

Time for everyone: Archbishop Edward A. McCarthy gives a warm greeting and gets loving smile from Melissa Gibson, three-years-old, who attended the Day of Renewal for South Florida Prayer Groups with her parents, Mr. and Mrs. David Gibson.

Religious leaders endorse program on grain reserves

By JIM CASTELLI

WASHINGTON — (NC) — Thirty-five prominent religious leaders have asked Congress and the Carter Administration to back a plan which would establish a 35-million-metric-ton grain reserve system within the United States.

The reserve would be a first step toward the establishment of an international system of grain reserves designed to prevent widespread famine in the event of crop failures or other disasters.

The reserve system would also assure U.S. farmers of a reasonable return on their investment and assure consumers of stable food prices, the religious leaders said.

The 35 leaders issued their statement on grain reserves in a message to President Jimmy Carter and in testimony before the Senate Agriculture Committee which is considering a comprehensive farm bill.

THE STATEMENT and testimony were coordinated through Bread for the World, a New York-based Christian citizens lobby concerned with world hunger.

Statement signers included Archbishop Joseph Bernardin of Cincinnati, president of the National Conference of Catholic Bishops (NCCB); Cardinal Terence Cooke of New York; the Rev. Billy Graham, evangelist, Holy Cross Father Theodora Hesburgh, president of the University of Notre Dame; the Rev. Eugene Carson Blake, president of Bread for the World and former president of the World Council of Churches, and Archbishop Iakovas, primate of the Greek Orthodox Church of the Americas.

The congressional testimony was presented by three of the signers—Bishop James Rausch, NCCB general secretary; Rabbi Marc Tanenbaum, director of interreligious affairs for the America Jewish Committee, and William Thompson, stated clerk of the United Presbyterian Church and president of the National Council of Churches.

They were accompanied by Warren Henegar, a Monroe County, Ind., farmer and Bread for the World board member, and several clergy and lay persons from farm states.

The religious leaders' statement said:

"The 1974 World Food Conference, recognizing the need for world food security, called for the establishment of a reserve composed of nationally held food stocks, the use of which would be coordinated internationally.

"THE UNITED STATES, along with other nations represented at that conference, committed itself to such a reserve. But we have not yet acted."

"The time to build surpluses is now, when surpluses are large," the statement said.

The Bread for the World plan would work this way:

The government would establish two basic grain reserves. The major reserve would total 25 million metric tons, with two-thirds owned by farmers and one-third by the government. Even the government-owned reserves would be stored—at government expense—by farmers.

The reserve would be used only if grain prices moved above or below a certain level.

Charismatics reminded: 'Must have joy in life'

From as far away as Naples and Key West, people arrived at Barry College in Miami for a Day of Renewal for South Florida Prayer Groups.

The college chapel was filled to overflowing capacity as celebration of the Eucharist began with Coadjutor Archbishop Edward A. McCarthy as principle celebrant. Amidst a great deal of joyful singing and a great many joyful faces, Archbishop McCarthy delivered the homily—on joy.

"The Holy Spirit gives us many gifts and one of them is joy," the Archbishop said. "We must have joy in our life. If we are going to really have the vision of being a Christian, we have to have joy.

"We have to have faces.

like John the XXIII. The Holy Spirit is calling for that kind of joy. The Holy Spirit calls us to a freer, more spontaneous reflection in our spiritual life."

In discussing the role of prayer in a Christian's life, Archbishop McCarthy noted that, "The Spirit of the Church today urges that our prayer really come from our heart; encourages us to have paraliturgical prayer services.

"Again, I compliment you for developing your private prayer life."

He added, "The Holy Spirit is calling us to be more sincere, more genuine about our prayer life."

Archbishop McCarthy talked about what he called the three great movements in the

Church today and now he saw them reflecting the reality of the Trinity.

He pointed out how Marriage Encounter centers on God the Father; on how the Cursillo helps us to rediscover and deepen our relationship with God the Son; and how the Charismatic Renewal helps us to rediscover our 365-day a year Pentecost. The Holy Spirit, he continued, didn't come upon the Church just once 2,000 years ago but continues to come to the Church even today.

Archbishop McCarthy said he saw the Charismatic movement not as being a divisive one but as one bringing the Church together, strengthening the Body of

(Continued on Page 4)

19 Sisters celebrate jubilees

Two Sisters will observe diamond jubilees; six nuns will celebrate golden jubilees; and 11 other Religious will mark silver anniversaries during 11 a.m. Mass on Saturday, March 26 in St. Mary Cathedral.

Archbishop Coleman F. Carroll will be the principal celebrant of the Mass for the Sisters who are engaged in various apostolates including education, retreats, pastoral care, nursing, and work among



Sr. Corinne



Sr. Therese

agricultural farm workers in the Archdiocese of Miami.

Each jubilarian will receive

a scroll of recognition and a gift from Archbishop Carroll. A luncheon will follow in the

Archdiocesan Hall.

Observing diamond jubilees are Sister Corinne O'Connor, O.P., Rosarian Academy; and Sister Therese O'Hare, O.P., Cardinal Newman Convent, both in West Palm Beach.

Golden jubilarians include Sister M. Thomasella, S.S.N.D., Blessed Trinity Convent, Miami Springs; Sister M. Thecla Fleckenstein,

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19 local Sisters will celebrate jubilees

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R.S.M., Holy Cross Hospital Convent, Fort Lauderdale; Sister Agnes Cecile Prendergast, O.P., St. Anthony Convent, Fort Lauderdale; Sister Lucian Walsh, O.S.F., St. Francis Hospital; Sister Mary Dorothea Harris, S.S.J., SS. Peter and Paul Convent; and Sister Eloise C. Daly, O.P., Archdiocesan Catechetical Center, Miami.

Celebrating 25 years as Religious are Sister Franz Lang, O.P., Barry College; Sister Angela, O.P., Dominican Retreat House, Kendall; Sister Jeannine Holway, O.P., Our Lady Queen of Martyrs School, Fort Lauderdale; Sister M. Grace Therese, O. Carm., The Pennsylvania, West Palm Beach; Sister Teresa Mary Clarkson, S.S.C., St. Clement School, Fort Lauderdale; Sister Maria A. Cartaya, R.F., St. Jerome School, Fort Lauderdale; Sister Margaret Victor Keller, S.S.J., St. Juliana School, West Palm Beach; Sister Mary Cabrini Stabile, O.L.C., St. Joseph Residence, Fort Lauderdale; Sister Veronica Marie, S.S.N.D., East Coast Migrant Work, Belle Glade; Sister Agnes Rita Huber, S.S.J. and Sister Agnes Marie Jasa, S.S.J., St. Stephen School, Miramar.

SISTER CORINNE, O.P.

A native of Brooklyn, N.Y. who has been a member of the faculty at Rosarian Academy, West Palm Beach, for the past 21 years, Sister Corinne graduated from St. Joseph Academy, Adrian, Mich. and entered the Adrian Dominican community in 1917.

She received a Bachelor of Arts degree from St. John University, Toledo, Ohio and a Master of Arts degree at Catholic University of America. Prior to coming to Florida Sister Corinne taught in schools staffed by her community in Illinois, Michigan and New York.

SISTER THERESE O'HARE, O.P.

Formerly an Extraordinary Minister of the Eucharist in the Diocese of St. Petersburg, Sister Therese retired from active service in 1973 and resides at Cardinal Newman Convent in West Palm Beach.

After entering the Adrian Dominican community in 1917, Sister taught in secondary schools in Detroit, Chicago, Cleveland, and Illinois.

She was formerly a member of the faculty at Catholic University of Ponce, P.R., an extension of Catholic University of America.

SISTER M. THOMASELLA, S.S.N.D.

A member of the faculty at Blessed Trinity School, Miami Springs, for the past five years, Sister Thomaseilla was formerly a member of faculties at schools in New York City, Rochester, Pittsburgh, Philadelphia, and Baltimore.

Sister is a member of the Baltimore Province of the School Sisters of Notre Dame.

SISTER M. THECLA, R.S.M.

A native of Germany who came to this country in 1922, Sister Thecla entered the Sisters of Mercy in 1925 and professed final vows in 1927.

After studying at Mt. Mercy College, Pittsburgh, she taught German and literature there and completed studies for a Ph.D. in 1942 at the University of Pittsburgh. Post graduate studies took her to Purdue U. and Catholic University of America. In addition she was chairperson of the Modern Language Dept. at Mt. Mercy College for 12 years. In the summer of 1969 she was on the staff of the Academy of Intercultural Affairs and Foreign Studies at Salzburg, Austria.

Retired in 1975 Sister Thecla is now sacristan at Holy Cross Hospital, Fort Lauderdale.

SISTER AGNES CECILE, O.P.

A 26-year veteran of the faculty at Barry College, Sister Agnes Cecile was professor of classical languages and philosophy, chairman of the philosophy department, executive director of the alumni association, alumni consultant and editor of the "Barri-que" at the college.

Sister earned Master of Arts and Ph.D. degrees at Catholic University of America and also taught and served as philosophy department chairman at the Catholic University of Puerto Rico and Marillac College, St. Louis.

Now engaged in parish work at St. Anthony parish, Fort Lauderdale, Sister founded the Florida Chapter of the American Philosophical Assn.

SISTER LUCIAN O.S.F.

A native of County Mayo, Ireland, Sister Lucian was from



Sr. Thomasella Sr. Thecla Sr. Agnes Cecile Sr. Lucian Sr. M. Dorothea Sr. Eloise

1947 to 1959 principal of Corpus Christi School.

She traveled from Miami to Kingston, Jamaica, in 1959 to become superior at Immaculate Conception convent. And then returned to Florida to serve as first provincial of St. Joseph Province of the Franciscan Sisters of Allegany, N.Y. with headquarters in Tampa.

Sister Lucian has a bachelor's degree from Barry College, a master's degree earned at Fordham University with extension courses from St. Bonaventure University in Scripture and theology.

Presently Sister Lucian is a member of the Pastoral Care

Dept. at St. Francis Hospital, Miami Beach.

SISTER MARY DOROTHEA, S.S.J.

Sister Mary Dorothea is a native of the Bahamas who has spent her 50 years as a Sister of St. Joseph of St. Augustine teaching in various areas of Florida.

Graduated from the University of Florida, Sister also attended Catholic University of America. She taught for 10 years at Gesu School in downtown Miami and at SS. Peter and Paul School for 15 years. She was also a member of the faculties at

schools administered by her order in Jacksonville, St. Augustine, Orlando, Winter Haven, and West Palm Beach.

Sister Mary Dorothea presently resides at SS. Peter and Paul Convent, Miami.

SISTER ELOISE O.P.

Now director of the Archdiocese of Miami Catechetical Center and a staff member of the Religious Education-CCD Office, Sister Eloise was formerly known as Sister Rose Edwina.

A native of Macon, Ga. she taught language in schools staffed by Adrian Dominican Sisters in Florida, Michigan,

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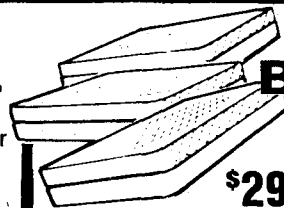
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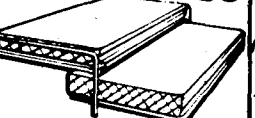
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Board of Directors of Catholic Charities listen to an address from Coadjutor Archbishop Edward A. McCarthy at an all-day workshop held in St. John Vianney College Seminary.

Persons in youth ministries in Fla. plan weekend meeting

ST. PETERSBURG—Persons in youth ministries in Florida will hold a weekend sharing session marking the first time that all five Florida's archdiocese and dioceses will cooperate in such an event. The statewide conference on youth will be held in the Diocese of St. Petersburg's Good Counsel Camp located in this diocese's northernmost Citrus County.

The plan is for the Archdiocese of Miami and the other dioceses in the Miami Province to be represented, Mar. 25-27, each by 15 to 20 leaders ranging in age from 16 to 30.

Each diocese has responsibility for focusing on certain areas to be discussed on the agenda. Time for reflection and swapping of ideas in unstructured ways will be used on the campsite, beside Lake Tsala Apopka, in a rustic setting amid century-old cypress and pine trees, in a typical, unspoiled Florida forest.

Miss Peggy Moran of Miami and Paul Laux of Cincinnati, members of the National Youth Board from the youth office of the U.S. Catholic Conference, will be resource persons for the youth leaders from the Florida dioceses.

Msgr. William Dever, director of the youth programs in the Archdiocese of Miami, will suggest a wide range of topics for the state youth

leaders to consider, focusing on training for teen leaders and peer ministries. The Miamians will be giving papers on how to develop effective leadership techniques in parish youth leaders and in teen peer ministers for spiritual programs.

St. Petersburg's steering committee will be the diocese responsible for leading discussion on training programs for adults. They will outline methods for helping adults work effectively with young people.

Father Edward McCarthy of Orlando and his teen team leaders will spark discussion on youth ministry in the parishes, for the entire family, "COR," which is a retreat program, and other means of spiritual formation cultivating awareness of the need for spirituality, and for follow-up programs.

Young adults and those of college age will be treated in the topics handled by the Diocese of St. Augustine leaders. They will discuss how to reach young persons and how the spiritual needs of the young adults are being met both in campus ministry and elsewhere.

The Pensacola-Tallahassee youth ministers, led by Father Michael Tugwell, will approach rural youth ministry. They will cover problems and possible solutions of parish ministry in rural areas, where parishes

spread over great distances are obstacles to youth religious education. This group will also deal with the influence of "fundamentalism."

"Miniversities" at the state youth conference will deal with such areas as respect for life, migrant ministry, venereal diseases, alcoholism, hunger and other social action of concern to young persons.

Typical of the group going to the state conference, after many months of preparation for it at the diocesan level, is Father Michael Lydon's core group from St. Petersburg. In addition to Father Lydon, director of that diocese's Youth Office, four members of his staff and the 20 members of the diocesan teen board will attend the sessions at Good Counsel Camp.

At this first sharing session, Mrs. Mary Nelson of St. Petersburg said, "by sharing we will upgrade our abilities to reach the young people with the Church." She called the ministries a new field of sharing and "solidifying lines of thinking" towards an updated outlook.

Parents, members of the clergy and women religious have suggested topics for the total youth ministries.

The focus on local and statewide issues will be evident in agenda items, the spokesman said.

Hot lunches slated for seniors by CSB

A Hot Lunch program for Senior Citizens will be inaugurated by the Catholic Service Bureau beginning April 1 at 11450 Biscayne Blvd.

Registrations are now being taken at the CSB office behind St. Martha Church at 11450 Biscayne Blvd. under the direction of Peter O'Connor, project director. An initial group of 45 persons will be served April 1 between 1:30 p.m. and 3:30 p.m. Mondays through Friday. The number of persons will gradually increase until 135 persons are participating.

Eligible are those 60 years or older who are unable to prepare a balanced meal for themselves because of physical, psychological or economic

status, irrespective of race or creed.

In addition to meals the CSB will identify physical, psychological and social problems being experienced by the senior citizens of the area. Various activities are planned to enrich the lives of the participants, and efforts will be made to reach out to the isolated elderly in the area and to make available to them the other services of Catholic Charities.

The Hot Meals project is funded by the federal government through the Dade County Area Wide Council on the aged and matching funds provided by the United Way of Dade County. Additional information may be had by calling O'Connor at 754-2444.

Seamen exploited, says Fla. bishop

NEW ORLEANS, LA.—Seafarers suffer from economic exploitation which is no less dehumanizing than the cruelty and brutality suffered by their seafaring ancestors of earlier centuries, according to Bishop Rene H. Gracida, national episcopal promoter of the Apostleship of the Sea. He made his remarks here, in the Cathedral of St. Louis during Maritime Sunday activities.

Bishop Gracida, of the Pensacola-Tallahassee diocese, laid much of the blame on the national policy in regards to ships which sail under so called

"flags of convenience" or more properly, under foreign registry.

He said the abuses under this system are numerous. In effect, the system of foreign registry "hides the true identity of those responsible for a modern form of slavery," he said.

Seafarers are often required to live in "subhuman conditions," their "poverty and vulnerability" exploited, he said.

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Charismatics reminded: 'Must have joy in life'

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Christ, our parish life, our diocesan life.

"The movement helps us to catch the vision of who we are and where we're going," he added.

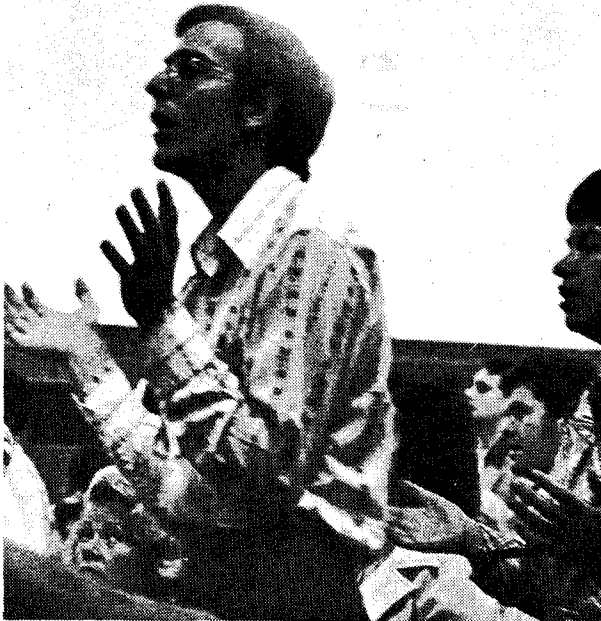
Concluding his homily, Archbishop McCarthy said, "It is a joy for me to be with you to encourage you so that together we can be a people giving in life of faith and love and joy."

Following the morning Mass, participants gathered for a brown bag lunch with coffee and doughnuts available.

Father Daniel Doyle from Chaminade High School, Hollywood, served as master of ceremonies and began the afternoon session off in the Wiegand Center with an hour of prayer, praise, singing, and witness.

A slide presentation with narration (including excerpts from tapes) of the Florida-wide Charismatic Conference held in St. Leo last Summer met with enthusiastic responses. For many attending, it was an opportunity to relive last year's memorable conference. For those who were unable to attend the conference, it was an opportunity to share what had happened.

Following a coffee break, Jim Bramuchi, one of the leaders of the Community of



the Lord's Word Prayer Group in Lantana, was a principle speaker.

The day ended with a short prayer meeting at 5:15 p.m.

Theme for the Day of Renewal was "How Far Have We Come? What Part of My Life Has Been Affected by Charismatic Renewal?"

Archbishop Edward A. McCarthy puts into practice the joy he discussed in his homily to South Florida Charismatics attending a Day of Renewal at Barry College. Joy permeated the rest of the day (top left) as participants joined in prayer, praise and witness as well as a sense of reverence (left) during celebration of the Liturgy.

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Celebrating with a visible sign of joy and deep feelings (left and below) Charismatics participate in a Day of Renewal at Barry College at which Archbishop Edward A. McCarthy was principle celebrant of the Liturgy.

A personal reflection on Charismatic renewal

By VI TROPPE

Vi Troppe and her husband Al and three children are parishioners of Visitation parish and active in the Chaminade Community of Faith Prayer Group.

The Charismatic renewal; why are we in it, what does it mean to us?

We are born with a natural hunger for God—real spiritual needs that must be met. We have looked to people and things to satisfy these needs. With time, pain, and enough mistakes, we finally resort to prayer which opens the door, allowing God to step in. "My God, I have made a mess of my life, I am ready for you to take over. Thy Will, not mine, be done."

A good deal of the anguish could have been avoided, had I adopted this attitude years ago, but it is through the pain that I have come closer to God, and just maybe, someone else will benefit as a result of my experience.

God's love for us and the Crucifixion must remain uppermost in my mind. This helps me to accept my humanness, the reality that I am a sinner but that he loves me wherever I am right now spiritually. We try, and as we experience pain and frustration, he does transform us. It is necessary to keep our eyes on Jesus. We must wait and trust in the Lord; we must grow to know him.

WHO IS HE?

Jesus, to me, is truth, he is reality. In attempting to know and follow Jesus, we call on the

guidance and power of his Holy Spirit. Our spiritual food, the beautiful healing Sacraments, prayer, reading of the Scriptures, study, service: these will satisfy our hunger, and in time Jesus becomes a living reality, our lives change. As he increases, we decrease. We come to know the truth of his Spirit alive in us.

There is no magic or euphoria, but instead we have found a practicality in the Charismatic Renewal. One does feel the presence of the healing love of God. The people are dedicated to each other, the bond being Jesus Christ. We learn the value of the power of prayer.

Sharing, giving, seeing, praying, loving: this is God's Spirit creating a unity among us: "We are one in the Spirit."

However, our spiritual unity is disrupted by the cares of the world. Need we become so negative by the many problems which surround us? Is this simply an attitude in our society? Our need is for an ability to cope—an uplifting of Spirit through surrendering ourselves to the loving power of Jesus Christ.

God is so good. We need to live a life of thanksgiving and in gratitude to the Father for all that he has given us. We are so richly blessed in the Archdiocese with dedicated, Spirit-filled priests, Religious, good Christian people who share themselves, and the many beautiful Christian movements within the Church today.

"You are the light of the world. A city set on a hill

cannot be hidden. Men do not light a lamp and then put it under a bushel basket. They set it on a stand where it gives light to all in the house. In the same way, your light must shine before men so that men may see goodness in your acts and give praise to your heavenly Father."

The Charismatic movement follows a process of growth in the Spirit through:

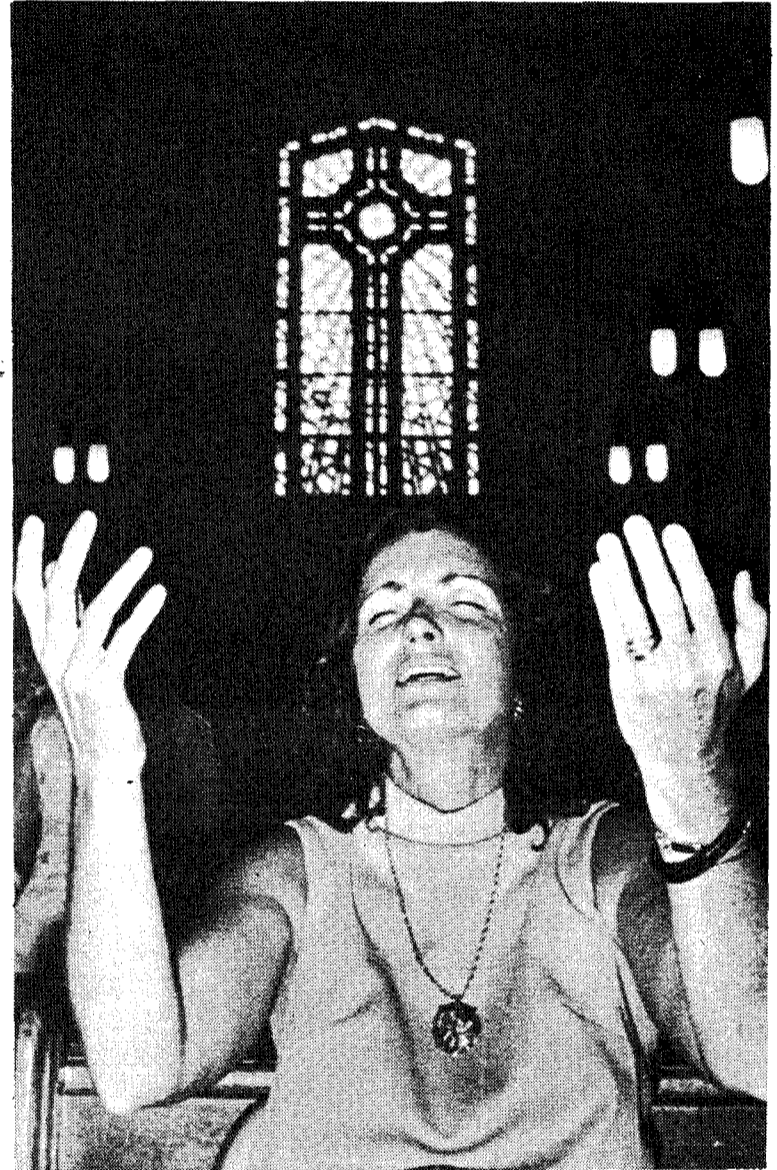
Welcoming newcomers and explaining to them what a prayer meeting is so that they have an idea of what to expect.

Praying for, with, and over one another, in humility and as little children.

Participating in the Seminar, "Living a life in the Spirit;" asking the Lord to teach and guide others through us.

WE GATHER together in prayer, as a group, listening to people as they witness to what God has done for them during the week. The discouraged hear about a healing and receive hope for their own lives. We listen to the woman whose doctor recommends that she continue to praise God, because indeed, her cancer has left her. We learn to praise him in all things. We ask for courage, and He gives it to us.

There is a need to dwell on the fruits of the Spirit, particularly "Teach us to love, Lord." As a result of loving one another sharing the gifts which are bestowed by the Spirit for the upbuilding of the community, we will eventually, through time and grace, form a bond of oneness in the Spirit of



Christ.

Each of us is a gift from God to others, each of us has a unique place in the community of the People of God. It is because of this that I tend to agree with Cardinal Suenens who says: "The Holy Spirit is not working out of the blue. He is working with you and me, your talent and your own personality."

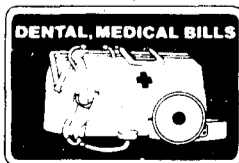
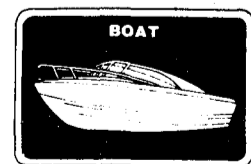
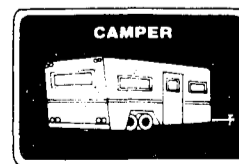
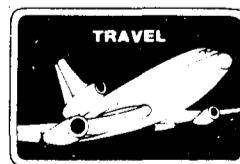
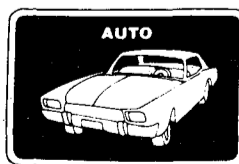
Our individuality shared with that of another forms a

bond of unity in the Spirit yet each of us remains important and unique in his sight.

When we come away each week from our community of prayer groups, we enter our homes and parishes somewhat more sensitive to the needs of others. We see the pain in the eyes of the young person who in his confusion asks what life is all about. We share with him: Jesus turned our weakness into strength, he will do it for you.

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Where TV brings joy

How would you like to attend a concert or to stroll along the shore on a sunny day but find it impossible even to walk to your door?

This is the position many South Floridians find themselves in, but thousands of these people have been able to attend one of the most important events in their lives each week.

These are the shut-ins, the aged, the handicapped and infirm who are not able to assist at weekly Mass in their parishes.

But thanks to a number of South Florida television stations many are fulfilling these wishes through Sunday Masses televised in both English and Spanish.

Comments to the Radio and Television Commission of the Archdiocese have been overwhelming. One elderly woman wrote: "What a beautiful, heartwarming project! There still is compassion, empathy and understanding in the world!"

Another disabled woman commented "The Mass televised on Sundays is so beautiful and inspirational".

Hundreds of letters from people in many

areas of the Archdiocese have poured into the Radio and Television office explaining the many reasons these people cannot assist at Mass—most are pathetic but at the same time give a heart-warming testimonial to the value and meaningfulness of the televised Masses.

Some other comments follow:

"My husband had a bad stroke in May and has not yet recovered and during the same period I have had three back operations..."

"I am past 80 and at times am too exhausted to get to church. Now, I can see and hear (I am deaf) in comfort. Now if I do not feel able to go out, I have no cause to worry..."

Another woman wrote "Being able to see the Holy Mass on television has brought great joy to my 91-year-old-mother..."

"Being ill, it was a great joy to be able to hear and witness Mass today. It was perfection..."

"My husband has had two strokes and I have been paralyzed for five years—being able to assist at Mass has been such a consolation..."

"I am crippled and can not get out—TV

Mass means so much to me..."

"I am 74 years old, no longer can drive, but being able to watch Mass has brought me so much comfort..."

"I had a stroke in '63 and another in '72 I am now 73 years old and appreciate being able to see Mass in my home..."

"I am badly handicapped and have multiple illnesses among which is defective hearing. The Sunday Mass on TV means very much to me and I am thankful and grateful..."

Special commendation should go to the three television stations who broadcast the Sunday Mass for Shut-ins. Channel 10 WPLG, Miami, televises the Mass at 10:30 a.m. and has just made arrangements, despite a very complicated schedule, to continue the program.

In West Palm Beach, Ch. 5, airs the program at 9:30 a.m.

Mass in the Spanish language is broadcast on Ch. 23, at 1:30 p.m.

Missalettes in English for the Masses may be obtained free by writing to the Radio and TV Dept., Archdiocese of Miami, 6200 NE 4th Court, Miami, Fla., 33137.

Court OKs dirt on the radio

U.S. Circuit Court Judge Edward A. Tamm suggests that if you don't want your children to hear indecent and obscene words on the radio keep scanning the dial. Judge Tamm was part of a three-judge Federal appeals court panel which ruled 2-1 against a Federal Communications Commission (FCC) order banning seven words from the airwaves when children might be listening.

The words—ranging from three to 12 letters and referring to various sexual activities, parts of the female anatomy or human excretory functions—were broadcast in December, 1973 by a New York radio station which played a recording of a routine by comedian George Carlin.

After receiving a complaint from a man who said that he and his young son had heard parts of the afternoon broadcast while driving through the city, the FCC in February, 1975, banned the broadcasting of such words "when there is a reasonable risk that children may be in the audience."

"The dial scanner may avoid exposure simply by turning the dial," Tamm said. "The Commission's order is a classic case of burning the house to roast the pig."

Concurring the ruling, Chief Judge David L. Bazelon said he regarded any attempt by the FCC to limit the use of certain words on the air as "un-constitutional on First Amendment grounds."

Personally, we think our Founding Fathers are turning over in their graves with what the courts are doing with the First Amendment.

We're thankful for and wish there were more men like U.S. Circuit Judge Harold Leventhal (the one dissenting vote) who noted that the seven words in issue were "indecent" in terms of recent U.S. Supreme Court decisions on obscenity and that the FCC had not tried to become a censor, but only to regulate when such words could be used in broadcasting.

We think that's a reasonable action considering that the airwaves are supposed to be owned by the people who have a right to demand regulation of what their children hear and see.

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:

FIFTH SUNDAY OF LENT

SCRIPTURE: The Scribes and the Pharisees led a woman forward who had been caught in adultery. They made her stand there in front of everyone, "Teacher," they said to him, "this woman has been caught in the act of adultery. In the law, Moses ordered such women to be stoned. What do you have to say about the case? (They were posing this question to trap him, so that they could have something to accuse him.) Jesus simply bent down and started tracing on the ground with his finger. When they persisted in their questioning, he straightened up and said to them, "Let the man among you who has no sin be the first to cast a stone at her."

A second time he bent down and

wrote on the ground. Then the audience drifted away one by one, beginning with the elders. This left him alone with the woman, who continued to stand there before him. Jesus finally straightened up again and said to her, "Woman, where did they all disappear to? Has no one condemned you, You may go. But from now on, avoid this sin." (Jn. 8.3-11)

THEME: Ignoring the humiliation of the woman, the Scribes and Pharisees use her to try to trap Jesus into giving an unfavorable opinion. If he says she is to be executed he would be siding with their narrowness and harshness. If he says she is to be set free, he would appear to approve of sin. It is not out of love of God's law that they are interested in this issue, but for their own advantage. Likewise they show

no concern for the woman involved. She is merely an object to be used for their advantage.

Jesus cuts through the legalistic interpretations of the accusers and addresses himself to the people and motives involved. If the accusers wish to judge the woman, they must also judge themselves. If they wish to be harsh in their verdict about her sin, they must be equally harsh in their verdict on themselves. Is her sin, they must be equally harsh in seek punishment without an opportunity for repentance for her, then they also must wish this upon themselves before God.

The self-righteousness of the accusers makes repentance or conversion not only difficult but at times impossible. They are ready to quickly judge and condemn others but slow to find fault with themselves. They can rationalize that what they do is not so bad because of circumstances, but will not allow any circumstances to lessen the evil of others. In contrast, Jesus, who is the only sinless one, seeks the repentances of the sinner that she may be redeemed and healed.

SUMMARY: Without concern for the woman or the Law of God, the accusers wish to use her and the case

for their own advantage. Since they judged the woman as a sinner, Jesus tells the accusers they must likewise judge themselves as well. In being self-righteous, the accusers see in others but fail to see it in themselves.

QUESTIONS: 1- How can we excuse our failings as being slight, yet see the same failings in others as being serious?

2- What things can our judgment of others fail to consider about the other person?

3- In this incident Jesus surprises the audience by condemning those who were considered respectable and good while he forgives the woman who was considered evil. How do we classify groups in our society that resembles the way in which the people in Jesus' time classified people?

4- Why should my own sinfulness enable me to be less harsh in my judgment of others?

PRAYER: Father, you sent your Son who was sinless to take up our sins saving love. Help us to show gratitude for the great price which has brought our forgiveness by being quick to forgive and slow to condemn. Your Son has taught us that as we forgive others so we will be forgiven. Amen.



By Msgr. James J. Walsh

From black bishop to Art Buchwald...

Items from here and there:

The motto of the first black bishop to head a diocese in the U.S. in this century is "For the Unity of God's People." The very fact that Bishop Joseph L. Howze has been appointed to be ordinary of Biloxi, Miss., a new diocese, is a rather startling indication that some progress in unity has been made. Just 10 years ago, when civil rights leaders were killed in a small town and James Meredith's efforts to study at the University of Mississippi were front page news, it would have been unthinkable for a black man to be appointed shepherd of a diocese of white and black.

He has already grown used to being a bishop as an auxiliary in the same state. He has traveled from one end to the other in confirmation tours.

The bishop is a convert who credits his conversion in part to a roommate in college who "was a devout Catholic, and he impressed me a great deal."

Here's part of a strange letter. "I wish to thank you most cordially on my own behalf and that of my family for having afforded us a most hearty moment of mirth and laughter, occasioned a few weeks ago by your column in which you detected 'things were looking up' in the Church..." There was an enclosure describing the terrible condition of the Church in some countries of the world with statistics on vocations and Mass attendance from three to six years old.

Seems rather weird to have a whole family

laugh so heartily and apparently be so pleased to be able to show the Church is really in rotten shape. Fortunately, the statistics he sent were quite true—several years back. But my correspondent obviously lives in the past. He is not aware of what is going on in the present.

It made me think there must have been others turning their backs on Jerusalem besides the two disciples who were hurrying on to Emmaus that first Easter Sunday. It is simple to imagine that the others who kept going, disillusioned and despairing, never did hear the truth of the Resurrection, the founding of the Church, the coming of the Holy Spirit. They kept living in the past, convinced all was lost.

They didn't stay with the Lord long enough to see a change for the better, an immense change. Christian hope for our times to be deeply influenced by the Holy Spirit is not something to be laughed at in scorn. If one were expecting the Lord to keep his promise and abide with his Church, one surely would expect things to be "looking up." And incidentally they are. Too bad some don't want to see the evidence. It may convince them, horror of horrors, that perhaps after all the Second Vatican Council was indeed an instrument of God in revitalizing the Church.

★★★

Someone sent me an article from "Esquire" entitled "Deadly conversation—Who do you want

to meet when you go up?" Lowell Thomas said, "I wonder how many of your replies will say Jesus Christ. Since that is just about the most obvious, put me down for Diogenes." Mr. Thomas was always big on honesty in the news.

Dean Rusk's comment sounded like Dean Rusk. "I would be reluctant to nominate someone with whom I should like to have a talk after my death, because I am not sure where I shall be." Time now to make sure.

Sam Levenson, "If I ever get to heaven, I would like to meet the school-teacher who said I would never get to heaven—if she's there."

Arthur Ochs Sulzberger takes a dim view of those alive today. "I really don't think that I want to meet with any of the current crop of inhabitants on this earth..." However, he would be interested in having a chat with the last survivor of Pompeii. I wonder if he made it...

Karl Barth said, "If I ever get to heaven, I must confess that I shall first ask for Mozart, and only then for Augustine and Thomas, Luther, Calvin and Schleiermacher."

Finally Art Buchwald, who for the first time is not being humorous. He said, "I think if I had the choice of anybody I would like to meet in the hereafter, I would choose Jesus. I would be curious to meet him and find out if he is anything like what we read about him. I would suspect he isn't. I also suspect he doesn't look anything like his pictures. We could talk about whether or not it was worth all his trouble and if he would do it all over again and become a Saviour."

Your Question Box

By Fr. John Dietzen



Can divorced receive the sacraments?

Q. My question concerns two people who were married in the Church. After 12 years, and one child, can the father ask for a divorce and then marry a non-Catholic and still take Communion? Also, the non-Catholic wife was told she could receive Communion in the Catholic Church. She was also divorced. They now have two children and these children are baptized in the Church. Please explain. (Ill.)

A. If you're asking whether such a series of marriages is possible within the regulations of the Catholic Church, the answer is yes. It is very possible, for example, that an annulment of the first marriage was obtained for one of several possible reasons, which would mean that both

partners would be free to remarry.

If you ask how you can find out for sure, I'd have to give you two answers. First, if you feel you have a right to know the background of the matter because it involves a close friend or family member, you might ask them about it. If it does not involve such an individual, then the personal aspects of the case are really none of your business. Parish priests and Catholic marriage tribunal officials are trained to deal with such cases with extreme care and concern so that the sanctity of marriage and the rights of everyone involved are fully respected. As for the rest of us, when we see a tragic personal problem worked out in a manner that seems to

be for the spiritual good of people, we should be happy for them, and let it go at that.

One item I do have a question about is your statement that the non-Catholic is receiving Communion. If your information is correct, she may be acting entirely on her own. If she says she is receiving Communion with some sort of approval, I have no explanation for that in the light of current Catholic regulations concerning the Eucharist.

★★★

Q. I have a further question on the Communal Penance Service, which you discussed recently. One parish in our area announced that such a service, which they had

scheduled, would "take care of" anyone who desires to receive the sacrament of Penance. How do you explain that?

A. A Communal Penance Service, the second method provided for in the new Rite of Penance, usually includes the opportunity for private confession of one's sins for those who wish to do so, and private absolution. The other requirements for the sacrament of Penance can easily be included in the "communal" part of the ceremony.

The announcement you quote probably indicated that the communal service will provide this opportunity.

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

Local Sisters note silver anniversaries

Illinois and Ohio, including St. Patrick, Miami Beach; St. Ann, West Palm Beach; St. Anastasia, Fort Pierce and was librarian at Rosarian Academy, West Palm Beach from 1967 to 1974.

SISTER FRANZ O.P.

President-elect of the Catholic Library Association and now vice president of the association, Sister Franz Lang has been director of library services at Barry College since 1970.



Sr. Franz



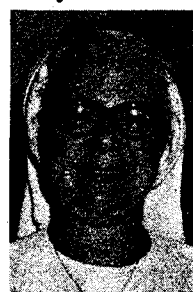
Sr. Angela



Sr. Jeannine



Sr. M. Grace



Sr. Teresa Mary



Sr. Maria



Sr. Margaret



Sr. Veronica



Sr. Agnes Rita

Formerly head of St. Dominic College library, St. Charles, Ill., and assistant at Siena Heights College Library, Adrian, Sister has actively participated in numerous library associations.

A native of Highland Park, Mich., she taught at St. Joseph School, Port Huron, Mich. and at Bishop Quarter Military Academy, Chicago. While stationed in St. Charles, Ill., that city awarded her a certificate of merit as a member of the Community Relations Board.

SISTER MARY ANGELA, O.P.

A native of Philadelphia who entered the Dominican Sisters of St. Catherine de Ricci in 1950, Sister Angela is now involved in the retreat ministry at the Dominican Retreat House, Kendall.

A student of Family Pedagogy who received a degree from the University of Montreal, Sister taught at the American Dominican Academy in Cuba until the U.S. broke relations with Cuba and Americans were advised to return to the United States.

She then was stationed at missions in Colombia, S.A. and returned to serve as administrator at Centro Hispano Catolico in downtown Miami. Sister Angela has also served at the residence maintained by her community in New York City.

SISTER JEANNINE, O.P.

A native Floridian who was born in Miami, Sister Jeannine was formerly a member of St. Mary Cathedral parish.

She attended Miami Shores Elementary School and Assumption Academy and was graduated from Rosarian Academy, West Palm Beach. She attended Barry College and Siena Heights College, Adrian, Mich.

Presently a member of the faculty at Our Lady Queen of Martyrs School, Fort Lauderdale, Sister also taught

at other schools administered by the Adrian Dominican Sisters including St. Anastasia, Fort Pierce and St. Helen, Vero Beach.

SISTER M. GRACE THERESE

The daughter of Mrs. Pauline Guthmiller of St. Pauline, Florida, Sister Grace Therese was formerly a member of Sacred Heart parish, St. Joseph.

She attended schools in central Florida and the New

School before his assignment to the Dominican Republic.

SISTER MARGARET VICTOR S.S.J.

A native Miamian who was graduated from St. Mary Cathedral High School and entered the Sisters of St. Joseph of St. Augustine in 1951, Sister Margaret Victor is principal of St. Juliana School, West Palm Beach.

A member of the Council of the Sisters of St. Joseph who was formerly directress of

Delray Beach High School, Sister Agnes Rita became a Sister of St. Joseph of St. Augustine in 1972.

Sister has a Bachelor of Arts degree from the University of Florida and a Master's Degree in Education from Florida-Atlantic University.

Sister Agnes Rita has taught in schools staffed by her congregation in Jacksonville, St. Augustine, Gainesville, Orlando, St. Petersburg, West Palm Beach and Miami. She is

Sister Mary of the Sacred Heart.

Sister has a Bachelor of Science degree from Spring Hill College, Mobile; a Master's degree in American History from the University of Florida; and a Masters degree in Religious Studies from Barry College.

A pioneer in the opening of schools for exceptional children, Sister Agnes Marie taught at Morning Star Schools in Lantana and Miami; and was

York Institute of Dietetics in New York City and made first profession as a Carmelite Sister for the Aged and Infirm in 1952 at Germantown, N.Y.

Sister was formerly stationed at Villa Maria, North Miami, when it was staffed by her congregation, at Lourdes Residence, West Palm Beach, and is now at the Pennsylvania Retirement Home, West Palm Beach. She has also been stationed in New York City and Albany, N.Y.

SISTER TERESA MARY, S.S.C.

A Sister of St. Casimir, who is now principal of St. Clement School, Fort Lauderdale, Sister Teresa Mary is a native of Scranton, Pa.

Sister Teresa has a Bachelor of Science degree from Marywood College, Scranton; and a Master of Arts degree in Administration and Supervision from DePaul University, Chicago. In addition she has taken post graduate studies at Loyola University, Chicago; Villanova University, and Catholic University of America.

Before coming to the Archdiocese she taught in schools in Illinois and Pennsylvania.

SISTER MARIA R.F.

Now principal at St. Jerome School, Fort Lauderdale, Sister Maria is a native of Havana, Cuba who joined the Sisters of St. Philip Neri in 1950.

Sister Maria has a Bachelor of Arts degree in Sociology and Psychology from Maryhurst College, Portland, Ore. While there she was involved in the Chicano Movement.

Prior to coming to South Florida Sister taught at schools staffed by her community in Reno and Sparks, Nev. She is presently a candidate for a master's degree in Counseling Psychology from Loyola University. Her brother, Father Pedro Cartaya, S.J. was a member of the faculty at Belen

postulants, Sister Margaret Victor has a Bachelor of Science degree in Music from Marywood College, Scranton, Pa.; and a Master of School Administration earned at the University of Dayton.

Past principal of St. Charles School, Orlando and St. Theresa School, Coral Gables, Sister also taught at St. Paul School, Jacksonville; and St. Juliana School.

SISTER MARY CABRINI, O.L.C.

Born in Pittsburgh Sister Mary Cabrini was graduated from Duquesne University with a Master's Degree in Counseling and Guidance.

For 10 years she taught disturbed teenage girls and was house mother at Gilmory School administered by the Sister of Our Lady of Charity of Refuge of Pittsburgh. Sister also was counselor at the school.

In 1974 she came to the Archdiocese of Miami and is now counselor at St. Joseph Residence for the Aged in Fort Lauderdale. Last year she was on a leave of absence to serve as personal secretary to the Sister-President of the community.

SISTER VERONICA MARIE, S.S.N.D.

A graduate of the College of Notre Dame of Maryland, Sister Veronica Marie was born in Washington, D.C. and entered the School Sisters of Notre Dame in 1950.

For the past four years she has been engaged in social work among agricultural farm workers in the Lake Okeechobee area.

Before coming to South Florida she taught in Caguas, P.R. Sunbury, Pa.; Hagerstown, Md.; Hollywood, North Miami Beach and Tampa serving as teacher and principal of elementary and junior high schools.

SISTER AGNES RITA, S.S.J.

A native of Boynton Beach who was graduated from

presently a member of the faculty at St. Stephen School, Miramar. Her sister, Sister Mary Theresa, is also a Sister of St. Joseph.

SISTER AGNES MARIE, S.S.J.

Born and reared in Brevard County where her parents were pioneer members of St. Joseph parish, Palm Bay, Sister Agnes Marie entered the Sisters of St. Joseph in 1951 and was formerly known as

also a teacher at St. Theresa School, Coral Gables Our Lady Queen of Martyrs School, Fort Lauderdale; as well as in St. Augustine, Jacksonville, and Puerto Rico. For four years she was Religious Education Parish Coordinator in St. Mary Cathedral parish.

Sister Agnes Marie is presently a member of the staff of the Archdiocesan Religious Education-CCD Office as area consultant for Broward County.

Pope: lay ministry no substitute

VATICAN CITY—(NC)—Pope Paul VI has flatly rejected the idea that an increase in the type of ministries entrusted to lay people is a proper solution for the vocation crisis.

"Never accept the statement that others can make up for the lack of vocations to the priesthood or that such solutions, which the Church has never wished to accept, hold out a bright prospect," Pope Paul told a group of French bishops March 17.

The Pope maintained, moreover, that the ministries of lay people will be totally successful only when guided by priests.

"THE LAITY will truly fulfill their tasks only to the degree in which they have beside them men of God who are fully dedicated to the kingdom of God, to spiritual awakening and to the Gospel," declared the Pope.

Pope Paul made the comments while speaking about the severe vocation crisis in France.

"We must certainly employ to a greater extent the immense resources of the laity," Pope Paul told 10 bishops from western France who are making their five-year

ad limina visits to Rome.

The Pontiff further asked the bishops, "Have we explored all the roles and responsibilities which the laity can assume in reawakening our communities and in evangelizing an indifferent and unbelieving world?"

"Have we above all made it a priority to prepare them and form them?" he asked.

BUT the Pope made it clear to the prelates that the emergence of a laity active in ministry "must in no way lessen your search for priestly vocations."

Speaking of the growing nonpractice of their religion by French Catholics, the Pope said that France is experiencing "a religious crisis which goes hand-in-hand with a social crisis."

"You know well that the Christian traditions which were strong in the majority of your dioceses are falling apart," said the Pontiff.

"Nonbelief is spreading, and even those who ask to receive the sacraments are affected by this phenomenon," he said.

Many young people, he added, are "staking out a camp beyond the borders of the Church."



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.

Asks for more W.Coast news

EDITOR: As a subscriber to The Voice, I would like to make a few comments. You do have a fine newspaper, very good columns such as Msgr. James Walsh, Father Dietzen, Father McBride, and Father Reedy. I read them all.

I also enjoy reading the "South Florida Scene" and "It's a Date." All in all I enjoy reading The Voice, but one small thing is annoying. I seldom if ever see any news items regarding the Southwest area of our Archdiocese, such as the Church in the Naples area.

I belong to St. Peter's parish which is in the middle of a Building Fund Drive. Our good pastor, Father Michael Hickey, has his hands full, but is doing a good job. What I am getting at, is a little publicity in The Voice would go well with Father Hickey's efforts to build our church.

Even if the greater part of the Archdiocese is on the other end of Alligator Alley, there is a live, vibrant part on this end.

**John Gorman
Naples**

(We are attempting to insure better coverage of events on the West Coast—Editor)

ERA backers hit on issues

EDITOR: Two letters to the editor in March 18 issue of The Voice have prompted this immediate response. In one

letter the integrity of Phyllis Schlafly distinguished American author, lecturer, educator and degreed graduate of Washington University in St. Louis and Harvard University in Massachusetts and member of Phi Beta Kappa was questioned in the words—"who not only perpetuates false myths but tells blatant lies about ERA."

The writer continued to impugn the honesty of the National Council of Catholic Women because of its agreement with Mrs. Schlafly and suggested they are less than intelligent in giving her "so much attention." Opposition to ERA is a position taken by NCCW years ago and has been reaffirmed at biennial conventions by a majority (large majority) of delegates who represent almost 11 million American women.

The fact that NCCW and Mrs. Schlafly concur in this position is the result of years of study and evaluation by the legislation committee and by Mrs. Schlafly. It pre-dates her entrance into the fight to Stop ERA and it welcomes the support of one so knowledgeable and dedicated to the preservation of the God given rights of all persons.

Now for who tells the lies! ERA supporters are constantly counting on the misinformation and ignorance of many good American women by telling them they are for equal pay, equal rights, equal opportunities ad infinitum. Goody for them! These are all laws of the land and good law-abiding citizens usually are for upholding our laws. So are all of us who oppose ERA.

Lest they have forgotten let me list them. Equal Pay Act of 1963 as amended by Higher Education Act of 1972; Civil Rights Act of 1964; Equal Employment Opportunities Act of 1972; Federal Minimum Wage Act of 1974; Federal Equal Credit Opportunity Act of 1975; Comprehensive Employment and Training Act of 1973; Higher Education Act of 1972; Comprehensive Health Manpower Act of 1971; Nurse Training Act of 1971. These are laws and any violations have recourse to legal justice. ERA can do nothing to give us the above. We already have it!

Another myth: "Women are not in the Constitution." We are and have recourse to

legal justice. ERA can do nothing to give us the above. been since the beginning and under the Fourteenth Amendment—"all persons are under equal justice before the law—" Are the pro-ERA women saying that they are not persons? We believe that we are!

Another myth! "The proponents of women's suffrage were for ERA. They were not! They called it the Blanket Amendment when it was introduced in 1923. Said its ills would more than offset the possible good it might do.

We all now enjoy equality in the real sense. We are created equal in the sight of God; we are equal under the Constitution of the United States of America with equal justice under the law. God created us men and women, distinct and different in body and in purpose.

For almost two hundred years wise legislators have made wise laws recognizing these natural differences. True equality, is for men to be treated as men, and women as women. The ratification of ERA would wipe out the collected wisdom of almost 200 years. It would violate the guaranteed right of States to legislate in their own interest, free of interference from other states or national legislators.

The American man, the American woman and the American family are known the world over for their dignity, protection and their stability. Let us keep it that way!

The NOW women say in the same breath ratify ERA, give us Abortion on Demand. This is not the Judeo-Christian

concept of life and we urge the citizens of Florida to defeat the ratification of this amendment now!

**Mrs. Julian G. Humiston
Boca Raton, Fla.**

Wording of ERA bill is too vague

EDITOR: It was interesting to read the valiant defense of ERA as presented by the two women in last week's issue of The Voice.

Let us begin by saying that the ERA is unnecessary and because of the generality of the wording is really devastating.

ERA is unnecessary because that which was stated as reasons for the passing of the ERA have been accomplished without the ERA.

The Equal Opportunity and Equal Education Acts were passed in 1972 thus giving both men and women the right to fair and equal wages and promotion and educationally, no discrimination in the fields of education.

To remove another myth, the Federal Depository Act of 1975 removed discrimination in the area of credit and by my

own personal knowledge, know that credit is given equally to men and women who meet the normal requirements.

The 14th Amendment has taken care of racial discrimination and religious discrimination, why then must we have a new amendment to take care of sex discrimination?

The NOW organization, one of the greatest proponents of ERA, at its National Conference in Philadelphia in 1975, has by its own admission, stated it will put forth money and effort to legalize conditions that are contrary to nature. Since no contrary information has been furnished as far as I know, it can then be presumed that this action is still in force. Miami has already had a taste of this situation with the resolution passed in Dade County.

Some of our legislators when queried during past years have stated "you have nothing to worry about, these things can't happen" but they already have happened and more is yet to come.

I have been asked why some Catholics are for the ERA and for this I have no answer. But I would like to call to your

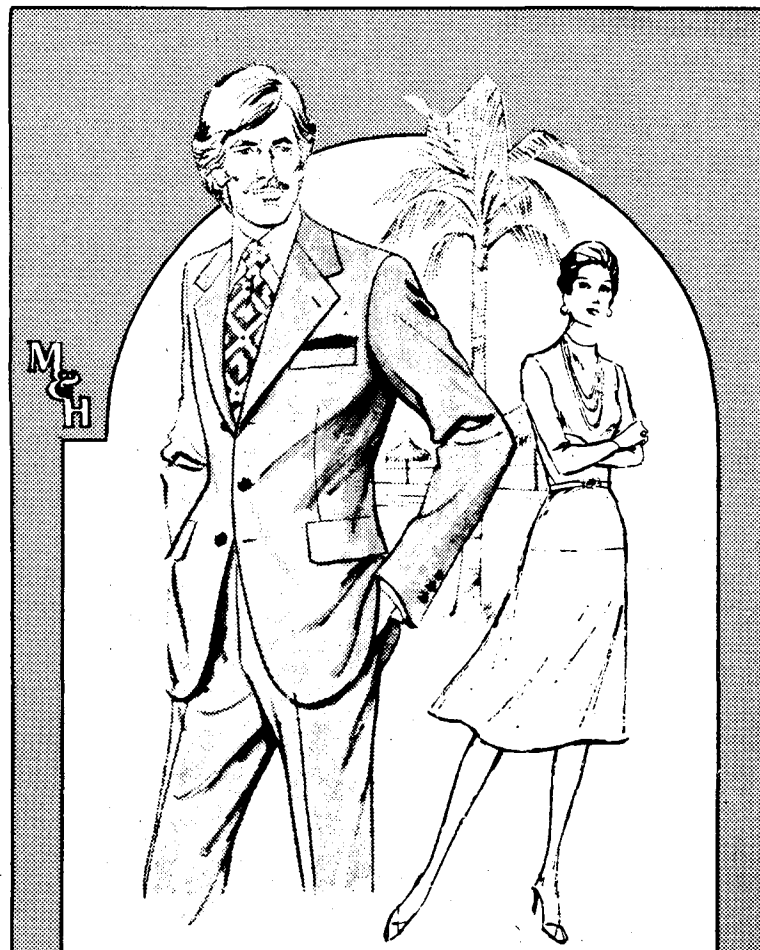
(Continued on Page 10)



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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.

(Continued from Page 9)

attention one of the aims of these people is the ordination of women to the priesthood. If ERA is passed and the government decides that the Church is being discriminatory, the tax-exemption needed by our churches to survive can be withdrawn as is the case of federal-funding which is withdrawn from schools who do not meet federal mandates on discrimination as stated by the government.

These are a few points to be pondered when one is thinking about ERA.

Under ERA as vague as it is, issues to be clarified will be presented to the Supreme Court, the same august body which ruled in favor of abortion.

You may say I don't know these things will come to pass but are you willing to state, unequivocally, that they will not happen or tell me how the courts will rule. Do you want to run the risk?

Georgia Ulseth
Past president, Miami ACCW
Vice president, Florida CCW

Cites vital need for family's role

EDITOR: In reply to the two Pro-ERA letters March 18, 1977 in The Voice.

Let me first state the bills already passed in the U.S. of A. that gives women equal rights at the job market: The Equal Pay Act of 1963 as amended by the Higher Education Act of 1972; Civil Rights Act of 1964; Equal Employment Opportunities Act of 1972; Federal Minimum Wage Act of 1974; Federal Equal Credit Opportunity Act of 1975; Comprehensive Employment and Training Act of 1973; Comprehensive Health Manpower Act of 1971; and Nurse Training Act of 1971. These bills alone give women equal rights and only needs to be enforce. The education to both women and men that these bills now exist is needed.

Yes! the ERA is very brief maybe too brief. Once it is passed what protection does Congress have from all the minority groups to give to them their way of life because of sex.

Let's talk about the Family. God created man and woman—male and female. Together as one (family) to reproduce children. God did not make it to be that two males can produce children or that two female could reproduce. And yet we are now being faced with two homosexuals wanting to adopt and raise children. In a family like unit? When ERA is passed, just what law will stop this from coming about? Of course we can always look at the fact that with abortion there will be no children to adopt.

Corinne Steinbauer

ERA, abortion 'vitaly linked'

EDITOR: In response to a letter from Mrs. Homrich of Boca Raton, which appeared in the last issue of "The Voice," I would appreciate your publishing the following if at all possible:

I commend your paper for its impartial and refreshing coverage of Phyllis Schlafly, the National Stop ERA spokeswoman. Mrs. Homrich's letter to you concerned E.R.A. as it relates to abortion; she is of the opinion that the two are not connected. I, as a married Catholic woman and mother, wish to point out how the two are vitaly connected.

Those of us who oppose the so called Equal Rights Amendment are continually accused by its proponents of "blatant lies" and spreading "false myths," but proponents fail to show how they arrive at these judgments.

Many advocates of legal abortion, who were jubilant over the Supreme Court decision legalizing abortion on demand, now think that the decision may have gone too far.

This is probably due to the fact that several hundred fetuses are born alive each year as a result of abortions. This was a Supreme Court decision—there is no constitutional right to abortion. Women's libbers and abortionists hope that E.R.A. will put into the U.S. Constitution what they now have only by a split Supreme Court decision. The libbers believe that the greatest "inequality" between men and women is that women get pregnant and men do not.

The National Organization for Women, a women's lib group whose top priority is passage of E.R.A., in its policy manual entitled Revolution Tomorrow is NOW, states:

"The basic human right to limit one's own reproduction, includes the right to all forms of birth control (contraception, including sterilization, and abortion)... Please note abortion is shown merely as a birth control method. They also state: "Repeal of all abortion laws" is another of the goals for this organization. Note the word "all."

The Rockefeller Commission,

known for its pro abortion and population control objectives, made its position clear when it stated: "In order to neutralize the legal, social, and institutional pressures that historically have encouraged childbearing...we should eliminate discrimination based on sex by adopting the proposed Equal Rights Amendment..."

Thus social planners plan to get women out of the homes so they won't be tempted to have many, or any, children, by wiping out the legal rights, the social prestige, and the institutional and economic safeguards that persuade a wife and mother to make the home her fulltime career. This Commission contributed \$288,000 in 1974, to the California Status of Women Commission, which group is using the money to promote E.R.A. Incidentally, Playboy magazine is contributing to pro E.R.A. efforts. Now, try to convince me Playboy is anti-abortion.

Here are but a few of the organizations who oppose ratification of E.R.A.:

National Council of Catholic Women
Southern Baptist Association
Florida Council of Catholic Women
Florida Federation of Women's Clubs
Catholic Daughters of America
The Knights of Columbus
Daughters of The American Revolution
Family Preservation League
Rabbinical Society of America
Women in Industry, Inc.
Florida Farm Bureau
Dade County Federation of Women's Clubs
Democratic Women's Clubs of Florida
Federations of Republican Women's Clubs in at least 25 states
Women for Constitutional Government
Young Americans for Freedom
National Association of Orthodox Rabbis
Happiness of Womanhood
AWARE
Homemakers United Efforts
Right to be a Woman, Inc., and on, and on.

For literature, a speaker or lists of representatives to whom to write, please feel free to write me at 1240 N.E. 83 St., Miami, Fla. 33138. Thank you.

Mrs. Patricia M. Kolski

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Bird Road, 9300 S.W. 40th St.	221-8181
Tracy-Van Orsdel, 4600 S.W. 8th St.	443-1641
Hialeah—Miami Springs, 2045 E. 4th Ave.	887-2675

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The ERA two views

AGAINST

Q. What is your main reason for opposing the ERA?

A. The Miami Council of Catholic women, affiliated with the National Council of Catholic Women, feel that



Mrs. Arthur Harlan of Miami is president of the Archdiocesan Council of Catholic Women, which opposes ERA.

we have a Christian right and duty to question the openness of the Equal Rights Amendment. The ERA is too open and too vague and can be interpreted by too many people to mean too many things. We question what is meant by equal. Does it mean same? Does it mean no State can legally recognize the difference between men and women?

The ERA proposes an idea foreign to the Judaeo-Christian concept of women, coequal but with individual dignity with man. This breakdown would find young children having difficulty in understanding what the male-female, mother-father roles should be.

Q. What effect will the ERA have on the family?

A. The laws of every State identify a family unit by giving the husband's name to the wife and all the children born to the unit, and they place upon the husband primary responsibility for supporting the family. The man who refuses is subject to civil action and criminal prosecution. The laws establish the man as legal breadwinner and head of the family and recognize the woman as the key figure in the family unit and seek to protect her in this role.

The ERA would abolish the traditional family unit, would even create complicated legal questions about the names of the children. Practically all family law in the

(Editors of The Voice asked two spokeswomen to answer four basic questions concerning the ERA. Their answers appear on this page.)

By ROBERT O'STEEN
Voice News Editor

United States would be nullified because it necessarily discriminates between the sexes.

Q. Phyllis Schlafly, national anti-ERA opponent says in her Phyllis Schlafly Report: "Of all the classes of people who ever lived, the American woman is the most privileged. We have the most rights and rewards, and the fewest duties..." (The quote continues about a man buying diamond ring, home, finery, and insurance for his wife



Sr. Maria Riley, O.P., of West Palm Beach, is Co-provincial of St. Rose of Lima Province of the Adrian Dominican Congregation.

Q. What is your main reason for opposing the ERA?

A. First of all, I would like to thank The Voice for inviting me to speak to some of the issues concerning the Equal Rights for men and

IN FAVOR

the norms of justice. It should be inspired and perfected in mutual love. And finally it should be brought to an evermore refined and human balance in freedom...

"Secondarily, it is obvious to everyone that women are now taking part in public life. This is happening more rapidly, perhaps, in nations of Christian civilization and slowly but broadly among people who have inherited other traditions. Since women are becoming even more conscious of the human dignity they will not tolerate being treated as mere material instruments but demand rights befitting a human person in domestic and public life." (Articles 37 and 41)

The passage of ERA will be one more step to "an evermore refined and human balance in freedom." It would also enable citizens to participate fully according to the capacity of their gifts, talents and desires in developing the total potential of the human for the good of society.

Q. What effect will the Era have on the family?

A. The ERA deals with the way law treats persons, men and women alike, and not with personal relationships. The passage of the ERA will not interfere with family relations. The courts do not interfere with family matters unless families bring their problems to the courts as in the case of divorce. The amendment applies only to governmental action. It does not affect private action of the purely social relations between men and women.

The state of Pennsylvania, which passed a state ERA in 1971 has published an impact statement which states that while the ERA has worked to end discrimination based solely on sex it has not affected the citizen's right to privacy, nor has it

(Continued on Page 17)

Wording of the Equal Rights Amendment is as follows:
SECTION I: Equality of rights under the law shall not be denied or abridged by the United States or any state on account of sex.
SECTION II: The Congress shall have the power to enforce by appropriate legislation the provisions of this article.
SECTION III: This amendment shall take effect two years after the date of ratification.

and asks "Why should we lower ourselves to equal rights..." What is your comment?

A. The Equal Rights Amendment would eliminate all laws recognizing special status of women or giving them special privileges and protection such as the Social Security act which prescribes an earlier retirement age for women than for men. The ERA would eliminate this as it would be discriminatory. So the proponents of ERA have given up trying to prove that the ERA would not mean that women would fight along side of men in combat duty emphasizing it is true that Congress does have the right to draft women but has elected not to do so in the

(Continued on Page 17)

Women Amendment (The title as given on the document filed in Congress) and to respond to some of the ungrounded fears surrounding the topic. In addition, I would like to state that I am addressing the topic as a private citizen and that I do not speak for any organized group, but I know I represent the thinking of many Catholic Women.

My main reason for supporting the ERA arises from my Catholic understanding of and commitment to human equality. I believe the ERA is a justice issue and therefore a moral issue. In his encyclical letter *Pacem in Terris*, (1963) Pope John writes: "The order that prevails in society is by nature moral. Grounded as it is in truth, it must function according to

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'In God' s Providence'

An experiment in Christian community

By FRANK HALL
Voice Features Editor

"In God's Providence" is the title of a CBS documentary about St. Patrick's parish in Providence, R.I. The film shows the rebirth of an inner-city parish through the efforts of a pastoral team and about 50 families who have moved into the area to live a community life based on the Acts of the Apostles.

For Matt Tierney, the documentary is not a video tape but a way of life and a parish renewal he has been instrumental in starting.

In South Florida to show the film and discuss renewal, Tierney points out one startling facet of the community: the school that had been closed because it was economically unfeasible is now reopened. Not only open, but growing. What makes it economically feasible to operate the school is that the total salary for the staff of 25 professional educators and staff which serve the almost 300 children is only \$18,000 per year.

This is accomplished by community sharing of goods and by the involvement of parents in the school.

Backtracking for a moment, Tierney notes that in 1971 Father John Randall, Sister Maria Fran Conway, R.S.M., and himself were leaders of a prayer group of about 500 using the facilities of neighboring Holy Ghost parish. When Father Randall was transferred from duties at the seminary to St. Patrick's, it became practical to move the prayer meetings to the new parish. With the full cooperation of Father Raymond Kelly, pastor of St. Patrick's, the pastoral team began prayer meetings and, after much prayer, the families began to move into the parish to live, more fully, the Gospels.

Some of those moving into the parish formed community households like Mary's House or the House of Faith.

People in community houses receive, on the average, \$30 a month for spending

money and have their needs taken care of primarily by those working in ministries other than the school and parish who contribute their salary for redistribution.

Where families have moved into the parish and live as a single unit they do not participate in this type of situation.

There is also the extended family living where people thinking of getting married move in with a family to share first-hand what is involved on a spiritual and practical level in the Sacrament of Marriage.

Bishop Louis Gelineau of Rhode Island calls this parish a phenomina and quickly points out the successes that have occurred in different facets of the community's development.

Basically, corporate decisions are made in matters pertaining to the parish.

"The pastor," notes Tierney, "is the man who makes decisions ultimately when the pastoral team can't be

in unity about an issue. If we find that we are all one up until a given point we delay a decision at that specific point, if we can, until we can do it together. If it's a situation where there is continuing dissentience, the pastor makes the ultimate decision."

The pastoral team consists of the pastor, all associate pastors in the parish, and four others including three laymen and one Religious Sister.

The pastoral team consults with a service committee made up of about 20 people who represent three or four ministries each. The service committee transmits to the pastoral team what the needs of the community are and vice-versa.

For children to be admitted to the school, the parents must be involved, or indicate a desire to be involved, in the life of the parish.

"It's been proven many times," Tierney says, "that unless the family is involved, unless the family is a prayerful unit, what we do in school is

minimal in effect."

Ministries in the parish total over 100 different programs and service projects include food coops, the school, visiting the aged and shut-ins, helping people relocate, and a variety of social and spiritual concerns.

There were a lot of people in Providence, R.I., who had special reason to note the feast day of St. Patrick. For the parishioners of Providence's St. Patrick Church it was another reason to celebrate the awareness of God's Presence.

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MASS TIMETABLE

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

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

BELLE GLADE

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

BOCA RATON

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

Ascension:
8, 9:30, 11 a.m., 7 p.m. Saturday 5:30 p.m. 7171 N. Fed. Hwy.

BOYNTON BEACH

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

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

CLEWISTON

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

COCONUT GROVE

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

CORAL GABLES

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

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

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

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

CORAL SPRINGS

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

DANIA

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

DAVIE

St. David:
8:45, 10, 11:15 a.m. Sat. 5, 6:30 p.m. 2395 SW 86 Ter. Ft. Laud.

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

DEERFIELD BEACH

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

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

DELRAY BEACH

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

Queen of Peace:
8, 11 a.m. Saturday, 8 p.m.

FORT LAUDERDALE

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

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

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

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

St. George:
8, 9:30, 11 a.m., 12:30, 5:30 p.m. Saturday 7 p.m.

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

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

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

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

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

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

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

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

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

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

St. Benedict (5902 W. 16 Ave.)
8:30, 10 (Spanish) 11:30 a.m., 12:45 p.m. (Spanish), 6, 7:15 p.m. (Spanish) Sat 6 p.m. 7:15 p.m. (Spanish).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Queen of Heaven:
9 a.m.

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

Sacred Heart:
7, 8:15, 9:30, 10:45 a.m. 12 noon, 7 p.m. Sat. 5 and 7 p.m.

LANTANA

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

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

LIGHTHOUSE POINT

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

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

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

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

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

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

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

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

Holy Redeemer:
7, 10 a.m.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MIAMI BEACH

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

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

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

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

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

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

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

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

St. Joseph:
10 a.m.

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

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

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

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

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

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

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

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

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

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

St. Mary:
11 a.m.

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

St. Ignatius:
8, 9, 10:15, 11:45 a.m. 5:30 p.m. Saturday 5:30 p.m.

St. Boniface:
8, 9:30 a.m., 12 Noon, Sat. 6 p.m.

PERRINE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

St. Stephen:
7, 8

“When Jesus came, He preached that belief in Him would bring one to enter the kingdom of God. He came to liberate the captives, console the lonely, give sight to the blind, hearing to the deaf and mobility to the crippled. Now this is freedom, not slavery.”

By FATHER ALFRED McBRIDE, O.PRAEM.

Karl Marx claimed that religious belief enslaved people. It was the opium of the people. I dulled their ambition and prevented them from being full human beings. In particular, the working classes would never try to fight for personal and economic freedom so long as they clung to religious belief which moved them to find pie in the sky since they were not finding much pie on earth.

Freud taught a similar doctrine. In his mind, religious belief frightened people to the point where

KNOW YOUR FAITH

they were too scared to act. It filled people with so much fear that they were imprisoned by their anxieties and so they lost their freedom to act. As far as Freud was concerned, religious belief, by inducing excessive guilt, was responsible for the multitude of neurotic obsessions he found in his patients.

THESE CRITICISMS of religious belief by Marx and Freud possess some validity. They were observing an approach to religious belief that was misguided, far from the kind advised by the Bible and divorced from the loving call asked for by Jesus. They witnessed a religious belief that was wedded to the false idea of an angry God who was presumably loathe to forgive,



In this illustration by Paul Dessau, Jesus cures a man at the Pool of Bethesda.

Does belief really free man?

and a God who apparently was not interested in the earthly happiness and fulfillment of people in this world.

It is for these reasons, among many others, that it was thought by some that religious belief could not help people to move toward personal freedom and fulfillment. According to the wrong view of religious belief, God wanted to keep people as children—and naughty ones at that. Following this erroneous perception, it was thought that God had no interest in the maturing of human beings. He was supposed to exact fearsome obedience which allowed for no individual thinking and permitted no growth in personal judgment.

Without a doubt this view of God and religious belief was used to keep people immature, to prevent them from breaking out of the limits of their class or from taking a

wholesome, critical view of life. It was meant to herd them together as passive sheep and quell any ambitious desires that might rise in their hearts. Jesus had said that one must become again as a little child to enter the kingdom of heaven. The false view of religious belief misinterpreted this word of Christ to mean that people ought to be childish and not think for themselves.

IN ACTUALITY real religious belief means freedom for the human person. Far from wanting us to forget earthly joy and fulfillment, God wants precisely that for us. When God made the first man and woman, he put them in the garden of happiness and fulfillment. Eden was no slave den. God asked Adam and Eve to trust him and believe in him so that their fulfillment and hopes would expand and grow. It was their win—their inability to believe in

him—that brought about their loss of earthly happiness.

It was God who planted in the human heart the desire for personal flowering and growth. Why would genuine belief in him bring about the opposite? It was God who said that we are made in his image. Is not his image one of beauty, hope, love and freedom? It is unbelief, expressed in sin, that produces the loss of earthly happiness here and hereafter. In the life of unbelief there is no pie in the sky—or pie on earth.

When Jesus came, he preached that belief in him would bring one to enter the kingdom of God. He brought the Good News-Gospel to the poor, the lonely, the oppressed. He announced an eternal life that could begin here on earth and be continued in the hereafter. He came to liberate the captives, console the lonely, give sight to the blind,

hearing to the deaf and mobility to the crippled. Now this is freedom, not slavery. Belief in him caused freedom in the believer.

JESUS TREATED people like adults and expected them to act that way. At no time did he try to compel, force or intimidate the persons to whom he preached and spoke. He, the Son of God, revered the image of God in all those whom he met. He wanted to give people the thrill of experiencing freedom. He gave them space in which to move and grow. He knew how to make people understand that God's main interest in them was in their personal good and happiness. God was always loving and forgiving and ready to help overcome obstacles. Jesus promised freedom from sin and guilt and hopelessness. Real religious believers know this. They are the truly 'free' people in this world.

KNOW YOUR FAITH

Are we free to make choices

By FATHER JOHN J. CASTELOT

In an age which pays at least lip service to the dignity of the human person, there are many who consider belief in an all-powerful God an affront to one of the most precious elements of that dignity: freedom. A person, it is said, must choose between being really free and being a dumb puppet on a string, subject to every strange whim of the divine Puppeteer. And they can point to many biblical passages which seem to indicate a complete disregard for human freedom on God's part.

In Exodus, for instance, we read more than once that Moses' efforts to get his people out of Egypt failed repeatedly because "the LORD made Pharaoh obstinate" (Ex 9,12; 10,20, 27). Why blame the pharaoh if he was not acting freely? But we read even more frequently the simple statement: "Pharaoh, however, was obstinate...he became obdurate...remained obstinate" (Ex 7,13, 22; 8,11, 15, 28). If God wanted to liberate his people, what sense would it make for him to work at cross-purposes to himself?

THE MORE one studies the bible, even in a moderately serious way, the more one realizes that its authors lived and worked in a world of thought and expression far different from our own. One characteristic of their psychology was a tendency to attribute all effects directly to the primary Cause. It didn't simply rain; God made it rain, and the thunder was his 'voice.' In a pre-

scientific age, they were indifferent to secondary causes like meteorological factors. According to these same thought-patterns, it embarrassed them not a bit to say interchangeably that the pharaoh was stubborn and that God hardened his heart.

"We read in 1 Sm. 16, 14: 'The spirit of the Lord had departed from Saul, and he was tormented by an evil spirit sent by the Lord.' They knew nothing of neuroses as such; if Saul (sketch at right) was increasingly neurotic, as he evidently was, then this could have been expressed only in terms of an evil spirit sent by God."

Living in an age that was also pre-'theological,' they didn't make precise distinctions about divine causality; they made reference to it, rather, with a childlike simplicity. Among the many examples of this trait, the statement about King Saul's fits of melancholy is especially interesting. We read in 1 Sm. 16, 14 the following explanation: "The spirit of the LORD had departed from Saul, and he was tormented by an evil spirit sent by the LORD." They knew nothing of neuroses as such; if Saul was increasingly neurotic, as he evidently was, then this

could have been expressed only in terms of an evil spirit sent by God.

In 2 Sm. 24, for instance, God is said to have become angry with the Israelites and, in his wrath, to have incited David to take a census of

the people, an act which, in turn, brings down terrible punishment on king and people alike. The story assumes that since the people belonged to the Lord, only he should know their exact number. But in any event, he is presented as acting strangely. And so, when a later historian retold this story in the period after the Exile, he put it this way: "A satan rose up against Israel, and he enticed David into taking a census of Israel" (1 Chr. 21,1).

WHEN WE take into account the

peculiarities of S individual passa record of God's truth stands out for human free record, the sto presumes necess to accept or re created free and the consequence

The Coven relations with h free choice. Th Moses as prese choose life or d

When salva actual working consent of a you consummate fre Lord. Let it be c And the Agony illustration of accepted his de Had he not bee struggle, no ag

One could statement of completed for was for liberty t and do not take a second time"



Sodom and Gomorrah's destruction is depicted in this illustration by Brother Eric de Saussure for the Taize Picture Bible.

Freedom

By JOHN C. O'BRIEN

Freedom. What is it? Webster's dictionary says it's "the ability or capacity to act without undue hindrance or constraint."

Yet, there doesn't seem to be any way of getting away from some constraints. For example, most people work for someone else. That means they are responsible to either several people or at least one person. Almost everyone has either a mother, father, sister, brother, spouse, child, friend, or a combination of

these people to whom he she has some responsibility. And there is God. If one believes in him, one is responsible for one's own actions. All this implies obligation.

Obligation implies consideration. And if you have to consider someone else—people and-or God—then you can't say that you can always "act without a constraint."

But what if you could get away from all "hindrances and constraints"? What if there is nothing to consider? Is there actually anyone who really falls in that category?

Go in peace to love and serve the Lord

By FATHER JOSEPH M. CHAMPLIN

As a youngster I remember jumping up from the table after I had finished my meal, eager to run off and play with friends. A stern parental voice quickly ordered me back down in the chair and suggested that I first asked to be excused. When this ritual had been discharged, I was permitted to leave, sent away on my mission of pleasure.

Leaving Mass early without cause bears a resemblance to the

rude, self-centered action of an immature child.

The liturgy's concluding rite, extremely brief and to the point, serves as our formal "leave-taking," so to speak, in which we thank our host, the Lord, receive God's blessing and are sent forth with a particular task or mission to accomplish.

"THE LORD be with you," the priest's greeting at the start of this section has a multiple meaning. It indicates this is a distinct portion of the celebration quite separate from, although connected with the

preceding elements. The greeting, in addition, reminds us, as it did at the beginning of the Mass, that we have God with us through grace. However, it now has the additional presence of Christ's Word and Body in our midst because of the liturgy.

The priest's blessing dates to the 12th or 13th centuries. It "May almighty God bless you, us, which seems to have developed recently among some celebrants. This benediction upon the congregation before him may have been expanded by one of 20 s

ices?

liarites of Semitic thought and expression in individual passages, and when we read the whole of God's dealings with humanity, a central theme stands out sharply—God's supreme respect for human freedom. At the beginning of that theme, the story of the Temptation and Fall comes necessarily that human beings are free to accept or reject God's blessings. They are free and responsible and must live with the consequences of their choices, for good or ill. The Covenant, that basic expression of God's relations with his people, involved an eminent choice. The author Deuteronomy pictures God as presenting the people the option to choose life or death. Read Dt. 30, 15-20.

When salvation history neared its climax, the final working out of God's plan hinged on the consent of a young Jewish maiden, who said with unshakable freedom: "I am the servant of the Lord. Let it be done to me as you say" (Lk. 1,38). The Agony in the Garden is a dramatic illustration of the freedom with which Jesus accepted his demanding role in the divine plan. If he had not been free, there would have been no struggle, no agony, no acceptance.

One could hardly ask for a more explicit statement of what his free acceptance accomplished for us than these words of Paul: "It is by the grace of God that you stand firm, do not take on yourselves the yoke of slavery again" (Gal. 5,1).



m is someone making choice

whom he or she is responsible for. If one is free to choose, one is responsible for one's own choices. This implies

implies that if you are free to choose, you are responsible for your choices. And if you are free to choose, you are responsible for your choices.

if you could choose, you are responsible for your choices. Is there anyone who really chooses?

OF COURSE there is. Take a look at the people on the Skid Rows in any big city. They have somehow put all those family and job obligations aside. They have given up on God. Obviously, they are desperately unhappy. They have lost their purpose—they have lost hope.

And what about those who feel only an obligation towards other people? What happens if all the people in their lives fail them? If they deny God's existence, there is no place to turn. They, too, are lost, for without someone, hope is dead.

Today we are witnessing a movement away

from God, a movement that stresses self fulfillment: "Do your own thing"; "deny yourself nothing that will give you pleasure"; "it's important to have your own individuality regardless of anything or anyone else"; "fulfill yourself!"

But there are other forces at work too. Many people are working to wipe out the great injustices in our world—the "have nots" in our own country, those in other lands who are hungry, ill clothed and ill housed. And when a natural catastrophe (earthquake, tornado, etc.) occurs, there is great compassion accompanied by meaningful

action.

THERE'S A new awakening with regard to meditation. A longing to find peace in a busy, technological, fast-moving world. Many seek God.

Consistently, throughout every age, man has recognized a need for God. For without God, the purpose of life at best is cloudy, and injustices are totally without meaning.

Yet, from the beginning, God has made himself known to man. And his message has always been filled with hope. The pages of Scripture from beginning to end give purpose to life. It is here that real freedom is

defined—freedom that can only be complete when we have found our union with God.

But God does not give us everything on a silver platter. We have free will and we must use it. And he has given us rules to live by. It is up to us to choose whether or not we will live by his rules.

When we do not live by his rules, there are consequences. In Old Testament times, we are told that 10 righteous men could not be found in the cities of Sodom and Gomorrah. But God kept faith with the righteous Lot when he rescued him and his family from the fire and

brimstone which destroyed those citadels of degradation and evil. This is just one of many incidents that tell of God's mercy. And it is one of many stories that points to a necessity to obey him.

GOD'S LOVE for us culminated in his sending his Son to live among us and share in our humanity. A Son who felt pain and joy. A Son who knew temptation and had to exercise his free will. A Son both divine and human. A Son who showed us how to live and how to die so that we, too, might choose eternal life free of sin—the ultimate freedom we seek throughout a lifetime on earth.

The greeting, in fact, as it did when we have God within us. Never, it recalls the personal presence of God in our hearts.

greeting dates back centuries. It reads "bless you," not to have developed some celebrants. It is upon the altar that he may now be present of 20 solemn

blessings or 26 prayers over the people. Our experience shows that the priest's proper inflection and suitable pause gives the community sufficient awareness of when to respond, "Amen."

The three possible dismissals include the double notion of end and beginning. "The Mass is ended," but now we "go in peace," set forth "in the peace of Christ," and seek "to love and serve the Lord." Those texts are either exact restorations from ancient Mass formulas or a combination of scriptural and early

liturgical phrases.

OUR TERM Mass, of course, comes from the Latin, "Ite, missa est": "Go it is over or completed or finished." That literal translation, nevertheless, does not quite convey the full meaning. The elements of dismissal and even mission are also present. These concepts have been made explicit in the present Roman Missal's three formulas.

The celebrant kisses the altar as a farewell gesture, just as he greeted that same holy table representing

Christ when he first entered the sanctuary.

The Liturgy should flow over into our lives afterwards. "To love and serve the Lord" certainly means to love and serve Christ in our neighbor.

The celebrant can make a fine start in that direction by standing at the main entrance of the church after Mass and greeting his people as they file out.

A coffee, cookie and conversation hour in an adjoining church or school hall also helps to link

Sunday worship with the congregation's personal worlds.

FINALLY, in what I predict will become standard practice throughout the United States within a decade, designated lay persons, after Mass, could carry the Eucharist to those confined at home. Sharing the scriptural readings, homily and parish bulletin with these sick persons, praying by their side, distributing the sacred host to them, and visiting with such often unvisited people surely is a perfect way "to love and serve the Lord."

Prayer of the Faithful

FIFTH SUNDAY OF LENT
March 27, 1977

Celebrant: God holds nothing of the past against us but only seeks our good and happiness. Because of this great love, let us offer him now these prayers and petitions.

LECTOR: The response is: Hear us, O Lord. For the Church of God throughout the world, that Christians may rejoice in the forgiving love of the Father and change their lives during this time of lent, let us pray to the Lord.

People: Hear us, O Lord.

LECTOR: For all ministers and servants in the Church, that they may always represent the compassion and understanding of Christ in the world, let us pray to the Lord.

People: Hear us, O Lord.

LECTOR: For leaders of government, that they may seek the good of their people and not their own self-interest, let us pray to the Lord.

People: Hear us, O Lord.

LECTOR: For our country, that we may solve the problems of our economy and unemployment, let us pray to the Lord.

People: Hear us, O Lord.

LECTOR: For the sick and suffering of our parish, for those near death and those who have already been called from this world by God, that they may find their peace and hope in Jesus' love, let us pray to the Lord.

People: Hear us, O Lord.

Celebrant: In you, Father, we find an answer to all our needs. Remain close to us in Jesus, so that the power of his resurrection may ceaselessly raise up our weakness and failings to new strength and life. We ask this in his name for he is our Lord for ever and ever.

Oración de los Fieles

Celebrante: El Señor nos ama a pesar de nuestras caídas y nos invita a cambiar de vida y a la felicidad eterna. Movidos a gratitud por su amor hacia nosotros nos atrevemos a presentarles nuestras necesidades y las de toda la Iglesia.

LECTOR: La respuesta de hoy será: Señor, enséñanos a perdonar.

LECTOR: Por la Iglesia universal, para que los cristianos sepan descubrir el amor del Padre y obtengan de El, durante esta cuaresma, un cambio de corazón, oremos.

Pueblo: Señor, enséñanos a perdonar.

LECTOR: Por todos los que ejercen algún ministerio en la Iglesia, para que sean testimonio ante el mundo del amor y la comprensión de Cristo, oremos.

Pueblo: Señor, enséñanos a perdonar.

LECTOR: Por los dirigentes de las naciones, para que busquen el bien de los pueblos y no sus propios intereses, oremos.

Pueblo: Señor, enséñanos a perdonar.

LECTOR: Por esta nación americana, para que logre resolver los problemas de la economía y el desempleo, oremos.

Pueblo: Señor, enséñanos a perdonar.

LECTOR: Por los enfermos y todos los que sufren en nuestra comunidad parroquial, por los que fallecieron o se encuentran en peligro de muerte, para que encuentren consuelo en el amor y compasión de Jesús, oremos.

Pueblo: Señor, enséñanos a perdonar.

Celebrante: Padre, en ti encontramos respuesta a nuestra búsqueda. Permanece junto a nosotros en tu hijo Jesús para que el poder de su Resurrección nos levante de nuestra debilidad, y nos fortalezca en la tarea de cada día. Te lo pedimos por el mismo Jesús, tu hijo y hermano nuestro, Amén.

Discussion

1. What is the right view of religious belief? Discuss.
2. Discuss Jesus' statement: "one must become again as a little child to enter the kingdom of heaven."
3. What does real religious belief mean?
4. Discuss this statement: "In the life of unbelief there is no pie in the sky—or pie on earth."
5. What did Jesus promise?
6. Discuss the reasons why the biblical authors had such a different way of expression and thought from our own.
7. What central truth stands out sharply in Scripture?
8. Read Chapter 30, verses 15 through 20 in the Book of Deuteronomy. Discuss what this passage says.
9. Discuss this statement: "It was for liberty that Christ freed us. So stand firm, and do not take on yourselves the yoke of slavery a second time" (Gal. 5, 1).
10. Discuss what the word "freedom" means to you.
11. How important is self fulfillment? What does self fulfillment mean to you? Discuss.

Life in Music



**Don't
give up
on us**

Don't give up on us Baby
Don't make them all seem right
The future isn't just one night
It's written in the moonlight
Painted on the stars, we can't change ours.

Don't give up on us baby
We're still worth one more try
I know it would've at last gone by
Just for a rainy evening
When maybe stars are few
Don't give up on us, I know
We can still come through.

I really lost my head last night
You've got a right to
stop believing
There's still a little love
left even so.

Don't give up on us baby

Lord knows, we've come this far
Can't we stay the way we are
The angel and the dreamer who
sometimes plays the fool
Don't give up on us, I know
We can still come through.

It's written in the moonlight
Painted on the stars,
we can't change ours.

Don't give up on us Baby
We're still worth one more try
I know it would've at last gone by
Just for a rainy evening
When maybe stars are few
Don't give up on us, I know
We can still come through.

(p) 1976 Private Stock Records, LTD.

Written by: Tony Macaulay

Performed by: David Soul

By THE DAMEANS

This theme fits many themes of song today. The lover who has "lost his head" seeks forgiveness and one more chance. One interesting note is that it is sung by David Soul of the TV series Starsky and Hutch. Other than that, the song has little to offer other than a pleasant sound and a nice instrumental background.

In simply looking at the words, one doesn't know exactly what is behind the relationship. It seems the relationship has been going on for a while "we've come this far," and that he feels there is something left for the future "there's still a little love left." He does remind her that the "future isn't just for one night." This last line is probably the best one in the song, but not knowing the people in the song, it is difficult to capture the full impact of the words. Some people love as if all is wrapped up in a one-night affair. Others use a line like this to keep stringing a person on and on.

In this relationship of the "angel and the dreamer," there just might be enough love left to give it "one more try." If so, then the story can be a beautiful one of two persons working through their differences to get to a love more deeply tried and rooted. Often today, we see people bail out of a marriage or love as soon as the water gets to their ankles. They really don't give it a chance to grow through the problems and difficulties. In the above song, the key to their future might be in the song title—"Don't Give Up on Us."

However, there is also the realistic case of people who have stuck with a relationship, trying again and again. There is always the hope that the person will change and there will be fewer times when he will "lose his head," or "play the fool," or that there will be

fewer lonely nights. The person struggling with faults and limitations is given many chances. With such an individual, there is usually little question of sincerity. The alcoholic is sincere in asking for one more chance. The unfaithful partner just knows that one more chance will help him or her to change. The person with the violent temper is remorse when, after having cooled down, he must look into the hurt and bruised eyes of a loved one. The loud mouth, obnoxious person sometimes does offer sorrow after having put down and embarrassed a date at a party.

Going beyond those sincere feelings, however, is the person therefore give free reign to keep up this behavior, leaving in his wake a string of broken, disheartened, and drained lovers? How many chances should be given?

It is difficult to know when to let go, not to give it "one more try." It is difficult to decide what type of action will best help a person mature and wake up to what is happening to himself as well as others. Sternness? Compassion? Forgiveness? A jolt to reality? Giving up on the person? Whichever approach is used, it should be done with the love and hope that the person will grow and find the peace that is presently out of reach.

Christ often forgave and urges us to offer the same "seven times 70 times." Yet Christ has stern and uncompromising with the Pharisees and the people blinded to reality. Whichever the action, the song does offer the final hope of "not giving up," of growing toward a lasting happiness. This can be done possibly with one more try or...?

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

The ERA two views

(Continued from Page 11)

past. However, this will not hold true if the ERA is ratified.

Q. Will the ERA really make much difference either way?

A. The ERA would make a very large difference. We must first question who is going to benefit from the Equal Rights Amendment. It's not the men. It's certainly not the family. And it won't do for women what has already been done by previous legislation.

For instance, the Equal Pay Act of 1963, amended, and the Higher Education Act of 1972. The Equal Opportunity Act of 1972, the Minimum Wage Act of 1974. A recent survey showed that the Equal Pay Act is working. More than \$130 million has been found due to over 225,000 employees. And over 1,000 labor department suits have been filed. Even with the ERA women would still have to go through the same motions and bring suits to enforce their rights in employment opportunity and pay areas.

Further, is denying a homosexual the right to teach in public schools the same as denying his right on account of sex? At the 1975 hearing in Texas on the ERA five constitutional lawyers testified in favor of the ERA. Four of them

openly admitted that the ERA would legalize homosexual marriage. Florida statutes state marriage is presently defined as "Status in relation of man and women who have been legally united as man and wife." ERA references to gender must be made neutral. Hence it would be a "relation of person to person and united as spouse to spouse and undoubtedly it would clear the way for homosexual marriages and the inevitable adoption by these said persons.

It must be stressed and this has not been made publicly known, that the last amendment takes precedence above anything that comes before it that conflicts with that particular amendment.

The First Amendment guarantees our right to religious freedom among other things. This would certainly conflict with equality principles of the ERA in those churches and synagogues which permit only men to be ordained. The churches themselves would have to justify that discriminatory practice. We must stress further that the Pope, in a recent article, stated that the sacred Congregation for the doctrine of the Faith, with the approval of the Pope, clearly defined the teaching of the Church and has said no to the ordination of women.

Who then will make the decision, the Vatican or the Supreme Court?

(Continued from Page 11)

permitted homosexual marriages. Although abortion is often linked to ERA abortion is not an ERA issue. The Supreme Court made the abortion ruling in 1973. The ERA has not yet been ratified as a constitutional amendment in 1977. The Church's efforts to rescind the abortion ruling and protect the rights of the unborn might receive more active and broad support from men and women alike, if the Church's concern for the full range of human rights and equality of human life from conception to death was more positive and more evident.

Positively speaking, the ERA would (1) give constitutional sanction to the principle ignored in most family law that the homemaker's role in marriage has economic value that entitles one to full partnership under the law, (2) It would ensure that families of women workers would receive the same benefits as families of men workers under the Social Security laws, pension plans run by the government at any level, and workmen's compensation laws, (3) It would ensure that married women can engage in business as freely as married men and that they can dispose of separate or community property on the same basis as married men.

Q. Phyllis Schlafly, nationally known ERA opponent, says in her Phyllis Schlafly Report: "Of all the classes of people who ever lived, the American Woman is the most privileged, we have the most rights and rewards, and the fewest duties..." (The quote continues about a man buying his wife a diamond ring, home, finery, and insurance and asks "Why should we lower ourselves to equal rights...?") What is your comment?

A. I believe that Mrs. Schlafly is referring to a rather limited class of American women, the predominately white, married, uppermiddle-class. Recent statistics indicate the

reality of this. Fifty per cent of all families achieving median income do so because both husband and wife work. Thirty-nine per cent of all black families are headed by women. Thirty-two per cent of all Puerto Rican families are headed by women. Only forty per cent of wage earners in this country make enough money to be the sole support of a family.

Those figures and the following are from the Department of Labor. The percentage of workers in the United States age 16 and over as of 1975 are as follows: White men 91.8 per cent; minority men 91.5 per cent; white women 74.9 per cent; minority women 81.7 per cent. Weekly earnings for full time workers age 14 and over as of 1974 were as follows: White men, \$209 a week; minority men \$160 a week; white women \$125 a week; minority women \$117 a week. These were median earnings.

Hopefully the segment of Catholics who enjoy the privileges of life like Mrs. Schlafly should concentrate their efforts to extend the rights of the less fortunate of our society.

Q. Will the ERA really make much difference either way?

A. Yes I believe it will make a difference. The ERA will ensure the American premise of equality to all American citizens. Specifically it is needed:

(1) To enshrine in the Constitution the moral value judgment that sex discrimination is wrong.

(2) To ensure that all states and the federal government will revise their laws and official practices to end discrimination based on sex.

(3) to ensure that such laws are never again enacted by government, including labor laws restricting women's job opportunities.

Furthermore, although we already have the 5th and 14th Amendment, to ensure the rights of all citizens, court rulings that set precedent indicate the these laws were not drafted with women in mind.

With the passage of ERA the burden of proof in a sex discrimination case would shift from the plaintiff to the state to prove why discrimination is necessary.

Pope Calls Easter a 'spring of hope'

VATICAN CITY—(NC)—Pope Paul VI told a crowd in St. Peter's Square that Easter is a school of moral courage and a spring of hope in the face of the tragedies and problems of our times.

"The sorrows of this hour," the Pope said, "which manifest the renewed weakness of the human world, cause great suffering. But we should not fear or despair."

The Pope alluded to the death of 44 Italian airmen in a recent plane-crash, to the earthquake in Rumania, to the political turmoil and lack of peace in Africa, Lebanon, the Far East, Northern Ireland and Rome itself.

"Is this the road of brotherhood and peace that we have proclaimed and urged?" he asked.

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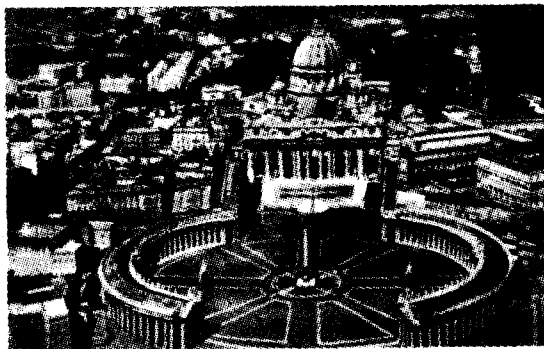
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The famous Muppet characters from "Sesame Street" are back again this year. Cookie Monster, Big Bird and all of their friends return to the ice in the new comedy number when Holiday On Ice, benefiting Boystown, comes to Miami Beach Convention Hall on April 5.

'Holiday on Ice' set for Boystown Show

"A Return to Romance" is the theme for the 32nd presentation of Holiday on Ice whose opening performance on Tuesday, April 5 will benefit Boystown of Florida.

The show which attracts thousands to the Miami Beach Convention Hall will open with a "Spectacle of Light" depicting the romantic era of the stately side-wheel steamboats and the heartland of America and featuring such hit tunes as "Here Comes the Showboat" and "Country Roads."

Starring are Dianne deLeeuw, European and World Champion and silver medalist in the 1976 winter Olympics;

Jill Shipstad, daughter of a famous ice show founder; Jimmy Crockett, world's professional skating titleholder; Patrick McKilligan, and Karel Latham.

All the characters from the television series, "Sesame Street" will be on the ice to delight the children and comedy routines include show veterans Gigi Percelly and Steve Pedley as "Biddy and Baddy"; and Hans Leiter.

Tickets range in price from \$4.50 to \$6.50 and reservations may be made by calling Boystown directly at 235-9251.

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It's a Date

Dade County

MIAMI COUNCIL KC will observe its 63rd anniversary with a dinner dance at 6:30 p.m., Saturday, April 2, at the Council hall, 5670 NW Seventh St. For tickets call 266-1041 or 759-8909 before March 29.

ST. JOSEPH Women's Club, Surfside, will sponsor a bazaar and boutique on March 26 and 27.

LEGION OF MARY Miami Regia, will sponsor a mini Peregrination Pro-Christo in St. Raymond parish on March 26 and 27. Legionaries will visit homes in the area after the 8 a.m. Mass on Saturday and after the 9:30 a.m. Mass on Sunday.

MIAMI BEACH KC meets at 8 p.m., Monday, March 28 in St. Patrick's Council Hall. All members are urged to attend.

CORPUS CHRISTI community of Lay Carmelites meets at 2 p.m., Saturday, April 1, at Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St., N. Miami.

ST. LOUIS Woman's Club will sponsor an arts and crafts sale beginning at 9 a.m. and continuing until 4 p.m. on Sunday, March 27. The sale is open to the public and anyone wishing to exhibit may secure a space of 200 square feet.

Registration begins the morning of the sale at 8 a.m. For further information call Mrs. Gladys Coley at 238-5776.

BLUE ARMY members will meet March 28 at Our Lady of Perpetual Help Church following 7:30 p.m. Mass in the church.

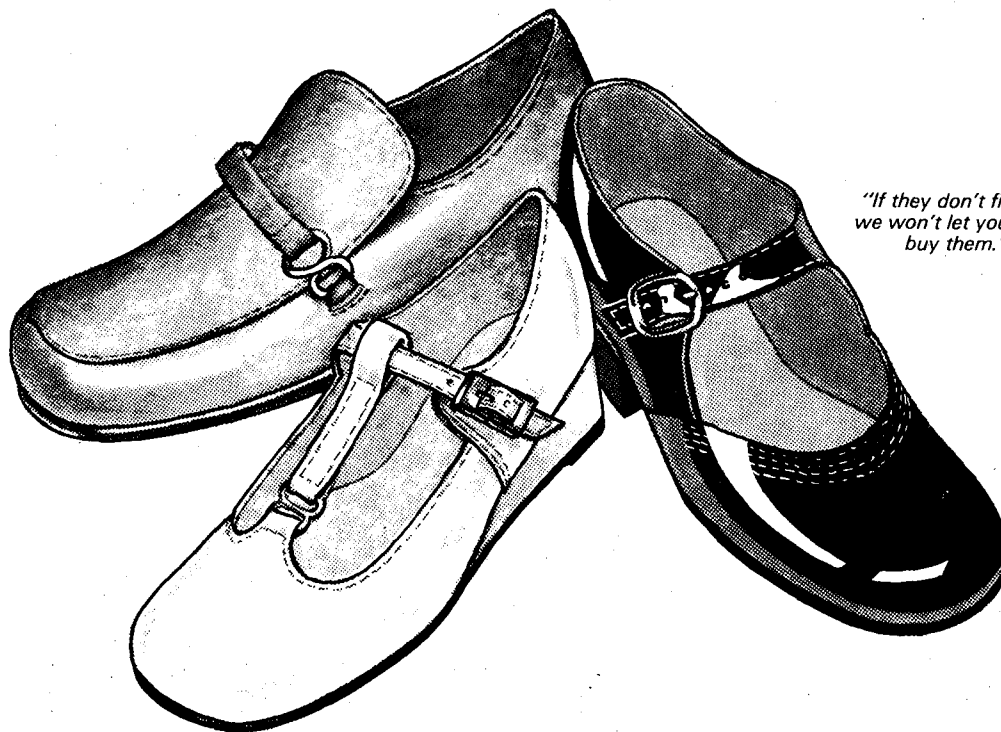
ST. JOSEPH Friendship Club, Surfside, will sponsor a "Day at the Races" on Tuesday, March 29 at Hialeah Race Course. Buses will leave the parish parking lot, 86th and Byron, at 11 a.m. For Reservations call Mrs. Andrew Connors.

VISITATION parish is having a carnival on the grounds, NE 191 St. and Miami Ave. Activities begin at 6 p.m. today (Friday), and continue in the afternoons and evenings on Saturday and Sunday. Rides, refreshments, and entertainment are included.

Palm Beach County

SACRED HEART Ladies Guild, Lake Worth, will sponsor a "Madhatters" silver anniversary luncheon and fashion show in Saturday, April 2 at noon in the Hotel Breakers, Palm Beach. For reservations call 582-7798.

ST. JOHN FISHER parish will sponsor a fiesta on Sunday, March
 Continued on Page 19



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N. Bro. Recollection

MARGATE—A Day of Recollection under the auspices of the North Broward Deanery of the Miami ACCW begins at 9:30 a.m., Thursday, March 31 at St. Vincent parish center, 628 NW 18 St.

"Is the Holy Spirit Renewing the Catholic Church" will be discussed by a panel headed by Father Michael Hourigan, pastor, St. Bernard Church, Sunrise; and Father Val Gaudet of Canada. Also participating will be Jacki Tucci and Eliot and Tinker McCauley.

Mass will be celebrated at 11:30 a.m. and a luncheon period will follow. Participants are asked to bring lunches and coffee and cake will be served.

A film of the Charismatic Conference in Rome will be shown at 1 p.m. followed by discussion. The program will end at 2 p.m.

\$250 Scholarship

A \$250 scholarship will be awarded this Spring by the Catholic Teachers Guild to a graduating high school senior who intends to enter the teaching profession.

Criteria which will be used in determining the recipient includes evidence of Catholic leadership, current transcript including test scores, financial need, recommendation of principal and a teacher or counselor. In the case of a public school student proof of registration and participation in a CCD class will also be required.

Applications are available in Catholic high schools and at rectories for public school students.

Migrant aid totaled

WEST PALM BEACH—In a final report meeting on services to agricultural farm workers affected by late January's freeze, members of St. Vincent de Paul Society announced they had distributed food, clothing and money among the migrant workers.

Five truck loads of blankets, clothing and food were sent to Our Lady Queen of Peace Mission in Delray Beach, the Vincentians said, and a donation of \$400 was presented to Msgr. John McMahon representing collections from various Vincentian Conferences. The Palm Beach Particular Council also donated \$236 specifically for blankets when notified that they were urgently needed.

Marian at races

"A Day at the Races" will be sponsored by Marian Center Auxiliary on Thursday, March 31 at Hialeah Race Course.

Luncheon will be served from 11:30 a.m. to 1 p.m. in the clubhouse dining room. Donations for tickets also include seating in the clubhouse and a complimentary program.

All donations are tax deductible and benefit Marian Center.

For additional information and reservations call 895-2243.

Day of reflection

KENDALL—An evening and a day of reflection have been scheduled next week at the Dominican Retreat House, 7275 SW 124 St.

Father John O'Hara will conduct the evening of reflection beginning at 7:30 p.m. and continuing until 10:30 p.m. on Tuesday, March 29. Reflections on the Sacrament of Penance will highlight the session.

On Wednesday, March 30, Father William Hennessey will conduct a day of reflection from 9:15 a.m. to 2 p.m. "If you make my word your home, you will indeed be my disciples..." is the theme.

For complete information and reservations call Sister Elizabeth Ann, O.P. at 238-2711.

Kidney unit blessed

WEST PALM BEACH—The new \$500,000 Kidney Dialysis Center at St. Mary Hospital was blessed last Saturday by Msgr. Bernard McGrehan, V.F., pastor, St. Edward parish, Palm Beach.

The center, donated by Mr. and Mrs. Arnold Schwartz of Palm Beach and New York, provides 15 dialysis treatment stations for those suffering from chronic kidney failure. According to Dr. Roy J. Cacciaguida, chief of the Dept. of Hemodialysis, the new structure will be available, for the most part, for out-patients.

It's a Date

Continued from Page 18
27, between 1 and 5 p.m. at the parish hall, 4301 N. Shore Dr., West Palm Beach. Included will be an auction, white elephant booth, handicraft items, plants, and home baked breads and cakes. Refreshments will also be available as well as games for the children.

HOLY SPIRIT Friendship Club, Lantana, will sponsor a "Day at the Races" at Hialeah Race Course on Wednesday, April 6. For information and reservations call Frances Ambrose.

ST. FRANCIS OF ASSISI parish, Riviera Beach, will sponsor a silver anniversary dance, commemorating opening of the parochial school, on Saturday, March 26 in the Father Borg Memorial Hall.

All alumni, parishioners, and visitors are urged to attend. Music by The Mystics.

Broward County

ST. BERNADETTE Golden Years Club, Hollywood, meets for noon Mass on Friday, April 1. Cake, coffee and a business meeting at 1 p.m. follow. The senior citizens meet every first Friday.

ST. STEPHEN Council of Women, Hollywood, will sponsor a Day of Recollection at 2:30 p.m., Sunday, April 3 in the church. All those interested are invited to participate, Mass will be celebrated after the sessions. Refreshments will be served in the social hall.

ST. DAVID parish, Davie, will sponsor a carnival, March 31, April 1, April 2, and April 3 on the grounds at University Dr. just north of Orange Dr. in Davie. Rides, games and refreshments will be featured.

ST. BARTHOLOMEW parish will sponsor a pancake breakfast and bake sale on Sunday, April 3 to support the CCD program. Breakfast will be served from 9 a.m. to noon.

ST. SEBASTIAN Council of Women will observe a Corporate Communion during the 8 a.m. Mass

on Friday, April 1. Breakfast will follow in the parish hall. New officers will be elected at the business meeting.

CDA members of Court Infant of Prague, will sponsor a rummage sale today (Friday) and Saturday at the W. Hollywood Civic League Bldg., 805 Glen Parkway.

ST. HELEN Women's Guild, Fort Lauderdale, will sponsor a spaghetti dinner on Sunday, March 27 between 3 and 7 p.m. in the parish hall, 3340 W. Oakland Park Blvd.

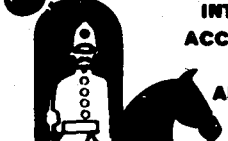
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'Tycoon' is a strange movie

They've finally made a movie out of Scott Fitzgerald's "Last Tycoon," which some have felt all along was the best novel about Hollywood. The timing could've been better: it sometimes seems as if 90 percent of all the films ever made about the movie business have been unleashed on us in the last two years.

In that context ("Day of the Locust" to "Nickelodeon"), "Tycoon" doesn't seem bad. It's a classy production, as one might expect from Sam Spiegel. Directing is the almost legendary Elia Kazan, the script is by the estimable playwright and director Harold Pinter, and the cast (DeNiro, Mitchum, Nicholson, Moreau) is strictly of stars and former stars, except for the two young female leads, who can at least qualify as fresh faces.

But "Tycoon" is a strange movie. As everybody knows, the novel was only half-finished when Fitzgerald died in 1940. He left notes about his plans and intentions, but Spiegel and Pinter decided to end it just about where he did.

Another oddity is the Kazan-Pinter combination. Kazan is noted for high-emotion, gutsy drama ("Waterfront" and "Streetcar" are the Kazan classics). Pinter, perversely, is known as the master of the sub-text. That's one way of saying the drama is submerged, understated. It's not what people do and say that counts, but what they think, and they're usually trying to hide what they think.

"Tycoon" comes out more as a Pinter movie than a Kazan movie, which doesn't mean it's dull—let's say it's oblique. If you want to be touched by it, it's better to have read the novel first. One wonders: would Monroe Stahr have made this picture?

Stahr, of course, is the tycoon of the title, an intense mid-thirtyish "boy wonder" studio chief of the pre-war period (he was apparently modeled after MGM's Thalberg) who loved movies and had the knack of making them right—a little schlock, a little quality, a lot of entertainment. He's personally involved with every decision and everybody on the lot, from temperamental actresses and writers to corporate lawyers and stagehands. Fitzgerald obviously thinks of him as a great man, though his time is over. He's caught in the squeeze between the greedy moneymen and the burgeoning Communist-dominated craft unions.

This inside-Show Biz story is interesting enough (though somewhat fuzzy in the film version). But more potentially fascinating is Stahr's mysterious, obsessive, Gatsby-like love for Kathleen, a young outsider from Ireland. She attracts him first because she resembles his dead wife, and it's entirely physical, but terribly romantic, including candlelight rendezvous at his

half-finished beach house. The affair is pathetically doomed because she's already committed to another man before she meets him.

Apparently, Stahr's business and personal problems were to become eventually intertwined before his tragic death and a climactic funeral—



by
James
Arnold

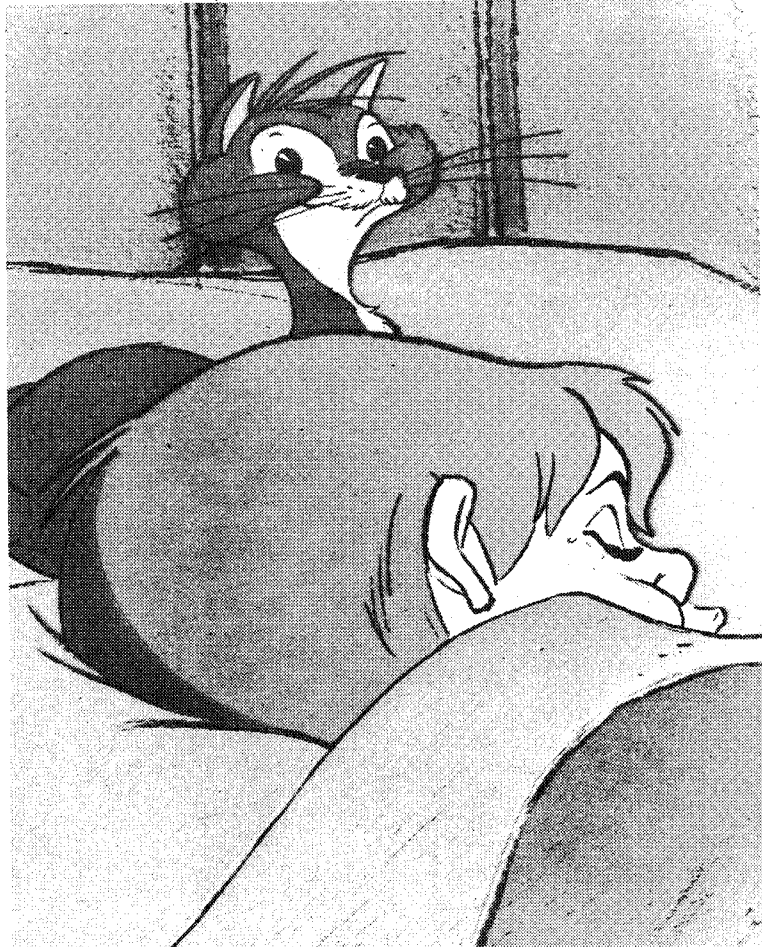
but the aborted story never gets that far. Pinter makes a game but frustrating attempt to end things by having Stahr look at the camera and ask, "What happens? I don't know...I was just making pictures."

The film is a classic case of a weak adaptation of a good novel. Kazan and Pinter never tell us half as much as Fitzgerald does: especially victimized is Cecilia, the college-

age daughter of Stahr's chief narrative rival. She actually narrates the novel, a cool, bright and lovely presence. In the film she isn't much more than a pretty kid with a pouting crush on Stahr.

In spite of everything, there are good scenes, most of them right out of the novel, e.g., Stahr's description of the magic of screenwriting to an overbearing English novelist who can't get the hang of it. Gene Callahan's production design is gorgeous. Robert DeNiro captures the brilliant surface of Stahr; newcomers Ingrid Boulting (as Kathleen) and Theresa Russell (as Cecilia) make photogenic impressions; Robert Mitchum is smoothly nasty as the exec who cares only about the bottom line; and Jeanne Moreau and Tony Curtis provide interesting cameos as aging, neurotic movie stars.

The love scenes, incidentally, are mildly steamy. The film was originally rated R but won its borderline PG on appeal. It's a low-key movie for Fitzgerald-smitten adults. (A-4, PG)



Rikki-Tikki-Tavi, a mongoose, is content to share a bed with his benefactor, Jerry, in the animated special, "Rikki-Tikki-Tavi," to be rebroadcast Monday, April 4 (8:30-9 p.m.) on WTVJ, Channel 4.



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Film Ratings: National Catholic Office for Motion Pictures

- At the Earth's Core (A-2)
- Aaron Loves Angela (B)
- A Boy and His Dog (A-3)
- Alpha Beta (A-3)
- Alex and Gypsy (A-2)
- America at Movies (A-3)
- A Place of Pleasure (A-4)
- At Long Last Love (A-3)
- Battle Command (A-3)
- Bawdy Adventures of Tom Jones (R)
- Best Friends (B)
- Big Bus (A-3)
- Bingo Long Traveling All Stars and Motor Kings (A-3)
- Black Mama (A-3)
- Bound for Glory (A-3)
- Burnt Offerings (A-3)
- Bobbie and Outlaw (B)
- Breaking Point (B)
- Buffalo Bill and the Indians or Sitting Bull's History Lesson (A-3)
- Cassandra Crossing (A-3)
- Challenge to be Free (A-1)
- Carrie (C)
- Clockmaker (A-2)
- Confrontation (A-3)
- Countdown at Kusini (A-3)
- Cousin, Cousine (B)
- Crime and Passion (B)
- Daydreamer (A-3)
- Death Collector (B)
- Deep Red (C)
- Drum (C)
- Dirty Hands (B)
- Dream City (B)
- Distance (A-3)
- Distant Thunder (A-2)
- Don't open the window (B)
- Day That Shook World (A-4)
- Dragonfly (A-3)
- Drive-In (A-3)
- Duchess and the Dirtwater Fox (B)
- Eat My Dust (A-3)
- Edvard Munch (A-2)
- Embryo (B)
- End of the Game (A-3)
- From Noon Till Three (B)
- Futureworld (A-3)
- Face to Face (A-3)
- Family Plot (A-3)
- Food of the Gods (B)
- Freaky Friday (A-1)
- French Provincial (A-3)
- From Beyond the Grave (A-3)
- Gable and Lombard (B)
- Give 'Em Hell, Harry (A-2)
- Great Scout and Cathouse Thursday (B)
- Get Charlie Tully (B)
- Gator (A-3)
- Guernica (C)
- Gumball Rally (B)
- Gus (A-1)
- Harry and Walter Go to N.Y. (A-3)
- Hell (B)
- How Funny Can Sex Be (B)
- Hindenburg (A-2)
- House of Exorcism (C)
- Huckleberry Finn (A-1)
- Human Factor (B)
- Harlan Co. USA (A-2)
- Idi Amin Dada (A-2)
- Inserts (C)
- I Will, I Will...For Now (B)
- Incredible Sarah (A-2)
- Jack and the Beanstalk (A-1)
- Jackson County Jail (A-4)
- Jonah Who Will be in the Year 2000 (A-4)
- Jewish Gauchos (A-2)
- Keetje Tippel (C)
- Killer Elite (A-3)
- Killer Force (C)
- Killing of a Chinese Bookie (B)
- Kings of Road (A-4)
- Lucky Lady (B)
- Late Show (A-3)
- Lemagnifique (A-3)
- Last Tycoon (A-4)
- Lifeguard (A-3)
- Lipstick (C)
- Let's Talk About Men (A-3)
- Logan's Run (A-3)
- Lollipop (A-1)
- Lost Honor of Katharina Blum (A-3)
- Les Galettes de Pont Aven (C)
- Loves and Times of Scaramouche (B)
- Marathon Man (B)
- Marquis of O (A-2)
- Matter of Time (A-3)
- Memory of Justice (A-4)
- Monkey Hustle (A-3)
- Male of Century (A-3)
- Maitresse (C)
- Man Who Fell to Earth (B)
- Man Who Skied Down Everest (A-1)
- Midway (A-2)
- My Friends (B)
- Missouri Break (B)
- Mohammed, Messenger of God (A-2)
- Mother, Jugs, and Speed (B)
- Murder By Death (A-3)
- Mad Dog (B)
- Network (B)
- Next Stop, Greenwich Village (A-4)
- Night Caller (B)
- Next Man (B)
- Night of Counting the Years (A-2)
- 92 In the Shade (B)
- No Way Out (C)
- Old to Billy Joe (A-3)
- Old Dracula (B)
- Old Gun (A-3)
- Omen (B)
- One Flew Over the Cuckoo's Nest (A-4)
- Obsession (A-3)
- Outlaw Josey Wales (B)
- Paper Tiger (A-2)
- People of the Wind (A-1)
- Pipe Dreams (A-3)
- Providence (B)
- Pumping Iron (A-3)
- Reincarnation of Peter Proud (C)
- Return of the Tall Blond Man With One Black Shoe (A-3)
- Ride a Wild Pony (A-1)
- Robin and Marian (A-3)
- Return of Man Called Horse (A-3)
- Ritz (B)
- Rocky (A-3)
- Small Change (A-2)
- Story of Sin (C)
- Sex With Smile (C)
- Street People (B)
- Spirit of Beehive (A-2)
- Sailor who Fell from Grace with the Sea (C)
- Scorchy (C)
- Serail (B)
- Seven Per Cent Solution (A-3)
- Shout at Devil (A-3)
- Salut L'Artiste (A-4)
- Savage Sisters (C)
- Silver Streak (A-3)
- Silent Movie (A-3)
- Sky Riders (A-2)
- Sleeper (A-3)
- Small Town in Texas (B)
- Smile Orange (B)
- Slipper and Rose (A-1)
- Spasmo (C)
- Sentinel (C)
- Summertime (A-3)
- Sunday In Country (B)
- Swashbuckler (A-3)
- St. Ives (A-3)
- Shadow of the Hawk (A-2)
- Shoot (A-3)
- Shootist (A-3)
- Special Delivery (A-3)
- Squirm (B)
- Survive (A-3)
- Two Minute Warning (B)
- Thieves (A-3)
- That'll Be the Day (A-3)
- They Call Her One-Eye (C)
- They Came From Within (C)
- Twilight's Last Gleaming (B)
- TNT Jackson (B)
- Together Brothers (A-3)
- Tommy (A-4)
- Treasure of Matecumbe (A-1)
- Touch and Go (A-3)
- Tunnelvision (C)
- Undercovers Hero (B)
- Unholy Rollers (C)
- Up The Sandbox (A-4)
- Veronique (A-3)
- Vincent, Francois, Paul and the Others (A-3)
- Virility (C)
- Voyage of Damned (A-3)
- W.C. Fields and Me (B)
- Wonderful Crook (A-3)
- White Line Fever (A-3)
- Wilby Conspiracy (B)
- Wild Party (C)
- Won Ton Ton, Dog That Saved Hollywood (B)
- Xala (A-3)
- Yazuka, The (A-3)
- Zig Zag (B)

KEY TO RATINGS

- A1—Morally Unobjectionable for General and Adolescent
- A2—Morally Unobjectionable for Adults and Adolescents
- A3—Morally Unobjectionable for Adults
- A4—Morally Unobjectionable for Adults With Reservations
- B—Morally Objectionable in Part for All
- C—Condemned



Emmett Kelly Jr., Circus will be the gala Easter Show at the Sunrise Musical Theatre April 5-7. There will be two shows daily, 11 a.m., and 2 p.m. Clowns,

like Emmett Kelly Jr., above, along with performing animals, acrobats and music make this a favorite family show. For ticket information call 741-8600.

Simon's 'California Suite' is certainly Florida Sweet

By J. HERBERT BLAIS
Drama Critic

Playwright Neil Simon, whom Brendan Gill of "The New Yorker" magazine called, "master of the sharp New York-Jewish one-liner," is now master of the California chauvinist's multi-ethnic rebuttal.

In his "California Suite," closing in Miami Beach this weekend and opening on Monday for three weeks at Fort Lauderdale's Parker Playhouse, Broadway's crown prince of laughter has closely knit another million-dollar dramatic success out of his screenwriting years in Los Angeles.

In the four playlets making up the two hilarious acts that are laid in one suite of the venerable Beverly Hills Hotel, Simon gives us excellent vintage variety that mixes inside jokes about the California scene with inside jokes about the New York scene with broad jokes and swift zingers about the human scene universally.

"He quit his analyst. He went sane."

Perhaps because Neil Simon's characters seldom chat amiably, uttering pleasantries, but zip at each other inimitable gems of comedy every second they're on stage, it's difficult to quote him. But every critic since "California Suite" opened in Los Angeles, last year, and New York in June has remembered the first couple

saying,

"This place smells like an overripe cantaloupe," and, "New York isn't Mecca. It just smells like it."

IN SCENE I, Penny Fuller, a magazine editor from New York, and David McCallum, her ex-husband and now a screenwriter, quarrel over custody of their 17-year-old daughter. It's mostly ultra-sophisticated banter between two stand-up comics, with "heart" entering and resolving the dilemma.

In Scene II, Vincent Gardenia, a fat businessman from Philadelphia, has come west for the Bar Mitzvah of his nephew. He awakens to find a pretty, redheaded "surprize" (Raina Barrett) in a permanent stupor from finishing a quart of vodka. His wife (Rosemary Prinz) arrives.

Scene III: A famous British actress has come from London to attend the Oscar ceremonies, herself a nominee. With her is her antique dealer husband, David McCallum, who does an admirable duffer, followed by an admirable British drunk.

Finally, all four stars abandon utterly the intellectually brilliant tempo of the opening scene and do a situation comedy. Two Chicago couples have been on a Los Angeles vacation three weeks together and have un-



NEIL SIMON

derstandably come to loathe one another.

Neil Simon is a profound delineator of human behavior as well as a keen caricaturist, and his imagination is so rich that we seem never able to get enough of him. (Only a Simon play could provoke spontaneous applause for individual lines of comedy.) But "California Suite" should suffice us for at least another year. Enough, already.

Engelbert's coming to Sunrise Theatre

The Sunrise Musical Theatre will feature Engelbert Humperdinck from March 28 through April 3rd. Appearing with Engelbert will be comedian Dick Capri.

The new 3,816-seat theater is located on Commercial Blvd., and N.W. 100th Ave., Sunrise, just west of Fort Lauderdale.

★★★

Ivan Davis, concert pianist and recording artist, will perform in the faculty Artists Series of the UNIVERSITY OF MIAMI School of Music Sunday, March 27, at 4 p.m., in Gusman Concert Hall, main campus. Admission is free.

★★★

P.A.C.E. will present the five member jazz ensemble, Group Therapy, in a free concert at the Barry College Quadrangle Monday, March 28, at 12:15 p.m. That same evening, the Miami Chamber Trio will perform at the Plantation United Methodist Church, 1001 N.W. 70 Ave., Plantation, at 8 p.m.

★★★

DOLPHIN'S Freddie Solomon is looking to acting to

complement his physical prowess on the football field. Solomon, a new member of Ruth Foreman's Actors' Studio Workshop, demonstrates as much mental agility tossing lines about with fellow actors as he does throwing passes and scoring touchdowns.

Lively Arts

at a glance

Guest conductor Jorge Mester will make his debut appearance with the GREATER MIAMI PHILHARMONIC in two performances: Thursday, March 31, at Miami Beach Theater of the Performing Arts, and Friday, April 1, at Dade County Auditorium. Both concerts begin at 8:30 p.m.

Mark Kaplan, 21-year-old violin virtuoso and Levintritt Competition finalist will be the soloist.

Master is music director of the Louisville Orchestra and of the Aspen Festival.

MBTPA new sound system promises Summer season

Undeniably exultant about the success of the new sound system which followed waves of applause during the opening night performance of Neil Simon's "California Suite," producer Zev Bufman has announced definite plans to proceed with negotiations to deliver a solid season of entertaining theatrical fare during the upcoming summer at the Miami Beach Theater of the Performing Arts.

Planning for a Tuesday, July 19, debut, Bufman clearly established his intent in a letter to the Miami Beach City Council which he personally read at this past Wednesday's meeting.

Shooting for six consecutive productions, Bufman declared negotiations are currently in progress to attain as the opener, Lauren Bacall in the musical, "Wonderful Town." Following will be such varied possibilities as Roberta Peters in Franz Lehár's

operetta, "The Merry Widow," Paul Lynde in a comedy, "The Sonny and Cher Show" as the first of his concert attractions, and Shirley Jones in the Rodgers and Hammerstein's perennial crowd-pleaser, "The Sound of Music."

Highly innovative is Bufman's unique plan for his Summer finale which he is currently scheduling as a late August presentation right into Labor Day.

"Nothing could be more exciting than to do a major Broadway musical in Spanish," said Bufman.

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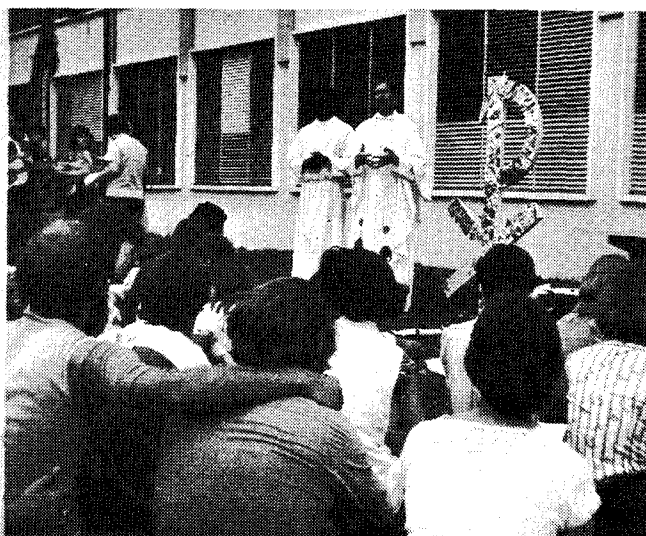


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Msgr. William Dever, assisted by Seminarian Jim Boddie, celebrates Mass for the Search weekend held at Cardinal Newman High School.

Largest group attends Palm Beach Search

WEST PALM BEACH—Fortyseven teenagers and young adults spent the weekend at Cardinal Newman High School here recently and they loved it.

They came from Riviera Beach, Hollywood, Boca Raton, Miami, Fort Lauderdale and from throughout West Palm Beach. They came for a Search

weekend and they constituted the largest group to attend a Search program.

Search for Christian Maturity is the national teen spiritual program adopted by the youth office of the U.S. Catholic Conference. Search is unique because of its youth-to-youth approach to Christianity. The Search is not a retreat, but

an attempt to establish a community in Christ, where Christ lives through young people.

Comments and reactions that Searchers share about the program are many, but all carry a common thread of growth experienced and the fullness of experiencing a caring community:

"Search has helped my growth as a Christian more than any program I've been

involved in."

"Thank you for showing me Jesus Christ. I learned more about him this year than in all my Catholic education."

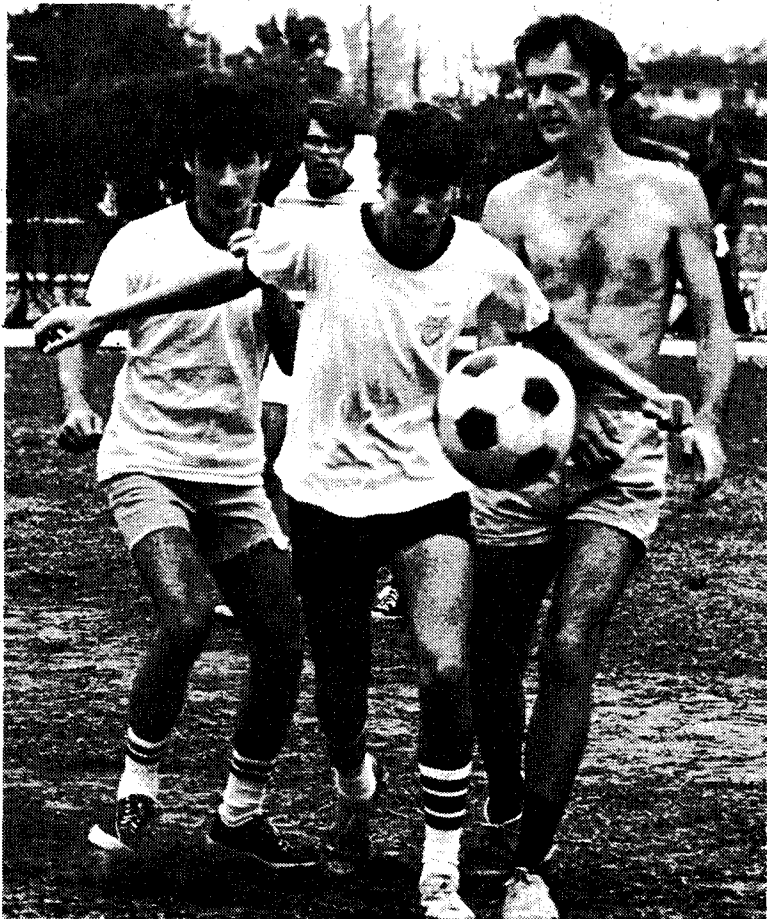
"You people in Search have been the greatest to me and I'll never forget my Search or you."

"Christ is so much more important to me now and closer than ever before."

"Search is not 'what,' it's who—God in people."

It is the committed efforts of teenagers and young adults such as these that have given Search its consistency through the years and the reason it serves today as a tool of Christ's love reaching the youths of the archdiocese.

About six Searchers are held during the year in all parts of the Archdiocese. The next Search will be held April 29-May 1 at Madonna Academy, Hollywood.



IT WAS scheduled as an intra-squad soccer scrimmage with even the rector Msgr. John Nevins taking a squad position but the Archdiocesan College Seminarians turned it into a fast paced competitive game on the grounds of the college campus, between the shirtless and the shirters. (P.S., the rector, romped for one period and decided that umpiring was less strenuous.)

'What was the forbidden fruit?'

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: There is a small argument my mother and I have been having about the story of Adam and Eve. Is it true that the forbidden fruit was sex? She says it is, I say it isn't. What's the story. —KLR

Dear KLR: The story of Adam and Eve and their fall is the story of man separating from God. The story is very symbolic. It is a story about disobedience and seeking of self instead of God. From reading the story in Genesis, however, it is impossible to determine what form this sin took. That is not important. What is important is that sin is a reality and that things haven't been the same since.

I would like to make an observation on your argument. Probably your mother and yourself are reading into the story what you think would be appropriate sins. If your mother, for example, thinks that sins of sex are the worse kind of

all, then it is fitting that this would be the sin of Adam and Eve. Obviously, you don't see it quite the same. The story of Adam and Eve is vague in order to discourage this.

that spark of the Divine in every person. It can be broken when we neglect God by denying him the worship that is his due. Our relationship with God has many aspects and we can separate ourselves from him in many ways.

If we are to learn the lesson of Adam and Eve, we must see that we are capable of sin and it becomes part of us in many forms.

Straight Talk

In the Bible, sin is seen as a breaking of the relationship between God and man. That relationship can be broken when we use another person sexually. It can be broken when we hate another and neglect



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NEW RENEWAL

Black Bishop's installation slated June 6

NEW ORLEANS—(NC)—Bishop Joseph L. Howze, first black bishop appointed in this century to head a U.S. diocese, Bishop Joseph L. Howze will be installed as head of the See of Biloxi, Miss., June 6 in the Cathedral of the Nativity of the Blessed Virgin Mary.

Archbishop Philip M. Hannan of New Orleans, head of the episcopal province which includes Biloxi, will install the new bishop. Archbishop Jean Jadot, apostolic delegate in the United States, will preside at the ceremony.

"The TV show 'Roots' impressed me, but it was nothing new. I've always been interested in my roots and they are depicted in symbols in my coat of arms," said Bishop Joseph L. Howze. "Symbols of my father's family and my mother's family are in my coat of arms."

The show "Roots" helped "everyone be concerned with who they are...and that's very good," the bishop said.

He has been an auxiliary of the Natchez-Jackson, Miss., diocese, from which the Biloxi diocese was created.

Bishop James A. Healey, the son of an Irish father and a black mother, who served as bishop of Portland, Me., from 1875 to 1900, was the first black bishop to head a diocese in the United States.

Speaking by phone from his office in Jackson, Bishop Howze said he expects his appointment to be received "very well," perhaps because of "being in Mississippi for four years...and having traveled on confirmation trips over the entire state."

He said he has been received as "just another bishop coming to confirm."

The bishop said he realized that many persons may see sociological implications in his appointment both nationally, and particularly in Mississippi, once considered a stronghold of racial bigotry. But Bishop Howze went on to say: "It may sound naive, but when I received the announcement of my appointment I hope my reaction was that of any other man who received such an appointment."

"My motto is 'For the Unity of God's People' and I'm going to try to serve everyone."

The bishop praised the area for "the progress it has

made in civil rights...it's not like in the sixties..."

"When you go to places like Philadelphia (Miss.)—where three civil rights workers were killed—you think about things like that, but then you

also think of the progress that has been made..."

"Or when you go to the University of Mississippi, you remember James Meredith and his problems there...But great progress has been made."



Ground was broken recently for a new wing at Jackson Memorial Hospital by Metro Mayor Steve Clarke, center, assisted by left to right, Msgr. Bryan O. Walsh, vice president, Public Health Trust; Catherine Fahringer, PHT member; Emmanuel Papper, dean, U. of M. Medical School; Sue Samuels, PHT member.

Bishop Howze said there are still many predominantly black parishes in his new diocese, but added that "many blacks at this point don't want to tear up their parishes for the sake of integration... They don't want their parish communities destroyed...But then, too, many whites are beginning to come to the predominantly black parishes."

Bishop Howze, 53, is a native of Alabama. He was converted to Catholicism in 1948 and was ordained a priest in 1959 at the age of 35. He was named auxiliary bishop of the Natchez-Jackson diocese, which covered the entire state of Mississippi, in 1972. That

diocese will now be known simply as the diocese of Jackson.

"The less a man believes in the soul—that is to say in his conscious immortality, personal and concrete—the more he will exaggerate the worth of this poor transitory life."—Miguel de Unamuno, "Tragic Sense of Life," 1921.

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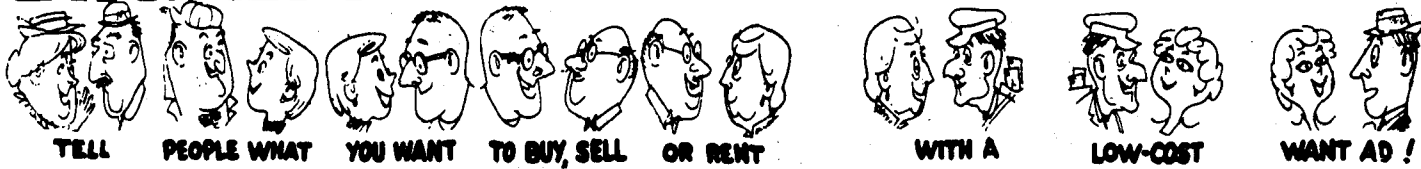


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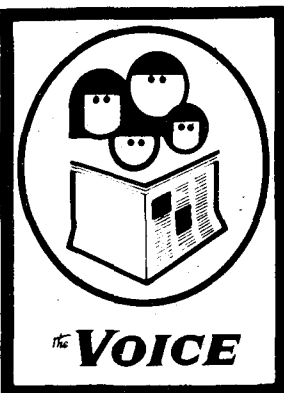
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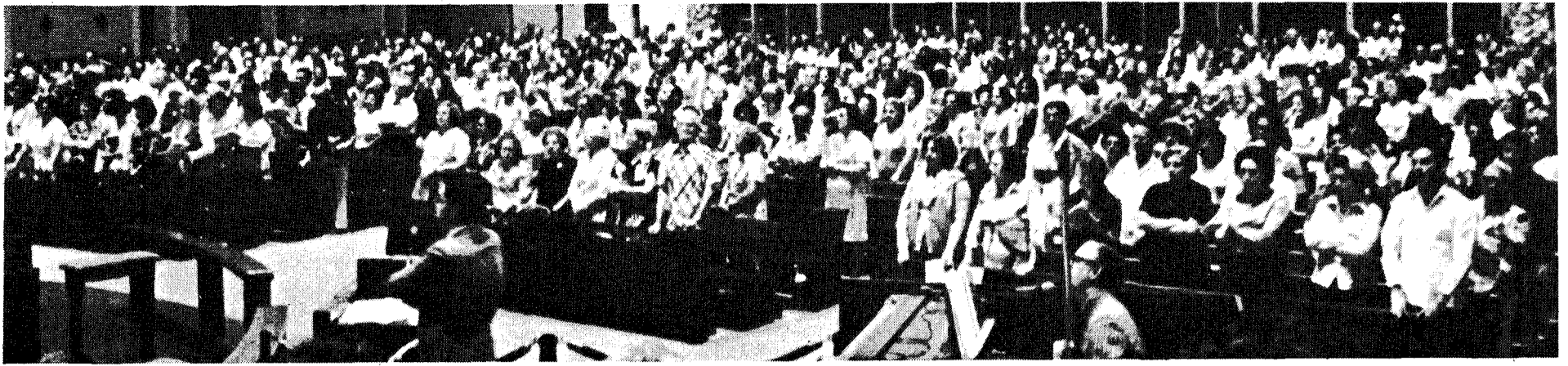
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1,500 hispanos celebraron el perdón

En espíritu de reconciliación, la gente fue acudiendo a la Parroquia de St. Michael el sábado y para las nueve de la noche el templo lucía repleto.

Mas de 1,500 católicos hispanos habían acudido a la cita lanzada por los medios de comunicación, para participar en una celebración comunitaria del Sacramento de la Reconciliación.

Juntos iniciaron la velada penitencial anticipando con sus cantos la realidad que iban a celebrar: "Sí me levantaré, volveré junto a mi Padre", repetían al evocar la parábola -evangélica del Hijo Pródigo.

Desde el micrófono, el comentarista Angel Alvarez recordó a los presentes la motivación de aquel acto penitencial:

"Nos hemos reunido para celebrar la reconciliación y renovar nuestra vida cristiana," dijo.

"No se trata de algo difícil y triste sino de algo fácil, alegre y jubiloso, que debe tener más

relación con nuestro futuro que con nuestro pasado," añadió.

Organizado por los párrocos hispanos de la Archdiócesis y el Equipo Coordinador de Apostolado Seglar, el acto ofreció la oportunidad de una celebración masiva de reconciliación según el nuevo Rito de la Penitencia puesto en vigor en la Archdiócesis el pasado 27 de febrero.

Después de la lectura de la parábola del Hijo Pródigo, el Padre Francisco Villaverde, O.P. hizo algunos comentarios sobre los personajes de la parábola, fijando su atención en la actitud del padre—"siempre esperando la vuelta del hijo, y anticipándose para abrazarle y acogerle."

El Padre Villaverde recordó ante los presentes la institución del Sacramento del perdón y los cambios que la celebración de este Sacramento ha sufrido a lo largo de la historia de la Iglesia. También recordó la renovación litúrgica promovida por el



Concilio Vaticano II para lograr una mejor comprensión de los Sacramentos, por parte de los fieles.

"Con la entrada en vigor de este nuevo Rito de la Reconciliación comprendemos mejor que somos miembros de una comunidad y que nuestro pecado también afecta a la comunidad," dijo.

"Por eso nos reunimos para celebrar juntos el perdón y alegrarnos juntos de nuestra conversión al Padre."

La celebración del pasado sábado incluyó un examen de conciencia comunitario, centrado en tres pasajes evangélicos:

- "Amarás al Señor tu Dios con todo el corazón..."
- "Amaos los unos a los otros como yo os he amado..."
- "Sed perfectos como vuestro Padre Celestial..."

Después del examen de conciencia y una corta explicación sobre las opciones para la celebración del nuevo rito, los doce sacerdotes presentes se repartieron por toda la Iglesia para escuchar las confesiones de los fieles. Estos tuvieron la opción de hacerlo cara a cara con el



sacerdote o de acudir a ellos en el confesionario.

Durante más de una hora el templo mantuvo un ambiente de recogimiento y reflexión personal, mientras los fieles se acercaban a recibir el sacramento.

Al concluir, los sacerdotes rezaron una oración final y concluyeron el rito con un canto de alegría y acción de gracias. Las reacciones al acto fueron todas entusiastas.

Muchos habían acudido a la

Unos 1,500 hispanos, arriba participaron el sábado 19 en una celebración comunitaria del nuevo rito de la penitencia-reconciliación. El acto incluyó explicación del rito y oportunidad para confesión individual— como muestran las fotos.

IGLESIA - LOCAL

En St. Raymond Misión Cuaresmal

• Tendrá lugar en la parroquia de St. Raymond una Misión Cuaresmal a cargo de Mons. Agustín Román, los días 28, 29, 30 y 31 de marzo.

La misión dará comienzo a las 8 p.m. y está abierta al público.

Charlas cuaresma sobre Tierra Santa

• Organizadas por el Movimiento Familiar Cristiano, tendrán lugar en los salones de la parroquia de San Juan Bosco, unas charlas cuaresmales sobre

Tierra Santa los días 28, 30 y 31 de marzo a las 8 p.m. Las charlas estarán a cargo del Padre Enrique San Pedro, S.J. quien proyectará y comentará una serie de vistas fijas sobre la tierra del Señor. Las charlas están abiertas al público.

Retiro para juventud

—Tendrá lugar el domingo 27 en la cafetería de la parroquia de St. Michael un retiro cuaresmal para la juventud. Comenzando a las 10 a.m. el retiro estará a cargo del Padre Thomas Wensky y está abierto a toda la juventud de la Archdiócesis.

"Perdón, Señor, perdón." Casi 1.500 personas, junto a una docena de sacerdotes cantaron la estrofa del himno penitencial en la Iglesia de St. Michael el sábado pasado.

Para muchos fue una experiencia nueva. Para otros fue un retorno a la amistad con Dios después de largos años de separación. Para todos fue una oportunidad de recibir el perdón infinito del hijo pródigo. Emocionante parábola de reconciliación que nos recuerda cuánto nos ama Dios a cada uno de nosotros. ¡Qué gran revelación! Dios el Todopoderoso, creador de cielos y tierras, el Ser Supremo, es ante todo un Padre amoroso y preocupado por sus hijos.

Reconciliación. Larga palabra que más que definirla

siempre es tiempo...

...para vivir el evangelio



Por el Padre José P. Nickse

hay que sentirla. ¿Como se expresa la paz, la alegría, la emoción del abrazo del hijo pródigo y el Padre bueno? La reconciliación se vive.

Hace algunos años estaba muy de moda una canción cuyo tema principal era la reconciliación. Recuerdan la canción "Tie a Yellow Ribbon Around the Old Oak Tree" (Amarra una cinta amarilla en el viejo roble) ¿Conocen la historia detrás de la canción?

La canción se refiere a un hijo pródigo de nuestros tiempos. Sucedió en un pequeño pueblo en este país. Un señor, padre de familia, permaneció en la cárcel por ciertas fechorías. Tal fue su pena que nunca permitió que su familia lo visitara en la cárcel. Al llegar la hora de obtener su libertad, escribió una carta a su mujer. Le dijo que no la culpaba si no quisieran recibirlo de nuevo en el hogar. El pasaría frente a la casa, y si querían que volviera, la

señal sería una cinta amarrada en el viejo árbol del jardín.

¡Cuál sería su sorpresa cuando encontró no una sino cien cintas amarillas amarradas al árbol!

Ese amor sin condiciones, ese perdón total es el que Dios siente por cada uno de nosotros. No nos perdona una, sino cien veces, mil veces, todas las veces que regresemos a la fe. Esa fue la experiencia de muchos en la Vigilia Penitencial de St. Michael en días pasados.

Que durante esta Cuaresma sepamos reconocer los fallos de nuestra vida y abrir nuestros corazones a la gracia salvadora de Dios, nuestro Padre bueno.

La reconciliación es posible, está a tu alcance, sólo necesitas dar el primer paso.

¡Que el Señor siempre les bendiga!

cita sin saber de que se trataba y los sacerdotes todos reconocieron el valor pastoral de actos como este. "Es con celebraciones como esta que iremos apreciando más el don del perdón," dijo Monseñor Agustín Román al concluir el acto.

"En el pasado considerábamos este Sacramento como algo individual, mientras que así iremos comprendiendo el sentido comunitario de nuestros fallos," dijo.

"Celebrando el Sacramento en comunidad, se crea un clima más fácil para reconocernos pecadores," añadió el Padre José Pablo Nickse. "De este modo se puede ofrecer una oportunidad concreta para acercarse al Sacramento. El testimonio de otros es una gran ayuda."

"Si seguimos celebrando actos como este," añadió Monseñor Román, "la gente ira perdiendo el miedo al Sacramento. Poco a poco iremos realmente experimentando la alegría que supone el saberse perdonados."

Algo de esa alegría se leía ya en los rostros de quienes participaron en el acto del sábado.

Eran casi las 11 de la noche cuando los fieles empezaron a desalojar el templo. En los labios llevaban un canto y en el corazón y el rostro, la profunda alegría de haber experimentado el perdón.

A. CANTERO

La igualdad de derechos... Tema debatido

Por ARACELI CANTERO

Se cumplió esta semana el quinto aniversario de la propuesta enmienda 27 a la Constitución de los Estados Unidos sobre igualdad de derechos para la mujer, comunmente identificada por las iniciales de las palabras en inglés, ERA (Equal Rights Amendment.)

Queda claro por las cartas que se han ido recibiendo en nuestra redacción en semanas anteriores —algunas publicadas en la sección en inglés de este periódico— que ERA es un tema controversial y que al debatirlo proponentes y opositores fácilmente cargan las tintas de la emotividad.

Para facilitar un juicio objetivo sobre el tema, ofrecemos un resumen de algunas de las cuestiones implicadas en ERA, según las presentan oponentes y opositores.

Debe quedar claro sin embargo que la Iglesia no ha tomado ninguna posición oficial sobre ERA y que la misma comunidad católica se encuentra dividida

sobre el tema.

Aunque la reunión nacional de miles de católicos en Detroit "UNA LLAMADA A LA ACCION" se pronunció a favor de ERA, no ha habido declaración conjunta por parte de los obispos, algunos de los cuales individualmente se han pronunciado tanto en contra como a favor.

Sirva de aclaración que para lograr que ERA sea parte de la Constitución se necesita la ratificación de 38 estados de la Unión. Hasta el momento son 35 los estados que apoyan ERA. El voto de Carolina del Sur se decide estos días y el de Florida en la primavera. Otros estados tendrán su oportunidad de decidir antes de la fecha límite, 22 de marzo de 1979. De no lograrse los 38 estados para entonces la propuesta ERA quedaría anulada.

En pocas palabras la enmienda afirma que "no se negará igualdad de derechos bajo la ley, en base a diferencia de sexo." Pero aunque pocas palabras — sólo 16— en torno a ellas se ha polarizado toda la nación, y concretamente son unas 110 las



organizaciones que públicamente se han definido sobre la cuestión.

A favor son 93, muchas de ellas organizaciones religiosas como: Mujeres Católicas Pro-ERA, Coalición Nacional de Religiosas Americanas, Asamblea Nacional de Religiosas, Padres y Hermanas—organizaciones de sacerdotes y religiosas hispanas. También la Liga de Mujeres Votantes, el Concilio Nacional de Mujeres Judías y grupos como Zero Crecimiento de Población.

Entre las 17 organizaciones en contra de ERA están: Caballeros de Colón, Concilio Nacional de Mujeres Católicas

(NCCW), el Ku Klux Klan, Partido Comunista, Sociedad John Birch, e Hijas de América.

Otras muchas organizaciones han manifestado opiniones a favor o en contra pero no de modo oficial.

Por cuestión de brevedad resumimos las opiniones opuestas en torno a tres temas relacionados con ERA: el aborto, la familia y la llamada legislación protectora de la mujer.

el aborto...

El grupo nacional pro-vida no se ha pronunciado oficialmente pero muchos de sus miembros opinan que ERA fortalecerá los derechos de la mujer para conseguir el aborto. El Concilio Nacional de Damas Católicas, (NCCW) contra ERA, afirma que el paso de ERA impedirá al Congreso el paso de leyes anti-aborto.

En respuesta, la congresista pro-ERA, Margaret Heckler afirma que el aborto no tiene nada que ver con la igualdad de hombre y mujer.

Otros aclaran que "legislación específicamente relacionada con características físicas de sólo uno de los sexos no quedará afectada ni prohibida con ERA, y citan como ejemplo los beneficios del embarazo para la mujer.

El sacerdote Theodore Hesburgh C. S. C. Presidente de la Universidad de Notre Dame afirma "Yo separo las dos cuestiones, estando contra el aborto no tengo dificultad ninguna en apoyar ERA."

la familia...

Oponentes de ERA como Phillis Schlafly predicen que la enmienda destruirá los tradicionales lazos familiares. Otros temen que después del paso de ERA y al tener que reformar sus estatutos conforme a ERA, los estados podrán invalidar leyes que hoy exigen del esposo el mantenimiento de la esposa, o la eximen a ella de deudas contraídas por él, en caso de éste abandonar el hogar. También temen la pérdida de las leyes que regulan el apoyo familiar, la custodia de los hijos y la alimonia.

Proponentes de ERA afirman que estas leyes no serán eliminadas sino sólo redactadas con vocabulario neutro otorgando los beneficios no sólo a la esposa sino al que de los dos necesite.

Es precisamente el uso de un vocabulario neutro que hace pensar a los oponentes de ERA, que la enmienda podrá entonces favorecer matrimonios homosexuales y la posibilidad de que los homosexuales puedan adoptar y educar a niños.

Proponentes de ERA señalan la injusticia de la situación actual en que sólo el esposo está obligado a pagar las deudas de la esposa, sin considerar las circunstancias familiares, y el que quizás fuera ella la que mantenía el hogar antes del propio abandono del esposo...

Según George Reed, ex-consejero de la Conferencia Católica Nacional, "la obligación

del apoyo familiar se definirá en términos funcionales y no basándose en el sexo. Lo mismo el deber de alimonia..."

Legislación protectora...

Existen en muchos estados legislación protectora que beneficia a las mujeres. Se trata de leyes que regulan las horas de trabajo para la mujer, el peso que pueden cargar, les prohíbe el acceso a ciertos empleos nocturnos etc...

Oponentes de ERA como el NCCW afirman que ERA eliminará tales leyes protectoras, mientras que los proponentes de ERA arguyen que tales leyes lo que logran es sólo impedir a la mujer los empleos de más pago. Como ejemplo citan el que la mujer no tenga acceso a un puesto de recepcionista nocturna en un hotel, trabajo de alta remuneración, mientras sí se le permite limpiar por las noches en los hoteles, trabajo que paga poco.

Oponentes a ERA añaden que leyes discriminatorias de este tipo ya se pueden eliminar sin ERA, gracias al título VII del Acto de Derechos Humanos de 1964, pero los proponentes arguyen que una enmienda constitucional como ERA tiene más fuerza y que con ella además los beneficios que ahora sólo aplican a mujeres se extenderán también a los varones.

Para responder a los temores de que ERA llevará a "servicios de aseo" comunes y a enlistar a las mujeres en el ejército, los proponentes de ERA señalan que a la hora de tomar decisiones, la Corte Suprema siempre consideraría la "intención legislativa" de la enmienda que ellos afirman, queda clara en el Informe del Comité Judicial del Senado y en los informes de los Estados que ya ratificaron ERA.

Además señalan el precedente de 15 estados que desde hace más de 50 años tienen provisiones ERA en sus constituciones, y donde ninguno de los extremos aludidos ha sido realidad. Al contrario, citan el estado de Pensylvania, donde desde 1971, la provisión ERA ha aumentado los derechos de las mujeres casadas, dándoles derechos de propiedad con el esposo, por considerar su trabajo de ama de casa tan valioso como el del esposo fuera del hogar.

En cuanto a la posibilidad de enlistar a la mujer en el ejército, los proponentes señalan que el Congreso actualmente tiene poder para hacerlo, y que además, como en el caso de los varones ya hoy, existirían razones válidas para eximir a una mujer de puestos de combate, ya sea por razones físicas o de conciencia.

Con todo esto el debate sobre ERA continúa, sin poderse predecir de hecho cuales serían las consecuencias concretas del paso de tal enmienda, ya que la tarea pendiente entonces sería la de cómo traducir los objetivos de la enmienda en legislación concreta que salvaguarde los valores inherentes a la distinción de los sexos.

Miles peregrinan...

(Viene de la Pág. 28)

campesinos del lugar. La creencia en el poder milagroso de las imágenes del santuario data de tradiciones indias que narran los poderes curativos de una fuente de aguas tibias cerca de allí. La leyenda fue cristianizada más tarde por uno de los colonos, Don Fernando Abeyta. Según una de las versiones orales, Abeyta sanó de una enfermedad, después de haberse caído por tierra allí ante una aparición de su Santo Patrón, San Bernardo.

Otra tradición cuenta que Abeyta descubrió allí un crucifijo—el mismo hoy luce sobre el altar mayor del santuario— y se lo llevó a su parroquia.

La tradición cuenta también que en 1814 Abeyta consiguió permiso del Obispo de Durango, México, para construir una ermita en el lugar.

La ermita de adobe y con una doble torre permaneció como propiedad de la familia Abeyta hasta 1929 en que pasó a la archidiócesis de Santa Fe.

Según el Padre Lucien Hendren, canciller de la Archidiócesis, ésta se ha mantenido como "observadora in-

teresada de los sucesos en la ermita, sin realizar ni disminuir lo que allí ocurre, sino simplemente dejando pasar las cosas."

Natural de Nuevo México, el Padre Hendren atribuye el atractivo de la ermita, al ambiente. Según él, "uno que hace a los individuos receptivos a todo, y donde hay una fe viva."

"Ocurren cosas extraordinarias en el Valle de Chimayo" dice. "La mística de siglos pasados permanece. Uno no puede dejar de sentirse atraído por la sencilla belleza del valle, y no se puede dejar la ermita sin haber sentido una profunda paz."

El único deseo del Padre Hendren es que "la publicidad

sobre el santuario, no acarree frutos de materialismo."

Hasta el momento, el deseo del Padre Hendren se viene cumpliendo, pues aunque el pueblecito sí ha cambiado, todavía mantiene sus estrechos lazos con la tradición.

"A pesar de los esfuerzos de otros por 'americanizarnos'," dijo "hemos logrado mantener nuestra herencia religioso-cultural."

Pero el sacerdote también admitió que la economía de Chimayo ha subido gracias al influjo de los turistas quienes se llevan siempre alguna talla de madera, o imagen religiosa, como recuerdo de la renovación espiritual que han experimentado.

IGLESIA - NACION

WASHINGTON—(NC)— Para resolver sus problemas sociales y económicos, Portugal necesita "ayuda internacional para asentar miles de refugiados," declaró aquí el ministro de Migración de ese país, Joao Lima. Desde que las colonias en Africa y Asia se independizaron en los últimos dos años, colonos y otros refugiados llegaron a Portugal en un número calculado de 600,000 a un millón. Como hay 300,000 refugiados sin trabajo por lo menos, cuesta al estado \$1,000 millones al año sostenerlos. Ya el país absorbió a miles de ellos en fincas, fábricas y negocios, pero por lo menos 44,000 desean emigrar a América. Lima habló con funcionarios y dirigentes religiosos para que ayuden a emprender un programa de reasentamiento de unos 10,000 refugiados en Estados Unidos.

WASHINGTON—(NC)— Preocupados porque unos 6.6 millones de jóvenes católicos no reciben adecuada instrucción religiosa ni en escuelas ni

catecismos, 60 educadores se reunieron aquí para buscar la manera de llevarles el Evangelio para que tengan el sostén de la religión y la moral en sus momentos de crisis. El sociólogo Padre Raymond Potvin dijo que las condiciones modernas en que viven "hacen muy difícil adentrar a estos jóvenes y niños, pero urge que reorientemos nuestra educación religiosa hacia la juventud.

ADRIAN, Mich.—(NC)— Con avisos pagados en el New York Times y el National Catholic Reporter, 1,800 religiosas Dominicanas cuya casa Madre esta aquí, recogen firmas para pedir al sínodo mundial de obispos de 1980 que se estudie el documento recientemente emanado del Vaticano en el que se niega a las mujeres la posibilidad de la ordenación sacerdotal. La petición sugiere que la Iglesia universal reunida sea la que emita su opinión sobre las razones aludidas en el documento y que así se constate cual es la opinión de la Iglesia universal en tal cuestión.

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Jornada de renovación y oración

Grupos de oración de todo el sur de la Florida tanto hispanos como de habla inglesa acudieron el pasado domingo a Barry College para participar en un día de renovación que contó con la presencia del Arzobispo coadjutor de Miami Mons. Edward A. McCarthy.

Desde Naples y Key West, las gentes fueron llegando a la capilla del College, en Miami Shores y participaron con el Arzobispo en la Eucaristía que abrió el día. También escucharon sus palabras de aliento y su entusiasmo por el movimiento carismático en la Iglesia. Sus palabras durante la homilía se centraron en el tema de la alegría.

"El Espíritu Santo nos reparte sus dones y uno de ellos es el de la alegría," dijo.

"Si queremos conservar verdadera actitud cristiana debemos mantener vidas alegres," añadió.

El arzobispo habló de la oración en la vida del cristiano, "oración que ha de brotar del corazón y que mueve celebraciones de la Palabra de Dios."

En sus palabras el arzobispo señaló los movimientos de espiritualidad que hoy van surgiendo en la Iglesia, nombrando entre ellos los Encuentros matrimoniales, los Cursillos de Cristiandad y el Movimiento de Renovación Carismática que ayuda a redescubrir el Pentecostés de los 365 días del año.

Mons. McCarthy señaló que el Movimiento Carismático ha de

llevar a la unidad, a fortalecer el Cuerpo de Cristo, la vida parroquial y la vida diocesana.

Después de la Eucaristía los participantes se reunieron para el almuerzo y continuaron las sesiones de la jornada bajo la coordinación del Padre Daniel Doyle, del Colegio de Chaminade en Hollywood.

Desde sus primeros pasos en 1967, el movimiento carismático en los Estados Unidos ha continuado atrayendo adeptos que buscan en él una espiritualidad basada en el Espíritu Santo, en la oración y los carismas (dones del Espíritu Santo).

Desde la Universidad de Duquesne, donde varios profesores iniciaron un grupo de oración en 1967 los grupos se han ido multiplicando por todo el país y en 1973 el Centro de

Comunicaciones de la Universidad de Notre Dame registraba su número en más de 1,000, de ellos 855 en este país y 65 en Canadá, el resto repartido por todo el mundo.

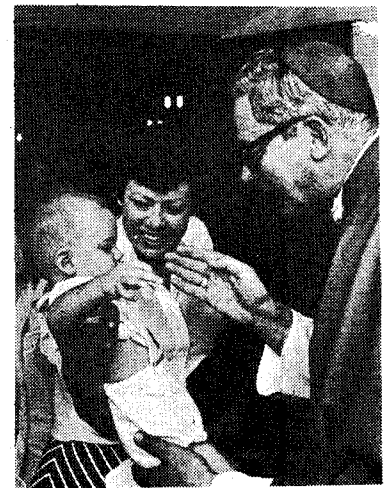
Para enero de 1973 se contaban más de 50,000 personas asociadas con estos grupos de USA y Canadá. La mayoría de estas personas son seglares aunque también participan sacerdotes y religiosos.

En 1968 la Conferencia Episcopal Americana recomendó un estudio serio sobre el movimiento, estudio que señaló que el movimiento era teológicamente sano con una fuerte base bíblica. Otro estudio se realizó posteriormente en 1972. Para su informe el Arzobispo Joseph Bernardin, secretario general de la Conferencia

Episcopal envió un cuestionario a los obispos de la nación. Sus respuestas fueron en general favorables, señalando los puntos positivos del movimiento por el fomento de la oración, la santidad personal, el llamamiento a la conversión y devoción a la Iglesia y los Sacramentos. El informe también señalaba los peligros de sentimentalismo, y anti-intelectualismo con tendencia a crear indeferentismo religioso y 'sectas agnósticas'.

Historicamente puede decirse que aunque el movimiento carismático católico es fruto reciente, existen raíces del llamado movimiento Pentecostal—protestante—en la Inglaterra de 1830, según el estudio del Padre Edward O'Connor C.S.C. en su libro "El Movimiento Pentecostal en la Iglesia Católica" (Ave María Press, 1974).

Los grupos pentecostales que desde entonces fueron penetrando en las sectas protestantes sufrieron mucha discriminación y ridículo, según escribe el Padre O'Connor, pero fueron ganando terreno y hoy día se cuentan de 15 a 20 millones de pentecostales entre los cristianos de diversas denominaciones, incluidos los bautistas, luteranos, presbiterianos y episcopales, cuyas jerarquías reconocen ya hoy el impacto del



También Leonardo Codias, en brazos de su madre Miriam, participó en la jornada de renovación el domingo y al terminar la Eucaristía recibió una especial bendición del Arzobispo Edward A. McCarthy.

movimiento.

El término 'Pentecostales' se utilizó en los comienzos del movimiento entre los católicos pero pasó después a tener más aceptación el de "Movimiento de Renovación Carismática" que es el que hoy día se utiliza, tanto entre católicos como protestantes.

También en la Archidiócesis de Miami van creciendo el número de grupos de oración y renovación carismática. Estos se reúnen individualmente en las parroquias algunas de las cuales tienen ya grupos hispanos, y generalmente cuentan con la asesoría de algún sacerdote (ver cuadro).



Cientos de carismáticos hispanos participaron en la Eucaristía presidida por el Arzobispo McCarthy. En la foto, los fieles durante la oración de alabanza.

Anuncian recaudarán fondos para las elecciones de junio

Durante una conferencia de prensa el pasado lunes, la Coalición para los Derechos Humanos de los Homosexuales anunció que propone recoger \$400,000 para sufragar el costo de las elecciones especiales decretadas para el 7 de junio. En tales elecciones, los votantes del Condado de Dade decidirían sobre la controversial ordenanza que prohibiría la discriminación en puestos de trabajo y vivienda, basada en la preferencia sexual de los individuos.

Representando a la Coalición, Robert S. Basker anunció ante la prensa el lunes, que la recogida de fondos responde a las quejas públicas de que las elecciones de junio, al ser elecciones extraordinarias, serían un costo innecesario para los ciudadanos.

Las elecciones fueron convocadas la semana pasada por los comisionados del Metro, después de una campaña de peticiones patrocinada por los oponentes a la citada ordenanza, que consiguieron cerca de 70,000 firmas para forzar la ordenanza a voto público.

"El costo de la elección sólo trata de oscurecer la verdadera cuestión," dijo Basker. "Se trata de una cuestión de igualdad de oportunidades y de derechos humanos," añadió.

Aunque Basker no pudo asegurar que la Coalición consiga los fondos para antes del 5 de

abril, en que se decidirá la redacción exacta de la ordenanza que se someterá a voto, en junio, sí afirmó que las donaciones están "llegando de grupos de toda la nación."

La coalición también invitó los grupos unidos bajo "Salven a sus hijos," a que se unan en la recaudación de fondos.

Comentando sobre la invitación uno de los representantes de "Salven a sus Hijos", el abogado Robert Brake indicó que "nuestra posición es que se posponga la votación hasta las elecciones regulares de septiembre, para evitar el gasto."

"Si los homosexuales recogen esos fondos, sería mejor que los entregasen a alguna institución de salud mental para que se haga una investigación seria sobre los homosexuales y se les ayude a sanar," dijo Brake.

Durante la conferencia de prensa del lunes Basker también señaló una errata—omisión de la palabra NO en la sección G, B2—en algunas de las copias de la ordenanza circulada entre el público.

"Se trata sólo de una errata que afecta a la discriminación por motivos religiosos. La ordenanza según permanece escrita, no excluiría a instituciones religiosas de la obligación de contratar a homosexuales," dijo Brake.

En el editorial publicado en inglés por este periódico el

pasado 4 de marzo, la Archidiócesis de Miami reiteró la posición de la Conferencia Episcopal de los Estados Unidos que en su carta pastoral sobre valores humanos, 11 de noviembre de 1976 afirmaba:

"Algunas personas se encuentran sin culpa propia poseyendo una orientación homosexual. Como todos los demás seres humanos, las personas homosexuales no debieran sufrir las consecuencias del prejuicio contra sus derechos humanos básicos. Tienen derecho al respeto, la amistad y la justicia. Ha de distinguirse sin embargo la orientación homosexual de la actividad homosexual que debe considerarse moralmente errónea."

CIUDAD DEL VATICANO—(NC)—En un mensaje de condolencia al superior de los Jesuitas, P. Pedro Arrupe, el Papa Paulo VI llamó al asesinato del P. Rutillo Grande en El Salvador "un crimen detestable." También el arzobispo de San Salvador, Mons. Oscar Romero, recibió un mensaje similar lamentando "el violento asesinato" del sacerdote jesuita el 12 de marzo. El mismo Arzobispo lo considera "un mártir salvadoreño." Era párroco de Aguilares, una comunidad de campesinos pobres.

Grupos hispanos de oración carismática

- Grupo PADRE NUESTRO, Parroquia St. Hugh, 3455 Royal Rd. Coconut Grove, Tel. 444-8363 | Viernes 8 p.m.
- Grupo PAZ EN CRISTO, Parroquia St. John The Apostle, 451 E. 4th Ave, Hialeah, Tel. 887-4148, Miércoles 8 p.m.
- Grupo CUERPO DE CRISTO, Parroquia Corpus Christi, 3220 N.W. 7 Ave. Tel. 325-1388, Jueves 7:30 p.m.
- Grupo FUEGO DE PENTECOSTES, Parroquia San Juan Bosco, 1301 W. Flagler, Tel. 324-5134, Martes 8 p.m.
- Grupo FUENTE DEL ESPIRITU SANTO, Parroquia Our Lady of the Lakes, 15801 N.W. 67 Ave, Tel. 822-5309, martes 8 p.m.
- Grupo—Parroquia Little Flower, 1270 Anastasia Ave. Coral Gables, Tel. 442-4588. Viernes 7:45 p.m.
- Grupo MORADA DEL ESPIRITU SANTO Parroquia de St. Kieran, 1501 Brickell Ave. Tel. 885-6336, Lunes 8 p.m.
- Grupo—Parroquia Santa Cecilia, 1040 W. 29 St. Hialeah Tel. 642-1792, Jueves 8 p.m.
- Grupo SOPLO DEL ESPIRITU, 9865 S.W. 27th Terrace, Tel. 226-0533. Viernes 8:30 p.m.
- Grupo—Parroquia Visitation, 19100 North Miami Ave. Tel. 652-3624, Martes 8 p.m.

IGLESIA - MUNDO

Por otro lado en San Salvador, los obispos de la nación afirmaron que quienes planearon y ejecutaron el asesinato del sacerdote jesuita P. Rutillo Grande en Aguilares (el 12 de marzo) han caído en la excomunión, y esto incluye a los ricos hacendados y sus agentes armados.

Con el sacerdote fueron ametrallados en una emboscada el anciano de 72 años Manuel Solórzano y el monaguillo de 14 años Nelson Lemus, cuando iban en auto hacia la iglesia. A los funerales en la catedral asistieron los siete obispos del

país, los casi 400 sacerdotes y centenares de campesinos amigos del sacerdote.

(NC)—El sínodo mundial de obispos que comienza en septiembre tratará del catecismo para la niñez y la juventud, pero muchos obispos desean que incluya la instrucción religiosa de los adultos, pues muchos millones son tibios o se han alejado de la práctica religiosa del todo. Este deseo se refleja en el documento provisional que prepara un comité aquí, casi listo para remitirse a los 200 obispos delegados al sínodo.

Ministerios laicales no son para sustitución del Sacerdocio-- dice Pablo VI

CIUDAD DEL VATICANO—(NC)—Durante un encuentro con obispos franceses el pasado 17 de marzo, el Santo Padre rechazó la suposición de que el aumento de los ministerios laicales en la Iglesia sea una solución a la crisis de vocaciones sacerdotales.

"No aceptemos la sugerencia de que otros (ministerios) puedan hacer la labor de los sacerdotes," dijo el Papa, señalando que los mismos ministerios laicales solo podrán existir con éxito mientras cuentan con la orientación de los sacerdotes.

"El laicado podrá realmente realizar su tarea mientras tenga junto a sí hombres de Dios totalmente dedicados al Reino, a la renovación espiritual y al Evangelio," afirmó.

El Santo Padre hizo estos comentarios al referirse a la crisis de vocaciones sacerdotales en Francia.

"Ciertamente debemos utilizar con más amplitud los recursos del laicado," dijo Pablo VI mientras preguntaba a los obispos franceses: "¿Hemos realmente explorado las posibilidades de tareas y responsabilidades que puede asumir el laicado, especialmente en la renovación de las comunidades y evangelización de los indiferentes y los incrédulos del mundo?"

"Hemos mantenido como prioridad la preparación y formación de los laicos", siguió preguntando el Papa.

Al mismo tiempo Pablo VI dejó bien claro ante los obispos franceses que la emergencia de los ministerios laicales no debe disminuir vuestra búsqueda de vocaciones sacerdotales."

El Papa expresó su deseo de que aumenten los ministerios en favor de la familia, que califique

de "célula básica" para toda vida religiosa.

También les invitó a renovar las organizaciones religiosas

"que hoy sufren una crisis de calidad y cantidad."

Pablo VI comentó que

algunos grupos católicos "están infiltrados de métodos que a penas podrían calificarse de evangelicos," y animó a los

obispos apoyar y fomentar en los católicos el aprecio por la educación católica.



Miles peregrinan al Lourdes USA

CHIMAYO, N.M.—(NC)—Mientras continúan las peregrinaciones de numerosos americanos al pueblecito francés de Lourdes, en nuestro país más de 35,000 peregrinos al año visitan el Santuario de Chimayo, en Nuevo México, conocido ya como el 'Lourdes americano'.

Situado a 30 millas al norte de Santa Fe, en el verde Valle Española, esta ermita es la sede de dos imágenes sacras a quienes se les atribuye poderes milagrosos—el Cristo de las Esquipulas y el Santo Niño de Atocha.

Para los tres sacerdotes de la orden de la Sagrada Familia que llevan el santuario, no son tanto las imágenes sino la fe de los peregrinos, la que consigue las curaciones.

En el pasado el pequeño santuario era conocido apenas por los pueblos de los

alrededores. Pero hoy día, peregrinos de todo el mundo acuden a este remoto rincón que guarda secretos de leyendas - transmitidas de generación en generación por los artesanos y

(Pasa a la Pág. 26)



La VOZ

semanario católico

Religiosas preparan asamblea general

RIO DE JANEIRO, Brasil—La Conferencia de Religiosos de Brasil (CRB) viene preparando intensamente la 11a Asamblea General electiva, que tendrá lugar en julio próximo. Asistirá el Prefecto de la Sagrada Congregación para los Religiosos e Institutos Seculares, Cardenal Pironio, y el Presidente de la

Conferencia de los Religiosos de América Latina, Padre Carlos Palmes. Después de elegir su nueva directiva para el período 77-79, la Asamblea estudiará en profundidad "la Realidad Nacional y la Iglesia de Brasil hoy y la Presencia de los religiosos".

Rompen Pacto USA

RIO DE JANEIRO—(NC)—El gobierno del Brasil renunció a un pacto militar con Estados Unidos porque un informe relacionado con la política exterior de ese país critica violaciones de derechos humanos en Brasil y subraya su defensa

por hombres de Iglesia. Desde 1976 el gobierno de Estados Unidos exige un informe sobre la observancia de los derechos humanos antes de otorgar ayuda económica y militar a un país determinado.

Nuevo Obispo de Phoenix fue instalado el 22

ST. CLOUD, Minn.—(NC)—Después de siete años de 'tormenta' y a veces 'angustia e incertidumbre' en la Iglesia, el sueño del Obispo James Rausch se hizo realidad. El pasado martes 22, Monseñor Rausch fue instalado como segundo obispo de Phoenix, Arizona—diócesis fundada por el actual Arzobispo Coadjutor de Miami, Edward A. McCarthy.

El sueño de Mons. Rausch era el de "ser un buen pastor." Ahora, su meta es la de realizar el desafío que le presenta esta nueva diócesis de Phoenix, "el área metropolitana de más crecimiento en el país."

El obispo Rausch, fué sacerdote de la diócesis de St. Cloud, y su obispo auxiliar desde abril de 1973, sirviendo también como Secretario General de la Conferencia Nacional de Obispos (NCCB) y la Conferencia Nacional Católica (USCC) desde 1972.



OBISPO RAUSCH

Mons. Rausch piensa que su nuevo puesto en Phoenix le ofrece la oportunidad de "implementar todo aquello en lo que tuve parte mientras estuve en Washington."

Además encuentra valioso poder servir como miembro del Colegio Episcopal.

En adelante continuará siendo 'chairman' del Comité para Apostolado Hispano de la Conferencia Episcopal. Su nueva diócesis tiene un 24 por ciento de

hispanos, y en su opinión los hispanos constituyen un segmento "terriblemente importante en la Iglesia. Lo que los hispanos pueden contribuir a nuestra Iglesia es algo realmente bello. Poseen un profunda y atractiva espiritualidad."

Durante la ceremonia de toma de posesión como obispo de Phoenix, Monseñor Rausch invitó a los católicos de su diócesis a "compartir nuestros sueños, nuestras esperanzas y nuestra visión sobre el futuro de la Iglesia aquí y en todo el mundo."

"La responsabilidad que hoy acepto no es una en la que yo solo juegue el papel importante, sino que es una tarea que todos nosotros, la Iglesia de Phoenix, tomamos juntos," añadió.

Cuatro cardenales y más de 50 obispos de toda la nación asistieron al acto, entre ellos el fundador de la diócesis, Arzobispo Edward McCarthy, el Delegado Apostólico Arz. Jadot.