are scheduled at Our Lady of the Lakes parish, 15801 NW 67 Ave., Miami Lakes, beginning at 8 p.m. on April 28 with additional sessions on May 5 and 12.

In St. Rose of Lima parish, Miami Shores, conferences will be conducted on May 12, 14, 19, and 21 with all sessions beginning at 8 p.m.

Conferences usually are for two-hour periods and include qualified laymen who discuss various aspects of marriage.

Additional information may be obtained by calling any of the parish rectories where conferences are scheduled.

## Broward Serra election set

FORT LAUDERDALE—Members of the Broward County Serra Club will elect new officers during a luncheon meeting at 12:15 p.m., Monday, April 26 at the Galt Ocean Mile Hotel.

Guest speaker will be Father Patrick McCullen, campus ministry director at the University of Florida.

## Biscayne College exec honored

Albert N. Dashiell, director of Biscayne College's Center for Continuing Education, has been selected for membership in "Outstanding Young Men of America."

A graduate of the University of Maryland who will receive his master's degree at Biscayne in May, Dashiell was chosen for the honor "in recognition of outstanding achievement, superior leadership ability and exceptional service to the community."

He is a member of the

board of the Florida Criminal Justice Educators Assn.

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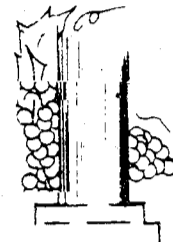
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# It's a Date

## Palm Beach County

An Easter potluck supper under the auspices of ST. JOHN FISHER Young at Heart Club begins at 2 p.m., Sunday, April 25 in the parish hall, 4301 North Shore Dr., West Palm Beach. All parishioners over the age of 55 are invited to attend.

Marie McDougall of ST. IGNATIUS LOYOLA parish, Palm Beach Gardens, will be the guest speaker during a prayer breakfast at 9:30 a.m. on Saturday, April 24, at the Sand Dollar Restaurant. Music will be provided by Gene Pollard and the Peacemakers of Lake Placid.

Mrs. Edith Keating is the new president of Madonna Guild of ST. THOMAS MORE parish, Boynton Beach. Other newly elected officers are Mrs. Ann Ferguson, vice president; Mrs. Rose Smith, recording secretary; Mrs. Luella Tesoriero, corresponding secretary; and Mrs. Estelle Cimis, treasurer. Installation is set for May 7 at Boca Raton Country Club.

A dessert card party under the auspices of SACRED HEART Guild, Lake Worth, begins at 12:30 p.m., Saturday, April 24 in Madonna Hall, 425 N. "M" St.

Madonna Circle of ST. JULIANA Women's Club will sponsor a "Roman Holiday" dance at 9 p.m., Saturday, April 24 in the school cafeteria, 4500 S. Dixie Hwy., West Palm Beach.

A dessert-fashion show under the auspices of the Palm Beach County RIGHT TO LIFE LEAGUE begins at 3 p.m. today at Burdines.

The St. Vincent de Paul salvage truck will be in the parking lot of SACRED

## Two evenings set for Sisters

KENDALL—Two "Evenings of Enrichment" for Sisters in the Archdiocese of Miami are planned at the Dominican Retreat House on May 6 and 26.

Community Prayer and the Liturgy of the Hours will be discussed by Father John Melloh, S.M., a member of the faculty at Biscayne College on May 6. Sister Dorothy Thomas, O.P., president of the Sisters' Council will speak on Vows during the May 26 session.

Evening programs begin at 7:15 p.m. and conclude at 10:30 p.m. and include prayer, discussions and refreshments. Those planning to attend should contact Sister Carol, O.P. at 238-2711 or by writing to her at the Dominican Retreat House, 7275 SW 124 St.

HEART CHURCH, Lake Worth, to receive used clothing in good condition and home furnishings before or after the 5 p.m. and 7 p.m. Masses on Saturday, April 24 and the Sunday Masses.

The combined choirs of HOLY SPIRIT Church, Lantana and First Presbyterian Church, Lake Worth, will present a rock opera musical about the Resurrection, "Jubilation," at 7:30 p.m., Sunday, April 25 at 231 N. Federal Hwy., Lake Worth. The public is invited free of charge.

## Dade County

Annual awards luncheon for volunteers will be served at ST. FRANCIS HOSPITAL, Miami Beach, at 12:30 p.m. Tuesday, April 27 in the Wiegand Auditorium.

The Spring luncheon and meeting of the Archdiocese of Miami CATHOLIC TEACHERS GUILD begins at 12:30 p.m., Saturday, April 24 in the Reef Restaurant, 2700 S. Andrews Ave., Fort Lauderdale.

A Spanish-American dance begins at 9 p.m., Saturday, April 24 in ST. JAMES parish hall. Los Continentales orchestra will provide music for dancing and tickets may be obtained by calling 759-3866.

ST. CATHERINE OF SIENA parish will be the scene of a mother and daughter breakfast at Grandma's Receipts, 12502 N. Kendall Dr. on Saturday, April 24. Mass at 11 a.m. will precede the breakfast.

A dessert card party under the auspices of ST. JOSEPH Women's Club, Surfside, begins at 1 p.m., Monday, April 26 in the parish center. Mrs. Mary Piccolo is the new club president; Mrs. Kay Dillon and Mrs. Elizabeth Dougherty, vice presidents; Mrs. Marjorie Maher, treasurer; Mrs. Esther Murray, recording secretary; Mrs. Marilyn Charles, corresponding secretary. They will be installed by Msgr. Joseph O'Shea, pastor, during a 1 p.m. luncheon on Saturday, May 1 in the parish center.

Mrs. Ann Breitfelder has been installed as president of HOLY FAMILY Women's Club. Other officers installed by Msgr. John Delaney, pastor, are Mrs. Lorraine Hoffman and Mrs. Cam Soroka, vice presidents; Mrs. Mary Oliver, secretary; and Mrs. Betty Kish, treasurer.

"Fiddler on the Roof" will be presented by Pace High Players at 8:30 p.m. today (Friday) and at 8 p.m. on Saturday and Sunday in ST. JOSEPH parish center, 86th and Byron, Surfside. Dinner

will precede tonight's performance at 7 p.m.

The 20th anniversary of the founding of ST. LAWRENCE parish, N. Miami Beach, will be observed during a special Mass of Thanksgiving and family picnic on Sunday, May 16. Former parishioners are invited to participate and should call 932-3560 or 947-4753 for complete details.

South Florida's senior citizens are invited to Variety Show staged by ST. JAMES Forever Young Club at 2:30 p.m., Wednesday, April 28, in the parish hall.

## Broward County

A covered dish luncheon and card party will be sponsored by ST. ANTHONY Woman's Club at noon, April 27, in the parish clubrooms. Those attending are each asked to bring food for six persons.

ST. BARTHOLOMEW Women's Club, Miramar, will sponsor a fashion show on May 1 at the Reef Restaurant, 2700 S. Andrews Ave., Fort Lauderdale. Tickets may be obtained by calling 963-2497 or 989-6059.

Members of ST. GREGORY Women's Guild will sponsor a dance and buffet supper at 8 p.m., Saturday, April 24 at Arrowhead Country Club, Fort Lauderdale.

Mrs. Betty Lindenmoyer was installed Tuesday as president of ST. CHARLES BORROMEO Catholic Women's Club, Hallandale. Other officers are Mrs. Tina Peterman and Mrs. Anita Greco, vice presidents; Mrs. Dolores Girardi, recording secretary; Mrs. Grace Kessler, corresponding secretary; Mrs. Antoinette Licamara, treasurer; and Mrs. Dorothy Powell and Mrs. Fedora Striano, directors.

ST. COLEMAN Young at Heart Club meets at 1:15 p.m., Monday, April 26, in the parish hall, U.S. 1 at SE 12 St., Pompano Beach. Those attending are asked to bring card tables and cards. Refreshments will be served.

## 'Bellyaching' lecture set

FORT LAUDERDALE—"Quit Your Bellyaching" will be the topic during the next free health lecture at 7:30 p.m., Wednesday, April 28, in Holy Cross Hospital's Dye Auditorium.

Dr. Joseph Kump, specialist in gastroenterology and member of the hospital staff since 1968 will discuss ulcers and stomach and intestinal disorders.

Reservations are necessary and may be made by calling 771-7423 between 9 a.m. and 5 p.m. on weekdays.



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## LARGE CATHOLIC STAFF

Including Three Of Our Managers



Migrant children from Our Lady Queen of Peace Mission, Delray Beach, didn't quite know what to make of the Easter Bunny when he visited them April 10 at the annual Easter Egg Hunt sponsored by the 14 CYO groups of

the Palm Beach Youth Federation. But the 150 migrant children had a fun day hunting eggs, eating hamburgers and breaking into a giant piñata filled with candy and toys.

## Students to compete in Serra vocations speech contest

Finalists from 11 elementary schools and six high schools in the Archdiocese of Miami will meet Saturday, April 24, in the library of St. John Vianney Minor Seminary, to compete in the annual Serra Club of Miami vocations speech contest. Beginning at 8:45 a.m., the 36 students, who won competitions within their respective schools, will deliver their speeches before a panel of judges.

Each of the competitors will receive a small trophy, and the three top winners in both

the high school and the elementary divisions will receive larger trophies and cash awards.

Meanwhile, in Fort Lauderdale, eight winners in the annual Vocations Essay Contest sponsored by the Broward County Serra Club were honored during a luncheon meeting last week at the Galt Ocean Mile Hotel.

Seventh grade winners were Brenda Taylor, St. Anthony School, and Tim Fisher, St. Bernadette School, first place; and Kerry O'Connor, St. Clement School, and Paul Bushner, St. Ambrose School, second place.

In the eighth grade division winners were Rebecca Tinnerman, St. Gregory School and Ted Mueller, St. Ambrose School, first place; and Barbara Dutour, St. Gregory School and Thomas J. Euteneuer, St. Joan of Arc School, second place.

### Straight Talk

## Best way to say 'no' is simply to say 'no'

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

Dear Father,

I have this problem at work. This older man keeps telling me that he wants to be my friend. By mistake I told him I liked his ring, so he said he'd buy me one like it. I don't want to accept it, but I don't know how to say no. I have been praying over the matter, and I hope that God will tell me what to do. Do you have any ideas?

Betty

Dear Betty,

The best way to say no in this situation is probably to say no. Honesty is still the best policy. If you start trying to make up reasons for not accepting the gift, you will more than likely start to put yourself into a corner. I would simply tell this man that a ring is too personal and too expensive a gift for the type of relationship that you have. You are simply people who work together. If you do not make it clear how you feel, you will probably find yourself in the same situation

again.

Many times when we are afraid to tell people the truth, it is not because we don't want to

hurt them, but because of what they might think of us. When a person is right, as I think you are, that person has to have the

courage to live with a right decision. It might be a little uncomfortable, but in the long run it is worth it.



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# Plays, playing, work and winning are set

By ELAINE SCHENK

● **It's Tradition!** And you'll enjoy every minute of it as Pace High's drama dept. treats you to **Fiddler on the Roof** this weekend. Dinner theater begins Friday (April 23) at 7 p.m. with show time at

## Your Corner

8:30. Saturday and Sunday the show starts at 8 p.m. Come on over to St. Joseph auditorium, 8670 Byron Ave. on the Beach, for a performance you'll never forget.

● So you thought you were going to play CYO softball this weekend, huh? Sorry, it'll have to be rescheduled. But don't cry—come to the **Leadership Training Program** at St. Thomas Aquinas High and learn about all kinds of possibilities for your youth group or local CYO. That's 9:30 a.m. to 6 p.m. Saturday and Sunday (Apr. 24-25).

● Sporking of speats (or however you say it), the annual **CYO Bowling Tournament** is coming up fast. May 2, to be exact, 9 a.m. at Carol City Lanes. A couple of weeks after that we've got the track and field meet at Chaminade. When you get your May issue of **Kaleidoscope**, be sure to look for entry forms and more info. (If you don't get **Kaleidoscope**, you'll just have to keep reading this awful column.)

● Hey, Scouts! **Board of Review for religious emblems** is scheduled for Saturday, May 1. Seems it's bilocating, as it can be found both at St. Juliana in West Palm and at St. Mary Cathedral Hall in Miami at the same hours: 9 a.m. to noon. You know presentation of the emblems will be made in just a few weeks at the Cathedral. Watch this column for details.

● Now for some school notes. Did you know **Chaminade** has a new Varsity Basketball Coach? He's **Andy Tonkovich** and I guess he's not really new, having survived a total of 13 years as a member of Chaminade's fine faculty. Anyway, we'd like to wish Coach Tonkovich the best in his new capacity, to which he surely brings great qualifications and experience.

● "Miss Our Lady of Lourdes FSA Chapter Future Secretary" is Miss **Mary-Anne Pucko**, a fine Lourdes Academy student. Mary-Anne, who has already won a local chapter scholarship, is now eligible for state competition in FSA.

And that ain't all! The **Lourdes Forensic Team** placed third in the Florida Catholic District finals. The five students eligible for the National Catholic finals to be held in Detroit in May are **Ann Tunstall, Jennie Hausler, Lisa Felcoski, Kristen Allman and Ann Padron**.

Still more: First prize in the Dade County French contest went to five Lourdes Academy students: **Carmen**

**Fernandez, Leonor Lagonasino, Teresita Lopez-Calleja, Beatrice Hospital and Maritza Cortinas.** (I always knew German students were the smartest!)

● Not to be left out, **Notre Dame Academy** boasts a winner, too. **Martha Lima**, senior, was chosen one of the 12 winners of the **Heart Association Summer Science Research Scholarship**. Martha will receive \$400 and will work for 10 weeks researching with Dr. Hooshang Bolooki, Dept. of Surgery, University of Miami Medical School. Sounds like it'll be an exciting summer for Martha!

● Hey, you **Searchers**, how about being apostles? Tell your friends who haven't yet made a Search that they can get in on one during the summer. It's scheduled for June 11-13 at St. Patrick parish in Miami Beach. We'll remind you again later, but you can get started "animating" young people who might like to make a Search.

Athletics are experiencing a time where more and more emphasis is placed on team sports and the building of cohesive units and slick machinès. It is usually far out of the limelight that the demands of the athlete in the individual sports surface. Three athletes achieved excellence in just such a setting last week. And chances are good that they will garner more honors before the year is out.

**Blaine Willenborg, Karre Cox and Elke LeMaire** turned in sterling individual performances last week. Willenborg, a sophomore at Curley, captured the No. 1 singles tennis championship in District 15 and led the Knights to a second place team finish. He swept past three opponents including Adam Brock of Miami Beach, 6-2, 7-5 in the title match. This ran Willenborg's match record this season to 19-0. He then teamed with **Jean Desdunes** to take the No. 1 singles crown. Desdunes also

# Sports Scene

won the No. 5 singles district championship. **Egan Adams** in the No. 2 singles, **Cory Waldman** in the No. 3 singles and **George Oyarzun** in No. 4 singles all took second places for Curley.

In District 16 action, **Carrollton** finished second to powerful **Palmetto** in the girls' division and **Columbus** came in third for the boys. **Carrollton's Allegra Pero** took second place in the No. 1 singles match. **Libby Amdur** in No. 2 singles and **Trudy Ropos** in No. 3 singles also captured second place for Carrollton. The No. 1 doubles team of **Pero and Amdur** placed second. **Orestes Baez and Arthur Matson** of **Columbus** took second place in boys' No. 2 doubles.

Karre Cox and Elke

**LeMaire** performed their feats in an environment quite different from the tennis courts. Both were triple winners in the **Dade County Swimming and Diving championships**. Their efforts paced **Lourdes Academy** to a third place team finish. **Karre** broke the county record in the 100 freestyle with a clocking of 55.2 seconds. She also won the 50 freestyle in a time of 25.5. **Elke** won her two specialties, the 200 Individual Medley (2:14.2) and 100 butterfly (59.9). Then they both came back to participate in the winning 400 freestyle relay.

With state meets still to come, **Blaine, Karre and Elke** will have the opportunity to further bring the accomplishments of the individual athlete into the spotlight.

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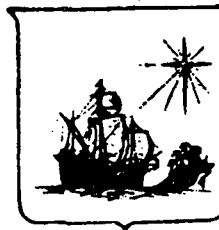
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# Sacrament training includes parents, too

First Communion is a time for little girls all dressed in white, little boys spruced up in their new suits, eagerly awaiting their first encounter with Christ through the Sacrament of the Holy Eucharist.

But it can also be an important time for parents, not just in witnessing the event but in bringing them closer to the Church.

IN MOST parishes, parents attend a series of instructional sessions as a group and then meet privately with a priest of the parish to help them gain a better understanding of what is happening with their children as they prepare to receive the Sacrament for the first time.

"Often the private session involves remedial work," said Father Gerard LaCerra, Archdiocese Director of CCD.

"It is a means for people to meet the priest in a personal way, an opportunity for a pastoral encounter."

During the classes and private session, he explained, the priest discusses with the parents the nature of the Sacrament, the idea of community and the meaning of Communion, and helps the adults reach a mature understanding of the Sacrament. But while discussing these

points with the parents in the private meeting he may discover a problem in the marriage or misunderstandings the couple may have about the Church or any number of situations in which he can help, of which he might otherwise have been unaware.

MUCH THE same situation occurs before Baptism, Father LaCerra explained. Procedures vary from parish to parish, he said, but generally there are a few group classes for parents and a private meeting with the priest.

"In these sessions we try to foster increased awareness of the meaning of the Church, what we are asking for in having the children baptized, and the responsibility of the parent as the primary educator, setting an example by both word and attitude," he said.

Again, misunderstandings or problems can be brought out in the course of the discussion which can be helped by the priest.

So Baptism and First Communion are not only vitally important times in a child's life, but they can also serve as instruments for bringing parents closer to the Church and fostering a deeper understanding of the Faith for both children and parents.



At Baptism, parents are involved not only in the ceremony, but in increasing their own understanding of the Church as they discuss their role as Christian parents with the priest. The preparation of the parents can lead to a renewal of their own faith as they help lead their children into the faith community.

First Communion is a time not only for children, but for parents to grow closer to the Church. Often, the meeting scheduled between parents and priest as part of sacramental preparation becomes a pastoral encounter in which the priest can help the family with problems or questions of which he would otherwise be unaware.



Leonard Joseph Campagno, at one time allegedly one of the largest producers of pornographic still and motion pictures in the southeast, was sentenced Monday to serve three 18-month sentences concurrently in the Florida State Penitentiary by Circuit Court Judge Alan Schwartz.

The decision marks one of the few times that anyone convicted of violating Florida's anti-obscenity statute has received a jail sentence.

The 55-year-old Campagno, alias Lenny Camp, was first convicted in November, 1972 on possession of heroin and other controlled substances following his arrest by the Hollywood Police vice squad which also seized a large number of allegedly pornographic pictures from Camp's apartment.

Broward County Circuit Court Judge Robert W. Tyson sentenced Camp to two consecutive terms of five years in the state penitentiary on

charges of possession of narcotics; the decision was subsequently reversed by the Palm Beach Court of Appeals. An appeal taken by the state to the Florida Supreme Court resulted in the case being sent back for retrial to Judge Tyson. At that time Camp pleaded guilty to the charges and was sentenced to 18 months in the state penitentiary.

Meanwhile early in 1975 Camp was arrested and charged in Dade County with conspiracy to commit wholesale

promotion of obscene matter or performance. He was convicted by a jury of four men and two women and sentenced to 18 months in the state penitentiary by Judge Henry Balaban. In December, 1975, Camp and his teenage son, Alan, were arrested on charges of felony production of obscene 8 mm films featuring, among others a 16-year-old female juvenile. The film was produced in Dade County during 1973 and charges were filed in 1975 before the Statute of

limitations ran out. Camp pleaded guilty to the charges and the case against his son was dismissed.

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# Vatican stand on Israel, Jerusalem explained

VATICAN CITY—The Vatican will be in a position to recognize Israel once a multilateral solution to major problems, including the Palestinian question, is found, according to a high Vatican source.

In an interview with NC News the official also revealed that a major new element has been added to the Vatican's position on Jerusalem. The Vatican wants international guarantees that the various religious communities living in the Holy City will be able to "freely pursue their religious and cultural life."

GIVEN THE present situation in the Middle East, the Vatican fears that recognition of Israel at this time would be viewed and exploited—as Vatican support for the Israelis over the Palestinians and other Arabs, the source said.

"Recognition can come when all parties involved can reach solutions—especially to the unresolved questions of justice regarding the Palestinians," the Vatican official said.

The Vatican and Israel have no diplomatic ties. An apostolic delegate—Canadian Archbishop William Carew—resides in Jerusalem, but his official title is delegate in Jerusalem and Palestine, not Israel.

IN RECENT years, the Vatican has called for "a special status internationally guaranteed for the holy places

and the city of Jerusalem."

But in the light of recent Middle East developments, especially the fighting in Lebanon, the Vatican has recently insisted that international juridical guarantees for the religious and cultural rights of various communities must be considered an essential element in its position on Jerusalem.

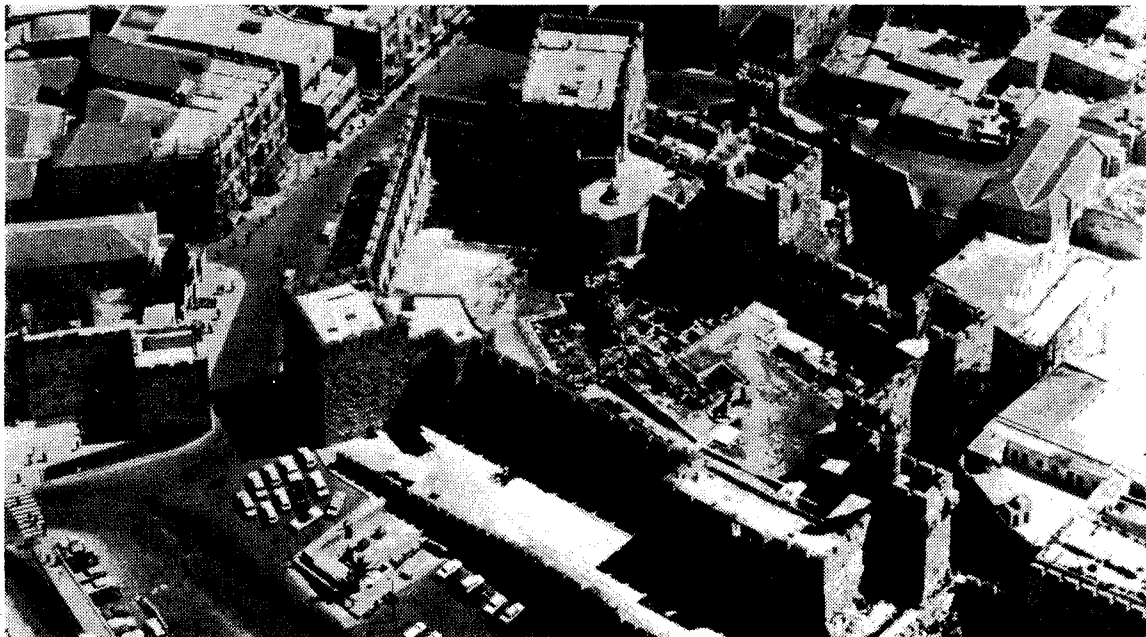
"We want the various communities to be able to pursue freely their religious and cultural activities, to have their own press, for example, and to have the possibility of living at a social level which is not inferior to that of the Israelis or Moslems," the official said.

"WE DON'T want a situation in which one community is considered to be superior to the others, or where all communities attempt to live independently of the others.

"We would like to see a fuller expression of opinion and equal conditions for everyone."

According to the source, the Vatican is interested in a special status for three major areas of Jerusalem: the old city (quartered into Jewish, Armenian, Moslem and Christian zones), the Mount of Olives and the Mount Zion area (location of the traditional site of the Last Supper and the tomb of David.)

Internationalization of these parts of the city, the official maintained, is only one of several ways acceptable to the Vatican by which the



Jaffa Gate entrance to the Old City of Jerusalem, which is one of the three areas of status, to protect the rights of all religious communities to have access to places of Jerusalem for which the Vatican wants special special significance to them.

special status for these parts of Jerusalem could be guaranteed.

FOR THESE sections especially, the Vatican is asking for a generally depoliticized atmosphere.

The Vatican would like Israel "not to overburden the rest of the city with a political atmosphere" and to grant visitors free access to all parts of the city.

The official stressed that the problems faced by Christian and Moslem communities are not so much the result of Israeli government pressure or discriminatory legislation, but rather stem from the tension produced by the unresolved political situation, including the dispute over borders and the Palestinian issue.

BESIDES Israelis and

Moslem Arabs, several sizable Christian communities live in Jerusalem: the Greek Orthodox, Armenian Orthodox, Latin-rite Catholics, Melkites

(Greek Catholics), and Christians from other Eastern Catholic Churches, such as the Coptic, Ethiopian and Syrian rites.

## Adult education exec named

WASHINGTON, D.C. — Thomas J. Tewey, director of special programs for the National Council of Catholic Laity, has been named Representative for Adult Education in the USCC Dept. of Education.

In his new position Tewey will make recommendations to the Dept. of Education for the furtherance of adult education in the Church and of providing

field services to persons charged with responsibility for adult education at the diocesan levels.

The organizer of the first national conference on Diocesan Pastoral Council, he is the author of the book, "Recycling the Parish" which sold multiple copies and has widespread use throughout the country as a parish training guide.

## Golf tournament aids Immaculata

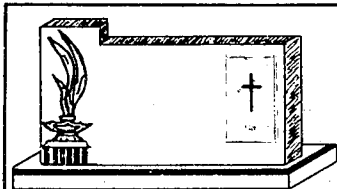
A Golf Tournament under the auspices of Immaculata-LaSalle High School is slated to begin at 12:30 p.m., Friday, April 30, at the Fontainebleau Golf Course, W. Flagler St. and Fontainebleau Blvd., one block west of 87 Ave.

Entry fee includes green fees, carts and a cookout after the tournament. Father Francis

LeChiara will be the chef and non-golfers are invited to attend the cookout.

Proceeds benefit the Archdiocesan high school's athletic program.

Additional information and arrangements may be made by golfers by calling Coach Dick Hickox at 854-2334.



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# Educadora de Miami en el Congreso de Chicago

Miles de educadores de toda la nación acudieron esta semana a Chicago para asistir al Congreso Nacional de la Asociación de Educadores Católicos.

Entre ellos Rosemarie



Rosemarie Kamke—

Kamke, Vicedirectora para curriculum y personal, en Monsignor Pace High School Opa Locka, que fue invitada a disertar sobre el tema "Creo en Dios: Educación de la fe de los jóvenes."

Alemana de origen, y educada en Argentina, España y Estados Unidos, donde reside desde 1960, Rosemarie Kamke conversó con La Voz antes de salir para Chicago.

"La fe, como toda realidad humana, no es algo que simplemente se transmite a otros, sino que uno mismo debe ir creciendo en ella," dijo.

"Más que conferenciar sobre el tema, trataré de compartir lo que a mi me han ido enseñando" añadió, "No creo que un experto sea alguien que sepa más que los que escuchan, sino alguien que quizás ha podido organizar mejor sus conocimientos."

"Creo que la escuela católica debe llevar a cabo la labor que la escuela no religiosa no acaba de realizar: transmitir a los alumnos el sentido del misterio de vivir, la conciencia de la santidad del tiempo, la capacidad de abarcar en un mismo pensamiento a Dios y al hombre," dice, citando al rabi Abraham Heschel. Esa labor es la que ella resume en educación de la fe. Labor que por otro lado es la razón de ser de los educadores, o como ella prefiere llamarlos, "mediadores".

Para el desarrollo de la fe de

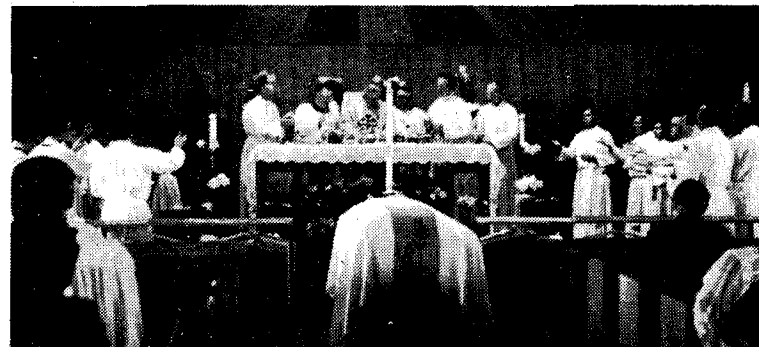
los jóvenes, Rosemarie considera esencial que el educador tenga conciencia de que cada individuo sigue un ritmo de crecimiento personal, según etapas específicas y consecutivas.

"Para provocar un crecimiento de fe, el educador ha de saber la etapa donde se encuentra el alumno, y sólo utilizando el lenguaje propio de la siguiente etapa, podrá ayudarlo a pasar a ella," dice.

Entre las cualidades que Rosemarie recomienda para los educadores de la fe está la confianza en sí mismo, la humildad, sinceridad y la habilidad de transmitir a otros el fruto de la propia contemplación interior.

"Lo que más me ha acercado a los alumnos," dice, "ha sido el descubrimiento, hecho por ellos, de que más que el maestro perfecto que todo lo sabe, soy simplemente un compañero de viaje, quizás con algo más de experiencia en salvar las dificultades del camino."

Rosemarie tiene una experiencia pedagógica de 15 años, y actualmente es candidato al doctorado en supervisión y curriculum, por la Universidad de Miami.



Sacerdotes de la Archidiócesis asisten al funeral del Padre Redington, en la Parroquia de Santa Isabel en Pompano Beach.

## Muere el Padre Redington

POMPANO BEACH—Tuvo lugar el pasado lunes en la iglesia de Santa Isabel, el funeral por el eterno descanso del Padre Brian Redington, sacerdote de esta Archidiócesis durante los últimos 13 años y primer párroco de la parroquia de la Ascensión en Boca Ratón.

Unos 70 sacerdotes y numerosos seglares asistieron al funeral que fue oficiado por Mons. Coleman F. Carroll, Arzobispo de Miami.

El Padre Redington había nacido en Pensylvania y se ordenó sacerdote en Albany, N.Y. en 1944. Desde su llegada a Miami en 1963 ejerció su ministerio sacerdotal en seis parroquias.

Murió durante el sueño el pasado jueves 15 de abril a la edad de 60 años. Sus restos mortales fueron depositados en el cementerio de Nuestra Señora Reina del Cielo, en Fort Lauderdale.

## ...nuestro mundo...

El Padre Miguel d'Escoto, director de comunicaciones de la orden misionera de Maryknoll en Nueva York, pidió que el público reconozca la importancia que merece la conferencia mundial que sobre la vivienda celebran las Naciones Unidas el mes de mayo en Vancouver, Canadá. "Hay un proceso de deshumanización en las ciudades que debemos corregir...aliviando la escasez de vivienda adecuada, sobre todo para los pobres," dijo. Citó cifras que predicen que para el año 2,000 un 95 por ciento de la población mundial vivirá apiñada en centros urbanos.

Un vocero de los obispos chilenos citó la contradicción del gobierno militar en explicar el arresto en marzo de dos sacerdotes, los Padres Klaus Wirwol, alemán, y Miguel Jordá, español. En excusas al arzobispado, el gobierno reconoció que había sido un error; pero en una nota al gobierno alemán, acusó al P. Jordá de ser "un conocido marxista ya desterrado una vez", cosa que negó el Centro Nacional de Comunicación de la Conferencia de Obispos de Chile.

Después de un tiroteo en los suburbios de Asunción, Paraguay que dejó tres jóvenes sin vida, la policía del Gen. Alfredo Stroessner acusó como prófugo y líder del grupo de "subversivos" al sacerdote jesuita P. Miguel San Martí, del Colegio de Cristo Rey, al que en otra ocasión acusó de fomentar "grupos de reflexión" entre los alumnos para enseñarles marxismo. Las autoridades del colegio aclararon que eran cursos sobre doctrina social de la Iglesia. Dos días después del tiroteo la policía invadió el colegio en busca del sacerdote y de "literatura marxista," a pesar de que ya fue intervenida la institución por el gobierno.

Dirigentes del Partido Demócrata Cristiano en El Salvador (San Salvador) que junto con una coalición de partidos centro-izquierda se retiraron de las elecciones de marzo para diputados y concejales, acusaron al gobierno militar del Coronel Arturo Armando Molina de forzar leyes electorales contra los ciudadanos, de excluir con ellas la competencia política, y de cargar de partidarios gobiernistas los organismos que vigilan la elección. El Comité de Elecciones anunció en abril el triunfo de los candidatos gobiernistas del Partido Conciliación Nacional. Los demócrata cristianos gobernaban por mayoría esta capital y venían ganando fuerza en zonas rurales.

El cómico Mario Moreno, "Cantinflas," dijo en Caracas, Venezuela durante el pre-estreno de su película "El Ministro y YO" que cada día se vuelve más difícil hacer reír a la gente "porque este mundo se ha deshumanizado mucho." Pero seguimos los cómicos intentando provocar la risa" y traer algo de belleza y alegría."

El senado aprobó como componenda en un agrio debate en Washington, un proyecto de ley sobre cupones de alimentación que autoriza a familias con \$8.000 de ingreso a usarlos, lo cual favorece a más de 3.5 millones de personas que en otras versiones más exigentes reducían este monto de ingreso. También facilita la compra de los cupones, permitiendo menores desembolsos de una vez.

En una entrevista con el director de la Sociedad Propaganda Fide de la diócesis de Albany, N.Y. Mons. Edward O'Malley, el arzobispo de San Juan cardenal Luis Aponte pidió a los miles de puertorriqueños que emigran a Nueva York y otros lugares que "no dejen su religión atrás ni olviden a la Iglesia." Explicó que con frecuencia, dadas las dificultades de idioma y de adaptación a un medio distinto, muchos puertorriqueños abandonan sus prácticas religiosas. "Además les pido que conserven unidas sus familias, que recen juntos. Es una defensa contra las condiciones de hoy, de crimen, violencia y otras dificultades."



# LA VOZ

Durante los actos litúrgicos de Semana Santa, la parroquia de Santa Cecilia, en Hialeah, celebró una procesión de la Soledad de la Virgen por las calles cercanas la parroquia. En la foto la gigantesca imagen de la Virgen Dolorosa, en hombros de varios feligreses, se aproxima a la inmensa cruz que momentos antes cargó el párroco y otros fieles por las calles. Abajo, el párroco, Padre Luis Pérez, durante el acto de adoración de la cruz, del Viernes Santo.



# El Señor de las parábolas

La Buena Nueva de Jesús es el anuncio de la llegada del Reino de Dios. Como se ha presentado antes en estos artículos, este Reino no es un reino político, ideológico, ni siquiera institucional. El 'Reino' es una experiencia dinámica, un estilo de vida que nace en el corazón del hombre que recibe el mensaje del Señor.

Jesús predicó su mensaje del Reino en diferentes formas. Una de estas formas—y posiblemente las más directa y eficiente—es la parábola. ¡Cuántas veces no hemos escuchado las historias del Buen Samaritano, el Hijo Pródigo, o la oveja perdida! Jesús fue un hombre de su época que le habló a su pueblo con imágenes vívidas con las que el pueblo podía identificarse.

La parábola, en sí, es una historia proclamada simplemente para comunicar un mensaje. En la parábola los detalles que la componen no son importantes; lo que importa es el mensaje directo. La alegoría, a diferencia de la parábola como estilo literario, contiene una serie de detalles que son importantísimos para el mensaje en general.

No obstante, encontramos en muchas parábolas de Jesús elementos alegóricos que no deben pertenecer a los labios del Señor. ¡Tal observación parece contradictoria, pero no lo es! Jesús predicó en Arameo; los Evangelios, finalmente redactados años después de su Resurrección y Ascensión, están escritos en Griego. Es importante com-

prender de nuevo que la comunidad de fe, la Iglesia, al predicar y proclamar el mensaje del Reino a través de las parábolas del Señor, probablemente lo interpretó, añadiendo elementos alegóricos que fueron redactados por los evangelistas.

En la parábola del 'sembrador' (Marcos 4) encontramos un ejemplo de esta tradición viva de la Iglesia. El mensaje de dicha parábola es simple y único: la palabra de Dios crece a pesar de muchos obstáculos. En la misma parábola encontramos no sólo que la semilla del sembrador es esta 'palabra' de Dios, sino que además descubrimos una explicación alegórica sobre aquellos que no reciben la semilla - palabra.

Podemos concluir, por lo tanto, que a pesar de saber que las parábolas están diseñadas para comunicar un mensaje sencillo, las parábolas de Jesús encierran un mensaje muy profundo que en la superficie no se puede apreciar. Este es el mensaje que la comunidad iba viviendo mientras que estaba motivada por la presencia del Espíritu del Señor.



El hijo pródigo, recibe el abrazo de su padre. Ilustración de una parábola evangélica por el artista John Everett Millias.

## Conoce tu fe

Por el PADRE  
JUAN J. SOSA

## Jesús y los demás

(I)

El Evangelio de por sí es un drama compuesto por una serie de conflictos y diálogos, una serie de personajes, y un climax impresionante. Son varios los personajes que entrelazan estas situaciones tan conocidas para todos, con la vida pública de Jesús: Juan el Bautista, los Fariseos, las Mujeres que le seguían y le servían, y, por supuesto, los Doce apóstoles, ese grupo complejo de hombres que le permaneció fiel hasta dar la vida por Él.

En este artículo vamos a considerar a dos tipos de personajes, que nos ayudarán a penetrar más profundamente en la realidad del Jesús Resucitado. Ese Jesús que como entonces nos sigue hablando e invitando a dialogar con Él.

La tradición profética de uno de ellos Juan el Bautista, es bien clara en el Evangelio de Lucas donde la narración de su nacimiento coincide con los relatos de nacimiento de Isaac, Sansón y Samuel, todos nacidos por la intervención de Dios de padres ancianos. Igualmente, su apariencia rústica y su ministerio en el desierto reflejan la vida y la apariencia del profeta Elías.

La predicación de Juan es el puente entre la promesa de Dios a los hombres y el cumplimiento de esa promesa entre los hombres. Juan predica la llegada de una nueva era y la cercanía del Reino de Dios. En el Bautismo de Jesús por Juan la promesa comienza a nacerse realidad. Jesús se revela ante todos como el Mesías de la nueva Israel. Desde ese momento la importancia de Juan el Bautista disminuye ante la magnitud de la misión del Mesías esperado.

No obstante, Juan el Evangelista pone mucho énfasis en la misión del Bautista como testigo de Jesús. En su prólogo (Juan 1:6-8) el evangelista expresa esta relación entre la verdadera 'luz' y el testigo de la luz; en el mismo capítulo (versículo 29) es Juan el Bautista el que señala a Jesús como "el Cordero de Dios que quita el pecado del mundo."

Indiscutiblemente los Evangelios expresan con la figura de Juan el Bautista la realidad del Reino que se avecina y que está presente entre los hombres que quieren seguir a Jesús. Juan se convierte, pues, en una transición necesaria entre las profecías del Antiguo Testamento y la llegada de Jesús que va a completarlas en una forma admirable.

Las actitudes de Jesús hacia las mujeres son totalmente revolucionarias para la época en que vivió. Es cierto que en el Antiguo Testamento surgieron una serie de heroínas como Débora, Ruth, Judith y Ester, que representan un papel clave en el plan de Dios. Sin embargo el papel de la mujer continuaba desarrollándose solamente en el hogar y en la familia.

La figura de la mujer en el Evangelio es una figura dinámica: las que son curadas de sus enfermedades siguen a Jesús sin miedo (Lucas:1-3); las que sienten la compasión del Señor son ejemplos de compasión de fe para los demás (la penitente de Lucas 7:36-50 y la viuda de Naím 7:11-17). En un mundo de hombres dónde la mujer jugaba un papel tan insignificante, Jesús utiliza la figura de la mujer para muchas de sus parábolas (Mateo 13:13 y Lucas 15:18-10). Jesús aceptó ser ungido por una mujer (Mark 14:6) y fueron varias mujeres las primeras que pudieron dar testimonio de su Resurrección.

La figura de la mujer surge en el Evangelio, como algo real y activo capaz de formar parte del plan que Dios tiene para que el mundo viva feliz, un plan trazado en el corazón de aquéllos que aceptan el Reino de Dios sin miedo y con decisión.

## Preparan Asamblea Diocesana

Próxima la celebración del 41 Congreso Eucarístico Internacional en Filadelfia, del 1 al 8 de agosto de este año, los católicos hispanos de la Archidiócesis de Miami continúan la preparación a tal evento a través de la reflexión sobre el tema del Congreso, "La Eucaristía y las hambres del Mundo."

Bajo la coordinación del Comité para el Congreso, que dirige en Miami el Padre Charles Ward y la colaboración del Padre

preparación de una asamblea diocesana de reflexión apostólica, que corone todos los esfuerzos de reflexión realizados hasta el momento," informa el Vicario Episcopal para asuntos hispanos, Mons. Agustín Román. La Asamblea tiene el lema "Cristo para todos", frase que reúne las inquietudes del hambre y la evangelización.

"En Miami tratamos de llevar a cabo las directivas dadas a escala nacional, por el comité

del Congreso mismo, en Filadelfia.

Según explica Mons. Román, la reflexión llevada a cabo durante estos meses, tanto en las parroquias como en los movimientos apostólicos y organizaciones, ha tenido muy en cuenta la llamada hecha por el Santo Padre a través de su documento sobre "la Evangelización del Mundo Moderno" el pasado mes de diciembre.

"Nuestro pueblo hispano, ciertamente tiene hambre de evangelización," dice Mons. Román, "y nuestra reflexión ha tratado de descubrir los síntomas de esa hambre, y los modos de saciarlo."

"Con la cooperación de los párrocos y sacerdotes así como la de todos los movimientos y organizaciones apostólicas, hoy representadas en el Equipo de Coordinación de Apostolado Seglar hispano, planeamos la celebración de una Jornada Diocesana de Reflexión - Apostólica, el próximo mayo 15, de 7:00 p.m. a 12 (medianoche)," dijo Monseñor.

"No se trata de un acto exclusivo, sino que se extiende la invitación a todos los católicos hispanos de la Archidiócesis, que así quieran prepararse a la celebración del Congreso Eucarístico, que teniendo lugar en este año bicentenario, reunirá a esta Nación bajo Dios," dijo el Vicario hispano.

Más adelante, este periódico informará concretamente sobre los preparativos inmediatos, lugar y programa de esta jornada que, según Mons. Román, "trata de aunar fuerzas y sentimientos para la puesta en práctica de la tercera etapa del Congreso: la evangelización y renovación de nuestros ambientes."



El sello de la próxima asamblea diocesana, trata de abarcar los temas de la evangelización para todos. El Congreso Eucarístico y el año bicentenario—

Fausto Fernández y Sor Florinda Bermúdez, R.A. para la parte hispana, las parroquias han ido recibiendo el material de reflexión sobre las hambres del mundo, que mensualmente envía el Comité Nacional Hispano para el Congreso, bajo Paul Sedillo Jr. y el Padre Luciano Hendren en Washington D.c.

"Ahora comenzamos la

del Congreso," dice Mons. Román. "Esta primera etapa reflexión ha buscado descubrir las riquezas de la fe en las distintas culturas, y en concreto para nosotros, la riqueza de la cultura hispana. La etapa, que comenzó con la carta de los obispos americanos, en el día de Acción de Gracias, en noviembre, culminará con la celebración

# URGEN REVOLUCION MORAL

Ofrecemos a continuación la segunda parte de la declaración de los obispos de la Florida con ocasión del año Bicentenario.

Es motivo de preocupación para nosotros, el contemplar el panorama de la cultura nacional de esta nación que actualmente comienza el tercer siglo de su historia.

Esta nación que en otros tiempos parecía poseer cierto sentido de orden y dirección moral, fácilmente muestra hoy, signos de confusión e indiferencia moral. Somos una nación poderosa pero confusa, y nuestro espíritu patriótico parece haberse agotado...

Una significativa explicación de esta situación en que nos encontramos, nos parece residir en nuestra incapacidad para descubrir la presencia de Dios en nuestras vidas y quehaceres...

En nuestra sociedad cada vez más secularizada, son muchos los que vuelven sus espaldas a toda explicación divina de las circunstancias. Y es así que en medio de nuestra abundancia material, carecemos de los valores espirituales más básicos.

En su discurso de despedida de 1976, George Washington afirmaba: "No caigamos fácilmente en la suposición de que la moralidad puede mantenerse sin religión. Por mucho valor que se le atribuya al poder de la educación, la historia y la experiencia nos impiden suponer que la moralidad nacional pueda prevalecer, cuando se excuyen principios religiosos."

"Puede ser muy bien verdad el que dos de cada cinco americanos asisten a la Iglesia cada fin de semana, y que el número de templos crece cada día en nuestro suelo, pero, cabe preguntarse hasta que punto es esta religión parte de la vida diaria de cada uno. Hasta se podría afirmar la religión con frecuencia se utiliza como buena excusa para preservar y justificar el estatus quo de las cosas?"

"El poder se confunde muy fácilmente con la virtud, y una nación poderosa puede fácilmente caer en la tentación de creerse en posesión de atributos divinos. Nuestra nación es "una bajo Dios," pero no es Dios mismo. "Porque no hay autoridad sino la que viene de Dios, y aquellas que existen han sido instituidas por El." (Romanos, 13:1).

Nuestra religión no puede ser idólatra y arrogante, hasta querer justificar todo lo que la nación es o hace. No puede identificar la voluntad de Dios con la condición actual de sus estructuras con el desarrollo de su régimen de vida...

Lo que necesitamos hoy, no es tanto una revolución social política o tecnológica; sólo una revolución del orden moral podrá devolver América a su verdad perdida y al espíritu de tranquilidad y paz que le fue otorgado por Dios en los comienzos.

En ningún otro aspecto es esta revolución más necesaria que en materia de respeto y reverencia a la vida. Nuestros

antecesores se lo jugaron todo por conseguir para nosotros los derechos de la vida la libertad y la persecución de la felicidad. Y nosotros, americanos del Bicentenario, deberíamos preguntarnos si no hemos faltado en diversos modos a la defensa de cada uno de estos derechos, particularmente en lo que respecta al derecho a la vida.

Es esta una pregunta que duele, pero que desafortunadamente muchos de nuestros conciudadanos, absortos en la indiferencia moral, se niegan a enfrentar.

Para nosotros es pregunta que claramente no puede ignorarse. La práctica oficialmente aprobada, del aborto provocado, es un ataque directo a la vida misma. Es un tráfico de las prerrogativas que son de Dios sólo, y es practica que sugiere que nuestro país esta sucumbiendo a la tentación del paraíso terrenal: "Sereis como Dioses." (Génesis, 3:5).

El cristianismo auténtico, con su énfasis en los derechos humanos y la libertad de los individuos, ha consistentemente subrayado la dignidad y santidad de la vida humana.

La Corte Suprema de los Estados Unidos, sin embargo, ha declarado recientemente que el niño no nacido no es persona, y que por lo tanto su vida no tiene derecho a ser protegida por la ley. Pero además existe ahora cierto nuevo "derecho con-



stitucional" en favor del aborto.

Esta situación no queda muy lejana del caso Scott, de hace más de 100 años, en que la corte, manteniendo que el esclavo no podía ser reconocido como miembro de la raza humana, afirmaba que este aunque libre, no podía ser constitucionalmente ciudadano americano...

Cuando es la vida inocente la que se menosprecia, y esto hasta por los más altos tribunales humanos, nosotros nos vemos forzados a declarar con Pedro y los Apóstoles: "obedecemos a Dios ante que a los hombres." (Hechos 5:29).

Esperamos que cuando nuestros sucesores celebren el año tricentenario de esta nación,

los problemas que ahora acaparan nuestra atención, i.e., el aborto, el hambre, la pobreza, la paz, la dignidad humana... sean para entonces sólo preocupación de los historiadores.

Hoy es aún tiempo de cambiar la tendencia hacia el materialismo, secularismo y paganismo que echarán abajo la gran visión de nuestros antepasados. Hoy es aún tiempo de aunar las oraciones y las energías de todos los americanos temerosos de Dios, para llegar a recobrar los grandes ideales que en otros tiempos nos valieron ser la esperanza de los hombres libres en el mundo entero.

## COMENTARIOS EVANGELICOS

Por EL REV. JOSE P. NICKSE

Uno de los Doce no estaba cuando vino Jesús. Era Tomás, llamado el Gemelo. Los otros discípulos le dijeron después: "Vimos al SEÑOR." Contestó: "No creeré sino cuando vea la marca de los clavos en sus manos, meta mis dedos en el lugar de los clavos y palpe la herida del costado." Ocho días después se presentó Jesús. Les dijo: "La paz sea con ustedes." Después dijo a Tomás: "Ven aca, mira mis manos; extiende tu mano y palpa mi costado. En adelante no seas incrédulo sino hombre de fe." exclamó: "Tú eres mi SEÑOR y mi Dios." Jesús le dijo: "Felices los que creen sin haber visto."

Juan 20:19-31

La Iglesia nos presenta el incidente de Tomás el Apostol al final de una semana de apariciones. Es la última oportunidad de reconocer, de aceptar al Señor resucitado. Quizás sea porque Tomás es el que más se nos asemeja, que la Iglesia lo pone al final.

Tomás, al igual que muchos de nosotros, sólo cree en lo que puede ver, tocar. No quiere vivir de ilusiones. Prefiere creer en el pesimismo sin atreverse a creer en la felicidad.

De la duda de Tomás, Jesús saca un maravilloso acto de fe, quizás el más bello de todo el Evangelio. Jesús lo amó, y curó su incredulidad con tanto cariño, que de la derrota humillante lo llevó al acto de fe.

Tomás reconoció a Cristo en su poder divino de perdonar. La alegría más grande es la de sentirse perdonado. No hay alegría mayor que la que Dios puede darnos al perdonarnos. El cariño, el amor, la paciencia del perdón de Dios nos llena el alma de felicidad. Por eso la Iglesia "celebra" el sacramento de la Penitencia.

"Felices los que creen sin haber visto." Nos lo recuerda el Calvario, cuando el buen ladrón hace aquel increíble acto de fe reconociendo a Cristo en el hombre humillado y agonizante. Nos lo recuerdan las palabras terribles del juicio final: "Tuve hambre...", "Tuve sed..." Hay que reconocer a Cristo. Hay que buscar a Cristo. Hay que escucharlo en el silencio de Dios. Hay que verlo en las tinieblas que a veces nos envuelven.

En nuestro mundo pragmático y escéptico tenemos que aprender la lección de Tomás. Cristo resucitó la fe de Tomás. Cristo puede resucitar la fe de cada uno de nosotros. Sólo espera que lo invitemos a entrar en nuestros corazones.

En este mundo de VER para CREER, el evangelio trastorna nuestras vidas y nos dice: CREER para VER. Al dar el paso de la fe, veremos todo a la luz de la verdad, iluminados por la gracia de Dios.

El cristiano no cree para ver, sino que ve porque ha creído.

## Bienaventuranzas en Emaus

Por ARACELI CANTERO

"Creo que las Bienaventuranzas son totalmente desconocidas para la mayoría de los cristianos, y sin embargo son el testamento de Jesucristo para todo el pueblo de Dios," afirma



Padre Esquivel.

categoricamente el Padre José Esquivel, S.J. profesor del colegio de Belén en Miami, quien próximamente iniciará una serie de charlas sobre este tema en Emaus, bajo los auspicios de la Escuela de Vida Cristiana del movimiento de Cursillos.

El Padre Esquivel quiere transmitir a todos su convicción de que las Bienaventuranzas constituyen la espina dorsal del cristianismo, y ofrecen una inagotable riqueza evangélica a todos los cristianos, ya sean sacerdotes, religiosos o seglares.

Las charlas, quedan abiertas al público y darán comienzo próximo miércoles 28 de abril, a las 8:30 de la noche, en el edificio 67 del Aeropuerto de Opa Locka.

"No se puede hablar de las Bienaventuranzas, sin hablar antes del "como" y "desde dónde" de la Encarnación e Cristo, dijo el Padre al ser preguntado por La Voz sobre el

desarrollo de las conferencias. La primera charla la dedicará al tema de los pobres de Yaveh y al contexto y circunstancias de la llegada de Jesús. Un Jesús que se identifica con los pobres, los "anawin" del antiguo Testamento.

En días sucesivos, el conferenciante profundizará sobre el contenido de cada una de las Bienaventuranzas así como sobre las exigencias del resto del Sermón de la Montaña: ser luz y sal del mundo... Para terminar, tratará de buscar las aplicaciones concretas para vivir el contenido evangélico de tal doctrina en nuestra comunidad local. Antiguo alumno del colegio de Belén en Cuba, el Padre Esquivel fue ordenado sacerdote en Nueva York, en 1974 por el obispo exilado, Boza Masvidal.

Activo en la Acción Católica cubana desde su juventud, hoy es consultor del Consejo Mundial de las antiguamente conocidas Congregaciones Marianas- que renovadas según el espíritu del Vaticano II, y reconocidas por 50 países y cuentan con representación en las Naciones Unidas.

Antes de su llegada a Miami, el pasado mes de julio, el Jesuita Cubano trabajó en la dinámica de renovación pastoral de la Diócesis de Chicago, donde desarrolló programas conocidos como "experiencia de discernamiento de fe" en beneficio de sacerdotes religiosos y seglares.

Inmediatamente después de su exilio en 1960, el Padre Esquivel, entonces seglar trabajó en el movimiento de Cursillos de Nueva York, colaborando con el

apostolado hispano del Padre Robert Fox en Harlem. Después de dos años en España, ingresó en la Compañía de Jesús en 1967 realizando sus estudios de filosofía en Santo Domingo y de Teología en Chicago. Actualmente El Padre Esquivel es profesor de Teología y consejero del Colegio de Belén. También dirige las actividades religiosas del colegio y las noches de reflexión con los padres de los alumnos.

Durante los veranos colabora como profesor y consultor pastoralista del Programa de Master en Educación Religiosa de la Universidad de Seattle. Además colabora con la revista Progressio-International, órgano oficial de las comunidades cristianas, que se publica en tres idiomas.

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# También nosotros resucitaremos — PABLO VI

“Unos 200,000 peregrinos se congregaron el pasado Domingo de Pascua en la Plaza de San Pedro para escuchar al Santo Padre pronunciar el tradicional mensaje de Pascua ‘Urbi et Orbe’ (a la ciudad y al mundo). Desde el balcón de la

bendición, sobre la entrada principal de la Basílica de San Pedro, Pablo VI impartió la bendición apostólica, y defendió el hecho de la resurrección física y real de Cristo, con las siguientes palabras;



Después de la Misa del Domingo de Pascua en la Catedral de St. Mary Mons. Coleman F. Carroll, Arzobispo de Miami, saluda a los fieles. Al fondo, Mons. Román, Vicario Episcopal Hispano, quien fue diácono de honor en celebración eucarística.

“La voz se estremece al hacer tan maravillosas predicciones sobre nuestra propia resurrección futura, pero nuestra fe no puede estremecerse. No puede hacerlo, si con sincero corazón nos hemos preparado para la Pascua, si nos hemos alimentado con el Cuerpo y la Sangre de Cristo que El mismo nos ofrece en su Eucaristía.

“A quien se nutre de este alimento vivo, El mismo le dice en la Escritura, ‘Yo le resucitaré en el último día,’ (Un. 6:54)...

“Hoy no podemos silenciar el que acerca del gran misterio de la resurrección, han surgido ultimamente un sin número de críticas y negaciones, que quieren quitar al hecho su sentido inequívoco y real. Pero nuestra certeza es hoy tan plena y tan sagrada, que sólo desea poder compartir con los que no creen, para que ellos también gocen de nuestra fe y nuestra felicidad...”

“La resurrección de Cristo es la piedra angular de nuestra fe y de nuestra historia. Aunque la experiencia sensible de aquel hecho fue reservada sólo a unos pocos elegidos, y aunque los datos que rodean este acontecimiento capital de nuestra Religión Católica están rodeados de misterio, sin embargo es un hecho que constituirá siempre la base de nuestro catolicismo. Como el mismo Jesús predijo en vida” La piedra rechazada por los constructores, vino a ser piedra angular.” (Mt.21:42

Es a esta afirmación, a esta realidad histórica, al misterio de vida que este hecho representa, y al destino de la iglesia y de toda la humanidad, —que de el se siguen— que esta fiesta de la Resurrección se refiere.

“Es fiesta que afecta a toda la cristiandad, y que nos hace, aún hoy, cantar el ‘exultet’ de la noche pascual.— la impensable pero innegable victoria de la vida sobre la muerte.— Victoria que nos atañe a nosotros personal y colectivamente, y que nos sobrepasa...”

“Cristo, el Señor, ha resucitado. También María, su madre privilegiada, resucitó ya, y fue asumida por El a la inmortalidad de la vida gloriosa, junto al Padre. Y la lista de los bienaventurados que serán llamados a la resurrección corpórea en el mundo escatológico, continúa realizándose en el ‘libro de la Vida.’ (LK 10:20).

“Nosotros también resucitaremos, queridos hijos e hijas...”

## LA VOZ

Suplemento en Español de **VOICE**

### Obispo critica proyecto de ley

El Arzobispo Roberto Sánchez de Santa Fe, criticó recientemente el proyecto de ley sobre inmigración, que propone penas para todo aquel que emplee a trabajadores “ilegales”, llamados así los extranjeros que se encuentran en el país sin la documentación necesaria.

“Por una parte se sanciona a quienes vayan a emplear a ilegales, en un intento, quizás, de salvar los puestos de trabajo para los norteamericanos,” afirmó Mons. Sánchez, “pero la solución va a agravar el problema del desempleo,” dijo.

Según Monseñor, el proyecto de ley facilitará la traída de empleados extranjeros a ocupar puestos domésticos donde sin razón se dice que falta la mano de obra. “La verdad es que estos puestos tienen mala paga y malas condiciones de trabajo, por eso quedan libres; no es que falten empleados,” dijo el prelado.

Monseñor Sánchez hizo sus declaraciones, en pro de una amnistía para los “ilegales”, ante el Subcomité de Inmigración del Senado en Washington. Lo hacía en representación de la Conferencia Episcopal de los

Estados Unidos (USCC) que no apoya tal proyecto de ley, hoy en manos del Comité de Reglas, en espera de una decisión final. El representante demócrata por New Jersey, Peter Rodino, presidente del Comité Judicial, y autor de tal proyecto, aún no ha pedido el paso de éste, para su discusión en la Cámara de Representantes.

James Eastland, demócrata de Mississippi, fue quien dirigió en Washington las audiencias sobre el proyecto de ley, y al parecer recibió críticas por la inactividad de su comité durante estos últimos años. Eastland es conocido por su preferencia a importar trabajadores extranjeros.

Además de criticar el proyecto de ley de Eastland Mons. Sánchez invocó la reforma del sistema, “hoy demasiado lento, y que es responsable de la ilegalidad de muchos inmigrantes.”

Sánchez advocó también porque se dé un estado especial de inmigrante no “solamente a los ministros de religión, tal como hasta hoy, sino también a otros funcionarios religiosos, como hermanos y hermanas.

L'Osservatore Romano, diario de la Ciudad del Vaticano, ha reconfirmado que por ahora el Papa Paulo VI no ha decidido si asiste o no a las ceremonias del Congreso Eucarístico Internacional que se efectúa en Filadelfia en Agosto. Algunos periódicos y radionoticieros habían indicado que vendría.

### Honran a 'mártires' de la Brigada

Fueron varias las actividades, que con motivo del 15 aniversario de la invasión de Bahía de Cochinos, tuvieron lugar en Miami el pasado 17 de abril. La parroquia de San Juan Bosco, recordó a los mártires de la Brigada, 2506 durante la Misa de la Vigilia de Pascua. Mons. Agustín Román, recordó el hambre de justicia y libertad de los mártires de

Girón, en su invocación durante el acto organizado por la Asociación Histórica del Sur de la Florida, y numerosas personas presenciaron la ceremonia en honor de los mártires, frente al monumento de la calle ocho y 13 avenida. Sobre este acto escribe el doctor Manolo Reyes a continuación

### El Girón histórico

En horas de la mañana del 17 de Abril de 1976, varios cientos de cubanos se reunieron frente al monumento a los mártires de Playa Girón, en la calle 8 del S.W. y la 13 Avenida.

Entre los oradores asistentes al acto estuvieron la Dra. María Luisa Lorenzo Boytel, quien perdió a su hijo aviador en las arenas de Playa Girón; Juan Pérez Franco, Presidente de la Asociación de Veteranos de Bahía de Cochinos; el brigadista Pedro Encinosa y el abogado Ellis Rubin, representante legal de la Brigada 2506 en la reclamación establecida contra el gobierno federal para lograr la devolución de su bandera de combate. Esta había sido entregada al entonces Presidente de los Estados Unidos John F. Kennedy el 29 de Diciembre de 1962.

El acto se inició con la lectura de los 108 nombres de los combatientes de la Brigada 2506 perecida en aquella batalla. Ante el llamado de cada nombre, todos los allí reunidos respondían a coro “Presente”. Y en todos los presentes, miles de escenas parecían arremolinarse en sus mentes abstraídas.

¿Qué fue en realidad Playa Girón?

El 15 de abril de 1961, dos de los aeropuertos principales de Cuba — Habana y Santiago de Cuba— fueron bombardeados.

Así se iniciaba la operación de Playa Girón.

Fuentes cercanas a este intento militar han manifestado que un segundo bombardeo fijado para el próximo día—16 de abril de 1961—fue suspendido por altos oficiales en Washington.

El propósito de estos bom-

bardeos era impedir que los aviones de Fidel Castro despegaran y atacaran a la fuerza de desembarco que ya estaba en camino hacia Cuba.

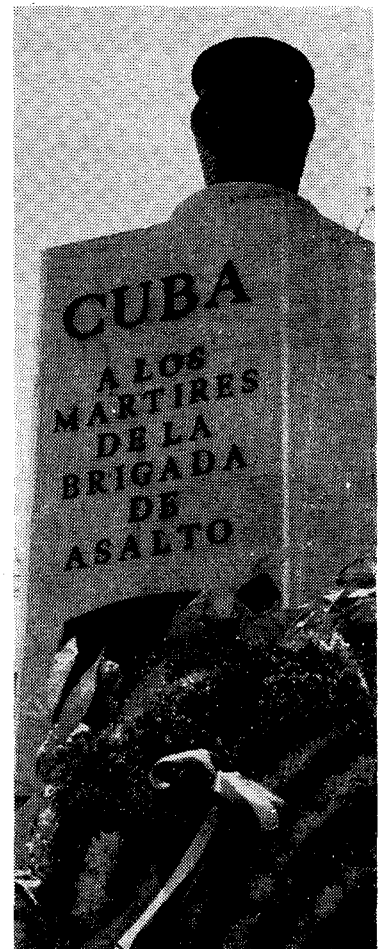
En las horas iniciales de la madrugada del 17 de abril de 1961, unos 1200 cubanos, todos miembros de la Brigada 2506 desembarcaban en Bahía de Cochinos en la costa sur de Cuba.

Estos cubanos, que rechazan el calificativo de “invasores” alegando que un cubano no puede invadir su propia patria fueron entrenados y armados por los Estados Unidos.

Se dijo que se les había prometido apoyo aéreo. En aquellos momentos, un portaviones de Estados Unidos con los Marines en uniforme de combate, listos a desembarcar, estaba muy cerca de las costas cubanas. Pero la orden jamás llegó y la fuerza de desembarco quedó sola. Cuatro aviadores americanos rehusaron dejar solos a los cubanos en la playa. Los cuatro fueron derribados por las fuerzas de Castro. Están enterrados en Cuba y los exiliados cubanos los consideran héroes de la lucha cubana por la libertad.

La Brigada perdió 108 hombres. Castro, más de cinco mil. Casi dos años después (22 meses), los supervivientes de la Brigada fueron rescatados por Estados Unidos a un costo de 50 millones de dólares, en alimentos y medicinas. Muchas de estas mercancías fueron enviadas a la Unión Soviética desde puertos cubanos, y jamás llegaron a manos del pueblo cubano.

Hoy... Bahía de Cochinos es considerado como un fracaso...



Monumento a los mártires de Girón, en la calle ocho y 13 avenida.

pero para muchos es un episodio cuyo final aún no se ha escrito.

De ahí que el Padre Tomás Macho, quien fuera capellán de la Brigada 2506 en el histórico desembarco, este 17 de abril de 1976, frente al monumento a los mártires, resumiera una oración al Altísimo con estas palabras: “Dadnos, Señor, la libertad, y dadnos también la hermandad”.