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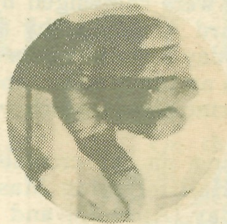
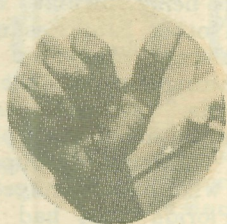
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Senator Phil Lewis from West Palm Beach is the Senate's choice for 1978...pg. 17

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The biggest problem with the new movie, "Audrey Rose" is that it tries to sell the moral values of reincarnation...pg. 22



Sew What?

—As women take on more roles previously labeled "men only," the opposite can be found at Immaculata-LaSalle High School, Miami. A bachelor living course has 33 male students involved in cooking, interior decorating, money management, and sewing (like *Ciro Buttacavoli*, above, trying on, what eventually will be, a jump suit). Do football quarterback *Bill St. Pierre* and other students in the program get needed? Read their evaluation of the program on page 20.

'Voiceless victims' Abp. McCarthy cites suffering

"Farmworkers frequently are forced to become voiceless victims of a competitive, highly commercialized society," said Archbishop Edward A. McCarthy in anticipation of National Farm Worker Week, May 1-7.

"They suffer from a society that is ready to reward entertainers and producers of other luxury services handsomely, while depriving the workers of the fields of the necessities of life," he added.

Sponsored by the U.S. Catholic Conference Secretariat for the Spanish-speaking, Farm Worker Week celebrates social justice and the dignity of working the land for the benefit of all. The event is jointly

sponsored by the USCC, the National Council of Churches and the American Jewish Federation.

"Farmworker Week provides an opportunity for us to pay tribute to those who are instruments of the Lord as they 'give us, this day, our daily bread,' Archbishop McCarthy added.

"It is an opportunity to become more understanding of their needs, to recognize the problems they have in providing adequate nourishment, health care, education, housing and other necessities for themselves and their families.

"They suffer from a society that salves its con-

science by muffling their voices," he said. "We are all

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ACCW convention opens Sunday

BOCA RATON—Msgr. W. Louis Quinn, rector of St. Matthew Cathedral in the nation's capital, will be guest speaker during the closing banquet of the 19th annual convention of the Miami Archdiocesan Council of Catholic Women May 1-3 at Holiday Inn Lakeside.

Mrs. Arthur E. Harlan, president, will formally open the convention during sessions at 4 p.m. Sunday. At 5:30 p.m. Mass will be celebrated with Coadjutor Archbishop Edward A. McCarthy as the principal celebrant. A poolside reception

in his honor will follow.

Msgr. Quinn, chairman of the moderators of the National Council of Catholic Women, will speak to convention delegates and guests during the closing banquet at 7:30 p.m. Tuesday.

A member of the Archdiocese of Washington Senate of Priests and chairman of the Permanent Diaconate Board there, Msgr. Quinn was formerly president of the Washington Senate of Priests and chairman of the Montgomery County Clergy Association.

He is chaplain of the Optimist Club of Washington, and of the Cosmopolitan Club in the capital, as well as chairman of the Archdiocesan Sacred Arts Commission. He served as Archdiocesan Coordinator on Bicentennial Celebrations and of Call to Action.

General business session begin at 9 a.m. Monday followed by 10:45 a.m. Mass celebrated by ACCW moderator, Father Laurence Conway, who will also preach the homily. An awards lun-

cheon honoring outstanding affiliations is scheduled at 12:30 p.m.

Workshops on Church Communities, Organization Services and Family Affairs will be conducted consecutively between 2 and 5 p.m. "Crisis in Living," will be presented by the safety division of the Florida Farm Bureau at 8:30 p.m. on Monday.

Deanery presidents will report during a 9 a.m. Tuesday session. Msgr. Frederick R. Stenger will speak on resolutions.

Additional workshops on Legislation, International Affairs, and Community Affairs are set between 2 and 5 p.m. Tuesday.

Members of the Palm Beach Deanery will be hostesses during convention.

Mrs. John T. Cunningham and Mrs. Raymond Girardin, St. Lucy Guild, are in charge of

registration and reservations; Mrs. Frank J. O'Connell and Mrs. Philip A. Bennett, St. Vincent Ferrer, Altar Society, arrangements; Mrs. Thomas D. Blum, Jr., St. Joan of Arc Guild, Mass and Liturgy; Mrs. J. Tousignant, Ascension Women's Guild, decorations; Mrs. Vincent Carrelli, Sacred Heart Guild, favors; and Mrs. E.J. Cunningham and Mrs. Henry T. Doummar, Holy Spirit Women's Guild, gifts.

Deanery affiliation presidents will serve as the hospitality committee. Mrs. Julian Humiston, St. Joan of Arc Guild; and Mrs. Theodore K. Zimmerman, St. Thomas More Guild, will be in charge of the program; Mrs. Thomas N. Burns, St. Thomas More Guild, patrons and sponsors; and Mrs. Joyce Durkin, St. Thomas More parish, program cover. Eighth grade students from St. Joan of Arc School will be

Curley sweeps state tennis championship

Blaine Willenborg of Curley High School beat Tom Foster of Delray Beach Atlantic High, 7-6, 6-0, in a match delayed a day because of rain to defend his number one singles title in the Florida State High School Tennis Championship.

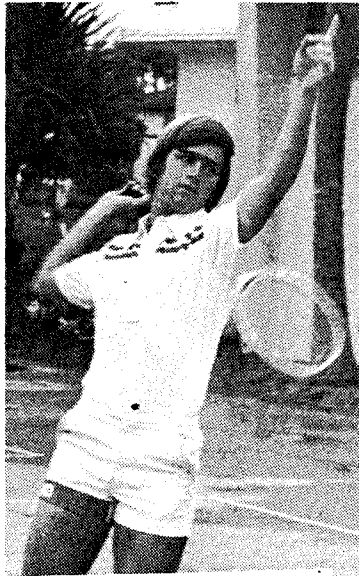
The previous day, Willenborg teamed with Curley's Egan Adams to take the number two doubles title giving Curley 19 team points to win the Florida State Boys Tennis Team Championship.

"This is the first team state title in the school's history so it's a great day for Curley," declared Coach Ed Metallo.

In girls play, Cardinal Gibbons' team from Fort Lauderdale clinched the state team championship with 19 points.

In boys scoring, Cardinal Gibbons was fourth with 14 points and Cardinal Newman fifth with 13 points.

In girls competition, Cardinal Newman was fourth with 13 points.



Defending champ Blaine Willenborg of Curley High

Debbie weighed but 2 pounds at birth--her story is a lesson

FORT LAUDERDALE—Debbie Lynn Payne was born 13 weeks prematurely and weighed less than two pounds—today she weighs 12 pounds and is a happy, healthy baby.

When her mother, Mrs. Marlene Payne was in her sixth month of pregnancy the doctors told her that there was less than 10 per cent chance of the baby surviving.

With the remote chance of the infant's survival, the prospective costs of keeping a premature baby alive, and the fact that the Paynes already had three children, the couple could have chosen abortion but said they never considered it. The life of their unborn child was every bit as important to them as the lives of their other children.

Costs for Debbie's care during the first three months of her life amounted to more than

\$25,000. Mrs. Payne was subsequently diagnosed as having cancer and a hysterectomy and related expenses added another \$10,000 to the already heavy medical bills.

The Broward County Right to Life Committee, is very much aware that little Debbie was born in the same way that many babies are aborted and left to die following a Caesarian section or in abortion cases, a hysterotomy. It has established a special fund to assist the Payne family at the Century National Bank of Coral Ridge, P.O. Box 11004, Fort Lauderdale, Fla. 33306. Anyone interested in contributing may send checks payable to Marlene Payne directly to the bank.

According to Mrs. Marsha Fleming, committee president, the primary objective of the

committee is to educate all people, particularly young girls, regarding the humanity of the unborn child.

"We are concerned with what the mother does with her unborn child just as civilized society has an interest in older babies who are killed by their parents. We are also concerned with the mother," Mrs. Fleming said. "While we recognize that there are many maternity-related problems needful of solution, we reject the simplistic, expedient, violent option of abortion."

Mrs. Fleming announced that a new Birthright Center is expected to open in Fort Lauderdale within the next few weeks. The service will offer alternatives to abortion, encouragement to bear the baby, and aid in finding the financial and medical assistance necessary.

Sermon on Mount 'model for all men'

By GEOFFREY BIRT
Palm Beach County
Correspondent

LAKE WORTH—Some 300 Knights of Columbus and their wives were challenged by Abp. Edward A. McCarthy to measure today's world against the Sermon on the Mount "and the great principles in which we believe."

Speaking in a crowded Madonna Hall following Mass last Saturday (April 23) and a banquet in his honor, the archbishop dwelt on injustices existing in Florida and elsewhere; the spread of materialism and pornography; and urged the Knights to "strengthen their means of communication," to combat evil with good.

He especially urged increased support for The Voice which, he said, should be read, and used in the homes, parishes "and other communities."

After expressing gratitude to West Palm Beach's Channel 5 TV for its weekly televised Sunday Mass, he added, "but we've got to put much more on the air."

The Archbishop began by painting a picture of "the tremendous leap forward" in recent years of communications

and spread of ideas.

Archbishop McCarthy also dwelt on the questions of human rights. He warned the Knights against assuming these are being infringed upon only in other countries or in other places. "They are also being infringed upon right here in Florida," he said. As an example, he noted the "plight of the Haitians," groups of people who had managed to reach Florida "but had been kept in jail right here in our own State for a year." The Archbishop wondered out loud about the welfare of the wives and children of such political prisoners.

He told the Knights that he hoped they would always keep before their minds, the Sermon on the Mount and continue "to seek justice—equal justice—and human rights for all." There is a need he said, for all to take a "hard look" at such questions as capital punishment and its application; apparent plans to kill certain foreign leaders; the spread of pornography, and the attack on the family and family life, "and we must take a hard look to see how we can achieve more justice—equal justice for all," he reiterated.

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"They suffer from a society that salves its conscience by muffling their voices... We are all members of that society and, on occasion, such as this, need to search within our hearts."

Farmworkers seen as victims of society

Continued from Page 1
members of that society and, on occasions such as this, need to search within our hearts."

At the national level, Bishop James Rausch, outgoing secretary of the National Conference of Catholic Bishops, called farmworkers a "tremendous resource" who should be supported for the betterment of the Church and society.

Bishop Rausch reaffirmed the U.S. Bishops' support of farmworkers and all workers to "free secret ballot elections to determine their collective bargaining representatives" as stated in their 1973 resolution on farm labor.

In recent years Farm Worker Week in South Florida has been marked by a major fiesta attracting thousands to the live music, ethnic foods, display booths and appearances by noted persons. But because of the Farm Workers Union struggle with the Teamsters union in its home base of California, which the UFW recently won, there were not enough resources to initiate the fiesta here this year or to push unionizing activities in the state. As the California

situation becomes settled and elections are held, the union may start pushing organization in Arizona or Florida.

Meanwhile, the Florida Catholic Conference has developed a "farm worker module," a booklet of information describing the Florida farm worker and his situation, which will be available to the public and interested groups, according to Thomas Horkan, executive director of the FCC. The booklet's availability will be announced later.

Bishop Rausch, recently installed as the Bishop of Phoenix, issued his letter on farm workers as one of his last acts as Secretary of the NCCB. He still remains as chairman of the NCCB Ad Hoc committee for the Spanish-speaking.

Although the California dispute has been settled, issues in other areas have arisen such as a conflict with food processors in Indiana and an effort in Texas to repeal the state's right to work law and promoting legislation similar to California statutes establishing guidelines for grower-worker relations.

With this in mind the



Committee said:

"Because of new circumstances which are adversely affecting farm workers in certain areas of the nation, and which, in turn, are creating serious divisions in local communities, we, the members

of the Ad Hoc Committee for the Spanish-speaking...reaffirm our support of the right of field workers in the agricultural industry to free secret ballot elections to determine their collective bargaining representatives.

"We recall that the full body of the American Catholic Bishops took an identical position in a November 1973 Resolution on Farm Labor and we base our present attitude in the wisdom embodied in that statement."

Frost brought hard times early this year

By MSGR. JOHN McMAHON
Dir., Archdiocese Rural
Life Bureau

The year 1977 ushered in great hardships for Florida farmworkers. Headlines in daily newspapers told of a disaster: "Freeze Hits Farm-Crops," "Florida Freeze Hits Farmworkers Hardest," "Florida Declared Disaster Area," "Farmworkers To Receive Government Assistance."

Since unemployed farmworkers are not eligible for unemployment assistance, a benefit most Americans enjoy, the farmworker has been forced to demonstrate for help. Churches, as well as concerned citizens, heard the clarion call for help and joined with farmworkers in demanding governmental assistance. County and State officials assessed the situation, resulting in the Governor petitioning the President of the United States to declare Florida a disaster area.

On the basis of this petition, federal investigators scrutinized the Florida situation, and as a result of their response, the President approved disaster assistance for Florida. It was only after careful study by governmental officials at all levels that farmworkers were eligible for assistance—a benefit most Americans take for granted.

ACCORDING to the State Labor Migrant Program, the federal government is now requiring states to extend unemployment insurance to farmworkers under restricted conditions. This new governmental regulation enables at least some farmworkers to receive in justice what they had been receiving through charity.

Accusations of abuse have been hurled at farmworkers, crew leaders and growers. Farmworkers have been accused of food stamp fraud, crew leaders of illegal pay deductions from workers, and growers of employing

unregistered crew leaders and illegal aliens. The House Select Committee on Farm Labor Relations is writing legislation aimed at improving the standards of Florida's farmworkers. Any legislation along these lines must embody strong enforcement of existing legislation and feasible accountability.

Under the present structure, the image of farmworkers, crew leaders and growers has suffered greatly. It is only with enforcement and accountability that a marred image might emerge through the administration of justice strong and reputable.

SUCH HEADLINES as "Jobless Aid Fraud Probe Is Launched," "Farm Workers Stage Work-In," "Will Farm Workers Stay To Harvest Second Crop?" demonstrate the need for an adequate, viable labor structure through which farmworkers would be contracted directly by the growers rather than through crew leaders.

A proper labor structure would be beneficial to both grower and farmworker. It would provide the basis for stability, security and the establishing of roots, eradicating uncertainty, fear and insecurity. There is a possibility that Rep. Steve Pajcic will try again to win approval for his bill setting up guidelines for collective bargaining in union elections for farmworkers. It is through this type of legislation that farmworkers will receive equality under the law in labor relations.

The charitable response of the community at large and the faithful of the Archdiocese of Miami in particular, to relieve the suffering of farmworkers during the disaster period was indeed gratifying. This same generous response is now needed in support of legislation in order that farmworkers might have assured through justice what at times has been given them through charity.

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Two altar boys from each parish in the Archdiocese selected by pastors for outstanding devotion to their duties were honored during a special Mass on the World Day of Prayer for Vocations. Msgr. John



J. Nevins, Archdiocesan Director of Vocations, offered the Mass in St. Raphael Chapel at St. John Vianney Seminary and presented Serra Mass Server Awards to the youths during the annual ceremony.

Archdiocesan altar boys receive Serra awards

(Following is a list of altar boys from Archdiocesan parishes who were recipients of the Serra Mass Server awards last Sunday at St. John Vianney Seminary chapel.)

- BLESSED ELIZABETH SETON** Mission, Golden Gate, Sean Cashen, Robert Johnson, Bart Weiss, Peter Farley.
CHRIST THE KING Church, Perrine, Duke Brannon, Stephen Saloney.
CORPUS CHRISTI, Lester Fernandez, Jorge Jordan, Leonardo Guzman, William Bonilla.
EPIPHANY, South Miami, Duffy Myrtetus, Michael Scirocco.
GESU, Angel Hernandez, Philip Juste.
HOLY FAMILY, North Miami, Bobby Zepp, John Bennett.
HOLY SPIRIT, Lantana, James Feyas, Larry Feyas.
IMMACULATE CONCEPTION, Hialeah, Scott Eden, Sergio Miyares.
LITTLE FLOWER, Coral Gables, Robert Naegele, Henry Villaronga, Vaughn Emury, Ronny Ramos.
LITTLE FLOWER, Hollywood, Massimo Catinella, Michael Leto.
MARY IMMACULATE, West Palm Beach, Daniel Desjardin, David Desjardin.
NATIVITY, Hollywood, Joseph Dombrowski, Peter Calabro, Mark Honyak, James Demaris.
OUR LADY OF THE HOLY ROSARY, Perrine, Bryan Flynn.
OUR LADY OF THE LAKES, Miami Lakes, Barry Garber, Richard Mallia.
OUR LADY QUEEN OF MARTYRS, Fort Lauderdale, James Bradley, Peter Sheridan.
OUR LADY QUEEN OF PEACE, Delray Beach, Jose Perez, Javan Perez.
SACRED HEART, Homestead, Elijah Childs, Greg Cote.
SACRED HEART, Lake Worth, Dan Rioux, Raymond Piescik.
SAN PABLO, Marathon, James Suarez, Michael Lohlein.
ST. AGATHA, Richard D. Bernardo, George Valdez, Jose Prellezo, Mark Cherry.
ST. AGNES, Key Biscayne, David Williams, David Sweeney.
ST. AMBROSE, Deerfield Beach, Michael Visco, Billy Gorman.

- ST. ANDREW**, Coral Springs, Peter Hardiman, Michael Shaheen.
ST. ANN, Naranja, Jose Saldivar, Juan Saldivar.
ST. ANN, West Palm Beach, John Omana, Bobby Rowe.
ST. ANTHONY, Fort Lauderdale, Chris Schullir, Gregory Darland.
ST. BARTHOLOMEW, Miramar, Kary Kern, Richard Mansman.
ST. BEDE, Key West, Freddy Haskins, Wally Moore.
ST. BENEDICT, Hialeah, Tommy Conroy, Kevin Conroy.
ST. BERNADETTE, Hollywood, Frank Soares, Joseph Roppo.
ST. BERNARD, Sunrise, Brian Outtran, Mike Brooks.
ST. BONIFACE, Pembroke Pines, Peter Tozzi, Thomas Raffaele.
ST. BRENDAN, Louis Garcia de Quevedo, Michael Sullivan.
ST. CATHERINE OF SIENA, Timothy Hanlon, Ronnie Prado.
ST. CHARLES BORROMEO, Hallendale, Mike Kelly, Carlos Puentes.
ST. CLARE, North Palm Beach, Mike Fallon, John Shee.
ST. CLEMENT, Fort Lauderdale, John Washborn, Bruce Meintzman.
ST. COLEMAN, Pompano Beach, Kris Kerrigan, Michael Staff, Angus Porraro, Stephen Moss.
ST. DAVID, Davie, John Andolina, Luke Pescatore.
ST. EDWARD, Palm Beach, Eric J. Haasze, Joseph Cooney.
ST. ELIZABETH, Lighthouse Point, Michael Jones, Carmine Stumpo.
ST. FRANCIS OF ASSISI, Riviera Beach, Mark Hadlock, Lawrence Nelson.
ST. FRANCIS DE SALES, Miami Beach, Guillermo Cancio, Raul Mendez.

- ST. FRANCIS XAVIER**, Renault Auguste, Ricardo Dillard.
ST. GABRIEL, Pompano Beach, Roger Jean, Eddie Rosende.
ST. GEORGE, Fort Lauderdale, John Bullion, John Lennon.
ST. GREGORY, Plantation, John Costello, Alan Garey, Jeff Fisher, Tom O'Connell.
ST. HELEN, Fort Lauderdale, Danny Patrona, John Kasperski.
ST. HENRY, Pompano Beach, John Sudhor, Frank Perez.
ST. HUGH, Kevin Donney, Steven Bak.
ST. IGNATIUS LOYOLA, Palm Beach Gardens, Robert Kelly, Allen Gross.
ST. JAMES, David Petrin, Paul Toth.
ST. JOACHIM, South Miami Heights, Leonardo Mateu, George Alvarado.
ST. JOHN THE APOSTLE, Hialeah, Luis Ayan, Santiago Elias.
ST. JOHN THE BAPTIST, Fort Lauderdale, Mike Boucher, Jack Seiler.
ST. JOHN BOSCO, Ruben Cristobal Garcia, Pablo Antonio Martinez da Cruz.
ST. JOSEPH, Miami Beach, Frank Schiola, Luis Vildostegui.
ST. JOSEPH, Stuart, Michael McCue, Michael Owen.
ST. JULIANA, West Palm Beach, John Townsend, Alex Pezon.
ST. JUSTIN MARTYR, Key Largo, John Robert Seals, Marshall Allen Seals.
ST. KEVIN, Joseph Giordano, Stephen Rivero.
ST. KIERAN, Pruben Curriel, John Assalone.
ST. LOUIS, Kevin Paige, Nick Buoniconti, Jr.
ST. MALACHY, Tamarac, Bee Steward, Mike Campana.
ST. MARTIN DE PORRES, Jensen Beach, James Yurillo, Donald King.
ST. MARY'S CATHEDRAL, Cesky Paul, Keith Mingo.
ST. MARY MAGDALEN, Miami Beach, Ronald J. Randall, Victor J. Bellitto.

- ST. MARY STAR OF THE SEA**, Key West, Randy Ealy.
ST. MICHAEL THE ARCHANGEL, Ramon Perez, Manuel Cabrera.
ST. MONICA, Opa Locka, Gary Bond, Tom Helgren.
ST. PATRICK Miami Beach, Joseph Green, William Murtada.
ST. PAUL OF THE CROSS, North Palm Beach, David Martocchia, Chip Martocchia.
ST. PETER, Big Pine Key, Anthony Paul Ruiz, Ronald J. Peteck.
ST. RAYMOND, Jose Manuel Companioni, Jorge Lopez.
ST. RICHARD, Frederick Lee Lum,

- Christopher Soha.
ST. ROBERT BELLARMINE, Ariel Montegudo, George Leon.
ST. ROSE OF LIMA, Miami Shores, Philip Allen, Jose Penas, Vincent Digiorno.
ST. SEBASTIAN, Fort Lauderdale, Stanley Olson, Gregory Purtil.
ST. STEPHEN, West Hollywood, Joseph Woods, Shawn Pruitt.
ST. THOMAS THE APOSTLE, Robert Frank Gerald Pierre.
ST. VINCENT FERRER, Delray Beach, Michael Paller, Joseph Flood.
VISITATION, Scott Rossman, Mark McNicholas.

Pope calls religious vocations a victory

VATICAN CITY—(NC)— On World Vocations Day, Pope Paul VI told thousands that Christians who submit to a priestly or religious vocation win a victory "over themselves today, and over the world tomorrow."

Eastertime Regina Coeli, Pope Paul said from his apartment window that "our age in great need of vocations." Accepting a vocation, said the Pope, is a "drama in which Christ and the human soul are actors and from which the vanquished, that is those called upon to give in, come out the victor—over themselves today, and over the world tomorrow."

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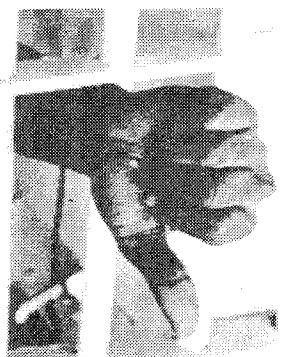
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THE DEATH PENALTY... Yes or No?

Do execute

CAROL KING GURALNICK, answering below, is an attorney in the Dade State Attorney's Office and is chief prosecutor in Criminal Court for Judge Ellen Morphonios. She hosts a WIOD talk show on crime and has participated in Channel 10's "Sunday Night Live."



After a decade without state executions in America, they have begun again. Six men on Florida's Death Row are awaiting gubernatorial clemency review now, after which they could be executed. The Voice asked two interested spokespersons for their views on the issue. Both were asked the same questions and offered the same space to answer.

Don't execute

SHIRLEY PETERSON, answering below, is chairperson of Central Florida Citizens Against the Death Penalty, based in Orlando, has taught Social Studies and is Administrator of the First Unitarian Church of Orlando.



--Robert O'Steen
Voice News Editor

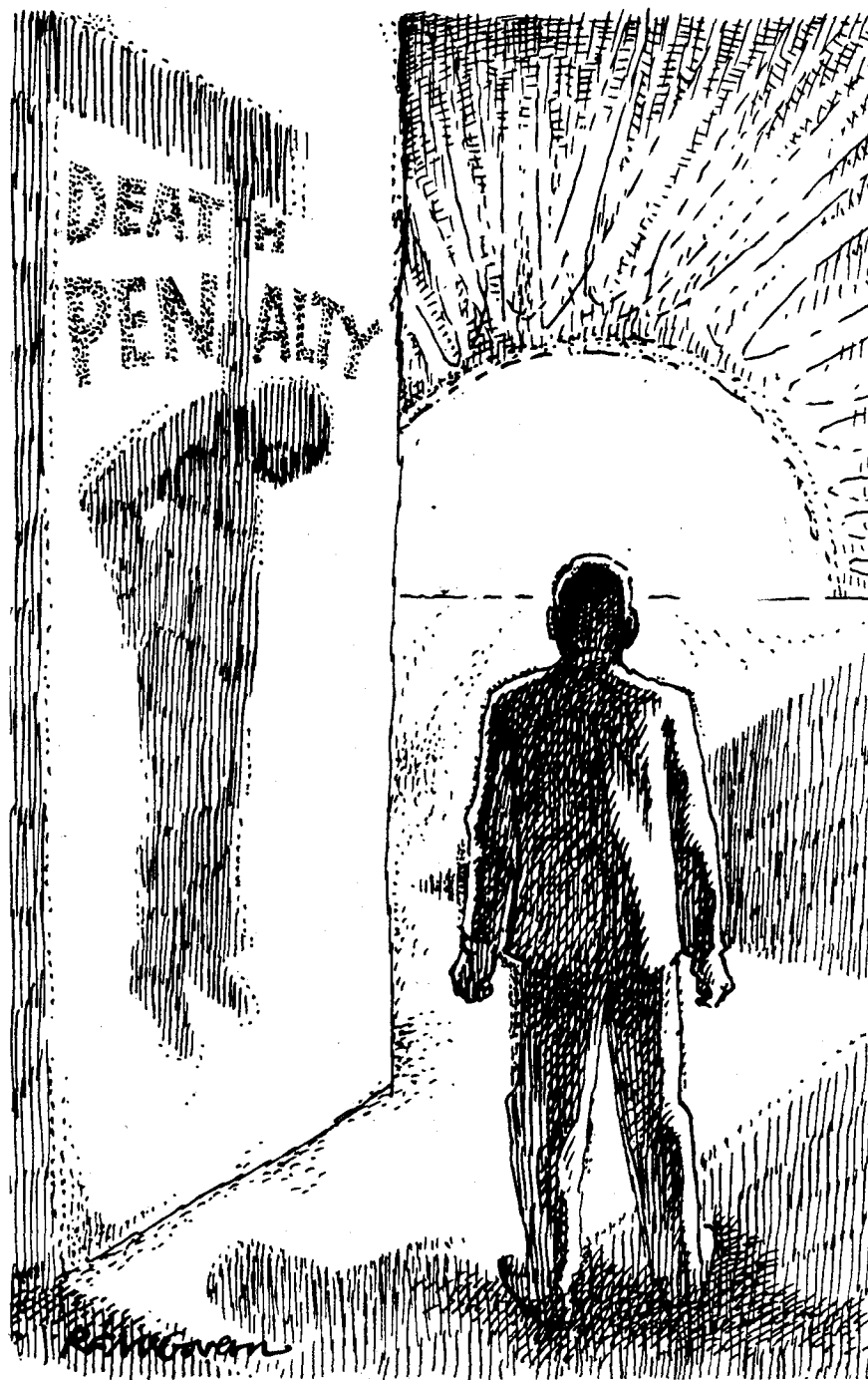
1. Does capital punishment have a deterrent effect? If the State of Florida reimposes the death penalty do you think the number of capital crimes will go up, go down or stay the same?

In my opinion, capital punishment does have a deterrent effect. If the state of Florida re-imposes the death penalty, I submit that the number of capital crimes will decrease.

Looking to the past for some supportive facts, it is important to note the statistics when the death penalty was being used. There was a time when the number of homicides was actually decreasing from 1930 to mid 1950's. This was when capital punishment was actively being enforced. In 1930, over 1,600 prisoners were executed, while in 1940, approximately 1,300 were executed and in the 1950's, 77 prisoners were executed. The number of murders committed annually fell from 10,587 in 1935 to 7,418 in 1955. By 1960, the number of executions had dropped to 51. In 1964 it fell to 15 executions. And by 1968, the number of executions was reduced to zero. The last legal execution in the United States was in 1967. Since then, over a decade has elapsed and violent crime has risen to an alarming height. Looking at the evidence in support of this, the number of homicides committed annually had approximately doubled from 10,712 in 1965 to 20,510 in 1975. As the death penalty was decreased, the number of homicides conversely was rapidly increasing.

Thus, by 1968, in the U.S. there were 12,500 murders; by 1972 there were 18,520 and by 1975 (according to the FBI) there were 20,510. This number has almost tripled the amount of murders done in 1955. The two decades sadly witnessed an increase of homicides by nearly 200 per cent. If capital punishment is re-enforced and actively used, it will

Continued on Page 10



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The Supreme Court of the United States in its July 1976, decision stated: "There is no convincing empirical evidence either supporting or refuting the view that the death penalty deters murder." However, in 1974, death penalty states had an average of 9.23 homicides per 100,000 population, while non-death penalty states had an average murder rate of 5.88. Ironically, a policeman in Delaware who had argued forcefully for restoration of capital punishment in that state on the ground of its deterrent value killed his wife just ten days after the penalty was restored in 1961. Studies show that the homicide rate either does not change significantly or may actually go up after the restoration of the death penalty.

If Florida resumes executions, I believe the murder rate will reflect economic ups and downs more than the death penalty. The rate of serious crime did drop nationally during the last 3 months of 1976 which criminologists have linked to a leveling off of the population of most crime-prone age group (14-21 year olds) as well as to economic factors. FBI Director Clarence M. Kelly attributed the improvement to "more thoughtful approaches...to crime and the most positive public attitude" which he believes "are now joining to deter the criminality that has flourished for too long in our society." Finally, using deterrence as an argument for capital punishment is an example of "the ends justify the means" philosophy which we profess not to believe in.

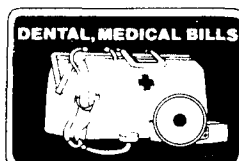
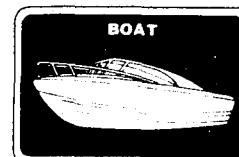
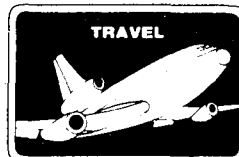
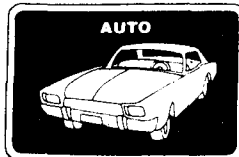
2. Is capital punishment applied or can it be applied fairly and justly to all segments of society?

There are about 20,000 murders

Continued on Page 10

money
to lend now.

...for these or other good purposes:



THE DANIA BANK

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The hands of life

Their hands are the hands of life...
 Their's are not the clean hands of the cannery; not the firm, satisfied hands of the well-paid trucker hauling the food; not the hands in the air-conditioned supermarket with its colorful rows of cans and plastic-wrapped bins of fresh produce...

Their's are the hands that go into field and grove, reaching up to fruit and down to the earth for root and vine and leaf, chopping, snapping, pulling to take the life-giving food from its source, row after row, farm after farm, season after season...

Their's are the hands weathered by sun and rain, burned by-pesticide and blackened by dirt...
 Their's are the hands dragging sack or crate foot by foot, first five pounds, then ten, then twenty, then more...

Their's are the hands that feed the world, then have to wait idly in line to reach out for food stamps that they might feed themselves...
 The hands of irony.

SPEAK TO THE EARTH AND IT SHALL TEACH THEE



By Fr. John Dietzen

I'm separated--can I marry someone else in Church?

Q. I was married in the Catholic Church and am now separated, waiting for a divorce. In the future I plan to remarry, and would like very much to remarry in the Church and remain a Catholic.

I have been told that the only way this can happen is through an annulment of my first marriage. Is this true, and if so, is that ruling about to be changed?

I have a six year old son. If the marriage is annulled, will he be recognized as a child of this first marriage? (N.J.)

A. I hesitate to repond to personal questions like this because so many spiritual, emotional, religious, and family elements are involved that can only be known through personal consultation with a priest. I hope you will realize, then, that in what I say I am offering no recommendations or evaluations of your personal situation, I'm simply presenting the cold facts you request.

Once a person has been married in the Catholic Church, the only way to remarry before the death of one spouse is through an annulment of the first marriage. An annulment is not a divorce—that is, it is not the breaking of a marriage. An annulment is a declaration that, because of some circumstance that was perhaps unknown to

the couple even at the time of their marriage, there never was a marriage in the first place. This is what annulment means in both civil and Church law.

Your Question Box

Nothing in what I have just said is about to be changed. As has been pointed out often in this column, anyone who has questions about a personal situation in which a separation or annulment is contemplated, with or without a remarriage, should consult with a priest in whom the individual has confidence, and let him ask the proper questions and give his advice on the course to take. This recommendation applies to the many others who have written concerning marriage cases involving themselves or their families.

The process of annulment, by the way, usually takes many months, not uncommonly between one and two years, depending on the type of case it is.

Even if your first marriage is eventually annulled, your son will still be considered the legitimate child of that marriage according to Church law—and, to my knowledge, according to civil law in all the states of our country.

Q. We would like to know if it is possible to change our son's godparents? They do not go to church, and do not practice their Catholic religion.

A. There is no way you can change the official godparents, who receive that role permanently at the time of Baptism.

If the godparents fail to live up to the responsibilities they accepted at that time, as the ones for your son seem to have failed, you might ask someone you do not trust and

feel good about to look after the spiritual well being of your child, especially if something happens to you.

This emphasizes the care that should be taken in selecting godparents, particularly for children.

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

He oversaw era of ferment

By BADEN HICKMAN
 (Reprinted from The Manchester Guardian)

CARDINAL CONWAY, Roman Catholic Primate of All Ireland, since 1963, the prelate who had to steer his church through both spiritual and secular ferment, has died, aged 64, after suffering a relapse following a gall-bladder operation. He was the one hundred and twelfth successor to St. Patrick.

His primacy spanned both the post-Vatican II era, which in little over a decade had transformed Irish Catholicism beyond recognition, and the IRA uprising, with all its socio-religious as well as political upheavals.

His spiritual oversight of the most Catholic of countries

combined precise and diligent administration with cautious ecumenicity, uncompromising loyalty to the Vatican, persistent condemnation of all violence, and a personal spirituality which was acknowledged by his sternest critics.

He was a Belfast Catholic, born in the unsettled era preceding the uprising of 1916, and he would have been an impressionable seven-year-old when partition came. His working class family—his father was a self-employed house painter—would have experienced all the tensions of the times.

William Conway—he was always known as "Big Bill" to his closest friends—was one of nine children, six of whom survive. Two of his brothers are

priests in Belfast.

He was outstanding academically from an early age, winning scholarships and, later, the ecclesiastical accolade of being regarded as a priest-scholar. He rose steadily in the Church, at home and in Rome, and in 1958 became auxiliary to the then Primate, Cardinal D'Alton, Archbishop of Armagh. He was only 45, Ireland's youngest bishop. He had obviously been marked out to succeed his superior.

The diocese straggles the border between North and South, and Cardinal Conway always believed that this had its special significance. He received his red hat from Pope Paul at the same time as Cardinal Heenan, Archbishop of Westminster, and the two primates were close friends.



By Msgr. James J. Walsh

It's time to unite against obscenity

Over the years we have refrained, as a rule, from devoting this space to 700 words of condemnation of a movie, book or play, simply because this kind of publicity usually becomes a warmly received contribution to the cause of the trash merchants.

Moreover, too often in the past, while small groups of Christian adults have zealously organized to protest the spread of obscenity, the majority yawned and hoped the problem would just go away or argued that it isn't really that bad.

However, there is a change in the air lately. More people than ever have become convinced that things are not just bad—they are terrible, even frightening. The phrase "the rising tide of filth" has become a tired cliché, but nowadays it is on the tongue even of those ordinarily indifferent to public moral problems.

NEWS STORIES have helped form the conviction that something must be done in an organized manner. The residents of Times Square in New York have angrily been protesting the spread of pornography in their neighborhood, an area that has never been lily white, morally speaking. But prostitution, crime, over 200 sex-related establishments are too much even for the blase, cynical New Yorker. Broadway stars, civic and religious leaders have joined with them in a three day campaign sponsored by the Mayor's Citizens' Committee. They are putting the heat on law enforcement and other officials to clamp down on the offenders who seemed to have reached the bottom of the barrel.

Cardinal Cooke just opened a center for youth west of Times Square on the "Minnesota

Strip," a 15 block area of the lowest kind of filth. A news story from NC stated that it is open 24 hours a day. It is meant to be a "catch-all" center for boys and girls who pour into the Times Square area at the rate of an estimated 100,000 a year. Many are quickly exploited by porno parlors, strip joints, topless bars, etc. The Center has already caught on as a "warm, friendly, safe place," offering food, shelter and counseling.

Another item has aroused the ire of many people. In contrast to the reverent production of the Life of Jesus at Easter time, a couple months ago a Danish film maker, who has to be sick, planned a film about a sex life of the Lord. His script called for every vile thing to be exploited as part of the life of Jesus. Immigration officials at London's Heathrow airport, never noted especially for carrying on a Christian crusade, were so disgusted they refused the Dane entry into Britain. They may have saved his neck, because demonstrations were being readied to give him more than a catechism lesson.

AND VERY recently, the blood pressure of many went up when a satire on Watergate, entitled "Nasty Habits" was dumped on the public scene, instead of the garbage pile. This movie is set in a Philadelphia convent and gets its tie-in with Watergate apparently by showing a tape recorder dangling from a nun's leg as her skirt is lifted.

Patrick J. Buchanan of the Chicago Tribune reviewed this excuse for entertainment. Since he is not merely condemning a bad, tasteless movie, but is lashing at apathetic Catholics for not taking some action, his thoughts are well worth quoting.

He describes the movie as mocking convent

life as a "love abbey" with promiscuous nuns and priests lovers. He quotes John Simon, the movie reviewer for New York Magazine, as saying this "most tasteless of movies deserves every kick it can get...The language is rowdy throughout, the goings-on licentious or sacrilegious...What is the relevance, desirability of justification for this? One reason I suppose is that Catholics lack the vigilante organizations that other minorities—blacks, Jews, women—so vociferously enjoy."

MR. BUCHANAN went on to say: "When General Brown of the Joint Chiefs suggested excessive Jewish influence in the press, he nearly lost his job. Anita Bryant's opposition to a gay rights ordinance in Miami cost her a network sponsor. Earl Butz' 30 year old racial slur, told in private, triggered national indignation and cost him a cabinet post."

He also quoted a columnist friend, Bill Gavin, who wrote in the National Catholic Register, "Why isn't outrage shown when Roman Catholic institutions and beliefs are mocked or scorned or criticized?"

As a result of Buchanan's article, Representative Raymond Flynn of South Boston introduced a resolution in the Massachusetts legislature, urging "all right thinking people, Protestant, Jewish and Catholic not only to boycott the film, but to exercise every resource available to immediately terminate its Massachusetts engagement."

Perhaps these various incidents, which pose a threat to the moral principles of people of all faiths, will help unite us in an intelligent and persistent program to protect what we hold sacred.



By Dale Francis

Diversity and living in the Church

I said I believe the Catholic Church is the one true Church, founded by Jesus Christ and guided by the Holy Spirit and because I believe this I accept what the Church teaches and what the Church asks of me.

That is true but I do not mean that I believe Catholics should consider the Church a monolith, Catholics moving in lockstep on everything. There is diversity in the Church and there should be diversity in the Church. There are limits on diversity, total diversity is incompatible with unity, but within the unity of the Church there is room for divergent views on many things. Hilaire Belloc once wrote that the Catholic people move on King's Highway, that they can travel the right side of the highway, the left side or down the middle, but there are boundaries on either side over which they cannot pass without leaving the pilgrimage of the People of God.

But allowing for

diversity in the Church, the legitimate areas in which we may have disagreements, it seems to me the first Catholic response must be one of acceptance of what the Church teaches and of adherence to the rules the Church establishes.

Some today make a great point of emphasizing the primacy of the individual conscience. Nothing I believe denies that primacy but the question is at what point do you exercise that primacy? I can speak only for myself but I can speak for myself. When I became convinced the Catholic Church is the Church founded by Jesus Christ, I exercised my conscience by asserting my allegiance to the teachings and the rules of this Church.

I did not surrender my conscience, no individual should do this, but my exercise of conscience was in my acceptance of the direction of the Church. Nor was this a legalistic acceptance of cold rules, either, for there was in this acceptance not a submission to

rules but a joining in the community of the Church, placing myself not so much under a set of ordinances so much as joining myself to the movement of this community of believers.

Therefore, when the Church teaches my immediate response is to hear that teaching. When the Church establishes rules for the community of believers then those rules are rules that guide me. I do not hear the teaching and question its content to decide if I am in agreement, I hear it for my instruction and benefit. I do not examine the rule to see whether I'm going to be willing to obey it, it is simply a rule for the community and as a member of the community I understand it applies to me.

This is not a surrender of self will, it is an application of self will. The point of my decision is not at every teaching or rule offered, it is at the point of my commitment to the Catholic Church. To live as a Catholic is not a binding but

a liberating, a joining in joyful movement with the whole Church.

I do not exclude the possibility I could conceivably find myself in conscience unable to accept a teaching or rule of the Church. Believing what I do about the Church I cannot conceive of this happening unless it would be in some partial sense—as for example were I to be placed under obedience to a particular bishop who applied rules my conscience could not accept—but were it to happen I would certainly stand by my conscience. But my point is that living as a Catholic my first response to teaching and rule is one of acceptance, not submission for that is alien to what I am talking about, but joyful movement within this Body of Christ of which I am a part.

What I sense today among Catholics at all levels of the Church is a questioning of everything. If the Pope speaks on a moral or theological issue, there are

those who immediately rush to counter him or those who place his words under legalistic scrutiny concerning whether or not the words are to be considered fallible or infallible. Rather than hearing prayerfully his words for the benefit that can be found in them, they seek to find points at which they can express disagreement.

I am not saying that theological dissent is not permissible. It is and it can be a part of the process of growth of understanding when it is offered respectfully. But what I am speaking of is a triumphalism in dissent, of those who rush to counter what the Pope may say, not in a spirit of service but of proud assertion of their own superior wisdom and understanding.

To live as a Catholic, I believe, is to live in and with the Church, listening and learning, neither holding back nor rushing forward, but moving together in service to Jesus Christ and all the peoples of the world.



By Fr. Richard P. McBrien

The ordination issue : crisis or symptom?

Two months ago in a column on the ordination of women I noted in passing that two Anglican priests in Boston announced they were resigning from the priesthood and would seek admission to the Roman Catholic Church as laymen.

Relying upon several different news reports, I indicated that the reason for their departure was the Episcopal Church's earlier approval of women's ordinations.

I have just heard from one of the two priests. In fairness to him, I should share his complaint with my readers.

Father James Dutton insists that "although the vote to ordain women precipitated our move, it was by no means the only cause."

The deeper issue is the classic one that has historically divided Roman Catholics from all other Christians; namely, the question of legitimate ecclesiastical authority.

There are two schools of opposition to the ordination of women in the Episcopal Church: the one which opposes it in principle and therefore for all time; the other which opposes it in practice, but which could accept a change in practice "if it were decided by the whole Catholic Church."

Fathers Dutton and Upson did not make the painful decision to separate themselves from the communion of their fathers and mothers simply because they could not accept women as priests.

On the contrary, they could support such a

change provided only that it is properly authorized.

"They are missing the point," they write. "What is unacceptable is Anglicanism's presumption in going ahead on its own to make such a critical change in the Church's understanding of its ministry. It would seem that this decision reveals a fatal flaw in Anglicanism."

If, on the other hand, the Roman Catholic Church decides to ordain women, "previous evidence indicates this will not be a hasty decision."

Fathers Dutton and Upson mention other issues which had shaken their confidence in Anglicanism: abortion and divorce-and-remarriage. "One longs for a Church which is not afraid to speak out unequivocally on...the most crucial moral issues of our time..." But the problem is that "Anglicanism has no teaching authority."

So it turns out that the recent series of disruptions within the Episcopal Church are even more complicated than first appears. The two Boston-based priests, it must be said, had a much more nuanced position than they were given credit for—in the press or indeed in this column.

It is clear, now that Father Dutton has shared so much of the background and documentation with me, that the vote to ordain women was, for him and his colleagues, more catalyst than cause. They were already on a

course toward Rome when the Minneapolis convention assembled for business.

They had been troubled by the election of bishops "who deny such basic Christian doctrines as the Virgin Birth, the Divinity of Christ, and the physical Resurrection," and by the recent tendency to permit "ministers ordained in non-Catholic or non-Orthodox Churches to 'concelebrate' the Eucharist."

As I reflect on this whole distressing situation, I conclude that the same kind of movement could occur in reverse within Roman Catholicism.

Thus, a Catholic who is disturbed to the point of anger and resentment over the Vatican's recent declaration against the ordination of women might conclude, after a similar kind of doctrinal inventory, that there are more than a few other points of theological tension.

They might begin to wonder to what extent they also disagree with their Church's official positions on the essential place of the papal and episcopal ministries, the conditions for a valid celebration of the Eucharist, the requirements for the reception of Holy Communion—all the way, in fact, to the question of Christ's divinity.

The ordination dispute, in other words, may prove for some to be more symptom than crisis: a symptom of a fundamental doctrinal malaise touching an ominously wide range of questions.

Fr. John Reedy, C.S.C.



What should we do when film-makers insult us with filth?

Sisters, as a group, and all Catholics who revere the service and dedication of religious women, have reason to resent the shoddy advertising being used for a film which transposes Watergate into convent politics.

The hucksters who are marketing this film, which seems to be a turkey as entertainment, are both tasteless and insulting.

If there were an effective way of giving these people a good shot in the eye (or, better, in the box-office I would be happy to make my contribution.)

However, by this time we should have enough sophistication to recognize an attempt to manipulate us through our resentment.

Let me recall a similar situation from some years back.

Another tasteless film, generally reviewed as a

bomb, portrayed, with heavy-handed humor, an oil sheik's enthusiasm for football. The climax was a game, in his country, with a Notre Dame team composed of neanderthals.

Officials at Notre Dame understandably resented this crude exploitation of the university's name for obvious commercial purposes.

A lot of preliminary discussion about possible changes got nowhere; the producers were determined to release the film and the university was left with the option of legal action or a low-profile public statement of its position.

In this situation, there was a legitimate legal issue regarding an institution's right to protect its name from unauthorized commercial exploitation. On this matter there was ambiguity and court action was a reasonable alternative.

But on the other issue, restraining the impact of the film, a sophisticated judgment could have predicted that legal action would have a result the direct opposite of what the university desired. (In fact, I think this was recognized and the decision to go to court rested on the legal question.)

The outcome conformed to predictions. To get a restraining order, the university had to put up a bundle of money which would protect the producer against any damages from a delayed release.

Eventually, the court ruled in favor of release; the bond was forfeited and a film which would have died quickly of its own weakness managed to survive a bit longer on the basis of the publicity generated by the controversy.

The moral of the story,

in my opinion, is that all the talk about organized opposition to the Watergate-convent film is simply giving artificial life-support to an unsuccessful entertainment which promised to fade quickly.

The fact that the offensive advertising campaign is being continued demonstrates that the distributors welcome the opposition—just as, years ago, local theatres welcomed pickets from the Legion of Decency. The distributors don't care whether people buy tickets to see how bad the film is or to see what all the fuss is about. They welcome anybody who will buy the tickets.

Does this mean that we should always ignore a public event which is offensive and insulting?

Should Catholic

agencies remain silent when an issue like this arises?

I'm only suggesting that, before we jump onto our white horses to lead a crusade, we carefully consider the probable effects of our actions.

In the current situation, I suspect that much more would have been accomplished if the early unfavorable reviews had been considered. Then, a few well-placed nails could have been added to the film's coffin with controlled statements about the obvious desperation of distributors who were trying to save a loser through a shoddy campaign of phony advertising.

I resent seeing church people insulted; I dislike, even more, being manipulated through my predictable expressions of resentment.

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We at Coral Gables Federal like it, too. Ask us about it any time.

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Give us a call, or stop in today.

You'll like it because it means more convenience, more safety and more interest.

With Direct Deposit you never have to make a special trip just to deposit your Social Security check and you never have to worry about it getting lost or stolen either. It will be deposited *immediately* and the receipt will be sent out to you the day the check is deposited. Also, it will start earning interest immediately.



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North Dade / 17940 N.W. 27th Avenue (Carol City Center)

BROWARD COUNTY: Tamarac / Commercial Blvd. & State Rd. 7 (Grant Shopping Plaza) • Colony West / W. McNab Road at Pine Island Rd.
(In the Shops of Tamarac) • Lighthouse Point / 3050 N. Federal Highway • Hollybrook / Douglas Road at Hollywood Blvd., Pembroke Pines
Margate / 5741 Margate Boulevard (Margate Shopping Plaza) • Lauderdale / 5550 West Oakland Park Blvd. (Inverness Plaza)
Sunrise / 8270 Sunset Strip (Sunrise Square Shopping Center)

PALM BEACH COUNTY: Sandalfoot Cove / Sandalfoot Cove Shopping Plaza, State Rd. 7—Just North of Broward/Palm Beach County Line



THE DEATH PENALTY

Do execute

Continued from Page 5
definitely serve as a deterrent as has clearly been demonstrated in the past.

2. Is capital punishment applied or can it be applied fairly and justly to all segments of society?

Capital punishment has been fairly and justly applied to all segments of society. There is a statue that symbolizes the ideals of our courts, called "blind justice."

The woman holding the scales of justice in one hand and a sword in the

other is blindfolded. She represents the impartiality and objective view of the law.

Great minds have pondered the questions surrounding a man's constitutional rights for centuries. Learned jurists have concerned themselves with the assurance of "equal protection under the law" for as far back as Abe Lincoln. The law should not and does not "mete out" a man's punishment base on his wealth or the lack thereof, and not based on his race, sex or religion. The law simply doles out punishment which

fits the crime. No segment of society is exempt. Crime reaches us all.

"A murderer is still a murderer"—regardless of where he lives, who his grandfather is or what he or she looks like. And, if proven guilty, he must suffer the ultimate penalty, rich and poor, black and white, man and woman, all are treated equal under the law.

3. Does the existence of capital punishment have any positive or negative effects on society in general?

There are no statistics that I am aware of to support either the positive or negative effect on society caused by the existence of the death penalty. However, it is my personal belief that there would be a positive effect on society if capital punishment were to be actively utilized. Primarily, the peace-loving public can only feel safer and more comfortable knowing that the crime rate is decreasing. This will occur, as in the past, if we start using the electric chair. People will surely sleep a lot better knowing that convicted murderers are not being coddled for their merciless massacres, rather that they are being punished with the same treatment that they showed their helpless victims.

And, lastly, there is a positive aspect relating to a financial benefit for society. The law-abiding citizen will know that his tax dollars are being used for something other than feeding, clothing, housing, educating and rehabilitating these murderers, who—to begin with—have wronged society by their crimes.

4. What other reasons do you have for supporting or opposing the death penalty?

I have nothing to offer other than what was mentioned above.

Don't execute

Continued from Page 5
each year, and 100 to 300 death penalty sentences are meted out. It is, therefore, a highly selective process. Who is selected to die and who to live? H.A. Bedau of Tufts University comments, "Every study of criminal homicide in this country shows that what the courts decide is first degree murder in a given jurisdiction on a given day, could as plausibly be regarded as second degree murder in a neighboring jurisdiction on another day."

An examination of sentencing decisions by California juries in first degree murder cases over an eight-year period found that 42 per cent of blue collar workers convicted of murder received death sentences, while the comparable figure for white collar workers was 5 per cent. In the U.S., no white has ever been executed for the rape of a black, and in Florida no white has ever been executed for the death of a black. As long as the justice system depends upon human discretion, there can be no fair application. Yet who among us would advocate killing all 20,000 murderers each year indiscriminately? The only fair and moral solution is abolition.

3. Does the existence of capital punishment have any positive or negative effects on society in general?

The death penalty sets the example that violence, even murder, is an O.K. way to deal with one's problems. Why should the state add its violence to the already high level of violence in our society? Our government should set a better example for its citizens.

The following quotes from Abe Fortas, Associate Justice of the U.S. Supreme Court from 1965-69, writing in The New York Times Magazine, 1-13-77, "The Case Against Capital Punishment," expresses my feelings

far better than I could do: "We may appreciate that the *lex talionis*, the law of revenge, has its roots in the deep recesses of the human spirit, but that awareness is not a permissible reason for retaining capital punishment."... "In exchange for the pointless exercise of killing a few people each year, we expose our society to brutalization; we lower the essential value that is the basis of our civilization: a pervasive, unqualified respect for life."... "Why, when we have bravely and nobly progressed so far in the recent past to create a decent, humane society, must we perpetuate the senseless, barbarism of official murder?"... "I hope and believe we will conclude that the time has come for us to join the company of those nations that have repudiated killing as an instrument of criminal law enforcement."

4. What other reasons do you have for supporting or opposing the death penalty?

My primary opposition to the death penalty is on moral grounds. If it is wrong for an individual to take life, as I believe it is, it is certainly wrong for the state to take life. I agree with Albert Camus who believed that it is an even worse crime for the state to take life. He has written, "For there to be equivalence, the death penalty would have to punish a criminal who had warned his victim of the date at which he would inflict a horrible death on him and who, from that moment onward, had confined him at his mercy for months. Such a monster is not encountered in private life."

Hanging, cyanide gassing, and electrocution are horrible ways to die. It may take a number of interminable minutes as the victim is strangled, suffocated, or cooked to death. Until

the British abolished capital punishment in 1965, a person was left hanging for a full hour to be sure he was dead. I believe in the sacredness of all human life and the potential for change in all persons. There are notorious exceptions, of course, but in general as Lewis Lawes, late warden of Sing Sing, has written, "In a great majority of cases, the murderer is not a criminal in his nature as we ordinarily understand this term. Given places of trust and responsibility, as they often are, these men invariably make good."

CATHOLIC PILGRIMAGE

for the

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See Catholic Press largely unresponsive to Hispanics

By JAIME FONSECA
WASHINGTON—(NC)—
The Catholic press generally is not responsive to the needs of the Hispanic in the United States, Spanish-speaking journalists said in telephone interviews.

"It worries me that Catholic papers publish very little about the Hispanic community, even when this population is a large one," said Moises Sandoval, managing editor of Maryknoll magazine.

There are an estimated 20 million Spanish-speaking people in the country. Various sources place the number of Catholics among them at 12 million or more.

"There should be some news of what is happening to them. I know there are important happenings," Sandoval added. "Hispanics have been neglected also in the past, like when the 'wet-backs' (migrant workers) were rounded up like cattle along

with Mexican-Americans, and deported to Mexico in the early 1930s."

Catholic papers reported little about this, he said.

Father Jose Alvarez, head of communications for Hispanics in New York archdiocese, also said that coverage by the Catholic media is skimpy. New York has one million Spanish-speaking, Brooklyn over 600,000, Newark some 300,000.

"They do not receive enough attention. Just crumbs, if one measures their number, their needs," he said. At the same time he pointed to some "hopeful opening and more positive attitude among area editors."

Roberto Brauning, a Chilean journalist now in Miami and one-time newsman for the Archdiocese of Chicago television network, said "Whatever is done is the result of pressure by Hispanics.

"Neglect has resulted in

the isolation of a sub-culture, the Hispano or Latino culture, within the mainstream of American Catholicism. There are several reasons: language, attitudes, traditions. But we must stimulate some cultural crossings," said Brauning.

"We need a united effort, isolated experiences are not enough," said Juan Ley-Harris, of the El Visitante Dominical, a Hispanic edition published by Our Sunday Visitor of Huntington, Ind.

"We are trying to bring some perspective to the Hispano community, problems, needs, goals.

"In the process, we must find our own way in communications, a model born from the Hispano community, not copied from other ethnic groups in the Church," Ley-Harris said.

Araceli Cantero, editor of the Spanish section of The Voice in Miami, said that most Hispanics know English but still want Spanish publications "for reasons of cultural identity." She also said readership in the Miami area is high, as reflected by a 40,000 daily edition in Spanish of a local newspaper.

"There is a question of economics versus pastoral responsibility," she said. "Tending to the needs of the Hispanics may not pay at the



Hand in Hand: Mary Knapp joins in song with her great-grandmother, Mrs. Genevieve Wing, during an afternoon of sharing called "Hand in Hand." The event brought together Holy Redeemer, a city parish of many ethnic backgrounds in Rochester, N.Y., and St. Margaret Mary, a suburban parish. The churches say it was only the first of many joint ventures.

Spanish speaking urge amnesty, aid for aliens

NEW YORK—(NC)—A group representing over 4 million Spanish speaking Catholics in the northeast asked Congress and the Carter Administration to firm up amnesty proposals for undocumented aliens, and to refrain from punishing employers who give them jobs.

The Pastoral Committee for Hispanics said these aliens should be considered "economic refugees" from poverty in their underdeveloped countries, rather than "illegals," a term the group objects to.

At a meeting held in New York by representatives from the Spanish apostolate in the city and in Newark, Brooklyn, Paterson and Rockville Centre a call for legislation was issued, pinpointing these aspects of the immigration problem:

The need to enact legislation granting amnesty to undocumented aliens and setting a mechanism for them to "regularize" their status. Bill H.R. 4338 already introduced in Congress seeks both goals.


Reforms in existing laws to better regulate future immigration, giving priority to family reunion and increasing the present 20,000 ceiling for immigrants from the Western hemisphere.

Halt any moves to impose sanctions on employers hiring undocumented aliens. "Otherwise we would be fostering discrimination against American citizens who happen to look like foreigners, including Latinos; this will raise questions of constitutionality."

Aid programs to

developing nations should be re-oriented to intensify development and create new jobs, thus fighting the causes of heavy emigration to the North.

A preamble to these petitions stressed that U.S. leaders and public must be guided by "humane principles and respect for human rights toward the millions of persons who came to our country pushed by the need for survival."



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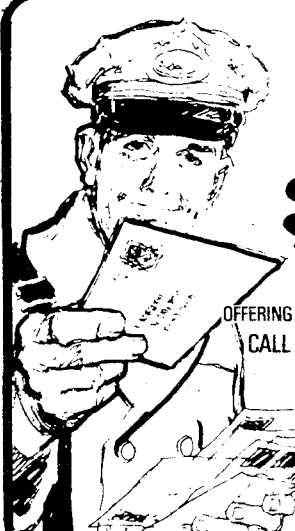


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TV Mass schedule, 'Church-World' topic

The May schedule for the TV Mass for Shut-Ins on WPTV-Channel 5 on Sundays at 9:30 a.m., is:

May 1, Msgr. James Magner, Sacred Heart, Lake Worth; May 8, Father Francis Lyons, O.S.A., Sacred Heart; May 15, Msgr. John McMahon, Queen of Peace Mission, Delray Beach; May 22, Father Neil Flemming, St. Clare, North Palm Beach; and May 29, Father John O'Leary, St. Edward, Palm Beach.

The schedule for the TV Mass for Shut-Ins on WPLG-Channel 10 on Sundays at 10:30 a.m., with participating parishes, is:

May 1, St. Joseph parish, Miami Beach; May 8, Gesu Church; May 15, St. Mary Magdalen, Miami Beach; May 22, Epiphany; and May 29, St. Hugh, Coral Gables.

Schedule for "The Church and the World Today" on Sundays at 9 a.m., over WKCT-Channel 7 is:

May 1, The Retreat Movement, Our Lady of Florida Monastery; May 8, "Beyond the Stars" film; May 15, "Cross in the Sands," chapter 10; May 22, discussion, Living the Gospel; and May 29, book review, St. Jude, Patron of the Impossible.

Television code unit to study contraceptive commercials

WASHINGTON—(NC)—The agency setting advertising guidelines for nearly 65 per cent of the nation's television stations has agreed to begin discussing a test program for a contraceptive product commercial on the theme, "responsible parenthood."

The action was taken by the National Association of Broadcasters (NAB) TV Code Board in mid-April, at the request of the Rev. David Poindexter of the Population Institute.

The discussions, to be sponsored by the board's personal product and health issues committee, will include, at the Population Institute's request, the National Council of Churches (NCC), the United Methodist Church and Harvard University.

The groups will discuss the content of a possible trial commercial and the type of research necessary to test viewer reaction, if such a commercial is approved by the board, according to Jerome Lanser, director of the NAB

Code Authority.

He told NC News that the board's action does not imply that it will modify its policy prohibiting advertising of contraceptive products on television. Some stations that do not subscribe to the board's advertising code have carried advertisements for contraceptive products.

Father Patrick Sullivan of the U.S. Catholic Conference office for film and broadcasting said the USCC opposes contraceptive product advertising on television. He cited a statement made last February by then general secretary of the USCC, Bishop James Rausch of Phoenix, saying such advertising "would be a gross violation of the right of parents to guide the moral and social development of their children."

The USCC restated its opposition in August when the board solicited opinion on whether to change the policy. According to Lanser, the USCC was one of 210 national organizations polled on the

matter.

Mr. Poindexter said that the test would be designed to determine if contraceptive product advertising would result in more information on birth control without aggravating the problems associated with teenage pregnancy.

"I don't like to see kids sexually active," he said. "But I don't know what the answer is in an imperfect world. I'd rather have sexually active kids contracepting than aborting."

MASS for Disneyworld Area Holy Family Catholic Church

From route 192 take I-4 East to SR 535 North. 3 minutes to Mass. Sat 6 p.m., Sun 8 a.m. Hotel Royal Plaza, Lake Buena Vista.

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Fr. F. Joseph Harte, Pastor

MASS TIMETABLE

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

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

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

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

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

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

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

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

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

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

DAVIE
St. David:
8:45, 10, 11:15 a.m. Sat. 5, 6:30 p.m. 2395 SW 66 Ter. Ft. Laud.

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

DELRAY BEACH
St. Vincent:
8, 9:30, 11 a.m. 12:15, 5:30, Saturday 5, 6:15 Queen of Peace:
8, 11 a.m. Saturday, 8 p.m.

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

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

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

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

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

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

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

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

KEY BISCAYNE
St. Vincent:
8, 9:30, 11 a.m., 12:30, 5:30 p.m. Saturday 7 p.m.

KEY WEST
St. Vincent:
8, 9:30, 11 a.m., 12:30, 5:30 p.m. Saturday 7 p.m.

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

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

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

St. Maurice:
8:30, 10, 11:30 a.m., 6 p.m., Saturday, 7 p.m. Queen of Martyrs:
6:30, 8, 9:30, 11 a.m. 6 p.m., Sat. 7 p.m.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MIRAMAR
Holy Redeemer:
7, 10 a.m.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MOOREHAVEN
St. Joseph:
10 a.m.

NAPLES
St. Ann:
6:30, 8, 9:30, 11 a.m. 12:30 and 6 p.m. Saturday 5 p.m.

NAPLES
St. Elizabeth Seton:
11 a.m. (Golden Gate School)

NAPLES
St. Peter:
9:30, 11 a.m. (Avalon Elem. School) Sat. 5 p.m. (Lely Presbyterian Church)

NAPLES
St. William (Pine Ridge School):
8, 9:30, 11 a.m. Sat. 5:30 p.m.

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

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

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

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

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

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

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

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

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

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

PAHOKEE
St. Mary:
11 a.m.

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

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

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

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

PALM BEACH
St. Joseph:
7, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m. Saturday 7 p.m.

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

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

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

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

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

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

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

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

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

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

SOUTH MIAMI
St. Joachim:
(18815 S.W. 117 Ave.)
9:30, 10:30 a.m. (English), 11:30 a.m., 12:30, 7:30 p.m. (Spanish) Sat. 7 p.m.

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

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

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

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

WEST HOLLYWOOD
St. Stephen:
7, 8, 9, 10, 11 a.m., 12, 1 p.m. (Spanish) and 7 p.m., Sat. 5 and 7 p.m.

WEST PALM BEACH
St. John Fisher:
8, 10, 12 noon Saturday, 5:30 p.m.

WEST PALM BEACH
Mary Immaculate:
8:30, 10, noon, Sat. 5:30 p.m.

KNOW YOUR FAITH

"We do things that other animals would never dream of doing. "A mother wolf never aborts her child, nor does a father rabbit ever crush a lighted cigarette into the flesh of his mate or baby."



In a scene from the film "Fragile Handle with Care" a child (played by Anne Allen) lies in a hospital bed after being beaten by her mother.

We are *MORAL* beings

By WILLIAM E. MAY

Why should we be moral? In many ways this is a strange question inasmuch as to be moral is, as we shall see, an inescapable attribute of a human being. Still it is a question that troubles people, particularly today in our post-Watergate world, when a kind of cynicism at times seems to take hold and the temptation to "do unto others before they do unto you" can occasionally arise.

In a way Mark Twain gave the best answer to this question when he quipped: "Man is the only animal who blushes, or needs to."

WE DO THINGS that other animals would never dream of doing. A lion, in killing an antelope for food, goes about the work in a business-like way, he would never think of nailing his prey to the wall by its ears

and then deliciously torturing it to death, as we do on occasions. A mother wolf never aborts her child, nor does a father rabbit ever crush a lighted cigarette into the flesh of his mate or baby. Yet we do these things, and our capacity to do them tells us something about ourselves and gives us a clue to the answer to the question before us.

We Christians believe that every human being, just by being human and being made in the image of God, is precious, priceless, irreplaceable. We believe that every human being is, in short, a being of moral worth. But when we first come into being we are not, as yet, moral beings or moral agents, capable of telling expressing and communicating His love and friendship.

We are moral, in other words,

because we are the kind of beings that we are, gifted with intelligence and freedom. Because of our freedom we can freely accept God's love and give ourselves away to Him in love only to come into an even deeper possession of ourselves. And because of freedom, we can also refuse His love and, in doing so, become possessed by the power of sin.

BECAUSE OF our freedom we are moral beings and the most vulnerable of all creatures, open to the most terrible of wounds. What is most poignant, perhaps, about our existence is our ability to wound the ones we love and, in doing so, to wound ourselves. But through love, the love that God wills to give to us, we can heal our wounds and become, like Jesus, truly faithful images of our loving Father.

When a dog is kicked in the groin, he can either fight or flee. When we are kicked in the groin, literally or figuratively, these can be our reactions too. But because we are moral beings we are capable of a quite different and free response, the kind of response that God has given us when we betrayed Him. We can reach out to the other in a healing, redemptive act of love.

So why be moral? Really we can't help but be moral, for this is the nature of our existence. But we can be either morally good or bad; we can choose to utter words of love—or of indifference or apathy or hatred. In doing so we make or break our lives as moral beings. With the graceful help of Christ and His Church, we can learn to speak these words well and to have the strength to speak them.



To baptize or

Emphasis on the faith of parents "discourages any magical view of the rite, any practice in which the infant receives the holy waters automatically and without consideration of the parents' beliefs."

By FATHER JOSEPH M. CHAMPLIN

One of today's more difficult and painful decisions for a parish priest involves the Baptism of children whose parents practice the Catholic faith in only marginal fashion.

The problem is not a new dilemma for the Church. In fact, its founder struggled with the same situation—the varying degrees of belief in His followers. Jesus' approach to this matter naturally should be our procedure now with regard to Baptism.

In simplified fashion we might say that task requires the clergy and others concerned constantly to challenge every Christian believer, but to step carefully lest they crush the weak or extinguish an only faintly flickering flame of faith.

WHAT HAS intensified the difficulty for contemporary pastoral ministers is the emphasis in the renewal ritual of Baptism on the faith required whenever we celebrate this sacrament. It discourages any magical view of the rite, any practice in which the infant receives the only waters automatically and without consideration of the parent's beliefs.

The General In-

Post-Watergate

By DEACON STEVE LANDREGAN

Why be moral? Why should any person voluntarily conform to a behavior system that in the eyes of many limits individual freedom and compromises human dignity? Why should anyone exercise self-discipline and self-restraint, particularly in areas where the dignity and freedom of others cannot be trampled upon.

Those things that compel a man or a woman to voluntarily relinquish freedom to do as he or she pleases have existed and influenced behavior since before the dawn of civilization.

The separation of a religious moral code from civil authority probably first occurred five centuries before Christ during the Babylonian captivity of the Jews, Synagogues, rabbis, scribes, a whole religious system capable of functioning outside the civil structure evolved and served Abraham's children well for centuries. Jewish islands in a Gentile and frequently hostile world preserved and protected a precious heritage of faith based on God's covenant with his people. The same isolation provided the environment in which the customs and moral practices that flowed from faith might be practiced with a minimum of fear of interference or ridicule by the outside world.

FOR US Christians such a

separation was much longer coming. After a few short centuries during which the infant Church was an island in an unfriendly world, the world became Christian and the wedding of religious and civil authority brought about a restoration of the former order. It wasn't until the disestablishment of religion in the last two centuries that churches, both Catholic and Protestant, became free of patronage and interference from civil authority.

Habits of centuries don't disappear overnight and in the United States we are still seeing the agonies of the final stages of a separation that began 200 years ago.

Those among us to whom the Second World War is a vivid memory and not a section in our history book, can remember a time when this nation's civil laws generally reflected a Protestant, sometimes Puritanical, Christian morality. It was a time when abortion was a heinous crime and homosexual acts were an outrage against society and the law. Although the same recognition was never extended by civil law to moral crimes against justice and human rights, nevertheless the incorporation of Puritan morality into civil law provided not only a favorable environment but the pressure of society

Why be moral?

upon individuals to lead a moral life within society's definition of morality.

All that is gone now...or at least nearly so. The civil law is no longer moral, at least not in a religious sense. It is amoral inasmuch as it is lacking in religious sensibilities. One of the dangers of such a change is that, changing civil law to make something legal was understood by many as somehow changing the moral law to make moral what had been immoral.

THE MORAL person finds it much easier to be immoral in a society that not only condones immorality but goes to great lengths to provide opportunities to sample all sorts of succulent forbidden fruit. Conversely that same person finds it increasingly difficult to be moral in the midst of a world that not only offers no support for moral actions and decisions but frequently ridicules them.

Adding to the confusion is the cry of many for a return to "morality," which to them means a return to the Puritanism that equates morality with sexual behavior alone and conveniently does not include the immorality of social injustice, which according to their reasoning is not immoral because it was not illegal

under the old order.

Where should the Christian turn at such a time? What is the key to the survival of Christian moral values in the midst of a no longer friendly world, whose neutrality is rapidly changing to hostility?

The answer is so simple that it often escapes us. We turn to Christ. Christian moral values don't own their existence to the favor of any society. They are rooted in Jesus' call for repentance, faith and an imitation of His own unselfish and unconditional love.

UNLESS IT is rooted in a response to Jesus' selfless love, any Christian's conformance to moral law will endure only as long as it is comfortable and convenient. Without Christ, morality is nothing more than a system of human conduct, useful, but not necessary. With Christ, it becomes a way of life, undertaken out of love and in perfect freedom. It is an imitation of him, lived in community with those who are His saving presence in the world, and in service to those He came to save.

Why be moral? Because to live morally is to imitate Christ. Any other reason is unworthy of one created by the Father, redeemed by the Son and strengthened by the Holy Spirit.

or not to baptize

roduction to Christian Initiation thus states: "Therefore Baptism is, above all, the sacrament of the faith by which men and women, enlightened by the Spirit's grace, respond to the Gospel of Christ. That is

commitment to this covenant." (Article 3).

The ideal, of course, sees parents as model Catholics, constant in daily prayer, exemplary in virtue, regular at Sunday Mass, frequent recipients of the Eucharist,

spectacular, who rarely participate in Sunday Mass, who have not received the Eucharist over many months or several years? What about them?

The Introduction to the rite for the Baptism of in-

baptism of infants." (Article 8:4).

The local clergy, then, may postpone the Baptism, if they judge the parents are that negligent.

I am a little anxious, however, about what seems a growing tendency among some priests to take a hard line in this regard. They appear to identify the possession of personal faith with fidelity to Sunday Mass.

"You are not really a Catholic. We hardly ever see you at Sunday Mass. I'm sorry, but until you make a decision, make a stronger faith commitment, then we must put off the Baptism." Fathers and mothers neglectful of their religious practices might well hear

those exact or equivalent words when they approach such priests with requests for the sacrament.

AS MUCH AS I share their desire for a change in the parent's attitude and observances. I am not sure these statements square with the Lord's approach to the weak and sinful or with the Church's precisely drawn requirements for Baptism.

Challenge in a loving, gentle way these careless persons, yes. Insist on their presence for the explanatory baptismal classes, yes. Urge good example and better, more faithful participation in the Eucharist, yes.

But refuse Baptism because of poor Mass attendance? I am not comfortable with that.

KNOW YOUR FAITH

why the Church believes it is her most basic and necessary duty to inspire all, catechumens, parents of children still to be baptized, and godparents, to that true and living faith by which they adhere to Christ and enter into or confirm their

and anxious for instruction on the meaning of Baptism.

WORKING WITH people like that and celebrating this sacrament for them is a joy and comfort for the priest.

But what of those whose Christian lives are not so

fants touches on this circumstance:

"When the parents are not yet prepared to profess the faith or to undertake the duty of bringing up their children as Christians, it is for the parish priest...to determine the time for the

Morality: What Jesus taught

By FATHER JOHN J. CASTELOT

Many Old Testament sections, if read uncritically and apart from their general context, could easily give the impression that personal morality is a rigid, legalistic affair. They contain laws dealing with nearly every conceivable detail of human conduct.

The heart of the Old Testament is known as the Torah, the law, and not infrequently all of the books are referred to under the general rubric of "the law." However, it should be pointed out that "Law" is an inexact equivalent of "Torah." Torah is a much broader term, closer to our word "instruction," and refers to anything which teaches us of God's way and of His will. It can include laws in the strict sense, but the two terms are by no means synonymous. In fact, after having cited a series of verses from the psalms (Rom. 3, 10-18), Paul refers back to them as "the law" (3, 19)!

AS FAR AS the many complex legal passages are concerned, we must remember that the Old Testament contains not only moral law as such, but the civil law of the nation as well. Not that there is no connection between legality and personal morality, but the two concepts are distinct. A civil judge is not concerned with a defendant's moral guilt or innocence; he is concerned about his guilt or innocence before the law.

For an insight into a fundamental Old Testament view of personal morality, not as mechanical conformity to a suffocating legalism, but as loving response to a God who has first loved His people, the Book of Deuteronomy is most enlightening. The name of the book means (in the Hebrew of Dt. 17, 18) "a copy of the law" and the book refers to itself as "the law" (1,5) and "this Book of the Law" (30,10); an extensive law code is spelled out in ch. 12-26. However, as Father Raymond Brown has written: "Deuteronomy is not a dry juridical book, for law in Deuteronomy is set in the perspective of a larger message of salvation. According to the description in Dt. 30, 11-14, law is a sign of God's presence in the hearts of his people; its observance is the spiritual life. If we wish a more precise insight into Deuteronomy, we may describe the book as a dynamic proclamation of God's spontaneous choice of Israel and His love for His people. Observance of the law is part (and only part) of the grateful response which this people should give to their God. God has given

them the law as a means of expressing their devotion ethically and liturgically, as a way to love Him with all their heart, their soul, and their strength (Dt. 6,5).

DEUTERONOMY, then, saw personal morality as something more than just the perfunctory keeping of a set of rules and regulations. It probed beyond individual acts to the very heart of the matter, to basic attitudes and motivation. "Therefore, you shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength" (Dt. 6,5). This book, the major part of which was completed in the late seventh century B.C., exerted a strong influence



In this woodcut by Paul Gustave Dore, Moses, finding his people worshipping a golden calf, becomes angered and casts down and breaks the tables of the law.

on subsequent Old Testament thought and on the New Testament as well, which quotes it some 83 times.

However, there were other forces at work, other schools of thought, and they moved in the direction of a rather narrow legalism, with the emphasis on the external act rather than on the inner dispositions. And in circles outside the strictly biblical, this tendency was carried to a dangerous extreme. In Jesus' day certain groups of Pharisees had multiplied regulations to such a point that the Law had become an intolerable burden. They listed no less than 613 precepts which were to govern the daily life of the devout Jew, and it was external compliance with these precepts which determined one's salvation. The Gospel of Matthew especially presents Jesus as reacting vehemently to this perversion. Read in particular Mt. 15, 1-20 and the scathing denunciation recorded in Mt. 23.

For Jesus, personal morality was basically a question of attitude. He acknowledged the importance of law, and on at least one occasion reminded a questioner about the Ten Commandments, five of which he quoted explicitly. As he said in Mt. 5, 17: "Do not think that I have come to abolish the law and the prophets. I have come, not to abolish them, but to fulfill them."

JESUS' "fulfilling" of the law consisted in His perfecting it, in cutting through the maze of prescriptions and getting back to the essentials. He did so by focusing attention on the primacy of inner dispositions over external acts (Mt. 5, 21 ff). But above all, He asserted the primacy of love as the ruling principle of personal morality. When asked on one occasion what He considered the greatest commandment of the law, He cited Dt. 6,5 about loving the Lord with one's whole being and continued: "This is the greatest and first commandment. The second is like it: 'You shall love your neighbor as yourself' (Lv. 19,18). On these two commandments the whole law is based, and the prophets as well' (Mt. 22, 38). Earlier we heard Him say: "Treat others the way you would have them treat you: this sums up the law and the prophets" (Mt. 7, 12).

St. Paul was only echoing the Master when he wrote: "The whole law has found its fulfillment in this one saying: 'You shall love your neighbor as yourself'" (Gal. 5, 14). Indeed, Paul is famous as the champion of Christian freedom from the law as a system of observances leading to salvation. For him one thing was necessary: "Only faith, which expresses itself through love" (Gal. 5,6; see 1 Cor. 13).

Can't Stop Dancing

Can't stop dancing
Just because the music's gone.
Can't stop dancing
Just because the band
Has packed up and gone home.
Can't stop dancing
Just because the music's gone
'Cause if you keep on dancing
If you keep on dancing
If you keep on dancing
You're gonna turn
the music back on.

There's a rhythm in the universe
And the music is always there
But whenever things go wrong
Sometimes it's hard to bear
Just the same you've gotta
move with time
If you don't, you're gonna
get left behind.
Just remember that the
beat goes on
Pretty soon they're gonna
sing your song.

Can't stop dancing
Just because the music's gone.
Can't stop dancing
Just because the band
Has packed up and gone home.
Can't stop dancing
Just because the music's gone
'Cause if you keep on dancing
If you keep on dancing
If you keep on dancing
You're gonna turn the
music back on.

Performed by: Captain and Tenille
Written by: Ray Stevens and
John Pritchard, Jr.
(c) Ahab Music Co., Inc., BMI

By THE DAMEANS

If you attempt to tap your foot through
this song, you had better have strong ankles.
If you attempt to dance to this song, you may



need a blood transfusion. It is rare that a song comes along with such intensity and creates so much energy just by listening. It's got such a driving beat that you begin to wonder if the recording wasn't done in stages so that the musicians could be resuscitated. In any case, the overall effect is a lot of fun to listen to and an absolute challenge to dance with. Perhaps that last statement best sums up the intent of the song.

Regardless of your age or occupation, there are those days when nothing seems worth exerting any energy for. Those moments are natural and even expected in the cycle of life. But we can also give in to the temptation to stay with that discouragement rather than put out the needed effort to build something new. It is then that we need to be reminded that we "can't stop dancing."

When "the music's gone" we tend to think that it has stopped everywhere and so there is no reason to dance. What really happens is that the song we were dancing to has ceased. Perhaps it was not the right song, or perhaps we have outgrown it and are ready for a more sophisticated melody and a more challenging rhythm. In any event, we can take a lesson from the seasons, "there's a

rhythm in the universe." Spring is always hidden within winter if we are willing to believe. "The music is always there."

There is a new song and a new rhythm for us to dance to if we are willing to "keep on dancing" in the sense of proceeding hopefully with life. It is not so much a question of "turning the music back on" as it is a question of you getting turned on to the new tune that awaits you. It may take a while, but "pretty soon they're gonna sing your song." But that will only happen if you believe that "the music is always there," and are courageous enough to "keep on dancing" until the rhythm finds you.

During the weeks that follow the celebration of Easter, we rejoice that Christ continued courageously at the end of His life believing that the "music was always there." His faith was rewarded with new life as a constant sign of hope to all who are willing to share the same belief. Rather than giving in to discouragement, we must believe that "there's a rhythm in the universe" and "keep on dancing."

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

Prayer of the Faithful

FOURTH SUNDAY OF EASTER
May 1, 1977

Celebrant: The Lord Jesus as our Shepherd seeks to guide us in all our problems and to protect us in the midst of danger. So let us now present some of our needs to him.

LECTOR: The response: Lord, hear our prayer.

LECTOR: That our Seminarians who begin tonight their retreat before ordination to the Priesthood and the Diaconate may be filled with the grace of the Holy Spirit, let us pray.

People: Lord, hear our prayer.

LECTOR: For our brothers and sisters, the migrant and seasonal farm workers who provide us with our daily bread and nourishment, that they may find just and equitable solutions to their many problems, let us pray.

People: Lord, hear our prayer.

LECTOR: For ourselves, that we may become more aware of the need for justice and love in our society and thus be moved by the Holy Spirit to involve ourselves in this struggle, let us pray.

People: Lord, hear our prayer.

LECTOR: That all Christians may come to realize it is God's desire that we honor Our Blessed Mother and ask her to intercede with her Son for us, let us pray.

People: Lord, hear our prayer.

LECTOR: That the people of the world who are suffering poverty and affliction may find in the Resurrection a sign of hope and a source of encouragement, let us pray.

People: Lord, hear our prayer.

Discussion

1. When did the separation of religious moral code from civil authority probably occur first?
2. When did the Catholic and Protestant churches become free of patronage and interference from civil authority?
3. Discuss this statement: "The civil law is no longer moral, at least not in a religious sense."
4. What is the key to the survival of Christian moral values in today's world?

CUARTO DOMINGO DE PASCUA
1 de mayo de 1977

Celebrante: El Señor Jesús, nuestro Pastor, quiere conducirnos y protegernos de los peligros que encontramos en el camino de la vida. Presentémosle nuestras necesidades con confianza.

LECTOR: La respuesta de hoy será, Señor, Escucha nuestra oración.

LECTOR: Por los seminaristas que comienzan estos días con un retiro su preparación inmediata al diaconado y el

sacerdocio, para que el Espíritu Santo les llene de fortaleza y fidelidad, oremos.

Pueblo: Señor, escucha nuestra oración.

LECTOR: Por nuestros hermanos y hermanas, los trabajadores agrícolas migratorios, que nos proveen de alimento, para que encuentren soluciones justas a sus problemas y cuenten con nuestro apoyo fraterno, oremos. Señor, escucha nuestra oración.

LECTOR: Para que en este mes de mayo que comienza todos los cristianos descubran en María el ejemplo de verdadero cristianismo, por su respuesta generosa a la voluntad del Padre, oremos.

Señor, escucha nuestra oración.

LECTOR: Por todos los que sufren la pobreza, soledad y enfermedad, para que encuentren consuelo y esperanza en la Resurrección de Cristo, oremos.

Señor escucha nuestra oración.

Celebrante: Padre nuestro, sabes que no podemos vivir sin Tí. Necesitamos tu amor y tu bondadosa presencia cerca de nosotros. Enseñanos a descubrite y a ser agradecidos, te los pedimos por Jesús nuestro hermano y Señor, Amén.

Sen. Phil Lewis — the Senate's choice

By MARJORIE L. FILLYAW
Voice Local News Editor
TALLAHASSEE — He never aspired to enter the political arena—yet last week after seven years service in the Florida legislature he was unanimously elected president of the Florida Senate for the 1978-79 term.

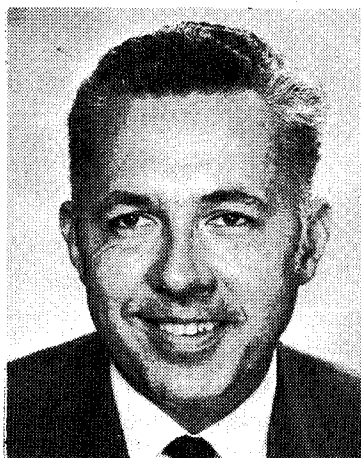
Democratic Senator Philip D. Lewis of West Palm Beach a pro-life legislator and father of nine boys and girls who had to be "talked into" running for the state Senate in 1970, was elected by a mixed group of conservatives and progressives.

Described by his friends as a "highly principled and humble man of strong faith, the 48-year-old Senator is considered not only by his colleagues but also by his friends as a person who is immune from political pressures. His record during the past seven years in the Senate indicates that he has not voted consistently with either

the conservatives nor the progressives.

"If everybody in the Senate voted their conscience like he does," said Sen. Dempsey Barron, a past Senate president, "we'd pass much better legislation." Such independence and reliance on conscience, is a lifetime characteristic of the new Senate President, agree South Floridians who have known him many years.

A devout Catholic and daily communicant from the time he was a youth growing up in St. Edward parish, Palm Beach, Senator Lewis, is a son of widely known philanthropists, Papal Count Frank J. Lewis and Mrs. Julia Deal Lewis, the recipients of whose altruism have lived in various areas of the country, including South Florida, Indiana and Illinois. He presently serves as a trustee, with his brothers, of the Lewis Foundation which has contributed large sums of



SENATOR LEWIS

money to Catholic and non-Catholic charities, universities, hospitals and churches.

In the Archdiocese of Miami the Lewis family donated the land and built St. Francis of Assisi Church and convent in Riviera Beach, and have also been the benefactors of inner city parishes in Miami as well as of St. Mary Hospital, West Palm Beach. Through donations to the Extension Society the foundation has

aided in establishing various U.S. missions.

No volunteer work that he has ever been asked to do in the lay apostolate was too much of a task for the Senator who now holds what many people consider the second most powerful post in the state.

He was a charter member of the Palm Beach Serra Club and was active in promoting vocations to the priesthood and Religious life. After serving as president of the club he was governor of District 30 of Serra International which includes Florida and Puerto Rico, and was then named a trustee of the International Board of Serra.

On Feb. 21, 1965 he was recognized for his outstanding activities when he was one of three laymen in South Florida on whom the Holy Father conferred the Knighthood of St. Gregory. In 1970, at the request of Archbishop Coleman F. Carroll, he was general chairman of the Archbishop's Charities Drive.

A member of the board of Catholic University of America,

Senator Lewis attended Georgetown University and was awarded an honorary degree by St. Francis College. He was formerly a member of St. Mary Hospital board of directors, the board of St. John Vianney Seminary, the National Catholic Education Association, the Florida Chamber of Commerce, and Barry College Lay Advisory board.

He and his wife, Maryellen, have one Religious among their family of nine children. Sister Juliana is a Maryknoll nun stationed in Guatemala.

What does his strong faith do for him? That question was best answered some years ago by the Senate President when he said, "My father was a tremendous worker who always insisted on order. I believe that the Commandments give order where it really counts—here and hereafter—because they keep me on the beam with God. I try to let these Guideposts of God influence all my daily dealings."

Cursillo underway in N. Palm Beach

NORTH PALM BEACH — A maximum possible 65 men from throughout the Miami diocese, yesterday, Thursday, April 28, began a four-day Cursillo here at Our Lady of Florida Monastery which ends Sunday, May 1.

"This is about the most we can handle here at a time for a Cursillo," said Father Kilian McGowan, C.P., director of the Retreat House, "and includes the 20 laymen who form the Cursillo team."

A Cursillo is a short course of talks and spiritual exercises to prepare laymen to lead deeper Christian lives and to help them spread the Faith within their own working and neighborhood environments.

Rector of this Spring Cursillo is Dr. Thomas Murphy, M.D., Riviera Beach, with Peter Stowroneck, North Palm Beach as assistant rector. Father Charles Sullivan, C.P., pastor of St. Paul of the Cross parish, North Palm Beach, is the spiritual director.

Talks are being given by Timothy Wengierski, William Webber, Gary Eiler, Max Schilling, Al Palmer, Thomas Parker, Richard D'Alessio and Stowroneck.

Meals are being prepared by other members of the team, and laymen operate the entire program.

A women's Cursillo is planned for June 16-19 at the Monastery.

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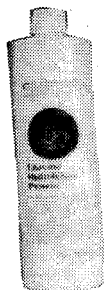
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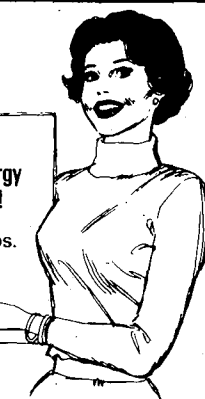
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It's a Date

Broward County

ST. BARTHOLOMEW Young at Heart Senior Club meets for a business session at 1:30 p.m., May 3. Refreshments and games will follow.

★★★

LEGION OF MARY, Broward Curia, will present a film, "Triumph Hour" at 3 p.m., May 1 at St. Stephen Church, 2000 S. State Rd. 7, Miramar. Refreshments and a social will follow.

★★★

ST. BONIFACE Woman's Club will sponsor a rummage sale, May 1 and 2 at the W. Hollywood Citizens League Hall, Glen Pkwy., Hollywood. The club meets at 8 p.m., Wednesday, May 4 in the parish hall.

★★★

ST. JEROME Women's Club will sponsor a luncheon and card party at 12:30 p.m., Tuesday, May 3 in the parish hall, 2533 SW Ninth Ave., Fort Lauderdale.

★★★

CATHOLIC WIDOWS and WIDOWER Club of Broward County meet for an installation dinner at 7 p.m. today (Friday) at Ramada Inn, 440 Seabreeze Ave. Next meeting is scheduled at Hurricane Hall at 8 p.m., May 2. For additional information call 772-3079.

★★★

ST. STEPHEN Council of

Women meets at 8 p.m., Thursday, May 5 in the parish social hall, 6040 SW 19 St., Miramar. A fashion show will be presented at 9 p.m. Plans will be discussed for a retreat at the Cenacle Retreat House, Lantana, May 20-22.

★★★

NATIVITY parish, Hollywood, will have an ice cream social sponsored by Cursillistas beginning at 6 p.m., Sunday, May 1 in the parish hall.

Dade County

ST. JOSEPH Women's Club, Surfside, will welcome Mrs. Mary Piccolo as president during 1 p.m. luncheon on Saturday, April 30 at Holiday Inn. Other officers who will be installed as Mrs. Kay Dillon and Mrs. Peggy Bryant, vice presidents; Mrs. Esther Murray, recording secretary; Mrs. Marjorie Maher, treasurer; and Mrs. Marilyn Charles, corresponding secretary.

★★★

HELLO DOLLY Club for divorced and separated women meets at 7:30 p.m., Friday May 6 in the Religious Education Trailer at St. James parish.

★★★

HOLY FAMILY Woman's Club

have installed Mrs. Yolanda Hernandez as president. Other new officers are Mrs. Grace O'Connell and Mrs. Kate McCafferty, vice presidents; Mrs. Betty Wilson, secretary; and Mrs. Ann Rivetti, treasurer.

★★★

CORPUS CHRISTI Community of Lay Carmelites meet at Villa Maria Rehabilitation Center at 2 p.m., Saturday, May 7.

★★★

ST. JAMES parish third annual Spanish-American dance will feature Latin and American music on Saturday evening, April 30.

★★★

ST. JOSEPH Friendship Club, Surfside, will sponsor a games party at 1 p.m. Tuesday, May 3, in the parish center. A beach party is planned in June at Baker's Haulover Bayside picnic grounds.

Palm Beach County

ST. THOMAS MORE parish Madonna Guild, Boynton Beach, will install Mrs. Anne Ferguson as president during 8:30 a.m. Mass on May 6. Father Donald F.X. Connolly,

pastor, will also install Mrs. Luella Tesoriero, vice president; Mrs. Lora Schmidt, recording secretary; Mrs. Marie Lounsbury, treasurer; and Mrs. Marguerite Sundhold, corresponding secretary. Geoffrey Birt, Voice correspondent, will speak at the breakfast which will follow

★★★

PASSIONIST RETREAT House, North Palm Beach, will sponsor a mid-week retreat for women from 8:30 p.m., Tuesday, May 3 to noon, Thursday, May 5. Those interested should contact the retreat house at 626-1301.

★★★

SACRED HEART School, Lake Worth, will sponsor a picnic on Sunday, May 1 from noon until 5 p.m. at John Prince Park at the Mound Circle area. For tickets call 588-1171.

★★★

ST. VINCENT FERRER Rosary-Altar Society will install Mrs. Philip Bennett as new president during Mass at 10:30 a.m., Thursday, May 5. Other officers are Mrs. William Rabold, vice president; Mrs. Joseph Vytell, recording secretary; Mrs. James O'Shea, corresponding secretary; Mrs. John Delaney, treasurer; Mrs. Frank O'Donnell and Mrs. Henry Forster, directors. Luncheon will follow at the Boca Raton Country Club.

Attention all scouts

The date for the religious emblem presentations in scouting has been changed from Sunday, May 8 to Sunday May 22 at St. Mary Cathedral at 3 p.m. All scouts are asked to be in the Cathedral parking lot by 2:15 p.m.

Archbishop Edward A. McCarthy will be celebrant of the Liturgy.

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 NEW RENEWAL

Moms refresher day

KENDALL—A "Refresher Day for Mothers" will be held at the Dominican Retreat House, 7275 SW 124 St. on Tuesday, May 10.

The program, which begins at 9 a.m. and concludes at 2 p.m. will include talks, discussion and Mass. The Sisters, assisted by volunteers, will care for pre-school children during the session.

Father William Hennessey will be the retreat master and reservations may be made by calling Sister Peggy at 238-2711.

Local Rosary march

A local Rosary March, in conjunction with the National Rosary March for America, in "Thanksgiving for our first 200 years and petition for our next 200 years" will begin at 3 p.m., Sunday, May 1 at St. Catherine of Siena Religious Education Center, 9200 SW 107 St.

Pro-life workshop

NAPLES—A Speakers Workshop will be sponsored by the Florida Right to Life Committee for persons in southwest Florida at 1 p.m., Saturday, April 30 at Britt's Dept. Store meeting room, 2075-Ninth St. N.

Topics included will be Basics of Public Speaking, Adaptation to Pro-Life Speaking, Mechanics of Pro-Life Speaking and Actual Pro-Life Presentation.

PB group seeks signatures to crack down 'adult' stores

WEST PALM BEACH—Some 15,000 signatures urging the Palm Beach County Commission and law enforcement agencies to crack down on adult book stores in the area is the goal of the recently organized Morality in Media chapter here.

Last Sunday was observed as "Decency Sunday" in Palm Beach County in churches of various denominations. Archbishop Coleman F. Carroll in a letter to all pastors urged South Florida Catholic parishes to participate in the campaign against obscenity.

MEMBERS of the Archdiocesan Council of Catholic Women and the Knights of Columbus are actively engaged in the drive to stem the tide of pornography in Palm Beach County.

Petitions will be available again this Sunday, May 1, in many of the area churches to accommodate those who did not sign last week.

James J. McCabe, vice president of the Morality in Media chapter, said that when the petitions are all collected they will be used at a future date to support Sheriff Richard Willie who plans to go before the County Commission to urged them to rescind the occupational licenses of adult book stores who have already been convicted twice of violating the Florida statutes on obscenity.

Sheriff Willie has pointed

out that "each one of these (adult book stores) in the past has been found guilty of selling obscene material under state statutes. We've already established something illegal has gone on in these businesses," he emphasized, "yet the businesses exist. I am not trying to set community standards...I think this is a legislative problem (for the county commission) not a law enforcement problem."

REV. MIKE KALAPP,

Pro-life films, slides and printed materials will be available for additional viewing and ordering. A question and answer period will follow the program and refreshments will be served.

Those desiring to learn more about pro-life issues are invited to attend.

Women to hear Abp.

Coadjutor Archbishop Edward A. McCarthy will be the guest speaker during various Councils of Catholic Women conventions throughout the state in May.

In addition to speaking at the opening Mass of the Miami Archdiocesan Council of Catholic Women on Sunday, May 1, the Archbishop will also address delegates to the Orlando DCCW and the St. Petersburg DCCW on May 10, and to members of the St. Augustine DCCW on May 26.

Holy Family pre-Cana

Pre-Cana Conferences for those planning to be married within the next six months will be conducted in Holy Family parish during May.

Sessions will be held on May 11, 12 18 and 19 in the parish hall, 14500 NE 11 Ave., North Miami. Qualified speakers will discuss "Communication in Marriage," "Sexuality in Marriage," "Home Management" and "Christian Marriage."

Those planning to participate should call the rectory at 947-5043 for reservations.

Diabetes lecture

FORT LAUDERDALE—"Deterring That

pastor, Berean Baptist Temple, is the president of the Morality in Media chapter of Palm Beach County, an affiliate of Morality in Media, a national non-sectarian organization with headquarters in New York City.

Other officers are Mrs. Violet Doumar, Holy Spirit parish, Lantana, second vice president; M.M. Cunningham, treasurer; Mrs. S.H. Murphy, executive secretary; and Thomas W. Pantan and Richard F. Gallo, assistant secretaries.

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Who said sewing only for females?

By FRANK HALL
Voice Feature Editor

"I play quarterback on the football team here and have a football scholarship to Kent State so I don't think anyone's going to say much about my learning to sew," observed Bill St. Pierre, a senior at Immaculata-LaSalle High School, as he finished putting in the button holes on a wool jacket he was making.

Bill is one of 33 male students enrolled in a Bachelor Living Course at the school who have spent the last year studying money management, cooking, interior decorating and sewing.

Started two years ago by Sister Catherine McFadyen, an Adrian Dominican, the course is an elective for juniors and seniors.

"Many students will be going out of town for college when they leave here," says Sister Catherine. "They should have some basic concepts of how to handle money, use a check book, make a budget, cook, fix up their rooms and do sewing repair jobs."

Cooking seemed to be the favorite part of the course

"because the boys like to eat," notes Sister Catherine. "But interior decorating was important too because we went into what to look for in an apartment, lease, buying a house, and how to make good use of simple things in the house."

"Sewing has been very successful with the boys making shirts, jump suits, robes and coats. One important aspect is learning the simple mechanics of a sewing machine. If you need a machine fixed it can be pretty expensive to have someone just come in to look at it, let alone fix it."

Sister Catherine had taught mixed classes cooking in the Bahamas but wasn't sure how well the concept would go across in a school with a good number of Cuban students enrolled. The first year the course was offered, 38 students signed up for it and Sister Catherine had to restrict the two classes to 16 each or there would be too many students to really teach without an aide.

Bill St. Pierre decided to make a jacket because he was going up North to Kent State and could use a warm coat.

"Besides, the wool was on sale," he adds.

"Everything I've learned in this class has been rewarding and concrete," notes the senior who is a parishioner of Sts. Peter and Paul parish. "How often do you get to use things you learn in other classes like chemistry or math. The math my folks learned has been replaced by a new system and now the schools are beginning to talk about the metric system."

Robert Masud of Our Lady of Lebanon Church enrolled in the course because he "thought it would help when I went off to college."

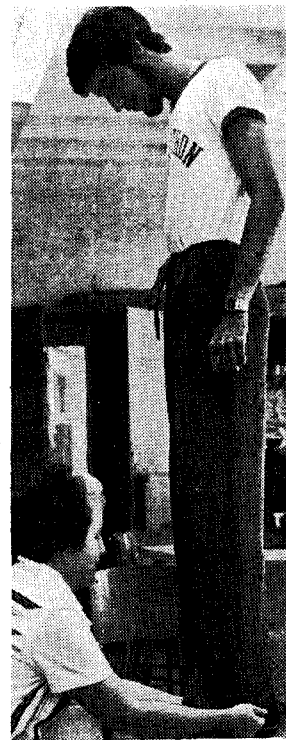
"Cooking was my favorite because I got to eat the food," he adds. "My folks didn't really

usually, Henry's father had learned how to cook in school in Cuba and it came in handy because he didn't get married until he was 25, says Henry.

Finishing off a pair of blue pants, Jorge Guarch of St. Michael's parish was so proud of them he decided to wear them for the rest of the day in school. "A lot of girls couldn't have done this but I did," boasts Jorge, who is on the school's track team.

Manny Perez of St. Dominic parish says the course is "very demanding because it's doing things we never did before."

"You get a good taste of what women do and you don't take for granted what trouble women go through."



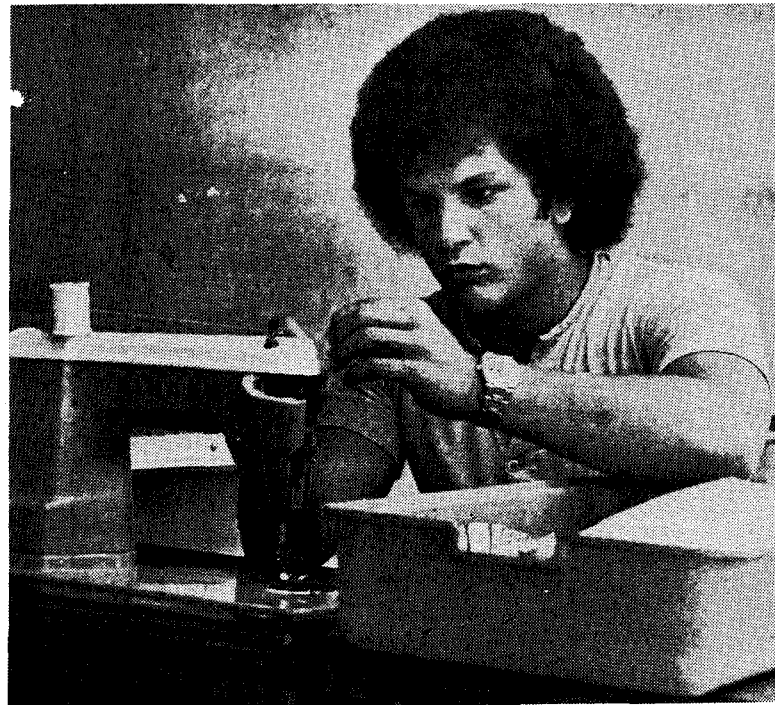
FINISHING touches are applied by Sister Catherine McFadyen, O.P., to pants just completed in sewing class by Jorge Guarch.



CHECKING stitches in a wool jacket he's making in Bachelor Living is football quarterback Bill St. Pierre.



THE BELT for a bathrobe is folded and sewed by Ralph Gonzalez to complete his project for the term.



THREADING his sewing machine is Henry Perez who is making a sports shirt in this unique program at Immaculata-LaSalle High School.

expect me to take a course like this. They thought it was something that girls should learn. Most of the other guys in the school don't ride us, though, because they wish they were in the class."

Henry Perez of St. John Bosco parish is making a dress-shirt. He confides that his father's reaction was, "as long as you don't turn the other way I guess it's okay." Ac-

Sewing a white belt to go with his completed bathrobe, Ralph Gonzalez of St. Hugh parish says sewing was his favorite section of the course and that "the whole course was good because you got to know how to do all these different things."

If school is geared to helping young people prepare for the future, it's seldom more evident than in the Bachelor

Living Course offered at Immaculata-LaSalle. One thing is for certain; these 33 young men will never have to ask a girl to sew on a button for them unless it's to get to know the girl.

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Deprogramming Moonies: 'Is it a parent's right?'

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DEAR FATHER: I was watching on television about the Moonies and those kids in that religion. Do you think it is so bad for their parents to want them back? And why would anyone want to get into such a crazy religion anyway?—Pete.

DEAR PETE: Obviously, I don't think that the religion of the Moonies, the people of the Unification Church, is the one to follow. I think that parents, if they believe in their own religion, should try to persuade their children, no matter what the age, to come back to what they believe. But when you are talking about forcing another person of legal age against his will, then it is a whole new ball

Straight Talk

game.

In our country the law is there to protect all religions, the unpopular as well as the popular. If this protection is not given to all religions, what is to stop a parent of a Catholic convert from forcing that person to give up the new faith? It is a difficult question.

Of course it is important to look at the religion itself. If the people of this "crazy religion," as you call it, are being used and taken advantage of, or if they are truly forced into joining, then something should be done according to the law. But I, myself, as a person in this country who cherishes his religious freedom, would be very careful to suppress another faith no matter how strange it seemed.

The last part of your

question might be the most interesting. Why do people become Moonies? Maybe we can learn a great deal from what this faith offers. It seems to me that the people in this religion are given community and togetherness. They are told that they are important. They are sought after by very dedicated people. When a person is searching for meaning in life, these things are very important. Maybe this can give us a clue.

We believe that we have the truth in our relationship with God. We believe in the Lord Jesus as our Savior. Maybe if we could be more of a community; if we really showed people that they were important; and if we could show ourselves as dedicated as the Moonies, we might have more success in spreading the Gospel.



Jamboree: Ronald Tooson, age 11, of Troop 77, Miami, does the Second Reading, with a little help from his friend Msgr. Willie Dever, during a field Mass last Sunday. The Liturgy was part of the South Florida Council Jamboree in Opa Locka. Over 3,500 scouts from three counties, Dade, Broward and Monroe, attended the weekend experience.

Kerygma reunion set

A follow-up meeting for ninth and 10th grade students who have made the Kerygma Weekend will be held at St. Joan of Arc parish, Boca Raton, Saturday, May 17, from 7 to 10 p.m. Parents, brothers and sisters of students who have participated in the experience are invited to attend. Dr. Robert Zalienski will be the guest speaker on parent-teen relationship. There will be time for group interaction.

★★★

Eight Summer study

★★★

The CYO Archdiocesan

Young adult meet planned

The Department of Education of the U.S. Catholic Conference (USCC) has announced the second annual Young Adult Ministry Conference, "Focusing the

Diversity of Young Adult Ministries: an exploration of ministries with the disenfranchised," slated for May 30-June 3 at St. Catherine's College in St. Paul, Minnesota.

Youth Corner

swim meet will be held at St. Brendan High School Saturday, May 7, at 10 a.m. The Archdiocesan Constitutional Convention will be held at St. Stephen parish, West Hollywood, Monday, May 9, at 7:30 p.m.

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COED WOODCRAFT SESSIONS

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.

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'Audrey Rose' tries to sell validity of reincarnation

"Audrey Rose" is one more typical American family-afflicted-by-the-occult movie, this time featuring reincarnation, which is even more of a current pop culture fad than demonic possession ("Exorcist," "The Omen") or telekinesis ("Carrie"). The major plus for Audrey is that it's made with considerable good taste—nobody gets decapitated or vomited on—but all that may do is slow down the box-office.

Another factor is that sooner or later all this tinkering with the supernatural is going to prove offensive to religious believers on some if not all sides of these controversial issues. "Exorcist" had its questionable moments but was basically traditional in its theology. "The Omen" was outrageous but Christian in a sloppy sort of way. "Carrie" wouldn't have been religious at all, except that director Brian DePalma dragged in bizarre Christian symbols for terror shock effects. But "Audrey" poses a quite different problem: it tries to scare you, but also to sell you on the value of reincarnation as a spiritual-moral system.

The girl of the title is a pre-adolescent (Susan Swift) living in apparent bliss with an affluent Mommy and Daddy Marsha Mason, John Beck) in one of those older lush but vaguely spooky apartments off New York's Central Park. Suddenly she begins having terrible nightmares—about what, we don't know, we only see her going berserk and clawing at the windows.

AN ELEGANT educated stranger (Anthony Hopkins,



by James Arnold

the obligatory first-class actor in this part) turns up and claims the child is the reincarnation of his own daughter killed in a car accident 11 years before. (He has been to India, and talked to psychics, so he knows, you see). Author Frank DeFelitta could work lots of ambiguous suspense and mystery out of this Hitchcockian situation, but he doesn't. It's obvious very early that the elegant stranger is right.

The only plot problem in the film then is what the kid is going to do with three parents, and whether the adults will come to some accommodation

before she does something terrible to herself. A peaceful solution, since this is melodrama, is not in the cards. (This is apparently a case of reincarnation that didn't "take"—the girl still has unconscious hangups from her previous life, which is presumably why most of us don't remember ours). The trick about the ending is that it's "happy" only if one believes the soul is free after death to purify itself and enter still another life.

The actual heroine is the mother (Ms. Mason), who comes out of a Catholic background. She first thinks the child is possessed, and runs

through the full Act of Contrition, although she never consults a spiritual authority. She accepts the reincarnation concept despite the scorn of her practical materialist husband, and it's his stubborn opposition that brings on the final crisis. This is a believers vs. scoffers movie in which the spiritual side wins. But the whole spiritual side is represented by Eastern mysticism. At one point, the girl says, "Wouldn't it be wonderful to live forever and never die?" This presumably Catholic child has never heard of immortality.

As a movie, "Audrey" can be praised for its psychological (rather than blood and guts) approach to fright, long a hallmark of its veteran director, Robert Wise. Although Wise won his Oscars for "Sound of Music" and "West Side Story," he has made such bona fide scare-film classics as "The Body Snatcher" and "The Haunting." This film is not in that league, but has its artful moments, including some intelligent use of glass imagery and moody weather. Actress Mason has enough material for six actresses and works it thoroughly. Young Ms. Swift impresses in her debut, especially in a hypnosis scene where she regresses through childhood, infancy and fetal stages en route to her previous life.

If Hollywood's "bedeviled daughter" syndrome continues, every aspiring child actress may have to take special lessons in going crazy. But from the audience viewpoint, if you've seen one berserk teenager, you've seen them all. (Not Rtd. PG)

'How to Father' on Channel 6

Dr. Fitzhugh Dodson, M.D., author of "How to Father," talks about the "most neglected person in the United States, the American father," this week on Christopher Closeup at 10 p.m., over WCIX, Channel 6, Sunday, May 1.

"Fathers," says Dr. Dodson, "unfortunately learn very little about how to be good fathers." He emphasizes that there is "no ideal" mother or father.

SUNDAY!!

9 A.M. — Ch. 7
"The Church and the World Today"

9:30 A.M. — Ch. 5
The TV Mass for Shut-Ins

10:30 A.M. — Ch. 10
The TV Mass for Shut-Ins.

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V AMUSEMENTS MOVIES-TV-RADIO

Film Ratings: National Catholic Office for Motion Pictures

- At the Earth's Core (A-2)
- Aaron Loves Angela (B)
- Airport '77 (A-2)
- Alpha Beta (A-3)
- Alex and Gypsy (A-2)
- America at Movies (A-3)
- At Long Last Love (A-3)
- Battle Command (A-3)
- Black Sunday (A-3)
- Best Friends (B)
- Big Bus (A-3)
- Bingo Long Traveling All Stars and Motor Kings (A-3)
- Black Mama (A-3)
- Bound for Glory (A-3)
- Burnt Offerings (A-3)
- Brothers (A-3)
- Breaking Point (B)
- Buffalo Bill and the Indians or Sitting Bull's History Lesson (A-3)
- Cassandra Crossing (A-3)
- Challenge to be Free (A-1)
- Carrie (C)
- Clockmaker (A-2)
- Confrontation (A-3)
- Countdown at Kusini (A-3)
- Cousin, Cousine (B)
- Crime and Passion (B)
- Daydreamer (A-3)
- Death Collector (B)
- Deep Red (C)
- Drum (C)
- Dirty Hands (B)
- Dream City (B)
- Demon (B)
- Distant Thunder (A-2)
- Don't open the window (B)
- Day That Shook World (A-4)
- Dragonfly (A-3)
- Drive-In (A-3)
- Duchess and the Dirtwater Fox (B)
- Domino Principle (A-3)
- Eat My Dust (A-3)
- Edvard Munch (A-2)
- Embryo (B)
- Eagle Has Landed (A-3)
- From Noon Till Three (B)
- Futureworld (A-3)
- Face to Face (A-3)
- Farmer (C)
- Food of the Gods (B)
- Freaky Friday (A-1)
- French Provincial (A-3)
- From Beyond the Grave (A-3)
- Gable and Lombard (B)
- Great Texas Dynamite Chase (C)
- Great Scout and Cathouse Thursday (B)
- Get Charlie Tully (B)
- Gator (A-3)
- Guernica (C)
- Gumball Rally (B)
- Gus (A-1)
- Harry and Walter Go to N.Y. (A-3)
- Hell (B)
- How Funny Can Sex Be (B)
- Hindenburg (A-2)
- House of Exorcism (C)
- Huckleberry Finn (A-1)
- Human Factor (B)
- Harlan Co. USA (A-2)
- Idi Amin Dada (A-2)
- Islands in the Stream (A-2)
- I Will, I Will...For Now (B)
- Incredible Sarah (A-2)
- Jack and the Beanstalk (A-1)
- Jackson County Jail (A-4)
- Jonah Who Will be in the Year 2000 (A-4)
- Jewish Gauchos (A-2)
- Keetje Tippel (C)
- Killer Elite (A-3)
- Killer Force (C)
- Killing of a Chinese Bookie (B)
- Kings of Road (A-4)
- Lucky Lady (B)
- Late Show (A-3)
- Lemagnifique (A-3)
- Last Tycoon (A-4)
- Lifeguard (A-3)
- Littlest Horse Thieves (A-1)
- Let's Talk About Men (A-3)
- Logan's Run (A-3)
- Lollipop (A-1)
- Lost Honor of Katharina Blum (A-3)
- Les Galettes de Pont Aven (C)
- Loves and Times of Scaramouche (B)
- Marathon Man (B)
- Marquis of O (A-2)
- Matter of Time (A-3)
- Memory of Justice (A-4)
- Monkey Hustle (A-3)
- Male of Century (A-3)
- Maitresse (C)
- Man Who Fell to Earth (B)
- Man Who Skied Down Everest (A-1)
- Midway (A-2)
- My Friends (B)
- Missouri Break (B)
- Mohammed, Messenger of God (A-2)
- Mother, Jugs, and Speed (B)
- Murder By Death (A-3)
- Mad Dog (B)
- Man on the Roof (A-3)
- Mr. Billion (A-2)
- Nasty Habits (A-4)
- New Girl in Town (B)
- Network (B)
- Next Man (B)
- No Way Out (C)
- Ode to Billy Joe (A-3)
- Old Dracula (B)
- Old Gun (A-3)
- Omen (B)
- One Flew Over the Cuckoo's Nest (A-4)
- Obsession (A-3)
- Outlaw Josey Wales (B)
- Paper Tiger (A-2)
- People of the Wind (A-1)
- Pipe Dreams (A-3)
- Providence (B)
- Pumping Iron (A-3)
- Reincarnation of Peter Proud (C)
- Return of the Tall Blond Man With One Black Shoe (A-3)
- Raggedy Ann and Andy (A-1)
- Robin and Marian (A-3)
- Return of Man Called Horse (A-3)
- Ritz (B)
- Rocky (A-3)
- Small Change (A-2)
- Story of Sin (C)
- Sex With Smile (C)
- Street People (B)
- Spirit of Beehive (A-2)
- Sailor who Fell from Grace with the Sea (C)
- Scorchy (C)
- Serail (B)
- Seven Per Cent Solution (A-3)
- Shout at Devil (A-3)
- Slap Shot (C)
- Savage Sisters (C)
- Silver Scream (A-3)
- Silent Movie (A-3)
- Sleeper (A-3)
- Small Town in Texas (B)
- Smile Orange (B)
- Slipper and Rose (A-1)
- Spasmo (C)
- Sentinel (C)
- Summertime (A-3)
- Sunday In Country (B)
- Swashbuckler (A-3)
- St. Ives (A-3)
- Shadow of the Hawk (A-2)
- Shoot (A-3)
- Shootist (A-3)
- Special Delivery (A-3)
- Squirrm (B)
- Survive (A-3)
- Two Minute Warning (B)
- Thieves (A-3)
- That'll Be the Day (A-3)
- They Call Her One-Eye (C)
- They Came From Within (C)
- Twilight's Last Gleaming (B)
- 3 Women (A-4)
- Together Brothers (A-3)
- Town That Dredded Sundown (B)
- Treasure of Matecumbe (A-1)
- Touch and Go (A-3)
- Tunnelvision (C)
- Undercovers Hero (B)
- Unholy Rollers (A-4)
- Up The Sandbox (C)
- Veronique (A-3)
- Vincent, Francois, Paul and the Others (A-3)
- Virility (C)
- Voyage of Damned (A-3)
- W.C. Fields and Me (B)
- Wonderful Crook (A-3)
- White Line Fever (A-3)
- Welcome to L.A. (B)
- Wild Party (C)
- Won Ton Ton, Dog That Saved Hollywood (B)
- Xala (A-3)
- Yazuka, The (A-3)
- Zig Zag (B)

KEY TO RATINGS

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



A CHORUS LINE

What can you say about a show like "A Chorus Line" when it's won almost every award available in the United States and London? Perhaps the only thing is, thanks to Zev Bufman, Broadway doesn't have anything over Miami Beach.

Scheduled to run until Sunday, May 29, at the Miami Beach Theatre for the Performing Arts, Chorus Line is more of an experience than just a night's entertainment. Those attractive and talented dancers always seen in the background and the finale suddenly become human beings with feelings and hurts and fears and emotions. It would be difficult to see a musical after Chorus Line and

have the faces of the chorus line blend in with one another. What "Roots" did for Black awareness, Chorus Line does for the huge number of young and not-so-young multitudes of talented people who dance and wait for the big chance.

Marvin Hamlisch is true to form with his music for the show which was conceived, choreographed and directed by Michael Bennett. It opened in New York and first moved out to San Francisco. London began the "International Company" which is the group performing in Miami.

Despite some of the rough language used at times Chorus Line is an experience not to be missed.

'Royal Family' stumbles ungracefully into Parker

By FRANK HALL

Arts-Drama Critic

FORT LAUDERDALE—

"The Royal Family" bowed in at the Parker Playhouse last Monday, though not too gracefully.

Frequently stepping on lines, as well as dressing gowns and knocking over end tables, the cast of established thespians never seem to get the show off the ground.

It was painfully obvious on several occasions that a line was delivered too early so the audience had the pleasure of hearing it repeated. However, the audience remained polite and courteous and even respectful to such seasoned performers as Robert Vaughn, Jessica Walter, Howard da Silva and Gale Sondergaard.



Bidding farewell during Act II of "The Royal Family" is Tony Cavendish (Robert Vaughn), to his mother played by Gale Sondergaard in the 1927 play based on the Barrymores.

Like strawberry shortcake

By J. HERBERT BLAIS
Drama Critic

You'll never know how good almost-arena...Theatre-in-the-Half-Round...can be until you've experienced what the University of Miami's Ring Theatre is doing with their semicircular playing space only a few feet away from your seat.

Dick Winzeler sings "Oh, What a Beautiful Mornin'!" at the opening of Rodgers & Hammerstein's great musical, "Oklahoma!" in The Ring as if he's the boy next door singing in your living room; but the corn is tall in the distance behind him, the sky vaults brilliant blue overhead, and Laurey's house is right there...And, glory be, the orchestra is playing off left somewhere. You're really out there in the wide open spaces!

Then Janet Wallerich comes out as Laurey, dimpling and laughing, little-girl angering and coyly flirting. She sings warm as pure sunshine, clear as pioneer American air.

Karen Miller's casually-old Aunt Eller sets the tone of the winning musical as funtime on the prairie 80 years ago, and you relax to enjoy it all the way.

"Oklahoma!" is a morality play, innocent and happy-go-lucky. Rocky Echevarria, who won our admiration as the beloved dolt, Lennie, in "Of

Mice and Men," here plays an intense villain so ably, he is genuine, real, a thwarted lover, a wretched loner. You know he can't win...He just can't! But you almost wish he could.

We especially like Claire Padien as an agile, stylized Ado Annie. Her role might have been done more subtly by a less knowing person, in this intimate living room, but Padien plays it perfectly for the broad stage of the wide prairie. Her comic talent gives many scenes a professional snap.

Vaughn, rather than wouldn't have hurt the coming across as an eccentric and outrageous character, plays the part as a swishy closet queen from a Hitchcock comedy.

There are some very beautiful scenes played by Gale Sondergaard which are indeed sentimental and moving. But, in general, it would appear that some additional rehearsal time

"The Royal Family" first opened on Broadway Dec. 28, 1927, and recent performances on Broadway by Eva LeGallienne, Rosemary Harris, Ellis Rabb and Sem Levene carried good reviews besides winning a Tony for director Rabb.

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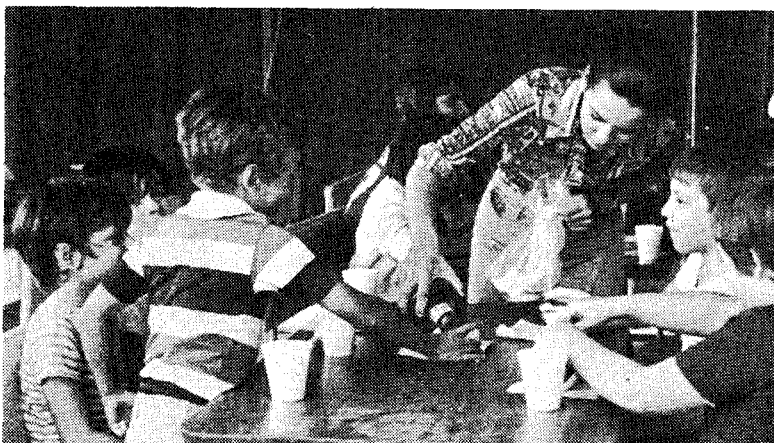
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Después de las carreras hay hambre y Katina Bergoignan sabe que a los muchachos les gusta poner un poco de "catsup" en el perro caliente.

Un día de campo... en Centro Mater

El solar del Centro Mater respiraba alegría y entusiasmo pues el Club de Servicio Comunitario de Immaculata LaSalle había organizado un día de campo con los niños y niñas del lugar.

Por todos los rincones se divisaban grupos en actividades diversas.

Aquí dos muchachitos ensayaban cómo caminar con una de sus piernas atadas al del otro con un calcetín. Allí, las jovencitas estaban inmersas en una carrera a dos manos, y un poco más lejos otras cuantas saltaban a la comba.

Cada grupo tenía su supervisora adulta—una de las jóvenes del Club—, y al terminar las actividades el ganador o ganadora recibía una cinta impresa con su puesto en la competición y algún regalo.

"Organizamos este día de campo para ofrecer a los niños la oportunidad de practicar el espíritu deportivo," dijo Emma Lopo presidenta del Club.

"Hemos dividido a los niños y niñas según las edades y cada grupo elige sus actividades con la ayuda de una de nosotras," dijo.

Los que mostraron más espíritu deportivo, talento y capacidad en los juegos recibieron un trofeo. Entre los varones: Jorge Fernández (11 a 14 años), Anselmo García (8 a 10), y Alex Negrín (6 a 8). Entre las hembras, María Pérez (11 a 14 años), Bárbara González (8 a 10), y Bárbara García (6 a 8).

Además de los juegos los muchachos disfrutaron de una merienda con perros calientes, refrescos y caramelos.



Preparadas listas yaaaa, ¡grita Viri Aedo, arriba izq., dando la salida para la carrera, mientras Ana Alleguez observa desde atrás. A la izquierda Emma Lopo prende una cinta en el vestido de una de las ganadoras, y en otro rincón abajo dos parejas de muchachos luchan por aprender a caminar con los pies atados.



Obispos piden apoyo a trabajadores agrícolas

WASHINGTON, —(NC)—En carta a los obispos de la nación, el obispo James Raush, presidente del Comité Ad Hoc para los hispanos, de la Conferencia Episcopal Americana ha pedido a todos los católicos su apoyo a la causa de los trabajadores agrícolas migratorios. Mons. Raush reafirma en su carta el derecho de los trabajadores a efectuar escrutinios (votaciones) secreto para la elección de sus representantes para las negociaciones colectivas con los sindicatos. El obispo expresa su convicción de que estos trabajadores son un

"tremendo potencial" para la nación y de ahí que merezcan apoyo y ánimo.

También urge en su carta, que se distribuyen materiales "multi-étnicos" que ayuden en la celebración de la Semana del Trabajador Agrícola Migratorio los días 1 al 7 de mayo.

El texto exacto de la declaración del comité es el siguiente:

"Debido a circunstancias nuevas que están afectando adversamente a trabajadores agrícolas Migratorios en áreas concretas de la nación, y que al mismo tiempo están creando divisiones serias en algunas comunidades locales, nosotros, miembros del Comité AD Hoc para los hispanos de la Conferencia Episcopal, reafirmamos nuestro apoyo en defensa de los derechos de los trabajadores agrícolas en los campos de la industria agricultora, para realizar votaciones secretas en la elección de su representante en las negociaciones colectivas.

"Recordamos que el cuerpo pleno de los Obispos Americanos tomó en noviembre 1973 una resolución semejante—y—y que basamos nuestra opinión actual en la sabiduría que tal declaración encierra.

OBISPOS PIDEN RETORNO A LA CONSTITUCION—Al hacer

llamado para que Chile retorne al orden constitucional después de tres años y medio de dictadura militar, los obispos pidieron al gobierno del Gen. Augusto Pinochet que informe sobre el paradero de 926 personas capturadas y desaparecidas durante la purga anti-Marxista que siguió al golpe contra el presidente Salvador Allende en 1973. El presidente y las cortes deben aclarar qué paso en cada caso, "de otro modo no podrá haber paz en las familias, ni en la nación, ni podremos limpiar el nombre de Chile en el exterior," dijeron. El Vicariato de Solidaridad de esta arquidiócesis, que viene ayudando a prisioneros políticos, exiliados y sus familias, mantiene cuenta de los arrestos y vigila violaciones de derechos humanos. Aunque Pinochet dijo inspirarse en "un humanismo cristiano," los obispos insistieron en un retorno a la constitución como garantía de respeto a esos derechos.

IGLESIAS ORGANIZAN LIGA—Trece iglesias evangélicas en Cuba reorganizaron su liga bajo el

nombre de Consejo Ecuménico Cubano durante una conferencia que estudió además concesiones del gobierno marxista para importar 2,500 Biblias, 2,500 copias del Nuevo Testamento, y 10 vehículos para facilitar tareas pastorales.

El líder presbiteriano Rev. Raul Fernández informó a los 146 delegados que en 1976 el gobierno concedió permisos de salida a 70 protestantes para asistir a reuniones en Europa y América Latina, y que muchos dirigentes religiosos han visitado a las comunidades cristianas en Cuba. El Consejo aprobó resoluciones de apoyo a la Revolución, al movimiento independentista de Puerto Rico, a los nacionalistas negros africanos y al gobierno socialista de Jamaica.

Se estima el número de protestantes en Cuba en unos,100,000.

IGUALDAD DE DERECHOS PARA MUJERES—En un

estudio sobre el papel y la condición de la mujer en la sociedad contemporánea, el consultor pontificio Mons. Franco Biffi, rector de la Universidad Lateranense en Roma, recomienda esfuerzos para que a) se cambie el papel tradicional padre-madre en el hogar, y se insista en que ambos compartan por igual la responsabilidad de criar y educar a los hijos; b) se termine con el predominio masculino en los medios de comunicación, que perpetúan una imagen de la "mujer objeto," no persona; c) se den puestos responsables de gobierno a la mujer en campos fuera de la salud y la educación, tradicionales ya; y d) se combata el mito social de que el hombre dignifica a las profesiones y oficios mientras la mujer los rebaja.

Nos gustaría reflejar en nuestras páginas en español las opiniones diversas de los lectores. Su carta. Se publicará. Si llega firmada con dirección, teléfono y opinión clara y concisa.

La redacción no se responsabilizará de su contenido aunque sí mantendrá el derecho de editarlas.

Envíe su correspondencia a "Opinan los lectores" La Voz, P.O. Box 1059, Miami Fla. 33138.



Posible respuesta a "Una Llamada a la Acción"

WASHINGTON—(NC)— Durante sus reuniones generales del 3 al 5 de mayo, los obispos de los Estados Unidos reflexionarán sobre su respuesta conjunta a la conferencia de Chicago el verano pasado conocida como "Una Llamada a la Acción." También considerarán una vasta selección de asuntos pendientes, entre ellos

la posibilidad de crear un secretariado permanente para el Comité de los Laicos; una declaración conjunta sobre los indios americanos y sobre derechos humanos en Europa oriental.

Unos 250 obispos de toda la nación asistirán a las reuniones de la Conferencia Episcopal

Americana que tendrá lugar en Palmer House.

La conferencia Una Llamada a la Acción, bajo el patrocinio de los obispos, hizo más de 180 recomendaciones sobre los temas de Iglesia, familia, humanidad, persona, barrio, nación, trabajo y etnicidad y raza. Subsecuentemente el comité ad-

ministrativo de la Conferencia Episcopal formó un comité presidido por el mismo presidente de la conferencia, Mons. Joseph Bernardin Arzobispo de Cincinnati, para revisar las recomendaciones y presentarlas durante la próxima reunión de obispos en mayo.

Dicho comité decidió que las

recomendaciones serían canalizadas a los respectivos departamentos de la Conferencia Episcopal y Conferencia Católica, al mismo tiempo que preparó una respuesta preliminar a la conferencia Una Llamada a la Acción, respuesta que tendrá que ser aprobada o rechazada por los obispos.

La propuesta para el establecimiento de un secretariado permanente que ayude a individuos y organizaciones del laicado a tener "más profunda apreciación de su papel, sus derechos y su deber de participar en la misión salvadora de la Iglesia" es obra del comité sobre el laicado que dirige Mons. McCarthy, Arzobispo coadjutor de Miami. Los obispos tendrán también que llegar a una decisión sobre el futuro de la Campaña para el Desarrollo Humano (CDH) cuya meta de \$50 millones propuesta por los obispos en 1970 ya se alcanzó. Los fondos de estas colectas se emplean en proyectos iniciados por el mismo pueblo para remediar la pobreza o carencia de educación.

El comité sobre Desarrollo Social y Paz Mundial que dirige el Obispo Joseph A. McNicholas de Springfield, Ill., busca una evaluación del ministerio de la Iglesia hacia los indios americanos y recomienda que se adapten formas litúrgicas y programas de educación, de modo que reflejen las necesidades y la identidad cultural de los indios cooperándose con ellos en su búsqueda y lucha por la justicia social.

La declaración sobre derechos humanos en Europa oriental, obra del mismo comité deplora "la negación del derecho de libertad religiosa" en los países desde la región de Polonia al norte hasta Bulgaria en el sur.

"Cristianos, judíos y mahometanos, todos sufren," dice la declaración, que también afirma que "las vidas de los creyentes y la existencia de la comunidad cristiana en Europa oriental están ambas en peligro, siendo objeto de los caprichos de burócratas, del abuso intelectual de los ideólogos y la continua amenaza — con la meta de extinción—por parte del aparato estatal."

Los obispos también decidirán sobre la petición a Roma para permiso de comunión en la mano. La discusión ha sido pedida a los obispos por el Comité de Liturgia de la NCCB, bajo el Obispo John R. Quinn de San Francisco.

Desde 1969 el Vaticano ha permitido la comunión en la mano en aquellas diócesis que cuentan con el apoyo de las Conferencias Episcopales del país y bajo petición del obispo local respectivo. Tal permiso deja siempre la opción de recepción del sacramento de la manera tradicional.

Mayo '77



El mes de mayo es tradicionalmente el mes de María, y durante él los cristianos intensificamos la presencia de esta Madre en nuestras vidas. Por eso, estas semanas publicaremos testimonios de lo que es y ha sido María para muchos de nosotros. Comenzamos con el testimonio del mismo Dios...presentándolo a su Madre, que es fruto de la creatividad de Michael Quoist.

'Mi mejor invento es mi Madre'

Mi mejor invento, dice Dios, es mi madre. Me faltaba una madre y me la hice. Ahora sí que soy hombre como todos los hombres. Ya no tengo nada que envidiarles, porque tengo una madre, una madre de veras.

Mi madre se llama María, dice Dios. Su alma es absolutamente pura y llena de gracia. Su cuerpo es virginal y habitado de una luz tan espléndida, que cuando Yo estaba en el mundo no me cansaba nunca de mirarla, de escucharla, de admirarla.

¡Qué bonita es mi madre! Tanto, que dejando las maravillas del cielo nunca me sentí desterrado junto a ella. Y fijos si sabré Yo lo que es eso de ser llevado por los ángeles..., pues bien: eso no es nada junto a los brazos de una madre, creedme.

Cuando me fui al cielo Yo la echaba de menos. Y ella a Mí. Ahora me la he traído a casa, con su alma, con su cuerpo, bien entera.

Yo no podía portarme de otro modo. Debía hacerlo así. Era lo lógico.

¿Cómo iban a secarse los dedos que habían tocado a Dios?

Además, también lo hice por mis hermanos los hombres: para que tengan una madre en el cielo, una madre de veras, como las tuyas, en cuerpo y alma. La mía. Bien. Hecho está. La tengo aquí, conmigo, desde el día de su muerte. Su asunción, como dicen los hombres. Y ahora: que se aprovechen, dice Dios.

En el cielo tienen una madre que les sigue con sus ojos, con sus ojos de carne.

En el cielo tienen una madre que los ama con todo su corazón, con su corazón de carne.

Y esa madre es mía. Y me mira a Mí con los mismos ojos que a ellos, me ama con el mismo corazón.

Ah, si los hombres fueran pícaros... Bien se aprovecharían. ¿Cómo no se darán cuenta de que Yo a ella no puedo negarla nada?

¡Qué queréis! ¡Es mi madre! Yo lo quise así. Y bien... no me arrepiento.

(M. Quoist)

Preparan canonización de Beato Neumann

FILADELFIA—(NC)— Parroquias e instituciones de la Archidiócesis de Filadelfia realizarán un programa de novenas en preparación a la canonización del cuarto obispo de

la ciudad, el Beato John Neumann.

El periodo de nueve semanas, comenzando la semana después de Pascua, hasta el 19 de junio "se presta perfectamente

para este programa de renovación espiritual," dijo el Cardenal John Krol de Filadelfia.

Esta novena constituye la segunda etapa de renovación y preparación de la Archidiócesis que anteriormente tuvo Misas de

acción de gracias en la catedral todos los viernes de Cuaresma.

Para la novena, cada parroquia elegirá un día a la semana en que observará alguna celebración litúrgica, con énfasis en la reconciliación.

Cardenal Medeiros a Fátima

CIUDAD DEL VATICANO (NC)—Pablo VI ha nombrado al Cardenal Humberto Medeiros de Boston como su especial representante para las ceremonias del 60 aniversario de las apariciones de Fátima que se celebrarán en el santuario portugués el 13 de mayo.

El Cardenal Medeiros de 62 años, es natural de las Islas Azores, colonia de Portugal.

En 1967 el mismo Santo Padre participó en las ceremonias del 50 aniversario de las apariciones



Cientos de monaguillos de todas las parroquias de la Archidiócesis acudieron al Seminario College durante el fin de semana para recibir premios por su servicio. El acto esta patrocinado anualmente por el Club Serra. En la foto el Padre Steve Staudmeyer conversando con los jóvenes después de la ceremonia

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"Coser y cantar"

...no solo para mujeres

"Soy un 'quarterback' del equipo de 'football' de la escuela y tengo una beca de 'football' para la Universidad de Kent State. No creo que el aprender a coser dé mucho que hablar," dijo Bill St. Pierre mientras terminaba los ojales de un saco de lana que acababa de terminar.

Bill es un 'senior' en Immaculata-LaSalle y uno de los 33 estudiantes matriculados en el curso "vida de soltero" donde aprende economía doméstica, cocina, decoración y costura. El curso fue iniciado hace dos años por la Hermana Catherine McFadyen, dominica de Adrian, y es un curso electivo para los grados 11 y 12. "Muchos de estos muchachos marcharán pronto a universidades fuera del estado," dice la hna. Catherine. "Es preciso que sepan lo más básico en cuanto a economía, el uso de la chequera, presupuestos, cocina, y como arreglar su ropa."

La cocina ha sido la parte favorita del curso porque "a todos les gusta comer" dice la Hna. Catherine. También la parte de decoración pues comenzamos desde los más básicos, la búsqueda de un apartamento, el alquiler o compra de casa y cómo aprovechar cosas sencillas en el arreglo del hogar.

"La costura ha sido un éxito," añadió. "Se han hecho camisas, sacos y trajes enteros. Además han aprendido a coser a máquina y como hacer pequeños arreglos en ella sin necesidad de llamar a un mecánico."

La Hermana Catherine había enseñado algo parecido en las Bahamas pero no estaba segura de como resultaría en Miami, con tantas familias hispanas en la escuela. El primer año se matricularon 38 alumnos que luego dividió en dos grupos de 16, para poder darles atención

personal.

Robert Masud de la parroquia Ntra. Sra. del Líbano, (católica de rito maronita), se apuntó pensando "que le ayudaría luego al marcharse a college."

"La cocina es mi favorita, me encanta comer." Pero mis padres no se lo esperaban por pensar que esto es cuestión de mujeres. Ahora todos los compañeros nos envidian por haber elegido este curso."

Henry Pérez, de San Juan Bosco se esta haciendo una camisa. Confiesa que al comenzar el curso su padre le dijo, "todo esto esta bien mientras no te pases al otro lado;" Pero de hecho "mi padre también aprendió a cocinar en el colegio en Cuba, y le vino muy bien porque no se casó hasta los 25 años," dice Henry.

Jorge Guarch de St. Michael terminó un día unos pantalones y quedó tan satisfecho que decidió lucirlos puestos el resto del día.

"Estoy seguro de que muchas compañeras son incapaces de terminar unos pantalones como estos," dice Jorge, que además es del equipo de carreras.

Many Pérez de St. Dominic dice que el curso es "muy exigente pues nos pide cosas que no hemos hecho en la vida."

"Uno aprende a comprender el trabajo que pasan las mujeres con estas cosas," dice.

Cabe añadir que si la escuela ha de preparar a los jóvenes para el futuro, el curso sobre "bachelor living" (vida de soltero) es un buen ejemplo de ello. En adelante los jóvenes no tendrán que pedir que les cosan un botón, a no ser que lo del botón fuera una excusa para entablar conversación con las muchachas. F.H.



Henry Pérez, arriba, da las últimas puntadas a una camisa que el mismo cosió y John Tombley acaba de planchar la suya. Abajo la Hna. Catherine McFayden con dos de los estudiantes, Robert Masud y Alex Caldevilla aprendiendo a unir los patrones.



Violación de derechos humanos no obstáculo a negociación sobre Canal de Panamá, dicen ex-misioneros

GUATEMALA, Guatemala—(NC)—Dos ex misioneros americanos en Panamá han manifestado que las violaciones de derechos humanos en aquel país no deben ser obstáculo para

continuar las negociaciones sobre el canal de Panamá.

Felipe y Angela Berryman, hoy residentes en Guatemala dijeron que existen violaciones de derechos humanos en Panamá,

bajo el gobierno del General Omar Torrijos, pero que no constituyen casos graves como en otras naciones.

En 1974 los Berryman fueron arrestados y deportados de

Panamá sin acusación formal.

"Consideramos aquello un procedimiento injusto y sabemos que a lo largo de los años han existido otras violaciones de derechos," dijeron. "Sin embargo el gobierno del Gen. Torrijos no actúa como otros en el Sur y Centro América," dijeron... El no mata ni atemoriza a la gente." Según los Berryman, la insistencia sobre violaciones de derechos puede apartar la atención de la lucha del pueblo panameño por la

soberanía del canal, lo que consideran una cuestión de justicia.

Ellos piensan que aunque Torrijos cuenta con oposición de diversos grupos, la misma oposición considera que un buen tratado sobre el Canal de Panamá le consolidaría en el poder. "La campaña pro derechos humanos está tratando de evitar que esa consolidación se logre," afirmaron los Berryman."



Unos 3,500 'scouts' de todo el sur de la Florida se reunieron el pasado fin de semana en Opa Locka para celebrar el Jamboree anual del Consejo del Sur de la Florida que comprende los condados de Dade, Broward y Monroe.

Unos 800 scouts católicos participaron en la Misa del domingo que celebró Mons. William Dever. En la foto monseñor sujeta el micrófono al joven durante la lectura de la Biblia, la primera lectura de la Misa.

Seminario sobre Finanzas

La parroquia de St. Kevin ofrecerá los días 4 y 5 de mayo un seminario sobre Conceptos Económicos Cristianos con el propósito de ayudar a los fieles a reflexionar sobre la responsabilidad del buen uso de los bienes.

El conferenciante es Larry Burket quien cuenta con varios diplomas en finanzas y administración y es autor del libro. "Sus finanzas en tiempos de cambio."

El seminario dará comienzo a las 7 p.m. hasta las 10 p.m. en la



parroquia 4120 S.W. 125th Ave.

Crece No de seminaristas en 30 países

CIUDAD DEL VATICANO—(NC)—Informa el Vaticano sobre el crecimiento en el número de estudiantes de filosofía y/o teología en seminarios de 30 países del mundo en 1976. (fuera de países de misión).

Al mismo tiempo el informe indica continuo crecimiento de

seminaristas en países de misión, durante 11 años consecutivos.

Según las estadísticas del 18 de abril los países que han sufrido aumento en el número de seminaristas incluyen los Países Bajos—de 16 en 1975 a 28 en 1976, Isla Filipinas—de 529 a 689 y Ecuador—de 21 a 31.

El número de seminaristas en países de misión continuó subiendo en 1976 con un aumento de 307 sobre el total de 1975.

Indicando que otros países han sufrido bajas en el número de estudiantes en seminarios mayores (estudiantes de teología), el Vaticano señala que

cinco naciones europeas han aumentado el número total de seminaristas, (filosofía y teología).

Estos países son: Alemania, Irlanda, Países Bajos, Portugal y Suiza.

La mayoría de los países de Latinoamérica han sufrido subida en el número de seminaristas, según el Vaticano. Dieciséis de ellos sufrieron el siguiente aumento en el número de estudiantes de filosofía:

Cuba: de 21 a 29 El Salvador: de 32 a 34, Haití: de 23 a 29, Panamá: de 6 a 11—Puerto Rico: de 18 a 47—Argentina: de 172 a 271—Brasil: de 477 a 535—Chile:

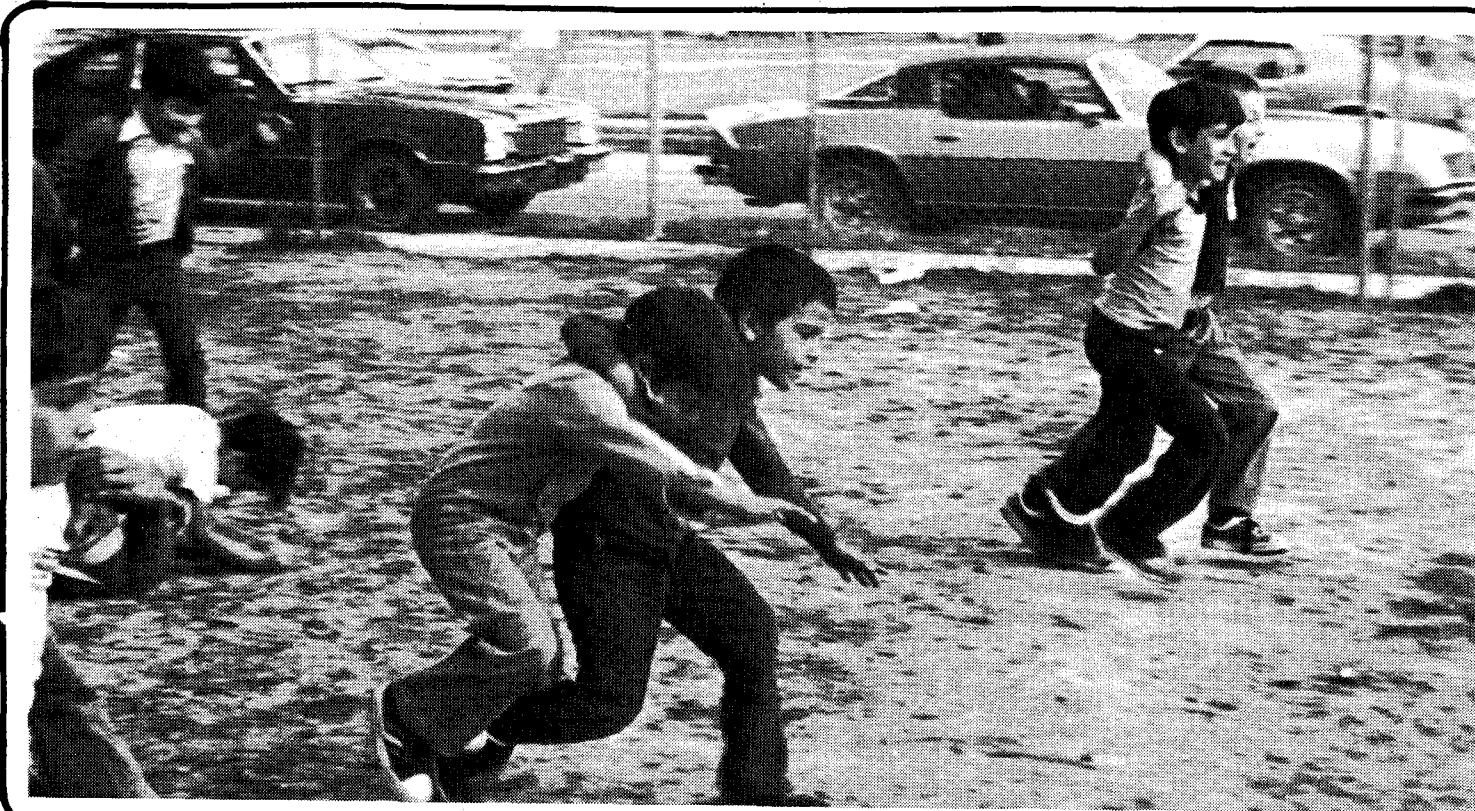
de 68 a 867—Colombia: de 336 a 377.

Once países de Latinoamérica aumentaron también el número de estudiantes de teología en 1976.

En los Estados Unidos el número de estudiantes de filosofía subió en cuatro, a 2,339. En Canadá el número de estudiantes de teología subió en siete a 355.

El informe del Vaticano no da detalles en bajas. La falta de datos sobre estudiantes de teología en USA y de filosofía en Canadá, deja indicar que hubo una baja en ambas categorías desde 1975 a 1976.

Redacción, P.O. Box 38-1059 Miami, Fla. 33138. Tel. 758-0543



No es fácil correr con un pie atado al del compañero, pero estos muchachos del Centro Mäter acabaron expertos en este tipo de carreras, gracias al día de campo que organizó para ellos el Club de Servicio Comunitario de Immaculata LaSalle; (ver pág. 25)

Oficial de inmigración pide rechazo a ley

—El director de la oficina de inmigración de la Conferencia Episcopal Americana ha pedido al Congreso que rechace los cambios propuestos a la actual ley de inmigración, a pesar de juzgar excelentes algunas de las provisiones en dicha propuesta de ley.

En testimonio ante el Subcomité de Inmigración de la Cámara de Representantes, John Mc Carthy, Director de Servicios de Inmigración y Refugiados de la Conferencia Episcopal, afirmó que la propuesta de ley es "un paso adelante" en cuanto a que

redefine el término "refugiado", pero que es un paso atrás en otros puntos, entre ellos al señalar una cifra límite de refugiados a admitirse al país anualmente.

La citada propuesta de ley pide que la definición de 'refugiado' se amplíe para incluir a cualquier persona exiliada de su país por razones de "persecución o temor certero de persecución por cuestiones de raza, religión, nacionalidad, o pertenencia en algún grupo social o grupo de opinión política. También pide que se rechace a quienes ejecutan la persecución en base a cualquiera de los puntos citados.

Señalando que la propuesta de ley autoriza la admisión de 20,000 refugiados al año, McCarthy recomienda un aumento "a un mínimo de 30.000 admisiones anuales" y explica que "las peticiones de admisión son actualmente numerosas y que el límite exige una ampliación según la nueva definición del término 'refugiado'."

También recomienda que los refugiados sean admitidos como "residentes permanentes" y no como 'condicionales' pues según él, la demora de dos años para conseguir la residencia resulta 'anticuada'."

Comentando sobre la sección de la propuesta de ley que pide "determinación por parte de otros países en el acomodo de

parte de los refugiados," McCarthy dijo que si es verdad que existe una necesidad de acomodar a refugiados," no

deberíamos esperar a ver lo que hacen otros países, sino continuar nuestra tradición de liderazgo humanitario en la

admisión de refugiados, para así sentar ejemplo que otros países puedan seguir."

Preparan Jornada Vocacional

Relexión, convivencia, oración, amistad...todo esto será parte de la Jornada Juvenil Vocacional que tendrá lugar el próximo 15 de mayo en la Parroquia de St. John the Apostle en Hialeah.

Organizado por el comité de la Sección Juvenil de la Pastoral Vocacional Hispana, la jornada ofrece la oportunidad de "un día vivido en el entusiasmo, la alegría y en el deseo de buscar, de encontrar, de lanzarse al encuentro de Cristo Resucitado."

"Creemos que a veces los jóvenes no se plantean seriamente las opciones vitales que hacen," afirma el comité organizador de la jornada.

"Quisiéramos que este día fuese simplemente un 'poco de luz', algo que sirva para hacer pensar...para que frente a Dios, a las necesidades de los hombres y del mundo en que vivimos, los jóvenes busquen su forma de servir y encuentren su ministerio, su estilo de vida en la Iglesia."

Las actividades de la jornada serán múltiples, entre ellas: la presentación de la obra de José Luis Martín Descalzo "la Hoguera feliz" que describe la experiencia religiosa de Juana de Arco, frente a su llamada.

La jornada está abierta a todos los jóvenes de la Archidiócesis. Dará comienzo a las 10 a.m. y terminará con la clausura del Encuentro Juvenil de Varones en el Seminario Menor, a las 8 p.m.

