

News briefs

Layman preaches wittily at Mass

WESTFIELD, N.J.—Although he was preaching from a pulpit in the Newark archdiocese for the first time within the context of a Mass, Frank Sheed didn't forsake his usual witty style when he gave the commentary at two weekday liturgies at Holy Trinity parish. The noted street preacher, lecturer and publisher, who lives in Jersey City, preached on the Mass and participation in it. "Our participation in Mass is still the most important thing we do," he said. But before making the point, he admitted he was not much of a ritualist. "My daughter was once asked on a panel show what was her most embarrassing moment," he said, "and she replied, 'Watching my father serve Mass.'" He also advised parishioners that "If any of you want to get up a petition to be sure this never happens again—my talking from the pulpit—I would be the first to sign it."

Counteracts Supreme Court

WASHINGTON—The Carter Administration has backed legislation to counteract a Supreme Court decision which allows employers to exclude pregnant women from disability benefit coverage. Drew Days III, Assistant Attorney General for Civil Rights and acting chairman of the Equal Employment Opportunity Commission, supported the legislation in testimony before the House subcommittee on Equal Opportunities.

St. Mary's Sem partially closes

BALTIMORE — Declining enrollment and a growing deficit have forced the closing of the undergraduate program at St. Mary's Seminary and University, the country's oldest seminary, founded in 1791. The closing will not affect St. Mary's School of Theology, the seminary's four year graduate program leading to ordination, which will continue to operate at its present site, several miles from the undergraduate school in Catonsville, just outside Baltimore. The seminary will retain its charter, granted in 1805, and it will continue indefinitely to offer courses at Catonsville, but not as part of a separate program preparing young men for the priesthood.

'Food programs are inadequate'

WASHINGTON — American programs of food aid and

agricultural development assistance for poor nations are "woefully inadequate," a U.S. Catholic Conference (USCC) official told a Senate committee. The official, Father J. Bryan Hehir, USCC associate secretary for international justice and peace, testified before the Senate Agriculture Committee on the U.S. Food for Peace program, also known as P.L. 480. Father Hehir urged Congress to set a minimum of six million tons of food aid a year for each of the next five years. He also urged a more creative use of Food for Peace to encourage agricultural development in poor nations.

Court reduces priest jail term

VATICAN CITY—The Rhodesian court of appeals has reduced the sentence of Swiss Missionary Father Paul Egli, convicted of failing to report the presence of guerrillas, Vatican Radio reported (April 7). Father Egli's prison term was reduced from five to three years. In reporting the reduction of sentence, the radio said that Father Egli was convicted "of the same crime that led earlier to the detention and then the expulsion of Bishop Donal Lamont of Umtali."

Cdl. Medeiros represents Pope

VATICAN CITY—Pope Paul VI has named Cardinal Humberto Medeiros of Boston to be his special representative at ceremonies in Fatima marking the 60th anniversary of the apparition of Mary there. The anniversary will be celebrated at the Portuguese shrine on May 13.

First priest serves in cabinet

WASHINGTON—Msgr. Geno Baroni has been confirmed by a voice vote in the Senate to become the first priest ever to serve in a cabinet-level position. He is assistant secretary of Housing and Urban Development (HUD) for Neighborhood Development, Consumer Affairs and Regulatory Functions. In his job, Msgr. Baroni will deal with issues such as housing for the elderly, the handicapped and Native Americans, and counselling programs for families buying government-subsidized housing. He will also work on neighborhood development and revitalization, devising strategies to build up and preserve existing neighborhoods. Before he was named to HUD, Msgr. Baroni was president of



Pro-Life Cross: Urging an end to legalized abortion, Paul Litkey, 25, carried this 45-pound wooden cross from his hometown, Green Bay, Wis., to the steps of the state capitol in Madison. Litkey, an artist and poet, traveled the 132 miles in 17 days and now plans to continue his walk to Washington where he hopes to meet with President Jimmy Carter this Summer.

the National Center for Urban Ethnic Affairs, an affiliate of the U.S. Catholic Conference (USCC).

Abp. Jadot, Carter meet

WASHINGTON — Archbishop Jean Jadot, apostolic delegate in the United States, paid a 10-minute "courtesy call" on President Jimmy Carter on Holy Thursday (April 7). A spokesman for Archbishop Jadot said Carter had asked for the meeting. Neither the apostolic delegation or the White House issued public statements on the substance of the meeting. The spokesman for Archbishop Jadot called the meeting a "courtesy call" similar to past meetings between apostolic delegates and presidents.

148 Christians in USSR jails

LONDON—A list naming Christians currently known to be in detention in the Soviet Union has been published by Keston College's Center for the Study of Religion and Communism. The report, "Christian

Prisoners in the USSR 1977," contains 148 names in all. It admits to being "certainly incomplete."

Jail conditions inhuman for Abp.

FRANKFURT, Germany—Archbishop Raymond Marie Tchidimbo of Conakry, Guinea, is being forced to live under cruel and inhuman jail conditions, a former fellow prisoner has told the Society for Human Rights in Frankfurt. The archbishop, now 56 years old, was one of 72 persons sentenced to life imprisonment at hard labor in January, 1971, on charges of plotting to overthrow the government of President Sekou Toure. Another 92 persons were condemned to death. The former fellow prisoner, a German, told the Society, "The cells of our jail were used for between two and eight prisoners although they measure only six by 17 feet, some 12 by 12 feet, in size and have ventilation only from two small holes in the ceiling, allowing hardly any daylight so we were confined in almost total darkness. "They were covered by corrugated sheet metal, allowing the tropical heat to accumulate inside so we felt as if we were in a furnace. We mostly had to stretch out naked on the floor. "No conversation with fellow inmates was allowed. Mosquitoes, fleas, rats and bugs were making life miserable for us."



Peddlin' Papers: In St. Peter's Square a nun sells the Catholic Paper, *Avvenire*. To increase sales, the nuns decided to copy the Communists who peddle their party daily on the streets of Rome every Sunday after most newsstands are closed.

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Papal blessing caps Holy Week

By JOHN MUTHIG

VATICAN CITY—(NC)—Pope Paul VI told a festive crowd of more than 250,000 in St. Peter's Square on Easter that Jesus' resurrection opens up "a new and unlimited horizon for life."

The solemn blessing "Urbi et Orbi (to the city and the world) from the main balcony of St. Peter's Basilica capped more than 12 hours of solemn and taxing Holy Week rites presided over by the 79-year-old Pope.

"Life is beautiful if it is new; it is new if it is good, if it is wise and if it is strong—in a word, if it is Christian," said the Pope. The vast international crowd below him, gathered under partly cloudy skies in breezy weather, overflowed Bernini's famous square into adjacent streets.

"HAPPY EASTER," shouted Pope Paul. "We believe that young people of today are particularly predisposed to understand and welcome this good wish, which is full of hope and energy."

One week before, the Pope had opened Holy Week in Rome with an appeal to young people on Palm Sunday to believe and



Blessing the pilgrims: Pope Paul VI at more than 200,000 in St. Peter's Square on Easter Sunday morning.

live the Gospel. More than 10,000 youngsters in St. Peter's cheered and waved olive and palm branches when asked by

the Pope to show their commitment to peace.

Many of the same youths stood on the rain-soaked

cobblestones before the Colosseum on Good Friday night to participate in the Way of the Cross led by the Pope.

Despite a heavy, driving rain, the Pontiff knelt motionlessly on a hill above the crowd for the first 11 Stations. He himself took the light-weight wooden cross in hand to pace off the last three stops on the Way of the Cross, televised around the world.

Earlier that same day, the Pope had stood prayerfully in St. Peter's before a huge statue of St. Longinus—the Roman soldier who pierced Jesus' side at the crucifixion—as prayers were offered during the liturgy of the Lord's passion in Arabic, Ethiopian, Chinese, Tagalog (a language of the Philippines) and other tongues.

The Pontiff appeared to be suffering greatly from an arthritic condition during the Holy Thursday ceremonies in St. John Lateran Basilica, the Pope's own cathedral.

That liturgy, during which the Pope washed and kissed the feet of 12 seminarians, required the Pope to walk great distances. He walked haltingly throughout the service and had to be steadied by a papal master of ceremonies at the elevation of the chalice.

But on Holy Saturday night the resplendently robed Pontiff participated spiritedly in Easter vigil services in St. Peter's. He showed no adverse

effects from his hour of kneeling in the rain at the Colosseum the evening before.

At the Easter vigil, the Pope baptized a Korean woman, two Korean men, and three African men—one of them a father of seven.

The "exultet"—an ancient hymn of praise sung in Gregorian chant before the paschal candle during the vigil service—was chanted by an American deacon, James Smith of Powers Lake, N.D.

The papal ceremonies drew huge crowds of tourists. Government tourism officials estimated that the number of visitors in Rome for the sacred triduum was up 15 to 20 percent over last year's totals.

Greeting not only the hundreds of thousands in St. Peter's Square but the millions of Christians around the world, the Pope said "Happy Easter" in 13 languages from the Basilica's Balcony of the Benedictions.

Greetings were given in Greek, Arabic, Russian, Japanese, Zulu, English and other major European and world languages.

Observers attached special importance to the Pope's decision to extend greetings in Slovak. The Church in Slovakia has been under stepped-up pressure in recent months by Czechoslovakia's Communist government, and the papal greeting was seen as a special encouragement to Slovak Catholics.

Before giving his blessing, to which a plenary indulgence is attached, Pope Paul proclaimed from the maroon-festooned balcony that through the resurrection a "new world is established: a new way of life is begun."

"Christ is not the only one to rise from the dead; he is the first among many," announced Pope Paul.

"Bodily sleep is not the inexorable end of our existence; it is the sleep that precedes a new day without end."

As dozens of brightly colored balloons were released from among the crowd, the Pope asked Christians to reread the beatitudes and to make the "scale of values" of the Sermon on the Mount a "scale of duties in relation to which we must construct our life."

Before leaving the balcony to begin several days of rest, the Pope received "Bravos" from the crowd and ruffles and flourishes from the Italian military bands present with the Swiss Guards in the square.

Papal advisor raps male rule of society

By JOHN MUTHIG

VATICAN CITY—(NC)—A key papal advisor on women has urged the Church to combat "overwhelming signs of masculine domination" in the family, politics, press and socio-economic life.

In a sociological study on the situation of women today, prepared for the papal study commission on women and given to Pope Paul VI, Msgr. Franco Biffi has called for:

—Revision of traditional mother-father roles and emphasis on parental coresponsibility in rearing children;

—An end to male domination of the press where, he says, the image of "woman as object" is being perpetuated;

—Appointment of women to government posts other than those offices regarded as "feminine," such as health, education or family life departments;

—Abolition of the "sociological law" that "every

time an activity begins to be admired and to give status, women are gradually excluded, whereas when women are admitted to a given form of employment the latter rapidly loses prestige."

THE STUDY by Msgr. Biffi, who heads Rome's prestigious Pontifical Lateran University and was a member of the now dissolved papal Study Commission on the Role of Women in Society and in the Church, was released by the Pontifical Council for the Laity.

It is based on the discussions of the study commission, which ended its work for last year.

Msgr. Biffi asserted that while the Church has "exalted the dignity of women" in many ways, "it has been conditioned by history and culture." Today, he said, the Church "should admit women more freely to responsible participation in pastoral structures which, for the most part, are composed of men."

His study generally

supported the idea of working mothers, although it cautioned against certain dangers.

The Biffi study urged an end to the traditional mother-father role stereotypes.

It called for "courageous pioneers" to demonstrate to children that "mother is not only a good, kind person, but that she is also active, interested in all aspects of life; and that father is not absent from the small but important events in the home."

Parents must be jointly responsible for rearing and educating children, the study said.

THE STUDY rebuked some groups that work toward lower birth rates, saying they are using women's liberation as a pretext to promote contraception.

"The Catholic Church finds itself practically isolated in defending a truly moral and 'family' view of the problem," said the priest.

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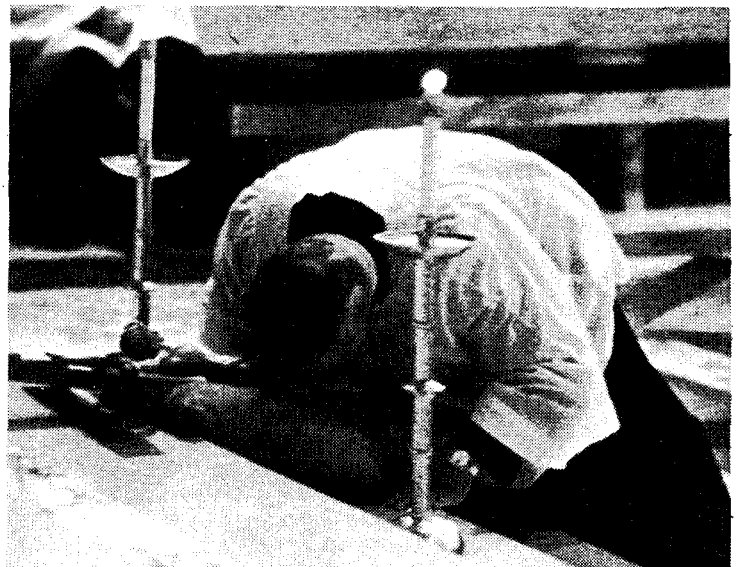
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Holy Week at Cathedral



Hundreds participated in Holy Week services at St. Mary Cathedral. At left top, Coadjutor Archbishop Edward McCarthy washes the feet of the faithful during the Mass of the Lord's Supper. Above the Archbishop is shown carrying the Blessed Sacrament to the repository.



Liturgical Service of the Passion was celebrated on Good Friday by Archbishop McCarthy (upper left). Above a priest kneels to kiss the crucifix in the sanctuary.



Paschal Candle is lighted at St. Mary Cathedral by Msgr. John J. Donnelly, rector, following the blessing of the new fire during Easter Vigil Services on Saturday night. Similar services were held in all churches of the Archdiocese.

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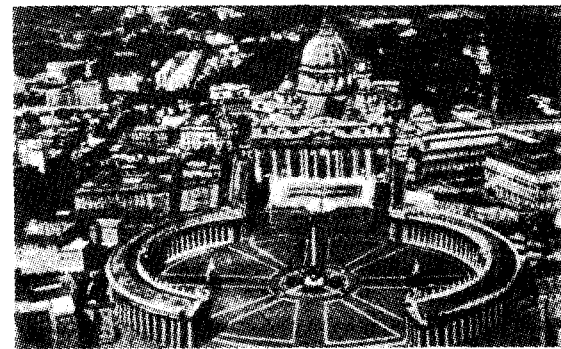
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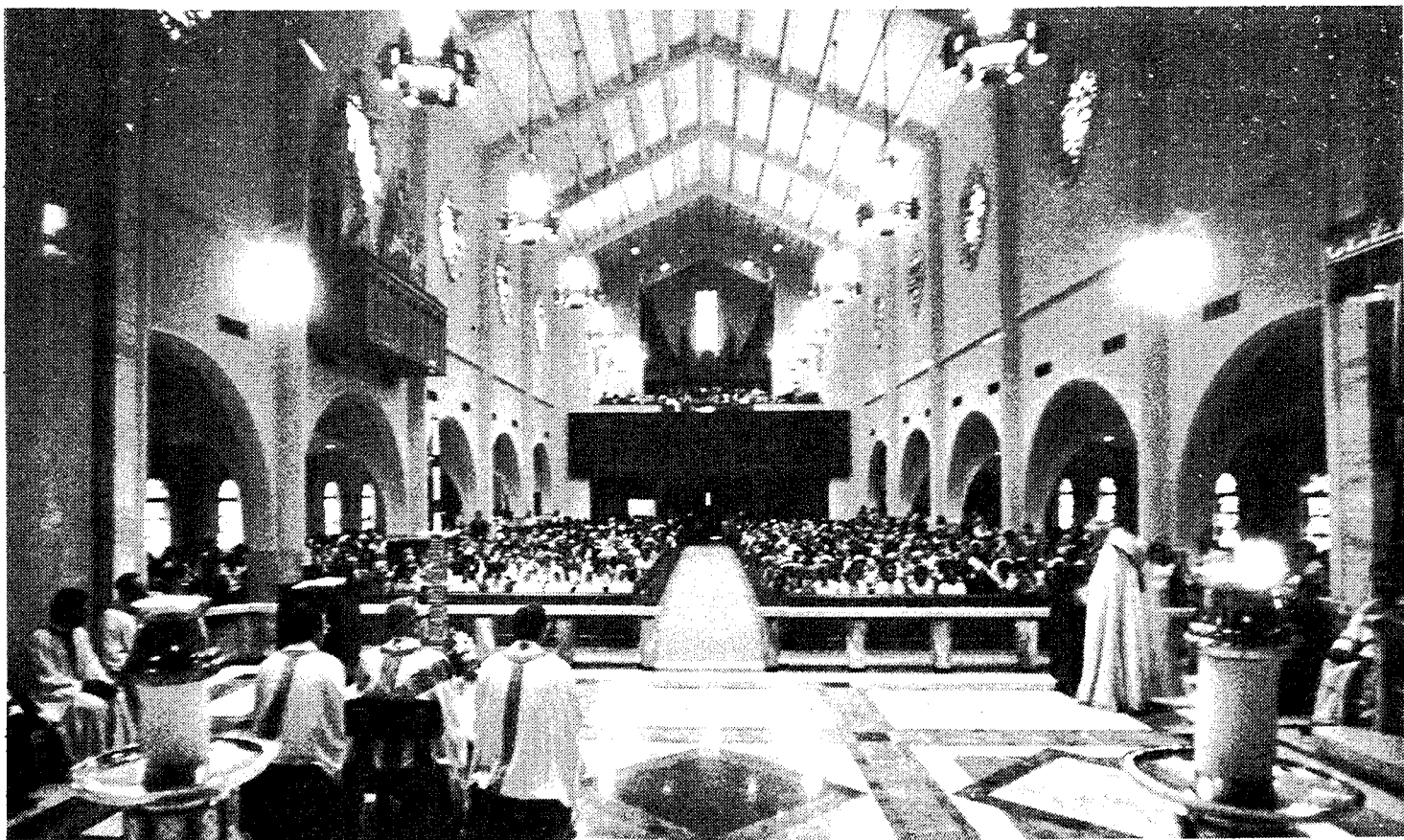
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'He is risen,' Alleluia

Miami's Archbishop Coleman F. Carroll spoke to an overflow crowd participating in the Mass of the Resurrection on Easter Sunday in the Cathedral of St. Mary.



Cathedral parishioners present Offertory Gifts to Archbishop Carroll shown with Msgr. Agustin Roman and Msgr. William Dever, chaplains. Center is Msgr. John Donnelly, Cathedral rector.

Hundreds of South Floridians filled the Cathedral of St. Mary to capacity Easter Sunday to participate in a Solemn Concelebrated Mass of the Resurrection.

At the main altar of the Cathedral's brightly lit sanctuary, which was bedecked with garlands of Easter lilies, Archbishop Edward A. McCarthy was principal celebrant of the Mass at which Archbishop Coleman F. Carroll presided.

A special program of Easter music was presented by the Cathedral Choir under the direction of Robert Fulton, organist.

"This is the time of the Risen Christ who has done so much for us," Archbishop Carroll told the large congregation. "Christ gave us the Sacraments, He gave us the Church and promised that He would always be with us.

"This is a happy day for each and everyone of us—we note that in the happy tone of the music and of the choir today. We are happy to celebrate this, the Feast of the Risen Christ. May God shower upon us his graces one-hundred fold," Miami's Archbishop concluded.

In the homily of the Mass, Father Gerald Morris, of the faculty of St. Vincent de Paul Major Seminary, said, "Yes, He is truly Risen. Jesus, Our Lord, lives. He lives in a condition of life that is radically new—that both preserves and yet surpasses and transforms the conditions of time and space of our present human existence. It is to Him, our Risen Savior, that we render the homage of our Faith and of our rejoicing. Our theme and constant refrain today is that of joy: Alleluia.

"We Christians sometimes forget," Father Morris said, "that the Christ of whom we speak is 'not of this world,' That 'His kingdom is not of this world.' After his resurrection, Jesus was not at first even recognized by his own disciples.

"The Lord's glorification does not have the same compelling, objective evidence as that of His humiliation on the Cross. The Lord's glorification is known only in the fullness of the Church as She gathers to meet the Lord and to share in His risen life.

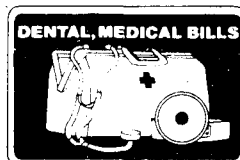
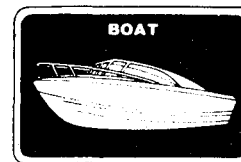
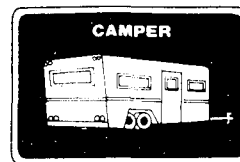
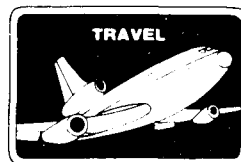
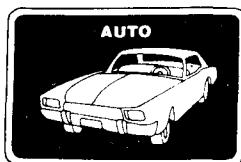
Father Morris continued: "Yes, the Eucharistic Liturgy is, before everything else, the joyous gathering of those who are to meet the risen Lord and to enter with Him into the Bridal Chamber. It is being raised up in company with Christ, where Christ is seated at the right hand of the Father. It is having our Life hidden now in Christ, in God. It is being washed by Him of all uncleanness and being anointed by Him with the Holy Spirit. It is entering into the Joy of the Lord, into His eternal rest. It is being holy and blameless and so to come to the Feast of eternal joy .



Principal celebrant of Solemn Mass of the Resurrection was Coadjutor Archbishop Edward S. McCarthy. Concelebrating with him were Father Richard Soulliere, Father James Kreitner, Father Juan Sosa, and Father Thomas O'Dwyer.

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Even blasphemy becoming 'normal'

So what else did anyone expect? When society allows totally obscene movies and magazines to be marketed freely around the country, it is only to be expected that blasphemy would follow.

After all, the basic driving force behind these "creative" endeavors is the greed for money, and the route to that is to continually exploit new forms of sensation.

And just as the hard-core obscene films pave the way for so-called soft-core films and magazines that easily make their way into ordinary stores and into average homes, so have our sensibilities been dulled to the point that blasphemies and irreverences are creeping into regular movies, magazines and television in the home.

It is bad enough when we see an individual saying or doing something blasphemous, but that can be taken as one person's problem. But when full length feature films are based on blasphemy the institutional weight of the work tends to give the blasphemy an air of legitimacy or acceptance.

A movie, "The Passover Plot," now being filmed in Israel, portrays Jesus as an anti-Roman rebel who faked his death on the cross, using drugs, to arouse a large following after his "resurrection" and overthrow the Roman rule. The movie's premise not only contradicts the New Testament and all serious biblical scholarship but contradicts simple common sense. Yet out of the millions of people who might be drawn out of simple curiosity or fascination with the subject matter to see the film, many will be influenced by what they see. Hitler said if you tell a lie enough, people will believe it. And the "Yeshua" in this film reportedly resembles more of a Charles Manson than the Christ portrayed by every eyewitness who wrote about him in the New Testament.

Then there is the fabulous, miracle of modern cinema arts, "The Many Faces of Christ," brought to us by Jens Thorsen of Sweden.

'Passover Plot' is candidate for controversy

-L.A. Times

'Passover Plot' Jesus Street-Wise Radical

-Miami Herald

Film angers churches Staging his own crucifixion



Film on Christ arouses a furor

X-Rated Jesus Film Stirs Opposition

Archbishop Will Bear Cross To Halt Sex Film

Danish Film-Maker Irks British

Entertainment

Film of Christ As a Rogue Has Clergy Angered

Thorsen's most recent work of art was the X-Rated "Wet Dreams," now showing in Britain and presumably only a matter of weeks away from your own local neighborhood porno pit.

"Many Faces" depicts Jesus not as a lamb of God suffering on the cross but as a bi-sexual engaging in various obscene acts with various women and with the "Apostles."

We hesitate to even describe these films except for the importance of making absolutely clear the extent of what is going on.

And closer to home, there is Penthouse magazine, one of our more "respectable" soft-core magazines of the kind you might find in some doctor offices and in almost all convenience food stores and drugstores.

The magazine recently ran a cartoon which was defamatory to the Catholic faith in general and to Cardinal Cooke in particular. The Catholic League wrote a protesting letter to 19 of the major advertisers in the magazines asking if they intended to demand an apology from Penthouse

or intended to continue to do business with them.

Only eight of the 19 even replied. Of the eight all agreed the cartoon was bad but none intended to do anything about it, giving various explanations and excuses. And there are many other examples, such as medical schools which screen students as to their abortion views, or the recent movie "Nasty Habits" which played in local theaters last month.

If movies portraying Moses or the Jewish people in such blasphemous ways came to town the Jewish Anti-Defamation League would be on the theaters' backs in a hurry, if indeed such a film could ever be completed.

Yet "Nasty Habits" played locally for weeks with only sporadic outcries from individuals. The point is, God is taken for granted and Catholics are taken lightly.

Is this because we Catholics in America have become too smug and secure in our secular lives to stand up and say anything, or is it that we just don't have pride anymore?

By Fr. John Dietzen



Is an imposter in Pope Paul's place?

Q. I have heard several times recently about an appearance of Our Lady somewhere in Canada. Among other strange things, Mary is supposed to have warned the world that the one we think is Pope Paul is really someone else.

According to the story, the Pope has been poisoned or drugged so he is helpless. Some of the cardinals around the Pope didn't like what he was doing, so they got him paralyzed, and arranged for plastic surgery on another man so he would look like the Holy Father. This is the man who speaks as pope, and, according to this revelation, is leading the whole church astray as an agent of Satan.

It sounds funny at first, but the more I think about it, the more I think it might be true. What do you think. (Mass.)

A. I think the whole thing is kooky.

GENERIC CONFESSION

Q. While my mother and I were discussing the new

confession rite, she told me that in her parish, during a communal penitential rite, people come up in groups, kneel down before the priest one at a time, and he gives them absolution. They do not mention their sins, and the priest leaves it up to them to do their own penance.

I'm not saying this is completely wrong. But it could have disadvantages as well. It gives people an "easy way out" of confessing serious sins if they do not have to tell the priest. It does bring people

back to confession who maybe haven't gone in years. People are even coming from other towns to that church. Your thoughts on this will be appreciated. (La.)

A. Your letter brings up

Your Question Box

some interesting facts about the sacrament of Penance, which will likely be of increasing significance in communal penance services.

The kind of confession you mention is called a generic confession. The penitent simply says he has sinned, without indicating the kind of sin or the number. Such a confession is perfectly legitimate at any time, if one is not confessing serious, mortal sins.

This indication of having sinned, and that one is sorry,

need not be made in words. It could be in action—such as your example of kneeling before the priest, which in the context of the penance service obviously means, "Father, I have sinned, and I am sorry." In at least one parish to my knowledge, each penitent who wishes to receive the sacrament of Penance at a communal service comes, puts his or her hands in the priest's, and the priest then says the words of absolution for each individually.

This method of confessing has some obvious defects, along with equally obvious and attractive advantages. Most of all, it limits drastically the helpful and healing interaction that should occur between the priest and penitent in the new Rite of Penance. But such generic confessions are perfectly legitimate any time venial sins are involved.

Generic confession of mortal sins is permissible only in a special emergency situation. These sins should be mentioned later, when the first opportunity for private confession presents itself.

As long as these distinctions are somehow made clear, the practice you describe has much to recommend it. Obviously, a lot of people find something in it quite attractive.

Q. If you tell a serious sin to a priest in confession, and he leaves the priesthood, could he repeat it to someone? I need to know this. (R.I.)

A. No. A priest is bound by the seal of confession for life. Even those men who leave the priesthood consider this one of their most sacred obligations, always.



By Msgr. James J. Walsh

Doubting Thomas did us all a favor

It is likely that the first spiritual writer or preacher to comment on the attitude of Thomas, "the doubting apostle," pointed out that his stubbornness has been immensely helpful to us. Everyone has been using the same idea since, because its truth is so obvious.

Those who are concerned that the walls of the Church are cracking because of internal problems of one kind or another caused by theologians or a disobedient archbishop, should take another hard look at Thomas. None of the Pharisees doubted the Resurrection more strenuously than Thomas, a friend and confidant of the Lord.

THOMAS WAS never the wavering, wishy washy type of Christian. Christianity has had legions of these lukewarm pilgrims who take the trip through life so casually. Thomas was hard and unyielding in his stand against the Risen Lord. No hardened cynic of today could have phrased his unbelief more tersely and boldly. He must have shouted it to the apostles and banged the table with his fist in the locked room. "Unless I see the holes that the nails made in his hands and can put my finger into the holes they made, and unless I can put my hand into his side, I refuse to believe."

All or nothing. Take it or leave it. The last word. No old wives tales for Thomas. Hysterical women sobbing that they saw Jesus. The fairy tale about two disciples on the way to Emmaus meeting Jesus. Peter hadn't been himself since Friday, so why accept his joyful insistence that Christ was risen. The unrestrained joy of all the other apostles could not shake him at all.

But Jesus did. To the core of his being. When

the Lord returned a week later and held out his hands to Thomas, the poor apostle must have burned with shame and confusion. The memory of his outlandish challenge must then have suddenly seemed like the raving of an idiot. He was no longer interested in a scientific analysis of wounds. He could not stand in his presence now. He had to kneel. He had no other words in his mind or heart except, "My Lord and my God."

"IT'S BEEN said endlessly, but it is still true—there is something of Thomas in all of us. We accept the historical fact that Jesus rose from the dead. If we did not, we'd be playing games going to church and being known as Christians. That is not a major problem for us. But there is a larger question involved here, namely, do we really believe and accept all that the Resurrection implies? All the truths contained in the one sublime truth that Jesus did indeed conquer death and won eternal life for us?

For example, do we believe firmly that Jesus acts among us as he did among the apostles on the day of his victory? Easter didn't merely happen once in the sense that it's an important date in history. Its meaning and implications in our lives today are as rich and applicable as they were to the apostles.

Moreover, do we believe in our every day living that Jesus really has all power in heaven and on earth, as he claimed just before his Ascension? Do our prayers reflect this truth in the confidence we bring to our conversations with him? Do we unconsciously limit his power, as we are accustomed to put a limit on any human

endeavor?

DO WE REALLY believe he gives his Holy Spirit to us, as he did to Peter and the others. And in so doing, that our souls have become temples of God? God dwelling within us? That we share in the divine life and belong to the family of God? That each of us can say boldly with St. Paul, "I can do all things in him Who strengthens me?"

How strong is our faith in the promise of Jesus to forgive our sins, even though they "be as scarlet?" Do we fully believe that the Sacrament of Penance not only forgives sins, but strengthens us against temptations and trials of the future?

And what about his presence in the other Sacraments? Especially the Holy Eucharist. Here is where our faith should be centered. Here is where it is nourished and strengthened. But do we really believe our lives can be changed through the Eucharist, if we bring love and faith and openness to its celebration? Are we convinced that our souls need this bread of heaven, as the body needs food to survive?

Belief in the Resurrection of Jesus demands belief in all these things. It is a matter of an ongoing growth in faith, reaching ever more deeply into all these implications, and applying them to the events of the daily round.

One line stands out in the account of Thomas' unbelief and conversion. Jesus did not bless Thomas. He blessed us on that occasion. He said to him, "You believe, because you see me. Happy are those who have not seen, and yet believe."

He means us.

By Dale Francis



Many good Catholics feel useless

My mail gives me an unusual, perhaps even a unique, opening to the thoughts of Catholic people everywhere. A few weeks ago there was an extraordinary response to an article I'd written on prayer. In just a little more than a week I received more than a thousand letters. They came from almost every state, from men and women, from teenagers and from the old. That was an especially large number of letters but in every mail I receive letters from people in every walk of life.

I do not pretend that my mail gives me the kind of broad cross-section of the population that the professional surveyors of public opinion have. The people who write to me represent a geographical cross-section, represent

people of all walks of life and of all age groups. But they are people who love God very much, who are committed totally to Jesus Christ, who are Catholics who love their Church.

MY MAIL is almost entirely positive, it does not come from people who complain about change, about things happening in the Church, but from people who want to serve Christ and his Church more fully.

Yet there is one thing that most often comes through in those letters, not so much a complaint as a kind of cry of frustration. It is a sense of uselessness, of being left out.

Why it is that Catholics today should often have this sense of being left out would be worth a fuller discussion but that's not what I want to write about today. Instead I

want to write to all those who may have this sense of uselessness, to tell them they are not useless, that there is no way they can be left out, that everybody's important.

There's a quotation from Pope Pius XIII's encyclical on the Mystical Body that we should all know and understand. What he said was: "In the Mystical Body, thanks to the communion of saints, no good can be done, no virtue practiced by individual members, without its contributing something also to the salvation of all."

When you understand the truth of these words then you must know there is no possibility of anyone really being useless, no way that any of us can have a sense of being left out when we realize the truth that in the Mystical Body of Christ we

are all included, that everybody's important.

IF YOU WANT to serve God, serve Christ and his Church, then you can. You may never make headlines, the world may never note you or what you do but then it is not the world but God we should wish to please.

There are about us those who need us. If we do not have material possessions we can share with those in need, there are things of greater value than silver and gold we can offer. The visit to the sick, even just the greeting to someone who is lonely, whatever we do that reaches out to others, is a virtue that brings benefits not just to those we help, nor to us, but to all.

Your prayers for others may well be the greatest thing you have ever done.

Your prayers become a part of that which brings about the salvation of all.

IN THE WAY the world views things it would seem that some in the Church are unimportant, that some really have no role in the course of the Church. But the way the world looks at things is an illusion. The truth is that as God views things, in the true economy of salvation, everybody's important. There is no possibility of frustration of wanting to serve and thinking you cannot, once you understand this. You in every act of virtue, of service, of love, of prayer contribute to the salvation of all. It is the wonder of the reality that each individual, whatever may be his or her state of life, is a source of power through every act of love, of service and of prayer.



By Rev. Richard P. McBrien

The Catholic press and Church reform

Msgr. Salvatore Adamo is about to complete 15 years as editor of Camden's diocesan newspaper, the Catholic Star Herald.

But there will be no sixteenth. His bishop is removing him next month.

A frequent contributor to Catholic periodicals on the subject of religious journalism, a talk show guest on the old Long John Nebel program in New York City, and a leading figure in the Catholic Press Association, Monsignor Adamo has been a vigorous advocate of freedom of information within the Church.

CONSISTENT with this view, Monsignor Adamo's paper broke the story about the financial scandal perpetrated by the Pallotine Fathers. Money ostensibly collected for missionary work was diverted to real estate investments and loans to political candidates.

Neither would he suppress a report that his own diocese was selling property to legalized gambling interests in Atlantic City.

Nor, finally, did he hesitate to defend a fellow editor's rights, even if it should put him at odds with the man's bishop, as happened in the Fall River case.

There are two different opinions about the purpose of a Catholic newspaper.

The one holds, as Monsignor Adamo does, that a Catholic paper's primary responsibility is the reporting of news and the providing of responsible commentary on issues and events of interest to American Catholics.

THE OTHER holds, as many practitioners

of the trade seem to (by conviction or by default), that the diocesan weekly is essentially a teaching instrument of the bishop.

This second opinion admits of varying degrees.

Some bishops, without ceding the principle that the paper is fundamentally a teaching instrument, allow editors a reasonably wide range of freedom. They will even permit the use of columns and news stories which tend to favor theological approaches different from their own.

Other bishops are more stringent in their interpretation of the paper's mission within the diocesan community. They insist that the paper not "confuse" the faithful by "playing up" events which tend to place the Catholic Church and her leaders in an unfavorable light, and they explicitly prohibit the use of columnists whose theological or pastoral vision conflicts with their own.

(I hasten to add that Monsignor Adamo's paper never carried this column, so I have no immediately personal interest in his defense.)

IN A RECENT article in *Commonweal* (March 18), Monsignor Adamo sketches a gloomy outline of the current situation. He laments the loss of outstanding lay editors like Donald Quinn and John O'Connor and of priest-editors like Msgr. Frank Maurovich.

Some weeklies continue to flourish qualitatively (he mentions *The Tablet of Brooklyn* and *The Church World of Portland*, among others), but many other papers, once strong and

resourceful, have declined (Wilmington, New Orleans, Cleveland, St. Louis, and Boston are among his examples).

Monsignor Adamo ends on a very depressing note indeed. Our weeklies, he argues, could be better if Catholics demanded more of them. "But most people don't give a damn," he concludes. "And that is why within a decade or less the Catholic newspapers in America will hardly be worth the paper they're printed on."

Monsignor Adamo's analysis doesn't go deep enough. He suggests that "most bishops dread the news" because in their seminary days they were forbidden to read daily papers or popular magazines. Current events were ridiculed as trivial in comparison with the eternal truths of theology, philosophy, and Sacred Scripture.

THIS MAY be part of the problem, but it is clearly not its core. More fundamental is the bishop's own theological perspective; specifically, his theology of the Church.

It is certainly not a coincidence that the papers which Monsignor Adamo and many of his less outspoken colleagues regard as inferior (because cautious and safe to a fault) are published in dioceses whose ordinaries are among the most theologically conservative in the country.

The future of the Catholic press, I should argue, is as much bound up with reforms of the episcopal selection process as it is in any successful resolution of arguments about freedom of information and editorial independence.

Rev. John Reedy, C.S.C.



Hesburgh and the Register criticism

For several weeks now I've been troubled in my efforts to think out the issues which were raised by the *National Catholic Register's* denunciation of Father Hesburgh for accepting the leadership of the Rockefeller Foundation.

The *Register*, in what I regarded as shrill, self-righteous rhetoric, claimed that the foundation's involvement in birth control and abortion activities were irreconcilable with the moral principles proclaimed by Hesburgh's priesthood.

It called for his resignation.

ASIDE FROM a brief comment to a campus paper, Notre Dame's president refused to "dignify" the attack with a reply.

(Any comment of mine is made difficult by the fact that I consider myself a friend of all the people involved; and I have no reservation about

acknowledging my immense respect for Father Hesburgh and his achievements.)

But how would I react if it were someone other than Hesburgh? Is there a legitimate issue here? What should we think of the tactic of refusing to "dignify" a criticism?

Well, aside from any question of principle, such a refusal is usually effective. The momentum of public interest usually guarantees that such a criticism will disappear more quickly if it is not fueled by a continuing exchange on specific issues.

BUT WE ARE dealing with principled people here. Is the strategy justified? Should this criticism have been answered?

In principle, I think it should. As it developed, I understand and agree with Hesburgh's decision not to answer it at this time.

Regarding the principle, I think it is perfectly

legitimate to raise questions about the works which this immense foundation has supported, to raise questions about the appropriateness of a priest accepting its leadership. There are complex moral issues involved in weighing the possibility for great good that can be achieved through the foundation's resources against the possibility that some particular programs would be completely unacceptable to the implied endorsement of a priest-chairman.

The issues are real and complex. As a public church figure, Father Hesburgh could be legitimately expected to help open-minded people to understand the facts and principles on which he made his decision.

BUT WHEN WE come to the specifics of this criticism, I see a different situation.

Regardless of what the

Register intended, I read its criticism as insulting and patronizing. It did not seek a clarification; it called for capitulation to its own judgment of the facts as it saw them.

Insulting because it implied that Hesburgh was less informed or less sensitive to the ethical issues than was the editorial writer. Hesburgh's public record entitles him to a presumption that he is fully aware of and committed to the values of the Church. He has served on the Rockefeller Foundation since 1963; he is entitled to a presumption that he knows what it involves.

PATRONIZING because it presumed a knowledge and a moral wisdom which precluded any judgement other than its own. If the editor had raised the question, said we are disturbed by an apparent conflict of values, asked Father Hesburgh for a

clarification of the thought which went into his acceptance...then I think a public answer should have been given.

And, in such a context, I think it would have been given.

But I don't think any of us have a responsibility to enter into a discussion which begins with an insult, which assumes that our actions are either stupid or morally irresponsible. A discussion calls for civility and some willingness, on both sides, to be persuaded by considerations or facts which might not have been considered.

After saying all of this, I think that some legitimate confusion remains. And I hope that Father Hesburgh, in another context and in a different climate of discussion, will publicly comment on the considerations which entered into his decision.

Poet went from war to verse

CORAL SPRINGS—Eddie McEvoy has the heart of an Irish revolutionary and the soul of a poet.

The "poet laureate" of St. Andrews Towers (Archdiocese sponsored retirement home), McEvoy has spent nearly 79 years as a self-described "loner," a maker of simple rhyming poems the average people of the world can understand and was once a rebel in the Irish Republican Army from 1920 to 1923.

"I've stopped to write poetry whenever the urge befell me at least since the time I worked on my aunt's farm when I was a boy in Ireland," he said.

"I get ideas from nature. When I was young I would write on anything like the barn door or trees. I would just take some chalk and start," he said.

More recently he wrote in part:

A SON REMEMBERS

Mother, I'd like to kiss your lips,
The lips that oft' kissed me.
The lips that sang the lullabies
While I dozed upon your knee.

The lips that told me right
from wrong
When you knew I didn't know
The lips that kissed my wounds
When my childish tears did flow.

The lips that moved in prayer
When you knelt beside my bed,
The lips that smiled so often
When something cute I said.

The lips that quivered nervously
And tears showed in your eyes.
You must have had
a pain somewhere
But I didn't realize.

Now, that you're old and feeble,
Mother,
I say this daily prayer—
That God may kiss you everyday
And keep you in his care.

Eddie McEvoy
Coral Springs

"...Ah, this is our Miami Beach
Where the moonlit waters flow,
And folks from round
the world come
To avoid the winter's snow..."

McEvoy joined the IRA in 1916, having observed how the British would bring in workers from other parts of the Empire rather than hire the Irish in their own homeland.

He recalls his raids on lonely police barracks in the middle of the night, the convoy hijackings and the fights with the hated Black and Tan, "a division of convicts and toughs who were unleashed on the people to harass them into submission."

"MOSTLY we went to get guns and ammunition...what we had at the time were shotguns and other old weapons not good for much of anything," he said.

According to McEvoy, the main strength of the IRA then was in convincing the British that the size of the force was larger than it really was. The genius of some of its leaders was their ability to create this illusion.

"Many of those boys were farmers, but they knew what to do like the best of generals," he said.

McEvoy described one of these raids:

"Once seven of us went to ambush a lorry (truck) convoy."

"We were positioned up on the sides of the road at a bend. The one boy made a land-mine out of the hub of a wagon wheel and set fuses from both sides of the road," he said.

"AFTER WE had stopped the trucks, we told them they were surrounded and by our firing from the sides there seemed to be a hundred of us."

"We took their guns and told them to be on their way."

"The next day the papers said that the convoy was attacked by three-hundred IRA men," he said.

In the early 1920's, young Eddie McEvoy came to New York, following his girl friend who he later married and is still with him to this day.

"I also came to the United States for the same reason as everyone else, a better standard of



Mr. and Mrs. Eddie McEvoy relax in their St. Andrews Towers apartment where he is the "poet in residence" 54 years after coming to America from Ireland.

living," he said.

In America Eddie McEvoy took nearly every type of job there was, from cleaning out railroad cars to working in a lumber camp in Canada. And he worked up from grocer's helper to owner of his own store.

HE SAYS the variety of jobs he held helped him learn about all types of people and how they think.

He came to Miami in 1971 and today he has time to think and write. He has had his poems published in numerous papers in South Florida.

Though McEvoy was willing to fight for a cause he believed back in Ireland 50 years ago, one of his poems expresses reservations about America's most recent military conflict:

*I am off to fight in Vietnam
And I often wonder why
I've asked this
question many times
But I get a vague reply.
When I am over there,
my love
For me say a little prayer,
And for those
misguided statesmen
Who sent me over there.*

"I get up at 6:30 in the morning and go walking through the woods

out here. This must have been the last place God made on this Earth, it's so quiet," he said.

"If I see something like a black-bird on the path, I may write about it," he said, "If I don't finish then, I'll come back the next day to finish the thought."

McEvoy doesn't have much patience with obscure modernistic poetry. For him poetry must rhyme, tell a story or idea and be understandable.

"The modern poet doesn't take the time to rhyme," he says, scoring "computer poems and red herring prose." Today's young people don't appreciate fine verse, he says, criticizing youthful music lyrics which "have no sense at all to them."

After seventy-nine years of living life fully, Eddie McEvoy has some insight on what may be the major problem with people today.

"MAN HAS lost touch with nature. He has lost his instincts..."

"That is what I see as wrong today, man is a machine now," he said.

"The best thing would be to make everyone who lives in the city work on a farm for a summer to teach them about nature. Perhaps then they would be more peaceful and appreciate things more," he said.

Msgr. Dixon honored

A scholarship fund honoring Msgr. Francis Dixon, pastor, St. Sebastian Church, Fort Lauderdale, has been established at Barry College by the North Dade Deanery of the Miami Archdiocesan Council of Catholic Women.

"We feel this is a very practical and worthwhile way to honor our past spiritual moderator and at the same time assist worthy and needy students in the realization of their educational goals at Barry College," Mrs. Doris McManus, deanery president, said.

Funds from the Msgr. Dixon scholarship fund will be allocated on the basis of need and academic achievement.

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Uses parents as scapegoats

Editor: Father John Deitzen (Question & Answer column, 4-1-77) has used the parent as a scapegoat in replying to the poor parent whose children (age 14 and 16) don't want to go to Sunday Mass.

The parent should examine his motives and values, certainly, but religious faith is a gift from God, and the development of a relationship with God is dependent upon the individual's response, not basically on the parental environment (though it helps of course).

The child must be willing to put something into his faith if he is to get something out of it. The parish must not be left without obligation either. Have the parents been given the support and aid and fellowship so necessary in the witnessing of a living faith? And is the church a place of love, a welcome joyful place for celebrating the Eucharist?

Father Dietzen should consider all these questions and more before making any response.

I cannot require my children (still under teenage years) to be followers of Christ even though I do my best to follow him myself and to teach them what I've learned. If they are not convinced that his way is for them, I cannot change them. However, while they live in our house as part of our family, I can require that they do not harm one another or their neighbors, or actively follow what I consider to be anti-Christian activities, eg., violence, drugs, satanic cults, etc. At least I can try.

BARBARA SCHULTZ
Hollywood

Doesn't like connotations

Editor: I am writing in reference to the two answers given in the "Your Question Box" column in the March 25 issue of The Voice.

The first question related to marriage and divorce. I think the questioner was trying to find out what the circumstances are that require an annulment. The questioner also seemed concerned with the possibility that, in the particular case discussed, a wrong decision may have been made, perhaps out of sympathy for the persons involved.

Father Dietzen's answer was no doubt correct as far as it went but it did carry the connotation, at least to me, that he was not too concerned with whether or not a wrong decision had been made. The same connotation seemed to bubble up through his response to the second question, which related to the necessity of confessing one's sins to the priest in the sacrament of Penance.

NAME WITHHELD
Miami



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

Making it easy for men to leave

Editor: I want to compliment you on allowing both sides to be heard in the very controversial E.R.A. amendment. I am particularly grateful to Mrs. Kolski for her list of organizations against the amendment.

I think the ground has been very well covered by Mrs. Harlan and Steinbauer on family relationships. I would like to add just one thought to this.

I have talked with women from all economic levels from churches and temples, etc., and find there are as many against the E.R.A. amendment who are better informed and concerned with the social and family problems it will bring about.

One problem is that since a man is now—under the Supreme Court ruling—no longer responsible for his seed in a woman's body, this amendment will also take away his responsibility for the marriage and child support. It occurs to me, there is a tremendous erosion of men's rights and responsibilities and a lot of ego damage in the making. Furthermore, by making it so easy for men to leave the responsibility of marriage and child support to women, we may find women with young children will be forced on welfare or ultimately force the federal government child care centers. This is expensive and also denies the child the rearing it needs at an early age by a loving parent—if only one—now none—just an institution.

We have had too much social change over the last 20 years—some of it much needed—but we do need a period of stability and strengthening of the family unit not weakening.

PEGGY BRODEUR
Miami

Should preserve state's rights

Editor: I am in favor of women's rights. Only a fool or a moron would say otherwise. But, I am not in favor of the

proposed ERA amendment. It is predicated on the erroneous belief that if men and women are equal (which they are), they are also the same (which they are not).

This is the key to the Pandora's Box opponents fear will be opened. Reasonable people would not make such an interpretation, nor would they knowingly turn the key to Pandora's Box. However, "equal" and "same" have had the exact same constitutional meaning, so proponents argue, since the "separate but equal" doctrine was struck down, extremists will use this to hammer home radical social changes.

Let's help women fight discrimination where it counts—job opportunity, equal pay, educational options, property rights and credit—with a federal mandate that each state update their laws in these areas. This will preserve states' rights and give every Florida voter a voice on these

issues as well as the issues of the "lib" movement, homosexual marriage, women's compulsory combat service, adoption by homosexual couples, where sex distinction could otherwise be obliterated on a Constitutional level.

JANE E. GORDON
Miami

Join Morality in Media

Editor: If our beloved nation is to become a law-abiding nation it must have the cooperation of the amusement industry, including television.

To portray violent and immoral films for entertainment and profit depicts a sick society. The National Broadcasting Company has announced that it will refrain from showing violent and immoral films in the season that begins in the fall. NBC is to be highly commended for taking this courageous stand in

the face of moral decadence all around us, but one network cannot do the whole job. It will take all three networks to clear the airwaves of the mind-polluting films pervading so many television shows.

The convicted murderer Michael Edward Drabing of Lincoln, Ill., testified at his trial in December that he drew his inspiration for the brutal knife slayings of three members of a family from watching the T.V. broadcasting of Helter Skelter. The film depicts the gruesome murders committed by the Charles Manson sect. Only those of great moral courage will survive the extreme test of evil inundating the world today. So all parents and concerned citizens should form a local chapter of Morality in Media. Write for more information to the national office, 487 Park Ave., New York, N.Y. 10022.

SR. MARY AMELIA,
C.P.P.S.

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because
they don't
know of
Christ!

Leon V. Kofod photo

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do know
Him...

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Shift in Vatican's strategy zeros in on human rights

By JOHN MUTHIG

VATICAN CITY—(NC)—Both Pope Paul VI and the Vatican are edging away from their cautious behind the scenes diplomacy toward a more public defense of human rights and religious freedoms.

The new public stress on human rights, which one vatican diplomat termed a "change in policy," probably stems from several international events:

The Carter Administration's strong emphasis on human rights issues on foreign policy, coupled with the new militancy of Eastern European dissidents;

—The upcoming review of the progress made on the Helsinki accords, in which nations pledged to respect fundamental rights, including religious freedoms.

—Stepped-up violence against Church personnel and escalating religious persecution in several nations.

THE NEW Vatican emphasis on human rights declarations began to surface in early January when U.S. Vice President Walter Mondale called on Pope Paul.

Several Vatican sources close to the Pope say that the Pontiff emerged from his hour of private talks with Mondale very impressed with the new Administration's human rights policy.

Soon after Mondale's visit, a series of editorials in support of the Carter policy were transmitted by Vatican Radio.

An even more notable shift has appeared on the pages on the Vatican daily newspaper, L'Osservatore Romano. The paper has consistently placed stories dealing with dissidents and human rights issues prominently on the front page.

Recently, the paper even devoted most of page two to an explicit attack on the beefed-up Czechoslovakian campaign against religious education.

Vatican Radio editorials and stories in L'Osservatore Romano may not seem like much. But seasoned Vatican watchers know that the choice of news and its placement in Vatican media tell a great deal about where the Vatican stands on issues.

THE TERM "human rights," moreover, is being found more and more on the lips of Pope Paul himself.

On April 4 he told the new Iranian ambassador to the Vatican that work for real peace "goes hand in hand with advancement of human rights."

Several days before, the Pope also expressed his concern over human rights to Zdenko Svete, the new ambassador from Yugoslavia.

"The Holy See carries the responsibility for a message of universal wellbeing," the Pope told Svete. "It takes to heart the rights of persons and peoples so that in liberty,

justice and equality they might reach the conditions which human development requires."

As the theme for April for the worldwide Catholic Apostleship of Prayer movement, the Pope asked prayers for "those who are blocked from exercising religious freedom."

In a departure from usual Vatican practice, the Apostleship of Prayer theme was announced this time with

News Analysis

considerable fanfare by the president of the Pontifical Commission for Justice and Peace, African Archbishop Bernardin Gantin.

The Pontiff's words may be serving as a prelude to the Vatican's intervention at a conference in Belgrade, Yugoslavia, this June to review progress made in enforcing the Helsinki agreements.

FOR SEVERAL months before the 1975 Helsinki conference, Communist nations courted the Vatican with certain diplomatic concessions in efforts to get its signature on

the Helsinki pact.

Besides assuring respect for human rights, the accords also recognized Soviet domination in Eastern Europe.

After the Vatican signed at Helsinki, it began receiving the cold shoulder from several Communist countries over the religious rights issue.

The Vatican would like to correct this situation in Belgrade.

Every day the Vatican faces the stark fact that its only leverage in international diplomacy is its moral voice.

The Vatican City-State produces no essential raw material which can be used as a bargaining tool. And the Pope's 90 Swiss Guards are anything but a military threat to either East or West.

But moral suasion can be a significant factor in diplomacy. And lately, fortified by the current pro-rights climate in U.S. foreign policy and by the dissident movements in Communist nations, the Vatican has proven itself ready to speak out publicly—though still somewhat cautiously—in support of human liberties.



Recycled: Just as Spring, and especially Easter, is a time of rebirth, a tired old tire gets new life as this youngster puts it to good use.

FBI documents tried to stir dissension

Continued from Page 1
University originated in the San Antonio field office.

The first memo from the San Antonio office suggested that providing "public source material"—leaflets and articles critical of the Socialist Workers party—to San Antonio archdiocesan officials could build upon "strong resentment" within the archdiocese about contributing to CU.

Archbishop Francis Furey of San Antonio told NC News he did not recall any FBI or other pressure about the CU meeting.

The Feb. 10 memo from "DIRECTOR, FBI" said:

"COMMENTS of New York and San Antonio noted at bureau. It is opinion of bureau decisive, aggressive, timely and well-organized counterintelligence operations invaluable in disrupting or altering, to our advantage, activities which are clearly against U.S. public interest. Major and overwhelming concern, of course, is providing full security to insure bureau is protected as source of action.

"When considering well-

established fact SMC is Trotskyite-controlled by YSA-SWP (Young Socialist Alliance and Socialist Workers' party), it appears CU has committed serious error of judgment.

"When further considering financial support CU receives from Roman Catholics throughout U.S., majority of whom are undoubtedly anti-Communist and loyal Americans, it appears unique counterintelligence situation presented with potential to have SMC conference cancelled."

A follow-up memo from the Washington field office to New York and the director suggested "anonymous letters be addressed to conservative pro-Catholic organizations such as Knights of Columbus, Daughters of Isabella, Catholic Alumni Club, Catholic Daughters of America, Catholic War Veterans of United States, The Catholic Standard (Washington archdiocesan newspaper), Catholic Information Center and Catholic Youth Organization.

"These letters could be

prepared on commercially purchased paper to protect bureau as the source...

"These letters would express indignation that a Catholic university that is dependent on the good will of Catholics throughout the United States for financial support could permit the use of student space by a Trotskyite, anti-establishment group to plan a massive anti-war action that could result in violence, property damage and injuries in our nation's capital.

"SHOULD such violence develop, news stories recalling that the planning sessions were held at Catholic University (CU) would result in publicity reflecting unfavorably on both the school and the Church.

"These letters could call for the flooding of CU with telephone calls, letters and telegrams calling for the cancellation of the conference

and could call for an actual demonstration on campus to express opposition."

The New York field office made similar recommendations and added three more:

It suggested that the New York archdiocese be contacted to pressure CU.

It said "consideration should also be given to the discreet release of conference information to available independent Catholic newspapers in the Washington area so that the SMC conference at CU may receive wide publicity in the religious press. It is believed these publications would be opposed to the conference."

It suggested leaking a "crude leaflet" claiming to be from the Black Panther party condemning the conference at CU as racist and asking a total boycott by Black Panther sympathizers.

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Focolare foundress gives prize money to poor

Chiara Lubich, winner of the 1977 Templeton Prize for the Advancement of Religion, has promised to donate the prize money—50,000 British pounds, or about \$86,000—to projects serving the poor, chiefly in the Third World.

At an award ceremony in London's medieval Guildhall last week, the 56-year-old Italian woman who founded the worldwide Focolare Movement said,

"I shall use the prize money to enlarge the maternity wing of the hospital in the little town of Fontem in the Cameroun, to build two houses for those who are living in the shanty towns of Recife, Brazil, and to build the last stage of a religious and social training center for Asians at Tagaytay in the Philippines.

"I will keep a part of the prize for the 'Town of Charity' which the Diocese of Rome is setting up for handicapped people."

For many people, the announcement of Chiara Lubich as the winner of the Templeton Prize posed one big question: Who is Chiara Lubich? Other winners of the prize for the advancement of religion like Mother Theresa of Calcutta or Brother Roger of Taize were familiar names, but Chiara Lubich and Focolare were not.

EXPLAINING the many-faceted Focolare Movement which has over 3 million people in 120 countries, is almost as difficult as translating Focolare into English. The Italian word literally means "hearth" or "fireplace," but carries the instant double meaning of "family."

The aim, however, of all involved in the Movement can be translated into one simple formula: to live the Gospel's ideal of unity.

Chiara Lubich was born in Trent, Italy, in 1920. During the years 1940-43, while she was a teacher in Trent, she looked around her and saw the holocaust of the war.

"I was living there with some of my friends. We were all very young and each one of us had an ideal as all young people do," explains Miss Lubich. "One wanted to study, as was my case. One wanted to have a beautiful family; one wanted to build a nice home; one loved art...But with the war and the



Chiara Lubich, foundress of the Focolare Movement, received the 1977 Templeton Prize for Advancement in Religion and promised, in accepting the financial gift, to use it for projects aiding the poor throughout the world.

bombings everything was crumbling and we all realized that we could not reach the goal we had chosen for our lives. For instance, I couldn't continue with my studies, my friend's house was bombed, the one who wanted to get married couldn't do so because her fiance was killed on the battle-front.

"It seemed that these circumstances taught us a great lesson. They were preaching a terrific sermon—that 'everything is vanity of vanities.' While all this was happening, together with this dramatic vision of things, an idea came which we think was an inspiration—is there an ideal that won't pass, that no bomb can destroy? We understood that there was such an ideal. This ideal is God."

MISS LUBICH continues: "We had a great desire to find a way to live to that our life would be in tune with our new found ideal. One day, we were therefore, deeply impressed by a sentence of the New Testament: 'Not he who says Lord, Lord,' 'but he who does my will is the one who loves me.' We understood that, in order to have God as our ideal

we had to do His will and not our will. We tried moment by moment, to do not so much what we wanted, but rather what God was showing us through circumstances to be His will. At one point during these first days, opening the Gospel we found another sentence that deeply struck us. It seemed to us to be, and it is, the synthesis of the Gospel, the last will that Jesus was leaving to mankind. 'Love one another as I have loved you.'

"This really impressed us. We looked at one another, this little group of girls, and we said, 'Let's try and live it. I'll be ready to die for you and you have to be ready to die for her, we have to be ready to die for one another.' And we started living in this way."

Since that time, the Ideal has remained as the core of the Movement with many different aspects of living the Ideal for people in different vocations. Today, there are Focolare in almost every area of life, society and the Church including the Vatican.

Papal Secretary of State

Cardinal Jean Villot, a strong supporter of the Focolare Movement; has invited a small community of Focolari to make up his private Vatican household.

And Pope Paul VI himself has publicly encouraged the movement, especially the high-powered youth section called "Gen," standing for New Generation.

THOUSANDS worldwide participate in the Focolare New Family Movement. Adoption of handicapped and abandoned children is encouraged in this program as well as living in unity with each other within the family as the Ideal. Many participants also "adopt" into their home abandoned elderly and widows and widowers to serve as foster grandparents.

Guglielmo Boselli, editor of the Italian Focolare magazine "Citta Nuova" (New City), note the Focolare also sponsor programs for rejuvenating parish life and for rebuilding a sense of community in fractured urban areas.

THE VARIED community-building activities cross sectarian lines in Germany, where Lutheran-Catholic Focolare communities have been formed, in England where Catholic and Anglican Focolari work together, among Orthodox Christians in Lebanon, and in the United States where

Anglican and Catholic Focolare in North Carolina are planning a Mini-Mariapolis (City of Mary).

"Our Movement," says Miss Lubich, "even though it is a religious Movement, is also laying down the basis for a new society. Its spirit brings new light to the world, it enlightens art and science, medicine and education, work, etc.

"We could ask ourselves now what is so new about this vast movement. In a certain sense nothing is new because everything was already in the Gospel. What is new is the commitment of the people in it to live it. New is also the emphasis placed on particular truths which are so relevant today, like unity, the Christian collectivity, the spirit of communion, all elements which characterize the spirituality of the Movement.

"Also new perhaps, is the way of conveying these truths, that is, not so much through words but through life. Especially new, I think is the love, this current, this invasion of love, that the Movement is bringing about and we all know that love makes all things new."

(For further information about the Movement, write to Focolare, P.O. Box 496, New York, N.Y. 10021)

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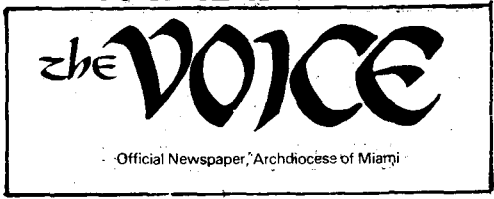


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KNOW YOUR FAITH

Bishop Harrison in Syracuse, N.Y., said, "I belong to the people and I hope that relationship won't change. We want to make this a relatively simple ceremony." The committee achieved simplicity, Father Champlin writes, and coupled it with a "remarkable beauty and richness"



A Diocese prays together

By FATHER JOSEPH M.
CHAMPLIN

The Onondaga County War Memorial in Central New York is one of those now common urban civic arenas where people gather for basketball and hockey games, musical presentations by touring stars, political conventions and auto shows. It seats 8,000 persons. The huge interior has an arched, pillarless ceiling which gives one the impression of being in a vast cavern.

To transform that functional, but cold secular structure into a warm, inspirational sacred place suitable for community prayer and worship may seem a difficult, even impossible task.

Difficult, yes, but impossible, no.

THE PEOPLE of our diocese did just that yesterday afternoon for the installation of Frank J.

Harrison as the seventh bishop of Syracuse. They were aided by the efforts of an enormous, highly efficient committee which constructed appropriate drapes and sanctuary furnishings, assembled a 400-voice choral unit from parish choirs, and involved at least 20 individuals from each of the 170 dioceses in our spread out diocesan territory.

Prior to the ceremony, Bishop Harrison commented: "I belong to the people and I hope that relationship won't change. We want to make this a relatively simple ceremony, a church event with representatives from every parish."

The planners and executors achieved such a simplicity and coupled with it remarkable beauty and richness. Participants felt at once an excitement, joy, pride and closeness (the bishop's motto is "Unity in Christ") which prompted

Terence Cardinal Cooke, the presiding prelate, to term the installation, one "you and I will never forget."

THIS SUNDAY afternoon, two-and-a-half-hour service began rather differently. Instead of Bishop Harrison walking at the end of the procession in the place of honor, he entered the arena first. He was introduced and then a speaker announced: "Bishop Harrison, we present to you, your people, your flock, the Church of Syracuse."

With that, a procession of 2,000 persons made its way before him and onto their assigned places.

Each parish had prepared in advance a banner which in some way linked that local worshipping community with the new bishop's motto. While prepared according to measurements precisely defined by the committee and mounted on identical standards, the variety of

colors and concepts marvelously illustrated the diversity of gifts or talents showered on our people by the Holy Spirit. The banner bearers took them then to a spot high on one end of the War Memorial where they were clearly visible to every participant.

Those from each parish in the procession included the priests as well as representatives from different groups and age brackets. In our own delegation were five teenagers, Sisters on the staff, parish council members and others active in the church.

THE ALTAR area, a raised, red carpeted platform in the center, reinforced the bishop's desire to "belong to the people." He and the assisting prelates like Cardinal Cooke, our retiring bishop, and Archbishop Jadot, the Apostolic Delegate, were all clearly

visible. But the elevation was limited and the separation from the people minimal. Moreover, innovative use of lighting transferred the congregation's focus from place to place and made us feel even closer to Bishop Harrison.

Nearly all of the 330 plus priests in our diocese concelebrated the Mass, surrounding on three sides by their brother priest and new chief shepherd. There were about 30 visiting bishops on hand for the celebration. They sat in positions of prominence, but once again, not totally removed from the main body of believers.

We prayed together as a joy-filled family on that bitterly cold and blizzardy winter Sunday afternoon. We truly formed a people of God, united in the Lord Jesus around our new spiritual leader.

What good is it?

By FATHER ALFRED McBRIDE, O.PRAEM.

In his poem, "Motre D'Arthur," Tennyson pictures King Arthur in his last hours bidding goodbye to his faithful servant. On Arthur's lips he puts these words: "And you that look upon my face, pray for my soul. For more things are wrought by prayer than this world dreams of. For what is man better than a sheep or goat that nourishes the blind life within the brain, if he lift not up his heart in prayer?"

Americans by the thousands are turning to various forms of meditation. Some study transcendental meditation. Others go in for "Sitting Zen." A few try the relaxation response. Some simply close their eyes and sit quietly for 15 to 20 minutes day. All of this interest in meditation is presumably stimulated by a need for Americans to counteract the stresses of daily life in a fast-paced society.

BUT AT ANOTHER level, it is an indication that a hunger for prayer is rising as rarely before in modern times. Americans are choosing techniques invented by eastern gurus and western psychologists. These relaxation techniques quiet the inner soul and seem to bring the meditators in contact with an inner presence. Some call it being, or the white light, or the soul center—or the buddha.

The beauty of all this lively interest is that it puts people in a position of moving to prayer in a solid and lasting form. The technique is not the prayer itself, but it is a warmup exercise (or perhaps better to say—a cool-down and let-go resolve) that makes it possible to commune with and hear the Holy Spirit. Social critics have been lamenting that modern society turns people into machines and impersonal robots. This is what Tennyson said a century ago when he indicated that people are no better than sheep or goats nourishing a blind life within the brain, if they do not pray. Society today is responding not with prayer necessarily, but with the kind of behavior that will rescue them from being sheep or goats—or machines for that matter.

THE WHOLESOME emphasis on meditation sets up the possibility of prayer which is a talking to and listening to God. Requiring the seeking of tranquility on a regular basis, prayer immediately is beneficial to the frayed nerves of the citizens of the rat race. The actual communion with God sends into the one praying a rush of inner peace and inward settling as well as the motivation and energy to face life with a greater sense of purpose and meaning.

For many years, prayer was often confined to saying prayers. The busy outpouring of words tended to be mechanical and often more disquieting than if one had done nothing at all. Excessive word praying also tended to dwell on petitions accompanied by an almost morbid self interest. For many people, it was little more than talking to oneself like a scared person talking in the dark to assure oneself. Overdone word prayer meant a lot of talking to God, but not much listening to him.

This is not to say, of course, that verbal prayers have no useful place in the life of prayer. The prayers of the liturgy and devotional prayers are important both for community prayer as well as helping the individual to get into a mood of reverence and divine presence. Nor is this to say that prayer of petition has no place, for after all, Jesus did say, "Ask and you shall receive."

BUT THE WORDS of Christ must be seen in the context of a life of faith and meditative communion with God. The prayer of petition is but one aspect of a living dialogue with the Lord sustained on a daily basis. A quiet and reverent communion with God on a regular basis both deepens faith and communicates the kind of sustained happiness that is the mark of a mature, spiritual and lively person.

Every saint has testified to the remarkable power that comes from praying. Since this obvious source of peace and joy and power is so close at hand, why not accept the gold so available? Then we can appreciate Tennyson's line that more things are wrought by prayer than this world dreams of.



A "person seeking healing should be as totally as possible, and willing to face every interior s may interfere with his or her freedom..."

Prayer as a hea

(About the author: Father Robert A. McGuire, S.J., is head of a House of Prayer in Harriman, N.Y., called the Charismatic Community of the Company of Jesus. The community is composed of a lawyer layman, a Sister of the Good Shepherd and a young laywoman trained in special education. The main ministry of the community centers around the Spiritual Exercises of St. Ignatius and the process of inner healing. Father McGuire will go to Japan in August to give retreats to Catholic Japanese Communities in the charismatic movement.)

By FATHER ROBERT A. McGUIRE, S.J.

Prayer is the life of the Spirit and the Spirit is the life of our whole being. In our earliest catechetical training we learned that prayer is the lifting of our mind and heart to God and that there are different forms of prayer—thanksgiving, praise and petition.

I feel the prayer for healing includes all the above, yet it is probably the least understood and the most frequently used.

The petition prayer relates directly to a request for healing. The thanksgiving prayer is a response for

healing that has taken place. It is almost a tradition within the Catholic faith to limit this prayer for healing to an interior dialogue of the person wishing healing and God the Healer. Friends would support petitions and stand by supportively. The occasion of these healing prayers would be to the saints for intercession; novenas to the Sacred Heart, Mary, etc.

FINALLY, prayers for healing center around shrines like St. Anne de Beaupre and Lourdes. These commendable prayer forms for healing should be continued; but I feel the Spirit within the Church is asking for a deeper expression of faith in healing through a direct dialogue with Jesus as Healer, his Word and his sacraments.

I am not expressing anything new because this dialogue includes all the traditional dimensions of spirituality in the Church. The stolid and grim resignation to God's will without enlightenment is dangerous, limiting and not in keeping with the authentic tradition of the New Testament. We should accept God's will, but we must understand it according to the mind of Jesus.

This dialogue with Jesus as Healer in his Word and the sacraments can take place in a

variety of ways. One within a community two healing manifest same, but they can dynamic.

The overall script this prayer is with a religiously committed believe and share the healing. These commit on the words of Matthe tell you solemnly once of you c rth e et at all, it will be granted Father in heaven. For three meet in my nar there with them."

THE PERSON s should be as totally d Lord as possible, and every interior sin whic may interfere with his c Along with this desire there should be a deep of the members of the munity, and a willingn to the authority of the as expressed by the pri This team should be ca in spirituality and th psychology. They sh conscious of their resp especially that of confi

A community of pr centered on inner heali

Fabric of Jesus' life was prayer

By FATHER JOHN J. CASTELOT

All the great religions of mankind have in common a basic yearning of the human heart: union with the divinity. They satisfy this longing in a variety of ways, but one way stands out as common to them all: the way of prayer.

To the degree that they conceive the divinity to be a personal being, they feel it is possible and desirable to communicate with "Him" on an interpersonal level, to enter into dialogue and consequent union with him. Universal human experience attests to this gnawing need of our nature. If one is conscious of the need, he can take steps to satisfy it; if he is not aware of it or refuses to acknowledge it, it engenders a terrible, indefinable restlessness. Like physical hunger, it simply must be recognized and satisfied.

Our Judeo-Christian heritage tells us we are all creatures of a loving God. Our creatureliness puts us in a state of dependence upon him, but not a demanding dependence. In calling us into being, he called us to an interpersonal relationship with himself. He created us but his Word, and a word, by its very nature, invites a response; it is the beginning of a dialogue between two rational beings. This dialogue finds expression in prayer. No wonder, then, that God is pictured in constant communication with his people throughout their history. The prophets, were essentially mediators of his word to his people and they, in turn, responded in various ways. One example of the variety of their response is the Book of Psalms, the prayers of the people of God, wherein are expressed just about all the sentiments of the human heart in dialogue with God.

THE THEME of prayer runs throughout the New Testament. God entered into unique dialogue with humanity when his own Son took to himself our humanity. The result was an intensification of the divine-human dialogue. It would be hard to find a sharper expression of this than the proclamation of the Incarnation in Jn. 1, 14: "The 'Word' became flesh and made his dwelling among us."

As one who shared our weak human nature to the full, Jesus felt the need to communicate with the Father and his attitude was predominantly prayerful. He prayed, by the way, because he, like us, felt the need to pray. His prayer was real prayer, not an empty charade aimed at "giving us an example." The author of Hebrews was dead serious when he wrote: "In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to God, who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered;..." (Heb. 5, 7-8).

The reference here would seem to be to the Agony in the Garden, but this was just the climax of a lifetime

of prayer. He opened his public ministry with profound prayer, a prayer which apparently involved an extraordinary religious experience. As Luke tells us with the aid of apocalyptic imagery: "When all the people were baptized, and Jesus was at prayer after likewise being baptized, the skies opened and the Holy Spirit descended on him in visible form like a dove. A voice from heaven was heard to say: 'You are my beloved Son. On you my favor rests'" (Lk. 3, 21-22).

LUKE, especially, holds up for our consideration picture after picture of Jesus at prayer. With the other Evangelists he tells us how Jesus prayed before he multiplied the loaves (9, 16), at the Last Supper (22,17,19), in Gethsemane (22, 41, 44). But he alone shows us our Model at prayer on the occasion of his Baptism (3, 21), during his public ministry (5, 16), before selecting the apostles (6, 12), before Peter's acknowledgement of his Messiahship, (9, 18), on the Mount of Transfiguration (9, 28 ff), at the return of the disciples from their first missionary venture (10, 21), before teaching them the Our Father (11, 1), when he begged the Father to strengthen Peter's faith (22, 32), at the moment of his death (24, 30). Combined with these numerous examples are urgent exhortations to pray (11, 5-13; 18, 1-14. See also 6,28; 10,2; 17,6; 21,36; 22,40, 46).

Prayer was of the very fabric of Jesus' life; it is of the very fabric of the life of the Christian. And perhaps its most beautiful summary is the prayer so familiar and dear to us all: the Lord's Prayer.



**KNOW
YOUR
FAITH**

be as totally disposed to the Lord
every interior sin which in any way
m..."

Healing

of ways. One ideal way is a community of prayer. No healing manifestations are the but they can have a similar ic.

the overall scriptural context of prayer is with a community of wisely committed people who and share the intention for . These committed people act words of Matthew 18, 19,20 "I solemnly once again, if two or three agree on earth to ask anything it will be granted to you by my Father in heaven. For where two or three are gathered in my name, I shall be with them."

THE PERSON seeking healing be as totally disposed to the as possible, and willing to face interior sin which in any way interfere with his or her freedom. with this desire for openness, could be a deep mutual trust members of the prayer community, and a willingness to submit authority of the Word of God as witnessed by the priest and team. am should be carefully trained in equality and the basics of psychology. They should be conscious of their responsibilities—especially that of confidentiality. community of prayer, which is based on inner healing should be

gifted by the Lord and deep compassion and charity. Each community member must constantly pray for the mind and disposition of Jesus. This accepting, enduring love is literally the womb for bringing forth a whole person. This community of prayer functions like a family, and should always pray for the most important Gift of the Spirit—love. In reality, we are merely following the authentic traditions of the early church communities, who as loving families in Jesus applied the inspired words of James:

IF ANY ONE of you is in trouble, he should pray; if any one is feeling happy, he should sing a psalm. If one of you is ill, he should send for the elders of the church, and they must anoint him with oil in the name of the Lord and pray over him. The prayer of faith will save the sick name of the Lord and pray over him. again; and if he has committed any sins, he will be forgiven. So confess your sins to one another, and pray for one another, and this will cure you; the heartfelt prayer of a good man works powerfully. James 5: 13-18.

Next week, I shall give a detailed description of a charismatic prayer community.



R-e-a-c-h

Sometimes I stop and wonder
why can't I let myself enjoy
the space I'm in
and all the wonderful
places I've been,
My eyes are on the future.
I can't think about the past,
My aspirations always exceed my grasp.

You've got to reach a little bit higher
when the light within becomes a fire.
Hey, Hey, you got to grow,
You've got to reach a little bit higher
to get a hold on all that you desire.
Stretch your soul
and you'll never grow old.

When the habits of a lifetime
become a painful cage,
you want to break out
but you don't know how to change.
You may have a vision
or you may have a friend
who will come to you
and say these same words again.

Performed by: Orleans
Written by: John and Johanne Hall
(c) 1976 Siren Songs BMI

By The DAMEANS

Although this song has not been overwhelmingly popular, certain areas of the country have responded very well to it. It is interesting to observe how the popularity of songs differs in various parts of the United States. In merely observing the words to this song, it is easy to see how there would be a variety of reactions.

The lyrics present a view of life that is dynamic. There is a challenging message which would frighten off many people. "Reach" is about the person who has experienced some good things in life but has not been satisfied with those accomplishments. He states, "my aspirations always exceed my grasp," thus pointing to the continual process of reaching higher, growing, and



"stretching your soul." Hopefully, this will lead him to "never grow old."

The last verse gives some advice on how this view of life may be maintained. As he is "caged in" and feels the need to break out, he might have a vision that will again inspire the growth, or possibly a friend will again renew the spirit to "reach a little higher."

What about this philosophy of life? Does life really happen this way? Do you think that a person with this view of life will find fulfillment or will that individual end up frustrated in chasing dreams and never being satisfied?

Avoiding the extreme of this approach to life where someone might simply be a drifter, it does seem to be a healthy approach—an approach that can enable one to reach full potential. Certainly, it will involve some risks, some mistakes, and some pain. The song states this point when it challenges the person to "stretch your soul." Stretching involves effort and extra energy, some discomfort, tension, and often pain. However, the result can be very positive. Many persons find this approach to life

unacceptable. They prefer the static, secure, more settled life. They tend to be content with the status quo. They find a pattern of life and hang on to it, feeling threatened when new ideas come along. Some people prefer a more comfortable existence and don't want to go through the effort of "stretching." These people are often indifferent and apathetic about life. Some individuals are satisfied with being average, conforming to the least common denominator of society. Some don't know "how to change" their boring "caged in" existence and stay that way all of their lives.

Just as this song is popular only in certain areas, so also is its philosophy accepted only by certain people. For those people there is the desire to keep searching, to keep reaching higher, to keep growing in life, to continue letting one's aspirations exceed one's grasp. For those people, it is the effort of "stretching one's soul" that will lead ultimately to becoming one with our Maker.

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

Prayer of the Faithful

SECOND SUNDAY OF EASTER
April 17, 1977

Celebrant: Jesus conquered death and brought peace to all. As we are gathered around the Lord's table we should make our prayer a prayer full of praise and thanksgiving.

LECTOR: The response today is, "Lord hear us."

LECTOR: That our confidence in your great concern for us may prompt us to place our doubts and temptations confidently before you, we pray.

People: Lord hear us.

LECTOR: That God's word may gradually guide the community of the church to patience and courage, we pray:

People: Lord hear us.

LECTOR: That we may realize in our lives and in our world the promise of peace that we heard from the lips of Jesus, we pray.

People: Lord hear us.

LECTOR: That where Christians are persecuted today they may, like the early church, draw their complete strength from the risen Savior, we pray.

People: Lord hear us.

LECTOR: That you will admit those who have died into your Kingdom where they will praise you forever, we pray.

People: Lord hear us.

Celebrant: Father, receive our prayer and teach us to praise and thank you always. We ask you this through Christ, our Lord.

SEGUNDO DOMINGO DE PASCUA
17 de abril de 1977

Celebrante: Venciendo a la muerte, Jesús nos dió su paz. Reunidos ante el altar del Señor hagamos que nuestra oración sea de alabanza y gratitud.

LECTOR: La respuesta de hoy será: Danos tu paz, Señor.

LECTOR: Por toda la Iglesia, para

que firme en la fe del Señor resucitado, proclame con valentia los valores del Reino, oremos.

Pueblo: Danos tu paz, Señor.

LECTOR: Por toda la comunidad cristiana, para que nutrida en la Palabra del Señor, camine con confianza hacia el encuentro con El, oremos.

Pueblo: Danos tu paz, Señor.

LECTOR: Para que hagamos realidad en nuestras vidas y en nuestra sociedad, las palabras recibidas de Jesús: La Paz sea con vosotros.

Pueblo: Danos tu paz, Señor.

LECTOR: Por todos los que sufren persecución a causa de su fe, para que la Resurrección de Cristo sea fuente de fortaleza y esperanza en dificultades, oremos

Pueblo: Danos tu paz, Señor.

LECTOR: Por todos aquellos que descansaron en el Señor, para que lleguen a contemplar su rostro resucitado, oremos,

Pueblo: Danos tu paz, Señor.

Celebrante: Padre nuestro, te damos gracias por la resurrección de tu Hijo. Haz que vivamos en la fe y el cumplimiento de su Palabra, como verdaderos testigos suyos. Te lo pedimos por El mismo Jesús que contigo vive y reina por los siglos, Amén.

Discussion

1. Why do you feel that many Americans are turning to various forms of meditation? Discuss.
2. Discuss this statement: "Society today is responding not with prayer necessarily, but with the kind of behavior that will rescue them from being sheep or goats—or machines for that matter."
3. What is prayer?
4. Discuss the value of listening to God.
5. What do you feel about formal prayers; prayers of petition? Discuss.
6. Reflect upon Tennyson's statement, "more things are wrought by prayer than this world dreams of."
7. Men and women from the beginning of recorded time have sought union with divinity. Do you feel that today's people also seek union with divinity? If you have children in their teens, discuss this with them.

Abortion bill proposed to 'protect' fetus

TALLAHASSEE — An abortion bill which would provide protection for the fetus and protect family values as far as the U.S. Supreme Court will presently permit has been introduced in the Florida Senate.

Senate Bill 566 is jointly sponsored by Senators Edgar M. Dunn, Jr., Daytona Beach; Philip D. Lewis, W. Palm Beach; David H. McClain, Tampa; John Thomas, Fort Lauderdale; Kenneth A. Plante, Winter Park; John W. Vogt, Cocoa Beach; Guy

Spicola, Tampa; and Mattox Hair, Jacksonville.

Pointing out that "this bill doesn't go far enough but goes as far as the U.S. Supreme Court permits under the present language of the Constitution," Thomas A. Horkan, Jr., executive director of the Florida Catholic Conference, Inc. explained that the measure is patterned on the U.S. Supreme Court decision last summer in the Missouri case.

"It first adopts the Missouri language concerning a

viable fetus, and requiring life-saving measures for any viable fetus involved in an abortion," Horkan said. "There can be questions as to its constitutionality, as even the wording has been approved by the U.S. Supreme Court.

"The bill reinstates the requirement for the consent of the parents of a minor girl and for the consent of a husband of a married woman," he continued, adding that these provisions are not as strong as former Florida law but as strong as the U.S. Supreme

Court permits.

"It should be noted," Horkan declared, "that the U.S. Supreme Court struck down the Florida law last summer in the case of *Gerstein vs. Coe*. Therefore we now have no requirements for consent whatsoever in the Florida statutes."

Actions of the U.S. Supreme Court "demonstrate more than anything the dire need for a Human Life Amendment to the Constitution," Horkan emphasized. "I would hope that our Congressmen are aware of this sorry situation," he said.

The measure, now in the Senate Health and Rehabilitative Services Committee, removes preconditions for an abortion that there be reasonable medical certainty that continuation of the pregnancy would impair the life or health of the mother or substantial risk that continuation of the pregnancy would result in the birth of a seriously defective child or reasonable cause to believe that the pregnancy resulted from rape or incest.

It also eliminates requirements that abortions be performed in an approved facility and prohibits the use of the fetus or premature infant aborted alive for any scientific, research or laboratory experimentation except as necessary to preserve the life and health of the premature infant. Physicians performing abortions during viability would be required to use a specified degree of skill, care

and diligence to preserve the life and health of the fetus. A physician not doing so or who willfully performs prohibited experimentation on a fetus would be guilty of a third degree felony.

Women to hear Abp. McCarthy

Coadjutor Archbishop Edward A. McCarthy will be the guest speaker during a meeting of Barry College Women's Auxiliary at 10 a.m., Monday, April 18 on the Miami Shores campus.

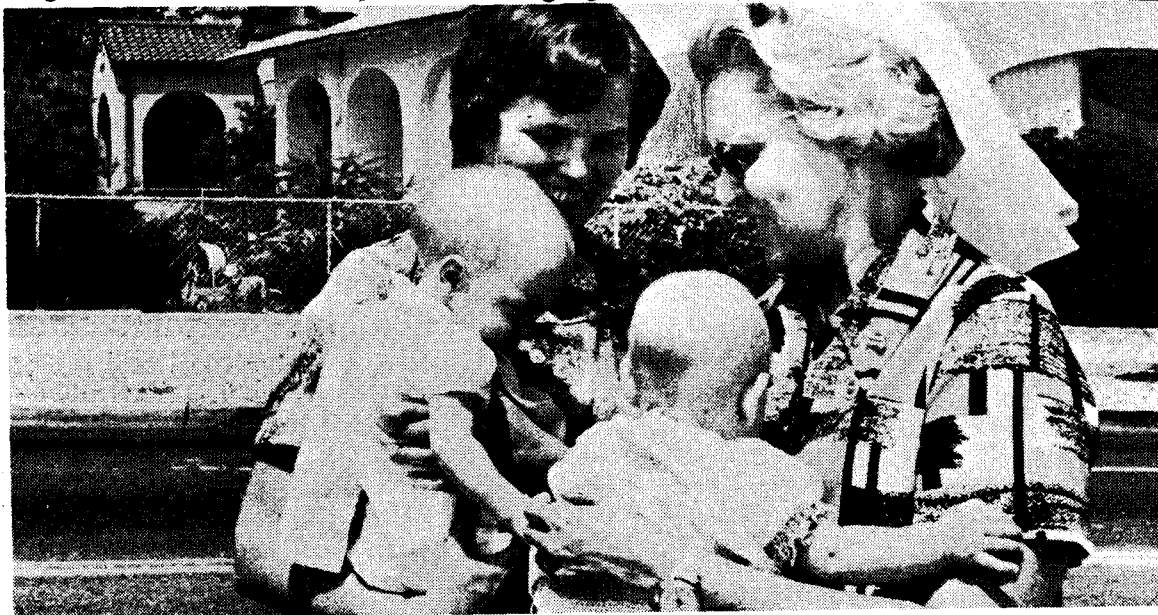
Election of officers is also scheduled for the meeting which will convene at 116 E. Wiegand Center.

Auditions for school of music

The University of Miami School of Music will hold auditions Saturday, April 16, for students wishing to apply for admission and for those seeking scholarship assistance for the fall term. The session starts at 9 a.m. in the School of Music complex, main campus.

All interested students should call 284-2433 for an appointment. The audition-interviews will be conducted by faculty members.

Auditions will cover all band and orchestral instruments, voice, keyboard, and harp. Awards vary from partial to full scholarships. Basis for awards will be demonstrated musical ability, academic record and financial need.



Home for abused: Sisters Kathleen Clark and Ann Wertz hold two of the young residents outside the Casa de los Ninos (Infant's Home) in Tucson, Ariz. The house

has been converted into a crisis nursery to care for battered babies ranging in age from newborn to three-years-old.

Urges couples seek sanctity at home

PHILADELPHIA — Church. (NC)—"Our search for sanctity begins at home," Bishop Edward T. Hughes, auxiliary of Philadelphia, told more than 1,000 couples participating in the fourth annual archdiocesan Marriage Encounter Convention.

"Holiness is inescapably bound up with the home," Bishop Hughes said, "For married couples, there is no sanctity unless it is at home."

"A husband and wife," the bishop continued, "are for each other the paths to salvation. Their biggest mistake would be to try to separate holiness from their home, because you can't have a happy family unless you're trying to have a holy family."

Bishop Hughes also conducted workshop sessions on "Roots"—finding our spiritual roots in those who have influenced us in the

Couples had the opportunity to choose among 80 workshop presentations in Saturday and Sunday sessions. Presentations were also made in Spanish.

The Marriage Encounter team of Pete and Peggie Federico and Father Hugh Dougherty, coordinators for Marriage Encounter of Greater Philadelphia, urged commandment, "Love one another."

Among workshops available to the couples, all of whom had participated in a Marriage Encounter weekend, a "crash course" for happily married couples on communication techniques, were Family Hour, Family Weekend and Evenings for Parents.

The Marriage Encounter movement in this area began in 1970 when five couples made

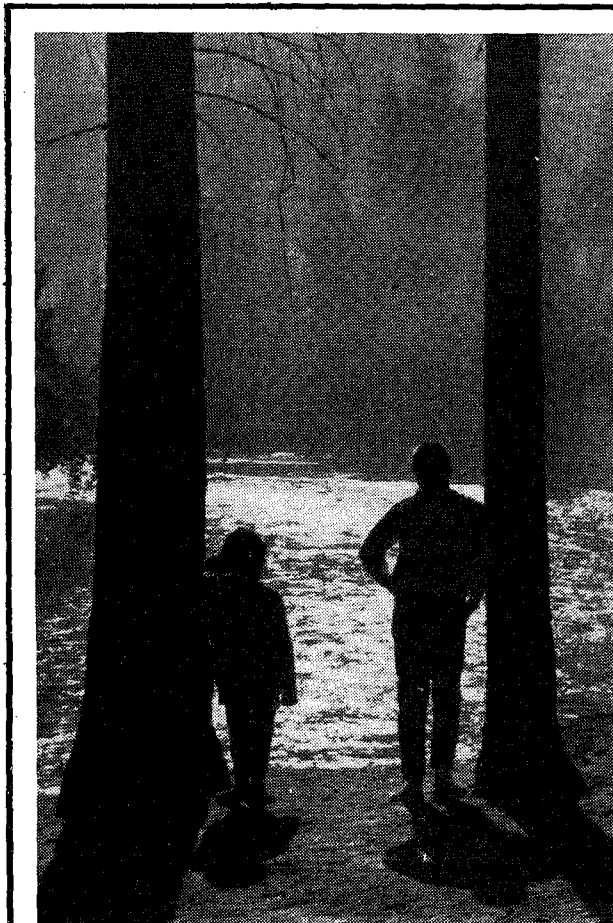
the first Marriage Encounter weekend. Since then, more than 20,000 couples of all ages and faiths have made such weekends and 35 Marriage Encounter weekend opportunities are now offered every month in local retreat houses and hotels.

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S. Florida Scene

Sisters to be honored

Retired or semi-retired Adrian Dominican Sisters in the Archdiocese of Miami will be honored during a special program on Saturday, April 16 in St. James parish.

Mass celebrated by Coadjutor Archbishop Edward A. McCarthy at 11 a.m. will open the activities. Luncheon will be served in the parish hall and a program of entertainment will be presented by the Forever Young Club of the parish.

Sister Joan Marie, O.P., principal of St. James School is in charge of arrangements.

Parents series

"Evenings for Parents," an opportunity to share experiences with other mothers and fathers, will be inaugurated on Tuesday, April 26, between 7:30 and 9:30 p.m. in St. James parish hall.

The four-week course will be conducted by John and Cathy Sciarillo, parish family life directors; and Charles and Connie Rocha, who will be the resource couple and have attended seminars pertinent to the program.

Registration should be made by calling 688-6867.

St. Benedict bazaar

HIALEAH—St. Benedict parish will sponsor an auction bazaar, April 22 and 23 at the parish center, W. 16 Ave. and 60th St.

New as well as white elephant items will be available as well as refreshments. Proceeds will benefit the parish development fund.

Anti-obscenity push

LANTANA—"Decency Days" will be observed in Palm Beach County on April 23 and 24

when churches of various denominations will point up the need for a law enforcement campaign against obscene literature and films.

Petitions will be circulated by members of the newly organized Palm Beach County Chapter of Morality in Media, Inc. to seek the aid of the local Sheriff's office, County Council, and other law enforcement agencies in prosecuting adult book stores and theaters believed to be violating the Florida law against obscenity.

Additional information may be obtained by calling Mrs. S.H. Murphy, of Holy Spirit parish, at 588-1870.

Holy Family reunion

Students who attended Holy Family School 25 years ago are invited to participate in a Silver Jubilee "covered dish" reunion at 7:30 p.m., Saturday, April 16 in the parish hall, North Miami.

Further information may be obtained by calling Alice Magill at 652-4483.

Gold chalice donated

A gold chalice and paten have been donated to St. Joseph Church, Surfside, in memory of a former winter parishioner, Joseph Ritorto, who died last October.

Father Noel Bennett received the gift from Mrs. Joseph Ritorto of Howard Beach, Queens, N.Y.

Summer camp

A summer camp, open to boys and girls between the ages of seven and 15, will be conducted beginning June 19 at Camp St. John, located on the St. John's River at Switzerland, Fla.

Father Michael Traynor is the director of the

camp and may be contacted regarding one or two sessions by calling area code 904, 268-6396 before June 1 or area code 904, 268-9313 after that date. Train service will be available from Miami to the camp. Those interested may also write to Father Traynor at Orangedale Route, Green Cove Springs.

Deaf dance group

A 45-minute program of interpretive dancing will be presented by the Fla. School for the Deaf during a meeting of the S. Fla. Association of Parents of the Deaf at 8 p.m., Wednesday, April 20.

Held in conjunction with the monthly meeting of the association, the program will be staged at the S. Miami Jr. High Community School, 6750 SW 69 St. Twelve students will be featured under the direction of Mrs. Cheryl Johnson, a physical education instructor.

Family therapy meet

"Integrative Family Therapy" will be the topic of a workshop which the Family Life Center, Division of Human Resources, at Biscayne College will sponsor on April 23 and 24.

The workshop, designed primarily for helping agents working clinically in marital, family and relationship-oriented modalities, will be conducted by Dr. Martin Kirschenbaum, Ph.D. and Dr. Carole (Gammer) Meltzer, Ph.D.

Dr. Kirschenbaum is co-director of the Family Therapy Institute of Marin, San Rafael, Calif. He is the author of many articles on family therapy and is a leader in developing innovative models to understand and aid troubled families. Learning formats will be experiential including live family interviews, role-playing and videotape presentations. Additional information may be obtained by calling 625-1561.

Retirees need Church, family--CSB exec

By GEOFFREY BIRT
Palm Beach County
Correspondent

WEST PALM BEACH—Retirees who have moved to Florida urgently need the active interest of their families and church.

"These are two of the vital support systems needed by a majority of senior citizens for their continued lively, healthy retirement years," Michael J. Dougher, director of the Catholic Service Bureau's Palm Beach County Branch, told the

South West Palm Beach Exchange Club recently.

Dougher said "Retirees coming into a new environment need new relationships. They have left their old home and neighborhood, their children, their local church and long-time friends. Very soon (after arrival) they experience loneliness...which can even bring about marriage problems...Marriage dissolutions among the aging is on the increase," he said.

Women appear better able to cope with the retirement years than men who have "lost" their employment, "but women have a role beyond the business world—they go on homemaking," Dougher said. Sometimes "there is a temptation (among retirees) to dominate each other."

The husband who has little

else to do but watch TV, play golf, etc. starts to tell his wife she should change the place where she is keeping kitchen equipment, and she tells him to get out of the kitchen, he added.

The C.S.B. director urged schools to become more interested in the needs of senior citizens—whom he estimated total some 120,000 in Palm Beach County, or about 25 per cent of the population. He said "there's a natural rapport between youth and senior citizens...Elders usually listen sympathetically...and 'teens, for example, don't feel and threats (from them) as they sometimes do from parents."

Yet, he pointed out, the needs of senior citizens "are not carried down in the schools." He noted that when textbooks use people for examples "the

ages seem to end at 25, which is a subtle way of saying that old age does not occur. Yet we've got to let teens know that aging does occur and that senior citizens are very useful citizens," he said.

Dougher noted:

1. Senior citizens must have support systems. "Very important in this regard is the family...There's usually some member of a retiree's family within 200 or 300 miles." He said family members should visit more often, and communicate with greater frequency.

2. We must get away from the stereotype image of older citizens, he said "Too many of us equate them with not being useful any more," and this can lead to senior citizens, no longer working and having the prestige of their jobs, "devaluing themselves."

Area conferences slated for diocesan principals

Meetings for school principals in Archdiocesan Schools are scheduled during April in Dade, Broward and Palm Beach Counties.

Principals of secondary schools in Dade meet at 1 p.m., Wednesday, April 20, in the education office, 6180 NE Fourth Ct. Elementary school principals convene at 9 a.m., Thursday, April 21, at Immaculate Conception School, Hialeah.

On Tuesday, April 26, secondary school principals will meet at 9 a.m. in Madonna Academy, West Hollywood. Elementary and secondary school principals in Palm Beach County convene at 1 p.m., Tuesday, April 26 at Cardinal Newman High School, West Palm Beach.

Broward's elementary principals meet at 9:30 a.m., Thursday, April 28, in St.

Ambrose School, Deerfield Beach.

Black seminarian to be ordained

JACKSONVILLE—The first black seminarian to study within the state for a Florida diocese will be ordained to the diaconate at 11 a.m. Sunday, April 17 in St. Pius V Church.

James Boddie, Jr., will be ordained a deacon by Bishop Paul Tanner of St. Augustine. A native of Jacksonville who attended St. Pius V school and Bishop Kenny High School, the seminarian is presently completing studies for the priesthood at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach. Next year he will be ordained a priest for the Diocese of St. Augustine.

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It's a Date

Dade County

PATRICIAN CLUB of St. Patrick parish, Miami Beach, meets at noon, Tuesday, April 19. Election of officers is scheduled. Entertainment will be provided by parish youth. ★★★

DOMINICAN RETREAT HOUSE, Kendall, will have a weekend retreat for divorced or separated women, April 22-24. Father Peter Cheng, assistant pastor, Holy Spirit Church, Lantana, will be the retreat master. Guest speaker will be Father William Hennessey, chaplain and guidance counselor Columbus High School. For further information call 238-2711. ★★★

MARIAN CENTER will benefit from a luncheon and fashion show on Saturday, April 30 at the Carillon Hotel, 6801 Collins Ave., Miami Beach. For tickets call 681-2167 in Dade County; 981-4242 in Broward County; and 667-5182 (Spanish-speaking). ★★★

ST. ROSE OF LIMA Young at Heart Club has elected Harold Green, president; James Sladky, vice president; Mrs. H.J. Pflieger, secretary; and Thomas McCormick, treasurer. The club will sponsor a Day at the Races at Hialeah Park on April 19. Buses will leave the church parking lot at 10:45 a.m. ★★★

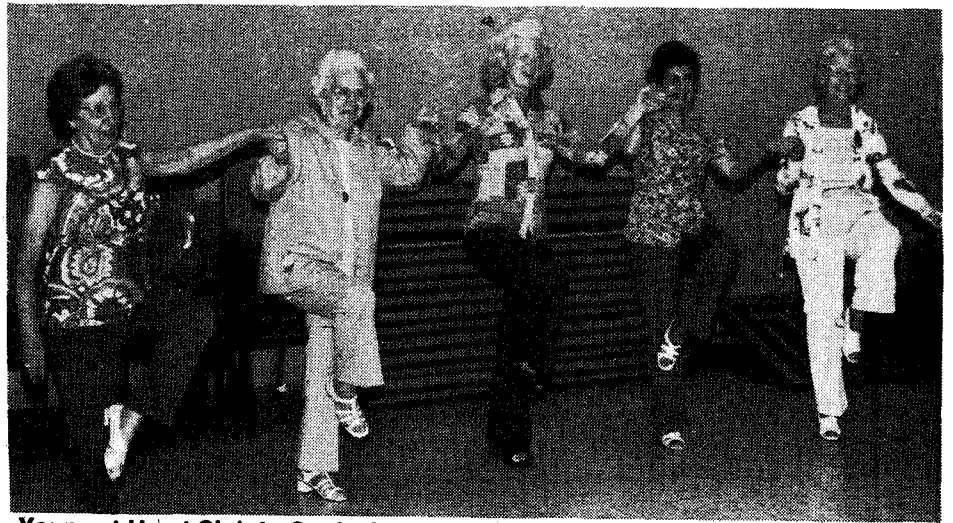
MARIAN TOWERS Residents Club, 17505 N. Bay Rd., Miami Beach, will sponsor a "Come Rain or Come Shine" dessert card party at 11:30 a.m., Thursday, April 21. Tickets may be obtained by calling 931-0865 or 932-1878. ★★★

CORAL GABLES KC Council will sponsor a fish fry at 6 p.m. today (Friday) in the hall at 270 Catalonia Ave. ★★★

ST. VINCENT DE PAUL parish annual carnival begins today (Friday) and continues through Saturday and Sunday on the grounds at 2000 NW 103 St. Rides, games, and a variety of refreshments will be featured. ★★★

ST. JOSEPH Friendship Club, Surfside, meets at 2 p.m., Tuesday, April 19 in the parish center. The Drama Club of the school will stage "Fiddler on the Roof" for members and guests. ★★★

VILLA MARIA Nursing and Rehabilitation Center, North Miami, will present singing star, Tony Simone, in a program of entertainment at 2 p.m., Wednesday, April 20, in the center, 1050 NE 125 St. Those interested may attend free of charge. Simone will be accompanied by Irene Buzone. ★★★



Young at Heart Club in St. Ambrose parish, Deerfield Beach, enjoy a program of exercises and musical games during their monthly meetings.

ST. AGATHA Family Guild will sponsor a dance at 9 p.m., Saturday, April 23 in St. Brendan parish hall. Live music will be provided for dancing. Additional information and tickets may be obtained by calling 266-1036. ★★★

DIVORCED WOMEN'S Club will sponsor a family picnic for members and their children at 1 p.m., Sunday, April 17, at the "hill" in Greynolds Park. ★★★

K. OF C. Father Andrew Brown General Assembly will meet at 8 p.m., Thursday, April 21 at Marian Council Hall, 12200 Memorial Hwy. N. Miami. ★★★

ST. DOMINIC Ladies Society will sponsor a card party at 1:30 p.m., Saturday, April 16 in the parish hall, 5909 NW Seventh St. Proceeds will be used to refurbish the altar of the church. ★★★

ST. JAMES Forever Young Club will stage a variety show followed by dancing at 8 p.m., Saturday, April 23 in the parish hall. First performance for senior citizens in South Florida is scheduled at 2 p.m., Wednesday, April 20, also the club's meeting time. Tickets for April 23 performance available by calling 685-1582 or 688-4236. ★★★

Broward County will meet at 7 p.m., April 17 at St. Pius X Church on AIA. ★★★

ST. BARTHOLOMEW Young at Heart Club, Miramar, meets for a social at 1:30 p.m., Tuesday, April 19 in the parish hall. ★★★

OUR LADY QUEEN OF HEAVEN Women's Guild, North Lauderdale, will sponsor a bake sale on April 16 and April 17. All proceeds will be donated to the fund for Patti Lovejoy, five-year old who will have brain surgery in May. ★★★

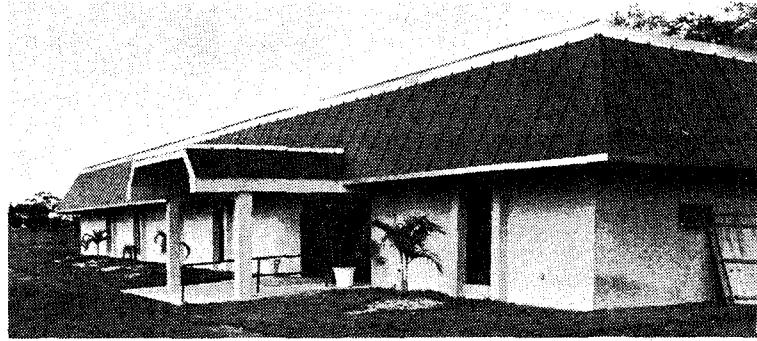
Palm Beach County

ST. JULIANA Women's Club (Good Counsel Circle) will sponsor a card party at 1:30 p.m., Tuesday, April 19, at the Florida Public Utilities Bldg., 401 S. Dixie Hwy., West Palm Beach. Refreshments will be served. For tickets call 588-5346. ★★★

HOLY SPIRIT Friendship Club will sponsor a picnic on Wednesday, April 20, in John Prince Park. Those attending will leave the parish parking lot at 10 a.m. ★★★

ST. JOHN FISHER Women's Guild, West Palm Beach, will sponsor a fashion show and luncheon at 11 a.m., Saturday, April 23, at Holiday Inn, 2770 S. Ocean Blvd., Palm Beach. Tickets available by calling 842-7940. ★★★

Broward County LAY CARMELITES of



New Byzantine Parish Center

St. Basil Center blessing Sunday

NORTH MIAMI BEACH—A new parish center for St. Basil Byzantine Rite Church will be dedicated at 3 p.m., Sunday, April 17 by Bishop Michael J. Dudick, Byzantine Bishop of Passaic, N.J.

Blessing of the one-story contemporary structure, located at 1475 NE 199 St., will precede outdoor Pontifical Divine Liturgy. A dinner and dance where Bishop Dudick will be the principal speaker is scheduled to be held in the parish center expected to serve as a focal point for parish activities.

St. Basil parish, of which Father Peter Lickman is pastor, was founded late in 1966 and serves Byzantine Rite Catholics of Ruthenian, Hungarian, and Croatian ethnic origin, formerly referred to as Greek Catholics. Another parish for Byzantine Catholics in South Florida is the Church of the Holy Apostles which presently uses the facilities of

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From Bach to jazz, area offers variety

The Travelers Lounges are sponsoring a benefit jazz festival for Chubby Jackson, a local but nationally known bass player who recently underwent surgery and hospitalization. Prior to surgery, his health insurance was cancelled so the benefit will help defray medical expenses.

The benefit will be at the Travelers Lounge East in the Dunes Motel, 17001 Collins

Lively Arts at a glance

Ave., Miami Beach, Sunday, April 17, from 5 p.m. to 3 p.m. Admission is \$3 and will go directly to the fund.

★★★

A pair of cello concerts featuring Lynn Harrell, cellist, and James Conlon, conductor, will be offered by the Greater Miami Philharmonic, Monday, April 25, at Dade County Auditorium, and Tuesday, April 26, at Miami Beach Theater of the Performing Arts. Both programs begin at 8:30 p.m.

★★★

The University of Miami Symphonic Band will present the final concert in the Henry Fillmore Memorial Concert Series at Gusman Concert Hall, main campus, Wednesday, April 20, at 8 p.m.

★★★

The Acorn Civic Theatre in conjunction with the Florida Fine Arts Association will present "Camelot" April 21, 22, 23, and 30 at 8 p.m., and April 24 and May 1 at 2 p.m. The Acorn Civic Theatre is at 2100 Washington Ave., Miami Beach. Information and tickets

are available by calling 374-5043.

★★★

There will be two performances of the Pied Piper Players production of "Alice in Wonderland" on Saturday, April 16.

The first performance will be at Griffing Park, North Miami, at 11 a.m., sponsored by the North Miami Society of the Arts; the second performance will be at 2 p.m., at Ruth Forman's North Miami Playhouse. "Alice in Wonderland" stars 10-year-old Diane Hodgson supported by an all-adult cast.

★★★

Eddy Arnold will give a performance at the Sunrise Musical Theatre Saturday, April 23, at 6 p.m., to benefit Patti and Michael Davis. Patti and Michael have a degenerative disease of the nerves called Freidreich's Ataxia. The disease interrupts communication between the brain and muscles.

The operation which will not cure the disease but can circumvent the effects will cost \$16,000. For information about benefit show tickets or contributions to the trust fund contact Bob Cicarelli at 722-4667 or Sharon Hill at 721-5985.

★★★

An evening of Bach, Mozart, Couperin and other chamber fare will be presented by P.A.C.E. (Performing Arts for Community and Education) and the Music Performance Trust Funds Thursday, April 21, at Christ Lutheran Church, 1955 E. Oakland Park Blvd. Fort Lauderdale. The music will be performed by the Miami Chamber Trio and begins at 8 p.m. The concert is free and open to the public.



"A Chorus Line," winner of the Pulitzer Prize, New York Drama Critics Circle Award and nine Tony Awards will have its gala Southern premiere Tuesday, April 19, at 8:30 p.m., at the Miami Beach Theater of the Performing Arts. The International

Company born in London and coming to Miami Beach, was further honored by the Evening Standard, Daily Mail and London Times Awards, England's equivalent to the Pulitzer, Tony and Drama Critic's Circle.

Whole new Puccini evolves in 'Girl of the Golden West'

By J. HERBERT BLAIS
Drama Critic

On the Miami theatre scene this week, two westerns opened. Monday night it was the Greater Miami International Opera production of Giacomo Puccini's 1910 American opera, "The Girl of the Golden West," and on Wednesday it was the University of Miami's Ring Theatre presentation of "Oklahoma!"

Puccini's "spaghetti western," based on a 1907 drama by David Belasco, is an odd-sounding, experimental work.

Casting at least 30 men, two women and three horses, it is set in the California mountains and giant trees of 1849 Gold Rush days. Puccini rewrote most of the libretto and, although stars Carol Neblett, Anselmo Colzani and Placido Domingo made it look easy, "The Girl of the Golden West" is difficult to perform.

Workhorse stage director Lofti Mansouri, general director of the Canadian Opera Company, rates endless bravos for his superb handling of the 18 principals, who move smoothly and effectively a la Belasco, whether three dozen

are on stage or a loving two.

It is a rare and successful experience, too, for music director Emerson Buckley. A whole new, unheard Puccini evolves. Instead of arias, performers sing a unique kind of recitativo called "parlando." (Except for Domingo's aria, "Ch'ella mi creda libero," which stopped the show).

Instead of melodies, "Girl of the Golden West," actors sing in ripples and "explosions," as Vienna's Dr. Marcel Prawy calls them. The music strewn by Puccini along his "courageously new path" ranges from hot liquid bubbles of tone bursting on the surface of a steaming pot, to cool spring rain spattering and merging on a clean windowpane.

Never have we seen opera so intimately played that you could feel the kiss, and delight inwardly in the gently falling snowflakes.

Robert O'Hearn's scenic design again wins, enhanced deftly by Marilyn Rennagel's clever lighting. The Act I saloon is wide-sprawling, Minnie's Act II cottage is minutely set amid gigantic trees, and the forest of Act III towers over the swarming posse.

We'll review "Oklahoma!" next week.

Books for growth or pure enjoyment

Reviewed by

JOSEPH R. THOMAS

THIS WE CAN BELIEVE, by Randolph Crump Miller. Hawthorn Books. New York. 224 pages. \$6.95.

Process theology (a theology which views all things as evolving—becoming—in a constant process in which God himself participates and "becomes") from a Protestant perspective.

COMPULSORY EDUCATION AND THE AMISH, edited by Albert N. Keim. Beacon Press, Boston. 211 pages. \$4.95 (paper).

Keim, a Mennonite teacher, contributes two of the nine essays in this penetrating examination of the legal conflicts engaged in by the Amish since 1914 in their continuing fight to provide an Amish education for their children. Their struggle to avoid public schooling, largely unsuccessful until 1972, has been of special interest to Catholics because of the parental rights issue.

BE MY SON, by J. Roy

Legere. Ave Maria Press Notre Dame, Ind. 191 pages. \$2.95 (paper).

One man's mystical experience, inexpertly told.

PADRE PIO, by Father John A. Schug, O.F.M. Cap. Our Sunday Visitor, Huntington, Ind. 256 pages. \$4.95 (paper).

This is the second book written about Padre Pio since the famed Italian Capuchin died on Sept. 28, 1968. Better than the first, it nevertheless lacks literary quality. Adequate for the undemanding casual enquirer who would like to know more about this holy man.

C.S. LEWIS: THE SHAPE OF HIS FAITH AND THOUGHT, by Paul L. Holmer. Harper and Row. New York. 116 pages. \$6.95 and \$3.95 (paper).

A scholarly analysis of the main themes running through the work of C.S. Lewis—one of this century's greatest Christian apologists. And one of its leading literary figures as

well.

THE FAITHFUL AT MASS, by William S. Abell. Georgetown Prep. Garrett Park, Md. 70 pages. \$4.50.

The basic facts about the Mass, presented in a popular style as a spur to more active participation by the people.

REVOLT OF THE IDIOTS: A STORY, by Burton Blatt. Exceptional Press. Glen Ridge, N.J. 253 pages. \$9.95.

This is a disturbing polemic—disturbing because of its all-too-graphic description of the realities behind our treatment of the retarded. It's a flamed "novel" in many respects, but the author—dean of the School of Education at

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Syracuse University—is not writing to entertain but to involve. And on that level he is successful.

THE OTHER SIDE OF SILENCE: A GUIDE TO CHRISTIAN MEDITATION, by Morton T. Kelsey. Paulist Press. Paramus, N.J. \$4.95 (paper).

A priest-psychologist provides a how-to manual for the Christian who wishes to encounter God in a mystical way using various aids, including some Easter practices, which have proven helpful to others.

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'Fun with Dick and Jane' ...but not for you and me

"Fun With Dick and Jane" is a listless effort to find some yuks in the experience of unemployment. It might have worked, but it doesn't.

Actually, "Fun's" intentions are even more ambitious than that nothing less than a broad slapdash satire of the whole American economic system, concocted by one of the writers who scripted "Smile" and a team of outsiders (Canadian writer Mordecai Richler, British director Ted Kotcheff) who created the successfully abrasive "Apprenticeship of Duddy Kravitz." Well, they score plenty of points, most of them obvious and easy. But "Fun" is about as funny (and fresh) as a drunk wearing a lampshade.

Any charm it has, in fact, is due entirely to the respective charismas of George Segal and Jane Fonda as the "happy successful" couple of the title, upper middle-class suburban types who suddenly have to hustle to survive when Dick loses his executive job with a temporarily depressed aerospace company.

First they struggle unsuccessfully with the poverty role, wrestling with unemployment, food stamps, bill collectors and loan companies. The only humor in all this is that they're affluent and inexperienced, and incongruent to the lifestyle. When somebody comes to re-possess, it's not the color TV they're after, but the landscaping.

Economizing, Dick and Jane decide to leave the pool unheated and cut back on the kid's ski lessons. It's tolerable



by James Arnold

social comment; at least the audience pays attention to Segal and Fonda, the real poor are not as amusing. But the Things get stickier when Dick and Jane, in desperation, follow the poverty cycle one more notch and take up crime, becoming the Bonnie and Clyde of the backyard barbecue set. At first the joke is that they're incompetent.

Jane hires a babysitter and goes along to criticize (the middle-class female as emasculator). There are endless gags involving the gun that Dick stuffs in his belt. There are tasteless sequences involving a black bar (the oddity of a white man holding up a black bar, get it?), a sexy motel (the Climax) and the telephone company.

Worst of all is a holdup of a crass money-grubbing church (are there any other kinds in movies?). The pink-suited minister chases them with a bullhorn yelling for his blankety-blank money, and it ends up with the whole town chasing dollar bills in the street as a religious chorus sings on the soundtrack.

Obviously, the heroes do pretty well at crime. The tone is: the whole world's a ripoff, so

why not? The theme is finally linked to the larger picture when, as a final job to get all the dough they'll ever need, Dick and Jane heist all the illegal bribery money stashed in the aerospace company's executive safe. The boss (Johnny Carson's own cheerleader, Ed McMahon) can't press charges because the funds aren't supposed to exist. So, as the final title hammers it home, Dick and Jane are respectable again because they "showed the imagination and ingenuity that made American industry what it is today."

"Fun" is a comic strip, and could just as well here been drawn instead of acted. Segal is a deft farceur, but here he's trying to dribble with a deflated ball. Ms. Fonda could've been replaced by the mechanical doll from Fellini's "Casanova," except for a few nicely handled feminist jibes.

Clearly, the real turnoff is not the heavy-handedness or the insipid jokes (the landscaper is accused of using gestapo tactics and says, "Impossible, I'm Jewish!"), the sloppy morality, or even the criticism of the American Way of Wealth and Welfare, which needs all the criticism it can get. It's the complete cynicism, the dislike for people, the unwasted opportunities to make everybody not funny but foolish.

Some movies can be measured by their best jokes: in "Fun," it's at the aerospace company ball, when an orchestra of all-girl violinists strikes up, in dance tempo, the theme from "2001." (B, PG).



Pinocchio: Sandy Duncan, as the boy-like puppet Pinocchio, meets up with Flip Wilson, as the Fox, and Liz Torres, as the Cat, in the 90-minute musical version of Carlo Collodi's classic tale, "Pinocchio," Monday, April 18, 8-9:30 p.m., on WTVJ, Channel 4.

NBC will produce film on Karen Quinlan case

LANDING, N.J.—(NC)—The National Broadcasting Co. will produce a two-hour film on the Karen Quinlan case to be telecast sometime in 1978.

The network made the announcement after signing an agreement with Joseph and Julia Quinlan, the adoptive parents of Miss Quinlan, who has been in a coma since April 15, 1975.

Terms of the agreement were not disclosed, but some sources report the Quinlans will receive \$25,000 from the network. Whatever the amount, it will reportedly be placed in a fund set up by the Quinlans jointly with Bishop Lawrence Casey of Paterson, N.J., to erect a facility for the terminally ill.

The production will center on the legal battle waged by Miss Quinlan's parents to have her disconnected from life support systems to which she was hooked up until May 23, 1976.

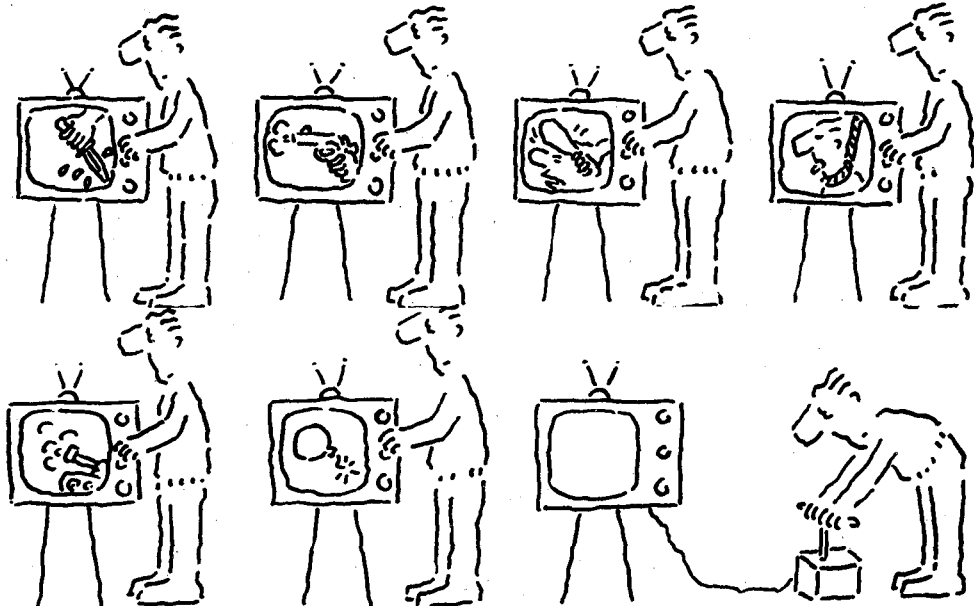
At that time, the New Jersey Supreme Court reversed a lower court ruling which held

that Miss Quinlan could not be removed from the life support systems. After being removed from her respirator, Miss Quinlan continued to breathe. She remains in a coma at a Morris Plains, N.J., nursing home.

Religious broadcasting

NBC Radio Network, Sunday, April 17, "GUIDELINE," First in a two-part talk with Rev. Thomas C. Kelly, O.P., the newly elected General Secretary of the National Conference of Catholic Bishops (NCCB) and the United States Catholic Conference (USCC).

Father Kelly, who previously held the position of Associate General Secretary of the NCCB, will discuss the role of the Bishops' Conference in the structure of the American Catholic Church and the major areas of concern within the Catholic Conference.



Fighting fire with fire: Cartoonist Zarko Karabatic offers one solution to excessive

violence on television. (Photo courtesy Zarko Karabatic from the Washington Post.)

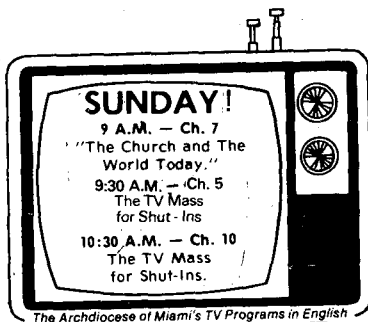
'That Weird Classical Stuff' a not-so-serious documentary

"THAT WEIRD CLASSICAL STUFF," a not-so-serious documentary film about kids who are serious about fine music has captured another major award!

Jeanne Wolf, producer and writer of the film announced that the prestigious Ohio State Award for Excellence in Educational, Informational and

Public Affairs Programming has been given to WPBT Channel 2 for "THAT WEIRD CLASSICAL STUFF," in the category of "Performing Arts and Humanities: Children and Youth."

"Classical musicians in football jerseys" sums up this 30 minute documentary about a youth orchestra.



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Basketball champions in the Catholic Athletic League annual competition were the cagers from Epiphany School (bottom row, from left) Lucy Sharkey, Chris Sacco, Liz Cassidy, Sue Kelly, Lori Kubicki, (middle row, from left) Terry Martin, Mary

Dick, Laurie O'Steen, Gina Buoniconti, (co-captain) Katie Spinneniveber, Clara Cano, (top row, from left) Theresa Keller, Debbie Tredt, Adriana Garcia, Michele Renaud, Gena King, Ellen Warger (captain), and Sister Regina Joseph, coach.

K. of C. sports' selections

The Seventh Annual Sports Award Night sponsored by the Florida Chapter One of the Dade County Knights of Columbus will be Wednesday, May 18, at 7 p.m., at Milander Auditorium, Hialeah.

The football selections for the 1976-77 school year are:

Coach of the Year: Vince Zappone, Chaminade.

Defense:
 DB - David Shula, Chaminade
 DB - Ken Miller, Chaminade
 DB - Bruce Peters, Cdl. Newman
 LB - Duke Ryan, Chaminade
 LB - Joe Menendez, Curley
 LB - Mac Reynolds, Columbus
 LB - Mark Nous, Cdl. Newman
 DE - Bill Farrell, Aquinas
 DE - Steve Reich, Aquinas
 DT - Barry Voltapetti, Chaminade
 DT - Juan Munilla, Columbus
 P - Dan Watson, Cdl. Gibbons

Coach of the Year: Dan Smith, Columbus.

102 lb. - Pace, Columbus
 109 lb. - Levia, Columbus
 116 lb. - Curley, Curley
 123 lb. - Arahill, Columbus
 130 lb. - Fee, Aquinas
 136 lb. - Watson, Chaminade
 142 lb. - Herst, Aquinas
 149 lb. - Brown, LaSalle
 159 lb. - Buckley, Aquinas
 171 lb. - Menafee, Aquinas
 188 lb. - Casanova, Columbus
 Hwy. - DiBartolomeo, Columbus

The wrestling selections for the 1976-77 school year are:

Offense:
 QB - John Santoriello, Aquinas
 RB - Mike Reilly, Columbus
 RB - Joe Zumwalt, Chaminade
 RB - Tim Brown, LaSalle
 TE - Vince Lococco, Columbus
 WR - Tony Iscaro, Aquinas
 OT - Larry Kissner, Cdl. Newman
 OT - Bill Theis, Aquinas
 OG - John Cataldo, Cdl. Newman
 OG - Bill Rodriguez, Chaminade
 C - Jorge Viso, Columbus
 K - Bill Capece, Chaminade

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Palm Beach hosts Kerygma 2 for youth

PALM BEACH—Teenage couriers brought the good news for two days to St. Edward's parish here.

Kerygma is Greek for Good News and those who attend such programs are couriers expected to spread information of their experiences.

"A Kerygma is a series of scriptural dramatizations," said the weekend's director Mike McInerney. He noted that "the scriptural sketches are all modernized—in modern costumes and present day settings—so that teenagers may appreciate how the Bible relates to their own lives."

McInerney is a member of

St. Joan of Arc parish, Boca Raton, and a junior at Florida Atlantic University. The couriers were ninth and tenth graders from many parts of Palm Beach, Broward and Dade Counties.

The two days series of sketches was broken up with refreshments, recreational activities, and religious exercises. Meals were prepared by adult and teenage volunteers. A special "team" of 15 teens spearheaded the activities, and among those helping direct the schedule were Msgr. Willie Dever and Sr. Jovanna, O.P. of the Archdiocesan Department of Youth Activities.

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Boystown youth spread happiness to the aged



Barry College will present "Member of the Wedding" with Randy Cobbs (seated) and Tina Hall April 16, 17, 22, 23 and 24 at 8:15 p.m., in the college auditorium.

At the beginning of the 1976-77 school year, a CYO was formally established on the campus of Boystown of Florida. Each of the 44 residents of this home for dependent teenage boys became members.

Along with the various social, sports, spiritual, and cultural activities undertaken was a project of service to people less fortunate than Boystown residents.

This project which 12 young men participated in was a weekly visit to a local nursing home to help make the lives of the old folks a little more

meaningful.

Fourteen year old David Arroyo, one of the visitors says, "I like going to the nursing home to talk to the people because all they have to do is sit in their wheelchairs and talk to the same people all week. It must get boring."

Arroyo, of Puerto Rican decent, tries to spend some of his visiting time with a Latin woman who only speaks Spanish and has few people to talk to at the home.

Some of the undertakings of the young men at the home have been wrapping Christmas

gifts, cleaning out a pumpkin for Halloween, helping people to walk, mailing letters, and moving patients from their room to other parts of the home.

Fifteen year old Brian Strozina, a sophomore at Immaculata LaSalle High School, says he is pleased to help out in whatever way he can.

"I like to do things to make the people happy—you can tell when they are happy because they smile or want to hold your hand."

As one Boystowner says, speaking for the others,

"We can understand the old folks and their feelings because we are here at Boystown often for the same reasons the elderly people are in a nursing home—abandonment, neglect or no family."

'Should every Sunday be a family day?'

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

DEAR FATHER: There is a rule in my house that Sunday is family day. We are not suppose to make any plans

because it is a day we are suppose to do things together. A few weeks ago I missed a party because of it. Do you think my parents should make me stay home every Sunday?—Chris.

DEAR CHRIS: I think that a day with the family is a great idea. If our relationships with our parents and brothers

Straight Talk

and sisters are to grow then we have to give them time. If it is important we have to make time.

Usually, during the week people are so preoccupied with work and school that although they might be in the house together there is very little communication and sharing. A day set aside when people take the time to do things together and get to know each better can be great. I think a lot of marriages and families would be a lot happier if people took the time.

Of course, you can't communicate and share if you feel that you are a prisoner every Sunday. If you hate the thought of being at home you don't add very much. What I might suggest is that you ask your parents to be a little more flexible. Sunday is your day together. But if something

really important to you comes up, then they might say it is ok for you to go. The party you mentioned might fall into that category.

It will also be necessary for you to be honest with them. If every Sunday you tell them something really important is happening (the kids are going to the beach, my friends are listening to some new records) your folks will very soon get the idea that what is really important to you is to be away from them. That is not going to help. If your folks feel that being with them on this "family day" is important to you, I'm sure they will give you more leeway.

Two Notre Dame students capture first in forensics

Two first place winners in the grand finals of the Catholic Forensic League competition at Curley High School came from Notre Dame Academy.

Elizabeth Paz took first place in oral interpretation and Karen Hepburn captured first place in original oratory.

Other students from Catholic high schools who took top spots in the competition qualifying them to participate in the National Catholic Tournament to be held in Milwaukee in May are:

Raquel Rodriguez, Immaculata LaSalle, fourth place, oral interpretation; Josie Foehrenbach, Notre Dame, fourth place, women's extemporaneous; Aldo Arguimbau, Belen Jesuit, fifth place, declamation; Armando Vazquez, Belen Jesuit second place, dramatic interpretation, and Pedro Luis Alvarez, fourth place, and Jose Corrales, fifth place, both Belen Jesuit, in men's extemporaneous.



Elizabeth Paz

Karen Hepburn

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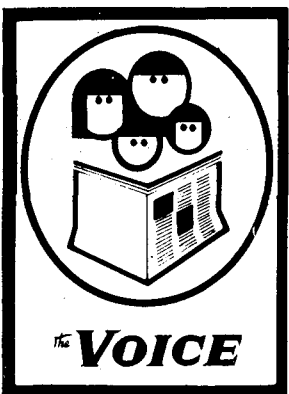
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Vino con guitarra y verso y nos dejó pensando



cuando venga la muerte— será sin llanto igual que con la vida— me iré cantando.

Facundo Cabral

Eran las 3 de la tarde, la hora de la siesta. Pero Facundo Cabral mantuvo a su audiencia bien despierta...pensando.

En Miami, invitado por el Teatro Experimental Universitario TEU, Cabral actuó dos veces en el centro Comunitario de la Pequeña Habana y durante casi dos horas fue abriendo su alma de creyente, sin cansarse de contar la historia "de ese pájaro cantor que canta por las mañanas cuando estoy dormido yo."

Aunque joven aún, reparte sabiduría cantando verdades como puños, expresando lo que vive y lleva dentro "al hacedor de las maravillas, al verdadero Cantor."

Argentino pero ciudadano del mundo, no vende su libertad ni la

cambia por la fama y dice cantar, no porque sabe sino "porque tengo ganas."

"Me gusta andar pero no sigo el camino, pues lo seguro no tiene misterio" comenta entre copla y copla.

"No soy de aquí ni soy de allá," dice en música, identificándose con Abraham.

"No tengo edad, ni porvenir y ser feliz es mi color de identidad..." continúa al compás de la guitarra, y entre los aplausos de la gente.

Como Abraham, Cabral también se arrancó de su patria, sin saber dónde llegaría.

En su caminar va repartiendo esperanza, "Si después de la vida se renace, aún me queda esperanza de la muerte," dice.

"Entre las cosas que

mueren, supongo que está el ayer, y nada hay tan imposible, como el retroceder.

Lo que dice, Cabral lo vive: trabaja desde los 6 años y vive solo desde los 11. Estudiando por las noches, Cabral logró tres carreras y mantiene a su familia. Ahora pasa temporadas enteras entre los beduinos de Jerusalén, donde encuentra alimento para su propia filosofía y los valores que "nuestra sociedad ha perdido". Allí también está haciendo un trabajo sobre la Biblia.

Sus canciones están llenas de constantes referencias al Creador y al Evangelio, del que a veces repite capítulos completos durante sus recitales.

"Traigo el amor del hombre de Galilea y las mismas noticias que deja el sol, lo que canto no lo canto por cantar, lo aprendí de las estrellas que no callan por callar,"

Dice entre rasgueos de guitarra. Cabral describe su vida sencillamente:

"Anduve todos los oficios menos el de la nostalgia...sin miedo. Aprendí del primer cantor—el viento. Con la milonga y la baguala a cuestras, siguiendo el camino del Altísimo, conocí la indomable Patagonia, el verbo en el principio que es el silencio, al sol, el Machu Picchu, el paraíso en el Caribe.

"Le debo haber puesto mucho amor a mi canción que me trajo tan lejos, donde todo confirma la bendita semejanza que tenemos con el Creador."

A Cabral no le preocupa la fama, y sabe que su canción no es para todos, si lo fuera, él comenzaría a preocuparse de su propia honradez.

Y es que Facundo Cabral quiere ante todo ser libre, de las presiones, del dinero, de los que prostituyen el arte por unas cuantas monedas...

Quiere además ser libre para decir lo que piensa...despertar del sueño a los que nunca pensaron.

Lo hace sin forzar a nadie...él solo invita a escuchar...los que lo hacen...no pueden menos que comenzar a pensar. A. C.

Legalización de partido crea dilema

(Viene de la Pág. 28)

una fuerte población católica. Observadores políticos afirman que los comunistas podrían conseguir un 8 por ciento del voto electoral.

En múltiples ocasiones, los obispos españoles han recomendado a sacerdotes y dirigentes laicos que nieguen su apoyo a los grupos políticos que "contradican los principios básicos de la fe católica, o que buscan la construcción de una sociedad en la que se suprimen los derechos y libertades básicas de los individuos."

Al mismo tiempo, los obispos han favorecido la reforma de las estructuras económicas y sociales en pro de la justicia y la paz de la nación en especial beneficio de los pobres.

Por su parte, clérigos, seglares y dirigentes han mantenido múltiples reflexiones conjuntas sobre las relaciones entre cristianos y marxistas—reuniones frecuentemente opuestas por las autoridades.

El partido comunista de hecho atrae miembros tanto entre católicos prácticos como individuos que rechazan o ignoran a la Iglesia.

En un reciente comunicado

de un grupo de comunistas católicos, en Madrid, estos decían:

"El partido nos acepta con nuestra fe, rechazando así la vieja tradición de que un comunista debe dejar su religión o mantenerla privadamente. Para nosotros la fe cristiana es una motivación hacia la militancia de la revolución. Ayudamos al partido a progresar en la comprensión de la verdadera teoría marxista; estamos ayudando a establecer el carácter no-denominacional del partido.

"Como miembros de la Iglesia Católica, vivimos según las exigencias de nuestra fe sin tratar de forzar a la Iglesia en la política. También reconocemos que existen otras opciones para los católicos. Al mismo tiempo practicamos el pluralismo de opciones para los cristianos en el orden temporal, pluralismo proclamado por el Concilio Vaticano II" (hasta aquí la declaración de los comunistas católicos de Madrid).

Durante una reunión en Marzo, entre dirigentes comunistas de Francia, Italia y España, en Madrid, Santiago Carrillo (España), afirmó que la búsqueda de independencia de

Moscú incluye el respeto a la religión y a los derechos democráticos. Esta forma modificada del Marxismo es la que se conoce hoy como "Eurocomunismo."

En semanas recientes el periódico del Vaticano L'Osservatore Romano, en su versión en español, ha venido publicando una serie de artículos sobre el "marxismo ateo" y el "falso camino del comunismo."

En la edición del 10 de abril, el cardenal Joseph Hoffner, arzobispo de Colonia y Presidente de la Conferencia Episcopal Alemana elabora sobre lo que considera los errores "que oponen radicalmente el comunismo y la comprensión cristiana del hombre y la sociedad," errores que nombra como: el materialismo, inhumanidad y colectivismo.

Recordando la condena del comunismo por el Papa Pío XI en la Encíclica *Quadragesimo Anno* 1931, el cardenal Hoffner escribe:

"Hay que añadir, según lo indicaba expresamente el Papa, las engañosas maniobras del comunismo, cuando "esconde su verdadero rostro tras ideas que en sí y de por sí son atrayentes".

"El comunismo se ofrece también a los católicos que se preocupan por la justicia social, como una especie de aliado en problemas de orden económico y social. O despierta la ilusión, en países en los que la fe cristiana está firmemente arraigada, de que la religión no será obstaculizada y la libertad de conciencia será respetada.

"En estos 40 años, desde la aparición de la encíclica *Divini Redemptoris*, ¿ha cambiado el comunismo?" se pregunta el cardenal Hoffner.

"Así podría parecer por ciertos cambios que se han

Festival en St. John

Los días 23 y 24 de abril la parroquia de St. John the Apostle celebrará el IX Festival parroquial, con comida, juegos, y diversiones para toda la familia. La parroquia está en 451 E. 4 Avenida.

Immaculada-La Salle tendrá "Flea-market"

Padres y alumnos del colegio de Immaculada-LaSalle organizan un "flea market" (rastros) en beneficio de los programas escolares. El rastros estará abierto desde las 9 a.m. a las 6

p.m. los días 23 y 24 de abril. La cafetería estará abierta para servir almuerzos. El colegio está situado junto al Hospital Mercy, 3601 South Miami Ave.

Sacerdote Cubano Pronunció Votos

El sacerdote cubano Orlando Espín, ordenado en 1972, quien durante varios años ejerció su ministerio como sacerdote diocesano, en Miami pronunció votos religiosos dentro de la Compañía de Jesús el pasado Jueves Santo.

La ceremonia tuvo lugar el pasado 7 de abril en la Iglesia de San Pablo del Ensueño, en Santiago de los Caballeros, República Dominicana donde ha



sido novicio desde su ingreso en la Compañía.



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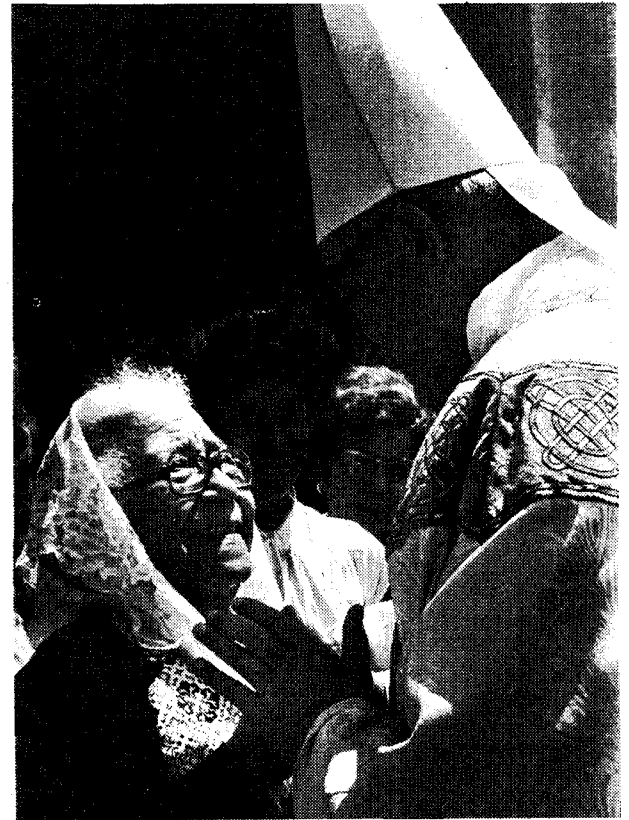
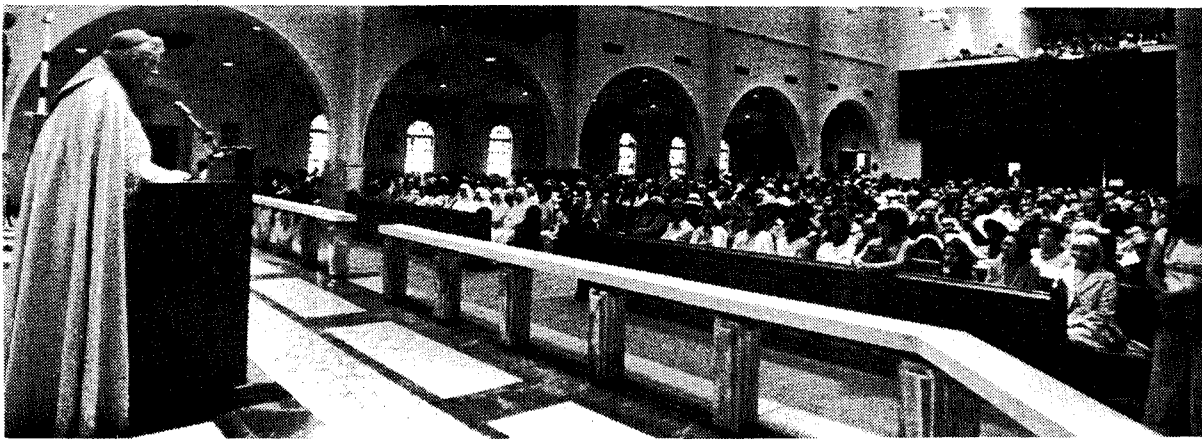
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Escenas de Semana Santa y Pascua



Cientos de lamparillas (arriba izquierda) lucieron la noche de Jueves Santo en la parroquia de San Juan Bosco. Todavía estaban prendidas cuando los fieles sacaron en hombros a la Virgen Dolores que pasearon por las calles (arriba.)

El domingo de Pascua en la catedral de St. Mary, cientos de fieles escucharon la felicitación del Arzobispo Coleman F. Carroll, (abajo), quien presidió la Eucaristía solemne. Concelebró la Misa el Arzobispo Coadjutor, Mons. Edward McCarthy, quien a la salida saludó a los fieles (derecha) y recibió de muchos de ellos la doble felicitación de "felices pascuas" y "feliz cumpleaños".



Mensaje de pascua de Pablo VI

"La vida es bella cuando es nueva"

Ante unas 250,000 personas reunidas en la plaza de San Pedro en Roma el Santo Padre dirigió al mundo entero su mensaje de Pascua, que extractamos.

"¡A vosotros reunidos en este lugar de asamblea, la Plaza de San Pedro y que me veis y escucháis directamente!

"¡A vosotros unidos a este centro de difusión de la Palabra de Cristo y que reverentemente recibís el eco de sus ondas!

"¡A vosotros que a través del mundo entero escucháis nuestro alegre mensaje, fuente de gozo!

"He aquí nuestro saludo: ¡Felices Pascuas! ¡Felices Pascuas!

"¿Quién no conoce el sentido de este sorprendente saludo?

"Os proclama cosas maravillosas. La primera de ellas es que Jesús de Nazaret, quien fue crucificado en Jerusalem, bajo Poncio Pilato, Gobernador de Judea en el

tiempo del Emperador Romano Tiberio, resucitó al tercer día de su muerte. Resucitó realmente, abriéndonos nuevos e ilimitados horizontes para la vida. Así dio testimonio de sí mismo: "No hay nada que temer. Yo soy el primero y el último, el que vive. Que fui muerto y ahora vivo por los siglos de los siglos, y tengo las llaves de la muerte y del infierno....."

"La segunda cosa que nuestro saludo proclama es la resurrección universal. Cristo no es el único sino el primero entre muchos. Igual que todos murieron en Adán todos recibirán vida en Cristo. Cristo es la resurrección pascual también para nosotros. La muerte ya no limita nuestra existencia. Cristo es la puerta.... La muerte del cuerpo no es el fin de la existencia, es el sueño que precede un nuevo día sin fin.

"Una maravilla, sí, ¡eso es lo que es!...."

El Santo Padre vinculó a la resurrección el cambio de mentalidad que ha de darse en los creyentes, animándoles a contrastar sus vidas con el mensaje evangélico de las bienaventuranzas.

"Os presentamos el modelo de la transformación pascual no solo como un piadoso deseo sino como programa que dé orientación a vuestra vida misma.

"Creemos que los jóvenes están especialmente predispuestos a recibir y entender este mensaje lleno de esperanza y dinamismo," continuó diciendo el Papa.

"Os lo dirigimos a vosotros los jóvenes, con estimulante propósito: "La vida es bella cuando es nueva; es nueva cuando es buena, sabia, fuerte, en una palabra cuando es cristiana. A vosotros jóvenes y a todos, os dirigimos nuestro mensaje: Felices Pascuas, y nuestra bendición apostólica."

Fundadora de Movimiento Focolare recibe premio, dona fondos a pobres de Tercer Mundo



Jóvenes GEN (arriba) durante el Festival GEN que reunió a 1300 jóvenes en Nueva York en febrero de 1977. A la derecha Chiara Lubich presenta las ofrendas a Pablo VI durante una Eucaristía que el Papa celebró ante 20,000 jóvenes GEN reunidos en San Pedro en 1975.

Chiara Lubich, ganadora del Premio Templeton 1977 para el Progreso de la Religión, ha prometido donar los fondos del premio—unos \$86,000— para proyectos de servicio a los pobres, principalmente del Tercer Mundo.

Durante la entrega del premio, la semana pasada, de manos de la Reina Isabel II de Inglaterra, la fundadora del Movimiento Focolare, Chiara Lubich, anunció:

Utilizaré estos fondos para ampliar el ala de maternidad de un hospital en el pueblito de Tontem en Camerun, para construir hogares en Recife, Brasil y terminar un Centro Social y Religioso en Tagaytay, Filipinas.

"Parte de estos fondos irán también para la 'Ciudad de Caridad' que la ciudad de Roma está construyendo en favor de los minusválidos."

Chiara Lubich tiene 56 años y es fundadora y presidenta de un movimiento internacional de espiritualidad que cuenta con millones de adeptos de todas las edades, esparcidos hoy por todo el mundo.

Todos tratan de vivir un simple mensaje: La idea evangélica de la unidad.

El nombre del movimiento viene de la palabra italiana "focolare" que literalmente significa "hogar" o "chimenea" pero que lleva en sí un profundo sentido de 'familia'.

"Nunca pense que sería fundadora," dice Chiara al hablar del movimiento. "puede decir que lo que hoy somos es obra de Dios." Nacida en Trento, Italia en 1920, Chiara vivió en propia carne el holocausto de la Segunda Guerra Mundial. Entonces maestra en Trento, estaba llena de ideales para el futuro, lo mismo que sus amigas: "Yo quería continuar estudiando," dice, "otra formar una familia, o llegar a artista...pero los bombardeos y la guerra destruyeron nuestros sueños."

Aprendimos mucho de nuestras circunstancias...que todo es vanidad de vanidades...y descubrimos un ideal que no pasa...uno que las bombas no podían destruir, y ese ideal era Dios.

"Leyendo la Escritura descubrimos una frase muy



significativa": "No el que dice Señor, Señor, sino quien hace mi voluntad...ese es quien me ama."

"Otro día descubrimos otra frase 'Amaos como yo os he amado,' y nos dijimos: 'vamos a vivirlo. Yo estaré dispuesta a dar la vida por ustedes y ustedes por mí. Y así comenzamos a vivir. recordó Chiara.

Aquel ideal ha continuado creciendo y hoy se vive en todos los estratos de la sociedad y de la Iglesia incluido el Vaticano, donde el Cardenal Jean Villot, Secretario de Estado ha invitado a una pequeña comunidad focolare a su residencia.

Los modos de per-

tenencia al movimiento focolare son variados:

Los focolarini

Son hombres y mujeres célibes que viven en centros separados, para hacer realidad entre ellos la más profunda unidad (pensamiento, alma, corazón), por la práctica de la caridad.

De su unidad parte todo su apostolado. Las personas casadas, aunque permaneciendo en sus hogares se mantienen unidas espiritualmente con estos Centros.

Los Voluntarios

Aunque los 'focolarini' son el corazón del movimiento los voluntarios son su expresión externa más evidente.

Su compromiso es total aunque conservan su lugar en la sociedad. Su meta es realizar una presencia cristiana en los campos de la actividad humana en la que se encuentran inmersos, contribuyendo a la edificación de una sociedad nueva basa en el Evangelio.

Otros miembros

El mayor número de miembros está formado por hombres mujeres y niños de toda condición social que carecen de lazos formales con el movimiento. La unidad con él brota de la libre aceptación de su espíritu, manteniéndose unidos a través de reuniones, publicaciones cartas y amistad personal.

Incluso personas con otros compromisos religiosos pueden ser parte del movimiento que cuenta también con simpatizantes en otras religiones cristianas.

Los GEN

Son los jóvenes que han

Chiara Lubich

descubierto en la vida diaria del evangelio una respuesta a su búsqueda de autenticidad. Forman todo un movimiento conocido como GEN (Nueva Generación) y que ha recibido múltiples muestras de cariño del Santo Padre Pablo VI.

Además, miles de familias en todo el mundo participan de la espiritualidad del Movimiento Focolare Nueva Familia. Sus programas fomentan la adopción de niños minusválidos o abandonados o de ancianos o viudas que se convierten en abuelos adoptivos.

A través de su revista "Citta Nuova (nueva Ciudad,) el editor focolare Guglielmo Boselli, fomenta programas de renovación parroquial creando comunidad en áreas urbanas.

En algunos lugares, 'los focolare' viven en pequeños pueblos propios que ofrecen a jóvenes y adultos la oportunidad de experimentar durante uno o dos años la espiritualidad y vida del movimiento.

"Aunque somos un movimiento religioso ofrecemos también un modelo para una sociedad nueva," dice Chiara Lubich.

"No ofrecemos nada nuevo, porque todo esto ya estaba en el evangelio," dice, y añade:

"Lo que quizás es nuevo es el compromiso de hacerlo vida, y el énfasis en las realidades con mensaje para el mundo de hoy: la unidad, la comunión..."

Para Chiara el movimiento es como "sal y como luz...esta formado de variedad de miembros y tanto los célibes como los que tienen familia...todos tienen los mismos derechos y deberes, aunque por cuestiones familiares estos tengan una participación más limitada.

Para información sobre el Movimiento Focolare escribir a: P.O. Box 496, New York, N.Y. 10021.

IGLESIA - NACION

SALIO PASTORAL EN ESPAÑOL—La carta pastoral de los obispos de Estados Unidos sobre valores morales (noviembre 1976) ha sido publicada en español con el título "Vivir en Cristo Jesús," en un folleto ilustrado de 48 páginas, y con cuestionarios para su estudio por grupos. Se pueden encargar copias a la U.S. Catholic Conference, 1312 Massachusetts Ave. N.W. Washington D.C. 20005

A COMPRENDER A LA JUVENTUD—Con el tema "los alejados" se celebra a fines de mayo en St. Paul, Minesota, una conferencia dedicada a buscar formas de comprender mejor a la juventud moderna y hablarle en lenguaje apropiado sobre religión. "Son jóvenes que no siguen moldes tradicionales, viven más allá de la Iglesia, la familia y otros grupos. Antes de preguntarnos qué hacer,

debemos examinar sus valores, actitudes, estilo de vida," dice el Padre Patrick O'Neill, del departamento de educación de la U.S. Catholic Conference que patrocina la reunión.

RELIGIOSAS AYUDAN A POBRES—En su tercera donación en tres años, las Hermanas de la Caridad de la Virgen María enviaron al Catholic Relief Services (CRS) \$25,000 para sus obras de beneficencia en países pobres y en zonas de desastre natural, el mayor aporte de cualquier congregación religiosa, según el director de CRS, Mons. Edwin Broderick. La suma, recogida de sacrificios personales de las monjas educadoras, ayudó a centros de nutrición en Calcuta, India; agricultores campesinos en la República Dominicana, cría de abejas en México, cultivo de legumbres en Sengal y pozos naturales en la India, y la reconstrucción de aldeas en

Guatemala destruidas por el terremoto de 1976.

HISPANAS A CONFERENCIAS NACIONALES

Entre los participantes de la convención de abril en San Francisco de la Asociación Nacional de Educación Católica hay varias mujeres hispanas: Graciela Olivarez, graduada en leyes por la Universidad de Notre Dame, profesora de la Universidad de New Mexico, directora de investigaciones sociales, y candidata a directora de la Administración de Servicios Comunales (en la administración Carter), pronuncia uno de los discursos principales. Rosario Pineyro, del departamento de educación del estado de California, hablará sobre las exigencias de la educación bilingüe. La diversidad de razas en la sociedad norteamericana será también tratada por el P. Andrew Greeley, director del Centro para el Estudio del Pluralismo en Norteamérica, de la Universidad de Chicago.

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Posible amnistía a 'indocumentados'

WASHINGTON—(NC)— Miembros del gobierno del Presidente Carter se inclinan hacia concesión de alguna forma de amnistía a los extranjeros indocumentados que ya están establecidos en esta nación.

El comité de su Gabinete: que estudia la cuestión todavía no ha hecho ninguna recomendación oficial sobre ello al Presidente.

Dicho comité está formado por el Fiscal del Tribunal Supremo, Griffin Bell, el Secretario del Trabajo Ray Marshall, el Secretario de Salud Bienestar Social y Educación, Joseph Califano y el Vicesecretario de Estado Warren Christopher.

Bell y Marshall afirmaron que los extranjeros con varios años en esta nación deberían poder permanecer aquí.

"Partimos de esa premisa," dijo Marshall, "hubo consenso de todos en que no debe procederse a la persecución de los in-

documentados.

Aunque no se han fijado detalles Marshall señaló posibles las delimitaciones de tres, cinco o siete años en el país.

Marshall también señaló se tendrá en cuenta para concesión de amnistía, el historial de los ilegales en cuanto a trabajo, pago de impuestos, y obediencia a la ley. Quizás también la posesión de propiedades. No indicó el número de ilegales que serán afectados por la amnistía.

La Conferencia Episcopal Americana (USCC) y diversos grupos hispanoamericanos se cuentan entre los fuertes proponentes de la amnistía para extranjeros ilegales en el país. Estos grupos afirman que la expulsión de los ilegales llevaría a destrucción masiva de hogares.

El comité del Gabinete de Gobierno de Carter que estudia la cuestión hará sus recomendaciones a mediados del mes de mayo.

Marshall y Bell afirmaron

que aún no se ha llegado a un acuerdo sobre el apoyo a legislación que penalice a quienes empleen a extranjeros ilegales, pero sí indican que las recomendaciones de mayo dirán algo al respecto.

Marshall también indicó que

el comité está estudiando la posibilidad de mayor presupuesto económico para apoyar la vigilancia del cumplimiento de las leyes de inmigración y esfuerzos para reducir el desempleo en México que fuerza a los mexicanos a

acudir a este país en busca de trabajo.

La Oficina de Inmigración y naturalización estima que hay en el país de 6 a 8 millones de ilegales. El año pasado se deportaron 750.000.

Hispanos asistirán a Congreso Nacional

WASHINGTON—(NC)—La integración de la educación religiosa con otros ministerios es la meta de la 41 reunión anual de la Conferencia Nacional de Directores Diocesanos (NCDD) de Educación Religiosa, y Confraternidad de Doctrina Cristiana (CCD) que tendrá lugar en San Francisco del 17 al 21 de abril.

Participarán en la conferencia representando a la Archidiócesis de Miami los padres Gerard LaCerra y Juan Sosa, que dirigen la Oficina Archidiocesana.

"Es la primera vez que una conferencia de este calibre ha planeado sesiones de trabajo para la comunidad de habla hispana nacional," dijo el Padre Sosa.

"Sin romper el ritmo de la conferencia podremos intercambiar ideas y hacer nuestras aportaciones según las diversas culturas," añadió.

"Estamos muy interesados en mostrar que el ministerio de la Palabra —la educación religiosa— es uno, cualquiera que sea la lengua o la cultura", comentó antes de salir el Padre LaCerra Secretario de la Junta de Directores del NCDD.

"Estamos convencidos de la importancia de realizar este ministerio a través de la lengua y la cultura de cada grupo, de ahí que acordamos incluir sesiones de trabajo para Directores de habla hispana". "Creo que de más en más los obispos se van sensibilizando hacia las necesidades de las minorías étnicas", añadió.

El Padre Robert Stamschror, Secretario Ejecutivo y representante de la Conferencia Episcopal para educación religiosa afirmó que la Con-

ferencia se propone sensibilizar sobre la íntima relación de la educación religiosa con otros ministerios pastorales.

"El educador de la fe no trabaja, ni puede hacer nada aislado", dijo.

Se espera que acudan a San Francisco unos 250 educadores de la fe de toda la nación y unos 30 coordinadores de ministerios pastorales para los de habla hispana.

"Tienen una experiencia única que aportar", y sus aportaciones pueden servir de luz para otros grupos, dijo el Padre Stamschror.

Legalización partido comunista crea dilema a Iglesia española

MADRID—La legalización del partido comunista en España después de 38 años de ilegalidad, presenta a los dirigentes eclesásticos con el dilema de cómo tratar a los católicos que militan en el partido, algunos de ellos sacerdotes.

El pasado 9 de abril el Ministro del Interior anunció que el partido comunista podía figurar oficialmente en el registro de partidos políticos. Con ello, el partido comunista, al igual que otros grupos de izquierda tendrá posibilidad de participación activa en las elecciones de junio.

Enrique Prefasi, dirigente comunista al cargo de relaciones con los grupos religiosos, afirmó que existen unos 12 sacerdotes y unos 400 católicos practicantes que son activos en el partido. Otros 30 sacerdotes se han

declarado simpatizantes, dijo Prefasi.

En dos de las provincias del norte, donde los separatistas vascos cuentan con fuerte apoyo de clérigos y marxistas, dos sacerdotes se presentarán como candidatos del partido comunista.

Uno de ellos fue identificado como el Padre Jesús Lasa Arin, miembro de la organización comunista de izquierdas de la provincia de Guipúzcoa. Un vocero del partido anunció que el otro sacerdote es de Gijón, en la provincia de Asturias, donde milita como miembro del comité regional del partido comunista.

La legalización del partido ha constituido un fuerte punto de debate en los esfuerzos por la democratización del rey Juan Carlos. El debate permaneció entre el gobierno y la corte

suprema quien finalmente afirmó que se trataba de una decisión política y no legal.

Grupos de oposición tanto del "centro" como de "izquierdas", pidieron la legalización del partido como parte de un justo trato a todos los grupos políticos oprimidos por el gobierno del Generalísimo Francisco Franco durante cuatro décadas.

Los "franquistas", quienes mantienen su posición de conservar el legado anticomunista de Franco, opusieron firmemente la propuesta.

El Ministro del Interior afirmó que el Fiscal de la Corte Suprema no había encontrado conflicto entre las propuestas de la plataforma del partido comunista y la actual constitución.

El Primer Ministro Adolfo Suárez señaló que el gobierno no

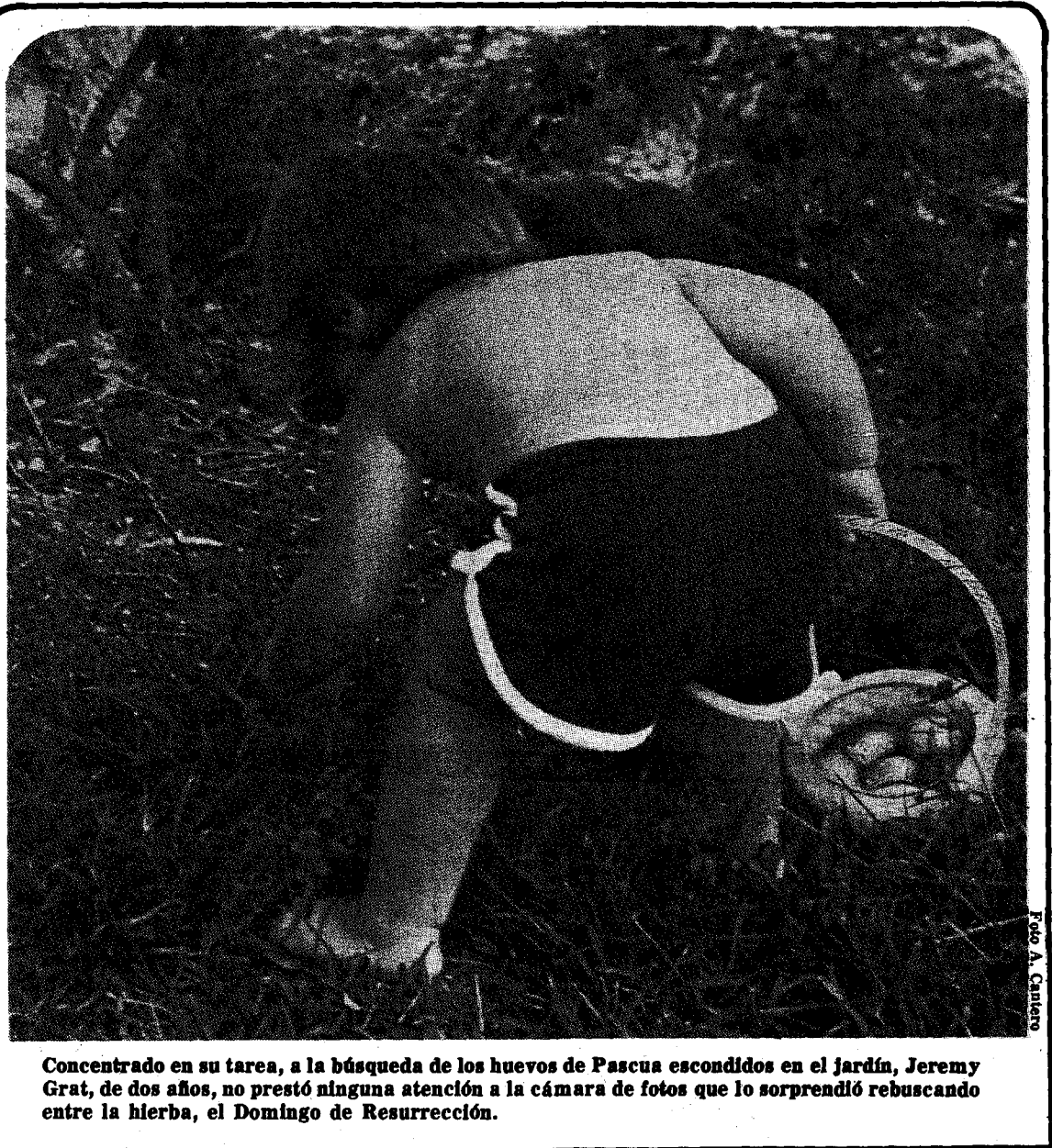
está cediendo a presiones de izquierdas o derechas, y añadió:

"He examinado los estatutos del partido comunista y los he encontrado aceptables. Naturalmente, no puedo hacer juicio sobre su intencionalidad.

"Con los hechos y el comportamiento tendrán que demostrar su sentido democrático," añadió.

El partido comunista español afirma contar con unos 130.000 miembros, liderazgo de experiencia y células bien organizadas. Durante los años en que tuvo que permanecer oculto tuvo influencia en las Comisiones Obreras —grupos independientes de trabajadores— que se oponen a los sindicatos obreros bajo el control del gobierno. Las Comisiones Obreras cuentan con

(Pasa a la Pág. 25)



Concentrado en su tarea, a la búsqueda de los huevos de Pascua escondidos en el jardín, Jeremy Grat, de dos años, no prestó ninguna atención a la cámara de fotos que lo sorprendió rebuscando entre la hierba, el Domingo de Resurrección.