



Architect's conception of proposed new church for St. Ambrose parish, Deerfield Beach.

## St. Ambrose groundbreaking for new church set Sunday

DEERFIELD BEACH—Ground will be broken on Easter Sunday, April 10, for a new Church of St. Ambrose which will be built near U.S. 1 and Southeast Fourth St.

Blessing of the site and ceremonies of groundbreaking will begin after the noon Mass. Msgr. Dominic Barry, pastor, St. Coleman Church, Pompano Beach, will officiate at the ceremonies assisted by Father James Connaughton, pastor, St. Ambrose Church; and

priests from area parishes.

Designed by Architect Murray Blair Wright of Miami and Pensacola, the cruciform structure, to accommodate more than 1,200, features a spacious elevated sanctuary flanked by nave and transept seating and a chapel, each with a peaked wood roof deck and decorative rubble pattern stone-faced gabled end walls.

A copper-covered spire and cupola roof will surmount the cross in the shingle roofs.

Bronze finished aluminum windows with double glazing will enable installation of memorial stained glass windows inside of protective-tempered safety glass.

Verde split-face marble veneer exteriors gabled in wall panels form a background for future base relief sculptural motif at main west entrance facing the highway.

A wood reredos grillage wall will provide partial separation between the main sanctuary and chapel, while permitting some degree of participating at Mass from the chapel area when the overflow seating capacity is needed.

According to Father Connaughton when the new church is completed the present church will be converted to use as a parish auditorium.

### Funeral for Father Perron

Funeral services were held in Princeton, N.J., last week for Father Albert W. Perron, C.M., formerly a member of the faculty at St. John Vianney Seminary.

A member of the original faculty when the minor seminary opened, Father Perron was 74 and had served as a priest for 44 years. He died at St. Joseph Minor Seminary at Princeton where Concelebrated Mass was offered on March 30.

He is survived by a sister, Miss Lily Perron, Vero Beach.

Tanner of St. Augustine; Bishop Charles McLaughlin of St. Petersburg; and Bishop Thomas Grady of Orlando.

Homilist during the 6 p.m. Mass will be Father Robert J. Henle, S.J., past president of Georgetown University, who presently teaches law and ethics at St. Louis University.

"The liturgy of the Red Mass provides an opportunity for those involved in the legal and governmental professions to pray collectively for the wisdom and inspiration to serve their fellow citizens honorably, with the justice and charity of the Judeo-Christian heritage," Bishop Gracida pointed out.

A reception will follow.

## Training courses on youth programming in Miami Archdiocese

The Department of Religious Education-CCD cooperating with the Archdiocesan Department of Youth Activities will offer a special training program on youth activities.

The program is the result of parishes which have sought help and guidance from the Archdiocesan office in the planning and organization of religious education for high school students. To answer these needs, the course on youth programming will be offered in North Dade (for Dade and South Broward) and will be repeated in Palm Beach (for North Broward and Palm Beach) areas.

The course is designed to assist in selecting and planning youth and high school programs of religion. It is open to pastors, priests directors, DREs, youth coordinators or youth leaders as well as to catechists helping in the parish planning of a high school program. The goal is a program which is not only feasible but practical and is proving to be successful. It is also designed to follow closely the mandate of the U.S. Bishops to be threefold in its life: message (doctrine), community (Church), and service (apostolic action).

Class sessions will be given at Msgr. Pace High School, Opa Locka, Tuesdays and Thursdays, 7:30-10 p.m., beginning April 12 and ending May 5.

Class sessions will be given in Palm Beach at St. Edward's meeting room Mondays and Wednesdays, 7:30-10 p.m., beginning May 2 and ending May 25.

A participant must enroll for the entire 30-hour course, which is divided into two modules. An \$18 registration fee is requested to be paid at the beginning of the course and covers the cost of textbooks, printed materials and other items.

Sessions will be broken down in the following schedule:

April 12, May 2: Youth programming and adolescent catechesis. April 14, May 4: Setting goals and objectives for CCD youth programs. April 19, May 9, Program models—personnel and curriculum possibilities. April 21, May 11: The role of the catechist.

April 26, May 16: Technicalities of planning. April 28, May 18: Study of program models A and B (academic and retreat). May 3 and May 23: Study of program models C and D (service and other). May 5 May 25: high school religious education programs.

## Urges more realistic dialogue with youth

ROME—(NC)—An international group of catechetical experts has urged the Vatican to begin a "more realistic" dialogue with youth and to develop responsible ministerial roles for young people.

The International Catechetical Commission, and advisory body to the Vatican on questions of religious education, has also called on the Church to make better use of the creativity and insights of young people in such fields as developing youth liturgies.

While not revealing the specifics of the resolutions, sources indicated that the commission recommended broadly that the Church:

Undertake a "more

realistic dialogue with youth, recognizing that youth have both a lot to offer and a lot to learn;"

Involve youth in ministries of responsibility, and not just "busy work;"

Help youth take a critical look at their generation's ideals—some of which, according to the commission, "are counterproductive, while others are very positive;"

Show itself to be a leader in social involvement and a supporter of youth efforts to better society;

Give youths freedom to use their creativity and insights in planning individual liturgies rather than to present them with a fixed youth liturgy.

## Bishops of Florida set annual Red Mass for Tallahassee

TALLAHASSEE — A Votive Mass of the Holy Spirit, traditionally known as the Red Mass, will be concelebrated by the six members of Florida's hierarchy on April 13 at St. Thomas More Co-Cathedral.

Governor Reubin Askew, cabinet officers, state Supreme Court justices, legislators, lawyers and other elected and appointed government officials are expected to participate.

Archbishop Coleman F. Carroll, Metropolitan of the Archdiocese of Miami, will participate as well as Coadjutor Archbishop Edward A. McCarthy of Miami; Bishop Rene Gracida of Pensacola-Tallahassee; Bishop Paul

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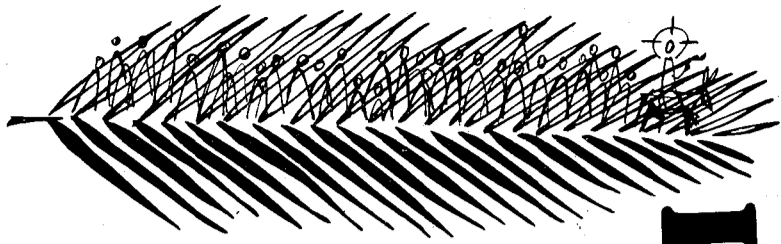
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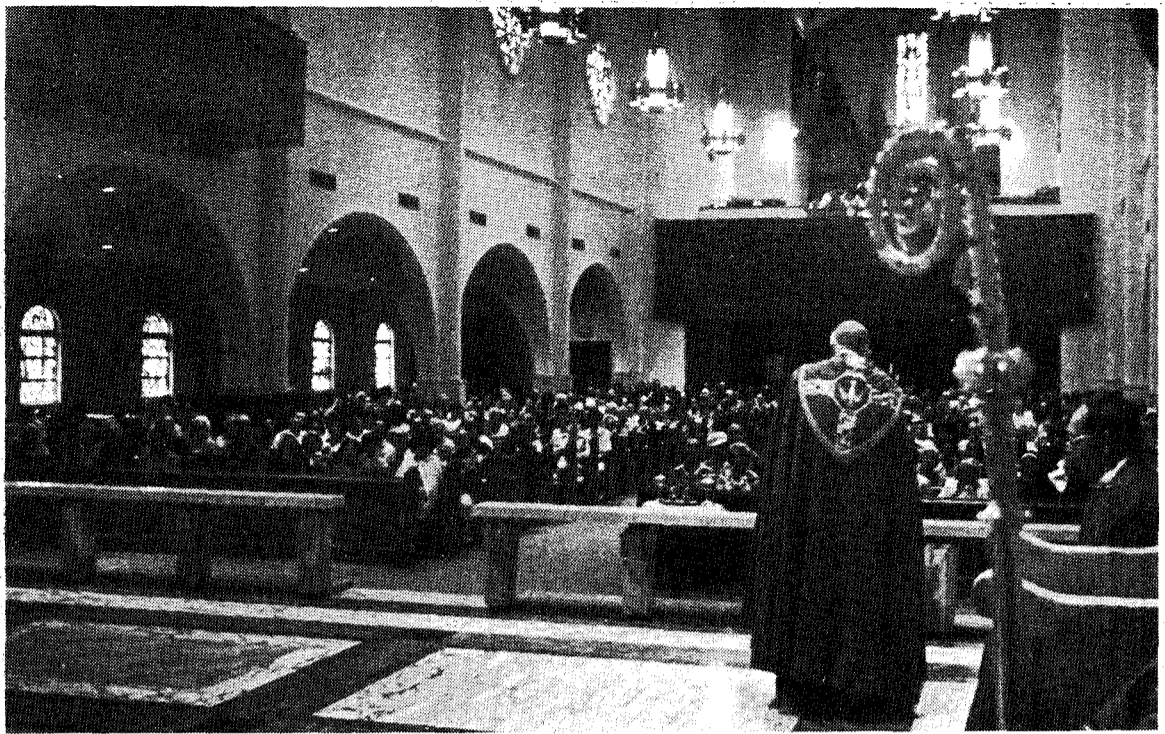
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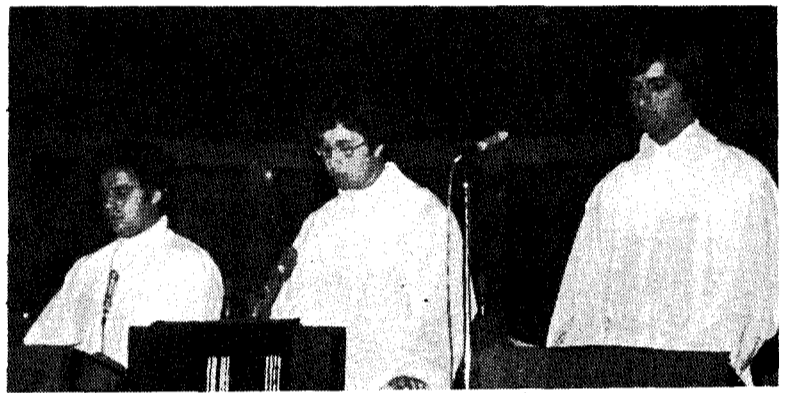
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# PALM SUNDAY



Hundreds filled St. Mary Cathedral (above) to celebrate Palm Sunday Liturgy with Archbishop Coleman F. Carroll as principal celebrant. Cantors of the Passion (right) during the Mass were (from left) Seminarians Pablo Navarro, Terence Hogan and Daniel Kroger. Abp. Carroll (left) after blessing the palms, walked in procession through the Cathedral.



## Archdiocese schedules Easter Liturgy services

(Continued from page 1)  
Frederick Barrett will be the commentator and a special program of Easter music will be presented by St. Mary Cathedral Choir under the direction of Robert Fulton, organist.

Today (Good Friday) Archbishop McCarthy will be the celebrant of the Liturgical Service of the Passion beginning at 1 p.m. in the Cathedral.

Father Thomas Foudy, a member of the faculty at the Major Seminary of St. Vincent de Paul, will preach the homily and music will be provided by the major seminary choir.

Assisting deacons will be Msgr. Francis Fazzalano and Msgr. Peter Reilly. Father Jose Nickse will be the commentator and seminarians, Pablo



Navarro, Daniel Kroger, and Terence Hogan, will be the Cantors of the Passion.

During the Mass of the Holy Chrism celebrated on

Tuesday Archbishop McCarthy blessed the Holy Oils which will be used in South Florida churches throughout the year when administering the Sacrament of the Sick, Baptism, Confirmation and Holy Orders.

Eight deacons from the major seminary carried the oils and the Offertory gifts as assistant deacons.

Concelebrating the Mass with Archbishop McCarthy were the Archdiocesan deans. Msgr. James J. Walsh, spiritual director at the major seminary, preached the homily. Deacons of Honor were Msgr. John O'Dowd and Msgr. Jude O'Doherty. Msgr. Noel Fogarty, V.G., Chancellor, was the assistant priest. The Rev. Mr. Kenneth Whittaker, was deacon of the Mass.

## Cathedral program by Easter music

### PRELUDE

Awake, Thou Wintry Earth ..... J.S. Bach  
Two Processionals ..... G.F. Handel  
Canzona ..... Claudio Merulo  
O Filii et Filiae ..... J. Dandrieu  
Fantasy on "O Sons and Daughters" ..... W. Pelz

### THE MASS

Processional hymn: Jesus Christ is Risen Today ..... Traditional  
Ordinary of the Mass: from "Mass in C" ..... W.A. Mozart  
Easter Sequence: Victimae Paschali Laudes ..... T.L. deVittoria  
Offertory: "Hallelujah" from "The Messiah" ..... G.F. Handel  
Communion: Since by Man Came Death from "The Messiah" ..... G.F. Handel  
Regina Coeli ..... A. Lotti  
Recessional: Christ Doth End in Triumph ..... J.S. Bach  
Organ postlude: Toccata and Fugue in D Minor ..... J.S. Bach  
Program of music presented by St. Mary Cathedral and Robert Fulton, organist and Director of Music.

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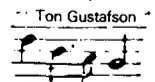
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# Mass of Chrism

(Below is the text of Archbishop Edward A. McCarthy's remarks during the Mass of the Holy Chrism celebrated this week at St. Mary Cathedral.)

Once again, this sanctuary and church becomes the upper room, the cenacle, where our Lord instituted the Eucharist and the priesthood, as once again we, the successors of those first priests, and we, the 20th century priestly people, have gone back in spirit across the years to relieve that first holy night, that night which indelibly, eternally cast us a Eucharistic people.

On this holy day we, the priestly family, the priestly brotherhood of the Archdiocese of Miami, have gathered in the presence of our brothers and sisters in Christ whom we love and whom we serve, gather admittedly with vesture, somewhat spotted, somewhat tattered by human failures, but with hearts filled with joy and thanksgiving as we praise the Lord for having called us to be his priests, as we rededicate ourselves to his service and to the service of our beloved people.

As priests we profess our unity, our commitment to each

other. We have been anointed with the holy oils as ministers of the sacraments and Word of love. As we have been anointed to administer the Eucharist, the sacrament of love, so we have been ordained to administer love itself, for Christ, for you, for each other.

This day, we the priests of the Church of Miami, renew our commitment to Christ whose priesthood we share and to our beloved people. We renew our commitment to be men of faith in word and witness, instruments of the spirit, assisting our beloved people to embrace Jesus and his gospel, to accept his teachings and sense of meaning and purpose in life, his sense of values and priorities, to accept him. I live now, not I but Christ in me.

We renew our commitment to be men of prayer, especially men of Eucharistic prayer, communicating with our Father, reliving and making present again the mysteries of love and of salvation, praising and thanking the Lord, making intercession for our people, sharing with them the treasures of the Divine Life.

We recommit ourselves to be men of love, in word and in



Holy Oils were blessed Tuesday during Mass of the Holy Chrism celebrated in St. Mary Cathedral by Coadjutor Archbishop Edward A. McCarthy. On this

occasion priests of the Archdiocese renewed their commitment to priestly service.

deed, growing in the love of our Father by the loving service of our people, growing in the pastoral love of our people by the love of God.

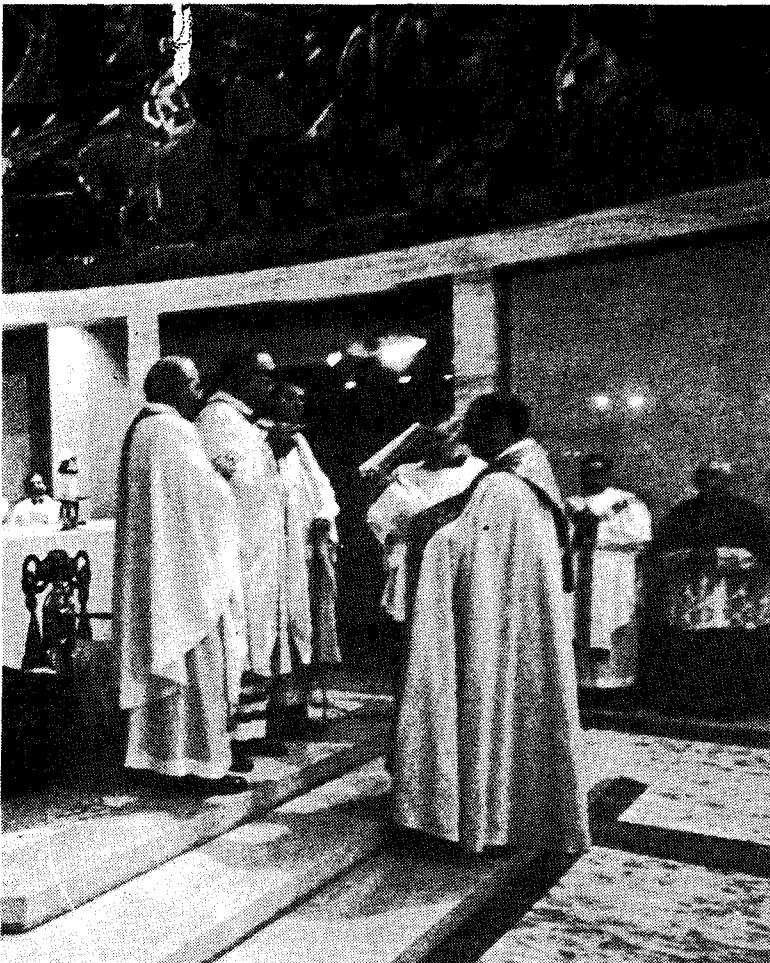
Today, I, as bishop, recommit myself in faith, prayer and love to you, the beloved faithful of the Archdiocese of Miami, and specially to my brother priests. I know I express the determined commitment, as well, of Archbishop Carroll. I thank God who, in his divine providence, has made me one with you. In a very special way, on this the Feast of the Priesthood, I wish to acknowledge my debt of gratitude to the wonderful Diocesan and Religious priests of the Church of Miami, collaborators in the work of Christ, brothers in Christ whose response, understanding, patience, forthrightness, loyalty in a short time have made me grateful to have become one of them.

This is the year of reconciliation. Let us pray for

priests the prayer of Jesus on the eve of his passion, as our prayer of love and respect, of heartfelt reconciliation with each other and with our people.

"I pray for them; not for the world do I pray, but for those whom thou has given me, because they are thine; and all things that are mine are thine and thine are mine and I am glorified in them...Holy Father, keep in thy name those whom

thou has given me, that they may be one even as we are one... I do not pray that thou take them out of the world, but that thou keep them from evil. They are not of the world, even as I am not of the world. Sanctify them in the truth. Thy word is truth. Even as thou has sent me into the world, so I also send them into the world. And for them I sanctify myself, that they may also be sanctified in truth."



Archbishop Edward A. McCarthy leads priests of the Archdiocese of Miami in renewing together their commitment to priestly service.

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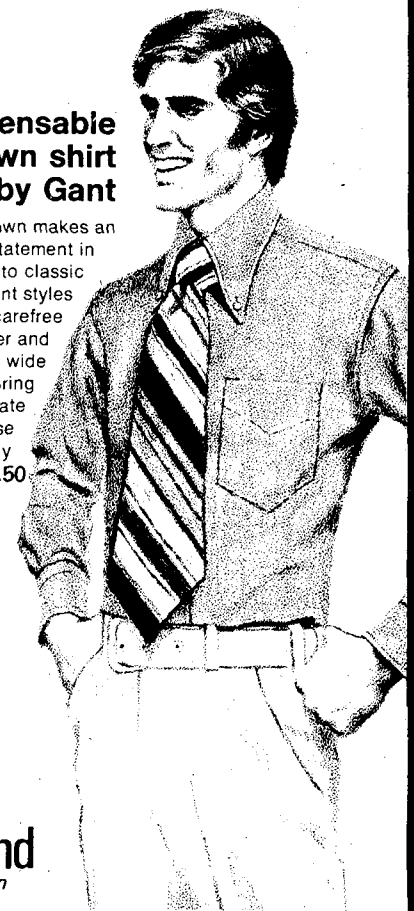
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# JESUS OF NAZARETH

## Area viewers like film despite controversy

The controversy surrounding the six-hour film "Jesus of Nazareth" appears to have had no impact on most South Florida Catholics who, asked for their reaction to the production, are virtually unanimous in their praise of it.

"Big impact," "Tasteful," "Enlightening," were some typical comments.

The first three hours of the Franco Zeffirelli-directed film were shown last Sunday, with the final three hours set for Easter Sunday from 8 to 11 p.m. on NBC stations.

**OPPOSITION** to the film had been generated mostly from Bob Jones University in South Carolina and other fundamentalist Protestant quarters on the grounds that Zeffirelli had been quoted in an interview that he was de-mythologizing the story of Jesus.

But Msgr. Pietro Rossano of the Vatican's office for non-Christians, and a friend of Zeffirelli, called criticisms of the film as downplaying Christ's divinity "absurd."

"It is a work of great poetry and faith," he said.

A USCC official said after a full screening of the film that it is "sincere and often emotionally powerful retelling of the Christ

people this way."

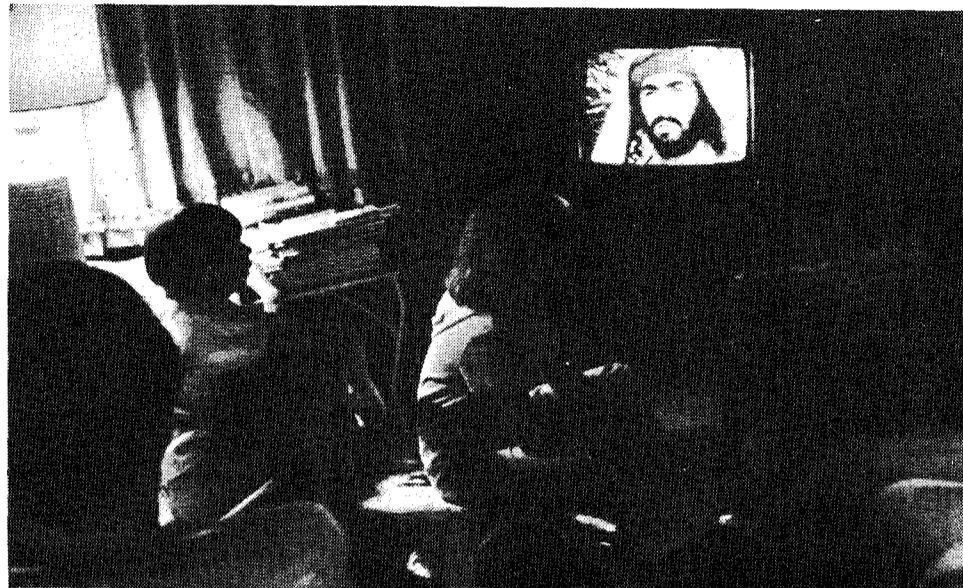
"Excellent!" said Betty Trick of Epiphany parish. "The only thing that bothered me at first was, I thought there was too much familiarity with Jesus. I guess I'm from the old school— thought Jesus' feet never got dirty and he never had to eat. But then after I got into the movie I really liked it. I loved Peter. You could see how real it was, like he was thinking 'I'm not going to follow that nut' and it made you realize how much of a calling it really was."

"I'm just sorry I have to wait till next Sunday to see the rest of it."

"I LIKED the centrality of the synagogue," said Father Jorge Garcia of St. Augustine parish, "and the realism of the settings, the dust, the colors, the use of light and shadow."

Maurizio Bertoldi, interior decorator, found it a "faithful description, authentic in dialogue and scenery. I was particularly impressed by John the Baptist, the way he came on with a very strong personality. I also liked Peter's realism and his concern for basic living."

"I thought it was well and tastefully done," said Pat Keefe, R.N., of Holy Family parish. It showed a lot of work and thought



The family of Robert and Marilyn Beber of Epiphany parish watch the first three-hour installation of "Jesus of Nazareth" last Sunday. The concluding segment will be seen Easter Sunday at 8 to 11 p.m. on NBC.

program. Proctor and Gamble is now sponsoring the show.)

"THE SETTINGS were very good," said Dr. Ceilia Alagre of the Encuentro Family Clinic. "It's realism brought home to me the beginnings of Christianity in poverty and simplicity. It makes me wonder how much we have forgotten."

"I found most enlightening the setting of the parable of the Prodigal Son which made it easier to understand. I don't understand why there would be controversy. I found it a very straightforward account of

passages by the Evangelists to make important points.

**JESUIT FATHER** Carlo Martini said that if the remainder of the film continues to be only transcriptions of Biblical passages viewers will find it hard to see the historical reality of Jesus' life.

Apparently such reservations did not affect most viewers, however.

"It brought tears to my eyes," said Josephine Anson of St. Augustine parish. I liked the struggle of Peter not wanting to follow...It was very real. The birth

**"It's realism brought home to me the beginnings of Christianity in poverty and simplicity. It makes me wonder how much we have forgotten."**



## Jesus of Nazareth

story. It would be unfortunate if the large audience for whom it was intended should miss it because of an ill-conceived smear campaign against it."

Catholics in the Archdiocese of Miami generally supported the film.

"IT BROUGHT home the reality of Jesus as a historic figure," said Teresa Qubeck, Biscayne College student. "I was impressed by the realism of the killing of the innocents. It made a big impact on me. I thought the Annunciation was done cleverly, much better than if angels had appeared. After all, God talks to

went into it. And the timing is magnificent."

What stood out in her mind was "the courage of John the Baptist and the insistence that he was sure of what he was proclaiming. I was also impressed by the fact that \$12 million was spent on a film for television."

"I felt that it displayed Jesus' divinity as much as it could, because there are always so many sects to answer to," she said.

(Following the criticism from Bob Jones University, General Motors dropped sponsorship of the

the Gospels. Almost too much so," she said.

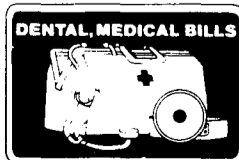
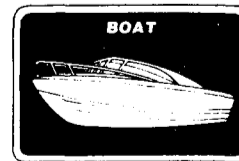
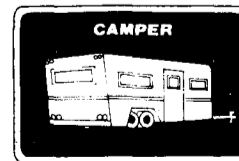
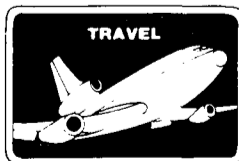
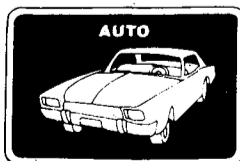
That thought was echoed by some Vatican scholars whose only criticism of the film was its very literal translation from the scriptures without much attempt to separate historical fact from interpretive

was too real and made me wonder if the Holy Spirit was part of it."

To round out the discussion Pope Paul, while not making a judgment on the film, said last week, "We will see the representation (of Christ's Passion) on our television screens."

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## Herod is alive and well today

Many people who watched the NBC television film "Jesus of Nazareth" were disturbed by the scene showing Herod's guards killing all the children under the age of two in Bethlehem. It's difficult to watch, even in a movie, infants and toddlers being stabbed and speared to death. No matter how delicate and sensitive a director is, such a scene can't help but be horrifying and repulsive.

It's amazing that an equally large number of people aren't disturbed, indeed some are even bored, with hearing about the stabbing, spearing and suctioning to death of infants still protected by their mothers' wombs. It's surprising that people can be upset with seeing a scene depicting the Slaughter of the Innocents 2,000 years ago and say, "I don't want to hear about abortion. It's a woman's right."

According to the civil law, it was also Herod's right to kill and slaughter the unwanted. In the early 40's, the civil law gave Hitler the same right to eliminate the unwanted. Isn't it disturbing to anyone that in 1977, the civil law gives the same right to

any individual woman?

Six million innocent lives were killed by abortion during the past four years in the United States.

On our money, we as a country, put "In God We Trust."

On our lives, we as a country, put, "In the Supreme Court We Trust."

As we experience the Crucifixion on Good Friday and the Resurrection on Easter Sunday, shouldn't we consider making a commitment to actively do something about abortion? Thousands of other concerned Christians are doing something. They are fighting to support a Human Life Amendment.

The Knights of Columbus in the Florida Jurisdiction have launched a letter-writing campaign. The project is open to anyone who is concerned about ending this senseless slaughter of the innocents. A Constitutional Amendment could eliminate abortion, but legislators have to be impressed with the fact that their people want such an amendment.

The Knights of Columbus are en-

couraging, and we strongly support, that you join a Right to Life group and also write one letter a week to your senator, congressman, newspaper, radio and television station urging their support of a Human Life Amendment. Fight now to provide an Easter, a preserving of life, for the thousands of unborn children who will be killed during 1977 if abortion goes unchallenged as an acceptable way of life in America.

Write to: President Jimmy Carter, 1600 Pennsylvania Ave., Washington, D.C. 20500; Gov. Ruben Askew, The Capitol, Tallahassee, Fl. 32301; Senator Richard Stone, 51 S.W. First Ave., Suite 731, Miami, 33130; Senator Lawton M. Chiles, Federal Building, Lakeland, Fl. 33801; Congressman Paul G. Rogers (11th Dist.), 321 Federal Building, West Palm Beach, 33401; Congressman J. Herbert Burke (12th Dist.), 440 S. Andrews Ave., Fort Lauderdale, 33301; Congressman William Lehman (13th Dist.), 2020 N.E. 163 St., Suite 108, North Miami Beach, 33162; and Congressman Claude Pepper (14th Dist.), 51 S.W. First Ave., Room 827, Miami, 33130.

## Your Question Box

### Some churches do not allow a sign of peace... Why?

**Q.** In several churches pastors do not permit any sign of peace whatsoever, except when a visiting priest has not been warned. How does this fit in with submission to authority and to the concept of community—union with our brothers and sisters and pastors? (New Jersey)

**A.** If one takes the liturgical instruction books literally, there is no absolute requirement for an exchange of the sign of peace. The official documents which guide the ceremonies of the Mass state that, after the celebrant has said, "The peace of the Lord be with you always," and the people have responded "And also with you," he "may add: Let us offer each other the sign of peace. All exchange the sign of peace and love according to local custom."

However, this obviously isn't the whole answer. A statement on the Kiss of Peace soon to be released by the secretariat of the American Bishops' Committee on the Liturgy notes that "the reintroduction of the kiss of peace within the Mass was not perhaps preceded by sufficient catechesis covering its history, significance and use."

This lack has unquestionably affected both priests and laity. And it is worsened by the tragic decline in appreciation of the place of symbol in liturgical ceremonies which has occurred over the past few hundred years. Many clergy and lay people are still

very suspicious of—and often even threatened by—any close interaction with another at Mass. They feel safe with words, but not with actions which might give expression to those words. So they are not at all comfortable with this business of exchanging a sign, or kiss, or peace, even though it is simply an effort to express externally what will happen a few moments later when those same people share in eating the Body of Christ.

While not absolutely commanded, therefore, the sign of peace is more than simply an

incidental or optional part of the Eucharist. These words from the bishop's statement may help to explain why:

"The liturgical renewal has recognized the value of the assembly and its right to participate actively in the liturgy. The (Vatican II) Constitution on the Liturgy, in indicating the various forms of the real presence of Christ, emphasized his presence in the assembly itself.

"In view of this providential reevaluation of the liturgical assembly, it is proper that...it is clearly stated that at

the invitation addressed to the faithful all exchange the sign of peace according to local custom. It is not a peace that moves out from the altar, a clericalized peace, but a community peace exchanged among those in whose midst is the real presence of Christ the Lord."

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**Q.** I have been told that Confession is only required once a year, and that this does not have to be during the

### Church difficulties in Czechoslovakia

By JOHN MUTHIG

ROME—(NC)—Vatican officials are hoping against hope that the Charter 77 movement for human rights by Czechoslovakian dissidents plus world pressure for enforcement of the 1975 Helsinki accords will break the 30-year freeze in Vatican-Czechoslovak relations.

The situation of the Church in Czechoslovakia, according to one Vatican official, "is the hardest of any country in Europe with the exception of Albania."

For 30 years Vatican negotiators have been trying to squeeze out of the Czechoslovakian government the basic concessions granted by neighboring Warsaw Pact nations.

Among roadblocks placed

in the way of normal evangelizing activities by the government are:

On-the-job harassment of parents who enroll children in religious education courses;

Refusal by the government to permit the naming of residential bishops in 10 of the nation's 13 dioceses;

Total suppression of religious orders and withdrawal of permission to function as priests from as many as 500 clergymen;

Alarming rapid secularization of society, which observers say is evidenced in high abortion and alcoholism rates.

The most worrisome of the thousand plagues facing the Czechoslovak Church is the recently accelerated drive to choke off religious education for

children.

An estimated 70 per cent of the children in Slovakia no longer attend religious education classes. (The Slovak people are practically all Catholics, while about three-fourths of the Czech citizens are Catholic.) Some Slovakia watchers here claim that the 70 per cent estimate is much too low.

Parents who enroll their children face harassment on the job, lose chances for promotion and may even be demoted. The children are often blocked from attending high school.

Government school authorities have been known to cancel religious education classes, which must be held in state classrooms, without reason.



By Fr. John Dietzen

Easter season. Is Communion all that is necessary to fulfill one's Easter duty?

**A.** We discussed yearly confession in this column a few months ago. But since this is that time of the year, here's the whole thing in a nutshell.

Present Church regulations provide for a serious obligation for all Catholics (who have reached the age of reason, of course) to receive Holy Communion at least once during the Easter season. There is no similar obligation concerning the sacrament of Penance, unless, of course, one is conscious of some mortal sin that should be repented and forgiven before receiving Communion.

Again, the Church obviously does not present this as the ideal. The regulation simply attempts to provide an additional urgent motive for any Catholic who, through laziness or negligence, might otherwise neglect the spiritual aid of the sacraments year in and year out.

The Easter season extends from the First Sunday of Lent to the Sunday after Pentecost.



By Msgr. James J. Walsh

# Until the last moment there is hope

With or without faith, everyone lives by the ancient, threadbare saying, "While there is life, there is hope."

As the few remaining minutes of life tick off rapidly, the condemned convict listens painfully for the footsteps which will bring the news of pardon. The patient whom everyone knows is doomed to die keeps expecting the doctor to find a new medication, a different treatment, even as he slips into a coma. The trapped miner gasping for breath strains all his resources to hear the sounds of approaching help.

No matter what the odds, one keeps hoping. This tendency, stubborn and bulldoggish, is built into our nature. It's part of our being. If God had not ingrained this powerful inclination in the soul, man would not be able to face even the ordinary challenges and adversities of life. Courage would be overwhelmed by cowardice. Fear would kill initiative. Without the firm hope of succeeding, no one would venture anything which promised opposition.

ALL THIS is true. But there is more to this. There is also another, a higher, kind of hope in many people.

Here is another prisoner condemned to death—this one for the crime of believing in Christ. He awaits the moment of execution with firm confidence. He is not expecting a reprieve. His thoughts are not centered on the eleventh hour pardon. He is waiting now to embrace death as the gateway to eternal life. He now yearns for union with God. His hopes are pinned on the divine promise of eternity.

A sick woman knows she has a malignant disease and patiently awaits the end. Far from despair, she shows by her attitude and last words she is still hopeful. She is filled with the conviction that in a short while she will live with an

everlasting life. This world will be replaced by another. Sorrow will give way to joy. Pain will be forgotten in perfect peace.

UNFORTUNATELY this kind of hope is not the heritage of everyone. It does not come as part of our natural equipment. No one gives it to himself. And yet without it, no one can have a truly meaningful life or know genuine peace or fulfill the destiny for which one has been created.

This is the hope, the unique hope, which came into the world on Easter Sunday. When Jesus severed the bonds of death and walked out of his tomb, he filled the atmosphere with the light and warmth of hope. He gave to all people of all generations a valid reason for undying hope and faith, even in the most miserable of conditions.

He conquered the one obstacle—death. Death had always seemed to put an end to hope. What he did and said thereafter changed completely, not only the course of civilization, but the thinking and attitudes and values of men and women, and even children, everywhere and for all time.

An enormous amount of time and effort has been used for centuries by brainy men who sought to kill off that hope, once and for all. They will not accept as fact the Resurrection of Jesus. They have endeavored to crumble the rock of Christian faith. It is still going on, although history records no one successful in disproving the joyous teaching of the Apostles that Jesus is risen and sits at the right hand of his Father.

THE MOST ingenious—and boring—explanations are still being given to get around the Christian conviction that Calvary was not the end of the Lord. Every year, it seems, a new book comes out with a rehash of old theories about an earthquake swallowing his body, or about the body being revived before death or about those

sly, cosy apostles managing to slip by the group of Roman soldiers and steal the body.

Some of it makes interesting reading. Contrived, but interesting fiction. But it doesn't sell for long. The two thousand year old evidence in favor of the Resurrection remains as solid as the stone which sealed off the tomb. It cannot be hidden. Time has served only to strengthen the belief.

"I am the Resurrection and the Life; he who believes in me, even if he dies, shall live."

The empty tomb caused these words to be echoed across the world and hope came into the hearts of men, like a breath from heaven.

The poor heard them, and lost their bitterness and worked patiently towards their fill in another world. Those with sick hearts or diseased bodies learned the lessons of the cross and used their handicaps as means of internal life insurance. The bereaved stood at the grave of a loved one and were at peace, for death means separation, not destruction. Those oppressed by tyrants felt their burden lighten by the hope of justice in God's kingdom. The persecuted found themselves willing to bide their time and await the love that never fails.

WHEN JESUS said, "I go to prepare a place for you," he let loose a flood of trust, stronger than death. The souls of believers absorbed it. The weak learned they could call on an unfailing source of strength. Sinners discovered the meaning of mercy and found a compelling reason to give up their sins.

This, then, is the foundation of our hope. Easter's message gives us final assurance that Christ truly is the Son of God. His Resurrection sets the divine seal of all his teachings. So, we can believe with confidence. We can live and die with hope.

## How Church views gay civil rights

By Jim Castelli

The furor over a "gay rights" ordinance in Miami and a meeting between a top white house aide and representatives homosexual groups have focussed new attention on civil rights for homosexuals.

The basic issue is this—many people, some homosexual and some not, believe existing civil rights laws should be changed to prohibit discrimination based on "sexual orientation."

(In Miami opposition and a campaign to repeal the "Gay" ordinance recently passed by the Dade County Commission is led by a group known as "Save Our Children, Inc." which opposes the ordinance because, in the area of employment, it would require church related and private schools to employ known homosexuals. Public schools are not affected by the ordinance.)

The U.S. Catholic bishops, reaffirming the Vatican Declaration on Sexual Ethics addressed the homosexuality issue in the

Pastoral on Moral Values they issued last November.

"Some people find themselves through no fault of their own to have a homosexual orientation. Homosexuals, like everyone else, should not suffer from prejudice against their basic human rights. They have a right to respect, friendship and justice. They should have an active role in the Christian community.

"Homosexual activity, however, as distinguished from homosexual orientation, is morally wrong. Like heterosexual persons, homosexuals are called to give witness to chastity, avoiding, with God's grace, behavior which is wrong for them just as nonmarital sexual relations are for heterosexuals.

"NONETHELESS, because heterosexuals can usually look forward to marriage, and homosexuals, while their orientation continues, might not, the Christian community should provide them a special degree of pastoral understanding and care."

Some bishops have also dealt with the issue in their individual dioceses. In a pastoral letter on sexuality, Bishop Francis Mugavero of Brooklyn said "Our community must explore ways to secure the legitimate rights of all of our citizens, regardless of sexual orientation, while being sensitive to the understanding and hopes of all involved."

Other bishops who have made similar statements include Cardinal John Dearden and Auxiliary Bishops Thomas Gumbleton and Joseph Imesch of Detroit and Bishop Joseph Gossman of Raleigh, N.C. Bishop Bernard Flanagan of Worcester, Mass., has said "Since many Christians fail to live out the Christian ideal in many ways, there is no justification for singling out the homosexual for special reprobation."

The National Federation of Priests' Councils, with member councils in more than 100

dioceses, has gone on record in support of civil rights for homosexuals. A resolution at the Detroit "Call to Action" conference which was part of the bishops' bicentennial program asked and end to discrimination against homosexuals.

Many parish priests have become more involved in dealing with the personal problems of parishioners who are homosexual and several dioceses, such as Richmond and Boston, have established official contacts with Catholic homosexuals.

Church agencies objecting to "gay rights" ordinances seem to have two basic objections. The Catholic Standard and Times, Philadelphia archdiocesan newspaper, argued for example, that the bills would give homosexuality society's stamp of approval as an acceptable alternative lifestyle, posing a threat to the family.

Father Nugent disagreed. He argued that because something is legal, it is not necessarily moral and that because something is

illegal, it not necessarily immoral. Jesuit Father Richard McCormick, a moral theologian, also holds this position.

THE SECOND basic argument against "gay rights" ordinances is that they would allow homosexuals to work in sensitive positions such as teaching or counselling young children. This was the New York Archdiocese's position.

Father McCormick responded that "It is very unfair to say everyone who is homosexual is not fit to be a teacher; the evidence doesn't support it."

All this indicates that the Church has two basic positions regarding homosexuality: It holds that homosexual activity is wrong and not the norm, but it recognizes that homosexuals are persons entitled to basic human rights. There is far from widespread agreement within the Church however, on how these twin beliefs should be handled in civil law.





By Rev. Richard P. McBrien

# The Resurrection still an issue today

No doctrine is more central to Christian faith than the Resurrection, and yet Christians themselves have divided sharply over it.

The classic 19th Century Liberal (and his 20th Century counterparts) reduced its supernatural content as far as possible. The Resurrection is not something that actually happened to Jesus. It was something that happened to the disciples.

After his death, the disciples suddenly realized what Jesus' life and message were all about and then committed themselves to a ministry of extraordinary dedication to the Lord's memory and work.

**THE FUNDAMENTALIST** Christian, on the other hand, prefers to inflate the Resurrection's supernatural content. The Resurrection is a historical event in the literal sense that a photographer standing near the tomb on Easter morning could have snapped the Lord's picture as he emerged.

The Resurrection proves beyond all reasonable doubt that Jesus is the Son of God because no one except a divine being could raise himself from the dead.

This point of view is not confined to the far right wing of contemporary Christianity. Indeed the 1971 National Opinion Research Center study of the U.S. Catholic priesthood discovered that 73 per cent of the bishops and 61 per cent of the diocesan priests either "strongly" or "somewhat"

agreed with the statement, "The principal meaning of Christ's resurrection for me is that it proved His Divinity."

**PARENTHETICALLY**, only 29 per cent of diocesan priests who had resigned from the active ministry agreed with that statement. Religious priests differed only slightly in their responses: major superiors, 61 per cent; active priests, 58 per cent; and resigned priests, 35 per cent.

But the consensus today among both biblical and systematic theologians is that the Resurrection is itself an object of faith, not its proof.

Or, to use more traditional categories, one accepts the truth of the Resurrection on the basis of revelation, not on the basis of reason.

An earlier style of Catholic apologetics put it differently. The assumption was that the Resurrection could be established by a kind of independent fact-finding process examining such data as the empty tomb and the Lord's appearances to his friends and disciples.

**THE LITERAL** facticity of the Resurrection was, of course, crucial to the whole apologetical enterprise: A. Jesus claimed to be divine. B. He proved his claim by his miracles and especially by rising from the dead under his own power. C. Therefore, Jesus is divine.

This earlier apologetical argument is deeply etched in the memories of some older Catholics. This may explain why many of them reacted so

vehemently to the new liturgical texts which, in keeping with the best of biblical scholarship, speak of Jesus' being "raised up" rather than "rising" from the dead.

To question the physical historicity of the Resurrection is not to deny its reality and truth. The Resurrection was a real event, although of an order of reality different from our day-to-day experiences.

**FOR CHRISTIAN** faith, the Resurrection involved a real intervention of God in which he conferred new life upon his Son.

In other words, the Resurrection is not simply a way of expressing the significance of Jesus' life and death. Nor is it just a happening for the disciples and their faith.

Jesus does not live on merely in the sense that Martin Luther King Jr. lives on in the ongoing struggle for human rights.

Jesus does not continue to live as our Risen Lord because people continue to believe in him. People continue to believe in him because he continues to live as our Risen Lord.

The heart of the Easter message is there: the one who was crucified did not remain in the clutches of death. The Father gave him new life. Those who cling to the Risen Lord will likewise be given new life.

Death is not the final word. God has the last word. That is the "good news" of Easter Sunday.

Rev. John Reedy, C.S.C.



# A look at Memphis' general absolution

By this time the dust raised over Memphis has settled a bit, and you can begin to see the short-range effects of all the attention given to Bishop Dozier's use of general absolution in the two public celebrations of reconciliation.

I'll try to identify those short-range effects, but I would also like to call attention to some aspects of the sacrament of penance which all this discussion brings to mind.

1. It is now clear that this pastoral use of general absolution is far more than a personal initiative of one bishop. A short time ago, apparently after the Memphis celebrations, the bishops of England and Wales communicated with the Vatican and took a position similar to that of Bishop Dozier.

They argued that the use of general absolution was

pastorally effective in building bridges of reconciliation for Catholics who had drifted away from the use of the sacraments. They indicated that such services had been used effectively in England and Wales, and they petitioned the Vatican to allow them to continue.

2. It is also clear that the negative reaction to these celebrations comes not only from Cardinal Knox, who heads the Vatican congregation which controls liturgical practices; Pope Paul himself has recently spoken on the matter and has supported the position that general absolution is to be used only in exceptional cases. Clearly he does not support the judgments of Bishop Dozier and the bishops of England and Wales.

And there is not much likelihood that his judgment on the matter will be

changed.

Still, all this discussion should remind us that:

● The issue here is a matter of Church discipline which rests on a judgment about the most effective pastoral use of the sacrament of reconciliation.

From the religious education we received, some of us probably assumed that the form of confession we were taught went all the way back to the time of the Gospel. We didn't think of Jesus sitting in a confessional and hearing the sins of the Apostles before the Last Supper, but we probably assumed that the basic practice of private confession of sins with the familiar formula of absolution and penance went back to the earliest days of the Church.

It didn't. The basic practice of private confession probably emerged around

the sixth century. The Church adapted the sacramental celebration of God's forgiveness to the pastoral needs of its members.

● Thus, there seems to be no reason why additional adaptations could not be accepted for the pastoral needs and circumstances of Christians today. No one, as far as I know, has questioned the theological validity of this use of general absolution. The criticism has centered around consistency in church discipline and the prudential judgment about which practice will bring Catholics closer to God.

● It is very probable that the Vatican ruling will be observed by bishops around the world, though I would not be surprised if particular priests found reason to justify uses of general absolution that

would not be approved by Rome. Personally, I think such practices would be unacceptable, though I can understand the thinking that would prompt them.

● Because this is a matter of discipline and because there seems to be a growing, though still small, opinion among bishops and responsible theologians that the community of believers would be better served by a wider use of general absolution, the requests for a broadening of the discipline will continue. It's anybody's guess as to how the next generation of Vatican officials will view these requests.

● Finally, it is important for us to remember that it is the loving Father who constantly forgives. The Church, in its sacrament, ministers and celebrates that forgiveness.



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**A truly joyous  
Easter**

**May this most  
festive of holidays  
be celebrated  
in peace and good health.**





# Anointing--celebrating God's power over sickness and suffering

By ARACELI CANTERO  
Voice Spanish Editor

It was a community celebration of God's power over suffering and some 100 parishioners from St. Augustine Church showed up for the occasion.

Some received the sacrament of the sick, others were there to share with them the joy of receiving God's strength and his help to carry on in their golden years.

new kind of dignity."

"He who is anointed is set apart for a special task," he said, recalling the anointing which takes place at Baptism, Confirmation and the Holy Orders.

"The Sacrament of the Sick is no different," he continued. "It sets you aside to do a particular work: to proclaim the good news even when burdened by the weight of years or in the midst of suf-

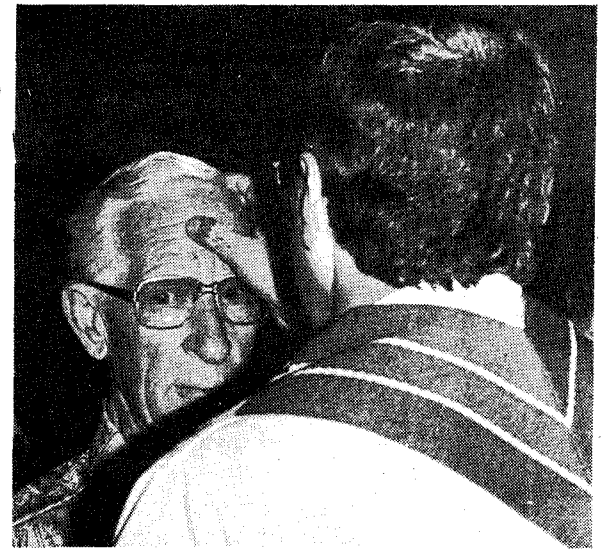
Mrs. Ida Everett commented. Similar comments were given by her husband John, who said: "Receiving it with a group takes the fear away I think it makes a big difference when one can receive it with the awareness and the use of their full faculties."

"I would have liked to receive it, but did not feel sick or old enough" said Mary Haub, one of the parishioners attending the ceremony.

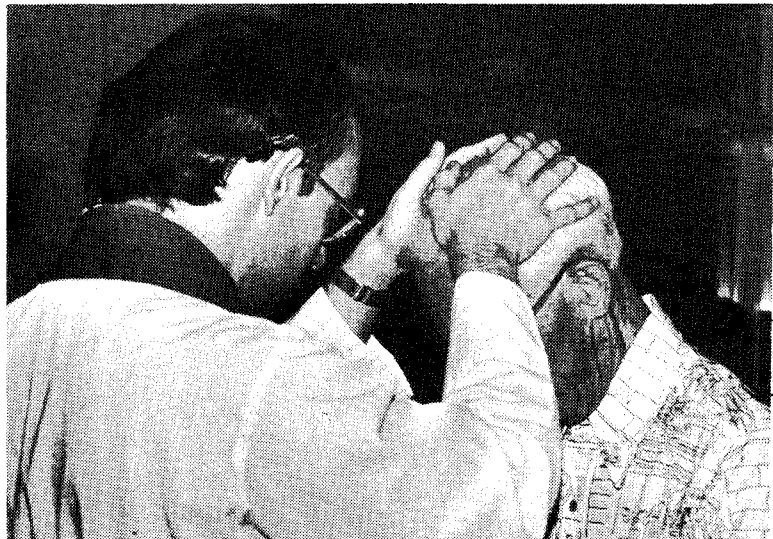
According to the Second Vatican Council Constitution on the Sacred Liturgy, "anointing of the sick is not a sacrament for those only who are at the point of death. Hence, as anyone of the faithful begins to be in danger of death from sickness or old age, the appropriate time for him to receive this sacrament has certainly arrived."

At the same time, the Second Vatican Council's Constitution on the Church also talks about this sacrament saying that through it "the whole Church commends the sick to the suffering and glorified Lord, asking them to contribute to the welfare of the whole People of God by associating themselves freely with the passion and death of Christ."

"And that's why we thought this communal celebration of anointing would be a good parish preparation for Holy week," Father Frank Lechiara, pastor of St. Augustine said.



Father Frank Lechiara anoints the forehead of Mr. Paul Weiland during the communal celebration of the Sacrament of the Sick.



Father Jorge Garcia lays hands over one of the recipients of the Sacrament of Anointing of the Sick at St. Augustine Parish.

"Is anyone sick among you," said Father David Punch as he recalled the text of the letter of James referring to this Sacrament.

"Let him come to the priests of the Church who will pray over him anointing him with oil in the name of the Lord," Father Punch continued.

"This prayer uttered in faith will reclaim the one who is ill, and the Lord will restore him to health. If he has committed any sins forgiveness will be his."

One by one the senior citizens approached the sanctuary, where all the priests of the parish stood with the oils for the anointing. After the anointing of hands and forehead they also received the 'power of the Holy Spirit' by the imposition of hands.

Minutes before they had heard Father Punch explain the new rite for this sacrament. He told them about the meaning of suffering, "raised by Christ to a

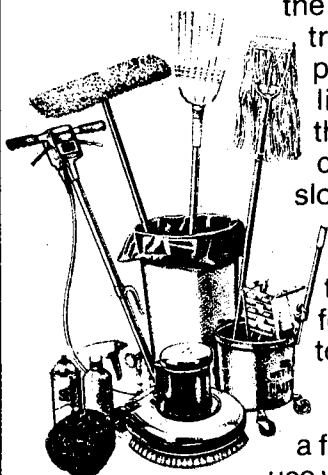
fering."

"I thought it was a wonderful experience," senior citizen Esther Quintana said after the event.

"Years ago I would have been scared of the sacrament but today, seeing other people receive it, it was different,"

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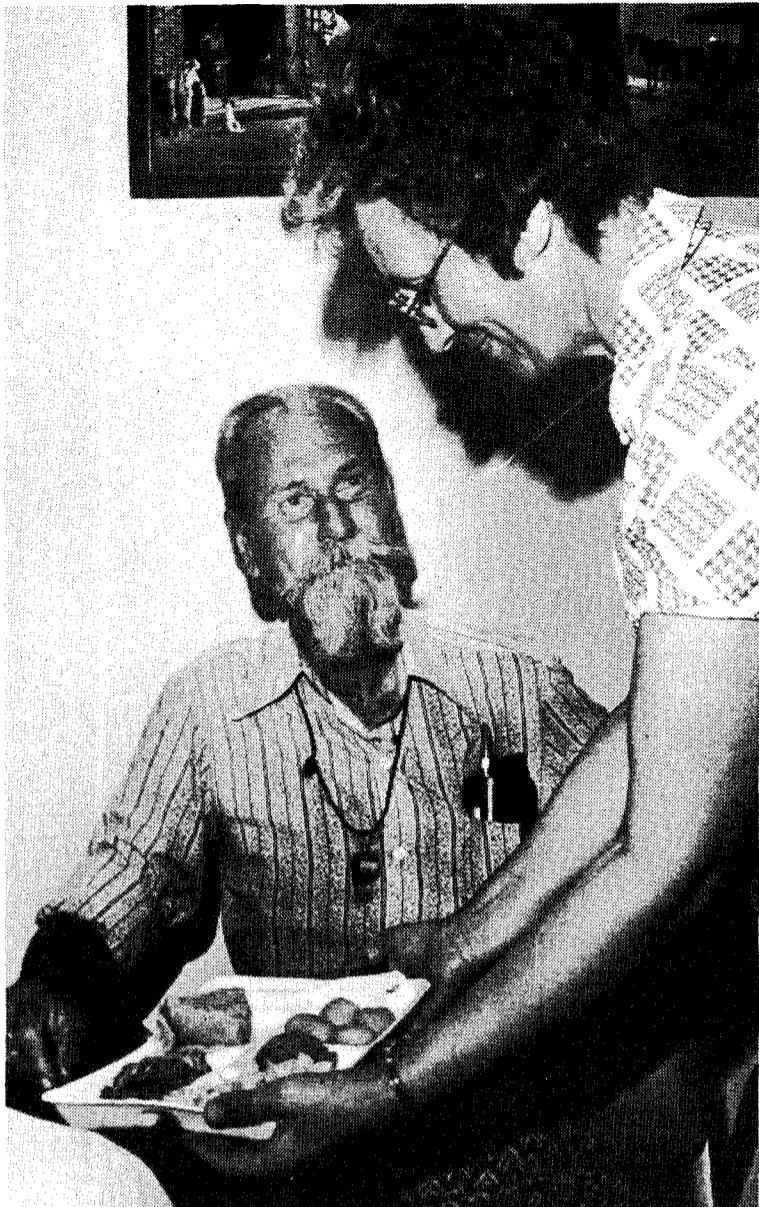
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Hot Lunch program for senior citizens was inaugurated by Catholic Service Bureau at 11450 Biscayne Blvd. (behind St. Martha Church). Opening day found Sister Francine (above) serving hot lunch along with Peter O'Connor (top right), program director, to the 45 golden agers. The number of persons to be served will gradually increase until 135 persons are participating. The 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.

## Priest/author to speak at workshop in Dade

"The Hows, Whens, and Wheres of Referral," a workshop for clergy in Dade County, will be sponsored on Monday, April 18 at Grace Lutheran Church.

Father Louis M. Savary, S.J., author of more than 50 books and as many filmstrips, will give the keynote address during the workshop which begins at 9:30 a.m. and con-

tinues until 2 p.m. The program will also include an exploration of Dade's social service network, its resources and methods of operations.

Those clergy interested in participating in the workshop and who have not yet received an invitation should call Dale Erwin at 643-5700.

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# Pope urges youth: carry olive branch of peace

VATICAN CITY—(NC)—Opening solemn Holy Week rites on Palm Sunday, Pope Paul VI challenged Catholic youth to be "active bearers of the olive branch of peace and justice."

At a Mass attended by 30,000 people in St. Peter's Basilica, the Pope appealed to Catholics to accept Jesus as the "center of our lives and the hinge of our destinies."

Pope Paul blessed olive branches in the entrance hall of St. Peter's. He was then carried in his portable throne through an enthusiastic crowd, mostly young, who waived olive branches as he passed. He himself carried a large olive branch, left early in the morning at the Vatican by a southern Italian farmer.

"YOUNG PEOPLE, are you truly active bearers of the olive branch of peace and justice?" asked the Pope in his homily at the morning Mass.

"If so, we shall, say to you, Christ belongs to you. Do not be afraid any longer."

"We see you with the palms and the spring olive branches in your hands, ready to lift them with a festive wave," the Pope said. "Have you understood that the true solution to life is the one offered by the Gospel?"

Calling attention to the rejection of Christianity by many today, the Pope declared: "We see that many are absent. Why, they say, should we expose ourselves to the dangers of being Christians?"

"There are some who urge: Run away, it is the best thing to do."

"AND WE KNOW that others—and they are not a few—are guided by immediate interests: pleasure, possessions, living without higher thoughts, lives without ideals—lives lived on high and then swallowed by time which swiftly passes."

The 79-year-old Pontiff told the crowds that Christ invites them "to be people enlightened about the world and the meaning of life," as well as "brothers and sisters of all who share the destiny of this existence of ours and need to be loved, served and cared for."

"Have you understood the truth, the beauty, and the power of the faith that Christ offers to each of you and to the human family?" asked the Pope.

"The royal triumph of Christ leads also to the cross," he concluded. "But we repeat, do not be afraid. In this way life, true life, will be assured for you tomorrow."

Before preaching, the Pope stood motionless as the Passion according to St. Luke was read by three deacons.

At the end of the homily, however, the Pope broke with his usual solemn manner at religious ceremonies and asked the youths to have their olive and palm branches as sign of accepting Jesus.

MORE THAN 10,000 youths from Italy's Catholic Action Movement and the Catholic political oriented student group, *Comunione e liberazione* (Communion and liberation,) attended the Mass.

The Mass began a tough schedule of Holy Week rites for the aging Pope.

On Holy Thursday he was scheduled to go to Rome's cathedral, the Basilica of St. John Lateran, to say Mass and wash the feet of 12 men.

On Good Friday, after presiding at ceremonies in St. Peter's he was to lead to the outdoor Stations of the Cross in the evening at the Colosseum.

Holy Saturday's vigil service, and outdoor Mass Easter morning, and the Pope's annual Easter blessing "urbi et orbi" (to the city and the world) will cap the program.

## St. Francis of Assisi School celebrates silver anniversary

By GEOFFREY BIRT RIVERA BEACH—St. Francis of Assisi School's 25th anniversary was celebrated here Saturday, Mar. 26, with Archbishop Edward A. McCarthy as the special guest.

A silver jubilee dance in the adjacent Father Joseph Borg Auditorium—named in honor of the parish's founding pastor—was the central point of the celebrations.

Archbishop McCarthy arrived in the late evening from a day spent mostly among Spanish-speaking farm families and migrant workers, and in conferring the sacrament of Confirmation at the Queen of Peace Mission, west of Delray Beach. He left early Sunday morning for visits and to administer Confirmation at Belle Glade and Clewiston.

Introduced to the crowd by St. Francis of Assisi pastor, Father Vincent Sheehy, the Archbishop moved among the tables mingling with the crowd,

and chatting informally. He told various groups that a visit to a Catholic school's 25th anniversary "especially delighted" him.

He said he "recognized the enthusiasm the people have for their school," and "the close ties existing between the school and the families."

Quoting some national statistics, he expressed his belief that the decline in the number of parochial schools noted in recent years "has bottomed out."

The existing St. Francis' School was built on land donated for a church and school, by the late Frank J. Lewis, a Papal Knight, who was an area resident and the father of State Sen. Phillip Lewis. The school was opened in 1952 under the direction of the Sisters of Charity of Convent Station, N.J.

Actually, a school had been started at a temporary location in February 1950 when

its teachers and principal had been staffed by the Sisters of St. Joseph, of St. Augustine, until the Sisters of Charity were able to fulfil their commitment six months later.

In September, 1969, the school's direction was taken over by members of the Teresian Institute—a lay institute whose goal is the spread of the Gospel and the promotion of man through education and culture. Today, the school remains in their charge.



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# Conversion confession...

**KNOW  
YOUR  
FAITH**



**"More and more parishes seem to be fulfilling that suggestion (anonymous or face to face option) either through the construction of a new reconciliation space or the renovation of an existing area."**

## ...Where and how



By **FATHER JOSEPH M. CHAMPLIN**

This year's Holy Week, with its customary long line of penitents seeking forgiveness, will be the first since the revised Rite of Penance became mandatory in the United States.

I have no statistics indicating the percentage of parishes throughout our country which have introduced rooms of reconciliation for an easier implementation of that restored ritual. However, I gain the impression from personal conversations, articles in periodicals, and clergy conferences that American priests have taken the directives of their bishops in this matter quite seriously.

**THE HIERARCHY** proposed, as an ideal, chapels of reconciliation in which the repentant sinner would have the option of confessing anonymously, behind some type of partition, or openly, face-to-face as it were, across from the priest. More

and more parishes seem to be fulfilling that suggestion either through the construction of a new reconciliation space or the renovation of an existing area.

It is critically important here that we preserve the penitent's freedom. This means insuring a person can easily select the arrangement in which he or she confesses without being seen and recognized.

People frequently speak today about openness and self-revelation. The former we naturally consider a virtue and the latter, a possibly helpful process in some circumstances. But it would be wrong to convey the notion that we have chosen the lesser path with the sacrament of Penance when we approach the confessor in hidden, anonymous fashion.

Turning our lives around from sin and selfishness to grace and self-giving almost always involves a painful, embarrassing experience. In my two decades of ministry, I have

assisted many who either called for an appointment or stopped at the rectory door to work through this awkward, but liberating conversion process. They felt ashamed and down on themselves, but also sensed a need to sit down and talk through their situation at length and in the open.

**ON THE OTHER** hand, the greater majority of individuals who have been away for many years from the Lord or have slipped seriously in the recent past prefer a behind-the-screen, secret setting.

Conscientious Catholic Christians whose daily lives quite faithfully follow the teachings of Jesus still have the need of regular inner conversions. God calls us continuously to improve ourselves.

To quote the new rite: "The Church, which includes within itself sinner and is at the same time holy and always in need of purification, constantly pursues repentance and renewal." (Article 3). In another section it observes: "Those who through daily weakness fall into

venial sins draw strength from a repeated celebration of Penance to gain the full freedom of the children of God." (Article 7).

Even such persons making what we used to term devotional confessions do not necessarily opt for face-to-face admission of their sinfulness. They may, and an increasing number do so, but these individuals should never sense any pressure to choose that practice.

Our reconciliation rooms at Holy Family have been in use for over five years. In the beginning, perhaps half who entered the area walked past the partition and sat at the table opposite the confessor. Now 85-90 percent select this open procedure.

They have discovered the more relaxed atmosphere and comfortable setting enables them to speak in a fuller way about their inner selves. These penitents judge their own conversion process reaches deeper, lasts longer and brings greater peace when they receive the sacrament face-to-face.





John the Baptist preaches conversion to the people in this wood cut by Paul Gustave Dore.

By **FATHER ALFRED McBRIDE, O.PRAEM.**

To many Catholics the word conversion means bringing others into the Church. Missionaries make converts in Asia and Africa. Famed convert makers such as Fulton Sheen bring into the Church such luminaries as Clare Booth Luce and Heywood Broun. Chesterton and Belloc are remembered as converts from Protestantism. But what about religious conversion within the Catholic fold? Can we be converted too? If

conversion is to apply to Catholics, what does it mean?

Since for so long the term religious conversion has been used to mean the move from paganism to Christianity or the move from Protestantism to Catholicism, the idea has arisen that religious conversion within the Church has little or no significance. But this should hardly be the case. This is thinking about conversion in Church terms only. Whereas the basic meaning of conversion has to

do with turning one's heart to God.

WHEN JOHN the Baptist mounted the pulpit at the Jordan river, he preached conversion from a life of sin to a life with God. He wasn't preaching to pagans and urging them to become Jews. Nor was he preaching to Jews and asking them to belong to some other religion. He was asking Jews to live up to the religion they were professing already so that they would be open to the kingdom of

## What does Scripture say about conversion?

By **FATHER JOHN J. CASTELOT**

When Jesus began preaching, his message was essentially a call to conversion: "This is the time of fulfillment. The reign of God is at hand! Reform your lives and believe in the Good News" (Mk 1, 15). The exhortation to "reform your lives" sounds like a challenge to change one's conduct, behavior, way of acting.

It involves this, of course, but the Greek word which it translates signifies something deeper, more fundamental: a radical change of mind, of outlook is literally a conversion, a return. It is, consequently, not something merely personal, but interpersonal, a return to someone from whom, in one degree or another, we have turned away—a return to God.

CONVERSION, then, was at the heart of the call which Jesus issued to mankind. Indeed, it seems to be at the heart of humanity's ongoing relationship with God, if we are to judge by the account of that relationship which we read in the Bible. We may take as an illustration the history of God's people as interpreted by the authors of those books known as the Early Prophets: Joshua, Judges, Samuel and Kings.

These books cover the history of the people from the conquest of the Promised Land under Joshua in the 13th century B.C. down to the Babylonian Exile in the sixth century B.C. Looking back over these centuries from the dismal perspective of the Exile, the authors contemplated not just what had happened but why it had happened. They discerned a pattern emerging from the jumble of

events: When the people were faithful to the Covenant, all went well; when they were unfaithful, disaster struck. But again and again God invited them to conversion. This pattern has been called the cycle of Call—Fall—Recall.

It is a pattern discernible in the lives of individuals, too. They heard God's call and responded eagerly, joyfully. But in the course of time, they drifted away and often fell so low that there was only one direction in which they could look: upward. And there was God, stooping, so to speak, to help them up, to call them back to himself, to invite them to conversion. (Read 2 Sm. 11-12)

Conversion can take many forms. It can involve a return to God after falling away from him into sin, or a turning to him from another form of religion, or a return to a more fervent relationship with him after a period of lukewarmness and mediocrity. A good example of the last-named type is found in the letter to Laodicea in the Book of Revelation. Here the Lord is pictured as admonishing this community and calling it to conversion: "I know your deeds; I know you are neither hot nor cold. How I wish you were one or the other—hot or cold! But because you are lukewarm, neither hot nor cold, I will spew you out of my mouth!... Be earnest about it, therefore. Repent! Here I stand, knocking at the door. If anyone hears me calling and opens the door, I will enter his house and have supper with him and he with me" (Rev. 3, 15-16, 19b-20).

EVEN PETER, the man selected by Jesus to head his little flock—even he needed conversion. After his tragic denial of Jesus, as



"We seldom if ever often we waver. One moment we are next moment we are actively we are onlookers. (Similar to our peek with the ph

Luke tells us: "The Lord turned around and looked at Peter, and Peter remembered the word that the Lord had spoken to him, 'Before the cock crows today you will deny me three times.' He went out and wept bitterly" (Lk. 22, 61-62).

The career of the great St. Paul began with a dramatic conversion, an event so important that Luke tells

the story three times (Acts 9; 22) and the Church celebrates it with a special feast on Jan. 25. But even we felt the need for constant conversion as we read in Philippians 3, 7-11

# Hide and seek games with God

By FATHER JOHN SPICER, C.S.S.R.

Recently a priest acquaintance wrote to me sharing his deep inward searching: "For many years I've been struggling with the mystery of the cross, and the mystery of doing God's work, and yet feeling there must be more to it than I was experiencing."

Two recent articles which Father read stirred him anew and light came. He wrote, "I went jogging and it came together. I prayed to God differently—I gave up and told him it was too hard, that I couldn't do it. The load was lifted. It was over, and I knew that something was different. No longer do I pray 'Lord show me how to love.' That's not enough. So now I pray 'Lord, I cannot love this person the way you want me to. But you can. So come in me, it's impossible for me, you love him through me.'"

**THIS IS** a true story of a conversion. Not a conversion in the sense of turning from unbelief to belief, or changing from one religious denomination to another, but a conversion nevertheless. This is the kind of conversion to which all of us are called over and over again throughout our lives.

We are good at playing games with God. We intermittently hide from him, then seek him. But are we really the seekers? Is it not rather God?

Unfortunately, if but rarely, we try hiding from God completely. We occupy ourselves totally with selfish concerns. We push him out. But God will not go. He seeks us out even in our mortal sin. When we yield to him, we experience a radical conversion. Assuredly this is a miracle of grace—a new creation.

**BUT NOT** everyone needs radical conversion. Many make serious slips, but not mortal ones. Nevertheless, they too need conversion. We are all called to continual growth. There is no such point as absolute maturity.

What is this hide and seek game we play with God?

The "intellectual" excuse is a fairly common door to hide behind. Behind it we simply refuse to "change our minds." Ignorance is alright, thank you! It's so much less threatening. Were we to look up and do some hard inquiring, we might have to change intellectual gears.

"Emotional" doors are hiding places too. We allow emotions, formed in the past, to impede our present acceptance of grace. We are emotionally attached to former ways of thinking, doing, feeling, expressing, as well as to past external forms of Church existence.

**THEN THERE** are "psychic" doors to hide behind. We are often reluctant to break out of yesterday's self-image. We remain encased in our hard and brittle ego. Yet "unless the grain of wheat dies, it remains alone..." We must die to self in order to grow. This calls for "psychic" conversion.

Now we can sum up our findings. Conversion is a turning to God and is always initiated by God, not by ourselves. It can be both radical and continuing, depending upon whether we have turned completely from God or are struggling to love him more. And there are many obstacles to our conversion, obstacles from the world as well as those of our own making.

So conversion is an ever-present challenge. It will remain so as long as we are pilgrims on earth. For every new conversion experience invites a further one. And as we grow and become more and more "converted" our joy will increase proportionately. Even when we come face-to-face with our God at the end of our conversion process, might we not continue to grow wildly, joyfully at a pace and depth beyond our present imagining?

I like to think so.

God which was at hand.

The same is true when Jesus comes to Jordan's banks. He does not view his audience as pagans or Jews, so much as sinners who need forgiveness and conversion. Over and over again, Jesus says, "Repent, for the kingdom of God is at hand." The English word repent has lost its original meaning of conversion. It tends now to mean, "Do some penance for the sins you have committed."

But that was not the original idea. Repent meant

convert. The Baptist and Jesus call for a change of heart, a religious conversion in which the person moves from a life of sin, a life without God to a life of grace and friendship with God. Every Advent and Lent this message of conversion is heard in the liturgy. This is both an historical memory of the first calls to conversion in Christianity and the relevance of that call for today.

**THIS IS THE** first correction that must be made about the idea of

conversion. The second one is this, namely, that conversion is more than a one-time event. The presumption is that once one is converted there is no more converting to do. This misleading idea of conversion is due to the biographies and autobiographies of people who have had religious conversions in which they detail the high drama of their change, the intense emotional experience that accompanied it and the finality of their new commitment. They give the impression that conversion is a one-time mountain top experience, never to be repeated. They seem to say that once one is converted, that's it.

Catholics may obtain such religious conversion experiences during a retreat, a charismatic renewal, a cursillo weekend or in hearing an inspiring preacher or reading a stirring book such as Thomas Merton's "Seven Storey Mountain" or St. Augustine's "Confessions." The sheer intensity of the religious experience at such times may falsely convince the receiver that this conversion is absolute and that the rest of their lives is a mere spinning out of the original moment.

**IN REALITY** this is far from the case. Conversion is a life-long experience. Perhaps it is better to say that one should look forward to a series of mini-conversions as life goes on. Personal maturing implies moving to ever deeper moments of love of God and more profound steps in understanding him. Each of these times of opening new doors of love and truth is a moment of new conversion.

Negatively, one may speak of falls from grace, times of sin requiring new conversions and affirmations of faith in God. Human weakness being what it is, there is every chance that one will grow cold in one's fiery commitment to Christ. Hence the need for a new conversion. Think over this matter of conversion. It is a way of seeing your Christian life as a dynamic adventure in which there is no standing still. Falls, advances, slippings, rises. And ever the friendly, loving welcome of Christ, "Convert, change. You can come back to Me!"

eldom if ever turn to God fully and completely. More we waver toward Him in a hide and seek fashion. moment we love to hear Him call us by name, the moment we wish to remain anonymous. One moment we actively engaged in His service, the next moment we are onlookers, afraid to be caught up in the action." **What is our relation with God, this child plays hide and seek with the photographer.)**

... (Acts 9; 22; 26) celebrates it with a ... an. 25. But even he ... constant conversion, ... philippians 3, 7-16.

Indeed, it has been remarked that the life of a sincere Christian is an unending series of conversions—and the Scriptures certainly seem to substantiate this.



# Southern Nights

Southern nights,  
Have you ever felt a southern night?  
Free as a breeze  
Not to mention the trees  
Whistling tunes that you know  
And love so.

Southern nights,  
Just as good even  
when you close your eyes.  
I apologize to anyone  
who can truly say  
that he has found a better way.

Southern skies,  
Have you ever noticed southern skies?  
Rich, precious beauty lies  
Just beyond the eye  
That go running through the soul  
Like the stories told of old.

Old man,  
He and his dog that walks the old land,  
Every flower touched his cold hand  
As he slowly walked by  
Weeping willows would cry for joy—joy

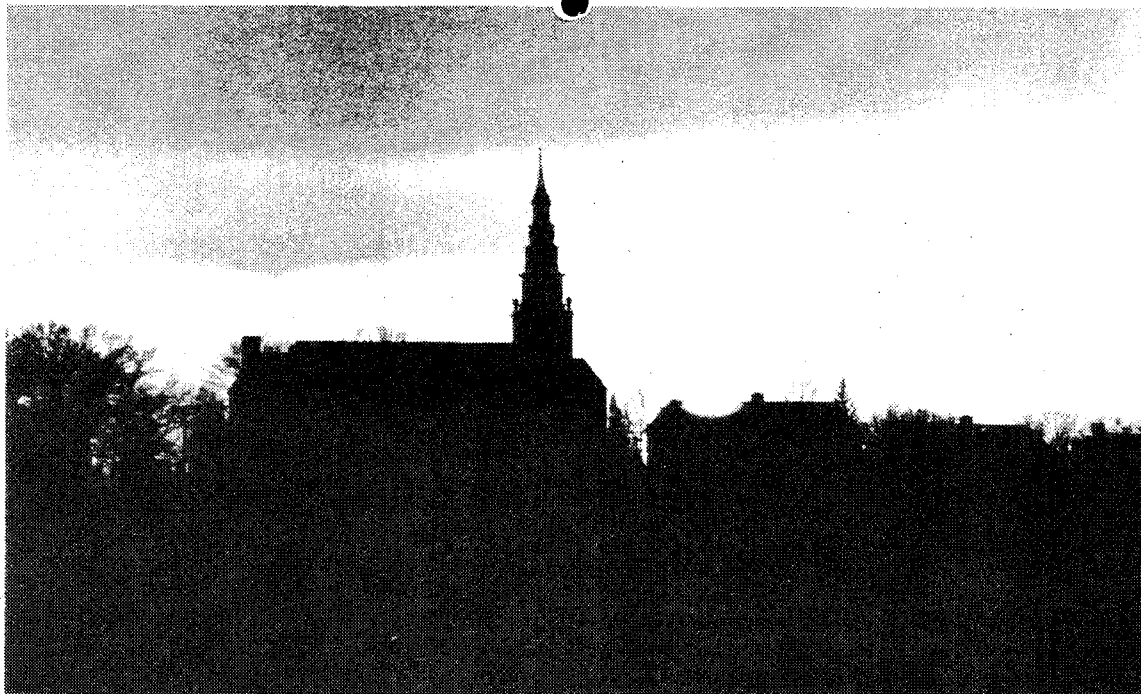
Feels so good,  
Feels so good, it's frightening.  
Wish I could stop this world  
from fighting.

Mystery, like this and  
many others in the trees  
flow in the night in the southern sky.

Sung by Glen Campbell,  
Written by Alan Tousaint  
(c) Marsaint Music Inc. BMI

By THE DAMEANS

Yankees should read this article with caution because it is loaded with southern pride. The singer, Glen Campbell, is a southerner from Arkansas who has learned to share his hospitality through music. The composer is a quiet genius of southern music who has made an impact on the national scene without raising a fuss. His name is Alan Tousaint, a native of New Orleans. He has done musical arrangements for almost everyone in the business. He is an extremely versatile composer with numerous gold records to his credit, including "Yes We Can Can" by the Pointer sisters and recording



artist. This present single "Southern Nights," is a new release of a song that Alan recorded several years ago.

If that is not enough southern spice, be aware that the writer of this article is a born and bred southerner whose usually slow southern heartbeat has quickened a bit for having the chance to extol the praises of his beloved homeland. This song provides just the needed excuse for boasting.

Music is such a part of the South that it is in the breeze, "whistling tunes that you know and love so." Much of what made America's music distinctive comes from the South. The great spiritual were born of simple faith here. The blues grew out of the black man's struggle with slavery and oppression. And of course jazz sprang up as southerners got playful with sounds, improvising on melodies and playing one instrument off another, allowing the feelings to guide the tune. Music here is part of the breeze.

The music in this song is a weaving of many of these southern influences. There is a definite playfulness that comes from jazz, mixed with a touch of luck. But a close listening will also bring out the sound of minstrels like those who rode the showboats and played to crowds on the levees on many a

"southern night."

The mighty Mississippi river, the "old man that walks the old land" is the continual link with another strong southern influence; her past. Tradition has colored southern living from architecture to food. All of it is a blend of many cultures and ages which are still felt along the mighty river. To sit beside it and listen to its stories is to understand why "weeping willows would cry for joy."

I only boast of the South because it has been important in helping me become who I am. It certainly is not the only important place in the world. Places are important for us because of the meaning they have. And the meaning comes from what happens in that place. A tree in the park becomes special if it is where you fell in love. A room in the house becomes sacred if it is where your mother died. An abandoned beach becomes holy if it is where you sensed your God. Places take meaning from what happens to us there. But you will only realize what is happening if you are fully aware. So whether it is in a "southern night" or a northern morning, you can make it important by sensing the "mystery" it contains. Once it is important for you, then you, too, may boast.

## Prayer of the Faithful

## Oración de los Fieles

**EASTER SUNDAY**  
April 10, 1977

**Celebrant:** As we offer our sacrifice of prayerful praise let us turn to our Father in Heaven who did not abandon His Son to death.

**LECTOR:** The response today is—Praise to you, Lord Jesus Christ.

**LECTOR:** That we may listen not only to the words but to the meanings of Jesus' resurrection, we pray.

**People: Praise to you Lord Jesus Christ.**

**LECTOR:** That those with a special vocation in the church may be witness to the power of the resurrection by their living as well as their speaking, we pray.

**People: Praise to you Lord Jesus Christ.**

**LECTOR:** That we all may die to sinfulness, experience the risen life

of Christ and be witnesses to Christ by bringing His life and light into the lives of others, we pray.

**People: Praise to you Lord Jesus Christ.**

**LECTOR:** That the sick, the lonely and the abandoned may be united to Jesus in their sufferings and be lifted up by the hope of His resurrection, we pray:

**People: Praise to you Lord Jesus Christ.**

**LECTOR:** That death will have no power to impose fear on any Christian, we pray:

**People: Praise to you Lord Jesus Christ.**

**Celebrant:** Father, on this Easter Day we bring you our needs and the needs of the church. Make every prayer that you answer a gift that we can bring to others in the name of the risen Jesus. Amen.

**DOMINGO DE PASCUA**  
10 de Abril 1977

**Celebrante:** Llenos de gratitud al Padre de los cielos que no abandonó a su hijo en la muerte y le resucitó al tercer día ofrecemos este sacrificio de alabanza, presentándole nuestras necesidades.

**LECTOR:** La respuesta de hoy es—Gloria a Ti Señor Jesús.

**LECTOR:** Por toda la Iglesia para que escuche y viva las palabras de Jesús en su resurrección.

**Pueblo: Gloria a Ti Señor Jesús**

**LECTOR:** Por todos los llamados a un especial servicio en la Iglesia, para que sean testigos del poder de la Resurrección, con sus palabras y sus hechos, oremos.

**Pueblo: Gloria a Ti Señor Jesús.**

**LECTOR:** Por todos nosotros, para que muertos al pecado, experimentemos

el poder de la Resurrección de Cristo y llevemos a los demás su luz y su vida. Oremos.

**Pueblo: Gloria a Ti Señor Jesús.**

**LECTOR:** Por los enfermos, los que se sienten solos y abandonados, para que uniendo sus sufrimientos al de Cristo, sean también levantados por la esperanza de su Resurrección, oremos.

**Pueblo: Gloria a Ti Señor Jesús.**

**LECTOR:** Para que el mensaje de Cristo Resucitado: "La paz sea con vosotros; sea una realidad en nuestras familias y en nuestra comunidad, oremos.

**Pueblo: Gloria a Ti Señor Jesús.**

**Celebrante:** Padre nuestro, en este día de Pascua te presentamos nuestras necesidades y las de nuestra comunidad. Haz que cada una de tus respuestas sea un regalo que nosotros llevemos a nuestros hermanos en el nombre de Jesús resucitado, Amén.



# What's pending in the Florida Legislature?

TALLAHASSEE — Legislation relating to right to life, abortion clinics, family planning for minors, obscene materials, motion pictures, and a straw ballot referendum on the Equal Rights Amendment, has already been pre-filed in this year's session of the Florida Legislature which opened Tuesday.

Companion right to life

bills, Senate Memorial 446 and House Memorial 916, call on the Congress of the U.S. to propose to states an amendment providing that no unborn person shall be deprived of life by any person.

Sen. Philip Lewis of W. Palm Beach and Rep. Robert McKnight of Miami have filed measures SB 401 and HB 737 which would require

abortion clinics to be licensed by the Dept. of Health and Rehabilitative Services, and would make it a second degree misdemeanor to perform or assist in an abortion other than in an abortion clinic, hospital or physician's office, or to perform or assist in an abortion on a person in the third trimester of pregnancy other than in a hospital.

HB 193, prefiled by Rep. Elaine Gordon of Miami, similar to legislation passed last year to provide maternal health and contraceptive information to minors, would delete from the law "of a nonsurgical nature" as well as the terms "is married, is a parent, is pregnant, has the consent of a parent or legal guardian or may in the opinion of the physician suffer probable health hazards if such services are not provided."

The bill would permit such information and services to minors without the consent of anyone. Pharmacies and clinics would be among institutions prohibited from interfering with the rights of patients or physicians with regard to use of "medically acceptable" contraceptive procedures.

In the areas of obscene material and motion pictures, HB 721, introduced by Rep. Wayne Hollingsworth of Lake City, would prohibit the showing of a preview of any movie rated other than "G" on the same program with a "G" rated feature film. HB 159 and SB 165 would make contraband all sums of money or other things of value used or intended for use in the illegal purchase or sale of certain obscene materials and would provide

that title thereto shall vest in the governmental entity employing the person who seized it.

Rep. Lawrence Kirkwood, Winter Park, has proposed that a straw ballot be taken at the time of the first primary election, Sept. 12, 1978, to determine whether Florida

voters favor ratification of the Equal Rights Amendment.

In another memorial, SM 339, filed by Sen. Sherrill Skinner of Lake City, the Florida Legislature would urge the U.S. Congress to propose an amendment to the U.S. Constitution abolishing the electoral college.

## Question about legislation? In Dade you can call free

TALLAHASSEE—A toll-free phone number is available for anyone who wishes to call the Dade County Legislative Delegation to discuss issues of countywide importance.

The number, 1-800-342-0776, rings in the office of the delegation at the Capitol where Margaret Kempel, executive director, will answer questions and handle problems.

Those who prefer written correspondence with legislators may write to:

Dade County Legislative Delegation  
Capitol Building  
Room 207  
Tallahassee, Fla. 32304.

## ERA bill debate is expected early

TALLAHASSEE — The controversial Equal Rights Amendment is expected to be discussed by Florida legislators early in the sessions of the state legislature which convened last Tuesday.

Among other interested persons who traveled this week to the state capital for ERA hearings was a delegation of the Miami Archdiocesan Council of Catholic Women which opposes the ratification of the amendment.

In a recent interview with The Voice Miami attorney Joseph M. Fitzgerald said that in his opinion, and in the opinion of others there is a definite connection between the ERA and homosexuality.

He quoted excerpts from the January, 1973 Yale Law Journal study by Professors Samule T. Perkins and Arthur J. Silverstein which said, "The legislative history of the amendment clearly supports the interpretation that sex is to be an impermissible legal classification, that rights are not to be abridged on the basis of sex. A statute or administrative policy which permits a man to marry a woman, subject to certain regulatory restrictions, but categorically denies him the right to marry another man clearly entails a classification along sexual lines."

Fitzgerald recalled that in U.S. Senate Judiciary Committee hearings on the ERA, Prof. James White, Michigan Law School, testified that of ERA passed there certainly would be litigation on the sexual requirements of the marriage ceremony and "conceivably a court would find a state had to authorize marriage and recognize marital rights between members of the

same sex."

According to Fitzgerald, who represents the Archdiocese of Miami, in the Dade campaign to repeal the recently passed "Gay" ordinance, the definition of marriage under Florida Jurisprudence is that "Marriage may be defined as the status or relation of a man and a woman who have been legally united as husband and wife." Under the ERA "sexist" language (e.g. man, woman, husband, wife, male, female,) would have to be replaced with sex neutral words such as "person" or "spouse," he emphasized.

"This would change the definition of marriage to the status or relation of a person and a person who have been legally united as spouse and spouse. There would then be no legal basis on which to refuse the issuance of a marriage license to members of the same sex," Fitzgerald declared.

Meanwhile Senator Curtis Peterson of Eaton Park has prefiled in the state legislature a bill which would provide that a marriage license not be issued unless one party is a male and the other party a female.

Senate Bill 352 would also lower the legal age for marriage from 21 to 18 years of age.

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## S. Florida Scene



**New Mother General of the Oblate Sisters of Providence, Sister Marie Infanta, O.S.P., was guest of honor at a special program presented by St. Francis Xavier School pupils. Sister assumes her new duties in June in Baltimore.**

### Mass for the deaf

A monthly schedule for Masses in Sign Language has been announced by the Apostolate for the Deaf and Hard of Hearing.

Mass will be celebrated at 3 p.m. on the second Sunday of each month at St. John the Apostle Church, Hialeah. On the third Sunday of each, Mass in Signs will be offered at 12:30 p.m. in Little Flower Church, Hollywood. Mass will be celebrated at 12:30 p.m. on the last Sunday of each month at St. Louis Church.

Catechetical instruction for children is offered between 6:30 and 8:30 p.m. on Mondays in St. John the Apostle parish.

The International Catholic Deaf Association meets on the last Saturday of each month at 8 p.m. in Little Flower Church, Hollywood.

### Hospital volunteers

Adult volunteers are being recruited to serve in various capacities at Mercy Hospital.

Those interested should call the Volunteer Services Dept. at 854-4400, Ext. 2774.

Those selected will be assigned to specific departments to perform duties in various areas including information desk, nursing units, auxiliary gift shop, flower delivery, snack shop cashiers. Complimentary lunches will be provided. Volunteers must provide their own transportation.

### Marian fashion show

A luncheon and fashion show to benefit Marian Center for Mentally Retarded Children conducted in North Dade County by the Sisters of St. Joseph Cottolengo will be an event of Saturday, April 30, at the Hotel Carillon, 6801 Collins Ave., Miami Beach.

Sponsored by mothers of children enrolled at

the center the fashion show will be presented by Jordan Marsh.

Reservations and additional information may be obtained by calling 681-2167 in Dade County; 981-4242 in Broward County and 667-5182 for Spanish-speaking guests.

### Retreat for divorced

KENDALL—A weekend of "Peace, Prayer, Scripture and Reflection" for women who are separated or divorced has been scheduled at the Dominican Retreat House, 7275 SW 124 St. April 22-24.

Father Peter Cheng, assistant pastor, Holy Spirit Church, Lantana, will conduct the weekend conferences and guest speaker on Saturday afternoon will be Father William Hennessey, chaplain and guidance counselor at Christopher Columbus High School. "His Healing Touch of Affirmation" will be the topic.

Reservations may be made by contacting Sister Elizabeth Ann, O.P. at 238-2711.

### Sisters at state meet

Sisters of St. Joseph from Miami's Mercy Hospital and schools in the Archdiocese of Miami participated in the congregation's eighth annual federation conference in Orlando.

Father Marius Nepper, S.J., French scholar

**"Only faith in a life after death in a brighter world where dear ones will meet again—only that and the measured tramp of time can give consolation."—Winston S. Churchill, "Maxims and Reflections," 1947.**

and authority on the life and writings of Father John Peter Medaille, founder of the Sisters of St. Joseph in 17th century France, was the principal speaker at the three-day meeting. Also present was Sister Marie Joseph Experton, superior general of the Sisters of St. Joseph from LePuy, France.

### Ascension donation

BOCA RATON—An \$8,000 donation toward the building fund of Ascension Church was recently presented to Father Richard Murphy, pastor, by members of the parish women's Club.

Some 90 members are now working toward a second \$8,000 predicated toward equipping a kitchen in the parish hall which will adjoin the church.

### ACCW at Legislature

A delegation from the Miami Archdiocesan Council of Catholic Women flew to Tallahassee early Monday to be present for the opening of the state legislature on Tuesday.

Members were registered as lobbyists for the Florida Federation of Catholic Women, and planned to stay at the Capital through Friday.

### Pan Am Day Mass

Mass celebrated at noon on April 14 in Gesu Church will be a highlight of annual Pan American Day observance in Dade County.

Special ceremonies at the statue of Simon Bolivar in Bayfront Park will begin at 10 a.m.

Children enrolled in the area's private and public schools will participate in activities to acquaint and familiarize them with the origin and historic meaning of Pan American Day.

### High-blood lecture

FORT LAUDERDALE—"The Disease That Can Kill You and You Didn't Even Know You Had It," a lecture on high blood pressure and its control will be the next topic in the series of free health lectures at Holy Cross Hospital.

Dr. David Gozansky, internal medicine specialist, will speak on the subject at 7:30 p.m., April 13 in the hospital's Dye Auditorium.

Reservations are necessary and may be made by calling 771-7423 any weekday between 9 a.m. and 5 p.m.

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# It's a Date

## Broward County

ST. PIUS X Woman's Club will sponsor a party and box chicken supper on Wednesday, April 13, in the parish hall, 2605 NE 33 Ave., Fort Lauderdale. Social hour begins at 6 p.m. followed by supper and entertainment including dancing. Reservations by mail only may be sent to Mrs. Leo Liberto, Sr., 3410 Galt Ocean Mile Dr., Fort Lauderdale, 33308.

ST. BARTHOLOMEW Men's Club meets after 7:30 p.m. Mass on Thursday, April 14. A special program will be presented by Miramar Police Dept.

ST. BERNARD Women's Guild will sponsor a "Fun Night" at 8 p.m., Tuesday, April 12, in the parish center, Sunrise. Plans will be discussed for a luncheon and fashion show on Saturday, April 16 at the Kapok Tree Inn, 3501 SW 130 Ave. in Davie. Fashions from Sears will be featured. For reservations call 473-6177.

NATIVITY parish's fourth annual Easter egg hunt for pre-schoolers through fifth grade begins at 10 a.m., Saturday, April 9 in the parish hall, Hollywood.

CATHOLIC DAUGHTERS of America, Court Infant of Prague, Hollywood, meet at 8 p.m., Wednesday, April 13, at Nativity parish hall.

## Palm Beach County

ST. VINCENT Rosary Altar Society, Delray Beach, meets April 14 to hear Mrs. Vera White discuss "The Role of the Church in the



Recent legislative meeting on Pro-Life activities was held in Washington, D.C. and attended by Marilyn Lucas, Naples, Fla. Right to Life Committee president; and Jean E. Doyle, Maitland, FRLC executive director, (standing) and Thea Rossi Barron, legislative counsel to the National Right to Life Committee; Congressman James Oberstar, Minn., sponsor of the Human Life Amendment in the House of Representatives; and Dr. Mildred F. Jefferson, president of the NRLC.

Preservation of Art."

ST. LUKE Home and School Association will sponsor a chicken barbecue on April 17 in the parish social hall, Lake Worth, from noon to 6 p.m.

SACRED HEART Ladies Guild, Lake Worth, will sponsor a Spring card party at 12:30 p.m., Saturday, April 16, at Madonna Hall, 425 N. "M" St. For tickets call 588-4490.

HOLY SPIRIT Friendship

Club, Lantana, meets at 1 p.m., Monday, April 11 in the social hall. The Women's Guild will sponsor a fashion show and luncheon at 1 p.m., Saturday, April 16 at LaCoquille Club, Manalapan. Tickets are available by calling 582-0194.

## Dade County

ST. ROSE OF LIMA Young at Heart Club plans a day at the races at Hialeah Park on April 19 beginning at 11:30 a.m. Transportation, luncheon and a club house seating is included. For reservations call Mrs. Mary McCormick at 754-8131 or Tony

Lombardo at 751-7751.

ST. LAWRENCE Council of Catholic Women meet at 8 p.m. Monday, April 11 in the school cafeteria, N. Miami Beach.

HOLY FAMILY Women's Club meets at 8 p.m., Tuesday, April 12 in the parish hall, 14500 NE 11 Ave., North Miami.

THIRD ORDER of Franciscans meets at 2 p.m., Sunday, April 17 at St. Francis Hospital, Miami Beach.

ST. JAMES parish will have a "white elephant" sale from 9 a.m. to 2 p.m. on Sunday, April 17 in the parish hall. For pickup of large saleable items call the rectory at 681-7248. Small donations may be left at the rectory.

ST. ROSE OF LIMA Altar Guild will sponsor a card party on April 16 in the school auditorium. Coffee and cake will be served. Tickets available at the door.

PATRICIAN CLUB of St. Patrick parish, Miami Beach, will observe a Corporate Communion during 10:30 a.m. Mass on Easter Sunday.

## A 'mean' article

A sensational article in a Rome newspaper claiming that the Vatican owns a quarter of Rome's real estate and is reaping windfall, tax-free profits from it has been branded as "mean, petty moral aggression." A front-page editorial in the Vatican daily newspaper, L'Osservatore Romano charged that the article in the weekly magazine L'Europeo was written either in "ignorance or in bad faith."

## Mission subversion?

The Brazilian government has placed strong restrictions on missionary work among Brazil's Indians because of alleged subversion. The move follows a long Church-state controversy on human rights in Brazil.

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Teen stars Rachel Sink, Joanna Green and Matt Wrabley performed in the musical production, "Up With Jesus," at St. Maurice Church, Fort Lauderdale. Produced by ninth and 10th grade CCD classes, the performance culminated the CCD programming for the year at St. Maurice. "Up With Jesus" combined a modern version of the Gospel of St. Matthew with a slide show, puppetry, drama, dance and music.

## 3 new productions

Ruth Foreman's production of "Alice in Wonderland" features an all adult cast from the Actors Studio surrounding 12-year-old ballerina-actress Diane Hodgson who plays the title role. "Alice in Wonderland" opens a six-week run at the North Miami Playhouse on Saturday, April 9 with Saturday matinees at 2 p.m.

★★★

A new production of Giacomo Puccini's "The Girl of the Golden West," the colorful story of the California gold rush of 1849, will be presented by the Greater Miami International Opera in three subscription performances on April 11 and 16 at Dade County Auditorium and on April 13 at the Miami Beach Theater of the Performing Arts. The opera is the

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### Lively Arts at a glance

fourth and concluding work scheduled this season. A special non-subscription performance will be held Tuesday, April 19, at Dade County Auditorium. All performances begin at 8:15 p.m.

★★★

"Oklahoma" will be presented by The Ring Theatre from April 13 to 17; April 20 to April 24; and April 27 to 30. ("Oklahoma" replaces the advertised production of "Dear World.") Curtain time for all shows is 8 p.m. Tickets can be purchased at the University of Miami Ring Theatre in Coral Gables on weekdays between 1 and 4 p.m. Reservations can be made by calling 284-3355 during the same hours.



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## 'Beside Yourself' premieres at Sea Ranch Dinner Theatre

By J. HERBERT BLAIS  
Drama Critic

Watching the very funny, two-act comedy, "Beside Yourself," by Nick Hall, in its world premiere at the Sea Ranch Dinner Theatre, Lauderdale-by-the-Sea, you feel vibrations from a teeming brain.

"Beside Yourself" bubbles over, an Americanized French farce, with innuendoes and bon mots and one-liners galore. The dialog trills happily in springtime frolic, then hits like a pie in the face and you burst into laughter.

But Playwright Nick Hall's brain overteems. Justifiably enthralled with his ebullient wit, he can't stop dealing it out, and it wears thin by the middle of act two.

The comedy has a plot that's really not, but it keeps playing like a comedy. Four actors intermesh as two sets of twins who are staying at a Fort Lauderdale beach hotel while they are being tested by an unseen convention of psychologists studying twindom.

They begin to bewilder each other, then the audience. Finally, neither we nor the players can follow. The identical-twin-switch is a very difficult concept to execute.

Nick Hall is seemingly well-organized. He has one twin, then another, popping onstage and off, mingling with and deftly confusing first one other twin then another.

By the middle of act two, though, he really needs a change of pace. The ego-preening monologs are not it. And his try at a sugary ending drags. Bitter would be better.

Beefy Will Knickerbocker; beautifully tall Jane Stem-

merman; and deft, handsome Arthur Eden are familiar to Sea Ranch audiences. Wendy Dorsel is a welcome newcomer. They all do well for Hall, delivering an inordinate number of lines smoothly and professionally.

We didn't rise at the end and call, "Author!" because we were too weary with waiting for the ending. For ten minutes we had been silently calling, "Cut, cut, cut!"



In "Beside Yourself," a brand new comedy by Nick Hall at the Sea Ranch Dinner Theatre, (from left), Will Knickerbocker, Wendy Dorsel, Jane Stemmerman and Arthur Eden play identical twins of opposite temperament who get hopelessly mixed up.

## Stuttering hasn't stopped Mel Tillis

The Sunrise Musical Theatre and Producer Ben Segal will present "The Mel Tillis Show" from April 11 through April 16. Special guest stars with Tillis will be George "Goober" Lindsey of the Andy Griffith Show and Gunilla Hutton from TV's "Hee Haw."

His recordings on the MGM label are always high in the national music charts—always top 10. His gift for composing has seen over 500 songs recorded, including "Detroit City," which went gold for Bobby Bare.

Watching Mel Tillis, listening to him sing and move

and sway an audience, it's hard to comprehend that this is the same man who, as a kid in Pahokee, Florida, took a lot of razzing about his speech. "When I was three I had malaria, and as a result began stuttering. Some people said it

was an emotional problem and would go away. I felt embarrassed and sensitive about it, but it didn't go away." Mel attended several university speech clinics until, in the late 50's, he decided the stuttering was something he could just live with.



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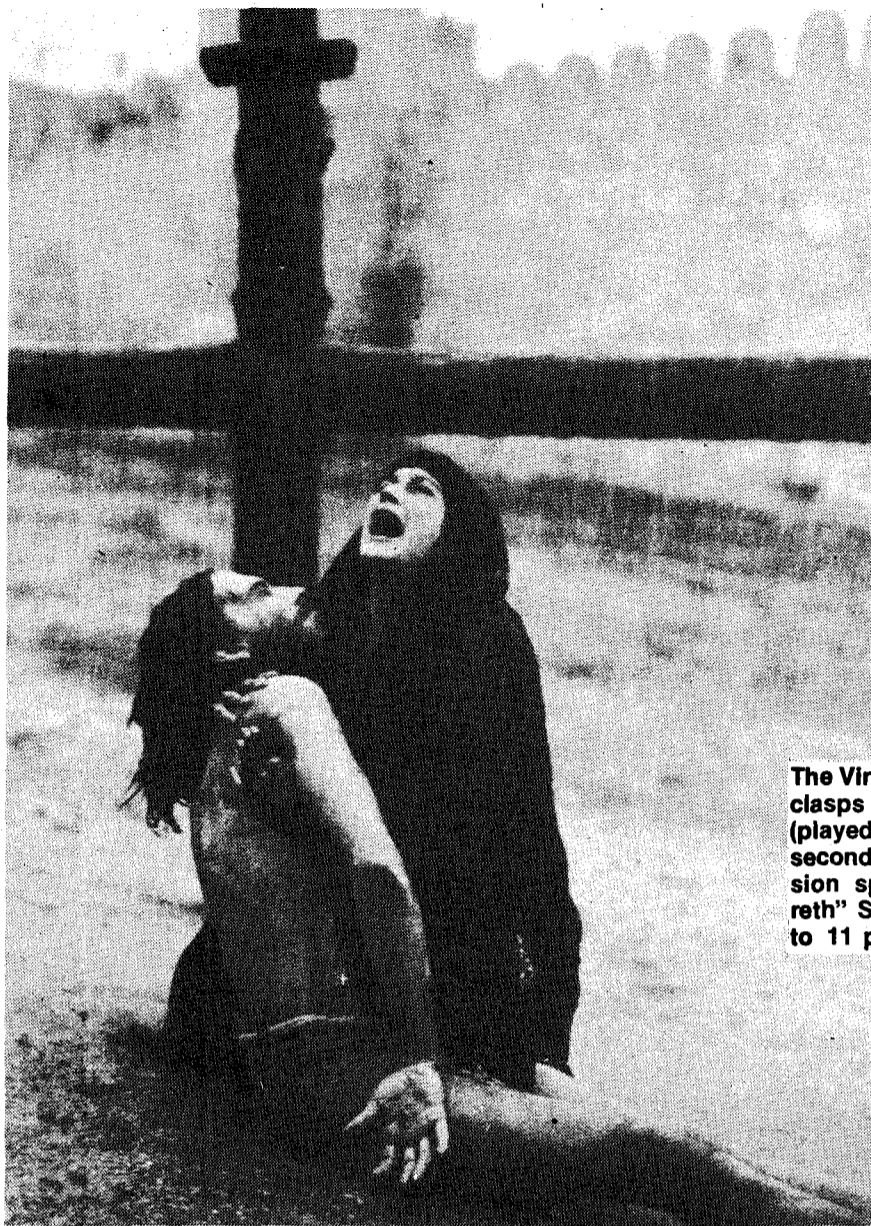
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 NEW  RENEWAL



The Virgin Mary (Olivia Hussey) clasps her dead son, Jesus (played by Robert Powell) in the second part of the NBC television special "Jesus of Nazareth" Sunday, April 10, from 8 to 11 p.m., on Channel 7.

## 'Jesus of Nazareth,' part 2 adds to Easter celebration

(Reviewed by United States Catholic Conference, Department of Communication, Office for Film and Broadcasting.)

If for one reason or another, including unfounded charges of "blasphemy" by misguided pressure groups, you missed the first part of Franco Zeffirelli's international production of the life of Christ, don't miss this chance of adding to your family's celebration of the religious significance of this Easter. And if you saw the first part, you need no urging to tune in the concluding portion of "Jesus of Nazareth," airing Sunday, April 10 from 8-11 p.m. on NBC, Channel 7.

This second part details some of the most dramatic of Jesus' miracles (the loaves and the fishes, the raising of Lazarus, and the curing of the Centurion's servant) and teachings (the Sermon on the Mount, the Our Father, and the commandment of love for God and neighbor). The Passion and Death of Jesus is faithfully retold set in the context of the

different factions conspiring against Roman rule.

When the Risen Christ is not to be found in the tomb, a fictional member of the Sanhedrin, which has feared that his disciples might attempt to steal the body, says, "Now it begins; it all begins." And so it does, without any ambiguity about the Resurrection, as the epic six-hour production ends with Christ telling his apostles "Don't be afraid. I am with you every day until the end of time."

Zeffirelli, who is well known for his stage, opera, and film productions, has much greater scope here to work on our emotions than in the first half.

For one thing, Robert Powell as Jesus portrays a much larger range of character, from the quiet and loving teacher to the harsh chastizer of the money changers in the Temple. The Passion and

Crucifixion are less a triumph for Powell than for Zeffirelli whose sparse visual austerity emphasizes the pain and suffering of the Redeemer without indulging in easy and unhealthy special effects gore.

No pictorialization of Christ's life can possibly satisfy every viewer. This particular one, however, impresses the objective viewer for its sincerity and respect for a subject that surely, in a production this size, not everyone shared. What it has accomplished outweighs all its flaws (perhaps epitomized by Anne Bancroft as Mary Magdalene getting past the guards at the foot of the Cross by saying, "I'm one of the family"). The mass media does not often allow its prime-time entertainments to project a clear religious message. "Jesus of Nazareth" does and it would be a pity if Christians for one reason or another did not take advantage of it.

## Film 'Nasty Habits' insulting, tasteless

Reviewed by USCC, Department of Communication "Nasty Habits" (Brut) is a thin satire on Watergate which becomes a heavy-handed and often tasteless film.

While the sordid details of Watergate played on the front pages of the world press, English Author Muriel Spark tried to treat the subject satirically in "The Abbess of Crewe," a short novel in which the Watergate events are loosely paralleled in a convent setting. As a fast jab at institutional power it was amusing but basically lightweight stuff, a momentary diversion from the harsh realities of the day.

It veers unpredictably from altogether unfunny slapstick that has nothing to do with the theme—helmeted nuns playing football, a newsboy delivering the paper by throwing it directly at a priest in the doorway, who ducks to avoid it, a nun driving a car wildly while two priests cower in the back seat—too long, talky sketches where the rare kernels of wit are buried in chaff. The result is pretty much

of a bore, a heavy-handed movie that is far too plodding and unimaginative to score as a satire on Watergate.

It is also tasteless at times. For example, it is one thing for a satiric novelist of Muriel Spark's ability to depict a nun who is an advocate of love, love, love rushing to embrace her clerical lover in the convent peach orchard at high noon (in full view of the abbess' window), but when a director who, at least on the evidence of "Nasty Habits," has but a shallow font of subtlety, tries the same thing in a movie, he runs into all sorts of trouble.

The film is certainly not anti-Catholic and goes out of its way to insist that this order of nuns is not officially recognized by the Church. There are some, however, who will find the movie's treatment of convent life offensive and insulting, whatever the disclaimers.

Because of the frequent lapses in taste, therefore, and the misunderstandings that could arise, "Nasty Habits" is questionable fare for any but mature viewers. A-IV (PG)

## Sister crying 'foul' at movie, ads, column

CHICAGO—(NC)— An executive board member of the National Coalition of American Nuns (NCAN) is crying "foul" as the movie "Nasty Habits," advertising for it and a column by movie critic Rex Redd about it.

"Both the title of the film and the ads which have flooded New York newspapers and streets cater to the pornographic tastes in the manner of current theater 'attractions' which are offensive to the general theater audience," said Sister Ann Gillen, the NCAN board member, who is also executive director of the National Interreligious Task Force on Soviet Jewry.

She concluded: "I, for one, cry 'Foul.'"

Based on Muriel Spark's short satirical novel "The Abbess of Crewe," published in 1974, which set the Watergate affair in a convent the movie stars Glenda Jackson and Sandy Dennis. Ads for it depict a nun lifting her skirt to reveal

a tape recorder strapped to her thigh.

Commenting on Reed's column, she said: "So, the nation is to be 'healed' by this sickly humorous attack on Religious women, whom he has indicted in print in his syndicated column as 'doing all sorts of unsavory things in real life' as evidenced by 'daily headlines.' This sweeping accusation compounded by the negative effect of the title, the advertising and the film itself, will inflict incalculable damage to the credibility of Religious women, a value which is the result of centuries of sacrifice and service."

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First Language Arts Fair at St. John the Apostle School, Hialeah, included exhibits from kindergarten through eighth grade. Nine hundred students participated in the fair which focused on reading, English, spelling and composition. Judges came from Columbus High School, Pace High School and Immaculate Conception. The above display showed how silent cartoons were excellent examples of modern pantomime.

## Go hiking, Pope says

VATICAN CITY—(NC)—Pope Paul VI energetically urged young people to get out their backpacks and hit the road to rediscover a sense of religion and a feeling for God.

"Man's soul must be open to beauty, to wonder and to the beings of the universe," the 79 year-old Pontiff told his regular weekly audience. "This is the prime way to become religious once again—especially for you young people who still have the ability to play sports and to go to the mountains, to the sea and elsewhere."

"We old people," continued Pope Paul, "are obliged to admire only segments of the world. But youth, especially those who take trips and go off to study, can view immense panoramas. They should be happy, joyful and drunk with

pleasure about this possibility."

The Pope personally loves to travel, but age has forced him to restrict his once ambitious travel schedule. Often called "the pilgrim Pope" in the 1960s because of his frequent journeys to other countries in the early years of his pontificate, he is now limited to occasional day trips within Italy.

He said that from man's sense of wonder at the beauties of the world springs the inevitable question: Why and how did the world come to be?

The only possible answer, according to the Pope, is God.

He condemned what he called nominal Christians who "live in the shadow of uncertainty about their faith and

breathe in insufficient amounts of spiritual oxygen."

Unfortunately this mentality is not viewed as a result of ignorance or of religious superficiality, but as a sign of maturity in thought and experience...Today many intelligent people want to remain free from religious profession and religious affirmations which demand adherence to truth."

He challenged Catholics to "reconstruct the castle" of their faith.

Nominal Christians, he said, are not living real Christian lives.

"The Bible says that the just man lives by faith—'by' faith, not 'with' faith. He must draw from his faith the very principles for his existence."

## 'Is there one heaven or is everyone segregated?'

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: This may seem like a foolish question. But since there are so many different religions and most believe in an after life, is there just one heaven or is everyone segregated? —Frank

Dear Frank: There is only one God; there is only one heaven. So if you are a faithful Catholic you might find yourself with a faithful Jew and a faithful Hindu. All those who follow God as they perceive Him and follow Him to the best

of their ability will enter the kingdom.

It is very important how you understand this answer. Many people will take it to mean that it really doesn't matter at all what you believe. If all you are worried about is getting to heaven then that is all that really does matter. But if you are concerned with finding God as He really is in this life and offering Him what he really deserves, then it is

### Straight Talk

important for you to seek the truth.

For example, one person might look upon God as a God of love and a God who saves. Another might look upon God as cruel and hard. They both obey and follow what they believe. They will both be in heaven. But there is a difference. One person lives in a

make-believe world. The other lives in the truth and is better off for it.

As members of the Catholic-Christian religion, we believe in faith that we know

God as He really is. He is a Father who has sent His Son to redeem us and who still is with us in His Spirit. I, for one, would not give that up even if I could get to heaven another

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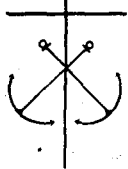
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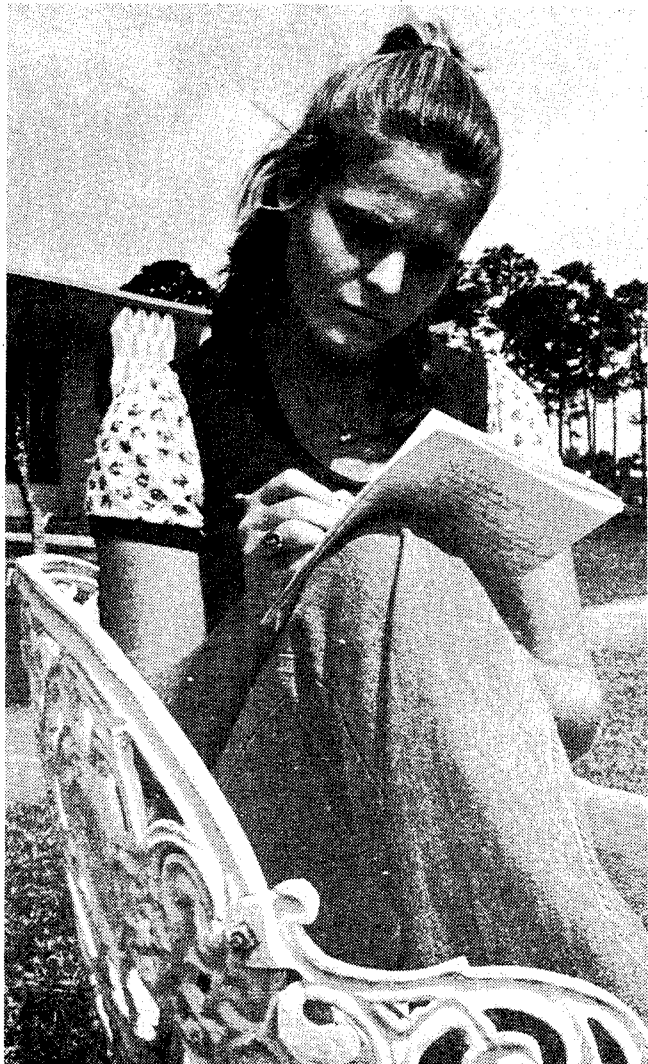
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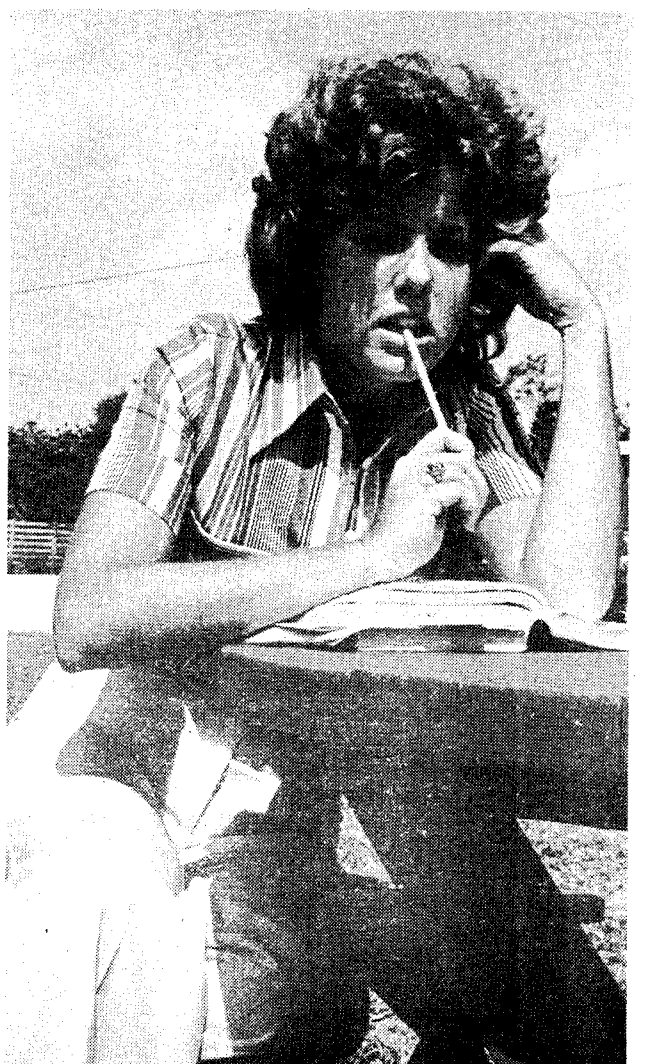
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# Youths Encounter Christ



Encounterite Garolyn Himebaugh from Our Lady of Lourdes Academy during the weekend experience.



Our Lady of Lourdes student Sharolyn Hefflin writes reflections during the Encounter.

The Encounter Youth Program for boys was introduced to South Florida Catholic high schools in 1966 and for girls in 1969. The purpose of the program is to create an atmosphere in which a young person can come to know and experience Christ through the community gathered together and through the Spirit of Christ manifested in each member of the community.

The prime objective of the Encounter is to expose those participating in the program to as many opportunities as possible to understand themselves and to formulate meaningful relationships with others and with Christ. It can be, and is, a beginning point from which a new and dynamic Christian life can develop.

The intensive program consists of three days and two nights. For the past few years, the Encounter program has been conducted at the Dominican Retreat House. Each Encounter is under the spiritual direction of community ministers and the guidance of a high school teacher or guidance counselor assisted by a team of both adult and student leaders experienced in the program.

The Encounter is by no means limited to students of Catholic high schools. Although primarily intended and designed for Catholic students, Christian students in public high schools are invited to attend. Separate Encounters are conducted for young men and young women and are aimed at the senior high school level.

## Gift of time

SHAROLYN HEFLIN

My Encounter was beautiful. The experience for me was as though the time of five minutes was extended to a joyful three days. It was as if there was a break in time, at which I could stop, take hold of myself and find a peace, Christ's peace.

What was encountered was myself, my relationship with my God and Lord, and my relationships with others. The knowledge of love as being "The Source" was stressed and experienced to a point of realization beyond doubt.

In this time, this "gift" of time, I realized more fully the beauty of people and their individuality. On the other hand I saw the bond of our very human Christian sisterhood. It is a beautiful experience where people are free to express themselves. Openness was the key word. I believe our Encounter was a success because each of us understood our responsibility to be open and true to ourselves, each other and our God.

"Time" was most certainly a gift; precious time in which to think and resolve. Within this period of time I was not

shielded and brought away from the reality of the world. Rather, I was placed in an atmosphere conducive to facing myself, and with a new understanding and acceptance I was better able to confront the many realities and relationships in my life. It was an opening to the reality of a loving God and meaningful relationships in my life.

In conclusion, I thoroughly enjoyed my experience. I truly felt an assuring peace within me when I left. I feel lucky to have had the opportunity of making this Encounter.

## Finding 'Me'

GARILYN HIMEBAUGH

The Encounter was an appointment I kept with myself to leave all behind me for a few days so that I could focus on this person called Me and see her in relationship to God and others.

I found the experience to be what it states, an encounter with myself, an increase in my

self-awareness through openness, honesty, and interpersonal confrontation. I found it a time for questions, for stripping down barriers and walls to reach the core of things, the real Me. I found that only a serious attitude made these experiences possible and to the extent that I contributed, I received. It was a time of finding answers or better understanding questions.

It was a program accenting personal worth and friendship with God and people. Films, liturgies, student and adult sharing, small and large groups discussions and time-to-be helped in the achievement of these aims.

During the Encounter I graduated from knowing to realizing that I, as a person, must journey inward before reaching outward. I must trust in God's love for me and supported by his love recognize and acknowledge my own strengths and weaknesses. This

experience of self-acceptance frees me then to reach out to others because of the love and acceptance I have received.

An Encounter experience is a mystery, unique to each individual. Those who have not had the experience are sometimes under false illusions. An Encounter opens eyes, clears minds, touches hearts, and works toward integrating an individual. It is also a source of strength for those who are already on the journey inward. I believe the experience has something to offer all who yield to it. For it is the never-ending call of life—the invitation to relate with God, others, yourself.

In conclusion, I hope that you who read this may experience the Encounter. My Encounter at the Dominican Retreat House gave me the opportunity to look at myself in perspective, to set goals for a deeper and more meaningful relating with God, others and to strive to become the person He made me capable of being.

## Learn by leading

JOAN STROBEL

As a leader on an Encounter, I found the experience to be fantastic. There seems to be not much time left for a leader once planning and meetings are finished, but this doesn't keep a person from learning more about herself and her relationship with God and man. If anything—it adds to it!

As a leader you experience the opportunity of learning from others. The people in your group become very special to you and you are constantly learning new things from one another.

Sharing is the whole thing of the group. The love, caring, and unity which grows between the leaders and those taking part in the Encounter is overwhelming. I found the Encounter to be a very beneficial spiritual experience which helped me learn how to lead a more peaceful and happy life.

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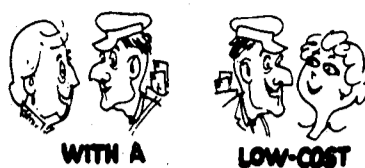
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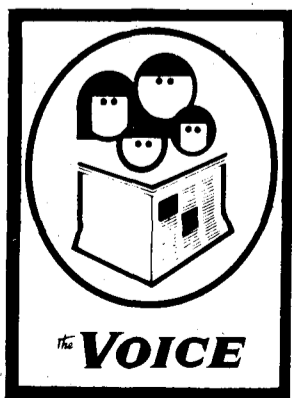
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# Cristianos en Cuba buscan el papel de la religión en Sociedad Comunista

Por JAIME FONSECA  
WASHINGTON—(NC)—  
Definir el papel de la religión en una sociedad comunista es el

gran desafío de las comunidades cristianas en Cuba, según una religiosa de San José de Boston, que pasó 12 días en la isla del

Caribe.  
La Hna. Ann Taft visitó Cuba junto con 7 personas en viaje patrocinado por el Concilio

Nacional de las Iglesias. Ella es miembro del 'staff' de la Coalición para una Nueva Política Exterior y Militar, organización que representa a 34 grupos en favor de la paz internacional.

Algunos de los cubanos parecían "bien seguros" de la primacía que tiene la cuestión religión-sociedad, dijo la Hna. Taft.

Una de las personas con quien conversó es Myrian Ortega, ministro presbiteriano que enseña en el Seminario Teológico de Matanzas, Cuba. Varios de los puntos mencionados por la Sra. Ortega que la Hna. Taft también pudo comprobar son:

—"La sensibilidad social fue una de las cosas que logró, de muchos, el apoyo de la revolución, "especialmente las increíbles condiciones humanas en la provincia de Oriente. Las mejoras alcanzadas por el gobierno son positivas," dijo.

—"Noté sensibilidad por parte de los que se proclaman ateos, y que por otra parte realizan sacrificios para ayudar a los demás, mientras otros cristianos no lo hacen."

—"Descubrí constante búsqueda por parte de muchos, por integrar la fe y la sociedad— alternativa también abierta para muchos de nosotros en los Estados Unidos."

La Hna. Taft describió su reunión en La Habana con 60 miembros del Movimiento Estudiantil Cristiano, con jóvenes entre los 20 y los 35 años. Existen unos 40 grupos como éste en la isla.

El grupo conversó sobre "lo que significa ser cristiano en una sociedad revolucionaria", y la Hna. Taft afirmó que sus miembros le dijeron que buscan definir su papel para "preservar la fe en medio de una sociedad socialista."

"Se mostraron divididos sobre la cuestión," dijo la

## Celebraron funeral por Carlos Prío

A la una de la tarde del pasado miércoles 6, en la parroquia de St. Michael tuvo lugar el funeral de cuerpo presente por el alma del ex-presidente de Cuba Dr. Carlos Prío Socarras.

El Dr. Prío murió el pasado martes 5 de un tiro en el corazón infligido por él mismo alrededor de las 8 a.m., según informó la policía.

Con su muerte el Dr. Prío dio fin a una larga carrera política que le llevara a ocupar la presidencia de Cuba en 1948 hasta su derrocamiento por Fulgencio Batista en 1952. Prío había sido ministro del Trabajo bajo el gobierno de Ramón Grau San Martín.

Natural de Pinar del Río, el Dr. Prío se interesó en la política desde joven cuando estudiaba leyes en la Universidad de La Habana.

Carlos Prío pasó los últimos 25 años de su vida en el exilio, sin abandonar su actividad política primero en contra de Batista y luego contra Fidel Castro.



HNA. TAFT

religiosa. "Comenzaron preguntándose si pueden darse de hecho cristianos marxistas. ¿Acaso el haber aceptado los aspectos positivos de la revolución cubana nos hace marxistas ¿se preguntaban?"

Los jóvenes afirmaron que de hecho estaban participando plenamente en la sociedad y que incluso sus esfuerzos como miembros de la Iglesia iban dirigidos a integrar la fe y la política.

El desafío que enfrentan los cristianos en Cuba es "muy parecido al que enfrentamos en nuestra sociedad occidental," dijo la religiosa. "Es el de cómo integrar la religión y el mundo temporal y es el desafío de los cristianos de todo el mundo, dijo.

Uno de los jóvenes en la reunión una estudiante de piano dijo "Somos marxistas en muchos aspectos. Se nos ha enseñado el marxismo en el colegio y participamos de actividades marxistas, pero en el mismo tiempo somos seguidores de Cristo."

"Otros en el grupo afirmaron que el marxismo es un sistema materialista, y que por lo tanto ningún cristiano creyente puede ser marxista.

"Otros racionalizaban que el marxismo es simplemente una ciencia, un modo de analizar las condiciones sociales, un enfoque para solucionar los males de la sociedad. Para éstos no existe conflicto ya que el cristianismo, según ellos, se queda en lo religioso sólo." Comentó la religiosa.

La mañana de su muerte, el mismo Prío confesó a la policía que él mismo se había dado un tiro. Murió a las pocas horas en la mesa de operaciones del hospital Mount Sinai.

El Dr. Prío vivía en Miami Beach en compañía de su esposa María. Tenía dos hijas, María Elena Prío de Durán y María Antonieta.

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## La Iglesia y el homosexual

Por JIM CASTELLI

WASHINGTON—(NC)—El furor causado por la ordenanza para los "derechos de los homosexuales en Miami, y la reunión en Washington entre un ayudante de la Casa Blanca y representantes de grupos homosexuales, ha despertado una controversia nacional sobre sus derechos civiles.

En pocas palabras, la cuestión es la siguiente: Para muchos, tanto homosexuales como heterosexuales, las actuales leyes sobre los derechos civiles de los ciudadanos deberían cambiarse para prohibir la discriminación basada en la orientación sexual de las personas. Pero la cuestión resulta compleja y cargada de emotividad. Al igual que con la pena de muerte y la enmienda constitucional sobre igualdad de derechos (para la mujer) ERA, tanto los individuos en contra como a favor se apoyan en la Biblia o en declaraciones oficiales de la Iglesia.

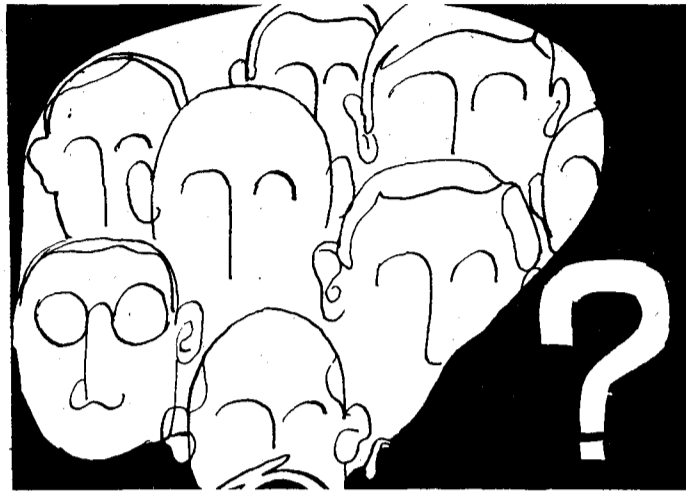
La mayoría de las denominaciones judeo-cristianas han salido en favor de los derechos civiles de los homosexuales. Y para tener cierta perspectiva de la posición de la Iglesia católica resulta necesario repasar las más recientes declaraciones oficiales al respecto:

La Conferencia Episcopal de los Estados Unidos, reafirmando la declaración vaticana sobre ética sexual, trató el tema de la homosexualidad en la Carta Pastoral sobre Valores Humanos publicada el pasado mes de noviembre. Dicen los obispos: "Sin culpa propia, algunas personas descubren tener una orientación homosexual. Los homosexuales, como cualquier otra persona, no deben ser presa del perjuicio contra sus derechos humanos básicos. Tienen derecho al respeto, la amistad y la justicia. Deben jugar un papel activo en la comunidad cristiana.

"Sin embargo, la actividad homosexual, que es algo distinto a la orientación homosexual— está moralmente mal. Al igual que las personas heterosexuales, los homosexuales están llamados a dar testimonio de castidad, evitando, con la ayuda de Dios, un comportamiento que está tan mal para ellos como para los heterosexuales fuera de la unión matrimonial.

"Sin embargo, ya que los heterosexuales pueden aspirar al matrimonio, mientras que los homosexuales a pesar de su orientación no pueden, la comunidad cristiana debe proporcionarles especial comprensión y ayuda pastoral." (Hasta aquí la declaración de los obispos).

Algunos obispos han vuelto a tratar de este tema en sus cartas pastorales. Así, en su carta pastoral sobre Sexualidad, el Obispo Francis Mugavero de Brooklyn afirmaba: "Nuestra



comunidad debe explorar modos para asegurar los derechos legítimos de todos los ciudadanos, sea cual fuere su orientación sexual, y permaneciendo siempre sensible a las aspiraciones y situación de todos los que en ello se encuentran implicados."

Otros obispos han hecho declaraciones semejantes como el Cardenal John Dearden y sus auxiliares de Detroit, así como el Obispo Joseph Gossman de Raleigh N.C.

El Obispo Bernard Flanagan de Worcester, Mass. dice: "Ya que son muchos los cristianos que fallan en vivir el ideal del cristianismo en muchos otros aspectos, no existe justificación para señalar sólo a los homosexuales y condenarlos..."

La Confederación Nacional de Consejos Sacerdotales, que cuenta con miembros en más de 100 diócesis de USA se ha declarado en favor de los derechos de los homosexuales. Durante la conferencia en Detroit, Una Llamada a la Acción el pasado verano y parte del programa del bicentenario de los obispos USA, una de las resoluciones pidió el fin de la discriminación contra los homosexuales.

A raíz de todo esto, son muchos los párrocos que han comenzado una labor pastoral más activa para ayudar a los fieles que sufren problemas por su orientación homosexual y algunas diócesis como Richmod y Boston han establecido contactos oficiales con los homosexuales católicos.

Pero, la ayuda a los homosexuales, en abstracto, no ha significado necesariamente apoyo a legislación que garantiza sus derechos. Las diócesis de Nueva York, Filadelfia, Miami y St. Paul han expresado variados grados de oposición a ordenanzas propuestas por las respectivas ciudades, y que prohibirían discriminación en empleo, vivienda y acomodación pública en bases a la orientación sexual de los individuos.

El Padre Robert Nugent, que trabaja en un proyecto para derechos de homosexuales en el Centro Quijote, Washington D.C., afirma que no sabe de ninguna diócesis que haya apoyado una

ordenanza en favor de los homosexuales. Pero existen al menos dos casos de clara neutralidad:

La Conferencia Católica de Massachusetts que representa a la Archidiócesis de Boston y las diócesis de Worcester, Fall River y Springfield, se declaró neutral ante una propuesta de ley del estado; y la diócesis de Brooklyn, que en 1974 apoyó la posición en contra de la Archidiócesis de Nueva York, al año siguiente se declaró neutral.

Las agencias eclesiásticas que se oponen a ordenanzas sobre "derechos de los homosexuales", tienen básicamente dos objeciones: Por ejemplo, el periódico de la Archidiócesis de Filadelfia argüía que el paso de tales ordenanzas daría a la homosexualidad el sello de aprobación por parte de la sociedad, presentándose por ello como una alternativa de vida aceptable, y de gran amenaza para la familia.

El Padre Nugent, no está de acuerdo y afirma que, el que algo sea legal no significa que sea moral y viceversa, el que algo sea ilegal no implica que sea inmoral. Apoya la misma posición el Padre Richard McCormick teólogo moralista y autor del libro La Iglesia y el Homosexual. La segunda objeción contra ordenanzas en favor de los "derechos de los homosexuales" es que tales ordenanzas permitirían a los homosexuales trabajar en posiciones delicadas, como maestros u orientadores escolares. Esta era la objeción de la Archidiócesis de Nueva York.

En respuesta el Padre McCormick afirma que "es injusto decir que todos los homosexuales no son personas apropiadas para enseñar, pues la evidencia no apoya tal afirmación.

El debate es complejo y lleva a indicar que existen en la Iglesia dos posiciones básicas sobre la homosexualidad: Una, que la actividad homosexual está mal y no es la norma. Pero al mismo tiempo la Iglesia reconoce que los homosexuales son personas con derechos humanos básicos. Sí que queda patente, que existe gran desacuerdo en la misma Iglesia sobre cómo compaginar estas dos creencias en la ley civil.



# La 'unción' de los enfermos fuerza para el camino

Fue una celebración comunitaria del "poder de Dios sobre el dolor" y unos 100 parroquianos de la Iglesia de San Agustín acudieron a la celebración.

Algunos recibieron el Sacramento de la Unción de los enfermos, otros acudieron para compartir con ellos la alegría de recibir la fuerza de Dios y su ayuda para seguir llevando con entusiasmo cristiano el peso de los años.

"¿Algunos entre vosotros está enfermo?" les dijo el Padre David Punch leyendo la epístola del apóstol Santiago en que se menciona este sacramento.

"Haga llamar a los sacerdotes de la Iglesia y oren sobre él ungiéndole con óleo en el nombre del Señor," continuó leyendo.

"Y la oración de la fe salvará al enfermo, el Señor le hará levantarse y los pecados que hubiere cometido le serán perdonados," añadió.

Una a una las personas se fueron acercando al pie del altar, donde todos los sacerdotes de la parroquia esperaban con el santo óleo para la unción. Lo recibieron en las manos y en la frente,

de servicio hacia todos ustedes pueblo queridísimo.

Como sacerdotes, después los sacerdotes fueron imponiendo las manos para infundir el poder del Espíritu Santo.

Minutos antes, toda la asamblea había escuchado al Padre Punch explicar el nuevo rito del sacramento. Les habló sobre el sentido cristiano del sufrimiento "elevado por Cristo a una nueva dignidad."

"Todo el que es ungido es escogido para una misión especial," dijo recordando la unción que también tiene lugar en los sacramentos del bautismo, confirmación y orden sacerdotal.

"Lo mismo ocurre con la unción de los enfermos," continuó. Por este sacramento se elige para una misión especial: para proclamar la Buena Noticia aunqu sintáis el peso de los años o la carga de la enfermedad."

Al final la asamblea lucía impresionada por el acto. Para muchos era la primera experiencia comunitaria del sacramento.

"Ha sido una ceremonia emocionante," dijo Ester

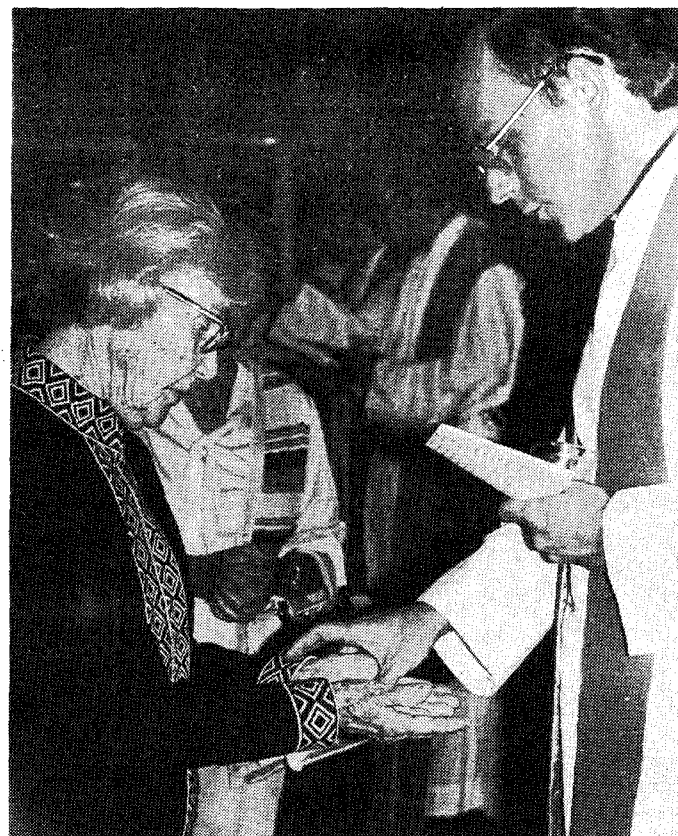
vivir, sus valores y prioridades, a aceptarle a El y decir con San sacramento, hoy ha sido distinto," comentó Ida Everett. Para su esposo John, también el contexto de la ceremonia comunitaria fue una ayuda.

"Al ver a otros acercarse al sacramento a uno se le quita el miedo. Antiguamente era sólo para los que estaban a punto de morir," añadió. "Creo que es mucho más provechoso poderlo recibir mientras uno es consciente de la gracia de Dios que le viene", añadió.

"A mí me hubiera gustado recibirlo pero me pareció que todavía soy joven y no estoy enferma," comentó Mary Haub, que asistió a la ceremonia comunitaria.

Según las normas del Vaticano II en la Constitución de la Sagrada Liturgia "la unción de los enfermos no es sólo el sacramento de quienes se encuentran en los últimos momentos de su vida. Por tanto, el tiempo oportuno para recibirlo comienza cuando el cristiano ya empieza a estar en peligro de muerte por enfermedad o vejez."

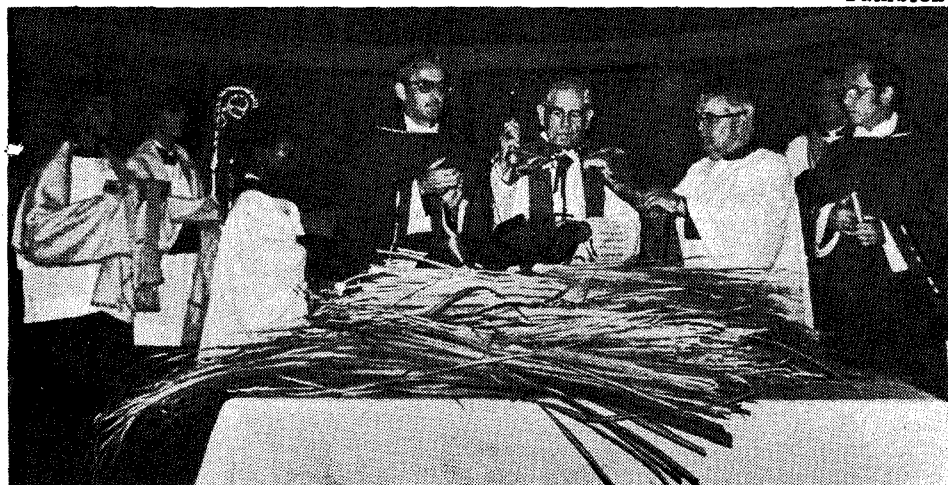
También la Constitución



El Padre Jorge García ungiendo las manos de uno de los fieles que recibieron el sacramento.

sacramento por el que toda la Iglesia encomienda los enfermos al Señor paciente y glorificado... exhortándoles a que uniéndose a la pasión y la muerte de Cristo, contribuyan a todo el bien del pueblo de Dios.

"Es por ello que pensamos que una celebración comunitaria del sacramento sería una buena preparación parroquial para Semana Santa," dijo el Padre Francis Lechiara, párroco de San Agustín. A. C.



El Arzobispo de Miami Coleman F. Carroll (centro izquierda) bendijo las palmas antes de la Misa del Domingo de Ramos en la Catedral de St. Mary- A su derecha Mons. John Delarey y a su izquierda Mons. John Donnelly y Mons. John McMahon.

## Sacerdotes renovaron votos

Abajo, numerosos sacerdotes concelebraron la eucaristía del Santo Crisma, el martes, con el Arzobispo Edward A. McCarthy. En la foto, el Arzobispo bendice los Santos Oleos.

Durante la Eucaristía del Santo Crisma el pasado martes, sacerdotes de toda la Archidiócesis renovaron sus votos sacerdotales en compañía del Arzobispo Coadjutor Edward A. McCarthy, y en presencia de numerosos fieles.

Mons. James Walsh predicó la homilía y el Arzobispo dirigió las siguientes palabras a los presentes después de la comunión.

Una vez más este tiempo se convierte en el cenáculo donde el Señor instituyó la Eucaristía y el Sacerdocio... porque nosotros, sucesores de los primeros apóstoles y pueblo sacerdotal del siglo XX, nos trasladamos a través del tiempo para revivir aquel momento, aquella noche que nos convirtió en pueblo de Eucaristía.

En esta ocasión, nosotros, familia sacerdotal, hermandad sacerdotal de la Archidiócesis de Miami, nos reunimos en la presencia de nuestros hermanos y hermanas en Cristo a quienes amamos y a quienes servimos. Nos reunimos reconociendo nuestras vestiduras algo manchadas y gastadas por nuestra debilidad, pero con corazones llenos de alegría y gratitud, añorando al Señor por habernos llamado a ser sus sacerdotes y renovando nuestro compromiso



Quintana al terminar todo. "Siento me ha dado nueva vida."

"Hace años me asustaba este profesamos nuestra unidad y compromiso unos con otros. Hemos sido ungidos con el santo óleo como ministros de los sacramentos y de la Palabra de amor..."

Hoy, los sacerdotes de la Archidiócesis de Miami renovamos nuestro compromiso con Cristo, cuyo sacerdocio compartimos, y con Ustedes a quienes servimos. Renovamos nuestro compromiso de ser hombres de fe en la palabra y el testimonio, instrumentos del Espíritu, ayudando a nuestro pueblo a abrazar a Jesús y el Evangelio, a aceptar sus enseñanzas y su sentido sobre el

sobre la Iglesia habla de este Pablo: Vivo no yo, sino Cristo en mí.

Renovamos nuestro compromiso de ser hombres de oración, de oración Eucarística, dialogando con nuestro Padre, haciendo presente los misterios de amor y salvación, alabando y dando gracias al Señor, intercediendo por el pueblo, compartiendo con él los tesoros de la vida divina.

Renovamos nuestro compromiso a ser hombres de amor, en palabras y obras, creciendo en el amor al Padre por el amoroso servicio del pueblo, creciendo en el amor pastoral del pueblo por el amor al Padre.

Hoy, como obispo, renuevo mi compromiso a vosotros en fe,

oración y amor, queridísima Archidiócesis de Miami, y especialmente mis hermanos sacerdotes.

Diciendo esto sé que también expreso el compromiso del Arzobispo Coleman F. Carroll.

Doy gracias al Señor que providencialmente me ha unido a vosotros. De modo especial, en este día del sacerdocio quiero reconocer mi deuda de gratitud a los religiosos y religiosas de la Archidiócesis, colaboradores en la tarea de Cristo, hermanos con cuya respuesta, comprensión, paciencia y lealtad, en este corto tiempo, me han movido a gratitud al Señor por haberme puesto entre ellos.

A nuestros hermanos

sacerdotes de habla hispana extendiendo mis saludos y afecto. La celebración del día del Jueves Santo va a otras tierras y a otros tiempos y a los que sufren por el sacerdocio, días del Calvario.

Les damos las gracias por enriquecer la Iglesia de Miami con su devoto servicio sacerdotal.

Al celebrar nuestra fraternidad en el sacerdocio de Jesús, nosotros, sacerdotes de habla hispana e inglesa, nos abrazamos unidos en el amor fraternal de Jesús.

El Arzobispo concluyó sus palabras haciendo suya la oración de Jesús sobre la unidad en el discurso de la última cena.

# La Pascua y la Sabiduría de la Cruz

Una vez más, viene la Pascua. La Pascua que comporta un doble juicio. En primer lugar, el juicio del mundo que, invitado a ser espectador de la pasión de Jesús y de la resurrección que le sigue, dará su juicio acerca del protagonista, del mismo Jesús: ¿quién es, quién era aquel personaje que en un momento decisivo de su proceso fue presentado por el procurador romano, Pilato: "Ecce homo: Ahí tenéis al hombre"?

Y el hombre era Jesús, recién flagelado, coronado de espinas y cubierto con un manto de púrpura. Pilato quería conmover al pueblo proclamando con gran voz: "Os lo traigo fuera para que sepáis que yo no encuentro en El culpa alguna".

Vosotros sabéis cuál fue la respuesta: ¡crucifícale, crucifícale!

He aquí un mundo que se horroriza ante la víctima destinada ya al infame suplicio de la cruz. Aquella cruz que El mismo había predicho: "Yo, si fuere levantado en alto atraeré todos a mí".

He aquí el mundo atraído, fascinado por el divino Crucificado. Emana del El un encanto misterioso que polariza hacia El toda la humanidad creyente. En torno a la cruz de Cristo se reúnen los hombres nuevos; lo dirá San Pablo, encontrando en esta convergencia paradójica hacia Cristo crucificado el signo característico de la nueva y finalmente verdadera religión: cuando "yo, hermanos...nunca entre vosotros me precié de saber cosa alguna, sino a Jesucristo, y Este crucificado."

Sobre este aspecto de nuestra vida religiosa y cristiana que encuentra en la cruz de Cristo su fundamento, será necesario fijar

ahora nuestra atención, especialmente durante la renovación pascual para nosotros.

¿Cómo es que la ciencia de la cruz tiene una fuerza tal que es capaz de hacer converger en la muerte—de Cristo, la clave de su doctrina, y de su misión, obligando así a todo el que quiere ser su discípulo a conocerla y vivirla?

¿Cómo es que un drama de muerte puede llegar a ser en sí mismo y para nosotros un

misterio de vida?

Dichosos nosotros si encontramos la llave para entrar en este reino de la economía cristiana, es decir, en el plan de nuestra salvación, en la revelación del amor de Dios hacia nosotros: "Porque tanto amó Dios al mundo, que le dio su unigénito Hijo, para que todo el que crea en El no perezca, sino que tenga la vida eterna" (Jn 3, 16). Y, referido a Cristo mismo este soberano designio de amor, he aquí la confirmación: "...me

amó y se entregó por mí"

Como dijo San Pablo aquí está todo y no diremos ahora más. Es suficiente para permanecer cautivados ante el misterio de la cruz en sí mismo, y para experimentar la riqueza del amor referido a nosotros, a cada uno de nosotros personalmente:

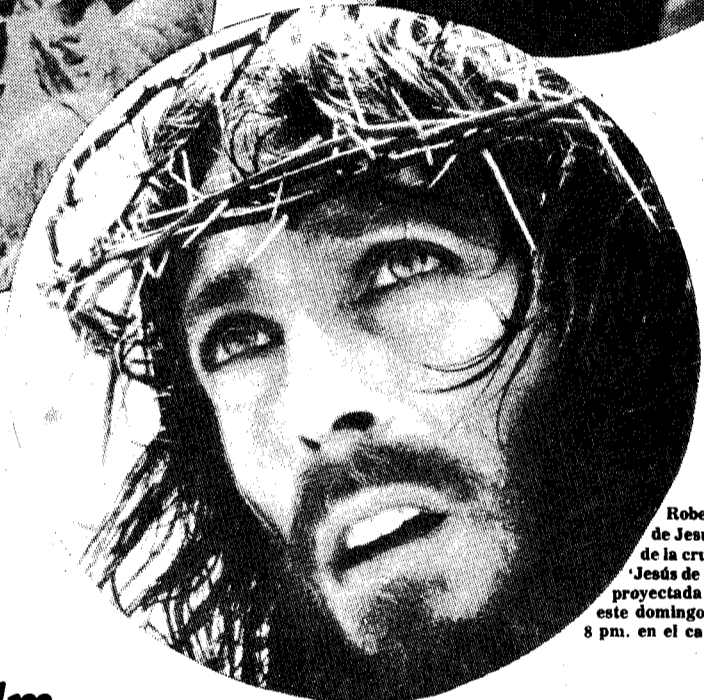
¿cómo se responde al amor? Ojalá esta celebración pascual nos enseñe el modo y nos infunda la energía para la respuesta adecuada: "¿Quién nos separará del amor de Cristo?"

Así sea; con nuestra bendición apostólica.

PABLO VI



El pan, la cruz y la luz son símbolos que centran nuestra atención durante este triduo santo de la Pascua. Contemplándolos sabemos que Jesús se queda con nosotros como alimento para el camino, como fuerza en el dolor y esperanza de resurrección



Robert Powell, en el papel de Jesús, durante la escena de la crucifixión de la película 'Jesús de Nazaret', que será proyectada en su segunda parte este domingo de pascua a las 8 pm. en el canal 7, NBC.

## Jesús de Nazaret

### Testimonio de Fe en film

Miles de televidentes en toda la nación mantuvieron su atención fija en la pequeña pantalla el domingo por la noche para contemplar y revivir durante tres horas la vida de Jesús.

"Para mí fue una experiencia religiosa," dijo Josephine Anson de Coral Gables. "Me hizo vivir el evangelio y a ratos me llenó los ojos de lágrimas."

"No entiendo el por qué de la controversia. Yo lo encontré muy directo. Me encantó el realismo de Pedro y su actuación fiel a cómo lo describe el evangelio," dijo Cecilia Alegre de Westchester.

"Me pareció fantástico el enfoque de la parábola del hijo pródigo, creo que ayuda a entender su mensaje."

"Todo el film es un reto a volver a pensar en los valores del cristianismo, que empezó en la pobreza y la sencillez de aquellas gentes. Creo que nos olvidamos de eso fácilmente," añadió.

"Yo me quedé impresionado con la figura de Juan Bautista," dijo el decorador Maurizio Bertoldi. También Pedro por su realismo y su preocupación por

ganar el pan..."

"Nunca me gustaron las películas religiosas," dijo Mary Haub de la parroquia de San Agustín. "Esta me pareció real y fuera de todo sentimentalismo."

"Resulta claro que Zeffirelli hace muchas interpretaciones propias," comentó el Padre Jorge García, pero el ambiente está muy logrado, especialmente la centralidad de la sinagoga, el polvo, los colores..."

Las reacciones de televidentes en Miami y el mundo confirman lo infundado de la campaña de publicidad contra la película en semanas anteriores.

La campaña comenzó en círculos fundamentalistas protestantes y en concreto el Sr. Bob Jones III, Presidente de la Universidad Bob Jones, Greenville, S.C. quien por un mal entendido a una entrevista con el director de la película, Franco Zeffirelli, urgió que se escribieran cartas de protesta a la cadena de televisión y una de las firmas patrocinadoras del film, General Motors que subsecuentemente retiró la patrocinación. La presentación

actual la patrocina la firma Proctor and Gamble.

Respondiendo a las críticas negativas de la película en USA, Mons. Pietro Rossano de la Oficina Vaticana para la Unión de los Cristianos afirmó que es "una obra de gran poesía y contenido de fe—un fresco que responde adecuadamente al Jesús de la historia y al Cristo de la exégesis bíblica (interpretación crítica de la Biblia). El mismo director ha descrito la película como "un testimonio cristiano" más que una simple vida de Jesús, y el mismo Santo Padre en breves palabras antes del angelus dominical, dijo "Sin querer hacer juicio previo a la película, si afirmamos que la veremos en nuestra pantalla esta noche." Esto lo dijo el día que se estrenaba en la televisión italiana.

También el diario vaticano, L'osservatore Romano y la radio vaticana dieron fuerte apoyo al film que contó con opiniones positivas por parte de críticos de arte y televidentes, en toda Italia.

Un canónigo italiano Harry Smythe, representante del obispo anglicano de Canterbury

comentó: "Me gustan las películas según lo que me hacen llorar, y en ésta lloré bastante."

"Mi hijo de 15 años quedó realmente emocionado, y a los 15 no es mucho lo que le emociona a uno," dijo la Sra. Marjorie Weeke, americana que trabaja en la Comisión Pontificia de Comunicaciones del Vaticano.

Para el Padre Carlo Martini, Rector del Instituto Bíblico Pontificio, la película resulta excesivamente "una transcripción de las Escrituras."

"Siendo una vida de Jesús debería reflejar más análisis histórico de los textos de la Escritura."

Otro jesuita, el Padre Ugo Vann que enseña Sagrada Escritura en la Universidad Pontificia Gregoriana apoyó la posición del Padre Martini añadiendo que la película no muestra esfuerzos por separar los hechos históricos de los pasajes interpretativos creados por los mismos evangelistas. Pero en general sus evaluaciones son positivas.

El protagonista de la película Robert Powell, de 32 años que actúa en el papel de Jesús,

afirmó que tal papel ha cambiado su vida personal.

Durante una conferencia de prensa en Nueva York junto con Franco Zeffirelli y Sir Lew Grade, presidente de la firma que patrocinó la producción, los tres defendieron la película y la describieron como auténtica representación de la divinidad de Cristo, y el Rabí Marc Tanenbaum del Comité Judío-americano, la alabó por su fiel presentación de la vida judía en tiempos de Cristo.

Por su parte el periódico italiano, del partido comunista y La República de orientación socialista arguyeron que la película era un mal gasto del dinero público —ya que es el estado el que mantiene la televisión italiana. En respuesta el crítico de films L'Osservatore afirma que el éxito de la película en Estados Unidos y en la taquilla de los cines del mundo todo será en beneficio de Italia. A. C.

La segunda parte de la película se mostrará durante tres horas en la cadena de televisión NBC (canal 7 en Miami) comenzando a las 8 pm. del Domingo de Pascua, 10 de abril.



ALLELUIA

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La muerte y la vida  
lucharon un duelo  
admirable;  
El Señor de la vida  
reina vivo  
después de muerto.

Dínos María,  
¿Qué has visto  
en el camino?

Vi el sepulcro  
de Cristo vivo  
y la gloria del  
Resucitado.  
Vi angeles  
cómo testigos;  
vi el sudario  
y los vestidos.

¡Resucitó Cristo,  
mi esperanza!  
Precederá a sus  
discipulos  
en Galilea.

(Secuencia del domingo de Pascua)



# ¡Es el Señor Resucitado!

Queridísimos en Cristo:

La Cuarema es la puerta de una gran oportunidad espiritual a través de la cual entramos año tras año. Lo hacemos con la esperanza de que cada Pascua nos encontrará más cerca de Cristo, el Señor.

Es por tanto importante que no nos permitamos imaginar que la misma Resurrección ha erigido un muro entre El y nosotros. También María Magdalena pensó de ese modo al exclamar: "Se han llevado al Señor de la tumba. No sabemos donde lo han puesto." Solamente luego se dió cuenta de que después de resucitado el Señor puede estar más cerca a nosotros que antes de su muerte.

Cuidadosamente, los Evangelios tratan de señalar este aspecto. Las limitaciones del cuerpo ya no estorban a Jesús; ante El caen las barreras de tiempo y espacio. Se mueve con la libertad y facilidad que no son posibles en la tierra. Aunque es el mismo Jesús, es diferente a lo que antes era. Porque su cuerpo mortal ha sido vestido de inmortalidad, puede estar en cualquier lugar y en todas partes. Su presencia nos rodea y llena de tal modo que como la de los apóstoles, nuestra exclamación constante debería ser, "Es el Señor."

De modo especial Jesús permanece con nosotros en la Eucaristía. Ahí El está al alcance de nuestras manos, se hace nuestro alimento. Como el mismo Papa afirma en el Credo del Pueblo de Dios, el Cristo Eucarístico y el Cristo Pascual son uno: "Creemos que el pan y el vino consagrados por el sacerdote se transforman en el Cuerpo y la Sangre del Cristo que gloriosamente reina en el cielo. Creemos también que la misteriosa presencia del Señor, por la que constantemente se hace presente a nuestros sentidos, es una presencia verdadera, real y sustancial.

La noche antes de morir, nuestro Salvador nos prometió no dejarnos huérfanos. De la inmóvil convicción de que El guardó su palabra, brota la profunda y permanente paz de la Pascua. Que esa paz suya permanezca con todos."

Cordialmente en Cristo

*Edelman J. Carroll*

Arzobispo de Miami