

# New cardinals add international flavor

VATICAN CITY—(NC)— In announcing the creation of 21 new cardinals Pope Paul VI has advanced three major programs which he has pushed throughout his 13-year pontificate. They are:

- Lowering the age of college of cardinals members;
- Internationalizing the body, especially by inviting prelates from the Third World of Developing Nations;
- Giving a more pastoral, less princely look to the

Church's highest officers. As in Pope Paul's fourth consistory in 1973, the average age of the 21 men he has picked for the college is 60 years. That contrasts with the consistories

## Analysis

of 1965 and 1967, when septuagenarians abounded and there was a sprinkling of octogenarians. A consistory is the ceremony in Rome at which the

men are formally elevated to the college of cardinals.

**THE YOUNGEST** new cardinals are 47-year-old Archbishop Jaime Sin of Manila and Archbishop William Baum of Washington, D.C., 49. Archbishop Baum is the only new U.S. cardinal.

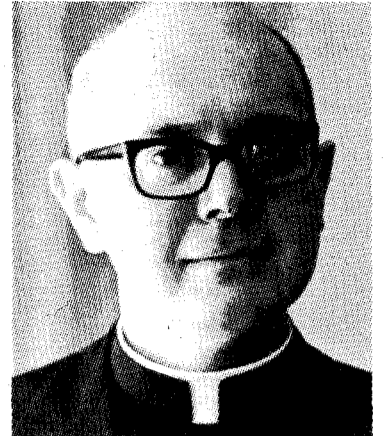
The Pope's move to internationalize the Church's body of cardinals and his concern for giving a louder voice to the Third World local churches was placed in bold

relief by the new set of cardinals.

Four nations which have never before given a cardinal to the Church can now claim the honor of a red hat. The countries, all part of the Third World, are the Dominican Republic, Senegal, Uganda and Nigeria.

Men from all continents, as well as from Oceania and the Indian subcontinent, are found on the new list.

(One of the three new  
(Continued on page 20)



CARDINAL-ELECT BAUM

## Ecumenist Abp. Baum is named

A 49-year-old native of Dallas, Tex., Cardinal-elect William Baum was ordained in 1951. Following two years of study in Rome, he was awarded a licentiate and a doctorate in theology from the University of St. Thomas Aquinas there.

He served in a number of pastoral capacities in Kansas City, Mo., and was chancellor of the Kansas City-St. Joseph, Mo., diocese at the time of his appointment as bishop of the Springfield-Cape Girardeau, Mo., in 1970.

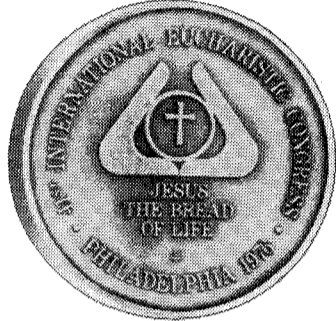
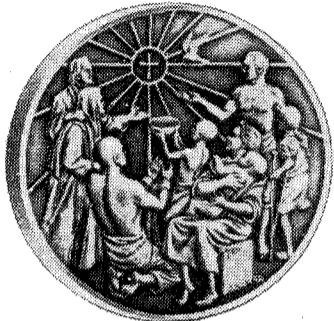
In early 1973 he was named to succeed Cardinal Patrick O'Boyle as head of the Washington archdiocese.

Noted primarily for his leadership in the ecumenical movement, Cardinal-elect Baum was the first executive director of the Commission for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops, serving in that post from 1964 to 1967.

He is also a member of the NCCB Administrative Committee, chairman of the bishops Committee for Ecumenical and Interreligious Affairs, an adviser to the Doctrine Committee, and a member of the Committee for Bishops' welfare emergency relief, Committee for Pastoral Research and Practices, and the National Catechetical Directory Committee.

The cardinal-elect, to be one of the nine active and three retired American cardinals, has

(Continued on Page 7)



Special medal cast this week for Eucharistic Congress

*The* **VOICE**

APRIL 30, 1976      25c      VOL. XVIII No. 8

## Attend Eucharistic Congress, Abp. urges

To the Priests, Religious and Faithful of the Archdiocese:

The Bishops of the United States last hosted an International Eucharistic Congress half a century ago, in 1926, in Chicago. The privilege will again be ours with the celebration of the 41st International Eucharistic Congress in Philadelphia, from August 1st through 8th of this Bicentennial Year.

Spiritual preparation for the Congress began in the Archdiocese of Miami last Advent. The goal was a simple one: restoration of devotion to the Blessed Sacrament outside the time of Mass. To this end, parishes in area groupings were urged to conduct the Forty Hours—a practice once so dear to all of us. The response of both priests and people has been most enthusiastic. I am encouraged by it to hope that next year every pastor will schedule Forty Hours' adoration in his own parish church. In this way, Solemn Annual Exposition would be restored to the entire Archdiocese.

Much emphasis has been placed on spiritual preparation for the Congress, and rightly so. But as the appointed time draws nearer, our thoughts must begin

to turn to participation in the Congress itself. I realize, of course, that not all of you will be able to attend. On the other hand, I reflect that we are a large Archdiocese and should have a correspondingly large representation in Philadelphia the week of the Congress.

We are being offered the opportunity of a lifetime. The Congress will be an event of truly historic significance which I naturally look forward to sharing with as many of you as possible. With this in view, I cordially invite you to join the official Archdiocese of Miami Pilgrimage to the 41st International Eucharistic Congress, for which I have designated Father Charles Ward the Coordinator.

I take this occasion to ask your prayers for the total success of the Congress. May it bring rich blessings to our Country, to our own Archdiocese, and to all the world.

Faithfully yours in Christ,

*Coleman F. Carroll*

Archbishop of Miami

## St. Edward's celebrates 50th year

By GEOFFREY BIRT  
Palm Beach County  
Correspondent

PALM BEACH—With words of praise for the priests and parishioners of St. Edward parish, Archbishop Coleman F.

Carroll told a crowded noonday congregation that they "have a very special reason to thank God for all his blessings which he has bestowed on this parish," as Miami's Archbishop helped the parish celebrate its 50th

anniversary, Sunday. The blessings, he said during the Mass, at which he was principal celebrant, include "the good and dedicated priests who have served it," and the parishioners who have proved

to be "very good examples to their community and all of Florida."

An unexpected tribute to the parish and its members was a letter from President Gerald Ford, read by State Sen. Philip Lewis, a Papal Knight of St. Gregory, at a reception following Mass.

IN HIS letter, the President saluted the parish and said he joined it in "prayers for continual spiritual strength in the years ahead." He noted that "it is well to recall as we celebrate our Bicentennial year that wealth and power do not measure the greatness of this or any other nation."

"It is our spiritual principles and moral values which constitute real wealth," he said.

In the homily, Msgr. James J. Walsh, spiritual director of St. Vincent de Paul Major Seminary in Boynton Beach, briefly traced the history of St. Edward parish since its beginnings on April 4,

(Continued on Page 4)



Celebrating the 50th anniversary of St. Edward parish, Palm Beach, are Archbishop Coleman F. Carroll and present pastor,

Msgr. Bernard McGrehan, V.F. More photos, pages 4-5.

s. 22-24

Español

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Inter-American Bishops met in Miami last week and were guests of Archbishop Coleman F. Carroll shown as he greeted Archbishop Joseph Bernardin, USCC president, second from right. At left are Bishop Alfonso Lopez Trujillo, CELAM general secretary; Bishop

Joseph Rausch, USCC general secretary; Cdl.-elect Aloisio Lorscheider, CELAM president; and Bishop Emmett Carter, CCC president. At extreme right is Father Everett J. MacNeil, CCC general secretary.

## Fr. Champlin to speak to clergy on Penance

Father Joseph Champlin, nationally known for his work in Liturgical Theology and practice, will be the guest speaker during the second in a series of Clergy Conferences to familiarize priests of the Archdiocese of Miami with the new Rite of Penance.

The eminent lecturer, who writes regularly in the Know Your Faith series which appears in The Voice, will speak during sessions which begin at 10 a.m., Wednesday, May 5, in

the Archdiocesan Hall adjoining the Cathedral of St. Mary.

Father Champlin will treat the pastoral and practical considerations concerning the new Rite of Penance which is scheduled to be implemented in archdioceses and dioceses throughout the United States.

The lectures will be illustrated by the nationally acclaimed films produced by the Liturgy Commission of the Archdiocese of Louisville.

## Food stamp recipients air complaints at forum

"A moral outrage," said Msgr. Bryan Walsh of the existence of millions of hungry people in America and in Florida.

The Archdiocesan director of the Catholic Service Bureau was addressing a public forum called by the Citizens Coalition Against Hunger and attended by about 300 poor people, legislators, interested citizens and agency representatives gathered at Temple Israel in Miami. An array of poor people spoke eloquently of their bouts with poverty and hunger.

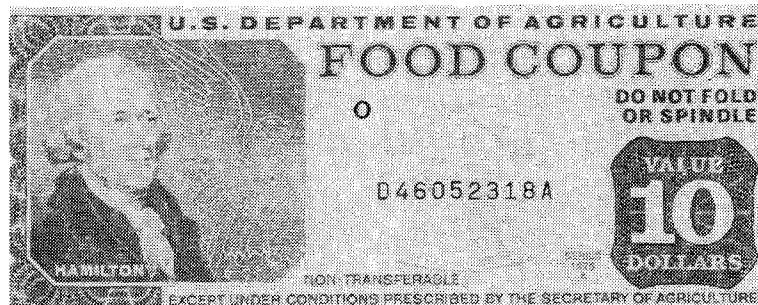
A U.S. Senate bill was

recently passed which would overhaul the food stamp program, tightening eligibility rules and eliminating over a million people from the program. And as of June 1, an order by President Gerald Ford would eliminate an estimated 5.3 million households from the program. Millions of others will have to pay more cash for the stamps. The coalition wants to reverse this.

MSGR. WALSH criticized the cuts President Ford ordered and cited several points which he said the United States Catholic Conference is urging in

the food stamp measure now being considered by Congress.

One key point which other speakers also criticized was the purchase requirement, which means that a poor person must purchase his food stamps with cash. To get \$50 worth of food stamps a recipient must pay up to \$30 or \$40, depending on the person's eligibility status. Msgr. Walsh and others argued that a poor person needs the cash for medical, rent and other bills and should simply be given the stamps—even of a lesser amount—on the basis of need, while keeping the cash.



Other changes sought by the USCC would ease eligibility requirements as consumer prices went up, would allow unemployed people to get stamps sooner, and would alter other administrative procedures which now hamper or delay food stamp flow to the needy.

AMONG THE people speaking from the floor, people who have experienced the food stamp program, was Mattie Simpson, president of the Liberty Square Housing Project in Liberty City and Little HUD advisor.

"I am here to speak for the poor, as well as the sick and disabled," she said. "Because I am one of them. I am hypertensive, diabetic and am a cardiac patient. I have to have a special diet but I fight with my doctor all the time because I can't follow the diet with food stamps."

"When you can't get the kind of food you are supposed to have, what do you do?" she asked. No one could answer and she went on to tell of a neighbor who has half a stomach and has special food needs he can't meet, and she told of humiliation in the food stamp office.

Ms. Simpson spoke of the children in her area. "Some of these kids who haven't had anything but corn flakes will go into a store and steal cookies. We take them on picnics and it's the only decent food they've had in three days."

SHE, TOO, has run up

against the purchase requirement. She drives an 11-year-old car, but still has to pay the high Dade insurance rates. She borrowed the money for the insurance, then had to go into the hospital. When she got out she had no money but went to the food stamp office and told them she had no money to buy the stamps. "That takes a lot of pride out of you," she said.

She still didn't get the stamps.

Others spoke along the same lines—blacks, Latins, elderly.

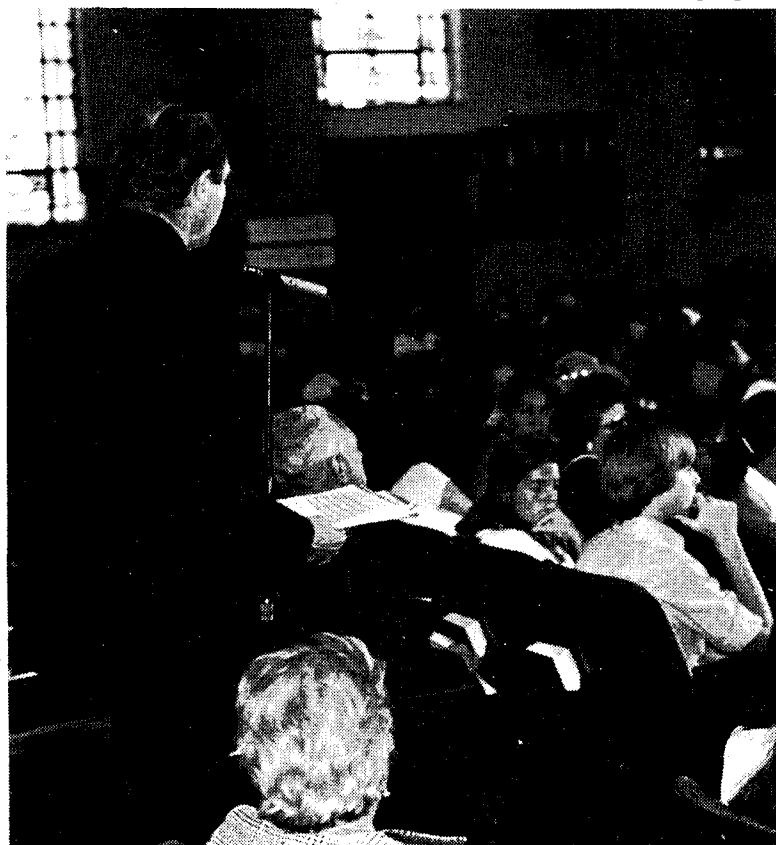
U.S. Reps. Dante Fascell and William Lehman, listening from the dais, said they were sympathetic with the problems of the people, and agreed that the purchase requirement should be eliminated. Lehman added that there were still many people not getting food stamps who should be. But both men cited political realities caused by a bad image the public had of food stamps as a giveaway to cheats and chiselers, even though these have not proven to be true.

Andrea Kidd of the Children's Foundation in Washington, D.C., earlier spoke of studies showing very low rates of cheating, with most of that by the stamp people, not the recipients.

She said, that of the 66 million children in America, 10 million live below the poverty level.

"SIXTY-SIX per cent of the people on food stamps are from homes headed by a female." She said people complain about the growth of the program while ignoring the fact that it started as a pilot program and then went nationwide. "Yet, 50 per cent eligible still are not on it," she said.

"The only cheats and chiselers, proven," she said, "have been the people selling stamps and putting the money in their pocket."



Msgr. Bryan Walsh, director of the Archdiocesan Catholic Service Bureau, tells a food stamp forum that current legislation in Congress should be amended to ease restrictions which make it hard on hungry people.

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# S. Fla. Catholic Women to hold convention

Hundreds of Catholic women from eight counties in South Florida are expected to participate in sessions of the 18th annual convention of the Miami Archdiocesan Council of Catholic Women, May 2, 3 and 4, at the Sheraton Four Ambassadors Hotel.

"I have come that you may have life and have it more abundantly..." and "Life, Liberty and the Pursuit of Happiness" are the themes of the three-day meeting which will feature workshops on worship, current legislative issues, parliamentary law, and pro-life movements.

Archbishop Coleman F. Carroll will be the principal speaker during Tuesday evening's closing banquet.

NEW COUNCIL officers who will be installed during an 11:30 a.m. Mass of which Archbishop Carroll will be the celebrant on Tuesday, are Mrs. Arthur Harlan, president; Mrs. Joseph Donahue, vice president; Mrs. Bernice Knothe, recording secretary; Mrs. Charles Roberts, treasurer; and Mrs. Bert Behar, corresponding secretary.

Registration begins at the hotel at 1 p.m. Sunday and continues from 8 a.m. to 5 p.m. Monday; and from 8 a.m. to

noon, Tuesday. Those attending must register in order to attend any of the sessions.

The first convention business meeting begins at 7 p.m. Sunday with Mrs. Robert Ulseth, West Palm Beach, outgoing president, conducting the sessions. A reception for delegates and guests will begin at 9 p.m. and entertainment will be provided by Father Timothy Lynch and others. Exhibits of affiliations of the ACCW will be open from 1 p.m. Sunday to 5 p.m., Tuesday.

FOLLOWING a 9 a.m. business meeting on Monday, May 3, Mass will be celebrated at 11 a.m. Father Laurence

Conway, pastor, St. Anthony Church, Fort Lauderdale, and moderator of the ACCW, will preach the homily.

An awards luncheon where past presidents will be honored begins at 12:15 p.m. The first of several workshops begins at 2 p.m. under the auspices of the Worship Commission of the Council. At 3:30 p.m., Mrs. Frances Filewicz of Orlando, parliamentarian of the National Council of Catholic Women, will conduct a workshop on parliamentary procedure. A legislation session is scheduled at 5 p.m.

Sessions resume at 7:30

p.m. on Monday when speakers will be Mrs. Thomas F. Palmer, Florida Province chairman of the STOP ERA committee; and Mrs. James Spinney.

From 2 p.m. to 5 p.m., Tuesday, Father James Reynolds, director of the Archdiocesan Family Life Bureau, will moderate a panel titled, "The Rainbow of Life." Participating will be Dr. Gloria Heffernan, Robert M. Brake, Dr. Frank Hildner, Father David Punch, and Father Gerard LaCerra.

Members of the Central Dade Deanery of which Mrs. Robert E. Nowels is president, will be hostesses during the

convention. Miss Virginia DiCristafaro is convention chairman assisted by Mrs. Bert Behar and Mrs. William Dietz, registration; Mrs. Richard Cullen, transportation; Mrs. Mary Solly, arrangements; Mrs. Ricardo McCormack, decorations; Mrs. Charles Belanger, favors; Immaculata-LaSalle High School, pages; Mrs. Annette Horan and Mrs. John Larkin, information; Mrs. Lester Kreider and Mrs. James Morris, Mass and Liturgy; Mrs. Charles Costello, exhibits; Mrs. Charles Williams, program; and Mrs. Edward Joseph, clergy hospitality.



## 'I am a farmworker, why exclude me?'

(Msgr. John McMahon, Archdiocesan Director of the Rural Life Bureau, wrote the following article based on an interview with farmworkers, and in commemoration of National Farmworker Week, May 2-8, as designated by the U.S. Bishops).

I am a Farmworker.

I am also a human being, created in the image and likeness of God.

There are 50,000 of us — men, women and children — living here with you in the Miami area. One third of us harvest your food. Half of us speak Spanish. Twenty-five percent of the United States Catholic population speak Spanish. We thank the Archdiocese of Miami for the nine priests and 17 sisters who minister to us.

WE ARE the people Pope Paul VI is concerned about in his Apostolic Letter of Aug. 15, 1969 on Norms for the Care of Migrants.

We, the farmworkers, are like you, God's people. We, like you, live under the same ideas spoken of in the Declaration of Independence of these United States of America. We, like you, are created equal and are endowed by our creator with certain unalienable rights, among these being life, liberty, and the pursuit of happiness. Most of us, like most of you, are citizens of the United States of



America. Therefore, it is hard for us to understand why you treat us differently.

Why do most of us live in sub-standard housing? According to the Governor's 1974 report there are 165 units in Florida which are substandard. We're not asking you or anyone to give us a home. We ask only the equal opportunity to buy a home for ourselves. The same Governor's report estimated that for 1971 the Federal Government spent \$58.2 million in direct subsidies in Florida and \$8.8 million in tax deductions for households earning less than \$7,000. During that same year, households earning more than \$7,000 in Florida received \$141.4 million in direct subsidies through tax deductions. But we can not even get a decent home for ourselves and our families even though we work hard! And this, you will agree, is a basic right of each citizen — of each human being.

ACCORDING TO the 1973 Rural New Town Survey

of 385 fulltime farmworkers, the average yearly income was found to be less than \$4,000. Yet, the Congress of the United States that is supposed to represent you and me, made us wait almost 30 years until the provision of the Fair Labor Standards Act regarding minimum wage was given to us. Even then, in 1966 it was not equal, we have to wait until 1977 to receive the same minimum wage.

We, the farmworkers, can exercise our basic right to form associations for collective bargaining, proper working conditions for ourselves, and a living wage for our families.

However, the 1935 National Labor Relations Act did not cover us and still does not. Therefore, there are no federal enforceable organizing and bargaining rights for us. We had to wait until August 1975 until one state, California, inaugurated the first agricultural bill for collective bargaining for farmworkers. This year an agricultural

bill for collective bargaining for the farmworker has been filed in the Florida legislature. From many circles we hear that such a bill should not be supported because it provides legislation for a special group. Actually, the legislation is designed to extend to farmworkers the same protection of rights that are already guaranteed to you.

ALMOST ALL other workers have been covered by unemployment insurance since 1938. But, we, the farmworkers are excluded from such coverage except for temporary emergencies.

We, the farmworkers, like you, are God's people. Like you, we pledge allegiance to the United States of America. We ask you especially during this Bicentennial Year, to write your federal and state senators and representatives, asking them not to treat us differently, but to make us, the farmworkers, equal — equal under the law.

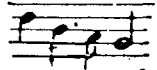
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# St. Edward's celebrates 50th year

(Continued from Page 1)

1926. HE REMINDED the large congregation of that Easter Sunday 50 years ago, when the first pastor, Father Felix J. Clarkson, S.J., and a group of less than 50 people, had broken ground for the Palm Beach "mission" church, as it was then called.

This "mission" church, of Roman architectural design in the Spanish Renaissance style, was completed a few months later. It was first staffed by diocesan clergy Jan. 1, 1941, when Father James Cloonan became its pastor.

Msgr. Walsh stressed that in addition to St. Edward's being "the place where the Lord is," and "indeed, the House of God," it is also the repository of the records—"the great and enduring spiritual victories"—of Palm Beach's "most distinguished citizens."

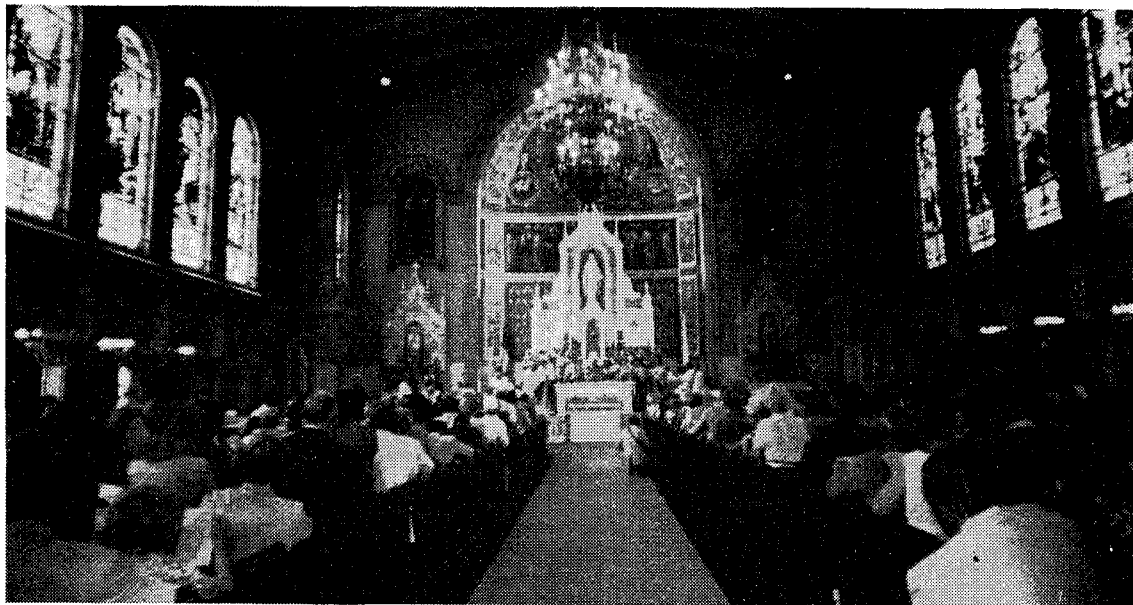
He dwelt on the records of the births, marriages and confirmations kept in the parish, and how the "full cycle" is completed when the dying send for their priest, who first visits the tabernacle in the church to take the Blessed Sacrament to them. "Finally, as the infant is brought (for baptism)...so are the mortal remains brought to receive the last blessings."

Concelebrants of the Mass included Msgr. William McKeever, Msgr. J.P. O'Mahoney, Msgr. John Delaney and Msgr. Walsh. Also, Father Vincent Sheehy; Father Larkin Connolly; Father Michael Keller; Father John Schlinkmann; Father Francis Dunleavy; Father Walter Hartnett (an assistant pastor at St. Edward's); Father Christopher Stack; Father Sidney Tonsmeire, S.J.; Father Brendan Breen, C.P. (Rector of Our Lady of Florida Monastery); and Father Kilian McGowan, C.P.

Concelebrant chaplains were Msgr. Bernard McGrehan, V.F., pastor of St. Edward Church; and Father John P. Haran, S.J., a faculty member of St. Vincent de Paul Major Seminary.

MSGR. JOHN Donnelly was the Master of Ceremonies, assisted by Father Brian K. O'Reilly, an assistant pastor of the parish.

The reception which followed in St. Edward's Hall, had been arranged by the Guild of St. Edward's, with Sen. Philip Lewis K.S.G. as M.C. Speaking briefly, Archbishop Carroll specially praised the parish's well-beloved pastor emeritus, Msgr. O'Mahoney; and paid tribute to the incumbent pastor, Msgr.




An overflow crowd participated in Mass during the 50th anniversary celebration at St. Edward parish, Palm Beach.

McGrehan, and his two assistants, Father Hartnett and Father O'Reilly. He then made a plea for more vocations from the area's parishes. The

Archbishop said: "There is a dire need for more vocations...These should come from the families of our parishes...I appeal for your

prayers and your influence—please do not overlook this very important matter."

Msgr. O'Mahoney cut the 50th anniversary cake.

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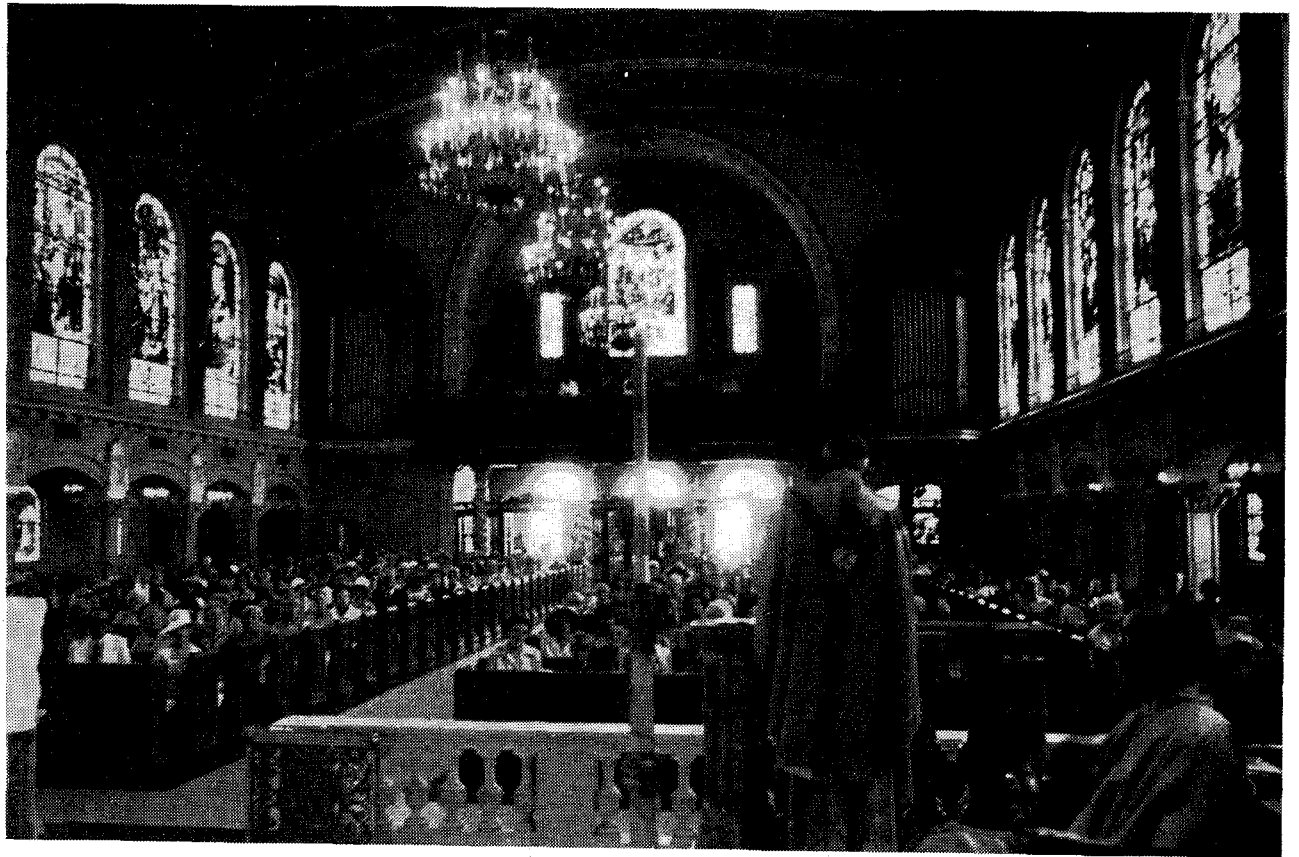
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# St. Edward's Catholic Church - Golden Anniversary 1926-1976

Marking the golden anniversary of the founding of St. Edward parish, Palm Beach, Archbishop Coleman F. Carroll was the principal celebrant of a Mass of Thanksgiving last Sunday. The Archbishop is shown right as he addressed the overflow congregation. Also shown is Msgr. Bernard McGrehan, V.F., pastor. Below is pictured the scene when ground was broken for the church 50 years ago.



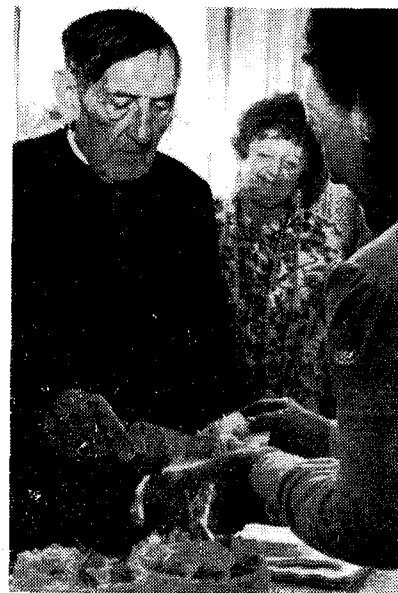
Long-time parishioner, Mrs. Rose Kennedy, mother of the late President John F. Kennedy, welcomes Archbishop Carroll.



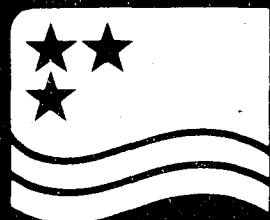
St. Edward Church is Palm Beach Landmark



Offertory gifts are presented by Mrs. Frank Williams, Women's Guild president; and Paul Coughlin, Knight of Malta.



Pastor Emeritus of St. Edward Church, Msgr. Jeremiah P. O'Mahoney, P.A. cut the anniversary cake served at a reception which followed the Concelebrated Mass.



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## Family breakdown pushes up crime

The breakdown of family structures is the basic cause of the rise in murder and other violent crimes in America.

Supporting this view is Dr. Gilbert Silverman of Richmond, Va., who said at a Ministry Convention in Maryland last week, the mental and emotional disintegration in the country stems from the family breakdown, along with other related factors such as women's liberation, increased mobility and a desire for escape.

"There are escapes from reality into all sorts of metaphysical, quasi-religious modes," the psychiatrist noted. He pointed to the "abdication of will power, the giving up of choice and

becoming...emotionally enslaved by other people with false gods—such as Timothy Leary of the drug era and (Sun Myung) Moon of our present era," as evidence of this desire to evade personal responsibility.

The increase of female delinquency is a prime example of the kinds of social and emotional problems going up to a par in terms of drug abuse, violent crime, delinquent acts and ...instability, he added.

The "massive increase in violent crime, including murder," is caused primarily by "the decay of the family foundation here in America,"

and, "women, as they are becoming more emancipated, are turning their backs on traditional values, and have failed to replace them with others in their seeking a new consciousness," he said.

There is also a confusion between freedom of the press and the display of pornography, along with the tremendous mobility in the United States which causes people to become rootless.

The remedy to these ills must begin in the home, where too often there are parents who do not give their children the stability and sense of life-purpose which those children so acutely need.

## Three good men gone

Sometimes the measure of value of a thing is most noticeable when it is gone.

Such is the case of three good men who left us in recent weeks.

Three priests of the Archdiocese of Miami died. Father Matthew Grehan, Father Daniel Sanchez and Father Brian Redington have left vacancies behind altars, behind pulpits and in the confessionals where their voices and good works will be missed.

This vacancy of actions and sacramental dispensing that occurs when a priest is gone also

points up the importance of the priesthood and the need for vocations. The recent study by Father Andrew Greeley on schools and a "declining church" documents a decrease in the willingness of many Catholic families to foster vocations in the home.

If Catholic families would be aware of the real loss of the passing of a priest, it might also help them to realize the importance and meaning of the life of a priest and the benefits of fostering vocations in the home.



By Msgr. James J. Walsh

## Leaders see Lincoln's prayerful wisdom

Today with so many critical problems, it seems that leaders of both Church and State are mentioning more often the need of prayer to help solve what appears insoluble. But it seems a great many are not taking this seriously. Dependence on God does not appear to be one of the byproducts of our crises.

The same mood of self-reliance pervaded the country in the midst of the Civil War, someone with a sense of history just told us. Abraham Lincoln lost his mild manner one day when the bloodshed was at its peak and he delivered a stinging rebuke to his fellow Americans for their complacency towards God and prayer. To shake the people up, he proposed a "Day of National Prayer and Humiliation." In his proclamation he warned, "We have forgotten God...we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us..."

JUST WHEN government officials in a panic were packing archives to rush to safety outside of Washington, Lincoln confided that, "I went to my room and got down on my knees in prayer. Never before had I prayed with such earnestness...I felt that I must put all my trust in Almighty God."

The reactions to the

astronauts' admitting they prayed in their near disastrous flight seemed to surprise many. At a news conference John Swigert commented, "There's no doubt in my mind that—I didn't know it at the time, but looking back—it really united the world" in prayer. And he added this unexpected comment, "I think it is the good thing that came out of this flight." He developed the idea that their plight united people of all faiths and all colors in their common prayer.

IT'S A SAD commentary that Americans were surprised to learn that gifted men of science find it not only important but necessary to beg God's help. We have come a long way from the deeply rooted traditions of dependence on God. Our earliest history is threaded with instances where leaders and followers were convinced they could show no greater wisdom than in approaching God like children and begging his assistance. Men of faith, no matter what their position, went beyond the prayer-in-time-of-crisis attitude to relate even the comparatively insignificant things of daily life to the goodness of God.

This has been always the aim of Christian teaching. It has been, because prayer of petition impresses on us a fact we can easily lose sight of, in time of prosperity, namely, that we are creatures wholly dependent upon the power and mercy of the creator. We easily forget that not a thought, a word or an action, indeed not even one breath, can be produced without the

cooperation of God.

LINCOLN STATED that some men had become too proud to pray to the God who made them. It has always been true that proud men do not like to go to their knees to seek divine help, even if they secretly admit the need of it. One man commented that he would be ashamed to ask God to help in shaping his life when he knows very well he can take care of himself. This is the same kind of man whose face against a white pillow wears the most bewildered look in the hospital. He had to learn the hard way perhaps that even an invisible bug can fell a strong man and make him realize his dependence on other human beings, to say nothing about his dependence on God.

Prayers of petition—when made correctly—help prick the balloon of our own self sufficiency. When a man gets on his knees and asks God to lend his hand to the working out of another day with its many small problems, he is putting himself in his right place. He is acting like a creature, and admitting there is a Creator.

MOREOVER such prayerful acts deepen in us another conviction we can ill afford to do without, namely, the goodness of God towards us. Everyone to some degree takes for granted the never-ending generosity of God whereby with a lavish hand he heaps on us, body and soul, gifts beyond the power of money to buy. As we present to God present needs, we become more conscious of past blessings, an exercise in memory which deepens the

attractive virtues of appreciation and gratitude.

God has made it clear He takes seriously our obligation to Him. The Gospels repeat an impressive number of times the value of prayer of petition. "If you ask the Father anything in my name...Ask and you shall receive...Watch and pray lest

you enter into temptation...Give us this day our daily bread..."

Love of country should impel us to pray frequently for our nation and its leaders. Lincoln does us one more great favor in reminding us a century later of the need of prayer in our critical problems.

## What is background of 'Salve Regina?'

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

Q. My daughter is writing a book and wants to know the background of the Salve Regina. Can you give me this information?

A. The text of the Salve Regina ("Hail, Holy Queen") has been attributed to several writers, such as St. Bernard of Clairvaux; Adhemar of Puy, bishop of Compostela; and Hermanus Contractus of Reichenau. Stylistic features of the text point to Hermanus as probable author sometime in the 11th century.

One of the earliest liturgical uses of the Salve Regina was as processional chant at Cluny (c. 1135), but it may have been used elsewhere in the preceding century, since it seems to have inspired other 11th century antiphons.

The Cistercian order sang it as a daily processional chant from 1218 and after daily Compline (one of the Hours of the Breviary) from 1251. The

Dominicans had the same practice from 1230, including it also as a prayer for the dying; the Franciscans added it to daily Compline no later than 1249; and in the Carmelite rite at one time it replaced the last Gospel of the Mass.

From 1884 to 1964 it was one of the prayers prescribed by Leo XIII for recitation after every public and private recited Mass of the Roman rite.

Ancient prayers like the

### What is your question?

Salve Regina give us an insight on the Church's devotion to Mary, the Mother of God. Devotion to Mary "proceeds from true faith, by which we are led to recognize the excellence of the Mother of God, and by which we are moved to filial affection toward our mother and to imitation of her virtues" (Lumen Gentium 67).

Devotion to the Blessed Mother is the response of the Christian people to the role of Mary in the mystery of Christ and his Church.

# Consistory set May 24 for 19 named cardinals

VATICAN CITY—(NC)—The Vatican has announced that Pope Paul VI will create 21 new cardinals at a consistory to be held here May 24.

Among the new cardinals is Archbishop William Wakefield Baum of Washington, D.C., the new primate of Hungary, Archbishop Laszlo Lekai of Esztergom; and Archbishop George Basil Hume of Westminster, England, who was ordained a bishop only a month earlier.

THE POPE will also create two cardinals "in pectore" (in his breast), meaning that their names will be known

## Ecumenist Abp. Baum named a cardinal

(Continued from Page 1)

had ties with the Vatican, serving as a member of the Joint Working Group, consisting of representatives of the Catholic Church and the World Council of Churches, a member of the Mixed Commission of

only to Pope Paul himself. This is a practice often used to honor men working in socialist bloc countries or in politically difficult areas where their elevation to the Sacred College of Cardinals could provoke persecution.

The only non-bishop named a cardinal was Msgr. Boleslaw Filipiak, dean of the Roman Rota, the high Church court.

Other high prelates named for elevation to the college of cardinals were:

- Archbishop Octavio Beras Rojas of Santo Domingo, Dominican Republic;

- Archbishop Juan Carlos Aramburu of Buenos Aires, Argentina;

Catholics and the Lutheran World Federation, and as a delegate to the world Synod of Bishops in Rome in 1971. Most recently he was named a member of the Vatican's Congregation for Catholic Education and its Secretariat for Non-Christians.

- Archbishop Hyacinthe Thiandoum of Dakar, Senegal;

- Archbishop Lawrence Trevor Picachy of Calcutta, India;

- Archbishop Emmanuel Nsubuga of Kampala, Uganda;

- Archbishop Jaime Sin of Manila, the Philippines;

- Archbishop Reginald John Delargey of Wellington, New Zealand;

- Archbishop Aloysio Lorscheider of Fortaleza, Brazil;

- Archbishop Victor Razafimahatratra of Tananarive, Madagascar;

- Bishop Dominic Ekandem of Ikot Ekpene, Nigeria;

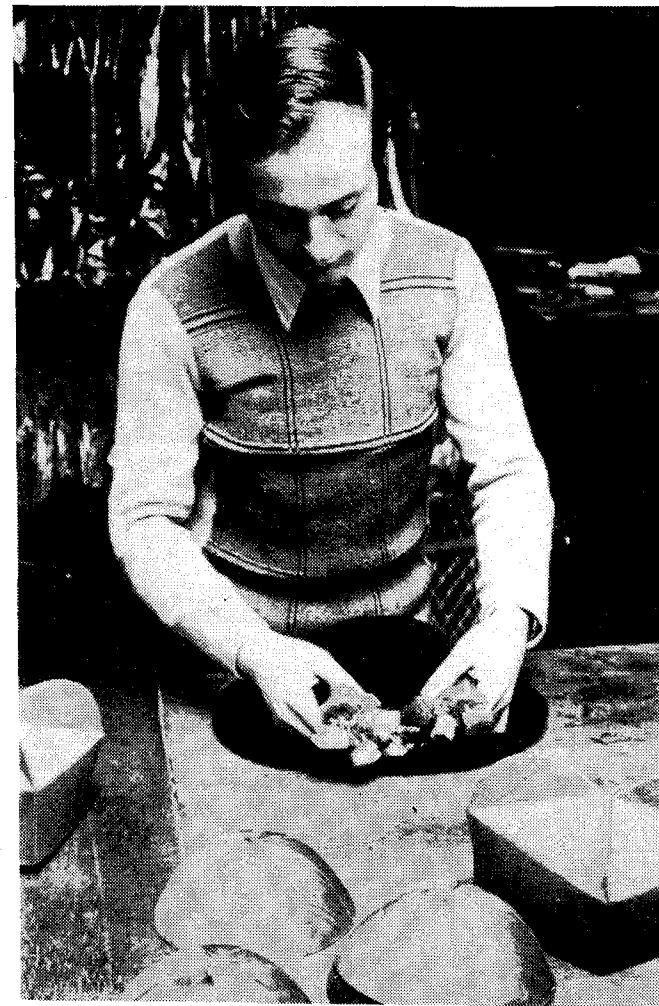
- Archbishop Opilio Rossi, apostolic nuncio to Austria;

- Archbishop Giuseppe Maria Sensi, apostolic nuncio to Portugal;

- Archbishop Corrado Bafile, pro-prefect of the Vatican's Congregation for Saints' Causes;

- Archbishop Joseph Schroeffer, secretary of the Vatican's Congregation for Catholic Education; and

- Bishop Eduardo Pironio, pro-prefect of the Vatican's Congregation on for Religious.



Papal hatmaker Fausto Marabini of Rome adds the final touch—a string of colorful tassels—as he completes work on a cardinal's red hat. The weeks ahead will be very busy ones for him as he makes red hats, birettas and zucchetos for 19 of the cardinals named by Pope Paul this week.

# Cdl.-elect Baum asks prayers, unity of all

WASHINGTON—(NC)—In a prayerful statement on his elevation to cardinal, Archbishop William Wakefield Baum of Washington expressed "deep gratitude" to Pope Paul VI for choosing him to assist in "confirming the faith of the universal Church."

In a homily at a Mass in St. Matthew's Cathedral here, Cardinal-elect Baum asked the congregation to "pray for me, pray for all of us, that we may better understand these mysteries ourselves and share with the people those 'heavenly things' which the Lord continues to make available to all of us."

America's newest cardinal also struck an ecumenical chord in his statement, a reflection of his involvement in the ecumenical movement.

After thanking "all the faithful of the Church of Washington who are keeping alive the flame of faith, hope and charity," Cardinal-elect Baum said:

"I HAVE in mind also the Christians of other communions, who together with us wait faithfully for the Lord and proclaim His salvation in our midst. I unite them, as well as all believers in the God of Abraham, Isaac and Jacob, in my prayer today."

Cardinal Patrick O'Boyle, who preceded Cardinal-elect Baum as head of the Washington archdiocese, presided at the Mass.

In response to reporters after the Mass, the new cardinal said he "stands with" the Pope on his encyclicals, but shares the anxieties of those who disagree on some points. He wondered, however, whether people read papal encyclicals, saying they deserve "more scrutiny."

The new cardinal also said that there is a "great deepening of spirituality" in the Catholic Church, and predicted that a "golden age of faith" is coming.

Archbishop Joseph Bernardin of Cincinnati, president of the National Conference of Catholic Bishops, said that in naming Archbishop Baum a cardinal "Pope Paul has paid tribute to the fine qualities of a remarkable churchman.

"It is also an honor for our country and I know I speak for all American Catholics in expressing my happiness and gratitude on this occasion."

Archbishop Baum is one of the 21 new cardinals created by Pope Paul April 27, and the only American among them.

When he was appointed archbishop of Washington in 1973, some segments of the black Catholic community were critical because they hoped that a black bishop would head the archdiocese. It has one of the highest concentrations of black Catholics in the United States.

At the time, Cardinal-elect Baum expressed hope that blacks would accept him "as

their friend and brother," and pledged to "do battle with racism."

The Washington archdiocese became the symbolic focus of efforts by blacks to gain a more effective voice in the Church. During Cardinal-elect Baum's tenure, a black secretariat with broad consultative authority was established, and a black, Bishop Eugene Marino, was

named auxiliary.

For Cardinal-elect Baum the promotion of Christian unity has been a hallmark of his career.

The Washington churchman was first executive director of the bishops' national commission for ecumenical affairs, 1964-1967. In that capacity he laid the groundwork for the official Catholic dialogues in this country with Lutherans, Anglicans,

Methodists, Presbyterians, the Orthodox and Baptists.

Cardinal-elect Baum also expressed concern about spiritual renewal within the Catholic Church. He once asked the archdiocesan senate of priests to "undertake a renewal of our apostolic consciousness" by an examination of the ministry of evangelization and the ministry of caring for the presence of the Holy Spirit in Catholics.

## Former, present CELAM leaders named cardinals

The current president and his predecessor in the Latin American Bishops' Council (CELAM) are two of four Latin Americans among 21 new cardinals created by Pope Paul VI.

Cardinal-elect Aloysio Lorscheider of Fortaleza, Brazil, has been CELAM president since 1975. He succeeded Cardinal-elect Eduardo Pironio, who left his CELAM post last year when he was named pro-prefect of the Vatican's Congregation for Religious.

CELAM, a Latin American Church agency founded in 1955, has been a leading force in Catholic renewal and action for social justice in Central and South America and the Caribbean.

Archbishop Lorscheider, a Franciscan, was at one time a professor at the Ateneo Antonianum, the Franciscan University in Rome. He also headed the Brazilian Bishops' Conference during the difficult years of Church confrontation with military authorities over the issue of human rights and political prisoners.

The archbishop of Fortaleza is currently engaged, along with other Brazilian bishops, in pushing for land reform legislation to forestall invasions by white settlers of Indian reservations, and to provide land for white farmworkers and those of mixed race in the vast expanses now being opened up in Brazil's hinterlands.

Cardinal-elect Pironio's main role during his long association with CELAM, first as secretary general and then as chairman, was to push forward action programs inspired by the new theology of liberation, without yielding to strong conservative pressures or to pro-marxist leftwingers within the Church.

AS BISHOP of Mar del Plata, an Atlantic shore diocese of 500,000 Catholics in Argentina, Bishop Pironio took a strong stand against the political violence that took more than 1,300 lives under the deposed Peron regime. Among the victims were several of his closest helpers. He himself received death threats from extremist rightists.



## News briefs

### Religious leaders join march

Boston's top religious leaders, including Cardinal Humberto Medeiros, joined politicians and an estimated 75,000 other people in a march against the violence that has inflamed tensions in that racially troubled city. Caught in a crossfire of criticism from both sides of the busing issue, Mayor Kevin White called for the march in an attempt to ease the pressures touched off by the racially motivated beatings recently of a white and a black man.

★★★

### Cardinal condemns execution

Cardinal Anibal Munoz of Bogota told the powerful Confederation of Colombian Workers that the killing of their leaders by guerillas "is a murder that shakes the foundations of Christian society." The clandestine M-19 movement claimed responsibility for the kidnaping two months ago of Jose Raquel Mercado, and for his "execution" April 19. More than 50,000 people attended his funeral April 21.

★★★

### Sisters oppose baby food push

The Sisters of Precious Blood have filed suit in U.S. District Court in New York in an attempt to force Bristol-Myers—the second largest American manufacturer of infant formula—to reveal details of its sales push in the underdeveloped world. The move comes at a time when the marketing practices involved in sales of infant formula in poor nations have come under criticism from segments of the medical profession.

★★★

### Urges help for black Africa

The general secretary of the U.S. Catholic Conference (USCC) has urged the United States to help emerging African nations achieve economic independence and use boycotts and other pressures to bring freedom for blacks in South African and Rhodesia. Bishop James S. Rausch of the USCC called black liberation movements in Rhodesia and South Africa, "legitimate expressions of the peoples' desire for human rights," in a letter to Secretary of State Henry Kissinger.

★★★

### Canadian parents 'reluctant'

Canada's 80 bishops are attacking the problem of parental withdrawal from the area of religious education of children, according to reports coming out of the spring meeting of the Canadian Catholic Conference in Ottawa. A working document on religious education presented to the bishops said in part: "Parents are apathetic. Many do not practice. Others are more or less interested. A small number only is ready to collaborate." Parental reluctance to teach religion was laid to lack of interest, lack of contact with teachers and ignorance or rejection of the new approach to catechetics.

★★★

### SB1 called repressive

Religious leaders in Washington remain dissatisfied with a proposed reform of the federal criminal code despite congressional compromise efforts which have resulted in the elimination of several of the bill's most highly criticized provisions. The bill, SB1, is widely regarded by religious leaders as repressive, unnecessarily punitive, and a threat to civil rights. Religious groups are particularly concerned with sentencing provisions in the bill, a bias against parole and probation and provisions which would limit freedom of speech and dissent, according to Daniel Sheehan, counsel for the Jesuit Conference.

# Pope asks Congressmen to defend life, liberty

VATICAN CITY—(NC)— In a meeting with U.S. congressmen, Pope Paul VI urged America to launch a new era of "openness and concern for the needs of the world."

Pope Paul, receiving a group of U.S. Representatives who are touring Italy, exhorted the legislators to "maintain with reverence and pride the salutary tenets on which your

country was established."

THE FIRST duty of a legislator which the Pope mentioned during the audience was to defend life. Observers saw this as a reference to the abortion issue.

"By the sacred trust committed to you by the people, and in loyalty to your very Declaration of Independence, you have been

called to the service of defending life and promoting true liberty and happiness among your people," the Pope asserted.

He expressed satisfaction that the pledge of allegiance still reads: "One nation, under God."

THEN, IN what was probably a reference to the Watergate scandals, the Pope said: "May your land be indeed a land of upright conduct in personal and public life—a land where truth is respected and where brotherly love is the criterion of greatness."

The 78-year-old Pope said he was praying that "America may go forward to a new era, humbly expressing gratitude for the immense blessings received from the Creator."

"With openness and concern for the needs of the world, may she guard the spiritual and moral heritage of her past, in order to ensure a future "with liberty and justice for all.

"Of necessity your anniversary engages the reflections of all citizens on the equality of human dignity and destiny, and on the rich ethnic background of the United States."

THIRTEEN U.S. legislators were in the group that met with the Pope.

Cochairmen of the group were Gus Yatron (D-Pa.) and Sam Gibbons (D-Fla.).

## Commencements set at Biscayne College

More than 200 students will be graduated this year at Biscayne College, which will also confer honorary degrees on five persons during commencement exercises on May 7 and 8 at Carroll Hall on the north campus.

Archbishop Coleman F. Carroll will preside during graduations at 8 p.m. Friday and at 3 p.m. Saturday when 182 Bachelors of Arts degrees and 26 Masters' degrees in Human Resources will be conferred by Father John J. Farrell, O.S.A., president of the college founded almost 14 years ago by the Augustinian Fathers of Villanova, Pa.

BACCALAUREATE services are scheduled during 5 p.m. Mass on Saturday, May 1, at Our Lady of Charity of Cobre Shrine, 3609 S. Miami Ave., for collegians at the college's downtown campus; and at noon Mass on Friday, May 7 in Carroll Hall on the north campus for those enrolled there.

Recipients of honorary degrees on May 7 include Loren M. Berry, founder of the L.M. Berry Co., Dayton, Ohio, whose company specializes in telephone directory yellow pages. He will be awarded an honorary Doctorate of Commercial Science. Also Mrs. Polly de Hirsch Meyer, first woman in Florida to obtain a construction license, who will be awarded an honorary Doctorate of Humane Letters. Widow of the late Baron de Hirsch Meyer, she is a member of St. Patrick parish, Miami Beach; a licensed realtor and a member of the board of the City National Bank founded by her husband.

Ralph Renick, vice-president in charge of news, WTVJ, will be the speaker.

ON SATURDAY, May 8th, an Honorary Doctorate of Journalism degree will be conferred on Horacio Aguirre, editor and manager of Diario Las Americas, Miami's Spanish language daily newspaper since 1953. A graduate of LaSalle Institute, Managua, Nicaragua, Dr. Aguirre is a member of St. Rose of Lima Church. He serves as a director of the Inter-American Press Assn. and of the Fidelity National Bank and is also a member of the ad-

visory board of Florida International University.

Dr. Agustin Castellanos, Sr., physician, will be honored with a Doctorate of Science degree. The founder and director of the League for Health of Children in Cuba was for many years the medical director of Havana's Municipal Children's Hospital and from 1958 to 1966 was chairman of the Cuban Chapter of the American Academy of Pediatrics.

Charles Dascal, president and founder of Dyn Electronics, Inc., and chairman of the board of the Continental Bank of Miami, will receive an honorary Doctorate of Commercial Science. Now president of Western Investments Corp., he is a graduate of the University of Havana School of Engineering.

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# MARY

wife  
of  
a  
carpenter

"Isn't he the carpenter, the son of Mary?" people said of Jesus, amazed at his wisdom. Because indeed, He was a carpenter, and Mary, his mother, was the wife of a carpenter.

He who was the Son of God, and who was able to turn the very stones into bread, instead chose to earn a living as a simple working man.

Mary also, was a working woman. Going about in the cares of the house, like the women of her time, she was able to teach us what we Christians seem to be always looking for. In her there was no dichotomy between work and prayer, action and contemplation, for she was always a "doer of the Word." Ever open to the work of God in her life, she really understood the meaning of action—a collaboration with God in the fulfillment of his plan.

And that's what we all have been called to, "to be God's collaborators." (1Cor. 3,9).



## Vatican II - on work

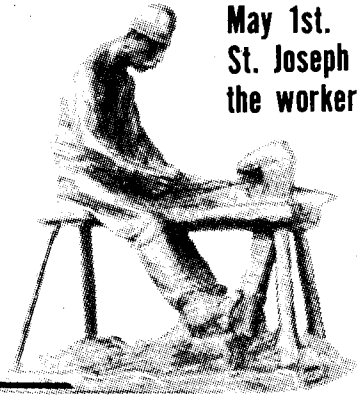
To believers, this point is settled: considered in itself, human activity accords with God's will.

It is ordinarily by his labor that a man supports himself and his family, is joined to his fellow men and serves them, and is enabled to exercise genuine charity and be a partner in the work of bringing God's creation to perfection. Indeed, we hold that by offering his labor to God a man becomes associated with the redemptive work itself, of Jesus Christ, who conferred an

eminent dignity on labor when at Nazareth He worked with his own hands...

From all these considerations there arise every man's duty to labor faithfully and also his right to work. It is the duty of society, moreover, according to the circumstances prevailing in it, and in keeping with its proper role, to help its citizens find opportunities for adequate employment. Finally, payment for labor must be such as to furnish a man with the means to cultivate his own material, social, cultural, and spiritual life worthily, and that of his dependents...

Among the basic rights of the human person must be counted the right of freely founding labor unions. These unions should be truly able to represent the workers and to contribute to the proper arrangement of economic life. Another such right is that of taking part freely in the activity of these unions without risk of reprisal.



# Mother Teresa talks to educators

CHICAGO —(NC)— Mother Teresa of Calcutta, with the Gospel message of service to the poor, to which her life testifies, was the highlight of the 73rd annual convention of the National Catholic Educational Association (NCEA) here.

Mother Teresa drew standing-room-only audiences to general sessions of the April 19-22 convention. The Catholic educators, students, clergy and laity enthusiastically applauded her reminder that to serve the poor, the unwanted and the lonely is to serve Jesus Christ.

CALLS TO affirm what is

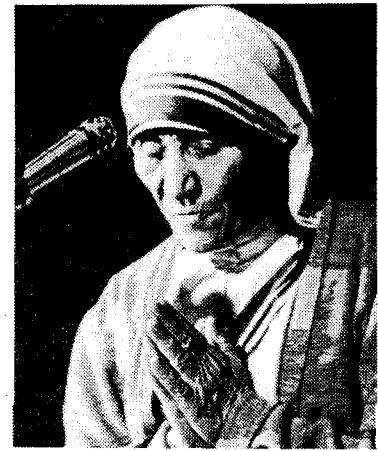
distinct in Catholic tradition and reasons for optimism about the future of Catholic education were other major features of the convention, which attracted nearly 20,000 participants to McCormick Place and the Conrad Hilton Hotel.

Archbishop Jean Jadot, apostolic delegate in the United States, told convention delegates that the Easter experience of resurrection from death, transforming despair into hope, is reflected in current hopes about the future of Catholic education. One such reason, he said, is the evidence from surveys showing the confidence of Catholics in their

educational system and their willingness to make sacrifices of time and money for it.

The final convention speaker, Sargent Shriver, who recently withdrew from the campaign for the Democratic presidential nomination, praised the Catholic school system for taking upon itself throughout U.S. history "the education of the immigrants, the poor, the tempest-tossed, the down and out." The Catholic school system, Shriver said, "without doubt, has had extraordinary success in taking the underprivileged and making them upwardly mobile."

AT A press conference, Shriver defended the right of Catholics and others to become involved in seeking constitutional amendments to change conditions in society. "The right to amend the constitution is a constitutional right," Shriver said. He added



that the right could be exercised with regard to abortion or government aid to nonpublic schools.

Shriver's emphasis on involvement in politics to effect change contrasted with the approach of Mother Teresa, who said; "I do not mix up in politics." The focus of the Missionaries of Charity, which Mother Teresa founded in 1950, is on service to the poor as individuals, she said. Others are better qualified to engage in political action for social change, she added.

At the end of life, God "makes judgment on what we have done to the poorest of the poor," said Mother Teresa. She said that when Jesus "spoke of homelessness he meant not only the need for a home of bricks, but being lonely, ignorant, unwanted."

CONCERN for the unwanted was also the message of Dr. Mildred Jefferson, a

Boston surgeon and chairperson of the National Right to Life Committee. She said the members of the right to life movement "want this country to be a place for all, not just for the bright and the beautiful, but for those who are not loveable at all, those who will never be anything but a burden on society."

One of the surveys to which Archbishop Jadot referred in speaking of reasons for optimism about the future of Catholic education was the one published recently in "Catholic schools in a Declining Church" by Father Andrew Greeley, William McCready and Kathleen McCourt of the University of Chicago's National Opinion Research Center (NORC). In a talk at the convention, McCready restated one of the study's findings: that in 1974 nearly 90 percent of Catholics in the United States expressed support for the continuation of the Catholic school system.

Another voice of optimism at the convention was that of Maryknoll Father Eugene Kennedy, professor of psychology at Loyola University here. Father Kennedy said there is no vocation crisis in the U.S. Church. "There is a vocation crisis only if we think in terms of priests and Religious," he said.

The biblical theme of servanthood is appropriate to the present time, Father Kennedy told a convention session. "Our common servanthood defines the vocation of believers. Our future does not lie in outmoded theologies but in understanding the public nature of the service expected of the people who are ministers by Baptism."



Listening to Mother Teresa talk about her work with the poor and the dying in the slums of Calcutta, an audience of thousands jams the room at a Chicago hotel, where Catholic educators were meeting for a convention.

# FAMILY PLOT:

For true believers only



Bruce Dern and Barbara Harris doing a bit of roadwork in Hitchcock's FAMILY PLOT, a Universal release.

Family Plot (Universal) is a slack, tongue-in-cheek Hitchcock film, which the Master's fans will love despite everything.

This rather talky and slow-moving film shows Director Alfred Hitchcock in a more whimsical and, happily, less bloody-minded mood than has been his recent wont. The plot is extremely complex, involving the linking of two couples, the first of whom, Bruce Dern and Barbara Harris, are dishonest but harmless; whereas the second, William Devane and Karen Black, are dangerous as well.

Family Plot uses up its meager ration of suspense quite early as Harris and Dern—the former an eccentric, not-quite-bogus medium, the latter her out-of-work actor lover—trace the missing heir to a vast fortune only to run afoul of Devane, a polished but vicious kidnapper.

The brilliant audience manipulation that represents Hitchcock at his best is nowhere evident in Family Plot. Here the Master's hand,

rather than exercising a tight control over what is happening on screen, seems to be signaling to the faithful out in the audience to rally around and have a good time despite everything. The mood is thus relentlessly tongue-in-cheek.

Since the only excitement in the course of the film's two hours is a good rendition of that old chestnut the out-of-control-car careening down the mountain road, the burden falls heavily upon the actors. Dern is good as anyone possibly could be handicapped by so ill-defined a role, and William Devane shows a sinister authority as the villain. The women fare less well. Barbara Harris is cute, Karen Black is innocuous, and Cathleen Nesbitt has to contend with paragraph upon paragraph of exposition.

Finally, Family Plot is peppered with profanity and unwitty double entendres, which, like Dern's fuzzy hairdo, seem to be an attempt, for want of better, to inject some life into a slack film meant for True Hitchcock Believers only. (A-III)

## HELTER SKELTER: CBS cashing in on crime

By MICHAEL GALLAGHER

Well, CBS has emerged victorious from the Helter Skelter crisis, having not only drawn some 57 per cent of the available audience, but done it

### television

in such a way as to spike the guns of moralists all primed to get outraged. The general agreement, however grudging, seems to be that CBS's treatment of the Tate-LaBianca murders was not sensational.

So what's to be said? You can't argue with success can you? I think you can—otherwise you couldn't say anything critical about Stalin or Genghis Kahn. CBS's decision to go ahead with this project was motivated by a desire to cash in on this horrible crime and thus gain an edge over its rivals in the rating game, and its getting away with it bodes ill for the future of television.

Did CBS really eschew sensationalism? True, there was no actual depiction of the murders themselves, but, first of all, given the crass nature of network television, I can't believe that it was any regard for taste and morality that caused CBS to use at least this

much restraint. For CBS executives were sure that the sensational nature of the material would attract a vast audience, that summum bonum in the land of commercial television, and they also knew that to attempt to heighten it would gain nothing in terms of a larger take and might arouse latent—and how latent it is!—moral indignation of the American public. Thus CBS had its cake and ate it too.

Does CBS really believe that the way to heal the ills of American society is to expose sores to public view without any further therapeutic effort? Ah, but Manson and his friends will be eligible for parole in a few years, and thus there is some merit in our being reminded of what they did. But what are we supposed to do? Make the parole laws tougher? Restore capital punishment? Perhaps there are solid arguments in favor of such actions, but we should not be impelled towards them by a cheap, shallow semi-documentary like "Helter Skelter." Which brings us to the aesthetic quality of the film, a by-no-means-negligible point.

I find a comparison in this regard between Helter Skelter

and All The President's Men irresistible. The events treated in both films have a built-in audience appeal, and both are based on best sellers. Both, furthermore, deal with crimes that in different ways help shock us into a realization that something was seriously wrong with our society.

All The President's Men, however, is done with taste and intelligence. Thus you come away from one film feeling better about the human race, and you come away from the other degraded and insulted. In the one case, the hacks grinding out the movie rode along on the intrinsic sensationalism of the material. Whereas in the other, Director Alan Pakula and Writer William Goldman constructed a film in accordance with the rules of good artistic composition.

CBS served neither art nor morality by its simple-minded, heavily padded treatment of a horrible event that cries out for serious and significant interpretation.

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WPTV

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CURCH AND THE WORLD TODAY—Ch. 7  
WCKT. "Biscayne College Story."

10:30 a.m.  
THE TV MASS—Ch. 10 WPLG, Fr. Robert  
Palmer

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  
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# IRONY TRAGEDY HEALTH CYNICISM

**"When anti-abortion protestors brave a minus-10 degrees wind-chill in a January demonstration in Washington they are treated like unenlightened bigots. The experience of being Catholic in America is to be portrayed in public almost always as less than moral."**

By MICHAEL NOVAK

In Chicago, when they indict a Catholic politician, his standing with the voter does not always decline.

Mr. Dooley once voiced this proverb: "When a fella says, 'Tain't the money, it's the principle,' it's the money."

I find myself that when I hear a politician speak about "morality" and "reform" and "trust" and "faith," my stomach begins to squirm. I know he's out to get me, even if I don't know how yet.

The experience of being Catholic in America is to be portrayed in public almost always as less than moral. Even when we only play bingo, many think us immoral. On aid to parochial schools, on abortion, on almost any issue, if Catholics take one position, that's the position treated as less moral than the opposite.

When anti-war protestors marched in the streets, that was treated as conscience and moral witness. (Even so, more working people were against the war than academic people. The sons of the former, not in college, were being drafted.) When anti-abortion protestors brave a minus-ten-degrees wind-chill in a January demonstration in Washington, they are treated like unenlightened bigots.

The language of American public life is a

## know your faith

predominantly Protestant language. More specifically, it is the language of the dissident, evangelical and Puritan strain of Protestantism. The "saints," perfectionists and purists came to this country. They set the temperature.

Americans describe almost everything in moral language, both in international and domestic affairs. Liberals speak of "compassion" and "justice." Conservatives speak of "morality" and "the solid

traditional virtues that make this nation great." You would think that our political parties were in reality rival churches, rather than instruments of power,

interests, and pragmatism. Americans seem disillusioned when politics is politics. They want politics to be morality.

The history of the Irish has taught them a certain cynicism about Anglo-Saxon politics. The history of the Eastern Europeans, the Italians, the Germans, and the Latinos has also taught them a deep sense of tragedy, irony, and healthy cynicism. The Catholic people, in general, are not

afraid of politics, even dirty politics. We're used to it. That's all our people have known.

Even in America, we're used to the hypocrisy of public statements. In Pennsylvania, just to be put on the line in mines or mills, immigrant laborers had to pay a bribe. Those on the bottom of the American ladder know the way the system really works. We have been on the bottom. In some ways, many of us still are. The Puerto Ricans in New York, the Chicanos in many cities. In Pittsburgh, two out of every three families with incomes under \$6,000 per year are "foreign stock." Blacks are not the only sufferers in the United States.

Being born Catholic is to learn early that human individuals are often sinful,

evil, hypocritical, and unreliable. It is to know from a thousand years of experience that neither the State nor other institutions are, finally, to be trusted. It is to know that high hopes and great dreams are often, even usually, disappointed. That tragedies occur in every life. That there is an ironic underside to every bright cottony cloud in the blue sky.

What Catholics had to learn in America was a belief in hope and happy endings. Most of our families never knew those before. But we retain a certain healthy skepticism.

On earth, human beings have no lasting home. America itself, land of the great dream, has many ironic, tragic, and cynical aspects. Those who understand their Catholic heritage are seldom shocked.

Some of us, indeed only feel truly happy when everything is going badly. When things go well, we begin to be afraid. We don't expect reality to go well. "Something must be wrong. Watch out."

Still, many of us today have Protestant heads and Catholic stomachs. We've learned to be optimistic, highly moral, and future-oriented; we like to "look for the silver lining" and to be hopeful. But we know in our stomachs that, just as our grandmothers predicted, it will probably all end badly. Wise women, our grandmothers.

It is a sign of maturity to have a tragic sense, a nose for irony, and a deep streak of cynicism. From these, humor springs. The Catholic people tend to laugh often, deeply, and all the way to the stomach.



# The Pharisees and the

By STEVE LANDREGAN

Jesus stands at the center of the Gospel. He is the Good News that is his message. He is both proclaimer and inaugurator of the Kingdom. He is the healer of the sick who makes the blind to see and the deaf to hear. He is the One who announces salvation to the poor and freedom to captives. It is He who does all this and then confronts us with the fundamental question: "Who do you say that I am?"

Jesus' question separates men into believers and non-believers, into those who answer "You are the Christ, the son of the Living God," and

those who respond "you are in league with Beelzebub!"

Two groups in the Gospels epitomize the responses of all men for all time to the presence and proclamation of Jesus. They are the Pharisees and the Twelve.

The Pharisees are well born, educated, influential, pious and faithful in their religious observances. They have a real esteem for Scripture and revelation. Their teachings are based on oral tradition as well as the written law, a fact which gives them a flexibility other contemporary Jewish sects do not possess. They are

the ecclesiastical liberals of their day with firm messianic hopes centered on a coming Kingdom of God and a resurrection of the dead.

Indeed, it would seem that such a group would welcome Jesus' proclamation of the Kingdom, but instead they are suspicious and hostile from the beginning of the Gospel accounts.

The portrait the Evangelists paint of the Pharisees is of a group of proud, self-righteous, elitist bigots, so concerned with trapping Jesus that they never hear his message.

Father John McKenzie attributes the hostility of the Pharisees to the fact that Jesus threatened their position as religious leaders, and describes their basic fault as their refusal to admit that Judaism could reach any further development beyond themselves.



**"The pharisees are well born, educated, influential pious and faithful in their religious observances. They have a real esteem for Scripture and revelation."  
(This 6th-century mosaic depicts the pharisee and the publican.)**

By FATHER ALFRED MCBRIDE, O. PRAEM.

"The Church, chosen together with you, sends you greeting, as does Mark my son" (I Peter 5, 13).

Mark was the youthful and loyal disciple of Peter. Born of a Greek-speaking Jewish family, Mark was a cousin of Barnabas and a coworker with him in the earliest missionary endeavors. He was well known to Paul, and though he did not seem to measure up to Paul's rugged standards of missionary life style (few could), he did remain Paul's friend and was invited to visit with him at Ephesus some years later.

While Matthew's Gospel is ranked first in the sequence of Gospels in all texts, Mark's is most probably the first one written. He writes the shortest Gospel. He tells no Christmas stories. His interest is the ministry of Jesus and the saving events of the cross and Easter. Some have called his Gospel a passion narrative with a prologue.

The story of Christ's passion and resurrection was the substance of the first preaching of the Apostles. Only gradually were the other memories of Christ's life and ministry added to the substance of the preaching of the kingdom. The heart of the matter was the saving act, and that is what the first listeners heard. That is why the passion-resurrection narrative was the first to receive a continuous formation and why it assumes a

dominant part of each Gospel.

Mark's account of the Passion is probably the closest to what was heard from the lips of the apostolic preachers. And since Mark was the disciple of Peter, he was doubtless influenced most by the faith-filled and moving preaching of the straightforward fisherman from Galilee. Thus as we read the Markan story of the passion we can sense the simplicity of the most original proclamation of the events of the passion and experience hints of the directness of Peter bluntly disclosing his faith in the most beloved person he could ever have known—the Lord Jesus Christ.

Mark presents the passion story as the crowning event in the life of Jesus, wherein He is finally recognized as Messiah-Savior. Mark assumes that the earthly career of Jesus is the fulfillment of God's design for the world, hence he seems almost to hasten to the dreadful climax lest anyone miss it as an integral part of the work of Christ.

"The hour is on us" (Mk 14, 41). Normally biblical people are not preoccupied with time. They wore no watches and possessed no alarm clocks. They were not pressed by the discipline of the minute hand. They experienced time more loosely, more vaguely—perhaps more joyously. Hence when they do advert to talking about time, such as "the hour," they are really speaking more about the occurrence of an important decision

or an historic turning point in personal life or that of the world. Mark notes Christ's word at arrival of "the hour," namely the moment of truth when the saving act takes place, the saving act of

Mark dwells on the character of Christ, especially the trial. He shows how the prisoner is presumably under judgment becomes the judge of the ecclesiastics, the fickle crowd, the wavering Pilate. Mark pictures the crowning of what the people called a "mad messiah," the carrying of the cross and the sharing of an African Jewish pilgrim Simon.

Mark details, in the simplest terms the final humiliation at Calvary, where Jesus yields his life, despised and rejected by the world, accepted by his Father. Yet in the darkest moment, Mark records the first testimony of faith that comes from the lips of a Roman: "Clearly this man was the Son of God!" (Mk 15, 39).

Mark closes his Gospel with eight verses about Easter that is enough. Jesus lives; the world concludes with the awe of the first ones to come to face with the supreme whereby God brought glory and beauty out of the ashes of the old and began the new kingdom of power.

## MARK: Preacher of the Passion



# e Twelve

The Pharisees of Jesus' time seem more tragic than anything else. There is no more apt description for them than Christ's own... "blind fools!"

If the Pharisees are well born, educated and influential, the Twelve are, by comparison, as unlikely a group of world changers as could be found in the Roman Empire.

For the most part they are fishermen from Galilee, hardened, honest, simple men with an adequate but unsophisticated knowledge of Scripture and Jewish traditions and expectations.

In place of the hostility of the Pharisees, the Twelve view Jesus with awe and wonder, not fully understanding Him but responding to his call with a faith that makes up in zeal what it lacks in sophistication.

The Evangelists picture the Twelve as anything but folk heroes. The human shortcomings of each is brought into sharp focus as they argue over which is to be the greatest, or become overly protective and officious in trying to protect Jesus from others, even little children.

They try the patience of Christ and drive Him to say in exasperation, "Philip, after I have been with you all this time, you still do not know me?" and "Take your finger and examine my hands. Put your hand into my side. Do not persist in your unbelief, but believe!"

It is the most human of all, impetuous, bumbling, weak Peter, who is chosen to lead the Twelve...called, taught and finally sent forth by Jesus to turn a world around by his love. Not "blind fools" but the "light of the world" is the appellation He gives them.

What separates "blind fools" from the "light of the world?" It is not their origin, their education, their piety, their faithfulness to religious observances, even their love for Scripture.

What separates them is how they respond to the presence and proclamation of Jesus when He confronts them with the fundamental question... "Who do you say that I am?"

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## Discussion

1. Who were the Pharisees?
2. Read in The Gospel According to Matthew, "Call of Matthew," Chapter 9, verses 9 through 13.
3. Read Chapter 8 in The Gospel According to Mark.
4. What can modern Christians learn from the Pharisees? Discuss.
5. What kinds of people did Christ select for his Apostles? What can this tell us about ourselves? Discuss.
6. What separates "blind fools" from the "light of the world"? Reflect upon who Christ is, what He means to you, how He lives within you.
7. Read The Gospel According to Mark in its entirety. Reflect upon it.
8. What can we learn from the graciousness Christ practices? Examine your own life—your day-to-day encounters with others. Does your behavior reflect graciousness? Patience? Are you considerate?
9. Discuss what it means to live as a Christian, a reflection of Christ.
10. What is "healthy skepticism"?
11. Discuss this statement: "It is a sign of maturity to have a tragic sense, a nose for irony, and a deep streak of cynicism."



## \$1 Million question

By TOM LENNON

An eighth-grader who lives next door to me is wrestling with the problem of whether to give up his paper route. He wants more free time, but he also likes money.

My niece, who is 14, is trying to decide whether to spend all the money she has earned baby-sitting on an expensive aquarium.

You too may be discovering that you now have more decisions to make. It's a part of growing up, and as the years go by your decisions will be ever more eventful. Should you start smoking? Should you drink beer? What subjects should you take in high school? Should you go to college? Should you marry or remain single?

Life abounds with decisions, big and small. What they all add up to is the kind of person you will become. Thirty years from now you may be a pleasant, responsible person, or you may be one of life's losers, self-centered, mean, hard-to-be-with.

### Young World

In the long run your biggest decision will center on this question: What is life all about? The answer will involve what you think of Jesus and the messages He sends your way through Scripture and the events of life. Can his words about love be taken seriously in this messed-up world? Will you pray to Him now and then—and conveniently overlook what He asks of you the rest of the time? Will you become his close friend, or will you little by little shut Jesus out of your life completely? These million-dollar questions are linked with your happiness now and forever. In one way or another you constantly have to make decisions about Christ and the meaning of your life.

In those years when the Lord was visible on earth, two groups of people reached decisions about him. The Pharisees and the Twelve Apostles sum up the responses of all men of all time to the presence and the words of Jesus. These two groups of people were sharply different.

Wealthy, educated, and influential, the Pharisees were faithful in observing the religious practices of their time. They had a deep respect for Scripture and looked for the coming of the kingdom of God. But something was terribly wrong. Instead of welcoming Jesus, many of them were suspicious, hostile, proud, bigoted, and sought to trap Jesus. Apparently they thought He was a threat to their position as religious leaders. And their main fault seems to have been a refusal to admit that their Jewish religion could become any better than what it was then. Jesus called them "blind fools."

Most of the Apostles were fishermen, tough, honest, simple men with a fairly good knowledge of Scripture and of the Jewish hopes for a messiah. At first—and even second—glance, you wouldn't expect them to change the world.

You might even wonder why Jesus chose them. Although they liked the Man who had called them to a new life, they didn't fully understand Him. They argued in a petty way about who would be greatest in his kingdom, and, acting like big-shots, they tried to keep children away from Him. At one point, bumbling, weak, impulsive Peter denied he even knew the Lord. And Thomas' stubbornness after the resurrection led Jesus to say, "Take your finger and examine my hands. Put your hand into my side. Do not persist in your unbelief, but believe."

Despite these serious flaws, the Apostles looked on Jesus with wonder and love. In the end they responded fully to his call and made the decision to try to live as He had. They became not "blind fools," but the "light of the world."

From now till the end of time, people will be making decisions about Jesus. Day-by-day and in a thousand ways, many persons are now saying, "I'll go with the Lord. I'll try to be friendly and helpful, and put up with hardships patiently. I'll go on hoping no matter what happens. Even if I goof up something awful at times, I'll keep on trying to love God and the people around me."

But, always, other decisions are possible. They can lead to tragedy and doom.



# THE GOSPEL TRUTH

## Jesus encounter brings warmth

THIRD SUNDAY OF EASTER  
Reading I, Acts 3: 13-15, 17-19  
Reading II, 1 Jn. 2: 1-5  
Gospel Lk 24: 35-48



By FR. FRANCIS X. FENECH

The first Easter experience was a source of joy and enlightenment to the disciples. The risen Jesus in his first encounters manifests very obviously this double characteristic. He brings warmth to the heart and enlightenment to the intellect.

This dual virtue of the risen Jesus is very important because the human intellect has a failing which, to be sure, is a very considerable one. It has no conscience. Napoleon is the readiest instance of this. If his heart had borne any proportion to his brain, he would have been one of the greatest men in all history. Several others make the same mistake. They do not realize and can never accept the fact that the heart has reasons that reason does not understand.

The ways of the heart, like the ways of providence, are mysterious. But when the heart goes before, like a lamp, and illumines the pathway, many things are made clear that else lie hidden in darkness. Win the heart, and understanding is easily convinced.

The risen Jesus in this Sunday's Gospel first tried to win the hearts of his disciples to lead them from fear to joy. "Why are you disturbed?" he told them, "Why do such ideas cross your mind?" He prologed this with the greeting "Peace to you," "that peace" as the collect has it, which "the world cannot give."

The author of Ecclesiastes swung off after it down every road he saw, and has left us the record of his search. He looked for it in labor, and began to envy death. He looked for

it in wealth, and it escaped like the wind. He looked for it in wisdom, but never a handful of quietness: only travail and vexation of spirit. Was that yesterday's experience, or is it the transcript of today and tomorrow?

The gift of peace comes not by seeking. It comes when a purpose that slipped out of life gets back in. Our Lord's disciples were restless and uneasy not just because they thought they were seeing a Ghost, but also because with Christ gone the pattern of things was gone. They were once aspiring to change the face of the world in the company of the Galilean prophet. With his mangled body there in the tomb, what could anybody do?

Christ, having won their confidence, starts to enlighten their minds. He offers visible and tangible proofs of the corporeal reality of his resurrection. "They immediately touched Him," and their joy was so great as to leap beyond belief. "It seemed to good to be true." So he gives them a final demonstration of his corporeity. He eats a piece of broiled fish. His glorified body was no longer in need of food, but was still able, and willing, to partake of it for their sake.

Then follows his message to them: His apostolic message and world mission had been foretold in the Scripture. For their task, he promises that they will be clothed with power from on high. Their brain force will also be united with energy of character. Their intellect will be like glass. It will admit the light of heaven and reflect it. Moreover, they were not to be like small retail dealers who trade only with their neighbor. They were to be like great merchants who when they trade link the four quarters of the globe.

The encounter between the risen Jesus and his disciples is logically known as an Easter experience. It includes an encounter with his love and fidelity, with his blameless obedience in the darkness of his death and with the Easter event itself. It was the risen Jesus who provided the ground for that experience and conversely for the Easter faith of his disciples. It is also the same risen Jesus who is the light of our intellect and our faith.

## Prayer of the Faithful

THIRD SUNDAY OF EASTER  
May 2, 1976

**Celebrant:** Oh almighty God, we are the people of your pasture and the sheep of your land. Please listen to our prayers.

**LECTOR:** Our response will be Lord hear our prayer. For our Holy Father, Pope Paul VI, for all the bishops of the universal church and for all who guide us in ruling the earth and created things, as God would rule them, we pray to the Lord.

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

**LECTOR:** For our brothers and sisters, the migrant and seasonal farmworkers who provide us with our daily bread and nourishment, that they may find just and equitable solutions to their many problems. We pray to the Lord.

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

**LECTOR:** A greater spirit of solidarity throughout the world, among the rich, the marginal and those still trapped in poverty, we

pray to the Lord.

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

**LECTOR:** For all those who dedicate themselves to know creation, its constitution, its natures, and its laws, never lose sight of their work as a means to perfect the earth as God would perfect it, we pray to the Lord.

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

**LECTOR:** For ourselves, that we may become more aware of the need for justice and love in our society and thus be moved by the Holy Spirit to involve ourselves in this struggle, we pray to the Lord.

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

**Celebrant:** All powerful, eternal God, give us an awareness of the injustices your poor people suffer, and inspire us with the courage to involve ourselves in establishing your kingdom of justice, love and peace. We ask this through Christ our Lord.

**People:** Amen.

## Oración de los Fieles

ORACION DE LOS FIELES  
Mayo 2 de 1976

**Celebrante:** Dios todopoderoso y eterno, somos tu pueblo y tu rebaño. Escucha nuestras oraciones.

**LECTOR:** Nuestra respuesta será "Escúchanos, Padre Santo".

**LECTOR:** Por el Papa Pablo VI, y por los obispos de la Iglesia universal para que continuen llevando los hombres a Dios, oremos al Señor.

**PUEBLO:** Escúchanos, Padre Santo.

**LECTOR:** Por nuestros hermanos emigrantes y los trabajadores agrícolas que cultivan nuestro pan de cada día, para que disfruten de la justicia y la libertad de esta nación, oremos al Señor.

**PUEBLO:** Escúchanos, Padre Santo.

**LECTOR:** Para que los hombres aprendamos a vivir como hermanos, sin importar el color de la piel, la edad, o la situación económica, oremos al Señor.

**PUEBLO:** Escúchanos, Padre Santo.

**LECTOR:** Para que aumenten las vocaciones en la Iglesia y más sacerdotes, religiosos y seglares se comprometan a vivir la llamada a la Santidad, en el servicio a los hermanos, oremos al Señor.

**PUEBLO:** Escúchanos, Padre Santo.

**LECTOR:** Para que el Bicentenario de esta gran nación renueve los ideales de libertad e igualdad de sus hijos, y por un mayor respeto al valor de la vida, oremos al Señor.

**PUEBLO:** Escúchanos, Padre Santo.

**Celebrante:** Padre misericordioso y eterno, abre nuestros ojos a las injusticias que sufre nuestro mundo, danos la valentía para predicar el evangelio de Cristo y llenar de esperanza el corazón del que sufre. Te lo pedimos por Cristo nuestro Señor.

**PUEBLO:** Amén.

# Pro-life bills to be heard Monday

## Legislative roundup

TALLAHASSEE — Two bills considered vital to pro-life forces will come before the full committee on Human Rights of the Florida Legislature, Monday, May 3.

HB 1160, sponsored by Rep. Mary Singleton of Jacksonville, deals with preservation of the life of viable fetuses and with experimentation done on fetuses.

It had been heard in the committee two weeks ago and sent back to subcommittee for language changes.

Also scheduled to be heard before the Human Rights Committee Monday morning is HM 3110, sponsored by Rep. Ander Crenshaw of Jacksonville. This is a memorial to the U.S. Congress, urging Congress to amend the

U.S. Constitution to guarantee to each state the right to regulate the termination of pregnancies of persons within its jurisdiction.

In other legislative action in the past week, Rep. Elaine Gordon's bill, HB 1342, which would have extended abortion and sterilization availability to minors without parental consent, was defeated on the floor of the house. It can come up for reconsideration at any time.

All four abortion bills in the Senate were scheduled to be heard by the Judiciary-Criminal committee Thursday morning. These bills are SB 43 by Sen. Phil Lewis (Palm Beach), which requires abortion referral agencies to furnish applicants with full explanations of abortion and alternatives and forbids kick-backs between referral agencies and doctors performing abortions; SB 52 (Lewis), companion to the Singleton HB 1160; SB 53 (Lewis) concerning licensing and regulation of abortion clinics; and SB 60, sponsored by Sen. David McClain of Tampa, prohibiting abortion after the 24th week of pregnancy except when two physicians certify that it is necessary to preserve the life of

the mother.

Rep. Walter Sackett of Miami has reintroduced as HB 3703 his Death with Dignity legislation, which was earlier called HB 2463 and which Sackett withdrew. It is now in the Judiciary Committee.

Rep. Singleton's HB 1218 companion bill to Sen. Lewis' SB 43, was placed on the consent calendar for Friday. The consent calendar is composed of bills which are expected to pass the House easily.



## Proposed in Legislature...

Opposition to closing Naval Air Station—A Memorial has been proposed in the House urging President Gerald R. Ford to prevent the closing of the Naval Air Station at Boca Chica near Key West, claiming that to close the installation would be an economic "tragedy," and disruptive of the overall strategic protection of the area.

★★★

Defeat of U.S. Senate Bill I urged—A Memorial urges defeat of the bill relating to the Criminal Code declaring that it poses a "Chilling threat to the civil rights of all Americans to engage in lawful dissent by the threat of severe penalties under a range of vaguely worded infringements on the rights of speech, assembly, petition..."

★★★

Bicentennial Sabbath Weekend Proposed—A House resolution would designate Saturday and Sunday, May 15 and 16, as a "fitting moment for fulfilling the Judeo-Christian dictum to pray for the welfare of the government."

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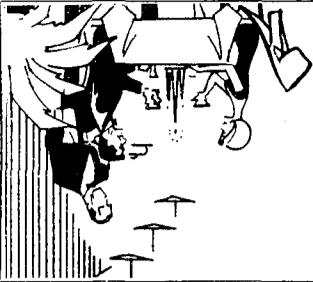
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 A "Mothers Day Dance" will meet at 8 p.m. Wednesday, where Father Charles Mallen, C.S.S.R. will be the guest speaker.  
 A luncheon and card party will be sponsored by ST. JEROME Women's Club at 12:30 p.m., Tuesday, May 4, in the parish hall, 2533 SW Ninth Ave., Fort Lauderdale.  
 Mrs. Eldon Coffman will be installed as president of ST. LAUDERDALE Women's Club during 11 a.m. Mass, Saturday, May 8, in the parish church, Hallandale. Other officers are Mrs. Nicholas Garrett, vice president; Mrs. Kieran Harford, recording secretary; Mrs. Robert Applegate, corresponding secretary; Mrs. Andrew Francis, treasurer; and Mrs. J. Alfred Starger and Mrs. J. McManico, directors. Luncheon will follow at noon in Valle's Restaurant, E. Beach Blvd. For tickets call 927-5152.  
 A dessert, poker, and card party, will be held at ST. ELIZABETH GARDENS, Pompano Beach, under the auspices of the Young at Heart follow at the Hotel Sheraton.  
 Mrs. Walter McDonough will be installed as president of ST. SEBASTIAN Council of Catholic Women during the 8 a.m. Mass on Friday, May 7 in the parish church, Fort Lauderdale. Msgr. Francis P. Dixon, pastor, will also install Mrs. Joseph Goldsmith and Mrs. E. Flynn Ford, vice presidents; Mrs. St. Clair Duffy, secretary; and Mrs. Frederick Donovan, treasurer. A reception and brunch will follow at the Hotel Sheraton.  
 Mrs. Helen Helms, president of the Palm Beach County Catholic Widows' Club, will be installed as president of the club during 11:30 a.m. Mass on Sunday, May 9, 9:30 a.m. Mass on Sunday, calling the rectory 583-8725. Officers will be installed during the 9:30 a.m. Mass on Sunday, May 9.  
 School Assn. will sponsor a sock hop at 9 p.m., Saturday, May 8, in the parish hall, Hollywood. A buffet supper will be served and awards will be made for the best style of clothes typifying the '50's. For reservations call 961-6561.  
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**Collier County**  
 A wine and cheese-tasting party sponsored by the RIGHT TO LIFE Committee in Collier County will be an observance of Blessed Sacrament Women's Club, Fort Lauderdale, will welcome new officers during 9:30 a.m. Mass on Saturday, May 15. Break-fast will follow at 10:30 a.m. in Sea Ranch Lakes Hotel, AIA, Lauderdale by the Sea. Reservations may be made by calling 772-4830.

**Broward County**  
 New officers of Madonna Guild of St. Thomas More parish be installed on Friday, May 7, during a luncheon meeting following 8:30 a.m. (Continued on page 17)

**It's a Date**



# It's a Date

(Continued from page 16)

Mass. Members will meet at Boca Raton Country Club, 7601 N. Country Club Blvd., Boca Raton. All ladies in the parish are invited to attend.

★★★

Mrs. Frank O'Donnell has been reelected president of **ST. VINCENT FERRER** Rosary-Altar Society, Delray Beach. Other officers who will also serve second terms are Mrs. William Walsh, vice president; Mrs. Donald Halpin, secretary; Mrs. Maurice Draye, corresponding secretary; Mrs. Thomas Woolbright, treasurer; Mrs. Richard Ross and Mrs. Augustine Englehart, directors. Officers will be installed during a Mass on May 13 in the parish church. Father John Skehan, pastor, will be the guest speaker during a luncheon which follows at the Boca Raton Country Club. Reservations may be made by contacting Mrs. Dora Mae Rabold, 777 A South Dr. Delray Beach.

★★★

**ST. JOAN OF ARC** Guild, Boca Raton, will welcome new officers during 10:30 a.m. Mass on Saturday, May 7, followed by luncheon and reception at the Boca Del Mar Country Club. Reservations must be made no later than May 5 by calling 392-8584.

★★★

Past grand knights of the **LAKE WORTH COUNCIL K. of C.** will be honored during a dance at 9 p.m., Saturday, May 1 in the council hall. For reservations call 582-3768.

## Dade County

A family day will be observed in **ST. PATRICK** parish, Miami Beach, beginning at 12:30 p.m., on Sunday, May 2. Included will be lunch served in the cafeteria and fun and games for all members of the family.

★★★

A mother and daughter Communion breakfast will be sponsored by **HOLY FAMILY** Woman's Club following 9 a.m. Mass and May Crowning on Sunday, May 2, at Holiday Inn, 112 St. and Biscayne Blvd. Tickets may be obtained by calling 652-4757 or 945-7892.

**ST. JAMES** Forever Young Club will present a variety show followed by dancing at 8 p.m., Saturday, May 1, in the parish hall, North Miami. Tickets may be obtained by calling 685-1852 or 688-4236.

★★★

"Jubilee, American Style" is the theme of the annual variety show which parishioners of **ST. LOUIS CHURCH** will stage at 8:15 p.m. today (Friday) and Saturday in the parish center, 7220 SW 120 St. Tickets will be available at the door.

★★★

"Evenings of Enrichment" for Sisters stationed in South Florida will be held at the **DOMINICAN RETREAT HOUSE**, Kendall, on May 6 and 26. For further information call 238-2711.

★★★

Mrs. Viola O'Bannon will be installed as president of **EPIPHANY** Woman's Club during 10 a.m. Mass on Friday, May 7. Other officers who will also assume their duties at that time are Mrs. Amparo Gutierrez, vice president; Mrs. Frances Bentz, treasurer; Mrs. Alice Johnson, recording secretary; and Mrs. Arthur Podway, corresponding secretary. A luncheon will follow at the University Inn, Coral Gables.

★★★

Miami's **CATHOLIC ALUMNI CLUB** will participate in 10:30 a.m. Mass in St. Augustine Church, 1400 Miller Rd., Coral Gables, on Sunday, May 2, followed by breakfast at the International House of Pancakes, 285 NW 42 Ave.

★★★

A weekend of music and dance begins at 8:15 p.m. today (Friday) at **BARRY COLLEGE** when a Spring concert will be presented featuring selected instrumental and vocal solo performances. On Saturday, May 1, Michael Braz will perform solo and chamber music for harpsichord and piano. On May 2, Marilyn

Laudadio will stage a dance concert entitled, "Friends."

★★★

Bob Letcher is the new president of **ST. JAMES** Men's Club. Other officers are Bob Lyons and Attilio Amanti, vice presidents; Dean Villar, secretary; John Mulvey, treasurer; Rudy Pankovils and Leo Pasiuk, guards.

★★★

Parishioners of **GESU CHURCH** will sponsor their annual festival Saturday and Sunday, May 1 and 2 on the grounds at NE First Ave. and Second St. Dinner will be served in the school cafeteria and a variety of booths will be provided including a "Bicentennial Thrift Market."

★★★

**LAY CARMELITES** will meet at 2:30 p.m., Saturday, May 1, at Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St., N. Miami.

★★★

Gisele Mackenzie will be featured during a performance at 8:30 p.m., Sunday, May 9, in **ST. JOSEPH** parish center, Surfside. Dancing will follow the show. Reservations may be made by calling 865-1941 or 861-2517.

★★★

New officers of **ST. JOSEPH** Women's Club will be installed at 1 p.m. luncheon on Saturday, May 1 in the parish center, Surfside.

★★★

Catholic Daughters of America, **COURT MIAMI** 262, will observe a Corporate Communion during 2 p.m. Mass on Saturday, May 1 in Gesu Church. Brunch at 11 a.m. at Howard Johnson's, 134 SW Second St. and a 1 p.m. meeting will precede Mass.

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## Seniors club at St. Bartholomew

**MIRAMAR**—A Young At Heart Senior Club has been organized in St. Bartholomew parish and will meet on the first Tuesday of each month beginning May 4, at 1:30 p.m. in the parish hall.

Acting officers and board members are Frank Mauro, president; Orrin Maybury, vice president; Alfred Bellucci, treasurer; Edna Groskoph, financial secretary; Mary Ritchie, secretary; Margaret Collins, program; Julia Vitale, Sunshine chairman; Max Altman, tours; Dorothea Altman, special projects; and Joseph Linkenheimer, transportation.

Refreshments will be served at meetings and numerous activities will be planned for the future.

Additional information about the club may be obtained by calling any of the above persons.

## Broward Serra 'Ladies Night'

**FORT LAUDERDALE**—"Ladies Night" will be observed by the Broward County Serra Club on Monday, May 10 at the Galt Ocean Mile Hotel on AIA.

New members will be inducted during the dinner. Reservations must be made by calling Phil Jansen at 556-1531 no later than May 7.

## She will help pick future soldiers

Sister M. Trinita, O.P., president of Barry College, has been named to the Service Academy Selection Board for 1976, which will assist U.S. Sen. Richard Stone in selecting young people for appointment to the U.S. Naval and Air Force Academies, as well as to the Academy at West Point.

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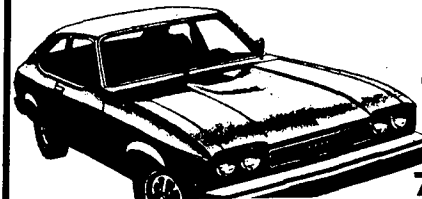
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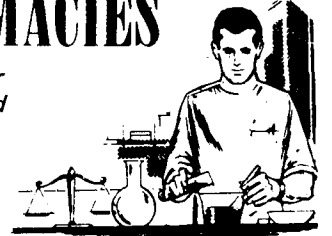
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# Sports Scene

## St. Tim, St. Tom gals excel at bat and net

By GEORGE FORNASH

Seventeen girls' softball teams from Catholic elementary schools took part in a double elimination tournament hosted by St. Timothy school last Friday. The title was won by the host team, St. Timothy. Six playing fields were used for continuous action throughout the day. The final game took place about 7 p.m.

St. Timothy, a small but well coached team, dominated the play as they turned back team after team in their eventual conquest of the tournament. Epiphany, who placed a very strong second, showed great promise until they fell prey to the bats of St. Tim's.

Third place went to the surprising Holy Family team who lost their first game early in the day, but was not to be denied in winning consecutive games until they reached the semifinal round. Fourth place was shared by two scrappy and competitive teams, St. Lawrence and St. Theresa.

Last week we reported on happenings in Districts 15 and 16 in tennis. We don't want to overlook an important development that occurred that week in District 14 action. St. Thomas Aquinas High School won its first district girls' title in four years.

The Raiders built up a big lead on the first day of competition and led the rest of the field all the way. St. Thomas displayed great depth in recording first or second place finishes in all five singles matches. No. 1 singles player, Maureen McAndless and No. 2 player, Deidre O'Halloran, took second place ribbons; and Renee Wickum, Megan McAndless and Lisa Darland all captured first places in the No. 3, No. 4, and No. 5 singles matches respectively.

In addition, Maureen and Deidre won the No. 1 doubles crown and Renee and Megan added a first place in the No. 2 doubles. It's the first tennis crown for St. Thomas in four years and in light of the fact that Maureen is the only Senior on the squad, more titles loom in St. Thomas' future.

The Statue of Liberty, alias fourth grader Maggie Cameron; and Uncle Sam, better known as fourth grader Felicia Burke, paid a visit to Our Lady of Perpetual Help School last week as students dressed up for a Bicentennial parade. It was the finale of a week filled with studies of American history, Bicentennial birthday parties, bake sales, flag making contests and more, planned by school principal Sister Carmella Therese, who came to the parade as Martha Washington.



## Belief is cornerstone, Boy Scout leaders told

PHILADELPHIA — (NC)—Cardinal John Krol of Philadelphia urged Boy Scout leaders to keep belief in God as a cornerstone of the movement.

Speaking at the National Catholic Committee on Scouting's 24th biennial conference here, the cardinal declared: "The scouting movement under Catholic auspices has served God and country well."

Attending the conference were Msgr. William Dever, chaplain; and Fred Priebis, president; of the Archdiocese of Miami Catholic Committee on Scouting.

Calling the leaders' work with the scouts "a true apostolate," Cardinal Krol reminded them that, "in serving others, you dare not neglect your own vocation to holiness."

Youngsters, the cardinal added, "are very perceptive; they know the difference between talking and playing a good game. Your faith in God, the intimacy of your life in Christ and your conscious pursuit of perfection and sanctity must be manifest, and it will prove to be a force which attracts the young to imitation."



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## Bp. Rausch on TV

WASHINGTON—(NC)— The general secretary of the U.S. Catholic Conference (USCC) will discuss the Church's stance on public policy on ABC-TV's "Directions" series May 2. Bishop James S. Rausch, general secretary of the USCC, will be joined by Philip J. Scharper, editor in chief of Orbis books, in the half hour program hosted by correspondent John Scali, former U.S. ambassador to the United Nations.

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# Bishops to discuss vocations, old, young

WASHINGTON—(NC)—Statements on Catholic schools and on the elderly, guidelines for diocesan vocation offices and proposed changes in the ordination ritual for permanent deacons are among the topics slated for the spring meeting of the U.S. bishops in Chicago.

The bishops will also take a look at themselves during the meeting May 4-6, with both a general session and workshops dealing with the basic purposes of the National Conference of Catholic Bishops (NCCB).

Archbishop Coleman F. Carroll will be among the approximately 250 participants in the meeting.

**THE PROPOSED** statement on Catholic schools reaffirms the bishops' commitment to them as institutions which "offer the best opportunity for children and young people to receive a complete Christian education."

Moreover, the statement pledges "to continue to seek and foster means of strengthening out-of-school

religious education for the very large number of Catholic children who do not even have access to Catholic schools."

Noting indications that Catholic schools are educationally effective and enjoy support among Catholics, the proposed statement says "our task is less to win support for the schools than to mobilize the support which already exists."

**THE STATEMENT** was prepared by the education committee of the U.S. Catholic

Conference (USCC), chaired by Bishop William E. McManus, auxiliary of Chicago.

In a strongly worded proposal, the bishops condemn discrimination against senior citizens and defend their rights—to life, decent income, jobs, health care, food and housing. The proposed statement recommends ways in which church agencies, individuals and civil authorities can heal "the rupture between society and its elderly members."

The statement was prepared by the USCC committee on health affairs, headed by Bishop Maurice J. Dingman of Des Moines.

The guidelines for diocesan vocation offices address the duties of vocation directors, structures and models for vocation offices, relationships between dioceses and directors of Religious orders within them and programs to promote vocations.

Aimed primarily at new bishops and new vocation directors, the guidelines were developed by the bishops' committee on vocations, whose chairman is Archbishop John R. Roach of St. Paul-Minneapolis, in cooperation with the National Conference of Religious Vocation Directors and the National Sisters Vocation Conference.

## 21 New cardinals add international flavor

(Continued from page 1)

Italian cardinals—Archbishop Opilio Rossi, nuncio to Austria—was born in New York City.)

**POPE PAUL'S** concern for internationalization and decentralization of the Church is also evident in the fact that five of the 19 new cardinals whose names are made public—two were kept secret—are presidents of their national Bishops' conferences.

The Vatican, in announcing the May 24 consistory, pointed out that 13 of the 19 cardinals are actively involved in pastoral work and that two who are now working in the Roman Curia—Bishop Eduardo Pironio and Bishop Joseph Schroeffer—once were Ordinaries (heads) of dioceses, in Argentina and Germany, respectively.

Pope Paul's efforts to appoint to the college men who worked daily with the laity instead of in an office, were noted in the consistory of 1969, in which 24 of the 33 new cardinals were heads of dioceses. In the 1973 consistory 24 of the 30 were Ordinaries.

The successes and failures of Pope Paul's "Ostpolitik"—his attempts to reach a reasonable form of coexistence with communist regimes in Eastern Europe for the sake of Catholics in those lands—are also seen in the consistory announcement.

**RELATIONS** with the Hungarian government have improved to the extent that the Pope was able to name cardinal the successor of the late Cardinal Jozsef Mindszenty, Archbishop Laszlo Lekai of Esztergom. Recently the

Vatican also filled the remaining vacancies in Hungarian sees, a situation which has not existed for years and which was due to the Vatican's Ostpolitik.

But the fact that the Pope named two cardinals "in pectore" (in his breast), without revealing their names, indicates that Ostpolitik still has a way to go. The two unnamed cardinals are probably working in Communist countries.

The elevation of Archbishop Basil Hume of Westminster to the college of cardinals after only a month of service as a bishop was seen as a sign of special papal favor toward England.

The sacred college now numbers 138, of which 118 are under 80 and thus eligible to vote for the next Pope.

### You're Never Too Old To Hear Better

Chicago, Ill.—A free offer of special interest to those who hear but do not understand words has been announced by Bel-tone. A non-operating model of the smallest Bel-tone aid of its kind will be given absolutely free to anyone answering this advertisement.

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## Local layman to observe U.S. Bishops' Spring meet

Among the 25 observers chosen to be present at the Spring plenary meeting of the National Conference of Catholic Bishops, is Robert Brake, a Coral Gables attorney and city commissioner.

Brake, who serves on the U.S. Catholic Bishops' Advisory Council, will attend the May 4-6 meeting in Chicago along with other lay members of the Advisory Council, men and women Religious and diocesan priests.

"I am privileged to be able to observe the meeting," Brake said, pointing out that he also observed the November meeting of the Bishops.

"It is too bad all Catholics can't see their Bishops in action," he said. "They would be very proud of the hierarchy."

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## 7-Schools and Instruction

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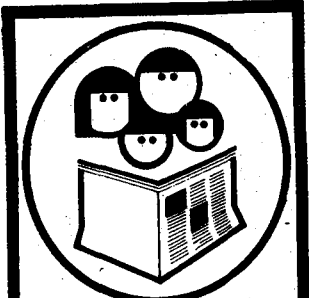
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## Habla un trabajador agrícola

Los obispos de los Estados Unidos han dedicado la semana del 2 al 8 de mayo a los trabajadores agrícolas. A continuación ofrecemos un artículo escrito por Mons. McMahon, Director de la oficina diocesana de vida rural, que escribe desde el punto de vista de uno de los campesinos, que el tan bien conoce.

Soy un trabajador agrícola. Pero también soy un ser humano creado por Dios a su imagen y semejanza.

Con vosotros en Miami, somos unos 50,000 entre hombres, mujeres y niños. Un tercio cosechamos vuestro alimento, y la mitad somos de habla hispana.

Estamos muy agradecidos a la Archidiócesis de Miami por los nueve sacerdotes y 17 religiosas que nos acompañan con su ministerio y su servicio. Sabemos que el Santo Padre nos quiere bien y él mismo se preocupó de nosotros al publicar el 15 de agosto de 1969, una Carta Apostólica sobre la atención a los Emigrantes.

Somos parte del pueblo de Dios con vosotros y como vosotros, vivimos bajo la misma

Declaración de Independencia de estos Estados Unidos de América. También nosotros fuimos creados por Dios y enriquecidos con derechos inalienables de vida, libertad y consecución de la felicidad. También nosotros, en su mayoría, somos ciudadanos de los Estados Unidos, quizás por eso nos cuesta entender que nos deis distinto trato.

Y preguntamos: ¿Por qué la mayoría de nuestros hogares no llega a los standards normales? Según el informe del Gobernador para 1974, en Florida existen 165 complejos de viviendas en infimas condiciones. No es que queramos que nos regalen un hogar, solo pedimos que se nos dé las mismas oportunidades que a otros, para comprarlo.

Según el informe del Gobernador arriba citado, durante 1971 el Gobierno Federal empleó 58.2 millones de dólares en subsidios directos, y 8.8 millones en deducciones de impuestos, en beneficio de familias con entradas inferiores a los 7,000 dólares.

Pero durante el mismo año familias con entradas superiores a los 7,000 dólares, recibieron



**HABLEN  
CON LA TIERRA  
ELLA LES  
ENSEÑARÁ**

Poster que conmemora la semana del trabajador agrícola

141.4 millones de dólares en subsidios directos y deducciones de impuestos, y mientras tanto, nosotros seguimos sin conseguir viviendas apropiadas para nuestras familias lo que constituye un derecho esencial y básico para cualquier ser humano, ciudadano de este país.

Todavía no estamos protegidos por el Acta Nacional de Relaciones Laborales de 1935 (National Labor Relations Act), y hasta 1975 en que California lo hizo ningún estado presentó ningún proyecto de ley permitiendo negociaciones colec-

## ¿Por qué nos dáis distinto trato?

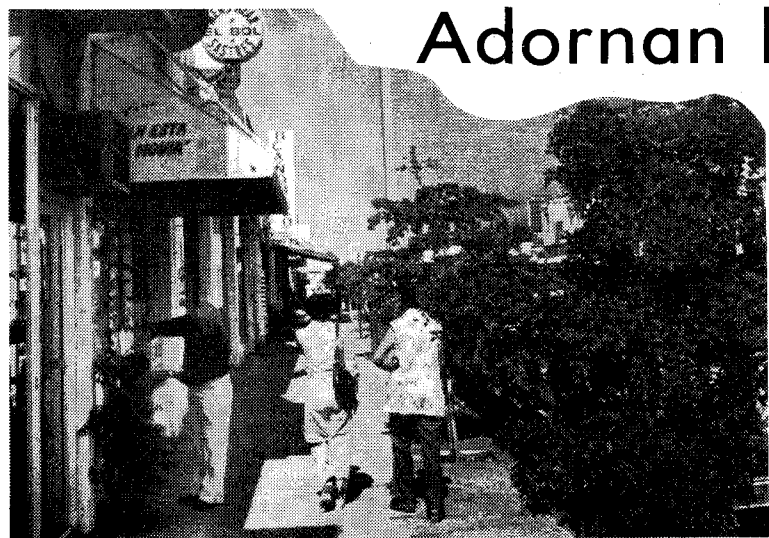
tivas para los trabajadores campesinos. Un proyecto semejante se haya ahora en espera de debate ante la cámara de representantes de la Florida. Son muchos los que opinan que tal ley no se debe apoyar por otorgar privilegios a un grupo determinado. No olvidemos, sin embargo que tal proyecto de ley solo trata de aplicar a los trabajadores agrícolas los privilegios de que ya gozan el resto de ustedes.

Los que temen que tal ley lleve a una gran subida de precios, ignoran que un salario decente para nosotros los trabajadores agrícolas, sólo les ha de costar a ustedes unos céntimos extra al año. Además, ¿por qué no se oyó la misma queja en años pasados, con el aumento de pesticidas y fertilizantes? Tampoco ha habido quejas serias, con la firma de contratos para una subida de 30 por ciento durante tres años en los salarios de los camioneros que transportan el alimento.

Cuando casi todo tipo de trabajador está protegido por el seguro de desempleo desde 1938, nosotros aún estamos excluidos de tal seguro, excepto en ocasiones de emergencia, y sólo temporalmente.

Fue en 1865 que el Congreso de los Estados Unidos ratificó la enmienda no. 13 en contra de la esclavitud, sin embargo en 1976 muchos de los trabajadores agrícolas de la Florida aún viven y trabajan en condiciones semejantes a las de los esclavos de entonces.

Somos como vosotros hijos de Dios, y como vosotros prometemos fidelidad a los Estados Unidos de América. En este Año Bicentenario, solo les pedimos una cosa: que escriban a los senadores y representantes federales y estatales, y les pidan que no nos den distinto trato. Nosotros, los trabajadores agrícolas, sólo queremos que la ley nos de el mismo trato que al resto de la nación.



Un aspecto de la calle 8, con los nuevos arbolillos.

### Por el doctor Manolo Reyes

Se está realizando ya un programa piloto de embellecimiento de la popular calle 8 del S.W., corazón de la sección conocida como la Pequeña Habana, que estará terminado para fines del próximo mes de Mayo.

En el tramo comprendido entre la 12 court y 16 avenida de la calle 8, la ciudad está plantando una serie de pequeños árboles en las aceras de ambos lados, que al crecer darán sombra, brisa y renovada belleza a esa arteria vital.

La motivación de este programa piloto es que toda esa

área se está convirtiendo rápidamente en un centro de atracción turística, por su variedad de restaurantes, tiendas y muchas otras atracciones típicamente hispanas.

En distintas intersecciones del tramo antes señalado, se están haciendo obras de drenaje y se están abriendo surcos para colocar canchales con distintas variedades de flores.

El trabajo, que fue presentado a concurso, lo ganó la compañía Holland Paving, con un presupuesto de \$55,762.

Entre tanto, tal proyecto ha venido a afectar una familiar vista del lugar, que ha cambiado

## Adornan la calle 8

temporalmente de ubicación. Se trata de los jugadores de dominó que durante muchos años, bajo sol y sereno, y a veces también bajo lluvia, practicaban su pasatiempo favorito, en la esquina de la quince avenida y la calle 8 del S.W.

Como la ciudad decidió hacer allí un Mini-parque a un costo de \$56,248, los jugadores tuvieron que trasladarse para el servicio de la esquina de enfrente.

El parque tendrá una extensión de 55x90 pies, con lugares cubiertos, un pequeño edificio de servicio y mantenimiento, patios pavimentados y bancos de madera. También tendrá plantas tropicales, según la línea latina del resto de la calle 8, así como iluminación para poderse usar de noche. El parque es uno de los primeros que se hace para la extensa población de habla hispana del área.

Pero además, pronto, los jugadores de dominó, tendrán un lugar más acogedor y bello, para su pasatiempo favorito.

## Conferencias Pre-Cana

Las próximas conferencias Pre-Cana en español dirigidas por el Padre Angel Villaronga O.F.M. tendrán lugar durante las siguientes fechas en la parroquia de San Juan Bosco, (8 p.m.)

Mayo: 3,5,10,12  
Agosto: 2,4,9, 11

## Retiro con la Legión

Tendrá lugar en el hall de la parroquia de St. James 540 N.W. 132 St. un día de retiro espiritual organizado por la Legión de María. Dirigirá las charlas el Padre Francisco Acosta. Los participantes deberán llevar su propio almuerzo.



## Nuestro mundo

Unos 100,000 trabajadores agrícolas empaacan sus pocas pertenencias para trasladarse desde Brownsville, Tejas a las fincas del norte en su peregrinación anual en busca de trabajo —la mayoría son de habla hispana—, y la Iglesia se prepara también a acompañarlos. Mons. John K. Fitzpatrick, obispo de Brownville, dijo que las parroquias del valle del Río Grande han oficiado "despedidas" para recordarles que mantengan su fe viva. Además él y un grupo de sacerdotes y monjas viajarán también al norte para visitarlos donde trabajen. Se ha entrenado un grupo de seglares para que sirvan de líderes religiosos durante la temporada de las cosechas. (NC)

Mons. Geno Baroni, director del Centro de Asuntos Etnicos en Washington, dijo al Congreso de la Asociación de Educación Católica en Chicago que los norteamericanos deben olvidarse del viejo lema de que su país "es una forja de razas", y reconocer en cambio que las minorías raciales quieren conservar su identidad y sus valores: negros, indígenas, chicanos, puertorriqueños, asiáticos, latinoamericanos y otros. Dar esta conciencia de identidad y reconocerla es tarea de las escuelas católicas, agregó. (NC)

En un discurso a un grupo internacional de hombres de negocios llamado Club de Roma, reunido en Filadelfia, el cardenal Franz Koenig, arzobispo de Viena, lamentó la pérdida de valores humanos en la sociedad actual debida a la indiferencia espiritual, y recomendó la vuelta a "un cristianismo auténtico" que corrija las fallas del humanismo moderno. La Iglesia reaparece como el arca de salvación para muchos, agregó, como guardiana de esos valores humanos y trascendentales. (NC)

El Centro Cultural Mexicano-Americano ofrece un encuentro sobre vocaciones a mediados de mayo, para fomentarlas entre los grupos de habla hispana. "No hay suficientes vocaciones para la comunidad hispana en el país," dice su director el P. Virgil Elizondo. El P. Rutilio Riego, especializado en vocaciones, apuntó que las vocaciones entre hispanos llegan al 4.8 por ciento de todas las vocaciones al sacerdocio en el país, y esas vocaciones hispanas aumentaron un 16 por ciento en 1975. Hay menos de 200 sacerdotes hispanos en casi 12 millones de católicos de ascendencia latina. (NC)

Pese a una firme devoción a la virgen María, la Semana Mariana que concluyó en Quito con la bendición de una estatua moderna en la cumbre de El Panecillo estuvo rodeada de controversias. Varios obispos promovieron el proyecto, pero muchos católicos seglares se opusieron diciendo que no cabía dentro del espíritu del Segundo Concilio Vaticano. Preferimos, dijeron por la prensa y la radio, que la Iglesia gaste sus energías en fomentar la justicia social, liberar al pueblo pobre de la opresión. El cardenal Pablo Muñoz Vega de Quito proclamó a la Virgen "reina de la justicia social," pero los que se oponían al proyecto replicaron que para ser más realistas, debía ser "reina de la esperanza. (NC)





# MARIA — esposa del carpintero

¿No es éste el carpintero, el hijo de María?, decían asombrados los que oían predicar a Jesús.

Se asombraban de su sabiduría, porque en verdad, Cristo era carpintero, y María, su madre, era la esposa de un carpintero.

El, que podía sacar de las piedras pan, y crear nuevos mundos para holganza de todos, prefiere tomar un martillo y una sierra, y fatigosamente ganar unos céntimos para sacar adelante a su familia. Jesús hace que su padre le vaya enseñando el manejo de los utensilios, y José es así no sólo patrono de la Iglesia

Universal sino también patrono de un sector de su más directa competencia, el trabajo.

Pero no sólo Jesús y su padre trabajan, sino también trabaja María. Ella hila el lino y muele el grano; lleva la casa y vive la vida de las mujeres de su tiempo, pero todo lo hace normalmente sin complicarse la vida con dicotomías entre trabajo y oración.

A una persona que se lamentaba de no poder tender a la santidad por el agobio de negocios temporales, Santa Catalina le respondió: "Sois Vos el que los hacéis temporales. Las cosas temporales son temporales

porque les sustraemos nosotros su referencia a la eternidad. Sólo explotando esta calidad divina de los asuntos temporales, únicamente haciendo las obras de Marta con el corazón de María, es posible vivir con Dios y orar 24 horas diarias.

Y María supo hacerlo, esposa del carpintero y Madre de Dios supo adaptarse en todo momento a los deseos del Padre, que a ratos la quería trabajando y a ratos también, rindiéndole el culto específico de la oración. En el fondo, María supo co-laborar, y todos hemos sido llamados a lo mismo, a ser "co-laboradores de Dios" (1Cor. 3,9)



1o. de Mayo - S. José Obrero

## VATICANO II

### — SOBRE EL TRABAJO

34. Una cosa hay cierta para los creyentes: la actividad humana individual y colectiva o el conjunto ingente de esfuerzos realizados por el hombre a lo largo de los siglos para lograr mejores condiciones de vida, considerado en sí mismo, responde a la voluntad de Dios.

Esta enseñanza vale igualmente para los quehaceres más ordinarios. Porque los hombres y mujeres que, mientras procuran el sustento para sí y su familia, realizan su trabajo de forma que resulte provechoso y en servicio de la sociedad, con razón pueden pensar que con su trabajo desarrollan la obra del Creador, sirven al bien de sus

hermanos y contribuyen de modo personal a que se cumplan los designios de Dios en la historia.

"El mensaje cristiano no aparta a los hombres de la edificación del mundo ni los lleva a despreocuparse del bien ajeno, sino que, al contrario, les impone como deber el hacerlo.

35. La actividad humana, así como procede del hombre, así también se ordena al hombre. El hombre vale más por lo que es que por lo que tiene. Asimismo,



cuanto llevan a cabo los hombres para lograr más justicia, mayor fraternidad y un más humano planteamiento en los problemas sociales, vale más que los progresos técnicos.

67. "El trabajo humano, autónomo o dirigido, procede inmediatamente de la persona, la cual marca con su impronta la materia sobre la que trabaja y la somete a su voluntad. Es para el trabajador y para su familia el medio ordinario de subsistencia; por él el hombre se une a sus hermanos y les hace un servicio, puede practicar la verdadera caridad y cooperar al perfeccionamiento de la creación divina. No sólo esto. Sabemos que, con la oblación de su trabajo

a Dios, los hombres se asocian a la propia obra redentora de Jesucristo, quien dio al trabajo una dignidad sobreeminente laborando con sus propias manos en Nazaret. De aquí se deriva para todo hombre el deber de trabajar fielmente, así como también el derecho al trabajo. Y es deber de la sociedad, por su parte, ayudar, según sus propias circunstancias, a los ciudadanos para que puedan encontrar la oportunidad de un trabajo suficiente. Por último, la remuneración del trabajo debe ser tal que permita al hombre y a su familia una vida digna en el plano material, social, cultural y

espiritual, teniendo presentes el puesto de trabajo y la productividad de cada uno, así como las condiciones de la empresa y el bien común.

68. Entre los derechos fundamentales de la persona humana debe contarse el derecho de los obreros a fundar libremente asociaciones que representen auténticamente al trabajador y puedan colaborar en la recta ordenación de la vida económica, así como también el derecho de participar libremente en las actividades de las asociaciones sin riesgo de represalias.

(Constitución sobre la Iglesia en el mundo de hoy).

## COMENTARIOS EVANGELICOS

Por EL REV. JOSE P. NICKSE

Entonces Jesús les abrió la mente para que lograran entender las Escrituras y les dijo: "Esto estaba escrito: los sufrimientos de Cristo, su resurrección de entre los muertos al tercer día y la predicación que ha de hacerse en su nombre a todas las naciones, comenzando por Jerusalén, invitándoles a que se conviertan y sean perdonados de sus pecados. Y ustedes son mis testigos."

Lucas 24:35-48

Ser testigo de Cristo. La predicación apostólica comienza por un testimonio del Cristo Resucitado. Ser apóstol es ser testigo.

Nos llamamos cristianos porque sabemos que un día recibimos el Bautismo. Quizás fuimos a un colegio católico. No dejamos de escuchar a éste o aquél padre por la radio o la televisión. Quizás tenemos el ramo del Domingo de Ramos guardado. Pero, ¿somos testigos del Cristo Resucitado?

Si mañana se desatara una persecución contra los cristianos en Miami, ¿nos acusaría nuestro modo de vivir? ¿Nos podrían señalar con el dedo y decir "Mira, ahí va un cristiano?"

Ser testigo de Cristo es proclamar el evangelio cada momento de nuestras vidas. Es no tener pena de decir que somos católicos y de que practicamos nuestra fe. Es no tener pena en defender a la Iglesia y al Papa y nuestras creencias cuando nos atacan injustamente. Ser testigo es decir que creemos en la resurrección manifestando que la presencia de Cristo es real y eficaz en nuestras vidas.

"Ustedes son mis testigos". Si nosotros los cristianos no vamos a dar testimonio de nuestra fe, si no vamos "a dar razón de la esperanza que existe en nosotros" como nos dice San Pedro, ¿quién será el que predique el evangelio?

Si comparamos el celo y el entusiasmo de los primeros cristianos que se lanzaron por los caminos del mundo a predicar la Buena Noticia de Dios, nos damos cuenta de la pobreza de nuestro testimonio. Somos testigos mudos, cómodos, hasta cristianos "part-time."

En medio de la oscuridad de nuestro mundo, el testigo de Cristo es faro de luz. En medio de la desorientación espiritual de nuestro mundo, el testigo de Cristo es señal de tránsito. En medio del materialismo que nos rodea y nos ahoga, el testigo de Cristo es como el soplo del Espíritu de Dios.

¡Respondamos a la llamada del evangelio! Vivamos un testimonio vivo, real, sincero de nuestra fe. Con alegría, paciencia y esperanza llevemos la luz de Cristo a nuestros hermanos.

## Padres celebran 'Encuentro'

NUEVA YORK—(NC)— Miembros de la organización PADRES, para sacerdotes mexicano-americanos, que tiene su sede en el Sudoeste, se reunieron durante cuatro días aquí con colegas del noroeste, en un "encuentro simbólico de nuestra unidad."

Juntos examinaron los problemas de los emigrantes hispanos en los centros urbanos del norte, que forman un 85 por ciento de la población hispana de esta nación.

Los participantes en el "encuentro" utilizaron el recientemente inaugurado Centro Pastoral Hispano del Noroeste, en la Avenida del Parque Manhattan, creado con la ayuda de 35 diócesis de esta región, que incluye desde Maine a Virginia. El centro que ocupa toda una planta sobre la capilla de un edificio de la Diócesis de Nueva York, está bajo la dirección de Mario Paredes y cuenta con un presupuesto de \$16,000.

Entre los participantes en el Encuentro se encontraba el Obispo Juan Arzube, Auxiliar de Los Angeles, que fue uno de los conferenciantes.

"Es tarea de los hispanos el crear conciencia en la nación de

que cuando se admita al hispano en la elaboración de programas y decisiones, tanto civiles como eclesiásticas, la nación misma experimentará una gran madurez y desarrollo cultural," dijo el prelado, sugiriendo que la Iglesia americana debería orientarse más hacia los individuos y las personas.

"Deberíamos utilizar mejor el material humano que tenemos entre nosotros, para ofrecer liderazgo," dijo.

El puertorriqueño Padre Antonio M. Stevens-Arroyo, se quejó durante las conversaciones del Encuentro, de que la Iglesia es una organización política, donde no se ha permitido a los hispanos ejercer ningún poder. "En el Este necesitamos Obispos," afirmó. Tanto él como el Padre Joaquín B. Beaumont, de la Archidiócesis de Nueva York, predijeron un pronto nombramiento de obispos hispanos para las diócesis de Nueva York y Brooklyn.

Pero, el obispo John J. Snyder de Brooklyn, diócesis donde el 25 por ciento de los católicos son hispanos hizo notar que "no hay tantos sacerdotes hispanos nativos como para que resulte fácil la selección de Obispos."

El Padre Stevens señaló que desde la fundación de PADRES en 1970, se han nombrado cinco obispos hispanos en el Sudoeste. Por contraste, notó Stevens, la diócesis de Nueva York ha decaído en el liderazgo que ejerció en los años 50, con su respuesta a las necesidades de los emigrantes puertorriqueños y demás hispanos, que entonces llegaban a Nueva York.

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# Semana de los trabajadores agrícolas Mayo 2-8

Esta familia de un campamento de Immokalee, nos recuerda que el día dos de Mayo, comienza la semana designada por los obispos de esta nación, para pensar, orar y hacer algo por mejorar la suerte de los trabajadores agrícolas. Ver artículo en la pag. 22.



**LA VOZ**  
Suplemento en Español de **THE VOICE**

## Pablo VI nombra 21 nuevos cardenales

**CIUDAD DEL VATICANO—** Su Santidad Pablo VI nombró el pasado martes 21 nuevos cardenales que recibirán el birrete cardenalicio durante el próximo consistorio del 24 de mayo. Cuatro de los nuevos cardenales son latinoamericanos y uno, William W. Baum es el actual Arzobispo de Washington

D.C. de 49 años. Entre los nuevos cardenales se encuentran; el nuevo primado de Hungría, Arzobispo Laszlo Lakai de Esztergom; y el arzobispo de Westminster, (Inglaterra) George Basil Hume que fue nombrado obispo hace un mes. Con los nuevos nom-

bramientos el Colegio Cardenalicio cuenta con 136 miembros, y es el más internacional de la historia. De éstos, 118 tienen menos de 80 años y podrán votar en la futura elección del sucesor de Pablo VI.

Sólo tres de los nuevos cardenales son italianos, y por primera vez en la historia las naciones africanas del Senegal, Uganda y Nigeria, así como la República Dominicana, tienen cardenal propio. Todos han nacido en el siglo y el promedio de edad es de 61 años, siendo el más joven Mons. Sin de Manila 47 y el más anciano Mons. Filipiak de Polonia, 74.

Los nuevos cardenales latinoamericanos son: Mons. Juan Carlos Aramburu, arzobispo de Buenos Aires; Mons. Eduardo Pironio, de Argentina,

actual pro-prefecto de la Sagrada Congregación para Religiosos e Institutos Seculares; Mons. Aloisio Lorscheider, arzobispo de Fortaleza, Brasil y presidente del CELAM (Consejo Episcopal Latinoamericano); y Mons. Antonio Beras, Arzobispo de Santo Domingo.

El Papa también nombró a dos cardenales "in pectore", cuyos nombres son conocidos sólo por Pablo VI. Esta práctica honra a obispos que trabajan en países socialistas y lugares donde su elevación al Colegio Cardenalicio provocaría persecuciones.

El único no-obispo nombrado cardenal es Msgr. Boleslaw Filipiak decano del tribunal de La Rota Romana.

Han sido también nombrados

cardenales: Mons Hyacinthe Thiendoum, Arzobispo de Dakar, Senegal; Mons. Lawrence Trevor Picachy, Arzobispo de Calcuta, India; Mons. Emmanuel Nsubuga, Arzobispo de Kampala, Uganda; Mons. Jaime Sin, Arzobispo de Manila, Filipinas; Mons. Reginald John Delargay, Arzobispo de Wellington, Nueva Zelanda; Mons. Víctor Razafimehatrstra, Arzobispo de Tananarive, Madagascar, Mons. Dominic Ekadem, Obispo de Ikot Ekpen, Nigeria; Mons. Opilio Rossi, Nuncio Apostólico en Austria; Mons. Giuseppe Maria Sensi, Nuncio Apostólico en Portugal; Mons. Corrado Bafile, Pro-prefecto de la Congregación Vaticana para las Causas de los Santos; Mons. Joseph Schroeffer, Secretario de la Congregación Vaticana de Educación.

## ¿Conocéis a vuestros pobres?

"Vuestro trabajo no es una simple profesión, sino una llamada, una vocación muy sagrada, de ahí que tengáis que cumplirla con total dedicación," dijo la Madre Teresa de Calcuta ante miles de educadores católicos reunidos en Chicago la semana pasada.

"Cuando Cristo dijo 'túve



**Madre Teresa**

hambre y me disteis de comer;' hablaba también del hambre de la Palabra de Dios," añadió. "Cuando hablaba de los que no tienen hogar, no se refería sólo a los que carecen de un hogar hecho con ladrillos, sino que hablaba de los que padecen soledad, de los ignorados, de los abandonados..."

"Es terrible ver a los niños vagabundos por las calles de Nueva York," les dijo con voz quebrada mientras les preguntaba, "¿Conocéis a los pobres de este gran país?"

"Sólo cuando entendamos y

aprendamos a vivir la pobreza, aprenderemos a descubrir a Dios en los niños abandonados," dijo, resumiendo la anécdota de un niño, de padres separados, que llamó un día a la puerta del hogar de la Madre Teresa en Calcuta. El niño con lágrimas en los ojos le decía, "fui a mi padre y no me quiso, fui a mi madre y me rechazó. Pero yo sé que aquí sí me quieren."

La Madre Teresa fue invitada de honor en el Congreso Nacional de Educadores Católicos, en Chicago.

A continuación resumimos algunas frases de la Madre Teresa durante su conferencia en Chicago:

- "En vuestras familias puede haber personas solas, pobres, no amadas..."

- "El Aborto es el signo de la mayor pobreza, pues es el matar a un niño por no tener que alimentarle..."

- "La santidad no es un lujo para unos pocos; es un simple deber para ti y para mí. Yo a mi modo y tú al tuyo."

- "No está mal ser rico. Está mal dejarse esclavizar por la riqueza."

- "La felicidad no es más que la santidad, si somos santos, seremos verdaderamente felices."

Al entregarle un doctorado honorario, por la Universidad de Loyola de Chicago la Madre Teresa dijo. "Acepto este honor en nombre de los pobres del mundo."

## Arzobispo Carroll sobre el Congreso

El Arzobispo de Miami Mons. Coleman F. Carroll se ha dirigido a todos los sacerdotes religiosos y seglares de la Arquidiócesis por medio de una carta, invitándoles a continuar los preparativos materiales y espirituales para el 41 Congreso Eucarístico Internacional que se celebrará en Filadelfia del 1 al 8 de agosto, de este año bicentenario.

"Muchos son los esfuerzos llevados a cabo hasta el momento para este acontecimiento histórico, que será quizás una ocasión única en la vida," dice Mons. Carroll en su carta, en la que encarece a todos el mayor empeño por una renovación en la devoción a Cristo en la Eucaristía.

"Ojalá que para el año 77 todas las parroquias vuelvan a implantar la devoción Eucarística de adoración al Santísimo," dice, Monseñor Carroll quien exhorta a todos los que así puedan hacerlo, a participar en el Congreso mismo, y se regocija por el entusiasmo mostrado hasta ahora en toda la Arquidiócesis, acerca del

Congreso.

Como parte de la citada preparación al evento de Filadelfia, continúan en Miami los preparativos a la Asamblea Diocesana de Reflexión Apostólica, que tendrá lugar en el auditorio del Colegio de Immaculata-La Salle, el próximo sábado 15 de mayo, de 7 a 12 de la noche. Organizada por el Equipo Coordinador de Apostolado Seglar, y con la colaboración de parroquias y sacerdotes, la

Asamblea se propone reunir a unas 1,000 personas, militantes en los distintos movimientos, organizaciones parroquiales y católicos hispanos de toda edad y condición. La jornada se centrará en los temas del Congreso Eucarístico: Las hambres de la familia humana, así como en la respuesta al documento del Santo Padre sobre la Evangelización y los ideales de este Año Bicentenario en "Una nación bajo Dios."

