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Swing votes

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Crisis of faith

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How high is high? Pole vaulters and track stars found out during the annual CYO Track and Field Meet at St. Thomas Aquinas High School last Saturday...pg. 23



The exuberance of youth, evident in this college student's actions as well as in the printed message on the shirt, are a joy to behold. And they seem extra appropriate in this World Day of Prayer for Vocations Sunday. Says St. Luke: "My being proclaims the greatness of the Lord...My spirit finds joy...in God my Savior...His merciful love is without bounds..."

Miami Archdiocese plans for 'World Vocations Day'

In a message for World Vocations Day (April 24) Pope Paul VI has indicated that the vocation crisis is really a crisis of faith, love and willingness to sacrifice.

"If there is a crisis of vocations, is there not perhaps first of all a crisis of faith?" asked Pope Paul in the message.

The Pope urged aspirants to the priesthood and religious life to "foster love within yourselves."

"Perhaps there is a crisis of love rather than a crisis of vocations," he wrote.

"We have no hesitation in saying to you: a vocation also means sacrifice—from the moment you begin your serious seeking, for even this demands that you give up certain things."

"Does the crisis of vocations perhaps conceal a fear of making this sacrifice?" asked the Pontiff.

The Pope asked the world's Catholics to pray that those called to religious vocations "may be strong and ready, like Christ in His sufferings, to do the Father's will, not their own."

Stressing that "every true vocation springs from faith," Pope Paul asserted that "nobody follows a stranger or offers his life for one whom he does not know."

Love too, said the Pontiff, is demanded of people called to the priesthood, the religious life, the diaconate, or lay mission activity.

Probably thinking of the increasing numbers of missionaries killed in recent

months in the field, the Pope told aspiring missionaries to be ready, "if need be, to shed your blood."

"Learn to love the Lord

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News briefs



TORTURE PROTEST—A group called "Christians Against Torture" demonstrates on the Capitol steps in Washington. Through a series of such demonstrations participants hoped to persuade policy makers to end U.S. support for governments that practice torture and repression of human rights.

Cut out the violence, Argentine leaders say

In separate statements the archbishop of Buenos Aires and Argentina's president have called on the people to help eradicate hatred and violence, ending the killings, kidnappings and economic maladies that have long plagued the country.

Cardinal Juan Carlos Aramburu of Buenos Aires saw a "deep desire for pacification rising among the people, a determination to see the end of the fratricidal struggle between guerrillas and government forces."

President Jorge Videla spoke "of the somber habits generated by the worst crisis ever suffered by this nation." The spirit of the people must be changed before national life can change, he added.

Husband-wife doctors get leprosy award

BELLMORE, N.Y.—(NC)—A husband and wife who worked 17 years with lepers in India are this year's recipients of the Damien-Dutton Award.

They are Drs. Margaret and Paul Brand, chief of the ophthalmology and rehabilitation branches respectively at the U.S. Public Health Service Hospital, Carville, La.

It is the first time in 25 years that the Damien-Dutton Society for Leprosy Aid has given its award to a husband and wife.

The society is named after Father Damien de Vuester and Brother Joseph Dutton, both famous for their work with the lepers of Hawaii's Molokai Island. It operates under Catholic auspices, and provides funds for leprosy research, and rehabilitation, education and recreation programs for lepers around the world.

Ohio, Maine Bishops oppose death penalty

Catholic bishops in Ohio and Maine have joined a growing list of bishops speaking out in opposition to the death penalty.

The bishops of Ohio, meeting as the board of

directors of the Ohio Catholic Conference, said the real question concerning capital punishment is "what course of action best fosters...respect for life, all human life, in a society such as ours in which such respect is so sadly lacking.

"In our view," the bishops said, "more destruction of human life is not what America needs in 1977."

Area residents protest smut in Times Square

NEW YORK—(NC)—Book stores, barrooms and movie houses peddling what is commonly called smut were the targets of hundreds of angry Times Square area residents who took to the streets in mid-April to protest the spread of pornography in their neighborhood. United under the banner "Stamp Out Smut" (S.O.S.), the demonstrators said they were tired of the daily doses of pornography, prostitution, crime and other abuses in an area that has for years been characterized as one of New York's seamier sides.

Cable TV to show national Bishops' meet

NEW YORK—(NC)—Cable television subscribers in 36 states will be provided with coverage of the spring meeting of the National Conference of Catholic Bishops-U.S. Catholic Conference through an agreement reached by the country's Catholic bishops and RCA. The special programs will be telecast to 120 television systems serving 1.5 million homes in 60 dioceses, and will include taped news highlights and interviews from the May 3-5 meeting in Chicago, as well as selected religious programs provided by national Catholic producers and syndicators.

Court delays abortion of incompetent woman

DENVER—(NC)—The Colorado Supreme Court has delayed a decision on whether a mentally incompetent woman should have her unborn child aborted until an investigation by a

court-appointed guardian can be completed.

The woman, Damita Jo Bridges, 24, worked as a grocery store checker until last December, when she was admitted to a hospital in an incoherent condition.

Doctors at the Colorado University Medical Center studied Miss Bridges for over a month, administering drugs and X-rays, after which they discovered she was pregnant.

The doctors contend that the woman is not likely to recover from her mental condition, which they say was possibly caused by a drug overdose or by some organic malfunction. She would not be able to care for the child, who may have suffered some injuries from the X-rays and drugs administered before Miss Bridges was found to be pregnant.

Welfare families smaller but stay on longer

WASHINGTON—(NC)—Welfare families are getting smaller and spending a longer time on U.S. welfare rolls, according to a survey conducted by the Department of Health, Education and Welfare. The survey conducted in May 1975, was the first since 1973. The surveys are conducted every two years.

Italian Catholics rally --first in long time

ROME—(NC)—As the Italian Senate tried unsuccessfully to break a logjam of amendments to a proposed liberalized abortion measure, about 15,000 Catholics staged a rally to protest the very existence of the abortion bill. The rally, attended mostly by members of Italian Catholic youth groups, marked one of the few times in the last decade that Italian Catholic laypersons have initiated what was regarded as a significant public demonstration on any issue.

Canada church leaders hit immigration limits

OTTAWA, Canada —(NC)—Four of Canada's top church leaders have protested against a proposed bill that could place strong restrictions on future immigration. In a joint statement the leaders scored "excessive concern with national security" and attitudes of "selfishness and fear" which, they said, pervade the proposal and the public debate about it.

Texas farm workers give governor plea

About 50 south Texas farm workers presented Gov. Dolph Briscoe with a petition asking they be given the legal right to bargain collectively through the union of their choice. The meeting between the governor and the farm workers came at the Executive Mansion in Austin after what had been for 16 of the workers a 400-mile walk from the Rio Grande Valley aimed at focusing national attention on their goal.

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Hundreds expected for ACCW meet

BOCA RATON — Hundreds of South Florida women will participate in sessions of the 19th annual convention of the Miami Archdiocesan Council of Catholic Women from Sunday, May 1 to Tuesday, May 3 at the Holiday Inn Lakeside.

Coadjutor Archbishop Edward A. McCarthy will be the principal celebrant of the convention's opening Mass at 5:30 p.m., Sunday. A poolside reception in his honor will follow.

Business sessions convene at 9 a.m. Monday when Mrs. Arthur E. Harlan will preside at the meeting. Mass celebrated by Father Laurence Conway, Archdiocesan Spiritual Moderator, and pastor, St. Anthony parish, Fort Lauderdale, will begin at 10:45 a.m.

Outstanding affiliations of the Council which includes nine deaneries of women from Stuart to Key West will be cited during an awards luncheon at 12:30 p.m.

Consecutive workshops on Church Communities, Organization Services and Family Affairs will be conducted between 2 and 5 p.m. An evening program entitled, "Crisis in Living" is slated to begin at 8:30 p.m. The safety division of the Florida Farm Bureau will present the program.

Deanery presidents will report on activities in their respective districts during the past year at a 9 a.m. meeting, Tuesday. Msgr. Frederick R.

Stenger, retired vice rector of a seminary in Mundelein, Ill., and formerly a pastor in Illinois, will speak on resolutions. He is presently assisting in St. Lucy Church, Highland Beach.

Mrs. Harlan will be reinstated as president of the Council at 11:45 a.m. Mass, Tuesday. Father Conway will also install Mrs. Joseph P. Donohue, St. Helen parish, Fort Lauderdale, vice president; Mrs. John Stein-

bauer, Epiphany parish, South Miami, recording secretary; Mrs. Charles E. Roberts, St. Maurice parish, Fort Lauderdale, treasurer; and Mrs. Bert Behar, St. Brendan parish, corresponding secretary.

Workshops on legislation, international affairs and community affairs, are slated between 2 and 5 p.m. on Tuesday afternoon.

The closing banquet will be served at 7:30 p.m.

The 16th anniversary of the invasion at the Bay of Pigs was observed at Bayfront Park last Sunday. It was an occasion to remember and pray for those who lost their lives in the invasion and for the freedom of Cuba. Msgr. Agustin Roman (at microphone) during his homily noted that "to be free externally, we must be free inwardly. We have to make Christ the center of our human community." Others on the platform included (from left) Father Emilio Vallina, Father P. Luis Perez, two members of Brigade 2056, Seminarian Sergio Carrillo from St. Vincent de Paul Seminary, Boynton Beach, and a veteran of the Bay of Pigs, and Seminarian Pablo Navarro (in the rear).



Curia hears praise for Carter's energy plan

VATICAN CITY—(NC)—In a speech to the Roman Curia, a Catholic economist, Barbara Ward, has urged U.S. Christians to be in the forefront of support for President Jimmy Carter's energy policy and his battle against "squandermania."

Only hours before Carter went on national TV April 18 to present his energy message, the British economics expert told key Vatican officials that "every Christian citizen should be behind Carter and applauding him in his attempts to cut 'squandermania.'"

Miss Ward spoke in the Vatican Synod Hall to cardinals, bishops, and other officials of the Curia, the Church's central administration, on the urgent need to end "happy-go-lucky

waste" and begin an era of international cooperation.

HER SPEECH marked the 10th anniversary of Pope Paul VI's social encyclical *Populorum Progressio* (The Progress of Peoples).

Christians living in the world's industrialized northern sector, said Miss Ward, should lobby on behalf of "the billion people making less than \$150 each year."

These people, she said, are "worse off than they were 10 years ago," and Christians must be ready to "bite the ankles of their congressmen" on key programs affecting them.

In urging "new, conserving life styles for Christians," Miss Ward asserted that "today you wouldn't notice very much conservation in the average

Christian family."

"We need a 'philosophy of enough' to take us off the treadmill of more and more," she said.

Miss Ward cited a West German government study which revealed that two percent of the German gross national product, or \$7 billion, was spent last year on "curing the after effects of too much sausage and beer."

"IF THAT amount were spent annually on water projects, we could get clean water for everyone on the planet by 1990," said Miss Ward.

On key issues such as agricultural policy, investments, food stocks and energy, "there is not anywhere near enough Christian indignation building up," said

the economist.

She judged that the northern and Communist-bloc countries are in a state of confusion as they face simultaneous economic stagnation and no let-up in the rate of inflation ("stagflation").

The northern countries are going to try to stall on changes in international marketing which would help poor nations, unless they feel the heat of public pressure, she said.

She gave her audience—which included the papal secretary of state, Cardinal Jean Villot, and the undersecretary, Archbishop Giovanni Benelli—a litany of economic statistics.

She said that: ● The 30 percent of the world's population which lives in the north and especially the

North Atlantic region enjoys 70 percent of the world's income, probably 80 percent of its investments, and between 90 and 100 percent of its new research.

● The developing world is paid \$20-30 billion for its seven or eight leading exports which are sold to northern consumers as products costing \$200 billion.

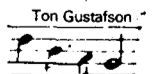
● Before energy prices went up in 1973, half of energy sold in the United States was wasted. ("It was so cheap people didn't give a damn.")

MISS WARD said that Pope Paul's social encyclical *Populorum Progressio* could be considered the "founding document" for plans for a new international economic order.

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Why did the 'swing' votes switch on ERA in Senate?

By **MARJORIE L. FILLYAW**
Local News Editor

TALLAHASSEE — Concern that ratification of the ERA might threaten state's rights and also lead to the legalization of homosexual marriages was expressed by former supporters of the measure who switched their votes to defeat the bill in the Florida Senate April 15.

A vote of 21-19 rejected the proposed amendment to the U.S. Constitution after a four-hour low-key debate with 10 supporters and eight Senators opposing the bill participating.

Sen. Philip D. Lewis (D-West Palm Beach), did not debate the issue but received permission from the chair to address the Senate before the hearing began. He told fellow legislators that he had been visited by Mrs. Betty Friedan, founder of the National Organization for Women and national ERA supporter; and had received a telephone call from Vice President Walter Mondale made at the request of President Jimmy Carter.

LEWIS, who has frequently reiterated that he was "keeping an open mind" on the issue said that he did not consider these contacts "pressure."

However, he did take issue, he said, with statements quoted in the news media which said that Mrs. Friedan was calling for investigative reports of pressures exerted on the Senators. "Mrs. Friedan is off-base," he declared. "I don't like the innuendos of arm-twisting. We have to make our decisions with an open mind and an open heart."

The first ERA supporter to change his mind in the Senate was Sen. Henry Saylor (R-St. Petersburg) who announced on the opening day of the legislative sessions (April 4) that he had switched his vote to oppose ratification.

He noted that he was doing so out of concern that it would mean more control by Congress. "Shall we go one step further in putting the states out of business by turning over to

Washington all laws on marriage, divorce, inheritance, alimony, child custody, property rights and social benefit programs?" he asked. "Each of us must search our own souls decide on what we believe to be the best course of action," Sen. Saylor declared.

DURING the debate in the Senate chambers crowded with STOP ERA and ERA supporters who had been in Tallahassee as lobbyists since the opening session, Sen. Ralph Poston, (D-Miami) was another who had supported the amendment for the past four years. He pointed out that he agreed with Section I of the ERA but was concerned with interpretations that could be placed on it by the courts. He was referring to Section II which reads "The Congress shall have the power to enforce by appropriate legislation the provisions of this article."

Sen. Alan Trask (D-Fort Meade) explained that he began to have doubts about the measure when, during his reelection campaign, he was approached by two lesbians who urged him to support the ERA. "Now that really got my attention," he said, as he quoted Bible passages on homosexuality.

Summing up the opposition's stand was former Senate president, Sen. Dempsey Barron (D-Panama City) who said that the amendment should not be ratified "because it is not needed and it takes away virtually all the state's rights having to do with men, women, boys, girls, the courts, service in the military and privacy, and nobody really wants to give that up.

DECLARING that he had

long been an advocate of human rights and equal rights, Barron said, "I am convinced to a moral certainty that (with the passage of ERA) the U.S. Supreme Court would have to say that homosexuals could marry and adopt children."

Barron added that there are more women in the world than men and they want to be entitled to their husband's property when he dies. "They don't want some senator from N.Y. to decide that issue," he said referring to the Florida statute on dower rights.

Several of the Senators opposing the ratification of the amendment echoed Senator Lewis' remarks that no "pressure" had been exerted on them to influence their votes.

Meanwhile, proponents of the measure quoted opinions from Florida's attorney general Robert Shevin and other legal sources pointing out that ERA would not affect state laws banning homosexual marriages.

Sen. Lori Wilson (I-Cocoa Beach) prime sponsor of the amendment told the Senate, "I know that the ERA will not be considered on its merit here today as it has not been in the past." She said the defeat of the ERA could be traced to the 10 southern states "because I think the 'good old boys' in the southern legislatures do not consider people issues like ERA on their own merit. The 'good old boys' in southern politics refused to give up their slaves until the rest of the nation whipped them on the battlefield."

Describing the ERA as the last issue of human rights, civil rights and equal rights, Wilson

Legislation passed on illegal aliens

TALLAHASSEE — Legislation prohibiting employment of illegal aliens was passed by the Florida Senate early Wednesday and drew sharp criticism from The Florida Catholic Conference, Inc.

SB 68, introduced by Miami Sen. Richard Renick, provides that any employer, or labor contractor who knowingly employs an illegal alien is subject to a civil penalty on the first offense and guilty of a second degree misdemeanor the next time. The Florida Farm Bureau and other agricultural farm interests view the bill as a positive approach.

FCC executive director, Thomas A. Horkan, Jr., noted that the farm labor problems debate on the Senate floor "was singularly lacking in any reference to Human Rights or the disruption of lives of aliens." Voted down were amendments to protect American citizens and make the act inapplicable to aliens who

are members of family units including American citizens.

"Our opposition on this bill is based on several factors," Horkan stated. "Its simplistic approach to a very complex problem can well do more harm than good. The problem of undocumented workers for illegal aliens is a serious one; it is the subject of a top level study by the Carter administration under the direction of attorney general Bell, labor secretary Marshall, HEW secretary Califano, and Secretary of State Vance. They met on April 5 and are expected to develop a comprehensive approach to the problem. And it is a national problem" Horkan emphasized.

Serious human rights and economic problems will be created by this bill, Horkan explained. He cited as an example American citizens who are foreign-looking or "born foreign-sounding" and who

Continued on Page 6

said, "The good old boys consider only what it might do to their own manliness, or the money-ness, or their man-power."

As STOP ERA forces rejoiced, their opponents, under the leadership of Friedan announced plans to impose what the feminist leader called

"economic sanctions" against Florida until the amendment is ratified. According to Friedan the American Bar Association, the National Education Association and many labor groups, will announce their refusal to schedule conventions in Florida.

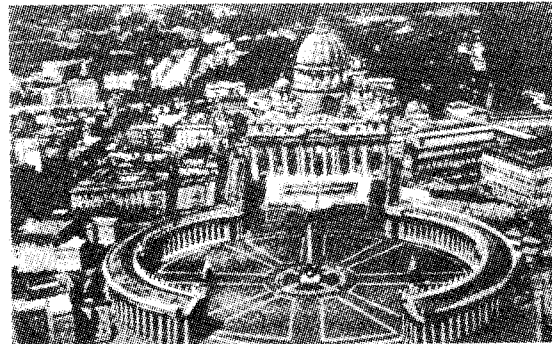
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How to wear many hats and not lose your head

By FRANK HALL
Voice Feature Editor

WANTED: actor to appear on stage during the second act after ushering guests to their seats before the first act; to sell tickets and arrange theater parties; assist in putting on make-up and character faces for youngsters appearing in a children's workshop; to assist in scenic and program design; do general publicity; represent director at meetings of professional organizations; with free time to go out on casting calls for modeling, commercial and theater jobs.

That advertisement never appeared in print but it pretty accurately describes the job enthusiastically held down by Brian Wedekind at the North Miami Playhouse. And it's very much the fulfillment of a dream Brian has had since he was a youngster.

When Brian was in elementary school, back in Baltimore, Md., one of the highlights of his year would be counting the days until summer vacation. Most boys and girls shared the same anticipation. But for Brian it was special—his grandparents lived in Miami.

Vacations would find Brian spending the Summer months living with his grandparents and serving Mass as an altar boy at Sts. Peter and Paul Church.

Florida, and serving as an altar boy, left a lasting impression on Brian. During his last year of school he decided to enter St. Mary's Seminary in Baltimore with the hopes of becoming a priest in the Archdiocese of Miami.

Five years later, Brian transferred from St. Mary College Seminary to Towson State Teachers College. While his dreams of becoming a priest didn't materialize, his living in Florida did. He is now Ruth Foreman's administrative assistant at the North Miami Playhouse.

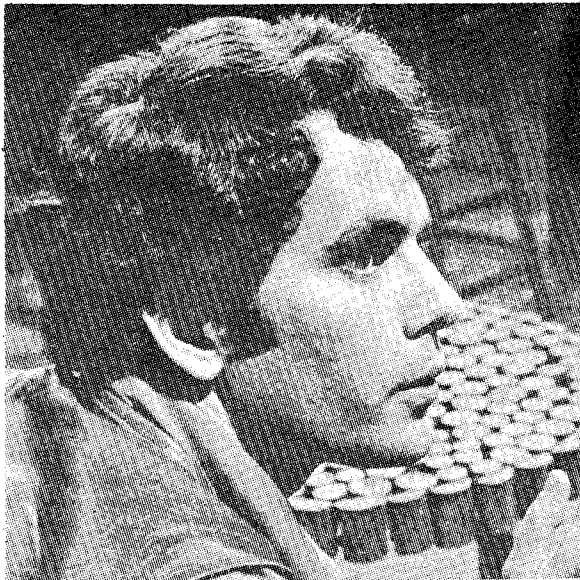
The title may sound fancy and impressive but talking to Brian you quickly find out that being in the entertainment field isn't life co-starring with Barbra Streisand:

"STARDOM is not my goal," Brian quickly points out. "My interests are many but they are all directed to the theater, television—show business in general. I'm not certain if I want to get into management or performing but every experience now in a different area is valuable."

After getting his teaching certificate in Maryland, Brian taught for one year in a junior

high school and then had the opportunity to join the Maryland Center for Public Broadcasting which was just being formed. At the time, he enrolled in the Broadcasting Institute of Maryland and served as alumni president of the institute's first graduating class. He also received his broadcasting engineering licence shortly thereafter.

Brian spent a good part of his time writing, producing, directing and scheduling. He did some acting assignments including program announcements. Enrolling with the Plaza Modeling Agency, the young thespian augmented his income by doing "print" work for such businesses as



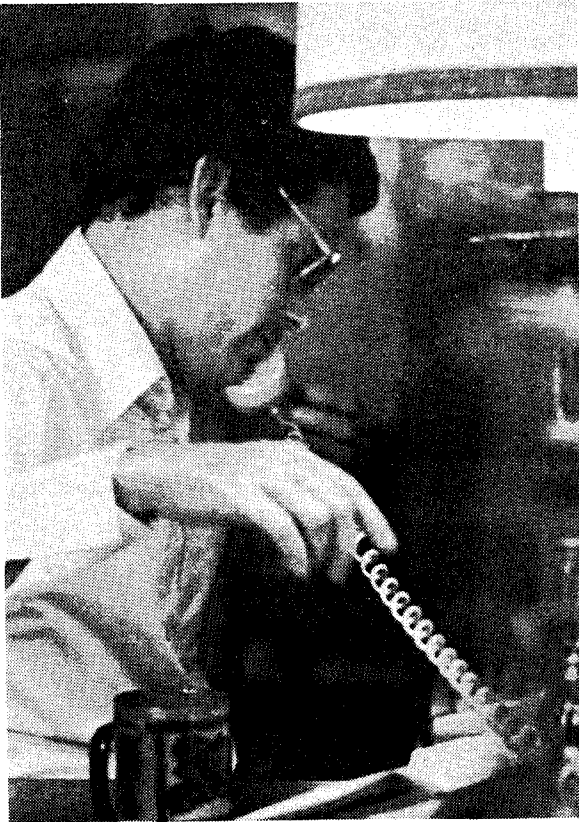
the model



the actor



the ticket seller



the publicist



the usher

London Fog and Black and Decker (no, he never modeled a Black and Decker workbench wearing a London Fog raincoat).

IN 1975, Brian moved to North Miami Beach and worked at Video City with the New Howdy Doody Show as a production assistant. His neighbor across the street from Video City was Ruth Foreman's North Miami Playhouse. It was only natural that he signed up with Foreman's Actors Studio Workshop and registered with her Talent Enterprises. He was able to land a good number of



the administrative assistant

jobs doing print work for condominiums and television commercials. When the position of administrative assistant to Foreman became vacant, Brian applied and was hired.

"There's no one else in this town," he notes, "who has the wide range of entertainment experience that Mrs. Foreman has. I know she has a formula for success which has helped her survive for 28 years and it's exciting to be part of the continued growth of the whole operation."

"PART TIME acting assignments are very valuable to me," confides the young man who wears the many different hats.

"They have been good training experiences as well as financially beneficial. From a business standpoint, they increase my awareness of the types of situations people I deal

with must go through when we send them out on casting calls.

"There's rarely an experience I can't use to improve my professional awareness."

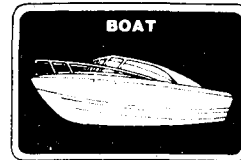
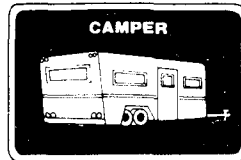
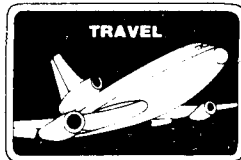
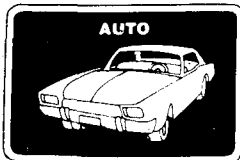
"When I watch television I'm looking not only at the acting but at the camera angles, costumes, production effects, in other words, the whole work."

Discussing the health of entertainment today, Brian declares "I like entertainment with substance that requires something of the observer rather than that which offers instant pleasure which is as quickly forgotten."

If there's one message you learn from Brian it's that to grow you have to be available to experience and show business, like any other business, demands constant learning, constant improving, and twice as much plain hard work.

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You have a vocation too

Perhaps it is significant that there is a broadening awareness of the concept of vocations among many Catholic people at a time when seminaries and convents are not overflowing.

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You have a vocation.

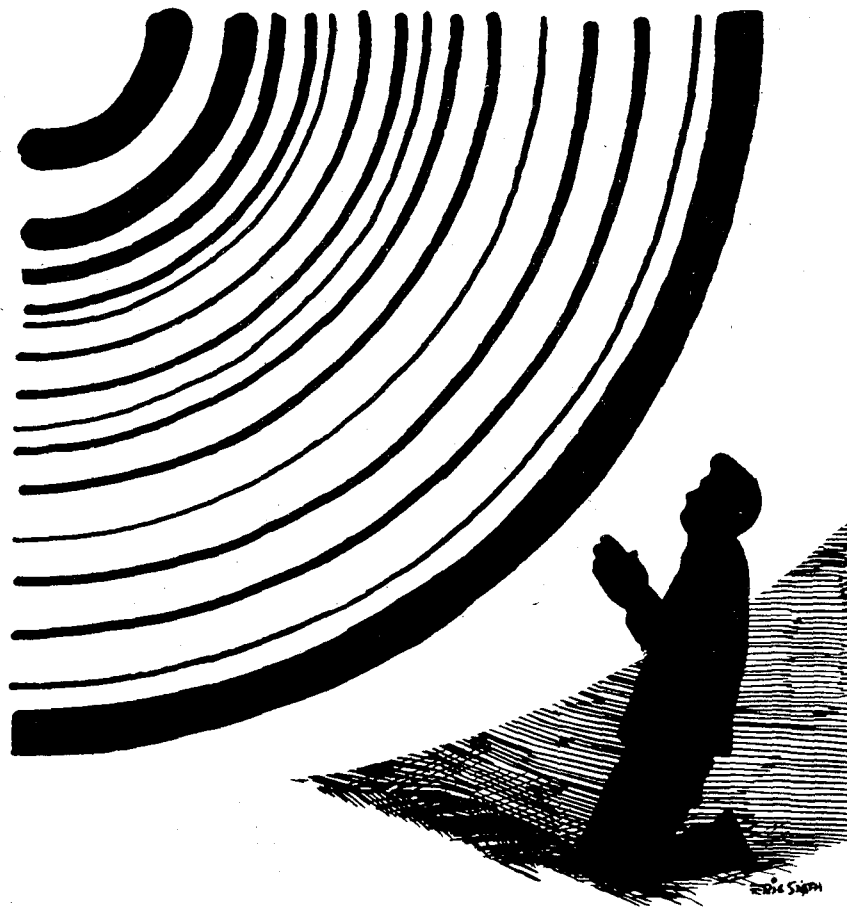
If you don't think so it is because you haven't really thought about it or asked God about it.

Your vocation might be as a mother or father and an active member of your parish. Just having a child or paying rent for a house or going to Mass on Sunday is the bare skeleton of a lay vocation.

Parents who have an active consciousness of vocation, an awareness that we all have a kind of priesthood over our family domain that requires time and commitment to it, will be better able to give of themselves and will be happier in confronting the challenges and difficulties of making the home a place of spiritual growth and creativity.

And, in turn, such homes will tend to foster the religious vocations to the Sisters and to the Priesthood.

It is not enough simply to pray that God will miraculously create priestly candidates. Rather this Sunday, World Day of Prayer for Vocations, we should pray that everyone will accept his or her vocation in all walks of life and that this will nurture the other religious vocations that are the core of Christ's sacramental Church.



Should we go to "born again" son's wedding?

Q. Our son has become a "born again" Christian, who plans to marry in his new church in a few months. Do we as parents go or stay away?

It used to be wrong to attend such affairs, but now we don't know. Our nephew was in a similar situation recently, and his parents received all kinds of different answers, including "Absolutely not" and "Do as you like." I'm truly confused. Where do we go from here? We love our son and we love our religion, too, and we want to do what is right.

A. This kind of situation is always anguishing for a family, and I'm afraid my words may not ease your decision as much as you would wish. First of all,

though, be assured that there is no black and white, right and wrong, answer to your question. It requires weighing several factors, and then making as prudent a judgment

as you can, all things considered.

One element I'm sure you wonder about is the possibility of scandal. What will your

hand, basic charity and your parental love urges that you let him realize you are not ostracizing him from your family, and that you keep lines of communication open to him.

Remember that you have your own convictions, too, and you do not have to apologize for them. If you feel that merely going to the wedding would indicate your approval of the marriage or of that religion, or would compromise your own faith convictions seriously, then you should not go.

However, you may be able to make your position absolutely clear, and still attend the wedding without being misunderstood.

Obviously, the solution you reach will depend on many factors, such as the nature of your relationships within your family, who else will know about it or be at the wedding, and on your judgment as to how your friends would understand your presence there. Other children in your family, especially younger ones, are also a consideration; you naturally do not wish to do anything to confuse or mislead them about your faith and what it demands of them and you.

Perhaps today there is less danger than before in the attendance of parents at such affairs, because of the widespread state of confusion and radical religious searching in many of our young people. One wonders on occasion, to put it bluntly, if they ever had any faith to lose—and this through no moral fault on the part of the parents. This kind of emotional and spiritual maturity seems to arrive

awfully late for many young people today.

Think and pray about it, decide, and then don't fret over your decision.

CONFUSION ABOUT GIRLS SERVING MASS

Q. I enjoy your column, but am confused about your answer that women are not permitted to serve Mass. While visiting in Oklahoma, girls were used as Mass servers in a church I attended. What is the explanation?

A. I don't know. Church regulations do say that women are not allowed to assist the priest at Mass, which generally would mean that they are not to serve Mass.

However, no little confusion enters the picture since women can bring up the gifts, read the Scriptures, distribute Communion, and be in the entrance processions, among other functions, all of which might easily involve their performing tasks otherwise done by Mass servers. In fact, it is hard to imagine what these would not include, with the possible exception of pouring the water and wine, holding the book for the priest, and perhaps carrying the cross.

In some churches, men and women readers and Eucharistic ministers also wear special liturgical garb at least as distinctive as that of the servers.

Maybe the regulations will eventually have to spell out just what "assistance" is forbidden.

Your Question Box

Illegal aliens law

Continued from Page 4
carry no documentation. "If two people named Garcia apply for a job, one a citizen without documentation and another with documentation, which one gets the job," Horkan asks.

Since, according to Senator Renick, there are 280,000 illegal aliens employed in Florida, Horkan is concerned about the effects if this law is passed. "If the law is enforced," he said, "someone will have to feed, support, and, perhaps transport this huge number of people plus their families. If the Federal government is going to do it, then it ought to pass the law and appropriate the funds. If the state passes the law, it is going to have to fund it.

"These aliens are human beings 'endowed by their creator with certain unalienable rights.' Our country was founded by aliens. Most of us have fairly recent ancestors who were 'aliens,'" Horkan added. "If we treat aliens as

objects, or as less than our fellow human beings, then do we not, in reality, lessen our own self-respect and human dignity?" he said.

In Horkan's opinion if the bill is to be passed it needs language which will protect American citizens in the job market, preserve family entities, and the cause the law to self-destruct at such time as the pending Federal proposals become law. He expressed concern for the families of aliens. "Do we come back in years to come with new programs to 'rehabilitate' children or families affected by this bill?" Horkan asked.

Meanwhile in Washington,

action say to your son, and to the rest of your family and your friends, about your own approval of the marriage, and about your attitude toward his new religion? On the other

D.C. President Jimmy Carter has said that in developing a policy to deal with illegal aliens in the U.S., "Some element of amnesty will be mandatory."

Carter's comment confirmed earlier comments by

Cabinet officials indicating that the Administration was leaning toward some form of amnesty for illegal aliens who have become established with families, jobs or similar "equities" in the United States.

But neither Carter nor Cabinet officers have said just what form the amnesty would take. Carter has said he expects a final Administration position within a few weeks.

Irish history talk

"Combing an Irish Midden Heap," a lecture on Irish history, literature and genealogy, will be presented at 7 p.m., Thursday, April 28 in room 237 of the Whitten Student Union at the University of Miami.



By Msgr. James J. Walsh

How quickly pop prophets fade away

Charles A. Fecher in his "Books in Review" column recently discussed the "instant geniuses" of the past 10 or 12 years. He confined himself to the field of religion and fringe subjects which influence the minds of people.

It made interesting reading because it brought back that not so distant, restless period when the old was "out" and only the very new was "in."

We had wall to wall prophets in those years. There were answers for everything, and even God was declared dead. And for awhile even that was taken seriously.

Mr. Fecher wrote, "At times six or eight of them seemed to be up there together, with rockets zooming brilliantly in all directions and loud applause coming from the ground...Today the excitement has died down and one has difficulty remembering the very names of some of those instant geniuses."

As examples, he selects such men as Professor Marshall McLuhan, Dr. Leslie Dewart and Professor Harvey Cox. "McLuhan's Gospel was summed up in one sacred and esoteric text: 'the medium is the message.'" Eventually people got the message that they were listening to a lot of nonsense, and McLuhan faded into the mist.

Dewart's two books on "Belief": first its future, then its foundations were considered profound and incredibly difficult to read. Mr.

Fecher remembers giving the highest praise to The Foundations of Belief, "words which I will have plenty of time to meditate on in Purgatory," Dr. Dewart has been very silent since.

Harvey Cox became famous overnight after The Secular City exploded like a bomb. He became an instant hero-thinker, and his shrine was so crowded with worshippers no one suspected in a short time he would be known mainly in his classroom.

Mr. Fecher concluded the quicker you go up the quicker you will come down with a thump.

★★★

ONE OF THE evening news programs ran a sad story about pregnant teenage girls in New York. They ranged from 12 to 14. What was pathetically noteworthy about these children was their attitude towards the baby soon to be born. Their words reflected their own drab lives or moral convictions. When asked why they did not have abortions, they gave these three answers. "It's something to love me back..." "It's something of my own." "I couldn't have an abortion, because it is killing another human being." Out of the mouths of children...

★★★

DISCUSSION about the Life of Jesus on

television in Holy Week is certain to go for a long time. Not so much about its authenticity or its technical correctness, but its good effect on the lives of people. The television audience was estimated at sixty million. One cannot but wonder how many centuries after the coming of the Holy Spirit at Pentecost did it take the Church to reach that many people. The apostles preached only to a fraction of that number. Before the marvels of our communication systems, relatively few could be reached at one time.

One news story stated that while the film was being made "a hardened technician who had been away from the Church for years went directly to confession..."

It was a course of instructions on the fundamentals of Christianity. Whatever the original draft of the film, certainly the final version made very clear that Jesus did indeed work miracles, extraordinary works attributable only to God. He spoke and acted like God. This was not watered down.

After seeing the film, it seems likely most people would agree with the comment of Msgr. Pietro Rossano, who is secretary of the Vatican Secretariat for Non-Christians. He called the production of Franco Zeffirelli "a work of great poetry and faith, a fresco that responds adequately to the Jesus of history and to the Christ of biblical exegesis."



By Dale Francis

Can't understand rebellion against Church

It is obvious to me there are Catholics who do not see being a Catholic as I do. I have wondered why that is and I think it is probably in part because of the way I came to be a Catholic. But then that must not really account for the difference because I know people who were born into the Church who think as I do and some who came into the Church as adults, as I did, who do not think as I do.

Let me explain how being a Catholic is for me. I am a Catholic because I believe the Catholic Church is the Church established by Jesus Christ, the Church He promised would be guided by the Holy Spirit until the end of time.

That quite simply is why I am a Catholic. I did not come to this decision easily. I came to it after what were several years of study. I came to it after much prayer. It was not a decision I really

wanted to make. It was a decision I believed I had to make because I came to see quite clearly the Catholic Church is the Church established by Jesus Christ and guided by the Holy Spirit.

THERE ARE some theologians in the Catholic Church today who shy away from saying the Catholic Church is the one true Church. They say it is triumphalistic when it really is nothing of the kind. Truth is truth and to fear to identify truth as truth because it might seem triumphalistic to do so is nonsense.

But I recognize the way some Catholics see being a Catholic different than I is at this very point. I have read the writings and heard the talks of Catholics who seem not at all convinced the Catholic Church is what I believe the Catholic Church to be. I find their position

incomprehensible. If I did not believe the Catholic Church to be the Church founded by Jesus Christ, I would not remain in the Catholic Church at all but continue a search for the Church founded by Him.

But, of course, I do believe the Catholic Church is the Church founded by Jesus Christ. And my reasons for this have long since gone beyond those reasons that brought me to my original commitment. The longer I live as a Catholic the more convinced I become. My entire spiritual experience fortifies my conviction and I can honestly say I have never had one split-second doubt about the rightness of my decision.

Being a Catholic for me does not mean that I believe Catholics are superior to other people or to other Christians. I have known and still know people of

other religious allegiances who are deeply spiritual people, close to God in their daily lives. If I thought being a Catholic automatically made Catholics better than other people, superior in their spiritual lives, then that would be triumphalism in its most foolish and hypocritical sense.

But of course, I know many Catholics who are deeply spiritual, particularly I find this true of many ordinary Catholics of great simplicity—lay people, Religious and priests among them. And I do believe that access to the Sacraments, particularly the opportunity to receive the Eucharist, offers Catholics a means for coming closer to God.

A PART OF being a Catholic for me means moving with the Church. I

have read those who say some enter the Church because they are seeking an escape from making decisions, looking for a Church to tell them what to do. That not only had nothing to do with my becoming a Catholic, it was close to being the most difficult barrier to my entrance into the Church.

But if I believe this is the Church that is Christ's own Church, it follows I will go with this Church. That is why I find difficult to comprehend those Catholics who seem eager to dissent, who seem almost anxious to counter what the Pope says.

I'll talk about it further in another column but I can say here I find modern confrontation to the Magisterium of the Church alien to my own commitment to being a Catholic.



By Rev. Richard P. McBrien

What about '3rd and 4th Church' Catholics?

How many churches are there? According to some people, there are two: the real church to which "we" always belong, and the unauthentic church to which "they" belong.

The "we" may be Catholic liberals or Catholic traditionalists. The "they" may be the Pope and the bishops or the theologians and other pastoral mischief-makers.

"What about the third church?" others ask. "What of those Catholics who fit neither description?"

A FAIR observation indeed. Most church-going Catholics take no part at all in current ecclesiastical debates. They don't read the National Catholic Reporter, Commonweal, America, Our Sunday Visitor, The Wanderer, or anything else beyond perhaps their own diocesan newspaper. (And a minority reads even that much, it seems.)

It is thoroughly inappropriate, therefore, to talk about the Church in two-dimensional terms. There is more to the Catholic community than change-advocates, on the one hand, pressing for the ordination of women and the democratic election of bishops, and custodians of the status quo, on the other hand, resisting additional postconciliar reforms.

The "more than" are Catholics of the third church. It is precisely those Catholics, it is argued, who were not present at the Detroit "Call to Action" conference, and because they weren't there, the proceedings and the resolutions are open to challenge.

Not a frivolous criticism, by any means. How

can one argue that "Call to Action" was the most representative assembly of American Catholics ever held if, in fact, most of the Church—the third church of neither liberals nor traditionalists—was excluded from the process?

But the complaint doesn't go far enough. There is a fourth church within the U.S. Catholic community. "Members" of the fourth church, like members of the third church, do not read the usual Catholic periodicals and papers, nor are they involved in the disputes that exercise those who do read such publications.

BUT UNLIKE their counterparts in the third church, fourth church Catholics have almost nothing at all to do with the rest of the Catholic community.

It's not just that they don't care which bishop is appointed to which diocese. Nor is it just that institutional questions don't interest them.

Their alienation is more fundamental than that. For the fourth church Catholic the Eucharist itself isn't really important. In fact, it is so unimportant that they participate in it rarely or never.

And it's not just that a given parish liturgy is unattractive. For the fourth church Catholic, the liturgy itself—no matter how effectively celebrated—holds little or no attraction for their everyday lives.

ARE THEY still Catholic, these fourth church persons? Can they still be counted sociologically as well as theologically among the Catholic "faithful"?

If not, at what point did they move beyond the pale of ecclesiastical redemption? At what point and according to which criteria did they become something other than Catholic?

If, on the other hand, these fourth church Catholics still belong somehow to the Roman Catholic Church, why then do we speak and write as if they don't exist when we discuss the "Call to Action" conference and similar issues?

If the "Call to Action" conference was to have been truly representative of the U.S. Catholic Church, the presence of third church Catholics in greater numbers would not fully have satisfied the requirement.

A TRULY representative "Call to Action" conference should have included, as its majority delegation, Catholics who do not attend church—Catholics for whom the Eucharist is not central, and probably not even peripheral, to their lives.

But then why should any organization, supernatural or not, yield the formulation of its policies and goals to its least active members?

Do any organizations exist, supernatural or not, in which there is exactly the same degree of commitment to its purposes on the part of each and every member?

I don't know how many third church Catholics should have been part of the "Call to Action" process and yet were somehow excluded from it. But I am convinced that such Catholics would have had at least as much to learn from Detroit as they would have had to contribute.

Collective bargaining in Catholic schools

Fr. John Reedy, C.S.C.



The Catholic community would suffer terribly from a bitter, head-to-head confrontation between teachers in Catholic schools and church administrators.

The conflict and hostility would send poison through the whole church membership, which is the ultimate owner and beneficiary of the Catholic school system, which also appreciates the conomic needs of the lay teachers.

Such a confrontation was a real possibility. If the pattern of decision-making in the church were the same as it was ten years ago, I would consider the conflict a probability.

Now, thank God, there seem to be signs of real progress in efforts to find a reasonable solution without a brusing battle of strikes, pickets and denunciations.

One such sign was the report from a recent meeting

in Chicago between school superintendents and union members.

THE DISCUSSION seemed to respect issues of deep concern on both sides. More and more church leaders are publicly acknowledging that people employed by ecclesiastical institutions have a clear right to realistic collective bargaining.

That means the ability to negotiate with dignity and strength; negotiation is much more than a collective petition.

Union members now seem to recognize that many church administrators believe that the issue of National Labor Relations Board jurisdiction over Catholic schools must be resolved by the courts. It has implications for a whole network of issues which determine the relationship of civil government to religious

institutions.

Many of the teachers also seem to recognize a concern of church administrators about the affiliation of Catholic school teachers with the large unions which represent teachers in public schools.

WHETHER the fear is justified or not, administrators see these organizations as being traditionally hostile to any kind of public funding of services to children in religious schools.

There is also a concern about whether bargaining strategies which have been developed with public school representatives would be appropriate for the peculiar situation of institutions conducted by religious groups.

Yet, many of the existing efforts to organize the teachers of Catholic schools were aided by these unions. Their size and

financial stability do provide one form of muscle which would enable the teachers to bargain with strength and dignity.

If this effort at understanding and openness grows, it's possible that we might see the development of a new and exciting pattern of collective bargaining.

THE ULTIMATE goal is collective negotiation which can produce just benefits and dignified working conditions, which will contribute to all who are involved in the services of Catholic schools.

Strong adversary bargaining, as it exists in industry, is one way of pursuing that goal. It is at least possible that the special structure of the Catholic schools might allow some other approaches to that goal.

If a system of truly independent, sensitive, trusted arbitration could be

developed—and given real authority to resolve disputes—it could be an exciting innovation which might have application in other institutions of our society. It might provide experience and techniques for a more mature form of decision-making in a changing church.

THE GREAT advantage in such an effort lies in a common commitment of both teachers and administrators to purposes other than self-interest alone. Many of the teachers choose to serve in the Catholic schools because they see their effort as a form of religious ministry.

The administrators are motivated, not by a desire for profits, but by a desire to see the schools survive and serve more effectively.

These common goals provide hope that a very difficult, very delicate search for understanding and collaboration might succeed.

Byzantine center

Bishop Michael Dudick of the Byzantine Diocese of Passaic dedicated a new parish center at St. Basil's Church in North Miami Beach last Sunday in colorful outdoor ceremonies (left). Culminating 11 years of growth, the center will be a focal point for activities for Byzantine Rite Catholics in Southeast Florida. Bishop Dudick referred to the parish as a "home away from home." The parish, whose pastor is Father Peter Lickman, is one of two Byzantine parishes in Florida. Earlier Bishop Dudick was the dinner guest of Archbishop Edward A. McCarthy (below) at the Archbishop's quarters at St. John Vianney Minor Seminary in Miami.



Bp. Lamont calls Ian Smith 'criminal'

LONDON—(NC)—Bishop Donal Lamont of Umtali, Rhodesia, has suggested that Rhodesian Premier Ian Smith and other government officials could face charges as "war criminals" if their white-minority regime is toppled.

He sees less and less hope of a peaceful solution to the Rhodesian conflict, the recently expelled bishop told NC News during a London stopover on his way from Rome to Ireland.

"From day to day I'm losing hope, mainly because there is no confidence whatsoever in anything that the Rhodesian Front government says or does," he said. "It's the kiss of death for any African to have anything to do with it."

"FURTHERMORE, I'm beginning to wonder if Smith and his colleagues are not in such a desperate state at the moment that they realize, or maybe the realization is gradually dawning on them, that they have placed themselves in the category of war criminals."

Bishop Lamont cited a number of incidents as illegal acts by the Smith government:

- The execution of three Africans soon after Rhodesian government's unilateral declaration of independence from England in 1964, in defiance of a reprieve of the three granted by the Queen;

- The "whole problem of secret trials and hangings;

- The killing of people alleged to breaking the curfew or described as "running with terrorists" or "recruits attempting to join the terrorists in Mozambique" (according to official figures released last month, the total of 4,044 deaths in the guerrilla war since December, 1972, includes 1,394 black civilians);

- The use of torture;

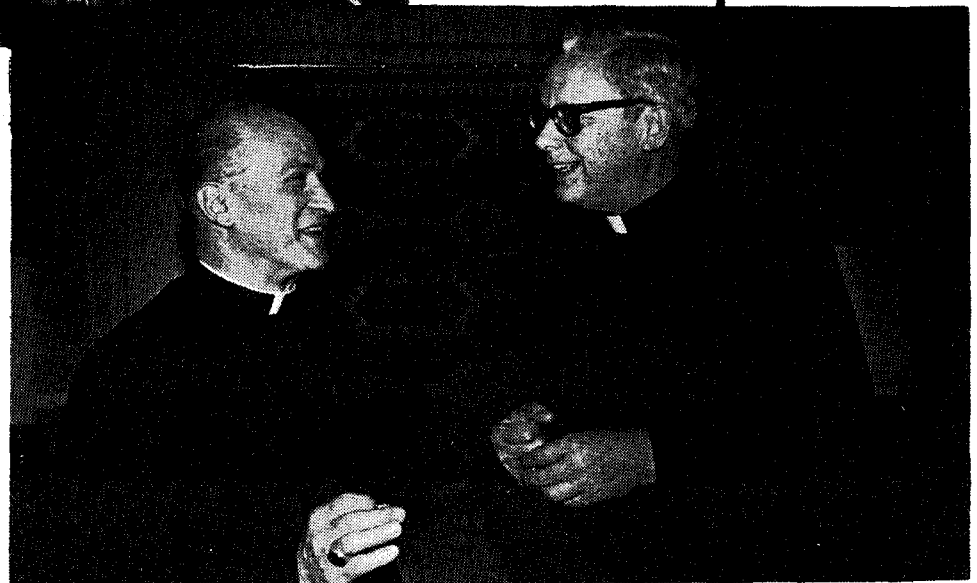
- Bombing villages with Frantam, a chemical that acts like napalm;

- Burning whole villages, including the granaries with their stocks of next year's grain.

"The Rhodesian Front government is the most effective agent for Communism in the whole of Africa," he said in a comment on the way opponents of the regime are labeled Communists. "There's no doubt at all about it...When a regime such as this of the Rhodesian Front presents itself as the defender of the West and of Christian civilization, can you blame the African for thinking that Communism is the answer?"

DID HE EXPECT to go back to Rhodesia? "It all depends on how long it takes for them to achieve independence," he said. "I imagine as soon as African independence, which is inevitable, comes about, then I shall certainly feel obliged to return, because I am still bishop of Umtali..."

"But if independence were to be delayed for a very long time, then I suppose, because I shall be 66 years of age this year, the chances of going back in an effective position are not great."



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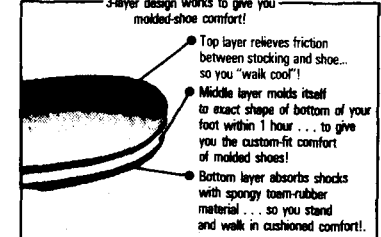
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Church diversity seen at NCEA meet

SAN FRANCISCO—(NC)—The diversity of the peoples who share the faith of the Church and their sometimes conflicting views were evident at the 74th annual National Catholic Educational Association (NCEA) convention, whose theme was "many peoples-shared faith."

Alexis M. Herman, the black woman who is the new director of the Women's Bureau in the U.S. Labor Department, opened the convention with a defense of the controversial Call

to Action conference in Detroit last fall under the sponsorship of the U.S. Catholic bishops' Bicentennial Committee.

IN THE FINAL convention address, Father Andrew M. Greeley, a sociologist who has published studies of American Catholics and Catholic education, attacked the Call to Action conference as evidence that the Church's leadership is out of touch with the people.

Between the two addresses, the more than 8,100

participants in the convention:

—Heard the Mexican-American woman who has been nominated to direct the federal Community Services Administration, Graciela Olivarez, suggest that she would consider bringing a class action suit challenging restrictions on state aid to private education on behalf of parents who pay taxes but send their children to Catholic and other private schools.

—Were told by Sister Helen Garvey of the World Without War Council, Berkeley, Calif., that, in a pluralistic church, in a complex world, there is no simple "one path" in decision making or problem solving.

—Heard Robert N. Bellah, professor of sociology at the University of California, caution that ethnic and religious pluralism must not be made an absolute, but must be subject to the judgment of love and truth.

—Were told by Father David Tracy, professor of theology at the University of Chicago Divinity School, that, despite differences, Catholics share a fundamental "emcompassing vision of the whole of reality."

At the opening convention liturgy in San Francisco's Civic Auditorium, Cardinal Timothy Manning of Los Angeles told the educators that faith in the risen Christ must be central to the work of Catholic education.

"UNLESS at the core of our lives, of all that we do, is this transforming belief in Christ, we are only offering alternate means of selective education," the cardinal said.

In her opening address, Mr. Herman told convention participants that the Detroit Call to Action conference

"marked the first time that representatives of the diverse groups making up the Church joined hands, at the invitation of the Church hierarchy, to formulate a mixture of recommendations designed to help us move with new vigor toward making 'Liberty and Justice for All' not just catchwords...but an everyday reality of life."

Father Greeley was one of three recipients at the convention of NCEA's highest award, the C. Albert Koob Award, named for its former president.

The others were Holy Cross Father Theodore M. Hesburgh, president of the University of Notre Dame, and Dominican Sister Kathleen Short, executive director of NCEA's elementary school department.

In his address, Father Greeley, director of the University of Chicago's Center for the Study of American Pluralism, said that Catholic schools in the United States are flourishing, but have been betrayed by the leaders of U.S. Catholic Church.

There are, he said, "two different Catholic Churches in the United States and they are rapidly drifting apart."

"Church I," he said, "is the church of the grassroots, the church on the periphery, the church of the neighborhood...everything from the parish on down." He described "Church II" as the central administration in each diocese, the National Conference of Catholic Bishops, the Vatican, the papacy and "the ideologues of both the left and right" in Catholic publications and organizations.

"THE CATHOLIC

schools are flourishing in Church I and they are in dire straits in Church II, Father Greeley said. He cited research evidence indicating that:

Speakers and topics at the convention reflected the diversity of ethnic groups and the variety of views and programs in the U.S. Catholic Church, its pluralism.

Sister Garvey of the Society of the Holy Names of Jesus and Mary told the educators:

"When, in the classroom, we examine questions of injustice and problems of conflict between and among nations and peoples, and then try to apply Gospel values and Church teachings to these problems and their solutions, we are touching on one of the central points of diversity in the Church today—the proper role of the Church and the Christian community in the political arena."

She said the Church "as institution, as community, and as servant, must be involved in the concerns of the human family."

Gerard E. Sherry, editor-manager of the Monitor, San Francisco archdiocesan newspaper, also stressed this position in a talk on the relationship between Catholic education and the Catholic press.

MAN'S RELIGIOUS life cannot be separated from his social, economic and political life, and the message of Jesus Christ is meant to affect all aspects of human life, Sherry said. "Social confrontations and social problems can be moral issues and, as such, the school or the Catholic press is certainly the forum for expounding them and encouraging constructive and charitable debate."

Ms. Olivarez, who has been New Mexico state planning officer, spoke of the education of millions of Mexican-American Catholic children. The public schools, she said, "have not been able to accommodate their uniqueness." Catholic schools, she continued, are "less hampered by red tape" and "are potentially a laboratory for imaginative thinking and practice."

Quoting Protestant theologian Karl Barth, he said, "There is no remedy but Jesus."

Men are qualified for civil liberty in direct proportion...as they are disposed to listen to the consciences of the good...Men of intemperate minds can't be free," he said.



"Catholic schools are flourishing" but they have been betrayed by Church leaders, Father Andrew Greeley, director of the Center for the Study of American Pluralism at the University of Chicago, tells Catholic teachers at the NCEA convention in San Francisco.

Church faces faith crisis--historian

CLEVELAND—(NC)—The Church in America is not dead, but it is in the midst of a crisis, a crisis of faith, a noted Church historian, Msgr. John Tracy Ellis, said here.

Speaking before the First Friday Club, a monthly Catholic forum, the scholar and author said this faith crisis "has taken over not only the Catholic faith but the Protestant and Jewish faiths as well."

It seems that the only religions that are thriving in America today are those of the fundamentalist extreme right and those "with rather strange connections with the Orient," said Msgr. Ellis.

"I'm not saying

catastrophe has struck the U.S. Church, but we must not forget that attendance at Mass and reception of the sacraments have fallen off," he said.

Msgr. Ellis said the greatest single cause for this faith crisis is the crumbling "state of public ethos, or morality."

"Despite persecutions, the early U.S. Church flourished," said Msgr. Ellis. "But Catholics have moved into an affluent society... and we are paying a high price for it. I see a relationship between affluence and the turning off by

Catholics of the Church's moral teachings."

Still, the crisis the Church is going through is not new, noted the historian. "She'll weather it," he said.

As for himself, said Msgr. Ellis, there are two sources of enlightenment; "the grace of the Holy Spirit and a solid knowledge of history."

As for society, he said, "it has broken away from the moral foundation—and no society can ever do that. The record of history is clear on that."

"Edmund Burke phrased

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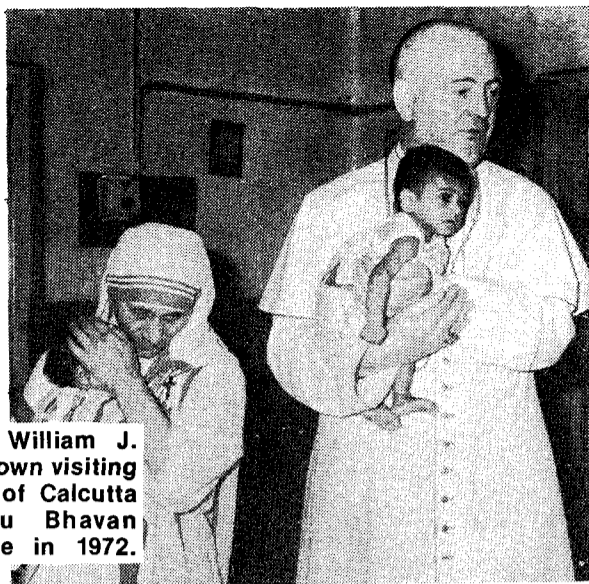
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The late Cdl. William J. Conway, 64, shown visiting Mother Teresa of Calcutta in her Hishu Bhavan children's home in 1972.

Cdl. Conway, Primate of Ireland, dies at 64

DUBLIN— (NC) — Cardinal William Conway, primate of all Ireland and archbishop of Armagh, who died at his home there on April 17, was a product of Belfast's Lower Falls, a focal point of Northern Ireland's violence since 1969.

The cardinal had his own ideas about solutions to the problems that have plagued his neighborhood and his country for so many years, and although he once described himself as "utterly depressed by the daily litany of tragedy," he quickly added, "I have the great blessing of knowing and believing that our prayers for peace will assuredly be answered."

The cardinal was praised at the Vatican by several officials as a man of unswerving loyalty to Pope Paul VI and for

his diplomatic handling of the explosive social situation in Northern Ireland.

"I don't know how he kept his sanity," said one Vatican official who knew the late cardinal.

"He handled the situation in Northern Ireland with a clear mind, and with diplomacy."

The cardinal was never either ahead of or behind the Pope, said another Vatican official. "His loyalty to the Pope was complete."

The cardinal died from complications following a gall bladder operation in January. He suffered a heart attack two years ago.

His condition had been deteriorating recently, but his death came quickly and peacefully.

Three pastors to mark 25th year as priest

Three South Florida priests observed the silver jubilees of their ordinations during the past week.

Father John Skehan, pastor, St. Vincent Ferrer parish, Delray Beach; Father Emilio Vallina, pastor, St. John Bosco Church; and Father Luis Perez, pastor, St. Cecilia parish, were honored by parishioners and friends on the occasion of their fiftieth year in ministry.

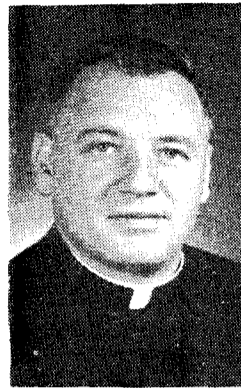
A native of County Kilkenny, Ireland, who was ordained in 1952 at St. Kieran's College, Father Skehan has spent his priestly life in South Florida.

He was founding pastor of St. Matthew Church, Hallandale, where he directed the building of the parish church. Father Skehan has been pastor of St. Vincent Ferrer parish for the past 14 years.

His brother, Martin, flew to Delray Beach from Ireland to be present for the jubilee celebration.

Father Vallina, who serves as Vicar Forane of the Central Dade Deanery, is a native of Cuba who was ordained there April 20, 1952.

Before coming to Miami he was administrator of El Buen



FR. SKEHAN



FR. VALLINA



FR. PEREZ

Pastor Seminary as well as pastor of several parishes.

Prior to his appointment as pastor of St. John Bosco parish, he was an assistant pastor at Little Flower Church, Coral Gables, and an assistant archdiocesan director of Confraternity of Christian Doctrine.

Father Perez was ordained in his native Cuba on April 20, 1952, and served parochial assignments there before coming to Miami in 1961.

His first assignment in the Archdiocese of Miami was as

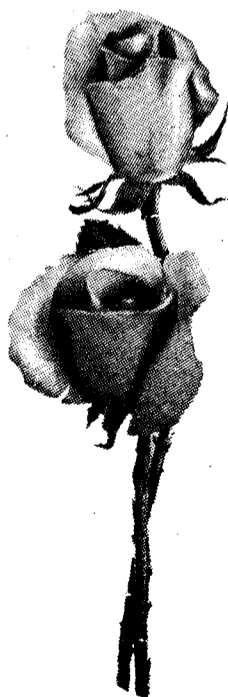
chaplain at St. Raphael Hall, residence for Unaccompanied Cuban Children. He subsequently served as assistant pastor in Little Flower parish, Coral Gables; St. John the Apostle parish, Hialeah; and St. Francis de Sales parish, Miami Beach.

A member of the Archdiocesan Personnel Board, Father Perez was administrator of St. Robert Bellarmine parish from 1971 to 1973 when he was appointed to St. Cecilia parish.

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Bishop executed, report Equatorial Guinea exiles

PALMA DE MALLORCA, Spain—(NC)—The bishop of Malabo, Equatorial Guinea, and several of his aides were shot last September on orders of dictator Francisco Macias Nguema, "yet nobody in the outside world protested," refugees have said.

(A Vatican official, however, denied the allegations that Bishop Bernikon was executed. Msgr. Alighiero Taddei, head of the Equatorial Guinea desk of the Vatican's Congregation for the Evangelization of Peoples, said the bishop died in a hospital of an illness previously diagnosed by European doctors as terminal.)

Bishop Vicente Bernikon of Malabo (formerly Santa Isabel), of Fernando Poo island, was executed at Santa Isabel Stadium along with Father Jose Esono and other unidentified aides in his diocese, said the Annobon-Fernando Poo Coalition.

The coalition, which has its headquarters in Palma de Mallorca, is formed by Bubi and Annobon tribesmen who are exiles from Fernando Poo and Annobon, the two islands in the Atlantic which make up the western province of Equatorial Guinea.

WHILE world leaders have protested the murder of churchmen in Rhodesia, Uganda and the Congo, the coalition said, "no one acknowledges what is going on in (Equatorial) Guinea."

"Is it that Macias, president for life, can kill with

Cdl. Wright going to the Philippines

VATICAN CITY—(NC)—American Cardinal John Wright announced here that he will travel to the Philippines in July to give a retreat to the Filipino bishops.

As perfect of the Vatican's Congregation for the Clergy, Cardinal Wright is the ranking American prelate in the Roman Curia, the central administrative offices of the Church.

impunity?" the group asked.

Bishop Bernikon, 69, was born at Basakato in Malabo diocese. He was a member of the Bubi tribe, the main inhabitant of Fernando Poo. He was ordained a bishop in August, 1974, and became apostolic administrator of Malabo.

Father Ildefonso Obama, named in 1974 to administer the Bata diocese on the mainland, has been in prison several times.

(Msgr. Taddei said he was not in a position to comment on the fate of Father Obama, whose position as administrator of Bata was taken over by Bishop Bernikon in 1975.)

"The Bubi and Annobon tribes are being eliminated as traitors and enemies of Macias, a chieftain of the Fang tribe," the coalition said. "Exile, malnutrition and disease are decimating the population of Fernando Poo. There are perhaps 18,000 remaining, but Fang tribesmen are taking over their plots, homes and property."

UNTIL recently a ban by the Spanish government blocked the publication of information adverse to Macias on the grounds that it would hamper relations with the former Spanish colony. Equatorial Guinea was granted independence on October, 1968, and Macias was elected its first president.

But Spain severed diplomatic relations in March when Macias "repeatedly attacked and insulted Spain and the Spanish government," according to a Foreign Ministry announcement in Madrid.

As a result of the former colony's long ties with Spain, a number of the exiles from Equatorial Guinea have fled to Palma de Mallorca, in Spain's Balearic Islands.

Recent reports reaching Palma tell a tale of continuing repressive measures against the Church since the expulsion in 1971 of Bishop Bernikon's predecessor, Spanish-born bishop Francisco Gomez.

Bishop Rafael Nze Abuy of Bata was expelled in 1972 and resigned his See in 1974, at the age of 49. His forced departure was followed by the expulsion of Spanish missionaries.

Refugees have said that most of the churches have been confiscated and turned into army barracks or warehouses, Catholic schools and seminaries have been closed, and religious services banned.

"A PRIEST can be executed the next day, along with many of his congregation, if caught saying or attending Mass," one refugee source said.

Three-fourths of the 400,000 Equatorial Guineans are Catholics.

International organizations estimate close to 100,000 of them are now living in exile, mostly in the nearby countries of Cameroon, Nigeria and Gabon. These refugees bring with them stories of religious persecution as well as general conditions of terror.

The reports say hundreds of persons have been killed in mass executions as subversives. Tribal chiefs reportedly are also being killed as part of a "cultural purge" to secure Macias' rule for life.

Macias, reared a Catholic, is now a militant atheist. In late 1976 he banned the use of Christian names. Refugees say he trusts a foreign legion of Cubans and Russians more than his own tribal guards.

Refugees also speak of a critical shortage of basic foodstuffs, medicines and other necessities.



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'Jesus gave an extraordinary example of prayer for others. With reference to his executioners, Jesus said 'Father, forgive them; they do not know what they are doing' (Lk 23:34)

KNOW YOUR FAITH

Prayer: a mystery

By FATHER JOHN J.
CASTELOT

Like every other activity in which there is an interplay of the human and the divine, prayer is, in varying degrees, a mystery. It is important to acknowledge this at the outset; otherwise we run the risk of dismay and discouragement at our inability to comprehend it fully.

Least mysterious are our prayers of praise, thanksgiving, contrition; we are simply responding to God's greatness and goodness.

Harder to understand are our prayers of petition, when we ask for personal favors. So often they seem to go unanswered, but even here faith tells us that God, in his wisdom, does answer them—in his own way. And we are all the better for having confided in him.

MOST MYSTERIOUS is our prayer on behalf of others. How can our personal prayers possibly affect the lives of other human beings? Human experience has demonstrated over and over that they can and do, sometimes very dramatically. It is the task of theology to grapple with the mystery of how this happens, but there can be no doubt that the Scriptures, both by illustration and exhortation, urge us to intercede for others.

An early and graphic example of the power of intercession is in the story of the battle of Israel with the Amalekites shortly after the exodus from Egypt: "So Joshua did as Moses told him: he engaged Amalek in battle after Moses had climbed to the top of the hill with Aaron and Hur. As long as Moses kept his hands raised up, Israel had the better of the fight, but when he let his hands rest, Amalek had the better of the fight. Moses' hands, however, grew tired; so they put a rock in place for him to sit on. Meanwhile Aaron and Hur supported his hands, one on one side and one on the other, so that his hands remained steady until sunset. And Joshua mowed down Amalek..." (Ex 17, 10-13). The psalms are replete with prayers for

others, especially for the people and the king. One example, is in Psalm 20, verses 2-3, 5-6.

THE PROPHETS, too, not only preached to others; they prayed for them. In one of the most moving passages in the Bible, Jeremiah cries out in near-desperation to the Lord. He has tried so hard to get through to his people and has met only rejection, derision, cursing. It is hard for him to understand, to accept, and in his agony he calls out: "Tell me LORD, have I not served you for their good? Have I not interceded with you. In the time of misfortune and anguish? You know I have" (Jer 15,11). These lines are especially significant in that they point up both the fact and the mystery of intercessory prayer.

Jesus' whole life was a prayer for others, in both word and deed. It is epitomized in the Eucharist, the sacramental continuation of the death he endured for all humanity. And as eternal High Priest, he continues to pray for all his brothers

and sisters: "...but Jesus, because he remains forever, has a priesthood which does not pass away. Therefore he is always able to save those who approach God through him, since he forever lives to make intercession for them" (Heb. 7, 24-25).

As he hung on the cross, he gave an extraordinary example of prayer for others. With reference to his executioners, "Jesus said, 'Father, forgive them, they do not know what they are doing'" (Lk. 23,34; see Acts 7,60). One is reminded of his admonition to his disciples in the Sermon on the Mount: "My command to you is: love your enemies, pray for your persecutors" (Mt. 5,44). If we are to pray for our enemies, it goes without saying that we can pray for our loved ones.

MOST INSTRUCTIVE and reassuring are those incidents in which Jesus responds to requests, not for personal favors, but on behalf of others. According to the Fourth Gospel, the first of Jesus' "signs" was the result of quiet intercession.

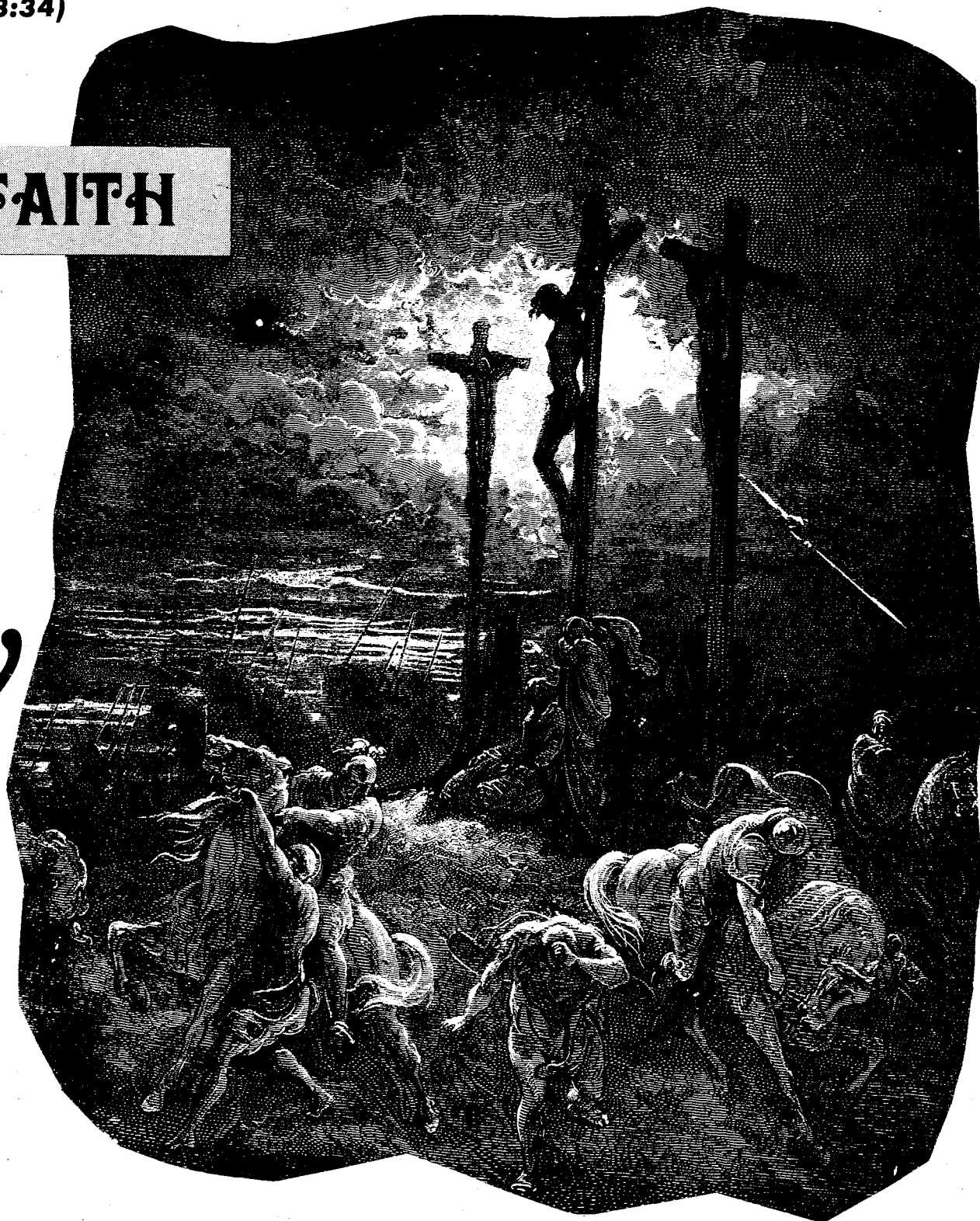
At the marriage feast of Cana, it was enough for Mary to point out that the wine supply was running embarrassingly low. In spite of his apparent refusal (also significant?) Jesus responded to her intercession (Jn. 2,3 ff).

When the friends of the paralytic let their helpless friend down before Jesus through a hole in the roof, Mark tells us: "When Jesus saw their faith, he said to the paralyzed man, 'My son, your sins are forgiven'" (Mk. 2,5).

At the intercession of the centurion, Jesus healed his servant (Mt. 8,5-13).

When Jairus pleaded with him to cure his little daughter, he found her already dead and brought her back to life (Mt. 10,18-26).

Are not all of these incidents lessons on the importance and efficacy of prayer for others? The letters of Paul and others give eloquent witness to the fact that the first Christians learned the lesson well.



This crucifixion scene is from a 19th-century woodcut by Paul Gustave Dore.

"The Eucharist is the prime and focal healing in the human race. "The Eucharist heals us gradually of our disease in our tendencies to possess who and what we have no right to (justice)."

KNOW YOU



The 41st Eucharistic Congress in Philadelphia focused on our hunger for healing as thousands each day received Holy Communion.

We need to worship

By MARY MAHER

Not long ago riding home on a bus next to a man with a Bible opened on his lap and his eyes shut, I gingerly observed him. He would read a bit, then shut his eyes; noise and bus exhaust seemed not to bother him.

Several days later I rode that same bus home and stood next to a woman who was seated reading a paperback with an artificial leather cover on it. Because I was at a height level above, I could observe the contents. It was a best-selling pornographic book.

The contrast between the two readers at first amused me because of my own history. I recalled the times when I rode trains with my prayer books covered because religion was not to be too explicitly expressed for, indeed, that turned everyone away from you. I had that attitude while dressed in full religious habit! Yet here was a man who explicitly was trying to receive God's Word in his life and was public about it. Here was a woman who was hiding her reading with the pseudo-implicity of a skinny, little cover. Suddenly the difference sobered me.

WE HAVE come a long way toward wishing religion to become more explicit. We wish to see people publicly healed. We have grown in

our great thirst for religious expression; we long to publicly worship in a ritual that has the depth to express our lives. Yet, much of the explicit testimony we give to our religious nature is not as simple and genuine as that of the man riding the bus. It is self-conscious. Often it suffices to be seen coming out of church doors.

Religion, publicly practiced, is a need. It has not been enough to "practice" our faith in the modern catacombs where we hide our human, religious nature from the onslaughts of the rightly or wrongly understood Freudian critique or the oft-expressed opinion that religion means repression.

We have experienced that if we repress our spirits we are in deep trouble. So we look around. We see bizarre forms of religion. Much of it is focused on the rally form: Thousands gather to hear an Eastern founded of a new religion or to affirm the healing power of the Christian faith by watching cures of a physical nature wrought in front of our own eyes and available on television to thousands more. Transcendental religion and behavioral modification have helped greatly but respectfully admit their own limits to allay man's hunger for meaning.

WE DO NOT have our deepest hunger fed by rallies or even the human sciences. They move and cure, heal and expose our feelings, our responses to our world. Religion has always promised to heal and feed the human spirit. It offers us the mode in which our utter need to worship can find form. We have hungered for needed, well-ritualized celebrations too long to be naive.

Christians today cry out for the Eucharist shared so as to feed our languishing spirits and our feeble hopes that we may live the Gospel. Our needs are now public; magazines print them and Andrew Greeley earns a living by telling of them.

The Eucharist is the prime and focal healing in the human race. That is what a Christian believes.

The Eucharist heals us gradually of our dis-ease in our tendencies to possess who and what we have no right to (justice). It heals us of our inert spirits which fear to grow lest we discover not so much who we are as what we have missed. It calls us to our beauty. The Eucharist heals us of our wounds, assures us that grace lies in relationships in which we dare to be only who we are and all that we are.

THE EUCHARIST heals us back to our original humor so that we may see

how like a rat cage is our passion to define ourselves through material wealth, social, political or religious status or even good old, normal, "average," American living.

The Eucharist heals because it gives us the power to give thanks publicly with no facades to fake ourselves with and no protection from our inadequacies or our beauty. It heals us at

profoundly deep levels because in community with Jesus and our brothers and sisters we experience the joy of being healed from false expectations and to freely give ourselves only as we are. In Eucharist we together receive what the poet Rilke described as "the right to be as poor as we really are."

What rich healing is that! It is so big it could only be public!

By FATHER JOSEPH M. CHAMPLIN

When the Church of Syracuse gathered 8,000 strong to install its new bishop, we prayed together for our new leader and gave thanks to the Lord for our blessings.

But that day's liturgy also expressed and deepened our joy, fostered unity in the diocese and illustrated many innovative, yet practical possibilities for Catholic worship. In this column I would like to sketch some of those highlights from that Sunday afternoon celebration in the local civic arena.

● 300-voice choir. Vocalists from various parishes and choral groups throughout the diocese combined over a short, two months, bad-weather-for-driving period, for the rehearsals necessary to form this huge and magnificent musical body.

With such talent competent action key to perform well a wide pieces ranging from 1 "Jubilate Deo" to Carey "Peace is Flowing Like from Handel's "Halleluja to a Gelineau responso from the Gloria of Pelou of the Bells" to that tradit Church's One Foundation It was, however, performance nor a cor people had come for pray mere listening, and the planners deftly i congregational singing w and instrumental music.

● Instrumentalists. I to four organists and number of guitarists, the arranged for a brass en flautist, bass violin, per

Does prayer change God or me?

By FATHER ALFRED McBRIDE, O.PRAEM.

In taking up the question of God and prayer, it is important to distinguish between the God of the Bible and the God of philosophy. One of the traits of the God of philosophy is his immutability. This God does not change, nor can he be altered by anything created or human. Hence if one raises the question of prayer produces no change in God, only in the one praying. The petitioner acquires a new and more accepting and perceptive attitude toward the problem prayed about.

The image of prayer in the God of philosophy approach is that of a mighty and untouchable king before whom a lowly and humble petitioner kneels. There are elements of fear and pacification in the exchange. The unchangeable God of philosophy appears to be impersonal, incapable of compassion—an unmoveable presence. The scene evokes that of an unworthy serf standing before an emperor who seems to be somewhat arbitrary.

IN ALL FAIRNESS to those who labored to arrive at a notion of God through philosophical means, they were not considering the problem of prayer when they asserted the trait of immutability to the Lord. They were anxious to preserve his uniqueness, awesomeness and difference from created beings. Because they were approaching the matter from the viewpoint of reason alone, they portrayed a very abstract and impersonal image of God. Their conclusion was legitimate, useful and helpful, though not in all cases, as the matter of prayer reveals.

The biblical approach is more to the point. The Bible affirms God as unchangeable. It calls him a rock and a mighty fortress. But the real word for God's unchangeability is covenant. In the Bible, God's immutability is his unwavering loyalty (covenant) with his people. The God of the Bible keeps his promises and never stops loving people. He is absolutely unchangeable in his love and fidelity.

Hence the image of prayer in the God of the Bible approach is that of a lover and the beloved, not one of imperious prince and self abasing suppliant. Prayer is the dialogue of lovers, in which God communicates the blessed assurance that he will never cease to show affection for the beloved. Nothing can change his resolve to love



"It is perhaps no accident that John says the first manifestation of the glory of Christ was at the wedding feast of Cana."

with an everlasting love. Hence without embarrassment, the Bible portrays God as being affected by the prayers of his beloved. He tells Moses that the cry of his people has come unto him. Their anxieties and sufferings have touched him. Thus he is resolved to help them to freedom and bring them to a Promised Land. As any lover will do and rightly demand, he pleads for a similar love and loyalty in return.

THE COVENANT is not so much a contract with Israel as an engagement and marriage ceremony rolled up into one. The covenant at Sinai is not a signing of documents so much as a pledge of love. Here is no cold bargain which is to pacify a divine emperor or quiet a restless rabble. This is a wedding day with all the fireworks and dancing and joy that any wedding could expect. It is perhaps no accident that John says the first manifestation of the glory of Christ was at the wedding feast of Cana. God comes on as a lover and expects love in return.

Hence prayer can only make sense in biblical terms. The whole question of who is changed and who isn't is irrelevant when one begins with categories of joyous commitment and loving union. God is touched by the loving importunities of the beloved. Recall that Jesus told the story of the insistent woman who kept asking for what she wanted until she got it. Jesus says that if we ask (and ask a lot) we shall receive.

Yes, the question still arises, "What about the times we don't receive?" Here again the image of the dialogue of love still holds. No matter how deeply human lovers are committed to each other, there are times when there are refusals, either for the good of the other, or because of the inappropriateness or impossibility of the request. Human lovers say no sometimes. So does God. That does not lessen his abiding affection for us nor diminish his compassion. Forget about change in this case. Think of God's unchangeable love. Imitate it and share in it.

Joyfully united in Christ

such talent and under direction they were able to perform well a wide variety of music. From McGrath's "Deo" to Carey Landry's "Flowing Like a River," to the "Hallelujah Chorus," to the "Gloria of Pelouquin's "Mass" to that traditional "The Foundation." However, neither a concert nor a concert. The service was for prayer, not for entertainment, and the liturgical music was deftly integrated with the instrumental music. In addition to the organists and an equal number of guitarists, the committee also had a brass ensemble, a string quartet, a violin, percussionist,

pianist and cantor.

- Lighting. Spot and house lights, directed expertly by a priest with a talent for stage productions, moved the congregation's focus from place to place.

At one point a shaft of light accentuated the lector proclaiming God's word; at another, attention was drawn to the altar; after Communion, spotlights added emphasis to a chancel drama; during the post Communion reflective song, "The Lights of the City," the entire auditorium was darkened except for a section displaying 170 colorful parish banners.

- Candle bearers. There were the customary masters of ceremonies and servers, but, in addition, a religious Sister and layman acted as candle bearers. In the Gospel proclamation, they carried the specially designed

massive tapers from the altar to the lectern and held them on either side of the deacon as he spoke Jesus' Good News to us.

- Homily reflection. In an obviously coordinated move, the choir and instrumentalists began background music as the new Bishop of Syracuse concluded his homily with a vision of faith. When he had finished, they then broke out into Carey Landry's "Isaiah 49," with the hall darkened except for a spotlight on the reflecting prelate.

- Eucharistic prayer and acclamation. Since the bishop's motto is "Unity in Christ," the planners selected the second eucharistic prayer of reconciliation with its call for an end to division. "A Praise

Acclamation," by Father Ed Gutfreund was inserted several times throughout that text for signing by the congregation.

- Chancel drama. After communion, the Newman Center Chancel Players from the State University of New York at Oswego presented a brief artistic tableau celebrating praise and thanksgiving. Entitled "In the Beginning," it centered around the three Marys of the Resurrection account.

- Cookie reception. Following this nearly three-hour service, the entire congregation continued the celebration with a reception. Cookies, baked in every parish, and coffee was the menu, simple indeed but enriched by the evident joy and pride of participants.

The First Cut is the Deepest

I would have given you all of my heart
But there's someone who's torn it apart
And she's taken just all that I have
But if you want I'll try to love again
Baby I'll try to love again but I know

The first cut is the deepest, Baby I know
The first cut is the deepest
When it comes to being lucky
she's cursed

When it comes to loving me
she's worse

I still want you by my side
Just to help me dry the
tears that I've cried
Well I'm sure going to give you a try
If you want I'll try to love again
Baby I'll try to love again but I know

The first cut is the deepest,
Baby, I know
The first cut is the deepest
When it comes to being lucky
she's cursed

When it comes to loving me
she's worse.

By Cat Stevens
(p) 1976 Warner Bros. Records Inc.)

By THE DAMEANS

Love is not easy. Rod Stewart sings about this in his new release which was written by Cat Stevens. Love involves making the leap over the many painful moments that appear in every relationship.

Many people feel that love should be easy. They believe it should be a matter of "falling" into a natural and easy kind of relationship. Since love begins as a great feeling, they think their feelings will continue to give them the best guidance. Therefore, whatever feels right becomes the best in-



dication of how they should live their life. If one person feels like talking, then they talk. If the other wants to go off alone, fishing or hunting or shopping, it is his or her right. If one is in a mood, then there is no changing the way he or she feels.

Actually, love rarely stays so easy. It does not take long to find that the early enchantment is not going to carry it through. It is a difficult process to concentrate on another's needs; and they soon grow weary. Then petty cuts come into the relationship.

There are so many reasons that lovers hurt each other. After the early stages or after the wedding, two people begin to take things for granted; and they do not pay the same attention to each other. The man may be distracted and say something which completely misses what the woman is feeling. The woman may be defensive about something else that happened. He may be experiencing pressures which he doesn't mention. She may not be feeling well. Or both could be plagued by just plain old insecurity which eats away and leaves an edge.

Whatever the case, the cuts come and they hurt.

When the hurt comes, one thing should be clear. It is normal. Growth together involves painful change in both people. And no one is so perfect that he or she is going to be wonderful always through this process. No one can expect to be secure all the time. And so mistakes and hurt take place. But this does not mean there is no love. In fact, these are the times when you discover love in its most real form. For it is no great thing to love in the easy times. It is a great thing to find that love remains and strengthens people through the bad times.

"The First Cut Is The Deepest" gives an interesting insight into this struggle of lovers. It points out that love is about more than feelings. Rod Stewart sings that it is possible to go beyond the cuts to try again. "Well, I'm sure going to give you a try. If you want I'll try to love again, Baby, I'll try to love again..." Love is a willingness to be committed even when things get rough. It is about the real and healthy struggle when two people are willing to try again to become one.

Prayer of the Faithful

3RD SUNDAY OF EASTER
April 24, 1977

Celebrant: The whole of creation is being drawn into the Kingdom of our God and of His Christ. Let us pray that our efforts may aid that movement, as we ask: Lord, hear our prayer.

LECTOR: That the Church may always be faithful to the vision of the Kingdom.

People: Let us pray to the Lord.

LECTOR: That Pope Paul, our Archbishops, and all the bishops may be signs of faith and hope.

People: Let us pray to the Lord.

LECTOR: That all who minister in the Church may be signs of the care and concern of the Gospel.

People: Let us pray to the Lord.

LECTOR: That many men and women of the Archdiocese answer the Lord's call to minister to His people.

People: Let us pray to the Lord.

LECTOR: That the men and women who minister to our parish community may be filled with the strength and fire of the Spirit.

People: Let us pray to the Lord.

LECTOR: That all the parishes may preach the Gospel without fear.

People: Let us pray to the Lord.

LECTOR: That God will bless

development of the two Archdiocesan seminaries with many aspirants to the priesthood.

People: Let us pray to the Lord.

Celebrant: Lord, you know everything. You know how much we love You and want to serve You. Strengthen us and all for whom we pray so that we may remain faithful to You and to the vision of your Kingdom. We ask this through Christ our Lord. Amen.

TERCER DOMINGO DE PASCUA
24 de Abril de 1977
Jornada Mundial de
las Vocaciones

Celebrante: Toda la creación se siente atraída al Reino de Dios y de su Cristo. Oremos para que todos contribuyamos en la construcción de ese Reino de Dios por nuestro servicio.

LECTOR: La respuesta de hoy será: Construiremos tu Reino

LECTOR: Para que la Iglesia permanezca siempre fiel a las exigencias del Reino, oremos.

Pueblo: Construiremos tu Reino

LECTOR: Por el Santo Padre, nuestros arzobispos y todos los obispos, para que sean ante el mundo signos de fe, esperanza y amor.

Pueblo: Construiremos tu Reino,

LECTOR: Por todos los que ejercen algún ministerio en la Iglesia para que sean signos del evangelio y sus valores.

Pueblo: Construiremos tu Reino

LECTOR: Para que nuestras comunidades parroquiales vivan su vocación evangelizadora, predicando el evangelio con el ejemplo y la palabra.

Pueblo: Construiremos tu Reino

LECTOR: Para que el Señor bendiga la labor de los dos seminarios archidiocesanos y enriquezca con su llamada a muchos jóvenes que se entreguen a El en el sacerdocio.

Pueblo: Construiremos tu Reino

Celebrante: Señor, Tu lo sabes todo, y sabes cuanto te amamos y deseamos servirte. Fortalécenos a nosotros y a todos aquellos a quienes llamaste a algún servicio específico en la Iglesia para que sean ejemplo de tu fidelidad y tu amor ante los hombres. Te lo pedimos por el mismo Jesús.

Discussion

1. Describe the God of philosophy.
2. What is the image of prayer in the God of philosophy approach?
3. Describe the God of the Bible.
4. What is the image of prayer in the God of the Bible approach?
5. Discuss this statement: "God comes on as a lover and expects love in return."
6. There are times when it seems that God has not heard our requests, and try as we may, we cannot really understand why. Discuss.
7. Discuss this statement: "Like every other activity in which there is an interplay of the human and the divine, prayer is, in varying degrees, a mystery."
8. For an example of intercessory prayer, read

- Psalm 20, verses 2-3, 5-6.
9. Why are the lines in Jeremiah, Chapter 11, verse 11, especially significant?
 10. Discuss this statement: "Jesus' whole life was a prayer for others, in both word and deed."
 11. How did Jesus teach us about the importance and effectiveness of prayer for others?
 12. Discuss this statement: "We have grown in our great thirst for religious expression, we long to publicly worship in a ritual that has the depth to express our lives."
 13. What have you observed about people's need to find meaning for life? Discuss this in your family group, in an adult group.
 14. How can the Eucharist heal? Discuss.

Church plans for World Day of Vocations

Continued from Page 1

more, to love the Church more," he wrote. "(Learn) to love her in her inexpressible mystery, her visible structure, and her present historical reality."

A vocation, said Pope Paul, demands sacrifice from the moment a person says "yes" to it, as well as "during the long journey of necessary

preparation," and "for the rest of one's life."

This year the Church marks its 14th annual World Vocations Day.

In the Archdiocese of Miami, a special Liturgy will be celebrated at St. John Vianney College Seminary Sunday, April 24, at 3 p.m., for those altar servers who have been chosen in their respective parishes to receive the Serra

Altar Server Award Medal.

Also, throughout the Archdiocese this Sunday, prayers will be offered by all the Faithful for an increase of vocations to the priesthood and Religious life as encouraged so often by Archbishop Coleman F. Carroll.

Msgr. John J. Nevins, director of Vocations for the Archdiocese and rector of St. John Vianney, noted that,

"It is a fitting occasion, proclaimed by our Holy Father Paul VI as a World Day of Prayers for Vocations, to remember in a special way those priests, Religious Brothers and Sisters who have played a vital role in the life of us Catholics. It is equally fitting to remember the two seminaries of this Archdiocese, St. Vincent de Paul Major Seminary in Boynton Beach and St. John Vianney College Seminary in Miami.

"The word 'seminary' means, literally, a nursery or garden. There, a work of intensive cultivation is carried on. Virtues are planted and fostered as well as learning; grace and the spirit of charity, of wisdom and of responsibility, are developed and tendered. Now in the world, each person chooses his way of life, the work or profession he prefers, and that becomes, in a sense, his possession, his portion of the earth. The young men who enter the seminaries of the Archdiocese of Miami also announce their choice; 'The Lord is the portion of my inheritance.' (Ps. 15:5)

"THE CHURCH has always counted seminaries, large or small, as the life blood of the Church—and the reason is evident: there She prepares Her priests, the mediators between God and man. Our

society, too, somewhat upset these days, must come to realize the importance of seminaries, knowing that without the priesthood it would be deprived of a moral, spiritual and supernatural force for which there is no substitute.

"THE FAITHFUL of this Archdiocese, along with their Archbishops, can therefore rejoice that we are privileged to have two centers of learning for the education and spiritual formation of young men to the priesthood. All of us on this coming Sunday unite with our fellow Catholics the world over in praying for vocations and that the Risen Christ may direct His divine call to the youth of our Archdiocese with those memorable words: 'Come, follow me.'

"Finally, the honor of the Faithful of this Archdiocese rests with their continued support of our seminaries to prepare ministers of the Lord, who will accompany the Faithful through life, as their light and their comfort on the way to eternal salvation.

"These seminaries are a signal contribution of the People of God of this Archdiocese to the great cause of the Church at a time when

throughout the world the need for a greater number of priests is keenly felt. In every corner of the world people ardently desire and plead for more priests.

"A seminary is an exalted blessing; at the same time it is a manifest proof of devout and fervent religious life, of spiritual progress, and a promise of abundant harvest in the sacred Vineyard of the Lord. Pope Paul VI, a short time ago, said,

"The gift of a vocation...is part of God's secret design and so, beloved sons, let not cowardice, slowness, timidity, deafness, nor impurity squelch it in youthful souls whom thoughts of God would have made pure and strong for the ministry of His Kingdom.

"It means adopting, as a program for life, the example of Christ—His heroism, His holiness and His mission of salvation and good work. No other station in life offers such a lofty ideal of human generosity and authentic holiness. The seminary is a school of interior silence where the mysterious voice of God speaks out. It is a training ground in the difficult virtues, the dwelling place of Christ the Master."

'31 Club' approach to vocations lauded

By MARJORIE L. FILLIYAW

Local News Editor

FORT LAUDERDALE—

A unique approach to fostering vocations to the priesthood, recently inaugurated by Serra Clubs in South Florida, is already proving to be an unprecedented success.

Simply called the "31 Club" it has no rules, no fees, no meetings, no newsletters, and is based on a firm spiritual life and recourse to the power of prayer.

Every Club has 31 members each of whom selects one date in the month and then participates in Mass on that day and prays for all priests and Religious men and women who have served his or her parish in the past as well as for those who are now serving and for future vocations. Membership only lasts for three years and then participants are invited to rejoin.

THE IDEA, which originated among New Zealand Catholics two years ago, is spreading rapidly throughout the world where Serra Clubs are active. It is hoped that all Serra Clubs can announce during their June International Convention that they are all represented in the vocations program.

According to Dick Lill, second vice president of the Broward Serra Club, nearly all parishes in Broward County and some in Palm Beach County have organized 31 Clubs and have signature charts posted at church entrances.

"The 31 Club is the greatest tool we have ever had in Serra to help us get working in with the pastors," in the opinion of outgoing president, Otto Trott. Signature posters

and additional information both in English and in Spanish are available by calling his office in Fort Lauderdale at 785-0500 on weekdays. "With neither dues nor meetings, who can say no?," commented Lill.

THE EARLIEST beginnings of the clubs were in Miami in 1975 when Father Cyril Hudak, pastor, St. Catherine of Siena Church, organized a group. As a result of an article which appeared about the club in The Voice, another group was organized at Visitation parish in North Dade.

Late in 1976 the Miami Serra Club began the project, working with a different parish each month.

To date prayers groups have been initiated in Christ the King and Holy Rosary parishes, Perrine, and in St. Benedict parish, Hialeah.

According to Vocations Committee chairman, Paul Pepler, the formation of other "31" clubs is currently under consideration in the parishes of Little Flower, Coral Gables; St. Brendan and St. Kevin.

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It's a Date



Senior Adrian Dominican Sisters were honored in St. James parish last Saturday when Coadjutor Archbishop Edward A. McCarthy, shown right giving Communion, celebrated Mass. At left, Father James Reynolds, pastor, gives Communion to Sister M. Hyacinth, St. Anthony parish, Fort Lauderdale.

Dade County

ST. LAWRENCE Council of Catholic Women, N. Miami Beach, has elected Mrs. Philip Santini,

president; Mrs. Louis Penzi, Jr., and Mrs. Tobias Chieffo, vice presidents; Mrs. Theodore Racciatti, recording secretary; Miss Marion Rofus, treasurer; and Mrs. John Geake,

Sisters of Florida survey Religious life

SAN ANTONIO—"Articulation of a Theology of Contemporary Religious Life" was the theme of a two-day conference sponsored for Sisters stationed in Florida by the state Leadership Conference of Women Religious at Holy Name Priory.

Sister Thomas Joseph, S.S.J. welcomed Sister Catherine DeClereq, O.P., assistant executive director of the national LCWR headquarters in Washington, D.C., who conducted the conferences.

During the past three months substance for articulation was culled from national surveys made among a broad cross-section of women Religious throughout the country. Survey results, reflecting the Sisters' attitudes toward their own spiritual and apostolic life, had been assessed by professional "reflective analyzers" and specialists in the fields of sociology, theology, and spirituality.

Assessments revealed several areas to which major superiors might direct their

attention over the ensuing year, specifically the place of the vowed life as witness, the theological and ministerial ramifications of liturgy, and greater awareness of the Apostolate of Justice.

During the business meeting of the Florida Conference, the nuns agreed to send a statement of gratitude to the American Bishops for their continued efforts with the process of consultation and shared responsibility.

Sisters are continuing plans with Florida's Sisters' Councils to meet in the Fall at a central location to experience under expert leadership the "process" of deliberation, evaluation, and recommendation subsequent to the Bishops' response to the "Call to Action" at the May meeting.

corresponding secretary. The new officers will be installed during 11 a.m. Mass, Sunday, April 24 in the church. Luncheon will follow at Doria's Restaurant.

★★★

ST. JAMES parish, North Miami, will sponsor a Spanish-American dance at 9 p.m., Saturday, April 30 in the parish hall. Latin and American music will be provided. For tickets call 681-8974.

★★★

MIAMI BEACH KC will convene for a special meeting at 8 p.m., Monday, April 25 in St. Patrick's Hall.

★★★

ST. JOHN THE APOSTLE parish, Hialeah, will sponsor its annual festival today through Sunday on the grounds. Booths, games, rides and refreshments will be featured.

★★★

LITTLE FLOWER Fifty Plus Club meets at 1 p.m. Sunday, April 24, in the school cafeteria, Coral Gables. A covered dish luncheon will follow. Tickets for guests available at the door.

★★★

MARIAN CENTER Mothers will sponsor a luncheon and fashion show on Saturday, April 30, at the Hotel Carillon, 6801 Collins Ave., Miami Beach. For tickets call 681-2167, 981-4242 or 667-5182 (Spanish-speaking).

★★★

ST. LOUIS parish will sponsor a variety show, "Break A Leg," at 8:15 p.m. April 29 and 30 in the family center, 7270 SW 120 St. Dancing will follow the Saturday evening show.

★★★

ST. JAMES Forever Young Club will stage a variety show at 8 p.m., Saturday, April 23 in the parish hall. Tickets for the performance may be obtained by calling 685-1852.

★★★

HOLY FAMILY Senior Citizens Club meets at 1:30 p.m., Thursday, April 28 in the parish hall. All senior citizens are invited to attend.

Broward County

ST. ANTHONY Home and School Association will sponsor a luncheon and fashion show with the

theme, "Tip-Toe Thru the Tulips," at 11 a.m., Friday, April 29 at Pier 66, Fort Lauderdale. Fashions by Haber's will be featured. Reservations may be made by calling 946-1162.

★★★

ST. CHARLES BORROMEIO Women's Club has reelected Mrs. Betty Lindenmoyer as president. Other officers recently installed are Mrs. Tina Peterman and Mrs. Anita Greco, vice presidents; Mrs. Dolores Girardi, recording secretary; Mrs. Mary Stabile, corresponding secretary; Mrs. Antoinette Licamara, treasurer; Mrs. Dorothy Powell and Mrs. Fedora Striano, directors.

★★★

MADONNA ACADEMY Parents and Friends Organization will sponsor a Derby dance, Saturday, April 23, at the K. of C. Hall on Knights Rd. beginning at 9 p.m. For reservations call 961-4761 or 983-2467.

★★★

ST. ANTHONY Women's Club meets at 11 a.m., April 26 in the club rooms, Fort Lauderdale. Election of officers will be followed by a chick box lunch and cards. Reservations must be made no later than April 24 by calling 764-3266 or 463-2108.

Palm Beach County

ST. LUCY Women's Guild, Highland Beach, has elected Mrs. John J. Deedy president. Other new officers are Mrs. Edward M. Morrow and Mrs. W. Walter Longley, vice presidents; Mrs. Girard A. Dempsey, recording secretary, and Miss Dorothy Harney, treasurer. Father Anthony Chepanis, pastor, installed the new officers during a Mass.

★★★

ST. LUKE School, Lake Worth will present a musical, "Joseph and His Amazing Technicolor Dream Coat," the biblical story of Jacob and his 12 sons, at 8 p.m. on Monday and Tuesday, April 25 and 26 in the parish hall.

★★★

HOLY NAME Friendship Club, West Palm Beach, meets at 12:30 p.m., Thursday, April 28 at Fatima Hall, 345 S. Military Trail. For further information call 588-8037.

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 NEW RENEWAL

S. Florida Scene

Biscayne College fair

"It's A Family A'Fair" is the theme of the annual carnival now in progress on the grounds of Biscayne College, 16400 NW 32 Ave.

Rides, games, and refreshments are provided. Sunday, April 24, from 2 to 4 p.m. guest Tom Chapin, folk-rock singer, will entertain.

Latin night at Barry

In recognition of Pan American Week the Barry College Spanish Club will present "Tropicana Night" on Saturday, April 23, at 8 p.m. in the cafeteria of Thompson Hall on the Miami Shores Campus, N. Miami Ave. and 115 St.

A combination of Latin and disco music will be followed by a floor show at 10 p.m. under direction of Vivian Lopez. Refreshments will be served.

For additional information call 758-3392, Ext. 389.

Evening for parents

An "Evening for Parents" program begins in St. Rose of Lima parish, Miami Shores, on April 28 and continues weekly on May 5, 12, and 19th in the school cafeteria, 10690 NE Fifth Ave.

"Where are you as a parent? On a scale of one to 10, how do you rate? Are you concerned about being a perfect parent? Are your Christian values reaching your children? Are some of the questions which will be discussed. Eve program will have five parts including presentation, silent exercise, questionnaire exchange between spouses, talk session, and wrap-up.

Parents leading discussions will be Mr. and Mrs. Vincent DiGiorno, Mr. and Mrs. Michael Zorovich and Mr. and Mrs. Angelo de la Pena.

Those wishing to participate must register no later than Monday, April 25 by calling St. Rose rectory at 758-0539 today (Friday) or Monday, between 9 a.m. and 5 p.m.

Abp. to be honored

An Honorary Doctorate of Laws will be conferred on Coadjutor Archbishop Edward A. McCarthy during Baccalaureate Mass for St. Leo

College Class of 1977 on Saturday, April 30 at St. Leo.

The Archbishop will preach the homily during the Mass at 5 p.m. in the Marion Bowman Activities Center.

Decency Sunday

WEST PALM BEACH—Sunday, April 24 has been designated by Archbishop Coleman F. Carroll as "Decency Sunday" for all Catholic parishes in Palm Beach County.

The Archbishop of Miami has urged all parishes to present a united front in the campaign being conducted by the Palm Beach County Chapter of Morality in Media against pornography in that area.

According to Mrs. S.H. Murphy, executive secretary of the chapter, many churches of various denominations have responded to the call for churches and synagogues to encourage the signing of petitions to be forwarded to the Sheriff's office and county council.

The campaign seeking petitions will be conducted on Saturday, April 23 as well as Sunday.

Broward Serra head

FORT LAUDERDALE—Frank Schaefer has been elected president of the Broward County Serra Club.

Other new officers are Maurice Draye, C. Richard Lill (Program) and Joe DeGance (Membership), vice presidents; Frank Mulcunry, secretary; Phil Jansen, treasurer; Charles O'Loughlin, Joe Vargo, Gene McCahill, A. Mandelowski, D. Hickey, Otto J. Trott, J. Ferry, and J. Griffin, trustees.

Knee replacement

FORT LAUDERDALE—"A New Hinge for Your Gait" will be the subject of the next free health lecture at Holy Cross Hospital where a portion of an actual knee replacement operation will be shown on film.

Dr. Edward M. Williams, a specialist in orthopedic surgery, will discuss the replacing of diseased or damaged knees with man-made, hingelike joints at 7:30 p.m., Wednesday, April

27, in the Dye Auditorium.

Since seating is limited reservations must be made by calling the public relations office at 771-7423 weekdays between 9 a.m. and 5 p.m.

St. Maurice pre-Cana

FORT LAUDERDALE—Pre-Cana Conferences for those couples planning to marry in the next six months are scheduled to be conducted at St. Maurice parish, 2851 Stirling Rd. beginning on Tuesday, May 3 at 7:30 p.m.

Additional conferences will be held on May 10, 17 and 24 for members of the parish as well as those in neighboring parishes.

'Oldest priest' is 99

NORTH MIAMI—Msgr. Nicholas Jascelli, believed to be the oldest priest in America, observed his 99th birthday quietly at Villa Maria Nursing and Rehabilitation Center on Tuesday.

A native of Italy who was ordained in Rome 76 years ago, Msgr. Jascelli spent most of his priesthood in Baltimore.

In an interview with The Voice four years ago his advice to young people was "Work for peace and the love of neighbor. This comes from God. It is the only remedy we have. If you love God you won't commit aggression. If you love your neighbor he will get better and more fraternal and there will be peace."

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Molly Picon helps change South Beach image

By J. HERBERT BLAIS
Drama Critic

Molly Picon ("Peek-on") is 79 years old, and she is still giving freely of her talent and 73 years of stage, screen, radio, TV, and variety experience to friends when they need her.

Headlining a wholesome vaudeville bill at the Beach Theatre, Lincoln Road, Molly Picon opened for 10 days of funny, endearing story-telling and singing to help Ben Schreiber (a "founding father" of Biscayne College) change the

image of South Miami Beach entertainment.

Like former school teacher, stand-up comic Sam Levenson, and gentleman Myron Cohen (with whom she will appear in concert at Temple University's outdoor theater, Philadelphia, in August) Molly Picon has entertained millions of people in several languages all over the world without ever needing to use smut, obscenity, or off-color jokes.

In fact, Molly goes them one better: She won't appear in

vaudeville or a night club on the same bill with a comedian who's known for salacious material.

Just under five feet tall, the grand dame of USO, charitable and humane causes, kept the Beach audience laughing and loving her, opening night, with a routine that always has been entirely her own.

Molly Picon was born in America, spent half her life in theater abroad, and loves America more than anybody.

She was nominated for an Academy Award when she played Frank Sinatra's mother in Neil Simon's movie, "Come Blow Your Horn." She was Yenta in the movie, "Fiddler on the Roof." She recently did five capacity weeks in Atlanta with Hans Conreid in the play, "Second Time Around," which they retitled, "Something Old, Something New."

IN PARIS, they told her that the audience really wouldn't understand the nuances of her show. So Molly translated the whole two hours on the spot into slick Gaulic humor that wowed 'em.

She was married to Jacob Kalich for 56 years. They did the popular "Mr. and Mrs." radio show for 20 years. Jacob died in 1975, and Molly travels now with her loving sister, Helen.

Of course she played the Palace; but 80 per cent of her career has been spent in legitimate theater.

"Mommy, what's a pogrom?" asks the little girl on the Beach stage. It's age-old, endless persecution of the Jews. "It has always been," answers the mother, "and it will always be."

BUT IN 1948, Molly lets us know, the State of Israel was born, and "it doesn't have to be" any more.

Molly never gets political, or controversial, except in her love of Jewry, of Yiddish, or her people. But the word, "Catholic," means "Broad and comprehensive in interests, sympathies." Molly is very

Catholic. And thoroughly charismatic.

Big, hearty, happy Ben Schreiber was running a drive-in theater across the road from Biscayne College, a few years ago. He and Father Edward J. McCarthy became good friends before the priest was named first president of the new school. Father McCarthy had a lot of worries, and one of them was Biscayne's need for a library. So big Ben begged and sandbagged all the merchants in a wide area, and got enough contributions to build the library.

TODAY Ben Schreiber is worried about the public image of South Miami Beach, with its X-rated movies and burlesque. Ben tries to show clean, legitimate movies at his Beach Theatre. But the South Beach image taints them.

This season, Ben booked in some fine, Catholic entertainers: singer Hildegarde, and comedian Frank Fontaine, and singer Don Cornell. But St. Patrick and St. Joseph parishioners didn't swarm to see them.

Finally, Ben hit upon just the right person to carry the message. If the Mrs. Clean of worldwide show business; the Helen Hayes of Yiddish Theater; the diminutive, much-loved, Majority of One, Molly Picon, couldn't do it, nobody, but nobody, could.

We urge you to see Ben Schreiber's trump card at the Beach Theatre before she closes this Sunday (April 24).



The "family" in Neil Simon's hit comedy "Come Blow Your Horn," appearing at Brian C. Smith's Oakland West Dinner

Theatre, includes (from left) Dick Leighton, Julian Voloshin, Gertrude Berman and Michael Lory.

'Come Blow Your Horn' a sure hit

At Brian C. Smith's new Oakland West Dinner Theatre in Lauderhill's Oakland Plaza, a sprightly cast tried valiantly to open Neil Simon's "Come Blow Your Horn," last week, but they kept running short of Mr. Bakers.

Wednesday night, old-timer Marty Cohen played the hardheaded old Jewish father with what was thought to be laryngitis, but which turned out to be strep throat, and Marty flew back to his personal physician in Philadelphia.

Thursday night Mr. Baker was a very Irish-looking redheaded young man from South Dade.

On Friday night, Julian Voloshin of Miami stepped into the role without rehearsal, having done it once before—six years before. He amazed everybody with his grasp of both lines and character.

Fortunately, Director Smith had chosen a sure laugh-getter. It's a more ambitious

vehicle than dinner theatre usually gives us, and he'd tuned his cast well for a good show. Sensing this, the large audience in the big, handsome, new Oakland West grew into one happy family.

Richard Leighton carries like Atlas the lead, young Alan Baker, in whose Manhattan apartment all the action occurs.

Gertrude Berman, as his mother, is even funnier than Molly Picon, who was nominated for an Oscar when she did Mrs. Baker to Frank Sinatra's movie Alan.

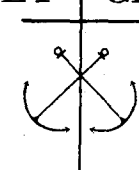
Roberta White plays a prowling, hungry kitten of a Girl Upstairs with moving and melodic body language. Darcy Shean is The Girl You Want to Marry in excellent counterpoint to Leighton's strong lead.

But Michael Lory's kid brother, Buddy Baker, is best. He runs the range of the comic and droll, tying the play together with a vital string of

comedy gems. His swift, sure versatility is almost as great as Gertrude Berman's mother.

Instead of punching Simon's lines like vaudeville, Director Smith has them all zipping along with a fine naturalness.

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This is the sixth year this type of program has been offered at Good Counsel Camp. The overall format is similar to the All Boys Woodcraft but adapted to include activities for girls. The coed sessions offer special opportunities for brothers and sisters to attend together. Age limits are the same: 8-15.

CAMP DATES AND RATES

"Boys Woodcraft Session - Sunday June 12 to Friday July 1. \$215 - if application is received before June 1. After that date fee is \$265. Coed Woodcraft Session No. 1 Sunday July 3 to Friday July 15. Coed Woodcraft Session No. 2, Sunday July 17 to Friday July 29. Two weeks, \$150 - If application is received before June 1. After that fee is \$165."

SEND APPLICATION AND INQUIRIES TO:
Rev. Fr. David Banks
5632 Sunrise Drive
Ft. Myers, Florida 33901
Tel. (813) 939-0853

'Black Sunday' borders on black comedy

"Black Sunday" is the new terrorist movie for those who don't get quite enough on the six o'clock news. It's about a supergirl agent leading an attack by Arab extremists on that sacred American institution, the Super Bowl, and frantic joint efforts to stop the planned holocaust by the good guys, who this time happen to be the Israelis and the FBI.

Obviously, a good deal of "Sunday's" thunder was stolen a few months ago by "Two Minute Warning," which also centered on disaster at a Big Football Game that was the Super Bowl in all but name. Apparently, "Sunday" got the NFL seal of approval, because it not only uses the name but 1976 game films (Cowboys vs. Steelers), plus random shots of

coaches, players and head NFL honcho Pete Rozelle. In terms of drama and excitement, it doesn't make much difference, but it adds helpful authenticity. This time the crowd is supposed to be zapped at Miami's Orange Bowl instead of the L.A. Coliseum.

There are other, more important contrasts. The ending of "Warning" was a totally repulsive slaughter, sort of a re-run of "The Last Days of Pompeii," caused chiefly by panic among the greedy grubby spectators. There's a touch of that in "Sunday," but on nowhere near the same scale, and most of the effects are visual illusions provided by the spectacular editing of Tom Rolf. That information may not sell a lot of tickets, but it

suggests taste and class.

"Warning" also completely copped out on social relevance, since its sniper-villain had no reason to shoot people except to provide the basis for a bloody movie. The she-villain of "Sunday" (Swiss actress Marthe Keller, who was also very nasty in "Marathon Man") at least earns a modicum of sympathy as a political victim of the times.

She's a Palestinian who grew up in the Gaza camps and had relatives murdered and raped, and well fits the image of a Black September fanatic. (They're the guerrillas responsible for the Olympic deaths in Munich, the incident that apparently inspired the Thomas Harris novel on which



by
**James
Arnold**

this film is based). Unhappily, Ms. Keller has all the acting ability and charm of the lady on the Camay soap bar, and she looks about as threatening firing a machine gun as Farrah Fawcett. Well, some concessions have to be made to box-office.

Best of all, the "Sunday" script avoids the "Ship of Fools" approach that destroyed the credibility of "Warning" and most other disaster films. We don't have to follow the superficially entangled lives of 500 characters who happen to be in the stadium as potential fodder for the terrorists' secret weapon. "Sunday" concentrates on only three people—supergirl Keller, her flaky American associate Bruco Dern, and her suitably superboy opponent, Israeli agent Robert Shaw. A man who's obviously found a home in thrillers and disaster epics, Shaw performs feats that would stupefy even Charlton Heston, including riding piggyback on a Goodyear blimp around most of Miami harbor.

The paucity of characters helps director John Frankenheimer ("Seven Days in May," "French Connection II") focus the melodrama. But at times it also limits the scope and impact. It often seems that the three countries involved have decided to be represented

by only one character each. This especially strains belief at the climax, when Shaw, chasing Keller and Dern in their blimp, first drives across Miami to the airbase, then pursues in a hastily commandeered helicopter. Doesn't his radio work? Couldn't he call in a jet fighter or bazooka team to knock out the menacing balloon?

Except in comparison to "Warning," "Sunday" isn't much—an average movie thrill ride that at times borders on black comedy.

Particularly amusing is Dern's typical pscho turn as an ex-war hero who was brainwashed in Vietnam and then court-martialed and now wants to get even by ventilating 80,000 football fans in the Orange Bowl. Dern (like Tony Perkins) has played so many fruitcakes it's hard to take him seriously, especially when he's struggling to keep his blimp out of the water, or telling Keller how beautiful she looks in the light reflected through holes in the wall made by a few thousand explosive darts. In addition, the blimp as ultimate weapon had distinct comic undertones.

The movie apparently has its R rating (appealed several times without success) mostly on the basis of violence—a dozen or so graphic shooting deaths and several ugly threats of same. Even hero Shaw is not a man to disdain nasty methods if they seem to work. But the film's not nearly as bad as, say, "Marathon Man," made by the same producer (Robert Evans).

"Sunday's" ultimate significance may not be in the Super Bowl angle at all, but in that it's the latest of many recent films ("Next Man," "Network") in which the villain is a beautiful woman. Julie Andrews, where are you? (Not Rtd., R)

Richard Nixon faces world with David Frost interviews

For the first time since his historic resignation, Richard M. Nixon faces the world in interviews with television talk-show host David Frost.

For a reputed \$600,000, the former President will submit to 24 hours of questioning in front of cameras, to be edited down to four 90-minute programs shown in sequence, May 4, 12, 19 and 25, on at least 118 television stations in the United States, and locally on WCKT-Channel 7, 7:30-9 p.m.

In the initial program, Wednesday May 4, "Nixon For the First Time" will cover the resignation, the pardon, Nixon's illness and his last trip to China.

Program two, "Nixon and the World" on Thursday May 12, will involve several historic foreign policy developments during the Nixon years. This program will also explore his relationship with Henry Kissinger and his impressions of world leaders.

The third program on Thursday May 19 is "Nixon and America" in which his domestic policy will be examined with an attempt to offer an understanding of the man and his place in history.

The final episode, "Watergate," will combine a vigorous in-depth examination of the Nixon role in Watergate, with all the questions that remain unanswered regarding the existence of the tapes and other unexplained mysteries.



David Frost interviews former President Richard M. Nixon in four 90-minute programs to be aired beginning in May over WCKT, Channel 7.

Program four will also focus on the downfall of the Nixon Presidency and the pressures on Nixon, the man.

According to Frost, Nixon has no advance knowledge of the questions, nor will he be permitted to preview the edited program before broadcast. Says Frost, "He will see it when the rest of America, the rest of the world sees it."

When Frost was asked if Nixon might refuse to answer certain questions because of legal reasons, he replied, "Absolutely not. The ground rules are that there are no ground rules."

Religious broadcasting

Sunday, April 24th

CBS Television Network—LOOK UP AND LIVE—10:30-11 a.m.—CBS News documentary about the Vietnamese Resettlement Program conducted by the Diocese of Arlington in Virginia.

In 1975, the U.S. Catholic Conference was responsible for the placement of more than 50 per cent of approximately 140,000 Vietnamese refugees who have settled in the Arlington Diocesan Resettlement Office, the documentary includes in-

formation on how the resettled families started a grocery store "co-op" that sells the Vietnamese food difficult to obtain elsewhere.

NBC Radio Network—GUIDELINE—Second 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).

SUNDAY!

9 A.M. — Ch. 7
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10:30 A.M. — Ch. 10
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'Is Communion in hands allowed in Canada or U.S.?'

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.

Straight Talk

Dear Father: A while back my family went to Canada for a vacation and we saw people their touching the host with their hands. Is that allowed? I thought that only the priest could touch the host because he had a special oil put on his hands. —Pat

Dear Pat: We believe that the host that we receive is the body of Christ. Because it is so sacred, it should be handled with great respect and reverence.

For many years this respect was shown by the priest

placing the host on the tongue of the person receiving communion. In recent times many felt that it would be more appropriate for the priest to simply give the person the host and let the person put it into his or her mouth. In this way of receiving there would be less chance of dropping the host. Since Jesus said, take and eat, many feel that this way is more appropriate than being fed. Finally, this way of receiving communion would be more like the way communion was received when the Church first started.

Permission was given by the Church to receive communion in the hand but it was

up to the bishops of a country to decide if they wanted to use it. The bishops of many places, (Canada included) decided they would. The bishops of the United States have decided against it. What is more important than how the host is received is what is received. It is the body of Jesus Christ and should always be given great respect whether it is put on your hand or on your tongue.

You might remember also that the anointing of the priest hands doesn't give only him the right to touch the host. This anointing is an anointing of the priest himself. Through this sign the priest is shown to be set apart to do something very sacred, and not just his hands.

In many parts of our country people other than priests are distributing communion. Their hands are not consecrated. But they also can not perform some of the sacred tasks that fall to the priest.

Diakonia weekend set

A Diakonia is scheduled for the weekend of June 17th at St. Brendan High School beginning at 7 p.m., and ending at noon Sunday, June 19.

A Diakonia is a weekend retreat experience for young adults particularly those who have made a Search weekend. Leaders for future Searches and young adults to be involved in peer ministries are usually selected from those attending a Diakonia.

Sister Jovanna is coordinator and reservations may be made by calling her at the



Catholic students from the University of Miami have started a coffee house at St. Augustine student center. The coffee house opens today (April 22), at 8:30 p.m., and will be open once a month. Graduate student Thomas T. Bertch (above) performs at the center. Any student with talent is offered the opportunity of performing in front of an audience. Bertch will also give a recital at Gusman Hall on Friday, April 29, at 8 p.m.

Lourdes coeds present drama

The drama classes of Our Lady of Lourdes Academy will present "Twelve Angry Women" Friday, April 29, at 8 p.m. in the auditorium, 5525 S.W. 84th St. Donation is \$2.

Department of Youth Activities. Cost of the weekend is \$15.

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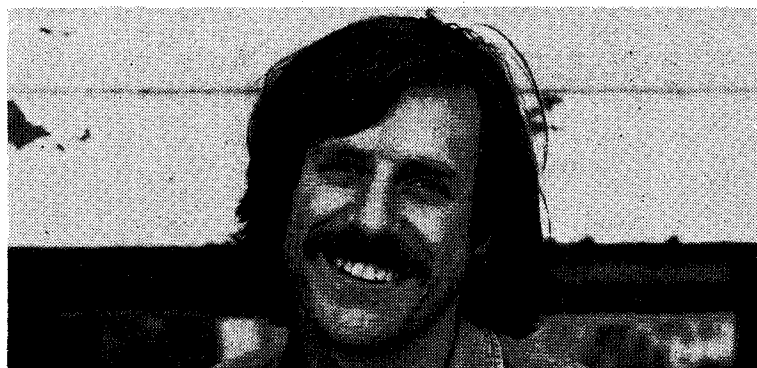
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Tom Chapin will appear in concert at the Biscayne College Carnival Sunday, April 24, from 2-4 p.m. There is no admission to the carnival on N.W. 32nd Ave., off the Palmetto Exp.

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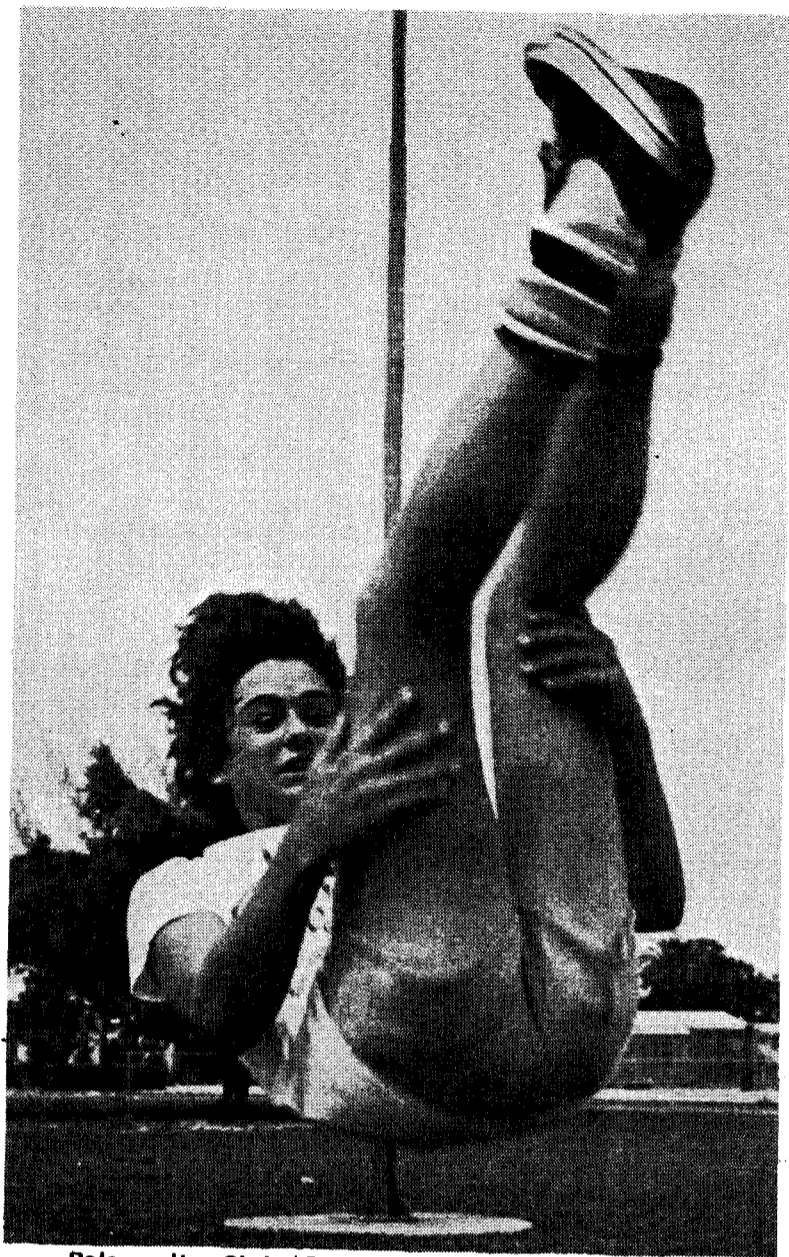
Girl(s) Age(s)

Name

Address

City State Zip

Signature of parent



Pole vaulter Christ Bleser of Columbus High School gives it a good try during the CYO Track and Field Meet at St. Thomas Aquinas High School, Fort Lauderdale, last Saturday.

Annual CYO track-field meet held at St. Thomas

The Archdiocesan CYO annual track and field meet was held last Saturday at St. Thomas Aquinas High School, Fort Lauderdale.

Results in the girls novice division include, for first and second place respective: 50-yard dash, Kim Trimboli and Karen Devine, both St. Louis; 100-yard dash, Karen Devine, St. Louis, Linda Burts, Holy Redeemer; 220-yard dash, Kathy O'Hara, St. Stephen, Ginger Darden, Holy Redeemer; 440-yard dash, Cathy Human, St. Stephen, Jackie Walker, Holy Redeemer; 440-yard relay, St. Louis squad, Holy Redeemer squad; softball throw, Joanne Hinehline, Nativity, Pat Garrity, Nativity; high jump, Ginger Darden, Holy Redeemer, Joanne Hinehline, Nativity; and long jump, Brenda Burts, Holy

Redeemer, Kim Trimboli, St. Louis.

In girls open division, first and second place went to: 50-yard, Sue Wagner, St. Bartholomew, Michelle Alaburda, St. Bartholomew; 100-yard, Joan Migatz and Michelle Alaburda, both St. Bartholomew; 220-yard, Joan Migatz and Michelle Alaburda; long jump, Joan Migatz and Joanne Hinehline, Nativity.

Total points awarded were: Holy Redeemer, 72; St. Louis, 57; Nativity 56; St. Stephen, 41; St. Bartholomew, 28; and St. Richard, 18.

IN BOYS novice division, first and second place went to: 100-yard, Bill Connor, St. Bartholomew, Paul Agiro, St. Louis; 220-yard, Dennis Camuto, St. Richard, Pie Rivera, Nativity; 440-yard, Floyd James, Boystown, Bill

Askey, St. Louis; 880-yard, Floyd James, Boystown, Glenn Gow, Nativity; 880-relay; Boystown No. 1, St. Louis; long jump, Tom Manson, St. Louis, Steve Guilday, St. James; high jump, Tim Charles, St. Joseph, Chris Bleser, St. Louis; shot put, Alexis Rusu, St. Joseph, Jeff Calaluca, Nativity.

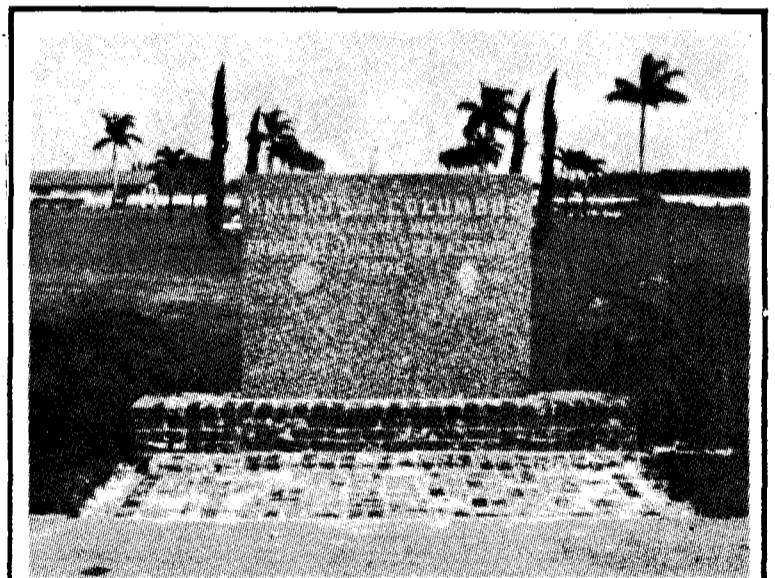
In boys open division, first and second place went to: 220-yard, Mark Trimboli, St. Louis, Buddy Cressionnie, St. Bartholomew; high jump, Mark Trimboli, St. Louis, Robert Raikowski, St. Joseph; shot put, Gene Sanders, St. Boniface, Steve Evans, St. Louis.

Total points awarded were: St. Louis, 92; Boystown, 54; Nativity, 51; St. Joseph, 35; St. Richard, 22; St. Bartholomew, 13; St. James, 8; and St. Boniface, 4.

Attention Searchers

All Searchers are asked to note that the time for the closing Mass at the next Search over the weekend of April 29th at Madonna Academy has been changed from 10 a.m. to 11 a.m.

The DYA also says that Palancas are still needed.



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Ministry theme chosen for CYO '77 Convention

WASHINGTON—(NC)—The National Catholic Youth Organization (CYO) Federation's executive council has chosen the theme of "Youth Growing in Ministry" for its convention Nov. 10-13 in Niagara Falls, N.Y. Some 3,000 teenagers and young adults are expected to attend the meeting.

Workshops will deal with Understanding Youth Ministry, Exploring Directions in Youth Ministry and Sharing Ministry.

Gregg Gallo, CYO federation president, announced that this year, for the first time, CYO members across the country are participating in a cover-design contest for the convention program.

Becker Funeral Home



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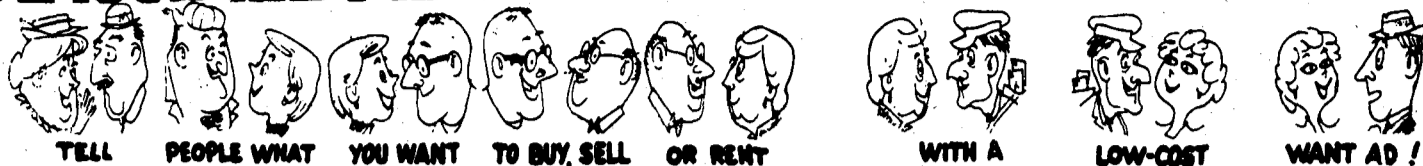
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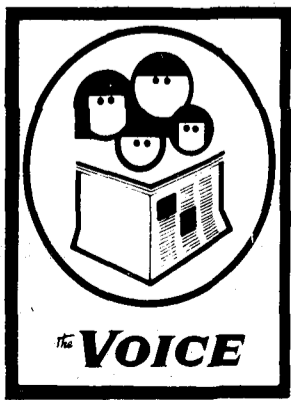
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Cultivad en vosotros el amor

Pablo VI a 'Día Mundial de Vocaciones'

CIUDAD DEL VATICANO (NC) En su mensaje para el Día Mundial de las Vocaciones, (este domingo 24 de abril), Pablo VI ha indicado que la crisis de vocaciones es realmente una crisis de fe, amor y de deseo de sacrificio.

"Si existe una crisis de vocaciones, no será quizás que existe primero una crisis de fe?", pregunta el Santo Padre en su mensaje.

El Papa encarece a los

aspirantes a la vida sacerdotal o religiosa a "fomentar en sí mismos el amor."

"Quizás lo que existe es una crisis de amor y no una crisis de vocaciones," dice el Papa.

"Tampoco dudamos en decir que la vocación también implica sacrificio—desde el momento que comienza la sincera búsqueda, ya que para ello hay que dejar de lado otras exigencias. ¿No encierra quizás esta crisis de vocaciones el miedo

a hacer ese sacrificio?" pregunta el Papa.

En su mensaje, el Santo Padre pide a los católicos del mundo, que oren "por los que se sienten llamados, para que sean fuertes y estén dispuestos como Cristo en su sufrimiento, a hacer la voluntad del Padre y no la suya."

Subrayando que "toda vocación nace de la fe," Pablo VI afirma que "nadie sigue a un extraño u ofrece su vida a alguien

a quien no conoce."

El amor es una exigencia para todos, dijo el Papa. Para todos los llamados al sacerdocio, vida religiosa o apostolado laical y misionero.

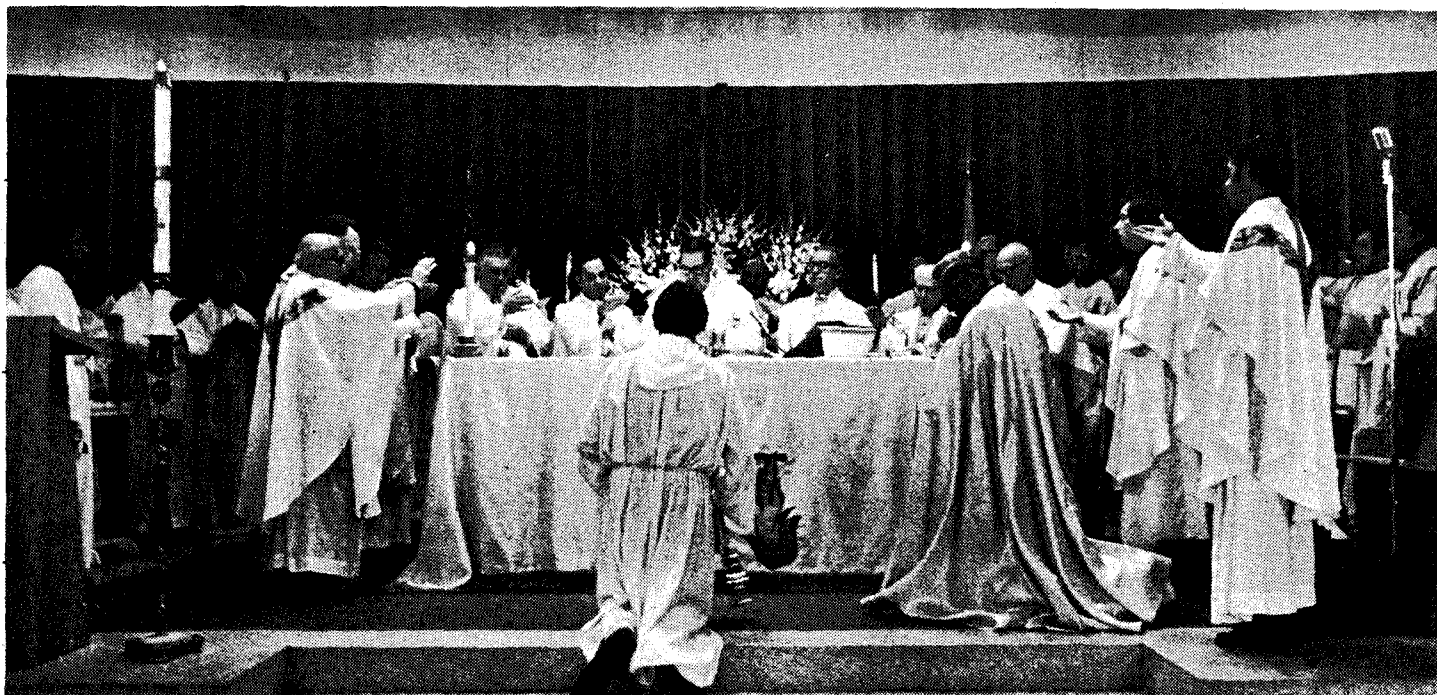
Pensando quizás en el aumento de misioneros asesinados en los meses pasados, el Santo Padre invita a los que aspiran a ir a misiones a que se dispongan "si fuera necesario, a derramar vuestra sangre."

"Aprended a amar más al

Señor, a amar más a la Iglesia. A amarla en todo su inexpresable misterio, el de su estructura visible y el de su actual realidad histórica," dice el Papa.

Toda vocación, continúa diciendo, exige sacrificio desde que la persona dice SI, durante "todo el largo camino de preparación y hasta el final de la vida."

Con la celebración de este año se cumplen 14 años de la creación del Día Mundial de las Vocaciones.

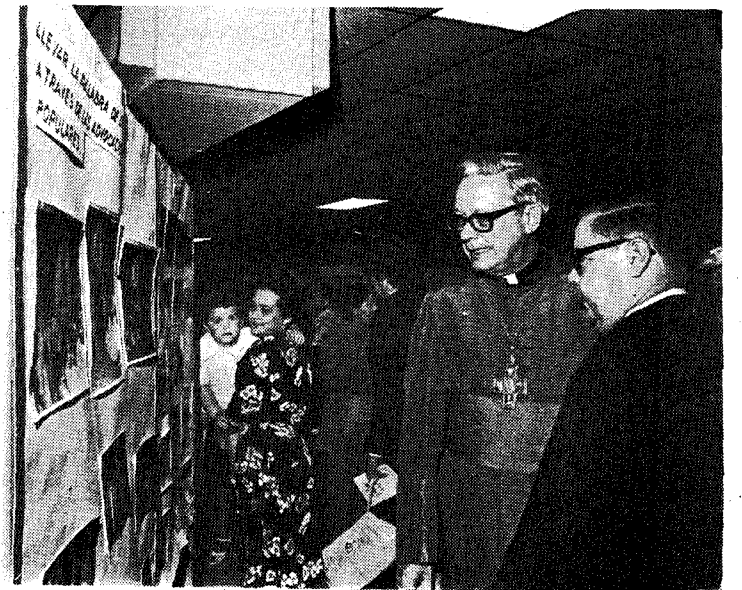


25 años de sacerdocio



Rodeado de sus hermanos en el sacerdocio y de multitud de fieles y amigos, dos párrocos cubanos celebraron en Miami el 25 aniversario de su ordenación sacerdotal en la Catedral de La Habana. El martes 19 en San Juan Bosco, el homenaje fue para el párroco, Padre Emilio Vallina y los fieles le sorprendieron a él y al Arzobispo McCarthy con un montaje en fotos de su vida sacerdotal, derecha.

Arriba Paul DaCruz y Sergio Carrillo. Abajo Izq., con su madre, el párroco de Santa Cecilia, Padre Pedro Luis Pérez cuyo homenaje fue el miércoles 20. Participó en ambos, el Padre Angel Pérez Betancourt, ordenado en 1952 con ellos y hoy residente en Puerto Rico.



Apostolado seglar elige comité pro encuentro

En reunión plenaria del Equipo Coordinador del Apostolado Seglar el viernes 15, representantes de todos los movimientos y organizaciones apostólicas hispanas de la Archidiócesis efectuaron la votación para formación del Comité pro-Encuentro Nacional que tendrá lugar en Washington del 18 al 21 de agosto. Para el comité se elegirán tres representantes de los sacerdotes, tres de las religiosas y tres de los seglares. También se elegirán representantes del apostolado rural.

Representando al apostolado urbano, y para la coordinación de

actividades, salieron elegidos el pasado viernes, Miguel Cabrera, Joe Figueras y Araceli Luaces.

La reunión del viernes también concretó planes para el

inicio de una serie de charlas de reflexión sobre la realidad cubana. Las charlas darán comienzo hoy viernes 22 a las 8 pm. en la Ermita de la Caridad con el tema "La Historia de la

Iglesia en Cuba," a cargo de Mons. Agustín Román. El viernes 29 disertará el sociólogo cubano John Clark sobre el "Exilio Cubano" y el viernes 7 de abril el Dr. José Ignacio Lasaga tratará

el tema de los "valores cubanos".

Estas charlas están abiertas al público y forman parte del programa de reflexión hacia el II Encuentro Nacional de Pastoral,



Testimonio de diversidad

en Congreso Nacional de Educadores Católicos

SAN FRANCISCO (NC)—Una cosa quedó patente en el Congreso Nacional de Educación: que existen visiones conflictivas entre los diversos grupos que comparten la misma fe de la Iglesia. El tema del de este 74 Congreso nacional fue "La Fe Común de Muchos Pueblos."

El Congreso se abrió con la intervención de Alexis M. Herman la mujer negra que dirige la Oficina de la Mujer en el Departamento de Estado. En sus palabras defendió la controversial reunión "Una Llamada a la Acción" acaecida en Detroit el pasado verano bajo

Diversidad sí, -- hasta cierto punto

SAN FRANCISCO (NC)—Un profesor de estudios religiosos afirmó ante el Congreso Nacional de Educadores que la pluralidad de ideologías es en beneficio de la teología pero sólo mientras los teólogos no adopten la actitud de "todo da lo mismo"

Mary Durkin, profesor de estudios religiosos en la Universidad de De Paul, en

Sí a prensa que forme opinión

SAN FRANCISCO (NC)—"Los que pretenden que la Iglesia, sus ministros y su prensa permanezcan en la sacristía sólo pendiente de lo espiritual, no han llegado a captar el impacto de Jesucristo y su mensaje," dijo el editor de un periódico católico ante el Congreso Nacional de Educadores.

Jesús "se interesó profundamente por los males y problemas de los hombres y mujeres de su tiempo," afirmó Gerard E. Sherry, editor del Monitor, periódico de la Archidiócesis de San Francisco.

"Jesús no dudó en curar los individuos y levantar la voz contra toda clase de injusticia; El mismo afirmó que todos sus seguidores encontrarían la misma oposición y condena que El tuvo," dijo el periodista.

Sherry afirmó que las situaciones y problemas sociales son también cuestiones morales y que como tales deben ser tema de debate y estudio en la escuela católica y en la prensa.

"Algunos editores hacen de la prensa católica un forum "intelectual de documentación, dirigida a una elite, y no al gran público; otros llenan el periódico con lo que estaría mejor en la sección social del de la prensa secular," comentó.

"Lo externo de la vida de la Iglesia —carnavales, bailes ferias... toman prominencia en sus páginas... y el meollo de la Iglesia se reduce, 'notas de aquí y allá,' añadió.

En ambos casos la corriente dinámica de acción social y la presencia cristiana, se ignora o juzga poco interesante, dijo señalando que la prensa católica debería expresar la conciencia cristiana, tanto en sus noticias como en sus columnas de opinión.

Para él la prensa católica debe tomar posiciones concretas que respondan a cuestiones

el patrocinio de los obispos USA.

Durante su conferencia de clausura del congreso el Padre Andrew M. Greely, sociólogo con múltiples publicaciones sobre los católicos americanos y la educación católica, señaló que la conferencia "Una Llamada a la Acción" dejó en evidencia que liderazgo eclesiástico le falta toma de contacto con el pueblo, y que existen en la nación dos Iglesias: la de la base (los barrios y las parroquias) y la Iglesia II —formada por cancellerías, conferencias de obispos, gobierno central del Vaticano e ideólogos.

Chicago, dijo que la variedad de enfoques en la interpretación de situaciones humanas ha enriquecido nuestra habilidad de interpretar el mensaje cristiano para nuestros días.

"Pero los teólogos deben buscar la unidad en medio de la diversidad, si quieren evitar los peligros de un pluralismo en el que todo "resulte igual," dijo.

fundamentales; posiciones que deben tomarse a la luz del compromiso cristiano y basados en principios católicos.

"Pero al mismo tiempo se debe esperar variedad de opiniones," dijo Sherry. El conferenciante continuó señalando "falsos conceptos" sobre lo que la prensa católica debe ser:

"Pura espiritualidad" o la actitud de escapismo que reduce la misión de la Iglesia a una puramente espiritual y separada de la vida, como si pudiera hacer desaparecer por sí solos a los males de la sociedad.

"El Catolicismo Político," que exige que la prensa católica tome posiciones políticas.

Por otro lado Sherry indicó que sólomente buenas técnicas periodísticas no son suficientes para lograr un periódico católico bueno. "Hace falta más, dijo Sherry, "algo como el uso de noticias para transmitir ideas y formar opinión pública."

"En esto de la formación de opinión pública no podemos olvidar que por fuerza el periódico católico es un periódico sesgado. Sesgado hacia la verdad," dijo Sherry. "Su función es poner en perspectiva todo un mundo de exageraciones; poner los hechos en el contexto propio, dar una visión total para que el lector lea las noticias en cabal relación con el mundo, con el hombre y su destino divino."

Sherry criticó a algunos educadores católicos por sus exigencias con los periódicos diocesanos, pidiendo que les publiquen notas sobre sus actividades descuidando al mismo tiempo la compra de anuncios en sus páginas...

"Señalando la "mina de riqueza, documentación, y estimulantes temas de discusión sobre cuestiones actuales en la prensa católica," advocó por un mejor uso de ésta en la escuela.

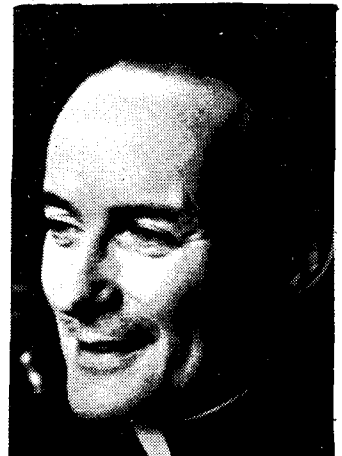
Unos 8,100 participantes acudieron a San Francisco para el Congreso y también tuvieron la oportunidad de:

- Escuchar a Graciela Olivarez, mexico-americana al frente de la Administración Federal de Servicios comunitarios, quien sugirió que desafiará las presentes restricciones sobre ayuda estatal a la educación privada y lo hará en nombre de todos los padres que pagan impuestos y envían a sus hijos a escuelas privadas y católicas.

- De oír afirmar a la Hna. Helen Garvey del "Consejo para



Alexis M. Herman



P. Andrew Greely



Gerard E. Sherry



Obispo Topel

un Mundo sin Guerra," Berkeley, Calif., que en una Iglesia pluralista y un mundo complejo, no existe un "simple camino único" para las decisiones en la resolución de problemas. También dijo que como "institución, como comunidad y como servidora, la Iglesia debe interesarse por toda la familia humana."

- De escuchar a Robert N. Bellah, sociólogo de la Universidad de California para quien el pluralismo religioso y étnico no debe ser un absoluto, sino que debe someterse al juicio de la verdad y el amor. "Si nos amamos odiando a los demás, nos amamos sólo a nosotros mismos," dijo añadiendo que la verdad puede llegar a cuestionar lo propio. El amor y la verdad nos impedirán absolutizar," añadió.

"El pluralismo cultural es un

valor relativo," afirmó. "Todo pluralismo sano ha de quedar abierto a la trascendencia," a la búsqueda de la verdad y del amor que trascienden la diversidad humana.

Por su parte la socióloga Kathleen McCourt, coautora de un estudio sobre escuelas parroquiales, pidió que las escuelas de la Iglesia abran sus puertas en especial a los hijos de trabajadores urbanos, "Negros, Latinos y Blancos," no tanto para proteger su fe, pues ya no hay tanta hostilidad como en el pasado, "sino para darles una sólida educación, pues las escuelas públicas no la están dando." Pidió que los dirigentes católicos busquen el dinero y hagan los cambios necesarios para que los pobres puedan asistir a esas escuelas, "que de otro modo son muy caras."

"No fomentemos la neurosis"

SAN FRANCISCO (NC)—Los educadores católicos deberían asegurarse de que sus escuelas no están produciendo "neuróticos," afirmó Wayne Dyer, autor del "best seller" Your Erroneous Zones" (sus zonas erróneas), durante una de las sesiones del Congreso Nacional de Educadores.

Acusando a la escuela y demás instituciones de la nación de estar produciendo "neuróticos en grado alarmante" Dyer que es profesor de la Universidad de St. John en Nueva York, comentó que:

- Una de cada tres personas en el país está neurótica con necesidad de tratamiento u hospitalización.

- En 1976 hubo 100 millones de prescripciones médicas para tranquilizantes como Valium o Librium.

- En 1976 se consumieron en el país 50 billones de aspirinas.

- Cincuenta por ciento de las camas en los hospitales están ocupadas por personas con en-

fermedades mentales y de ellas la mitad nunca mejoran.

- Muchos de los casos de desórdenes mentales radican en el modo de pensar de la gente.

Dyer subrayó el concepto de elección diciendo que "uno elige su propia depresión, enfado, miedo, dolor de espalda..."

Avisó sobre el peligro de "echar a otros la culpa de los problemas propios y afirmó que un buen paso para la propia realización es el abandonar las quejas sobre las propias deficiencias."

"Uno agudiza el cansancio hablando de él, y además a la mayoría de la gente no le importa el cansancio de otros," dijo. "Uno llega a ser lo que espera ser. Las aspiraciones están bajo nuestro control," continuó. "Si estoy en Minneapolis en enero debo esperar pasar frío y si no me gusta, me marchó. No es sano disfrazar como bueno lo que a uno no le gusta," añadió. "Pero uno no debe quejarse de lo que no puede cambiar."

La santidad importante

SAN FRANCISCO (NC)—"Somos la Iglesia de los pobres. En el nombre de Dios, seamos pobres," afirmó el obispo Bernal J. Topel de Spokane durante el Congreso Nacional de Educadores.

Conocido por su sencillo estilo de vida y su amor a la pobreza el obispo les dijo a los educadores: "Mejor que nadie, ustedes pueden realmente dirigir a los estudiantes católicos, para que comprendan la vocación a la pobreza."

Mons. Topel recordó a los educadores que la "santidad y no simplemente la bondad" es esencial a la vocación a la pobreza.

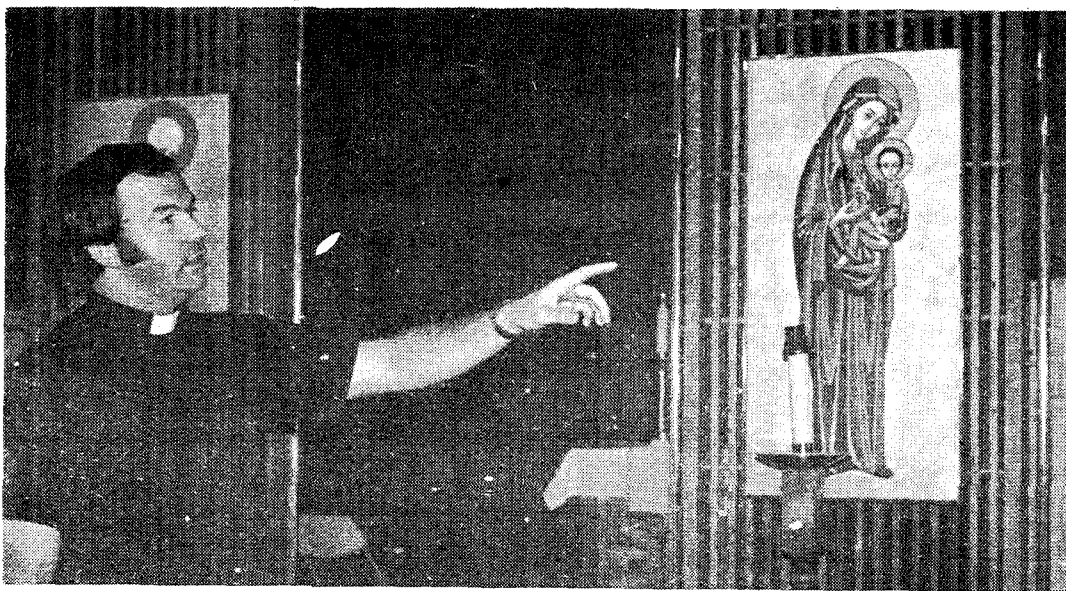
"Siento que no exista una más explícita vocación a la santidad entre los educadores de las escuelas católicas," dijo. "La santidad es esencial para lograr buenos resultados religiosos. Es

tan importante que creo que las escuelas católicas deberían sólo emplear a personal y maestros profundamente comprometidos.

"Si nos sentimos insatisfechos de los resultados de la escuela católica, deberíamos preocuparnos primeramente de que nuestro personal escolar viva un profundo compromiso con Cristo.

"La santidad y el compromiso son algo contagioso. No pueden ocultarse. Cristo debe transparentarse en los maestros. Si no existe este tipo de compromiso mejor sería cerrar las escuelas.

"No es suficiente que el personal de nuestras escuelas sea católico, tampoco que lo formen católicos prácticos, ni que sean buenos católicos. Tienen que ser santos, católicos profundamente comprometidos."



Católicos Rutenios en Miami tienen Centro Parroquial

El Padre Peter Lickman, izq., señala uno de los iconos que separan el presbiterio, de los fieles, según la tradición litúrgica oriental. El icono es obra del cubano Julio Farah y su esposa. A la derecha el obispo Duddick durante la apertura del nuevo centro parroquial.



Culminando 11 años de crecimiento de la comunidad de católicos bizantinos en el sur de la Florida el obispo Michael J. Dudick, D. D. de la diócesis de Passaic, inauguró el pasado domingo 17 de abril el nuevo centro comunitario en la parroquia de San Basilio en Miami.

Durante la Eucaristía celebrada al aire libre, bajo tienda de campaña, el obispo Dudick describió la parroquia como "un hogar fuera del hogar," y alabó la labor de los fieles que durante estos años, han ido construyendo en San Basilio una comunidad de fe, esperanza y amor. Comparó su vida a la de los primeros cristianos, por su dedicación, sus sacrificios y su espíritu comunitario.

El Obispo también agradeció la solicitud y cooperación de los Arzobispos Coleman F. Carroll, y Edward McCarthy, y la de los sacerdotes y fieles de la Archidiócesis de Miami.

La diócesis de Passaic sirve a los católicos del sur de la Florida que pertenecen al rito bizantino, predominantemente de origen eslavo, que emigraron de Europa hacia 1880, conocidos por algún tiempo como "Católicos Griegos".

"Muchas veces la gente entra en esta iglesia y se desconcierta al oír la lengua eslava y ver al sacerdote celebrando de espaldas al pueblo.

"Al ver los iconos piensan que no es una Iglesia Católica."

"Pero sí que lo es," dice el

padre Peter Lickman, párroco de San Basilio.

"Lo que pasa es que expresamos la misma fe en otro rito," añade.

Y señalando un folleto con citas del Concilio Vaticano II comienza a leer: "Todos los fieles de ritos orientales deben saber y estar convencidos de que pueden y deben conservar su legítimo rito litúrgico y su modo de vida establecido..."

Consciente de la falta de información de muchos católicos, el Padre Lickman señala la importancia de que éstos sepan sobre la diversidad de ritos en la Iglesia Católica. "Me gustaría poder afirmar en cualquier lugar que soy un sacerdote bizantino rutenio, sin que la gente me

pregunte ¿es eso católico?

Como los demás católicos orientales, los rutenios recibieron su fe a través de uno de los grandes centros del cristianismo en el oriente: Jerusalén, Antioquia, Alejandría o Constantinopla; al contrario del occidente que la recibieron a través de Roma.

"Sin embargo," señala el Padre Lickman, "hasta la misma Roma siguió el rito oriental de Jerusalén hasta el siglo V."

Hoy día unos 10 millones de católicos en todo el mundo pertenecen a ritos orientales. En contraste con los cristianos ortodoxos, los cristianos orientales están en comunión con Roma y de ellos un millón viven en los Estados Unidos y Canadá.

En Miami los católicos rutenios se mantuvieron sin sacerdote propio hasta 1966. Hasta entonces se unieron a otros ritos bizantinos o se asimilaron al rito romano.

La situación actual de los católicos rutenios en los Estados Unidos es una de total independencia de los obispos de rito romano. Están sin embargo bajo la jurisdicción del Papa, la Congregación Vaticana para Iglesias Orientales y el Delegado Apostólico en los Estados Unidos forman una Archidiócesis—Munhall y dos Diócesis—Parma y Passaic.

Las primeras inmigraciones de rutenios a esta nación comenzaron en 1879. Para 1911 ya existían unos 400,000 en el país y para 1886 se estableció la primera Iglesia Católica Rutenia, no sin cierta oposición por parte de obispos de rito romano, "y por falta de comprensión de la tradición rutenia de un sacerdocio no célibe, a la que nuestros fieles están muy acostumbrados," dice el Padre Lickman.

En 1890 la Congregación Vaticana para la Propagación de la Fe informó a los obispos rutenios en Europa que los sacerdotes con deseos de servir en Estados Unidos y Canadá, deben ser célibes.

Defendiendo la necesidad de expresar la fe según la diversidad de culturas y ritos el Padre Lickman dice: "No es cuestión de preservar, sino de expresarnos como lo que somos. Ofrecemos el otro lado de la moneda, porque la Iglesia Católica es universal," dice.

Entre sus parroquianos él cuenta con muchos de origen eslavo, pero también italianos y cubanos. Dos de estos últimos son los autores de los iconos en San Basilio.

Según la ley eclesiástica todo

católico debe seguir el rito de sus padres, aunque haya sido bautizado por un sacerdote de diferente rito. Todo adulto que quiere cambiar de rito debe realizar lo que se llama "cambio de rito" apelando al Delegado Apostólico y dando las razones para el cambio.

"Es una petición que no se suele negar", dice el Padre Lickman que sabe ya de algunos de sus fieles que se han cambiado al rito romano y viceversa.

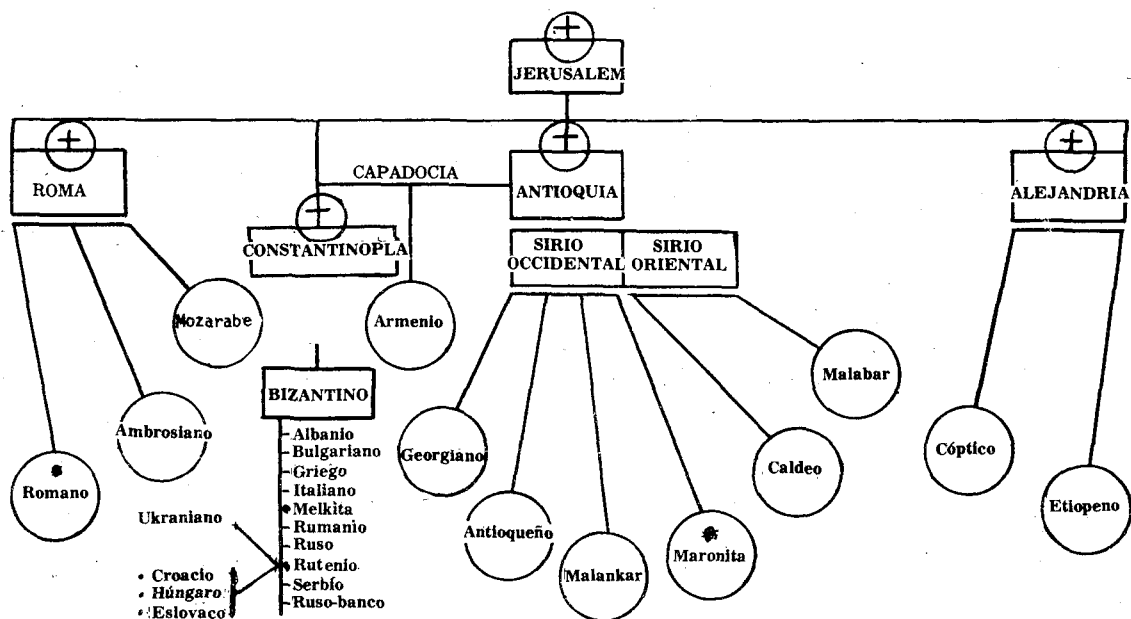
"La gente que viene aquí busca una comunidad pequeña y participación litúrgica. "Durante las misas se responde cantando. Yo mismo canto aunque celebre solo," dice.

"La gente que viene aquí busca participación litúrgica. Yo canto durante las Misas siempre, aunque celebre solo," dice el padre.

Los católicos rutenios siempre reciben la Eucaristía bajo las dos especies. El pan consagrado se moja en el cáliz y se deposita en la boca de los comunicantes por medio de una diminuta pequeña cucharilla. En la liturgia, sacerdote y fieles miran hacia el altar que es "símbolo del Oriente por donde volverá el Señor".

La parroquia de San Basilio está situada en 1475 NE 199 calle. A. C.

Diversidad de ritos en la Iglesia Católica



El cuadro indica la variedad de ritos en la Iglesia Católica. Todos nacen en Jerusalén y se transmitieron a través de uno de los grandes centros del cristianismo primitivo—Antioquia, Constantinopla, Alejandría y Roma. El más conocido rito del occidente es el rito Romano, aunque no es el único. El ambrosiano se utiliza en Milán y norte de Italia y el mozarabe en el sur de España. Entre los orientales los ritos son variados, el más conocido es el bizantino que tiene variaciones según las áreas geográficas donde se implantó. Uno de ellos es el Rutenio. El cuadro señala con un asterisco los que están presentes en la Archidiócesis. Los ritos orientales tienen su propia jerarquía independiente del rito romano pero en comunión y bajo el Santo Padre de Roma.

IGLESIA - NACION

AUMENTAN DIVORCIOS USA— El Centro Nacional de Estadísticas de la Salud informa que en 1976 hubo en el país 1.077,000 divorcios, un aumento del 4 por ciento sobre 1975, al paso que disminuyeron los matrimonios (casi 10 por cada mil personas). Hubo 3,165,000 nacimientos, un ligero aumento sobre el año anterior.

NUEVAS TARJETAS PARA INMIGRANTES—El Servicio de Inmigración y Naturalización (INS) comenzó a distribuir

tarjetas de identificación para inmigrantes legales, y para transeúntes mexicanos

IGLESIA - LOCAL

En San Benito, tendrá lugar hoy viernes 22 de 4 pm a 1 am., el Bazar anual parroquial, con comida, regalos y variedad de objetos para el hogar. El centro parroquial está en el Malecón Shopping Plaza, 16 avenida y 60 calle de Hialeah.

En San Juan el Apóstol, Una charla sobre Psicología del

autorizados para cruzar la frontera regularmente. Las tarjetas están consideradas a prueba de falsificación.

Diálogo Matrimonial por el Padre Valentín Toscano, el próximo jueves 28 de abril a las 8 pm. La parroquia está en el 451 E. 4 Calle.

En San Juan el Apóstol, tiene lugar este fin de semana el Festival anual de la parroquia, comenzando el viernes 22 hasta el domingo 24.

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Hispanos marchan ante Casa Blanca pidiendo igualdad de derechos

WASHINGTON (NC)—Los hispanos —unos 20 millones en el país— no piden limosnas sino igualdad de oportunidades, dijo el obispo Patrick Flores, Auxiliar de San Antonio, Texas, durante una Misa que precedió la "Marcha de Reconocimiento" delante de la Casa Blanca.

En su homilía el obispo pidió esfuerzos para lograr la realización de la profecía en la Constitución, de que todos los nombres han sido creados iguales y enriquecidos por el Creador con derechos inalienables que incluyen la vida, la libertad y la consecución de la felicidad.

Pero la historia de los hispanos, así como la de las mujeres, los negros y los indios, muestra que estas minorías han sido excluidas, dijeron el obispo y otros conferenciantes hispanos durante la marcha.

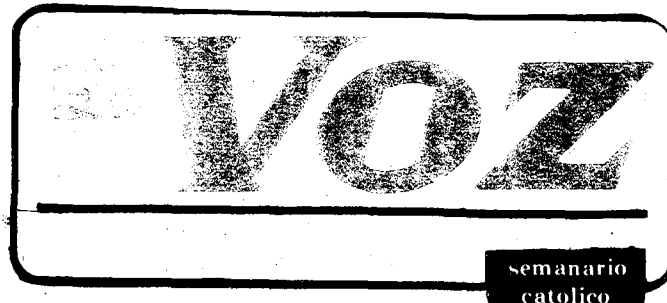
"Durante 200 años hemos tenido la paciencia del mismo Job... pero no vamos a permanecer pasivos por más tiempo. Veo a nuestro pueblo levantándose y marchando unido hacia la libertad y la justicia para todos," añadió Mons. Flores.

También señaló la parte de sufrimiento en las guerras y de lucha en las granjas y factorías masadas por los hispanos de la nación.

Siguiendo las mismas ideas, Pablo Sedillo del Secretariado Hispano de la Conferencia Católica Nacional afirmó:

"En los últimos 40 años los trabajadores agrícolas migratorios han sufrido privación y aislamiento en cuanto al trabajo, la educación, los derechos humanos y con-

diciones de vida... principalmente porque no existe plan comprensivo para ayudarles a prepararse a una posible incorporación a la vida americana."



Momentos de la Eucaristía celebrada en memoria de los mártires de Playa Girón, el pasado 17 de abril en el Bayfront Park. Concelebraron la Misa, (desde la derecha). R. Ramón O'Farrill, P. Romas Macho, Mons. Agustín Román, P. Luis Pérez, P. Emilio Vallina.

Después de 16 Años

Recordando Playa Girón

Con una Misa en el anfiteatro del Bayfront Park, en Biscayne Boulevard y varios actos cívicos en otros puntos de la ciudad se conmemoró en Miami el pasado 17 de abril el décimosexto aniversario de la Invasión de Playa Girón acaecida el mismo día de 1961.

"El pueblo cubano ha buscado la libertad desde sus comienzos," dijo Monseñor Agustín Román, durante la homilía de la Eucaristía. "Hoy nos hemos reunido aquí para adorar a Dios y para pedir, juntos con la Brigada 2506 por la libertad de Cuba," dijo Monseñor al iniciar el acto.

En sus palabras, Mons. Román resumió el mensaje de cada una de las lecturas de la Misa señalando a Cristo como el centro de la comunidad humana, celestial y cristiana e invitando a los hombres a eliminar los obstáculos que impiden que Cristo sea realmente centro de todo.

"Es el pecado el que nos hace esclavos; sus consecuencias hacen esclavo al mundo," dijo. Para ser libres por fuera, hemos de ser libres por dentro," añadió recordando la figura del Padre Félix Varela quien "dio el primer grito de libertad evangélica e integral en la isla."

Monseñor fue enumerando las figuras que continuaron transmitiendo el mensaje de libertad desde Varela hasta José Martí, y hasta nuestros días, y

señalando a Varela como el "mejor regalo de la Iglesia a la patria, por ser quien nos enseñó a pensar".

Momentos después en el mismo parque tuvo lugar un acto cívico en el que el Dr. Eduardo Arango expresó la esperanza de los cubanos por volver a ver la patria libre. Arango recordó las experiencias vividas por él mismo en la mañana del 17 de abril de 1961 en la Prisión de la Isla de Pinos.

"Escuchamos el tableteo de las metralletas y el volar de los aviones. Yo ví lágrimas en los ojos de muchos...al darnos cuenta de que eran tropas antifidelistas. Entonces empezamos a abrazarnos, reír y llorar," comentó.

Arango salió de la cárcel de Cuba en 1964 y pasó tres años en España. En Estados Unidos desde 1967, afirmó que "en este país donde hay de todo no podemos olvidar a los que viven en un país de nada."

Palabras semejantes fueron expresadas por la mañana por la madre de un dirigente estudiantil muerto en prisión en Cuba, María Boitel, ante el monumento a los mártires de Girón en la calle ocho del S. W. Ante el monumento, unos 300 brigadistas y familiares honraron la memoria de los 92 combatientes que perdieron la vida en la invasión de Playa Girón, cuyos nombres fue

pronunciando en voz alta Ricardo Gómez.

Durante el acto de la tarde en el Bayfront Park, se prestó juramento al Código de Honor y Ética Revolucionaria de la Brigada, señalando pautas a seguir por los "buenos cubanos."



Carter se inclina a amnistía a extranjeros indocumentados

WASHINGTON (NC)—El Presidente Jimmy Carter ha afirmado "que algún tipo de amnistía será mandatario" en el desarrollo de la política hacia los extranjeros indocumentados en el país, pero no ha definido que forma tomará tal amnistía.

Por otro lado, la Oficina de inmigración y naturalización (INS) ha informado a cerca de 20,000 "indocumentados" que pueden permanecer en el país "sin miedo a deportación o expulsión por el momento."

Este informe aplica sólo a quienes ya han aplicado para obtención de visas y están en la lista de espera, según una

decisión de la corte de un distrito de Chicago. La decisión concierne a un litigio sobre la ley federal que requiere que se admita a los cubanos a los Estados Unidos. El INS interpretó por esa ley que los cubanos deben incluirse en la cuota de admisión límite de 120,000 para el hemisferio oeste, cuota efectiva hasta primeros de año. Por esta interpretación los cubanos han cubierto la mayor parte de la cuota, impidiendo aplicaciones de otros.

La decisión del INS, concediendo permanencia —por el momento— a quienes hayan aplicado para visas afecta a los

que lo han hecho entre el 1 de julio de 1968 y 31 de diciembre de 1976 que han vivido en los Estados Unidos desde antes del 10 de marzo de 1977.

Muchos de los que se encuentran en esta categoría están casados con ciudadanos americanos o residentes legales y tiene fuertes lazos de familia o trabajo en el país.

La Conferencia Católica Nacional (USCC), apoya tal amnistía señalando que esta gente debería tener prioridad en la concesión de amnistía pues de lo contrario se destruirían muchos hogares llevando a muchos a dificultades económicas.

Día Mundial de las Vocaciones el domingo 24

Ver ver pag. 25