



The VOICE



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By Abp. Carroll at St. John Vianney

College seminary announced

A new era in the training of future priests in South Florida will begin this Fall when the minor seminary in Southwest Miami will become "St. John Vianney College Seminary," Archbishop Coleman F. Carroll announced this week.

"After considerable planning and serious deliberations by the Board of Trustees of both Archdiocesan seminaries," Miami's Archbishop declared, "I am happy

to announce the decision to develop the present junior college division at St. John Vianney Seminary into a four-year college seminary, commencing with the 1977-1978 academic year."

The present bi-lingual and bi-cultural junior college will add a third year beginning September 1977 and will commence the fourth year in September 1978.

The Bachelor of Arts

degrees will be given at the end of the fourth year through the Major Seminary of St. Vincent de Paul, Boynton Beach. However, the new four year college in 1978 will seek its own accreditation from the Southern Association of Colleges which at present also accredits the present Junior College at St. John Vianney.

"There is a real sense in which the quality of priestly formation determines the

quality of the religious life of the archdiocese," Coadjutor Archbishop Edward A. McCarthy said. "For this reason seminaries must be one of our highest priorities.

"The new program will provide greater educational advantages for our future priests, and prepare them to serve our people more effectively. We should pray that many young men will enter the program so that our desperate

need for priests might be met," he said.

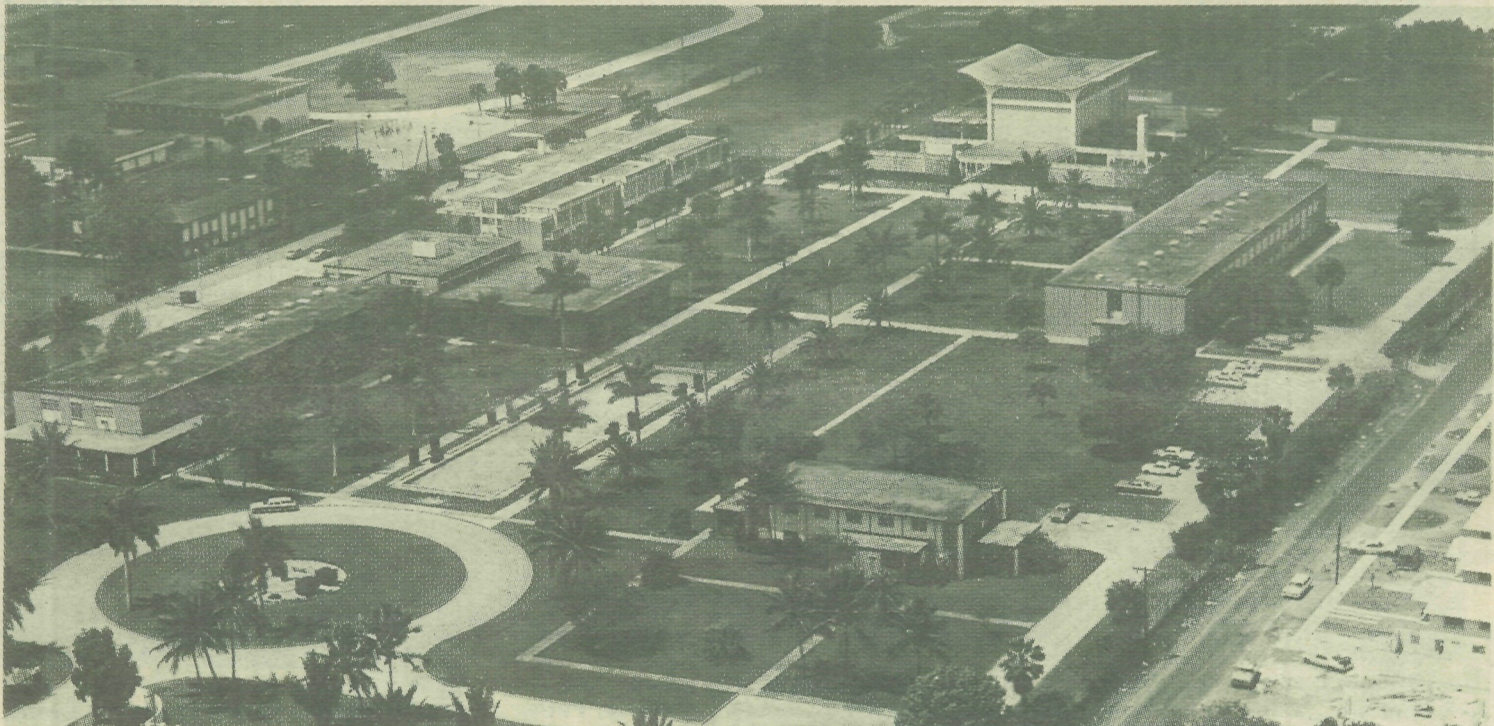
"In the present circumstances of the Church in the United States and, especially, in the Southeast where there are so many special needs, it is considered fitting that the formation of future priests be provided by two four year institutions: a four year college and a separate four year institute of theology," Archbishop Carroll said.

"In this newly revised program of academic and spiritual formation, the high school level of the Minor Seminary is eliminated in favor of concentration on vocations at the more mature level of college and theology.

"The two divisions of the Seminary will have as a major thrust the bi-lingual, bi-cultural training of priests for the Spanish-speaking populace in the United States," the Archbishop said.

Initially, both seminaries will serve the five dioceses of the State of Florida as well as other dioceses in the South, in Puerto Rico and the islands of the Caribbean.

"The month of March is dedicated to prayer for Vocations to the Priesthood (Continued on Page 2)



The establishment of St. John Vianney College Seminary was announced this week by Archbishop Coleman F. Carroll.

Parish contributions to the ABCD totaled slightly over \$2 million at the report meeting where Archbishop Coleman F. Carroll and Coadjutor Archbishop Edward A. McCarthy are shown looking at preliminary pledges from parishes. The drive to aid the needy is moving into its final stage. Special gifts pledges and pledges from individuals who have not yet donated to the drive are expected to continue within the next few weeks. Meanwhile several planned projects are held in abeyance until the total number of pledges are reported. See pictures, P. 11.

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Espanol Pages 24-28

Inside

Classified 23
Cultural Arts ... 20
Editorial 6
It's a Date ... 18, 19
Know Your
Faith 13
Movies & TV ... 21
Prayers 16
Spanish ... 25, 28
Walsh 7
Youth 12

By Abp. Carroll at John Vianney

College seminary announced

(Continued from Page 1)

and Religious Life. May I ask the priests and faithful of the Archdiocese to pray ever so fervently for an increase of vocations to the priesthood so that the spiritual needs of the People of God will be met. May God grant that many young people will seriously consider committing their lives to the service of others as a priest or Religious," Archbishop Carroll said.

Archbishop Carroll has met with consultors during the past two years and various committees on numerous occasions to discuss the possibility of the four year college seminary.

Leading educators have been consulted with regard to needs of personnel and faculties. Priests of the Archdiocese of Miami will comprise most of the teaching staff. Msgr. John J. Nevins is the rector of the college seminary.

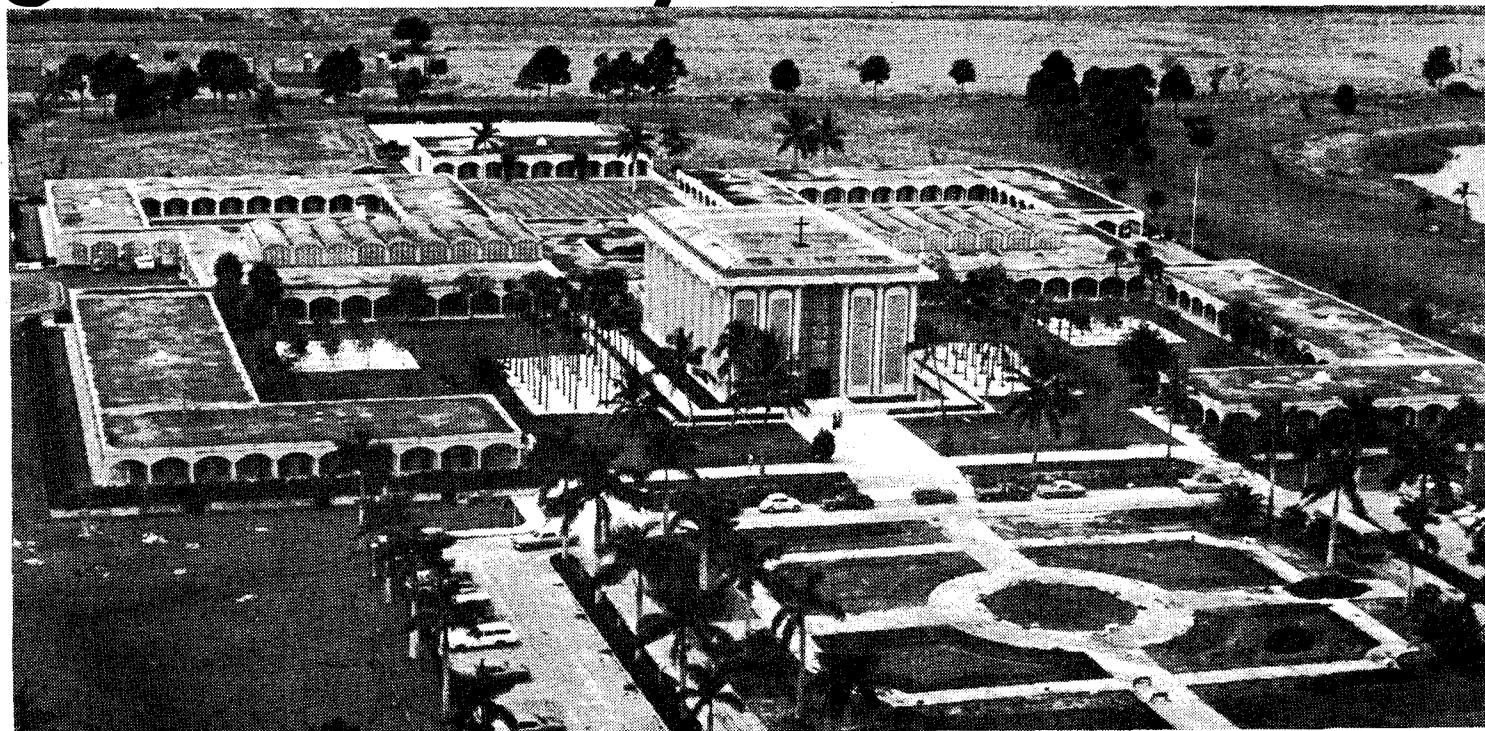
"Guard the trust" were the words of St. Paul to Timothy which I believe may be appropriately re-echoed at this week's announcement of the development of St. John Vianney College Seminary," Msgr. Nevins said.

"A sacred trust is given to Catholics of each era to pray earnestly and devoutly that the present and future generation will be adequately served spiritually by dedicated and service-oriented priests.

"How many young men of college age from this Archdiocese and other dioceses will be inspired by this institution, will seek admission to it, and will receive here the first formation as aspirants to the priesthood, will depend upon our deep faith, intense prayer, and diligent work.

"Throughout the country a number of seminaries have closed for one reason or another, but the daring challenge has been expressed by Archbishop Carroll and vigorously supported by Archbishop McCarthy that we must maintain an optimistic, and never a 'defeatist' attitude, against seemingly difficult circumstances relative to our period of history.

Plans for the archdiocesan seminary, one of the first in the southeast United States, were announced by Archbishop Coleman, F. Carroll just six



Major Seminary of St. Vincent de Paul will become an Institute of Theology when the College Seminary transition is completed



Meeting at St. John Vianney Seminary with Archbishop Coleman F. Carroll and Coadjutor Archbishop Edward A. McCarthy (head of table) were clockwise Msgr. Noel Fogarty, Chancellor; Father Thomas Foudy, Msgr. James J. Walsh, Father Manuel Fidalgo, Father John Block, Father

Urban Voll, O.P., rector, major seminary; Father John Crowley, Father James Murtaugh, Father Lawrence Lyons, Father Thomas Dennehy, Msgr. David Bushey, Vicar for Religious; and Msgr. John Nevins, St. John Vianney Seminary Rector.

months after his installation as first Bishop of the newly-established Diocese of Miami. In the papal document founding the new See, the late Pope Pius XII had only one directive, Archbishop Carroll recalled; the founding of a minor seminary to provide a sufficient number of spiritual leaders for the southernmost diocese in the nation.

Ground was broken on June 7, 1959 for the seminary, named for the famed Cure of Ars, patron of parish priests. An initial class of 64 candidates

for the priesthood was welcomed on Sept. 8 of that year.

A staff of four priests of the Congregation of the Mission, usually called Vincentian Fathers, taught initial classes, as work was rushed on a nearby faculty residence.

Within one year, as student enrollment doubled and the curriculum was extended to include the first year of college, it became evident that another building was urgently needed to provide classrooms and living quarters for the junior

college.

In the Fall of 1960, the structure, now known as the administration building was blessed by the late Msgr. William Barry, P.A. on the first anniversary of the seminary's founding.

On Dec. 16, 1962 the present college building, which also housed a chapel, was blessed by Archbishop Carroll who reminded the many visitors participating that the seminary is "The center of life of the Diocese."

The "crowning glory" of

St. John Vianney Seminary came to the 30-acre campus on Jan. 16, 1966 when the Chapel of St. Raphael was solemnly dedicated by Lawrence Cardinal Shehan of Baltimore in the presence of throngs of hierarchy, clergy, Religious, and laity from areas throughout the country.

Early in 1967, Archbishop Carroll blessed still another addition to the seminary complex, when a new dormitory and classroom building replaced the original residence hall.

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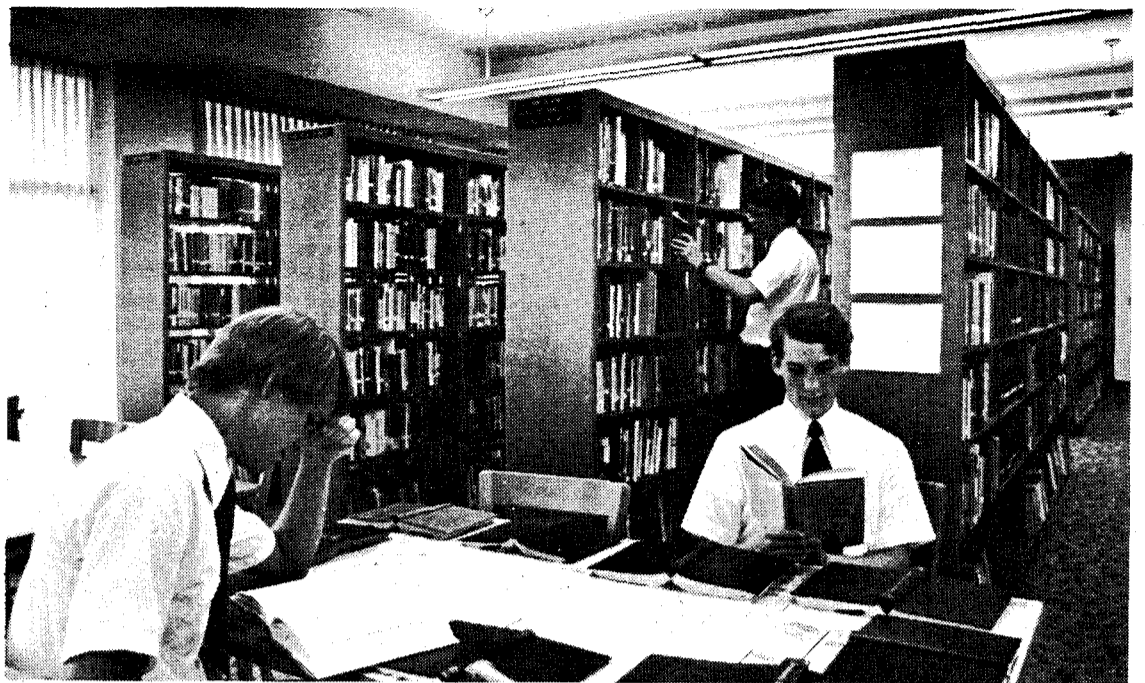
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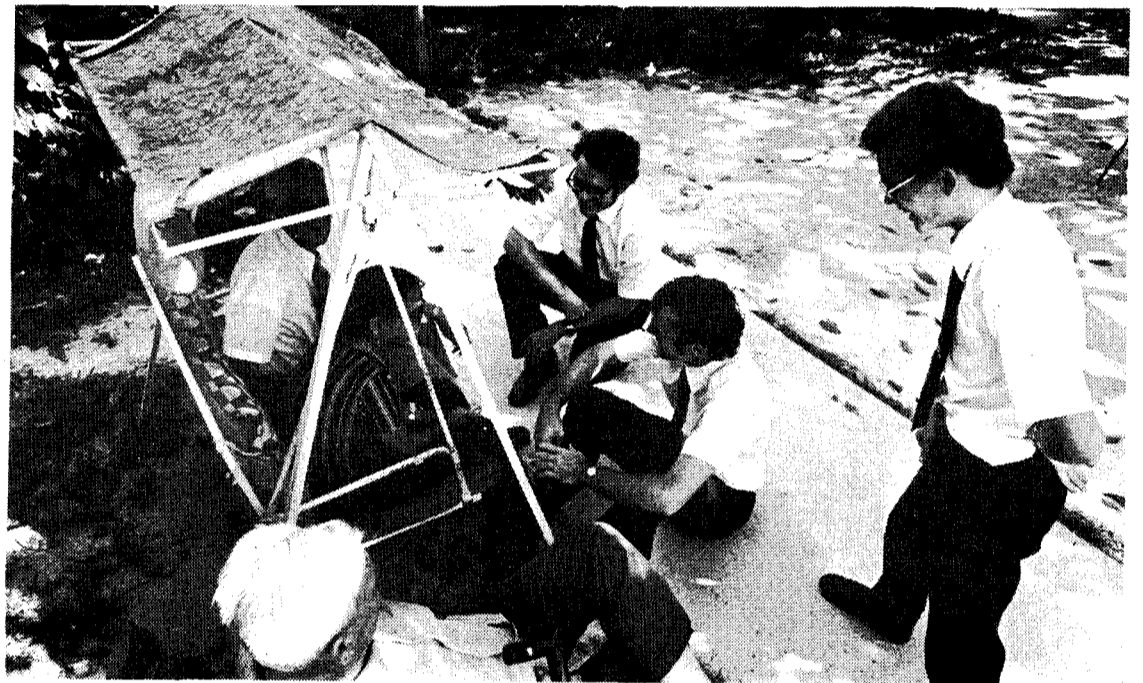
A day on campus of what will be our College Seminary



Rector of college seminary, Msgr. John Nevins, stops before a statue of St. John Vianney, to talk with Karl Krauser and Malcolm Burns, both studying for the priesthood of the Archdiocese.



Future priests are shown in the library of St. John Vianney College Seminary.



College students are involved in community life through service projects. Tom Misick, Liam Quinn, and Joe Hubbell, visit a home

for the aged in Princeton, located in South Dade County.



Seminarians return to college building following Mass in St. Raphael Chapel on the southwest section campus.

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Freedom not given, only taken, states Russian dissident

WASHINGTON—(NC)—Freedom is never granted in the Soviet Union; it is only taken, Soviet dissident Vladimir Bukovsky said here.

Soviet law is not implemented but exists only for propaganda purposes, while the country is under the arbitrary rule of a small circle of Communist party bosses, Bukovsky



VLADIMIR BUKOVSKY

told an overflow crowd of about 500 persons at George Washington University.

Bukovsky, 34, has spent most of the last 13 years in Soviet prisons and mental hospitals. He became known in the West for smuggling out evidence that sane non-conformists were being sent to Soviet psychiatric hospitals. He was released last Dec. 18 from a prison near Moscow where he was in the fifth year of a seven-year term for anti-Soviet agitation.

THE FORD administration had acted as an intermediary in arranging the release of Bukovsky in exchange for the release by Chile of Luis Corvalan Lepe, chief of the Chilean Communist party, jailed since 1973.

Soviet psychiatrists told Bukovsky "there are no laws in the Soviet Union. So anyone who appeals to such laws is crazy," he said here.

Bukovsky said he would not be addressing the university audience here if it had not been for the publicity and moral support given by the West. He said, Western support for human rights in the Soviet Union must be consistent and persistent to be effective.

Many of those with whom he worked in the Soviet Union to prod the government to recognize the human rights of Soviet citizens object to the use of the word "dissident," Bukovsky said. The Western press, not those seeking greater freedom in the Soviet Union, has applied that label, he said.

POINTING out that the word implies some sort of schism, or split, he said he and other Soviet advocates of human rights have not separated from the Communist system. They have never been part of the system since its establishment in 1917, he explained.

THE DRIVE for free expression is strong in various sectors of Soviet society, Bukovsky said. The various nationalities in the Soviet Union, particularly the Ukrainians, the Baltic peoples, the people of the Caucasus and other ethnic groups are seeking greater autonomy. Members of various religious denomination seeking greater religious freedom and workers deprived of the right to strike and of freedom to change jobs easily also exert pressure, he said.

Bukovsky pointed out that students who criticize the Soviet system are subject to expulsion, failing grades or denial of good jobs after graduation. In 1961 he was expelled from Moscow University, where he was a biology student, for distributing the book "The New Class," by Milovan Djilas, the Yugoslav dissident, which criticized Communist party bureaucrats.

Civilian court hears trial of priests, nun

CARTAGENA, Colombia—(NC)—Lawyers defending two priests, a nun and a laicized priest accused of subversion have succeeded in moving their trial from a military to a civilian court.

They also argued successfully for an investigation of alleged brutality by the Colombian marines during the raids in which the defendants were arrested.

Judge Francisco Sierra, of the Supreme Court, sent to a Cartagena civilian court the trial of Fathers Rafael Geney Morales and Cesar Augusto Rojas, Sister Herlinda Moises and Evarardo Martinez, a former priest. They are members of a pastoral team serving parishes in the slums around Cartagena.

The four Church workers were arrested during raids last November on the bay parishes of San Jeronimo, Santa Ana and San Lorenzo. Marines desecrated the Eucharist and ripped apart walls, ceilings, floors and furniture in what

they said was a search for hidden weapons.

At the end of November authorities here arrested Father Pedro. Nel Luna and three Assumptionist nuns, Sisters Gloria Fajardo, Blanca Martinez and Imelda Martinez. They also held Jose Manuel Hoyos, described as a former guerrilla who worked for the pastoral team.

Charges of brutality against security forces were filed by two of the arrested priests, who claimed they had been tortured while undergoing interrogation.

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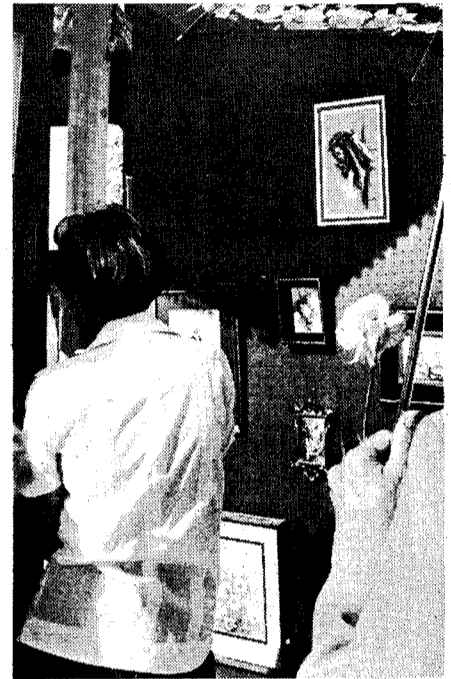
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It's fiesta time again



People flocked to Centro Mater's annual Fiesta Guajira last weekend. Many artists had donated works of art which were then placed on sale for the public (right) and youngsters had the treat of eating food representing all the different provinces of Cuba.



Christian Dior makes a big splash in madras

Get into the swim of things in this 2-piece cotton madras cabana set designed by Christian Dior. The side-vented striped top has four big button-flap pockets. Solid color signature trunks complete the look. Both pieces come in S, M, L, XL sizes.
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College Seminary a sign of vitality

The announcement of the establishment of St. John Vianney College Seminary is an impressive witness to the growth and vitality of the Catholic Church in the State of Florida.

This may come as surprising news to the many recently settled residents from northern cities where the population has been decreasing, many Catholic schools have closed and the seminaries have small student bodies.

However, those who have lived in this state for some years, will realize that the Church in this area has been constantly expanding and Florida's five dioceses have been exerting every effort to meet the needs of a large Catholic population.

A recent statement by the U.S.

Chamber of Commerce revealed that 14 of the 20 fastest growing cities in our nation are in Florida. This presents a tremendous challenge to bishops, priests, Religious, and laity. It is a happy challenge, one that we can all welcome as we prepare to see new parishes, schools, and institutions, rise to serve our people.

The new liberal arts college is an important part of this enormous growth pattern. It is being established to meet the college level vocation needs of all Florida's dioceses, the Church in southeastern United States and those Spanish-speaking dioceses which are greatly interested in the bilingual and bicultural education that both our seminaries offer.

It will serve a unique role because there

is no college seminary south of Washington, D.C. and east of New Orleans. It will carry on the same high standards maintained by St. Vincent de Paul Major Seminary in Boynton Beach and expected to receive full accreditation from the Southern Association of Colleges and Universities.

Archbishop Coleman F. Carroll in announcing the liberal arts college seminary reminds all our people of the urgent need to pray and work for vocations to the priesthood and religious life. St. John Vianney College Seminary stands as a bold act of confidence in the support of our people and the goodness of God to provide the Church in Florida with priests in the years to come.

How about it, Father Hesburgh?

Father Theodore Hesburgh, president of Notre Dame University, has come under criticism from some quarters for accepting the presidency of the Rockefeller Foundation recently.

Critics have said the Rockefeller Foundation has supported abortion and other anti-life projects and that Father Hesburgh allowed Planned Parenthood to hold a convention on his university's campus as indicative of his tolerance of those views.

Father Hesburgh counters that the Rockefeller foundation is not a major factor in the practice of abortion in this country and that "shouting at each other and waving signs" by pro-life activists has not brought any solution to the abortion problem either. He has consistently

declined to make a strong public stand on pro-life matters either as a member of the Rockefeller Foundation for 16 years or as a member of the Civil Rights Commission and has characterized the pro-life amendment drive as a "lost cause" which he did not want to join.

There is a degree of truth to what Father Hesburgh says about the futility of the pro-life activities so far. And you might justify his actions on the grounds that working quietly behind the scenes to bring a Catholic pro-life influence into the Rockefeller Foundation could be more effective than making a lot of noise in the streets.

But that raises the question: Is he really doing this?

Because of his position as one of the

most prominent and influential priests in America and his place at the head of a national Catholic university, it is not right for him to shoo away the questions about his heading a huge foundation that has apparently funded anti-life projects.

He owes the Catholic public an explanation of his own position on the issues and a clear and open statement of what the Foundation is and is not doing in the area of abortion. If the Foundation is clean the issue will die. If it is not clean, then he should state openly that he is trying to change it, or else resign and quit lending his Catholic prestige to its activities.

As a priest who was critical of Nixonian methods Father Hesburgh should not emulate the Watergate-like unresponsiveness to public questioning.

Meditation for the Third Sunday of 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: Moses was tending the flock of his father-in-law Jethro, the priest of Midian. Leading the flock across the desert he came to Horeb (Sinai), the mountain of God. There an angel of the Lord appeared to him fire flaming out of a bush...the Lord said, "I have witnessed the affliction of my people in Egypt and have heard their cry of complaint against their slave drivers, so I know well what they are suffering. Therefore I have come down to rescue them from the hands of the Egyptians and lead them out of that land into a good and spacious land, a land flowing with milk and honey." "But," said Moses to God, "when I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' if they ask me, 'What is his name?' what am I to tell the Israelites I Am

sent me to you." (Ex 3.1-3, 7-8, 13-14)

THEME: Though Moses had been brought up in the Egyptian court, had been raised in Egyptian ways and religion, and even had an Egyptian name, his ethnic consciousness arose within him to identify himself with his own people—the oppressed Hebrews. After killing an Egyptian in defense of a fellow Hebrew, Moses had to leave Egypt. He settled in Midian where he married well and had two sons. But God had great work for Moses, the liberation of the Hebrews from Egyptian oppression. If we consider the situation Moses is in we can see his difficulties in accepting the call of God. He is living happily and comfortably. His father-in-law owns large heads of sheep and is a respected priest. Moses' wife has

brought him happiness and bore two sons. God calls him to leave all of this and set upon a mission full of risks. He is being asked to carry out a mission far beyond his own capabilities. But his mission is not his own but God's and God will provide for the deficiencies of this human instrument. Moses, who would have fallen into obscurity, accomplishing little worth recording, becomes instead the liberator, the redeemer of the Hebrews under God's guidance and power. Even today Jews throughout the world on the feast of Passover retell the great story of Moses.

Jesus, the new Moses who was greater than Moses, begins his ministry with everything going against him. He comes out of obscurity from the humble village of Nazaret. Through his perfect obedience to the Father's will, he becomes not only the savior of Israel but of all mankind. But Jesus is superior to Moses in another way. Jesus is not only the instrument of God but the very presence of God among us.

SUMMARY: -Moses in following his own resources was forced into exile but in following God's will became the liberator of the Hebrews. -God enables Moses to

accomplish things far beyond Moses' own capabilities. Through obedience to the Father, Jesus carries out his ministry contrary to human standards for success.

QUESTIONS: 1- Moses went to a far country before realizing God wanted him to work among his own people. How can we have concerns about people far removed from us while overlooking those in need who are close to us?

2- In what ways do we as Christians receive the strength to work beyond our own capabilities and limitations?

3- Though we as Christians in seeking to help our fellow man share this goal with other people of good will, how are we different in what we do?

4- Why should we as Christians have an optimism in the face of the problems of the world and in the face of our own failures?

PRAYER: Father as you called Moses to bring freedom to his people, you have called us through Christ to bring freedom to all people. Help us to work to end suffering and oppression in the world particularly among those with whom we live and work. We ask this through our Lord and Savior, Jesus Christ. Amen.



By Msgr. James J. Walsh

New Rite reaches to causes of sin

It is less than two weeks since the use of the new Rite of Penance became mandatory for parishes. That is too short a time to judge how well our people are responding to it. However, the National Conference of Catholic Bishops one year ago stated that parishes could begin offering the options of the traditional confessional or face to face to confession. A number of parishes chose to begin the new rite, and their experience is very interesting.

In one large parish on the west coast, about 50 per cent of the people are confessing in a chair opposite the confessor. About half of them, the pastor reports, are above 40 years of age. Several other parishes have come up with similar experience, after a "slow start." It seems that the "new way" in time will become popular with a great many Catholics.

THOSE WHO have gone to confession since the Rite became obligatory have commented that the Church now seems more deeply interested and concerned about them as persons. The very structure of the Sacrament now, some have commented, makes them feel it is much more of a personal encounter with the Lord through the priest than it had been in the dark box with the anonymous voice of the confessor.

Now the priest "warmly welcomes and kindly greets the penitent," as the rite instructs him. He goes on to pray for the penitent for a moment, asking the grace of the Holy Spirit in this important event.

Then he reads a passage of Scripture or recalls it from memory and tries to relate the Word of God to the human need for sorrow and repentance or to reassure the penitent that God's

mercy as described in the Prodigal Son or the Shepherd leaving the ninety nine to search for the one stray sheep is as real today as when Mary Magdalen first experienced it.

Then the penitent makes his confession of sin, and the priest discusses with the penitent "his or her spiritual state" and offers counsel. Then he gives an act of penance or satisfaction. Ten new ways of expressing his sorrow are offered the penitent or he may choose appropriate words of his own and not be bound to a formula.

PEOPLE HAVE been impressed by the extension of the hand of the priest over them or the imposition of his hands on their head, as a sign of concern of the Church and the healing of the Lord.

Perhaps I have been talking only to those Catholics who have become more fervent in the practice of their religion the past few years because of their involvement in the current movements of grace, such as the Marriage Encounter, the Cursillo or the Charismatic Renewal. But at any rate these people are deeply interested in the new Rite because they sense an ongoing need of conversion of heart and greater intimacy with the Lord.

They find it a more personal experience of God's healing or reconciling love. There is no doubt that the steps of the Sacrament now do emphasize the Church's concern that we be convinced of the Lord's mercy and the transforming power of his grace. We are constantly being encouraged to believe that God is more anxious to heal us than we are to be healed.

IT IS ALSO designed to help us get to the causes of sin. For years a penitent may have been

confessing sins without realizing or recognizing the cause of the sins. A person may have been confessing anger constantly, whereas his real sin is pride. He gets angry because people do not give him the kind of adulation or praise he expects. Perhaps many have been confessing faults without ever mentioning the root problem. The "counsel" of the confessor can help hold the mirror up to know oneself better.

It seems likely also that the use of Scripture in confession is going to give many people in time a new interest in the Word of God. Some priests have been giving as penance the reading of passages which seem to relate well to the needs of a particular penitent. God speaking to us through his Word in the confessional can mean more interest in his Word at home.

It seems providential that the new rite has been promulgated right now. There was a "loss of the sense of sin" back in the sixties and early seventies. We became more conscious of "social evils" and less conscious of personal sin. This prompted Menninger to write his thought provoking book, "Whatever became of sin?" With the rediscovery of prayer a couple years back, a new awareness of sin as an offense against God was widely noticed. Confessional lines began to form again.

Today, the last of Vatican II's revisions of the Sacraments is part of our spiritual life. It is designed to bring us the forgiveness of God. But more than that it is meant to keep us reconciled to God and to each other, to heal us of our wounds. It is doing so in a new setting intended to meet our needs in the peculiar circumstances of our age.

By Fr. John Dietzen



Can a layman replace a priest at Mass?

Q. According to a recent news item, Father Hans Kueng (the German theologian) says that a layman can replace the priest at Mass if necessary. Can you explain how this could be? (New Jersey)

A. No, I can't explain how a layman or woman could preside as a priest at the Eucharist. I don't think Kueng could either.

Remember, few newspaper, radio or television reporters are theologians. Many have, in fact, little more than a nodding acquaintance with Catholic terminology, especially with the technical precision of many theological words and phrases.

Reports of documents and speeches frequently distort the original beyond recognition. It's important, then, particularly when something sounds sensational if not outright bizarre, to go to more than one source for your information, and if possible to the original words themselves.

I don't believe Father Kueng said what you think he said. I haven't read all his

work, but I'm confident that whatever he said was either badly understood or badly reported—or both.

★★★

Q. Why don't we hear the word "heretic" any more? With so many crazy teachings today, I think it's a sign of how far we've come in not knowing what we believe. Our catholicism called Protestants heretics. Aren't they any more—or what is the reason?

Also, why all the Protestant hymns at Mass? I asked a priest one time, years ago, why we couldn't sing "A Mighty Fortress Is Our God." he said it was because it was written by a heretic. (Iowa)

A. First, let's clear up that word heretic. With all respect to your memory, I don't believe any catechism ever called all Protestants heretics. A heretic, by traditional definition of the Church, is one who knowingly and obstinately denies some doctrine that he knows is

revealed by God, and which is proposed as an article of Catholic faith by the Church. Obviously, if you consider that definition of the Church, is one who knowingly and obstinately denies some doctrine that he knows is revealed by God, and which is proposed as an article of Catholic faith by the Church. Obviously, if you consider that definition carefully, it does not apply to sincere Protestants. In fact, there might be serious question whether, at least today, it applies to anybody.

You ask why the word isn't used more. Beyond the reason just given, I believe the Church (which means all of us) realizes these days that this kind of labelling and name-calling accomplishes little toward the cause of truth or charity.

In the earliest years of the Protestant revolt from the Catholic faith, there may have been some justification for this either-or drawing of lines. The situation then was different from now in numerous ways.

Protestants and Catholics quite clearly do still differ on certain very significant beliefs, generally dealing with the Eucharist and the structure of the Church as an institution. These differences may not be ignored or shrugged off.

However, both of these groups of Christians finally seem more ready to acknowledge that substantial points of doctrinal agreement are more numerous between them, and just as significant, as points of disagreement. The feeling seems to be, among the leaders and members of all the churches involved, that when our larger "enemies" are the common enemies of all Christians, it is of small value to attempt to pinpoint heretics.

As for your other question, what makes a hymn Protestant anyway? If the words are doctrinally and spiritually suitable, and if its music is of appropriate quality (which may be debatable), a song may be used in our worship, no matter who wrote it or who used it first.



By Rev. Richard P. McBrien

Seeing the crisis in perspective

The crisis in the churches today is serious, but it could be much worse.

Imagine if we were torn apart, not over the issue of ordination of women, but over the question of the divinity of Jesus Christ.

It has happened before. Arianism, Nestorianism, Monophysitism—all these are melancholy cases in point.

Nor is anyone launching a new assault against the sacraments, denying their efficacy or challenging the eligibility of various recipients.

That has happened before, too, particularly with regard to the Eucharist and Baptism.

Although we continue to differ over specific means, we do not fundamentally disagree about the Gospel's connection with ordinary worldly existence.

Christian faith has to do with more than saving one's soul. All except an unrepresentative few accept that principle.

Criticism of pastoral leadership and of given traditional structures can be intense, even severe.

But no one denies that the Church is a community with a mission—at the very least, to keep alive in word and sacrament the memory of the Lord and the hope of future glory.

All of this should be self-evident, but apparently it is not.

Christians troubled by the rapid and sub-

stantive changes of the last decade sometimes talk and act as if we were really coming to the end of things, like a driver, suddenly out of gas, coasting toward the breakdown lane and hoping he can make it before someone rams him from behind.

It's the kind of situation which generates nervous humor. Instructions: "Last one out, blow out the sanctuary lamp." Proverbs: "He who perseveres to the end will inherit the real estate." Observations: "Church reform is rearranging deck chairs on the Titanic."

No question about it: we are at that sort of critical moment with regard to specific components of Church life and structure. Vocations to the priesthood and religious life are at depressed levels. Mass attendance is off. Regard for ecclesiastical authority is low.

These are not matters to be brushed aside as of little consequence. Far from it. But they are the sort of problems from which one can recover if life remains strong at the core. And it does.

The Church believes in Jesus Christ and in his redemptive power. He is still worthy of her belief, and so, too, his redemptive power.

The Church celebrates the Eucharist as a memorial of what God accomplished through Christ, as a witness to her hope in what remains

to be accomplished in the future, and as a sign of his saving presence in our midst even now.

In the context of that Eucharist the Word of God is proclaimed, the worshipping assembly is confirmed in its faith and solidarity, and the People of God are nourished on the bread of life "until he comes."

The Spirit of God is in the Church as a transforming agent, not only of the Church but of the world reached by the Church.

The Church serves the human community, however haltingly and however ineffectively at times, in the conviction that whatever the Gospel truly touches will be ennobled, enriched, and elevated.

These are realities at the core of the Church's faith and life. All else falls beyond the core: a celibate clergy, an episcopate chosen without a public and broadly participatory process, local churches governed monarchically rather than collegially, pastoral offices without limit of tenure, absolute prohibition of second marriages after divorce, and so forth.

As the Church reflects more deeply on what is at her core, what is beyond the core will be seen in better perspective. And this time of discouragement will pass as the Church courageously reforms herself for the sake of her abiding mission.

Rev. John Reedy, C.S.C.



Don't touch Campaign for Human Development

During last November's meeting of bishops, I really was not paying much attention to the discussion of the proposals for a new, seven-million-dollar -a-year collection for communications.

In my judgment the proposal didn't have a chance of passing, and it didn't strike me as being very persuasive in its statement of goals and methods.

But my attention was jerked back to the floor when I heard one of the bishops, talking about the number of national collections, suggest that they might want to reconsider the annual collection for the Campaign for Human Development.

I WONDERED, "Can he be serious? That's like a coach toying with the idea of cutting one of the two real stars on his team."

As a matter of fact, the bishops would soon have to review this project. It's

original mandate was for annual collections which would add up to a contribution of \$50 million of support for the people in our society who are hurting. That goal was close (apparently it has now been reached) and the bishops would have to do something about that element in the Campaign's charter.

But several of those comments from the floor sounded as though particular bishops were thinking that the achievement of the goal would provide them with an opportunity to end the collection, presumably with the hope that these resources could be used to relieve other financial pressures.

WELL, HERE'S one opinion that if the bishops tried to establish a list, in order, of all the ill-advised things they could do, killing the Campaign would have to come very close to the top.

When the project first surfaced, at the Houston

meeting in 1969, I wasn't particularly impressed. The previous year Cardinal Wright, speaking for the conference, had pledged that the bishops were ready "to go for broke, no matter how long it might take" to offer some effective response to the social needs which had erupted in massive violence and burning cities.

When the form of this response was announced, many of the reporters thought, "Another national collection! That's going for broke! That's just passing on another burden to the people in the pews."

In spite of that criticism, which I still hold, the actual performance of the Campaign has been so impressive that it seems incredible that anyone would seriously think of discontinuing it.

OF ALL THE programs of social service in American Catholicism, many of which do very good work in providing direct service, two

stand out as eminently effective: The Campaign for Human Development and Catholic Relief Services. Neither of these two should be touched, except for any changes which could make them even more effective.

In spite of the inevitable bureaucracy involved, the Campaign has been uniquely sensitive to the dignity of the people in need. More than any other Catholic service, it has recognized that people who are hurting can formulate their own needs, design their own initiatives for relief. It has recognized that preservation of personal dignity can be almost as important as medicine, food and clothing.

Most of the funding has gone to community-based projects which, after some initial funding, offer hope of survival on their own.

I know a number of the projects which have been born out of the Campaign's funding. Some have failed; that is inevitable when you

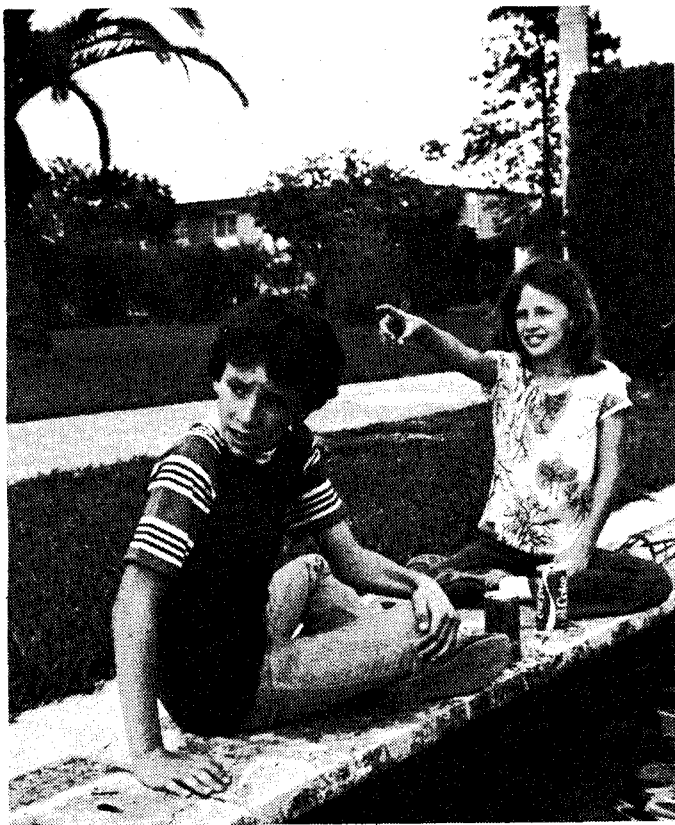
are dealing with experiments. But many have been tremendously successful. They have made at least a small contribution to breaking "the cycle of poverty."

THE ONLY thing the bishops should do when they review the commitment to the Campaign is to give it their full support.

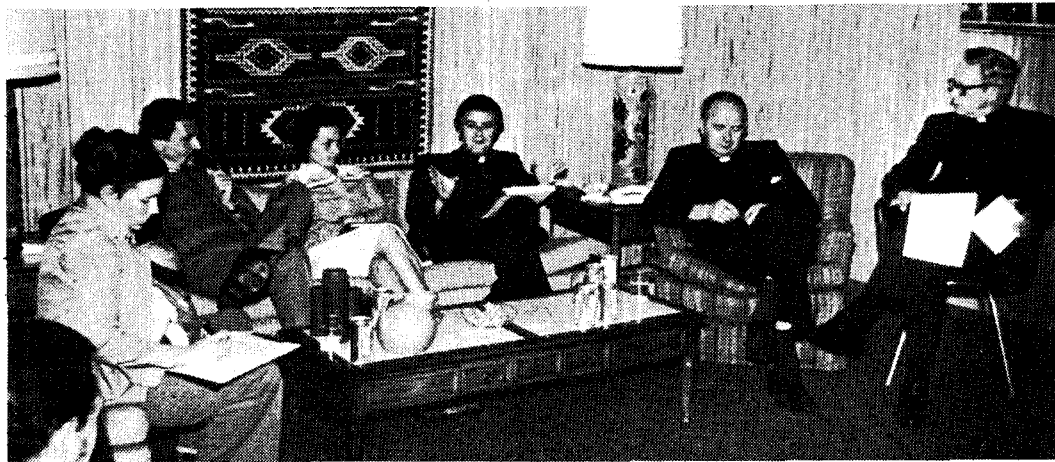
And that support would be more credible if they provided the example they should have offered in the beginning. If they ask the people in the pews to commit a portion of their income to these needs, church administrators should be willing to pledge at least a small share of the income which they control.

Most dioceses, most parishes, most religious communities could find the funds for such a contribution if only we ourselves placed a high enough priority on "breaking the cycle of poverty."

Special family



Visiting the Archdiocese last week prior to moving here to head up the new Family Life Center are Terry and Mimi Reilly (above) with Archbishop McCarthy and baby John. Sean and Wendy (left) wait outside the Archbishop's quarters at the St. John Vianney Minor Seminary while inside, Mrs. Reilly (below left) talks with Fr. Roger Radloff, Corinne Steinbauer, Father Gerard LaCerra, Msgr. Bryan Walsh and Archbishop McCarthy.



Family Center discussed

Terri and Mimi Reilly and their children, the family that will head the new Family Enrichment Center this summer met this week with Archbishop Edward A. McCarthy and representatives of some of the groups interested in family life in the Archdiocese.

Purpose of the meeting was for the Reillys to hear from the groups what was already being done concerning family life and get their ideas on ways the new center could complement present efforts.

"I was impressed," said Archbishop McCarthy after the meeting in his residence at St. Vincent de Paul College Seminary, "by the full agreement as to the need of a family enrichment center and the enthusiastic cooperation offered by all present. It was an excellent opportunity to review the good things being accomplished by the

organizations represented and to identify the special areas of continuing concerns in preparation for drawing up a plan of action."

It was emphasized at the meeting that the purpose of the new Center would not be to replace existing programs or to counsel troubled families which is already being done at the Catholic Service Bureau and by parish priests. The Center will act as an Archdiocese-wide advocate for strengthening family life, and will act as a resource center for parishes and existing organizations.

"The concept of the Reillys," said Father Michael Greer, secretary to Archbishop McCarthy, "is of a family ministry, the family ministering to itself then to other people on a family basis."

Present at the meeting to exchange ideas were Msgr. Bryan Walsh, Catholic Service

Bureau director; Father Gerard LaCerra, director of Religious Education; Father Roger Radloff, CSB psychologist; Father Vincent Kelly, superintendent of education; Father Clemente Seoane; Father Angel Villaronga; Corine Steinbauer of the Archdiocesan Council of Catholic Women; Gladys Garcia, CSB family counselor; Dr. Jack Jacobs of the CSB and Mr. and Mrs. Enrique De Riego.

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Bishop James Rausch addresses Hispanic leaders attending a planning meeting for the II Encuentro Nacional. Fifth and sixth on the first row are Father Felipe Estevez and Father Mario Vizcaino from Miami.

Local church preparing for Hispanic National Meet

Some 90 Spanish-speaking leaders from all over the nation met in Chicago last week to prepare for grassroots participation in the Second Spanish National Pastoral Encounter to be held in Washington D.C., during the summer.

"Small group meetings at the community and parish levels will soon be under way locally," Father Felipe Estevez said on his return from Chicago. "Grassroot participation is considered essential for the success of the Encuentro in the summer."

Father Estevez is a faculty member at St. Vincent de Paul Major Seminary. He went to Chicago representing the Archdiocese's Vicar for the Spanish-speaking, Msgr. Agustin Roman.

ACCORDING to Father Estevez the meeting in Chicago was an opportunity for tightening ties between the various Hispanic groups in the nation.

"Perhaps it was the first time that Hispanics from the Caribbean became aware of things they have in common," he said referring to groups from Puerto Rico, Santo Domingo and Cuba now in the United States.

"There is much reflection to be done by each group, in preparation for the National meeting in Washington this summer," he added. The Washington meeting was convoked by Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops and U.S. Catholic Conference. It will be held August 18-21 under auspices of the NCCB-USCC Committee for the Spanish-speaking.

Officially entitled "Segundo Encuentro Nacional Hispano de Pastoral," this second Encuentro will continue the "dialogue and reflection started with the first such session in 1972," Archbishop

Bernardin said in a letter seeking support from other American bishops for the event.

HE NOTED that the document produced by the 1972 Encuentro, "has proven a valuable instrument for the Church in responding to the pastoral needs of our Spanish-speaking people."

The August Encuentro's central theme—"Evangelization"—was selected by the 90 Catholic Hispanic leaders attending the planning meeting in Chicago. Attending were regional and diocesan directors of the Spanish-speaking apostolate in the nation's dioceses.

Also present was NCCB-USCC General Secretary Bishop James S. Rausch, who leaving his national post will be installed bishop of Phoenix March 22. He is also chairman of the NCCB-USCC Committee for the Spanish-speaking, and will continue in that post after moving to Phoenix.

"We've had days of team work and reflection about our diverse national Hispanic experience," another Miami representative Father Mario Vizcaino commented.

"It also became clear that there is much that we can learn from each other," he said.

Father Vizcaino teaches theology at Florida International University and he is also a consultant for the nation's Hispanic bishops.

AREAS OF interest to be discussed in August include Unity in Pluralism of Hispanics, Integral Education, Human Rights, Hispanic Church: Development of Small Christian Communities, and

Political Responsibility.

These same topics are now among those to be examined at the community and parish levels in local Encuentros across the nation. During the spring, discussions following similar lines will continue at the diocesan and regional levels. Input from all these various Encuentros will form the basis for discussion at the national Encuentro in Washington.

NCCB-USCC Secretary for the Spanish-speaking Paul Sedillo emphasized that success of the national Encuentro hinges on input from the grass roots.

"What this means," he added, "is that all of the some 500 official delegates to the National Encuentro—to be really effective—should have come through the entire process, from community-parish Encuentros through the diocesan and regional levels."

SEDILLO SAID that a "special effort" will be made to include participation of youth, marginal and fallen away Catholics and migrant farm workers in the national Encuentro.

"Each diocese will now have to form a committee in charge of the local participation and reflection," Father Vizcaino said.

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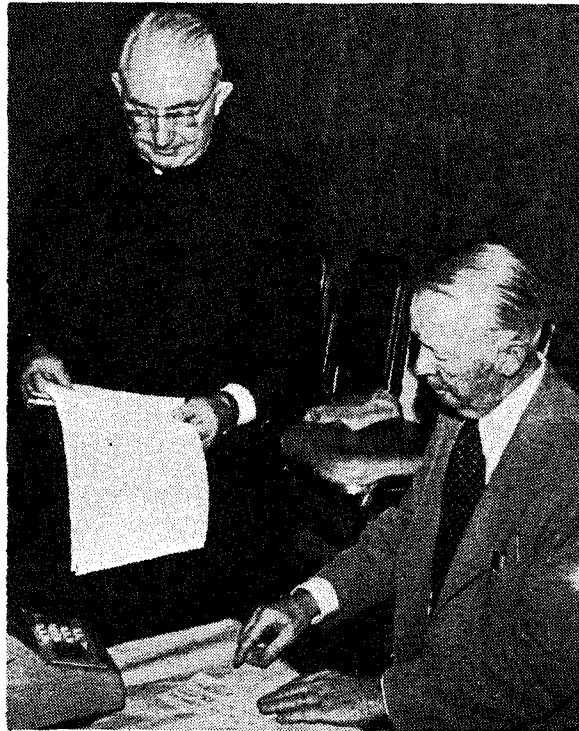
The ABCD is approaching final phase



Priests in the Archdiocese attended the annual report dinner of the Archbishops Charities Drive Wednesday evening in the Archdiocesan hall where pledge reports from individual parishes were given.



General ABCD chairmen, Joe Robbie and Alberto Alexandre exchange congratulations on the ABCD campaign's progress with Father Jose Nickse, coordinator of the campaign among Spanish-speaking.



Checking returns with Len Reilly, campaign director, was Msgr. John O'Dowd, V.F., Archdiocesan Coordinator.

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Busy Holy Week for Pope

VATICAN CITY—(NC)—Despite his age, Pope Paul VI is planning to take up a heavy round of liturgical celebrations during Holy Week, the high point of the Church's liturgical year.

The 79-year-old Pope's Holy Week schedule, announced here by the Vatican, is:

On Palm Sunday, April 3, at 9:30 p.m.—Blessing of palms, procession in honor of Christ the King and Mass at St. Peter's Basilica.

On Holy Thursday, April 7, at 5:30 p.m.—Mass of the Lord's Supper at the Basilica of St. John Lateran.

On Good Friday, April 8, at 5:00 p.m.—celebration of the Lord's Passion at St. Peter's

Basilica, and at 9:15 p.m. the Stations of the Cross at the Colosseum.

On Holy Saturday, April 9—Mass of the Resurrection at 10:00 p.m. at St. Peter's Basilica.

On Easter Sunday April 10—Mass of the Resurrection at 10:45 a.m. followed by the blessing "urbi et orbi" (to the city and the world) at noon from the central balcony of St. Peter's Basilica.

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St. James Folk Group is at home playing Liturgical music in church as well as in a TV studio, as above, when the group performed for the Channel 10 TV Mass for Shut-Ins.

America's Promise not only music

By ANITA RIMKUS
"Music is love in search of a word," and America's

Promise, the youthful folk group from St. James Church in North Miami, seems to have found that "word."

Under the direction of Sister Jovanna, O.P., of the Department of Youth Activities, and Mark Trail, bass guitarist and the only professional musician in the group, they bring their music regularly to the "family" of St. James parish at the 9 a.m. Sunday Mass.

COMPRISED of youth from grade school through college plus, they combine the instrumentation of guitars, banjo, bell-tones, drums and rhythm with voices that complement and harmonize. No budding composers have emerged as yet, so they concentrate primarily on the works of contemporary liturgical songwriters like The Dameans, Weston Priory, Carey Landry and David Yantis, to mention but a few of those composers whose work is included in the group's repertoire of over 300 selections.

But, what makes them unique has little to do with the songs they sing or the music they make. It's that vibrant love of fellow man and of life itself that is so evident in their ready smiles and friendly interaction. The group's enthusiasm tends to envelop and

rub-off on any gathering, making their liturgies truly celebrations.

Not confined to the boundaries of St. James parish, America's Promise often reaches out to neighboring churches assisting in special liturgies and sharing their time and talents with others who are interested in organizing their own folk groups.

FORMER regulars on the Archdiocesan Mass for Shut-Ins, they were the first folk group invited to Liturgical functions when guitar music was encouraged. They have also gained national acclaim through participation in conventions and meetings of religious leaders from around the United States.

From such simple beginnings—a fledgling guitarist math teacher (Sr. Jovanna) and a few of her students encouraged by Father Willie Dever, with little more than dreams and dedication—grew a close-knit community of young adults who even now return to the group during college recess and when on vacation from their homes across the country. They are proud, too, that at least two vocations to the Religious life have been fostered.

Dance-a-Thon aids ABCD

Tired feet, aching legs and ringing ears were the order of the day last Saturday for those who spent the day at the St. Thomas Aquinas High School cafeteria in Fort Lauderdale. The reason: teenagers from youth groups in the Archdiocese dancing for 12 straight hours at a Dance-a-Thon to raise money for the Archbishops Charities Drive.

The hardy souls showed up between 9:30 and 9:45 Saturday morning, up to a half hour early in their eagerness to "rock around the clock."

Dennis "The Hippie" Evans, an advisor from St. Louis parish in South Miami, provided entertainment early in the day by acting as the Big DJ, playing records and tapes

and keeping the action moving. A rock band from Hollywood, "Scorpio" donated their services to the Dance-a-Thon by coming to play for the last four hours of the 12 hour endurance test.

As the 12th hour drew near, reactions of those who had stuck it out all shared a common feeling of weary joyfulness.

Anne Sheehan of St. Luke in Lake Worth commented, "I had a groovy time. I got tired but it was a lot of fun. I danced my heart out."

Matt Roebuck, also of St. Luke was of the same feeling. "I am really glad that I could be here tonight. I am most glad that I put something in the ABCD."

Donna Loyzelle of St. Stephen, Miramar, and Matt Autenrieb of St. Ambrose, Deerfield Beach, both spoke of the toll the day took on their feet and also the satisfied feeling that accompanied the soreness.

The final tabulation of money pledged by the dancers through their sponsors total over \$1,100. It is anticipated that almost all of the pledges will be honored. The participants have until Friday, March 18 to turn in their money to the Youth Activities Office.

For the second year in a row the youth increased their total raised for the ABCD over the previous year.

Contrary to song's advice, 'You don't hurt one you love'

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

Dear Father: What can I do about a guy who says he loves me very much but constantly proves he doesn't by not trusting me when he isn't with me? He is always checking to see where I go and who I'm with. — Ginny

Dear Ginny:
Say good-bye.

Actually, I'm not trying to be funny. That is the best advice I could give you. Obviously your seeing this guy and being with him causes you some pain. If it didn't, you

Straight Talk

wouldn't have written. Usually the people we love we don't want to hurt. If your boyfriend constantly causes you pain, then I would say there is an excellent chance he doesn't love you. He might be attracted to you. He might enjoy your company. He might find you very comfortable. But he doesn't love you.

Love is a word we use too freely today. To me it means caring for another; trying to give to another; being worried about another's feelings. It seems that my definition doesn't fit your relationship too well. If I am right you best bet is to look elsewhere. And don't

worry. This guy is not your one and only chance at true happiness.

You'll never know for sure unless you say good-bye.




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MAN: Power, glory and yet a creature?

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By FATHER ALFRED
McBRIDE, O.PRAEM.

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How noble in reason! How infinite in
faculty! In action, how like an angel!
In apprehension, how like a god! Man
is the beauty of the world, the
paragon of animals. And yet, to me,
what is this quintessence of dust?"
(Hamlet, Act II, Scene 2)

A major characteristic of this
age in which we live is the revering of
the human. The kind of awe once
reserved for God is now saved for
human persons. The non-fiction best
seller list abounds with books about
how to improve the human person.
Women, be assertive. Men,
remember that push pays off.
Everybody, check out your erroneous
zones, those negative vibrations that
keep you less than human. Man is
reminded that, like animals, he
carves out territories and turf to
control. Others tell us that creating
space around us is central to personal
growth.

NO TECHNIQUE is left untried
to exalt the possibilities of being
human, be that meditation, jogging,
yoga, vegetarian dieting, primal
screaming, karate, Transactional
Analysis, or the more traditional
approaches—drinking, sex and
drugs. No matter what the fad, the
whole idea is that the human needs
much stroking and attending to. The
energy once concentrated in temples,
churches and at altars to glorify God
is today redirected to the salons,
dialogue rooms, exercise halls and
oriental mood rooms where the
glorification of the human takes
place.

This whole movement is not just
the traditional glorification of heroes
in the athletic, political, military and
entertainment worlds. We have
always made gods out of certain
humans. Today we want to make a
god out of every person.

Is this good or bad? Has religion
only honored God and never the
singularity and wonder of a human
being? Well, Genesis said that God
took a piece of clay and made a man.
God looked at this Adam and smiled
and said, "That's good. He is my
image." Then God took a rib from
Adam and made a beautiful woman.
The Lord looked at this Eve ad-
miringly and said, "That's good. She
is my image."

REFLECTING on this beauty
of man and woman, the psalmist
said: "When I behold your heavens,
the work of your fingers the moon

**"To a modern world that
worries about its self image,
God presents His high regard
for persons in Jesus who is
'the image of the invisible God!'"**

and the stars which you set in
place—What is man that you should
be mindful of him? You have made
him little less than the angels and
crowned him with glory and
honor...O Lord, how glorious is your
name over all the earth!" (Psalm 8)

The feast of Christmas reminds
us that God thought so much of
humans that he became one himself.
To a modern world that worries
about its self image, God presents his
high regard for persons in Jesus who
is "the image of the invisible God"
(Col. 1,15). And we are so as well, as
Genesis reminds us. But in Christ our
self image is even richer, for he is the
"first born of all creatures" (Col. 1,

15).

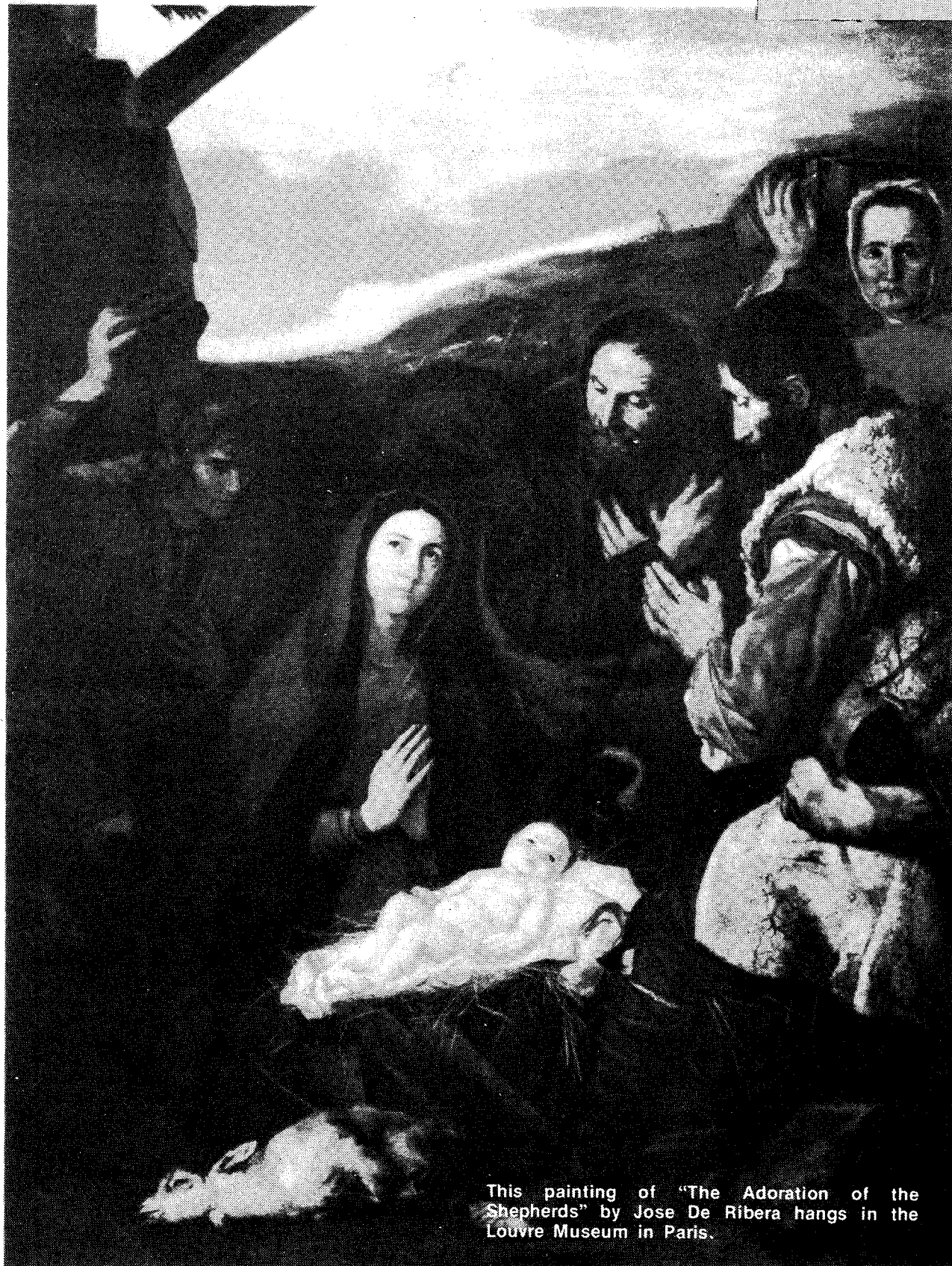
So we see that the Bible has
much to say about the wonder and
greatness of being human. We are
little less than angels. Hence is the
current adulation of the human a bad
thing? No, not as long as the origin of
man's greatness and beauty is
recalled. The ultimate magnificence
of this quintessence of dust is the
image of God, a person luminous
because of the divine origin and
destiny, a human whose greatness is
rooted in the link to God.

ON THE OTHER hand the
contemporary adoration of the
human can be wrong when persons
are regarded as though there is no

link to the Lord. All attempts at
final self improvement are doomed
when they ignore the role of grace
and salvation. Self realization is a
new word for salvation by man alone.
Frankly, it will not work. People will
gain the world, but lose their souls—
that is, the very self fulfillment they
want to achieve.

The new concentration on the
human is good if it is tied to the
saving work of Christ. Only Jesus, in
the final analysis, can make us truly
free. The new gurus say, "Save
thyself." God says, "Permit me to
save you. Truly, it's the only way."

Yes, Lord, save me before I
forget you.



This painting of "The Adoration of the Shepherds" by Jose De Ribera hangs in the Louvre Museum in Paris.

KNOW YOUR FAITH

What is man?

By FATHER JOHN J. CASTELOT

What is Man? There are as many different answers to that question as there are philosophies. However, they seem to share a common frustration, for while they recognize man's innate drive toward fulfillment, they realize, too, that this fulfillment can be found only in an absolute, a transcendent, something outside of man. But since, for them, there is nothing beyond the human, the finite, man is driven to disappointment and ultimately to despair. Not a pretty picture, but one that is being constantly insinuated into the popular psyche through all sorts of subtle media, like the novel and the drama, to mention just two.

THE BIBLICAL answer is quite different; no less realistic, but still optimistic. The author of Psalm 8 asked the same question, but it is more like a cry of wonder than a speculative query: "When I behold your heavens, the work of your fingers, the moon and the stars which you set in place—What is man that you should be mindful of him, or the son of man that you should care for him? You have made him a little less than the angels, and crowned him with glory and honor. You have given him rule over the works of your hands, putting all things under his feet...(Ps 8, 4-7). Here is an expression of

man's lowliness. ("What is man that you should be mindful of him?") but also of his Godlikeness. He exists in an interpersonal relationship with God, who cares for him, and with whom he shares dominion.

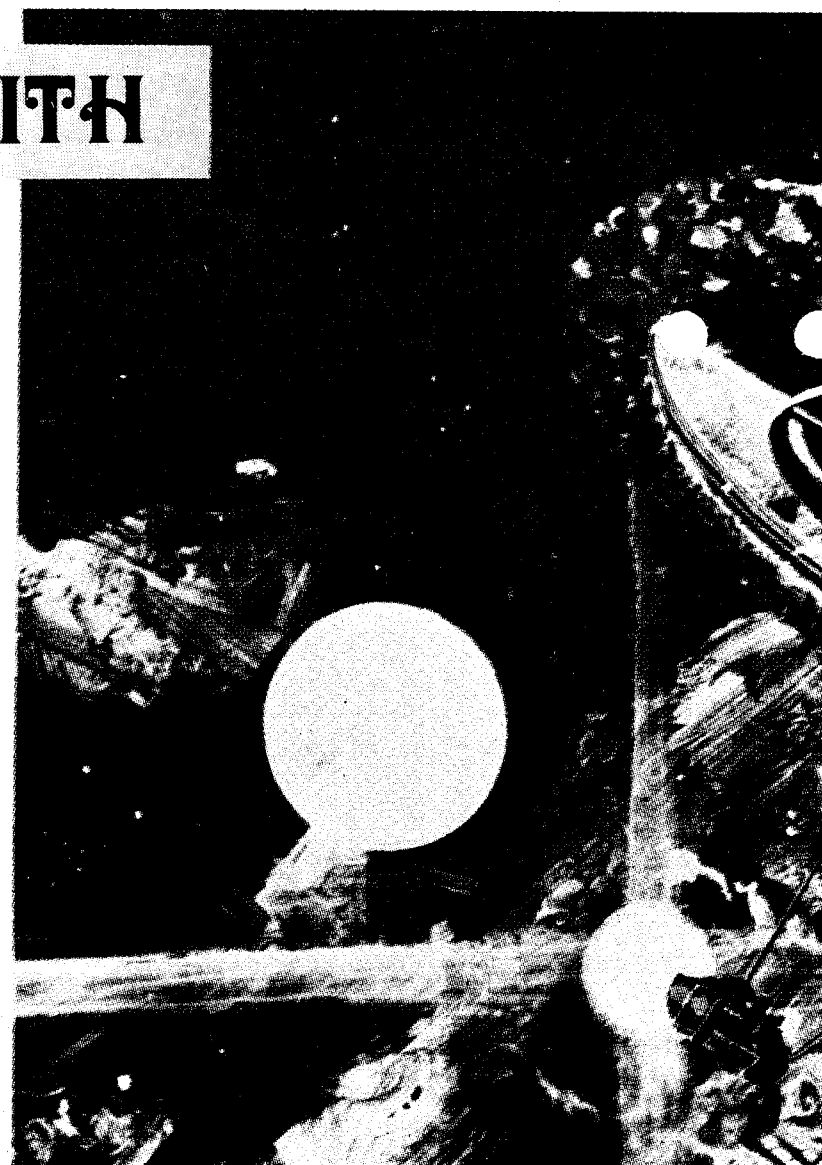
This is a clear echo of the Priestly theology of creation in Genesis 1, where we read: "Then God said: 'Let us make man in our image, after our likeness.'" What did this mean to the author? The explanation follows immediately: "Let them have dominion over the fish of the sea, the birds of the air, ...and all the creatures that crawl on the ground" (Gn. 1, 26). The biblical authors were not Greek philosophers; they thought in terms of concrete functions rather than of abstract essences. And so they conceived of man's likeness to God as a sharing of dominion rather than a sharing of nature.

THE BIBLE presents man as a creature, a being who exists in relation to a transcendent Being. In the myths of Israel's neighbors also, man was a creature of the gods, but with a vast difference. He was the accidental, almost capricious result of a chaotic struggle for power among rival deities, who decided to put the corpses of the vanquished to some use; they used them to make humans, about whom they cared nothing. In the Bible

God creates man deliberately, on his free initiative. Man is the product of God's creative Word, and this, too, is significant. A word, especially in biblical thought, is a powerful thing, and by its nature establishes a dialogue, calls for a response, initiates a relationship: in the case of man, an interpersonal relationship.

Hard experience makes it painfully clear that human existence does not reflect this ideal situation. What happened? To put it one way, man decided to turn the dialogue into a monologue; to withhold response to the divine Word. The result was his radical alienation from his Creator, his fellow-creatures, even from himself. The Yahwist authors, in their theology of creation (Gn. 2, 4b-3), gave this explanation of humanity's tragic state in their story of the Fall, an explanation which would furnish the basis for the later development of theologies of what we call 'original sin,' theologies which are still in the making.

The Bible does establish the fundamental data of the intrusion of sin into human history and the tragic results of that catastrophe, but does not build these data into a theological synthesis. And even though the Yahwist is uncompromising in his portrayal of human sinfulness and alienation, he



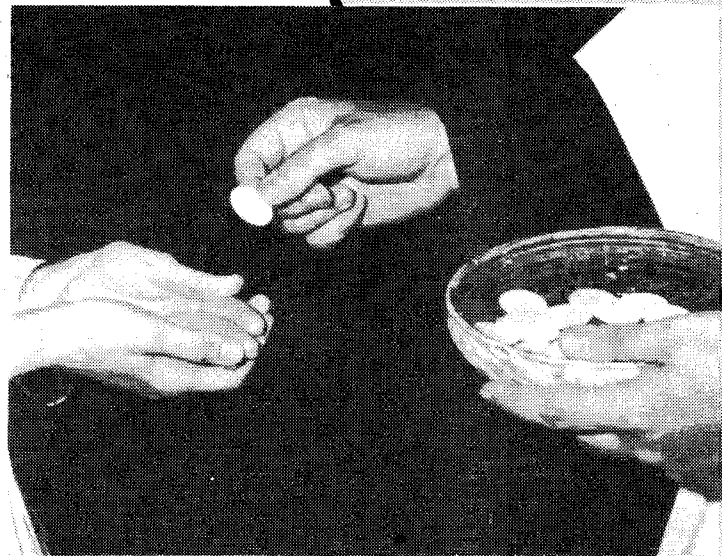
"How different this was from the science of Lloyd Wright who built houses to fit people, not vice versa." (This is an artist's conception of a spool for 10,000 people which could be built in 20 years.)

does not leave us without hope. In fact, a distinctive characteristic of his theology is its optimism. For instance, right after his account of the fall he pictures God as promising mankind ultimate victory over the forces of evil (Gn. 3, 15). This sets the tone for the rest of the Bible's presentation of human history: it is, above all, salvation history, certainly not Damnation

history!

EVEN WHEN, centuries later, Paul touches upon the theme of Adam's sin in Rom. 5, 12 ff, he does so, not to dwell on the havoc wrought by that sin, but rather to highlight by contrast the surpassing power of Christ's redeeming grace. He, too, is very realistic about the helplessness and hopelessness, the frightful

In the hand



By FATHER JOSEPH M. CHAMPLIN

In about a decade two procedures in the Church, practically unheard of in the memory of most American Roman Catholics, have become commonplace throughout the world and in the United States: communion in the hand and from the cup.

As of this writing bishops' conferences in over 40 nations have approved the optional reception of the Eucharist within the hand and the Holy See has granted permission for that practice. The hierarchy in our own country has not yet so endorsed communion in the hand, but those in such neighboring or closely related places like Canada and Mexico have authorized the procedure within recent years.

THIS MEANS visitors to the United States tend to bring the custom with them and travelers from here to these lands observe the

practice.

The frequently angry debates for and against Communion in the hand seem totally out of proportion to the issue itself. Whether we receive the Lord on our tongue or within the palm appears relatively unimportant. What matters is the faith with which we approach the Lord's table and the reverence displayed toward the Eucharist when receiving it.

Even when approved by a national hierarchy, every communicant still enjoys the option of receiving Christ upon his or her tongue. When properly implemented in a parish, those who come forward for Communion either extend their tongues or their hands. In the second option, the palms should be joined facing upward to form a suitable throne for the eucharistic particle. The communicant at that point, or after stepping aside then reverently consumes the host.

The basic reasons behind

Comm

Communion in the ancient tradition (the standard practice for centuries), fun... dignity of one whole (hand as well as tongue) in distributing the lar... more substantial alt... added active particip... communicant.

COMMUNION fr... under both kinds has... as a more frequ... throughout the univ... Unlike Communion in... authorization was no... episcopal conference o... but specifically provi... new Roman Missal... implementation, howe... on the national hier... local bishop.

In the United National Conference Bishops approved suc... list of suitable situat...

Man can choose

By MARY MAHER

He was trying to sell the Pentagon the plans for a space community. His kindness was clearly the reason for his obvious over-talkativeness: I had told him I was enroute home from my favorite aunt's funeral. As we flew, he spoke of plans which his corporation had developed for a space community. The science seemed to me well researched and included the assurance of possibility by 2020. Soon I was intrigued with the questions his plan presented: Who would go? What sort of people would fit into this project? Would the project be more important than the people?

Finally I asked him these questions. My metaphysical tone threw him off. He said these people would primarily need to be adapters and adjusters. Aside from that, the corporation had not discussed anything else. I mused at how different this was from Frank Lloyd Wright's science. He built houses to fit people, not vice versa.

BUT THE question was there in our discussion as it is in nearly all modern life: Who is man? The God-question is not as problematic as the man-question. But who is this mankind whom God has made and asked to live in this massive technology era? Is the mastery of creation still found in humankind? Or are we, as Jacques Ellul, the analyst of technology, has asserted, simply pawns of scientific method? Is that the state of affairs? Has man created a science beyond his control? Exactly who is this reality called man?

Well, there have been massive evasions of that question in our time. It seems that if the world had heard the Jewish claim that man (Adam) is an image of God, the Holocaust might not have been. Surely the demonic rationality of a Hitler would not have been so widely allowed and supported. The rise of multi-national corporations now are known to enslave millions who are objects in their economic power nets. Who indeed is a man to them?

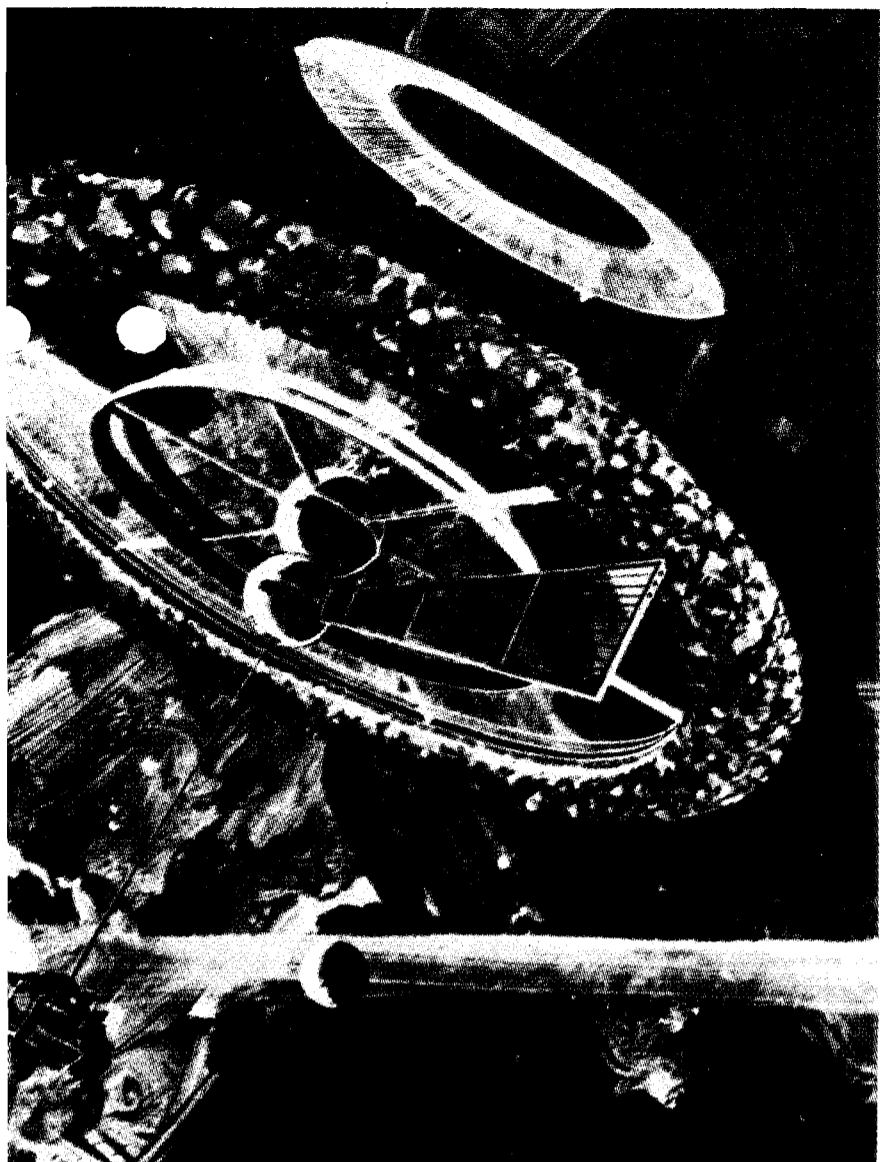
The Judeo-Christian tradition teaches us that we are the images of God. But B.F. Skinner, the psychologist, among others, evaluates our essential personhood to be the sum total of our behavioral responses. What an unconsoling thought!

YET WE KNOW we have hopes, ideals and tenderness—sometimes difficult things to translate into our experience. Neither are we simply the objects of the consumer science that tells us hourly on TV that our ultimate happiness is an adjustment to pleasure. Without being pessimistic, one can quite objectively say that man, for all the claim to full living he has suddenly gained, is not as much in touch with himself (herself) as is suspected.

What is the faith response to: Who is man? The Hebrew and Christian Scriptures tell us we are ikons, images who participate in the very creative life of God himself. We are made to be just, to love rightly, to build up the earth. At the same time the disposition to make ourselves the center of all things is true of mankind. We just are that way and as we are moved by the power to do good, so also we are free to choose the dark evil—evil which leads to alienation and self-aggrandizement.

I recall an event when I was studying in Canada. Professor Grant, an excellent teacher, one day turned to the three of us who were Roman Catholics and demanded, "You Catholics, who does your tradition say man is?" I answered his question. I did well theoretically, tracing as I could the basic belief that man is good, created so, an image of God, affirmed as worthy and loving in Jesus. The answer was good; I think that even now.

WHATEVER we may say universally of man, it is always subject to the discerning action of the concrete where human weakness and tenderness are both expressed. It is very interesting to note how the question "Who is man?" is usually treated by Jesus on the one-to-one level. If ever he thought in universals, he surely acted in singulars.



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tensions experienced by all people, and speaking dramatically in the name of humanity, he ends with the anguished cry: "What a wretched man I am! Who can free man from this body under the power of death?" But he answers immediately and exultantly: "All praise to God, through Jesus Christ our Lord!" (Rom. 7, 24-25). This expresses in very summary fashion what he

has said earlier in the letter: "For if, when we were God's enemies, we were reconciled to him by the death of his Son, it is all the more certain that we who have been reconciled will be saved by his life. Not only that; we go so far as to make God our boast through our Lord Jesus Christ, through whom we have now received reconciliation" (Rom. 5, 10-11)

Communion

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COMMUNION from the cup or
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... say, in summary, the practice is
... permissible whenever it would prove
... pastorally possible and spiritually
... beneficial.

The guidelines encourage, as the preferred method, drinking our Lord's Precious Blood from the cup itself. Jesus' words, "Take and drink" or "He who eats my flesh and drinks my blood..." are more clearly fulfilled and understood in this procedure.

However, in large gatherings with insufficient cups or ministers, the process of communion under both kinds by intinction frequently serves as the most effective means of distribution. The priest or minister in this circumstance simply dips a host into the cup and places it on the communicant's tongue. Obviously in such a procedure the moistened particle would not be placed in the hand, nor would the larger, thicker

pieces of altar breads be very convenient. Intinction also becomes a very viable alternative when communicants are afflicted with colds or other illness.

WHEN INTRODUCING Communion from the cup, parishioners should be taught, again, that this is the reintroduction of a practice which was the standard procedure for the first dozen centuries. Moreover, the congregation ought to hear these words of the Roman Missal:

"They should first be reminded that, according to Catholic faith, they receive the whole Christ and the genuine sacrament when they participate in the sacrament even under one kind and that they are not thus deprived of any grace necessary for salvation" (Article 241).

No one should be forced into Communion from the cup or feel uncomfortable about not receiving under both kinds.

from the chalice



Prayer of the Faithful

THIRD SUNDAY OF LENT

March 13, 1977

Celebrant: As God called Moses into his presence he also calls us to stand before him. With confidence then, let us offer him these prayers and petitions.

LECTOR: The response is, Hear us Lord and have mercy. For the Church of God throughout the world, that during Lent all Christians may draw new peace and hope from the supernatural Rock that is Christ, let us pray to the Lord.

People: Hear us Lord and have mercy.

LECTOR: For the servants of the Church, especially our Pope, bishops, priests and deacons, that they may draw back to Christ those who have strayed from his love, let us pray to the Lord.

People: Hear us Lord and have mercy.

LECTOR: For all civil governments, especially our own country and state, that the Lord may strengthen them to work for justice and truth, let us pray to the Lord.

People: Hear us Lord and have mercy.

LECTOR: For those in South Florida who are suffering because of lack of employment, that they may soon solve their economic difficulties, let us pray to the Lord.

People: Hear us Lord and have mercy.

LECTOR: For our parish community, especially those who are unable to be with us today, that God may find us as the fig tree which bears abundantly the fruits of love and peace, let us pray to the Lord.

People: Hear us Lord and have mercy.

Celebrant: God our Father, you nourished your people Israel in the desert with miraculous food and water from the rock. Renew within us the grace brought by the waters of baptism and nourish us anew from the Rock that is Christ. Thus may we find the strength to live as your people and give you praise through Christ our Lord.

Oración de los Fieles

TERCER DOMINGO DE CUARESMA

13 de marzo de 1977

Celebrante: El Señor Dios que reveló su poder a Moisés llamándole a su presencia, también nos invita a nosotros a vivir bajo su mirada. Con confianza acudamos a El en nuestras necesidades.

LECTOR: La respuesta de hoy será: Escúchanos Señor.

LECTOR: Por la Iglesia, para que durante esta Cuaresma los cristianos se renueven en fe, esperanza y amor y vivan con la mirada en Cristo, oremos.

Pueblo: Escúchanos Señor.

LECTOR: Por el Papa, los obispos, sacerdotes y diáconos y todos los que han comprometido su vida en el servicio de los hermanos, para que sean verdaderos testigos de Cristo, por la caridad, hacia los que se alejaron de la fe, oremos.

Pueblo: Escúchanos Señor.

LECTOR: Por todos los dirigentes de las naciones y en especial de nuestra nación y estado, para que el Señor les fortalezca en sus esfuerzos en favor de la justicia y la verdad, oremos.

Pueblo: Escúchanos Señor.

LECTOR: Por aquellos que sufren a consecuencia del desempleo, para que lleven con paciencia y confianza sus dificultades económicas y encuentren consuelo en la comunidad cristiana, oremos.

Pueblo: Escúchanos Señor.

LECTOR: Por nuestra comunidad parroquial, especialmente aquellos que no pueden hoy unirse a nuestra celebración Eucarística, para que reciban con nuestro testimonio los frutos del amor y la paz de Cristo, oremos.

Pueblo: Escúchanos Señor.

Celebrante: Padre nuestro, que alimentaste a Israel con el maná y saciaste su sed con el agua de la roca. Renueva en nosotros la gracia recibida por el bautismo y alimentanos siempre con el Pan de Vida que es Jesús, para que podamos seguir nuestro peregrinar hacia la Pascua en compañía de tu Hijo que vive y reina contigo en la unidad del Espíritu Santo, Amén.

Discussion

1. Discuss this statement: "The energy once concentrated in temples, churches and at altars to glorify God is today redirected to the salons, dialogue rooms, exercise halls and oriental mood rooms where the glorification of the human takes place."
2. What has religion said about the wonder of a human being?
3. Is the current adulation of the human a bad thing? Discuss.

Life in Music

Rich Girl

Chorus:

You're a rich girl and you've gone too far,
'cause you know it don't matter anyway.
You can rely on the ole man's money
You can rely on the ole man's money
It's a b--- girl, and its gone too far,
and you know it don't matter anyway,
money, money won't get you too far.

Don't you know that it's wrong
to take what is given you.
So far gone, on your own,
that you can get along,
you can try to be strong,
but you'll never be strong.

Repeat Chorus

High and dry out of the rain,
It's so easy to hurt others
when you can't feel pain.
Don't you know love can't grow
'cause there's too much to give
and you'd rather love
for the thrill of it all.

Repeat Chorus

Written by Daryl Hall

(c) Unichappell Music, Inc., BMI 1976)

By THE DAMEANS

Years ago there was a regular TV series called "The Millionaire" in which an extremely wealthy man amused himself by giving people an anonymous gift of a million dollars just to see what it would do for their lives. The results were very entertaining, but often tragic. All of the problems as well as the possibilities of wealth showed up in these people's lives. While most people work tirelessly for wealth, they are not always aware of its potential dangers. Many of these dangers are pointed out in this latest hit by Daryl Hall and John Oates, entitled "Rich Girl."

This song has an intensity that springs from frustrated anger over a relationship destroyed by wealth. The singer points to the first danger and he describes the rich girl as "wrong to take what is given you." The primary problem with wealth is that it often breeds a sense of greed that only wants to take or grab. The more it has, the more it wants. This is true of everything it touches, including people. The singer here finds the rich girl only taking, so he feels used and unable to reach her or even satisfy her possessive hunger.

The greed which can accompany wealth may also create an insensitivity that leaves the person isolated. The singer has obviously felt these effects because he accuses the rich girl of being "high and dry out of the rain." She cannot share his struggle and so cannot share his joy. Life comes too easily and human suffering means little. "It's so easy to

hurt others when you can't feel the pain." If she cannot feel this pain, then they have no chance of sharing.

Because of the isolation it can create, wealth also gives an illusion of independence. The wealthy person can come to feel that through their money, they can control all of life, even people's reactions. This gives a sense of power and the illusion that they need little or nothing from anyone. If they fall victim to this trap, then love becomes a power play rather than a personal investment. The real cost of loving is not money, but the giving of oneself with the risk of being rejected. Riches can impair that kind of giving because it tempts the owner to deal only with those things that can be purchased. The singer has to cry out, "Don't you know love can't grow 'cause there's too much to give and you'd rather live for the thrill of it all."

It is this last danger of false independence that led Jesus to begin his sermon on the Mount with "Blessed are the poor in spirit; the reign of God is theirs." Money, of itself, is not evil, but when it keeps a person from recognizing his dependence on God by allowing God to reign over his heart, it is certainly a killing thing. When we give in love, we create a need for others and for God. Then we experience real wealth—a love that calls us to growth and life.

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





Who was St. Patrick?

St. Patrick, whose feastday is observed on March 17, has been one of the most popular saints for 15 centuries although very little is known with certainty about his life.

According to legend he was born about the year 390 in what is now Scotland, England or France. A farm boy in a part of Britain ruled by the Romans, he was carried as a slave to bondage in Ireland where he tended herds. After six years he escaped and walked some 200 miles to a ship ready to sail from Ireland.

After three days, it is believed that the ship landed in an uninhabited place and all aboard walked for a month finally reaching Gaul (France). It is widely believed that Patrick studied under St. Germanus at Auxerre for eight years and accompanied him to Britain in 429 to fight paganism.

The name "Patrick" means "One who looses hostages or bondsmen" and was a title instituted by the Emperor Constantine the Great and granted for life. It is probably that Pope Celestine I conferred this title on Patrick connoting a commission and authority. He landed in Ireland in 432 and proceeded north toward Ulster to begin preaching the Gospel, touring the west and north of the country.

Now the patron saint of Ireland, he is remembered for his conversion to Christianity of the pagan country where he was once a slave.

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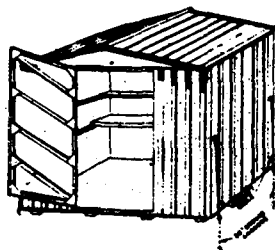
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FINANCING ALSO AVAILABLE

Criticizes illegal aliens legislation

Legislation designed to curb illegal immigration into the United States is "more politically expedient than it is socially aware," according to Bishop Rene Gracida of Pensacola-Tallahassee, Fla.

Speaking at a conference on the subject sponsored by the Center for Migration Studies, the bishop scored the U.S. Immigration and Naturalization Service (INS)—"a troubled federal agency"—for deporting illegal aliens living in the United States.

"We magnify an untenable condition by the expulsion of

those poor whom their native land already fails to support," he said. "We intensify a pitiable situation by separating the illegal parent from the citizen child."

Since it is generally accepted that most illegal aliens enter the country in search of work, Congress has for years tried to pass legislation that would penalize employers who knowingly hire them. The U.S. Catholic Conference and other church groups have opposed the various versions of the bills calling them "unjust and discriminatory".



WHO CARES...?

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

Dear friend,
Who cares about refugees and war victims in the Near East?

Who cares if the baby born tonight in a refugee tent will have a clean blanket?

Who cares if eager breadwinners deprived of their livelihoods can be re-trained for new jobs?

Who cares about the orphans of war?

Our Holy Father cares.

Ever since these wars began, our Pontifical Mission for Palestine has been caring in practical terms: shoes, blankets, hot meals, medicine, new houses, new classrooms, self-help family loans, re-training, scholarships.

The world is beginning to care a lot about the hazard to everyone's peace in the unsettled status of 1,800,000 war victims. While diplomacy remains bogged, your priests, nuns and lay workers are feeding, healing, teaching, mending the peace person-by-person — by caring where it counts.

We believe that you care too. About shivering children, about Christ's homeland, about peace, about the humane thing.

The headlines of recurring crises in Lebanon and the Holy Land will not let your caring rest. We beg you to invest in people who need you, with the handy coupon below. Your gift will go to work right away.

And thanks for caring.

Monsignor Nolan

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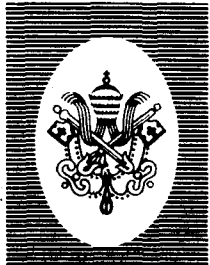
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S. Florida Scene

Barry play auditions

Auditions for the Barry College production of "Member of the Wedding" will be held at 7 p.m. on March 15 and 16 in the college auditorium, N. Miami Ave. and 115 St.

Parts to be cast include middle-aged black women, a youth between the ages of seven and 10 years old; young black men between 20 and 25, an older man and a middle-aged black man.

For additional information call Pat Minnaugh at 758-3392, Ext. 216.

Tampa school picnic

TAMPA—Its 48th annual Spring picnic will be sponsored by Mary Help of Christians School on Sunday, March 20, on the grounds at 6400 E. Chelsea Ave.

Mass will be celebrated at 11 a.m. after which the students will present a band and choir concert at 3 p.m. A barbecue dinner will be served and games will be provided. A Turkey Shoot will be featured from 9 a.m. to 6 p.m.

Reflection for women

KENDALL—A Day of Reflection for women in South Florida is planned at the Dominican Retreat House on Sunday, March 20, beginning at 9:15 a.m. and concluding at 2 p.m.

Sister Dorothy Thomas, O.P. will conduct the conferences which have as their theme, "For anyone who is in Christ, there is a new creation..." Father James Fetscher, assistant pastor, St. Louis Church, will celebrate the Liturgy.

Reservations may be made by calling Sister Elizabeth Ann, O.P. at the retreat house, 238-2711.

St. Bartholomew women

MIRAMAR—St. Bartholomew Women's Club will sponsor a Day of Recollection from 10

a.m. to 2 p.m. on Wednesday, March 16 in the church.

Father Gerard LaCerra, Archdiocesan Director of Religious Education, will conduct the conferences. Coffee will be served in the parish hall, 8001 Miramar Parkway at 9:15 a.m. and conferences begin at 10 a.m. Those attending are requested to bring a bag lunch. Coffee and dessert will be served. Baby-sitting services will be provided. For further information call 989-7060.

ACCW Deaneries meet

South and North Dade Deaneries of the Miami Archdiocesan Council of Catholic Women will have Springs meetings on Tuesday, March 15 and Saturday, March 19 respectively.

Epiphany Woman's Club will be hostesses to South Dade members beginning at 9 a.m. on Tuesday. Election of officers and business sessions will follow.

Father John McGrath, pastor, Visitation Church, will speak on the subject, "Your Parish Priest Since Vatican II" following luncheon.

Coadjutor Archbishop Edward A. McCarthy will be the guest of honor during the North Dade Deanery meeting in St. John the Apostle parish, Hialeah. Members of the Mothers Guild will be hostesses at the one-day session which begins at 9:15 a.m. Mass in the church.

Business meeting and luncheon follow at Ramada Inn, 3941 NW 22 St.

Further information may be obtained by calling 888-9922.

Members of the Central Deanery will convene on Friday, March 18 in Little Flower parish, Coral Gables.

Hostesses for the meeting which begins at 9 a.m. with registration and coffee, are members of the Women's Club and the Society of the Little Flower.

Mrs. Molly H. Clarkson, ACCW member for 57 years will be honored during the sessions.

Mass will be concelebrated at 11 a.m. in the parish church where Father Laurence Conway, ACCW moderator, will preach the homily. Msgr. David Bushey, deanery moderator, will install

new officers.

Following noon luncheon in the school cafeteria, Father Gerard LaCerra, Archdiocesan Director of Religious Education, will be the guest speaker. Coadjutor Archbishop Edward A. McCarthy will be guest of honor.

Reservations may be made by calling 661-9008.

Shula to be honored

Miami Dolphins coach Don Shula will be the first recipient of the Barry College "Light of Flames Leadership Award" during the college's civic dinner this evening (Friday) at the Sheraton-Four Ambassadors Hotel.

The award will be given annually to a person who has belief in God, in the personal dignity of mankind, who believes that all human beings have natural rights which come from God and not from the state, who is opposed to all forms of dictatorship, who believes in the sanctity of the home, in the essential liberties of American Democracy, in academic freedom and its rights and obligations, that labor and management mutually have rights and obligations, and that law, which regulates liberty, is a sacred obligation.

Legion Acies slated

Members of the Legion of Mary will renew their fidelity to the Blessed Virgin Mary during a series of Acies ceremonies slated to be held at various locations in the archdiocese of Miami during March.

Concelebrated Mass, procession, Legion prayers and recitation of the Rosary highlight the ceremonies for the five curia in South Florida at the following times and places:

March 13—South Dade Curia, 2 p.m. in Epiphany Church. Regina Pacis Curia, 3 p.m. in St. Michael Church.

March 20—Miami Curia, 2:30 p.m., St. Dominic Church.

March 27—West Palm Beach Curia, 2:30 p.m. St. Ann Church.

St. Patrick's rites slated

May the road rise
up to meet you,
May the wind be always
at your back,
May the sun shine
warm upon your face,
And until
we meet again,
May God hold you in
the palm of His hand.

This traditional Irish blessing will be reiterated time and again during the next week as various clubs and groups celebrate the feast of St. Patrick observed annually on March 17.

On Saturday, March 12, the Shamrock Society of Florida will sponsor its 20th annual ball at Hialeah Municipal Auditorium, 4700 Palm Ave., Hialeah beginning at 8:45 p.m.

Exhibitions of Irish Step dancing and many familiar Irish tunes will be featured. McKay's orchestra will provide music for dancing. For further information call 822-0200.

DELRAY BEACH—A St. Patrick's Day bazaar begins at 8 a.m. and continues until 5 p.m. on March 13 on the grounds of St. Vincent Ferrer parish. Corned Beef and Cabbage dinner will be served.

Handicraft items and home baked goods including Irish Soda Bread will be featured.

★★★
FORT LAUDERDALE—St. John the Baptist Women's Guild will be hostesses at a membership coffee on March 17 at the home of Mrs. Donald Niles, 2861 NE 25 St.

★★★
A St. Patrick's Day fashion show and luncheon will be sponsored by St. Pius X Woman's Club at 11:30 a.m., Friday, March 18 at Ramada Inn, 440 Seabreeze Ave. Reservations by mail to Mrs. Martin Goerl, 2625 NE 11 Court, Fort Lauderdale, 33304.

WEST PALM BEACH—St. John Fisher Young at Heart Club will sponsor a St. Patrick's pot luck luncheon at 1 p.m., March 17 in the parish hall, 4301 N. Shore Dr.

★★★
The Shamrock Club of Palm Beach County will sponsor a ball beginning at 8 p.m., March 17 at the Hotel Breakers, Palm Beach. Ernie Brendolan's orchestra will provide music for dancing and entertainment will be featured. For ticket information call 582-0334.

(Continued on Page 19)

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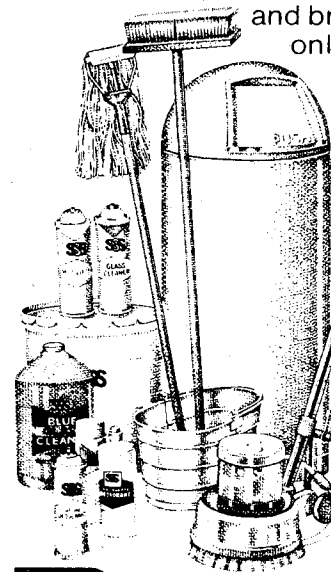
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It's a Date

Dade County

ST. LAWRENCE Council of Catholic Women meet at 8 p.m., March 14 in the school cafeteria, NE 22 Ave. and 191 St., N. Miami Beach. Guest speaker will be Rev. J.C. Powell, pastor, Fulford United Methodist Church.

★★★

GESU School Tombola is scheduled March 19-20 on the grounds, NE Second St. and First Avenue in downtown Miami. A variety of booths will be featured as well as refreshments.

★★★

THE MEMORARE SOCIETY for widows and widowers meets at 8 p.m. today (Friday) in St. Louis parish center, 7270 SW 120 St. For further information call 274-0244.

★★★

CATHOLIC ALUMNI Club of Miami sponsor a party on Saturday, March 12 at 8:30 p.m. For information call Frank Palermo between 4-10 p.m. at 226-2480.

STOP ERA letter-writing coffee and open house begins at 10 a.m., Thursday, March 17 and 24 at the home of Mrs. Peggy Brodeur, 5685 SW 85 St. Pens, paper, addresses etc. will be provided for all women of the southwest section who are interested.

★★★

ST. KEVIN Women's Guild will sponsor a Day of Reflection from 9:30 a.m. to 1:30 p.m., Tuesday, March 15. For reservations call 223-7420 (English) or 221-9181 for Spanish.

★★★

PATRICIAN CLUB of St. Patrick parish, Miami Beach, will observe a Corporate Communion at the 10:30 a.m. Mass on Sunday, March 13.

★★★

CORPUS CHRISTI Church's Bible Club, Patrician Club, and Legion of Mary will sponsor a garage sale on the grounds on Sunday, March 13. Those wishing to donate items should call 635-7994.

Broward County

ST. COLEMAN Young at Heart Club will sponsor a two-day bus trip to Lake Wales for the Black Hills Passion Play on March 24 and 25. Overnight accommodations will be provided as well as trips to Cypress Gardens and Circus World. Anyone interested should call 782-3438 or 782-5824.

★★★

ST. BARTHOLOMEW Young at Heart Club will have a social meeting including games and cards at 1:30 p.m., on March 15 in the parish hall, Miramar.

★★★

ST. HENRY parish will sponsor a dinner and dance beginning at 4:30 p.m., Sunday, March 20 at 1500 N. Andrews Ave. Extension, Pompano Beach. Deadline for reservations is March 12 by calling 781-6339. Music will be provided by Phil Shadler.

★★★

BROWARD'S LAY CARMELITE community meets at 7 p.m., March 13 at St. Pius X Church

on AIA.

Palm Beach County

ST. JOHN FISHER Women's Guild meets at 7:30 p.m., March 14 at the parish hall, 4301 N. Shore Dr., West Palm Beach. A special legislation program will be presented by Mrs. Robert Ulseth, past president of the Miami ACCW.

★★★

LOURDES RESIDENCE West Palm Beach, will benefit from a luncheon and card party at 11:30 a.m., Wednesday, March 16 at the Beach Club, Palm Beach.

★★★

EAST COAST Deanery of the Miami ACCW has elected Mrs. Marie Campbell, president; Mrs. Peggy Hanbury, vice president; Mrs. Alice Root, recording secretary; Mrs. Flo Killane, treasurer; Mrs. Jo Thier, corresponding secretary.

★★★

HOLY SPIRIT Friendship Club meets at 1 p.m., Monday, March 14 for a St. Patrick's Day program.

Charles Smith funeral liturgy

HIALEAH—The Funeral Liturgy was celebrated Wednesday in St. John the Apostle Church for Charles Smith, sexton for the past 19 years at Our Lady of Mercy Cemetery.

Smith, who was 65, came here in 1942 from Boston, Mass., and was one of the men responsible for the establishment of Miami's first air base now the site of Miami International Airport.

He was a past president of the Holy Name Society and Ushers Club at St. John the Apostle Church and was three times commander of Flotilla 6-2 U.S. Coast Guard Auxiliary. He was a member of the Coral Gables Elks Club and Carpenters Local No. 1509.

Survivors include his wife, Ann; a sister, and a brother.

Self improvement course offered

A "Life Work Planning Experience" will be sponsored by Biscayne College's Center for Continuing Education at a workshop designed to help the individual access their personal growth and direction in a changing world.

Divided into sections, phase one encourages greater self-awareness through various

exercises and group interaction. Phase two provides a variety of proven decision and planning tools.

Open to the public the workshop will be conducted on Tuesdays from 6:30 p.m. to 9:30 p.m. beginning on March 22 and continuing for 10 weeks. For additional information call 625-1561.

Sr. M. Rissert funeral held

Funeral services were held in Adrian, Mich., for Sister Mary Ann Rissert, O.P. who had served many years in Florida.

In her 48th year as a Religious, Sister was 76 years old when she died at Bixby Hospital, Adrian.

She had served as a member of the faculties at St. Anastasia School, Fort Pierce; St. Ann, West Palm Beach, and

St. Thomas Aquinas High School, Fort Lauderdale. Sister Mary Ann had also been registrar and teacher at Barry College, a member of the staff at Casa Francesca Home for Girls when it was administered by her community at Miami Beach; and was formerly supervisor of Dominican School in Florida.

St. Patrick's Day programs

(Continued from Page 18)

Corpus Christi Home and School Association will sponsor a St. Patrick's Day dance on March 19 in the school cafeteria at 8 p.m. Live music for dancing. Reservations may be made at the school office, 3220 NW Seventh Ave.

★★★

St. James parish will have a St. Patrick's dinner and dance at 8 p.m., Saturday, March 19 in the parish hall. Members of the Men's Club will serve Corned Beef and Cabbage. Donation at the door. Only 200

may be accommodated.

★★★

An Irish dinner followed by dancing will highlight activities at the Coral Gables KC Council, Saturday, March 12 at 7 p.m., 270 Catalonia Ave., Coral Gables.

★★★

A St. Patrick's dance will be sponsored by St. Lawrence Council of Catholic Women at 8 p.m., Saturday, March 12 in the church annex, NE 191 St. and 22nd Ave. For reservations call 932-4098.

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It's never too early for Oakland West

By FRANK HALL
Arts/Drama Critic

FORT LAUDERDALE— It would be impossible to talk about the brand new Oakland Dinner Theatre West without using superlatives. It's dinner theater as dinner theater should be.

In a facility designed specifically for that purpose, Brian C. Smith has brought a touch of class, professionalism and excellence to make any producer-director envious. Of course, Smith's own charisma is a definite asset to any venture and it was evident at the grand opening last Tuesday evening.

Anne Gilliam and Frank Logan in Oakland's "Never Too Late" offer the theatre-goer an extremely funny and lighthearted evening. Both Gilliam and Logan are perfect in Summer Arthur Long's comedy hit about an early middle-age couple suddenly discovering that they are about to have a baby.

The family personalities are very similar to an Archie and Edith Bunker family but in transition. That process of changing is what offends the audience one laugh after another.

Logan, as Harry Lambert, uses facial expressions to their utmost and delivers each line as if it was the most important. In describing his philosophy on life to his wife Edith (Anne Gilliam) he says, "Fun is not

something you laugh about. Fun is serious."

Gilliam is a very believable Edith Lambert; scatter-brained enough to make it uproarious when she orders lumber for a new nursery not from her husband's lumber yard but from the competition because it's \$15 cheaper. And you can see that the thought never occurred to her when Harry tries to explain that he would have sold her the lumber at cost.

Also excellent is Lanny Smith, as the son-in-law who never seems to do anything right, and Basha Joice as Kate.

Of course one of the definite advantages of dinner theater is that you have a pretty accurate idea of what the evening is going to cost and if you're living on a budget that's something to be considered. And if you're thinking of dinner theater, Oakland West at 4850 W. Oakland Park Blvd., Fort Lauderdale, is a four star recommendation.

★★★
HOLLYWOOD — People who enjoy music should seriously consider local church concerts for, very often, fine music combined with low prices—if any.

One notable concert occurred last Sunday at the First United Church of Hollywood which presented "Americana 1977," a concert of sacred and secular music.



'Never too late'

Cast members include (from left) Vicky Keller, Anne Gilliam, Frank Logan, Karl Redcoff, Lanny Smith, Basha Joice and Susan Lovitz. Much of the success of any show goes to the people behind the scenes like Jay Tompkins (right), production stage manager of "Never Too Late."



The choir was beautifully conducted by James String who also impressed the audience with his talents on the clarinet during a salute to ragtime, blues, jazz and ballads.

Sparking that segment,

was the opening number of Scott Joplin's "Solace" played by guest pianist Helen Bucknam. She brought Joplin alive with her rendition and expertise.

The multi-talents of Ira Sullivan on the flute, trumpet

and in the choir were appreciated by those attending for the professional quality they were.

Folks who tarried after the concert for coffee and cake were treated to a jam session ending a perfect evening.

'Macbeth' is another jewel for Miami Opera

By J. HERBERT BLAIS

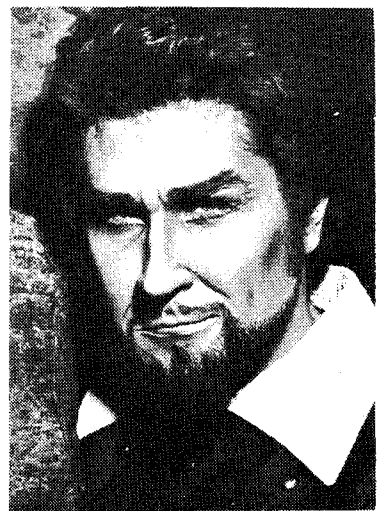
In his instructions to the producer of his opera, "Macbeth," in 1848, composer Giuseppe Verdi wrote, concerning the role of Lady Macbeth, that she should not be handsome and beautiful but ugly and evil; should not sing to perfection, but not sing at all—"or with a voice that is hard, stifled and dark." Her voice should not be that of an angel but that of a devil.

In the Greater Miami International Opera's new production of "Macbeth," which opened Monday in Dade County Auditorium, Josephine Barstow of the United Kingdom is everything the composer didn't want.

A native of Yorkshire and a leading British soprano, Josephine Barstow makes her United States debut here as Lady Macbeth in an evening of rising acclamation.

She is beautiful, she sings bel canto like a reveling, lyrical angel, and she acts the pants off the three-score others on stage.

Verdi also said about "Macbeth," his favorite of all his early operas, that it should never be sung but acted. It's a drama of violent passion, ambition, murder and hatred. Barstow's lilting Lady Macbeth keeps every scene moving and colorful while she sings. What William Shakespeare wrote and produced in 1606, she



SHERRILL MILNES

conveys. But what Verdi wanted done with the role, she is simply too beautiful in face and body and voice to do. (Why didn't Verdi write it for a contralto?)

The old Scots of a thousand years ago were barely beginning to rise out of barbarism. Nicola Benois' sets, Suzanne Mess' costumes and Tharon Musser's lighting mass the peasants like 1917 Russian immigrants, with soldiers and assassins acting swiftly over wooden bridges sweeping across sunset skies. The witches' scenes, with a grotesque double coven supplementing Shakespeare's three, ghostly skies, and thick fogs rising and pouring in, is too strong for

Sherrill Milnes' powerful Macbeth. In fact, Milnes is not able to reach his potential until King Macbeth's final scene of Act IV, in which Milnes takes over and soars to greatness.

Milnes laudably underplays his natural strength, allowing Barstow the edge, as their famous duet ends Act I.

She is angry with his vacillating in some scenes: Here Barstow seductively cajoles and emerges the leader. But there is also, here, a skillfully projected feeling by both actors of the real love between the noble husband and wife.

Unfortunately, for Verdi's stated purposes, Barstow's beauty, Milnes' rugged handsomeness, and that reoccurring hint of love between their characters, touch our romanticism. So, instead of horror at their bloody ambition, we almost see them sympathetically as historic tragic figures.

Verdi's own artistry doesn't help. The duet is billed

as "horror set to music" and "of true Shakespearean power." But it's more kaleidoscopic and, like the rest of the opera, constantly melodious, with forgettable strains rising and falling away, themes never completed, songs we're sure he finished and used later in other operas.

Again, Josephine Barstow emerges as one of the best gifts Britain has made to America in recent years. From the opening, her glorious red hair and blue green velvet costuming making her radiantly beautiful against the sombre browns and massive greys of 11th century Scottish heath and castle, she sings with a voice as golden as her mid-opera regal gowns.

Verdi's directions to Lady Macbeth in the "mad" sleepwalking scene at the end, were not to sing but to "gasp, sob and whisper." Barstow holds a huge scene of dark castle walls and pillars in her

palm. Red hair down, in a simple, long, white gown, she makes what could seem an interminable time come alive with volatile acting and utter mastery of bel canto. Her American debut is a triumph.

The obvious contribution to Miami Opera's "Macbeth" of stage director Nathaniel Merrill, of the Opera du Rhin, Strassbourg, and the Metropolitan Opera, also cannot be overstated. From merging and massing 50 chorus members to the spectacular table-top confrontation between Banquo's Ghost and King Macbeth, his original dramatic techniques made the old opera new and vital. We were particularly impressed with our ability to hear every syllable uttered by every principal—without amplification. He helped substantially to make "Macbeth" another jewel in General Manager Robert Herman's diadem.

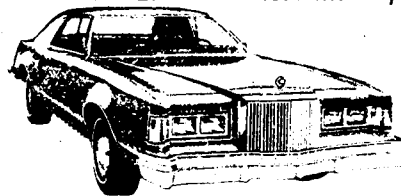
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'Thieves' is an oddball movie

The small group of people (maybe only 10 or 15, but they are fanatics) who loved "Who Is Harry Kellerman?" six years ago can come back to the movies and see "Thieves." It's not as good cinematically—"Thieves" had to shift directors in midstream—but the delightful Brooklyn Bard Herb Gardner is exploring the same

problems that have obsessed him since he wrote his first and only smash hit, "A Thousand Clowns."

Gardner voices the pain of the current middle-aged urban generation, whose members suddenly find themselves adult in a world totally unlike the one they bargained for as kids. The

pain is communicated mostly as black comedy, and there is poignant, often poetic nostalgia for the irretrievable past. Every aging generation has this same awareness—what it dreamed vs. what it achieved—but it may be particularly agonizing now because of the size of the dreams and the horror of the present, the sense that things

are really coming apart.

THE MOST typical and memorable image in "Thieves" has its Jewish hero (Charles Grodin) standing on the stage of the empty movie palace he patronized as a youth and eulogizing all the dead heroes, Bogart, Robinson, etc. The neighborhood is now Spanish, the theater is a church ("It was always a religious place"), and Grodin has not become the man he wanted to be. In fact, to the hard-pressed cops who come to take him away, he's just another weirdo, one more item on the large city trash heap.

"Thieves" is an oddball movie, in many ways a windy, sentimental exploration of the obvious social ills, offering no solutions and little consolation. The critics are likely to be as impatient and negative with it as they were about the 1974 play on which it is based.

THE GRODIN character and his wife (the infectiously attractive Marlo Thomas, who also starred in the play) are a symbolic couple who's made it to the upper floors of a Manhattan high rise, but whose 12-year marriage is in trouble.

She is still a wacky idealist, teaching in a ghetto school and losing most of her daily battles to educate the ungrateful poor.

He's the principal of a glossy private school, where he greets the rich kiddies each morning in French. She wonders why he's become so square, boring, resigned. He feels that they've put in their time trying to change the world, and it's hopeless:

Around them flows the flotsam of the decaying city. On the streets are the junkies, the derelicts, the hungry tough kids, one of whom goes from apartment to apartment with a luggage cart stealing TV's and stereos, hoping to bribe his way into the seventh grade.

The hooker next door (Ann Wedgeworth) confesses that she's never slept next to a man who stayed until dawn. (The typical Gardner sad wisecrack). The man below (Hector Elizondo) spills out an endless list of paranoid complaints, and wonders who stole his hibachi stove while he went to Camp Youngfun "where everybody was old and there was no fun."

From every apartment we hear snatches of dialog that testify to the universal malaise.

Some are funny, some tragic, all contemporary: "It doesn't mean anything, go to sleep." "I didn't lie to you." "The kids sit there growing, calling me Daddy and other vicious names."

The most bizarre character is a lunatic cabbie (Marlo's father), smashing played (as on Broadway) by the wily old comic Irwin Corey, who hates the city almost as much as Robert DeNiro's madman in "Taxi Driver."

He drives about humming,



by James Arnold

taking fares to the wrong destination, ranting against the new morality but sentimentalizing call girls ("Tootsies are good news. Enough good news and a man can live forever.") Finally, Corey and Thomas have a stunning family argument that is predictably both heart-breaking and hilarious.

In the end, husband and wife stay together, apparently because they have gotten so used to each other they're hooked. It's not a solution that leaves a glow, but what could? Gardner at least has asked questions close to the nerve, and both touched and amused us with his wit and compassion.

The deepest truth he expresses may come after father-cabdriver Corey surprises daughter Marlo by telling her she's only 32 instead of 33. She thanks him for the extra year. "Darlin'," he says, "don't you know they're all extra years?"

Abp. McCarthy on Montage

Archbishop Edward A. McCarthy will be a guest on Montage Saturday, March 12, from 7 to 7:30 p.m., on WTVJ / Channel 4.



The last episode of "The Mary Tyler Moore Show" will be broadcast Saturday, March 10 (8-8:30 p.m.) on WTVJ, Channel 4. In this composite, the original cast (1970-71 season) is shown on the left: Gavin MacLeod, Mary Tyler Moore,



Ted Knight (front row, L-R); and Valerie Harper, Edward Asner and Cloris Leachman (rear, L-R). The current cast is shown on the right: Betty White, Georgia Engel and Miss Moore (front, L-R); and Knight, MacLeod and Asner (rear L-R).

Rare look at Soviet Russia

The Soviet Government gave the National Geographic Society rare permission to film this season's fourth National Geographic Special, THE VOLGA, scheduled to air over the Public Broadcasting Service (PBS) Friday, March 11 at 9 p.m. The National Geographic camera team went to parts of the Soviet Union where few, if any, Western journalists have been before.

Accompanied everywhere by television officials from Novosti, the Soviet news

agency, Geographic cameras travelled aboard the Lenin, flagship of the Volga cruise fleet, to film a documentary of life along the mighty river that travels through the heart of Russia. Although Novosti was ever present, no film was censored; it all left the Soviet Union in sealed cans to be developed in the United States.

Rich in history, the river has been called Matushka, or Mother Volga, by generations of Russian poets, peasants, and musicians. For along the

Volga's banks and in the vast land it drains, the Russian nation was born. Ivan the Terrible opened the way for Russian control of the Volga when he defeated the Tatars in 1552, and from that event can be traced the beginnings of what is now the Soviet state.



"Mother Russia" dominates Mamayev Hill where thousands of Russian lives were lost in World War II.

Documentary spotlights early history of baseball

THE GLORY OF THEIR TIMES, a 60-minute documentary about the men who played America's national pastime—baseball—during the first two decades of the 20th century, will be shown for the



first time on American network television in March during public television's national fund-raising and public awareness campaign, FESTIVAL '77. The documentary airs on Channel 2 on Saturday, March 12, 8 p.m., over the Public Broadcasting Service (PBS).

Narrated by Alexander Scourby, the documentary presents rare newsreel footage and vintage still photographs of some of the legendary players and managers of professional baseball's early years, including Christy Mathewson, John J. McGraw, Ty Cobb, Honus Wagner, Walter Johnson, Babe Ruth and Connie Mack.

Southpaw Babe Ruth is among the many old-time players who will be seen in action in the documentary, The Glory of Their Times.

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How do you get ready to receive Holy Spirit?

(Continued from Page 5)
Confirmation.

The second meeting explained the role of Godparents showing that this is not a role of honor but one which should be supportive of both the child and the family. The third meeting addressed itself to the new rite of Confirmation and the social implications following Confirmation: the youngsters were to be part of the work of the Church in conveying God's gifts, to be the agents of the Church's work in the world.

ON BIG PINE KEY, Father Wendel Schenley of St. Peter parish had the advantage of working with a small group "which is always nice because you teach and are more aware of how the lessons are being absorbed."

The five children and two adults to be confirmed will join the confirmandi at San Pablo Church, Marathon, in a joint celebration of the Sacrament Sunday, March 13.

To emphasize the importance of becoming mature Catholics, the youngsters at St. James parish, Miami, were to make their own decision as to their being ready to receive the Sacrament of Confirmation, select a name if desired, and chose a sponsor.

Two sessions were held for parents. A general meeting focused on progress since the Second Vatican Council and the growth and faith opportunities available to a faith-filled community. The second session focused on the Holy Spirit in history and in today's Church and world.

A special "Spirit Day" was conducted for the youngsters and included conferences, audio-visual presentations and celebration of the new rite of Reconciliation.

IN CORAL GABLES, Little Flower parish planned several evening meetings for parents as well as a day of recollection. The 210 boys and girls to be confirmed "wrote lovely letters," says Msgr. Peter Reilly, pastor. "If they live up to the letters, they will be saints all their lives," he observes.

IN SUNRISE, a family or families in St. Bernard parish was asked to adopt, in prayer, a youngster who was to be confirmed. "The families then had either a boy or a girl as a special person to pray for

during this time," says Father Michael Hourigan, pastor. The concept involved a larger number of parishioners in celebrating the Sacrament of Confirmation than might have.

A one day retreat was held. Theme was, "Take me Lord, I'm yours." Father Thomas Wisniewski who directed the day along with Anne Berman, eighth grade coordinator, and Mr. and Mrs. Church Banta, parish CYO advisors, noted that at the end of the day each person brought up to the altar during the offertory procession an index card with their name and a resolution to go out after being confirmed and do some kind of service project. Some classes had already completed projects eg., helping in the nursery during Sunday Mass.

IN IMMOKALEE, Our Lady of Guadalupe parish conformed 65 people, half of whom were older teenagers and adults.

Because of the nature of migrant life and Hispanic

cultural heritage, many people do not participate in the Sacrament of Confirmation until a later age. Until very recently, Baptism and Confirmation in Hispanic countries were administered almost at the same time. This presented the problem that after receiving First Communion, there was a sharp decline in contacts between the individual and the Church for instructional purposes and growth opportunities. Recent changes have greatly alleviated this problem.

There's a popular song being sung in many churches these days with the lines, "The Spirit is a movin'/all over/all over/this land." There can be little doubt that the Holy Spirit is moving and what we read in the Acts of the Apostles (19:5-6) is happening in the Archdiocese of Miami:

"...they were baptised in the name of the Lord Jesus, and the moment Paul had laid hands on them the Holy Spirit came down on them..."

Ascension Sunday in Italy

ROME—(NC)—Ascension Thursday will henceforth be Ascension Sunday in Italy.

In an official decree issued by the Italian Bishops' Conference, the feast of the Ascension and two other major holy days—Epiphany and Corpus Christi—will be celebrated on Sunday in the future.

The move is part of Church efforts to reduce the number of holy days of obligation, being made in conjunction with Italian government efforts to increase production by cutting back on worker holidays.

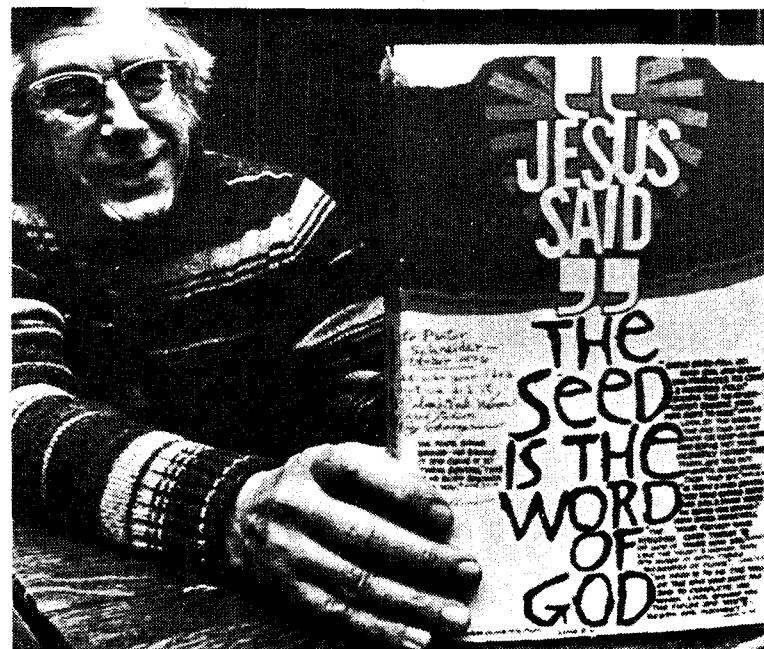
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Hispanos celebrarán noche penitencial en preparación a II Encuentro Nacional

En la reunión mensual del Equipo Coordinador del Apostolado Seglar Hispano el pasado viernes 4, se informó sobre los planes para incorporación del pueblo en el proceso hacia el II Encuentro Nacional Hispano de Pastoral

que tendrá lugar los días 18 al 21 de agosto en Washington.

Tales planes tratarán de organizar jornadas de reflexión sobre la realidad étnica de cada uno de los grupos hispanos presentes en la Archidiócesis de Miami.

"Sólo así podremos colaborar de modo efectivo en la realización del Encuentro Nacional," dijo uno de los participantes. El grupo apoyó las recomendaciones tomadas por los representantes de diversas diócesis de la nación reunidos en Chicago hace dos semanas para la planificación del Encuentro nacional.

Durante la reunión del Equipo de Apostolado Seglar,

también se concretaron planes para un Acto Penitencial Comunitario que tendrá lugar el próximo sábado 19 de marzo en la parroquia de St. Michael comenzando a las 9 p.m.

Esta noche penitencial esta abierta a todos los católicos hispanos de la archidiócesis y se propone un inicio comunitario y de reconciliación de todo el proceso hacia el Encuentro Nacional.

Fiesta Guajira pro Centro Mater

Los que visitaron el Centro Mater durante el fin de semana pasado pudieron recorrer en un momento toda la isla de Cuba.

Allí estaban representadas todas sus provincias, cada una ofreciendo a los visitantes un poquito de su sabor y simpatía.

La ocasión era la Fiesta Guajira del Centro Mater que este año tenía como meta la recaudación de fondos para un nuevo edificio.

Han pasado casi 10 años desde los comienzos de Centro Mater y el espacio va quedando pequeño.



El centro acoge actualmente unos 150 niños de 1 a 7 de la tarde todos los días.

En sus comienzos, la Madre Miranda consiguió un terreno con una casita a medio demoler y el lugar fue convirtiéndose gradualmente en el único parque recreativo para los muchachos de la zona, que de otro modo habrían quedado por las calles.

Situado en el 353 S.W. 4 calle, Centro Mater comenzó su labor con pocos muchachos—sólo 40 durante el primer campamento de verano. Ahora pasan de 200 los que participan. Y de ahí la importancia de conseguir fondos para el nuevo edificio. El Centro

Mater bajo el Buró de Caridades Católicas de la Archidiócesis de Miami, recibe ayuda de la campaña de caridad ABCD, así como de fondos privados y del gobierno bajo Title 20 y del "United Way".

El mundo en breve

SAN JOSE, Costa Rica—(NC)—Desde su exilio aquí, el candidato presidencial de la oposición salvadoreña coronel (retirado) Ernesto Claramount declaró que además de sus partidarios, la Iglesia sufre "la represión militar" por su defensa de los derechos del pueblo. Citó el caso de cinco sacerdotes expulsados la semana anterior a las elecciones del 20 de febrero, y las visitas que "cuerpos de seguridad" hacían a los campesinos y párrocos para amenazarlos si ejercían derechos cívicos. "Por ejemplo, el P. Mario Bernal, colombiano expulsado, era párroco de Apopo donde tengo mis fincas, lo conocía muy bien, un buen sacerdote preocupado por el pueblo," dijo Claramount. El candidato del gobierno Gen. Carlos H. Romero clamó victoria poco después de cerradas las urnas.

SAN SALVADOR—(NC)—La policía salvadoreña arrojó bombas lacrimógenas al interior de la iglesia de San Nicolás frente a la Plaza Libertad, cuando el candidato opositor Ernesto Claramount y sus seguidores se refugiaron en ella por encontrar bloqueadas las calles por la misma policía. Más de 6.000 personas protestaban esa mañana contra un anuncio oficial que daba la victoria al candidato oficial Gen. Carlos H. Romero, en las elecciones del 20 de febrero. Hubo días en que las protestas en la plaza reunieron de 50.000 a 70.000 personas, pero el presidente Gen. Armando Molina prometió mantener el orden pese "a políticos frustrados."

WASHINGTON—(NC)—En una entrevista con NC News, el

líder demócrata cristiano Massimo DeCarolís, de Italia, dijo que de obtener más triunfos el comunismo en su patria, "Italia se deslizaría poco a poco hacia una dictadura marxista, en detrimento gradual de sus libertades." Citó como ejemplo el caso de la municipalidad comunista de Milán, que decidió que antes de llevar a los niños a misa en campos de verano, éstos deben solicitarlo formalmente. Resultado, la asistencia a la iglesia bajó de 100 a 10 por ciento. DeCarolís agrega que el comunismo se ha infiltrado en la policía y el ejército.

SAN ANTONIO, Texas—(NC)—El ex-jefe de policía de Castroville, Frank Hayes, y su esposa y su hermana como cómplices, fueron acusados de violar los derechos civiles de Ricardo Morales, poco antes de matarle en 1975, crimen por el cual Hayes ya fue sentenciado de dos a 10 años de cárcel. Líderes hispanos protestaron contra esta sentencia que consideraron "ligera," y por eso intervino el gobierno federal con los nuevos cargos.

CIUDAD DEL VATICANO—(NC)—El Vaticano confirmó que el Papa Paulo VI no quiso recibir al arzobispo rebelde Mons. Marcel Lefebvre pues "este no ha mostrado arrepentirse." Agregó que los seminaristas que siguen cursos en su instituto en Econe, Suiza, se preparan "para un ministerio que contradice a la iglesia y sus legítimos pastores." Lefebvre y sus seguidores se oponen a las reformas del Concilio Vaticano y se apegan a la Misa en latín.

Ofreceran curso de Teología Aplicada

Dará comienzo el próximo 31 de marzo, jueves, un curso sobre Teología Aplicada al cargo del Padre Luis Casabon, S. T. L.

Este curso lo ofrece la Oficina Archidiocesana de Educación Religiosa en coor-

dinación y cooperación con el Departamento de Filosofía y Religión de la Universidad Internacional de la Florida (FIU), que concede tres créditos académicos por la asistencia a este curso, REL 460.

Las clases serán todos los jueves a partir del 31 de marzo en el Colegio de St. Michael, 7:30 pm.

Para información llevar a la Oficina de Educación Religiosa 75-7-6281.

Puesta al día en catequesis

La Hna. Ada Sierra comenzará un curso de Catequesis, a nivel diocesano, el próximo martes 14.

Las clases darán comienzo a las 7:30 pm. y serán los martes en el Colegio de St. Michael y los miércoles en el de St. John the

Apostle, Hiaelah.

Para información llamar a la oficina de educación religiosa 757-6241.

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Primeros pasos pro Centro Familiar

Representantes de diversos grupos diocesanos activos en apostolados familiares se reunieron la semana pasada con el matrimonio Riley, de visita en Miami, para comenzar la reflexión sobre las necesidades de las familias católicas de la Archidiócesis. Terry y Mimi Reilly fueron recientemente nombrados por el Arzobispo McCarthy para dirigir el Centro de Vida Familiar, que se abrirá en la Archidiócesis en un futuro próximo. En la foto desde la izquierda: P. Angel Villaronga Enrique y Carmen del Riego, P. Clemente Seoane, P. Vincent Kelly, Sra. Ginny Harlam, P. James Reynolds, Dr. Jack Jacobs, Gladys García, Terry y Mimi Reilly.

Comprueban aumento violencia en familias USA

DENVER—(NC)—“La violencia física entre miembros de la misma familia ocurre con más frecuencia que con extraños, con la excepción de situaciones de guerra o tumultos callejeros,” según revela un estudio realizado por la Asociación Americana para el Avance de la Ciencia (AAS).

El estudio también indica que: —Anualmente, millón y medio de niños menores de los 18 años sufren la muerte o serios daños físicos por el trato de sus padres.

Uno de cada seis matrimonios al año y uno de cada cuatro durante su vida matrimonial han tenido “episodios violentos”.

Tres de cada cuatro niños cometen actos violentos contra sus hermanos, con una media de

21 actos de ese tipo al año.

Los resultados del estudio están basados en respuestas de unas 2,000 familias, recopiladas por Richard Gelles de la Universidad de Rhode Island para su investigación sobre “Violencia contra los niños”.

Murray Strauss, de la Universidad de New Hampshire y Suzanne Steinmetz de la Universidad de Delaware estudiaron las otras formas de violencia familiar.

Según Gelles, “el castigo físico y abuso de la infancia son simplemente dos aspectos de la existente batalla violenta contra los niños. Pero existen también millones de padres que usan la fuerza física como castigo de los hijos, aunque ésta no llega a calificarse como “abuso” de la infancia.

En su investigación, Gelles descubrió también que:

—Cincuenta y ocho por ciento de los padres preguntados afirmaron haber usado castigos físicos con sus hijos durante el año anterior y 71 por ciento les habían pegado de vez en cuando.

—Cuarenta y seis por ciento les habían empujado.

—Veinte por ciento les habían pegado con algún objeto.

—Casi un tres por ciento les habían amenazado con un cuchillo o pistola y algunos habían usado estas armas contra ellos.

Entre los matrimonios, cinco por ciento de los cuestionados afirmaron haber pegado a sus

esposas y cuatro por ciento utilizaron algún arma contra ellas.

Cuatro por ciento de los niños en el estudio afirmaron haber utilizado algún arma peligrosa contra sus hermanos, lo que equivale a unos cuatro millones de niños en toda la nación, según el estudio de Suzanne Stenmetz.

El desierto--- también en nuestras vidas

DENVER—NC—“Todos tenemos un desierto en nuestras vidas. La arena, el sol y el calor, la falta de agua y la soledad quizás tomen otras formas, pero todos nosotros las experimentamos en nuestro vivir cotidiano,” según el Padre Jacques Le Clerc “Responsable General” de la organización internacional Jesús-Caritas.

Le Clerc que es párroco de una parroquia pobre en Montreal, pasó recientemente un mes de reflexión en el desierto de Algeria, cerca de la tumba del monje trapista Charles de Foucauld, inspirador de las fraternidades sacerdotales hoy extendidas por todo el mundo.

Foucauld pasó los últimos años de su vida como heremita en el desierto donde murió asesinado por una de las tribus en 1916.

“Nuestra organización es una estructura abierta y flexible,” dijo el Padre Le Clerc.

Reúne a sacerdotes en pequeños grupos—unos seis o siete—para orar mensualmente y compartir de la fe.”

El Padre Le Clerc se encontraba en Denver asistiendo a las reuniones de 21 ‘responsables’ de las fraternidades sacerdotales en los Estados Unidos. “Vine a la reunión para que estos sacerdotes vean que son parte de una gran familia repartida por todo el mundo.

El Padre Ryan Le Clerc lleva 18 años con Jesús-Caritas y explicó que en la organización los sacerdotes se comprometen a amar a los pobres, a tener una “seria vida de oración...”

a buscar a Dios en todo con un espíritu universal siendo parte del mundo y de la Iglesia.”

El Padre Thomas McCormick es el ‘responsable’ de las fraternidades en U.S.A. y él está convencido de que estos grupos han ayudado a mucha gente para profundizar en su vida de oración.

“Los sacerdotes se comprometen a una hora de adoración diaria a pasar un día al mes en el ‘desierto’ y a reunirse una vez al mes con los sacerdotes de sus grupos para examinar su vida juntos.

“El día en el desierto se puede pasar en la propia habitación, en la riberia de un río, caminando en las montañas o en una capilla,” explicó el Padre McCormick.

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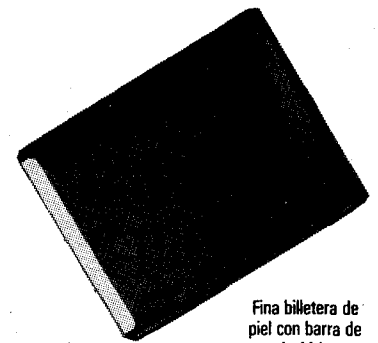
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"Jesucristo-- realidad central del cristianismo"

WASHINGTON—(NC)—“La realidad central del cristianismo es el mismo Jesucristo,” dijo el teólogo alemán Padre Hans Kueng durante una conferencia en Washington sobre “Lo que debe permanecer en el cristianismo.”

Los 15 años transcurridos desde el Concilio Vaticano II han sido años de muchos cambios “algunos para bien y otros para mal,” dijo el Padre Kueng que enseña teología dogmática y ecuménica en la Universidad de Tuebingen, Alemania Oriental.

Natural de Suiza, el Padre Kueng tiene 48 años y fue uno de los consultores nombrados por el Papa Juan XXIII para asistir al Concilio Vaticano II. Desde entonces, algunos de sus escritos le han valido amonestaciones de la Congregación Vaticana para la Doctrina de la Fe.

En Washington para tomar parte en una serie de conferencias de la Universidad de Georgetown, el teólogo alemán señaló como puntos positivos de nuestros días, entre ellos—los acuerdos ideológicos a que se está llegando con iglesias cristianas.

—La mejora de relaciones entre cristianos y judíos.

—La mejora de la liturgia “más fácil de entender y más centrada en lo que es esencial”.

—Mejores sermones.

—Una piedad popular más inspirada en las verdades centrales de la fe.

—El hecho de que las

estructuras eclesiales van adquiriendo un espíritu más

democrático.

El padre Kueng también



P. Hans Kueng

WASHINGTON—(NC)—“El cristiano es aquel que trata de vivir lo humano, social y religioso a la luz de Jesucristo,” afirmó el teólogo Hans Kueng durante una de sus conferencias aquí.

Las personas pueden vivir de modo “realmente humano” comprometerse a realizar la justicia social y hasta ser “verdaderamente religiosas” sin ser necesariamente cristianas, afirmó.

El cristianismo permanece cristiano “solamente si permanece unido al verdadero Cristo, a la inconfundible e insustituible persona del Jesús

histórico de Nazaret,” añadió el teólogo durante la tercera de sus conferencias en la Universidad de Georgetown.

Las conferencias fueron organizadas por el Instituto Kennedy para el Estudio de la Reproducción humana y de Bioética, de la misma de la citada universidad.

Aquellos que viven buenas vidas humanas, buscando el servicio de los hombres y siguiendo las enseñanzas de otras religiones no deberían ser considerados “cristianos anónimos”, afirmó Kueng.

“La diferencia entre otras religiones del mundo y el cristianismo radica en la muerte de sus fundadores,” dijo Kueng.

El teólogo contrastó la muerte de Moisés, Confucio, Buddha y Mahoma, quienes murieron acabaron sus días en la vejez y después de cierto éxito en vida, con la de Jesús—una muerte en el abandono de la cruz, después de una brevísima vida pública.

“La distintiva realidad cristiana es Jesús crucificado,” dijo.

“Afirmamos el valor de todo lo humano, social y religioso sin decir por eso que nos pertenece solo a los cristianos. No insistimos en la exclusividad de la salvación pero sí en lo que es característicamente cristiano,” explicó.

Para el Padre Kueng, el cristianismo ha de actuar como catalista, en relación con las ideologías seculares, las demás religiones, y la vida misma. “Todo lo que este de acuerdo con el Evangelio ha de tener aceptación,” dijo, señalando la posibilidad de un verdadero cristianismo indio, o chino o árabe o africano, y hasta un cristianismo judío.

“Ser cristiano no es añadir algo a ser humano sino que es una transformación de lo humano.

señaló algunos puntos negativos, entre ellos:

—Que el cristianismo refleja el desconcierto de la sociedad de hoy, pero “si la Iglesia no hubiera cambiado la situación sería aún peor.”

—“Existe desorientación a la hora de discernir lo que es esencial en la teoría y en la práctica”.

—Existen síntomas de crisis en la Iglesia Católica como el “masivo abandono del ministerio sacerdotal”, “debilitación de la disciplina eclesiástica” y crisis en la escuela, publicaciones y organizaciones católicas.

El Padre Kueng señaló como necesidad crucial en este período post-conciliar, que surja una

autoridad espiritual capaz de motivar a la gente en todos los niveles eclesiásticos. “Pero desafortunadamente entre los oficiales eclesiásticos abunda más la mentalidad romana que la mentalidad católica,” dijo el teólogo. “Si los cristianos buscan afirmar los valores de otras religiones y del mundo secular, ¿qué es lo que permanece del cristianismo?” preguntó.

“Un cristiano no es simplemente cualquier ser humano con buena voluntad y fe sincera. Un cristiano es aquel para quien Jesucristo es alguien decisivo...”

Para el sacerdote alemán, hablar de Jesucristo exige definir mejor quién es ese Jesucristo del que se habla.

El suyo no es un Jesucristo de sueños, sino “el Jesús de la historia.”

“Jesús, no perteneció a la jerarquía de la sociedad judía,” dijo el teólogo. “Jesús no fue un sacerdote sino “un seglar judío”. No era un “teólogo profesional, pero predicaba sencillamente la llegada del Reino.”

Aunque “existía un partido revolucionario en la Palestina de entonces Jesús no fue ningún revolucionario social o político,” dijo Kueng.

“Tampoco fue un monje de vida monástica ni se retiró del mundo o envió a sus seguidores al gran monasterio del Qumram.

“Jesús no estaba interesado en interpretaciones legales ni dejó sistema alguno de piedad”.

Para el Padre Kueng, Jesús es alguien que escapa a toda fórmula. Alguien que provoca tanto a los de derecha como a los de izquierda, más moral que los moralistas y más revolucionario que los revolucionarios.”

Al proclamar la llegada del Reino de Dios Jesús enseñaba “que la norma suprema para las acciones del hombre es la voluntad de Dios.” Y en los evangelios queda bien claro que “el bienestar del hombre está en la voluntad de Dios.”

Para Kueng, “Jesús esta interesado en cambiar la sociedad cambiando radicalmente a los individuos.”

Identificándose con los “pobres, los débiles y enfermos, los niños, las mujeres y los extranjeros, Jesús proclama que el perdón, Dios lo concede gratuitamente.”

Según el Padre Kueng, aunque el mensaje cristiano no ofrece soluciones concretas para los problemas políticos, económicos y sociales, sí indica que “el renunciar a los propios derechos sin pedir nada a cambio no es una desgracia.

“No es una desgracia el que los que tienen poder en la sociedad, no lo utilicen en beneficio propio” sino que lo pongan al servicio de otros.

“El poder se puede utilizar para el servicio y no para la dominación” dijo Kueng.

El mensaje cristiano, continuó diciendo, “no elimina el sufrimiento o la muerte, pero ofrece un nuevo estilo de vida en el que lo que cuenta no es el dinero o la carrera y donde el progreso es en beneficio del hombre y no el hombre para beneficio del progreso.”

¿Quién es el Cristiano?

Obispos piden aclaración a teólogo Hans Kueng

ESSEN, Alemania—(NC)—Los obispos alemanes han pedido al teólogo Hans Kueng una aclaración inmediata sobre algunas de sus opiniones en la última de sus obras “Ser Cristiano” (To be a Christian).

Anteriormente el teólogo también recibió amonestaciones del Vaticano sobre la misma obra que trata lo que Kueng considera esencial de la fe cristiana.

Aunque su obra ha recibido aclamación universal por su estilo atractivo tanto para cristianos como para no cristianos, algunos teólogos están en desacuerdo con algunas de sus afirmaciones sobre la divinidad de Cristo y su resurrección.

En 1975 el Vaticano amonestó al teólogo por su posición en cuanto a la infalibilidad papal y ordenación sacerdotal.

Respondiendo a los obispos en una nota de prensa publicada en Tubingen, donde Kueng ejerce su cátedra en teología dogmática y ecuménica, el teólogo afirmó que “una mera repetición de las viejas afirmaciones de fe, no son ayuda alguna para los católicos de hoy” que enfrenta problemas contemporáneos.

El Padre Kueng propone que se establezcan proyectos de estudio sobre cuestiones controversiales, con la participación de los expertos.

Comentando sobre su obra “Ser cristiano” el teólogo la describió como una obra pastoral más que teológica.

“No trato de negar los dogmas existentes, pero sí creo que se ha de explicar lo que estos significan, hoy reinterpretándolos desde que fueron

formulados hasta nuestros días.”

Comentando sobre la relación obispos-teólogos, el sacerdote señaló la primera carta de San Pablo a los Corintios en la que se afirma que existen diferentes dones y funciones en la Iglesia.

Kueng cree importante la función de la enseñanza e investigación en la Iglesia. “Todos los obispos tuvieron en su tiempo a teólogos como profesores y ellos les enseñaron lo que hoy creen,” dijo.

La función del obispo es la de ser un “líder espiritual y la del teólogo la de investigar,” dijo al reafirmar el deber que tienen los obispos de hacerse oír cuando la situación teológica se vuelve realmente caótica.

El Cardenal Joseph Hoeffner de Colonia, Presidente de la Conferencia Episcopal alemana afirmó que los obispos desean continuar el diálogo con el Padre Kueng, “en tono amigable”. También afirmó que esperan aclaraciones más adecuadas por parte del teólogo.

Cuaresma—hacia la fiesta de la vida

La próxima Pascua, fiesta de la vida que surge y resucita, confiere un carácter particular y un singular decoro. ¡Honor a la vida, a la que Cristo ha abierto destinos excelsos!

Es hermoso ver que la máxima festividad del año litúrgico, la Pascua, atrae a los espíritus comprensivos y fieles, a la celebración de un tema tan capital y sagrado, tierno y conmovedor al mismo tiempo,

cual es el de la obligada tutela al misterio de la natalidad humana.

Una vez más la religión del Dios viviente, la nuestra, queridos hermanos, se manifiesta como abierta aliada de la vida del hombre en cuanto tal, y quiere rodear sus fuentes, no sólo de respeto y poesía, sino también de acción positiva, toda la acción que sea necesaria, tanto familiar como comunitaria, y de solicitud diligente y avisada,

pedagógica sobre todo, y, de ahí, social.

Asimismo, nosotros rogaremos, precisamente en los umbrales de la cuaresma, para que así sea, en coherencia con nuestra fe y por la dignidad de nuestro pueblo.

María, Virgen Madre, proteja nuestras cunas y refuerce nuestra responsabilidad y nuestro amor ante la vida que nace. PABLO VI

Confirmación

"... e imponiéndoles las manos, el Espíritu Santo descendió sobre ellos." (Hechos, 19, 5-6)

Por ARACELI CANTERO

IMMOKALEE— Era ya de noche y la luna brillaba redonda y blanca sobre la pequeña misión de Ntra. Señora de Guadalupe.

Todo estaba callado afuera, pero dentro los fieles rebosaban de alegría pidiendo la venida del Espíritu Santo.

"Ven Espíritu, ven, ven," repetían sin cesar al son de la guitarra.

Con ellos estaba el Arzobispo Edward McCarthy, en visita pastoral desde Miami para "confirmarles en la fe."

"Lo primero decirles que estoy muy contento de estar con Ustedes de nuevo," les dijo al comenzar su homilía.

"Les traigo todo mi cariño y quiero animarles a que vivan vidas de fe, paz y amor."

El Arzobispo expresó su dolor por las consecuencias del frío y la helada y antes de ungielos con el santo óleo y pedir para ellos la venida del Espíritu Santo, se paseó por la pequeña iglesia conversando con los candidatos—unos 70— que iban a recibir el Sacramento de la Confirmación ese día.

"Hemos estado preparando este acontecimiento durante semanas," dijo el Padre Singleton administrador de la misión.

"Las clases se han adaptado a la edad de los candidatos y hemos tenido cinco grupos," añadió la Hermana Modesta, una de las religiosas Guadalupeanas que ayuda en la tarea pastoral de la misión.

Según explicó la Hna. Modesta más de un tercio de los candidatos eran adultos, que hasta entonces no habían tenido oportunidad de recibir este sacramento.

"Muchos son de la región de Matamoros en la frontera con México, donde no había obispos hace 25 años," dijo.

"Por eso tenemos familias enteras que no recibieron el sacramento de niños" añadió.

El Padre Pedro Jové lleva dos años en la misión y dirigió el programa de confirmaciones este año. Para él lo más efectivo del programa es que estrecha los lazos personales de las familias con los sacerdotes y las religiosas.

"Quizás no se llega a poder profundizar mucho pero a través del contacto personal se logra un acercamiento a la Iglesia que perdura. "También se logra ir creando más espíritu comunitario entre todos" dijo. Sus palabras no necesitaban pruebas pues la pequeña Iglesia de la misión lucía repleta la noche de las confirmaciones.

A la salida, la gente parecía no querer marchar.

Bajo la luz de los faroles se repartieron los refrescos mientras todos iban a saludar al arzobispo.

No faltaron las fotos de rigor con familias enteras posando con él frente a la cámara y muchachitos que le tiraban de la sotana para llamar su atención y estrechar su mano.

"Esta gente posee una sencilla nobleza que gana el corazón," dijo el Padre Steve Staudenmeyer al terminar la fiesta.

El Padre Staudenmeyer

había acompañado al arzobispo en esta visita pastoral. Con el también fueron a Immokalee los padres John McMahon y Mike Greer.

Era ya tarde cuando se inició el camino de regreso a Miami.

Bajo la luz de la luna, el piloto examinó escrupulosamente la pequeña avioneta que había servido de jumento a estos misioneros del siglo XX, y mientras lo hacía el arzobispo debió pensar un rato en la historia de la Iglesia en la Florida y en la semilla sembrada entre trabajos por sus antecesores.

Casi pensando en alto comentó: "No debió ser fácil recorrer estas distancias a caballo... pero seguro que fue bello, con noches de luna como esta y con Dios y su creación tan cerca."

Immokalee fue tan solo una de las muchas parroquias que en esta temporada están recibiendo la visita pastoral de ambos arzobispos para la distribución del Sacramento de la Confirmación.

La lista oficial con las fechas de confirmaciones está en la página 5.



El piloto examina la pequeña avioneta (arriba) antes del regreso a Miami, mientras el Arzobispo McCarthy conversa con el P. Staudenmeyer (izq.) y el P. Singleton. A la izquierda un muchacho recibe la confirmación, mientras la comunidad (abajo) pide la venida del Espíritu Santo en canción.



Que gran enigma el sufrimiento. En los últimos días hemos visto con espanto las fotografías de Bucarest, capital de Rumania. La escena dantesca de una ciudad en ruinas recorrió el mundo entero a través de los servicios noticiosos e informativos.

Y de nuevo nos topamos con el gran interrogante del sufrimiento. ¿Por qué el dolor? ¿Voluntad de Dios?

Una antigua leyenda egipcia nos dice que el hombre nació de las lágrimas derramadas por el dios Ra. El dolor es compañero inseparable de la condición humana. Tarde o temprano en nuestras vidas, tenemos que enfrentarnos con el dolor.

siempre es tiempo...

...para vivir el evangelio



Por el Padre José P. Nickse

Quizás la Cuaresma sea un tiempo propicio para meditar este tema. Tema sombrío que muchos tratan de eludir, pero tema tan real como la misma vida o la muerte.

¿Cómo mira el cristiano el sufrimiento, el dolor, la muerte? Para el cristiano la cruz descifra el enigma de las tragedias humanas. La primera lección que

aprendemos es que el dolor y la muerte no son el final, no tienen la última palabra. La resurrección de Cristo nos enseña que el Viernes Santo no fue el punto final, sino el primer paso hacia la nueva vida.

¿Sabes qué significa la virtud de la esperanza? La esperanza es confiar en el amanecer mientras estamos en tinieblas. La

esperanza nos ayuda a ver más allá de la cruz de nuestros sufrimientos.

Pero cuidado con el peligro de tratar de ignorar la realidad de la cruz, del dolor. El cristiano no ignora, al contrario acepta. ¡Aceptar! Dar un sí sin condiciones, síntoma de santidad que nos llena del amor de Dios.

Que esta Cuaresma nos sirva para dos cosas: llevar nuestra cruz con más esperanza, y ayudar a nuestros hermanos brindándonos nuestra ayuda. Compartiendo la cruz de tu hermano estás compartiendo la cruz del mismo Cristo.

¡Que el Señor siempre les bendiga!

Anuncian apertura de Seminario-College



Seminaristas hispanos actualmente en el programa del seminario de St. John Vianney conversan con el rector Mons. John Nevins. Desde la izquierda Luis Ríos y William Cruz (Puerto Rico), Mons. Nevins, Pedro Corces (Cuba), Juan Rivera (Puerto Rico), José Espino (Cuba), Adalberto Fernández (Puerto Rico). Al fondo el edificio del College. A la izquierda un dibujo de la capilla de Sr. Jorge que se levanta en los terrenos del Seminario de St. John.

El Arzobispo de Miami Coleman F. Carroll anunció esta semana el inicio de una nueva era en la formación de los sacerdotes del Sur de la Florida.

"Después de seria reflexión y planificación me complace anunciar la decisión de ampliar la división de college del Seminario Menor San Juan Vianney, y establecer un seminario-College de cuatro años comenzando el curso escolar 1977-78,"

En el pasado el seminario menor incluyó una división de secundaria a la que posteriormente se añadieron los dos primeros años de college.

A partir del curso escolar 1977-78 esta institución llevará el nombre de "St. John Vianney College Seminary" y otorgará el grado de B. A. (Bachelor of Arts) a través del Seminario de San

Vicente de Paul en Boynton Beach, hasta que logre su acreditación por la Asociación de Colleges del Sur (Southern Association of Colleges) en 1978.

"La calidad de la formación que reciben los sacerdotes está ciertamente relacionada con la calidad de vida espiritual de la Archidiócesis," dijo el Arzobispo McCarthy "De ahí que la calidad de nuestros seminarios sea una de nuestras más altas prioridades," añadió, expresando su convicción de que el nuevo programa será para una más efectiva preparación de los sacerdotes capacitándoles mejor en el servicio de los fieles.

"Las circunstancias de la Iglesia en los Estados Unidos y concretamente en el Sureste, favorecen que la formación de los sacerdotes se realice a través de dos instituciones universitarias de cuatro años," comentó el Arzobispo Carroll.

En la Archidiócesis esta necesidad se verá satisfecha por el College-Seminary de St. John Vianney para los cuatro años de filosofía y el de St. Vincent de Paul en Boynton Beach para la Teología.

Ambas instituciones buscarán una fuerte orientación bilingüe-bicultural que permita la formación de candidatos hispanos no sólo de esta Archidiócesis sino también de Puerto Rico y otros estados del Sur.

La decisión sobre la ampliación del programa fue tomada por ambos arzobispos después de casi dos años de consultas con expertos y educadores.

Según informó Mons. John Nevins, quien quedará como rector, el profesorado del nuevo "college" estará formado en su mayoría por sacerdotes de la Archidiócesis.

El nuevo College-Seminary servirá las necesidades de formación sacerdotal de las cinco diócesis del Sur de la Florida así como de otras en la nación con candidatos de origen hispano.

Obispo Gracida critica legislación sobre inmigrantes indocumentados

NUEVA YORK—(NC)—La legislación destinada a reducir el número de inmigrantes indocumentados en los Estados Unidos está basada más en la eficiencia política que en la conciencia social, según el obispo de Pensacola-Tallahassee Mons. Rene H. Gracida.

Durante una conferencia sobre el tema, patrocinado por el Centro de Estudios Migratorios de esta ciudad de Nueva York, el obispo criticó el Servicio de Inmigración y Naturalización (INS), por sus deportaciones de indocumentados residentes en los Estados Unidos.

"Agravamo situaciones insostenibles al expulsar a los pobres a quienes el país de origen ha fracasado en mantener," dijo.

"Empeoramos una situación digna de compasión al separar al padre indocumentado de su hijo, ya ciudadano de este país," añadió.

Al ser opinión comúnmente aceptada la de que la mayoría de los indocumentados entran en este país en busca de trabajo el

Congreso ha intentado durante cuatro años pasar legislación que penalice a los que contraten a estos indocumentados con previo conocimiento de que lo son.

La Conferencia Católica Nacional (USCC) y otros grupos eclesíasticos se han opuesto a las diferentes versiones de tales propuestas de ley, denominándolas "injustas y discriminatorias," y arguyendo que pueden dar lugar a deportaciones masivas, destrucción de familias y discriminación en el empleo de residentes legales y miembros de grupos minoritarios.

La última versión de la propuesta de ley—que fue rechazada el año pasado por un comité de la Casa de Representantes, fue introducida de nuevo para debate en febrero por el demócrata de Pensilvania Josua Eilberg.

Haciéndose eco de líderes eclesíasticos y mexicano-americanos, el Obispo Gracida invocó por una amnistía total para extranjeros in-

documentados actualmente en el país.

"Sin una legislación total acomodada a la situación, surgirá toda una sociedad oculta de indocumentados más deshumanizadora y problemática aún que la que hoy vivimos," dijo.

El obispo Gracida dijo que el flujo de trabajadores migratorios indocumentados al país es "realmente racional, si se considera que los trabajadores americanos en los mismos puestos de trabajo reciben tres o cuatro veces más compensación que los mexicanos.

"De los ocho millones de ilegales en los Estados Unidos unos cinco millones son de México," dijo.

Mons. Gracida, hijo de mexicanos, indicó que los Estados Unidos deben iniciar legislación sobre las desigualdades entre los salarios de México y los Estados Unidos, la escasez de empleos en México y la abundancia de tierras

disponibles para la agricultura.

"Estas son las causas de las migraciones clandestinas," dijo, "y estos son los problemas hacia los que deberíamos orientar nuestra legislación," añadió.

Aumenta participación de minorías en USA

WASHINGTON, EE.UU.—(NC)—Entre los signos positivos señalados por un informe de la Comisión de Derechos Civiles, está la mayor participación de las minorías raciales en la política y la administración, junto con la participación creciente de mujeres. Pidió, con todo, que se ponga más atención a los derechos cívicos de la minoría hispana, que considera llega a los 16 millones ya, y se eviten violaciones de estos derechos en esfuerzos por detener la ola de inmigrantes indocumentados. Señaló otros

problemas de desempleo, bajos ingresos, falta de escuelas y de vivienda adecuada para las minorías.

Mons. Baroni al HUD

WASHINGTON—(NC)—Mons. Geno Baroni, 46, conocido por su defensa de los derechos cívicos de las minorías étnicas, fue nombrado subsecretario del Departamento de Vivienda y Desarrollo Urbano (HUD).