

Pope creates 20 new cardinals

VATICAN CITY—(NC)—Pope Paul VI place red birettas on the heads of 20 new cardinals and assigned them titular churches in Rome May 24.

The colorful ceremony took place in the vast modern audience hall here, which was filled to capacity with 6,000 people.

Among those who knelt to receive the red biretta was 49-year-old William Baum of

Washington, D.C., the only North American named in this consistory. The other 19 were an international mix of nine Europeans, four Africans, three Asians, two Latin Americans and one New Zealander.

Only four Italians were among the new cardinals.

A SURPRISE addition to the original group of 19 came when Cardinal Jean Villot, papal secretary of state, stunned the audience with an



announcement that one of two cardinals created "in pectore"—that is, those whose names

are known only to the Pope—was being revealed right then.

He pointed to the small, greying figure of Cardinal Joseph Marie Trin nhu Khue of Hanoi, North Vietnam.

A great burst of applause roared up as the tiny prelate, 76, the only one still clad in the purple of an archbishop rather than the cardinal's red, mounted the steps to receive his "biglietto," or official notice that he is a cardinal.

Word around the Vatican was that he had arrived only the night before, after the Vatican and the Communist government of North Vietnam reached agreement over his elevation to the cardinalate. He did not have time to be measured for the red cardinal's cassock.

IN THE GIVING of the biretta—the four-cornered, brimless red hat—the Pope told the cardinals the red is a reminder that they "must be courageous even to the shedding of your blood." A French journalist at the ceremony whispered, "For Trin nhu Khue, that could be a prophecy."

The Pope added to the drama of naming the North

Vietnamese cardinal by standing up with arms outstretched to greet and embrace him before placing the biretta on his head.

When the new cardinals left the hall temporarily, someone came to Cardinal Trin's rescue with a cardinal-red cape and sash. But the incongruous purple cassock was a continuing reminder that his was an unexpected elevation.

The Pope, in his talk to the new cardinals, stressed fidelity as the "supreme meaning of today's ceremony."

In their oath, he told them, are the words, "I promise and I swear that from this hour on, as long as I live, I will be faithful to Christ and to his Gospel, and I promise obedience to blessed Peter and to the holy apostolic Roman Church."

Henceforth, by a particular sign," the Pope added, "you will be more closely and intimately united to the See of Peter."

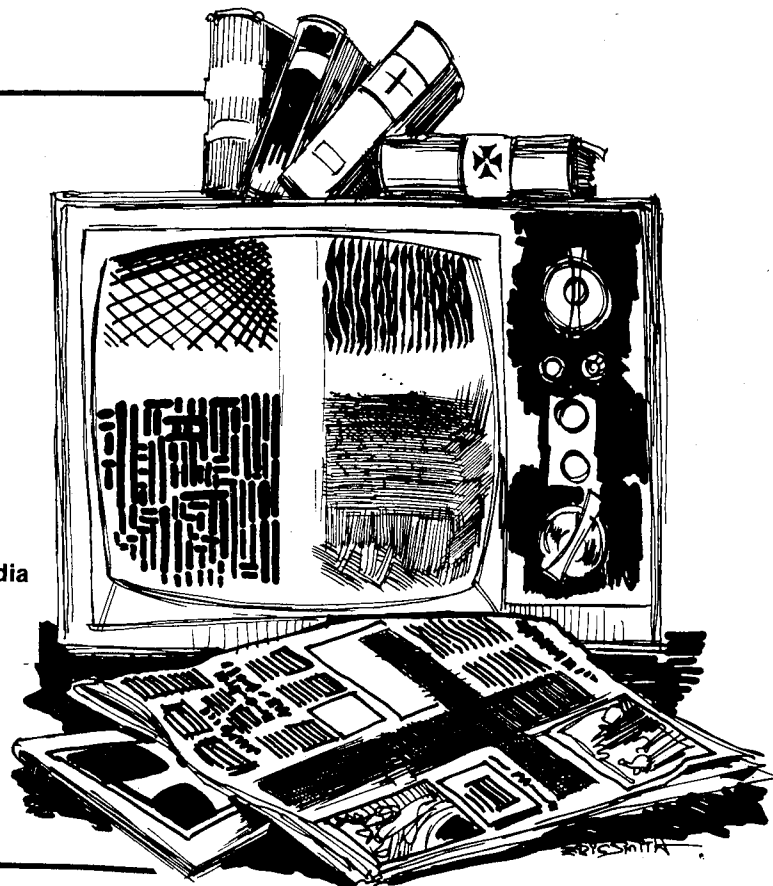
HE TOLD them, "The absolute and unalterable fidelity that you are about to swear to the See of Peter, and on which the Pope knows he can count, must be manifested also in the life of the individual local Churches that you direct or represent."

The Pope's talk followed prayers for the Church and its leaders, a reading from the first epistle of St. Peter on the way leaders in the Church should conduct themselves, and a portion of Christ's priestly prayer for unity in the Church, from the Gospel of St. John.

As each cardinal went to the Pope and knelt to receive the biretta, he was told the name of the Roman church of which he would be the titular pastor. This provides a link with the past when the cardinals were pastors in the Pope's own diocese of Rome. They were then local advisors to the Pope. Now, dispersed throughout the world, they still keep this tie to Rome.

THE TITULAR church assigned to Cardinal Baum is Santa Croce al Flaminio, the church of the Holy Cross on the Flaminian Way. It is one of the more modern titular churches, built in 1912 under Pope St. Pius X.

WORD COMMUNICATIONS DAY—"The Mass Media and the Fundamental Rights and Duties of Man" is the theme of the annual World Communications Day set for May 30. In his message for World Communications Day, Pope Paul VI stressed the power and responsibility of the media for educating and training people in their fundamental human rights and duties.



Msgr. Delaney



Father Pusak



Father Quinn



Father Bennett



Father Barrett

Abp. names 3 to head-parishes, 2 deans

Two deans and three new heads of South Florida parishes were appointed this week by Archbishop Coleman F. Carroll.

The Archbishop also announced the appointments of four priests to special posts and named 22 assistant pastors to Archdiocesan churches including two newly ordained priests, Father Thomas Wenski and Father Edward Lynch.

FORMERLY Vicar Forane of the Palm Beach Deanery, Msgr. John Delaney, pastor, Holy Family parish, North Miami, has been appointed Vicar Forane of the North Dade Deanery.

Elevated to the rank of a chaplain of His Holiness, Pope Paul VI two years ago, Msgr. Delaney was born in Ireland and was the first treasurer of

the Senate of Priests, is an Archdiocesan consultant, a member of the personnel board, the advisory board of the Major Seminary and the board for the continuing education of the clergy.

From 1971 to 1974 he was pastor of Sacred Heart Church, Lake Worth.

FATHER Ronald Pusak, J.C.L., S.T.L., pastor of St. Joan of Arc parish, Boca Raton, since 1972, has been appointed Vicar Forane of the Palm Beach Deanery.

Formerly vice chancellor and chancellor of the Archdiocese who also served as Officialis in the Matrimonial Tribunal, he has served as pastor in the parishes of Annunciation, West Hollywood; St. Vincent Margate; and Little

Flower, Hollywood. He is also a member of the faculty at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach.

Vicars Forane serve as deans in districts known as deaneries each of which includes several parishes. They exercise limited jurisdiction in these areas, divided into territorial districts for administrative purposes and assist the Archbishop in his supervision of parishes with regard to administration of Sacraments, celebration of the Liturgy, and the care of parochial and Archdiocesan properties.

THE Archdiocesan Spiritual Director of the Legion of Mary, Father James A. Quinn has been appointed

administrator of St. Bernadette parish, Fort Lauderdale.

A native of Ireland, he has served as an assistant pastor in the parishes of Sacred Heart, Lake Worth; Holy Rosary, Perrine; and Visitation, North Miami where he was Vicar Econome from 1973 to 1976.

Father Quinn was chaplain of the Marian Council, K. of C. from 1972 to 1974.

ASSISTANT Chancellor of the Archdiocese for almost two years, Father Noel Bennett has been named Vicar Econome of St. Joseph parish, Surfside, after serving for three years as an assistant pastor of St. Patrick Church, Miami Beach.

The Irish-born priest served for more than 10 years

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Summer vacations starting for schools

During the next three weeks Archdiocese of Miami Schools will close for summer vacations.

According to the schedule issued by the Dept. of Education, schools in Dade and Collier Counties will dismiss classes Friday, June 4.

In Broward and Palm Beach Counties schools will close Friday, June 11. Schools in Monroe County dismiss classes Tuesday, June 8, and students attending schools in Martin County will be dismissed Wednesday, June 16.

Teacher awards set

Joseph Arena, a member of Holy Family parish and a teacher of government and economics at Miami-Norland Sr. High School will receive the Lumen Christi (Light of Christ) award of the Archdiocesan Catholic Teachers Guild on Sunday, June 6.

Msgr. John Delaney will be the celebrant of 9 a.m. Mass for Guild members in Holy Family Church and will present Mr. Arena with the award given annually in recognition of outstanding contributions to Christian education.

A brunch will follow at Holiday Inn, Biscayne Blvd. and 111 St., where Frank Recupro, recent graduate of Mary Immaculate High School, Key West, will receive a \$250 scholarship from the Guild to be used for his future educational studies to become a teacher.

A native of Canton, Ohio, Mr. Arena has a BA in Education from the University of Miami; and Master's degree in Education earned at Florida-Atlantic University. A veteran of World War II during which he served in the Pacific Theater with the U.S. Navy, Mr. Arena is Fourth Degree Knight of Columbus and a charter member of Marian Council, and has been active in Holy Family St. Vincent de Paul Society. He is a past president of his parish Ushers Club and is presently a member of Holy Family School Board, and secretary of St. Vincent de Paul Society.



English and General Excellence medals were presented to William De Witt Ackerman, graduate of St. John Vianney Seminary College Division by Archbishop Coleman F. Carroll during recent commencement exer-



cises. Also graduated were Robert Johnston, Paul Lyon, Michael Mancuso and John L. Oliver. Joseph P. Barimo and Daniel Otero were graduated from the high school department. At right the Archbishop talks to class.

Masses scheduled on Memorial Day

Memorial Day Masses will be celebrated at 10 a.m. Monday, May 31, in Archdiocese of Miami cemeteries located in Miami, Fort Lauderdale, and West Palm Beach.

Father Francis LeChiara, supervising principal of Immaculata-LaSalle High School, will celebrate Mass in the mausoleum at Our Lady of Mercy Cemetery, 11411 NW 25

St. At Our Lady Queen of Heaven Cemetery, 1500 S. State Rd. 7, Fort Lauderdale, Father Cornelius McGrath, pastor, Our Lady Queen of Heaven parish, will be the celebrant of Mass.

Father Michael Keller, pastor, Holy Name of Jesus Church, West Palm Beach, will celebrate Mass in Our Lady Queen of Peace Cemetery,

10941 Southern Blvd., (State Rd. 80) just one mile west of State Rd. 7 (441).

An invitation to the public to participate in the Masses, offered particularly for the repose of the souls of those persons buried in the Archdiocesan cemeteries, has been extended by Msgr. James F. Nelan, Archdiocesan Director of Cemeteries.

The woman in focus

"Psychotherapy and the Female Client" will be the subject of a workshop which the Florida Chapter of the National Assn. of Social Workers will sponsor Friday, June 4, at Barry College.

Speakers will discuss "The Woman's Movement and Societal Changes," also, "Counselling the Rape Victim," and "Counselling for the One Parent Family."

Reservations may be made by calling Dr. Virginia Cappeller, School of Social Work, 758-3392, Ext. 356 or Susan Dennison at 325-0470.

Youth-justice probe

A National Conference on the Juvenile Justice Process will be conducted by the National Conference of Christians and Jews between June 6 and 9 at the Royal Biscayne Hotel, Key Biscayne.

Principal speakers during the program will be Dr. Thomas A. Johnson, of the Criminal Justice Program, University of Wisconsin; Richard W. Kobetz, assistant director for the Human Factors Division, International Association of Police Chiefs; and Franklin A. Orlando, circuit judge-Family Division, Circuit Court of the 17th Judicial Circuit. The program will be presented in cooperation with major criminal justice agencies in Dade County.

Registration information may be obtained by calling Helene Rand at 667-6438.

Summer youth programs are starting registrations

Registrations are now being accepted in several parishes for summer Bible Schools and recreation programs for youth.

At St. Patrick parish, Miami Beach, the second annual day camp will consist of five two-week sessions, beginning June 14 and continuing through Aug. 20.

SESSIONS held Mondays through Fridays from 9 a.m. to 1:30 p.m. will include games, arts and crafts, movies, field trips, and awards. Campers are expected to bring shorts, gym shoes and lunch.

Children between the ages of five and 12 may be enrolled by calling the school at 534-4616 or the rectory at 531-1124.

A Vacation Bible School is planned in St. James parish, North Miami, from Tuesday, July 6 to Friday, July 9, and from Monday, July 12 to Saturday, July 17. Sessions will begin at 9:30 a.m. and conclude at 2 p.m.

Registration forms for boys and girls in kindergarten through junior high will be available at St. James rectory until Monday, May 31.

THE FOURTH annual

Summer Bible Camp for girls aged 10 to 15 will be conducted by the Dominican Sisters of St. Catherine de Ricci from June 28 to July 3 at the Dominican Retreat House, 7275 SW 124 St., Kendall.

The program will include Scripture classes, prayer, a movie, music, talent show, swimming, and other activities. Camp opens at 7:30 p.m., June 28.

ACCOMMODATIONS are limited to 40 girls and reservations may be made by contacting Sister Carol Davis at the Retreat House, telephone 238-2711.

In Hollywood's Nativity parish, a summer Bible School for children enrolled in kindergarten through fifth grade begins Monday, July 5, and continues until July 16.

Classes, in session from 9 a.m. to noon, will include participation in daily Mass, arts and crafts, music, basic religious instructions, and refreshments.

Registrations are now being accepted at the rectory.

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A workshop on "Confidentiality" conducted by Suanna Wilson, Jackson Memorial Hospital, was one of several featured during recent Catholic Charities Spring Institute for professional Development held at Marian Center. Mass was celebrated for participants by Archbishop Coleman F. Carroll.



CSB to stay open one night a week

Evening hours for the convenience of clients who work during the day have been initiated at the Miami Catholic Service Bureau. Msgr. Bryan O. Walsh, Archdiocesan Director of Catholic Charities, announced this week that the office, located at 4949 NE Second Ave., will be open until 8 p.m. on Wednesday evenings.

New Vincent de Paul store will open in Riviera Beach

RIVIERA BEACH—A new St. Vincent de Paul store to aid the poor and the underprivileged, is being built here on Old Dixie Highway, one block north of Blue Heron Boulevard.

"It is expected to be complete by the end of June," said the Society's area president, Francis Geary, of Lake Park. It will be the third St. Vincent de Paul store in central Palm Beach County.

The others are at 2560 Westgate Ave., and 538 24th St., both in West Palm Beach. A store in the Riviera Beach area has been a top-listed item of the St. Vincent de Paul priorities for some time.

Geary said that a store serves a two-fold purpose: (1) it is always located among the poor and underprivileged so that they can have access to very low cost clothing, furniture and appliances. (2) "The

more affluent can help with their gifts and thereby participate in good works for the poor."

"No special program, with speeches, is planned for the mid-summer opening of the new store," Geary explained.

Geary said that those with furniture, clothes or appliances to offer, anywhere in Palm Beach County, should telephone 686-1220.

Guards stop man charging at Pope

VATICAN CITY—(NC)—Three Vatican security guards stopped a man about 30-years-old from charging toward Pope Paul VI during his weekly general audience here May 26.

The guards apprehended the unidentified man as he leapt over a four-foot high barricade, a third of the way down the middle aisle from the stage. The barricade divides the seating area from the middle aisle of the modern Nervi Audience Hall.

Outside the main body of

the hall the man wept and cried out in Italian, "I just wanted to talk to the Pope."

The bizarre incident will probably cause a wave of speculation in politically tense Italy, since a Vatican security guard said that the hefty man, dressed in a yellow jacket and blue pants, was carrying a copy of the Italian Communist paper L'Unita under his arm.

The Vatican said that several hours after the incident the man was still too agitated to be questioned.

OFFICIAL • Archdiocese of Miami • Appointments

The Chancery announces that Archbishop Coleman F. Carroll has made the following appointments, effective as of June 15, 1976:

THE REVEREND RONALD J. PUSAK - to Vicar Forane of the Palm Beach Deanery, while retaining other assignments.

THE REVEREND JOHN G. BLOCK - to Chaplain, Serra Club, Palm Beach County, while retaining other assignment.

THE REVEREND MONSIGNOR JOHN W. DELANEY - to Vicar Forane of the North Dade Deanery, while retaining other assignments.

THE REVEREND JOSE L. HERNANDO - to Assistant Pastor, Our Lady of the Lakes Church, Miami Lakes, while retaining other assignments.

THE REVEREND JAMES A. QUINN - to Administrator, St. Bernadette Church, Hollywood, effective immediately.

THE REVEREND ANTHONY MULDERY - to Assistant Pastor, St. Patrick

Church, Miami Beach.

THE REVEREND FRANK E. CAHILL - to Assistant Pastor, St. Francis de Sales Church, Miami Beach, while retaining other assignment.

THE REVEREND JOSEPH T. CARNEY - to Assistant Pastor, Little Flower Church, Coral Gables.

THE REVEREND JAMES F. FETSCHER - to Assistant Pastor, St. Louis Church, Miami.

THE REVEREND DANIEL K. DORRITY - to Assistant Pastor, St. Mary Magdalen Church, Miami Beach, and Archdiocesan Chairman of the Commission for the Aging.

THE REVEREND ROBERT PALMER - to Assistant Pastor, Epiphany Church, South Miami, while retaining other assignment.

THE REVEREND BALBINO TORRES - to Assistant Pastor, St. Monica Church, Opa Locka.

THE REVEREND JOSE I. BARDINO - to Assistant

Pastor, St. Ann Church, Naranja.

THE REVEREND DANIEL G. BABIS - to Assistant Pastor, St. Thomas the Apostle Church, Miami, while retaining other assignment.

THE REVEREND NOEL BENNETT - to Vicar Econome, St. Joseph Church, Miami Beach, effective immediately, while retaining other assignment.

THE REVEREND JAMES V. VITUCCI - to Archdiocesan Director of the Apostolate to the Deaf, while retaining other assignment.

THE REVEREND RICARDO CASTELLANOS - to Assistant Pastor, St. Brendan Church, Miami.

THE REVEREND WILLIAM A. ELBERT - to Assistant Pastor, Epiphany Church, and member of the faculty, Our Lady of Lourdes Academy, South Miami.

THE REVEREND MICHAEL J. McNALLY - to summer studies at the Catholic University of America,

Washington, D.C.

THE REVEREND JOSE P. NICKSE - to Archdiocesan Director of Radio and Television Commission, effective immediately, while retaining other assignments.

THE REVEREND EDMOND PRENDERGAST - to Assistant Pastor, Immaculate Conception Church, Hialeah.

THE REVEREND DANIEL BARRETT - to Vicar Econome, St. Kieran Church, Miami.

THE REVEREND JOSE MORILLO - to Assistant Pastor, St. Kevin Church, Miami.

THE REVEREND STEPHEN O'DEA - to Assistant Pastor, St. Joan of Arc Church, Boca Raton.

THE REVEREND JOSEPH H. FISHWICK - to Assistant Pastor, St. Vincent Ferrer Church, Delray Beach.

THE REVEREND THOMAS G. WENSKI (newly ordained) to Assistant Pastor, Corpus Christi Church, Miami.

THE REVEREND

EDWARD P. LYNCH (newly ordained) - to Assistant Pastor, Immaculate Conception Church, Hialeah.

THE REVEREND JOSE BIAIN, O.F.M. - to Assistant Pastor, St. Kieran Church, Miami, while retaining other assignments.

THE REVEREND JOSE ZUBIETA, O.F.M. - to Assistant Pastor, St. John Bosco Church, Miami.

THE REVEREND THOMAS CLEARY, C.S.SP. - to Assistant Pastor, St. Paul the Apostle Church, Lighthouse Point.

THE REVEREND ANDRES COUCELO - to Assistant Pastor, St. Peter Church, Naples.

The Chancery announces that upon nomination by the Very Reverend James C. Babb, S.J., Pastoral Vice-Provincial of the Society of Jesus in New Orleans, Louisiana, Archbishop Carroll has made the following appointment:

THE REVEREND DAVID B. CONNER, S.J. - to Assistant Pastor, Gesu Church, Miami.

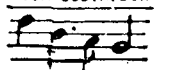
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Large class of children received the Sacrament of Confirmation from Archbishop Coleman F. Carroll during ceremonies at Miami's Marian Center for Exceptional Children conducted by the Sisters of St. Joseph Cottolengo in North Dade County.

Viet orphans, after a year, OK'd by U.S. for adoption

After more than a year of uncertainty, 23 Vietnamese orphans in South Florida have finally been assured of a secure future.

"We have just received word that we can go ahead with adoptions," a jubilant Elizabeth Manning, Catholic Service Bureau adoption supervisor, said this week.

ALTHOUGH the children have been with their prospective adoptive parents since April, 1975, Mrs. Manning said, adoption procedures were not able to be completed until various court actions concerning the status of the children had been completed. When the orphans arrived in the United States as evacuees from collapsing South Vietnam,

they had no passports—only refugee numbers that gave them no official status.

She explained that the children had to receive alien status through the U.S. Department of Immigration before the adoption procedures could be completed; and because of the large number of Cubans applying for citizenship in South Florida, the process was taking a long time.

Problems were arising from the length of time involved, she explained. For one, many of the children had ear problems, and the insurance plans of most of the parents would not cover the children until adoption was complete.

And two families are moving out of Florida in the

near future; if adoptions were not finalized before the families moved, the procedure would have to begin all over again in their new state.

HOPES ARE that within six weeks the adoptions will be able to be completed, Mrs. Manning said after talking with immigration officials.

"We are hoping the children will be able to make the big jump from alien to resident to adoptee at the same time," she said. "We hope to have a group adoption ceremony, but plans have not been finalized yet."

At the time the Vietnamese children were brought to the United States, adoption agencies were flooded with applications from couples who wanted to adopt the children.

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Hanoi prelate elevated; radicals criticized

VATICAN CITY—(NC)—Pope Paul VI surprised the Church Monday by bestowing the cardinal's red hat on the Archbishop of Hanoi, North Vietnam—one of two men he had named cardinals "in pectore" ("in his breast," or secretly) a month earlier.

Archbishop Joseph Marie Trinh nhu Khue, 76, was present among 20 bishops, including William Baum of Washington, D.C., whom the Pope raised to the rank of cardinal in colorful ceremonies before 6,000 people in the new papal audience hall.

IN A SECRET consistory preceding the public function, Pope Paul pleaded vigorously for authentic implementation of Second Vatican Council decrees.

Ultra-conservative Catholics who cling to preconiliar practices as well as ultra-progressives who have gone beyond the council's directives came under papal criticism.

The Pope singled out for rebuke Archbishop Marcel Lefebvre, who has founded a popular international traditionalist movement, a seminary and several religious houses.

Archbishop Lefebvre has been ordered on several occasions by Pope Paul to close his traditionalist seminary in Ecône, Switzerland, and has not done so.

The Pope appealed to the archbishop and his followers to "reflect with serenity, and without closed minds" on their refusal to accept the Second Vatican Council.

"**THEY CAN** find today the support and the sustenance

that they are seeking in the renewed forms of the council," the Pope asserted.

The Pope pinpointed as especially serious the refusal of traditionalists to accept liturgical reforms.

"The adoption of the new liturgical missal is certainly not left to the free choice of priests or faithful," the Pope declared. "In no different way did Pope Pius V make obligatory the missal reformed under his authority, following the Council of Trent."

Many traditionalists still attend Masses illicitly celebrated according to the rite established in the 16th-century by Pope Pius V, the so-called Tridentine Mass.

The Pope then criticized "with equal firmness" ultra-progressives "who believe themselves authorized to create their own liturgy, sometimes limiting the sacrifice of the Mass or the sacraments to the celebration of their own lives or of their own struggle."

He condemned the practice of intercommunion.

THE POPE blasted "those who minimize the doctrinal teaching in catechetics or distort it according to the interests, pressures or needs of people." Such teachers, he added, are "following trends which profoundly obscure the Christian message."

The 78-year-old Pope called for doctrinal unity on key beliefs, such as the Resurrection and the Eucharist. Since the council



Making red hats

Fausto Marabini Berbiconi puts finishing touches on hats for 20 new Cardinals whom Pope Paul VI installed this week. The Berbiconis have been the Vatican's hatters for 150 years.

some theologians have offered views rejecting traditional Church doctrine regarding the actual physical resurrection of Jesus and his Real presence in the Eucharist.

The Pope warned against free, personal interpretation of Scripture and criticized some theologians for "reducing the

specific function of the priestly ministry."

He objected strongly to those who confuse the Gospel message with "ideologies which essentially negate it."

THESE "ideologies"—the Pope was probably referring to socialism and Marxism—and the Gospel message are "two

irreconcilable worlds," Pope Paul proclaimed.

"We do not accept the attitude of those who interpret theological activity as the organization of a society here below, reducing it indeed to a political contrary to the Gospel," he asserted.

The Pope gave his lengthy speech at the secret consistory in the Consistory Hall on the third floor of his apostolic palace.

The speech—delivered in the presence of the old cardinals as the new cardinals waited in the new audience hall—usually accents special problems to which the Pope wants to alert his special advisors, the cardinals.

THE POPE accented several signs of hope in the course of his rather negative speech. He praised an upswing in missionary activity. He pointed to "undoubted signs" that the vocation crisis was turning around. Catholics, he said, are experiencing a spiritual rebirth, seen in their liturgical participation and in "prayer rediscovered and enjoyed once more."

A growing solidarity of Catholics with the poor and defenseless won high praise from the Pope.

At the secret consistory the Pope also announced the canonization of three blessed—Scottish martyr John Ogilvie, Lebanese monk Sharbel Makhlof and Spanish religious order founder Beatrix de Silva Meneses.

Pope has great hopes for Church in U.S.

VATICAN CITY—(NC)—Pope Paul VI told two American Church leaders in a 35-minute private audience here that his awareness of tensions in the U.S. Church did not dim his hopes that American Catholics would always stand united in the faith.

The two churchmen—Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops, and Bishop James S. Rausch, NCCB general secretary—went to Rome following a 10-day tour through Poland, to visit with

Vatican officials and attend the consistory at which Archbishop William Baum of Washington, D.C., and 19 other prelates were to be made cardinals.

"Throughout the audience," Archbishop Bernardin told NC News, "The Holy Father showed in many ways his affection for the Church in our country. He knows some of the tensions that are there, but he has great expectations for the Church in America."

"**HE ASSURED** us of his prayers," said the archbishop, "and expressed the hope that

American Catholics would always remain united in the faith. He expressly asked me to convey his sentiments to our people, and he gave his blessing to the bishops, priests, Religious and laity at home."

Bishop Rausch added that they had reported on the meeting of U.S. bishops in Chicago early in May. "We told the Pope of the many challenges the Church faces at home," he said. "And we told him of the bishops' pastoral concerns expressed in the general meeting, and of the solutions that were discussed."

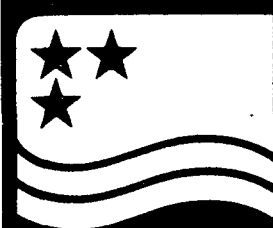
Bishop Rausch added that the Pope was "very interested in all of this and wanted to be informed in detail."

AS AN example, Archbishop Bernardin said, "We discussed the new rite of Penance. I told the Pope what the conference and the bishops individually had done to prepare the people for the changes by an intensive catechesis (Religious instruction). The Holy Father was pleased to learn that people are generally reacting favorably to the new rite. Then he spoke at some length about the

importance of Penance for the individual Catholic and for the Church at large."

The archbishop also said the Pope expressed "keen interest" in the 41st International Eucharistic Congress to be held in Philadelphia this summer.

"He told us he considers the congress as an event of great spiritual significance," said Archbishop Bernardin. "And he said that its meaning would not be limited to America, but that it would have repercussions throughout the world."



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Pope meddling... or doing his job?

The Miami News, in an editorial this week, has criticized Pope Paul for "blatantly" breaching the "line" between church and state in speaking out against Marxism.

The Pope has been concerned with the apparent increasing strength of the Communist elements in Italy who are expected to do well in June 20 elections. A coalition of socialist elements could conceivably gain a majority and in effect establish a socialist basis for the Italian government—this through democratic elections even though Communist countries do not themselves have free elections.

The News accuses the Pope of "jumping into the Italian political campaign" and says the Pope's view of Marxism as being irreconcilable with Christianity is unrealistic simply because there are many versions of communism in Europe.

You just can't please some people. If the Pope speaks only on theological matters he is accused of living in an ivory tower, not dealing with reality. But if he speaks on specific matters he is accused of meddling, or "jumping into politics."

This is clearly not a case of political meddling. It goes much deeper than that, cutting all the way to a basic ideology of human existence and its purpose.

The Church has always spoken on these

matters. We don't recall any grumbling from the progressive press when Church leaders spoke out against racism or racist candidates, or when it spoke in favor of civil rights laws. What happened to church and state meddling then?

Obviously the Church cannot isolate itself from basic moral issues when they are interwoven in state activities whether they be the choosing of an atheistic oriented slate of leaders in Italy or the torture of prisoners in Brazil.

If the Church tried to install itself in temporal state rule or made a habit of endorsing candidates around the globe on the basis of their religious denomination, that could be termed pure political interference.

But it is the Church's business to remind the people that if anyone says "I am a Catholic" but runs publicly on an ideology that vows to wipe out that and all other religions, then the person has removed himself from that communion of believers.

Pope Paul acknowledges "deplorable delays in true social progress" which lead people to want to try socialism. But, he says, socialism is an inaccurate view of reality, "a one-way street," which pits one class against another and narrows man's horizons.

The Pope is speaking of an ideology that has swept half the world and is now lapping at his

own feet outside the gates of the Vatican. It is an ideology that theologians find references to in Old Testament Scripture.

And Pope Pius IX as early as 1846 condemned "that infamous doctrine of so-called communism which is absolutely contrary to the natural law itself..." In 1878 Pope Leo XIII defined communism as "the fatal plague which insinuates itself into the very marrow of human society only to bring about its ruin..."

And Pope Pius XII in 1947 in an encyclical letter on communism said the Church "has called public attention to the perils of communism more frequently and more effectively than any other public authority on earth."

Pope Paul clearly is adding only one small part to a long sequence of actions against an anti-Christ force. The Church's warnings consistently recognize the failings of charity on the part of the upper classes but point out that communism is not the answer in its ruthless pursuit of dominance.

And if there is any further proof of the importance of opposing communism there is the example of Our Lady who was sent to appear at Fatima on the eve of the Bolshevik revolution and to urge prayers against communism. And she was speaking to three little children who didn't even know what communism was.

Devotion to Mary can't conceal sins



By Msgr.
James J.
Walsh

plied...a Catholic may curse habitually, be guilty of perjury, dishonor his parents, ignore Mass, be guilty of drunkenness, murder and adultery. But he can wipe the slate clean by mumbling Mary's name after each offense. All he needs to do to safeguard his eventual salvation is to throw a kiss to the Virgin, mumble a prayer before his last breath and go off triumphantly. A bit of a caricature, to say the least.

HOWEVER, let's face it. This may well be happening. Some Church members do so conduct their lives and carry on their religious practices that they give others this absurd, irrational impression. Through ignorance? Or intent? Let God judge that.

Some whose neglect of essential duties is all too obvious do indeed make a display of the externals of piety. They may be stoop-shouldered from the weight of medals round their neck, but for all they know from experience the confessional might be a telephone booth. They may have little religious practices of their own, but never find their way to Sunday Mass. They may carry a rosary or wear a scapular or have pictures or statues of Mary in the house, but Trinity Sunday comes and goes without a thought of Easter duty.

Let's stress the point here that much of this in a person's life can well be traced to ignorance, so what he does in his strange practice of religion may be very pleasing to God. It actually may be of more value that the consistent attention others give to Church service, others who go to avoid criticism, but whose hearts are

far from Christ.

Granted that, the fact remains there is a considerable amount of devotion to Mary which the Church does not encourage. In Vatican II many bishops deplored the "false devotion," while stressing clearly the genuine veneration of the Mother of Jesus.

A FRENCH SAINT of the 18th century, who has often been accused of exaggerating devotion to Mary, wrote strong words of caution about using devotion to her to conceal vices and neglect duties. He called them presumptuous sinners. He said: "They sleep in peace in the midst of their bad habits, without doing any violence to themselves to correct their

faults, under the pretext they are devout to the Blessed Virgin...They will not believe us when we tell them that their devotion is only an illusion of the devil and a pernicious presumption likely to destroy their soul."

He explains why. "How can we truly say that we love and honor our Blessed Lady when by our sins we are outraging her Son? If Mary laid down a law unto herself, to save by her mercy this sort of people, she would be authorizing crime."

THIS HAS always been the attitude of the Church. The first and last reason for devotion to Mary is to make us more faithful to Christ. Mary is

strictly a means to an end. The end of all our devotions is the love and glory of the God-man. It is union with him which is the goal of every spiritual exercise. It is love of him that alone is worthy of all our efforts.

Bearing this in mind, we can see readily that recourse of the sinner to Mary for help is altogether different. The hardened sinner is always encouraged to pray to her and seek her intercession, but surely not so that he may remain in his sins. One who has been unfaithful to Christ and his commandments begs Mary to melt his heart, enlighten his mind and win for him the grace of true sorrow and amendment.

Before May ends, I want to say something in this space about Our Lady. A few years ago a letter came from a non-Catholic who had just returned from South America. Its contents are repeated so often nowadays that it still deserves some reflection.

The writer had been in a section of Latin America where ignorance and poverty are common. Nevertheless he felt justified in making a broad generalization, as his letter indicates.

"After observing Catholics here (and to some degree in the U.S.) I am convinced the following is a fact. They believe as long as they honor and pray to the Virgin Mary, it does not matter how much they sin, because she will save them. Such a belief, I feel certain, encourages sin and is un-Christian."

He has something there in that last sentence. Such a conviction would indeed make the Ten commandments no more important than the tribal regulations of the Ubangi. The air would be dark with the pieces of the shattered laws.

But it is a little too much to charge that the Church teaches this kind of religious attitude. Look what is im-

Why Baptism conferences for the parents of infants?

(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. I was so annoyed the other day. My husband and I went to request baptism for our child and the priest told us that we had to attend three conferences. Who is getting baptized, me or my child?

A. Obviously, your child is the one getting baptized. But in that same ceremony of baptism you will be promising God to bring him up in the Faith.

The Church is very concerned with your responsibility as Christian parents. Most parishes ask the parents to go

through a program of preparation for Baptism. One parish may ask you to attend one conference, another three.

What is your question?

But it is part of the pastoral work of your priests to make sure you understand your commitment as Christian parents.

When you bring your child for Baptism, it is your Faith that is at stake, not his. A small child cannot respond as an adult. This child will grow in the Catholic Faith if he sees this Faith living in your words and in your actions. The priest will ask you during the ceremony: "Are you ready to

do this, to give witness to your Faith?"

From my own experience, it is usually those who need it most who want it least. Let me explain. Families who are active in the Church and understand what the Church is teaching today, are the first ones to see the need for continuing instruction. Those who are not too active in the Church, sometimes do not want to be bothered.

Baptism is a serious step in our lives. As Christian parents, you want to share your Faith with your infant. The Church wants to help you to know more about your Faith, and to live a fuller Christian life. That is the main purpose of baptismal conferences.

WE TOO LIVE A VOCATION, LAITY SAY

By ARACELI CANTERO
Voice Spanish Editor

Sunday was a non-stop day for Jim and Sharon McFadden. By ten in the morning they were already at the all-star baseball game where Jim is coach and young Mac plays. Then they had the annual awards, and the annual picnic for the families and the team. In the evening, the whole family happily watched young Kerry play the clarinet at the Honors Art and Music Festival in Miami Beach Theatre for the Performing Arts, where she was one of four seventh graders chosen to perform from all Dade County Schools.

"WHEN you are raising children you are really totally immersed in living a vocation. You are doing God's work in the most fundamental of ways," says Sharon who is mother of three and has been married for 15 years.

Having been brought up in a Catholic family she always had a deep awareness of her call in life. "I never felt diminished for not having chosen otherwise. I know there are different roles in the Church," she says. But I still feel more should have been done to promote the vocation of the laity."

"It never occurred to me I was living a vocation," says Jim, her husband. When I think of Vocation I immediately think of priests and nuns, and my life doesn't come into the picture.

Jim McFadden is a

meteorologist and he admits he feels very deeply about honesty in everything he does. "In that sense, yes, I do think I live up my Christian vocation, but until recently I really didn't think I had much responsibility as a layman in the Church."

"WE HAVE always have stressed the family," says Sharon. We get called upon to take offices and head up committees in the community but we know we can't take both. We feel that taking our family seriously is part of living our vocation of parents in a responsible way."

★★★★

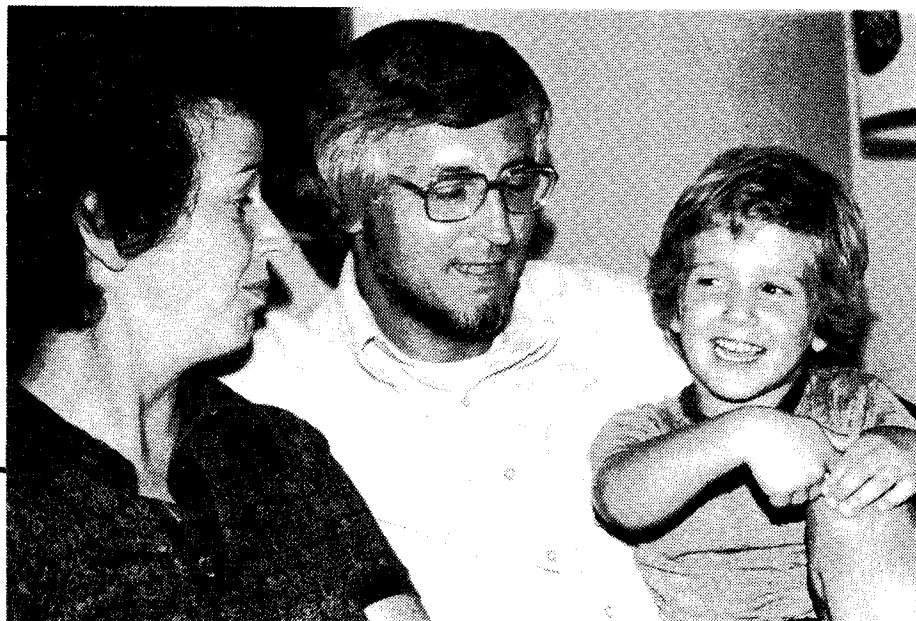
Yes! I do feel I'm living a vocation, and it's obviously my calling through baptism that I want to be very serious about, says Mary Janice Luti, head of the English department at Msgr. Pace High School, Opa Locka.

"For me vocation is something very simple, it's the calling I received through baptism to follow Jesus and be him for others in the world."

Miss Luti believes that although everyone baptized receives that call not all become aware of it and live it as a vocation. "For her the vocation of the laity is above all an awareness of baptism and of its demands."

"HE WHO accepts baptism will probably look for ways to live the Gospel. It will probably affect the way of life he chooses to live and the work he wants to do. It will also

At home with son Brian, Jim and Sharon McFadden.



influence the way he forms his family and the way he uses his free time."

Through her own experience a teacher she tries to live her profession not just as a mere job but as an opportunity to exemplify evangelical attitudes. "There are also risks," she adds, "One can really get involved in competition and quest for power, losing sight of the real mission of being salt and light."

A NATIVE of New Hampshire, and a member of the Teresian Institute Miss Luti says she chose to live her lay vocation associated with other people with the same ideals. Before it had not occurred to her that she could have a role in evangelizing others.

"In fact I was not aware of the depth of my baptismal

commitment. But when I met other people who had discovered this vocation and were living it, it awakened me and it became so attractive that any other way of living my call to sanctity seemed unnecessary to me at the time. I discovered a whole new way of participating in the Church and a whole new way of living the Gospel."

Miss Luti believes that it is a good Christian thing to associate with others. "Eventually all Christians find it necessary to get some support from community, be it the parish, a group of friends or an association like the one I've chosen," she says.

HAVING chosen to live celibacy for life, Miss Luti has definite opinions on the subject.

"It's unfortunate that celibacy has been commonly associated just with priests and Religious. Miss Luti believes that in doing so, we are losing the idea that celibacy is a gift from the Spirit that can be given freely to anyone, anywhere."

"The reasons why the Spirit gives it, only God knows," she says. All I can do is acknowledge it and become gradually aware of its meaning through living it."

Miss Luti does not feel different from other people because of the gift. "I know of many lay people who do not belong to any association of any kind and who live celibacy consciously. It doesn't set them apart except for the fact that society sometimes wonders why it is they don't want to marry. I guess it's part of the mystery of our faith."

SHE BELIEVES it's very important to realize that celibacy is a gift independent state in life. At the same time she is convinced of one thing," an added emphasis on the vocation of the laity will also result in a growth of vocations to the Religious life and the priesthood," and she adds, the more Catholic families that exist with an awareness of their vocation, the more support young people will

get to explore the vocations available to them, including the priesthood and the religious life.

★★★★

"WHEN I HEAR the word vocation associated only with priests and Religious I get a little angered," says Georgina Pardo, a business woman formerly a Ph.D candidate in International Studies at the University of Miami.

"I don't mind praying for vocations to the priesthood, or collecting money to enable them to get an education...but I do feel not enough emphasis is made about the laity taking an active role in spreading the Gospel. Vatican II should have been taken more seriously," she says.

Georgina believes that for too long the laity have taken a passive attitude. "Very few come face to face with their responsibilities as Catholics," she says. "But if the laity does not bring the Gospel to the very structures of society, who will?"

SHE STRONGLY feels all the baptized have a vocation to sanctity, and that the way each individual chooses to live that call in no way sets him or her in a higher or lower level.

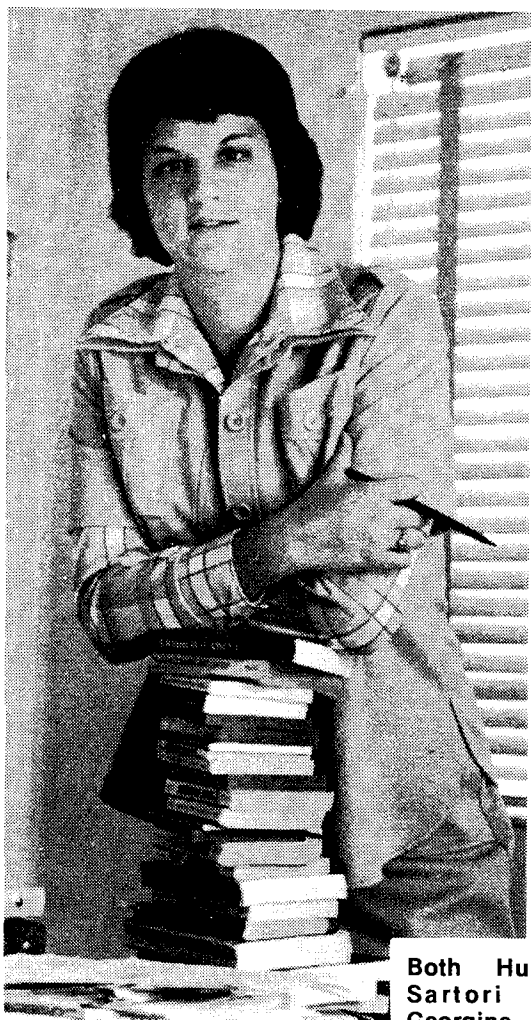
"We all share a common vocation, and my responsibilities to build the kingdom of God are as strong as anyone else's. It's only my function in the Church that varies."

"I think most lay people live their lives without being aware of the fact that they too have been called," says Humberto Sartori, an electrical engineering graduate student at the University of Miami.

"IF ANYONE would tell me that I am called to sanctity I would say, Who me? with my problems? with all the guilt I have..."

Most of us have received a very negative education of does and don'ts. It took me a long time to realize that I already had Jesus with me...to share with others.

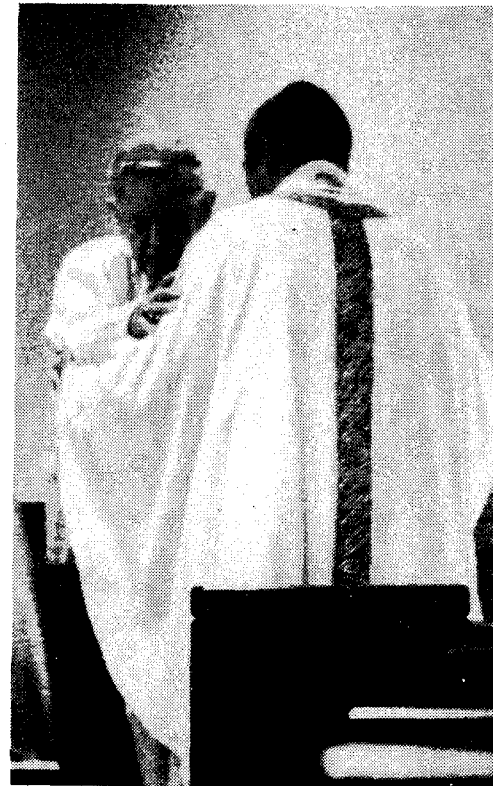
"To me vocation is mainly living my life as a witness of the Gospel."



"I do feel I'm living a vocation," says Mary Luti.

Both Humerto Sartori and Georgina Pardo believe the laity should take a more active role in bringing the Gospel to society.





Pope reminds Christians of Easter's inheritance

VATICAN CITY—(NC)—
The inheritance gained by
**Lawyer receives
highed award**

FORT LAUDERDALE—
Miami attorney, Joseph M. Fitzgerald, K.S.G., chairman of the boards of trustees at Biscayne College, was one of eight persons honored Thursday by the Independent Colleges and Universities of Florida.

The Champion of Higher Education Award of ICUF was presented to Mr. Fitzgerald and other honorees during a dinner at the Bahia Mar Hotel. All had been unanimously selected for the recognition.

Christians from Easter is the chance to live always in the love of Jesus, Pope Paul VI told his weekly general audience.

The Easter inheritance, Pope Paul said, is found in Christ's words at the Last Supper: "Live always in My love."

"Who will make this phrase his own?" the Pope asked of the 8,000 at his May 19 general audience.

"What a beginning, what steadfastness, what fullness and what happiness is contained in this phrase," the Pope declared.

"This is our Easter inheritance—to remain in his strong, sincere, very alive and very virile love."

Memorial Mass for deceased police and firemen was recently celebrated in St. Mary Cathedral. Relatives of deceased are shown above presenting the Offertory Gifts to Msgr. John Nevins and Father Thomas Engbers, Mass concelebrants. At right, Archbishop Coleman F. Carroll, who presided at the Mass, is shown as he received the greeting of peace from Father Engbers.

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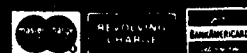
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Sowing the Gospel seed

"I was living with airs of a great master but in reality I was the poorest of the poor," says Adan Hernandez of Immokalee as he recalls his life as a farmworker.

Loaded on a truck and jobless, like the rest of his family, Hernandez arrived in Immokalee more than 25 years ago. They were looking for a better future.

Hernandez was then still a kid, and today he still



During the break, the kids visit the mission's candy store. It was created by the Sisters to keep the children from crossing the street.

remembers the hardships he and his family went through, trying to find a job and some shelter. They all lived in a 10' x 12' room which might have been too small for a single person to live in.

"FOR MANY years I worked the land with my hands," he says, "until I finally achieved the dream of every farm worker: I became a trucker," Hernandez says.

"I was handling a lot of money and thought everything was going all right.

But I didn't realize then that all my earnings were being

taken by the bank and the insurance company. In fact I was working for everyone except for myself."

"It's the same with most of the people I know," he says. "We all want to be on the command of things, but when we get the job, the only thing it gives us is status. Our lack of education betrays us, and we end up loaded with debts."

Hernandez compares his experience as a trucker to that of a man in a poker game, "He may have a pile of money in front of him, but that's all. In the end he gets nothing."

"I BELIEVE this is one thing all farm workers have in common," says Father Pedro Jové, one of the priests at Our Lady of Guadalupe Mission in Immokalee. "They are so wrapped up with solving the present needs, that they find no time to plan ahead."

Father Jové has been at Immokalee for almost a year now and he finds rural parish life quite different from life in an urban one.

"Here you are at the mercy of your own creativity," he says. There is no fixed schedule or lots of people coming to the parish. Rather it's the parish that has to go out and meet the people wherever they are.

"It's the whole person we are dealing with," says Father Jeremiah Singleton, Administrator of the Mission. "In the city people come to the parish to satisfy their religious needs. Here we have to see that they don't lack the most basic things like food, clothes and shelter."

AN IRISH-BORN priest, for several years Father Singleton has shared his life with the people of Immokalee and has no desire to leave. He has become a leader in the community and he sees to it that the Church be known as a protector of the people's rights.

"You see so many in-

justices you want to correct and yet progress is so slow...unless you have a tremendous feeling for the people you are not going to be able to make it," he says with certain concern.

Father Singleton's time is spent daily between counselling at the Alcoholic Center, supervising the religious instruction of the children at the mission, talking to regular parishioners who call in with problems and going out to camps or to the County Stockade in the evenings for a Mass or a mission activity. He also acts as advisor and board member of several local agencies, and he says, "these people's problems are very real, and they have no one else to turn to."

HE SHARES the Mission work with Fr. Jové and the Guadalupe Sisters assigned to Our Lady of Guadalupe and he finds their work indispensable. "Here it is very important to work as a team," he says.

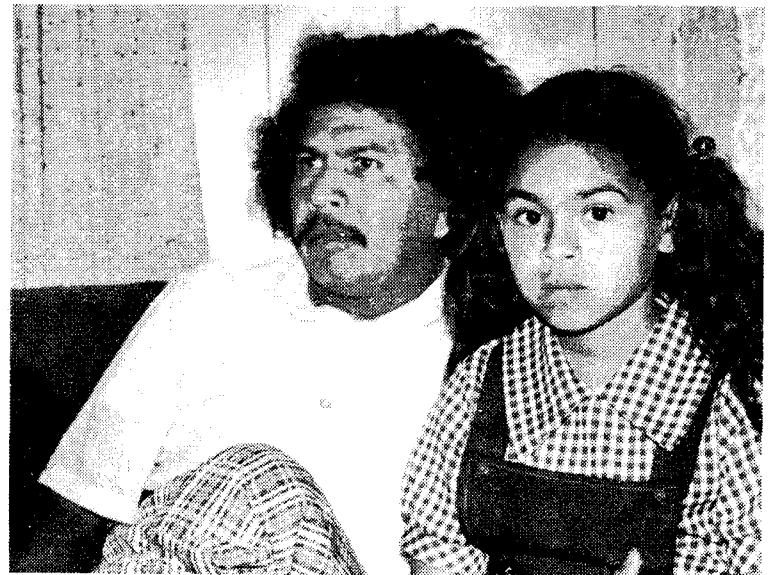
The Mission headquarters are also used by local agencies who provide services to the whole community. This is the case of the Day Care Center for children of farm workers. More than 50 kids benefit from it and they spend the day at the Mission from as early as 6:30 a.m. since this is the time their parents have to leave for the field.


Our Lady of Guadalupe is also responsible for helping develop the first and only program for retarded children in the county, now expanding into adult retarded education.

"Our priestly work here has much in common with that of the farmer," says Father Jové, and he adds, "Patience is a must. We sow the seed of the Gospel but never know when or where it will yield. We just hope that, wherever they go, the migrants will keep some of that seed in their heart."



Brenda Hernandez likes to play with Father Singleton's Mexican hat, but it's a little big for her. Below her Father Adan and her sister Beatriz during the interview with The Voice.





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For \$100 Billion, schools failing?

Public education costs the taxpayer more than \$100 billion a year. How well that money is spent is the subject of "ABC News Closeup: American Schools—Flunking the Test," to be seen this Thursday (10:00-11:00 p.m.) on



Dr. Jenny Isaksson (Liv Ullmann), up to now altogether taken up with her struggle against the fears that are driving her to a breakdown, suddenly realizes that her once-feared grandmother (Aino Taube-Henrikson) has to contend with a tragedy of her own, in Ingmar Bergman's *FACE TO FACE*, a Paramount release. (A-III)

Wit and Warmth in the White House

"The Public President: Wit and Warmth in the White House" First of 4-part "The Presidents: 76 Years on Camera" Host: James Garner premieres on WPLG, Channel 10, Saturday, May 29, 1976, 8:00 p.m.

This is the first of four one-hour prime time syndicated programs produced by Scripps-Howard Broadcasting and Post-Newsweek Stations, Inc.

James Garner, star of the NBC's "The Rockford Files," is the on-camera host from Washington. In this first episode Garner deals with the public aspects of the presidency, the image of the man, how some Presidents were able to bridge the gap between high office and the people. He tells how some have managed to be the most powerful man in the world yet be close to the hearts of their countrymen.

This is shown in intimate and historic films of all the 20th century Presidents, the only 76 years that have been captured in sight and sound by the motion picture camera. Much of the dramatic film is from national and private archives and has never before been seen on television.

Excerpts culled from all of JFK's news conferences show how he used the meetings of give and take with the reporters to establish a close relationship with the press. FDR's amusing Fala speech, kicking off his 1944 campaign, and Robert F. Kennedy paraphrasing President Roosevelt are part of this story.

President Nixon accompanying Pearl Bailey and Jack Benny, President Truman's piano duet with musicians union president James C. Petrillo, Will Rogers joshing President Coolidge and FDR are some of sidelights to history Garner presents. Another sequence shows each of the Presidents, starting with 300-pound William Howard Taft, opening the baseball season by pitching out the first ball. Here too are films of the Presidents and their dogs, including LBJ with his beagles.

President Dwight D. Eisenhower's 77th birthday dinner where he was serenaded by the West Point Glee Club shows Ike at his best, talking about his courtship with Mamie and cracking jokes.

The subsequent episodes will provide new insights of the American Presidents.

Channel 10, Miami.

The program starts with the story of "Peter Doe," a 1972 graduate of an average, middle-class high school who was fired from his first job because he was functionally illiterate (although of average intelligence, he had only a fourth grade reading level).

HIS OUTRAGED parents brought suit against the local school district for "educational malpractice." Whatever the outcome, this test case represents a shocking decline in the quality of public education—an estimated 20 percent of recent high school graduates are functional illiterates. This documentary sets out to discover why our schools are not doing better than this.

There are many factors causing this crisis in public education. The students themselves are different from previous generations (as one educator puts it: "parents find them hard to understand; teachers find them hard to handle.") There are no clearly defined standards—students graduate without basic skills simply by putting in the required "seat time."

There is little effective evaluation of teachers' competency and school boards seem bogged down in bureaucratic paperwork. The curriculum has grown flabby with "a lot of Mickey Mouse courses." The crisis has now become immediate as local communities cut down school budgets while confronting the demands of teachers and administrators for increases.

The areas covered in the program will not be new to anyone who has been reading the newspapers. But as with the case of "Peter Doe," producer-

Movies on TV

writer Alice Herb has found the right examples to help clarify the issues. For instance, Evanston Township High School, just outside Chicago and regarded as one of the best in the country, is used as the microcosm for examining how universal are today's educational woes. In the interviews, perhaps what is most surprising is not that the students and parents criticize the schools, but that the teachers and administrators so readily acknowledge that all the criticism is justified.

IN THE COURSE of an hour, the program can only touch upon the most blatant symptoms of this break-down in public education. To avoid confusing the basic issues of educational philosophy, the

program omits any direct reference to the special problems of integration and ghetto schools as well as private and parochial education. But the questions it poses are applicable to all of them.

Because the malaise of the schools is so complex, there will be no easy answers and none should be expected. In its closing commentary, the program suggests that the only way out of this crisis is for parents and the public to actively get involved in the business of their local school boards. This, of course, is easier said than done. But the principle is correct: like war and politics, education is too important to be left only to the professionals.

Apollo Theater special

New York's Apollo Theater is undoubtedly the nation's showcase for black-oriented entertainers. At the Apollo, great performers have been discovered, nurtured, featured and starred. It has been that way since 1934.

Saturday, May 29 at 11:30 p.m., Channel 4 will present "Apollo," a 90-minute special conveying the sights and sounds of the Apollo Theater's history and its role in show business.

Host George Kirby will sing "In Old Shanty Town" and "I'll Show Them All," while joking and passing along bits of information about the Apollo's unique role in show business generally and black entertainers specifically.

One of the all-time greats, Cab Calloway, will sing "Minnie The Moocher" with the audience joining in the "Hi-De-Ho's," "Get Happy" and "Good Time Charley." Audience participation has always been an important part of the Apollo Theater's lure.

Spotlighted on the program will be Vivian Reed and the cast of "Bubbling Brown Sugar" doing three big production numbers from the Broadway musical recreating the Harlem of several decades ago. Stephanie Mills sings "Ease On Down The Road" and "Home" from the Broadway hit, "The Wiz," Harold Melvin and the Blue Notes with several of their hits including chart-topping "Wake Up Everybody" and Melvin and Sharon Paige team up to sing "You Make Me Feel So Good."

The Mighty Clouds of Joy break it up with "Mighty High" and the hand clapping, foot stomping, audience-on-its-feet excitement of "Shout," and ventriloquist Willie Tyler puts words—funny ones—and music into the mouth of Lester.

RELIGIOUS PROGRAMS

SUNDAY
7 a.m.
THE CHRISTOPHERS—Ch. 11 WINK, Ch. 5 WPTV.
9 a.m.
CHURCH AND THE WORLD TODAY—Ch. 7 WCKT.
10:30 a.m.
THE TV MASS—Ch. 10 WPLG, Fr. Frank Cahill.
2 p.m.
INSIGHT—Film WINK Ch. 11.
4:30 p.m.
THE TV MASS—(Spanish)—Ch. 23 WLTV.
RADIO
MARIAN HOUR—WSBR, 740 k.c., Boca Raton.
5:30 a.m.
CROSSROADS—WJNO 1230 k.c., W. Palm Beach.
8:35 p.m.
GUIDELINES—WIOD, 610 k.c., Miami.

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Peter...

know
your
faith

By FATHER ALFRED
McBRIDE, O. PRAEM.

Someone once said that a good leader should not be too smart, too well or too holy.

The wisdom of this statement means that an effective leader must be able to sympathize with the shortcomings of his followers. He should be patient with the slow of wit, compassionate to the sick and forgiving of the sinner.

The beauty of Peter's leadership is that he began with a clearly visible list of shortcomings. In Matthew's account (16) Peter is promised leadership by Christ some time before the passion. The scene is at Caesarea Phillipi near the pilgrimage grotto of the god Pan.

There is a certain fittingness to this, for one of the roles of a leader is to help his followers seek for normative stability rather than a mood of panic. The pipes of Pan lead people to a captivating carousel that eventually results in panic and anarchy. Peter's leadership should deter this.

AFTER THIS "leadership investiture" story, Matthew relates Christ's prediction of his coming fatal humiliation. Peter protests that such a terrible thing should never happen. In sudden anger, Jesus thunders at Peter that he is nothing less than a Satan, a prince of evil and darkness, to suggest that he not face his appointed destiny. Here we see a leader who yet lacks the insight he shall one day need.

Peter's weaknesses abound in the Gospel narratives. Not just charming foibles of a loveable curmudgeon, but the dull, disappointing and disastrous failures of a weak human being. At the agony in the garden, when it should have been more than clear that Jesus needed the support of a friend, of his top man, of his "administrative assistant," Peter lets him down with a yawn and a grumbling sleep. Peter had just attended the first Eucharist, yet that presence and power died within him so quickly, because he was too dense to see.

At the scene of the arrest in the garden, Peter's reaction is again that of a foolish man. Instead of reacting maturely as an adult believer in his captain's destiny, he slops into the bravado of a youthful mercenary and lashes out with his little knife. He who would one day be a pillar of the Church begins on a shaky foundation.

WHILE JESUS stands on trial for his life, Peter comforts himself by a fire. Peter sits with the girls who begin to taunt him for being the follower of a "crazed messiah." Their acid comments are meant to accuse him of stupidity for such devotion. This assault on his dignity provokes him so that his reply sounds like the ravings of a raging King Lear.



St. Peter is often shown holding the "keys to the kingdom" as in this cameo by Cruelli.

He yells that he knows not the Man. He is no follower of Jesus. And lest they disbelieve him, he repeats this denial again and again, until the cock crows. At 3 a.m. Roman guards blow a "Gallicinium," a trumpet to announce the early morning change of the guard. Whether it was this trumpet "cock crow" or that of a real cock, we will not know. The main thing is that he realized what he had done. He denied even knowing his best Friend. When Jesus was led from the trial chambers, he stopped a moment and looked at Peter, who thereupon went out and wept and wept and wept.

Peter meets Jesus again after Easter. Once again he is fishing as in days of old. Jesus appears on the beach and asks them to come ashore to have a meal of bread and fish. Three times, Jesus asks Peter if he loves him now. Each time Peter affirms his love as though to atone for and wipe out the triple denial on the night of the passion. Each time Jesus invests Peter with leadership to feed and tend the lambs and sheep. This Peter of so many weaknesses is the one Jesus chooses to assume leadership for the community of faith, love and hope.

PETER HAS discovered that his real strength is in the presence and power of the Risen Lord. So long as he relied on himself alone, he stumbled in rashness, indifference and repudiation of his truest friend. Christ's love for Peter made this possible. During the earthly ministry Jesus had entrusted himself to Peter, had revealed his hopes and deepest wishes.

He offered Peter love and lasting friendship and even the prestige of carrying on the cause after his death. In so doing he gave to Peter the chance to let him down, to hurt him. And Peter did. But what is more important, Jesus also remained a forgiving friend. He believed in Peter and loved him and offered him the chance of return and renewal.

Peter responded to that amazing forgiveness of Christ and went on to be the inspiring chief of the Apostles and courageously die a martyr's death for his belief in Christ. His fatherly epistles ring with his early trials and a faith insight borne of knowing first-hand Christ's everlasting forgiveness.

...the fatherly leader

"The beauty of Peter's leadership is that he began with a clearly visible list of short-comings and went on to discover that his real strength is in the presence and power of the Risen Lord."

By EUGENE GEISLER

Because the Spirit of God is so active in the world today and because he is touching personally so many lives, we are becoming conscious of this "third Person of the Trinity" as never before. We see him, for instance, present with his power at the turning points of people's lives, maybe even our own.

Yesterday, or last year, or even 10 years ago, we were just ordinary human beings. Then there was a change, a conversion. Our hearts began to long for more meaning in our lives; we began to set our sights, in the phrase of St. Paul, on

indulgence, wealth, power.

It all happened in "the desert"—that dry and lonely place where men go to meditate without distraction and to be alone with God. A clearcut, one-on-one confrontation it was. The greatest desert of all is the "desert of the heart" into which men retire in order to speak to God and listen for his word. Undoubtedly, it was also in that desert Jesus was tempted—a deep-seated effort by the devil to supplant the Spirit in Jesus' heart.

We know how this temptation battle came out. Jesus won. He won with the power of the Spirit, a Spirit in which Luke later says, "Jesus



"spiritual things." This is the Spirit at work in our lives.

MAYBE YOU'VE read about Colson of Watergate ill-fame, or of Hughes of Iowa, of a prayer group among Washington officials. All manifest the action of the Spirit in their lives. Jimmy Carter talks about the action of the Spirit in his life. Last week I read two stories in manuscript—one of a priest alcoholic turned AA and the other a young prodigal become Protestant minister to those of his old hangouts. I marvelled at how the power and love of God (which is the Spirit) followed after these two and wouldn't let them get away. Or maybe you know of the action of the Spirit in thousands of charismatic groups around the world...

Has it ever occurred to you that we know hardly anything of Jesus' life until the Spirit descended upon him? The first 30 years of his life are called "the hidden life." They are a big secret, an unknown quantity, a conjecture.

Then at "about the age of 30" he was baptized by John, and the big thing is not the Baptism by John—many others had also been baptized by John. The big thing was that the Spirit descended upon him. All four evangelists relate it (Mt 3:13-17, Mk 1:9-11, Lk 3:21-22, Jn 1:29-34). It was after that—"full of the Spirit," Luke says, that Jesus was led by the Spirit into the desert where he was tempted by the devil.

THERE ARE all kinds of ways to look at this temptation of Jesus. Being human he was subject, like us, to temptation. When the devil saw the presence of the Spirit in Jesus, the devil recognized his challenger. He felt threatened by one in whom the Spirit dwelt—more than by any number of ordinary human beings—and immediately confronted him with the non-spiritual ways of the world: easy solutions to life, material self-

rejoiced." It was also in the power of the Spirit that he returned to Galilee and began his mission of preaching, teaching and healing, and "His reputation spread throughout the region."

WHAT DOES that mean for us? Are we to say, "Well, that was Jesus. Jesus is Jesus and I am Gene (or Jeanne) and never the two shall meet"? As long as we are just ordinary human beings, we are no great prize for the devil. It is especially when we identify with Jesus and become aware of the power of the Spirit in our lives that we are a challenge to the evil forces in the world and are worthy of great temptations like Jesus was. With him we too shall win. On the other hand, if Jesus means nothing to us and we are not asking him for his Spirit in our lives, then we are not with him, and he who is not with him is already on the other side.

Another thing the story of the temptation means to us is that the Spirit of God in our lives can be a starting point of a new life, or a turning point, like it was for Jesus, like it was for people down through the ages who turned to him and asked him for his Spirit, who turned to God and asked for his help. The Spirit can even reveal our sins to us and then we can go into the battle with him and conquer our temptations. If we don't know our sins, we will not recognize the temptations.

Without the Spirit of God, promised to us by Jesus, life can be pretty dull, drab, or at best vainglorious. On the other hand, we can enter even now into the desert of our heart, we can look around there, search in the dry and lonely places, and introduce our own spirit to the Spirit of God dwelling there in the clefts and among the rocks.

By FATHER JOHN J. CASTELOT

The desert played an important part in the life of Israel.

It was in the desert that they met their God. Here they entered into a covenant with him and became his people. Here they spent 40 years, not in aimless wandering, but in becoming a nation, developing their law and their liturgy, preparing to enter the Promised Land.

Here, too, they were often tempted and often succumbed to temptation, in spite of God's providential care for them, guiding them, feeding them. These years were etched indelibly in the national consciousness, and later prophets looked back nostalgically to this relatively peaceful period when the people lived close to nature and close to God.

THE GOSPELS are full of allusions to the Exodus, and Matthew especially portrays Jesus as the new and perfect Israel. In the opening verse Jesus is introduced as "son of David, son of Abraham," Abraham being, of course, the progenitor of the Chosen People. And on the occasion of the return of the Holy Family from Egypt, Matthew cites a verse from Hosea: "Out of Egypt I have called my son" (Hos 11:1). The reference is to God's having called Israel from bondage in Egypt, and thus the evangelist identifies Jesus as the new Israel.

As the new Israel, Jesus is pictured as reliving the history of his people. There is an interesting sequence of events at the beginning of his public ministry. His Baptism in the Jordan corresponds to Israel's crossing the Red Sea. He then goes immediately into the desert, just as the people had done.

He stays there 40 days, corresponding to the 40 years sojourn of historic Israel. Like them he gets hungry, and like them he is tempted. But unlike them he does not succumb to temptation; he is victorious, and this is a forecast of his complete victory over the forces of evil. This comparison is heightened by the fact that every answer Jesus is reported to have given the tempter is a quotation from Deuteronomy's account of the desert days.

THERE IS a certain obvious artificiality about such a presentation: It is quite symbolic and primarily theological. Mark's very brief account bears hardly any resemblance to those of Matthew and Mark, and these two, even though they drew on a common source, adapted it to their own purposes. Just by way of example: In Matthew the third and climatic temptation is the one in which Jesus is shown all the kingdoms of the earth. The kingdom theme is central to Matthew. In Luke the third and climatic temptation is the one involving the pinnacle of the temple: the theme of Jerusalem and the Temple is central in Luke's theology.

Team min

By FATHER JOSEPH M. CHAMPLIN

Last night I had dinner with two younger priests (a relative term), both ordained nine years ago. In that California diocese this means they will, within a few months, receive their first assignment as pastors of parishes.

In other, larger dioceses like Boston, New York, and Philadelphia priests in such an age bracket cannot share the same expectations. These men could continue on as assistant or associate pastors for another 15-20 years before becoming chief shepherds of parishes; some even may never obtain that position.

THIS LENGTHY delay

is for many a source of great frustration. As assisting priests they do, of course, bear weighty responsibilities toward individuals whom they serve spiritually in their ministry.

But at 35 a man looks around and notes classmates outside the priesthood all of whom either in work or at least in the family unit make more decisions and have greater authority than he does.

The Hartford Archdiocese has experimented since 1970 with a unique pastoral system designed in part to cope with these problems. Termed team ministry, it provides for the operation of a larger parish by several priests working as

In the Desert

Beneath all this, however, is a mysterious reality, a deep inner struggle experienced by Jesus at the beginning of his messianic mission. Many are of the opinion that he became acutely conscious of this mission at his Baptism. But now he had to decide how he was to carry it out. The terms in which the temptation is described suggest that he was faced with a choice between the gaudy, spectacular type of Messiah that many people wanted and quite a different type. He chose the latter, the way of humble, suffering service, obedience unto death. Not an easy choice.

There have been those who would like to explain away Jesus' temptation as being somehow unreal. After all, he was the Son of God! Yes, but he was also the Son of man, and the Gospels tell us quite bluntly that he was tempted.

Then there are these beautiful passages in the Letter to the Hebrews: "Since he was himself tested through what he suffered, he is able to help those who are tempted" (2:18). "For we do not have a high priest who is unable to sympathize with our weakness, but one who was tempted in every way that we are, yet never sinned. So let us confidently approach the throne of grace to receive mercy and favor in time of need" (4:15-16).

LATER IN his career Jesus is once again in the desert, and there is a suggestion of violence in the background. Matthew has just told of the beheading of John the Baptizer and goes on to say: "When Jesus heard this, he withdrew by boat to a desert place by himself" (14:13). However, he does not remain alone for long. A great crowd comes out to meet him. They get hungry and he feeds them by multiplying five loaves and two fish. All four Gospels record this incident and they all do so in a way to recall the Exodus experience again.

"THEN, TAKING the five loaves and the two fish, Jesus raised his eyes to heaven, pronounced a blessing, broke the loaves, and gave them to the disciples to distribute" (6:41). John's version of the incident is also very suggestive of the Eucharist, and in the long discourse that follows, the Eucharist comes explicitly to the fore, especially in 6:51-58. A few sample verses:

I myself am the living bread
come down from heaven.
If anyone eats this bread
he shall live forever;
the bread I will give
is my flesh, for the life of the world...
For my flesh is real food
and my blood real drink...
This is the bread that came
down from heaven.
Unlike your ancestors who ate
and died nonetheless,
the man who feeds on this bread
shall live forever.

ministry in parishes

unit, with each one sharing equal authority in the administrative and decision-making processes. These experiments are alternatives to, not replacements of the traditional pastor-associate arrangement. Presently 20 percent of parishes in the Archdiocese with two or more priests are staffed according to the team ministry procedure.

BASICALLY the system works this way: When a parish becomes vacant, a decision is made by the archbishop in consultation with several sources from the parish that the church might be suitable for team ministry. Priests next, on their own initiative, form teams and apply for the

parish. Extensive interviews follow and a recommendation is made to the archbishop who then appoints one of the groups seeking this post.

Archbishop John Whealon, wishing to have a scientific evaluation of the experiment, commissioned the Center for Applied Research in the Apostolate (CARA) in 1973 to study Hartford's team ministry program.

The inquiry sought to answer two questions: Is the team ministry approach successful in maintaining effective pastoral care for the laity? Does this experimental system provide substantial opportunities for personal growth and

development among the priests who comprise the team?

Researchers employed written questionnaires and personal interviews for both the priests and certain parishioners (basically the parish council members) to obtain the data desired.

THE RESULTS were positive. This survey indicated that pastoral care in each parish was as good or better than it had been under the previous, traditional situation.

Moreover, the priests surveyed felt opportunities for personal growth and development were more satisfactory than in earlier circumstances.



Jesus went into the desert and stayed there 40 days, "corresponding to the 40 years sojourn of historic Israel. Like them he gets hungry, and like them is tempted," as depicted in this woodcut by Paul Gustav Dore. "But unlike them he does not succumb to temptation; he is victorious."

DISCUSSION AND QUESTIONS

1. Compare Jesus' public ministry to Old Testament passages.
2. Read The Gospel According to Matthew, Chapter 4, verses 1 through 11. Read The Gospel According to Mark, Chapter 1, verses 12 and 13. Read The Gospel According to Luke, Chapter 4, verses 1 through 13.
3. In The Epistle to the Hebrews, read Chapter 2, verses 5 through 18.
4. In The Epistle to the Hebrews, read Chapter 4, verses 14 through 16.
5. Discuss the statement: "...He (Jesus) was the Son of God! Yes, but he was also the Son of man, and the Gospels tell us quite bluntly that he was tempted."
6. Read in The Gospel According to Mark, Chapter 6, verses 34 through 44. In The Gospel According to John, read Chapter 6, verses 43 through 59. Discuss these passages in relation to the Eucharist.
7. What kind of a person was the Apostle Peter? Discuss.
8. What can the modern-day Christian learn from Peter? Discuss.
9. Discuss this statement: "So long as he (Peter) relied on himself alone, he stumbled in rashness, indifference and repudiation of his truest friend." Can this statement relate to Christians today?
10. Reflect upon your life. Has the Spirit of God touched you? How?
11. Reflect upon this statement: "The greatest desert of all is the 'desert of the heart' into which men retire in order to speak to God and listen for his word."
12. What does the story of Jesus' temptation mean to you?

THE GOSPEL TRUTH

"The Word"

7TH SUNDAY OF EASTER, MAY 30, 1976
Reading I: Acts 1:15-17, 20-26
Reading II: 1 John 4:11-16
Gospel: John 17:11-19



Fr. O'Dwyer

By FATHER THOMAS O'DYWER
Immaculate Conception Church, Hialeah

A pagan living in the First Century had this to say to his companion as he looked out of his palace window:

"This world, my friend, is a beautiful place when I view it through this fair garden. But, when I look down the road, I see nothing but murders, villains and liars. It is a terrible

In the world and for the world

world, my friend, and yet in the midst of it all, I have discovered a quiet and holy people. They possess a joy this world of ours cannot give...They call themselves Christians, and I wish I were one of them."

In two thousand years, much has changed in our world. But one thing has not changed; that is, the perpetual struggle between good and evil. Jesus was not spared this struggle either, and in today's gospel, he prays that his Father protect and unite his followers:

"I gave them your Word and the world has hated them for it; they do not belong to the world any more than I belong to the world. Consecrate them in truth." The world Jesus is speaking about in today's liturgy is not the world in itself, but the evil-oriented world that has turned against Jesus under the leadership of Satan.

"I do not ask you to take them out of the world but to guard them from the evil one," prays Jesus, thus reminding us that it is here on this earth, with all its limitations and possibilities, that the battle for real life is fought. It would be sad indeed to believe that it is only by denying the world and surrounding ourselves by an artificially induced quietude that a real spiritual life is possible for us.

Today, a real spiritual person is one who lives in the world. He is one who is totally aware of the world around him, alert to all that is and happens. This alertness becomes part of his contemplation and meditation and invites him to a free and fearless response to the Word within his world. It is through this knowledge of the world and this alertness to the Word within it that he suddenly discovers a new meaning in the mysteries of life and death, in the rising sun, in the face of a child or in the wrinkles of an aged person's face.

Jesus lived in the world. He experienced its joys and sorrows, its beauty and ugliness. Through obedience to his

Father whose image he saw in every man, Jesus conquered the forces that bring us death and won for us the victory. He is that Timeless Word, ever present in our history, the Word through which we have been consecrated in truth.

Yet, the truth of the matter is that for us his victory is still in process. We take a further step toward this victory every time we allow that Word to direct our course in life. Then, the world in which we live becomes that place where we can experience, live and articulate the Christian message.

This message is the message of Christ the Word in the world and for the world. For it is only through the Word that our world becomes an image of the kingdom of heaven. Christ is the only power that can turn a people full of heartaches into a quiet and holy people possessing a joy that a world without it cannot give.

Prayer of the Faithful

SEVENTH SUNDAY
OF EASTER
May 30, 1976

Celebrant: As God's children let us pray to the Lord whose wish it is that we love each other. As we pray to the Father through Christ our wish should be that love may be the power which is dominant in our lives and in the world.

LECTOR: That the family of the Church and all families may be schools of love and kindness for all their members, let us pray:

People: Lord, let your love prevail.

LECTOR: That those in public office in our country may treat each person with the dignity that is his due and that the communications media may respect society's right to truthful reporting, we pray:

People: Lord, let your love prevail.

LECTOR: That all Christians may be brought closer together in the unity which Jesus wills; especially may the Churches of our country be brought closer together through love and understanding, we pray:

People: Lord, let your love prevail.

LECTOR: That those who at this time are graduating from high school and college may, in exhibiting a vital and active Christianity, bring peace, brotherhood and service to the troubled areas of our world, we pray:

People: Lord, let your love prevail.

LECTOR: That all our deceased friends and relatives whose memory we keep this Memorial Day weekend, may find everlasting rest and peace, we pray:

People: Lord, let your love prevail.

Celebrant: Father, because we are your children we are confident that you will hear us when we call on you; we pray that your love may spread in our world. May greed and injustice be overcome by your message of truth and love. May we receive to the full what we ask in faith. This we ask through Christ, our Lord.

People: Amen.

Oración de los Fieles

ORACION DE LOS FIELES
SEPTIMO DOMINGO
DE PASCUA
Mayo 30 de 1976

Celebrante: Como hijos de Dios oremos al Padre celestial. Cristo nos dio el mandamiento de amar. Pidamos que siempre vivamos en su amor.

LECTOR: Nuestra respuesta será: "Señor, que siempre triunfe tu amor." Para que la Iglesia siempre predique el evangelio de Cristo a los que viven en tinieblas e ignorancia, oremos al Señor.

Pueblo: Señor, que siempre triunfe tu amor.

LECTOR: Por los que gobiernan, para que promuevan la justicia social y la paz, oremos al Señor.

Pueblo: Señor, que siempre triunfe tu amor.

LECTOR: Por la unidad de los cristianos, para que vivamos el mandato de Cristo, oremos al Señor.

Pueblo: Señor, que siempre triunfe tu amor.

LECTOR: Por los que terminan sus estudios en colegios y universidades, para que sientan el llamado a servir a los demás, oremos al Señor.

Pueblo: Señor, que siempre triunfe tu amor.

LECTOR: Hoy celebramos el día internacional de las Comunicaciones Sociales. Para que la prensa, la radio y la televisión promuevan la libertad y los valores humanos, oremos al Señor.

Pueblo: Señor, que siempre triunfe tu amor.

Celebrante: Padre Santo, vivimos confiados en tu Palabra. Que la luz del evangelio brille en la oscuridad del pecado, y que el amor de Cristo conquiste el odio y la violencia. Te lo pedimos por Cristo Nuestro Señor.

Pueblo: Amén.

Ethnics on the rise again-author

By ROBERT O'STEEN
Voice News Editor

Criticizing the famed "melting pot" or "mosaic" concept of ethnicity in America, Dr. Michael Novak, noted sociologist and author, said a better metaphor for America would be a "symphony" of ethnics.



Speaking at a conference on ethnicity at Temple Israel in Miami, The Voice columnist, humanist and author of "The Rise of the Unmeltable Ethnics," also criticized the nation's educational system as being "highly ethno-centric," mostly Anglo-Saxon oriented which deprives the people of self knowledge and understanding of the groups that make up the country.

"OUR ATTITUDES toward the Spanish are largely held over from English-Spanish history," he said, "with the Spanish armada and control of the seas the key to it."

In history classes and even in the history charts, he said, the advance of civilization is depicted beginning on the Nile and up to Europe, Greece and Rome, on to England "and then making the great jump across the ocean to America. We never even considered China, or that the yellow race

might be the key to the future.

"When we teach humanities in the schools we should teach humanities, not just Western culture.

"In Vietnam we were willing to spend enormous amounts of money and blood in a place we had never even cared enough about to study in the schools," he said.

Novak pointed out that ethnics had not been melted down as had been assumed in the last century with the rise of modern communication and travel, either here or abroad and pointed out that America, a nation of ethnics is not as pluralistic as Russia or China.

"THE COCA-COLA-NIZATION of the world did not take place," he said.

Novak acknowledged there is some degree of "melting" in such areas as dress or architecture and said there is possibly a truly international class of managers among giant

'The Coca-Cola-nization of the world did not take place. Modernity is no longer trusted. Progress is not our most important product.'

-Dr. Michael Novak.

corporations and government bureaucracies.

"But for the masses there is a great rebirth of searching for cultural roots, a searching for the past and its values. Modernity is no longer trusted. Progress is not our most important product.

"Look around the world at the crisis points, Ireland, the Mideast, Bangladesh. The cutting edge of these conflicts is ethnic consciousness.

"So what is happening in America with the rise of the unmeltable ethnics is related to what is going on in the rest of the world."

NOVAK SAID that while there are great problems in America, the world needs a system that would bring the various groups to as much cooperation as we have in America. "Groups that used to kill each other in Europe cooperate here," he said.

"It is astonishing what we have achieved here, considering the history of the world in the past hundred years.

"And America has become like the nervous system of the world. If there is a disaster somewhere in the world, a flood, an earthquake, the phone calls pour in from the United States from blood relatives. Only about 15 per cent of Americans are Protestant Anglo-Saxon. We are all minorities and we have blood connections all over the world," he said.

Concerning the teaching of ethnicity, he said, the melting pot concept is one way, but that truth is limited. He pointed to numerous ethnic characteristics that define ethnics besides dress and food, such as the high degree (82 per cent) of Jews who go to college, and the high percentage of Slavs who own homes.

"Slavs don't consciously buy homes because they are

way we detect ethnicity.

"The best metaphor for America's people is a symphony. We are instruments of music, flowing on, changing," he said.

CONCERNING ethnic humor such as Polish jokes, Novak said there is a kind of humor dealing with human nature in which "the joke is on everybody. We all laugh at ourselves. But the Polish jokes mostly depend on stereotypes and make everyone else feel superior."

About the ethnic clashes over busing in Boston, Novak said it was a classic case of pitting the people at the bottom of the ladder against each other. He said that before the busing began, the Irish schools already had 16 per cent blacks which was about the right proportion and that only a third of Boston's blacks live in Foxborough and are not badly segregated.

"And when the busing began why were the poor Irish chosen for pairing?"

Novak said the family is still the key to education and values.

Bishop blesses migrants

BROWNSVILLE, Tex.—(NC)—Thousands of migrant farmworkers are loading their trucks and cars for the annual journey to the summer harvest, but the Brownsville diocese is taking measures to insure that their faith is not neglected during the months away from home.

BIDDING farewell to the farmworkers, Bishop Fitzpatrick reminded them of the importance of their work and their faith.

"This is a big responsibility for the Catholics of the

valley, who must demonstrate how the Catholic faith brings value to everything we do," said the bishop, speaking at a despedida.

The bishop, along with a priest, four nuns and several seminarians from the diocese will travel north with the workers this summer, visiting them in their camps.

PRIESTS AND nuns visit the "colonias," or villages, where farmworkers are concentrated, to make the migrants feel they are part of the Catholic mainstream.

Priest get new posts

(Continued from page 1) as a missionary in the Philippine Islands and took post graduate studies in guidance and counseling at Loyola University, Los Angeles. A "love of the tropics" originally brought him to South Florida in 1970.

AN IRISH-BORN priest who served for 18 years in missions of Africa where he was responsible for establishing

many missions stations, has been appointed Vicar Econome of St. Kieran parish.

Father Daniel Barret, assistant pastor in Corpus Christi parish since 1973, speaks both English and Spanish, is also the spiritual director of the Miami Curia of the Legion of Mary. He assisted at the Holy Name of Jesus Church, West Palm Beach, before coming to Miami.

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MASS TIMETABLE

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

The Sunday Mass schedule for the Cathedral of St. Mary, 7506 NW Second Ave. is as follows: 7, 8, 9, 10, 11 a.m., 12:30 (Spanish) 5:30 and 7 p.m. (Spanish) Saturday, 7:30 p.m.

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

BOCA RATON
St. Joan of Arc: 7, 9, 10:30 a.m. and 12 noon, 6 p.m. Sat., 5:30 p.m.
Ascension: 8, 9:30, 11 a.m. 7 p.m. Saturday 5:30 p.m. 7171 N. Fed. Hwy.

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

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

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

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

CORAL GABLES
Little Flower: 7, 8, 9, 10, 11:30, 11:45 a.m. 1 p.m. (Spanish) and 6 p.m. Saturday 7 p.m.
Melkite Mission: 840 Palermo Ave., 10:30 a.m.
St. Augustine: 7, 8, 9, 10:30 a.m. 12, 5, 6 p.m. Saturday 5:30 p.m.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

JENSEN BEACH
St. Martin: 7, 8, 9, 10, 11:30, FIT chapel Sat. 5:30 p.m. (Jensen Beach Community Church).

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

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

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

LABELLE
Queen of Heaven: 9 a.m.

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

Sacred Heart: 7, 9, 10:30 a.m. 12 noon 7 p.m. Sat. 7 p.m.

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

Holy Apostles (Byzantine) Cenacle Retreat House: 12 noon

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

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

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

St. Agatha: 8:30, 9:45, 11, 12:15 p.m. (Spanish), 6:30 p.m. (Spanish) Miami (Coral Park High Sat. 6 p.m. (English) 7 p.m. (Spanish) Tamiami Mall, 8768 S.W. 8 St.

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

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

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

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

Holy Redeemer: 7, 10 a.m.

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

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

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

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

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

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

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

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

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

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

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

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

St. Robert Bellarmine, 3405 NW 27th Ave.: 9 a.m. (English) 11 a.m., 1 and 7 p.m., (Spanish) Sat. 6, 7 p.m. (Spanish)

St. Timothy: 7, 8, 9, 10:30 a.m., 12 noon (Spanish) 6:30 p.m. Saturday 5 p.m. 6:30 (Spanish)

St. Thomas the Apostle: 7:30, 9, 10, 11 a.m., 12:15 and 6 p.m. Saturday 5:30 p.m.

St. Vincent de Paul, 2100 NW 103 St.: 7:30, 9, 10:30, 12, 6 p.m. (Spanish), Sat. 6:30.

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

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

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

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

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

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

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

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

MOOREHAVEN
St. Joseph: 10 a.m.

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

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

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

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

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

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

Visitation: 8, 9:15, 10:30 a.m., 12 noon, 6 p.m., Saturday, 6 p.m.

NORTH MIAMI BEACH
St. Lawrence: 9, 11, 12:30, 6:30 p.m., Saturday 5:30 p.m.

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

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

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

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

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

PAHOKEE
St. Mary: 11 a.m.

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

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

PERRINE
Christ the King

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

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

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

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

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

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

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

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

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

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

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

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

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

STUART
St. Joseph: 7, 8, 9, 10:30 a.m., 12 noon, 5:30 p.m., Saturday 5:30 p.m.

SUNRISE
St. Bernard: 7, 8, 9, 10:30 a.m., 12 noon, 6:30 p.m., Sat. 5 p.m.

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

WEST HOLLYWOOD
St. Stephen: 7, 8, 9, 10, 11 a.m., 12, 1 p.m. (Spanish) and 7 p.m., Sat. 5 and 7 p.m.

WEST PALM BEACH
St. John Fisher: 8, 10, 12 noon Saturday, 5:30 p.m.

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

St. Juliana: 6:30, 8:30, 9:45 11 a.m., 12:15, 6, 7, p.m. (Spanish) Saturday 6:30 p.m.

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

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

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

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

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

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

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

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

Gov. Brown says 'I am a Catholic'

SACRAMENTO, Calif.—(NC)—Gov. Edmund G. Brown Jr., has said "I am a Catholic," in a brief statement replying to recent national news stories which said he no longer practices the faith.

A spokesman for the governor said here that Brown was reached on the campaign trail May 18, the day he was involved in the Maryland Democratic presidential primary and he issued a three-sentence statement.

"I was born a Catholic. I

was raised a Catholic. I am a Catholic."

In an interview in April, the governor said he does not wear his religion on his sleeve.

He said in response to a question about his religion, "I went to St. Dominic's (San Francisco) last Sunday."

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It's a Date

Broward County

Father Carey Landry will be featured in a "Music for Worship" workshop at 8 p.m., Saturday, May 29 in ST. MAURICE CHURCH, 2851 Stirling Rd., Fort Lauderdale.

ST. BONIFACE Women's Club meets at 8 p.m. Thursday, June 3, in the parish center, Pembroke Pines. New officers will be installed during a Communion breakfast on Sunday, June 6, at the Arrowhead Country Club.

A picnic for members of the CATHOLIC WIDOWS and WIDOWERS CLUB, Fort Lauderdale, is scheduled for Sunday, May 30 at Bahia Mar. Members will meet at 8 p.m., Monday, June 7, at Blessed Sacrament parish. For further information call 772-3079.

The Young In Heart Club in ST. BARTHOLOMEW parish, Miramar, meets Tuesday, June 1, at 1:30 p.m. in the parish hall. A bus trip to Third Century America is being planned and will be discussed at the meeting. All men and women over 50 years are invited to attend. Refreshments will be served.

Dade County

A Family Weekend at the DOMINICAN RETREAT HOUSE, 7275 SW 124 St., Kendall, begins Friday, June 4,

and continues until Sunday, June 6. All families of all denominations are welcome to participate by calling Sister Marie McQuillan at 251-9621.

Mrs. Muriel Colligan was installed as president of ST. JOACHIM Women's Guild South Miami Heights, during Mass on May 23. Father Stephen Staudenmeyer also installed Mrs. Mary Ann Marshall, vice president; Mrs. Patricia Klett, recording secretary; and Mrs. Millie Luciano, treasurer.

Members of the Miami Regia of the LEGION OF MARY will participate in a May procession and Mass at 3 p.m., Sunday, May 30, in Gesu Church in downtown Miami.

Palm Beach County

A picnic for parishioners of ST. JOHN FISHER church, West Palm Beach, begins at 1 p.m., Sunday, May 30, at Dubois Park, Jupiter. Fun and games for all ages will be provided.

A Deco plants party will be sponsored by the Women's Auxiliary of the Palm Beach County CATHOLIC SERVICE BUREAU at 7:30 p.m., Tuesday, June 1, at Cardinal Newman High School, 512 Spencer Dr., West Palm Beach. For further information call 683-5587.

State CDA elects 2 from Archdiocese

HOLLYWOOD — Two members of the Catholic Daughters of America from the Archdiocese of Miami were elected to state offices during last week's 26th Biennial state convention held here.

Mrs. Betty Nader, Court Maria Regina, Fort Lauderdale, was named second vice regent and Mrs. Connie DeMarco, Court Palm Beach, was elected secretary during the three-day sessions at which delegates named Mrs. Rose Tomassi, St. Petersburg Beach as regent; Mrs. Dalia Perez, Tampa, first vice regent; and Mrs. Dolores Longnecker, Clearwater, treasurer.

"Renewal Through Mary" was the theme of the convention which attracted members from the Archdiocese of Miami and the Dioceses of St. Augustine, St. Petersburg, and Orlando, representing 15 affiliations of the Catholic

Daughters of America active in Florida.

Members of Court Infant of Prague were hostesses during the convention for which Mrs. Jean Baumgartner, outgoing second vice regent, Hollywood, served as chairman.

Delegates voted to convene again in 1978 in the Diocese of St. Petersburg.



Golden jubilarians, Mr. and Mrs. James Sladky of St. Rose of Lima parish, recently observed their 50th wedding anniversary.

Couple celebrates 50th anniversary

The 50th anniversary of their marriage was recently celebrated by Mr. and Mrs. James Sladky when they renewed nuptial vows during a Mass of Thanksgiving in St. Rose of Lima Church.

Father Gerald McGrath, assistant pastor, was the principal celebrant of the Mass for the couple who came to Florida on their honeymoon in 1926 and decided to make their home here.

Both natives of Stangelville, Wis., where they were wed May 4, 1926 in St. Lawrence Church. The Sladkys were originally members of Gesu Church, then St. Mary Cathedral parish, and now St. Rose of Lima parish.

When their children, Mrs. Frank Sutter, Hialeah; and

Golf tourney now June 11

Immaculata-La Salle High School's benefit golf tournament has been rescheduled for Friday, June 11 at the Melreese (formerly LeJeune) golf course.

Building for Kids is the tournament theme and entry fee includes carts, green fees, and cookout by principal, Father Francis Lechiara.

Players interested in participating in the tournament under the direction of Charley DeLucca, should contact Coach Dick Hickox at the school office.

Proceeds will go to the gymnasium building fund.

'Congress' tickets are available

Applications for tickets to the liturgical and cultural events of the 41st International Eucharistic Congress are being made available to the pastors of the Archdiocese, according to Father Charles Ward, Congress Coordinator.

Those planning to attend the Congress should contact their parish rectories to request application forms, which must be returned by June 15 to John S. Dobbins, the Chancery, 6301 Biscayne Blvd., Miami 33138.

Sister marks 25th jubilee

Among five Bon Secours Sisters who were honored for 25 years of Religious life last week was Sister Marie Lucille Summers, a nursing supervisor at Villa Maria Rehabilitation Center.

A Mass of Thanksgiving was celebrated at the Provincial House in Marriottsville, Md. May 23, for the five nuns and two other Sisters of the community who were celebrating their Golden, or 50-year, jubilees.

Villa Maria is staffed by the Sisters of Bon Secours.

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Hundreds given awards

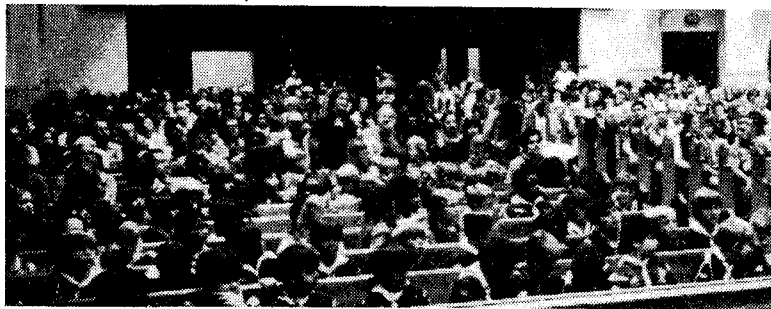
More than 200 Archdiocesan youth from Scout Troops in South Florida as well as their leaders were honored last Sunday at St. Mary Cathedral where they received Scouting's religious emblems.

Cub Scouts and Girl Scouts who are at least eight years of age were recipients of the Parvuli Dei (Little Children of God) emblem in recognition of advancement in religious knowledge and spiritual formation.

The Ad Altare Dei (unto the altar of God) emblem was granted to a host of Boy Scouts who had completed requirements set forth both by the national office and Archdiocese. Purpose of the program is to give the Scouts a better understanding of their Christian commitment, and to recognize his advancement in the spiritual content of Scouting.

The Marian Medal program which enables Girl Scouts to "Proclaim the Greatness of the Lord" and an understanding of Mary as a model of openness and spirituality as a woman of the Church, was received by a large group of Girl Scouts. Receiving the Pope Pius XII emblem developed in recognition of the need for Catholic lay leaders in Church and community affairs was presented to high school age Scouts and Explorers.

Four women from South Florida parishes were honored with the St. Anne award in recognition of outstanding services contributing to the spiritual development of Catholic Youth. They are Millie D'Angelo, St. Juliana parish, West Palm Beach; Jane Ladd, St. James parish; Nancy O'Connell and Mary Ann



Young, both of St. Joan of Arc parish, Boca Raton.

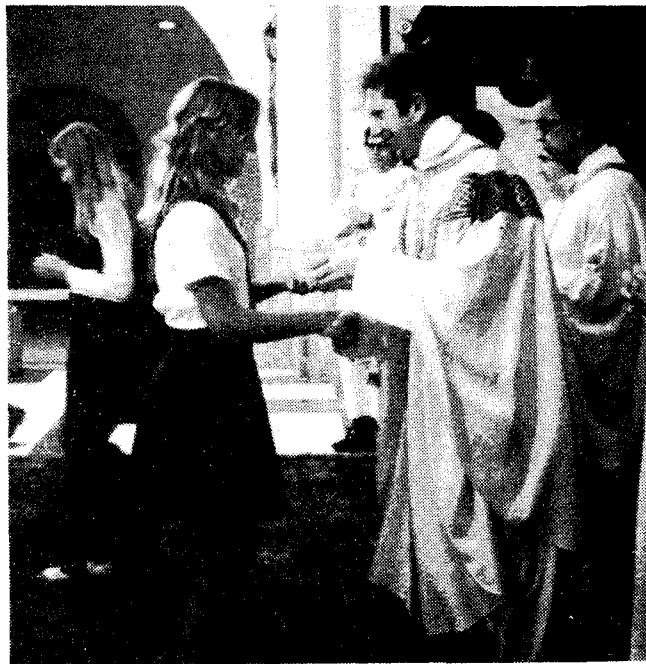
Two priests and four laymen were among those honored with the St. George emblem, which like the St. Anne award, is the highest award given by the Catholic Church to those involved in Scouting.

Msgr. David Bushey, pastor, St. Brendan Church, is the Archdiocese of Miami Vicar for Religious, chairman of the Worship Commission, and a member of the Senate of Priests and the Archdiocesan Personnel Board. A priest of 30 years he has served as rector at St. Mary Cathedral, retreats director at the Cenacle Retreat House, Lantana, and pastor at Sacred Heart parish, Homestead.

A Cuban-born priest, Father Emilio Vallina, who also received the St. George award,

has been a priest for 24 years and had served as a pastor in his native country before coming to Miami. For the past 13 years he has been pastor of St. John Bosco parish.

St. George emblems were also presented to Angel M. Leiro, Jr., Scout leader for 28 years in Cuba and the U.S.; William J. Purvis, St. Juliana parish, West Palm Beach, a Scouter for 23 years, scoutmaster of Troop 137, and chairman of the Catholic Committee on Scouting for the East Coast Deanery; Enrique N. Quintana, a Scouter for 62 years who held almost every position in Scouting in his native Cuba; and Ramon Santos, Jr., instructor of history at Biscayne College and Scoutmaster of Troop 80 at Champagnat School where he heads the social sciences division.



Proud parents, friends, and Scouts crowded St. Mary Cathedral for the awarding of religious scout emblems last Sunday, upper left. Above, Msgr. William Dever, Archdiocesan Scout Chaplain, presents a Marian Award to one of the many Girl Scouts participating.

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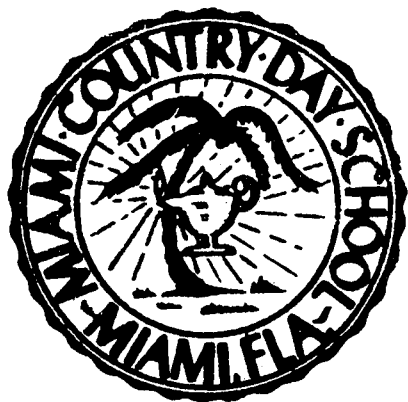
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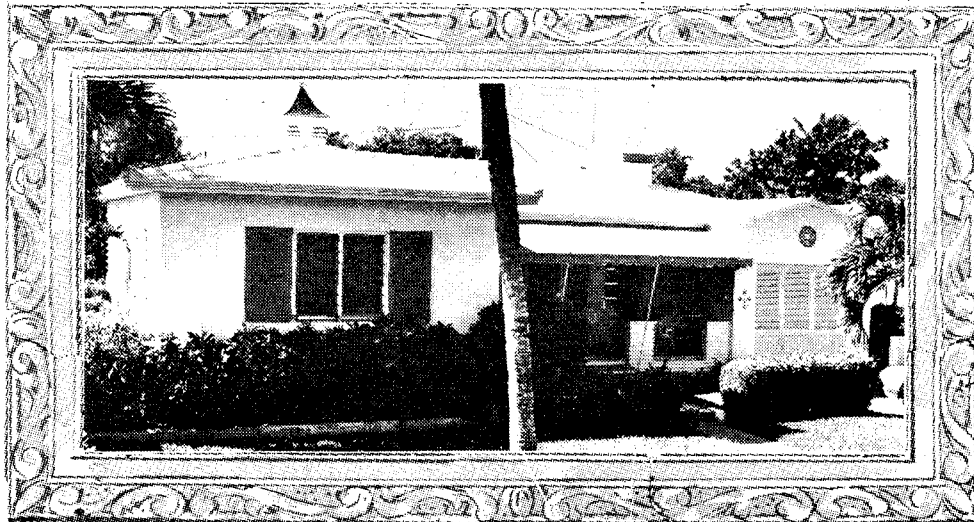
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CYO convention will open tonight

The annual Archdiocesan Youth Convention, featuring election of officers, workshops, Gold Ticket Banquet, Liturgy and fun, will be held today (Friday) through May 30 at the College of Boca Raton, formerly Marymount College.

The convention will open tonight with an introduction, a history of the CYO and a cultural program, followed by a session during which participants will have the opportunity to meet the candidates for the Archdiocesan Youth Council.

A LATE night concert will be held by Father Carey Landry, nationally known composer and recording artist.

Saturday morning will be devoted to a variety of workshops. The workshop on alcoholism will feature a panel of college students, a high school counselor, and a young couple who have recovered from alcoholism. Bob Burke, youth minister at St. Timothy parish, will conduct a workshop on Christian commitment. Comparative religions will be discussed in a workshop by a panel of clergymen from different faiths.

Father Bernard Kirlin, of San Isidro mission, will discuss the plight of migrant workers in one session, while Father Carey Landry will give

tips on starting and keeping a folk group going in another session. One workshop will help participants understand the world as a global village while another will reflect on the parent-teen relationship.

THE VARIOUS aspects of the pro-life movement will be discussed by Right To Life representatives, and Christian attitudes in sports will be the topic of a workshop featuring a figure from the world of sports.

Adult workers with youth groups will have their own workshop conducted by Msgr. William Dever and the staff of the Department of Youth Activities.

Archdiocesan officers will be elected in the afternoon by voting delegates while others are entertained by Father Michael Tabit's handwriting analysis workshop.

A late afternoon Youth Hearing will give participants a chance to make known their feelings about the past year's activities and make suggestions for next year.

The Gold Ticket Banquet, during which several awards will be presented, will be held Saturday night, followed by the convention ball and a coffeehouse.

The convention will conclude Sunday with a Liturgy and brunch.

West Palm federation dance set June 5

By ELAINE SCHENK

● Flash! Music for the June 5 West Palm Federation King and Queen dance will be provided by "Anaheim Flash." That's at the Sacred Heart school hall in Lake Worth.

● Any young St. Bartholomew parishioners who have managed to survive the first eight years of their formal education (in other words, eighth-grade grads) are invited to join the parish CYO. To help you get acquainted, you're welcome as guests at the social on June 5 at 8 p.m. in the parish hall. Bring a friend who has also survived—CYO will help you get through high school!

● Announcing new officers in a couple of parish youth groups: Holy Spirit youth group in Lantana has elected Susie Tellex, pres.; Rick Koch, vice pres.; Sherry Sopsack,

treas.; and Didi McMahon, secretary. Meanwhile, at St. Rose in Miami Shores, new CYO officers are president, Mike Coyle; vice president, Carol Frechette; secretary, Beatrice Ruiz; and treasurer, Ray Zomerfeld. Congratulations and have a good year.

● Looks like South Florida is well represented among the grads of Catholic University in

Washington, D.C. Miguel Aparicio, Charles G. Martel and Donna Anne Mennitto, all of Miami; and Susan S. Foster of Homestead AFB, all earned degrees this Spring in the Capital City, and now will go out into the world to seek their fortunes. Good luck to them and all our grads...

● The Nativity CYO basketballers were state

champions for awhile... but fame is shortlived. After beating an Orlando team

Your Corner

recently for the title, the Nativity CYO Board, upon reflection, decided that the title was not based on statewide

elimination and therefore "decided not to accept the title of CYO State Champions."

They also want to make the point to some observers that the Orlando coaches were aware of the Nativity team's make-up and agreed to it prior to the game, since no interdiocesan rules had been established.

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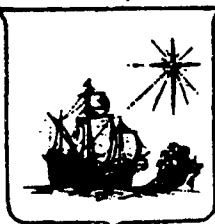
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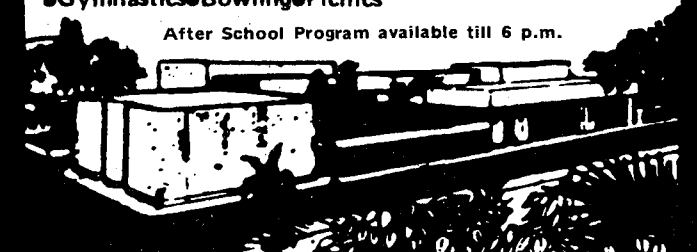
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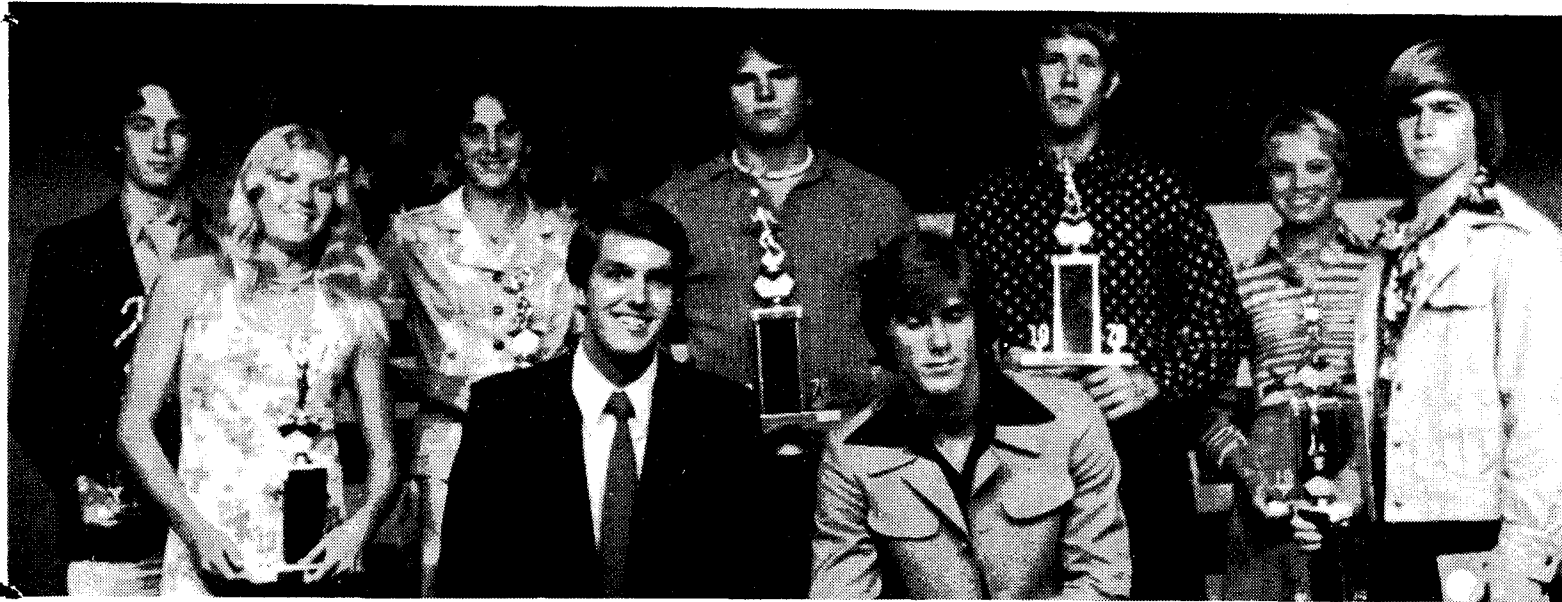
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KC Sports Awards recipients included left to right: William Lennon, Columbus High, track; Karre Cox, Lourdes Academy, swimming; Kathy Gluth, Cardinal Gibbons High, volleyball; Marty Schuette, Columbus High, and Tom Schmalzreid, Cardinal Gibbons, front center, basketball co-players; Mike Whittington, Columbus High, baseball, center rear; Lewis Pagley, Columbus High, baseball; Jackie Pagley, St. Brendan High, softball; and Blaine Willenbourg, Curley High, tennis.

Top athletes of year presented awards

By GEORGE FORNASH

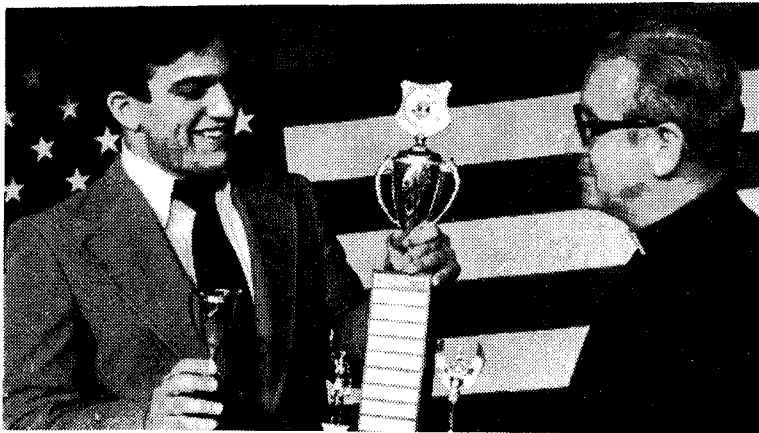
The 1975-1976 school year is at an end and with it comes the completion of another year of sports action, and also the awarding of honors to the top performers of the year. This is a brief recap of just some of the many honors garnered by archdiocesan athletes this year.

The dynamic duo of Lourdes Academy, Sophomore Karre Cox and Junior Elke LeMaire were chosen to the 1st Team All-County Swim Team. Each was chosen in their specialties, Karre in the 100 freestyle and Elke in the 100 butterfly. Making the second team, also from Lourdes, were Susan Pletchan and Angela Bolet in the 400 freestyle relay. Lourdes finished second in the district tournament with Elke and Karre each winning two events and the 400 relay team victorious. St. Brendan High finished fourth in the meet.

In the regionals, perennial power Pine Crest won all but four events. Two of those events were won by Elke (the 200 Individual Medley) and Tara Baroody of Cardinal Gibbons (100 backstroke).

COLUMBUS' outstanding miler, Bill Lennon was picked to the All-County First Squad Track and Field Team. Pole Vaulter Tony Scalise of Columbus made the second team. Lennon and Scalise won their specialties in the district meet and Lennon also captured third in the 880.

The regional action was tougher as expected. Lennon finished third in the mile and Scalise took second. Other top performances were by Chaminade athletes Calhoun (third in the high jump) and Voltapetti (second in the discus). Chaminade and



Julio Portela academic award is presented to Paul Plescow, Columbus High, by Msgr. David Bushey.

Columbus finished in a tie for 12th place in the regionals.

Ann Harris, a Senior at Lourdes, was picked to the All Dade First Team in softball. Ann played third base for Lourdes and was one of the key players on Lourdes' state runner-up team. Pitcher Lynn Scribner of Lourdes was chosen to the second team along with St. Brendan's Jackie Pagley,

who pitched and played outfield for the state's No. 2 Class A team. Making honorable mention were Carol O'Domski of Lourdes, and Steny Montes of St. Brendan.

Gymnastics has not recently been a sport widely participated in by archdiocesan schools, but Curley found a gem in which they may be able to build a strong team around.



Athlete of Year award is presented to John Bow, Columbus High, by Jon Mirilovich, guest speaker.

He's just a freshman, but Peter Stout of the Knights was chosen to the All-Dade First Team Gymnastics Team.

CURLEY'S tennis gem, Blaine Willenbourg led the picks for the All-Dade Tennis team. Blaine, a sophomore who won the state's No. 1 singles crown, was the only undefeated

member of the boys' team. Allegra Pero, a senior at Carrollton, was a first team pick for the girls on the All-Dade squad. Making honorable mention among the netters were Jose Cardenas of Columbus and Egan Adams, Cory Waldman and Jean Desdunes, all of Curley.

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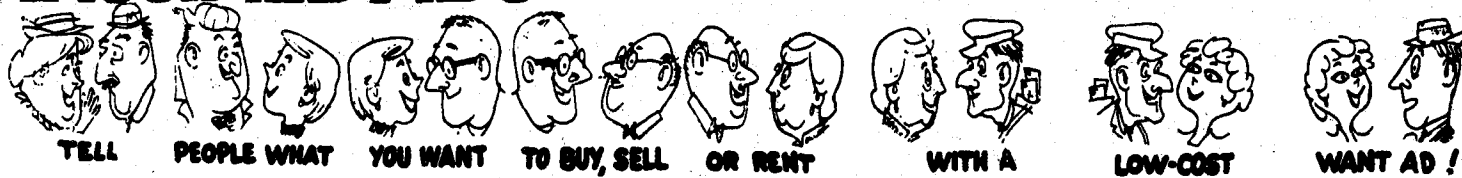
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El Espíritu que nadie recuerda

Por el P. PEDRO JOVE

Raras son las veces en que una alarmante mayoría de los cristianos nos sentimos a gusto al hablar sobre el Espíritu Santo. Es uno de esos "dogmas" de fé que nos aprendemos de pequeños para poder hacer la Primera Comunión, y que después dejamos convenientemente olvidado en un rincón polvoriento de nuestra memoria. El Espíritu Santo queda a un lado de nuestra vida como el libro aburrido que después de leer por primera vez, dejamos bien escondido por alguna parte de la biblioteca donde sabemos nunca más lo tendremos que volver a ver.

¡Cuánto nos cuesta sentirnos verdaderamente familiarizados con la realidad que expresa la palabra "espíritu"! Para muchos, hablar del "espíritu" evoca imágenes de algo invisible—un misterio insondeable que tiene mucho de magia y poco que ver con la realidad. Y decir que somos "espirituales", eso también lo entendemos muy poco. A veces, es casi un insulto decir que una persona es "muy espiritual". Es como decir que vive en su propio mundo donde abundan los santos y los rezos a tutiplén, sin tener mucho contacto con la realidad, con la vida, con el mundo de los hombres.

¿Qué decir entonces, de un joven carpintero que vivió en una aldea insignificante de Judea con sus padres, y que un día abandonó el serrucho y la escuadra porque sintió que Dios le llamaba a ser el Mesías?

Nos cuenta Lucas (Lc. 4,1) que un buen día, sin aviso previo, Jesús fue guiado por el Espíritu Santo hacia el desierto para permanecer allí cuarenta días. Y algo tuvo que haber sucedido allí, porque Jesús salió de aquel lugar lleno del poder del Espíritu Santo (Lc. 4,14), y dirigiéndose a la primera casa de oración que encontró en su aldea, tomó el libro del profeta Isaías y desenrollándolo, lo abrió en la sección que lee:

"El Espíritu del Señor está sobre mí,
Porque él me consagró.
Me envió a traer la Buena Nueva a los pobres.
A anunciar a los cautivos la libertad
Y devolver la luz a los ciegos;
A despedir libres a los oprimidos
Y a proclamar el año de la gracia del Señor." (Lc. 4, 18-19)



Jesús se comprometió desde el principio a vivir y desenvolverse plenamente en el mundo de los hombres (es el primer mensaje de la Encarnación: Dios quiere hacer todo suyo lo que es nuestro al asumir nuestra condición humana), pero lo hace "espiritualmente", con la presencia del Espíritu Santo en su persona. Para Jesús, el Espíritu no era algo desconocido y misterioso; y ser "espiritual" no era una desventaja sino una necesidad. Jesús de Nazaret es profundamente espiritual no por sus muchos rezos y ayunos; Jesús es espiritual en el mejor sentido de la palabra—porque se siente lleno de la fuerza del Espíritu de Su Padre, porque conoce y vive la realidad del Espíritu.

Así tiene que ser para nosotros. Es de una importancia primaria que el cristiano de este Miami en que vivimos, aprenda a profundizar su vida "espiritual"—es decir, que aprendamos a vivir la realidad del Espíritu Santo como Jesús la vivió, comprendiendo que el Espíritu no es un "algo desconocido", sino un Alguien muy importante para nuestro desarrollo.

Ese Alguien, ese Espíritu que nos forjó en iglesia el día de Pentecostés, es más que una opción la cual podemos ignorar tranquilamente. Para el creyente, el Espíritu es una necesidad porque sin El dejamos de tener vida. Es lo que el Maestro aseguraba con insistencia al asombrado Nicodemo cuando le dijo que nadie tendría entrada en el Reino sin antes haber nacido nuevamente del agua y del Espíritu (Jn. 3, 5-6).

El Espíritu de Dios nos transforma, nos arranca del plano historia tiempo, y nos lleva al plano donde Dios es la única realidad que tiene valor. Es éste, un cambio difícil de discernir—pero ahí está—y nosotros los tenemos que volver a descubrir para empezar a vivir. Somos, en definitiva, esa nueva creación a la que alude San Pablo en su carta a los cristianos de Roma (Rom. 8, 1-17).

Esto que conocemos como nuestra carne y nuestro ser, lleva ya en sí la semilla de lo divino. Y a nosotros se nos encomienda que seamos buena tierra para que la semilla germine en nosotros (Mt. 13). Esa semilla de la vida de Dios pide tierra "espiritual", tierra como la que Jesús y los apóstoles supieron ofrecer: un corazón que busca a su Creador para latir ante los hombres al son del Amor de Dios.

Ante esta realidad, no nos debería quedar duda alguna de que nosotros, al igual que Jesús, tenemos que emprender nuestra travesía hacia el desierto; al igual que el Maestro, tenemos que salir de ese desierto con algo. Y yo diría que ese "algo" es un Alguien:

- alguien que nos ayudará a cimentar el compromiso evangélico que Jesús y nuestros hermanos nos piden;
- alguien que nos ha de unguir con la fé y esperanza que necesitamos para perder el miedo a la posibilidad del fracaso;
- alguien que infunda en nuestros corazones la locura desmedida del amor de aquel humilde carpintero que cambió inexorablemente el curso de la historia con Su Muerte y Su Resurrección.

María del Tercer Mundo

Por JOSE ANTONIO ESQUIVEL, S.J.

Por los montes, caminos y cañadas de mi continente Latinoamericano caminan nuestras mujeres campesinas cargando en sus cabezas vasijas o recipientes llenos de agua. Sus rostros marcados por el sol y el trabajo. Mujeres que no saben de los adelantos de un refrigerador o de un televisor, ni siquiera de una sala de cine.

Sus casas son de piso de tierra o quizás de tablas mal puestas. Una o dos sillas de miembro tejido a cuatro palos. Una mesa seca que no sabe de barniz ni qué es un mueble de estilo.

Mujeres de mi continente que huelen a tierra. Que no saben de otras sales y líquidos mas que del agua que llueve y lavaanda sus cuerpos desnutridos y los pocos paños que visten.

Su tiempo es el día, su vida la del sacrificio constante y la confianza en Dios.

Rostros jóvenes envejecidos por el sol y el trabajo. Como tierra labrada. Manos venosas que no conocen de cremas ni de pinturas de uñas. Ojos profundos, serenos, que saben del llanto y de la esperanza.

Ellas dicen "no sabemos de letras ni de números", pero sí saben de Dios. De una fe y humildad que conmoviera al más erudito de los teólogos.

Conociendo a estas mujeres de rostros tiznados por el "fogón", de músculos fibrosos y ojos esperanzadores descubrí a María de Nazareth. Hoy se dice que la devoción a la Virgen María se está perdiendo. Se dice, se

Mayo - '76

Dios te salve, María del Tercer Mundo, llena de gracia, que sabes del dolor, las angustias y las condiciones infrahumanas de tus pueblos, el Señor es contigo, con todos los que sufren, tienen hambre y sed de justicia, que no saben de letras ni de números.

Bendita eres entre todas las mujeres, de nuestros caminos y pueblos. De rostros arados, músculos fibrosos, manos callosas, ojos serenos y llenos de esperanza.

Bendito es el fruto de tu vientre, Jesús. Porque sin El no tienen sentido nuestra vida ni la lucha por la dignidad humana. Santa María, Santa y mil veces santa, por tu vida, las veces que cargas agua, tiznas tu rostro en el fogón, confiando y esperando en Dios. El te ha hecho Madre de Dios.

Ruega por nosotros los pecadores que tenemos la culpa de una forma u otra de que Tú, junto con las demás mujeres y hombres del Tercer Mundo, sufran, por nuestro egoísmo y envidia, condiciones infrahumanas, gobiernos totalitarios, guerras, sangre y odios.

Ahora, para que cambiemos, para que haya una conversión del hombre hacia tu hijo.

Y en la hora de nuestra muerte, para que el Señor tenga piedad de todos los que te hemos ofendido, a ti y a El, a través de nuestros hermanos, los hombres y mujeres de un mundo que lucha desesperadamente por Ser. Amén.

habla: "nos preocupamos del Tercer Mundo, de sus hombres, de sus mujeres..." Y es en esa preocupación, en ese descubrir un mundo que gime y grita por un amanecer, donde encontramos la persona de María, sin pinturas, sin cremas ni idealizaciones artísticas.

No es cuestión de repetir lo que nos dicen las Sagradas Escrituras. María es esa mujer de campo, de pies callosos, de ojos serenos y llenos de esperanza, que sabe del peso de "una lata de agua" encima de su cabeza, y que sabe de Dios.

María es el modelo de la madre, de la mujer del Tercer Mundo.

Mientras más tratemos de encarnarnos en los gozos y las

esperanzas, las tristezas y las angustias de los hombres de nuestro continente, más descubrimos al Cristo actual a través de María del Tercer Mundo.

Si como cristianos realmente nos preocupamos y queremos encarnarnos en los pobres de la tierra esta encarnación ha de llevar a una identificación con María.

Nuestra devoción a María, Virgen y Madre de Cristo Jesús no disminuirá, sino que despojada de todo aparato externo descubriremos a la Virgen María de Nazareth del Tercer Mundo. A la Madre que sufre, que llora, que trabaja, que espera y confía, la esclava del Señor.

LA VOZ

Suplemento en Español de "VOICE"

COMENTARIOS EVANGELICOS

por el REV. JOSE P. NICKSE

Yo ya no estoy en el mundo, pero ellos se quedan en el mundo mientras yo vuelvo a tí. Padre Santo, guarda en tu nombre a los que me diste: que todos sean uno como nosotros. Les he dado tu mensaje y por eso los odia el mundo...No te pido que los saques del mundo, sino que los defiendas del Malo.

Juan 17:11-18

Que interrogante tan compleja, la unidad de los cristianos. Tal parece que a través de los siglos, los cristianos hemos olvidado el mandato del Señor.

Claro, hoy las cosas son diferentes. ¿Acaso no vivimos bajo el sol del ecumenismo? Pero antes de sentirnos satisfechos con lo que hemos avanzado, tenemos que recordar que estamos llamados a ser UNO en Cristo.

La unidad no es un lujo, es una exigencia evangélica.

Otro peligro es la unidad fingida. Hace poco, dando una charla en una iglesia de tradición diferente, tocábamos el punto de la inter-comunión, o sea, la comunión compartida entre diferentes iglesias cristianas. Mi posición, según la expresé aquella noche, es que esto es fingir la unidad. No puede haber comunión Eucarística hasta que haya comunión de fe. Por lo contrario, corremos el peligro de engañarnos.

Entonces, ¿por dónde debe empezar el esfuerzo ecuménico? Debe empezar por "re-descubrir." Redescubrir lo mucho que tenemos en común. Inclusive, aprender de nuestros hermanos de otras iglesias su devoción a la Palabra de Dios. Para poder dialogar, es necesario conocernos mejor.

También debemos continuar el espíritu de cooperación que existe entre nuestras iglesias. No somos antagonistas, compartimos un mismo nombre, cristianos. Debemos respetarnos mutuamente, y más que respetarnos, amarnos, viviendo el mandamiento de Cristo.

Pero sobre todo, estar conscientes de la imagen que presentamos al mundo al tener un cristianismo dividido. El evangelio nos llama a ser uno. Todos estamos llamados a la tarea de promover la unidad.

Hay una gran tarea a realizar. Que el Espíritu Santo nos guíe hacia la unidad, la reconciliación.

En Immokalee siembran 'evangelio'

Por ARACELI CANTERO
IMMOKALEE—“Vivía dándome la importancia de un gran hombre y a fin de cuentas era yo más pobre que el más pobre,” dice Adán Hernández de Immokalee al recordar su vida como trabajador agrícola.

Sin trabajo y cargado en un camión, lo mismo que toda su familia, Adán llegó a Immokalee hace unos 25 años en busca de mejor futuro. Entonces Adán era aún un muchacho pero a pesar de los años transcurridos no puede dejar de olvidar las dificultades sufridas para encontrar trabajo y cobijo. “Acabamos todos en una habitación de 10 X 12 pies que no habría bastado ni para una persona,” dice.

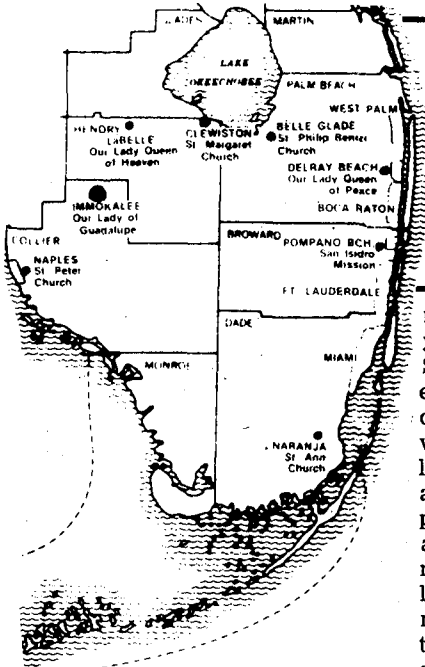
“Por muchos años trabajé la tierra con mis manos hasta que

delante pero eso es todo”.

“Aquí, la mayoría de los trabajadores están tan ocupados tratando de resolver los problemas inmediatos, que no tienen tiempo para planear”, dice el Padre Pedro Jové de la Misión de Ntra. Señora de Guadalupe en Immokalee.

De ahí que el trabajo del sacerdote en tierra de misión sea tan diferente al de la ciudad.

“Aquí tratamos de ayudar a todas las personas,” dice el Padre Singleton, administrador de la misión. “No vienen a nosotros para satisfacer una necesidad religiosa solamente, sino para buscar ayuda en lo más básico: vivienda, ropa y comida”, dice. El Padre Singleton lleva ya varios años compartiendo su vida con la gente de Immokalee, en su



Son muchos los niños que se benefician de los programas de la Misión. Un autobús los recoge y lleva a sus hogares (dcha.) El mapa (izq.) señala el lugar y número de las misiones en la Archidiócesis.

mayoría trabajadores agrícolas, y no tiene deseos de marcharse. Su tiempo se reparte diariamente entre la clínica de alcohólicos, el catecismo en la misión, las visitas a la gente en sus hogares, las distintas agencias de servicio a la comunidad, y las misiones por los campos o en la cárcel. Le ayudan el Padre Jové y las religiosas Guadalupeanas, cuya labor “es indispensable” según él mismo dice, y añade “aquí tenemos que trabajar como equipo”.

Pero Immokalee no es la única misión de la Archidiócesis. De hecho son un total de 8, en tierras desde el sur del condado de Dade, hasta Broward y Palm Beach, incluyendo el área del lago Okeechobee en el interior y el condado de Collier (ver mapa). Al frente de esta pastoral rural de la Archidiócesis está Mons. John McMahon, que regularmente visita y se interesa por el trabajo de todos.

“El papel de los sacerdotes en la misión cambia según el área”, dice Mons. McMahon. En algunos lugares se trata de iniciar programas de promoción humana, en otros se trata de apoyar y mantener los ya

existentes. En general un 50 por ciento de la gente en las misiones es de origen hispano, muchos de ellos venidos de México hacia 1920 y con un fuerte sentido religioso aunque con necesidad de evangelización.”

En general la población en las misiones es muy inestable. Tampoco hay unidad de cultura, pues las costumbres varían entre los distintos tipos de hispanos, dice Monseñor.

“Es importante tener misioneros bilingües que ayuden a la gente según su cultura”, dice.

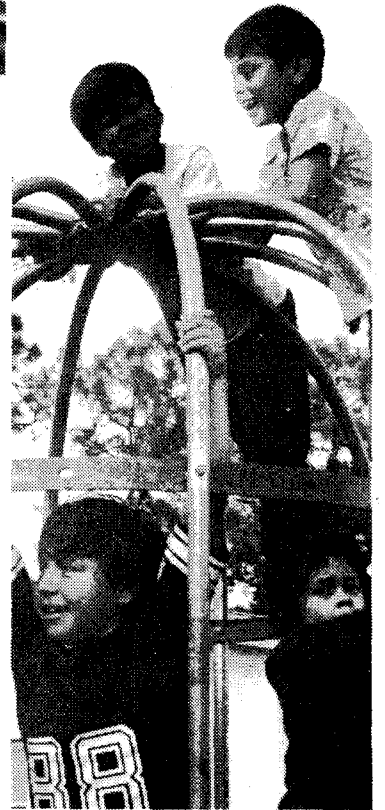
“Pero sobre todo hay que tener una gran simpatía y cariño por esta gente”, añade el Padre Singleton. “Uno ve tantas injusticias, que quisiera corregir y sin embargo el progreso es tan lento...si no fuese por el cariño que se le coge a la gente no se

podría estar aquí mucho tiempo.”

“Aquí la gente trabaja duro y está muy cansada al llegar al hogar. Por eso tratamos de visitarles en sus casas y organizamos programas en los barrios,” explica el P. Singleton. “Son gente de gran calor humano, pero que necesita conocer al sacerdote como amigo antes de buscar su ayuda.”

“Nuestra labor aquí es como la del sembrero, dice el Padre Jové. “Vamos sembrando la semilla del Evangelio sin saber cómo ni cuándo dará fruto. Sólo esperamos que donde quiera que vayan, los trabajadores se lleven algo de esta semilla en el corazón.”

Durante el recreo, los niños juegan bajo la supervisión de las religiosas.



En el día de las comunicaciones . . .

Un comunista nos hace pensar

Un dirigente comunista hindú, ha dirigido recientemente una carta a un grupo de sacerdotes misioneros de la India. Esta carta ha sido publicada por la revista italiana “Mondo e Missione”. Creemos que el contenido de esta carta puede ofrecer noticia de reflexión a los católicos que este domingo celebran el Día Mundial de las Comunicaciones, dice:

“Nosotros los comunistas, pensamos que vosotros los sacerdotes católicos en la India, lleváis al menos 200 años de retraso e ignoráis todos los sistemas modernos de difundir las ideas. Con vuestro dinero os dedicáis a fundar instituciones, nosotros publicamos libros y periódicos. Vosotros abris escuelas y formáis y enseñáis a los niños a leer y a escribir, pero después no le dáis nada para leer. Se lo damos todo nosotros, desde el mural hasta el periódico, desde el libro hasta el folleto apropiado a cada edad y cada situación. Tenéis mucha prensa piadosa, pero poca prensa de ideas.

Tenéis tipografías, pero las usáis para ganar, nosotros las

usamos como propaganda. Vosotros distribuis leche en polvo a los pobres nosotros ideas. Vosotros os preocupáis de llenar los estómagos, nosotros las mentes. Decís que “son las ideas las que guían el mundo,” pero después no las difundís. La batalla de las ideas ya la habéis perdido en todo el mundo y también en la India. En el plano de las ideas os hemos vencido, porque nosotros creamos la opinión pública, mientras que

vosotros sois incapaces de hacerlo. Deberíais gastar cien veces más en los medios de comunicación social, en publicar libros, periódicos, folletos, esquemas de discusión, revistas de cualquier tipo y dedicar más personal a la formación de la opinión pública.

Creo que mi Consejo vale miles de monedas de oro. Y merezco ser expulsado del partido por haberlo dado.”

..... ésta semana.....

Una noche familiar con baile y la oportunidad de conversar con los amigos, tendrá lugar mañana sábado 29 en el salón parroquial de la Iglesia de St. Dominic. 5909 N.W. 7 St. La música, proporcionada por dos orquestas comenzará a las 9 de la noche. Para información llamar al 264-0181.

En la parroquia de Sta. Cecilia se celebrará el día 31, Memorial Day, una Misa por las almas de todos los caídos en las guerras de este país. La misa será bilingüe y comenzará a las 10 a.m.

Dos charlas sobre Sincretismo Religioso (santería y espiritismo) tendrán lugar los días 1 y 2 de Junio en la parroquia de Sta. Cecilia, 1040 W. 29th St. a las 8 p.m. Dirigirá las charlas el P. Juan Sosa, Director Asociado de la Oficina Archidiocesana de Educación Religiosa.

“Juan y María de vacaciones” no se trata de una película, sino del baile anual del Movimiento Familiar Cristiano, única fuente de ingresos para los Encuentros Matrimoniales, y apostolados del Movimiento. El baile tendrá lugar en el Hotel Everglades, 8:30 p.m. del sábado 19 de junio. Para información llamar al 266-4233.

Doctrina Social Católica en St. Agatha

Una serie de charlas sobre Doctrina Social, Católica, organizadas por el Instituto de Estudios Sociales y en colaboración con el Campus Ministry de la Universidad Internacional de la Florida (FIU), darán comienzo el próximo viernes 4 de Junio en el salón parroquial de St. Agatha. La primera charla estará al cargo de Javier Müller y dará comienzo a las 8:30 p.m. Para información 552-2215.

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Domingo 30, Día de las Comunicaciones

¡Queridísimos hijos de la Iglesia católica y hombres todos de buena voluntad!

La celebración anual de la "Jornada Mundial de las Comunicaciones Sociales" constituye no sólo la actuación de un compromiso asumido durante el Concilio Vaticano II, sino también una feliz ocasión para recordarnos a nosotros mismos, al Pueblo de Dios y a todos los miembros de la familia humana, las posibilidades extraordinarias y las graves responsabilidades que lleva consigo la utilización de los **massmedia**, cada vez más perfectos y difundidos.

En este día hemos querido fijar la atención en los valores humanos primarios, indicando este tema especial: "Las comunicaciones sociales ante los derechos y los deberes fundamentales del hombre". Nos parece que así nuestra llamada se dirige hacia lo **actual y moderno** en nombre de lo **permanente y antiguo**: en la medida que nos es posible, queremos movilizar la prensa, la radio, la televisión y el cine, así como los otros vehículos que la ciencia y el arte han creado para la transmisión de las ideas, con el fin de que colaboren en una empresa auténticamente buena y, por tanto, meritoria.

¿Quién ignora, por ejemplo, que en muchos países estos instrumentos desarrollan con segura eficacia una tarea escolar, de carácter supletorio y complementario.

Precisamente en virtud de esta reconocida capacidad, la Iglesia propone para dichos medios una ulterior meta, y

señala para quien los utiliza una tarea mucho más noble y urgente: la de servir la causa de los derechos y deberes primordiales del hombre.

Y, ¿cuáles son estos derechos? ¿Acaso es necesario recordarlos de nuevo? Enumerémoslos rápidamente: el derecho a la vida, al estudio, al trabajo y, con anterioridad, el derecho a nacer, a la procreación responsable; y, luego, el derecho a la paz, a la libertad, a la justicia social; y también el derecho a participar en las decisiones que influyen en la vida de los individuos y de los pueblos, como es el derecho a profesar y testimoniar, individual y colectivamente, la propia religión, sin que por ello se sufra discriminación o castigo.

A cada uno de los derechos corresponden otros deberes de igual importancia que nosotros proclamamos con la misma fuerza y claridad, debido a que cualquier predominio de los derechos en relación con los respectivos deberes constituirá un elemento de desequilibrio con su reflejo negativo en la vida social.

En cada ser humano que sufre porque no ha sido educado en el sentido de sus propios deberes, se descubre la pasión de Cristo que continúa a través de los tiempos. Un profesional cristiano de las comunicaciones sociales no puede ignorar esta perspectiva que le viene de su misma fe.

En el presente mensaje queremos recordar de nuevo las funciones especiales que los instrumentos de comunicación

social tienen en relación con los derechos y los deberes fundamentales del hombre. Y entre éstos hay uno que depende, casi totalmente, de los medios de comunicación: el derecho a una exacta y completa información. Diremos que incluso el sano conocimiento de los hombres acerca de sus propios derechos y deberes depende, en gran parte, de la acción informativo-formativa de los medios de comunicación social. Es fácil, pues, darse cuenta de la responsabilidad que recae en cuantos trabajan en este delicado sector...

No es que queramos con ello afirmar que los medios de comunicación social puedan convertirse quizás en los únicos responsables de distorsiones, pero tampoco puede negarse que pueden tener una relevante influencia en "manipular" ideas, elementos, valores e interpretaciones; así como la capacidad crítica de amplios estratos de la población; y en ejercitar por una especie de opresión—por decirlo así—cultural proponiendo o suscitando solamente aquellas aspiraciones a las que se ha previsto ya responder.

Ningún mensaje que se transmite puede desinteresarse de la persona humana, o imponerle un modo de pensar y de vivir en contraste con la dignidad que le es propia, o alejarla de la afirmación de sus auténticos derechos cumpliendo conjuntamente los deberes. Antes de dominar los elementos, el hombre está llamado—y es una aspiración profunda de su ser—al dominio de sí mismo y a actuar responsablemente. Esta exigencia espiritual del hombre deberá ser respetada, más aún, ayudada con el recto uso de los medios de comunicación social.

LA VOZ
Suplemento en Español de "VOICE"



En Immokalee el Padre Jové ha hecho grandes amistades con los niños de la Misión. Son los hijos de los trabajadores agrícolas y como a Betsy les encanta esconderse en la casulla de los sacerdotes. (Ver artículos Pág. 23 y 7)

Quieren aunar apostolados hispanos

Dirigentes apostólicos hispanos de toda la nación se reunirán en Filadelfia del 3 al 5 de Agosto para tratar de aunar esfuerzos y evitar la duplicación de programas, según informa el Secretariado hispano de la Conferencia Episcopal Americana.

Las invitaciones a la reunión llevan la firma de los cinco obispos hispanos de los Estados Unidos.

Las reuniones comenzarán todo un proceso de consolidación de programas, según afirmó Paul Sedillo Jr. director del

Secretariado quien explicó haber pedido a los dirigentes hispanos de toda la nación el estudio de prioridades en sus propias regiones, "para determinar los cinco puntos más urgentes a resolver en un futuro próximo." Estos puntos serán la base de las reuniones a las que se espera la asistencia de unas 30 personas.

Firman la invitación a las reuniones: el Arzobispo Mon. Sánchez de Santa Fe y los obispos, René H. Gracida de Pensacola-Tallahasee, Juan Arzube, Aux. Los Angeles, Gilberto Chávez Aux. San Diego y Patrick Florez Aux. San Antonio.



Enrique N. Quintana recibe el Emblema de St. George de manos de Mons. John Donnelly en reconocimiento a su dedicación de más de 60 años al movimiento de Scouts Católicos. La ceremonia tuvo lugar el pasado Domingo 23, en la Catedral de St. Mary.

Psicología familiar en Emaus

El problema generacional y sus consecuencias pedagógicas fue el tema de la primera charla sobre psicología familiar al cargo del doctor José Ignacio Lasaga, el pasado miércoles 26 en la Casa de Cursillos, Emaus.

La charla formaba parte de la Escuela de Vida Cristiana, que patrocinada por el movimiento de Cursillos de Cristiandad reúne semanalmente de 8:30 a 11:00 p.m. a unas 200 personas en el edificio 67 del Aeropuerto de Opa Locka.

"No cabe duda de que el problema generacional es ya un hecho en las familias sajonas, donde el entendimiento entre padres e hijos se hace difícil,"

dice el Dr. Lasaga. Pero en el caso de las familias hispanas el problema se complica por la cuestión del choque de cultura."

La prevención de los problemas de la juventud depende mucho de la forma de disciplina utilizada en el hogar," dice el Dr. Lasaga para quien la disciplina ha de estar basada en prioridades bien seleccionadas a priori. Al describir algunas normas para el hogar el Dr. Lasaga recomienda que los castigos sean positivos, concertados, de modo que haya acuerdo entre los padres, consistentes y realistas. "No se deben pedir imposibles," dice. Además el Dr. considera muy

importante que siempre se den razones de por qué el castigo. También recomienda que haya entre padres e hijos otros contactos sociales fuera del contexto del regaño.

El próximo miércoles el Dr. Lasaga tratará específicamente el tema del choque cultural y su relación a los problemas generacionales. En semanas sucesivas Cecilia Alegre, que trabaja con Lasaga en la Clínica Familiar, bilingüe, Encuentro, dirigirá dos charlas también sobre temas de psicología familiar.

Las charlas de psicología familiar están abiertas al público y comienzan a las 9:30 p.m.