

HUMAN RIGHTS

Issue seen as new power base for West

VATICAN CITY—(NC)— In a hard-hitting editorial on East-West relations, Vatican Radio said Feb. 27 that the West's recent support of dissidents constitutes "pure

dynamite" in Communist countries which trample on human rights.

While the editorial did not directly mention recent declarations by the Carter

Administration in support of dissidents, the broadcast was clearly meant as an encouragement from the Vatican for President Jimmy Carter's defense of human rights within

the Soviet orbit.

According to the radio, the Cold War based on military power is evolving into a new phase.

"One new aspect of the

current (East-West) conflict is found in the fact that it centers around principles," said the editorial.

"During the Cold War the world felt that the West could have only overcome or at least held its own against the Communist bloc on the level of military might, but it had nothing to fight back with on the ideological level."

This situation, the radio said, permitted Marxists to "impregnate not only the proletarian masses in various countries but also many intellectuals and students."

"It took the dissent in Eastern European countries to reveal that, at the heart of the West's concept of democracy, there is a secret which is infinitely younger, more seductive and basically more revolutionary than the whole superstructure of the Marxist dialectic, that is, a certain concept of man of his dignity and of his rights."

The radio said that the West's vision of man "constitutes pure dynamite in the face of any regime which tries to violate it, or for any ideology which does not give this concept of man concrete historical application."

The West, continued the editorial, "professes an 'international humanitarianism' through which it feels called upon to take action in places where ideological and political pluralism is not granted, where opinions are crimes paid for in prison, or in mental asylums or through torture, or even by death."

"The warnings and diplomatic countermoves (of the Communists) will not be able to silence the protests (of the West), said the radio, "because if those governments were to be silent, they could very quickly be voted out of office."



Robert Brake, Coral Gables attorney, addresses anti-gay rights group at home of Anita Bryant seated with her children.

Anti-gay rights push to go nationwide

Opponents of Dade County's law which prohibits discrimination in housing and jobs against self-proclaimed homosexuals plan to take their campaign nationwide.

Earlier this week members of Save Our Children Inc., presented the Metro Com-

mission with almost 60,000 names on anti-gay law petitions and attorney Robert Brake, a member of the group, said later that by the noon deadline today (Friday) he expected to have close to 70,000 names. Only 10,000 signatures are required to force the Commission to

either repeal the law or hold a special election.

BRAKE SAID the Commission "now has until on or before June 29 to call a special election" unless they rescind the law once the petition signatures have been verified.

Asked if the commission might repeal the existing law and pass a different one, he said, "I would not expect them to try to pass another one on that subject after they see the reaction of the public expressed in these petitions." He said the Commission could reconsider another law one year after repeal.

He said residents of Boulder, Col., voted 10 to 1 to repeal a gay rights law recently and that 37 other cities or counties in the U.S. now have gay rights laws on the books. Also, he said, a bill worded similarly to Metro's which would amend the 1964 Civil Rights Act has been introduced in the U.S. House. Anita Bryant and her husband Bob Green, who head SOC Inc., are spreading their campaign nationwide to stop passage of

the bill.

Brake said such a law would include hiring of homosexuals to teach in schools and "might even imply the possibility of affirmative action" in that area.

MISS BRYANT held a press conference earlier to announce that a pilot taping of a nationally syndicated sewing show on television had been cancelled by the sponsor who cited her "controversial" activities. Green said if the show were successful it could have involved hundreds of thousands of dollars.

"It destroys the dream that I have had since I was a child—a dream to have a television series of my own, to entertain and present wholesome subjects to my fellow Americans," Miss Bryant said.

Robert Kunst, a homosexual activist who spoke at commission hearings in favor of the local law, said homosexuals already have housing and jobs in all areas of life but don't want to lead double lives and hide their homosexual identity.

Pope Paul will complete Lenten retreat tomorrow

VATICAN CITY—(NC)— Pope Paul VI spent the first week of Lent in prayer and meditation in the Matilda Chapel within the Apostolic Palace here.

The Pope cancelled all private audiences as well as his weekly general audience during his six-day retreat led by Benedictine Abbot Mariano Magrassi of Our Lady of the Stairs monastery near the southern Italian port city of Bari.

The Pope's annual retreat is planned around the Liturgy of the Hours—what used to be called the Divine Office or

Breviary—recited daily by priests and deacons.

At 9 and 10:15 a.m. the Pope recites the liturgical hours and listens to a sermon.

Vespers are recited at 5 p.m., followed by meditation, at 6:15 the Pontiff recites the Rosary, prays before the Blessed Sacrament and assists at Benediction after hearing a sermon.

His annual retreat ends Saturday morning, March 5, with the "preaching of the things to remember," a sermon by the retreat master capitalizing the essential points made during previous talks.

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News briefs

Israel court rejects deaf convert

A three-judge rabbinical court in Tel Aviv, Israel, has rejected the attempt of a deaf-mute woman to convert to Judaism. "The essence of conversion to Judaism is the assumption of the obligation to observe the 613 graces (mitzvot)," the Tel Aviv District Rabbinical Court said in its majority opinion. "The deaf and the feebleminded can never achieve this capability and hence are not eligible for conversion."

OKs talk of unions in Catholic schools

A key group of U.S. bishops has given a U.S. Catholic Conference (USCC) subcommittee the go-ahead to open discussions with unionists, school administrators, diocesan officials and teachers on the issue of unions in Catholic schools. The action, taken by the USCC administrative board in mid-February, involves the civil arm of the U.S. bishops in a three-way struggle involving some Catholic dioceses, the National Labor Relations Board and independent and nationally-affiliated unions seeking to represent lay teachers in diocesan and parish schools.

Maryland defeats natural death bill

The Maryland Senate defeated a proposed natural death act after resurrecting it from near death in committee to allow for discussion on the Senate floor. By a vote of 32 to 13, the Senate decided against approving SB60, which would have allowed terminally ill persons to execute a document requiring the withdrawal of all life sustaining equipment. The bill had been opposed by the Maryland Catholic Conference and by pro-life groups in the state.

Catholic-Disciple talks planned

Catholic officials will begin talks here this fall with representatives of the Christian Church (Disciples of Christ) aimed at developing relations between the two groups. Bishop Francis R. Shea of Evansville, Ind., and Dr. Paul A. Crow, president of the Disciples' Council on Christian Unity, will be president of the Disciples' Council on Christian Unity, will be cochairmen for the Sept. 22-27 conference.

Bill allows CO for med students

Sen. Richard Schweiker (R-Pa.) has proposed legislation which would prevent medical schools receiving

federal funds from refusing admission to students who refuse to participate in abortions, sterilizations or any other medical procedure because of conscientious objection. The proposed legislation would also prohibit such schools from even asking any prospective students about his views on abortion or sterilization.

Union says strike Calif. schools

Leaders of a union representing lay Catholic school teachers here and in Orange County, Calif., has recommended that the teachers strike starting March 10 unless Church officials open contract negotiations by then. The recommendation was announced by officials of the United Catholic Secondary Teachers Association at a press conference here Feb. 24. Church officials could not be reached immediately for comment.

Job plan 'too modest'

A U.S. Catholic Conference (USCC) official has criticized President Jimmy Carter's jobs plan as "too modest in its goals, too limited in size and too reliant upon indirect approaches" to relieve "the human and economic costs of massive unemployment." The official, Msgr. Francis Lally, secretary for Social Development and World Peace, praised Carter for "determining to achieve full employment and relieve human suffering." But, he said, Carter relied too heavily on "indirect" job creation proposals such as tax rebates and tax reductions.

Britain tightens abortion act

For the second time in two years the British House of Commons has given approval in principle to a bill to tighten up the 1967 Abortion Act and make it more difficult for a woman to get an abortion. By 170 votes to 132 it gave a second reading to an abortion amendment bill introduced by Conservative MP William Benyon of Buckingham. Three readings are required before a bill can go to the House of Lords for its approval.

Backs treatment for live births

A controversial bill to provide full medical treatment for babies born alive during an abortion was approved 5-4 by the Colorado Senate Judiciary Committee. Earlier the bill

failed to get out of the same committee on a 4-4 tie vote. Both supporters and opponents of the bill predicted it would be approved by the full Senate.

Communion in hand?

U.S. Bishops will talk about Communion in the hand during an executive session at their general meeting in Chicago May 3-5. The discussion was requested by "a number of bishops" through the

Paul "continues to hope that Archbishop Lefebvre will understand finally what is the single path to follow which is worthy of his faith and his episcopal ordination."

Constitutional Convention vote

The New Jersey Assembly has passed by overwhelming margin legislation calling on Congress to convene a constitutional convention and providing for a mandatory period of meditation in public schools. The vote for a federal constitutional convention empowered to develop an amendment that would protect



The Eyes of Christ: Tourists visiting the Christus Gardens in Gatlinburg, Tenn., often are fascinated by a large marble head of Christ. The reason is the mysterious way the eyes seem to follow the viewer regardless of what angle the sculpture is viewed from as shown in these three angles.

National Conference of Catholic Bishops (NCCB) Committee on the Liturgy, according to Divine Word Father Thomas Krosnicki, associate director of the committee's secretariat. Last November, the NCCB Administrative Committee turned down a request from a Boston couple that Communion in the hand be allowed as a means of preventing swine flu.

Refuses audience to rebel prelate

The Vatican confirmed Feb. 25 that Pope Paul recently refused to receive rebel Archbishop Marcel Lefebvre, since the archbishop has made "no serious act of repentance" for his traditionalist activities. In a statement from the Vatican press office, the Vatican warned that seminarians training at the archbishop's seminary in Switzerland were preparing for a "ministry which is in direct opposition to the Church and its legitimate pastors." The declaration emphasized that Pope

unborn human life was 49-19. The measure passed the State Senate by a one-vote margin earlier, so New Jersey became the fourth state to take such action. Arkansas recently became the fifth.

Accuses Gov't of illegal acts

Church authorities in El Salvador have accused the government of Col. Armando Molina of acting "illegally" in arresting four missionaries and deporting them without previous consultation. Two others have been refused permission to reenter the country, and another priest was expelled earlier this year. Two of the missionaries expelled in the latest move are U.S. citizens, Father Bernard A. Survil, 36, of Olean, N.Y., and Father Lawrence McCulloch, 34, from Waterford, Mich. Both are members of the Maryknoll missions. The other two are a Belgian priest, Father Willbroad Denaux, 37, and a priest from Colombia, Father Mario Bernal Londono, 33.

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Boca Raton resident Richard P. Carbone has been assigned as a program assistant for the Catholic Relief Services office in Cairo, Egypt. Carbone, shown above discussing his new assignment with Msgr. Andrew P. Landi, assistant executive director of CRS, is the son of Alfonso R. Carbone of Wind Drift Lane, Boca Raton. Born in Trieste, Italy, in 1949, Carbone is a graduate of the University of Virginia.

Have You Forgotten?

EARLY reports on the ArchBishops' Charities Drive are being compiled this week. If you have forgotten to fill out your pledge card, clip out the one above, fill it in and mail to: ABCD Office, The Chancery, 6301 Biscayne

Blvd., Miami, Fla., 33138. Pastors of the Archdiocese will present preliminary figures Tuesday, March 8, at 7:30 p.m. at a Parish Report Meeting, to be held in St. Mary Cathedral Hall.

Carter given high rating by Catholics

WASHINGTON—(NC)—Sixty-three percent of American Catholics approve of the way President Jimmy Carter is handling his job, seven percent disapprove and the rest are undecided, according to the first post-inauguration Gallup poll on Carter's performance.

The figures for Catholics closely paralleled the national average, which found 66 percent of the American people approved of Carter's performance, eight percent disapproved and the rest remained undecided.

The poll was taken between Feb. 4 and 7, two weeks after Carter took office.

Higher percentages of virtually all groups surveyed gave Carter higher approval ratings than voted for him in the November election. He received between 55 and 57 percent of the Catholic vote in November, for example.

Ex-Serra director, Harry O'Haire, dies

CHICAGO—(NC)—Harry O'Haire, retired executive director of Serra International, died here Feb. 22 of pneumonia following surgery. He was 71.

A native of Sturtevant, Wis., O'Haire was executive director of Serra International, an organization of Catholic laymen promoting religious vocations, from 1947 to 1976.

Rhodesia still has time, convicted bishop says

LONDON—(NC)—"There is still the possibility of building a genuinely multiracial society in Rhodesia," said Bishop Donal Lamont of Umtali in an exclusive article published in the London Sunday newspaper, the Observer.

The 65-year-old Irish-born Carmelite, who is now facing expulsion from Rhodesia, wrote: "In spite of all the years of white domination, in spite of all the injustices, the African people do not hate the Europeans, but they could begin to. A change of attitude is already noticeable."

But there is still time, he said, to convince any African nationalist who is thinking of a multiracial society that Communism is not the answer.

On Feb. 24, three days before the article appeared, the Rhodesian government announced that it was beginning expulsion proceedings against Bishop Lamont. The bishop pleaded guilty last year to four counts of breaking the laws on reporting guerrillas to the authorities. The appeals court reduced his original 10-year jail term to one year plus three years of suspended sentence, and then the government said it would strip him of his citizenship and expel him rather than imprison him.

CHARGING that

deliberate government policy had seriously reduced the influence of Christian missionaries over the past 10 years, Bishop Lamont wrote: "Little wonder that thousands of African children hear the call that comes to them from across their borders. A Marxist regime could not have done the job more effectively."

"The government claims to defend Christianity and Western civilization, yet its racist policies bring Christianity into disrepute, and its crass and supine refusal to accord the African people their rights is driving this peace-loving people far from the West and making Russia and China appear as their liberators."

"While the present regime remains in power and refuses to recognize that it is completely distrusted by the black population as a whole and by all its real leaders, there can be no hope of a settlement in Rhodesia."

After beginning his article by stressing his total opposition to violence, the bishop explained the background to the events which led to his arrest and conviction on charges of failing to report the presence of guerrillas and of inciting others to do the same.

"In fact, there was no need to inform," he wrote. "The army already knew that

guerrillas were around."

SOLDIERS had that very day warned the mission that "terrorists" were in the vicinity, he said.

He said another consideration was that if he obeyed the civil law and reported the presence of guerrillas, he would automatically endanger the lives and property of the local African people: "Once the presence of 'terrorists' is reported, the Rhodesian army moves in to search out and destroy, shooting from helicopters at anything moving and setting fire to the grass-roofed homes and granaries of the villagers."

Bishop Lamont drew the conclusion that his prosecution and sentencing made it quite clear that in Rhodesia God's law must not compete with the law of the land. "If there is to be a conflict of loyalties—to God or to the state—God must take second place," he charged.

Any attempt to see Christ in a member of a different race was to put oneself beyond the pale and to risk being charged with subversion, he argued.

"Conscience in the matter is no excuse," he wrote. "The state demands total loyalty...No wonder the Communists smile, seeing how well the way is being prepared for them!"

Pope defends anti-abortion role of Church

VATICAN CITY—(NC)—Catholic opposition to liberalized abortion is not Church interference in political affairs, Pope Paul VI declared in his Sunday Angelus talk Feb. 27.

Speaking about a pro-life prayer vigil held in Rome the same day, the Pope said that such a gathering is "not intended to have any of the characteristics of polemical discussion, much less of interference in politics, but is only a celebration of a very high aim in the civil and moral order."

The upcoming feast of Easter, said the Pontiff, is a "feast of life which rises up once and rises up again."

"Long live life, opened up to the most superlative destiny by Christ!" exclaimed the Pope.

"It is beautiful to see how the liturgical year's greatest feast of Easter recalls to understanding and faithful souls devotion to a theme which is so central and sacred, as well as tender and moving—that of the protection due to the mystery of human birth."

Both the prayer vigil at St. John Lateran Basilica and the Pope's Sunday address before reciting the Angelus in St. Peter's Square were aimed at the debate in the Italian senate of a bill to liberalize abortion laws.

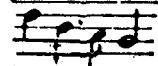
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Ordained a deacon

BOYNTON BEACH—Archbishop Edward A. McCarthy ordained Rev. Mr. Sergio Garcia Miro a deacon at St. Vincent de Paul Seminary here.

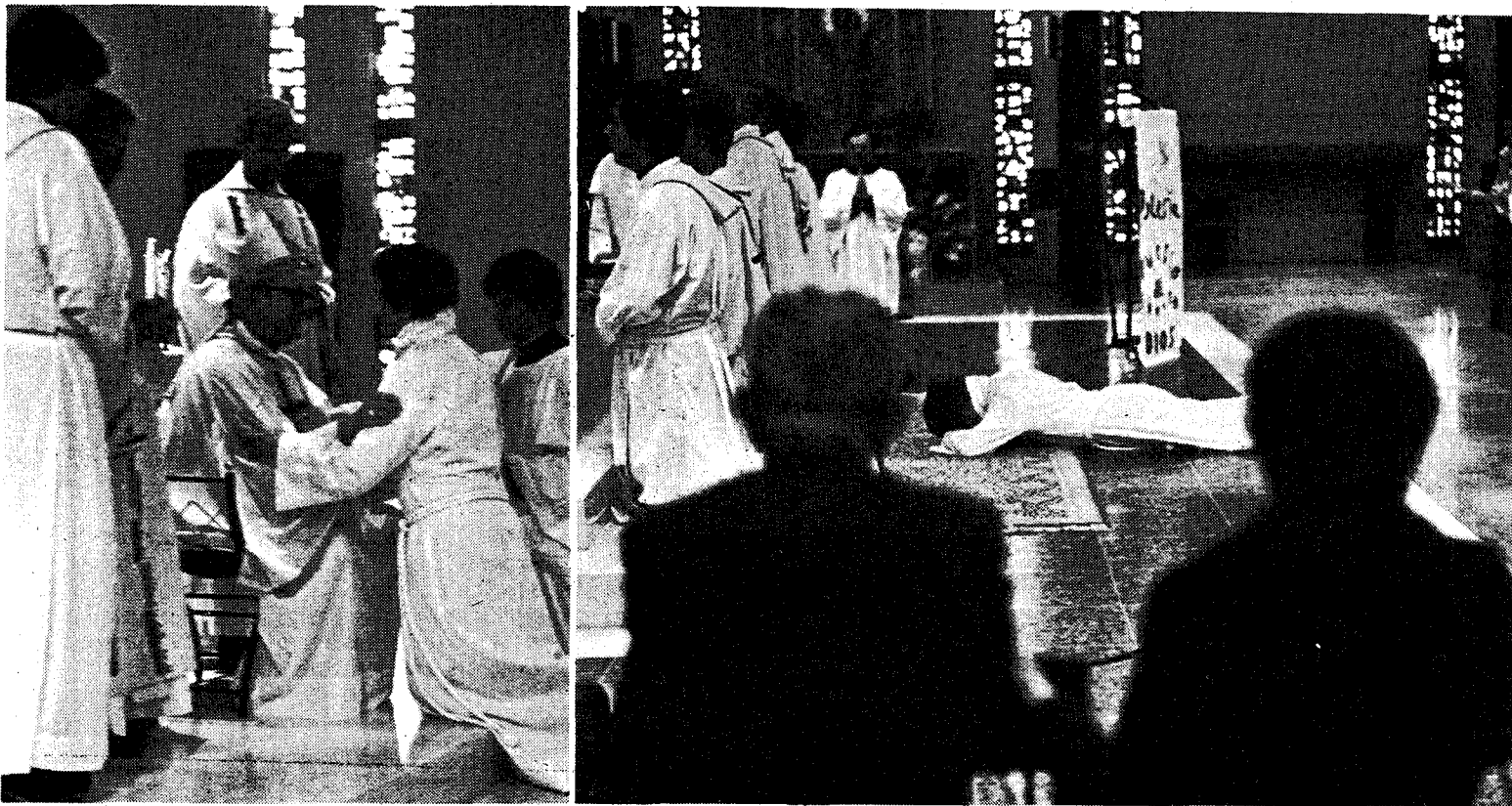
Rev. Mr. Garcia Miro, 39, is a licensed psychiatrist who left his practice to become a priest. Born in Cuba, he left there in 1961 and came to Miami where he worked with the Unaccompanied Cuban Children at Boystown.

Having had three years of medicine in Cuba, he went to Spain and finished his medical studies at the University of Madrid. Returning to Florida in 1965, Rev. Mr. Garcia Miro worked at Baptist, Cedars of Lebanon, and St. Francis Hospitals.

He then entered a psychiatric program operated jointly with Jackson Memorial, Veterans Administration and the University of Miami. Three years later, passing the Florida State Board, he became the staff psychiatrist at the University of South Florida.

During his seminary career, he has worked in St. Juliana parish, West Palm Beach. San Isidro Mission, Delray Beach, St. Kieran parish, Miami, with Catholic Service Bureau, and at the Shrine of Our Lady of Charity of Cobre in Miami.

During the Diaconate ceremony, seminarian Joachim Rivera offered the first reading and seminarian David DeFreitas the second. Pablo Navarro was choir director and Terrence Hogan played the organ.



Archbishop Edward A. McCarthy ordained Rev. Mr. Sergio Garcia Miro (left) as a deacon. During the ceremony (right), the parents of the newly-ordained

deacon join hands and share with their son, who lies humbly prostrate behind Abp. McCarthy, during the Litany of the Saints.

Cdl. Newman seniors named Merit scholars

WEST PALM BEACH—Cardinal Newman High School here praised and cheered five of its seniors who had been named National Merit

Scholars. The five are: Robert Cymbaluk, Kathleen Garell, Mark Raymond, George Romagosa and A.V. Showen.

Certificates were awarded at a special assembly before the entire school, parents and many guests. Spokesmen noted several times that it is most unusual for any one school to gain as many as five finalists.

Kathleen Garell said she had not decided on her career, but thought it would "probably be something in education."

She comes from St. Clare's

parish, North Palm Beach.

Both Cymbaluk, also of St. Clare's, and Romagosa, St. Luke's, Lake Worth, are aiming at chemical engineering. A.V. Showen, St. Juliana's, West Palm Beach, has his eyes set on a career in economics. Mark Raymond, of West Palm Beach, hopes to enter medicine.

During the ceremonies, new members of the National Honor Society were inducted.

21 Scouts receive Parvuli Dei awards

POMPANO BEACH—Twenty-one Cub Scouts from Pack 291 received the Parvuli Dei award at St. Coleman Church here as part of the celebration of National Scout Week.

Parvuli Dei means "Little children of God," and it is an award approved and adopted in 1956 at the 14th National Conference of Diocesan Chaplains. It is a recognition that the Catholic Church gives to the Cub Scouts and Webelos Scouts for advancement in religious knowledge and for spiritual formation.

This group of 21 boys is one of the largest groups, from a single pack in the Miami Archdiocese ever to receive the award: Bruce Audette, Chris Berkely, Kevin Brandt, Michael Buc, Michael Crissy, Richard Fetchik, Douglas Jones, Nick Leone, Richard Masterson, Scott McNally, Michael Murphy, Ricky Nies, Tom O'Flanagan, Daniel Pasquale, Robert Pfordresher, Michael Reese, Rafael Steuerwald, Eric Sullivan, Michael Weber, Joseph Wilson and William Wise.

In fulfilling the requirements of the award, the boys attended special sessions to make banners for the church for Advent and Christmas; they visited the Major Seminary in Boynton Beach; they visited a nursing home and made shrines for the residents there. Completing the requirements, each individual

boy was interviewed by Msgr. Dominic Barry, pastor.

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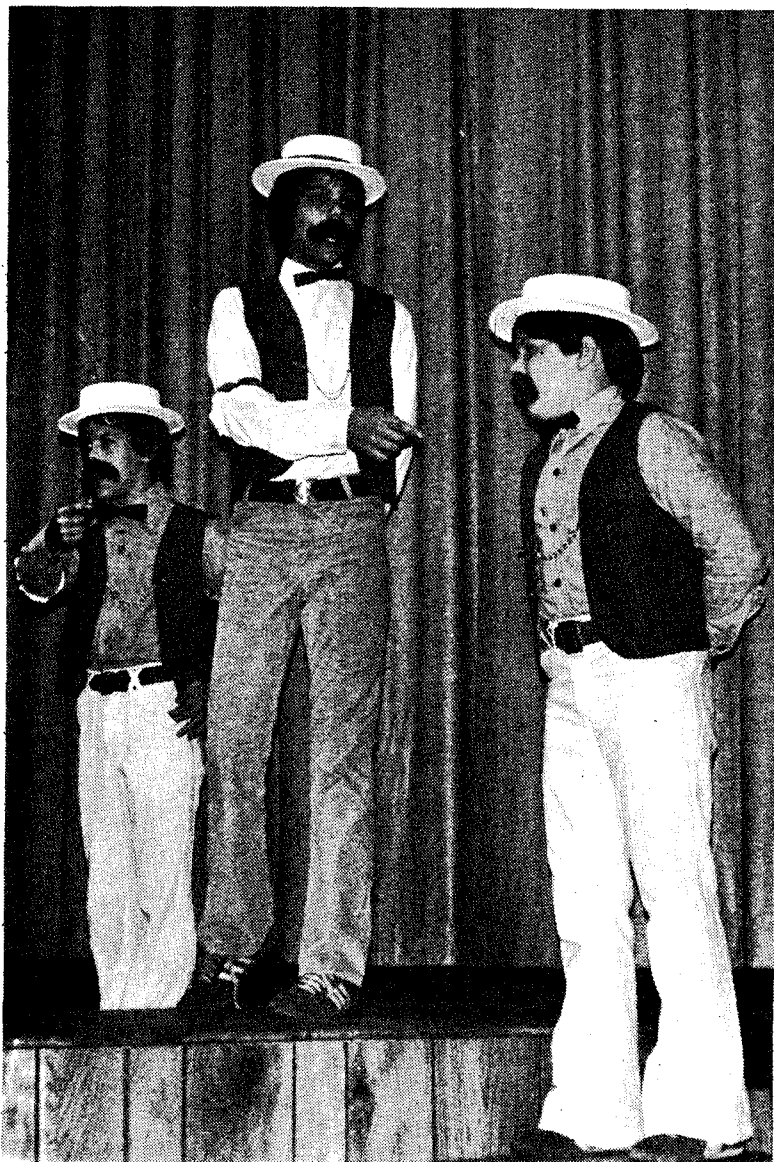
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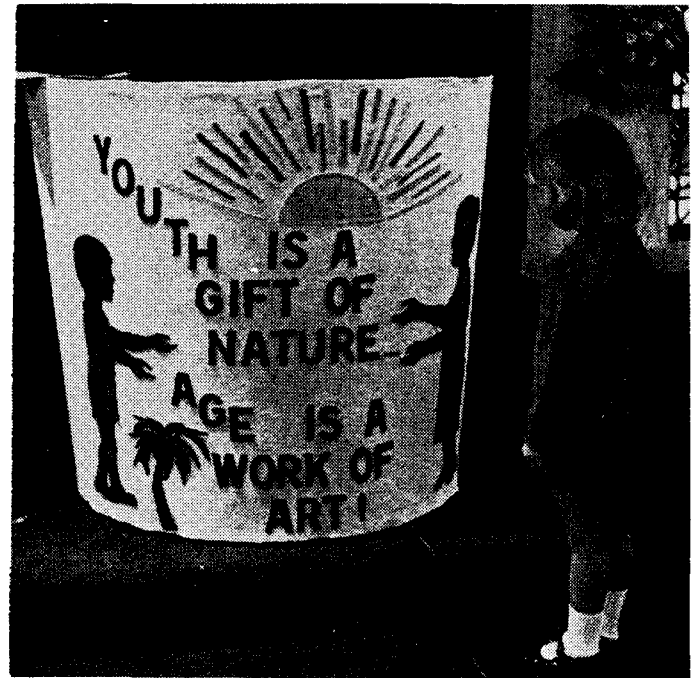
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Youth hold Senior's day

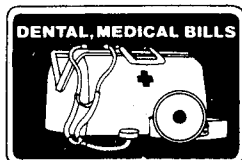
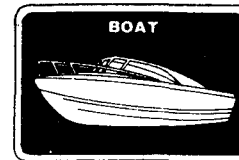
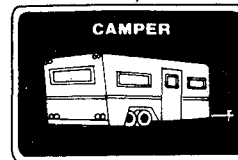
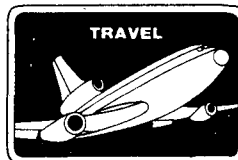
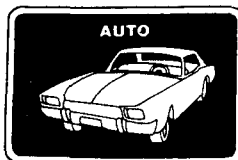


Epiphany School's 8th grade invited all the senior citizens to church last week for a mass in their honor, with a moving slide and music presentation, followed by a program in the parish hall of entertaining acts such as the 8th grade guitar group, a barbershop trio and presentation of gifts to some of the seniors. Among the winners were Mr. and Mrs. Robert Parsells (upper right) who were the oldest couple. He is 85 and she is 88.



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Carter's rights and Amin's wrongs

Already, with just a few weeks in office, the Carter Administration has, in word and deed, put into effect its pledge to press for human rights around the world.

The initial reaction to this from the countries such as Russia, Argentina Uruguay, or others put on the spot by aid cut-offs or U.S. support of foreign dissidents will probably be some sort of counter measures or cooling of relations by those countries. We may have to pay a price for it

in terms of trade, travel or tranquility.

But if America is consistent in its human rights stands around the world it may well reap a much larger dividend in the long run. It may take a while for many Third World nations to believe we are for real in this issue. But as the emerging people of the world begin to realize that Uncle Sam is standing up for their rights, a whole new complexion could spread over world affairs.

Take the current horror that is taking place in Idi Amin's Uganda, including the killing of missionaries as well as his own people, not to mention the ridiculous harassment of Americans there this past week. Other Africans and Third Worlders may well look on the killing of white missionaries as a case of the chickens coming home to roost from past colonial misdeeds and the harassment of Yankees as an amusing drama.

How different it would be if America were viewed as a watchdog of human values around the world. Then if its citizens were harassed or an archbishop murdered the climate of world reaction would be far different than it is. The Organization of African Unity might be forced to stand up to the African Hitler and tell him to lay off, or else.

As it is, we are so isolated and uncertain of our relations with the African nations that we cannot overreact even with a madman like Idi Amin without alienating practically the whole continent.

That's why it is important for the Ugly American of the past to become the Friendly Giant of tomorrow.

The Bishops on homosexuality

In the light of recent developments in our community, the Archdiocese of Miami has reiterated the official stand of the Catholic Bishops of the United States in regard to homosexuality. In their **Pastoral Reflection on the Moral Life** issued on Nov. 11, 1976, the Catholic Bishops expressed the following:

Some persons find themselves through no fault of their own to have a homosexual orientation. Homosexuals, like everyone else, should not suffer from prejudice against their basic

human rights. They have a right to respect, friendship and justice. Homosexual activity, however, as distinguished from homosexual orientation, is morally wrong.

While the Church continues the healing ministry of Christ, it also calls men, in Christ's name, to change their hearts and lives, and to follow the teachings of Christ. The Christian expression of sexual love must occur within the context of Christian marriage.

Meditation for Second Sunday in Lent

By REV. MR. CLARENCE PODGORSKI
St. Vincent de Paul Seminary

Format of the Series

Each reflection, which can be used by an individual or by a group such as the family or fellow parishioners is divided into five parts:

SCRIPTURE: This is a portion of Scripture taken from one of the three readings of that Sunday's liturgy. We should make ourselves open to what the Word of God has to say to us as individuals.

THEME: The Theme develops ideas contained in the Scripture passage. While reading the theme we should start looking for specific applications to our own life and situation.

SUMMARY: This is a sentence summary of each of the paragraphs of the Theme. If this is used by a group, it would be helpful to discuss what each of the sentences is saying.

QUESTIONS: The questions are to aid us in making applications to our personal lives and our specific situations. When we allow ourselves to be confronted by the Word of God, we must also place our lives under its judgment. The Word calls us to something about our attitudes, values, behavior, concerns, etc. Since we are on pilgrimage to the Father, we are in constant need of reform to become more and more like Christ.

PRAYER: The prayer gives expression to our desire to make the Word of God a part of our lives and asks the Father to help us live the Word.

Second Sunday of Lent

SCRIPTURE: God took Abram outside and said: "Look up at the sky and count the stars, if you can. Just so," he added, "Shall your descendants be." Abram put his faith in the Lord, who credited it to him as an act of righteousness.

He then said to him, "I am the Lord who brought you from Ur of the Chaldeans to go give you this land as a possession." "O Lord God," he asked, "How I am to know that I shall possess it?" He answered him, "Bring me a three year old heifer, a three year old she goat, a three year

old ram, a turtledove and a young pigeon." He brought him all these, split them in two and placed each half opposite the other; but the birds he did not cut up. Birds of prey swooped down on the carcasses, but Abram stayed with them. As the sun was about to set, a trance fell upon Abram, and a deep, terrifying darkness enveloped him. When the sun had set and it was dark, there appeared a smoking brazier and flaming torch, which passed between those pieces. It was on that occasion that the Lord made a covenant with Abram saying: "To your descen-

dants I give this land from the Wadi of Egypt to the Great River." (Gn. 15.5-12, 17-18)

THEME: Abraham (as his name was later changed to) left his country with its familiar, comfortable security to begin a journey into the unknown. Such was his firm faith in God—he gave up human security and took the risk of faith to follow God's will. Likewise, in this passage, he stands firm in the conviction that God's promises will come true even though humanly speaking everything seems to be working against this happening. His descendants will be as the stars in the sky—but Abraham has no sons to carry on his line because his wife Sarah is sterile. He will possess the land of Canaan—but he and his relatives are a small wandering group of insignificant herdsmen. But Abraham believes God's plan will be carried out even though he is not told how.

Further, Abraham binds himself to a covenant (a contract or an agreement) with God. The animals were killed and cut in half when human contracts were made at that time to show what would happen to the party who did not live up the agreement. But here only God passes through in the form of fire to show this contract is unilateral and unconditioned. God has made the terms and promises. Abraham accepts them fully without reservations and restrictions. Again, Abraham binds himself to God with complete trust in God's goodness and plan without knowing what the particulars are.

As Christians we have knowledge of the fullness of God's plan. Through Christ we have been called to share in his divinity as he has shared in our humanity. God's plan is to bring man and creation to perfection in the person of Christ.

Like Abraham we are asked to place our full trust in the promises of Christ and to give an unreserved and unconditional acceptance of him as the fullness of God's revelation. We too will have dark moments of uncertainty and temptation as Abraham had. But as Abraham rose above doubts and uncertainty to trust completely in God's promises, so we too must rise above moments of doubt and uncertainty to trust that God's plans will be fulfilled through our trust in Christ and in our living our life in imitation and in union with him.

SUMMARY: Abraham went beyond human security and human assurance to put his complete trust in God. His faith or trust in God did not have conditions or reservations such as "I'll believe so long as things go well for me." In our fuller understanding of God's plan we must also put the same kind of trust in the person of Christ, the risen Lord.

QUESTIONS:

- 1- In what situations of life can our trust in God be put to the same test?
- 2- Why does our faith in Christ and his promises demand taking risks?
- 3- Why are human security and human assurances more easily accepted than God revelation?

PRAYER: Lord God of Abraham and our Father who gave us your full revelation in the person of Jesus Christ, help us to risk human security and comfort to put our complete trust in you. Give us the strength to follow your will as revealed by Jesus, particularly in times of darkness and difficulty. Your will is man's happiness and perfection in Christ. May we more fully co-operate in this great plan of salvation by living the Christian life. Amen.



By Msgr. James J. Walsh

Gay issue is a major problem

There is a variety of crises in public morality at the present time, and daily it becomes increasingly clear that one of the most complex and disturbing of these is the question of homosexuality.

The current conflict is shaking both society and the family. Society, because there is an ongoing vigorous and often ruthless attempt to change laws which have always been considered necessary for good order and protection, especially for protection of the young. People today are being bombarded with the arguments of gay men and women, with books, articles, talk shows and even the pathetic pleadings of gay clergymen. All this is demanding that people reverse their moral thinking and suddenly consider as good and normal what they have long been taught to hold as wrong and unnatural.

FAMILIES HAVE been shaken to their roots. One woman, whose son admitted being homosexual, wrote to Ann Landers, "I have gone through torture—feeling guilty, blaming myself, blaming my husband, blaming our lifestyle, but I now say, thanks to you, that placing blame solves no problem..."

Similar stories indicate that many other families have discovered a child is "different." They don't know how to handle it either within the home or with friends and relatives. They don't know, because they are being asked to break with a fundamental principle of sexual life. "The moral sense of the Christian people" has always been against the practice of homosexuality, and it still is today. To try to change this attitude is like doing violence to your reason.

Let's back up for a moment. The history of civil law in its treatment of homosexuals is very ugly and cruel. I remember in college reading what the English penal system did to Oscar Wilde, the gifted author of a few generations ago, and how dreadfully inhuman the punishment dealt him after his homosexuality became known. Laws in the past did more than condemn a perversion. They refused to treat a human being as a

person. So much of this should have been changed long ago. However, humane laws do not suggest that we should run to the other extreme and attempt to justify homosexual practices as good and worthy expressions of human nature.

JANUARY a year ago, there was published the Vatican "Declaration on Certain Questions Concerning Sexual Ethics." This document reaffirmed the Church's traditional teaching on sexual morality. In the eighth section of this declaration, the matter of homosexuality was treated. Two distinctions were made with regard to the men and women who consider themselves homosexual.

First, those "homosexuals whose tendency comes from a false education, from a lack of normal sexual development, from habit, from bad example, or from other similar causes, and is transitory, or at least not incurable."

It speaks of a "tendency," an inclination, an attraction towards members of one's own sex. Dr. Thomas Francoeur, a noted psychologist, who has worked in this area of human behavior for many years, speaks with authority of the "virtuous" homosexual. I say "with authority," because in his broad experience as a Catholic professional he acknowledges that many more men and women than one would suppose have these strong tendencies, but, however persistent the attraction, they are able with help to exercise control.

This psychologist, as do many others who understand the dimension of many in behavioral matters, not only believes that professional help can benefit them, but he holds firmly that prayer and spiritual aids can bring control and victory over self.

HE LIKENS the situation to that of a married man, who loves his wife and children, but still feels a strong attraction to other women. And yet strengthened by a sense of reverence for his wife and family and by the help his religion offers he remains faithful.

However, in this "developmental" stage, not all are so fortunate or so willing to cooperate. One may fail to integrate feelings which can be both

heterosexual and homosexual. According to a Toronto psychiatrist, who is also a priest, Dr. George Freemesser, many because of excessive self-centeredness have made themselves incapable of genuine love. They are oriented in thinking and acting to "getting" rather than "giving." They have lost through selfishness the value of self sacrifice, so essential an element in genuine love. However, the doctor claims, if they would cooperate, there are helps awaiting them.

The Vatican Declaration goes on a second category, namely, "homosexuals who are definitely such because of some kind of innate instinct or a pathological constitution judged to be incurable."

These men and women are thus tremendously handicapped in their twisted inclinations through no fault of their own. The reaction on their part often is to justify this unnatural way of life and try to convince themselves it is natural. In the past this was done quietly, even secretly. Today it is featured on the evening TV and tomorrow's front page.

THE DECLARATION states "these homosexuals must certainly be treated with understanding and sustained in the hope of overcoming their personal difficulties and their inability to fit into society. Their culpability will be judged with prudence."

It adds these words as a key to the problem. "No pastoral method can be employed which would give moral justification to those acts on the grounds that they would be consonant with the condition of such people. For according to the objective moral order, homosexual relations are acts which lack an essential and indispensable finality. In Sacred Scripture, they are condemned as a serious depravity..."

The statement takes into account the possibility that all who so suffer are not responsible for the problem. However, it states firmly that "Homosexual acts are intrinsically disordered and can in no case be approved of."

In our society today this is indeed a major problem.

By Fr. John Dietzen



Can absolution be given over the radio?

Q. During a blizzard near our town, four men died—frozen to death. One was talking on a CB radio to a lady, but due to the blowing snow, couldn't tell where he was. If he could have talked with a priest on the radio and asked for absolution, would the priest have been able to give it? (Iowa)

A. No. The sacraments are always actions of Jesus, in his Church, acting through human beings (the minister of the sacrament involved) and through the outward sign of word and action that makes the sacramental encounter happen. For this, personal presence is required between the minister of the sacrament and the one receiving it. Just as a priest could not be ordained, or a sick person anointed, over the radio or the telephone, so one cannot receive the sacrament of Penance that way, either.

This does not mean, of course, that a person in the

situation you mention is spiritually abandoned. His spirit of faith and trust in God, his sorrow for sin and his desire for the Eucharist and the sacrament of Penance can bring him the forgiveness of his sins and the other helps from God that these sacraments are intended to provide in such a time of need.

★★★

Q. If the priest of one's parish does not allow certain liturgical practices approved by the Church, is it permissible to go to another parish for Mass? Could I join that parish?

A. These are big questions, but perhaps they are closely related. Without getting too involved in theology, we must remember that the Church, while made up of millions of members, only really "lives" in the comparatively small community of Christians who pray, and especially offer the

Eucharist, together. This is where the Church finds its identity, where it meets Christ, where it becomes identified with him in his death, resurrection, and glorification.

For centuries, this kind of community meant a locality, a small area in which a group of people lived, and did nearly everything together. Our Catholic traditions and laws concerning parishes developed in such situations.

In today's more mobile society, however, except in small towns, it is hardly more than a legal fiction to say that members of a parish are "neighbors." A person's "community" is far less likely to be based on where he lives than on his work, education, recreation, social life—and even on his religious and apostolic activities, including the liturgy itself.

Thus, the Church recognizes national origin, for instance, as such a con-

sideration in establishing nation (Irish, German, Italian, Polish, etc.) parishes, as distinct from parishes based solely on geographical boundaries.

Today especially, the Church allows wide varieties in parish liturgies. Not only Masses, but the whole spirit and atmosphere of parishes will differ, depending on how both priest and people understand the Church and the liturgy, and what they believe a Christian community ought to be.

Current regulations of the Church seem to recognize these kinds of factors since they simply ask Catholics, insofar as it is convenient, to participate in Divine worship and hear the word of God in their own parish church frequently—obviously, therefore, not to the exclusion of other churches. (Code of Canon Law No. 476)

Your second question is more complicated. In one sense, since most parishes are

territorial, one does not normally join a parish any more than he joins a diocese. He is simply in one.

For the reasons mentioned above, policies and attitudes in most parts of the country are much more flexible in this regard than formerly. In his sincere concern for the health of the whole Church family, however, a Catholic should certainly preserve some sense of responsibility toward the people of the parish in which he lives, even though he may attend and participate in another parish community as well.

(Questions for this column should be sent to Father Dietzen; 113 W. Bradley; Peoria, Ill. 61606. If you are waiting for an answer to your question, please be patient. It will be answered, but due to the number of readers who have sent queries, it will take some time.)



By Rev. Richard P. McBrien

How one prelate handled crisis of change

Imagine yourself as the cardinal-archbishop of a large and historic metropolitan see.

Your nation has just suffered through a terrible war, humiliated by enemy occupation. Most of your people do not attend Mass, and many of those who do are demoralized.

YOU FIND yourself caught between two conflicting factions within your own community: those on your right who insist that the Church must stand firm and unchanging against the modern world, and those on your left who urge you to accommodate and adapt until the Church is practically indistinguishable from a social welfare organization.

What do you do? Well, you could do a lot worse than emulate the pastoral response of Cardinal Emmanuel Suhard, Archbishop of Paris during and immediately following World War II.

Ours is an age of transition, he observed. But not a transition from bad to worse, as many were insisting.

"The present unrest," the Cardinal wrote in his pastoral letter "Growth or Decline?," "is neither a sickness of the world nor a decadence, but a crisis of growth...when new values are gradually replacing the structures of the old."

The crisis, he argued, is essentially a crisis of unification. Modern scientific advances, and the development of sophisticated means of communication in particular, have conspired to throw the human community together in a way unprecedented in history.

CARDINAL SUHARD saw a new world taking shape. He viewed it, however, not as a sign of impending disaster, but as an extraordinary opportunity for the Church.

"Who is going to provide the inspiration of this common civilization arising everywhere? Who will make the synthesis of the new universe? What will be its principle and its inspiration?"

Many non-Christians, the Cardinal admitted, would scoff at the suggestion that the Church herself can provide the focus. And even among Catholics there is disagreement.

The first attitude is of those who say: "Let us stay as we are." It is not the Church which is dying, but the world. The Church must keep her distance from the world. She must not compromise with it under any circumstances.

For those Catholics, the Church's only safe path is "an outright return to her traditional forms, by invoking those official documents of hers which guarantee and reinforce the rightness of the positions she maintains. Above all, let her beware of accommodating her message: that path leads to complete surrender."

THE SECOND attitude is one of reproach against the Church for failing to pursue the path of adaptation. Forms and styles of leadership, liturgy, sacraments, theology, spirituality—all these and more must bend to the winds of modernity.

"Which of the two is right?" the Cardinal asked. "The answer is of great importance...We

do not pretend that our answer solves anything. We only say that in the measure that this crisis reveals a division among Catholics it is an evil and must end. If it continues, the mutual condemnation by followers of Jesus Christ would constitute a scandal and be an obstacle to the Church's progress."

On the other hand, Cardinal Suhard acknowledged, these strongly held convictions of each side show the vitality of the Church. They are a sign of growth. "The volume of ideas and experiments now being put forward," he wrote, "is far more reassuring than a stagnating self-satisfaction."

THE REMAINDER (and bulk) of the pastoral letter is a theological tour de force. He proposes a carefully balanced ecclesiology as the only way to reconcile these different points of view and to sharpen the Church's understanding of her mission to the rest of the world.

His method is one of "both-and" rather than "either-or." The Church is both divine and human, transcendental and temporal, spiritual and institutional.

"At each moment she has, at one and the same time, to be and to become. 'To be,' unchangeably, in her invisible reality; 'to become' age by age, in her visible reality."

Cardinal Suhard was ahead of his time not only as a bishop but as a theologian as well. Both his diagnosis of, and prescription for, the crisis of the Church are as substantially valid today as they were some 30 years ago.

By Dale Francis



We need to recruit Catholic students

We're going to have to start a major recruiting drive for pupils for Catholic elementary and secondary schools. That's something new for us. There was a time not so long ago when the problem was finding room for all the children who wanted to get into Catholic schools.

But we're living in a changed time. I'm not talking about the decline in Catholic school enrollment that started more than a decade ago, that decline has begun to level off. I'm talking about a problem that exists not just for Catholic schools but for public schools, too. It is a problem created by a declining birth rate, the problem of less children.

After World War II we started building schools, public and parochial, to meet what seemed to be an ever-expanding demand for more facilities. We believed the demographers who predicted the population would continue to accelerate. We kept right on expanding classroom facilities even after there were signs the

rate of population growth was beginning to decline.

PUBLIC SCHOOLS began to experience serious problems by the start of the 1970s. The problem exists not only in the elementary grades but in the secondary schools, too, where preparation was made for large numbers of children who will now never come. It is a serious problem for public school systems. There is a projection of some relief in the 1980s, when the last of those in the time of major population growth reach childbearing age, but that is expected to be only temporary. Public school systems have a wealth of facilities, a poverty of rising students.

In those days when there seemed to be an ever-abundance of pupils, public schools were relieved to have a part of the burden taken over by Catholic schools. In the situation today public school systems are in competition for students who might be prospects for Catholic parochial schools.

Since the decline in the birth rate has existed not

only in the general population but the Catholic population as well, Catholic parochial systems are threatened by the same lack of prospective students that threatens the public school systems. But the very fact parochial schools are not supported by public funds makes our situation more critical.

PUBLIC SCHOOLS have an affluence Catholic schools cannot have, more sophisticated equipment, more luxurious facilities. This gives public schools a material advantage. This crisis comes at an inflationary period in our economy that leaves families struggling to meet even their basic costs. The opportunity to send their children to well-equipped schools without any additional cost of tuition is something parents will most certainly have to consider. It is obvious, therefore, that if Catholic schools are going to get a high proportion of prospective Catholic students it is going to be necessary to convince parents there are spiritual

and moral benefits that outweigh factors of economics and convenience.

The advantage we have is that the Catholic people are already in large proportion convinced of the value of Catholic schools. The doubts concerning the value of Catholic parochial schools that were expressed by some publicists in the last decade may have caused some consternation among educators, may have been responsible for a loss of nerve on the part of some in positions of administration and authority, but those doubts never really reached the Catholic people. They believe Catholic schools have value; they not only want them to survive but they are willing to make sacrifices to ensure that survival.

THIS DOESN'T solve all the problems of Catholic schools, some of which have been created by population mobility that has moved much of the Catholic population into suburban areas and out of urban areas, leaving Catholic existing schools behind, creating need for schools where there

are none.

But the truth is the people are already receptive to Catholic schools. By and large they need only to be convinced that the convenience and economy of public school systems must be bypassed for the spiritual and moral benefits of parochial schools.

Recruiting for Catholic schools cannot be achieved just by a sermon by the pastor. It must involve the entire parish. Parish councils must not only urge it but set into action mechanics for implementing it. Associations of parents of students must be prepared to make calls to homes of parents of children entering elementary and secondary schools. Students themselves, particularly high school students, must establish teams recruiting among junior high students, bringing them early into contact with the high school program. We are in competition for pupils and because Catholic schools are of great value, we must join together in the recruitment that will ensure survival.

One man's private search for Noah's Ark

DENVER—(NC)— Mike Fletcher will face the hazards of mountain-climbing, possible avalanches, political tensions, government restrictions and exploration of unfamiliar terrain in an effort to find Noah's Ark for himself.

A recent book and movie have put the search for the ark back into the spotlight, but Fletcher wants to conduct his own exploration despite their findings. He will leave in July.

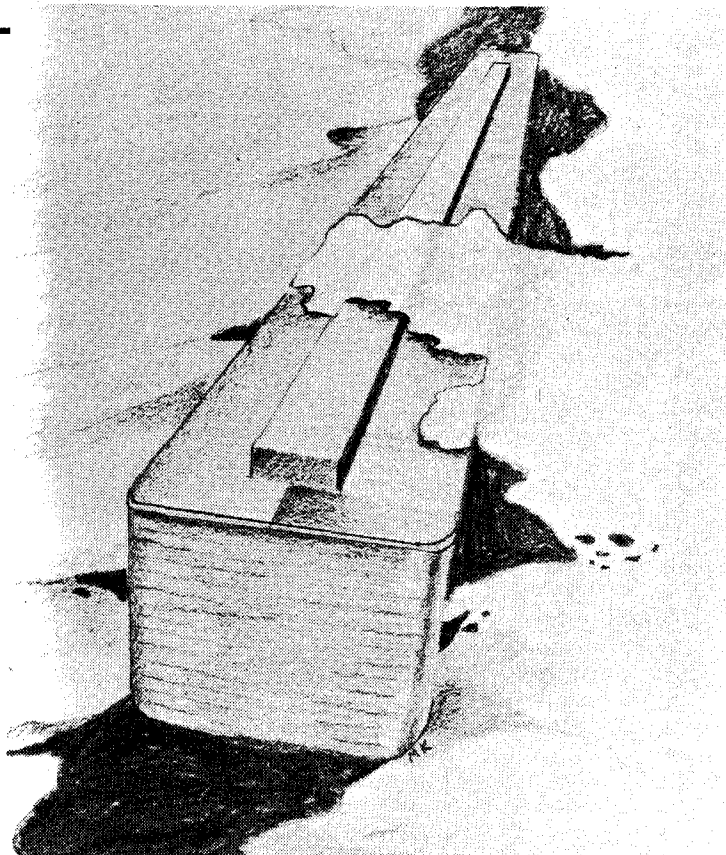
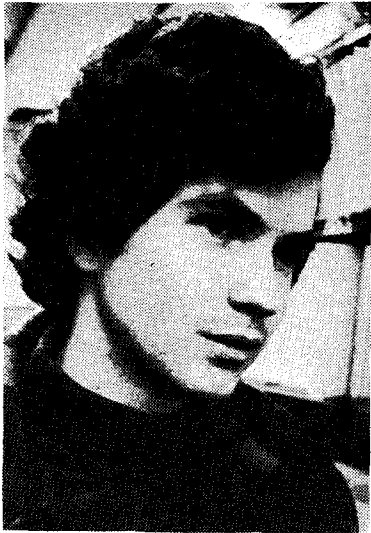
FLETCHER will concentrate on the northeast side of Mount Ararat in Turkey, at a level of about 14,000 feet. Various reports say that the ark is preserved in a permanent ice cap at the Ahora Gorge on the mountain.

Fletcher, 28, and the father of three children, said he has had a long time interest in archeology and has been doing research on the ark for about four years.

Fletcher's expedition will be unusually small. One other man has committed himself to go along, and another is still considering. It will cost each about \$2,000, Fletcher has estimated.

Once the groups gets to Turkey it will need special permission from the Turkish

Mike Fletcher of Denver (below) plans to leave for Turkey in search of Noah's Ark. This drawing (right) of the ark is based on an eyewitness description.



experience in Colorado, and has studied Mount Ararat for climbing.

But actually reaching Noah's Ark is not simply a physical exercise for Fletcher. He says it is also a "spiritual endeavor."

RELIGION and the Church have always been "a big part of my life," he said. He is on the adult education committee at St. James parish in Denver, and said he has been in a Carmelite Third Order group. He attends daily Mass, and his wife, Cindy, is in a charismatic prayer group.

He said he reads a great many books to deepen his spiritual life, and that his trip to locate the ark will be "an extension of his spiritual life."

Fletcher is used to people telling him he's "crazy" for even considering the trip. "Why waste your time?" they'll ask him. "But still, so many people are interested," he said.

He also has a sense of humor about those who ridicule years of mountain-climbing or joke about his plans.

government to climb Mount Ararat, which is generally off limits because it is a militarily sensitive area near the border with the Soviet Union.

KURDISH tribesmen in

the area have not always been noted for their friendliness to outsiders, according to Fletcher.

An assistant accounting supervisor with the Rio Grande

Railroad, Fletcher has about 12

PB women slate annual Mass, meet

The annual meeting of the Palm Beach Deanery of the Miami Archdiocesan Council of Catholic Women will be hosted by the Women's Guild of St. Lucy Church in Highland Beach on Friday, March 11.

Father Anthony Chepanis, Pastor, will celebrate Mass at 9:30 a.m. and deliver the homily.

The meeting and luncheon will follow at the Holiday Inn Highland Beach, 2809 S. Ocean

Bld. (A1A). Election of officers will take place.

A social hour and luncheon will begin at Noon. Guest speaker will be Father Donald F.X. Connolly, pastor of St. Thomas More Parish, Boynton Beach. Special guests of honor will be Father Lawrence Conway, V.F., pastor of St. Anthony Church Ft. Lauderdale and moderator of the ACCW; Father Ronald J. Pusak, dean of Palm Beach and pastor of St. Joan of Arc, Boca Raton; Father John Skehan, pastor of St. Vincent Ferrer of Delray Beach and moderator of the Deanery and Mrs. Robert Ulseth, (officer) of the Florida CCW and immediate past president of the MACCW.

Reservations at \$5.50 should be sent to Mrs. John Cunningham president of St. Lucy's Women's Guild at 4750 S. Ocean Blvd. Highland Beach, Fl. 33431, Tel. 395-5530 before Tuesday March 8.

Focolare foundress wins prize for work in religion

ROME—(NC)— Chiara Lubich, foundress of the international Focolare movement, has been awarded the 1977 Templeton Prize for her contribution to religion.

Miss Lubich, 57, founded the Focolare (Italian for "Hearth") movement as an association for Catholic men and women during World War II in the northern Italian City of Trent.

Since then the movement has spread to more than 100 nations.

Although Focolare is not a secular institute, many of the 1,500 core members of Miss

Lubich's movement observe special vows.

In the United States, Focolare centers are located in Boston, Chicago and New York.

Miss Lubich is the first Italian and the second woman to win the prize and its purse of 50,000 pounds sterling, or about \$85,000.

Previous Templeton prize winners include Cardinal Leo Suenens of Malines-Brussels, Belgium, Mother Teresa of Calcutta, Brother Roger Schutz of the Taize ecumenical community in France, and former Indian president Sarvepalli Radhakrishnan.

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Abortion limit bill advances again in Britain

LONDON—(NC)—For the second time in two years the British House of Commons has given approval in principle to a bill to tighten up the 1967 Abortion Act and make it more difficult for a woman to get an abortion.

By 170 votes to 132 it gave a second reading to an abortion amendment bill introduced by Conservative MP William Benyon of Buckingham. Three readings are required before a bill can go to the House of Lords for its approval.

AMONG other things, this bill would reduce the normal time limit for abortion from no limit to the first 20 weeks of pregnancy. It would insist that the two doctors who have to authorize an abortion should not be in practice together and that one of them must have been in practice for at least five years. It would split abortion

clinics from pregnancy advisory bureaus, which according to opponents of the bill would make private sector abortions more expensive.

Introducing the bill, Benyon said that although the number of women having abortions has fallen in numerical terms—for residents of England and Wales the figure has dropped from a peak of 110,568 in 1973 to 101,003 in 1976—their numbers were rising as a percentage of live births, from 142 per thousand in 1972 to 177 per thousand in 1975 and 1976, while the rise was even more marked among the younger age groups.

OPPONENTS of the bill clearly agreed with the view expressed the next day in the Guardian that the proposal would make the "biggest defects" of the present system

worse. "At present any middle-income, well-organized woman can receive an abortion, but a low-paid, disorganized one cannot," said the newspaper.

Such a situation, many MPs felt, would be exacerbated by the bill. Labor MP William Hamilton called it "nothing but a class measure designed to penalize ordinary working women in particular."

The Department of Health and Social Security opposed the bill, saying there is no need for legislation because by administrative actions the department has taken the necessary steps to prevent abuses.

The majority in favor of tightening up the abortion law was less than it had been two years ago, when James White's abortion amendment bill was given a second reading by 203

votes to 88.

The present bill can trace its descent from the earlier one, since its provisions were recommended by a select committee set up in consequence of that earlier vote.

Like White's bill, the current proposal is unlikely to find its way on to the statute books without the government making parliamentary time available—which does not seem probable.

OUTSIDE Parliament the bill had support from the Catholic and Anglican Churches, but the Methodist Church took the view that "without the provision of equal opportunity throughout the country of terminations under the National Health Service, Mr. Benyon's bill is likely to deter many women from seeking the counseling and help

they manifestly need." The Methodist Church concluded that "the amending bill tips the balance too far and is an unsatisfactory way of dealing with the matter."

For the (Anglican) Church of England, Bishop Graham Leonard of Truro said welcomed the bill as a useful means of improving the law on abortion and removing some of the more blatant abuses that have crept into its administration.

Archbishop George Dwyer of Birmingham, president of the Bishops' Conference of England and Wales, said the bill does not answer all the problems, "but even this partial answer should result in fewer abortions and the consequent saving of innocent human life."

He stressed that the Catholic Church has been in the forefront of those who provide unqualified support for mothers under stress from difficult or unwanted pregnancies.

"We offer shelter, support and also adoption facilities," he said. "The Catholic Church is committed to the struggle for a totally humane and caring society."

Parent's Weekend

Biscayne College held its first Parent's Weekend, sponsored by the student activities office.

"Our idea was to help parents come to know Biscayne and meet the faculty, so that they can feel a part of the college community," said Father Robert Martin, director of student activities.

Pace Players presented "Godspell," parents had the opportunity to tour Miami, attend a Haulover beach party, judge the photo-art contest, or see the baseball game between Biscayne and St. Leo's College. Sunday began with an outdoor Mass, followed by brunch, and Mark Henley in concert.

OFFICIAL

Archdiocese of Miami

Migrant Workers Collection

(Following is a list of donations by the faithful of South Florida to the Migrant Workers Collection)

Annunciation, West Hollywood	\$ 255.63
Ascension, Boca Raton	735.00
Assumption, Pompano Beach	362.00
Blessed Sacrament, Fort Laud.	705.00
Blessed Trinity, Miami Springs	000.00
Christ the King, Perrine	354.39
Corpus Christi, Miami	000.00
Epiphany, Miami	787.00
Gesu, Miami	525.00
Holy Cross, Indiantown	000.00
Holy Family, North Miami	928.00
Holy Name of Jesus, W. Palm Bch.	549.00
Holy Redeemer, Miami	000.00
Holy Spirit, Lantana	1503.00
Immaculate Conception, Hialeah	432.00
Little Flower, Coral Gables	985.00
Little Flower, Hollywood	641.00
Mary Immac. Mission, W. Palm Bch.	365.00
Nativity, Hollywood	1388.00
Our Lady of Cobre, Miami	000.00
Our Lady of Divine Provid. Miami	000.00
Our Lady of Guadalupe, Immokalee	000.00
Our Lady of Holy Rosary, Perrine	358.00
Our Lady of the Lakes, M. Lakes	512.50
Our Lady of Mercy, Deerfield Bch.	54.10
Our Lady of Perpetual Help O.L.	50.00
O.L. Queen of Heaven, La. Belle	000.00
O.L. Queen of Heaven, Margate	000.00
O.L. Queen of Martyrs, Ft. L.	1123.00
O.L. Queen of Peace, Delray B.	000.00
Resurrection, Dania	431.00
Sacred Heart, Homestead	415.00
Sacred Heart, Lake Worth	1772.00
San Isidro Mission, Pomp. Beach	000.00
San Marco, Marco	723.41
San Pablo, Marathon	250.00
San Pedro, Plantation Key	578.00
St. Agatha, Miami	85.00
St. Agnes, Key Biscayne	350.00
St. Ambrose, Deerfield Beach	742.00
St. Andrew, Coral Springs	1000.00
St. Ann, Naples	1236.00
St. Ann Mission, Naranja	000.00
St. Ann, West Palm Beach	510.00
St. Anthony, Ft. Laud.	1295.25
St. Augustine, Coral Gables	620.00
St. Bartholomew, Miramar	621.75
St. Bede, Key West	424.00
St. Benedict, Hialeah	000.00
St. Bernadette, Hollywood	446.64
St. Bernard, Sunrise	626.00
St. Boniface, W. Hollywood	200.00
St. Brendan, Miami	1054.00
St. Catherine of Siena, Miami	526.50
St. Cecilia, Hialeah	59.07
St. Chas. Borromeo, Hallandale	249.32
St. Christopher, Hobe Sound	216.00
St. Clare, No. Palm Beach	623.00
St. Clement, Ft. Laud.	450.00
St. Colman, Pompano Beach	1087.00
St. David, Ft. Laud.	114.00
St. Dominic, Miami	485.00
St. Edward, Palm Beach	1335.00
St. Elizabeth, Pompano Beach	1068.75
St. Francis of Assisi, Riv. Beach	425.00
St. Francis de Sales, M. Beach	108.00
St. Francis Xavier, Miami	28.84
St. Gabriel, Pompano Beach	1120.00
St. George, Fort Laud.	000.00

St. Gregory, Plantation	1021.50
St. Helen, Fort Laud.	527.00
St. Henry, Fort Laud.	000.00
St. Hugh, Coconut Grove	324.96
St. Ignatius Loyola, Palm Bch. Gard.	350.00
St. James, Miami	510.00
St. Jerome, Fort Laud.	387.75
St. Joachim, Perrine	000.00
St. Joan of Arc, Boca Raton	1858.00
St. John the Apostle, Hialeah	275.00
St. John the Baptist, Fort Laud.	573.00
St. John Bosco, Miami	132.72
St. John Fisher, West Palm Beach	366.45
St. Joseph, Miami Beach	1088.56
St. Joseph, Stuart	971.00
St. Jos. the Worker, Moore Haven	000.00
St. Jude, Jupiter	433.00
St. Juliana, West Palm Beach	2256.54
St. Justin Martyr, Key Largo	454.00
St. Kevin, Miami	152.76
St. Kieran, Miami	505.00
St. Lawrence, No. Miami Beach	726.00
St. Louis, Miami	701.00
St. Lucy, Highland Beach	690.00
St. Luke, Lake Worth	000.00
St. Malachy, Tamarac	612.50
St. Margaret, Clewiston	225.00
St. Mark, Boynton Beach	1073.45
St. Martha, North Miami	265.00
St. Martin, Jensen Beach	300.00
St. Mary Mission, Pahokee	000.00
St. Mary Cathedral, Miami	470.00
St. Mary Magdalen, Miami Beach	494.00
St. Mary Star of the Sea, Key W.	000.00
St. Matthew, Hallandale	550.00
St. Maurice, Fort Laud.	616.26
St. Michael the ArchAngel, Miami	535.50
St. Monica, Opa Locka	176.50
St. Patrick, Miami Beach	150.00
St. Paul the Apostle, Lighthouse Pt.	941.00
St. Paul of the Cross, N.P.B.	1001.50
St. Peter, Big Pine Key	147.00
St. Peter, Naples	160.00
Sts. Peter & Paul, Miami	350.00
St. Philip, Opa Locka	20.50
St. Philip Benizi, Belle Glade	43.00
St. Plus X, Fort Laud.	1054.82
St. Raymond, Miami	365.00
St. Richard, Perrine	258.50
St. Robert Bellarmine, Miami	000.00
St. Rose of Lima, Miami Shores	1857.00
St. Sebastian, Fort Laud.	648.00
St. Stephen, West Hollywood	801.00
St. Thomas the Apostle, Miami	435.25
St. Thomas More, Boynton Beach	890.00
St. Timothy, Miami	443.35
St. Vincent, Margate	203.50
St. Vincent de Paul, Miami	142.00
St. Vincent Ferrer, Delray Beach	2035.05
Visitation, Miami	155.00
St. William, Naples	350.00
St. Rose of Lima School	62.72

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Bishops hit human rights violations in Brazil



Church social justice impact behind expulsions—Missionary

WASHINGTON—(NC)—A missionary deported from El Salvador by the military government said here that his work for Christian grassroots movements was behind his ouster and that of four other missionaries.

The missionary, Father Bernard Anthony Survil, said in an interview:

"Throughout my detention in San Salvador I was questioned intensely about a people's solidarity Mass held the day before for deported Father Mario Bernal. Some 6,000 persons were at the Mass at Apopo, a parish of poor families. But I was not there; so I had little to tell.

"I COULD hear young officers nearby remarking: Why are you priests preaching hatred instead of love? Why do you teach class struggle?"

He and Father Bernal had been preaching the Church's doctrine on social justice, he said, like the other deported priests—Father Willbrord Denaux, a Belgian, Spanish Jesuit Father Juan J. Ramirez Montoya and another U.S. priest, Father Lawrence McCulloch.

"I had my multi-visa (the right to enter and leave the country several times) cancelled by immigration authorities Feb. 10 when I refused to accept wild accusations made by an anonymous person," Father Survil said. "I was also told to behave myself."

"Four days later I came to San Juan Opico (near San Salvador) to the parish house to spend the night with the native pastor, Father Guillermo Rodriguez, who had been threatened with death. Father McCulloch had been keeping him company too.

"THE DAY before we had offered a Mass to alleviate local tensions, and I wanted to give the woman mayor of Opico a

Mass card as a good will gesture, and to distribute copies to the townsfolk. At the start, I was arrested by National Guards and confronted by the woman mayor. Then I was driven to San Salvador Guard headquarters, where I was blindfolded, relieved of my watch, pants and shoes. After being fingerprinted and photographed, I was shackled to a bed in what seemed to be the officers' quarters, and spent 12 hours there.

"I was not harmed physically. Next morning I was given my passport back at the immigration office (but not my watch) and released, after being told of more ridiculous charges. Parishioners were happy to see me again."

He told about his final brush with Salvadorean agents.

"RETURNING home from pastoral duties Feb. 18, three men approached me from the sides and rear. I called out to neighbors, three short yells. But with a pistol in my ribs and a van racing towards me, I shut up. I was put in handcuffs and told to lie down on the floor of the van. After a stop at Santa Ana (a rural town) we continued to the Guatemalan border. 'What do you think of us, Father?' one of the men asked, and without pause added: 'We

have to take orders. We have to feed our families.'"

At the border with Guatemala another driver took over the van and two miles later the priest was transferred to an automobile for a rendezvous with a jeep 45 minutes later. There Father Survil saw Father Denaux, "a consoling moment to me since the Belgian priest had been reported kidnaped two days earlier."

"We hope to be left free on the streets of Guatemala city, as had happened to Father Bernal. But we ended up at the quarters of the National Police.

"Because of the cold we begged for covers. We received an old trench coat and a light blanket. We tried to sleep on a four-foot long bench in our cell, shared with five other men trying to sleep on the floor. A bright bulb burned all night, the temperature kept dropping. Father Denaux suffered most because he already had been several days under detention, spent 20 hours (in El Salvador) handcuffed to be springs, and was intensely questioned while blindfolded.

"The next day we contacted our friends in Guatemala by phone. Representatives from our embassies could do nothing until the following Monday (Feb. 21) to gain our release."



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ITAICI, Brazil—(NC)—Political issues continue to be a major pastoral and moral concern in the world's largest Catholic country. At a February meeting of Brazil's 270 bishops here, discussions centered on a critical appraisal of the government's national security policies.

During the meeting the bishops drew up a major document, "Christian Demands in the Political Order," outlining their concern that "national security" should not be used as an excuse to derail moves toward democracy.

The document, made public Feb. 24, seven days after the meeting, quoted Pope Paul VI in asking Christians to follow their faith and Church teachings as a means of avoiding totalitarian systems.

"The political order is subject to the moral order," said the document in justifying Church statements on political issues.

"Political participation is one of the noblest forms of commitment to the service of others and the common good" with the state having the prime duty of stimulating this, added the document.

National security, it said, is justified only by serving the common good and is "incompatible with the permanent insecurity of the people." The document was alluding to the constant charges of human rights violations by Brazilian security forces. The bishops have led in providing major documented evidence of violations, especially of the torturing of political prisoners.

"This (permanent insecurity) is seen in the arbitrary means of repression without the possibility of defense, in compulsory internments, in unexplained disappearances, in degrading proceedings and investigations and in true acts of sadism practiced by clandestine terrorists having near

impunity," said the document.

The bishops also criticized Brazil's "economic miracle" of rapid industrial growth, saying this is being done at a heavy social cost.

Purely economic plans "do not necessarily translate into social development. Economic growth at any price determines a concentration of income in limited geographic areas and in restricted stratas of the population, therefore generating by its own action contracts of riches and misery which are themselves an affront to justice and equality," said the document.

Such economic planning is tied to lack of political participation and produces an ever-growing marginal population, it added.

"Marginalization tends to grow in the measure in which big decisions are made in favor of the interests of classes or groups," said the document, "and not in keeping with the interests of all the people."

With their statement, the bishops placed themselves firmly behind calls for more civilian participation in Brazil's military government.

Their meeting came at a time of growing doubt among civilians about the military government's sincerity in its stated desires to develop a more democratic society. While the bishops were in session, President Ernesto Geisel stripped an opposition congressman of his political rights, forcing him to abandon his elected post.

Shortly before, Geisel fired one of his cabinet ministers who supported a call by Sao Paulo businessmen for a greater voice in government. The ex-minister was not stripped of his political rights.

With their latest statement, as well as earlier ones, the Brazilian bishops have indicated that, for them, the living together will continue to be a critical relationship.

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Says Uganda prelate's death 'murder'

DENVER — (NC)— Christianity and tyranny will always come "face to face," according to Episcopal Bishop William Frey of Denver, himself a victim of oppression and a close friend of Ugandan Archbishop Janani Luwum who, some reports say, was murdered because of his opposition to Uganda's President Idi Amin.

There is likely to be "widespread persecution and massacre of Christians" in the future in Uganda, Bishop Frey said.

He said there are indications a bloodbath of Christians there already has begun.

BISHOP FREY, who was expelled from Guatemala in 1970 for activities against its military government, said he is not sure there is "a simple answer" to the problems of Christians in Uganda and elsewhere.

"The only answer I know of is constantly living out the Gospel where you are," he said, "and being willing to take the

consequences if that lifestyle goes against the grain of those in power."

He said he is against violent revolution because "violence begets violence" and "I don't know of any violent revolution that ever has produced what it advertises to produce."

To "wear the cross," he said, "puts you right in the middle. You're not revolutionary enough for the Marxists and too revolutionary for the military dictatorship."

Conflict between church and state always will come, Bishop Frey said, because "when you have an oppressive regime and you speak the truth, you leave the oppressor only two alternatives—to repent or to repress."

He said President Amin "obviously has chosen to repress."

When the death of Archbishop Luwum was reported Feb. 17, Bishop Frey issued a statement saying he was "shocked and horrified" at the "murder."

HE SAID he never believed the story issued by the Uganda government that Archbishop Luwum and two cabinet officers were killed in an automobile accident after they were arrested for allegedly plotting to assassinate Amin.

That story was "ridiculously transparent and will be believed by no one who understands the workings of a totalitarian regime," he said.

Since the official announcement, many international religious and civil leaders have branded the deaths as murders, directly attributable to Amin.

Bishop Frey said Luwum was a close personal friend and one he had prayed for often.

"We knew he was in a precarious spot," the Colorado bishop said, "and we feared for his life from the start" when Amin began persecution of members of Luwum's tribe.

Emotions in Frey's family were high, the bishop said. He recalled that Archbishop Luwum had invited one of Frey's sons to finish his

schooling and to teach in Uganda.

Archbishop Luwum was arrested after he wrote a letter to Amin which said in part: "The gun whose muzzle has been pressed against the archbishop's stomach...is the gun which is being pointed at every Christian in the church."

BISHOP FREY said he wrote essentially the same kind of letter to the government of Guatemala when he was bishop in that military country.

"The letter resulted, not in my assassination, but in my expulsion," he said.

After he was expelled, Bishop Frey said he resigned because "I didn't want to be a bishop in exile." He spent a short time as a campus minister in Fayetteville, Ark., and came here as bishop of the Episcopal diocese of Colorado in October, 1971.

For a time, Bishop Frey said he was reluctant to talk about his experiences in Guatemala because people would not believe him.

"It seems like Grade B

movie stuff, unless you've seen it," he said.

Despite the oppression, Bishop Frey said the church always seems to emerge stronger after such ordeals.

And, he said, "our internal strife over new liturgies and ordination of women seems silly compared to Christians who are literally giving up their lives for the faith."

He said the murder of someone like Archbishop Luwum "is a grim reminder of the cost of discipleship."

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Fr. F. Joseph Harte, Pastor

MASS TIMETABLE

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

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

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

BOCA RATON
St. Joan of Arc:
7, 8:15, 9:30, 10:45 and 12:15, 6 p.m. Sat., 5:30 p.m.

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

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

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

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

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

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

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

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

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

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

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

DEERFIELD BEACH
Our Lady of Mercy:
8:30, 10 a.m. Deerfield Bc. High. Sat. 5 p.m.

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

DELRAY BEACH
Our Lady of Mercy:
8:30, 10 a.m. Deerfield Bc. High Sat. 5 p.m.

DELTA BEACH
St. Vincent:
8, 9:30, 11 a.m. 12:15, 5:30, Saturday 5, 6:15, 7 p.m. 8, 11 a.m. Saturday, 8 p.m.

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

FORT LAUDERDALE
Blessed Sacrament:
8, 9:30, 11 a.m., 12:30, 7 p.m. Saturday, 7 p.m.

FORT LAUDERDALE
St. Clement:
7:30, 9, 10:30, 12 and 5:30 p.m. Saturday, 5:30 p.m.

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

HIALEAH
St. Helen:
7:30, 9, 10, 11:15 a.m., 12:30, 5:30 p.m. Saturday 5:30 p.m.

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

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

HIALEAH
St. Maurice:
8:30, 10, 11:30 a.m., 6 p.m., Saturday, 7 p.m.

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

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

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

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

HIALEAH
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)

HIALEAH
St. Benedict (5902 W. 16 Ave.):
7:30, 8:30, 9:45 (Spanish) 11:30 a.m., 12:45 p.m. (Spanish); 6, 7:15 p.m. (Spanish) Sat 6 p.m. 7:15 p.m. (Spanish).

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

HIALEAH
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.

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

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

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

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

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

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

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

HIGHLAND BEACH
Holy Cross:
9 a.m., Saturday 6 p.m.

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

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

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

LANTANA
Holy Apostles (Byzantine) Cenacle Retreat House:
Sat. 6 p.m.

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

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

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

LANTANA
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.

LANTANA
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)

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

LANTANA
Corpus Christi:
7:30, 9, 10:30 a.m. (Spanish) 12, 1:30 (Spanish) 5:30 (French) 7 p.m. (Spanish) Sat. 6 p.m.

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

LANTANA
Holy Redeemer:
7, 10 a.m.

LANTANA
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).

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

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

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

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

LANTANA
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).

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

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

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

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

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

LANTANA
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).

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

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).

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

MIAMI BEACH
St. Mary Magdalen:
8:30, 10, 11:15 a.m., 12:20, and 6 p.m. Saturday, 6 p.m.

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

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

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

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

MIAMI BEACH
St. Joseph:
10 a.m.

MIAMI BEACH
St. Ann:
6:30, 8, 9:30, 11 a.m. 12:30 and 6 p.m. Saturday 5 p.m.

MIAMI BEACH
St. Elizabeth Seton:
11 a.m. (Golden Gate School)

MIAMI BEACH
St. Peter:
9:30, 11 a.m. (Avalon Elem. School) Sat. 5 p.m. (Lely Presbyterian Church).

MIAMI BEACH
St. William, (Pine Ridge School):
8, 9:30, 11 a.m. Sat. 5:30 p.m.

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

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

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

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

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

MIAMI BEACH
St. Basil (Byzantine):
8, 10:30 a.m.

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

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

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

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

PERRINE
Christ the King:
8, 9:15, 10:30 a.m., noon, Saturday 5 p.m.

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

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

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

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

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

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

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

PERRINE
St. Henry:
8, 10, 11 and 12, Sat. 5 p.m.

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

PERRINE
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.

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

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

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

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

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

PERRINE
St. Stephen:
7, 8, 9:30, 11 a.m., 12, 1 p.m. (Spanish) and 7 p.m., Sat. 5 and 7 p.m.

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

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

"The situation changes with the appearance of the Gospels of Matthew and Luke. Each of these books written some 50 years after the Christ-event, opens with a theological interpretation of the birth of Jesus, and they betray the profound reflection on Mary's role that had taken place during this period."

**KNOW
YOUR
FAITH**

How devotion to Mary began



A woman lights a candle before the Blessed Mother's altar in the Santa Maria in Cosmedin church in Rome.

By FATHER

JOHN J. CASTELOT

The Church's devotions all have a rich history; they grow, develop, sometimes get out of hand and have to be put back into proper perspective. This is to be expected, for they are part of her life, her tradition, and neither life nor tradition is a static phenomenon. Both are dynamic, vital processes.

Devotion to Mary is a case in point. It has had a long, glorious history, but our immediate concern is the starting point of its evolution to the extent we can discern it in the New Testament. Beginnings are beginnings, often vague, ill-defined, hesitant. So we are not surprised to find only one passing reference to Mary in the earliest Christian writings, the letters to Paul. In Gal. 4,4 we read: "...but when the designated time had come, God sent forth his Son born of a woman, born under the law, ..." Of course, if it was God's Son who was born of the woman, then she was quite clearly the mother of God, but Paul does not pursue this point.

THE FIRST of our four Gospels is that of Mark. It appeared about 10 years after Paul's death and gives no indication that Mary was someone of special interest in the life of the Church before 70 A.D. There is only an incidental reference to her as the mother of Jesus in 6,3. But this Gospel has no 'infancy narrative,' so there was no opportunity from this point of view to draw specific attention to Mary.

The situation changes with the appearance of the Gospels of Mat-

thew and Luke. Each of these books, written some 50 years after the Christ-event, opens with a theological interpretation of the birth of Jesus, and betrays the profound reflection on Mary's role that took place during this period. Matthew makes explicit the Church's belief in the supernatural conception of Jesus: "When his mother Mary was engaged to Joseph, but before they lived together, she was found with child through the power of the Holy Spirit...the angel of the Lord appeared in a dream and said... 'Joseph, son of David, have no fear about taking Mary as your wife. It is by the Holy Spirit that she has conceived this child.' ...All this happened to fulfill what the Lord had said through the prophet: 'The virgin shall be with child and give birth to a son, and they shall call him Emmanuel,' a name which means 'God is with us'" (Mt. 1,18b, 20, 22-23).

LUKE'S "infancy Gospel" is an exquisitely delicate and theologically profound portrait of Mary. (Lk. 1,5 - 2,52). An ancient legend has it that Luke was an artist and that he painted Mary's portrait.

The presumed portrait is in the church of Santa Maria Maggiore in Rome. It is unauthentic, but behind the legend is the demonstrable fact that Luke was indeed an artist. He used a pen rather than a brush, and later geniuses translated his words into unforgettable masterpieces, paintings of such scenes as the Annunciation, the Visitation, the Nativity, the Adoration of the Shepherds, the Presentation, the Finding in the Temple. All these pictures came first from Luke's pen, and reflect the late-first century interest in Mary's role in the Incarnation.

Just the opening words of the angelic greeting speak volumes, not only about Mary's role, but also about her own God-given dignity: "Rejoice, O highly favored daughter! The Lord is with you. Blessed are you among women" (Lk. 1,28). The account is enriched with subtle allusions to Old Testament texts which communicate a meaning even deeper than the words themselves. With the words of the angel in mind, read these lines from the prophet Zephaniah: "Shout for joy, O

daughter Zion! Sing joyfully, O Israel! Be glad and exult with all your heart, O daughter Jerusalem!...The King of Israel, the LORD, is in your midst,...The LORD, your God, is in your midst, a mighty savior; he will rejoice over you with gladness, and renew you in his love," (Zep. 3:14-17).

USING OLD Testament reminiscences like this served to identify Mary as the new Jerusalem, the new Israel, in whose midst is the LORD, the king of Israel, the mighty savior. This is just one of many examples that could be cited from these ingenious chapters.

Space limitations prevent us from presenting any more of the rich Mariology of Luke's fascinating document or the profound symbolism of "the Woman" in the writings of the School of St. John. It should be evident, however, that, while we have no way of knowing what form the Church's reverence for Mary took in the prayer-life of the apostolic Church, a firm foundation was established for the development of Marian devotion in the following centuries.

Where has Mary go

By DEACON
STEVE LANDREGAN

The virgin womb of Mary, overshadowed by the power of the

Christ to another. In her charity and unselfishness, her first concern is not for herself but for her aging cousin who is also with child. Finally, in God's own time, Jesus comes forth

of God, wherein the Word is nurtured until, in God's own time, it leaps forth through proclamation and liturgy into the hearts and minds of men and women.

saving power.

Just as Mary served as only a temporary vessel for the Word incarnate, a gateway as it were to the world, so the Church and the individual Christian are vessels that cannot contain the redeeming Word, but can only retain it by giving it away through proclamation, through sacrament and through witness.

At the front of our parish church, St. Pius X in Dallas, there is a carved wooden statue of the Blessed Virgin that reflects perfectly the teachings of the Second Vatican Council concerning the role of Mary.

The simple unpainted statue is affixed to the wall just to the right of the altar of sacrifice. The serene face of the Virgin looks downward toward

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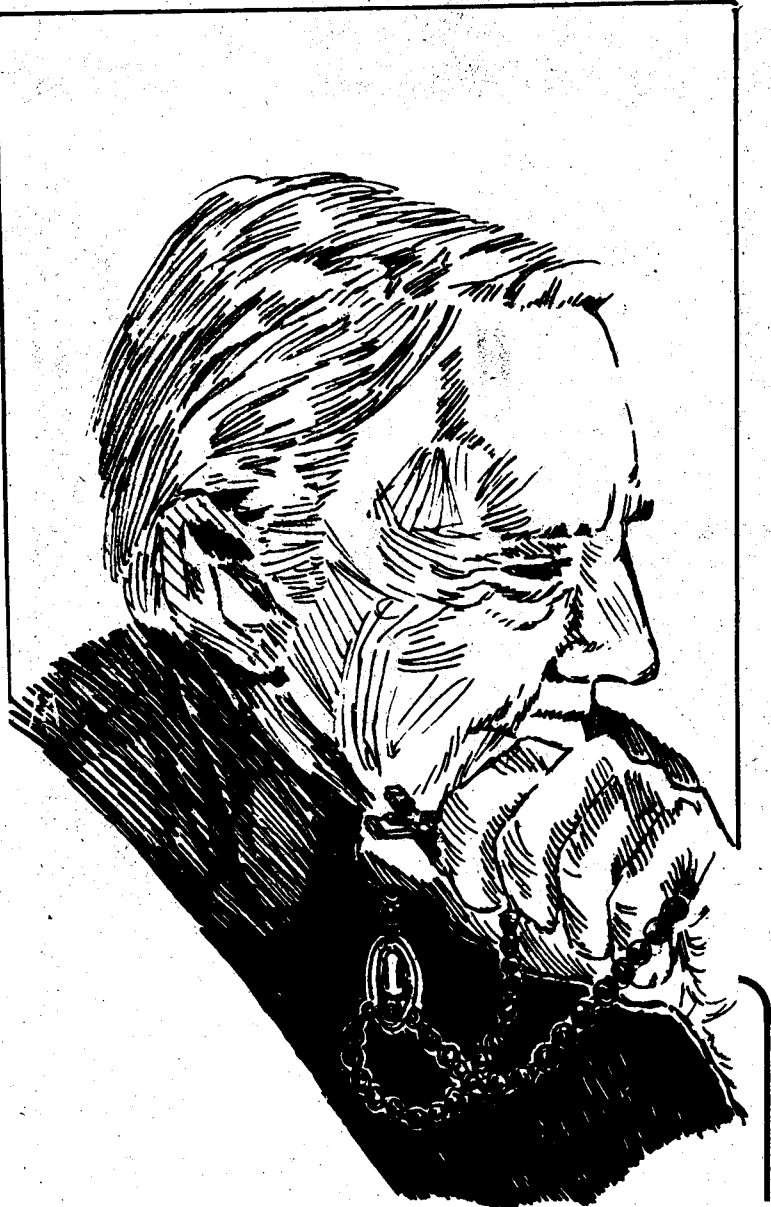
KNOW YOUR FAITH

Holy Spirit, conceives Jesus the incarnate God. For nine months Mary carries within her the Redeemer of the world. On her journey to Elizabeth, she becomes the first missionary, the first to carry

from her womb and into the world so much in need of redemption.

The Church too, overshadowed by the power of the Holy Spirit, conceives Jesus the incarnate Word. It too becomes, as it were, the Womb

FINALLY, the individual Christian, baptized in water and the Spirit, becomes the Womb of God, wherein the Word dwells until, in God's own time, with the overflowing of faith and love, it spills forth drenching men and women with its



"At times he prayed so loud that he annoyed some of the family."

Devotions have

By JANAAN MANTERNACH

This past Christmas I was blessed with an opportunity to spend a few days with my family in Iowa. There were happy days. Practically the whole family was together—parents, brothers/sisters with their husbands and wives, children, grandchildren, aunts, uncles, cousins. People were constantly dropping in and the table was always prepared for anyone who was hungry or just wished to snack.

As I reflect on all the visiting, sharing, eating and gift-giving, two incidents keep coming back to me. Both have to do with Mary. One of my nephews gave my mother the largest rosary I have ever seen. It is made of large chestnuts and is meant to be hung on the wall. My mother was delighted. She took it to her bedroom, removed a smaller rosary that had hung above the bed for years, and hung the new one in its place. For her it was a perfect gift.

MY DAD IS suffering from some of the more serious diminutions that may accompany old age. He spent much of the time that I was home

sitting in his chair in the living room. When one was talking with him, he prayed the rosary over and over. At times he prayed so loud that it annoyed some of the family. They told him that was no need to pray that loud.

I couldn't help thinking back to childhood. We prayed the rosary aloud together every night. I remember how, at times I found practice long and tiring. I recall, too, how mother and I would pray the rosary together at night interceding with Mary to bring my father safely home from wherever he had gone.

So much has changed since then. Seemingly none of my brothers and sisters pray the family rosary. There are fewer novenas to Mary at parish church—important events for our family bygone years. But I think Mary's presence in family is very real today.

I would hope her presence in today's Church is reflected in a basic attitude toward life and God. Being with my family at Christmas helps me appreciate how Mary's place in their Catholic life has not diminished, rather it has found new expression.

There is no question that many of our traditional devotions to Mary have died. But the rosary seems to be enjoying a deserved rebirth. Hopefully, Catholics will develop simple forms of devotion that can express the need many of us have for Mary. And the more traditional appreciation for her tends to increase, even unexpectedly out

By FATHER JOSEPH M.
CHAMPLIN

It takes about 60 seconds at our parish to break up the altar breads in preparation for Holy Communion. During this process the choir and congregation unite in singing the Agnus Dei or Lamb of God. A rubric in the Roman Missal indicates the "hymn may be repeated until the breaking of the bread is finished, but the last phrase is always: grant us peace."

In addition to making clearer the truth that we eat the bread of heaven in Communion, this breaking of

the bread or "fractio panis" underscores the unity between celebrant and congregation. Ideally, the priest and people eat of the same loaf, consecrated earlier as one larger whole and now divided into many smaller portions.

That same concept of closeness or oneness between the leader of worship and his fellow Christian believers is stressed a moment further on when everyone, including the priest, recites together: "Lord, I am not worthy to receive you, but only say the word and I shall be healed."

In this hymn or song,

"Lamb of God, we call you or invoke Christ the Savior directly to forgive us a shower loving kindness upon us. It points to the past, the present and the future.

FIRST OF ALL, in the rich scriptural tradition of the Church, we recall the sacrifice of Jesus on the cross, pouring out his blood as a victim, the perfect Victim for our sins. Our Lord is the new lamb, even more immaculate than the spotless Old Testament animal whose blood splattered over doorposts of Jewish homes brought deliverance from slavery in Egypt.

The Risen Lamb of God

gone?

the congregation but her right arm is raised, pointing to the figure of her Risen Son above the altar.

In the Dogmatic Constitution on the Church, the Council Fathers called upon theologians and preachers to "rightly illustrate the duties and privileges of the Blessed Virgin which always refer to Christ, the source of all truth, sanctity and devotion" (Par. 67).

AT CANA, Mary simply said to the servants, "Do whatever he tells you," directing them to her Divine Son who alone had the power to save the bridegroom from the embarrassment of running out of wine. The statue at the front of St. Pius X Church echoes those same words to troubled men and women who seek

his comfort and his peace 2,000 years later... "Do whatever he tells you."

In the same paragraph, the Council Fathers explain that true devotion to Mary proceeds from true faith that moves to childlike love of our Mother and to the imitation of her virtues.

There could be no greater imitation of the virtues of Mary that that of both the Church and the individual Christian who imitate her role as Womb of God.

Thus Mary lives in the Church and in the hearts of men and women where through preaching and witness she points the way to her Son, to his obedience and to the love of the Father, and repeats again her words at Cana... "Do whatever he tells you."

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WHAT IS most truly Marian, and most traditional, is the prayerful acceptance of God's will in total trust. The Gospels present us with just that image of Mary—a woman open to God in her life, accepting what seems to be his will for her, and doing so with complete trust. In this attitude of openness to God's Word, the New Testament paints Mary as the model or image of the Church and of each individual believer.

The Second Vatican Council deliberately recalls the Gospel portrait of Mary in urging the Church and each of us to become more Marian.

To be open, accepting and trusting of God's presence and action in the whole of our lives is the soundest, most traditional, form of devotion to Mary. Marian devotions can help foster and express this attitude but the attitude is not dependent upon them.

I realize this even more as I reflect on Mary against the background of a young nephew selecting a rosary as a gift for his grandmother and my Dad experiencing solace and comfort for his old age in fingering rosary beads and saying a familiar prayer over and over and over. Events like that provide a bridge for perceiving that Mary will always be alive and well in our midst. For she, like love, is present wherever people, families, and churches who know and love her, are open, accepting and trusting of God in their lives and in their history.

The hymn also speaks or sings to Christ, the lamb here and now truly present in our midst, as we prepare to receive in a few minutes his body and blood in Communion.

This Lamb of God hymn of praise and petition, finally, looks to the future, our heavenly banquet. That forward glance is made clearer as the priest, following the lamb of God and a private prayer, elevates the host and says: "This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper."

The last sentence refers to the book of Revelation (19,9): "The angel then said to me: 'Write this down: Happy are they who have been invited to the wedding feast of the Lamb.'"

A GROWING number of celebrants today have developed an unfortunate custom of replacing "they" with "we" and of making other adaptations in this sentence. While not a major issue, such a modification ignores and causes to be lost the very subtle, but rich biblical and futuristic content of this acclamation of Christ the Lamb. It likewise unconsciously



"The simple unpainted statue is affixed to the wall just to the right of the altar of sacrifice. The serene face of the Virgin looks downward toward the congregation but her right arm is raised, pointing to the figure of her Son above the altar."

becomes a more presumptuous declaration and overlooks the mystery of God's call.

While the Lamb of God is being chanted or recited, the priest drops a small particle of the consecrated bread into the cup saying quietly: "May this mingling of the body and blood of our Lord Jesus Christ bring eternal life to us who receive it."

Some would see in that gesture a reunification symbol similar to the separation sign at the institutional narrative. According to this view, the distinct consecration of the

bread and wine represents to us the ugly division of Jesus' body and blood on Calvary; the mingling of the two elements now thus speaks to us of the glorious resurrection when Christ's body and blood were reunited, never again to be parted.

HOWEVER VALID this approach, the important truth is that we worship the risen Lord on our altars. Centuries ago, Our Lady surely joined with those earliest Christians in celebrating the first eucharistic liturgies. Consequently she, like us,

believed in and received her resurrected Son at those early Masses.

As a final preparation for that most important reception of the Lord, the priest prays quietly one of two alternative prayers. The Church indicates these are private words for the celebrant, although once again some priests tend to overlook that rubric and proclaim these in a loud fashion.

In the congregation this should, instead, give them a moment or two of quiet, so they can pray in silence before meeting Christ in the Eucharist.

Prayer of the Faithful

SECOND SUNDAY OF LENT
March 6, 1977

CELEBRANT: The glory and beauty in which Christ appeared is the glory and beauty sought by the Church. Let us then pray to God that he may bring us to that perfection which he promises in Christ.

LECTOR: The response is: Lord, hear our prayer.

LECTOR: That the entire Church may be transfigured and transformed into the image of Christ the Risen Savior, let us pray to the Lord.

People: Lord hear our prayer.

LECTOR: That as God promised to multiply the number of Abraham's descendants, he may multiply in the world the number of his children who believe in Jesus, let us pray to the Lord.

People: Lord hear our prayer.

LECTOR: That leaders in civil government may transform war and violence into the justice and peace commanded by God, let us pray to the Lord.

People: Lord hear our prayer.

LECTOR: That our own country may responsibly meet the needs of the poor and the oppressed within our own nation and around the world, let us pray to the Lord.

People: Lord hear our prayer.

LECTOR: That our archdiocese and parish communities may unite themselves more intimately with Jesus during this time of Lent, let us pray to the Lord.

People: Lord hear our prayer.

CELEBRANT: God our Father, the Son you transfigured in glory is the Lord who lives in our Church. Fill us with his Spirit so that we may show to the world the peace and love of him who is our Lord for ever and ever. Amen.

Oración de los Fieles

ORACION DE LOS FIELES
SEGUNDO DOMINGO DE CUARESMA
6 de marzo de 1977

Celebrante: La gloria y esplendor de Cristo en su transfiguración, son símbolos de la perfección a que aspira la Iglesia. Oremos para que Dios Padre nos conceda crecer en la santidad y llegar a ser para el mundo imagen de Cristo.

LECTOR: La respuesta será, Señor escucha nuestra oración.

LECTOR: Para que la Iglesia llegue a transfigurarse y alcanzar la imagen de Cristo el Señor, oremos.

Pueblo: Señor escucha nuestra oración

LECTOR: Para que el Señor multiplique en nuestros días el número de los que crean en El, así como prometió a Abraham multiplicar su descendencia, oremos.

Pueblo: Señor, escucha nuestra oración.

LECTOR: Para que los dirigentes de las naciones transformen la violencia de la guerra en justicia y hermandad para todos, oremos.

Pueblo: Señor, escucha nuestra oración.

LECTOR: Para que nuestra nación atienda las necesidades de los pobres y los oprimidos de este país y otras naciones, oremos.

Pueblo: Señor, escucha nuestra oración.

LECTOR: Para que en estos días de Cuaresma, nuestra comunidad y toda la Archidiócesis crezca en el conocimiento y la intimidad con el Señor Resucitado que murió por todos, oremos.

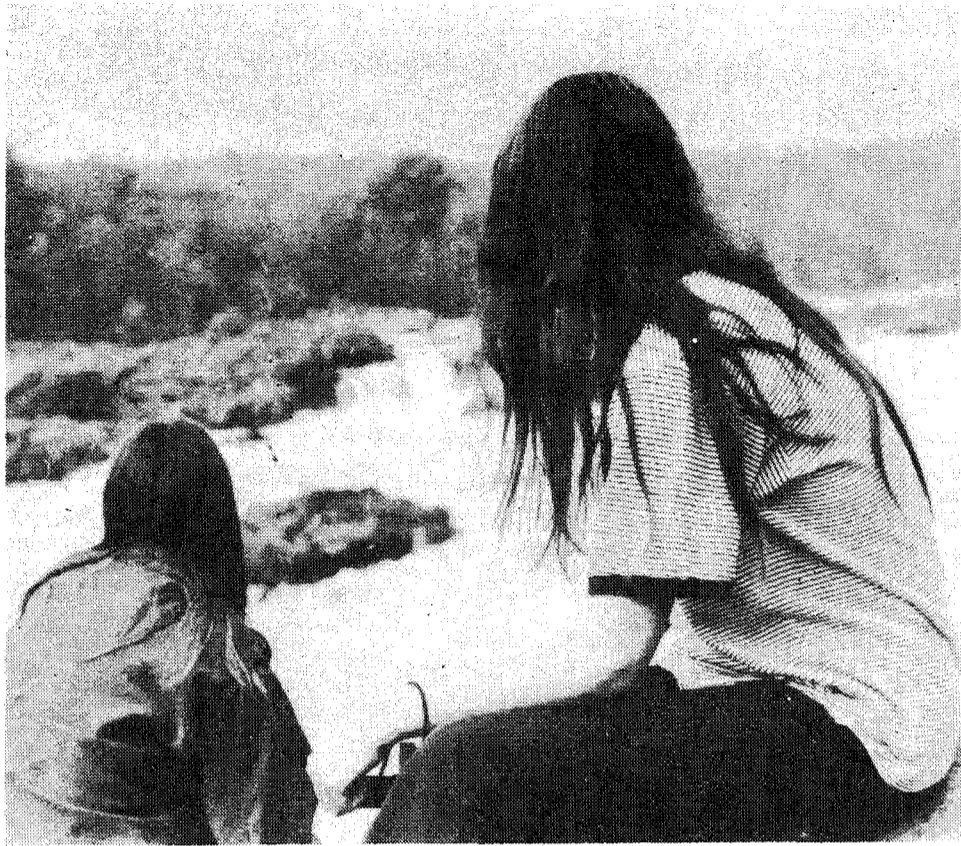
Pueblo: Señor, escucha nuestra oración.

Celebrante: Padre nuestro: el Señor Jesús, tu Hijo a quien transfiguraste, es el mismo Señor que vive en nuestra Iglesia. Llénanos de tu Santo Espíritu para que mostremos al mundo la paz y el amor de Jesús, que es Señor y vive y reina contigo en la unidad del Espíritu... Amén.

Discussion

1. Discuss this statement: "It is a static phenomenon." (the Church) becomes, as it were, the Womb of God, wherein the Word is nurtured until in God's own time, it leaps forth through proclamation and liturgy into the hearts and minds of men and women."
2. What are the teachings of the Second Vatican Council concerning Mary's role?
3. What was Mary's response to the Lord? Reflect upon her response. How does this apply to your own life? Discuss.
4. Discuss this statement: "Neither life nor tradition is a static phenomenon."
5. What was the starting point of devotion to Mary?
6. Read the "infancy narrative" in the Gospels of Matthew and Luke. When were they written? What do they reveal about Mary?
7. How do allusions to Old Testament texts communicate a deeper meaning? With these words of the angel in mind: "Rejoice, O highly favored daughter! The Lord is with you. Blessed are you among women" (Lk. 1, 28), read in the Book of Zephaniah Chapter 3, verses 14 through 17.

Life in Music



The Things We Do for Love

Too many broken hearts are
falling in the river,
Too many lonely souls have drifted out to sea,
You lay your bets and then you pay the price,
The things we do for love,
the things we do for love.

Communication is the problem
to be answered,
You've got a number and your
hand is on the phone.
The weather's turned and all
the lines are down,
The things we do for love,
the things we do for love.

Like walking in the rain and
the snow when there's

Nowhere to go and you're feeling like
a part of you is dying
And you're looking for the answer in her eyes.
You think you're going to break up, then she
Says she wants to make up,
Ah, you made me love you, ah,
you've gone away,
Ah, you had me crawling on the floor.

A compromise would surely
help the situation,
Agree to disagree but disagree apart,
But after all it's just a compromise of the
Things we do for love,
the things we do for love.

Written by Stewart and Gouldman
Performed by 10 CC
Man-Ken Music BMI

By THE DAMEANS

The members of the group 10 CC have disbanded to pursue individual careers. Their one big hit, "I'm Not in Love," told of a guy trying to convince us he wasn't in love because it just wasn't cool to admit it.

The group's probable farewell offering is, "The Things We Do For Love," a neat and simple, yet profound little statement on the giving which love entails.

The song gives another angle on the love theme which is so common in today's music. This time it's not the glamor, happiness and fulfillment in love we hear about. What comes through is the uncertainty, the insecurity, the risk involved in loving another. The outlook is realistic rather than romantic but the tune is light enough to make you feel that love is worth the effort.

Love is an investment—"You lay your bets and then you pay the price." Sometimes you're a winner and it puts you on top of the world. Other times love can leave you lonely, "and you're feeling like a part of you is dying."

Love can take it on the chin. It doesn't demand gratification at every moment. It doesn't sell out for someone else when communication lines are down and, "your hand is on the phone," to give someone else a try.

Love has got to have more sticking power than the band-aids of superficiality and infatuation with which we often try to heal ourselves. It is a deep caring for another which will mean times of pain and suffering because of the loved one.

Love can give and not count the cost of giving. It doesn't demand an exact repayment for what it has spent and at times gets short-changed. Love doesn't need to insist on its own rights, likes and dislikes but can compromise for the strength of the relationship.

The things we do for love, day in and day out, in the classroom, at the mall, in the office, on the street. Each of us knows only too well how we treat others and how we can do better with a little effort.

Giving takes some effort, but when we do it we often find it contagious. If we are known by our giving and not our taking, people will feel comfortable with us.

They will then be invited to pass the giving along. Little by little our hangups about hoarding to ourselves will disappear and we will find that it is truly in giving that we possess the most important things.

(All correspondence should be directed to: The Dameans; P.O. Box 2108; Baton Rouge, La. 70821.)

Local students enjoy Close-Up view of D.C.

High school students and teachers from Catholic and public schools in Dade journeyed to Washington, D.C. for a CLOSE UP view of the federal government in action. The 178 students and teachers were the first group of approximately 520 who will participate in the program.

CLOSE UP is a government studies program that uses Washington as an open classroom to teach high school students and teachers about the governmental process. The week-long program is designed to give the participants a first-hand experience with this process through discussion sessions with government officials.

In addition to the regularly scheduled activities of the CLOSE UP schedule, the students and teachers were able to participate in a seminar with Supreme Court Justice William Rehnquist. The seminar was followed by walking workshops

with staff members.

After lunch, the participants met Congressman Dante Fascell, (D. Fl.) who explained the work of his committee on international relations, and then opened the discussion up for questions. Other students were across the hall with Representative Louis Frey (R-9th Dist.), who spoke on the role of the Congress, and who also answered questions.

Besides the activities on Capitol Hill, the CLOSE UP program provided seminars on the presidency, lobbying, and the press.

The week's activities concluded with a banquet and dance at the Shoreham Americana Hotel.

Officials of the program indicated that 15 students from Belen Jesuit Prep and seven students from Carrollton along with 15 students from Lourdes Academy participated in the program.



Belen Jesuit Prep's Eligio Vazquez meets Representative Dante Fascell (D. Fl.), 15th District, in Washington, D.C., during the "Close-Up" student government program. Making the introduction is Ms. Susi Baldwin, "Close-Up" community coordinator.



Youth Rally: "Speak Lord, I'm Listening" will be the theme for a massive Catholic youth rally expected to draw 40,000 students to New Orleans Superdome,

March 6. New Orleans Archbishop Phillip M. Hannan will be principal concelebrant at the afternoon liturgy.

Senior citizens clubs keep growing

The number of clubs and organizations for senior citizens continues to increase and gain in popularity throughout the Archdiocese of Miami as golden agers band together for social, spiritual, and educational activities.

Eight such clubs are now active in the North Broward area at the following locations at regular intervals:

Blessed Sacrament Leisure Club, meets first Thursday at 1 p.m. parish hall, Fort Lauderdale.

Our Lady Queen of Heaven Senior Citizens Organization, meets first Tuesday, 1 p.m. parish center-Sunshine Plaza, North Lauderdale.

St. Andrew Towers Resident Assn. meets second Monday, 8 p.m., Harmony Hall, St. Andrew Towers, Coral Springs.

St. Clement Golden Age Club - meets every Tuesday, 1:30 p.m., parish hall.

St. Elizabeth Young at Heart Club - meets first Monday, 7 p.m., St. Elizabeth

Gardens, Pompano Beach.

St. Coleman Young at Heart Club - meets last Monday, 7 p.m., parish hall, Pompano Beach.

St. Helen Young Retirees - meets Third Monday, 1 p.m., parish hall, Fort Lauderdale.

St. John the Baptist Prime Timers - meet second and fourth Sundays, 1 p.m., Cardinal Gibbons High School, Fort Lauderdale.

In the Palm Beach Deanery six clubs for senior citizens are active including:

Ascension Senior Citizens - meets third Monday 7:30 p.m., at the church, Boca Raton.

Holy Spirit Friendship Club - meets second Monday, 1 p.m., parish social hall, Lantana.

Sacred Heart Senior

Citizens Club - meets Wednesday, Thursday, and Friday, 1 p.m. in Madonna Hall, Lake Worth.

St. Luke Social Club - meets second Tuesday, 1:30 p.m., social hall, Lake Worth.

St. Mark Forever Young Club - meets every other Wednesday, 1 p.m., parish hall, Boynton Beach.

St. Vincent Ferrer Friendship Club - meets first and third Mondays, 10:30 a.m., parish hall, Delray Beach.

Anyone interested in organizing such a club in their parish should contact their pastor or Father Daniel Dorrity, chairman of the Archdiocesan Commission on the Aging at 17775 N. Bay Rd., Miami Beach, Fla 33160.

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FLORIDA Right to Life officers met recently to plan a statewide fund-raising drive. Churches from several denominations will participate in the Spring campaign, which is designed to assist pro-life efforts on the parish, county, and State levels. Shown are: (front row), Marilyn Lucas, R.N., president, Naples; Gene Rocque, treasurer, Satellite Beach; Jean Doyle, executive director, Orlando; (back row) Dick Conklin, fund-raising director, Miami; Linda Carr, secretary, Naples.

Action on hunger

FORT LAUDERDALE—A Hunger / Action Committee has been recently formed here to plan a significant, comprehensive plan of action on the problem of hunger.

Under the direction of Kenneth C. Crossman, Director of Specialized Urban Ministries, the group hopes to pool information and expertise in developing and administering individual programs and thereby involve a greater number of people.

Guidelines for initiating and implementing Hunger / Action groups are available to all churches and interested individuals through Specialized Urban Ministries, 50 E. Las Olas Blvd.

Cemetery man retires

FORT LAUDERDALE—The first man to retire from Our Lady Queen of Heaven Cemetery and Mausoleum after 14 years of service is Walter Theisen. A native of Detroit, Mich., who was in the wholesale lumber business there, Theisen sold cemetery lots while employed at Queen of Heaven Cemetery.

Legion spiritual day

The Miami Regia of the Legion of Mary will observe a Day of Recollection tomorrow, Saturday, March 5, at Notre Dame Academy, 130 NE 62nd St. Theme of the one-day meeting will be "Spirituality of the Legionary," with Father Edward A. Moan, O.M.I., conducting the spiritual exercises. Juniors from 10 to 18 years of age are invited by the Legion to attend. Highlights of the Day of Recollection will include Legion Prayers and recital of the Rosary from 10 to 10:15 a.m. followed by conferences and discussion sessions. At 12:10 the Catena, prayers recited by Legionaries throughout the world each day, will be said. After a bring-your-own-lunch, a

Question Box session will be held at 1:30. Exposition of the Blessed Sacrament and Confessions will begin at 2 p.m., followed by the closing Mass and concluding prayers.

Women's spiritual day

KENDALL—A Day of Reflection for Women will be held at the Dominican Retreat House, 7275 SW 124 St. on Wednesday, March 9.

Father James Fetscher, assistant pastor, St. Louis Church, will conduct the sessions which have the theme "The Son of Man came not to be served but to serve, and to give his life as a ransom for many." (Mt. 20:28)

Friendship Club trip

A trip aboard the Fort Lauderdale-based "Paddle Queen" will be sponsored by the Friendship Club of St. Joseph parish, Surfside, on Tuesday, March 8.

Buses will leave at 11:30 a.m. from the church parking lot.

The newly organized senior citizens club meets on the first and third Tuesdays at 1 p.m. in the parish center. For further information contact the rectory at 866-6567.

Pre-Cana meets

HOLLYWOOD—Pre-Cana Conferences for couples planning to marry in the near future begin Sunday, March 6 at Nativity parish hall.

Required by the Church for those about to be married, the sessions begin at 8 p.m. and will continue on March 13 and 20.

St. Gregory Mission

PLANTATION—"Penance and Reconciliation" will be the theme of a week-long mission

at St. Gregory Church.

Father Thomas Carroll will conduct the mission beginning Saturday, March 12 and continuing through Friday, March 18.

Sisters Council meets

The executive board of the Archdiocesan Sisters Council met at Carrollton. The day was one of long and short term planning and leadership strategies conducted by Father Jose Esquivel, S.J. Also attending was Sister Mary Mullins, associate vicar for Religious.

The next regular council meeting for all delegates will be March 13, at 2 p.m., at Lourdes Academy Library. Father Roger Radloff will be the guest speaker.

Members of the board include: Sister Dorothy Thomas Dusman, president; Sister Beverly Bobola, vice-president; Sister Donald Marie Webster, secretary; and Sister Claire Condolf, treasurer.

Religious ed series

FORT LAUDERDALE—Leadership 1, Part 2, with Father Geard T. LaCerra, director of the Department of Religious Education, will be held during March on Thursday evenings from 7:30 to 9:30 p.m., at St. Anthony School here.

Leadership 2, Module 3, "The Catechist Role in the Learning Process" will be held on Wednesdays, March 9 to April 6, from 7:30 to 9:30 p.m., at St. Jerome Church, 2533 SW 9th Ave., Fort Lauderdale, 33315. Facilitator is Sister Marie McQuillan, O.P.

Confession for deaf

A special Confession / Penance Service for deaf adults and children in Dade County will be held at St. Louis Church Wednesday, March 9, at 8 p.m. Father Jim Vitucci, Archdiocesan Director for the Deaf and Hard of Hearing Apostolate, says this is an opportunity for all the deaf in the area to fulfill their Easter Duty.

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It's a Date

Palm Beach County

ST. LUCY Women's Guild, Highland Beach, will sponsor a luncheon meeting at 11:30 a.m., Monday, March 7 at Boca Raton Country Club, Hidden Valley. Guest speaker will be Father John Handrahan, Our Lady Queen of Peace Mission. For reservations call 391-0984.

SACRED HEART Home and School Association, Lake Worth, will sponsor a carnival Saturday, March 5 from 11 a.m. to 5 p.m., on the school grounds. Rides and games will be available for children as well as a country store, bake sale, and refreshments for all.

Broward County

CHRISTIAN MOTHERS and Women of St. Jude parish, Tequesta will conduct a "Next to New Rummage Sale," Friday and Saturday, March 11-12, from 9 a.m. to 5 p.m., daily, in the parish hall. On the Feast of St. Joseph husband of Mary, Saturday, March 19, a Mass and corporate Communion will be offered at 8 a.m. in St. Jude Church. This will be followed by a mini breakfast in Memorial Hall at which a program on "Juvenile Justice" will be presented by members of the parish Leadership Course. A business meeting will be held at which certificates will be presented to 20 members who have completed the Christopher Leadership Course.

THE RIGHT TO LIFE organization of Broward County will meet at 8 p.m., Monday, March 7, at St. Anthony School, 820 NE 3rd St., Fort Lauderdale. Information regarding membership and programs may be obtained by calling 484-6494.

ST. HENRY parish, at 1500 N. Andrews Extension, Pompano Beach, Sunday, March 20, will hold a "Daylight" dinner served between 4:30 and 6 p.m. and a "Dinner Dance," to be served between 7 and 8 p.m. the same evening. Music for the evening dinner will be provided by Phil Shadler. The ham and cabbage

dinners will be held in St. Henry Hall at N. Andrews extension at Cypress Creek Canal. The deadline for reservations will be Sunday, March 12, and can be obtained by calling Mrs. James Koerber at 781-6339.

LAUDERDALE Catholic Singles Club is planning a series of events that will include an evening at the races at 7:30 p.m., Saturday, March 5, at the track, located at 1800 SW 3rd St., Pompano. On Sunday, March 6, nominations and election of officers will be held in St. Coleman's parish hall, U.S. 1 and SE 12th St., Pompano Beach.

RSPV reservations are open until Sunday, March 6 for two events: at the Sunrise Musical Theatre, set at 9 p.m., March 19; and a dinner at the Reef Restaurant, March 29 at 7 p.m.

ST. JOHN the Baptist Women's Guild will meet Wednesday, March 9, at 10 a.m. at the home of Mrs. Charles Gustafson, 2788 NE 37th Dr., Fort Lauderdale. Father Gerard LaCerra, director of Religious Education, CCD, will discuss religious education.

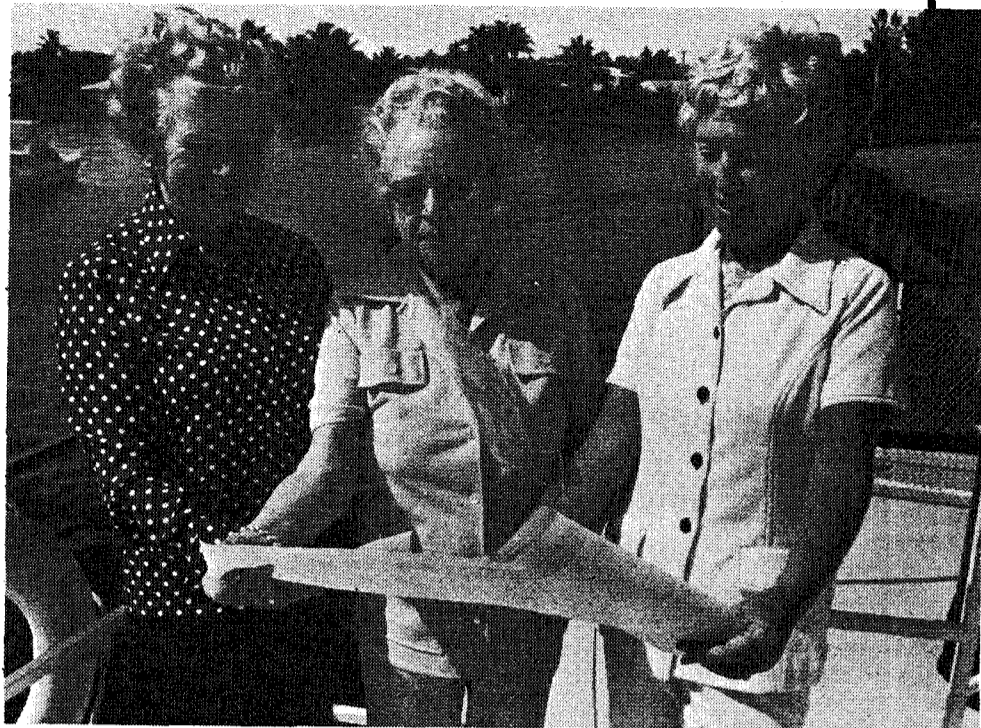
COURT INFANT of Prague 2082, Catholic Daughters of America will meet at 8 p.m., Wednesday, March 9, in Nativity Parish Hall, 5327 Johnson St., Hollywood.

ST. ANTHONY Woman's Club, Fort Lauderdale, will sponsor a book review at 11 a.m. today (Friday) in the clubrooms. Coffee will be served.

Dade County

THE LAY CARMELITES' Corpus Christi Community will meet at 2 p.m. at Villa Maria, Saturday, March 5.

ST. JOHN THE APOSTLE Mothers' Guild will host the Spring Deanery Luncheon, Saturday, March 19. Mass will be at 9:15 a.m. at St. John the Apostle Church. A program will begin at 10:30 a.m., at Ramada Inn, 3941 NW 22nd St. followed by luncheon. Special guest will be Archbishop Edward McCarthy. For in-



AN EVENING of dining, dancing and entertainment will be held aboard the Paddlewheel Queen, Tuesday, March 15. Looking over plans for the Annual Fun and Fund Raising Cruise, sponsored by the St. Sebastian Council of Catholic Women are: (l. to r.) Ann Ingalls, Betty McDonough, president; and Francis Donovan. Reservations for the cruise along the Intracoastal Waterway may be made by calling 524-2737.

formation on tickets call Betty Watson, at 888-9922.

GOAL will sponsor a Day of Renewal for all physically handicapped adults at Villa Maria Nursing and Rehabilitation Center, 1050 NE 125th St., on Saturday, March 19 from 10 a.m. to 3 p.m. Information on reservation and lunch fees may be obtained by calling 895-6377 between 1 and 5 p.m., Monday through Friday.

ST. RICHARD parish Women's Club will hold a Refresher day at the Dominican Retreat House, Wednesday, March 9, from 9:30 to 2 p.m. Information: call Helen Edwards at 253-3880.

THE MEMORARE SOCIETY, a social club for Catholic widows and widowers, will meet at St. Louis Church Center, 7270 SW 120th St., South Miami, Friday, March 11, at 8

p.m. Officers say a special welcome to will be extended to new members. Further information may be obtained by calling 274-0244.

AT GESU CHURCH, NE First Ave., and Second St., a Novena in honor of St. Francis Xavier will begin today, Friday, March 4, through March 12. The Liturgical form of the Novena will be used as the Prayer of the Faithful at Mass, and will be recited at each Mass on weekdays and on the Sunday that occurs during the Novena. The Novena prayer will be said in Spanish at the 8:30, noon, and the 5:15 p.m. Masses. The Way of the Cross will be on Fridays at 4:45 p.m. and in Spanish on Tuesdays also at 4:45.

THE PATRICIAN CLUB of St. Patrick parish, Miami Beach will hold a picnic lunch on a trip to Fairchild Tropical Gardens, 9 a.m. to 2:15 p.m., Tuesday March 15.

(Continued on Page 23)

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Ring's 'Of Mice and Men' a crisp, dynamic revival

By J. HERBERT BLAIS

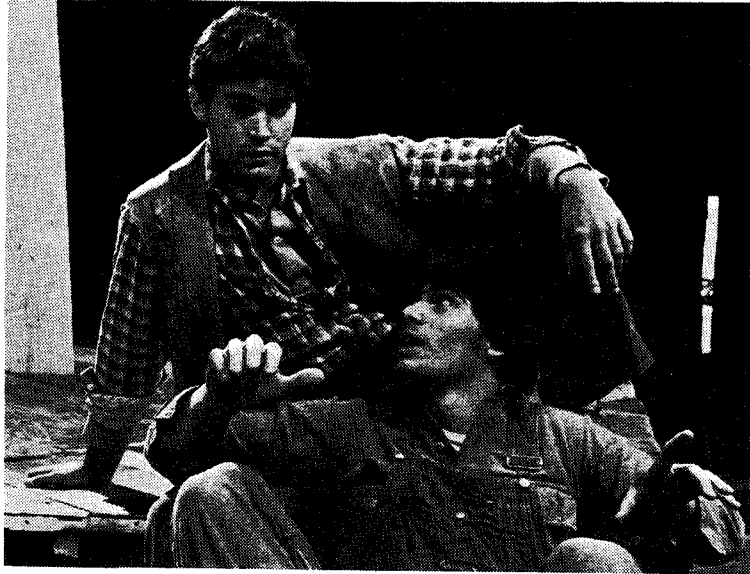
Drama students at the University of Miami continue to make theater exciting with their crisp, dynamic "revival" of John Steinbeck's stark, brutal 1930's drama, "Of Mice and Men," closing March 5.

Using their bodies and voices to keen-honed advantage in the intimate Ring Theatre, Ray Liotta of Elizabeth, N.J. and Rocky Echevarria of Miami play George and Lennie in ensemble, beautifully tuned and expertly timed, the best partnership we've seen on any stage.

Excellent direction by Robert J. Lowery is apparent in the well-synchronized flow of 12-actor movement through five of the six scenes.

Lowery pervades the drama with the loneliness of a train whistle, heightening the in-your-lap dialog with offstage night sounds, a solitary guitarist, sometimes a plaintive folk singer, and a tinny victrola emitting "Stardust."

"Of Mice and Men" is a heart-rending story of migrant ranch hands in the American Southwest of Depression



Ring Theatre at the University of Miami is starring Ray Liotta (checkered shirt) as George and Rocky Echevarria as Lennie in "Of Mice and Men."

days—for which Steinbeck is the definitive novelist-historian.

Tension begins to build in the first casual scene. An uneasiness over big Lennie's spare mentality grows into gripping anticipation of the coming of terror. Through even the multi-character bunkhouse scenes, with loners reaching out ineffectually toward each other, Lowery keeps the suspense tugging at us.

And then he detonates the violence with professional finesse.

Each moment of ferocity is timed so exactly, it punches

you with fear one instant, relief the next, followed by marveling at its efficiency.

The tense hayloft scene with Candy and George needs quickening. With fine acting, Lennie has built up to a bomb-burst and sustains it through his exit. But Candy and George let it diminish, and subsequent action is too fragmented. General excellence of the production is restored only with the George-Lennie partnership in the ending.

The Ring Theatre's next show is "Oklahoma," for three four-day weekends starting April 13.

Miami Opera presents 'Macbeth'

"Macbeth," the Miami Opera's second installment of Verdi's Shakespearean trilogy, will be mounted on March 7, 9 and 12 and sung in Italian. Metropolitan Opera baritone Sherill Milnes will sing the title role with Convent Garden soprano Josephine Barstow as Lady Macbeth. Tenor Harry Theyard is Macduff, basso Ezio Flagello is Banquo and Miami tenor Curtis Rayam is Malcolm.

Once again, stage director Nathaniel Merrill will team with Italy's distinguished scenic designer Nicola Benois to create another new

production following their artistic triumph with "Otello" in the Opera's 1976 season. "Falstaff" will complete the Verdi-Shakespeare three-year cycle in 1978.

★★★

Peter Nero, who's reputation for bringing together jazz and traditional sounds in a blend of fantastic piano virtuosity and imaginative arrangements, will appear with the GREATER MIAMI PHILHARMONIC as both conductor and soloist in the second "Spring Pops" concert at Marine Stadium, Saturday, March 5 at 8:30 p.m.



Actresses Colleen Carrello (left) as Electra and Heather MacKenzie as Clytemnestra rehearse a scene from Barry College's upcoming production of Jean Paul Sartre's "The Flies." The play will be presented March 4 to 6 and March 11 to 13 at 8:15 p.m. in the college auditorium. Tickets are \$2 each.

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Aaron Loves Angela (B)
A Boy and His Dog (A-4)
Alpha Beta (A-3)
Alex and Gypsy (A-2)
America at Movies (A-3)
A Place of Pleasure (A-4)
At Long Last Love (A-3)

Battle Command (A-3)
Bawdy Adventures of Tom Jones (R)
Best Friends (B)
Big Bus (A-3)
Bingo Long Traveling All Stars and Motor Kings (A-3)
Black Mama (A-3)
Bound for Glory (A-3)
Burnt Offerings (A-3)
Bobbie and Outlaw (B)
Breaking Point (B)
Buffalo Bill and the Indians or Sitting Bull's History Lesson (A-3)

Catherine and Co. (C)
Challenge to be Free (A-1)
Carrie (C)
Clockmaker (A-2)
Confrontation (A-3)
Countdown at Kusini (A-3)
Cousin, Cousine (B)
Crime and Passion (B)

Daydreamer (A-3)
Death Collector (B)
Deep Red (C)
Drum (C)
Dirty Hands (B)
Dream City (B)
Distance (A-3)
Distant Thunder (A-2)
Don't open the window (B)
Day That Shook World (A-4)
Dragonfly (A-3)
Drive-In (A-3)
Duchess and the Dirtwater Fox (B)

Eat My Dust (A-3)
Edward Munch (A-2)
Embryo (B)
End of the Game (A-3)

From Noon Till Three (B)
Futureworld (A-3)
Face to Face (A-3)
Family Plot (A-3)
Food of the Gods (B)
Freaky Friday (A-1)
French Provincial (A-3)
From Beyond the Grave (A-3)

Gable and Lombard (B)
Give 'Em Hell, Harry (A-2)
Great Scout and Cathouse Thursday (B)
Get Charlie Tully (B)
Gator (A-3)
Guernica (C)
Gumball Rally (B)
Gus (A-1)

Harry and Walter Go to N.Y. (A-3)
Hell (B)
How Funny Can Sex Be (B)
Hindenburg (A-2)
House of Exorcism (C)
Huckleberry Finn (A-1)
Human Factor (B)
Harlan Co. USA (A-2)

Idi Amin Dada (A-2)
Inserts (C)
I Will, I Will...For Now (B)
Incredible Sarah (A-2)

Jack and the Beanstalk (A-1)
Jackson County Jail (A-4)
Jonah Who Will be in the Year 2000 (A-4)
Jewish Gauchos (A-2)

Keetje Tippel (C)
Killer Elite (A-3)
Killer Force (C)
Killing of a Chinese Bookie (B)
Kings of Road (A-4)

Lucky Lady (B)
Leadbelly (A-3)
Lemagnifique (A-3)
Last Tycoon (A-4)
Lifeguard (A-3)
Lipstick (C)
Let's Talk About Men (A-3)
Logan's Run (A-3)
Lollipop (A-1)
Lost Honor of Katharina Blum (A-3)
Les Galettes de Pont Aven (C)
Loves and Times of Scaramouche (B)

Marathon Man (B)
Marquis of O (A-2)

Matter of Time (A-3)
Memory of Justice (A-4)
Monkey Hustle (A-3)
Male of Century (A-3)
Maitresse (C)
Man Who Fell to Earth (B)
Man Who Skied Down Everest (A-1)
Midway (A-2)
My Friends (B)
Missouri Break (B)
Moses (A-3)
Mother, Jugs, and Speed (B)
Murder By Death (A-3)
Mad Dog (B)

Network (B)
Next Stop, Greenwich Village (A-4)
Night Caller (B)
Next Man (B)
Night of Counting the Years (A-2)
92 In the Shade (B)
No Way Out (C)

Ode to Billy Joe (A-3)
Old Dracula (B)
Old Gun (A-3)
Omen (B)
One Flew Over the Cuckoo's Nest (A-4)
Obsession (A-3)
Outlaw Josey Wales (B)
Paper Tiger (A-2)
People of the Wind (A-1)
Pipe Dreams (A-3)
Providence (B)
Pumping Iron (A-3)

Reincarnation of Peter Proud (C)
Return of the Tall Blond Man With One Black Shoe (A-3)
Ride a Wild Pony (A-1)
Robin and Marian (A-3)
Return of Man Called Horse (A-3)
Ritz (B)
Rocky (A-3)

Small Change (A-2)
Story of Sin (C)
Sex With Smile (C)
Street People (B)
Spirit of Beehive (A-2)
Sailor who Fell from Grace with the Sea (C)
Scorchy (C)
Serail (B)

Seven Per Cent Solution (A-3)
Shout at Devil (A-3)
Salut L'Artiste (A-4)
Savage Sisters (C)
Silver Streak (A-3)
Silent Movie (A-3)
Sky Riders (A-2)
Sleeper (A-3)

Small Town in Texas (B)
Smile Orange (B)
Slipper and Rose (A-1)
Spasmo (C)
Sentinel (C)
Summertime (A-3)
Sunday In Country (B)
Swashbuckler (A-3)
St. Ives (A-3)

Shadow of the Hawk (A-2)
Shoot (A-3)
Shootist (A-3)
Special Delivery (A-3)
Squirm (B)
Survive (A-3)

Two Minute Warning (B)
Taxi Driver (B)
That'll Be the Day (A-3)
They Call Her One-Eye (C)
They Came From Within (C)
Tidal Wave (A-3)
TNT Jackson (B)
Together Brothers (A-3)
Tommy (A-4)
Treasure of Matecumbe (A-1)
Touch and Go (A-3)
Tunnelvision (C)

Undercovers Hero (B)
Unholy Rollers (C)
Up The Sandbox (A-4)
Veronique (A-3)
Vincent, Francois, Paul and the Others (A-3)
Virility (C)
Voyage of Damned (A-3)

W.C. Fields and Me (B)
Whiffs (B)
White Line Fever (A-3)
Wilby Conspiracy (B)
Wild Party (C)
Won Ton Ton, Dog That Saved Hollywood (B)

Xala (A-3)
Yazuka, The (A-3)
Zig Zag (B)

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A2—Morally Unobjectionable for Adults and Adolescents
A3—Morally Unobjectionable for Adults
A4—Morally Unobjectionable for Adults With Reservations
B—Morally Objectionable in Part for All
C—Condemned



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Will 'Rocky' make it?

"Rocky" is the kind of movie you want to like, a friendly puppy of ambiguous ancestry, the kind that's often overrated out of sheer good will. But in the end, to be hopelessly honest, it's just a fairly good boxing movie, a nostalgic throwback, in its way, as "King Kong" and "Nickelodeon" are in theirs.

The plusses are easily identified. It's the upbeat story of a likeable, over-the-hill slum fighter who never had a real chance, then he gets the chance and makes the most of it. En route he falls in love with a shy clumsy ragweed of a girl, and she blossoms. He even manages to work out a happy detente with the main source of personal conflict, his irascible future brother-in-law.

All this could easily have

been the plot of a 1930's fight movie. (Somewhere in the postwar period, the genre turned bitter, the syndicate and the big money crowd overwhelmed the boy and girl, though they usually won at least a moral victory). But contemporary twists are added, most notably making the black champion an even more flamboyant copy of Muhammad Ali. Sylvester Stallone comes on strong as still another incarnation of the tough young role with a big heart (Garfield, Brando, Newman, Pacino) in a script which, to add to the Horatio Alger tone, he wrote and sold on his own. Finally, there is sensitive direction by a solid pro, John Avildsen ("Joe," "Save the Tiger"), who knows how to make ordinary scenes look good, and good scenes look, well, impressive.

Negatives, however, equally abound. "Rocky" is never quite credible as a sports movie, either in its premise (a 30-year-old Philadelphia Italian club fighter getting a heavyweight title shot as a bicentennial novelty) or in its physical combat scenes, which are bloody but ludicrously unrealistic. Most of the characters are B movie stereotypes. Even if they are well done, like Burgess Meredith's raspy-voiced old fight manager and Burt Young's loud, messy butcher, a kind of apprentice Ernie Borgnine.

It's also hard to be enthusiastic about a film whose climax is about 10 minutes of glorified violence in which the fighters slam each other into a pulp. Or a film that shows with sympathy Rocky seducing his reluctant girl friend (Talia Shire) even if, as movie seductions go, it is gentle and honestly loving. The scene is in the movie tradition of sex as therapy for inhibited virgins.

But "Rocky's" biggest problem is common to most attempts to remake the genres of the past. The old boxing films grew naturally out of their times. The values now seem anachronistic; the myth of success-via-the-ring is especially outdated for whites and doesn't connect with the audience.

We don't really believe in Rocky, who seems based on the Brando character in the 1954 "Waterfront" and his famous "I coulda been a contendah" line. And we don't quite admire



by James Arnold

his goal — staying the distance with the champ—as we once did. Given other options in life in the 1970's, it seems in fact a mindless waste of character. Three cheers for the American Dream, but winning a million in a state lottery, if it's just as patronizing for the poor, is much less brutal.

Once you make a boxing film, of course, you can't avoid comparisons, and "Rocky" loses on points not only to "Requiem for a Heavyweight," with its deeper characterizations and sense of tragedy, and Garfield's "Body and Soul," with its tough social realism and sheer artistry, but to many others.

But "Rocky" is what we have now, and let's give it its moments. Director Avildsen is especially good in the training sequences, which manage to convey the real joy in fine-tuning the splendid organism that is the human body, and in using locales to create a mood for dialog scenes—the empty arena, a closed ice rink, the seedy parish gym used for club fights, the streets, flats and modest houses of a lower class neighborhood. Stallone's scenes with dogs, birds and pet turtles convey Rocky's gentleness, though it's hard to take him as a collector for a loan shark, and there is a touching bit where he tries to tone down the gutter language of a delinquent 12-year-old girl.

The talk in "Rocky," incidentally, is a very mild PG, which makes it respectable entertainment but somewhat phony (in the 1970's, anyhow) as art.

Something for everyone during PBS Festival '77

FESTIVAL '77, public television's third annual nationally coordinated fund-raising and public awareness campaign, has been scheduled for the period beginning Thursday, March 10, and ending Thursday, March 24. The 15-day festival will be supported nationally by the Public Broadcasting Service (PBS).

Actor-comedian Flip Wilson will serve as host and official spokesperson for FESTIVAL '77.

During FESTIVAL '77, participating public television stations will supplement their regular programming schedules with approximately one-dozen dramatic programs, music and comedy specials, concerts and sports and news documentaries. The programs, produced in the United States and abroad, are being acquired specifically for FESTIVAL '77.

Selecting programs for a major national television festival presents an exciting and fascinating challenge, even for an experienced television programming executive like Miami-born Nelsa Gidney.

Ms. Gidney, manager of program acquisitions for WNET-13, New York, was retained by PBS in the Spring of 1976 to advise its programming department on the acquisition of specials for FESTIVAL '77.

Before presenting her final program recommendations to PBS, Ms. Gidney screened more than 150 films and videotapes on two continents.

"In selecting programs," the young television executive

said, "my emphasis was on quality. I was looking for programs that were well-made and would complement the already strong and diverse regular PBS programming schedule.

"Music programs, especially those with nostalgic interest, are especially popular with public television audiences," Ms. Gidney said. "Thus, my first selection was easy. During the last two national festivals in 1975 and 1976, the program acquisition that received the greatest audience response was the

annual New Year's concert by the Vienna Philharmonic.

"For those viewers who prefer more popular music, we acquired ALL-STAR SWING FESTIVAL, a special starring Ella Fitzgerald, Benny Goodman, Duke Ellington and Count Basie, among other big band greats."

Ms. Gidney believes that a major highlight of the FESTIVAL '77 special program acquisition lineup will be the five-part musical miniseries, ROCK FOLLIES, which we bought from Thames Television in Great Britain.

TV Mass schedule, Church-World topics

The March schedule for the TV Mass for Shut-Ins on WPLG, Channel 10 on Sundays at 10:30 a.m., with participating parishes is:

March 6, St. Mary Magdalen Church; March 13, Holy Family Church; March 20, St. Rose of Lima; and March 27, St. Patrick's.

The Mass schedule for the month of March for the TV Mass for Shut-Ins on WPTV, Channel 5 is:

March 6, Father Larkin Conelly, St. Luke's, Lake Worth; March 13, Holy Name parish, West Palm Beach; March 20, Father Walter Dockerill, St. Mark's, Boynton Beach; and March 27, Father Richard Murphy, Ascension, Boca Raton.

Schedule for "The Church and the World Today" on Sundays at 9 a.m., over WCKT, Channel 7 is:

March 6, "Penance: What Happened to Confession?"; March 13, "Cross in the Sand," part eight, Father Carl Morrison; March 20, Current Catholic Issues with Bob O'Steen; March 27, vocation film, "My Father's Business."

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Cheerleading winners in Archdiocesan competition was the team from St. Vincent's parish, Margate.

Archdiocese's new champs in basketball, cheerleading

By TOM FILIPPELLI

Mario Rodriguez scored four points in the last 13 seconds of the game to propel Centro Mater to a 60-58 win over Holy Family in the Boys CYO championship basketball game last weekend.

Rodriguez converted both ends of a one-and-one free throw situation with 13 seconds left to tie the game at 58-all and then, after a turnover, scored from under the basket with two seconds left to provide the margin of victory. It was a well played, tight game all the way. The lead changed hands several times before "Big Red" Gaughan of Holy Family scored with over a minute left to give them a 58-56 lead. Rodriguez then closed out the scoring. He had 12 points, all in the second half.

Gus Herrera and Eddy Polo led Centro Mater with 18 points each. The high point man in the game was Walter Reynoso of Holy Family with 20 points. His brother, Henry, scored 16 and Gaughan had 14.

It was the first archdiocesan sports championship for Centro Mater, coached by Butch Staiano. Holy Family was coached by Bill Zahoran.

IN GIRLS championship game, Nativity pulled away to a 48-33 in the third quarter for a victory over St. Patrick's team. St. Pat's, behind the long range shooting of Madge Krueger and Leslie Aymonin jumped off to a 4-0 lead and trailed by only six at the half. In the third quarter, Nativity's depth proved too much for St. Pat's as they steadily increased their lead the rest of the way.

All 10 players scored for Nativity, led by Audrey Krongold's 12 points and Linda Furnell's 10 points.

Leslie Gymonin scored 12 points for St. Pat's and Ana Borges had 10 points. Lou Nettina was the winning coach and George Nunez coached the young St. Pat's team, made up of all ninth graders. It was the first girls' championship for Nativity.

THE YOUNG ADULT championship was a barn-burner that featured record breaking offensive performances. Defending champions St. Monica won their third title in a row, but it was no easy task as they beat Nativity 105-97. That is the most points scored in a young adult championship game.

The match amounted to a battle of Pace High alumni (St. Monica) against Chaminade alumni (Nativity). The former Spartans prevailed behind an explosive second half by Wayne Keen.

Keen scored 25 of his game

high 39 points in the second half. Peter Hertler hit for 17 of his 25 points in the crucial fourth quarter for St. Monica. Tony Sada chipped in 20 points for the winners. Nativity had six players in double figures led by Joe Ochs' 20 points. Mike Tonkovich had 19 points and Greg Ramputi had 16.

ST. VINCENT CYO, Archbishop Curley High and St. Brendan High emerged victorious in the annual Archdiocesan cheerleading competition.

St. Vincent, captained by Joyce Lewkowicz won the parish competition over six other youth groups. In the high school JV competition, Curley emerged as winners among the five squads entered. Their captain is Janice Orsillo.

This is the first time that St. Brendan's High, in its second year of existence, has entered the competition and it got off to a great start as they won the high school varsity competition. St. Brendan's captain is Jackie Pagley.

Broward students plan for Lent '77

The freshmen religion classes at St. Thomas Aquinas High School, Fort Lauderdale, under the direction of Teacher Ray Mikes, gathered ideas and values strategies to note Lent '77.

Each student made a list of 30 good and possible things to "give up" or "take up" for Lent. These actions had to be visual and countable. Being specific was also stressed, e.g., being nice to whom? more patient with whom? or visit the chapel when?

The first strategy was an inventory. Each student made columns and checked which actions were: physical-mental-spiritual; involving cost-time-another person; done at school-home. Students then selected the best for their own sacrifices and growth.

The next strategy was a contract. These were statements reflecting the person's name, specific activities or actions to be performed, and signed. The students could then give the contract to a best friend, their parents, or place them on the walls of the room. Someone would know their objectives and keep a watch on the contract.

Next strategy was a chart of performance. This is a daily

check of how each student is doing, what is going fine and what has been neglected on the lists. Self-validation and self-motivation for improvement come from the chart.

The major objective is a well prepared Easter, notes Mikes. Most of the students want an Easter Sunday Mass at dawn on the beach where our contracts will be offered as part of the liturgy.

Some of the activities which resulted from the brainstorming of ideas included: visit to chapel before or after lunch; stations once per week; rosary once per week; bible reading after dinner at home; family prayer before dinner; collect food, money and clothes for migrants of San Isidro Mission; make a poster for class; clean up table after lunch; or read a religious book recommended by teachers.

Also, make a poor box; meet someone new; contain temper; avoid arguments with parents and teachers; clean brother's/sister's room; give up candy to a friend in place of eating the candy; do what parents want immediately; prayer circle in class; extra Mass during the week; visit a hospital pediatrics ward; visit a nursing home; write a modern version of the Stations of the Cross; listen more and talk less.

Real Zany Day set

If you're looking for something fantastic, ludicrous, irrational or crazy try the Archdiocesan Zany Day set for Saturday, March 19 at St. Thomas Aquinas High School, 2801 SW 12 St., Fort Lauderdale, starting at 10 a.m.

Individuals or groups of people can enter as many events as they want. Each event will specify if it involves individual or group participation.

Events already planned include a Great Spaghetti Relay, Excedrin Wamp, Rubber Band Relay, Windbag Hockey, Skill Frisbee, Kite Flying and the list goes on. But, why not plan on being there yourself for a Zany Day?

Admission is \$1 for everyone and food and refresh-

Youth Corner

ments will be served during the day.

★★★

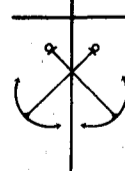
A **KERYGMA** program has been scheduled for April 1-2 at St. Edward's parish, Palm Beach, because of the great response to the first Kerygma.

The program is a spiritual experience for ninth and 10th graders and will be limited to the first 40 applications.

★★★

Two seniors from **LOURDES ACADEMY**, Ann Tunstall and Katie McCormick, have captured Finalist distinction in the National Merit Scholarship Program.

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Amin's terror tactics hit by Vatican radio

VATICAN CITY—(NC)—Vatican Radio has editorially attacked the "abolition of all civil rights" and the "climate of terror" inflicted on Uganda by its president, Idi Amin Dada.

The editorial was broadcast two days after Amin ordered all American citizens in Uganda to assemble for a meeting with him and not to leave the country.

Vatican Radio said that since the 1971 coup which brought Amin to power, "all civil rights have been abolished and a climate of terror has fallen like lead over the country."

The radio cited an Amnesty International report which claims that "tens of thousands" of Ugandans have

been killed for political reasons.

"Alleged coups serve to increase the fiercest sort of repression against suspect elements or those who are displeasing to the regime," charged Vatican Radio.

The editorial also quoted from a report in the London Observer which reported that groups of 80 or 100 persons disappear without leaving a trace.

Quoting an African Protestant bishop, the radio reported that Uganda is "at the mercy of a band of nuts in uniform, and the lives of millions of men and women are in the hands of a single man who plays with them according to his fantasies of the moment."

Adult therapy group

FORT LAUDERDALE—An adult Therapy group for those interested in improving their abilities to relate to others is being inaugurated by the Broward County Catholic Service Bureau.

Meetings will be held from 5:30 to 7 p.m. under the leadership of men and women who are therapists. Fees for the group will be based on a sliding scale according to the ability to pay. Fees will be waived for those unable to pay.

Those interested in participating should call 522-2513 Mondays through Friday. All meetings will be held at the Catholic Service Bureau, 1300 S. Andrews Ave.



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It's a Date

(Continued from Page 19)

BARRY COLLEGE'S Alumni Association will hold a general meeting Wednesday, March 9, at 7:30 p.m., for all Dade and Broward alumni interested in forming and joining alumni chapters in their areas. Refreshments will be served at the meeting, which will be held in the Red Room of Thompson Hall on the campus. For further information, contact the Alumni Office at 758-3392, ext. 382.

ST. JOSEPH Women's Club, Surfside, will observe a Corporate Communion during 9:30 a.m. Mass. A meeting is scheduled at 1 p.m., Monday, March 7.

IMMACULATE CONCEPTION Women's Club, Hialeah, will sponsor a fashion show at 8 p.m., March 8, at Milander Auditorium, 4800 Palm Ave. Sears fashions will be featured for men, women and

children. Entertainment will be provided by the Phoenix Singers from Miami Springs High School. For tickets call 887-4209.

VILLA MARIA Auxiliary will sponsor a St. Patrick Day party including cards and luncheon on March 12 at the Miami Shores Country Club. For reservations call 758-2310 or 696-9939.

Tension lecture

FORT LAUDERDALE—Tensions caused by modern day living and how to cope with them will be the subject of the next free health lecture to be given at Holy Cross Hospital on Wednesday, March 9 at 7:30 p.m. in the hospital's Dye Auditorium.

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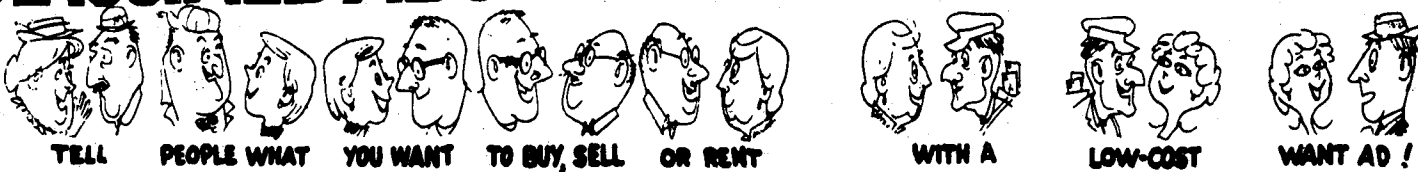
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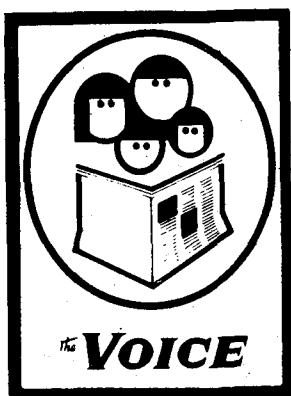
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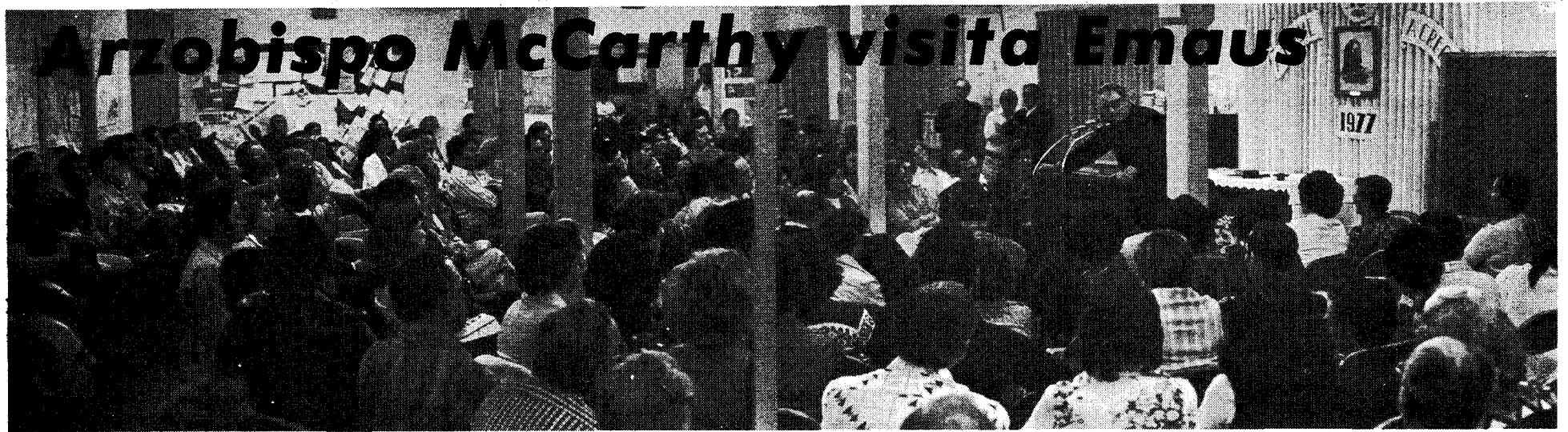
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"Estoy bien contento de estar en una diócesis donde existe un fuerte movimiento de cursillos porque creo que es uno de los signos del Espíritu que mueve a la Iglesia hacia una verdadera renovación espiritual," dijo el

Arzobispo Edward McCarthy durante su primera visita a la Casa de Cursillo, Emaús.

Más de 300 personas de toda edad y condición se habían congregado en Emaús la noche del miércoles para dar comienzo

a la Cuaresma con una Ultreya Penitencial que estuvo a cargo del Padre Florentino Azcoitia, S.J.

El Arzobispo se dirigió a los presentes en español alentándoles en su labor de cristianización de los ambientes según el espíritu del movimiento.

También recordó su propia experiencia como cursillista y al preguntar si alguien había hecho el cursillo antes del año 1966 encontró ser el mismo uno de los veteranos en el movimiento.

Durante su visita, el Arzobispo recorrió el edificio de Emaús y concelebró la

Eucaristía con los sacerdotes que colaboran en las actividades de la Escuela de Vida Cristiana en Emaús, imponiendo las cenizas a los presentes.

El Movimiento de Cursillos cuenta con 15 años de labor en la Archidiócesis de Miami.

en el mundo---

LONDRES—(NC)—Al regresar de Nairobi el obispo anglicano Mons. Leslie Brown, de St. Edmundsbury, declaró que testigos en Uganda le dijeron que el obispo anglicano negro Mons. Janani Luwum de Uganda fue muerto a balazos y no en un accidente de automóvil como dice el dictador Idi Amin. El cadáver dice Mons. Brown, tenía según los testigos "un orificio de bala en cada lado del pecho, y otro cerca de la boca." Agregó que Amin, de fe musulmana, ha desatado una persecución de los Cristianos, y que muchos atribuyen la muerte de Mons. Luwum a que dos días antes había lamentado públicamente tal represión de derechos humanos. Otros dos líderes de Uganda, funcionarios de Amin, fueron también muertos horas después de ser acusados de conspirar.

MIAMI, Fla.—(NC)—En un editorial de la revista anual Diáspora Cubana, publicada aquí, Mons. Eduardo Boza Masvidal, vicario de Los Teques en Venezuela y antes de su expulsión en 1962 obispo auxiliar de la Habana, pide a sus compatriotas en el destierro (casi tres cuartos del millón viven en Estados Unidos) que laboren por la justicia social y contribuyan con sus valores espirituales dondequiera que vivan y trabajen ahora. "No podemos quedarnos en una actitud negativa de anti-comunismo.. sino más bien dar una respuesta positiva a los males de la sociedad, inspirados en el mensaje de Dios de respeto a la dignidad humana, lejos de los odios y luchas de clase, mostrando amor y solidaridad con los demás," escribió.

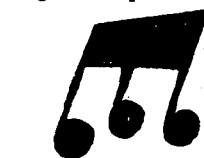
SAN SALVADOR, El Salvador—(NC)—El gobierno militar del Gen. Armando Molina expulsó cuatro sacerdotes—dos de ellos norteamericanos, uno belga, otro español— en vísperas de las elecciones presidenciales, vía Guatemala, donde algunos sufrieron encierro antes de ser puestos en aviones rumbo a sus países. Son el P. Bernard Anthony Survil y el P. Lawrence McCullough, de Maryknoli; el P. Guillermo Denaux, de Bélgica y el P. Juan Ramírez Montoya,

jesuita español.

NUEVA YORK—(NC)—Aunque las estaciones de radio y televisión deben proveer a cambio de la licencia para operar, tiempo gratis para programas culturales y religiosos, las confesiones protestantes pagan millones de dólares para asegurarse que ese tiempo es oportuno y no en altas horas de la noche o muy temprano en la mañana. Ejemplo, la Convención Bautista de Texas pagó \$1.5 millón por cuatro semanas de campaña sobre el mensaje de Cristo (que incluyó prensa y carteles). Un vocero católico, Robert B. Beusse, secretario de comunicaciones de la U.S. Catholic Conference, lamenta esta situación, y nota que está por reformarse la ley de 1934 sobre comunicaciones.

WASHINGTON—(NC)—Robert Marshall declaró ante un comité del Congreso en nombre de la Coalición Cristiana pro Vida, que se abusa de fondos públicos para fomentar además del aborto, la pornografía y la perversión sexual. Citó al efecto películas y folletos sobre masturbación femenina y sobre sugerencias que los cristianos consideran inmorales para evitar los hijos. El Comité considera renovar o no los fondos de la llamada ley-título X de salud pública. La misma literatura recomienda otras fuentes, incluyendo homosexuales, todo a costa de los contribuyentes de impuestos.

CAMDEN, N.J.—(NC)—Mons Salvatore J. Adamo, director del Catholic Star Herald de esta diócesis dice que se le despidió por criticar la censura que se impone a la prensa católica. El obispo Mons. George H. Guilfoyle, no estaba en su sede para responder. "La Iglesia enseña que el pueblo tiene derecho a estar informado, pero algunas autoridades (eclesiásticas) siguen insistiendo en guardar secreto sobre algunas cosas," dice el sacerdote, quien menciona entre otros el caso de un sacerdote que renunció antes que levantar fondos para un colegio regional por medio de carnavales y juegos de lotería.



Día de trabajo Liturgico-musical

Tendrá lugar el próximo domingo 13 de marzo en el Seminario Menor, St. John Vianney una jornada de trabajo liturgico-musical.

La jornada dará comienzo a



Arturo Núñez (Izq.) y Miguel García del Consejo 5510 de los Caballeros de Colón, se preparan para la campaña Tootsie Roll.

Campaña del Tootsie Roll

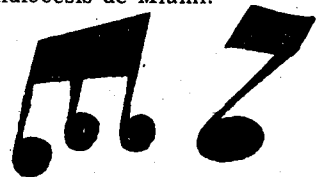
Los Caballeros de Colón, Consejo 5110 Nuestra Señora de la Caridad ya tiene todo listo para la campaña en pro de los niños retardados que se iniciará el viernes 4 de marzo.

La campaña se llevará a cabo en toda la nación allí donde se encuentren los distintos Consejos de la misma organización. La recaudación de fondos se lleva a cabo por medio de la venta del Tootsie Roll, y en años anteriores ha hecho posible al Consejo 5510 la donación de un pequeño bus para el transporte de los niños del Marian Center.

En Miami la campaña tendrá efecto los días 4, 5, y 6 de marzo este año en beneficio de algún otro centro de niños retardados en el sur de la Florida.

la 1:30 pm. en la cafetería y se prolongará hasta la hora de la Eucaristía, 5:45 pm. seguida de un buffet para los participantes.

Organizada por la Oficina Diocesana de Educación Religiosa, la jornada tratará de los diferentes ministerios litúrgicos y contará con la colaboración del seminarista Pablo Navarro, Zoila Díaz, Adele González, Hna. Carmen Alvarez



y Hna. Soledad Galerón, que dirigirán variados talleres sobre el papel del lector, liturgia de niños y jóvenes, coros y celebraciones paralitúrgicas.

El Padre Juan Sosa realizará una demostración liturgico-musical.

La jornada está abierta a todos.

CONFERENCIAS

En St. Dominic

Comenzando el martes 8 de marzo tendrán lugar en la parroquia de Sta. Agata una serie de charlas cuaresmales organizadas por el Buró de Información y Propaganda de la Agrupación Católica Universitaria.

Las charlas darán comienzo a las 8:30 pm. en el centro parroquial, Tamiami Mall en la 8 calle y 88 avenida.

En Sta. Agata

Comenzando el jueves 3 de marzo a las 8 p.m., tendrán lugar en la parroquia de St. Dominic, 5909 N. W. 7th St., una serie de charlas cuaresmales abiertas al público. Los temas de las charlas son:

● **Marzo 3:** "Matrimonio en el mundo de hoy", P. Angel Villaronga, O.F.M.

● **Marzo 10:** "Los Hijos: Su educación", P. Florentino

Los temas de las charlas serán:

● **Martes 8:** ¿Es posible una espiritualidad cristiana en el mundo de hoy?

● **Martes 15:** El papel del laico en el mundo y la Iglesia, según el Vaticano II.

● **Martes 22:** Evangelizar

● **Martes 29:** Fundamentos de nuestra fe: en que cree el cristiano del siglo XX.

Azcoitia, S. J.

● **Marzo 17:** "Verdaderas y falsas concepciones de la religión", Monseñor Agustín Román.

● **Marzo 24:** "Biblia y vida cristiana", P. Avelino González, O.P.

● **Marzo 31:** "El cristiano ante los misterios de Semana Santa", P. Angel Vizcarra, O.P.

Fiesta Guajira en el Centro Mater

Tendrá lugar los días 5 y 6 de marzo la tradicional Fiesta Guajira del Centro Mater, en 353 S.W. 4 Calle.

La recaudación de este año será para los nuevos edificios del Centro que actualmente acoge diariamente a 150 niños y niñas de 1 a 7 de la tarde.

Durante el verano el Centro se mantiene abierto de 8 de la

mañana a 4 de la tarde y recibe diariamente a unos 200 niños y niñas.

La Fiesta Guajira de este año ofrecerá toda clase de kioscos y comidas típicas de todas las provincias de Cuba. También, habrá Folklore, música y entretenimiento para todos de 1 de la tarde hasta medianoche.

Planifican participación del pueblo en II Encuentro Nacional Hispano



(Viene de la Pág. 28)

planificación del Encuentro al pueblo. "Se espera que el Encuentro sea resultado natural del trabajo de la base," dijo.

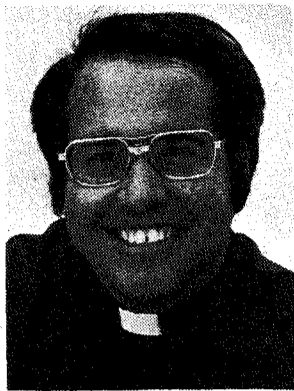
"Es un trabajo que ha de comenzar en cada diócesis bajo las directivas del Secretariado Nacional Hispano," añadió.

Para ello la oficina nacional está preparando los materiales de reflexión y directivas que enviará a cada región.

"Cada diócesis y Vicario hispano ha de nombrar un Comité Pro-Encuentro que se encargue de coordinar la estrategia de participación del pueblo," comentó. La reflexión se hará localmente, y sólo aquellos que hayan participado en el proceso podrán ser



P. Vizcaino



P. Estevez

nombrados delegados oficiales para las reuniones de agosto en Washington."

El Secretariado Nacional, con el mandato de los obispos indicará el número de

representantes oficiales de cada diócesis, según el número de población hispana.

Todo el proceso de participación seguirá un modelo semejante al utilizado para la Conferencia de Detroit, 'Una llamada a la Acción.' "Creo que nuestra presencia en Chicago ha sido positiva," indicó el Padre Estévez.

"Personalmente he detectado que la realidad de Miami es bastante desconocida. Quizás por nuestra situación geográfica también nosotros nos mantenemos al margen de la realidad nacional. Pero de hecho lo que dejemos de aportar nosotros se quedará sin aportar."

El Padre Estévez es profesor del Seminario Mayor de Boynton Beach y asistió a las reuniones como representante oficial de la Archidiócesis. La presencia del Padre Vizcaino en Chicago fue en calidad de consultor, de los obispos hispanos de la nación con

quienes ha colaborado para la redacción del prólogo a la carta pastoral que los obispos dirigirán en un futuro próximo a la comunidad hispana de la nación.

El Padre Vizcaino es profesor de teología en la Universidad Internacional de la Florida (FIU), y director espiritual del seminario menor de la archidiócesis de Miami.

Durante las próximas semanas seguiremos informando sobre la participación local de la archidiócesis en la preparación del Encuentro Nacional.



El pasado jueves fué ordenado Diacono por el Arz. Edward A. McCarthy el joven cubano Sergio García Miró, de 39 años. En las fotos, sacerdotes y familiares (arriba) aplaudiendo después del aceptación pública del candidato (dcha.) y Sergio acompañado de sus padres durante la procesión de entrada hacia la capilla del seminario mayor, donde tuvo lugar la ceremonia del diaconado.

La mujer Cubana heroína de la Cuba martir

POR EL DR. MANOLO REYES

Desde la isla mártir los Castro-comunistas tratan de exponer una titulada verdad a través de sus medios publicitarios para impresionar la opinión interna y externa.

Pero una cosa es lo que divulga la prensa roja, y otra bien diferente es la verdad de los hechos.

Tomemos por ejemplo una de las llamadas noticias que han divulgado los Castro-comunistas a través de la Radio Roja de La Habana.

El ocho de marzo deberá celebrarse en Cuba un supuesto "Día Internacional de la Mujer".

Y las voces esclavas del Castro-comunismo han estado pregonando que la mujer se ha unido incontestablemente al desarrollo de lo que los rojos han llevado a Cuba.

Es decir, están presentando una imagen externa a los ojos de los demás, como si la mujer cubana prestar su cooperación al régimen, sin coacción, sin terror y con agrado, con deseo. Cuando la verdad de los hechos es otra totalmente diferente. La mujer cubana, símbolo de abnegación y sacrificio se ha visto forzada a realizar las más insospechadas tareas, so pena de sufrir la venganza del régimen que ostenta el poder en Cuba.

Desde su más temprana edad, se alfabetiza a las niñas cubanas en los edificios de becas, de la llamada isla de la juventud o isla de adoctrinamiento en Isla de Pinos. Y en esos lugares sufre la lejanía de su hogar, carece del amoroso calor de una madre o un padre. - Crece lejos de los valores espirituales de la región, en un ambiente ateo y materialista.

Todo esto el régimen lo silencia, como tampoco admite que se cuentan por cientos...el número de muchachitas cubanas que hastiadas de ese sistema

horroroso se han quitado la vida, ¡se han suicidado!

Luego, la mujer cubana adulta inenarrable que pasar por el dolor destrozado porque el esposo ha sido separado de él, bajo coacción, ya que el régimen lo envía a cortar caña y a ella la envía a realizar otras faenas agrícolas en sectores distintos...o la pone a fregar y a limpiar las calles de La Habana u otras ciudades, al estilo del mundo comunista. Jamás la mujer cubana había sufrido como hoy tantos vejámenes. Y todavía el régimen se jacta de que en homenaje al Día Internacional de la Mujer, cien mil mujeres cubanas más serán incorporadas al llamado trabajo "voluntario".

La realidad es que cien mil hogares cubanos más serán -destrozados o no se formarán nunca.

Por eso...jamás nos cansaremos de rendirle nuestro tributo de respeto y admiración a la mujer cubana, a la bravía mujer cubana, allá en la isla y aquí en el exilio...porque ella es en sí la gran heroína del terrible drama de la Cuba Mártir!

Más de 50,000 firmas para anular ordenanza

Los oponentes a la ordenanza que daría igualdad de derechos a personas que se proclaman abiertamente como homosexuales, planean lanzar su campaña a nivel nacional.

El pasado martes 2, el grupo conocido como "Salven a sus hijos, Inc." se presentó ante la Comisión del Condado de Dade que había propuesto tal ordenanza, con más de 50,000 firmas oponiendo la ordenanza.

Uno de los líderes del grupo Robert Brake, ha afirmado que

para hoy viernes se habrán recogido unas 70,000 firmas.

Brake explicó que la comisión "tiene ahora que convocar una elección especial antes del 29 de junio, o rescindir la propuesta ley—después de haber verificado la validez de las firmas.

"No creo que la Comisión trate de proponer otra ley, como ésta después de la reacción de la comunidad" dijo Brake.

Durante una reciente conferencia de prensa en la lujosa

residencia de Anita Bryant, la cantante anunció que se le había cancelado el contrato para un programa de televisión por haber expresado públicamente sus opiniones y haber luchado por la protección de sus hijos,

Robert Kurst, activista homosexual en favor de la ordenanza manifestó que los homosexuales ocupan de hecho empleos en diversas profesiones pero están cansados de tener que ocultar su identidad, por miedo a discriminación.

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POR EL CARDENAL
EDUARDO PIRONIO

La Cuaresma es un caminar juntos hacia la Pascua...hacia nuestra muerte con Cristo y nuestra resurrección con El, como hombres nuevos...

¿Cuáles serían las líneas fundamentales para una auténtica espiritualidad del hombre nuevo?

Ante todo, la Conversión. Es preciso sentirla como necesidad vital. El hombre nuevo surge sacramentalmente por "el tránsito"—la pascua—de las tinieblas a la luz, de la muerte a la vida, del pecado a la gracia. Eso ocurrió un día en el Bautismo. Fuimos liberados del poder de las tinieblas y trasladados al Reino del Hijo de su amor.

Nos volvimos al Padre (nacimos en El "por el agua y el Espíritu") y nos sentimos hermanos.

Eramos verdaderamente "nuevos". Porque éramos libres, fraternos, señores de las cosas. Se realizaba plenamente en nosotros "la imagen de Dios". Todo era justo alrededor nuestro.

Pero el pecado quebró la armonía. Rechazamos el amor del Padre y derramamos la sangre del hermano. Desde entonces los hombres se resisten y desconfían. Se multiplica la injusticia y la opresión. Es el drama de un hombre oprimido por otro hombre o de un pueblo oprimido por otro pueblo. Hemos roto la comunión que nos hacía felices. Entró en el mundo la tristeza, la desesperación y la muerte.

La "novedad" en Cristo exige una profunda conversión. Lo cual supone en nosotros la clara conciencia de que algo no anda y tiene que cambiar. Supone, también, la experiencia de que Dios es Padre y nos espera. La transformación la opera Dios en nosotros: "Os daré un corazón nuevo, infundiré en vosotros un espíritu nuevo, infundiré mi espíritu en vosotros". La conversión es una respuesta comunitaria al llamado urgente del Señor: "Volved a mí de todo corazón, con ayuno, con llantos,

Estamos ya en Cuaresma. Es época de renovar nuestra fe y caminar más cerca de Dios.

La Iglesia nos sugiere que revitalicemos nuestro compromiso cristiano. ¿Cómo? Pues cada cual tiene sus virtudes y sus faltas. Quizás una asistencia más regular a la Misa, quizás una lectura más asidua de la Palabra de Dios. ¿Por qué no tratar de practicar más a menudo la caridad?

Una vez un viajero caminaba por un bosque en busca de la ciudad. Se encontró con un leñador y le preguntó cuánto tiempo le tomaría llegar a la ciudad. "No sé," respondió el leñador. Siguió caminando el viajero, y después de unos 20 metros, oyó que el leñador le gritaba: "¡Le tomará una hora!" Sorprendido, el viajero preguntó: ¿Por qué no me lo dijo antes?"

—"¡Pues no sabía la velocidad de su marcha!", contestó el leñador con cierta

CUARESMA... juntos

hacia la Pascua

Para morir y resucitar con Cristo.

Para hacernos 'nuevos'. Para hacernos libres, fraternos, señores de las cosas.

Para abrirnos al Señor misterio vivo en nosotros, y con El y por El abrirnos a los hermanos.

Para vivir en diálogo y ser testigos profetas y servidores.

Para sufrir y llorar sin perder la alegría porque sabemos que Cristo resucitó y camina siempre con nosotros.



con lamentos. Desgarrad vuestro corazón y no vuestros vestidos; volved a Iavé vuestro Dios, porque El es clemente y compasivo, tardo a la cólera, rico en amor."

Y la "novedad de vida" en el hombre va siempre unida a la acción del Espíritu Santo. Nos hace "hijos" y nos conduce. Nos hace profundamente interiores y grita en nosotros al Padre "con

siempre es tiempo...

...para vivir el evangelio



Por el Padre José P. Nickse

sonrisa.

¿Sabes tú, amigo lector, la velocidad de tu marcha?

Nuestra preparación cuaresmal debe de ser de acuerdo con la velocidad de nuestra marcha. Si fallamos en la práctica de los sacramentos, es la oportunidad para renovar nuestra vida sacramental. Si fallamos en el conocimiento de nuestra fe, es la oportunidad para aprender más sobre nuestra Iglesia.

Dicen que un viaje de mil millas comienza con el primer paso. No importa lo lejos que nos sintamos de Dios, lo importante es ese primer paso del regreso.

Hace algunos días recibí una carta con el siguiente pensamiento: "El placer de morir sin pena, vale la pena de vivir sin placer." En medio de tantos placeres desordenados que nos brinda el mundo de hoy, es necesario hacer un alto durante Cuaresma y tomar inventario espiritual.

Recuerden que si tienen alguna pregunta o si desean sugerir algún tema para esta columna me pueden escribir a:
SIEMPRE ES TIEMPO
PO Box 38-1059
Miami, Florida 33138
¡Que el Señor siempre les bendiga!

gemidos inexpressables." Es el Espíritu de la interioridad, de la oración, de la contemplación.

Nos hace "hermanos" y "solidarios". Reparte sus dones y carismas, distribuye las misiones, para que en realidad se haga un solo cuerpo, un solo pueblo, un solo templo. "Todos hemos bebido en un mismo Espíritu." Vivir "en el Espíritu" es vivir en profunda contemplación. Pero es, también, acompañarnos en la esperanza.

El hombre nuevo es el hombre animado y conducido por el Espíritu. Por lo mismo, el hombre de la interioridad profunda y la contemplación, el hombre del anonadamiento y la cruz, el hombre de la alegría y la esperanza en el amor.

Es preciso volver a la oración, al encuentro personal y vivo con el Señor.

Una primera exigencia del hombre nuevo es el reencuentro consigo mismo. Lo cual exige interioridad y reflexión, apertura a Dios en lo hondo. Sólo desde ahí nos abriremos al otro.

Cuando hablamos de contemplación no queremos indicar un modo de evasión, sino de auténtica presencia, de máxima actividad y compromiso.

El hombre nuevo es el hombre del diálogo, de la profecía y del servicio. Sólo puede dialogar de veras el contemplativo, el que está acostumbrado a recibir la Palabra y a realizarla. Sólo puede servir incansablemente el hombre del equilibrio interior por el silencio. Sólo puede hablar, comunicar al otro la salvación, el hombre acostumbrado a orar.

Tal vez nos falte aprender a orar de nuevo. O simplemente a orar. ¿Cómo puede orar un hombre si no tiene experiencia de la paternidad divina y conciencia radical de su pobreza? En el corazón del hombre nuevo está siempre la súplica: "Maestro, enséñanos a orar."

El hombre nuevo—hombre de la Pascua— vive en Cristo la Kénosis. Sólo desde el total desposeimiento o vaciamiento se adquiere capacidad para asumir plenamente a los demás, para morir por los demás. Sin perder la propia identidad—antes, al contrario, para afirmarla y expresarla—hay que asumir "la forma de esclavo." "Hacerse todo para todos." Ser varón de dolores y sabedor de dolencias." El hombre nuevo es el hombre hermano que sabe "llorar con los que lloran y alegrarse con los que se alegran."

El hombre nuevo renace cada día desde la fecundidad serena de una muerte. No es el hombre resentido y triste, amargado, pesimista y agresivo. Es el hombre que contagia la profunda alegría de la Pascua. No es el hombre que destruye y mata. Es el que cada día enseña a vivir resucitando. No es el hombre que odia y que divide. Es el que ama, une y redime. No es el que vive en las tinieblas. Es el que renace cada día en nueva luz. Es el que diariamente es conducido por el Espíritu a la cruz fecunda de la Pascua. Cristo ha pasado a la nueva humanidad por la sangre de la cruz.

Hablamos continuamente de

"dar la vida". Y eso es muy fácil con la muerte. Lo verdaderamente difícil es seguir viviendo: entregarnos al amor, asumir la cruz y seguir sirviendo con alegría.

Por eso el hombre nuevo es el que aprende a saborear adentro la fecundidad de la cruz y a gritar como San Pablo: "Para mí no hay alegría más grande que la cruz de Nuestro Señor Jesucristo, por la cual el mundo es un crucificado para mí y yo un crucificado para el mundo." "Me alegro por los padecimientos que soporto por vosotros."

El hombre nuevo es necesariamente alegre. ¡Qué alegría! Es una de las realidades cristianas que han desaparecido de nuestro mundo "secularizado", de nuestro mundo "divertido". Quizás porque hemos "superficializado" las cosas y "vaciado" de cruz el cristianismo. Fundamentalmente porque hemos negado "el amor" y olvidado "el Espíritu Santo". La alegría es fruto del amor que ha sido derramado en nosotros por el Espíritu Santo que nos ha sido dado.

La alegría del cristiano no es rechazo de la cruz. Al contrario, si es honda y verdadera, nace de ella. Tampoco es una cómoda y superficial evasión de la realidad que sacude y que lastima. Es una convicción muy fuerte e in-conmovible de que la salvación ha llegado.

Vivir en la tristeza es haber perdido el horizonte de la salvación. Lo doloroso cuando esta tristeza se comunica a los otros como una forma de muerte. Es lo que les pasó a los desalentados discípulos de Emaús, en la misma tarde de la Resurrección, antes del descubrimiento del Señor.

El hombre triste es un hombre replegado: no vive para los demás. Lo doloroso es que no siente que Dios vive para él.

Un hombre triste no asume con coraje su vocación divina. Se siente marginado—o se automargina culpablemente—de la construcción positiva de la historia. Además, se vuelve desesperado y angustiosamente agresivo. Cree que la violencia es el único camino para el cambio. Ha perdido ya la confianza en el hombre. También, quizás, en la eficacia intrínseca del Evangelio. Fácilmente asume el destino trágico de los "profetas de calamidades" esencialmente cerrados a la esperanza, a la salvación, al Reino.

En realidad el hombre nuevo supone siempre el contexto de una verdadera comunidad cristiana, animada y conducida por el inextinguible Espíritu del Dios Fiel, que vive auténticamente en el amor, se nutre en la oración y se expresa sencillamente en la alegría.

Es lo que nos describe San Pablo al terminar su Primera Carta a los Tesalonicenses: "Vivid en paz unos con otros...nadie devuelva a otro mal por mal, antes bien, procurar siempre el bien mutuo y el de todos. Estad siempre alegres. Orad constantemente. En todo dad gracias, pues esto es lo que Dios, en Cristo Jesús quiere de vosotros. No extingáis el Espíritu."

Pablo VI sobre la Cuaresma

"Tenemos necesidad de saber escuchar"

Queridísimos hijos: Vienen a nuestros labios las palabras del Salmo: "Venid, hijos, y oídme" (Sal 33, 12). Hay tanto alboroto de voces apasionadas y escan-

dalosas a nuestro alrededor; hay tanto estruendo de gritos, amenazas, lamentos, discusiones, que fácilmente se nos escapa el significado de las

palabras verdaderas y dignas de atención. La baránda del pluralismo de opiniones, tantas y tan opuestas, hace disminuir la atención y la comprensión de las

palabras mejores. Tenemos necesidad de saber escuchar.

Y escuchar quiere decir ante todo callar. Tenemos necesidad todos de silencio. De silencio

interior. Estamos en un período que el calendario religioso llama "cuaresma" y que, como primer don de una vida espiritual recuperada, nos debería ofrecer un poco de silencio: procuremos hacerlo nuestro. El silencio restablece en nosotros la capacidad de dar significados exacto a las muchas voces exteriores, frecuentemente insípidas y perturbadoras. Hablamos de significado humano, moral, vital. Este primer esfuerzo de reservar en nosotros una celda de silencio y de escucha reflexiva, devuelve a nuestro pensamiento la libertad de juzgar, de hablar con la propia conciencia dentro de nosotros mismos, y de descubrir el vacío interior que el estrépito exterior ni llena ni sacia.

Entonces nuestro silencio se hace palabra, palabra nuestra. Y si de verdad es nuestra y brota del fondo de bondad que cada uno llevamos dentro, esta palabra personal provoca actitudes nuevas, y al mismo tiempo libres y obligadas, de forma que nos define idealmente hasta hacernos comprender la necesidad de una ayuda superior a nuestras incapaces veleidades, para ser lo que debemos ser, verdaderas personas. En ese momento la oración surge casi espontáneamente en la intimidad de este monólogo del corazón sincero: se acusa humilde y fuerte la necesidad de Dios. Y no queda sin respuesta, inmerecida e inesperada: ¡Dios habla en el silencio interior!

Es éste el augurio que hacemos, bajo la protección de María, para la experiencia de cada uno de nosotros.

(20 de febrero)



Volar... tampoco es fácil para la cometa. Pero estos tres muchachitos de Immokalee persistieron casi media hora hasta lograr levantarla por el aire. Para hacerlo tuvieron que dejar a un lado los juegos y la bicicleta....

Es Cuaresma y también nosotros hemos de levantarnos y volar....

Dejar de lado lo que nos estorba y nos impide caminar hacia la Pascua...

Convertirnos y vivir como bautizados... como hombres y mujeres renovados.

(Ver artículo del Gard. Pironio en la pág. 27)

Planifican participación del pueblo en II Encuentro Nacional Hispano

Unas 90 personas de toda la nación participaron la semana pasada en Chicago en las reuniones preparatorias del Segundo Encuentro Nacional Hispano de Pastoral que tendrá lugar en Washington del 18 al 21 de agosto.

Directores diocesanos y Vicarios hispanos de las diversas diócesis pasaron cuatro días de reuniones reflexionando sobre la identidad de la comunidad católica hispana de esta nación y sobre la metodología a seguir para lograr una total participación del pueblo en el desarrollo del Encuentro de agosto, que tendrá como tema la evangelización.

El sistema de trabajo durante las reuniones fue uno de participación por equipos en ambiente de fraternidad, planificación seria, estudio, oración y compromiso, según informaron los participantes de

Miami, padres Felipe Estévez y Mario Vizcaino.

Las primeras sesiones se dedicaron a la reflexión sobre la realidad hispana. Los participantes escucharon al Dr. Enrique Dussell, teólogo e historiador latinoamericano, la Dra. Lucy Cohen, antropóloga de la Universidad Católica de América y Moisés Sandoval conocedor de la historia del hispano en los Estados Unidos.

"Fruto de la reflexión de conjunto fue una toma de conciencia sobre la diversidad hispana de la nación," comentó el Padre Estévez.

"Se acordó el uso del término 'unidad en pluralismo' para resaltar la noción de respeto a las diversas culturas hispanas y la necesidad de promover autores étnicos que hagan la interpretación histórica de la propia cultura," añadió el Padre Vizcaino al señalar que de hecho

Estados Unidos es la quinta nación hispana del mundo con más de 20 millones de hispanos.

"Creo que resultó interesante la aportación del Caribe," dijo el Padre Estévez. "Quizás por primera vez a nivel nacional puertorriqueños, dominicanos y cubanos tomamos conciencia de todo lo que nos une y de la aportación que debemos a la comunidad nacional."

En su opinión, quizás hasta el momento la hispanidad de los Estados Unidos se había limitado en cierto modo a la experiencia chicana y méxico-americana. Para el Padre Vizcaino, la aportación de Miami a la Nación es importante en este respecto, por contar con gran variedad de grupos hispanos.

Las reuniones en Chicago también trataron los aspectos prácticos para llevar la

(Pasa a la Pág. 26)

Este dibujo representa gráficamente a la comunidad hispana de la nación —Un pueblo en marcha—, peregrino hacia el Padre y se utilizará en nuestras informaciones sobre el II Encuentro Nacional Hispano.

