



Dr. Patrick Barry comforts a Guatemalan man in last year's earthquake, on one of many such missions he has undertaken from Brazil to Nicaragua to the Crandon Park Zoo.

Special vocation events slated in the Archdiocese

Special events and programs will highlight the Archdiocese's designation of March as Vocation Month.

The Faithful of the Archdiocese are invited to a Mass for Vocations and to celebrate the Rite of Admission to Candidacy for the Diaconate and Presbyterate on Saturday, March 26, at 1:30 p.m., in St. John Vianney College Seminary, 2900 S.W. 87th Ave., Miami. Coadjutor Archbishop Edward A. McCarthy will officiate at the Mass for Vocations and the Candidacy ceremony.

Last week, Archbishop Coleman F. Carroll said, "The month of March is dedicated to prayer for Vocations to the Priesthood 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."

The Mass for Vocations and Candidacy is not only an opportunity for people to pray for both seminaries but to join in this celebration in a concrete way. It is a great opportunity to continue prayers in the months ahead that both seminaries will flourish and vocations will increase.

Six seminarians from the Major Seminary will participate in the Rite of Admission to Candidacy. They are Third Year Theologian Pablo Navarro and Second Year Theologians Michael Faulkner, Robert Christman, Terence Hogan, Daniel Kroger and Richard Velie.

The directives concerning the ceremony from the National Conference of Catholic Bishops Committee on the Liturgy indicate that it "is to celebrate when the candidates have reached a maturity of purpose and are shown to have the necessary qualifications."

Following the Mass and ceremony, an informal reception will be held.

Another weekend of recollection is scheduled for March 26 and 27 at St. John Vianney College Seminary for interested young men who are high school seniors or collegians.

Those wishing to participate are asked to call the seminary within the next week at 223-4561.

FOLLOWING last week's announcement by Archbishop Coleman F. Carroll that a four-year college seminary is being established, Msgr. John Nevins, seminary rector and Archdiocesan Director of Vocations, emphasized how important it really is for young men to have a "personal experience at a seminary setting whereby the program for priestly formation is discussed by priests of the faculty."

As a result of the weekends last year and those held thus

Continued on Page 23

MD's adventures in mercy

By ROBERT O'STEEN
Voice News Editor

Dr. Patrick Barry is not your ordinary bone man.

He has his regular trade, all right, but from time to time he inclines toward the adventuresome or even the downright spectacular when there is a real need.

Like peasants in Brazil. Or earthquake stricken people in Nicaragua or Guatemala. Or moneyless migrants of South Florida. Or dying elephants.

An orthopedic surgeon (bone doctor) practicing in Hialeah, Dr. Barry's first adventure was with the earthquake in Nicaragua four years ago.

"As I was getting in the plane a State Department man was telling me there was no need for me to go. When I got there the town was still burning!"

"I SAW where seven Nicaraguan medical students were flying down to help. And I thought, 'If they can help, how much more could I do as a practicing doctor?'"

"As I was getting on the plane a State Department man was telling me there was no need for me to go.

"When I got there the town was still burning!"

One who seemed to attract disasters at the time, Dr. Barry arrived back in the States at 2 a.m., slept two hours, then was called to the hospital when an airliner had

crashed in the Everglades with scores of injured survivors being brought in all night.

NOT LONG after that he heard Father James Hickey was hosting some Redemptorist missionaries on the way to Brazil, and that was all he needed. Off he went with them to help train local people to handle some of the basic health problems of that giant but troubled country.

And later, off again for a hectic week in earthquake stricken

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Social Development Commission of the Florida Catholic Conference includes Thomas A. Horkan, Jr., executive director, FCC; Father Richard Steinkamp, Orlando; Sister Ann Maura O'Keefe, Pensacola-Tallahassee; Bishop Thomas J. Grady of Orlando; Father Vincent Haut, St. Augustine; and Msgr. Bryan O. Walsh, Archdiocese of Miami.



Catholic Charities Director in Miami, Msgr. Bryan O. Walsh, talks with Kathy Palazzolo, Pensacola-Tallahassee; and John Bunn, USCC, during a meeting of the Social Development Commission of the Florida Catholic Conference in Tallahassee.

Variety of bills prefiled for Florida Legislature

A variety of bills concerning life and death, social concerns, public morality, and education have already been prefiled for the upcoming sessions of the Florida Legislature which convenes in Tallahassee April 5.

For the ninth consecutive year, a Death With Dignity measure, defeated for the past eight years, is similar to those previously introduced. It provides for a so-called "living will" whereby any person 18 years or older, who is mentally competent, may execute a document directing that medical treatment designed solely to sustain life processes be discontinued. HB 374 was introduced by Rep. Don Hazelton of West Palm Beach.

Sen. Philip Lewis of West Palm Beach and Rep. Robert McKnight are the sponsors of companion bills, SB 401 and HB 737 which would provide for the licensing and regulating of abortion clinics by the Department of Health and Rehabilitative Services and would prohibit performance of abortions in clinics after 24 weeks of pregnancy.

MEASURES have been proposed to compensate victims of violent crimes and to govern the delivery of handguns. Other legislation would revise the retardation statute giving emphasis to programs of prevention and community-based services. HB 14 would provide for the Department of Health and Rehabilitative Services to establish and administer a residential care program for psychotic or severely emotionally disturbed children and would authorize purchase of services from

certain private facilities. SB 30 and HB 141 would require the Department to develop and administer programs for hemophiliacs.

CS-HB 249, returning for a second year, would require licensing and promulgation of rules and regulations for ambulatory surgical centers. HB 625 would authorize the Department of Health and Rehabilitative Services to provide psychiatric services to clients in need. SB 158 would extend the HRS medical care or treatment of children to eligibility after adoption proceedings.

SB 178 revises the child abuse statutes to include infirm or aged adults. SB 185 would authorize arrest without a warrant when there is probable cause to believe that there is spouse abuse.

In the area of parental support, HB 92 would obligate adults to provide support and maintenance for needy parents and would be enforceable by court order. HB 93 would provide for court ordered garnishment of salary for child support payments.

AGRICULTURAL workers would be affected by HB 83 which would place previously exempted migrant living quarters under the Florida "landlord and tenant" law. HB 87 would authorize farm workers to bring civil action against farm labor contractors who violate the Farm Labor Registration Law.

Several bills have been filed concerning illegal aliens and their employment. All would make it either a first or second degree misdemeanor to knowingly employ an illegal

alien.

HB 298 would reduce from 18 to 16 years the age under which a person is considered a child for purposes of judicial treatment. HB 88 would authorize news agencies to publish names of juveniles and parents in connection with violations of law; would permit fingerprinting and photographing of 16 and 17 year olds in certain cases and removes confidentiality for certain records.

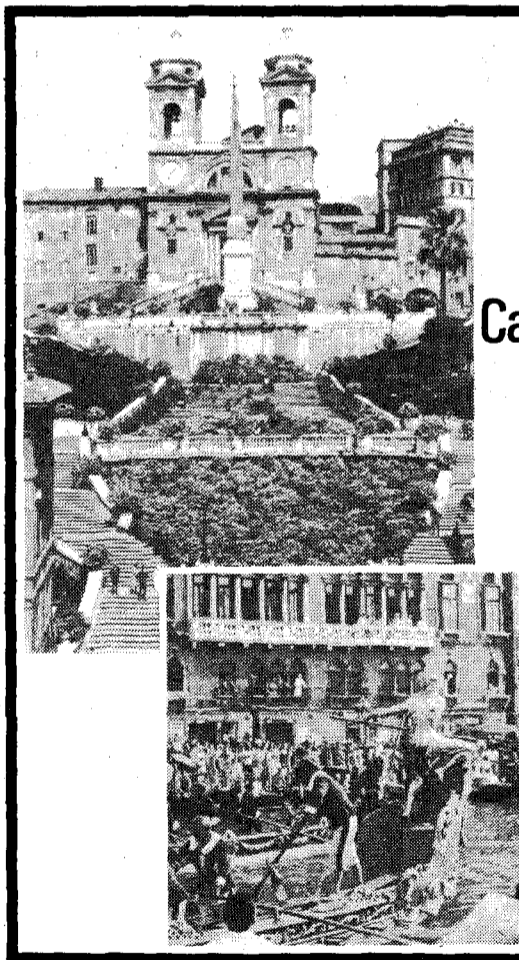
Known as an Adult

Protective Services Act, HB 16 would provide protective services for the infirm, aged, or developmentally disabled adults by HRS. HB 349 would permit expansion of existing nursing facilities to geriatric outpatient nurse clinics to provide services to persons aged 60 years or older.

HB 193 sponsored by Miami Rep. Elaine Gordon is similar to bills which failed to pass other sessions and would

provide for medical or surgical contraception for minors without parental consent.

In the area of obscene literature, SB 217 would permit counties and municipalities to define and regulate business activities which violate community standards of decent and morals. SB 165 would allow the government to seize money, property and other things of value involved in purchase or sale of obscene materials.



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Youth search for identity in the Church

By ARACELI CANTERO
Voice Spanish Editor

"We try to offer something society cannot give us...a healthy atmosphere in which to grow and to be.

"There is perhaps too much negative talk about us young people, and few get to notice the positive things we are doing. This is just one example," this is according to Jose Obregon, a 23-year-old Cuban youth now in the board of Encuentros Juveniles, a Diocesan program for Latin youth.

"Many of us Latins are caught in an identity problem," he adds. "We don't know where we come from or where to go from here, but we keep looking for some sort of inner peace and reassurance, something perhaps the Church

can give us."

A member of Corpus Christi parish, Jose is very much like some 800 other Latin youths who have gained a new understanding of themselves, the Church and their community thanks to their involvement with the Encuentros Juveniles (Spanish for Youth Encounters.)

Now under the umbrella of the Archdiocesan Office of Youth Activities, the birth of the Encuentros involved a lot of grassroots efforts on the part of young and adults in the Spanish community.

"We figured that Latin youth needed something of their own, something where they could recover their lost identity, their sense of values both as Catholics and Latins," says Alfredo Paredes, one of the early organizers.

It was the year 1968 when Alfredo and other adult leaders began to look for resources and volunteers to reach the alienated Latins in the public high schools. With him were some of the Christian Brothers and Father Ernesto Garcia Rubio.

According to Paredes, several attempts were made before but the first Encuentro Weekend took place in 1969.

The program continued for years without resources or even a place to hold the weekends and it kept going thanks to the time volunteered by laity and priests on the team.

"We reached the young men in the streets and parks or visiting the schools," recalls Father Ricardo Castellanos, now an assistant pastor at St. Brendan's. He feels that although most Latins speak English it is important to provide a special setting for



At the end of the Encuentro weekend the young men (above) make a public commitment in front of the whole community. Below, a group of participants discussing the content of the talks.

them since for the most part the only religious experience they have had is very much tied up with childhood and their native tongue.

"Through the program we tried to give them identity and to present religion in an appealing way," says Father Castellanos.

By this time Encuentro weekends were also being held for girls and a small theology school was created in Asumption Academy attended every Sunday evening by some 100 youths.

With the appointment of Latin priest, Father Orlando Espin to the Archdiocesan Office of Youth Activities in 1973, a new era began for the movement of Encuentros, as an officially recognized program of the Archdiocese.

The program is presently under total leadership by the young, with the help of a lay advisor now Mr. and Mrs. Juan Silva and Father Gustavo Miyares as Spiritual Director.

"I think the movement is now opening much to the parishes," says Efrain Mendoza, from Our Lady of Divine



Providence, and president of Encuentro.

"Besides the weekends we hold Eucharistic days in the parishes. These are days centered in the Mass, sometimes with whole day activities for the youth of all parishes. Encuentro also holds periodical retreats.

"We were not so organized before," says Clementina Garcia, from St. Monica now a member of the board. "We have become more effective to reach others," she adds.

"Some may question the need of our existence, says another board member Chiqui Cortes from St. John the Apostle.

"Many of us were born here, but being bicultural our problems are really different. We have to deal with our Latin environment and our parents values. I attended an Anglo weekend and felt my needs were not met," she adds.

But in spite of the enthusiasm and good will there is still room for improvement in Encuentro, at least that's the

opinion of some of it's members.

"I would like to see more action in the community to take place," says Efrain Mendoza. "It's easy to show enthusiasm for organizing a weekend, but we need involvement all along," he says.

"We've got to reach more college youth," says a former adult advisor Prisco Radcliff. "The ones with the movement now, came while still in high school."

The weekend experiences are held 6 or 7 times a year—girls and boys separately.

The participants are then incorporated into the movement and continue the deepening of their religious experience through group activities, the formation school and retreats.

As Fernando Hernandez puts it:

"I've been with Encuentro almost three years now, but I keep learning from the new members and their questions. This is really a worthwhile cause."



Efrain Mendoza



Chiqui Cortes



Some 70 youths attend weekly the 'formation school' which is held at the Cursillo House, Emaus, a refurbished building in the Opa Locka Airport. Sessions are held on Wednesdays from 8:30 to 10:00 p.m.

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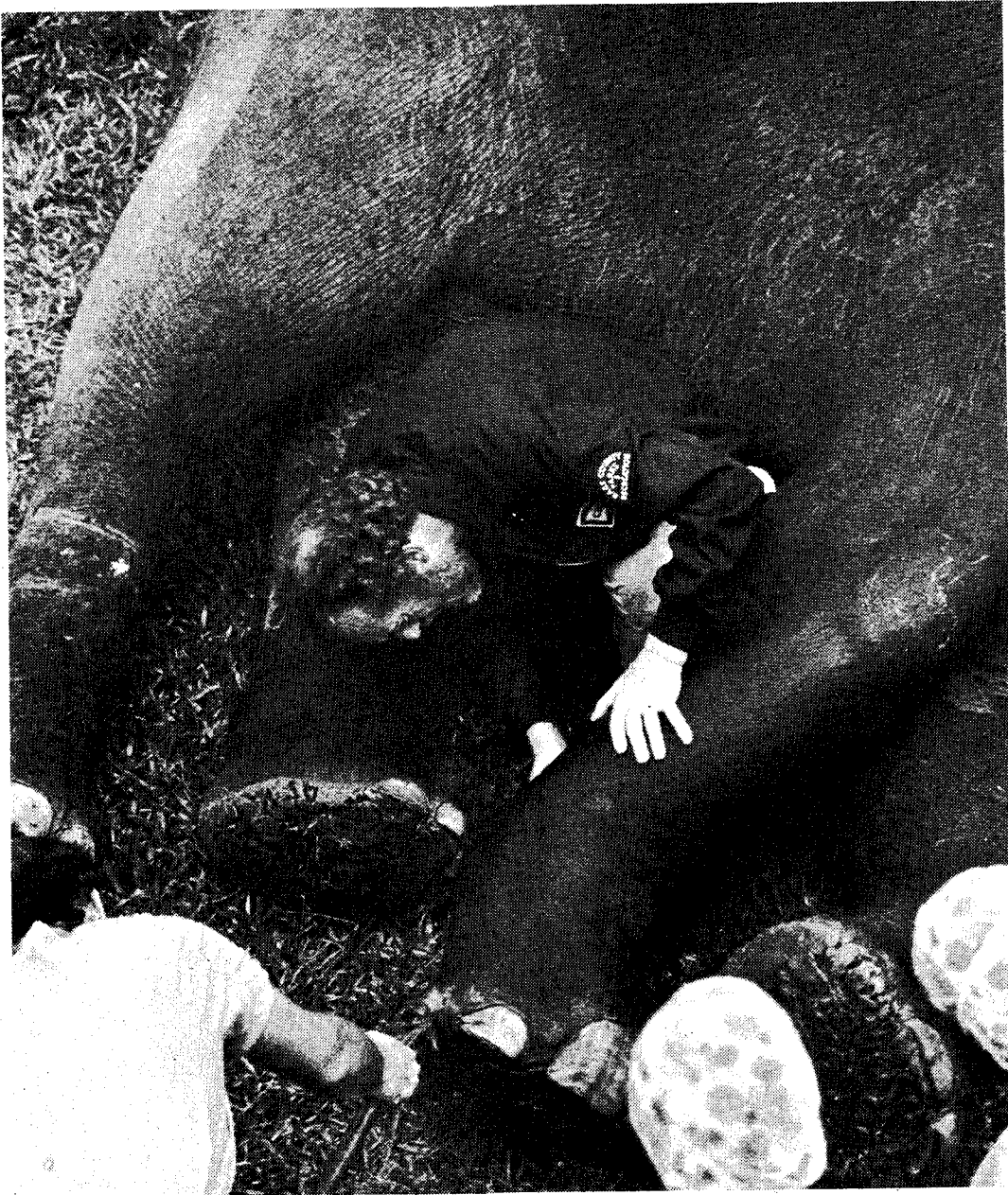
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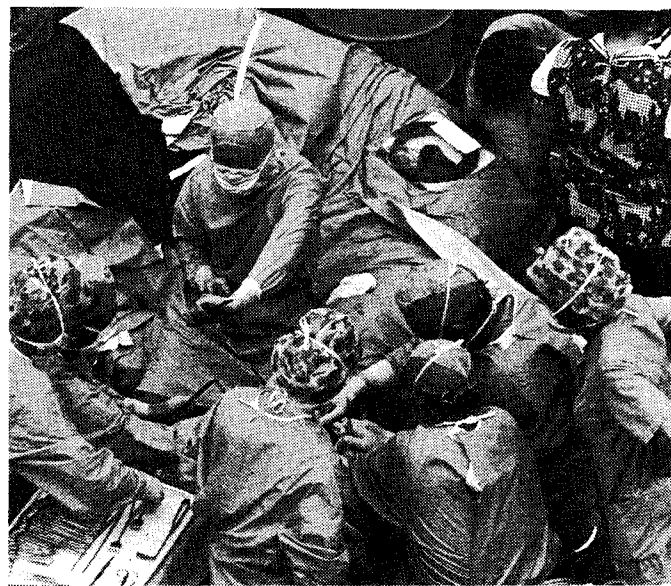
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Dr. Barry (left photo) is surrounded by Dixie's massive body as he examines her ailing ankle that threatened her life at Crandon Zoo. Barry and teams of doctors and aides including his brother Dr. Terrence Barry and Dr. Ronald Hinds, (above and below) work intently in a massive and unprecedented operation.



Earthquakes to elephants,

(Continued from Page 1)

Nicaragua.

"The main hospital was destroyed," he said, "and many patients were killed. So a tent hospital was set up next to the old hospital, and for awhile I was operating on a different patient every 30 minutes. We had almost an assembly line effect. They would put them to sleep in one area, move them in to us for surgery, and move them out to recovery.

The injuries caused by the quake were mostly broken pelvis, backs, hands, and other areas caused by heavy falling objects.

"Up to a week later they were bringing in injured children left unattended."

THE BIGGEST problem he saw in handling the emergency, he said, was the Establishment thinking locating the aid site.

"The military went out and found this beautiful site for a new emergency hospital, but the people naturally went in to the only place they knew—where the old hospital had been. Since that's where we were we got most of the patients in our small tactical hospital tent while the big one sat half empty," Barry said with an ironic smile. This, however, did not discourage him from hopping

off to Guatemala last year when that country was ripped with a quake.

But perhaps his most interesting mission of mercy, in a different way, and with the most unique complications was the time he rushed to the aid of "Dixie," the aging and arthritic elephant at the Crandon Park Zoo last year who was in danger of dying because of deteriorating bone structure in the ankle.

"There were all kinds of problems. There was no prior knowledge of elephant bone structure. No anatomy books. No indication of the best kind of metal to use as pins (for the bone)..."

BEFORE HE could proceed, Dr. Barry had to fly to the Field Museum in Chicago to make photos of an elephant's foot bone structure displayed there. Then special pins had to be made and special tourniquets to handle tons of flesh and bone, and anti-biotics donated by various firms rallying around the struggle to save Dixie.

A hospital donated operating tools, all too small, of course.

During the operation a donated helicopter stood by and made trips to a hospital for instruments or supplies if the need suddenly arose. And there were two operating teams to alternate.

The first operation was abortive. Because of some unexplainable trouble controlling Dixie's blood pressure they had to end it before Dr. Barry could do his part of shoring up the bone structure.

A second operation was scheduled to save the great animal that had won everybody's heart. But before they could start the anesthesia, Dixie, now leary of the whole thing began backing away, getting dangerously close to an electrical transformer. During the ensuing excitement of trying to move

her away she headed for some nearby trees and collapsed and died. The final unique stroke to the poignant episode was the discovery from an autopsy that Dixie had had tuberculosis, which accounted for her blood pressure difficulties while under anesthesia and for her fatal collapse that had left a good many teary eyes.

BARRY'S MOST recent excursion into the field was to help migrant families at Our Lady Queen of Peace Mission where his friend, Father John Handrahan is pastor.

When migrant families were turning to the mission for government supplies and later for government relief checks, Dr. Barry flew up (again in a donated helicopter) and helped families with medical problems as they came through. His examinations turned up an unex-

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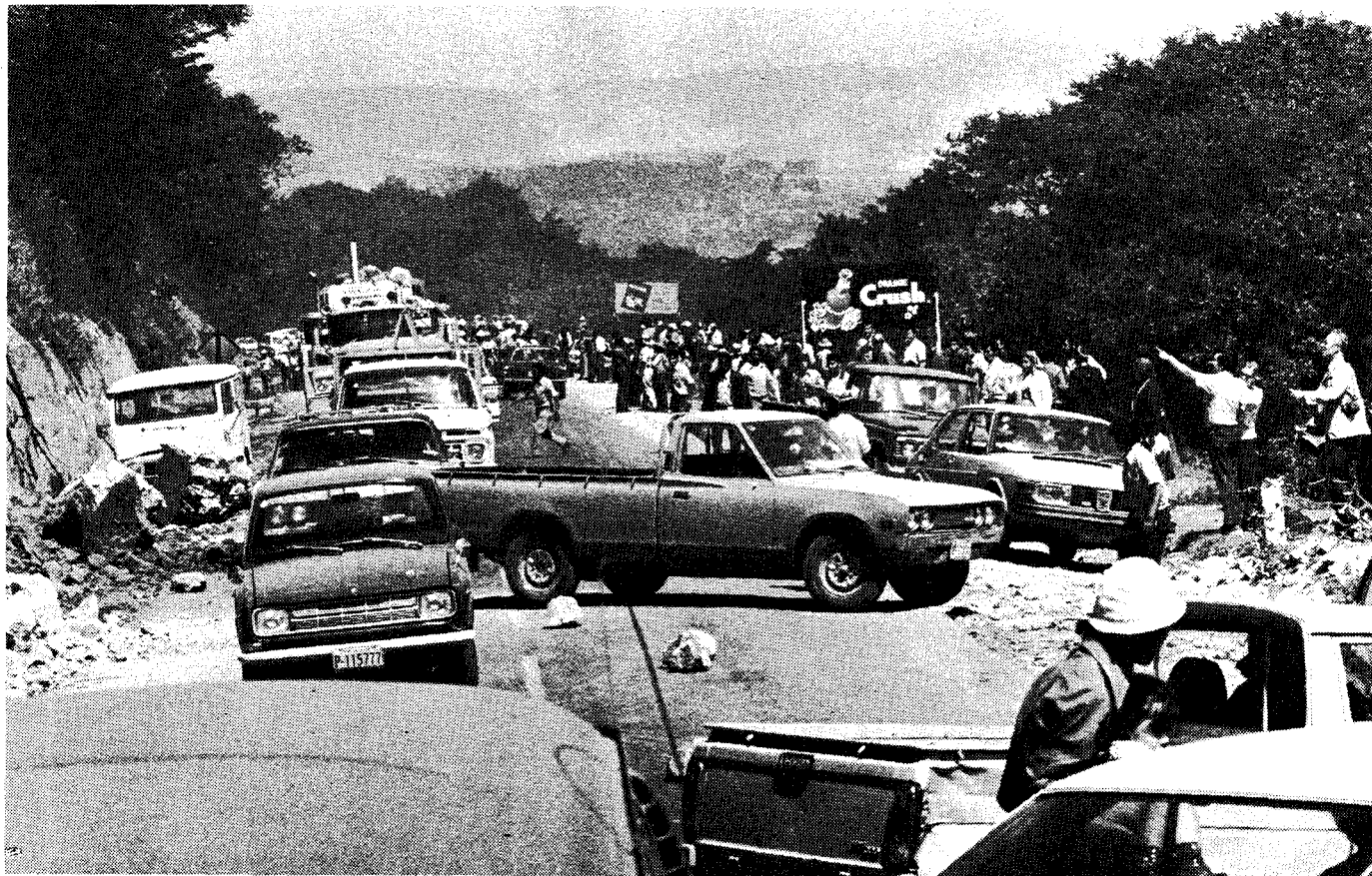
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Chaos on a Guatemalan highway was the scene Dr. Barry experienced as tremors and rockslides caused people to leave their vehicles. In the distance clouds of

dust rise from the valleys. Some people had to be helped to safety.



Elephants to earthquakes...

prevention—tuberculosis.

The problem then was to go out to the camps and try to track down the sources and stop the spread, which tended to be among the older more run-down men. This was a difficult chore because some were illegal aliens who didn't want to be identified, some would get the X-rays, then, migrant-fashion, move on before the next visit.

So Barry tried to get together more donated gear, an X-ray truck that could develop the negatives on the spot.

"THAT WAY when we get someone to come in we can identify

the TB, and at least get him on pills before he's gone somewhere."

Why get involved in such things?

"It usually starts with a little thing and I get involved in something bigger.

"I get a good deal of satisfaction from it. You can do a lot of good with a little extra time of my own, and it is what I'm trained for and I'm fortunate that I can do it."

A lot of other people are also fortunate that he could do it for them. People, most of whom, probably never even knew his name.

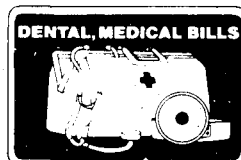
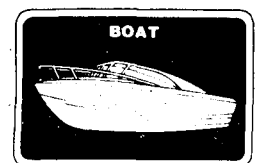
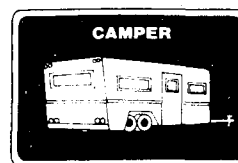
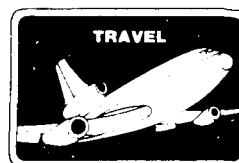
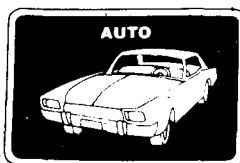


Life goes on after quake as Dr. Barry watches woman carrying food (left). Religious objects have been removed from the church (right) for safety and people take the opportunity to pray during the crisis.



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New directions on ABCD

In spite of inflation and a sluggish economy the people of South Florida have once again shown their concern for the needy, the homeless, the retarded and the cast-off of society.

The ABCD effort has been very successful and the prognosis is that future efforts may be even more fruitful. The

Archdiocese has expanded the ground it is covering in raising funds for its worthy charitable activities beyond the traditional circles, to non-Catholics, foundations, businesses and organizations in various areas of endeavor which are interested in helping good causes.

This is entirely appropriate since Catholic Charities does not discriminate in

the people it helps, bridging across the whole community, and therefore deserving of support from the whole community.

We hope that in the future this will increase the help the Church can give in charities while inspiring our generous Catholics to continue giving as they have to a good cause.

A Catholic paper--more than paper

Voice readership surveys have shown that people do read the paper to a high degree, whether they are paid subscribers of hardship cases granted a subscription, or some who may receive the paper but who are not regular churchgoers.

And this is one of the main reasons for The Voice. It is not just a newspaper but a teaching aid of the Catholic Church and a pastoral arm of the pastors, reaching out to

those who need it most—those who may be shut in and those who don't go regularly to church.

The Voice is a Catholic presence in the home.

For this reason the Archdiocese has asked pastors to accept at least 50 per cent circulation in their parishes on the principle that The Voice ultimately reinforces the teachings of the Church and supports what the parishes do pastorally and

sacramentally and substantiates the Archdiocese's commitment to reach every possible Catholic in South Florida.

The roots of our faith reach back to the written word of God in the Old and New Testaments, and the Church has never ceased to use the printed word in its mission.

We hope that The Voice is an extension of that tradition.

This Sunday's meditation for Lent

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

Format of the Series

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

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

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

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

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

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

SCRIPTURE: If anyone is in Christ, he is a new creation. The old order has passed away; now all is new. All this has been done by God who has reconciled us to himself through Christ and has given us the

ministry of reconciliation. I mean that God, in Christ was reconciling the world to himself, not counting men's transgressions against them, and that he has entrusted the message of reconciliation to us. This

makes us ambassadors for Christ, God as it were appealing through us. We implore you, in Christ's name: be reconciled to God. For our sakes God made him who did not know sin to be sin, so that in him we might become the very holiness of God. (2 Cor. 5:17-21)

THEME: God's will for his creation is brought out in the person and ministry of Jesus. Man longs for a completeness and satisfaction which he never achieves in himself. He turns into himself and lives his life unfulfilled. All the glories of his humanity can be turned into misery and darkness. He can use his intelligence to deceive and destroy people. He can turn the beauty of love into lust. His freedom can become slavery to pride, human respect and materialism. The creature that was "created a little less than the angels" is capable of falling into despair and misery.

Jesus comes to us as the reconciler and healer of humanity. He lives a life of service to and concern for others. He lives not for himself but for others. His love is so great that he dies for all mankind "not counting men's transgressions". This is the new creation, the new order Jesus begins—life open to others and life for others. Jesus is the first new man who through the sacrament of baptism begins a new race.

As Christians, we have become Christ's ambassadors of reconciliation and healing. We are witnesses of God's love and mercy. As

God has chosen people in the past, he is now calling us today to be Christ's presence on earth. Whoever we are, whatever talents and limitations we have, whatever work we do, whatever our social or economic position, wherever we live, God wants us to be healers and reconcilers in these specific situations we find ourselves.

SUMMARY: Man in turning into himself corrupts himself and creation through selfishness and pride.

Jesus is the beginning of a new creation in which the new man opens himself to God and fellow man by living for others.

Through baptism we come Christ's presence of healing and reconciliation in our own specific situation.

QUESTIONS: 1- What longings does man have that money, power, nor anything else on earth can satisfy?

2- What examples do we see in our society today in which selfishness and pride corrupt man's gifts?

3- Considering where we live and the people we are involved with, how can we be healers and reconcilers?

PRAYER: Father, you have sent your Son to show us how to bring peace and healing to a society plagued with selfishness, greed, violence, and exploitation. Help us to walk among our neighbors as healers and peacemakers so that we may share in bringing about the new creation your Son has begun among us. Amen.



By Msgr. James J. Walsh

An unrelenting assault on morality is growing throughout the world

No wonder people feel overwhelmed, depressed at the unrelenting assault on morality. It goes on everywhere in the world and under the guises of religion, the welfare of the people and just plain filth on slick paper.

Take the latter item. The publisher of Hustler, a pornographic magazine, was sentenced to jail by an Ohio court. This decision helped restore some respect for the courts which in recent years have been notably more favorable towards technicalities in law exceeding the accused than in the dispensing of justice.

However, the sentence brought forth cries of alarm that freedom of the press and civil liberties were being threatened. A.E.P. Wall, editor of the New World, Chicago archdiocesan newspaper, commented on the charges in an editorial. He wrote:

"There is no such threat.

"Laws prevent the indiscriminate sale of many drugs, and require prescriptions from medical doctors...

"Laws forbid the unlicensed to drive trucks and buses.

"Laws regulate the sale of liquor, establishing age requirements and setting hours..

"**THERE ARE** many sensible restrictions of commercial and individual behavior, and these restrictions do not threaten to lead the nation into dictatorship or to deprive citizens of their constitutional rights...

Regarding the porno magazine, he said, "It is not the purpose of that periodical to emphasize the beauty of love or the legitimate fulfillment of sexual attraction within the framework of marriage and family.

"We're not certain what the purpose is, but we suggest that it may be to make money by reaching for those who are physically,

psychologically or emotionally lonely and troubled..."

How low can one stoop? Hustler gives one answer.

★★★

LOOK AT WHAT is being done "for the welfare" of the people in India. The United Nations Population Commission was told by an Indian representative that there were seven million sterilizations in that country in nine months of last year. A news story last week stated that "federal employees have strong economic incentives for sterilization after two children and face penalties for non-compliance...last year Maharashtra state passed a bill requiring couples with three or more children to be sterilized, with fines or jail terms for non-compliance..."

The 90 bishops of the country have spoken out strongly against compulsory sterilization measures proposed or other deprivations such as long delays in getting paid for work, ration cards, withholding medical help, loss of jobs. The bishops claim that the press has helped confuse the matter by not distinguishing "morally correct family planning, which is praiseworthy, from objectionable methods of family planning."

They advocated again what Mother Teresa and her community have been teaching in many parts of India, namely, Natural Family Planning according to the well received method of Dr. John Billings.

The Conference of bishops stated that "we also share the anguish of all those who are affected by the pressure of population...all that we have been insisting upon is that the methods used should be consonant with human dignity." They have urged Catholics to take the lead in

"responsible family planning, calling it a moral responsibility and a Christian witness."

★★★

FINALLY, the assault on morality under the guise of religion. The article in this space on homosexuality recently brought forth a "statement of position and purpose" from Dignity, a group trying to reconcile active homosexuality with Christian moral principles. I read it carefully. Mindful of the Vatican's admonition to treat those involved with compassion and understanding, which they have a right to, I still am confounded by the claims of their statement and the very narrow dimension of their purpose.

It spoke of their membership in the Mystical Body, of their inherent dignity, of being Temples, of being the channel through which the love of God might become visible. It frankly stated its purpose is to promote the cause of the "gay" community. (It's a great pity that beautiful word has taken on a new and irritating connotation.) Its aim is to develop "sexual theology," so homosexuals can be "full and equal members of the one Christ."

No goal beyond sexual pleasure, however, is mentioned or indicated. There is no hint of growing in holiness through prayer and self denial, no mention of the Christian need for control of the passions or for mastery over habits of self-indulgence.

No thought of another world to be gained by loyalty to Christ through prayer and penance in this life. Nothing transcendental. All humanistic. Nothing about eternity. All about earth.

It's all about pleasure. And life is not all about that.

By Fr. John Dietzen



Your Question Box

Can a poor Catholic become a saint?

Q. Can a poor Roman Catholic have a chance to become a canonized saint? Such people do not belong to Church societies, do not do much volunteer work, do not attend fairs and luncheons because they cannot afford it, and often don't come in contact with the pastor. All a poor Catholic can do is attend Mass on Sundays and holy days, practice the teachings of the Church, raise his children to know their faith, and do small kind deeds the best way they can.

So is the Catholic Church fair in picking out canonized saints? God shows no such partiality. (La.)

A. Probably the most striking and happy note about your letter is that you seriously consider becoming a saint. Great for you. You mention briefly the "only" things a poor person can do. Those aren't so insignificant as you seem to believe. Follow through on them and you can't miss.

There are a couple of misconceptions you appear to have, however, about canonized saints. One is that there are no poor people among them. The list of these is so huge one

wouldn't know where to begin.

It is true that most canonized saints, particularly in the last several hundred years, have been members of religious orders, or people of some prominence in the Church. That is partly because the process of canonization is so long, and so complex usually, that a fairly large number of people have to be interested in the project, and able to carry it through many years, for a successful canonization procedure. It is not all that rare, through, for a relatively unknown man or woman, lay person or Religious, to be officially declared a saint.

More important, in canonizing saints, the Church in no way says these are the only holy people, or even the most holy people, in the world. It is entirely likely that among the saintliest persons are thousands or millions who were completely unknown to all but a few family and friends, but whose faith and love and closeness to God will shine brilliantly throughout eternity.

When the Church canonizes anyone, she doesn't declare that this man or woman

was the holiest on earth. She simply says that the individual led a Christian life of sufficient and evident heroism that we can be sure that person is in heaven, and that we on earth might in many ways use that saint's life as a model for our own.

So maybe you will never have a church built in your honor. Don't let that bother you. As the saying goes, some of my best friends are uncanonized saints.

★★★

Q. In your column during January, you mentioned two publications which would help people understand present Catholic marriage laws. I am interested in securing copies of these. Could you please tell where they can be purchased? (Fl.)

A. For this reader, and for many others who asked where to obtain them: "Are Catholic Marriage Laws Changing" is one of the brief Catholic Update leaflets, published by St. Anthony Messenger Press, 1615 Reynolds St., Cincinnati, Ohio, 45210. "Mixed Marriage: New Directions" is a 50-cent booklet available from USCC

Publications, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.

★★★

Q. I live in Illinois and my brother lives in Missouri. We have a disagreement about how long we must fast before Communion. He says it is different from state to state. I say it is three hours everywhere. Who's right?

A. Both of you are right and wrong. The general law of the Church since 1964 (therefore not different from state to state) is a fast from food and drink, except water, for one hour before Communion. There is no time limit for water.

For the sick and aged, and for those caring for them, the fast required from food and drink is approximately 15 minutes.

(Questions for this column should be sent to Father Dietzen, 113 W. Bradley, Peoria, Ill.; 61606.



By Rev. Richard P. McBrien

Advice is cheap but watch your step

(This week's column is brought to you with profound apologies to Art Buchwald.)

All of us have given advice at one time or another. But show me someone with a 100 per cent record for accuracy.

How would you like to have been the fellow on the Liberian oil tanker, Argo Merchant, who told the navigator, "Sure, go down and take a few winks. There's nothing much doing topside anyway."

Or the politician who assured Jimmy Carter that Ted Sorenson would easily be confirmed as CIA director?

Or the lady who advised her oldest and dearest friend to dip into her savings and take a trip south after the holidays to escape the cold New England winter?

How would you like to have been the one who, almost nine years ago, whispered purposefully in Pope Paul's ears, "Stop fretting. Sign it. It'll all blow over by the end of the summer."

Or the cleric who suddenly changed the subject of a dull discussion and proudly announced, "I've just had an idea. How about holding a major national conference to celebrate the bicentennial? Detroit would make a great place for it. We'll have bishops and laity talking with one another again. It can't miss!"

Or the gentleman who, with a knowing smile, urged the editor of *The Wanderer* to start putting the heat on some of the bishops, perhaps a few cardinals. "Attack them by name. Make them nervous. Rome will support us. The rest of the bishops will take us even more seriously and circulation will go through the roof."

Or the bishop who urged the funding of a sociological study of the American Catholic priesthood? "This will put the whole authority and celibacy issues to rest. We'll prove beyond all doubt that most priests are satisfied with the way things are."

Or the sales manager at Benziger Brothers who barked the order over the phone, "I don't care how much all those missals are going to cost. We'll sell them. What do you think they're going to change the Mass after all these centuries?"

Or the chancery man who dissuaded Cardinal Heenan from easing off a bit on Father Charles Davis. "He'll never leave. He hasn't got the guts. Besides, who'll notice?"

Or the editorial assistant who finally turned around the board's decision to put more emphasis on spirituality. "Let's face it. Modern man is secular, pragmatic, action-oriented. He'll never buy that prayer and meditation stuff. The council killed that off forever."

Or the man who insisted that the bishops not accept the Greeley study on the priesthood before showing it to outside evaluators. "There's absolutely nothing unprofessional about this. Andy won't even find out. Even if he does, he wouldn't dare criticize the bishops in print."

Or the cardinal who, with some exasperation, counselled his conservative allies in conclave to change their votes to Roncalli. "He's an old man, won't last long in the job, and certainly isn't going to change anything."

Or the superintendent of schools who telephoned his bishop to fortify him against lay teachers' pressures. "Your excellency, look at it this way. They're never going to get anywhere with this unionization thing. The National Labor Relations Board? Why would the NLRB get into a religious squabble like this?"

Or the traditionalist priest who assured Archbishop Lefebvre to press ahead with his views on the Latin Mass. "The Pope, deep down, is sympathetic. He'll never say a word against you."

Or the Muse who perched on my shoulder this morning and coaxed, "Why not do a take-off on an Art Buchwald column? Apply his formula to the Church. It'll make a great piece."

Rev. John Reedy, C.S.C.



You can't make a silk purse...

Any restraint on publishing triggers an automatic howl of anguish from many of the people who get their financial and psychological satisfaction from the publication of their opinions.

But, no matter how many distinctions they make, there's no way these commentators and editorial writers can turn Larry Flynt into Joan of Arc.

By this time, just about everyone in America knows that Flynt is the character who has made a bundle by publishing "Hustler," the dirtiest of the mass circulation magazines. In addition to producing a fat profit for him, his magazine has also produced a conviction for obscenity and criminal conspiracy.

Let's stipulate—as lawyers like to say—that the conspiracy conviction is pretty far-fetched. Even to a non-lawyer, this charge seemed to be a distortion of the law's intent; this element of the conviction

will probably be thrown out on appeal.

But the basic issue remains...and Flynt remains a distasteful "cause" for many otherwise-sensible people who think they have to make freedom of the press an absolute.

It's not an absolute. It's restricted by laws of libel, by rules of privacy, by court rulings which give higher priority to the right of fair trial than to the right to publish all the details of a trial.

Anyone who sees the Flynt-published garbage as the kind of communications intended to be protected by the first amendment is surrendering his intelligence and judgment to an absolute formula. The irony is that most of the people who would absolutize this formula are the same ones who would be most critical of those people who would make the 10 commandments into absolutes.

Of course, the legal control of obscenity is a tricky business. It has been abused to restrict the distribution of information and literature which have legitimate value.

And there are real problems with the norms prevailing under the recent decisions of the Supreme Court. Maybe the justices will be forced by Flynt's attorneys to make another try at formulating a set of workable controls.

The real issue, as I see it, is the question of whether a large majority of the citizens must be utterly vulnerable to assaults on its sensibilities because a rule of law is turned into an absolute.

With Flynt's magazine, the issue is not freedom to advocate unpopular ideas or conduct. The issue is the manner of presentation. Certainly some people would want to limit his freedom to argue for sexual libertinism, but the legal protection for

such advocacy is well established.

The separate question, the real issue here, is whether that legal freedom to advocate unpopular ideas also protects a person's right to do so in a manner which is grossly offensive to a large majority of the community, in a manner which they see as socially harmful, at least to the young.

In fact, Larry Flynt makes no pretense that he is advocating a theory, a principle, or a pattern of conduct. He says he is publishing entertainment and he doesn't want any restrictions on his freedom to make a buck on this entertainment.

Personally, I believe that all human formulations of law are subject to abuse; they require the wisdom, knowledge and prudence of human intelligence to see that they are applied in ways that protect the values they embody, to see

that conflicts of values are resolved in a way which reasonably balances individual freedoms and the social values respected by the majority.

I don't expect that the present justices or any of their successors to be able to formulate a perfect rule of law for the control of obscenity. There will always be a Larry Flynt finding some loophole to crawl through; there will always be rigid puritans trying to make the rule more restrictive than it should be.

My only conclusion, at this time, is that the courts should not be bashful about exercising that role of prudential balance which our society entrusts to them.

And that some of the ideological defenders of civil liberties should avoid giving the first amendment a bad name by their grotesque efforts to cast Larry Flynt in the role of martyr for freedom of the press.



All letters to the editor must be signed. Names will be withheld from publication upon request. The Voice reserves the right to edit letters within context for space considerations.

'Danger to teens rides airwaves'

EDITOR: Thank you for printing the article by Jesse L. Jackson "Sexual Corruption Rides Airways - Audio Poisons Teenagers." The writer should be congratulated and we must alert our people to combat those whose ideas attempt to corrupt our youth.

MARY and I.I. PROBST
Fort Pierce

'Who's cupid or stupid?'

EDITOR: In reference to your article "Is This Cupid or Stupid," the one thing your article pointed out to me was that you are stupid, as well as behind the times.

If one were to listen to you, to have a baby would be to right all that was wrong in the world. If I stretch your meanings a little, forgive me, at least I am no worse than you, for that is what you have done. It is a pity you are so blinded as to what this organization, N.O.N., is really all about. You should be embracing it as the progressive organization it is. Thank you.

DEBORAH VOLLBRACHT
Sebring

(Any organization whose grand prize in a St. Valentine's Day raffle is a vasectomy ought to step back and take a good long look at its moral priorities—Editor.)

Wants better list of current films

EDITOR: About a year ago, I wrote a letter to your

paper advising you that the National Catholic Office for Motion Pictures Film Ratings did not seem to list a lot of the movies which show in the West Palm Beach area.

Your paper answered saying that you only received a limited list yourselves.

I have a teen-ager and other younger children and I depend on this list for our movie-going. I actually rely on it and find it a very important item, not to be ignored.

Today, I tallied up the number of movies showing in the West Palm Beach area (which are really very few compared to Miami) and the results showed that 25 movies showing in our area, only six are listed in the preceding issue of The Voice.

I find this situation totally impossible and ridiculous!!

Please advise me as to where I can write to get a more complete list of film ratings from the NCOMP. Until I hear from you, I remain a frustrated subscriber!

MRS. PAUL ANDRES
Lake Park

(There is no more complete list of current movies than is carried in The Voice. NCOMP issues a short list of new films and they are then inserted into our listing and, at the same time, films that have been shown eight months or so back are deleted. Many times NCOMP does not review certain films because they have not been invited to do so.—Editor.)

A retreat helps to see priorities

EDITOR: After completing my first retreat at the Cenacle Retreat House in Lantana, I think I owe a more broad "thank you" than the farewell at the door yesterday.

We in South Florida are blessed, indeed, to have this group of women who devote their lives to our spiritual enrichment. For about half of what a Miami hotel costs for the night, we can spend an entire weekend away from the kids, without meals to fix, in quiet and comfort. We get time to unwind, find sympathetic counselors for our problems, experience a spiritually refreshing program of talks and liturgy and get an objective (hopefully a God's eye) view of the world we left behind. We go home with our priorities in order, our family and spiritual goals freshly visioned and possibly to a family that's learned in our absence that

"Wow, Mom really does do something around here!"

It's an experience so great I almost wish we could make it mandatory.

And again, it couldn't happen if it weren't for the beautiful women who devote their lives to ours. Kiddies, fathers, mothers, and widows—we all owe them our thanks.

LU OLIVER
Plantation

Facts, not bias, on ERA urged

EDITOR: It amazes me that a person like Phyllis Schlafly, who not only perpetuates false myths about the Equal Rights Amendment, but tells blatant lies, can continue to get the amount of newspaper coverage and the attention that the Council of Catholic Women has afforded her.

I am a married Catholic woman, and a person very concerned about human rights for all people, because I honestly believe that this is the primary message of Christianity. I do not believe in abortion, for myself or others, and if I really believed that the ERA had any connection at all with abortion (which is exactly what Mrs. Schlafly construed) I would not be working so persistently for its ratification. I know other Catholic women who share the same feelings I do. The two issues are not at all connected.

I also find it very discouraging that the Council of Catholic Women has not given equal attention to the positive arguments for ratification of the ERA. Surely, they must realize the other side of the story! There is a Christian woman in Florida who has dedicated her time to just this purpose, relating the ERA with Christian family life. I urge the Council of Catholic Women to get in touch with her and possibly request her as a speaker:

Diane Peterson, P.O. Box 16931, Jacksonville, FL 32216.

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for the ERA speakers bureau is:

Sister Maria Riley, 810 N. Olive Avenue, West Palm Beach, FL 33401, (305) 832-6521.

I would finally like to bring to the attention to your readers that, among the thousands of organizations that support the ratification of the Equal Rights Amendment, listed are a few which may be of interest:

American Baptist Women, American Jewish Congress, B'nai B'rith Women, Catholic Women for the Equal Rights Amendment, Christian Church, Church of the Brethren, Church Women United, Council on Women and the Church, Leadership Conference of Women Religious, Lutheran Church Women, National Catholic Coalition for the Equal Rights Amendment, National Coalition of American Nuns, National Council of Churches, National Council of Jewish Women, National Federation of Temple Sisterhoods, Presbyterian Church, U.S. and Southern Christian Leadership Conference.

Thank you for the space in your newspaper. I hope your readers have benefitted from the information contained in

this letter.

ALICIA M. HOMRICH
Boca Raton

Must we revert to 'junglaw'

EDITOR: It is quite confusing to hold the opinion that moral law, legality, have nothing in common. Reading one of your editorials and various secular papers, can one doubt Gary Gilmore's execution was tantamount to legal suicide?

Those who object to the high cost of maintaining prisoners, are they concerned about the military budgets of the world devoted to erasing life, the means to live?

We can see what violent people do publicly. Can we not see the phony legal system that does not apprehend doctors, affiliate murderers of innocent beings (an estimated one million per year).

To be equitable, life must ever take precedence over money, over what might happen, over what person is wanted. Else we revert to jungle law.

SARA E. KIRLIN
Pompano Beach, Fla.

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Pro-ERA resources

EDITOR: I feel compelled, because of the apparent bias of this newspaper, to provide information in support of the ERA, so that your readers might be enlightened enough to see both sides of an issue. Having been thus enlightened, they will be better prepared to make an educated decision as to their stand on this matter.

According to a recent article in *The Voice* (Jan. 28, 1977; p. 3) it is obvious that too many people equate the ERA solely with bra-burning, radical feminists who favor the abolition of motherhood, abortion upon demand, and dissolution of the family structure. They fear that passage of the ERA will lead to sexually-integrated restrooms, emasculation of all males, and forced labor for all women. This is simply not true!

The ERA is very brief and clear. It states:

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

The amendment is designed to remove sex as a factor in determining the legal rights of men and women. It will primarily affect government action, requiring that men and women be treated by the law as individual human beings. It will not affect private family and social relationships.

It is true that, under the ERA, Congress could draft women. However, it has always had the power to do so. (It is interesting to note that, under our current laws, all women who are naturalized citizens are already eligible for draft. In Miami, that encompasses a large number of women.)

If there is another draft, men and women who are qualified would be subject. In the past, fathers have been deferred, and men have always been exempted for a variety of reasons. It will be the same with women.

Attention should be given to the fact that young women have expressed a willingness to accept the responsibilities of military service. The Intercollegiate Association of Women Students—comprised of over a quarter of a million young women—passed a

resolution in 1971 that:

"Given whatever Selective Service System is prevailing, they would support equal responsibilities for men and women."

All human beings should have the right to utilize fully their natural abilities, unhampered by discriminatory attitudes and practices.

Under the ERA, no woman would be forced to work. But each woman would be free to choose to be a homemaker, career woman, or both. And if she chooses to work, the amendment would insure not only proper use of her talents, but also proper compensation for them as well.

The teaching Church has taken no official position on the ERA. However, thoughtful individuals and organizations throughout the country have openly declared their support for its passage. Among these are:

Catholic Women for the ERA, Father Theodore Hesburgh, president of Notre Dame; Common Cause, American Bar Association, National Coalition of American Nuns, National Education Association, Women's Christian Temperance Union, Council for Christian Social Action, Governor and Mrs. Reuben Askew, League of Women Voters and National Council of Jewish Women.

Reasonable and mature men and women will consider all available data before making a judgment on any given subject. It is my hope that your readers will not be influenced by ungrounded fears, but consider the facts before reaching a decision on the ERA.

JUDY BALDWIN

Need more stories on Holy Family

EDITOR: I have been reading *The Voice* for several years now and I find that there is a great deal of worthwhile reading in your paper.

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All letters to the editor must be signed. Names will be withheld from publication upon request. The Voice reserves the right to edit letters within context for space considerations.

However, I do object to one aspect of *The Voice*. I feel that it does not contain enough articles centering on the lives of Jesus, Mary and the Saints. Aren't the lives of these very people the essence of our faith?

I have found through talking with others that some, even many, people of the Catholic faith know so little of the lives of Jesus, Mary and the Saints.

Don't you think that by providing articles dealing with the lives of the above figures, you would be doing your readers an important service by furthering their knowledge of the most important and loving people who ever lived on earth?

I, for one, would certainly like to see more articles of this type. In fact, I think that as the editor of a Catholic newspaper, it behooves you to publish more articles on Jesus, Mary and the Saints. They are the people, and rightly so, on whom your readers should be basing their lives.

PAULA BOARDMAN
Miami Beach

Why not give USSR the USA?

EDITOR: The news that Soviet Russia is to receive one hundred million dollars from

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NBC to film the Olympics in 1980 is outrageous as to price. Considering the wheat deal. Why do not we just give them the United States, which I'm sure they would be elated to include as a satellite.

How carefully screened will be the picture of life in the Soviet Union? Will it show the stark reality? An aspect shown by Vladimir Bukovsky, imprisoned 12 years in a mental hospital by Alexander S....

It has not been shown that domination of the world has been abandoned—the project "to bury us."

When I return home to Pittsburgh, I will remember more vividly persons fleeing or liquidated by Russia, Germany, etc., being in a multi ethnic neighborhood.

What an excellent profiteering way to advertise the glories of being political prisoners! Of discouraging religious faith!

SARA KIRLIN
Pompano Beach

'Lepers' need reading material

EDITOR: I am a victim of Hansen's disease. (Frequently, it is erroneously called leprosy.)

I am asking a humble favor from your readers of "The Voice." I would like to ask your

readers for any kind of old reading materials such as: books, magazines, pamphlets and newspapers.

Please publicize this letter of appeal in your newspaper. The reading material will be used to help a great majority of the less fortunate people here at Cobu Sanitarium to increase our educational program. These reading materials will be kept in our Mini-Library. We especially seek help for a brighter future for our underprivileged children.

I am praying to God that there will be many humanitarian and kindhearted families who will send us some printed matter. In reading, the patients forget that we have a sickness and the reading matter also would help to alleviate our homesickness and physical, mental and material sufferings, especially in this despairing, lonely and hopeless place. As for me, I have not lived a comfortable life since I came here in pain on my stormy sea of life in the midst of poverty.

May the peace of Christ be yours and that all of your personnel will receive eternal prosperous life. God be with you and love you all and yours.

CRISTO ACURIN
Cobu Sanitarium
P.O. Box 772
Cobu City 6401
Philippines

Lenten mission retreat set for Lighthouse Point

LIGHTHOUSE POINT—A lenten mission will be conducted at St. Paul the Apostle Church beginning Saturday, March 19, and ending the next Friday.

Father Leo Clifford, O.F.M., widely known for his retreats at Our Lady of Florida Retreat House, North Palm

Beach, will conduct the one-week mission.

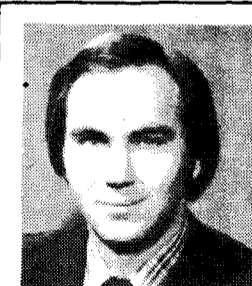
The Franciscan priest will preach at the Vigil Mass on Saturday and at all of the Sunday Masses.

Masses will be celebrated three times daily during the mission at 8 a.m., 11 a.m. and 7:30 p.m.

Chorale and boychoir

The Miami Chorale and the Miami Boychoir will be heard in concert at Barry College at 8:15 p.m., Saturday, March 26, in the auditorium, N. Miami Ave. and 115 St.

Leonard Bernstein's Chichester Psalms will be performed by the Miami Chorale and the Boychoir will be heard in selections.



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'Death with Dignity,' — California style

In September 1976 the extensively amended and debated California Natural Death Act was signed into law. As soon as it became law, its introducer, its supporters, and the governor's office all announced that they would go back to the legislature next year and "clean it up."

If anything is more disturbing than the passage of this first Death with Dignity bill in the United States, it is the prospect of going back next year to "clean it up."

Why call it a Death with Dignity bill? That term "Death with Dignity" is largely undefined. It was defined in a Hawaii proposal as the painless inducement of death; it has been used loosely in the press; but, by and large it has connoted legislation similar to that which Rep. Walter Sackett, MD, Miami, had introduced in the Florida legislature annually since 1968.

The third provision is proposed to enable state institutions to allow the profoundly retarded to die without treatment of disease at great financial savings to the state. The public is assured that this is not euthanasia, not mercy killing; it is simply the withholding of medication, such as antibiotic, from certain patients who just happen to be peculiarly susceptible to pneumonia and infectious diseases. It sounds awfully close to euthanasia.

Why should the California Natural Death Act be called a Death with Dignity law? First, despite its disguises and restrictive provisions, it is pretty much the same as the

The following article is reprinted from "Hospital Progress." Thomas A. Horkan, Jr., is executive director of the Florida Catholic Conference, Tallahassee.

first part of Dr. Sackett's proposal, relating to competent patients—the part which he has been advocating for the last three years as his "first step." (Incidentally, Dr. Sackett was defeated at the polls in 1976, and it is uncertain whether others will take up his banner.) Although the Natural Death Act is the same in substance it is not called Death with Dignity. It does not provide for a "living will." It provides for the same thing but calls it a Directive to Physicians.

I am not suggesting that either the introducers of the bill or its supporters are deceptive. The changes in terminology were positive in effect— attempts to avoid the connotations of legislation that has been introduced in other states and to avoid involvement with the "living will" proposals of the Euthanasia Society of America.

Further, the sponsors and others cooperated in extensive amendments to the bill, some of which improved it. The most important was a new section which provides:

Nothing in this chapter shall be construed to condone, authorize, or approve mercy killing or to permit any affirmative or deliberate act or omission to end life other than to permit the natural process of dying as provided in this chapter.

Pertinent provisions in the act, as outlined by Michael Garland, PhD, writing in the Hastings Center Report,

October 1976, are:

In the directive the individual asks that his life not be "artificially prolonged" in a terminal condition.

In order to carry out the directive the physician must consult with at least one other physician who must concur in the diagnosis of a terminal condition.

A terminally ill person must wait two weeks after receiving a diagnosis of a terminal condition to sign a directive.

Only mechanical or other artificial means to sustain, restore, or supplant a vital function may be withheld or withdrawn, and only where death is imminent whether or not life sustaining procedures are used.

The directive is the final expression of the patient's right to refuse medical treatment should he or she be unable to give directions.

The directive must be signed by two witnesses who are not members of the family, heirs, creditors, the attending physician, or employees of the physician or health facility where the patient is receiving care.

The directive of a nursing home patient must be witnessed by an ombuds-man appointed by the State Department of Aging.

Women stipulate that the directive shall be suspended if they become pregnant.

The directive is valid for five years and may be

reexecuted as often as needed.

If the patient is competent the physician must determine that the directive is in accord with the patient's wishes as well as verify that the directive has been executed in accordance with the Natural Death Act.

The directive may be revoked at any time by the individual without regard to his competence by cancelling, defacing, or destroying the document, by signed written revocation to the physician, or by verbal expression which must be conveyed to the attending physician who must note it on the patient's medical record.

The law makes it a misdemeanor to conceal or destroy or fraudulently use a directive for any purpose; it exempts physicians, health facilities, and personnel from liability if they act in accordance with the law; it requires the physician to either obey a directive or make arrangements to transfer care to another physician who will carry it out; and it prohibits insurance companies from profiting from compliance with the act.

Surely no one could object to this severely restrictive law—but wait! How should physicians now treat patients who do not fit those limited terms of the bill? How to respond to their families' pleas? Previously, physicians, who are human, treated dying patients, who are also human. Almost two million people died last year, most of them from natural causes and most of them with medical attention.



THOMAS A. HORKAN JR.

Every death was different. And medical treatment was dictated by medical, personal, social, and, perhaps, financial considerations but not by legal technicalities. Some doctors prolonged life with extraordinary means long after hope of recovery had been lost; others did not use extraordinary means; some terminated extraordinary means; some, did not. None were sued or prosecuted for practicing medicine as they saw fit.

The situation under the new law is different. The doctor's treatment of the patient first depends on whether a Directive to Physicians has been signed, and then, presumably, different treatment will be given to the signer and the nonsigner.

What is the difference? Is someone who has not signed a document or whose document has not been found or whose document has expired after years or who made the mistake of having a relative as a witness to be connected up to machinery indefinitely? (Scientists now are able to prolong respiration and cir-

(Continued on Page 12)

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'Death with Dignity'

(Continued from Page 11)

culatory activity indefinitely.) - Does the new law mean that anyone who has failed to sign a paper is to be hooked up to these devices? Probably not, but if it does not mean that, what does it mean? Does it mean that everybody will be treated the same? If so, what good is the directive, and what good is the Natural Death Act?

In speaking of this type of legislation, Bp. Walter F. Sullivan of Richmond, VA. questioned whether the life and death decision itself was not being made "dependent on a legal process rather than a relationship to an individual and to the faith and support of fellow Christians. We make the doctor himself an agent of society and of the law, rather than an advocate of life and the patient."

It was with these considerations in mind that Jerome Lackner, MD, director of the California State Department of Health, urged the governor to veto this Natural Death Act, suggesting that the existing ambiguity of the law was preferable. Dr. Garland stated that the introducer and supporters of the bill recognized the validity of these objections.

But they had deliberately chosen the avenue of narrow application, anticipating clean-up legislation in the years following the passage of the act. They felt it was important to get legislation on the books dealing with the easier cases first. They never intended that the act would deal with situations such as that of Karen Quinlan. Nor was it intended to hinder families and physicians from deciding to discontinue life-supporting procedures in such cases.

The coming year's legislation in California sounds more like a complete rebuilding than a clean-up.

Perhaps Charles J. Tobin, executive secretary of the New York State Catholic Con-

ference, has stated the question most succinctly in testimony before a subcommittee of the state assembly:

Generally, the presumption of the legislative process seems to be that every social or medical problem can evolve a legislative solution. We challenge this assumption and say that in areas of vital sensitivity, such as those involved in these bills and related bills, that the resolution of the problem should be permitted to evolve in the social process without the impact of statutory interference.

Is the Natural Death Act any cause for worry? In the euthanasia debate, much has been written about the "wedge theory," the "camel's nose in the tent," the "slippery slope." The arguments usually relate today's occurrences in the United States with those in Germany in the twenties and early thirties. Abortion, in essence, is fetal euthanasia. Proposals to delay the abortion decision until after birth are not even surprising any more. The pressures on applicants for admission at medical schools staff physicians, and hospitals themselves to take part in abortion programs are commonplace. Governmentally funded abortion programs are operated throughout the country; the elimination of parental control, consent, or even knowledge of the abortion decision of minor children is mandated by our highest court. Can the "mercy killing" of those who are born but lack "meaningful life" fall inside this expanding abortion penumbra?

Writing in Northwest Magazine, Robert H. Williams, MD, professor of the Department of Medicine at the University of Washington, long ago advocated euthanasia for ...individuals who have reached a vegetative stage, and who seem incurable, particularly ones who offer certain

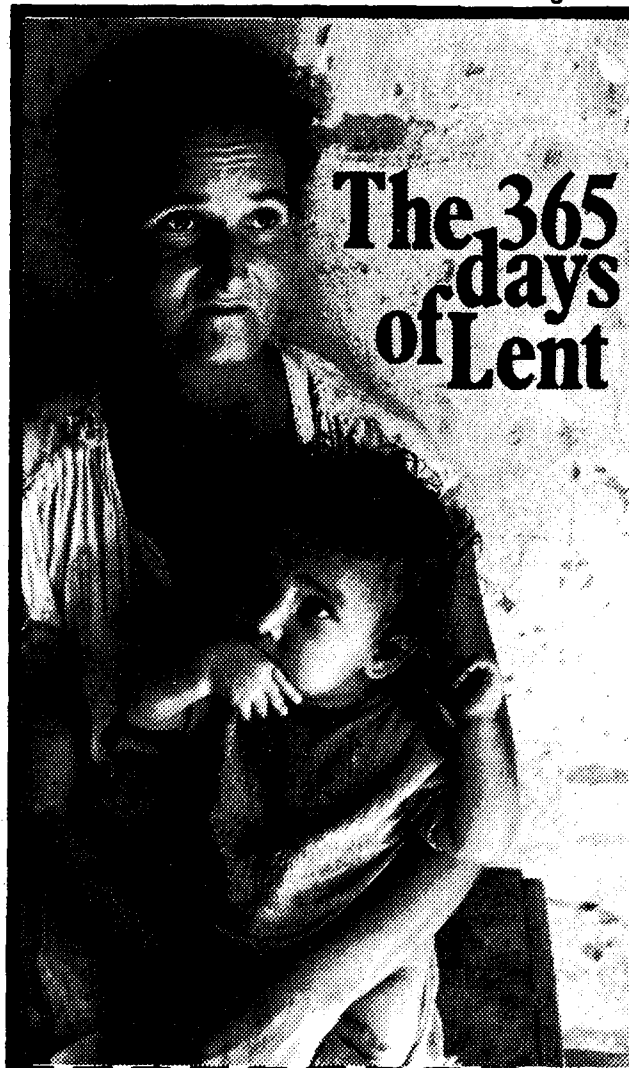
major problems. In these, euthanasia seems justified in properly selected cases after due consideration and approval by relatives and others in responsible positions.

...We should increase our activities immediately and to a major degree in dealing with population control, selective abortion, problems of mentation, aging, suicide, and negative euthanasia. It seems unwise to attempt to bring about major changes permitting positive euthanasia until we have made major progress in changing laws and policies pertaining to negative euthanasia.

California will be in a very critical situation over the coming years in trying to clear up the havoc that its Natural Death Act creates, and in attempting to avoid "major changes permitting positive euthanasia."



Flock of Eagles: Steve Palmer pins eagle number five on his mother, Mrs. W.F. Palmer of Mobile, Ala. Steve follows in the footsteps of his brothers, Harry, Denis, Ricky and Michael in reaching the highest pinnacle in scouting.



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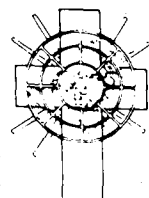
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"The brothers were bitter rivals from their childhood, with Jacob obtaining by trickery the birthright which belonged to his older brother. What seems on the surface to be merely a family anecdote about sibling rivalry is in fact the portrayal of the subsequent fortunes of nations."

Do we have a personal responsibility?

By FATHER JOHN J. CASTELOT

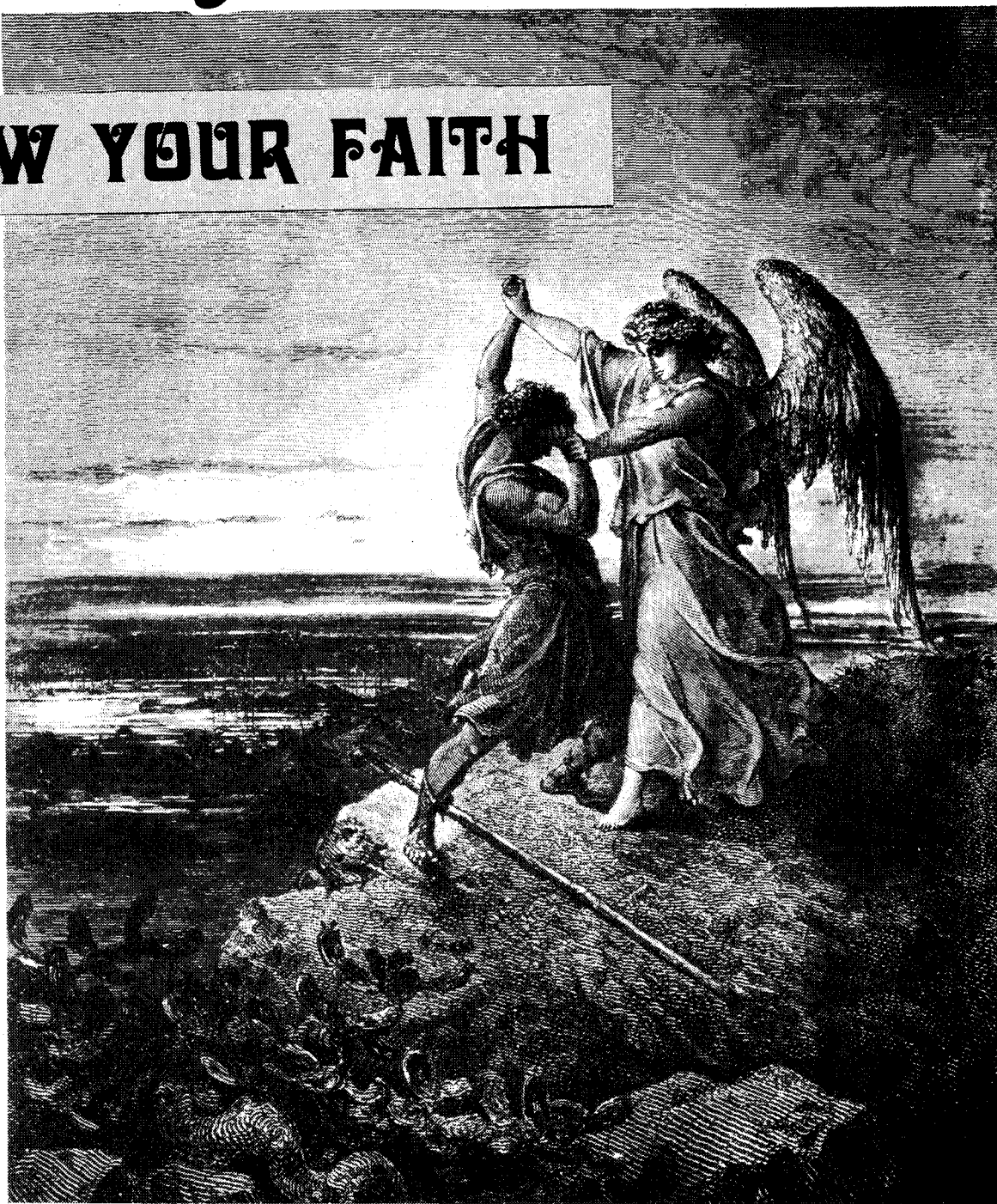
When God entered into a covenant with Israel, the contract involved two parties: Yahweh and a group. It involved individuals only inasmuch as and to the extent that they belong to the collectivity. Salvation was promised to the community; to be cut off from the community was to be destroyed. If the community sinned, each individual suffered; if an individual went astray, the whole community was imperiled. This mentality colors and gives meaning to the greater part of the Old Testament. The community takes priority over the individual, an attitude which may strike the modern American rugged individualist as strange.

STRANGE OR NOT, Israel thought of itself as a "corporate person." According to this mind-set, not too sharp a distinction was made between the individual and the group. The very name "Israel" is a clear illustration of this phenomenon. When we hear the name we think automatically of the people as such. But actually Israel was a person, Jacob, the progenitor of the 12 "tribes" which became the nation. The fact that we can speak of him as father of the "tribes" is a further illustration. A man doesn't beget tribes; he begets sons. But to the biblical way of thinking, the sons are in some way already the tribes. Read Jacob's deathbed "testament" in Genesis 49. Ostensibly it is directed to his sons. In reality it sums up the history of the tribes as it was known to the authors of the "testament," centuries after the death of the patriarch.

Another striking example—just one of many others—is the story of Jacob and Esau (Gn 25:19-34; 27:1-45). Even before they are born their mother, Rebekah, is told: "Two nations are in your womb, two peoples are quarreling while still within you; But one shall surpass the other, and the other shall serve the younger" (Gn 25, 23). Obviously she is carrying twin boys, Esau (Edom) and Jacob (Israel). Again the author has read back centuries of history into this one point in time, and a stormy history it was. The brothers were bitter rivals from their childhood, with Jacob obtaining by trickery the birthright which belonged to his older brother. Much later the two nations of Israel and Edom were constantly at each other's throats, with Israel finally gaining the ascendancy. What seems on the surface to be merely a family anecdote about sibling rivalry is in fact the portrayal of the subsequent fortunes of two nations.

THIS ATTITUDE undoubtedly had its roots in the ancient social structure of the people. It was a familiar, tribal structure, in which

KNOW YOUR FAITH



In this woodcut by Paul Gustave Dore, Jacob wrestles with an angel throughout the night while waiting to meet with his brother.

the individual and the group were, for all practical purposes, indistinguishable. If a member of one family offended a member of another family, revenge was taken, not just on the offender, but on the offending family. It seemed not to matter that the rest of the family was innocent. (One is reminded of our saturation bombing of enemy cities; we've come a long way from those primitive tribal times!)

This same attitude extended to moral decisions and responsibility. The father of the clan made the decisions and individuals were bound by them. Personal moral responsibility was overshadowed by group responsibility. It is important to note, however, that personal responsibility was not completely wiped out or ignored. The biblical data belie any such conclusion. It is rather a question of emphasis:

Corporate responsibility played a much heavier role in their consciousness than individual responsibility.

This emphasis often threatened to become a dangerous overemphasis, and it called for a corrective. Such a corrective was supplied by Jeremiah; see, for example, 31, 29-30. This great man of God, perhaps because he was so cruelly ostracized from the life of his people, was forced to come to grips with the plight of the individual and to underscore the stark reality of personal responsibility. But it was especially his successor, Ezekiel, who hammered home to the people, now in exile, the unwelcome truth of their individual, personal stake in the national disaster—and in its outcome. Read especially Ezekiel 18. Their efforts were not smashingly successful, but it is extremely difficult to change a

view so deeply rooted in a people's psychology.

IT WAS PEOPLE of this same background that gave us the New Testament books but one can discern a better balance, with more emphasis on personal dignity and responsibility. For just one example, read the story of the "Sinful Woman" in Luke 7, 36-50. And when the disciples, echoing the old ideas, asked Jesus, "Rabbi, was it his sin or that of his parents that caused him to be torn blind?" he answered: "Neither, it was no son, either of this man or of his parents" (Jn. 9, 2-3).

Still, we are presented as members of Christ, with whom we form one Body. We are members one of another, according to Paul, but each of us is a living temple of the Holy Spirit, with a personal responsibility to live in accord with this surpassing dignity.

Does one person make a difference?

By FATHER ALFRED McBRIDE, O.PRAEM.

"It is said that if Noah's ark had to be built by a company, they would not have laid the keel yet; and it may be so. What is many men's business is nobody's business. The greatest things are accomplished by individual men."

Charles Haddon Spurgeon

Who is more important, the community or the individual? The answer to this varies according to the mood of the hour. Rhetoric will flourish about community one day and the individual the next. In our nomadic society where as many as 40 million Americans move every year, there will properly be a plea for the value of community and the stability it brings. This is why so many parishes are working on the "community of faith" ideal. The ever shifting population demands that the community, that was once assumed, must now be created.

ON THE OTHER hand the impersonalism of mammoth factories, office buildings, palatial schools, universities numbering in the thousands of students and congested cities argues for attention to the individual. The mathematical impersonalism of zip codes, area codes, social security numbers, credit card numbers draped about each person creates a groan for simple personhood.

The problem today is to locate the human, whether one seeks for it in community or in the individual. The conflict is not so much between the individual and the community as between the forces of culture that are opposed to both the community and the individual. Does one person make a difference? Of course. The more basic question is, "Can an individual today find enough personhood in order to begin to make any difference?"

When people argued the presumably conflicting values of the person and the community, they had such human realities before them to contend with. They could speak of the excesses of community in terms of the tyranny it might exercise over individual initiative. Or they might discourse on the excesses of individualism and its "law of the jungle" approach which repudiated community values. Then again, wiser minds saw the community and the individual in a tension where one nourished the other. Good community supported the self fulfillment of the individual. Integrated individuals were an ornament to the vitality of community.

Today, the concerted effort must be to restore the human both in terms of the community and the person. It is much more difficult for one person to make a difference, when there is no community to make a difference in. Yet, despite these somber reflections, there are many productive efforts to restore community and the rights and possibilities of the individual.

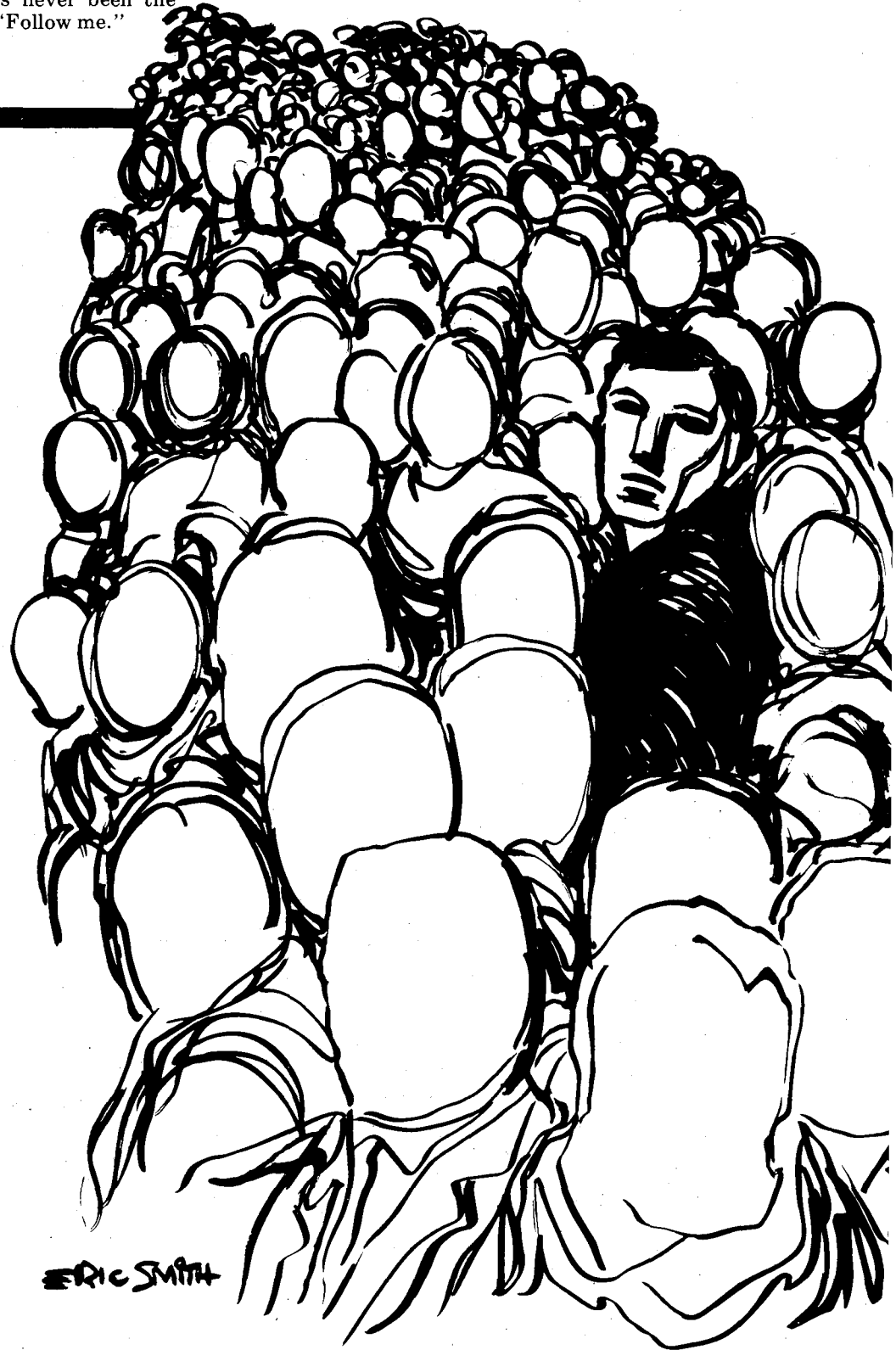
THE ETHNIC consciousness is doing much to help varying groups to find a new sense of self respect. Because of it, the Spanish-speaking, the central European ethnics, the orientals, the blacks, the Indians and others are finding a way to have personal identity and a strong sense of self worth. The above mentioned community of faith movement in Catholic parishes is also helping people, through religious faith and hope, to discover their God-given identity with a spiritual sense of self importance.

Movements such as these, by creating a consciousness of self worth in the individual, establish the situation of personhood and the inner strength that comes from that. It is against such a background that the possibility of one person making a difference comes on strongly. That there is a hunger for this is beyond doubt. It takes extreme forms in statements such as, "I gotta do my own thing. I gotta be me." These extravagant outbursts might be viewed by some as mere selfishness. And, in some cases they are. But when heard against the backdrop of a restless, moving and noisy culture which drowns out the human, these axioms are cries for self worth and a sense of one's proper desire to have dignity and value.

Does one person make a difference? Absolutely. What we need to do today is to help each

one we know to become that person who will make the difference. The one person of Jesus made such a difference that the world has never been the same. To the rest of us he says, "Follow me."

"As many as 40 million Americans move every year. The impersonalism of mammoth factories, office buildings, palatial schools, universities numbering in the thousands of students and congested cities argues for attention to the individual. The basic question is, 'Can an individual today find enough personhood in order to begin to make any difference?'"



Alone or together?

By FATHER
JOSEPH M. CHAMPLIN

Tonight I will concelebrate our evening eucharistic liturgy with perhaps a half-dozen other members of the faculty. Unless needed for assistance with the cup, I will simply return to my place following Communion and sit or kneel until all have received the Lord.

In my school days throughout the 1940s and 1950s this part of Mass was an intensely personal, sacred period for me. I thus imitated the practice of other Roman Catholics who, during those pre-Vatican II years, would walk back to their pews after Communion, normally bury head in hands, and then pour out to the risen Jesus residing in their

hearts very intimate words or concerns.

AFTER MASS we also sometimes remained for a period of private thanksgiving, although seldom fulfilling the dictates of St. Alphonsus Liguori who encouraged "at least a half-hour" of such prayer.

Official and unofficial liturgical reforms before and after the Second Vatican Council began to stress the communal or social dimensions of the Eucharist. Holy Communion was not, in this approach, so much my private meeting with Jesus, as a union with brother and sister Christians around the table of the Lord.

To emphasize and deepen this bond, we often sang together during

the distributed. Moreover, less the Mass it thanksgiving consequence thanks" during seemed to lose appeared sus

While sit pew now after perience mix music group i hymn or song join in the another part, those formati few moments sonal conv eucharistic L Catholics tod flicting desire

ference?

KNOW YOUR FAITH

By MARY MAHER

We love individuality but fear its cost. We relish the colorful style of a Harry Truman, a Mohammed Ali and a Leonard Bernstein. They stand out in welcome bas-relief form to relieve us of the anonymity in our mass-oriented society. We feel we can be individuals, too, when we see that others are. We are often plagued with our own feelings when a driver's licence will get us merchandise which our faces will not.

The Judeo-Christian tradition has always invited individuality when it has been true to the God who informs its history. But in a distinctive way: communally-supported individuality. Not so the Greeks, who have often intruded upon our history with other styles. Early Greek mythology stressed the importance of struggling to individuality alone. Persons contested with the gods and, with tragedy or comedy as the dramatic outcome, emerged as individuals. Solitary men and women struggled with enormous odds. This stress worked its way into Greek philosophy, which in turn has worked its way into Christian thought at deep levels. We learned to be our brothers' keepers as long as they kept within the mass mentality.

WHEN CHRISTIAN community works, it frees people to become as individual as each really is. When churches are true to the Gospel they proclaim, their communal nature invites differences. Faith is non-repressive of the goodness and singularity in mankind. Consider Francis of Assisi and Mother Teresa of Calcutta. Faith allows us to differentiate, a term which means, roughly speaking, being ourselves. We learn to extend our gifts. We learn to take seriously the



"Jesus believed in persons -- not blocks of humanity cast into mass stereotypes; poor, decent, indecent, wealthy, sick, well. Those are our categories for safety from the rigors of redemption. He touched persons, one by one." (One person's individuality is noted on this Illinois village sign.)

Costly oneness

immorality of hiding our talents under wordy napkins of excuse: I can't do that or others would see me. I don't want to be different. I would rather be humble and not say what I can do; let others find out.

Christianity is about love and hope and faith in each other because of God's same actions toward us. And it is love and faith which allows us to act with some measure of individuality. Paradoxically, by reason of being loved and believed in, as individuals we are already in a plural setting. Every genuine "we" which we claim ourselves to be within is also the very relationship in which we can make affirmative "I" statements. Love breaks up our stereotypes of failure, fear and inadequacy. Sin tells us we are less than ourselves. Love assures us that we are ourselves. Perhaps, as individuals, the great wound we can each receive is to be chained to our

wounds. And the greatest gift is to be relieved of the belief that we will always be less than people expect us to be.

JESUS BELIEVED in persons—not blocks of humanity cast into mass stereotypes: Poor, decent, indecent, wealthy, sick, well. Those are our categories for safety from the rigors of redemption. He touched persons, one by one. He noticed a man in a tree and asked to stay with him. He freed a prostitute of her burden of guilt. He met people after his resurrection; he did not call an assembly for the purpose of future theological management of the masses. But, of course, he was a man of his tradition, Jewish, and that meant an ancestry of Moses, Abraham, Isaac, Jacob—rare individuals who created community in themselves.

But then, the cost of individuality? It can be high, for it asks decision which is not always that

of the reigning democracy. Persons will surely object and the closer they are to us, the most costly that objection is. (It is not as difficult to cope with the mailman's objection to my position on nuclear arms as that of my wife or my husband.) Basically it is not even others' objection which is the hardest blow on the road to individuality but one's own sense of rightness in the action. For if we decide in favor of our informed judgment we may fail—we may not be right. We may fail in as many ways, perhaps, as we shall succeed. And there is a real self-gratification lost if we know we are not right. This sort of righteousness was about the only attitude that got to Christ and angered him. Daring little, it asks more than enough of others, the supposedly "non-righteous."

LIGHT HAS long been the outstanding symbol of the relationship between individuals and their community. Light is a community of colors which is visible to the degree that the individual colors within it blend, not losing their distinctness but sharing it. It is not coincidental that Jesus called himself Light and then gave that name to those who follow him.

together?

the distribution of the Eucharist. Moreover, leaders reminded us that the Mass itself was the greatest thanksgiving prayer we possess. As a consequence, private "giving thanks" during or after the liturgy seemed to lose popularity and even appeared suspect.

While sitting or kneeling in the pew now after Communion, I experience mixed feelings when the music group initiates an appropriate hymn or song. Part of me wishes to join in the community singing; the other part, perhaps the product of those formative years, yearns for a few moments of quiet for that personal conversation with the characteristic Lord. I am sure many Catholics today share similar conflicting desires.

THE REVISED missal speaks to both of these concerns. It first comments on congregational singing at that moment:

"The song during the Communion of the priest and people expresses the spiritual union of the communicants who join their voices in a single song, shows the joy of all, and makes the Communion procession an act of brotherhood. This song begins when the priest receives Communion and continues as long as convenient." (Art. 56j).

The text likewise provides for a period of quiet prayer or suitable thanksgiving:

"After Communion, the priest and people may spend some time in silent prayer. If desired, a hymn, psalm, or other song of praise may be

sung by the entire congregation." (Article 56j).

At Holy Family parish we have found two practices very effective during this interlude following Communion.

The first is a choral or instrumental melody which in some way underscores the theme of that day's liturgy and homily. This creates an atmosphere that facilitates private prayer and reflection while reinforcing the dominant idea expressed in the celebration.

The second is a mini-homily by the celebrant after the brief period of personal silent prayer. In a few sentences he summarizes the major thrust of the sermon itself. Then, after a momentary hesitation and

with a change in his tone of voice, he, still seated, makes one or two announcements about matters of substance. For example:

"WE SHOULD like to remind you that Thursday is the feast of All Saints, a holy day of obligation. Please check the bulletin for the schedule of Masses as well as the hour for the sacrament of Penance on Wednesday."

"Today is our monthly social hour and we invite you downstairs after Mass for coffee, cake and conversation."

"Have a good week. We hope to see you next Sunday when Father Baehr will speak on the respect we should display for life. Let us stand now and pray."

Prayer of the Faithful

FOURTH SUNDAY OF LENT
March 20, 1977

Celebrant: We are a new creation in Christ, called as the children of God, confident in our Father's love, let us pray.

LECTOR: The response is: Lord, have mercy. That the love of God in Christ may reconcile all members of the Church with God and with each other, let us pray to the Lord.

People: Lord, have mercy.

LECTOR: That those who have strayed from their Father's house may be drawn back to God's loving forgiveness during this season of lent, let us pray to the Lord.

People: Lord, have mercy.

LECTOR: That God's Spirit may reconcile hostilities around the world, especially in Ireland, the Middle East and South Africa, let us pray to the Lord.

People: Lord, have mercy.

LECTOR: That we may forgive each other in Christ as we ourselves are forgiven by God, let us pray to the Lord.

People: Lord, have mercy.

LECTOR: For the aged and the lonely of our parish, and for all who feel themselves separated from others and forgotten, that God may draw us closer to them with new compassion and understanding, let us pray to the Lord.

People: Lord, have mercy.

Celebrant: Lord God, you are the loving Father, who always delights in calling us his children; you never forget us or abandon us. Fill us with your Spirit of reconciliation and peace, so that we may always live as your faithful sons and daughters and give you praise forever through Christ our Lord.

Oración de los Fieles

ORACION DE LOS FIELES
CUARTO DOMINGO DE CUARESMA
20 de marzo de 1977

Celebrante: Todos somos una nueva creación en Cristo, llamados por el Padre a ser hijos suyos. Llenos de confianza en su amor hacia nosotros nos atrevemos a presentarle nuestras necesidades y las de toda la Iglesia.

LECTOR: La respuesta de hoy será Padre, escucha nuestra súplica.

LECTOR: Por toda la Iglesia, para que todos los que se encuentran descaminados de la casa del Padre experimenten en esta Cuaresma su amor y su perdón, oremos.

Pueblo: Padre, escucha nuestra súplica.

LECTOR: Para que el Espíritu de Dios reconcilie las hostilidades que hoy existen en el mundo, especialmente en Irlanda, el Medio Oriente y Africa del Sur, oremos.

Pueblo: Padre, escucha nuestra súplica.

LECTOR: Para que conscientes del amor que Dios nuestro Padre vuelca sobre nosotros cada día, seamos también nosotros signos de comprensión y perdón hacia nuestros hermanos, oremos.

Pueblo: Padre, escucha nuestra súplica.

LECTOR: Por los ancianos, los que se encuentran solos y se sienten separados de nuestra comunidad parroquial, para que con nuestra comprensión y caridad les hagamos sentir el amor de Dios que les invita a ser parte de su pueblo, oremos,

Pueblo: Padre, escucha nuestra súplica.

Celebrante: Señor nuestro, sabemos que eres nuestro Padre y constantemente nos invitas a descubrir la alegría de vivir en tu casa, que es la Iglesia. Llénanos de tu Espíritu de reconciliación y paz, para que podamos ser tus testigos ante el mundo entero. Te lo pedimos por Jesucristo tu Hijo, hermano y redentor nuestro, Amén.

Discussion

1. Consider the society we live in—what is the state of community? What is the status of the individual? Discuss.
2. Can an individual today find enough personhood in order to begin to make any difference? Discuss.
3. Discuss this statement: "It is much more difficult for one person to make a difference, when there is no community to make a difference in."
4. Why are many saying today, "I gotta do my own thing. I gotta be me"? Discuss.
5. Discuss this statement: "The one person of Jesus made such a difference that the world has never been the same. To the rest of us he says, 'Follow me.'"
6. Who were the parties of the Covenant with Israel?
7. Who was Israel?

Life in Music



Lost Without Your Love

Lost and all alone
I always thought that I
could make it on my own
Since you left I hardly make it
through the day
My tears get in the way and
I need you back to stay

I wander through the night
And search the world to find
the words to make it right
All I want is just the way it used to be
With you here close to me
and I've got to make you see

And I'm lost without your love
Life without you isn't worth the trouble of
I'm as helpless as a ship without a wheel

A touch without a feel,
I can't believe it's real
But someday soon I'll wake
And find my heart won't have to break

Yes, I'm lost without your love
Life without you isn't worth the trouble of
And all I want is just the way
it used to be
I need you here with me, oh,
darling, can't you see

If we had love before
We can have it back once more

by David Gates
(p) 1976 by Elektra Records

By THE DAMEANS

Bread is on the rise again. The group, that is. After separating for a while and going it alone, David Gates has rejoined Mike Botts, Larry Knechtel and James Griffin. And it sounds like they never stopped.

In earlier articles we have commented on David Gates' songs. So often they seem to deal with separation and broken love. "Everything I Own," "Diary," and "Aubrey" are typical. And this new release has the same ingredients.

There is a little irony, however, in the set of lyrics listed above. They sound strangely like a testimonial to their renewed relationship in the group. Gates begins his song saying, "Lost and all alone, I always thought that I could make it on my own." He adds in the second verse: "I wander thought that I could make it on my own." find the words to make it right. All I want is just the way it used to be."

While the song most obviously deals with the relationship between two lovers, the circumstances out of which it comes prompts some thoughts about the reunion of a group. We will take these few words, therefore, to comment on the struggle to be a group.

When a singing group looks back over its time together, it seems there are a number of stages through which it has had to grow. There was the honeymoon stage which was marked by the thrill of the crowds and the excitement of new sounds. There is the high that comes with the flood of engagements coming in. It is the time for feeling the limitless promise of the future.

As time goes on, there is a second stage. Gradually the bright lights and the autographs become less important. The group members begin to look at themselves as individuals. It is no longer satisfying enough to feel the group's success. It happens during this time that the individuals become painfully conscious of personal shortcomings. It appears that the other group members contribute so much more. They sing better, attract more girls, or prove to be the finer stage personalities. It is the moment when limits begin to weigh heavily.

The group may split up at this time. Or it may go through quiet warfare. Or there may be a painful time of facing the issues squarely. Whatever the case, if the group is to last, there is yet another stage to enter. It is at this point that the individuals begin to suspect that a group is far more than any one member. The personality of a group is based upon an appreciation of the gifts of each of the people who make it up, but the outcome is far more than a total of each of their talents. They become something entirely new when they are together. And each member needs to appreciate this fact in order that all competition might disappear.

The reason we take the time to comment this week on Bread's reunion is because we believe that most relationships go through similar growth stages. There is no escaping that it takes time before the very different tasting ingredients of flour, butter, milk and yeast become the new and nourishing fare that is bread. The ingredients have returned to cast their lot together again—Bread.



A Methodist and Baptist merged their prayers and converted to bring their children up as Catholics, posed with pleased Archbishop Edward A. McCarthy following the confirmation of five members of the James W. Davis family at St. John Apostle Church in Hialeah. Pastor Thomas Rynne who tutored the

converts, left, is followed by Mrs. Imogene Davis, grandmother of the children, Mrs. and James W. Davis, Sr., Anne Marie, 12, Paul, 10, James, Jr., 15, Theresa, 13 and Patrick, 14. Grandmother Davis with Anne Marie and Paul continue their tutoring for confirmation next year.

Abp. McCarthy tells Deanery women 'there's a lot cooking'

HIGHLAND BEACH—Increased support and readership of the Catholic Press, particularly The Voice, were urged by Coadjutor Archbishop Edward A. McCarthy speaking at the Spring meeting of the Palm Beach Deanery of the Miami ACCW.

"I am concerned about communications," Archbishop McCarthy emphasized. "We need to get a copy of The Voice into every home. You all need to 'talk it up,' persuade others to subscribe to it and to read it," he said.

"After all, what's the good of having beautiful articles in The Voice, explaining the positions of the Church (and what's going on in the world from the Catholic viewpoint), if the articles are not read?" he asked.

The Archbishop noted that "We are entering a new life within the Church." He said "There's a new generation... There's a new day dawning." He praised the MACCW members for their leadership, which he said The Voice can help reinforce.

Archbishop McCarthy told the more than 100 women leaders from every parish in Palm Beach County that a number of new programs are being planned. "There's a lot cooking," he said with a smile. He gave them some hints saying:

"Very shortly (a program of preparation)...for teenage marriages can be expected." He told the women that he had been informed that "more than 50 per cent teenage marriages fail, and if pregnancies are involved, the (failure) percentage is more than 90 per cent." The Archbishop stressed that "more than three months of preparation for such marriages would be involved."

The Archbishop said the future can probably be expected to include "permanent deacons—married men to help serve the Church's ministry—men who would receive three years of special training."

He told the women they all had a vital part to play. "Life should never be 'hum-drum,' he cautioned, "but, instead, you are called on to make the

Christ-like life come alive." He emphasized woman's role in the development and maintenance of family life "which today offsets so many unwholesome trends."

The Archbishop said "sometimes, however, I am discouraged at the un-Christian look of some homes," he said that he hoped that with all present their homes resemble "little churches" when strangers walk into them, "with displays of some Christian pictures, literature, a Catholic newspaper, and a tradition for family prayers."

During the meeting, the 1977-78 officers were installed by Father Laurence Conway, V.F., Archdiocesan moderator of the MACCW. They are: Mrs. Thomas M. Burns, of St. Thomas More parish, Boynton Beach—re-elected president for a second term; Mrs. Thomas D. Blum, Jr., St. Joan of Arc, Boca Raton, vice president; Mrs. John Cunningham, St. Lucy's, Highland Beach, recording secretary, and Mrs. Alfred Kelly, Holy Spirit, Lantana, treasurer.

Major Seminary plans annual Academic Day

BOYNTON BEACH—St. Vincent de Paul Seminary here will have its annual Academic Day program Wednesday, March 23.

The theme is "Bioethics" and Father Thomas J. O'Donnell, S.J., of St. Pius X Seminary, Erlanger, Ky., and author of "Morals in Medicine," will be the principal speaker along with additional participants involved in bioethics problems in South Florida.

This will be an all-day program, beginning with

Father O'Donnell's keynote address at 9:30 a.m., and concluding with dinner at 6 p.m. Included in the day's activities will be group discussions, film and slide presentations, and comments and reaction from local participants. Representatives of the Eye and Kidney Banks will discuss the work of their organizations. Much of the program will be conducted in both English and Spanish.

The public is invited to participate and a donation of \$2 is requested to defray the costs of luncheon and dinner.



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Handicapped renewal

NORTH MIAMI—A Day of Renewal for physically handicapped adults will be sponsored by GOAL on Saturday, March 19 from 10 a.m. to 3 p.m. at Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St.

Information may be obtained by calling 895-6377 between 1 and 5 p.m. Mondays through Fridays.

S. Bro. Deanery meet

FORT LAUDERDALE—Members of the South Broward Deanery will convene for their Spring meeting on Wednesday, March 30 at St. Anthony parish clubrooms, 901 NE Second St.

Registration and coffee from 8:30 a.m. to 9:15 a.m. will be followed by a business session. Mass will be celebrated at 11:15 a.m. during which new officers will be installed. Luncheon will be served at 12:30 p.m. at the Reef Restaurant, 2700 S. Andrews Ave.

Reservations may be made by calling 467-1196 or 463-7012.

Sisters prayer day

KENDALL—A lenten Day of Reflection for Sisters stationed in South Florida is scheduled for Sunday, March 27 beginning at 9 a.m. at the Dominican Retreat House, 7275 SW 124 St.

Father Paul Reich, S.M. will conduct the conferences which open at 9:45 a.m. with morning Praise Service following by reflections on the Paschal Mystery. Dinner will be served at noon.

Opportunities for informal discussion and confession will be provided in the afternoon until the closing Eucharistic Celebration at 2:30 p.m.

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

St. Hugh parishioner named outstanding

COCONUT GROVE—Mrs. Rene Callobre, a member of St. Hugh parish, has been named Outstanding Young Woman of Dade County in a competition conducted annually by the Northeast Miami Junior Woman's Club.

Nominated by the Coral Gables Junior Woman's Club of which she is a first vice president and the Coral Gables Womans Club, she is the mother of five children and serves as assistant organist at St. Hugh Church and is active in school activities. She has been a room mother and substitute teacher as well as a helper for camping trips and other projects of St. Hugh Girl Scout Troop No. 154, and in addition is a member of the

parish women's guild.

Two of her children are enrolled in the parochial school and two others study at Columbus High School where she is a member of the Parent's Association. In addition she is a volunteer at the Head Start Center where her youngest child is enrolled.

Presently searching for graduates of her Miami High class of 1957 for a 20 year reunion, Millicent has taught piano for 10 years and is a member of the National Guild of Piano Teachers and the Miami Music Teachers Association. When time permits she plays the piano at parties luncheon, fashion shows and at the downtown Senior Citizens Center. Listed in the 1975 edition of Outstanding Young Women of America, she also serves as a volunteer dental assistant in the free dental clinic conducted by the Coral Gables Junior Woman's Club and was general chairman for the club's major fund-raising project.

The daughter of Mr. and Mrs. Serge Martines, she is married to Rene Callobre, employed by the Wage-Hour Division of the U.S. Dept. of Labor.



MRS. CALLOBRE

Holiday on Ice

Tickets are now available for the opening performance of "Holiday On Ice" which, for the ninth consecutive year, will benefit Boystown of Florida.

The colorful and all-new show opens on Tuesday, April 5, at the Miami Beach Convention Center. In previous years local civic organizations have assisted in the ticket sales but this year all tickets are being handled at Boystown.

Tickets range in price from \$4.50 to \$6.50 and may be obtained by contacting Boystown at 235-9251 or by writing them at 11400 SW 137 Avenue, Miami, Fla. 33186.

Priests workshop

BOYNTON BEACH—"Marriage, Yesterday, Today, and Tomorrow," will be the subject of a workshop for priests scheduled to be held Tuesday and Wednesday, March 22 and 23 at the Archdiocesan Seminary of St. Vincent de Paul.

The sessions, sponsored by the Continuing Education Committee of the Archdiocese of Miami, begins at 5 p.m. Tuesday and conclude at 6 p.m. Wednesday.

Speakers for the two-day meeting will be Msgr. Francis J. Fazzalano, Officialis of the Marriage Tribunal, Father Todd Hevia, a member of the Tribunal staff, and Father Thomas Foudy, a member of the faculty at the major seminary.

Informal lectures and discussions will review contemporary theological, canonical and pastoral issues in regard to the Sacrament of Marriage.

The workshop is limited to 15 priests and those interested in attending should contact Father Gerald R. Morris at the major seminary.

Charismatic prayer day

Coadjutor Archbishop Edward A. McCarthy will be the principal celebrant of a Concelebrated Mass to open a Day of Renewal for the South Florida Catholic Charismatic Prayer Groups at 11:30 a.m., Sunday, March 20 at Barry College.

Program for the day will begin with prayer and praise at 1:45 p.m. in Weigand Center. James Bramuchi and his wife, Phyllis will be the principal speakers focusing on the growth of renewal and its affects daily living. The theme centers on "Is it vital in my life?"

A film will be shown on the 1976 conference at St. Leo College during coffee break.

For additional information call 758-3392, Ext. 277 or 987-4230.

'Fiddler' at Rosarian

WEST PALM BEACH—The popular Broadway musical, "Fiddler on the Roof" will be staged by Rosarian Academy, 807 N. Flagler Dr., March 18, 19, 25 and 26 at 8 p.m.

Tickets may be obtained by calling 832-5131.

The Wanderer Forum

The Wanderer Forum, a series of weekend seminars for Catholics, will be held in Miami, April 1-3 at Holiday Inn, 2051 LeJeune Rd., Coral Gables.

Sponsored by the local chapter of Catholics United for the Faith and the national publication, The Wanderer, the forum will feature topics ranging from the traditions of Spanish-speaking Catholics to a comparison of Marxism and Christianity. Additional information may be obtained by calling 638-8958.



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It's a Date

Dade County

LOURDES ACADEMY
Mothers Guild will sponsor its annual card party and luncheon on Tuesday, March 22 from 10 a.m. to 2 p.m. at 5705 SW 114 Terr. Reservations may be made by calling 665-8700 and close today (Friday).

★★★
ST. JOSEPH Women's Club will sponsor a "Salute to Canada" dessert card party at 1 p.m., March 21 in the parish hall, Surfside. Tickets will be available in the hall after Sunday Masses.

★★★
BARRY COLLEGE
Auxiliary meets at 10 a.m., Monday, March 21 in the east lecture hall of Wiegand Center on the college campus. Guest speaker will be Jorgen Moller, restaurant owner. For further information call 758-3392, Ext. 311.

★★★
THIRD ORDER of St. Francis meets at 2 p.m., Sunday, March 20 at St. Francis Hospital, Miami Beach.

★★★
ST. JOSEPH parish, Surfside, will have a "Mission Possible" beginning Sunday, March 20 and continuing through March 25. Redemptorist Father Charles Mallen, will preach at all the Sunday Masses and then daily at 8 a.m. and 7:30 p.m. Masses. All members of parish families have been urged to participate in the week of preparation for Easter.

★★★
CORPUS CHRISTI community of Lay Carmelites will

participate in a prayer meeting at 2:30 p.m., Sunday, March 20 in Gesu Church rectory in downtown Miami. Visitors welcome.

★★★
HOLY FAMILY School Board will sponsor an organizational meeting for a School and Home Association on Thursday, March 31 at 7:30 p.m. in the parish hall. All parishioners and parents of school children, both parochial and public, are urged to attend.

★★★
ST. JAMES parish will sponsor a St. Patrick Day dinner-dance at 8 p.m., Saturday, March 19 in the parish hall. The Men's Club will serve Corned Beef and Cabbage dinner.

Broward County

★★★
ST. JOHN the BAPTIST parish, Fort Lauderdale, will have a family picnic on Sunday, March 20 on the grounds of Cardinal Gibbons High School beginning at 2 p.m. Games will begin at 1:30 p.m. For further information call 563-5377.

★★★
ST. ANTHONY Woman's Club meets at 11 a.m., March 22 in the club rooms, Fort Lauderdale. A party and cards will follow. Visitors are welcome.

★★★
ST. CHARLES BORROMEO Women's Club will sponsor a St. Patrick's dessert card party at noon, March 22 in the parish center, 600 NW First St., Hallandale. Tickets will be sold at the door.

★★★
ST. BERNARD Women's

Guild meets at 7:30 p.m., March 22 when all women of the parish are invited to participate in a Living Rosary in the parish center, Sunrise.

★★★
ST. GREGORY parish, Plantation, will sponsor "A-Family A-Fair" on Saturday and Sunday, beginning at 10 a.m. on the grounds. Spaghetti dinner will be served from 4 to 8 p.m. on Saturday. Games and refreshments will also be featured.

★★★
ST. STEPHEN Council of Catholic Women will sponsor a rummage sale on Saturday and Sunday in the parish social hall, Hollywood. On Sunday, March 27 the women's club will sponsor a Day of Recollection beginning at 2:30 p.m. in the church.

★★★
ST. HELEN parish's annual St. Patrick's dance begins at 9 p.m., Saturday, March 19 in the parish hall, Fort Lauderdale. The Faculty Function Band will provide music for dancing.

★★★
ST. BARTHOLOMEW parish, Miramar, will have a parish retreat for men April 22-24 at Our Lady of Florida Retreat House, N. Palm Beach. For reservations call 961-2830 or 989-1955.

★★★
CATHOLIC WIDOWS AND WIDOWERS will observe a Corporate Communion during 10 a.m. Mass, Sunday, March 20 at St. Gregory Church, Plantation. Brunch will follow at Arrowhead Golf and Country Club. Members

will meet at 8 p.m., Monday, March 21 at Rinaldi's Studio. For information call 772-3079.

★★★
ST. BARTHOLOMEW
Women's Club will sponsor a soup supper on Monday, March 21. Choice of three soups, dessert and beverage. Adults and children welcome between 6 p.m. and 8:30 p.m. Tickets available in school or by calling 981-2954.

★★★
KC COUNCIL 5235, Oakland Park, will sponsor an open house at 1:30 p.m., Sunday, March 27 at the Council hall, 3571 N. Andrews Ave. Oakland Park. Prospective members are invited to attend as well and wives.

Palm Beach County

★★★
HOLY SPIRIT Women's Guild, Lantana, meets at 7:30 p.m., Tuesday, March 22 in the social hall. A film will be presented on cancer. Nominations will be made for election of officers.

★★★
MARRIAGE EN-COUNTER will sponsor a joint renewal at 8 p.m., Saturday, March 19, at the home of John and Marie Meyers. Topic will be "Values Clarification."

★★★
CATHOLIC SERVICE BUREAU Auxiliary of Palm Beach County will sponsor a fashion show and luncheon at 11:30 a.m., Saturday, March 26 at Manero's. Fashions from Lise's Ltd. will be featured. For further information call 686-6890 or 686-2466.

Mrs. Estella Grilliot funeral, early lay leader

Funeral services for Mrs. Estella Grilliot, pioneer member of the lay apostolate in South Florida, were recently held in Cincinnati where she died at the age of 87.

Mrs. Grilliot, who served as first sacristan for the Sunday Mass for Shut-ins was also a pioneer member of Corpus Christi parish where she was a charter member of the Altar Guild and a former president.

A charter member of

Mercy Hospital Auxiliary, she completely furnished the sewing room at the hospital after it opened, donated 20 sewing machines as well as material for making bed linens. In addition she worked thousands of hours herself in

the sewing room, over a span of 25 years. She also served as a volunteer at Villa Maria Nursing and Rehabilitation Center and was a charter member of St. Joseph Auxiliary, a group which aided the former Catholic home for children. In 1966 she

was in charge of arrangements for Masses celebrated during the convention of the National Council of Catholic Women at Miami Beach.

After moving to St. Lawrence parish, North Miami

Beach, 15 years ago, she furnished the religious store, and donated pews, carpeting and statues to the church chapel. Many card parties held in her home benefitted Villa Maria, St. Lawrence, and Boystown.

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'Blood Knot' only proves you can't live on cake alone

By FRANK HALL
Art, Drama Critic

Athol Fugard's "Blood Knot" is not your Mary Poppins' musical or Neil Simon's comedy. But then, one can't live on cake alone.

Superbly performed by Lawrence Tobin and Alvin Bruton at Ruth Foreman's North Miami Playhouse, "Blood Knot" will run through March on Friday and Saturday evenings at 8 p.m., and Sundays at 4 p.m.

A most difficult production, Foreman has done an outstanding job as director. Both Tobin and Bruton are excellent as two brothers (one white and one black) caught in conflict during 1961 in a shanty on the outskirts of Port

Elizabeth, South Africa.

The passions, dreams and emotions soothe, cajole and explode one after the other on stage. The return of Morris (Lawrence Tobin) to his home to try to discover his "roots" and build a new life with his black brother Zachariah (Alvin Bruton) forms the basis of the plot. Their weaknesses, memories and lack of identity amidst racial conflict of South Africa are the ingredients for top drama.

Lawrence Tobin, owner, producer, director of the Upstage Theatre in Coconut Grove for the past ten years where he also acts, composes and writes, is a graduate of Harvard University. His New York theater credits include directing

and acting in films.

Alvin Bruton's career as a performer began in the night club circuit where he sang, danced and did mime. After a stint in the Marines with Special Services, he returned to Miami and distinguished himself with his leading roles in: "Slow Dance on the Killing Ground," "Zulu and the Zayda," "Sarah and the Sax" and "Pictures at an Exhibition."

Beset with difficulties from the beginning, the "Blood Knot" opening was postponed and the principals replaced as rehearsals began all over again. South Florida can be grateful because the wait was certainly worth it and it shows in the production appearing in the North Miami Playhouse.



Stars of the "Blood Knot" Alvin Bruton as Zachariah (left) and Lawrence Tobin as Morris.

S. Florida's scene for entertainment

Billed as "A Musical Man of the World," Brian Priestman, music director and conductor of the Denver Symphony and principal conductor of the New Zealand Symphony, will conduct a series of three All-Orchestral performances with the GREATER MIAMI PHILHARMONIC: Sunday, March 20, at 2 p.m., at Gusman Cultural Center, Downtown; Monday, March 21, at 8:30 p.m., at Dade County Auditorium; and Wednesday, March 23, at 8:30 p.m., at Miami Beach Theater of the Performing Arts.

Preview performances have been slated for March 22nd and 23rd for playwright Nick Hall's new comedy, "Beside Yourself," with the world premiere set for Thursday evening, March 24th, at Brian C. Smith's SEA RANCH DINNER THEATER, A1A

north of Commercial Blvd., Lauderdale-by-the-Sea.

Mitzi Gaynor is appearing at the DEAUVILLE STAR THEATRE for a one week engagement which started Tuesday, March 15th. Gaynor's act is a full-scale production which can be transported Gaynor will do a show nightly at 9 p.m., two shows on Saturday at 8 and 11:30 p.m., and a 5 p.m., matinee Sunday plus a 9 p.m., show that evening.

In the first major comedy change of pace of the season, Neil Simon's Broadway smash, "CALIFORNIA SUITE," sparked by the talents of Vincent Gardenia, Penny Fuller, Rosemary Prinz and David McCallum, launched a two week run in Miami Beach Tuesday, March 15, at the Theatre of the Performing Arts. The play follows its Miami run



BRIAN PRIESTMAN

with a Monday, March 28 opening at Fort Lauderdale's Parker Playhouse.

The Zazofsky-Naruns Duo, composed of George Zazofsky, violinist, and Ingus Naruns, cellist, will perform at the Faculty Artists Series of the UNIVERSITY OF MIAMI School of Music Sunday, March 20, at 8 p.m., at Gusman Concert Hall, main campus. Admission is free.

The students of Ransom Everglades School will present the University of Miami Concert Jazz Band in a benefit performance for the H.O.P.E.—LIFE project of P.A.C.E. (Performing Arts for Community and Education) Sunday, March 20, at 2 p.m.



Asthma strangles. And thousands of Americans will die of asthma this year. An estimated seven million Americans suffer from this disease that robs them of their ability to breathe. WIOD Radio will host the Second Annual WIOD-National Asthma Center Radiothon which will be broadcast March 18-20. Entertainer Joey Heatherton, pictured with WIOD's Entertainment Editor Janet Cowan, is among many stars including Dom DeLuise, Joan Rivers, Red Buttons, Guy Lombardo, Morey Amsterdam, Henny Youngman and Jan Murray, who have lent their support through interviews.

Grove's 'Vanities' a sure-fire winner

By J. HERBERT BLAIS
Drama Critic

You couldn't believe how interesting a three-act play can be with just three girls in it, an nothin' but them talkin' about their school things or what they been doin' since school.

"Vanities" by Jack Heifner opened at the Coconut Grove Playhouse, a Fishko-produced, locally-financed, sure-fire winner.

Have any of you male chauvinists ever wondered what "nice" girls talk about when they're alone together? Well, "Vanities" will tell you.

The comedy opened in New York at the Chelsea Theatre Center just a year ago, was nominated Best Play of 1976 by the New York Drama Critics, and is still running off Broadway.

SCENE ONE is a deep southern high school gymnasium, 1963. Scene Two is a college sorority house, 1968. Scene Three is the garden of a New York apartment, 1974.

Cut into the backdrop are three dressing rooms—tables with mirrors where each of the girls makes up and dresses for the next scene.

If you don't want to go out to the lobby during the two short intermissions, you can sit and watch the girls. Under

Stockton Briggles' keen direction, they're as good "backstage" as they are downstage. The peekaboo dressing rooms are more than a marvelous gimmick; they're indispensable to the play.

Stephanie Braxton, Garn Stephens and Ellen Barber have good backgrounds in theater as well as television. As Kathy, Joanne and Mary they're excellent singly and ensemble. They all open "Vanities" with broad, flat southern accents, and the only one who still has hers at the close is the one living in Connecticut.

The comment most popular with the audience is made by the Connecticut lady after a day on Manhattan streets:

"God, I wish I knew Spanish!"

Before the play's opening and between scenes, nostalgic music floods the theater from amplifiers. But playwright Heifner's dialog evokes more laughter than rueful looks at what we used to be like.

"Times they ain't a-changin'," the Connecticut lady says; "The world's just in a crazy phase."

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Auction Bazaar stars new ideas

It's Auction time again at WPBT, Channel 2. But this year the 12-year-old major event, which offers everything from bathtubs to bowling balls for the greater good of Public Television, leads off with a wholly different concept: the first Channel 2 Art and Antique Auction, scheduled for March 24 and 25, the first two days of Channel 2's Auction Bazaar, which continues through April 2.

Approximately \$200,000 worth (donor value) of art—hundreds of works—will be presented over a two-day twenty-hour period devoted exclusively to art!

The works to be auctioned can be previewed by the public at the new Omni Arcade in Miami from March 20 to 23, 10 a.m. to 9 p.m. daily.

Following the Art Auction, the seven remaining days of the annual Channel 2 Auction will showcase thousands of items for South Florida viewers to bid on and win! Businesses and individuals donate goods and services to be auctioned in exchange for tax considerations, on-air publicity, and a chance to serve the community.

Donors and buyers alike have the satisfaction of knowing that money raised during Auction helps the

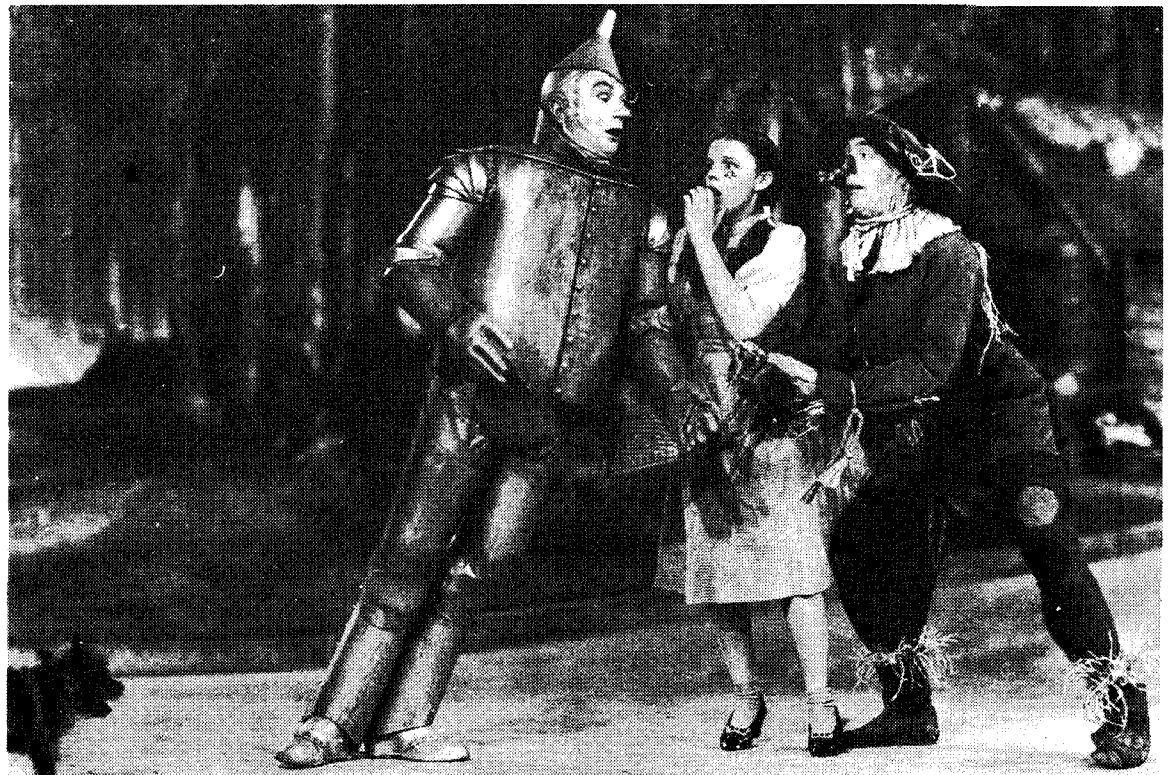
growth of Public Television in South Florida.

Each year Auction is brought about almost entirely by volunteers—almost 2,000 are involved in the nine-month preparation.

Auction times are Monday to Friday, 5 p.m., to 1 a.m., and weekends from 1 p.m., to 1 a.m. Fine apparel will be up for bids from 5-7 p.m., and 11 p.m., to 1 a.m., daily. Primary gifts will be shown from 7-11 p.m., each evening.

Among unusual gifts offered are Bab Matheson's shoes (complete with grass and turf) he wore during Superbowl VII; Phyllis Diller's peau de soie evening gown and red satin evening cape, three quilted pillows, ten autographed copies of "Marriage Manual," and four cigarette holders; a Burt Reynolds' autographed script of a Burt Reynolds Productions Wayne Newton Special; and a six-pack of beer autographed by Billy Carter.

Another new feature of this year's Auction will be The On-Going Store located at the rear of the Auction Bazaar. Merchandise will be valued at under \$50 (retail) and will be available for purchase by persons who come to pay for and pick up the items on which they've successfully bid. The merchandise will be offered at a fixed rate.



Whisperings of a wicked witch terrify the Tin Woodsman (Jack Haley), Dorothy (Judy Garland) and the Scarecrow (Ray Bolger) on their adventuresome journey

through Oz, in the classic motion picture, "The Wizard of Oz," to be presented as a special, Sunday, March 20 (7-9 p.m.) on WTVJ, Channel 4.

Special on crisis in Fl. classrooms

Why have some state officials estimated that 10 percent of Florida high school graduates are functionally illiterate—lacking the basic skills necessary to fill out job applications or balance a check-book?

CRISIS IN OUR CLASSROOMS—a 90-minute live broadcast from WPBS,

Channel 2 studios Friday, March 25, at 9 p.m. focuses on this and other questions about the quality of education. Co-producers Linda O'Bryon and Mark Pierce will co-host the program, during which leaders in the field of education from Dade, Broward, and Palm Beach Counties will answer questions from a studio audience of 200 parents,

teachers, and students.

Among the many "quality of education" issues to be explored are what Florida's new literacy test requirements will do to improve reading and math skills, and whether more state dollars guarantee an improved educational system or too much money is even now being spent on administration and "frills."

Film has more 'Twilight' than 'Gleaming'

"Twilight's Last Gleaming" comes across as mostly twilight and not much gleaming. It's an end-of-the-world melodrama as it might be constructed late at night after a lot of boozy philosophizing by the neighborhood's tough old birds.

The film is sort of an ultimate in the downbeat political thriller genre, in the sense that the stakes are piled to the ceiling.



by James Arnold

The bad guys (or are they the good guys?) invade a Titan missile silo in Montana and threaten to launch an attack on Russia, thus destroying the planet, unless their demands are met.

Their escape hostage is (eventually) the president of the U.S. Their goal, besides \$10 million in ice cold cash, is the release of a secret government document revealing the "real" causes of the Vietnam War. Thus, in a marvel of the scriptwriter's art, we have in one film the caper plot, the

doomsday plot, the hostage-extortion plot, something like the Pentagon Papers and the Ellsberg case, and possibly a very big disaster movie. I hate to tell you, but the world doesn't blow up—it isn't a secret that could last very long.

PROBABLY a talent never existed that could put all these heavy theatrics together successfully; in any case, it isn't director Robert Aldrich.

The basic trouble is that all the characters are recycled cardboard out of B movies. This is despite a considerable load of on-board talent—Burt Lancaster, Paul Winfield and Burt Young as the terrorists; Richard Widmark as the general trying to stop them; Charles Durning as the harrassed president (nobody could look less like Jimmy Carter), and a cabinet including such notable geriatric cases as Melvyn Douglas, Joseph Cotten, Leif Erickson, etc.

ALDRICH and his script, adapted from Walter Wager's novel, are adequate as long as they stick to the roughhouse suspense stuff. The setup is intriguing, with Lancaster and his ex-con pals locked deep in the bowels of the silo, surrounded by computers and steaming rockets, able to see outside only via security TV cameras. Widmark's troops, tanks and helicopters are out-

side, and the nervous big shots are in the White House watching everything on closed circuit.

When cutting around to these various groups isn't tense enough, Aldrich picks up the pace by using split and multiple screens. During one harrowing attempt by Widmark to sneak a small A-bomb into the silo, the angry Lancaster pushes the buttons on his rockets, and the president and his people have to decide priorities in a hurry. The anxiety is caught in a dazzling, frantic flurry of simultaneous images of bewildering sizes, shapes and colors. It's the most impressive use of the potential of split screen since "Grand Prix."

Unfortunately, most of the second half of this very long (2½ hours) movie is given over to speeches and ultimata by Lancaster, Durning and Winfield. It's supposed to be profound and significant, but comes off as slightly less

stimulating than a campaign debate. Idealist Lancaster is apparently ready to turn on doomsday for several billion people unless the government admits it went into Vietnam only to establish its toughness and credibility with the Russians. (That's a lot simpler and clearer than it's expressed in the movie).

APPARENTLY Lancaster and the filmmakers think (1) that this motive was outrageously immoral, and (2) that the American people are ignorant of the truth. Point one is arguable (except in the context of starting atomic war), but point two is absurd, unless you're thinking of people who hibernate except when they're watching movies like this one.

Whatever your politics—the view here, for all the anti-Vietnam rhetoric, is fundamentally right-wing, an attack on the diplomats who got us into the wrong war for the wrong reasons.

Durning, let's concede, is brilliant in his tour-de-force as an earthy but decent common-man president, although the script exploits the memory of the Nixon tapes to make him talk like a Maoist street guerrilla. There are no women or kids in "Twilight," and they might have helped humanize all these male lunatics. If the crunch ever comes in real life, there is comfort in knowing it won't be scripted by the guys who wrote this movie. B (R)

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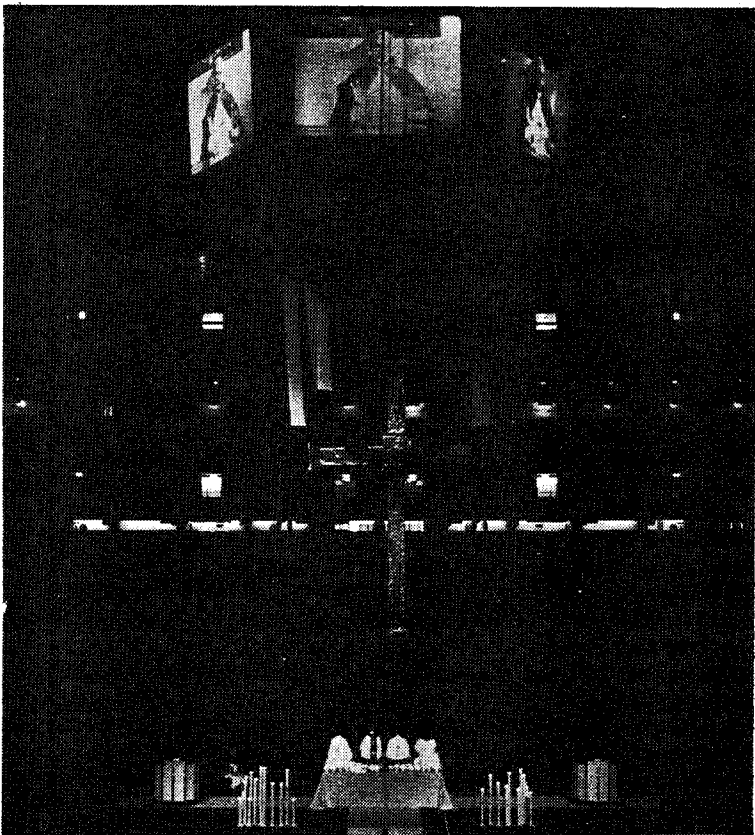
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In a videotaped message, Pope Paul speaks to 40,000 youths gathered at New Orleans' Superdome. He told them Christ "is the friend of youth. He is the hope of the whole world."

Want to play ball at Caesar's Palace?

By STEVE BLAHA
Columbus High School's star basketball player, Caesar Odio, is graduating this year after having achieved a goal he has had for many years.

"Ever since fourth grade I've wanted to be All-City in basketball," he says.

Averaging 24 points a game, Odio certainly had something to do with his team's record of 19 wins out of 28 games and berth in the District playoffs.

Caesar is a team player and, if anything, too much so, according to Columbus' basketball coach, Brother Kevin.

His reason for being so willing to let others make plays when he could have very well increased his own point average is partly because of his knowledge that in college basketball his six-foot-four inch height will not be enough to hold a center-forward position,

but mostly because of his own philosophy of the game.

"It's a five man team," Caesar says, "If you have one person making all the plays, all the other team has to do is stop him to win."

THIS YEAR, young Odio's superior play has brought him recognition from the community in many ways. Even the school's gymnasium has been Caesar's Palace. He has gotten some gentle ribbing from his friends over the nearly daily press coverage he received during the season.

Caesar has kept in mind his major reason for being involved in sports.

"I play to have fun. If you're not having fun, it's not worth playing."

An above average student in a tough academic school, he credits much of his drive to the excellence of the Marist Brothers who teach at Columbus. He credits the success of the team to brother Kevin, whose coaching involves the ability to combine inspiration with the hard work involved in the quality sports program that has developed at Christopher Columbus High.

Caesar has his choice of colleges to attend next year. Over the past few months he has been contacted by at least 30 institutions.

He has narrowed his choice to four schools that have a combination of good academic standards and a good basketball program. Highest of the four at this point seems to be a tossup between Columbia University and Appalachia State. Rhode Island and Southern Florida State are still



CAESAR ODIO in the running though.

"MOST important to me in the choice is getting a good education," he says.

He wants to be a physical education teacher and a high school coach when he graduates.

In college he hopes most of all to get into the game regularly.

"I want to play, not just warm the bench," he notes.

Everything is looking up for Caesar Odio. No one can deny his sports talent or his academic sincerity. Christopher Columbus High and the Marist Brothers have started him on what appears to be a bright future and have every right to be proud of him as he leaves them to fulfill new goals.

Caesar has one word for high school basketball fans. He says that Columbus shouldn't worry too much about not having him on the team next year. Some great Junior Varsity players will join and strengthen the Varsity squad and people should especially watch guard, Brian McCutchen next season.

'Why don't all priests, nuns wear Religious habits now?

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

DEAR FATHER: I have been wondering for a long time about why some nuns and priests at times don't wear Religious habits. I feel these people should wear them because it marks them as being dedicated to God. I know that clothes don't make the person and it isn't essential, but I would think that Religious would be happy to express what they are by what they wear. —Renee

DEAR RENEE: There are two different approaches concerning the wearing of Religious habit today which causes the confusion that you are experiencing.

One approach is what you have stated: the Religious habit is a sign of what a person

Straight Talk

is. There is a great deal of truth in this. I know from experience that many people will come up to talk to me when they see my collar. They feel that if I am wearing this sign, I must be a person who cares about them and has time for them. The Religious dress is an announcement that the person wearing it is dedicated and approachable.

The other approach is just the opposite. Some people feel that the Religious habit can keep people from contact with a Religious. The habit becomes a sign of how different the Religious is. The people who think the habit is a hinderance are saying that Religious are made to seem so good and so holy and so different from the a habit and yet are tremendous examples of Religious life, that I don't want to say what they are doing is inappropriate.

average person that they will not understand the average person. There is some truth in this. I have heard some people say, for example, that it is impossible for them to disagree with a priest or a nun as if a Religious person could not be wrong.

It is hard to decide which of these approaches is the best because both of them have an element of truth. Personally, I think that some sign of commitment has a value. But at the same time, I have known so many Religious who don't wear

Local student wins vocational award

Armando Rodriguez, a high school senior and CCD teacher at St. Agatha parish, has won first place in the South Florida area leadership contest of Vocational Industrial Clubs of America, an international organization. He competed with representatives from as far away as Riviera Beach and is now eligible for state competition in St. Petersburg in May.

Son of Mr. and Mrs.

Armando Rodriguez, young Rodriguez plans to be an architect or commercial artist.

"Armando comes faithfully every Saturday morning to teach a class of fifth grade CCD students. He is an example of our youth who aspire to make this world a better place and inspire it with true Christian values," said Mrs. Mary Ahnemann, CCD coordinator.

Kerygma set for Palm Beach

There will be a second Kerygma program in the Archdiocese of Miami during the weekend of April 1-2 at St. Edward's parish, Palm Beach. This has been scheduled

Youth Corner

because of the great response to the first Kerygma conducted last month.

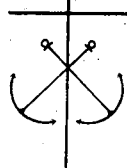
Kerygma is a spiritual experience for ninth and 10th graders which begins on a Friday evening and lasts until

Saturday evening. The program was conceived by priests and a Sister connected to the Department of Youth Activities in the Archdiocese and is conducted by a peer-ministry team.

★★★

The CYO of ST. ROSE OF LIMA parish, North Miami, will hold a spaghetti dinner and talent show Sunday, March 20, from 5 to 8 p.m. Price is for adults \$2.50, and for children under 10, \$1.75. Tickets may be purchased at the door.

HOLY CROSS



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Special vocation events are slated in the Archdiocese

(Continued from Page 1)

far this year, he said, a number of men have come into the college department. Applications for the forthcoming academic year are still being accepted, Msgr. Nevins added. "Where a seminary is established, one might say that the Lord is passing through the city and its surrounding areas to extend to select young men the invitation: 'Come, follow Me.' Within the Church those

who accept the invitation have a direct part in her mission and her work, and are known as seminarians," Msgr. Nevins explained.

"The nature of their invitation is to give their life to the service of the Church. Their goal, under the direction of competent priests, is to ennoble their lives with Christian virtues, with due study and preparation, decorum and dignity. Dignity, not worldly and vain, but such as becomes

future representatives of God. Study and virtue, such as St. Paul recommended to Timothy: 'Watch yourself and watch your teaching. Persevere at both tasks'; and 'meditate on these things,'" Msgr. continued.

MSGR. NEVINS also pointed out that those who assail Christian civilization are fully aware of the fact that priests have been its principal fashioners, defenders, preservers and preach and promote justice, charity, peace, the Commandments of God and the Good News of Christ. The priest, Msgr. Nevins declared, "is to be a servant of the People of God."

Liturgical music focus of Spanish workshop

More than 160 persons involved in parish liturgies participated in a workshop on Spanish Liturgical Music last Sunday at St. John Vianney College Seminary.

Father Gerard LaCerra, Archdiocesan Director of Religious Education welcomed participants thanking them for their support and interest. Principal speaker was Zoila Diaz, director of Religious Education at St. Clement parish, Fort Lauderdale who spoke on "Ministries in the Liturgy."

A variety of seminars followed which focused on the importance and preparation of liturgies by specific ministers in specific age groups.

During the second half of the program several parish choirs, including those from St. Mary Cathedral, St. Dominic,

St. Benedict and St. Raymond arranged demonstrations of their liturgies designed for the whole congregation. Under the direction of Father Juan Sosa, Associate Director of Religious Education, a variety of music styles ranging from Gregorian Chant to modern were discussed. Individual contributions were made by Silvia Vila, St. Catherine parish; Cuban composer, Mercy Ferrer, and Marta Perez.

"There is a great need to continue this effort in promoting better liturgies in our parishes," Father Sosa pointed out. "However, there is a greater need to have an ongoing program for better liturgical activity in the Archdiocese."



Archbishop Edward A. McCarthy will attend the installation of Bishop James Rausch as Ordinary of the Diocese of Phoenix, Ariz., Tuesday, March 22. Above, Abp. McCarthy is shown talking to Bishop Rausch at a recent event in the Archdiocese of Miami.

Abp. Carroll receives St. Edward Guild burse

PALM BEACH — A donation of \$500 toward the education of priests for the Archdiocese of Miami was presented to Archbishop Coleman F. Carroll by St. Edward Guild during the group's annual St. Patrick's Day brunch at the Hotel Breakers last Sunday.

In response the Archbishop told Guild members and guests that he anticipates ordaining 11 young men to the

priesthood this year for pastoral work in South Florida. He emphasized that this number is outstanding in comparison to a majority of dioceses in the nation.

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Nuevo obispo hispano para la Iglesia Católica en USA

La Iglesia Católica de los Estados Unidos cuenta con otro obispo hispano—el sexto de la nación.

Elevado al Episcopado el pasado 19 de febrero, Monseñor Manuel Moreno ayudará en el pastoreo de dos millones de católicos como obispo Auxiliar de la Archidiócesis de Los Angeles actualmente bajo el Cardenal Timothy Manning.

La catedral de St. Bibiana estaba repleta aquel día; el Arzobispo confirió también el orden episcopal a Mons. Thadeus Shubsda, hijo de inmigrantes polacos, quien también será auxiliar suyo en la Arch. de Los Angeles.

En el primer banco del templo se encontraba la madre viuda del obispo hispano Sra. Enequina Moreno.

Al acercarse al altar para presentar las ofrendas a su hijo durante el ofertorio, éste se inclinó y le dio un beso en la mejilla.

Al final de la ceremonia y mientras las trompetas resonaban con fuerza, los 17 obispos presentes iniciaron su marcha procesional de salida. Muchos se detenían ante la viuda para congratularla. También lo hizo su hijo, luciendo ya la mitra

y el báculo de obispo.

Ella le abrazó y retirándose un poco le miró con complacencia a los ojos. Entonces, levantando su mano derecha sobre la frente del hijo, y con la mirada rebotante de cariño, le impartió la bendición—como es costumbre en las madres mexicanas.

—El obispo Moreno había sido a hasta el momento Director del Movimiento de Cursillos en Los Angeles, y por sus manos han pasado más de 100 cursillos y 5,000 cursillistas tanto anglos como hispanos.

Su experiencia pastoral ha dejado en él un sereno optimismo que trasmite a quien se le acerca, y su conversión muestra gran interés por la juventud.

“Muchas veces se me acercan jóvenes que buscan dirección y ayuda. Juventud que está deseosa de hacer algo por la Iglesia,” comentó durante una entrevista para su periódico diocesano “Tidings” desde el hogar de su madre en Placentia. “Muchos de estos jóvenes trabajan durante el día y asisten a clases durante la noche. Además encuentran algún tiempo para dedicarlo al apostolado. Para mí esto es algo heroico,” dijo.

El trabajo de Mons. Moreno antes de su elevación al episcopado se desarrolló con la Acción Católica, Encuentros Juveniles, Movimiento Familiar Cristiano y los mismos Cursillos de Cristiandad.

Con los jóvenes trabajó en áreas de jóvenes solteros, jóvenes recién casados, pequeñas comunidades, las escuelas y los barrios.

A través de su contacto personal con gente variada fue ganado un espíritu realista, basado en profunda fe y un buen sentido de las cosas de la vida—como dicen los mexicanos.

“Mi madre nació en Irapuato, Guanajuato, México y vino con sus padres a los Estados Unidos cuando tenía apenas seis meses,” comentó.

“Primero se instalaron en la zona del desierto, en Needles, hasta 1914. Después fueron a Riverside, recogían naranjas y nueces en el Condado de Orange hasta que se mudaron a Placentia.

“Mi padre era de Michoacán nacido en la hacienda de San Martín y llegó a esta nación a los 17 años. A los 22 se casó con mi



El nuevo obispo Manuel Moreno visita a su madre poco antes de su elevación al episcopado.

madre.” Los Moreno tuvieron cinco hijos.

“A veces me pregunta la gente si veo ni nombramiento de obispo como signo de apertura por parte de la Iglesia, hacia los hispanos,” comentó.

“No lo creo así exac-

tamente,” añadió. “Pienso que es el resultado natural de una semilla que se plantó, que ha ido creciendo y floreciendo y que seguirá dando sus frutos.”

El motto del escudo del obispo Moreno será “Me fío de Cristo”.

IGLESIA - LOCAL

En Corpus Christi... Caballeros de Colón...

—Tendrá lugar una Misión Parroquial en preparación a la Semana Santa los días 27, 28 y 29 de marzo.

La Misión se abrirá con la Misa Dominical de 10:30 en la que predicará Monseñor Román sobre “La Conversión.”

El lunes 28, la misión continúa a las 8 pm. con una charla del Padre Mario Vizcaíno sobre “El Sacramento de la Reconciliación: encuentro con Jesucristo presente en la Iglesia.”

El martes 29 también a las 8 pm. tendrá lugar una Celebración de la Penitencia, en la que predicará el Padre José Pablo Nickse.

En San Juan Bosco...

—Tendrá lugar una Misión Cuaresmal los días 21 al 25 de marzo a las 8 pm. Las charlas estarán al cargo de los padres, Mario Vizcaíno, Gustavo Miyares, Agustín Román, Pedro Jové y José Pablo Nickse.

Representarán la Pasión...

—La comunidad parroquial de San Juan Bosco está ya ensayando para la representación anual de la Pasión que este año tendrá lugar en el Dade County Auditorium. La obra se presentará el 2 de abril a las 8 pm. Para información llamar a la parroquia de San Juan Bosco; 649-5464.

Caballeros de Colón...

—El Consejo 5510 de los Caballeros de Colón celebrará aniversario de su fundación los días 25 al 27 de marzo. Los actos darán comienzo el viernes 25 en la Parroquia de San Juan Bosco. Para información llamar al: 856-1167 — 444-4549.

Cuba Diáspora...

—Acaba de salir el nuevo Anuario de la Iglesia Católica 1977, Cuba Diáspora que edita el obispo exiliado Eduardo Boza Masvidal y publica la Revista Ideal. El Anuario puede adquirirse en la Ermita de la Caridad o en el local de Idea, 2472 S.W. 8 Calle.

Carismático Católicos...

—El grupo de oración católico carismático, “Soplo del Espíritu Santo” celebrará una noche de alabanza y acción de gracias en la Iglesia de St. Timothy, 5400 S. W. 102 Ave., el próximo miércoles 23 de marzo a las 8 pm. Celebrará la Eucaristía el Padre Jorge Cardona.

Damas de Sta. Teresa...

—Las Damas de Sta. Teresa de Avila celebrarán un “Día de Convivencia Cristiana en la Parroquia de St. John, Hialeah, mañana sábado 19 de marzo. Dirigirá la Jornada el Padre Valentín González Toscano.

TUCSON—(NC)—Al son de una banda mariachi y con letreros pregonando “victoria,” el centro del Manzo Area Council aquí anunció que el gobierno desistió de procesar a sus cuatro trabajadores sociales y retiró la acusación de que habían ayudado a extranjeros sin documentación. Sor Ann Gabriel Marciacq, de las Hermanas de San José de Coronadolet, una de las liberadas de cargos, dijo que la acusación había causado muchos trastornos en la comunidad hispana de Arizona. Otras liberadas fueron Margo Cowan, Cathy Montañó y Margarita Ramírez. Una orden del gobierno pedía a todos los trabajadores de centros de asistencia, que no ayudaran a inmigrantes indocumentados si estos no se presentaban a las autoridades de inmigración. Se opina que ahora pueden seguir ayudándoles a regularizar su situación.

WASHINGTON—(NC)—En un discurso a estudiantes de la Universidad de George Washington aquí, el líder rebelde soviético Vladimir Bukovsky declaró que es iluso esperar que se concedan libertades en su patria, “allí sólo se pierden”. Si hablo aquí, es gracias al apoyo y la publicidad en el Occidente, que puso presión sobre mi gobierno, dijo el escritor de 34 años. Fue intercambiado en diciembre por el jefe comunista chileno Luis Corvalán, después de pasar 13 años en cárceles y encierros psiquiátricos de la Unión Soviética. Agregó Bukovsky que es muy fuerte la corriente hacia la libertad individual y los derechos humanos en Rusia,

IGLESIA - NACION

incluso el derecho a la religión, al trabajo, y a la autonomía étnica.

PEORIA, III—(NC)—Los católicos de la región central de Illinois donaron un tractor, Caterpillar D-7 a las familias indígenas de Mineros, en una aldea de Bolivia, para que en lugar de arrasar la selva con quemas la limpien en forma moderna y provechosa (el tractor clarea 5 acres de selva al día.) La donación honra la memoria de un misionero de Peoria, el P. Cyril, Schlarman, quien trabajó con los indios de Guatemala y Bolivia, y murió en un accidente de aviación el año pasado en Lesotho, en el Africa meridional.

ROCKVILLE CENTRE, N.Y.—(NC)—La circulación de los 136 periódicos diocesanos de Estados Unidos es de 4.47 millones, en un total de 461 semanarios y revistas en Canadá y este país, con una circulación de 26,8 millones. Hay 29 revistas en lenguas extranjeras (castellano, italiano, eslavas y otras) con una circulación de 522.400 ejemplares. Hubo un ascenso general un ascenso sobre los datos del año anterior.

WASHINGTON—(NC)—Mons. Joseph Donnelly, obispo de Hartford y Mons. George Higgins, de la U.S. Catholic Conference, ambos asesores en cuestiones obreras, tuvieron palabras de elogio para el acuerdo logrado por fin tras dos fracasos, entre la United Farm Workers of America (UFWA) y la Hermandad Internacional de Camioneros (Teamsters Union) sobre jurisdicción para sin-

dicalizar a los trabajadores agrícolas en todo el país. La disputa, que duró diez años, había perjudicado la defensa de sus derechos. Ambos prelados ofrecieron ayudar todo esfuerzo de sindicalización en aras de la justicia social.

NUEVA ORLEANS—(NC)—El Papa Paulo VI envió un mensaje televisado a una asamblea de 40.000 jóvenes efectuada en el Superdome de esta ciudad para consagrarse a una vida en Cristo. “Al aceptar su mandamiento de amor y oración, estáis abriendo el corazón al servicio fraternal de los necesitados, y dando testimonio del Señor con la sinceridad de vuestros actos,” les dijo el Papa.

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NO al 'legalismo' en el examen de conciencia

MEMPHIS Tenn. (NC)—La educación católica sobre la práctica del examen de conciencia ha estado tan basada en 'legalismo' que resulta muy difícil para los católicos" confesar verdaderos pecados y erradicar sus causas según un jesuita que lleva años dirigiendo retiros.

"A muchos de nosotros se nos ha enseñado a examinar la

conciencia según listas de leyes y prescripciones. Cuando nuestras faltas no las encontrábamos en tales listas pensábamos que todo iba bien," afirmó el Padre David Knight, S.J., de la casa de ejercicios "Nazaret" en Memphis.

Durante una entrevista, el Padre Knight discutió su reciente artículo sobre el sacramento de la Reconciliación, aparecido en

la revista nacional "El Católico de U.S.A. (U.S. Catholic), bajo el título: La Confesión—¿por qué no ha funcionado?"

"La confesión, según el antiguo rito, ponía más énfasis en el perdón que en el cambio de vida," dijo el sacerdote. "era más bien un 'lavado de carro' que una revisión."

Según el sacerdote, el nuevo rito de la penitencia, con-

secuencia de la renovación litúrgica del Vaticano II y hoy ya mandatorio en los Estados Unidos", es potencialmente una de las prácticas más dinámicas y una de las mejores ayudas para la vida espiritual, siempre que se utilice debidamente, y que se use sabiendo lo que es y lo que no debe ser."

Comentando sobre el artículo del Padre Knight en la citada revista, el obispo de Memphis, Mons. Carroll T. Dozier dijo que "el escrito le resultó interesante y quizás resulte para muchos algo chocante por su análisis de las relaciones confesor-penitente."

El Obispo señaló como punto negativo del antiguo rito, el énfasis en los números.

"Con frecuencia," dijo el Obispo, "el confesor enfrentaba el dilema entre poner en práctica su teología—su entendimiento de lo que el sacramento debía de ser—y las filas de penitentes esperando fuera."

"Resultaba muy fácil decirle al confesor que debía de tratar a cada penitente como si fuese el único que necesitaba su servicio. Per la tensión de tener 200 personas esperando—especialmente en Pascua o Navidad—no facilitaba su labor pastoral."

"El nuevo rito de reconciliación va a las raíces y ayuda al penitente a lograr la conversión y el cambio," dijo Mons. Dozier.

En su artículo el Padre Knight recomienda a los católicos examinar su conciencia" a la luz de lo que el cristianismo debería estar produciendo en sus vidas."

Entre las preguntas que él señala para que los penitentes hagan su examen de conciencia, sugiere las siguientes:

"¿Sufres persecución por causa de la justicia?" Jesús fue un escándalo para sus ciudadanos. Si para nadie resultas un escándalo, quizás no estás viviendo el Evangelio.

"Y si la gente no te encuentra en cierto modo fanático, y difícil de aceptar, por la altura de tus ideales... quizás no estás realmente dando testimonio cristiano."

El Padre Knight dijo que en la confesión los católicos no deben alimentar una actitud de fracaso por no haber llegado a los standards de la sociedad o incluso de la Iglesia...

"Al contrario, al confesarse, los católicos deberían hablar de sus fallos en responder a la comunidad concreta de fieles a la que pertenecen. Deben reconocer el pecado como un fallo consciente en sus relaciones con Dios."

Para el Padre Knight, el nuevo rito de la Reconciliación es todo un nuevo comienzo para hacer de la confesión algo "menos individual y privado entre pecador y Dios".

San José—patrono de los exiliados?

Por HECTOR E. FERNANDEZ SUAREZ

"Levántate, toma al niño y a su madre y huye a Egipto, y estate allí hasta que yo te avise, porque Herodes va a buscar al Niño para matarlo" (Mateo, 2,13).

Y José se levanta, despierta a María, recoge rápidamente cuatro cosas—pocas tendrían en la pobre casita en que vivían y huyen con el niño: al exilio.

Envueltos en las sombras de la noche atraviesan las calles de Belén. Se deslizan procurando no meter ruido, no sea que alguien los vea huir. ...huyen como si fuesen malhechores perseguidos por la justicia, como "gusanos" temerosos de que los detengan los "milicianos" de Herodes.

Por caminos que eran poco más que senderos durmiendo de día y caminando de noche, extraviándose tal vez en más de una ocasión en la oscuridad, andando y desandando el camino, dejan atrás Gaza, todavía en tierras de Herodes, y llegan al límite del desierto.

Nadie se atrevía entonces a atravesarlo en solitario y aguardaba a que se formase una caravana, pero ellos no podían esperar, peligrosaba la vida del Niño. Encontraron una caravana a punto de partir o se aventuraron solos por el desierto? No lo sabemos, los Evangelios no dan detalles. En cambio los Evangelios apócrifos, deseosos de suplir esas lagunas, cuentan fábulas preciosas, pero falsas sin duda alguna de su paso por el desierto. Pero no cabe duda de que la Sagrada Familia tuvo que experimentar las molestias y las privaciones de los exiliados para ser luego sus protectores y su consuelo.

Llegan, por fin, a Egipto y respiran tranquilos, pero no se han terminado los problemas. José no sabe la lengua del país, no conoce a nadie, no tiene trabajo ni dinero, ni herramientas...

¿Dónde se instalaron? Una tradición del siglo V dice que vivieron en Hermópolis, pero no es creíble que se adentrasen 340 kilómetros en Egipto. Más verosímil es que se dirigiesen a Leontópolis, hoy Tell Yeyudiyeh, donde encontrarían una floreciente colonia de judíos, huidos de Herodes no pocos. Ellos les ayudarían con esa proverbial hospitalidad de los orientales.

¿Cuánto duró el exilio? Hay que descartar las opiniones extremas de quienes hablan hasta de diez años y de quienes dicen que sólo unos días o unas semanas. Cálculos serios hacen pensar que el regreso de la Sagrada Familia se produjo a



raíz de la muerte de Herodes en marzo o abril del 750. No llegaría entonces a un año.

La noticia de la muerte del tirano se conocería pronto en Egipto y muchos exiliados que aguardaban ese momento se dispusieron a regresar a su patria. La Sagrada familia se uniría a la caravana.

¿San José, Patrono de los Exiliados? ¿Por qué no darle ese título a quien supo de angustias de huida, de problemas de lengua y costumbres extrañas, de no encontrar trabajo?

María, Reina de los Exiliados. No somos todos "desterrados en este valle de lágrimas." ¿No hay muchos desterrados aún de su patria terrena?

Jesús, el Exiliado más joven de la Historia. Porque aunque muchos niños han salido al exilio en brazos de sus padres, con más o menos la misma edad que el Niño Jesús, ellos no han sido perseguidos, no se les buscaba directamente para matarlos como a Jesús.

El Papa Pío XII comenta: "La familia de Nazaret, desterrada; Jesús, María y José, emigrantes a Egipto y refugiados allí para sustraerse a las iras de

un rey impío, son el modelo, el ejemplo y el consuelo de los emigrantes y peregrinos de todos los tiempos y lugares y de todos los prófugos de cualquier condición, que, por miedo de las persecuciones o acuciados por la necesidad, se ven obligados a abandonar la patria, los padres queridos, los parientes y gratos amigos para dirigirse a tierras extrañas.

Había decretado el Dios omnipotente y misericordioso que su Hijo consustancial fuese también por delante en este género de angustias y trabajos, conforme a su condición de primogénito de muchos hermanos".

Es así que cuando sentimos nostalgia de la hermosa Patria Cubana, o devoramos las amargas dificultades del exilio, si nos sentimos en paz con Dios y cerca de Jesús, y con la Madre del Cobre amparándonos, podemos tener un consuelo parecido al que el exiliado José tenía en Egipto. Por eso podemos decir San José, patrono de los Exiliados, ruega por nosotros.

Héctor E. Fernández Suárez es uno de los lectores de La Voz que ha querido colaborar con una reflexión personal sobre San José y los exiliados.

IGLESIA - MUNDO

MADRID—(NVC)—Al terminar su reunión aquí, los jefes comunistas de España, Francia e Italia dijeron favorecer la pluralidad democrática de partidos, y el respeto a la religión y otros derechos humanos. Santiago Carrillo, Georges Marchais y Enrico Berlinguer fueron criticados por la prensa, con todo, por no condenar con fuerza las violaciones de derechos humanos en Rusia y otras naciones del bloque soviético. El Partido Comunista italiano obtuvo en 1976 un tercio de los votos, el francés controla la cuarta parte del electorado, y el español, con más de 130,000 miembros disciplinados que han vivido en la clandestinidad, procura que se le reconozca legalmente para participar en las primeras elecciones de España en cuatro décadas, anunciadas para la primavera.

CESOTHO-Suráfrica—(N-C)—Respondiendo ataques del diputado conservador republicano de Georgia Larry McDonald, el obispo anglicano de Lesotho en Suráfrica, Mons. Desmond Tutu, declaró en una

reunión del Consejo Nacional de Iglesias en Nueva York que no son los comunistas quienes alientan la lucha de la mayoría negra en esa región, sino reclamos legítimos nacionalistas del pueblo. Advirtió además el obispo que si este pueblo no encuentra comprensión y justicia de parte de la minoría blanca que gobierna, puede desatarse una guerra de enormes proporciones.

BOGOTÁ—(NC)—Aunque tradicionalmente católica, Colombia ve disminuir el número de sacerdotes al paso que aumenta su población, según estudio del P. Luis Mora, del seminario de los Santos Apóstoles aquí. Hoy tiene 4,175 sacerdotes para 23 millones de católicos, hace diez años tenía sólo 15 millones pero 4,500 sacerdotes. La proporción empeoró de 3,350 católicos por sacerdote a 5,500. El P. Mora señala además que la mayoría trabajan en zonas de población concentrada (410 sacerdotes en Medellín con 2 millones, 386 en Bogotá con 4 millones, 7 sacerdotes en Sinu. 9 en San Andrés, 12 en Leticia, todas zonas remotas).

siempre es tiempo...

...para vivir el evangelio



Por el Padre José P. Nickse

una de estas comunidades en el trabajo apostólico de la Arquidiócesis.

Fue una verdadera bendición de Dios poder conocer y conversar con tantos hermanos y hermanas en todas estas

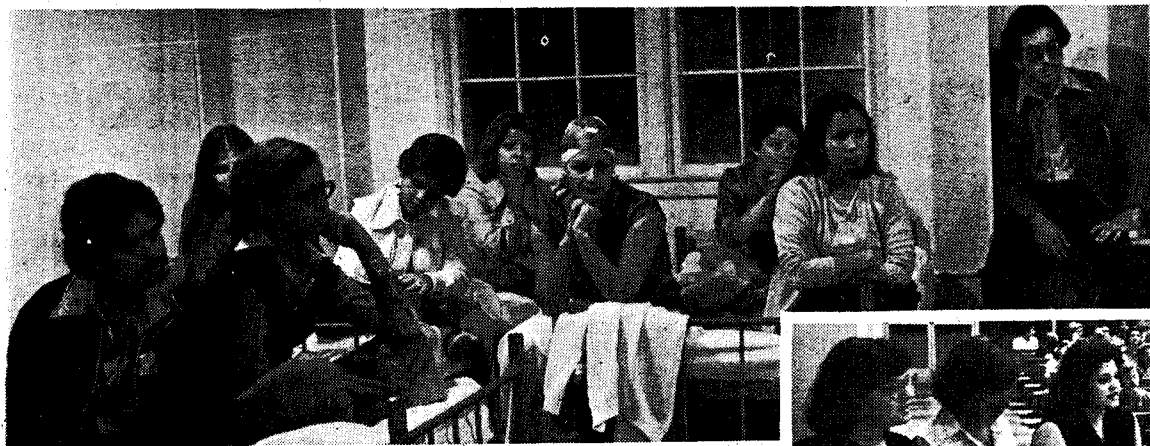
parroquias. A todos ellos mi sincera gratitud.

Ahora que está de moda hablar de los "Derechos Humanos", podemos decir con humildad que todos los católicos de la Arquidiócesis, unidos en la

generosidad, tratamos de promover la dignidad humana en nuestra comunidad.

Podemos cerrar la Campaña ABCD de 1977 recordando las palabras del santo de Asís:

Señor, haz que yo no busque más ser consolado, como consolar; ser comprendido, como comprender; ser amado, como amar. Porque, es dando, como se recibe... ¡Que el Señor siempre les bendiga!



Aprovechando el espacio disponible en el dormitorio de la Casa de Cursillos, Emaus, un centenar de jóvenes como estos (izq.), se benefician de la 'escuelita' de formación de los Encuentros todos los miércoles. Abajo la Misa aniversario de los Encuentros que tuvo lugar el pasado domingo 13 en la capilla del Seminario Menor.

Encuentros juveniles...

"Los jóvenes buscan algo que la sociedad no ofrece...un ambiente sano donde poder crecer y ser uno mismo.

"Son muchos los que dicen que la juventud está perdida pero pocos los que hacen algo positivo, para eso han ido naciendo los Encuentros Juveniles."

Hablaba José Obregón, un cubano de 23 años en el Secretariado de los Encuentros Juveniles.

"Muchos de nosotros hemos crecido con problemas de

identidad, sin saber de nuestras raíces ni a dónde nos dirigimos. Como yo antes, muchos jóvenes buscan algo de paz interior y la seguridad de saber que vale la pena vivir," añade tratando de explicar la labor de este movimiento para los jóvenes católicos de la Archidiócesis. José es uno de los muchos jóvenes latinos—pasan ya de 800—que a través de los Encuentros Juveniles han logrado ganar cierto conocimiento de sí mismos de la sociedad en la que viven de su papel en la Iglesia.

Actualmente bajo la Oficina Archidiocesana de Pastoral Juvenil, los Encuentros dieron sus primeros pasos hace casi 10 años, gracias a la dedicación y esfuerzo de muchos seglares y sacerdotes de la comunidad hispana.

"Entonces nos dimos cuenta de que los jóvenes latinos necesitaban algo propio, algo para recuperar su identidad perdida, sus valores como católicos y latinos," dice Alfredo Paredes uno de los primeros organizadores.

Fue en 1968 que Alfredo y otros dirigentes católicos hispanos comenzaron a buscar recursos y voluntarios para llegar a la juventud de las escuelas públicas. Después de varios intentos se organizó el primer Encuentro de varones con la colaboración de los hermanos de la Salle, el Padre García Rubio y la participación de 30 muchachos.

El programa continuó a pesar de las dificultades—sin local para los Encuentros y sin personal fijo pero con gran dedicación de seglares y sacerdotes que trabajaban en su tiempo libre.

"Buscábamos a los muchachos en las calles y los parques, o visitando las escuelas públicas, comenta el Padre Ricardo Castellanos. "Nos interesaba acercar a los líderes,



una alternativa joven

aunque no tuvieran gran formación religiosa," dice.

En su opinión los jóvenes estaban separados de la Iglesia porque nunca se les había presentado la religión como algo atractivo. Además no existía nada para ellos en español. Aunque la gran mayoría era ya totalmente bilingüe no se identificaban con los programas juveniles en inglés.

"Hay que entender que su única experiencia religiosa estaba ligada a la niñez y a su lengua nativa," dice el Padre Castellanos quien considera importante que los jóvenes latinos tengan la opción de grupos juveniles en español.

En años sucesivos los Encuentros se organizaron también para las muchachas y más tarde surgió una escuela de teología en la Academia de la Asunción. Las clases llegaron a reunir unos 100 jóvenes semanalmente.

Con el nombramiento del Padre Orlando Espin para la Oficina de Pastoral Juvenil Archidiocesana, los Encuentros Juveniles comenzaron una nueva etapa, ya reconocidos como un programa archidiocesano para la juventud católica hispana.

Actualmente funcionan bajo el total liderazgo de los jóvenes. Ellos mismos se rigen por un Secretariado Juvenil que organiza los encuentros de fin de semana además de múltiples

actividades en las parroquias, jornadas Eucarísticas, días de Retiro, picnics, etc.

El Movimiento cuenta con un Asesor seglar—actualmente el matrimonio Juan y Anneris Silva, y un Director Espiritual, el Padre Gustavo Miyares.

"Creo que vamos logrando más variedad de actividades y también existe más participación de todos en la organización," dice Mari Pili Baró, de St. Benedict y miembro del Secretariado. Existe más colaboración con la parroquia y una mejor preparación de los dirigentes encargados de cada Encuentro," añade.

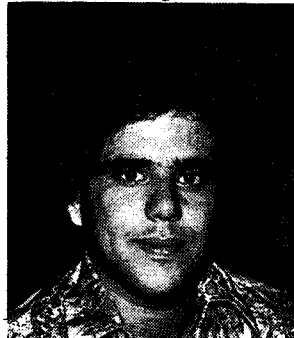
"Muchos de nosotros nos acercamos al Encuentro con curiosidad, sin saber mucho qué es...pero vamos descubriendo lo que somos y lo que podemos hacer en la Iglesia," comenta Fernando Hernández, también del Secretariado. "Yo sigo aprendiendo de los otros hermanos y de sus preguntas."

Chiqui Cortés participó antes en programas similares en inglés pero encuentra que éstos no responden totalmente a las inquietudes de los latinos.

"Aunque sabemos la lengua nuestros problemas son realmente diferentes por razón del choque de culturas," dice.

"Aunque llevo años con Encuentro veo que vale la pena quedarse y ayudar a otros."

Prisco Radcliff fue durante



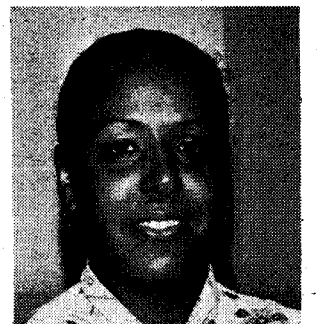
Fernando Hernández



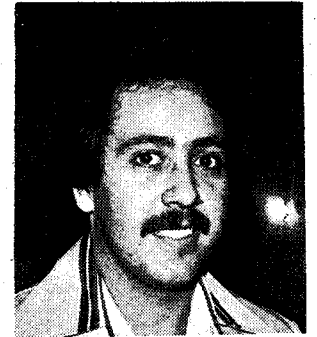
Mari Pili Baró



Orlando García



Clementina C. Garcia



Jose Obregón

más de un año asesor adulto del movimiento y piensa que se debería de hacer más por llegar a la juventud universitaria. "Es un grupo de jóvenes al que nadie atiende. Los que tenemos ya con nosotros llegaron mientras estaban aún en secundaria."

Los encuentros de fin de semana tienen lugar 6 o 7 veces al año—hembras y varones por separado. Después todos se van incorporando al movimiento a través de la 'escuelita' que semanalmente reúne a unos 70 jóvenes en la Casa de Cursillos, Emaus. También a través de los retiros y jornadas Eucarísticas, etc.

"Siempre hay algo que mejorar, dice el presidente Efraín Mendoza. Me gustaría ver más incorporación de algunos y más vida en las parroquias," dice.

Pero a pesar de las dificultades y pocos recursos, los Encuentros Juveniles siguen su marcha ofreciendo una alternativa sana a la juventud de Miami.

A. CANTERO

Presentarán candidatos al Sacerdocio

Tendrá lugar el próximo sábado 26 de marzo el rito de presentación y admisión oficial de los candidatos para el diaconado sacerdocio en la Archidiócesis de Miami. El acto tendrá lugar a las 1:30 p.m. en la Capilla del Seminario—College S. Juan Vianney, 2900 S.W. 87 Ave., y será presidido por el Arzobispo Edward A. McCarthy.

La ceremonia tendrá lugar en el contexto de una Eucaristía vocacional a la que se invita a los fieles de la Archidiócesis que

pueden así unirse en la oración por un aumento de vocaciones al Sacerdocio en el Sur de la Florida.

Serán oficialmente admitidos como candidatos los

seminaristas: Pablo Navarro, 3er año teología; Michael Faulkner, Robert Christman, Terence Hogan, Daniel Kroger y Richard Velie de 2do año de teología.

Durante ese mismo fin de semana tendrá lugar en el Seminario un retiro vocacional para jóvenes interesados en el sacerdocio.

Festival de Primavera en el Gesu

Este fin de semana el sábado y domingo, el colegio del Gesu ofrece su festival de primavera abierto a todo Miami para disfrutar de juegos, comida

típica, refrescos y entretenimiento para toda la familia.

Sábado: 1:00 p.m. a 12:00 a.m.
Domingo: 11:00 a.m. a 12:00 a.m.



Hispanos a noche penitencial el sábado

Cientos de católicos hispanos y numerosos sacerdotes participarán mañana sábado 19 de marzo en una noche penitencial que comenzará a las 9 pm. en la Parroquia de St. Michael—2987 W.

Flagler St.

De todos los rincones del Sur de la Florida los fieles acudirán en espíritu de reconciliación para tomar parte en una celebración masiva de

preparación a la Semana Santa ya próxima.

Para muchos será la primera ocasión de celebrar una de las formas del nuevo Rito de la Penitencia, que incluirá lecturas bíblicas, cantos,

examen de conciencia común motivación al arrepentimiento a través de medios audiovisuales y oportunidad para confesión personal.

El acto dará comienzo

a las 9 pm. y durará cerca de una hora.

Este acto masivo está siendo organizado por los Párrocos Hispanos y el Equipo Coordinador de Apostolado Seglar de la Arquidiócesis de Miami.



Terence Hogan, (arriba) estudiante en el Seminario Mayor de Boynton Beach, demuestra ante cerca de 200 hispanos las posibilidades del órgano en las celebraciones litúrgicas. Diversos coros parroquiales hispanos (derecha) también colaboraron en la jornada músico-litúrgica que tuvo lugar el pasado fin de semana en el Seminario de St. John Vianney. Bajo la coordinación del Padre Juan Sosa la jornada fue organizada por la Oficina de Educación Religiosa de la Arquidiócesis y ofreció variados talleres en beneficio de catequistas, directores y miembros de coros, lectores y diversos ministerios relacionados con la música en la liturgia.

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La **VOZ**



Ante las angustias y desgracias de nuestro tiempo

La Pascua es fuente de esperanza cristiana

Nuestra sensibilidad humana y cristiana se ha visto herida por las desgracias ocurridas en estos días: ¿Cómo no estar impresionados y apenados por la caída del avión sobre el Monte Serra?, el terremoto de Rumania... la situación de no

pocos países africanos... las ruinas, las discordias y las necesidades del Líbano con sus llagas todavía sangrantes, los países del Extremo Oriente, que siguen llorando en silencio... Y ¿el pueblo de Irlanda sin paz?... Y ¿las naciones divididas entre sí

por implacables discordias civiles y políticas, que han proporcionado horas difíciles a la misma Roma?

¿Es éste el camino de hermandad y de paz que estamos tratando de proclamar y promover? ¿Es éste el esfuerzo

de renovación ilusoria en el que tanta juventud consume amargamente sus ideas y sus energías?

La tristeza de esta hora que pone de manifiesto las renacientes enfermedades del mundo humano, nos hacen sufrir

inmensamente, pero sin llevarnos a temer o desesperar.

La Pascua, a la que nos vamos acercando, sigue siendo para nosotros escuela de fortaleza moral y fuente de esperanza. Es más, la Pascua nos hace ver que precisamente de las adversidades de la vida, con Cristo divino Redentor, maestro y hermano, brota un estímulo nuevo, un aliento inagotable, para la civilización puede, sí, soñar y preparar nuevos planes de progreso con sus propias fuerzas, pero que no puede ella sola llevarlos a feliz término.

Todos debiéramos ser fuertes y mejores, sostenidos por la fe y la oración. Precisamente los sufrimientos y las dificultades que atormentan nuestro difícil camino debieran convertirse para nosotros en motivo de invencible optimismo, poniendo en Dios Padre nuestra humilde confianza, de forma que el ideal trascendente, el auténtico ideal religioso, encuentre nuevas razones y nuevas formas para realizarse y difundirse en las contingencias humanas.

Para esto confiamos, sí, en la sabiduría de los expertos, pero también y no menos, en el idealismo de los jóvenes. E invitamos a todos a vencer el mal con el bien, con la cruz de Cristo en el corazón.

María nos ayude también en esto.

Primer obispo negro del siglo XX al frente de una diócesis en USA

WASHINGTON—(NC)—El Obispo Joseph L. Howze de 53 años ha sido nombrado por Pablo VI para "pastorear" la nueva diócesis de Biloxi en Mississippi, es el primer negro de este siglo nombrado por la Iglesia como cabeza de una diócesis en los Estados Unidos.

Anteriormente, sólo un obispo de color, James A. Healy, hijo de padre irlandés y madre negra vivió de cabeza de otra diócesis, en Portland, Maine, desde 1875 a 1900.

El nombramiento fue hecho público en Washington por el Delegado Apostólico Arzobispo Jean Jadot.

Natural de Alabama, el obispo Howze se convirtió al catolicismo en 1948 y se ordenó sacerdote en 1959 a la edad de 35 años.

En 1972 fue elevado al Episcopado para servir como

obispo auxiliar en la diócesis de Natchez-Jackson, que hasta la creación de la nueva diócesis de Biloxi, abarcaba todo el estado de Mississippi.

Mons. Howze era entonces el segundo de los dos obispos negros en los Estados Unidos. Actualmente son tres los obispos negros auxiliares en toda la nación y sirven en las Arquidiócesis de Newark, Nueva Orleans y Washington D.C.

La nueva diócesis de Biloxi abarca 17 condados en el sudeste de Mississippi, con una población de 525,000 de los cuales 48,000 son católicos. Unos 410,000 son blancos y 115,000 negros.

La diócesis cuenta con 47 sacerdotes diocesanos, 103 sacerdotes religiosos, 107 religiosas, 59 hermanos y 41 parroquias. La mayoría de los sacerdotes diocesanos son de origen irlandés mientras que los

religiosos provienen de diversas partes de los Estados Unidos.

Habiendo servido como obispo auxiliar de la antigua diócesis. Mons. Howze era bien conocido por los fieles. Con frecuencia recorría las parroquias distribuyendo el Sacramento de la Confirmación.

Su motto será: "Para la unidad del pueblo de Dios" y "Trataré de servir a todos."

Al preguntarle sobre posibilidades de desarrollar liturgias especiales para la cultura negra, el nuevo obispo respondió que "la estructura de la liturgia es tal que se puede adaptar a todas las culturas—a muchos grupos."

Comentando sobre las prioridades de la Iglesia hoy el Obispo dijo que "es importante que la paz y la justicia continúen siendo metas de primera fila...que se predique el evangelio

a los pobres y a los necesitados...Si realmente predicamos el Evangelio, se irán solucionando muchos problemas"



OBISPO HOWZE

Pablo VI