

**Archdiocese issues new rules,
90-day waiting period
for youthful marriages**

The VOICE

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New teen marriage rules set

By ROBERT O'STEEN
Voice News Editor

As of Pentecost Sunday, May 29, the Archdiocese of Miami is placing stricter controls on teenage marriages, designed to curb the high rate of divorce from such youthful marriages.

The new controls involve a 90-day waiting period during which the priest will, among other things, conduct a series of interviews with the couple and their parents and submit a report to the Archdiocesan Marriage Tribunal for review before permission can be granted. The Marriage

marriage involving one or both parties being 18 years old or younger, were necessitated by two things:

- The priests themselves, who had asked help in evaluating youthful marriages.

- Grim statistics which show that half of all teenage marriages end in divorce and that a shocking 90 per cent involving a pre-marital pregnancy end in divorce.

The regulations have been approved by Archbishop Coleman F. Carroll and sent to the parishes for familiarization before implementation at the end of this month. Marriages already scheduled may be fulfilled in accordance with general Church law.

"One point I would like to make very clear," said Msgr. Fazzalano, "is that these guidelines are not intended to turn people off, but to help people. These are guides only, intended to help the priests open up dialogue with the couple which will then help prepare them for marriage and find any areas of difficulty before the marriage takes place."

Msgr. Fazzalano knows from first hand observation in the Tribunal how lack of maturity before marriage creates problems later.

"I HAVE seen married couples who never even talked about as basic a thing as how many children they wanted before they were married," he said. "They either didn't talk at all, just assuming each wanted

Continued on Page 12



Mary, the perfect example of the beauty of motherhood, is honored in May, and in anticipation of Mother's Day this Sunday, Linda Sherwood explains to her daughter Maureen, the rich traditions and teachings of the Church on Mary as Mother of the Universal Church.



MSGR. FAZZALARO

Tribunal is the office one of whose primary jobs is to review requests for marriage annulments.

The Tribunal helped draw up the new Pastoral Guidelines for Youthful Marriages along with a committee from the Senate of Priests, according to Msgr. Francis J. Fazzalano, Officialis of the Tribunal.

THE GUIDELINES, which apply to any planned

The Inner Voice

U.S. bishops meet

American bishops spring meeting will have to deal with controversial issues, declares Abp. Bernardin in Chicago...pg. 2

'Build community'

'Build community' in faith, prayer and love, women told at annual convention of the Archdiocesan Council of Catholic Women...pgs. 4-5

Teens and Mass

When Sunday Mass time rolls around, is there a big argument in your family about a teenage member going to church? A lot of parents speak out on the problem...pg. 6

Forget 'Slap Shot'

If there's one film you can put on the bottom of your list to see it's "Slap Shot" which is probably the most foul-mouthed film in movie history...pg. 22

Catholic Pentecostals

'Which Way for Catholic Pentecostals?' explores two alternatives—a book review...pg. 23

Why suffer?

It's one thing to talk about suffering as a Christian but another to live it. Know Your Faith section explores this topic.

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Abp. Bernardin at bishops' meeting

Must deal with controversial issues

By THOMAS J. BARBARIE

CHICAGO—(NC)—In his address at the opening of the spring meeting of the nation's Catholic bishops, Archbishop Joseph L. Bernardin of Cincinnati urged his fellow bishops to recall that it is Christ whom they preach, not themselves, and Christ whom they serve.

The churchmen, gathered in Chicago for the spring meeting of the National Conference of Catholic Bishops—U.S. Catholic Conference (NCCB-USCC), would discuss complex and controversial issues, particularly recommendations made by the Call to Action conference, said Archbishop Bernardin, president of the bishops' conference. But their

task is not to please those who make demands upon them, said the archbishop.

"It is our task instead to proceed with our responsibility of evaluating what has taken place, both as process and result, so that we can support and implement those things which will truly help to build up the body of Christ."

The Call to Action conference, held in Detroit last October, was the culmination of the bishops' bicentennial program. At the conference, a majority of the 1,300 delegates in attendance voted to endorse various positions, some of them at variance with Church traditions.

"IN CANDOR," Archbishop Bernardin told his

fellow bishops, "we must acknowledge that our bicentennial program has become controversial. In particular, the Call to Action conference—which was just a part of our bicentennial consultation—has tended to increase polarization

"It is Jesus whom we preach, not ourselves, and in the final analysis we best serve our people when, with integrity we reflect Him in all His richness."

and factionalism in certain quarters of the Church. Whether we like it or not, this places us under some unusual pressures."

Those pressures, the archbishop said, are generated by those who oppose all of the Call

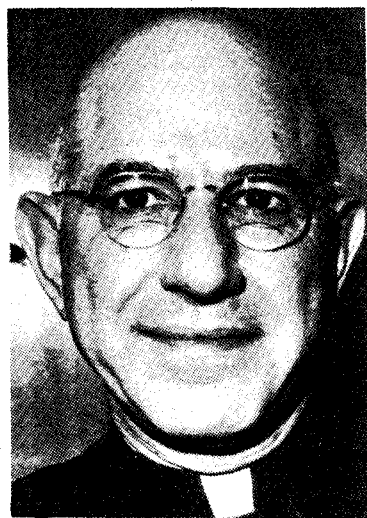
to Action recommendations as well as those who expect the bishops to endorse those recommendations without exception.

Although the archbishop said he did not wish to say anything to prejudice the

outcome of the bishops' discussion of the Call to Action, he predicted that neither extreme would have its way. In dealing with current questions, the bishops should keep in mind that their teaching office exists for the benefit of the



whole Church, Archbishop Bernardin said in his presidential message. Pastoral sensitivity, he said, must not be seen as conflicting with fidelity to the Gospel.



Bishops view Call to Action topics

CHICAGO — (NC) — On the day before their scheduled vote on a document drafted in response to Call to Action proposals, the country's Catholic bishops split into eight groups to study the Detroit conference recommendations. The groups dealt with the

eight headings under which the bicentennial consultation grouped its recommendations: personhood, ethnicity and race, family, neighborhood, humankind, nationhood, Church and work.

Bishop Bernard Law of Springfield-Cape Girardeau,

who chaired the meeting on the personhood recommendations described the meeting as "an honest grappling, a real listening and a healthy exchange."

Concerning the Detroit conferences' requests that the bishops affirm the right and responsibility of married people to form their own consciences on birth control, Bishop Romeo Blanchette of Joliet, Ill., said the question was answered by the bishops' statement last November on moral and spiritual values.

Bishop Maurice Dingman of Des Moines and Bishop Charles Buswell of Pueblo, Col., said a way must be found to take into consideration the sensus fidelium—the fact, if statistics are correct that the majority of Catholics disagree with Humane Vitae.

Much of the discussion at the workshop on the Church dealt with ordination of women and married men to the priesthood, both of which were backed by the Call to Action.

Archbishop Edward A. McCarthy, coadjutor of Miami, suggested the possibility of the ordination of married Protestant ministers who convert to Catholicism. The American bishops could ask for permission to ordain these men, Archbishop McCarthy said, adding that such permission has already been given the German bishops. Some Americans have been ordained in Germany, even though they are married, he said. They cannot, however, return to this country and exercise their priesthood.

Bishop Elden Curtiss of Helena, Mont., said he hoped that married laicized priests could be reinstated in areas where it would mean the difference between Catholics receiving the sacraments or not. The Montana bishop told of discussions in his diocese about possible reinstatement of laicized married priests when they reach age 50, provided their children are grown and their marriages are stable.

"Too many of our priests are in specialized ministries when they should be back on the parish scene."

BISHOP MUGAVERO

What do bishops' statements mean?

By JIM CASTELLI

The spring meeting of the National Conference of Catholic Bishops (NCCB) is here and the bishops are again dealing with public policy issues.

Any new statement will revive questions about just what these statements really mean when they address something beyond faith and morals. For example, Bishop Cletus O'Donnell of Madison, Wis., recently said in a speech that when the bishops talk about issues such as a Panama Canal treaty or world hunger, "To put the matter bluntly, we—at least I—don't know what we are talking about. And our people know we don't know what we are talking about."

Questions seem to involve three basic areas: Whom do the bishops represent when they speak on public policy issues? Are those statements binding

on American Catholics? Are the bishops competent to make

News Analysis

statements on those issues?

First, as far as representation is concerned, the bishops speak for themselves in their teaching role in the Church; the U.S. Catholic Conference (USCC), the bishops, civil action agency represents the bishops. Neither the USCC nor the bishops represent or claim to represent the views of American Catholics in the way an elected official can claim to represent his constituents.

This is clear, for example, in the bishops' statement on political responsibility in which they say they are not seeking to create a Catholic voting "bloc."

The larger question of just what role bishops' conference

statements play in the life of the Church does not have a clear answer. Russell Shaw, USCC secretary for public affairs, notes that the national bishops' conference is still a new institution; it began after Vatican Council II.

Shaw says some theologians believe the bishops' conference is purely advisory and can be easily overruled by an individual bishop in his diocese. Other theologians, he says, believe a statement by a bishops' conference is a very serious exercise of teaching authority that in effect "outranks" individual bishops' actions.

Shaw suggests that the U.S. bishops' statements should be seen as something like a "sense of Congress resolution"—they are important general policy statements, but are not legally

binding.

So, for example, the bishops have gone on record in opposition to the death penalty, but Archbishop Francis Furey of San Antonio wrote a newspaper column strongly supporting capital punishment.

And as the Archbishop Furey example indicates, if individual bishops do not feel bound by particular statements, it can be said that individual Catholics do not feel bound by them either.

The question of the bishops' competence to speak on public policy issues is also complicated. Clearly, the bishops have competence to speak on general principles; Church teachings from the New Testament through a series of papal encyclicals and world Synods of Bishops' statements have insisted that social justice is a major Church priority.


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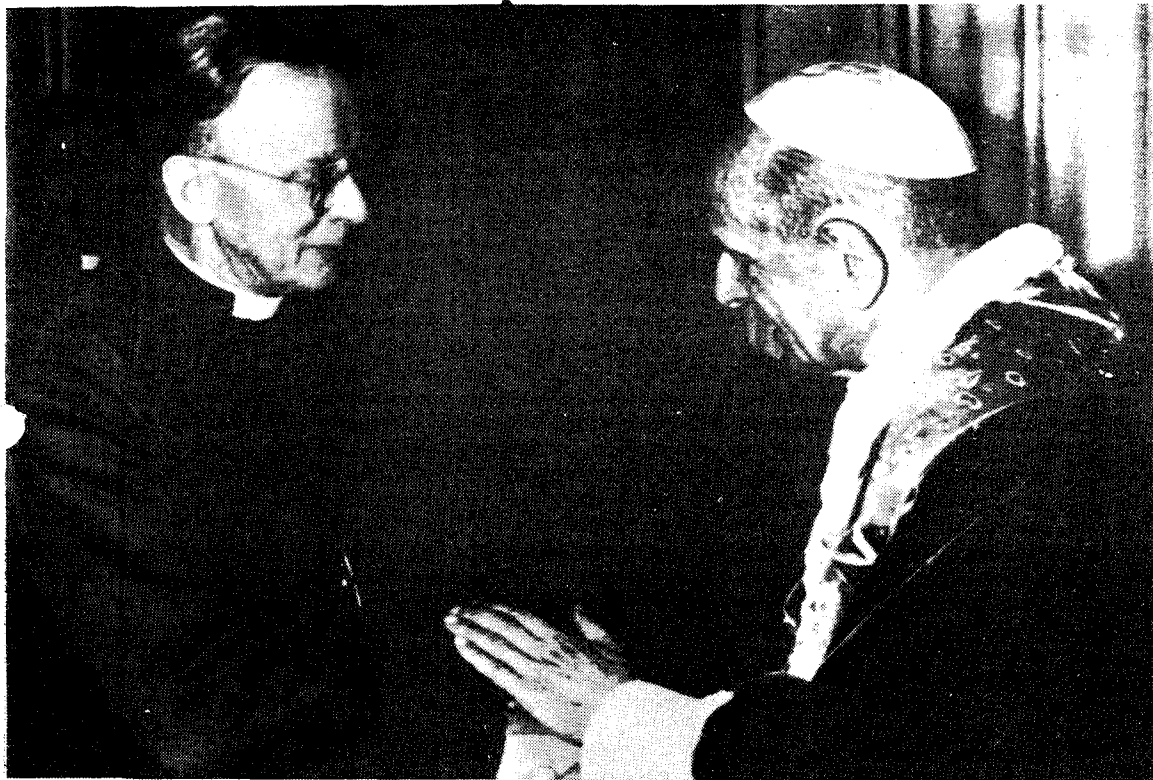


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Historic meeting: In their first meeting, Pope Paul VI greets Archbishop Donald Coggan of Canterbury at the Vatican. The Pope told the archbishop, who heads the world's 70 million Anglicans, he would like the Anglican Church to be "united with but not absorbed" by the Roman Catholic Church.

Pope, Canterbury meet clarifies 'reunion' pace

By JOHN MUTHIG
VATICAN CITY—(NC)—
When Archbishop Donald Coggan of Canterbury met with Pope Paul VI April 28 and 29, the chief result was a clarification of where the Catholic and Anglican Churches stand on efforts at reunion.

The views of the leaders of the world Catholic and Anglican communities were spelled out in press conferences, interviews, formal speeches, and a joint declaration signed April 29. The main topics of concern were:

Intercommunion: Archbishop Coggan called for immediate permission for sharing of Communion between the two churches. He said that the lack of intercommunion was weakening joint efforts to evangelize. The archbishop said that shared Communion can be a means toward the goal of full unity.

Vatican ecumenical officials, however, see intercommunion as a final goal once the churches settle important doctrinal differences.

Despite objections by the Catholic Church to intercommunion now, the Pontiff has clearly stated that the churches must work in-

creasingly hard toward intercommunion. The joint declaration referred to the separation at the Communion table between Anglicans and Catholics as a "tragedy" especially in the case of mixed marriages.

Official theological dialogue: Regarding the joint statements on ministry, Eucharist and authority in the Church, made since 1971 by the

Anglican-Roman Catholic International Commission (ARCIC), the joint declaration praises these study papers and urges that more criticism to them be offered by Church experts.

The declaration promises that "the moment will shortly come when the respective authorities (of both churches) must evaluate the conclusions" of the ARCIC group.

FCC opposes alien bill

TALLAHASSEE—The House Agricultural Committee this week unanimously passed HB 2097 which outlaws the hiring of aliens in the State of Florida unless they have federal authorization to work.

The legislation, a companion to Senate Bill 68 introduced by Sen. Richard Renick of Miami, and passed by a senate committee, is vigorously opposed by the Florida Catholic Conference.

Similar legislation now proposed in various states is being opposed by state Catholic Conferences across the nation.

During a subcommittee hearing on the House Bill, initiated by Rep. James

Eckhart of Coral Gables, FCC executive director Thomas A. Horkan, Jr. testified that the Conference opposed the legislation "for many reasons, including human rights, preservation of the family unit, ethical and economic. The problems of undocumented workers is a serious one: it is the subject of studies by the Cabinet-level task force of the Carter administration.

"I seldom raise personal matters in commenting on legislation, but must do so here," Horkan declared. "As a child, I listened to descriptions of signs in Savannah and Augusta, Ga.; signs on lawns, 'Dogs and Irish, keep off'; and

ABP. Mc CARTHY SPEAKS: Spanish Encuentro preparations urged

To the Priests, Religious and Faithful of the Archdiocese:

The "Segundo Encuentro Hispano Nacional de Pastoral" (Second National Encounter on Spanish Apostolate) will take place in Washington, D.C. from August 18-21, 1977. This "Segundo Encuentro" is organized by the N.C.C.B. Ad Hoc Committee for the Spanish-speaking.

The theme of the "Segundo Encuentro" will be Evangelization. This theme has already been treated by the last synod of Bishops and by the Holy Father in his document "On Evangelization."

Since the Spanish apostolate of the Archdiocese of Miami is carried out in urban as well as in rural areas, Monsignor Agustin Roman and Monsignor John McMahon have been designated to be in charge of organizing an Archdiocesan Committee for the Segundo Encuentro. This committee will take care of the preparation work—reflection, dialogue and communication—among the Spanish-speaking faithful in our parish communities, following the guidelines provided by the National Committee.

I ask you to cooperate to the local preparation for the "Segundo Encuentro" so that this important event will be an occasion of spiritual and apostolic renewal for our people.

Devotedly yours in Christ,
Edward A. McCarthy
Coadjutor Archbishop of Miami

Five to be ordained deacons, Saturday

Five future priests of the Archdiocese of Miami will be ordained deacons during 11 a.m. rites in St. Mary Cathedral, Saturday, May 7.

Coadjutor Archbishop Edward A. McCarthy will confer the Order of Diaconate or Roger Lund, St. Rose of Lima parish; Pablo Navarro and Jorge Perales, St.

Raymond parish; Thomas Sheha, Ohio; and William Zandri, Blessed Sacrament parish, Fort Lauderdale.

Through ordination as deacons, the young men will receive the powers which enable them to share in the priesthood. They may distribute Holy Communion, preach the Gospels, baptize and officiate at graveside rites.

They may not offer the Holy Sacrifice of the Mass nor will they have the power to hear confessions since these powers are reserved for the last of Holy Orders—the priesthood.

During the summer months all of the new deacons will be assigned to serve in South Florida parishes.

Three other seminarians from the Archdiocesan Major Seminary of St. Vincent de Paul will be ordained deacons during May and June.

Robert Cannon, St. Ignatius parish, Tarpon Springs; and Edward McLoughlin, County Westmeath, Ireland, will be ordained to the diaconate on Saturday, May 21 in the Diocese of St. Petersburg.

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Your role decisive, women told

BOCA RATON—With the decline in Christian teaching in the world today the role of women can be a decisive one, delegates to the 19th annual convention of the Miami Archdiocesan Council of Catholic Women, were told during closing sessions on Tuesday.

Msgr. W. Louis Quinn, rector of St. Matthew Cathedral, Washington, D.C., and national chairman of priest-moderators for the National Council of Catholic Women, spoke at the convention banquet which attracted more than 300 Council members, priests, and guests.

HE URGED convention delegates to study the Vatican II Decree on the Apostolate of the Laity emphasizing that they would find a "deeper understanding of your mission to the spiritual and temporal sphere and an appreciation of your own special charism which you have a right and duty to use in the Church and the world."

He quoted from the Synod of Bishops which said in 1974, "Some women missionaries have said: 'A woman is better suited to all that relates to life rather than to structures. She is better equipped for acting in the area of personal relations.' For both men and women, the basic charism remains the gift of faith and baptism... it is lived in accordance with the Gospel that constitutes true witness: 'He who wishes to preach should himself be converted.'"

The Synod added, Msgr. Quinn explained, that "certain human qualities are more specifically feminine and are a

precious resource for evangelization."

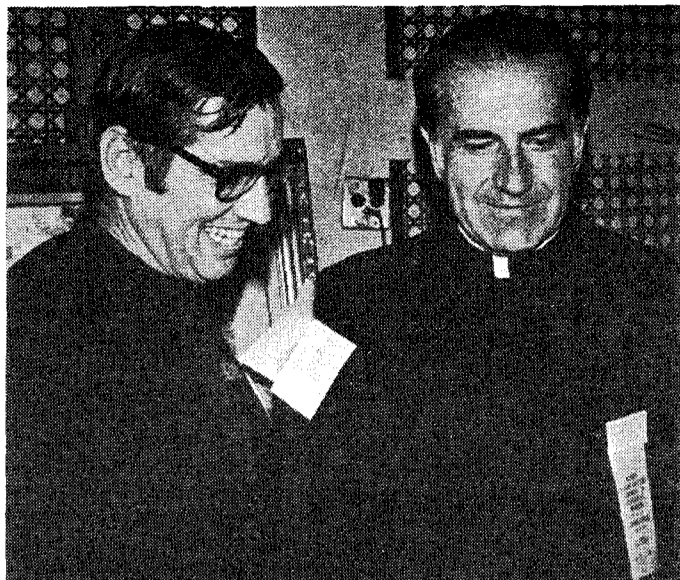
One of the qualities the Synod mentioned are of particular interest to him, Msgr. Quinn said, continuing to quote the bishops:

"**AS FASHIONERS** of life, women are aware of the conditions that this slow germination of persons, according to both nature and grace, demands of them and develops in them. They show a great capacity for loving what is to come, and for living in hope, in spite of delays, disappointments and trials. They are capable of giving themselves without counting the cost."

Every priest will see many of the women whose lives he

has touched as proof of what the bishops wrote, Msgr. Quinn declared. He cited the famed Mother Teresa of Calcutta, India, Elizabeth Ann Seton, Katherine Drexel, and Kateria Tekakwitha, the Indian girl.

"Women in the Church have countless ways of fulfilling their role as witnesses of Jesus Christ," Msgr. Quinn pointed out. "It may be in caring for an elderly parent, it may be in setting the tone in an office. Each one is given special talents, special charisms, special opportunities. It is for each woman to seize those opportunities, to use those talents and charisms as best she can," he said.



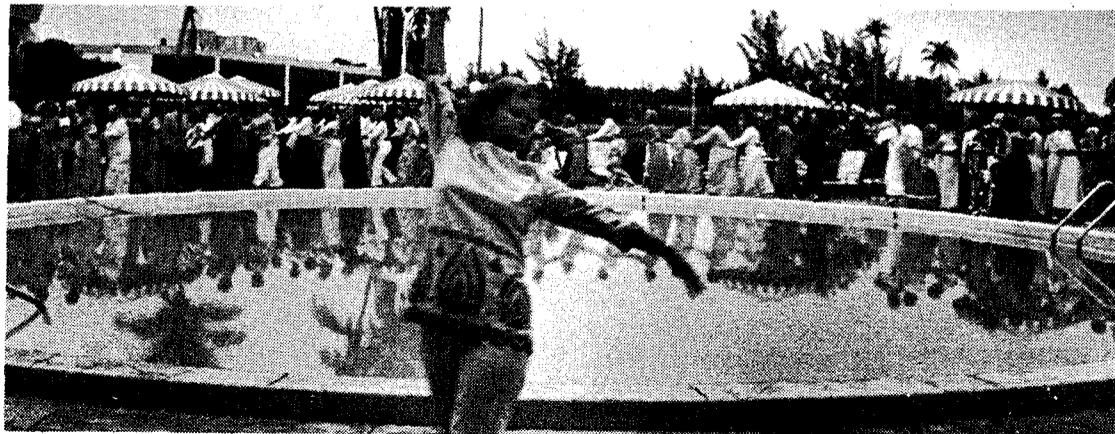
Guest speaker at banquet, Msgr. W. Louis Quinn, Washington, D.C., was introduced by Father Laurence Conway, ACCW moderator, left.



Applause, placards, and flowers for Mrs. Arthur Harlan ACCW president, at convention conclusion Tuesday night.



New stole for ACCW moderator, Father Laurence Conway, was a gift from the council as three-day meet closed.



"All work and no play"—did not apply to the women's annual convention where a social hour preceding the final banquet included music and dancing at poolside.



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CATHOLIC WOMEN'S CONVENTION URGED

'Build community in faith, prayer, love'

BOCA RATON—The primary purpose of Christians, parishes, dioceses, and Councils of Catholic Women should be to grow together as a supportive and family community, in the life of faith, the life of prayer, and the life of love, Coadjutor Archbishop Edward A. McCarthy told the Miami Archdiocesan Council of Catholic Women last Sunday.

Archbishop McCarthy celebrated the opening Mass of the annual women's convention held early this week at the Holiday Inn Lakeside, and was guest of honor during a poolside reception which followed.

In his homily, the Archbishop said that this purpose is the key to earthly and eternal happiness in union with and through the Lord, faith, prayer and love and hope.

"Faith that is not only a memory lesson, a formula of words to be recited, but a way of life to be lived," the Archbishop emphasized to the several hundred convention delegates.

"Faith that becomes our sense of priorities, our

philosophy, our attitudes, the definition and understanding of our purpose in life.

"Faith that centers not on words, not on formulae but on a person, Jesus, and that faith grows not only from reading a book, or listening to a lecture. Fully dependent on God's gift of grace, that faith grows and is nourished by human relationships, by the experiences, by the atmosphere of faith which we share and give to each other as we live together in our communities of faith, as we perceive not only the truth, but the beauty and the loveliness, and the thrill, and the peace of the faith of life in God," Archbishop McCarthy reminded delegates.

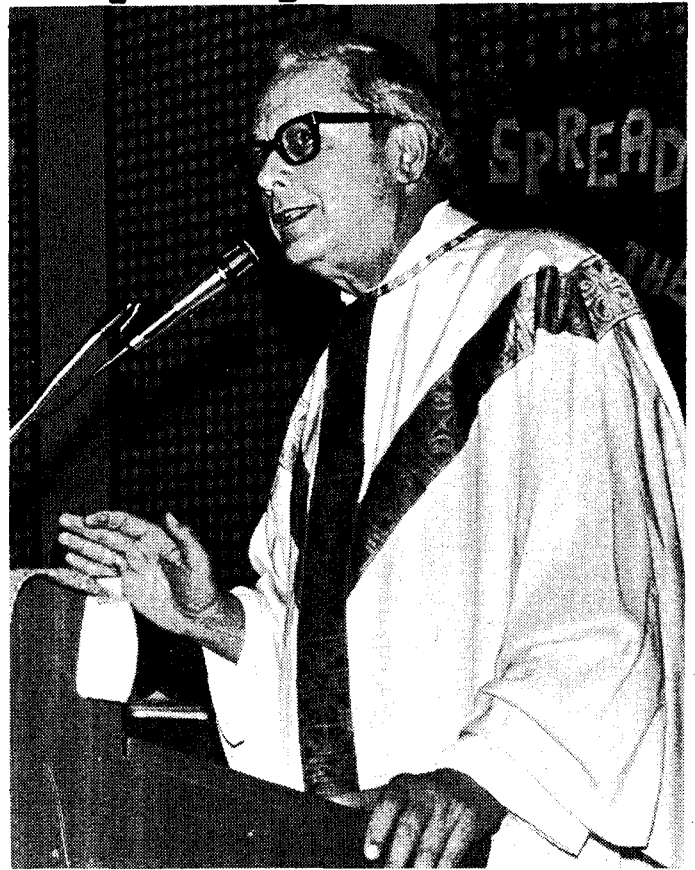
Calling ACCW members "women of the Church," he noted that they have indispensable priestly roles in the forming the life-giving, joy-giving, and experience-giving faith communities. They are the key, he said, to transforming homes and families into a community of faith where each member becomes acquainted with the Lord not only by hearing but by experiencing

Him in the joy and lovingness of His teachings as they are lived.

"The Church depends on you, the women in your parish to give fellow parishioners an especial human experience of Sharing Christ's love life, especially in reaching out in parish-sponsored activities," the Archbishop continued.

Archbishop McCarthy emphasized that, "We are called to be a people of prayer, constituted by Christ as His special priestly people to echo, in union with Him and His eucharist on earth, the hymns of the angels and saints in heaven. You, with your special womanly gifts can give new spirit to the prayer life of your families and of your parish, a new awareness of our calling as a praying people, by giving leadership and encouragement in family prayer, by participating fully in liturgical activities of the parish community."

He added that we are called to be a people of love noting that too often "we of the Church project an angry Christ, a discouraged Christ, a con-



fused Christ, a bitter Christ, a rebellious Christ, a contentious Christ, not often enough do we project a smiling, loving compassionate Christ," he said, adding, "Yet the Master said: 'by this shall they know that

you are My followers, that you have love, for one another."

The Archbishop pointed out that women of the Church play central roles not only in their homes and parishes but also in the community.



Three-day women's convention was highlighted by workshops on NCCW Commissions (top) and an awards luncheon where a parody on various deaneries was presented by members (above).



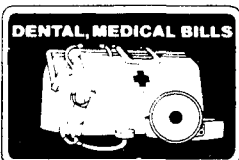
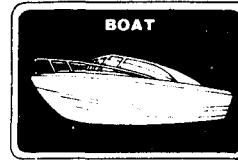
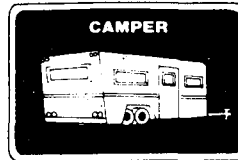
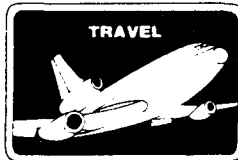
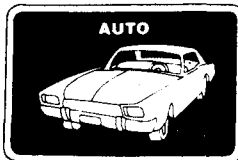
ACCW awards for family service activities went to Sue Blount, St. Joan of Arc Guild; and Flo Killane, St. Jude Christian Mothers and Women, shown above.

Also cited for outstanding performance in other areas were St. Richard Women's Club, Miami, organization services; San Marco, Marco Island; St. Bernadette Women's Club, Hollywood; and St. Joan of Arc Guild membership; Epiphany Woman's Club, South Miami, church communities; St. Joachim Women's Club, South Miami Heights, community affairs; Holy Family Woman's Club, North Miami, safety; St. William Women's Club, Naples, international affairs; and Our Lady Queen of Martyrs Women's Club, Fort Lauderdale, legislation.

Mrs. Thomas Palmer, Miami, received a special award honoring her as an image of the convention theme, "She is just and lives by faith."

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Kids up to 14 years old commit as many serious crimes including murder, rape, robbery, assault as men over 40.

And the vast majority of adult criminals began when they were juveniles.

In other words, when you talk about crime, you're talking about youth.

And when the experts and politicians talk about crime prevention they should be talking about youth.

It is a well-known fact that when you take adult offenders and stick them in prison, as it now exists, you only reinforce their criminality through mutual association and mutual resentment of society as well as peer reinforcement of criminal values.

It works the same way in youth halls. Two out of three juveniles at the Florida State Training School become offenders again.

As a recent Channel 7 series on youthful crime pointed out, a youth's problems usually start in the home but crime becomes the problem of the state.

What is the solution to crime prevention?

There is obviously no simple solution, but any approach to it must be an approach in the direction of youths in the early stages of crime. A youth is still forming his attitudes and is susceptible to change. But putting him in a hall with others like him is, ironically, placing him in a concentrated atmosphere of messed up values which may change him, but in the wrong direction. In other words, you are placing him in a criminal atmosphere!

But there are alternatives that tend to show real promise.

Innovative programs involving police departments themselves, conservation and wildlife agencies and such in various parts of the country have produced good results.

The Marine Science Institute in Miami claims a 90 per cent success rate working with youthful offenders.

The key ingredient in all these programs is that they take the youth out of a crime environment and place him in a

normal environment with a useful function. The youth is not merely told that crime is wrong, but he is shown an alternative way of life by actually experiencing it. He is not just told to change, or else—he is lead onto a path of change.

But this approach will have to be explored on a more massive scale, and this can only be done by the state with federal help.

Practical studies should be made, and funds appropriated. Non-profit institutions or state agencies such as the Marine Science Institute, the Forestry Service, the Fish and Game Commission, the Highway Patrol and countless others could take in a few youthful offenders each, especially youths in the first or second offense stages, and with a minimum of time and expense do a great service to society.

But before this can be done we must get away from the old catch 'em and lock 'em mentality that creates prisons and youth halls which, in spite of the best intentions of the administrators, are colonies of present or future criminals.

The answer must be found in dispersal of the potential criminal to a non-criminal atmosphere.

Your Question Box

By Fr. John Dietzen



The people reply on getting teens go to Mass

DEAR READERS:

A few weeks ago a mother wrote saying that she had a battle every Sunday morning with her teenage children about going to Mass. My response to her must have hit many tender nerves. Here's a sampling of readers' reactions:

From Texas: You are wrong in saying something has seriously broken down in a home when teenage children have to be battled and forced to go to Mass. Catholic education must share in the fact that of our eight children only one still practices her religion. You're as frustrated as we are.

From Illinois: Your answer is typical of the parish administrator who can't be bothered with pastoring, who doesn't inquire into the possibility that the "turned-off" teenager may be his fault.

From Arizona: I'm not too sure you believe in the laws of the Church or the first of the 10 Commandments. I was terribly mixed up, but a true and old-time priest friend told me: Remember, Joanne, the things the good NUNS taught you.

From Florida: I don't know what ivory tower you've been living in. Children who went to church with enthusiasm in their earlier years seem to undergo a personality change in adolescence. "As the twig is bent by the peer group,

so the tree shall grow."

From Ohio: In a good Catholic high school my daughter was taught she did not have to go to Church every Sunday. Where have you been? Don't you know what they are teaching these days? Many parents are having the same problem, and it starts at school, not at home.

My only further response to these and others who wrote is that it is useless, and usually grossly inaccurate, to assign blame for the religious floundering of young people today. The parent asked what she could do about the problem, not what churches or schools could do. I tried to answer her.

Home, church and school are closely interrelated, and

normally reflect each other. I still believe, however that the home is the major factor in what a person becomes as an adult—which may be quite different, incidentally, from what he is as a teenager.

As for what is being taught in schools, have you ever gone straight to the teacher involved and asked what exactly is being said and taught? I have, several times. It can be a helpful and sometimes enlightening experience.

Finally, I'd like to pass on what one reader claims would have been the "correct answer" to the question. I disagree with some of it, especially the first sentence (which he himself contradicts at the end). But it

makes many good points. Here it is.

"Until large numbers of our priests learn to make their liturgies the meaningful and beautiful services they can and should be, there is nothing you can do. Your best efforts are nullified by the lifeless sterile and cold liturgical services conducted by so many of our priests. You might try searching in your area for a parish where the priest does something more than go through a ritualistic ceremony which not even he seems to believe in.

"So many priests make no effort to turn the child on. Although they are the celebrants, they refuse to treat the Mass as a celebration. They

resent and often refuse to offer the sign of peace. They think love is a dirty word when used by one person to another, and are horrified by the idea of a kiss in the sacred confines of the church.

"CCD classes are devoted to catechism-like teachings by rote, with no attempt to understand what their students need and want. They are satisfied with reports to the bishop which show that they do, in fact, have a Mass and CCD schedule. After that, in the words of one priest in our diocese: If they don't come, the hell with them.

"These comments do not apply to all; they do apply very often. Keep trying. In the meantime, don't blame yourself. Do your best to inculcate Christian values in your children, continue to love them encourage them, and pray.

"Because of God's gift of free will, they cannot be forced to be practicing Catholics. Continue to give good example, but let them know that you yourself are aware of their problem, but are trying, through the Mass and sacraments, to stay close to God and His Church."

First ecumenical conference for families

FAMILY '77, jointly sponsored by the Christian Family Movement, National Marriage Encounter and the Family Ministries Staff Conference of the National Council of Churches, will be held July 12-16 at the YMCA of the Rockies in Estes Park, Colorado.

This first major ecumenical conference for families will celebrate faith in families and marriage while challenging and equipping

families who attend for action in building a more healthy society.

"Our excitement and anticipation increases daily as we look forward to being together in Estes Park. It's going to be a glorious week," stated Chaircouple Paul and LaDonna Hopkins. "As for April 22 we have 607 families registered so we have already exceeded our primary goal of 600 families," they continued.

FAMILY '77 was first

suggested by Ray and Dorothy Maldoon, president couple of the Christian Family Movement.

The three days will feature specific aspects of family life and will be emphasized through the speakers, guided family discussion, 55 workshops, and recreation.

For registration, contact the Christian Family Movement, 1655 Jackson Blvd. Chicago, Illinois 60612.

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



By Msgr. James J. Walsh

There's a reason why we go to church

Some time ago, Dr. George Gallup estimated that 80 million Americans are "unchurched." They belong to no sect or denomination, and only rarely attend church services.

Another poll of his indicated that a great majority of these people do have some belief in God, however cloudy or undefined, some awareness of the soul's existence, some strong suspicion or fear that there is a life beyond the grave.

Why do they stay away from all the churches? Years ago, Cardinal Koenig in a report to the Secretariate for Non-believers stated that many atheists became atheists because they watched too many Christians. They pondered the wide gulf between a Christian's faith and his conduct. The hypocrisy involved, the failure of the person's religion to influence his ethics, was enough to turn many off from God and religion.

THIS MAY partly explain why so many are not Church-goers today.

Perhaps, however, a more common reason may be the attitude of independence so many have in relation to organized religion. Who needs ministers, priests and rabbis? They can go to God directly and He deals with them directly. So, no need for churches really, or liturgies or sermons. Man can stand on his own two feet where God is concerned and needs no one's help.

That sounds in the best tradition of superfreedom, but it doesn't stand up well upon close examination.

Religious leaders and teachers are united in claiming that God works through human beings to teach and help others. The Old Testament full of examples of God's loving aloofness, while selecting one man as His spokesman. Noah, for instance, was the instrument used by God to warn

men of the tragedies awaiting them, if they did not repent.

The burden was laid on Noah to make known God's warning. And it was the responsibility of those who heard Noah to heed his words as the words of God. But many laughed at him and probably joked, "If God has a message for me, He'll tell me directly."

GOD CALLED only one man to the top of Mt. Sinai as the representative of all the people. Only Moses was given the tablets of stone by God. Only he heard the divine commands. The solemn obligation of accepting the commandments fell upon all the people. The voice of the Father did not fill the valley at the base of Sinai. Only the voice of Moses, one man, was heard.

So through history. Patriarchs, prophets acted as God's intermediaries over many centuries.

The same pattern held when the Son of God became man. Our redemption could have been achieved in countless ways, but God chose one girl to cooperate in the execution of His plan. When she agreed, He gave her the most heart breaking responsibility ever asked of a human being willing to work with God in His dealings with man.

God's methods of relating to the human race through one or a few human beings endured through all the New Testament events. He founded His Church upon a man. "You are Peter, and upon this rock I will build My Church..."

JESUS COULD have spread the Good News of His resurrection and our eternal life in many ways. However, He chose eleven others besides Peter, the rock. He commissioned them to speak for Him. "He who hears you hears Me." He told

them to travel everywhere, to make known all that He has taught them and to baptize in the name of the Father and of the Son and of the Holy Spirit.

He arranged for their successors to carry on with the same authority and mission. He promised He would be with them, His Church, until the end of the world.

So in the unfolding of salvation history, one human being brings God's aid to another human being. One creature carried the divine love to another creature. When a person is reconciled to God in baptism and his soul is transformed, it is because someone stands between God and the baptized. It is, of course, the divine power that brings about the transformation, the spiritual change in the soul, but the power is set in motion by another human being.

WHEN THE penitent leaves the confessional with his sins forgiven, it is because God has been acting through an ordained priest. Could He not have forgiven directly without the priest? Undoubtedly. But He made clear His plan of procedure when he said, "Whose sins you forgive will be forgiven..."

He promised to give Himself, His Body and Blood, as the food of the soul. He has done so, but through certain ones set aside to fulfill His command, "Do this in memory of Me."

Vatican II in its most impressive passages shows how necessary for all men is the Church founded by Christ with all its truths and sacraments. Everyone has need of this, no matter his circumstances or personal preferences. And in this era when personal freedom is prized more than ever, man's independence is not being discredited when he admits his need to go to God in the way His Lord has decreed.

By Dale Francis



The spiritual and social activism--they go together

There are those who say Catholics must emphasize the spiritual and those who say Catholics must emphasize social activism. The difficulty is that a dichotomy is drawn where there can properly be none at all. They go together. Neither is complete without the other. They have a necessary organic relationship that is inseparable.

While in a sense they must exist together the spiritual must exist first—not in the sense of being more important for both are necessary for the fully realized Catholic life but because the necessity for involvement within the area of the social derives from the spiritual commitment.

Our spiritual lives begin with our individual selves. We must be converted to Jesus Christ as individuals. Our spiritual commitment is, first of all, a private and very

personal commitment.

We must construct a foundation that is spiritual, we must develop a life of prayer. We must come ever closer to God. We must grow in our love of Jesus Christ.

But having constructed our spiritual foundations we must build a life that reaches out to all people. We cannot keep a relationship with God that does not involve ourselves in concern for others, to do so would be to hinder growth of our spirituality.

The process is this: We must first give ourselves wholly and entirely to God, offering ourselves totally to His Son, Our Lord Jesus Christ. Then having given our lives to Him, He compels that we use the lives we have given Him in the service of others.

Therefore, it follows that as we come closer to Him in our spiritual lives, we will use our lives in His service. To say we love Him and then to fail to serve Him

would be an incongruity.

So the natural result of the growth of the spiritual life is the fuller commitment to the life of service. They are not two separate things, the one is the realization of the other. So it is a false dichotomy to speak as though the spiritual life and the life of social involvement are two different things, they are one and the same, inseparably linked, each incomplete without the other.

The most powerful and revolutionary words spoken by Jesus were those in which He told us that is a kind of a recommendation, something it would be nice for us to do. He rather said our very salvation was dependent on whether or not we did it.

We cannot, therefore, say we have given ourselves to Jesus Christ unless we are willing to give ourselves to others. The life we give to Him is not kept by Him but offered to others. We cannot

see Christ unless we are willing to see Him in the least of those among us.

Therefore, we must see Christ in the poor, in those who suffer indignities and injustices, in the sick and in the imprisoned, and we serve Christ to the degree that we serve those in need.

But in reality what is demanded of us is even more than this. Even the secular humanist out of his own natural compassion can recognize the need for loving service to the unfortunate. Christ asks something even more radical of us than this, He asks us to love all people, not only the victims of injustice but even the perpetrators of injustice. Imagine, He told us we must love our enemies!

Sometimes even those who have come to a realization their spiritual commitment require their service to those least among us will in kind of a natural reaction lash out at the

enemies of justice. But we are called above the natural reaction to that command that is most radical of all—love your enemies, do good to those who persecute you.

We come to an understanding of how radical the message of Jesus Christ is when we come to understand that we love Our Lord Jesus Christ exactly as much as we love the person we love least.

If we are truly to be followers of Jesus Christ we must transform all things to love. It is a love that begins with our own personal love of God, our own willingness to give ourselves totally to Jesus Christ. It then progresses to a service for others, especially of those who need us most. It is finally most fully realized when we rid ourselves of all hatreds, all antagonisms, so that we truly love all people, even those who do evil to us—and these are not different things but all one.



By Fr. Richard P. McBrien

Freedom requires that a 'balance' be reached

Religious fervor—or what passes for it—can make people do strange and reprehensible things.

Even without viewing the film, "Jesus of Nazareth," the President of Bob Jones University and another 15,000 letter writers decided that Franco Zeffirelli was out to destroy the divinity of Christ.

The campaign so intimidated an American corporate giant, General Motors, that it relinquished its sponsorship of the program, losing a few million dollars in the bargain.

And a group of parents went to court (and when that failed, resorted to physical force) to restrain their adult "children" from becoming Moon-beams.

Programmers confronted de-programmers. Contestants engaged in shouting matches. The whole sorry business was a mess from beginning to end. And all in the name of religion.

It's enough to persuade the non-religious in our midst that they have indeed chosen the better part: making life's decisions on the basis of available resources and projected trends rather than on the basis of some self-appointed guru's pride and prejudice.

It's being said so often lately that, like many other things that are repeated often enough, it's gradually assumed to be true: the growth of the cults is a judgment upon the heads of the mainstream churches.

Our children, it is asserted, are moving into the arms of a Korean lobbyist or donning soft

saffron gowns and shaving their heads to a fare-thee-well only because the big, rich, stuffy, conservative churches have nothing more to offer them.

The indictment is unjust. The so-called mainstream churches, with all their faults, are far more responsible and far more faithful to authentic human values than any of those wild flowers growing up lately between the cracks.

No value is more essential to human life than freedom. "Only in freedom," the Second Vatican Council declared, "can man direct himself toward goodness" (Pastoral Constitution, n. 17).

But freedom is impossible without some institutional support. My freedom to eat is meaningless if I lack the wherewithal to produce food. My freedom to read what I want is meaningless if there is nothing in print. My freedom to travel is meaningless if there are no means of transportation.

And so, too, my freedom to do anything is meaningless if the freedom of others to destroy my freedom isn't limited somehow.

I am free to speak. But is another free to gag me because he doesn't agree with what I say?

I am free to work and earn a living. But is another free to deny me a job because he doesn't approve of my religion?

Some people mistakenly believe that freedom flourishes best where there are the fewest structures and survives least well where there are many structures: as if freedom and order were

mutually opposed.

Freedom and order are dialectically related. Pushed too far, freedom becomes license and then the enemy of freedom itself, and order becomes repression and then the enemy of order itself.

There is a balance to be struck. And that balance can be maintained only in an environment where there is accountability, procedural openness, and self-criticism.

Only in a structured community can you have real accountability. Only in a structured community can you have due process. And only where self-criticism is not only tolerated but even encouraged can freedom's structural supports be preserved and strengthened.

When we see the Moonies, the Pentecostals, and others engaging in the kind of open self-criticism occurring today in the mainstream churches, we can begin to respect them more than we do now.

In the meantime, it ought to be said that young people aren't moving into the cults and fringe sects because they've been cramped and suffocated inside the mainstream communities.

They're moving out of the mainstream communities because the mainstream churches won't pretend any longer that they can guarantee absolute certitude—or your money back. The mainstream churches have taken the theological saccharin off the market, branding it bad for religious health.

But the demand for artificial sweeteners is strong indeed.

Fr. John Reedy, C.S.C.



A skeptical nation faces a challenge

Most of us probably listened to President Carter's energy plan with all the enthusiasm we give to our doctor when he tells us, "O.K., now it's serious. You have to lose 25 pounds and give up smoking."

We gave special attention to those aspects of his program which would have an impact on our lives. Of course, we would like to see restrictions on excess profits for those oil companies, but am I really going to have to eliminate those vacation trips by car...or get along with one of those miserable midget cars?

Am I going to have to spend most of the winter in a home which is too cold and the summer in a home which is too hot?

There's a vague hope that we might be saved by numbers. With 200 million people in this country, there's not much likelihood that James Schlesinger will show up at my front door to catch me with my ther-

mostat set at a comfortable 72.

But with all the unpleasant implications of the President's talk, it might have left us with some other reflections.

For example, I was impressed with the fact that this man, whose real character seemed so elusive since he emerged on the national scene, appeared very serious about offering responsible leadership to the nation.

That doesn't mean that his program should not be challenged or amended. Nor does it mean that a strong leader will avoid serious faults in his administration. Our generation has been conditioned to expect flaws in any political leader or public hero.

But after a good number of years of squishy leadership, which seemed unduly concerned about keeping public policy in line with opinion polls, it was

refreshing to hear the president say: Most of you aren't going to like it, but here's the situation and here's what I think we ought to do about it.

It was especially impressive because, on this issue, the sky probably wouldn't fall until after the end of Jimmy Carter's administration. We might be able to continue pretty much in our usual pattern through three or even seven years. After that, Mr. Carter will probably be back in Plains teaching Sunday school and feeling sorry for his successor.

But he chose to recognize that the problems of the future are being shaped by our conduct today. To me, that represents political leadership and courage.

His address also provided another line of reflection.

As Christians, we look

on this world and its resources with reverence, as a trust from God, which each generation holds in stewardship to provide for the reasonable welfare of all people...which each generation is expected to protect, cultivate and pass on for the needs of succeeding generations.

In explicit language, this was one of the least religious of President Carter's speeches. In substance, however, it came through as one of his most effective calls to conscience.

The seriousness of the problem and the potential damage that can come from continued profligacy in the use of energy established a demand on our consciences which is quite separate from all the machinery of government incentives and penalties.

If we believe the problem is anywhere near as serious as the President says, then I think a responsible Christian citizen

has to examine his conscience and conduct on his use of energy, just as he would examine it on the way he is fulfilling his responsibility to his children.

Perhaps that is the real challenge to President Carter's leadership, to effectively persuade a skeptical nation that the shortage is real and urgent. He certainly is trying, but that persuasion is not likely to be achieved by one or two public talks.

If he can succeed in convincing us of this unpleasant reality, his greatest ally will be the basic decency and responsibility of most of our people. And then a surprising number of politicians might find it safe to come down off the fence they are straddling.

Some day a confessor might even hear a penitent say, "I am sorry for my carelessness in wasting the energy which God has entrusted to us."

More than 2,000 to graduate from 15 high schools

More than 2,000 seniors will be graduated from 15 high schools in the Archdiocese of Miami during commencement exercises scheduled to be held this month and next in various cities and counties of South Florida.

DADE COUNTY

Immaculata-LaSalle-May 21, 11 a.m., St. Mary Cathedral.
 Lourdes Academy-May 21, 1 p.m., Epiphany Church.
 Msgr. Pace-May 24, 7 p.m. Dade County Auditorium.
 Belen Jesuit-May 27, 8 p.m. St. John Vianney Seminary.
 Archbishop Curley-May 28, 10 a.m., St. Mary Cathedral.
 Christopher Columbus-May 28, 10 a.m., Miami-Dade South.

Notre Dame-May 28, 2 p.m., St. Mary Cathedral.
 Carrollton-June 8, 7 p.m., St. Hugh Church.

MONROE COUNTY

Mary Immaculate-May 26, 8 p.m., School Auditorium.

BROWARD COUNTY

Chaminade-May 21, 3 p.m., Nativity Church.
 St. Thomas Aquinas-May 24, 8 p.m., War Memorial.
 Cardinal Gibbons-May 25, 8 p.m., War Memorial.
 Madona-May 25, 8 p.m., Nativity Church.

PALM BEACH COUNTY

Cardinal Newman-May 29, 2 p.m., School Auditorium.
 Rosarian Academy-June 4, 11 a.m., McTighe Theater on campus.



Biscayne College graduation

Bishop Eduardo Boza Masvidal, formerly Auxiliary Bishop of Havana, will be among six persons who will be the recipients of honorary degrees during commencement exercises at 7 p.m. today (Friday), at Biscayne College.

The former rector of the now defunct University of Villanueva administered in Cuba by the Augustinian Fathers of Villanova, Pa., who conduct Biscayne College, Bishop Boza was forcibly expelled from his native Cuba in September, 1962, and escorted by officers of Castro's army to a ship bound for Spain. The prelate now resides in Venezuela. He will receive a

Doctor of Humane Letters.

Others who will be honored are Dr. Pedro Martinez Fraga, faculty member at Malvern Preparatory School, Malvern, Pa., who will receive a Doctor of Public Service; Eugene Greenfield, industrialist and philanthropist, Doctor of Engineering Design; Eugene P. Spellman, attorney, doctor of Humane Letters; Dr. Manuel Viamonte, Jr., professor and chairman of the Radiology Dept., University of Miami, and director of Radiology, Jackson Memorial Hospital;

and Mt. Sinai Medical Center, Doctor of Science; and William K. Warren, oil executive and philanthropist, Doctor of Humanities.

More than 450 men and women will be graduated during commencement exercises for the bilingual campus at 3 p.m., Santurday where Bishop Boza will give the graduation address; and for the north campus at 7 p.m. today where Attorney Spellman will speak.

300 to graduate Barry on Sunday

More than 300 men and women will participate in graduate and undergraduate commencement ceremonies at Barry College, Sunday, May 8. Coadjutor Archbishop Edward A. McCarthy will be the principal celebrant of the Baccalaureate Mass for seniors at 10 a.m. Sunday, in Cor Jesu Chapel.

Joseph Abrell, director of Public Affairs at WTVJ-TV, Miami, will speak to the undergraduate class at 2 p.m., in the campus auditorium. Emilio Milan, Cuban newscaster critically injured when a bomb exploded in his auto several months ago, will address graduates at 5 p.m.

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Msgr. Enright to mark 50th year as priest

The 50th anniversary of his ordination to the priesthood will be observed by Msgr. James F. Enright, pastor emeritus, St. Rose of Lima parish, during evening ceremonies Saturday, May 14, at the Miami Shores parish.

Hundreds of priests, Religious, and laity from all areas of Florida are expected to participate in the celebration which will include groundbreaking for the new Monsignor Enright Building which will be constructed adjoining the southwest wing of the school. Library and science facilities as well as administrative offices will be included in the new structure.

Msgr. Enright, who came to Miami Shores in 1949 after serving as pastor of St. Paul parish, St. Petersburg, for 20 years, will be the principal celebrant of a Concelebrated Mass of Thanksgiving at 7 p.m. in the church, 418 NE 105 St.

Concelebrating with him will be Msgr. T. Noel Fogarty, V.G., pastor; Father Ernesto Molano, Father Gerald McGrath, and Father Michael Quilligan, assistant pastors. Priests who served as assistants to Msgr. Enright in the parishes of St. Paul and St. Rose of Lima have also been

invited to concelebrate.

Father Raymond E. Brown, S.S., S.T.D., internationally known Scripture scholar, who began his studies for the priesthood after graduation from St. Paul High School, St. Petersburg, when the jubilarian was pastor there, will preach the homily.

A program will follow in the parish auditorium where guests will hear Coadjutor Archbishop Edward A. McCarthy, Dr. J. Calvin Rose, Miami Shores Presbyterian Church; Msgr. Fogarty, and Sister Jean Rosaria, O.P. The Children's Choir under direction of Sister Una, O.P., will sing.

An outdoor reception will follow.

A native of County Clare, Ireland, who attended the National School and St. Flannan's College in Ennis, St. Patrick Seminary, Maynooth; the National University of Ireland and St. Mary Seminary, Baltimore, Msgr. Enright was ordained June 16, 1927.

After serving for three months as an assistant in the Cathedral parish, Baltimore; he was named an assistant at St. Patrick Church, Miami Beach, where he was also a member of



MSGR. ENRIGHT

the school faculty.

On Oct. 4, 1929, he was appointed pastor of the mission parish of St. Paul, St. Petersburg. In the following 20 years, under his direction, a complete parish plant was built including an elementary school, high school, church, athletic stadium and Marian Shrine. When the school opened it was the first Catholic school in Pinellas County.

While in St. Petersburg, Msgr. was also instrumental in the opening of St. Anthony Hospital by the Franciscan Sisters of Allegany, N.Y. and in the founding of Immaculate Conception parish, St. Petersburg.

On Nov. 15, 1949, Msgr. Enright was transferred to Miami Shores as second pastor

of St. Rose of Lima parish. Coincident with this appointment he was also named executive director of Mercy Hospital, then under construction in southeast Miami, a position which he held until the hospital opened in 1950.

Early in 1950 ground was broken in North Miami for a mission chapel, which became Holy Family Church; and later that year ground was also broken in Miami Shores for the first St. Rose Church-Auditorium.

He subsequently supervised the construction of the present school, new church, convent and rectory in St. Rose of Lima parish.

While associated with Mercy Hospital, Msgr. Enright founded the Mercy Hospital Auxiliary, a group still active in volunteer services.

Active in the community since he arrived in Miami, Msgr. was a member, with ministers and rabbis, of the first clergy committee organized by the Community Chest, now the United Fund; and was one of four priests named district chaplains when the Dade County Defense Council was established.

Until the Diocese of Miami was established in 1958 Msgr.

served the Diocese of St. Augustine as Visitor General for Religious, a diocesan consultor and when in St. Petersburg was dean of the West Coast Deanery.

The recipient of a State of Florida Life Teaching Certificate in 1935, a certification no longer given for life, Msgr. Enright was given the rank of monsignor in 1944 when the Holy Father cited him for fostering vocations to the priesthood. In Miami he inaugurated the now traditional Blessing of the Animals observance on the Feast of St. Francis of Assisi.

When the Diocese of Miami was established, Archbishop Coleman F. Carroll appointed him Vicar for Religious and later named him diocesan director of the Legion of Mary. At the close of Vatican II he was named first chairman of the Archdiocesan Commission on Ecumenism and was also a member of the Commission for the Implementation of Vatican II, as well as a member of the first Liturgy Commission.

When he retired from active duty in 1971, the monsignor was named pastor emeritus of St. Rose of Lima parish by Archbishop Carroll.

'Partners in Ministry' NCCD conference theme

SAN FRANCISCO—With women in the majority, significant lay participation, and contributions from 23 directors of Hispanic programs, the National Conference of Diocesan Directors—CCD met here on the theme of shared ministry. The scene of the four day conference contrasted vividly with that of NCDD's formation 10 years ago when only one Sister participated in the otherwise completely clerical group, and was as significant as the meeting's several presentations urging coordination of diocesan administration, and decentralized service to parishes.

"The theme of Partners in Ministry," said conference participant Father Gerard LaCerra, director of Religious Education-CCD, Archdiocese of Miami, "couldn't have been more timely. It reflects the need to integrate our catechetical programs in the local parish setting.

"This will demand that we realize there is only one catechetical mission of the Church, in which the entire parish shares. Programs for schools, CCD, youth ministry, senior citizens and so forth cannot be treated as separate

entities but rather as facets of the one mission. As most of the speakers explained, this integrating approach will demand careful planning and sharing of resources.

"The meeting provided much food for thought and possibly for creative planning for us here in Miami," Father LaCerra added.

Reactions to the conference papers was positive, but deliberations failed to clarify the role of religious educators in initiating the practical steps toward consolidation and coordination called for. The CCD role appeared complicated by budget and personnel cutbacks reported by diocesan offices across the country, and the rapid turnover of diocesan staffs. Ninety of the 225 participants were at their first NCDD meeting.

In a keynote address, Father Kenan Osborne of the Berkeley School of Theology, developed the theology of shared ministry from the common baptismal consecration and commitment of all Christians. All pastoral

ministry must be rooted in the mission of Christ, he explained, a principle which places evangelization and humanization in tandem rather than competition. As practical consequences, ministry among Christian is with, rather than for, one another, and properly always takes a realistic view of circumstances or society. For Americans, he added, this means coping with a secularistic and pluralistic milieu, he added, cautioning against any attempts to reestablish a Catholic ghetto mentality. The priest's role, in Father Osborne's vision, is to participate in the bishop's mandate to shepherd, sanctify, and teach in a relational ministry which says to fellow Christians: "With you I am a Christian, for you I am a priest."

Father Bernard Jewitt, a Tulsa, Oklahoma pastor, urged diocesan administrators to serve and support parishes as ministering communities. Parishioners charistically see themselves only as "spiritual consumers," he explained,

contending that true ministry helps all Christians to be "spiritual producers" according to their gifts and charisms. Pastors look for a coordinated diocesan support in this difficult ministry, he said. "No more than a pastor speak of my parish can diocesan administrative offices remain isolated kingdoms," he concluded.

In a summary session, Msgr. Paul Cook, Secretary for Education in Baltimore and former NCDD president chided the group for its lack of aggressiveness and urged CCD directors to take firmer stances on national and local issues.

Resolutions from the meeting reflected heavily the Hispanic group's concerns.

NCDD called for greater sensitivity for bi-lingual and bi-cultural programs in all pastoral programs, and asked

for the United States Catholic Conference to hire persons of Hispanic background in its education department. The organization will appeal for more college and university programs for the Hispanic catechist and pledge support for existing efforts along those lines. Finally, NCDD will sponsor an evaluation of existing catechetical materials in the light of bi-lingual and bi-cultural concerns.

Father William Wassmuth of Boise Idaho was elected NCDD president, for a two year term. Sr. Mary Michna, the first woman to hold NCDD office and religious education director in Milwaukee, was chosen vice-president. Father Robert Armstrong of Baltimore is Secretary and Father William Beebe of Camden was re-elected Treasurer.

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'Anti-abortion drive is a civil rights issue'

LOUISVILLE, Ky.— (NC)—A husband and wife pro-life team said the anti-abortion movement is a "civil rights" and "people's" movement which is gaining grassroots support throughout the United States.

Dr. and Mrs. John Willke of Cincinnati, speaking at the annual Celebrate life banquet sponsored by Right to Life of Louisville, said that since the 1973 Supreme Court decisions which overturned most state laws banning abortions, pro-life organizations have more than tripled around the country.

In describing it as a grassroots "people movement," they said the pro-life movement

of today is similar to the anti-slavery movement of the 19th century.

"Are we moving? Are we gaining? Will we get there (secure passage of a pro-life amendment to the U.S. Constitution?)" asked Dr. Willke, who is vice president of the National Right to Life Committee. He replied: "As sure as day follows night."

Noting the similarity of pro-life movement to the anti-slavery movement, Dr. Willke said the "little people of America" erected a political party which elected a president, Abraham Lincoln, to end slavery. And, he said, "today we (pro-lifers) are a movement

of grassroots" people, like the anti-slavery movement.

Mrs. Wilke said the mid-19th century Dred Scott decision of the Supreme Court was similar to the 1973 abortion decisions of the court. The Dred Scott decision, she said, ruled that black people were not "legal persons" under the Constitution. The court ruled in the abortion cases, she said, that unborn persons are not "legal persons" under the

Constitution.

Concerning actions by pro-life organizations, Dr. Willke said, "You're not picketing enough." He advised that right-to-life organizations organize small groups of people to protest on a regular basis at places in the community where abortions are performed.

And Mrs. Willke encouraged people to "write one letter a week" to members of Congress and other elected

officials until a human life amendment is passed.

But Mrs. Willke told those at the banquet that "we have people power" and the pro-life movement can counter the pro-abortionists.

Dr. Willke said "what we've seen" in recent years as part of "the pro-abortion movement has been a "movement away from the integrity of the family...a liberation policy to allow sex at any time with anybody."

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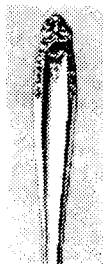
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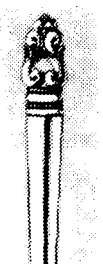
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New teen marriage rules

Continued from Page 1
the same as the other, or vaguely talked around the subject and then found out one didn't want to have children at all while the other did."

The basic effect of the guidelines is to require the couple to wait 90 days while the priest conducts in-depth interviews with the couple together, with each party individually and with both sets of parents, said Msgr. Fazzaloro. The couple must also attend a Pre-Cana conference or an equivalent, such as pre-marital instructions from the priest.

Then if there is a question about the couple's capacity to sustain marriage the priest will either continue dialogues and instructions or, if appropriate, recommend professional counseling.

THE PRIEST will then submit the necessary paperwork concerning the above requirements and his recommendation to the Tribunal



These guidelines are not intended to turn people off, but to help people...

—Msgr. Fazzaloro

for authorization of the marriage.

"If in a particular case a priest sees a need for a deviation from these regulations," said Msgr. Fazzaloro, "and he believes the couple to be mature and able to fulfill the requirements he may, with the pastor's approval, request that the Tribunal grant a variation."

For instance, in a case involving a pregnancy, he said, where the couple is shown to be mature, the priest might request an earlier marriage date.

What about couples who refuse to go along?

"If the parties refuse to engage in this approach, that in itself, shows immaturity and is grounds not to go ahead with

the marriage," he said. "That would be considered the lesser of two evils."

He emphasized that the guides are to help ensure a good marriage, not to harass people.

"Even if the girl is pregnant, considering the 90 per cent marriage failure rate, it is better to avoid marriage or delay it until after the birth, if necessary, to free the couple from the social pressures of the pregnancy before making a decision," he said. Another lesser of two evils.

Also, he said, the guides establish uniformity of procedure.

"COUPLES CAN'T go 'shopping around' for a priest who will marry them."

In the Tribunal, Msgr. Fazzaloro said, annulments are sometimes granted on grounds that might have been found in the interviews.

"So the other side of the coin is that if we can do so it is best to establish that such grounds are not present before marriage takes place. Thus, the need to explore the couple's emotional, religious, financial awareness.

"Do they know, do they intend, are they capable?" he summed up.

To help the priest find this out, the guides include a set of several dozen questions concerning the couple's courtship, religious attitudes, family background, education, life experience, marriage motives, knowledge of finance, sexuality and family life. The priest may use all or part of the questions, as written, or in his own words, as he sees fit.

Some examples of questions are:

- How does religion influence your present relationship?
- Which of your parents do you get along better with?
- Did you enjoy school?
- What are your strengths and weaknesses?
- Do you understand the differences in male and female sexuality?
- What are some of the chief duties you will have as Christian parents?

Msgr. Fazzaloro noted that the right to marry is a natural one and cannot be denied arbitrarily. But, he said, until the couple has shown the maturity needed for marriage in

today's society it is, in the words of the guides, "purely academic to talk about the right to marry."

How many teen marriages take place?

According to figures Msgr. Fazzaloro has obtained, in 1974 there were 90,337 marriages in Florida. Of that number, 8,730 brides and 4,535 grooms were teens.

In one typical parish in the Archdiocese during 1974 there were 65 marriages. Of those 21 were teenagers.

HISTORICALLY, marriage has been thought of as a "contract," Msgr. Fazzaloro said, but Vatican II refers to it as a covenant, a personal relationship between two people and God.

"A contract is about things, a covenant is about people. A contract is based on time, a covenant is open ended..."

In the wake of Vatican II insights and modern behavioral awareness of the complex interpersonal relationships involved in marriage, he said, some dioceses began to implement programs designed to determine young couple's capacity to maintain a marriage relationship.

"About five years ago the first serious approach to this was begun in Rochester and Hartford and other places," Msgr. Fazzaloro said. Now, he said, such programs have spread to other dioceses around the country.

One example of a diocese that has already initiated such a program is Brooklyn. In 1973, out of 200 teen marriage applications, 13 were postponed, 70 failed to follow through and the rest were completed.

In 1976, in the Miami Archdiocese, a poll showed that of 117 parishes reporting there were 3,769 marriages. Of that, 574 involved at least one teen.

The figures show, in other words, that there is a need for regulations covering teen marriages, yet if the parties are mature and willing to follow through, they have a good chance of making it. And those who are turned down and accept it, will almost surely be grateful later on.

Catholic press has a dual role--evangelizer, informer

NEW ORLEANS—(NC)—Conventions have themes and the one for this year's gathering of the Catholic Press Association (CPA) was "Reaching Out to People." A more apt one might have been "Who Are We?"

Many of the speeches and discussions among editors attending the four-day convention in New Orleans dealt with the identity of the Catholic press and its dual role as evangelizer and informer.

The general feeling among some editors and the speakers who addressed them was that the Catholic press should be both professionally and spiritually sound, despite occasional criticism of the official Church, its teachings and personnel.

Bishop Joseph Crowley, auxiliary of Fort Wayne-South Bend, Ind., and the bishops' representative to the press, put it this way in a homily at the Mass closing the convention April 29:

"To be engaged in propaganda (spreading the Gospel) does not mean to never mention or cry out against the mistakes and weaknesses in the human element of the Church," he said. "But it means that even when we write words of criticism they must be measured against our desire that by our writings all men

and women might believe in Jesus Christ and through His presence in His Church find everlasting life."

It is the Catholic press' role as evangelizer that prompted Msgr. John Foley, editor of the Catholic Standard and Times, Philadelphia, to challenge the government's power to tax advertising income of religious publications. The CPA, at Msgr. Foley's urging, went on record against the Tax Reform Act of 1969 and said it would consider filing a friend of the court brief if Msgr. Foley takes the Internal Revenue Service to court.

In arguing for CPA backing, the Philadelphia priest said that the Catholic press is basically an "evangelistic enterprise" and therefore should be exempt from paying taxes on income the government says is unrelated to the religious purpose of the Church.

Many editors agreed that the Catholic press is evangelistic, but like Bishop Crowley, also stressed its journalistic role as well.

Voice staffer wins 2 awards

Araceli Cantero, Voice Spanish Editor, won two honorable mention awards at the CPA convention in New Orleans last week. In the category of "Best Photograph Originating with a Newspaper," her picture "Child Seeking Refuge in Priest's Robe," garnered one of the awards. In the classification for "Best Piece of Writing Published in Spanish," her article "Nuevos Sacerdotes," (New Priests) brought in her second honorable mention citation.

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"In the light of the passion and resurrection of Jesus we know that suffering and death can be positively meaningful, redemptive. Death is an obviously necessary prelude to resurrection."



A Russian peasant lies on his bed below an "icon corner" in this 1881 painting titled "The Death Bed" by Vassily Maximov from the book "Work and Struggle."

What Jesus taught about suffering

By FATHER JOHN J. CASTELOT

A fire breaks out in a parochial school and consumes innocent young bodies. A dam breaks, and the angry water sweeps away homes, families, young and old, good and bad, Cerebral palsy, muscular dystrophy, cancer, insanity warp and maim thousands of bodies and minds yearly. Why? Why? WHY?

This is a question with which the anguished human spirit has wrestled for thousands of years. It seems that only God knows the answer. And even now that He has shown us, by the redeeming death of Innocence itself on the Cross, that suffering is not at all pointless, meaningless, it still takes deep faith to appreciate the mysterious lesson of the crucifixion. We are so prone to forget the Resurrection!

The Old Testament people knew nothing of either the crucifixion or the resurrection. They had to grapple with the mystery as best they could. At the beginning they were apparently content with the facile explanation of the Deuteronomist: Virtue brings happiness; sin brings misfortune. Now this is a valid enough principle but it has to be rightly understood. So much depends on one's definition of happiness. Unfortunately, Old Testament horizons were limited to life here

below. Death was, for all practical purposes, the end of everything. Happiness, then, consisted in health, wealth, long life, peace, large families—the good life. Such a restricted view was bound to create difficulties, and it did.

AS TIME went on and the people suffered shattering reverses, they began questioning the truth of the commonly accepted answer. They could appreciate the fact they were suffering the consequences of their ingratitude, disobedience, open rebellion. Still, not all had been sinful. There were many good people, and they were suffering, too. On the other hand, how many godless men and women, guilty of every sin in the book, were living in the lap of luxury, apparently favored with all blessings!

The Babylonian Exile especially, coupled with the dispiriting disenchantment, of the return, opened their eyes and made them face the perplexing realities of life. During this period some of their best minds searched for a new, more satisfying answer. This search led to the creation of one of the greatest works of human literature, an all-time classic, the Book of Job. From a literary viewpoint, it is, on all counts, a masterpiece. And what it has to say is of undying interest, because it

mirrors the anguish of all people confronted with the suffering of the innocent.

In highly dramatic dialogues between Job and his friends, the author seriously questions the validity of the old answer to the problem of the suffering of the just person. When, finally, an impasse has been reached, God Himself is introduced, and one expects Him to solve the mystery once for all. But He doesn't, at least not completely. However, the answer attributed to Him is reassuring. In chapters 38 and 39 He gives what is perhaps the most magnificent description of His creative power and wisdom to be found anywhere. In this power and wisdom lies Job's answer. Could such an infinitely powerful and wise Creator and Governor allow an innocent person to suffer without good reason? Such capriciousness would be a flat contradiction of His wisdom.

WHAT THAT reason is we do not learn just yet. It was to be given some four centuries later, half of it on a cloud-covered Calvary and the other half two days later in a dawn-lit garden. Still it was consoling to know there was a reason; it is only the senseless, the pointless that baffles and infuriates us.

In the light of the Passion and Resurrection of Jesus we now know

that suffering and death can be positively meaningful, redemptive. Death is an obviously necessary prelude to resurrection; the link between suffering and glory is not quite so clear. Yet St. Luke seems to insist on an almost necessary connection. In his story of the disciples on the road to Emmaus, he tells how they expressed their disappointment to the risen Lord, whom they did not recognize. The Lord answered them: "What little sense you have! How slow you are to believe all that the prophets have announced! Did not the Messiah have to undergo all this so as to enter into his glory?" (Lk. 24, 25-26).

Just about every book of the New Testament assures us we shall share in Christ's glory. They make it equally clear that we must also share in His suffering. The first Letter of Peter keeps repeating this theme, but in a very reassuring way. This does not mean the Christian can be indifferent to human suffering. On the contrary, he must be very concerned and involved in alleviating it. But in the meantime suffering goes on and at least we know to make it meaningful. We do not have all the answers, but we do have some important ones and in particular we have the ultimate one: Our resurrection in the Lord.

Suffering; a test of man

By FATHER ALFRED McBRIDE, O.PRAEM.

Few things are as certain as the possibility of suffering for every human being. Whether hit by a car, brought down by a heart attack, assaulted by migraines, mugged by a thief, burned in a fire, frozen by icy winds, bruised by a beating, insulted by a stranger, betrayed by a friend, cheated by a business partner, lied to by a relative, slandered by the press or humiliated by the boss, one will come to know suffering in some way.

Ever since the first ache and pain was felt the question has arisen about its cause, whether physical, mental or spiritual. Why the pain? And when the suffering and death becomes pervasive and unbearable, a further question emerges about its significance. Is there meaning to my suffering? Is there anyway I can make sense out of it? Why does God let this happen to me? I can see why the evil suffer, but why does God let it happen to the innocent? The Russian novelist, Dostoevsky, in his legend of the Grand Inquisitor, asks why a so-called good God would allow children to suffer and be violently killed?

THERE IS a severity about pain and suffering that makes people think of God. Some cry out to God to be delivered from their pain. Even Jesus does this on the cross, "My God, my God, why have you forsaken me?" Others curse God for the evil that has come upon them. Others again question why God would let such suffering happen. If He is so good, why does He allow evil in the world? This is the so-called problem of evil.

Now, so long as suffering is considered a problem to be solved by reason, the answers are bound to prove unsatisfying. Reason can only see God as the all-powerful master of the universe, an overseer of the greatest plantation in the universe. Reason quite sensibly asks the plantation master to take better care of things and to prevent evil from happening. At the same time reason also realized that human beings have freedom of choice. If God is to stop a lot of the evil, then He will also have to stop a lot of the freedom. He will have to take back the gift of freedom so people will not be able to rob, brutalize and scourge each other.

Reason does see the dilemma caused by the contrast between God's almighty power and the freedom of human beings. This is why a person of faith speaks not so much about the problem of evil as the mystery of evil. Reason can solve problems. Faith solves mysteries of religion. The people of the Bible began with evil as a problem and wound up facing it as a mystery. They started treating it with reason and finished by pondering it in faith. Instead of wrestling intellectually with it, they confronted it with their hearts and thus found meaning and hope in the very crucible of pain itself.

THEIR REASON said that God was all powerful and therefore should stop pain and evil. Their faith said that God's power was best shown in His vulnerability-His woundability. They saw that the greatest suffering was not in the physical order, but in the moral and personal order. The wounding of persons was far more painful than the wounding of bodies. In most cases bodily wounds healed or could be borne with some sense of dignity and acceptance. But the wounds caused by persons ran so much deeper. Betrayal, humiliation, the degradation of one person by another, this was the ultimate suffering.

In their faith they saw that evil is overcome by good, meaning that evil is conquered by permitting its meanness and cruelty to inflict its wounds and to forgive the wounder, that both wounder and wounded may be healed. The Old Testament tells stories and poems about a suffering servant—an image of God—who bears the sufferings of others, who permits himself to be humiliated that he may heal those who sin against him. It was not just an abnormal seeking of pain, but rather a willingness to be hurt in order to forgive, and thus cure the hurter.

The cross of Jesus is the greatest example of how evil's mystery is solved. His last words are about forgiving those who hurt Him. He reaches out to heal those who have harmed. Here is a remarkable solution, not to the problem, but to the mystery of evil.



In this scene from the television "The Waltons," family members gather together as they watch their house burn.

Healing and comforting the sick

By FATHER JOSEPH M. CHAMPLIN

My priest partner and I interview individually our candidates in the parish preparing for the sacrament of Confirmation. Those young men and women are expected to know, among other things, the names of all and something about each of the seven sacraments.

As they give their responses and keep track on their fingers of the number, invariably a phrase, "the last rites," makes its way into the replies.

I usually then ask: "If you were quite ill in the hospital and

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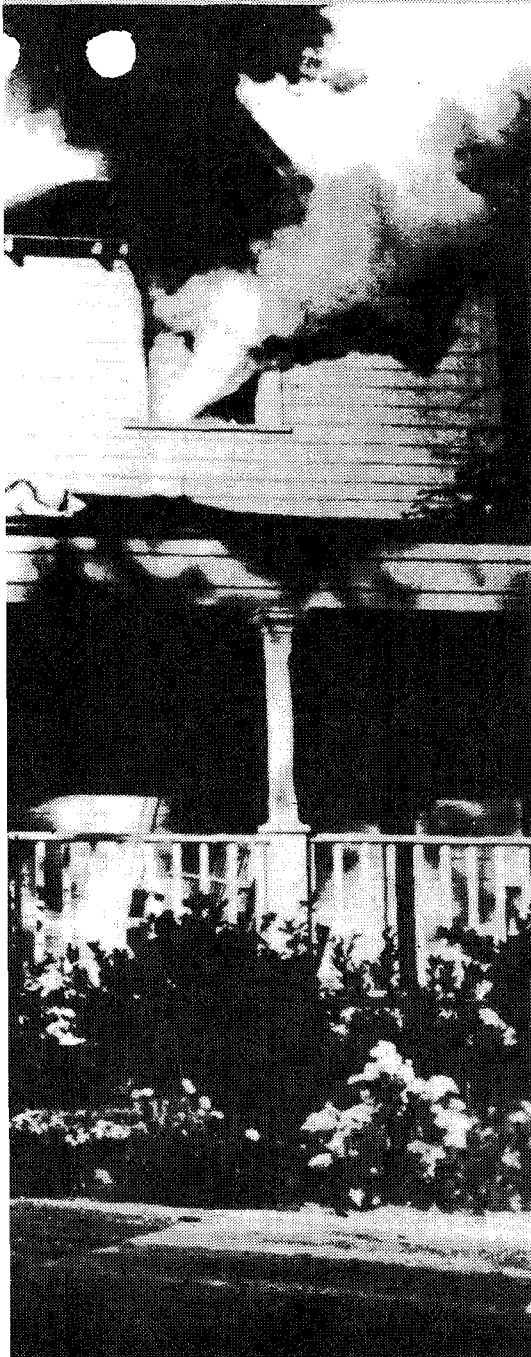
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A miracle for Rose

KNOW YOUR FAITH



"When suffering and death become pervasive and unbearable, a question emerges about its significance. Why does God let it happen to me? I can see why the evil suffer, but why does God let it happen to the innocent?"

the television series, daily members suffer their house go up in

(NOTE: The author of this article is Father Dave Glockner, a Glenmary missionary. Father Glockner served in Glenmary missions in Georgia and North Carolina before being assigned to Spencer, W.Va. in 1972.)

By FATHER DAVE GLOCKNER

Rose died on Friday.

Rose always wanted a miracle. I always wanted to work a miracle for her, but the Lord had His own plan.

I met Rose four years ago when I began part-time chaplain work at Spencer State Hospital. Having a four-county parish to tend didn't leave me as much time to visit patients as I would have liked. But Rose was one I couldn't forget.

She had been injured in an auto accident and was paralyzed from the waist down. Now the lower part of her body was beginning not to function.

As a young black woman living in the mountains of West Virginia, Rose had known many hardships. At great sacrifice she had become a psychologist. Now she felt her life was wasted and had no meaning. She often threatened suicide. But Rose also had faith—of a kind—not the clear, strong vision with which some are blessed, but the struggling, groping faith of the poor reaching out for hope.

WE USED to talk about suffering. What could I say? How could Rose see that God was good and loving? All she wanted was to get out of the hospital and be able to walk again.

Would God cure her as she asked?

I never could assure her of a miracle. I wished I had some power to heal her, and many others like her.

On Thursday, the day before she died, I visited her. I took a prayer book she had requested. I said some prayers from the book and then asked if there was anything else I could do.

"Have you ever been baptized?"

I asked.

"I know I told you I haven't been."

"Would you like me to baptize you?"

"Yes," Rose replied.

SO ROSE received the gift of

Christ. The next day I returned to the hospital, anointed Rose and said the prayers for the sick. She thanked me for what I had done and I thanked God for what He had done.

An hour later, Rose died. I truly believe Rose got a greater miracle than she or I had asked for.

Often as I drive along the roads in my part of West Virginia and survey the beauty around me, I thank God that it was His plan for me to be in this place. Mingled with the beauty of nature there is the sadness of poverty. There are lives that are Christless, but there are also opportunities to turn hopelessness into joy.

I think of the mountains of another time and place and how much they meant to Jesus. He found refuge in the hills and mountains. He went there often to pray. It was on a mountain that He chose His disciples and it was from the Sermon on the Mount that we received the blessings of the beatitudes.

It was on one of the many nights He passed at Mount Olivet that Jesus prayed to the Father to "remove this cup from me."

IT WAS NOT within my power to remove the cup of sorrow for Rose, but because of the resurrection I was able to give her a glimpse of the glory in store. Because Christ rose again and because he lives, Rose lives. She died aware of this heritage.

The mountains Jesus knew were not too unlike the Appalachians where the missionaries of Glenmary labor, trying to carry out His command to "go and teach all men." The world of Appalachia has many cups of sorrow, brimming over with injustice and poverty of every kind.

Any day a missionary is able to help a struggling person deal with problems, or is successful in teaching a groping person like Rose the reality of the resurrection, means that hope spreads its rays of light in the mountains.

What if hope never came to the mountains? That is the terrible waste and the tragic sorrow that the missionaries try to alleviate. That is my mission in Appalachia, and the mission of a hundred other priests and Brothers of Glenmary.

priest was summoned, you rather receive in him the last rites or anointing of the sick?"

"Anointing of the sick, her."

With that reply, the young man's face normally changes reflects a sudden understanding or better appreciation of this sacrament. abstract, memorized ver takes on a more human dimension.

FOR NEARLY two decades Roman Catholics in the United States have heard the anointing of the sick used in homes and classes, public services and private consolation. But we seem to

demand, as illustrated in the case of the Confirmation candidate, an even longer period than that for deeper level acceptance of such a new approach.

In the Introduction to the revised "Rite of Anointing and Pastoral Care of the Sick," the Church outlines the value or purpose of this sacrament. The phrases from that text which follow indicate the ceremony is not so much a final religious ritual before death as a liturgy for healing the ill and strengthening the afflicted.

"This sacrament provides the sick person with the grace of the Holy Spirit by which the whole man is brought to health,

trust in God is encouraged, and strength is given to resist the temptations of the Evil One and anxiety about death. This the sick person is able not only to bear his suffering bravely, but also to fight against it. A return to physical health may even follow the reception of the sacrament if it will be beneficial to the sick person's salvation. If necessary, the sacrament also provides the sick person with the forgiveness of sins and the completion of Christian penance." (Article 6).

AN INTRODUCTORY greeting to those present beside the ill person underscores that multiple purpose of the sacrament:

"We have come together in the name of our Lord Jesus Christ, who restored the sick to health, and who himself suffered so much for our sake... Let us entrust our sick brother (sister) N. to the grace and power of Jesus Christ, that the Lord may ease his (her) suffering and grant him (her) health and salvation." (No. 69).

Solicitude for the infirm extends, of course, beyond the occasion for the anointing of the sick. The restored rite has some thoughts on that matter for relatives and others close to the ailing individual:

"THE FAMILY and friends of the sick and those who take care of them have a

special share in this ministry of comfort. It is their task to strengthen the sick with words of faith and by praying with them, to commend them to the Lord who suffered and is glorified, and to urge the sick to unite themselves willingly with the passion and death of Christ for the good of God's people." (Article 34).

As Catholics grasp the positive thrust of this wonderfully healing sacrament, we hope the family and friends will call a priest for their loved one earlier in the sickness. The sacrament then possesses a richer meaning for all concerned and can more strongly support the sick person's faith.

Life in Music

Hello Stranger

Hello stranger, it seems so good
to see you back again.
How long has it been?
It seems like a mighty long time.
It seems like a mighty long time.

Oh my, so glad you stopped by
To say hello to me
Remember that's the way it used to be
It seems like a mighty long time
It seems like a mighty long time

Oh yes, I'm so glad you're here again
Oh if you're not going to stay

Please don't tease me
like you did before
Because I still love you so.
It seems like a mighty long time
It seems like a mighty long time

Oh my, I'm so happy you're here at last
Oh it seems like a mighty long time
Feels so good having you
back home again.
How long has it been?

(c) 1977 Polydor Inc.

Written by: Barbara Lewis
Performed by Yvonne Elliman

By THE DAMEANS

"Hello Stranger, how long has it been? It seems like a mighty long time." These are words which we have probably used to one time or another in our lives. Many people come in and out of our lives as well as our hearts. They have different impacts and the memory of them usually calls out a different response on our feeling level. These feelings can be warmth, tenderness, hurt, anger, loneliness or yearning. Whatever the feeling, we know these people have affected our lives and are still a part of us in some way.

In "Hello Stranger," and old song done beautifully by Yvonne Elliman, the memory is one of love mixed with caution. There are still some strong feelings for this person who occasionally drops into the other person's life. She says she's so glad that he stopped by to say hello and that he's back again. However, the caution is there—"Please don't tease me like you did before." In other words, don't build me up, let the feelings grow again, and then leave. The loneliness and the pain will be too much to go through since "I still love you so."

Our hearts cry out for some type of permanent commitment. The "swinging

single" approach of our society is, on the surface, a very attractive lifestyle. There are few responsibilities and very little involvement in another's life. If a relationship begins to become a hassle, you simply move on. If the emotional spark begins to dim, there are plenty of others who can make the feeling more exciting. This approach to relationships is popular because it does look attractive.

However, the level of happiness will be at the depth that the person is willing to give of self. It can be at the surface level or at one which is more deeply rooted. The dynamic of love itself involves an emptying of self, ego, pride in allowing to fill up the emptiness. That pouring out of self includes understanding, forgiveness, patience, acceptance and a willingness to struggle with routine and boredom, but with that opened self, we make spaces for another, others, and especially God. We thus become a more complete self.

In the song, "Hello Stranger," there is the possibility that the "stranger" could find much happiness if he is willing to stay and invest himself. The person loves him and this just might be his chance for a more lasting happiness. Whichever his choice, he should be



at least sensitive enough not to cause her more hurt. Because of her feelings for him, she could easily be used by him for his own personal gratification. She seems to be aware of that and thus her caution is expressed, however, this could be the opportunity that could lead each to a more lasting love where "the stranger" will begin to reveal the real self and experience true love.

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

Prayer of the Faithful

FIFTH SUNDAY OF EASTER
May 8, 1977

Celebrant: The God of love dwells within us, seeking to transform us by an increase of love for our neighbor. He listens patiently to our petitions.

LECTOR: The response: Lord, listen to our prayer.

LECTOR: For our five deacons who will be ordained to the Holy Priesthood this Saturday at the Cathedral that they may be always totally dedicated in their service of Jesus, let us pray:

People: Lord, listen to our prayer.

LECTOR: For our new college seminary in Miami that it may train an abundance of priests for all the dioceses of the south, let us pray:

People: Lord, listen to our prayer.

LECTOR: For our mothers, living and dead, that God may constantly bless and reward them for

cooperating with him in our gift of life, let us pray:

People: Lord, listen to our prayer.

LECTOR: For couples preparing for the Sacrament of Matrimony that they may reverence the sacred responsibilities of the marriage bond, let us pray:

People: Lord, listen to our prayer.

LECTOR: For our retired nuns and priests that they may grow in the peace and joy of the Holy Spirit, let us pray:

People: Lord, listen to our prayer.

Celebrant: Father, we want to be faithful to your commandment of love, especially when it is very difficult. Make us grow in love. Let us use your gifts of prayer and the sacraments as channels of love. We ask this in the Name of Jesus, your Son, our Lord. Amen.

Oración de los Fieles

QUINTO DOMINGO DE PASCUA
8 de Mayo de 1977

Celebrante: Dios que es amor vive dentro de nosotros y nos va transformando para que seamos testigos del amor hacia los demás. Con amor y bondad escucha nuestras peticiones y por eso nos atrevemos a presentarle nuestras necesidades.

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

LECTOR: Por toda la Iglesia para que sea ante el mundo testimonio de servicio y fidelidad a la Palabra de Dios, oremos.

Pueblo: Señor, escucha nuestra oración.

LECTOR: Por los diez diáconos que serán ordenados sacerdotes el sábado 15 en la Catedral, para que permanezcan fieles en el servicio de Jesús y de la comunidad eclesial, oremos,

Pueblo: Señor, escucha nuestra oración.

LECTOR: Para que el nuevo Seminario College sea canal e instrumento enriquecedor en la formación de numerosos sacerdotes para Miami y demás diócesis del sur de la nación, oremos,

Pueblo: Señor, escucha nuestra oración.

LECTOR: Para que al celebrar el Día de las Madres, nuestra gratitud hacia ellas no se quede sólo en buenos deseos, sino que se haga patente en nuestro compromiso de oración y consuelo en sus necesidades, oremos,

Pueblo: Señor, escucha nuestra oración.

LECTOR: Por todos los que se preparan al sacramento del matrimonio, para que sean conscientes de las responsabilidades que aceptarán al unirse para siempre, oremos,

Pueblo: Señor, escucha nuestra oración.

LECTOR: Por las religiosas y sacerdotes jubilados, para que crezcan en la paz y el amor del Espíritu Santo, oremos,

Pueblo: Señor, escucha nuestra oración.

Celebrante: Padre, queremos ser fieles a tu mandamiento de amor, aunque a veces nos resulte difícil. Haz que crezcamos en el amor y que sepamos aprovechar los canales de tu gracia. Te lo pedimos por el mismo Jesucristo Señor, Nuestro, Amén.

Religious studies program 'meeting a need'

By FRANK HALL
Voice Features Editor

"We are going to spend this Summer looking at the program carefully before we set our priorities," says Father James Murtagh, the newly appointed director of the Graduate Program in Religious Studies at Barry College.

Father Paul Vuturo, recently designated as associate director, worked in the program, co-sponsored by the Archdiocese of Miami and Barry, as a seminarian. He sees the need as upgrading the whole quality of religious education and developing professional standards for religious educators.

"It's obvious that the program is meeting a real need," observes Father Vuturo. "Currently, there are 85 parish directors of religious education with over 60 PDRE's coming from this program or associated with the program now."

Both priests are enthusiastic about the program which offers two separate MA degrees; one on religious studies and one in the administration of religious education processes.

Begun eight years ago by the late Father Joseph Brunner, the program has flourished under the direction of Father Gerard LaCerra, director, Archdiocesan Department of Religious Education.

Newly appointed director, Father James Murtagh (left), and associate director Father Paul Vuturo are briefed by Father Gerard LaCerra (seated).



"The program is recognized throughout the United States," points out Father LaCerra. "It is used as a model in other locations. Just today, Phoenix requested copies of our curriculum. There are only about 20 such programs in the country which offer courses along this line."

Although the graduate program has been closely connected to the Department of Religious Education because of Father LaCerra's guidance and

involvement, it is a separate commitment by the Archdiocese of Miami and Barry College.

The thrust of the program, which has 70-80 active students, is threefold: theological competence, professional excellence, and faith experience in the pastoral work of religious formation at all levels of the Christian Community.

An example of the

program as an experience in pastoral work is Sonny Gaudet from St. Maurice parish, Fort Lauderdale.

Stockbroker Gaudet was working with young adults in St. Maurice parish when he felt the need for additional studies in this field. By taking his vacation in half days so he could attend the morning sessions in the Summer program, Gaudet was able to receive his degree this year.

The program is a good source of continuing education for priests too, notes Father LaCerra. He also indicated that there is a high percentage of Religious Sisters attending the sessions, that 30 percent of the group are members of the laity, and that there are now a large number of students coming from the undergraduate programs at FIU.

The 30-hour program, which includes research and comprehensives, has foundational courses in biblical studies, pastoral ministry, religious anthropology, Christian ecclesiology, and the theological method. Students are offered a wide variety of

elective courses in doctrinal, moral, biblical, and pastoral theology. For those who desire training in the administrative work of religious education, professional courses are provided on addition to theological offerings.

Only two faculty members come from outside the Archdiocese and "this points to the maturity and quality of people we have in the Archdiocese," says Father LaCerra. "The fact that we get a big return of faculty members also speaks highly of the program," he continues.

Father Vuturo notes that, "some of the education courses are gearing themselves to bilingual needs." Father Murtagh is quick to add that, "certainly more will be geared to bilingual needs in the future because we are most definitely looking in this direction."

The program utilizes the facilities of St. John Vianney College Seminary which are "a blessing," notes Father LaCerra. "The cooperation and facilities of St. John's greatly enhances the program," he adds.

The assignment of a director and associate director is seen by Father LaCerra, a very positive sign of the importance of this program to the people of the Archdiocese of Miami.

For further information on this program as well as an undergraduate degree program in religious studies, write to Department of Religious Studies, Barry College, Miami, FL., 33161.

St. Mary's, N.Y. hospitals start innovative program

By GEOFFREY BIRT
Palm Beach County
Correspondent

WEST PALM BEACH—St. Mary's Hospital, here, and New York University, signed a mutual exchange agreement, said to be the first of its kind in the nation.

The agreement calls for N.Y.U. to offer continuing education on latest medical techniques to the St. Mary's staff, in a series of seminars, and other type professional meetings, to be held in West Palm Beach.

"What this also means," said St. Mary's Administrator Thomas Hennessey, "is that we can send any physician chief or department head to N.Y.U. (Medical School and research laboratories) for them to work closely with the N.Y.U. staff and to study their latest equipment, and bring back new ideas."

Hennessey signed the mutual exchange agreement for the hospital, and N.Y.U. president John Sawhill signed

for his University. Sawhill told the many doctors, nurses, hospital trustees and others, including Congressman Paul G. Rogers (who is chairman of the House sub-committee on Public Health) who attended: "There will be an exchange of information which will be most beneficial to both of us. Our specialists and our experts will be coming here both to help the St. Mary's staff." He pointed out that N.Y.U. would equally benefit from the visits of the St. Mary's staffers to his college, bringing with them up-to-date information, know-how and the

practical needs of an outstanding community hospital.

Hennessey raised a laugh when he added:

"Besides being an attractive area for a seminar—especially to doctors in the north in January—St. Mary's will prove a comfortable and most suitable location for an exchange and up-dating of medical information.

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the first, May 17th - 22nd and the second,
June 23rd - July 29th.

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for the first summer session - May 16th.
for the second summer session - June 22nd



For further information contact
Richard Raleigh
Director, Summer Program
Biscayne College
(305) 625-1561

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Pro-life membership

FORT LAUDERDALE—A "Membership Happening" will be sponsored by the Broward County Right to Life Committee at 8 p.m., Saturday, May 7 at St. Helen parish hall, 3340 W. Oakland Park Blvd.

All interested persons concerned with the abortion and euthanasia issues confronting the nation are invited to participate.

Refreshments will be served following the meeting. For reservations and additional information call 434-3520 or 484-6494.

The RTL meets at 8 p.m., Tuesday, May 3 at Atlantic Federal Savings Bldg., 1771 State Rd. 7, Lauderdale.

Women pick head

Mrs. William Dietz has been elected president of the Central Dade Deanery of the Miami Archdiocesan Council of Catholic Women.

Other officers also installed recently by Msgr. David Bushey, pastor, St. Brendan

Church, and deanery spiritual moderator, are Mrs. Robert Acker, vice president; Mrs. Ricardo McCormack, corresponding secretary; Mrs. Bernard Pedreira, recording secretary; Mrs. Sylvester Campbell, treasurer; and Mrs. Robert Nowels, parliamentarian.

Vocations vigil

HIALEAH—A Prayer Vigil for Vocations opens at 5:30 p.m., Saturday, May 7 and continues throughout the night and all day Sunday, May 8 until 8:30 p.m. at Immaculate Conception Church.

All parish vocation committees and their friends in South Florida are invited to join in prayer with parishioners of the parish.

Marriage Encounter

PALM BEACH—A Marriage Encounter for all couples planning to be married within the next

three months will be conducted in St. Edward parish center on Sunday, May 15.

Pre-registration is required for the sessions which will begin at 11 a.m. and conclude at 8 p.m. For registration call 585-5970.

Children of deaf

Children of South Florida's deaf community will receive First Holy Communion at 3 p.m., Saturday, May 7 at Our Lady of Charity of Cobre Shrine, 3601 S. Miami Ave., next to Mercy Hospital.

Father James Vitucci, archdiocesan director of the Apostolate for the Deaf will celebrate the Mass.

Catholic youth camp

INVERNESS—A Catholic Youth camp for boys and girls between the ages of eight and 15 opens June 12 and continues until July 29.

A variety of activities including arts and crafts are provided at Camp Good Counsel located in Floral City.

For further information write Rev. David Banks, 5632 Sunrise Dr., Fort Myers, Fla. 33901.

Provincial elected

Brother John J. McDonnell, F.M.S. has been elected provincial of the Esopus Province of Marist Brothers which staff two high schools in the Archdiocese of Miami.

A nephew of Msgr. J.P. O'Mahoney, P.A., pastor emeritus of St. Edward Church, Palm Beach, Brother McDonnell will supervise the activities of the province which includes the staffing of Christopher Columbus High School and the boys division of Msgr. Edward Pace High School, both in Miami.



The 1977-78 officers of the Miami Archdiocesan Council of Catholic Women are left to right: Mrs. Arthur Harlan, president; Mrs. Joseph P. Donohue, vice president; Mrs. Charles Roberts, treasurer; Mrs. John Steinbauer, recording secretary; and Mrs. Bert Behar, corresponding secretary. They were installed at the convention just ended.

It's a Date

Broward County

ST. SEBASTIAN COUNCIL of Women will welcome new officers after the 10:30 a.m. Mass today (Friday) in the parish church where Msgr. Francis Dixon, pastor, will install Mrs. Walter McDonough, president; Mrs. Joseph Goldsmith and Mrs. St. Claire Duffy, vice presidents; Mrs. Fred A. Donovan, secretary; and Mrs. Helen Kennedy, treasurer. Luncheon and reception will follow at the Sheraton Hotel, Fort Lauderdale.

BLESSED SACRAMENT Women's Club will install officers during the 9 a.m. Mass on Saturday, May 14. Breakfast will follow at the Sea Ranch Hotel AIA, Fort Lauderdale. For reservation call 564-8197 before May 11.

ST. ANTHONY Women's Club, Fort Lauderdale, will install new officers during the 9 a.m. Mass on

May 10. Breakfast will follow at Ramada Inn. Reservations must be made no later than May 7 by calling 463-1576.

CATHOLIC DAUGHTERS of America, Court Infant of Prague, meet at 8 p.m. Wednesday May 11, at Nativity parish hall, Hollywood.

OUR LADY QUEEN OF HEAVEN Women's Guild North Lauderdale, will welcome new officers during the 9 a.m. Mass on Sunday, May 15. Breakfast will follow at the Coral Springs Golf and Tennis Club. Reservations close May 10, and may be made by calling 972-8047.

ST. GREGORY Women's Guild, Plantation, will sponsor a "Swing Into Spring" dinner-dance on Saturday, May 14, at the Plantation Country Club, beginning at 8 p.m., after a 7 p.m. social hour. For reservations call 581-5843 or 791-

1541.

LAUDERDALE CATHOLIC SINGLES have set a membership party aboard the SS. Vistafjord from 4:30 p.m. to 6 p.m. on Saturday, May 7 at Port Everglades. Dinner will follow at the Ground Round, 1492 SE 17 St. Causeway. Ban-jorama begins at 8:30 p.m. No cover charge.

ST. BARTHOLOMEW Women's Club will sponsor a luncheon and fashion show on Saturday, May 7 at Patricia Murphy's

Restaurant, Bahia Mar, Fort Lauderdale.

ST. BERNARD Women's Guild have elected Mrs. Rosemary Sharp, president; Mrs. Nancy Boyack, Mrs. Mildred Chiodo and Mrs. Rita Murphy, vice presidents; Mrs. Agnes Levy, recording secretary; Mrs. Pat Kar, corresponding secretary; and Mrs. Edna May, treasurer. They will be installed during 7 p.m. dinner on Tuesday, May 10 at Rolling Hills Country Club, Davie. For tickets call 741-8549.



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PLEASE CHECK ONE
 NEW RENEWAL

It's a Date

ST. VINCENT Men's Club, Margate, will sponsor Warner Bros. production, "The Miracle of Our Lady of Fatima" in color at 8 p.m. Tuesday, May 10 in the parish center 6280 NW 18 St. All parishioners and friends are invited to attend free of charge.

★★★

NATIVITY parish, Hollywood, will honor mothers with a free breakfast served from 10 a.m. to noon after Sunday Masses on Mothers' Day, May 1. Tickets available at the rectory, 5327 Johnson St.

Dade County

ST. KEVIN Women's Guild will meet at 8 p.m., Monday May 9 in the parish meeting room, SW 125 Ave., and Bird Dr. New officers are Mrs. Juanita Pedreira, president; Mrs. Carol Evans, vice president; Mrs. Darlene Wagner, recording secretary; Mrs. Charlotte Wheeler, corresponding secretary; and Mrs. Ruth Keeley, treasurer. Meetings are scheduled monthly and women of the parish community are invited.

★★★

THE MEMORARE SOCIETY, a club for Catholic widows and widowers, meets at 8 p.m. Friday, May 13 at St. Louis parish center. For further information call 274-0244.

★★★

ST. LAWRENCE Council of Women meets at 8 p.m. Monday, May 9, in the school cafeteria, 2200 NE 191 St. A games party will follow

business sessions. Friends are invited to attend with members.

ST. DOMINIC parish will observe the 15th anniversary of its founding during 8:30 a.m. Mass on Sunday, May 8. Breakfast will follow at the Marriott Hotel, 1201 NW 42 Ave. where officers of parish organizations will be installed. Tickets may be obtained by calling 261-0876 or the rectory office. No tickets will be sold at the door.

★★★

ST. ROSE OF LIMA Guild has elected Mrs. Nicholas Falvello, president Mrs. Neal Beroth and Mrs. Marcel Gloriot, vice presidents; Mrs. George Chester, corresponding secretary; Mrs. James B. Stewart, recording secretary; and Mrs. Earl Holland, treasurer. They will be installed following 10:30 a.m. Mass on Monday May 9.

★★★

HOLY FAMILY Woman's Club recently installed new officers. Mrs. Yolanda Hernandez is president; Mrs. Grace O'Connell and Mrs. Kate McCafferty, vice presidents; Mrs. Betty Wilson, secretary; and Mrs. Anne Rivetti, treasurer.

★★★

ST. PATRICK'S Patrician Club will observe Communion Sunday on May 8. A Spring membership coffee and installation of officers is slated at 10:30 a.m., Tuesday, May 10 at the home of Mrs. Arthur Wood.



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St. Timothy School hosted the annual softball tournament for the Catholic Athletic League. Despite St. Timothy's hard push for victory (above), the team was defeated by Holy Rosary in the final game for first place giving second place

to St. Timothy. Third place was won by Epiphany School and fourth place went to St. Michael School. Organizing the event at St. Timothy's was Principal Mary E. Tanenbaum and phys-ed instructors Joan Dembowski and Vincent Fragnano.

Mother's Day b'becue planned by CYO

The annual Mother's Day Barbecue sponsored by the CYO at St. Louis parish will be Sunday, May 8, from noon to 6 p.m. The members "invite you to bring mom and the whole family for a day of fun with a delicious barbecue chicken dinner." The day will also include games and activities for youngsters. Cost is \$3 for adults and \$1.75 for children.

The Ad Altare Dei for Scouts, Parvuli Dei for Cubs, and Pope Pius for Explorers Awards will be presented at St. Mary's Cathedral, 7525 N.W. 2nd Ave., Miami, Sunday, May 22, at 3 p.m. St. George Awards for Adult Scouters will also be presented. Everyone is invited to attend.

Ray Zomerfeld was elected "Star Student" of Chaminade High School, Hollywood. A member of St. Rose of Lima parish, Miami Shores, Ray serves as treasurer of the Student Council Executive

Board, the Archdiocesan Youth Board, and is a member of the National Honor Society. He now has the opportunity to become "Star Student" in the State of Florida and win a

Youth Corner

scholarship from the Florida Chamber of Commerce.

Four students from Lourdes Academy scored in the top five percent of students in the nation in the 1977 National Merit Scholastic Qualifying Program. They are: Jill Behrmann, Anne McCormick, Carol Geiger and Alicia de Armas.

Last week's report on the Florida State tennis championship, unfortunately, failed to report that the team from Columbus High School tied for second place in team competition with 15 points.

'What's wrong with loving a person of the same sex?'

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

Straight Talk

DEAR FATHER: I need your advice on a very important matter. Can you love a member of the same sex without any bad inclinations? Didn't Jesus say love your neighbor as yourself? So what is so wrong about really loving another person of the same sex? — Maria.

DEAR MARIA: There is absolutely nothing wrong with loving another person of the same or the opposite sex. It is wonderful when we can find someone that we feel close to and want to be with. It is wonderful to be able to be open with someone and to be able to share deeply. So put your mind at ease.

I think I can understand why you asked this question. We live in a time when people are very suspicious of someone who loves another person of the same sex. The reason for this is that many have concluded love

Steppin' out for the poor

MEMPHIS, Tenn. — (NC)—For most high school students the prom is the highlight of the social season, but for local Catholic school students the spring soiree promises to be "the big dance."

A joint effort by five high schools with more than 3,100 students, the dance will raise money for the tiny Central American country of Belize, where a group of students spent two weeks last year.

So far, Memphis Catholic High School has raised more than \$2,400 for the poor of Belize, located between Guatemala and Honduras.

and physical sex mean the same thing. That is a tragedy. It really distorts things. Love can manifest itself physically, but it is by no means limited in that way. If it was, how could you explain the love of a mother for her child or a brother for his sister? In your case, how could you explain the love of two good friends? Sexual love is good and beautiful, but unless people can see it as only part of total love, we are in trouble. If this can not be done, how will a husband, for example, truly love a woman other than his wife without feeling something is wrong? How could a priest love a woman?

Another problem that we have today is that people are very unsure of their sexuality. The idea of homosexuality lurks in the background. We sometimes make very cruel jokes about homosexuals, but all the time we might be thinking, "I hope that isn't what I am." If we are truly attracted to a person of the same sex, we might wonder if it isn't a sign that something is wrong. That is a real tragedy.

I can't really solve any problems you might have. I can't stop people from calling you names. I can't keep you from feeling a little uneasy when you "love" someone of the same sex. But if you can realize why these things happen you are half way to winning the battle yourself.

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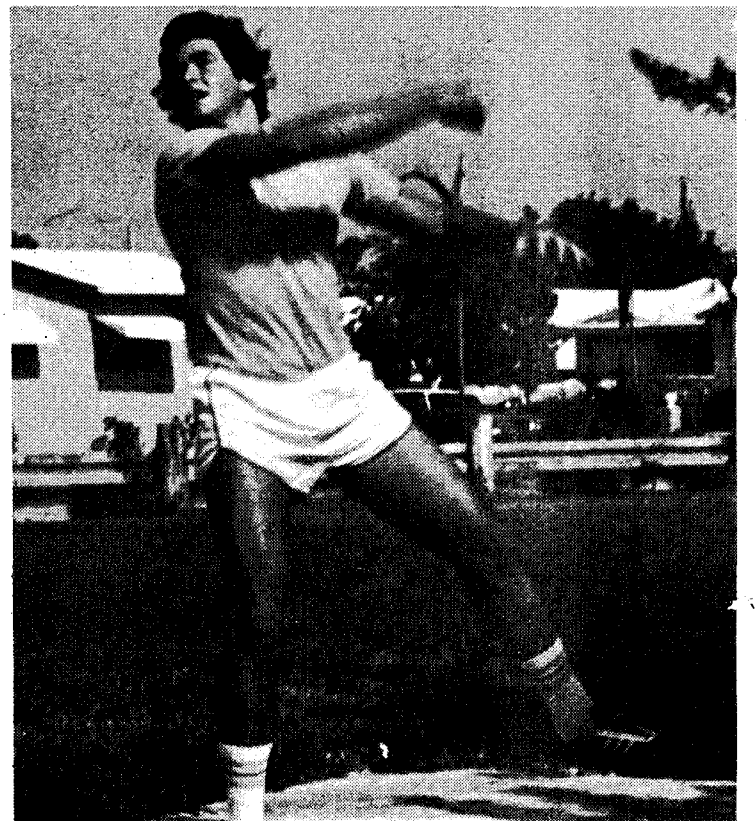
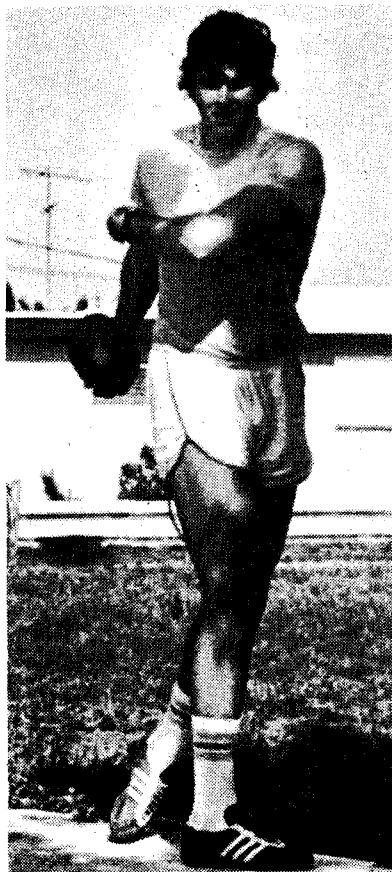
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The 'Voltapetti Spin' works to set county record

Barry Voltapetti broke the Broward County record in discus throwing. That's not bad considering the

Lack of a pool doesn't stop Lourdes swimmers

Although Our Lady of Lourdes Academy, an all girls high school in Miami, doesn't have a swimming pool of its own, it does have one of the best swim teams in Dade County.

Lourdes came in fourth in the County-wide meet last month, setting several new county records. They will be in the Statewide competition in Tallahassee later this month.

How did the 14 girls on the team become interested in a sport which demands so much time and energy?

"MY MOTHER made me do it," says Elke LeMaire, Lourdes' leading competitor and only graduating member of the team. She says that she began swimming serious six years ago, having listened to her mother, who was once a competition swimmer herself.

The hard work has paid off in Elke's case; she will be attending South Carolina State in the Fall on a swimming scholarship.

The AAU, which runs swimming classes, competitions and leagues, plus the hard work the girls have done on their own, has brought the Lourdes team to its winning 8 and 4 record, according to Coach Betty Groven.

Angela Bolet, a sophomore, is another highly competitive swimmer at Lourdes. She holds the record time in the county for the 200 freestyle and is second only to Elke LeMaire in the 500 freestyle.

Recently, Karre Cox came in first in the 50 and 100 yard freestyle while the team won the 400 freestyle relay and Elke took the individual medley at

fact that the only reason he started with the discus was to kill time after school waiting for a lift home.

"My friend's mother used to pick us up after school to drive us home but not until Joe (Nazzaro) finished practicing with the track team," declares Voltapetti. "I just waited around for him and one day the coach (Jim Barker) came over and asked if I ever threw a discus. I said no, he said, give it a try, and that's about the story."

Lourdes also has two daredevil girls who specialize in diving, freshman Leslie McCormick and Mary Esther Farrell, a junior.

"I think it's fun, but scary sometimes," says Leslie, who started diving after she became interested in it through an article she read.

Both girls sometimes double as swimmers when needed. This extra duty forces them to continue swimming practice beyond their diving, which makes Mary Esther mad.

"But not really," she says, as her coach looks on.

For the first few years that the Lourdes Academy team existed, the girls used to have a bathing suit burning ceremony when they finished their last season on the team. Now, the girls have a chance of winning athletic scholarships under the Title 9 program; so they hold onto their swim suits, because there is a good chance that they may need them in college.

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to pick us up after school to drive us home but not until Joe (Nazzaro) finished practicing with the track team," declares Voltapetti. "I just waited around for him and one day the coach (Jim Barker) came over and asked if I ever threw a discus. I said no, he said, give it a try, and that's about the story."

THE CHAMINADE High School senior broke the county record of 171 feet, four inches, set last season by Fort Lauderdale's Tim Hall with a throw of 172 feet. Since then, Voltapetti has thrown 173 feet, two and a half inches, at the

Broward County Athletic Conference meet and says he is aiming to hit 180 before the end of the season. Out of the season's first 15 meets he has competed in this year, Voltapetti has won 14. At the Florida Relays in Gainesville, he took first place in his division.

He has received a football scholarship to Florida State and will continue discus throwing if it doesn't interfere with his football. He does confide, however, that if a track scholarship came along he would probably take it over football or, at least, seriously

consider it. The six-foot, five-inch, 230-pounder set the record by concentrating on centrifugal momentum in the spin before releasing the three-pound, nine-ounce discus. Although he lifts weights twice a week, Voltapetti feels he doesn't have the physical power he should have and has to compensate by developing technique.

The practice and developing seems to work because he has improved his throw six-feet, six-inches over his best last season and 46-feet, six-inches over his best as a sophomore.

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CAMP DATES AND RATES

"Boy's Woodcraft Session - Sunday June 12 to Friday July 1. \$215 - if application is received before June 1. After that date fee is \$250. Coed Woodcraft Session No. 1 Sunday July 3 to Friday July 15. Coed Woodcraft Session No. 2, Sunday July 17 to Friday July 29. Two weeks, \$150 - if application is received before June 1. After that fee is \$165."

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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'Slap Shot' probably most foul-mouthed show in history

"Slap Shot" is apparently intended as a thinking person's black comedy on hockey, on violence in sports, on American values, or the commercial and media exploitation of all of the above.

Unfortunately, it alienates almost everyone in its natural audience, except perhaps the inebriated low-life slobs it hopes to satirize—the folks who use the f-word as an all-purpose adjective in their arid vocabularies, who yell "Kill, kill!" and enjoy sports events not imaginatively but literally as mini-wars.

It's probably the most foul-mouthed show in movie history (which covers some impressive territory), although written by a person named Nancy Dowd, based on the experiences of her hockey-playing brother.

Ms. Dowd appears anxious to prove she can write anything a macho male can write, and is not intimidated by anything that goes on behind locker-room doors or in the manly combat of the arena. The result is not only raunchy and cynical, but violent, blood-spattered entertainment that makes Bronson and Eastwood seem like fashion coordinators.

The film could be ignored and consigned to the pits it deserves, except for the track record of its other key par-



by
**James
Arnold**

ticipants, chiefly actor Paul Newman and director George Roy Hill ("Butch Cassidy," "The Sting"). Out of simple respect, one hesitates to drop the axe: what could they possibly have had in mind? The increasing pollution of sports with violence—mayhem is clearly becoming an all-pervasive aspect of North American culture, and perhaps it has no geographical boundaries—qualifies as a fresh and Very Important social issue.

Scraped down to its basics, "Slap Shot" is about a minor league pro hockey team (based in Charlestown, Pa.) suffering both on the ice and at the gate, and close to expiring. Player-coach Newman, a streetwise con-man, encourages psychological and physical warfare against their opponents, and starts a rumor that the team is moving to Florida. Immediately, of course, the team starts to win, media interest perks up, fans pack the arena and form a

booster club. The only player who resists the new roughhouse style is a Princeton graduate (Michael Ontkean), who prefers to play the game as it was invented.

In turning the club into an adult "Bad News Bears," Newman's motive is to save the team and the players' jobs, but the payoff is that the owner (a slick upper-class female) still insists on folding the club as a profitable tax write-off.

Clearly, "Slap Shot" doesn't pretend a realistic-dramatic approach to the subject, like the recent made-for-TV film, "The Deadliest Season." Instead, the style is heavy satire by exaggeration, which accounts for the endless vulgarity, the stupidity of the players, fans, wives and customers, the crass self-interest of Newman and general manager Strother Martin, and even the absurd gory extremes of the violence. (Except for the blood, it is neatly staged slapstick of borderline taste, including a shot—for laughs—of the organist getting beamed by the puck).

The style also sets up the credibility of the final striptease, which Dowd and Hill obviously believe illustrates the eternal tension between sex and violence in Show Business. It's one or the other, and the same folks who enjoy brutality protest the strip as lascivious and disgusting.

The bottom line is that most viewers who hate sports violence will also hate the exploitation and abuse of humanity in "Slap Shot." Reacting to the club owner's insensitivity at one point, Newman says, "We're human beings, you know." She doesn't believe him and neither do the producers, and neither do we. (C.R.)



"Six American Families," a new series of TV specials that take an in-depth look at American family life, will premiere on WPBT, Channel 2, Monday, May 16, at 8 p.m. Each program centers about a family, similar to the Kennedys of Albuquerque, above, with a different and diverse background. More than 200 families from all parts of the country were interviewed before the six different, yet typical families were selected for the series.

'Insight' uses parables not sermons for message

Father Ellwood E. Kieser is the creator and executive producer of the award-winning dramatic series, "Insight," which had its first telecast in 1960.

Called one of the freest producers in Hollywood, the lanky 6'6" Paulist priest began his career as a teacher of theology.

Father Kieser was born in Philadelphia in 1929 and attended La Salle College there. In 1953 he received a master's degree in religious education at St. Paul's College Washington, D.C. Three years later, in 1956, he was ordained as a Paulist priest. Following ordination he was assigned to St. Paul the Apostle parish in Los Angeles where he became involved in adult education inquiry classes.

He received a Ph. D. in theology from the Graduate Theological Union in Berkeley, California.

"I'm a Paulist, which means I'm especially interested in serving people outside the Church," Kieser explains. "So I set up an adult education program in theology to reach them. It was a great success. But how could I reach all five million people in Los Angeles? The answer was obvious: go on television.

"At first the show was just me giving televised sermons; then we evolved into a 30-minute dramatic format. We've come a long way since then. 'Insight' uses drama the same way that Jesus used parables.



A WHO'S WHO—Horton, the elephantine-hearted pachyderm who heeds the cry of help from the endangered Whos of the infinitesimal kingdom of Whoville, takes a moment to cool off during his hot pursuit of his goal, in "Dr. Seuss' Horton Hears a Who," animated special to be rebroadcast Friday, May 13 (8:30-0 p.m.) on WTVJ, Channel 4.

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Fusion's anniversary party

FUSION, Florida's only professional touring dance company, returns home to the Coconut Grove Playhouse Friday, May 20, at 8 p.m.

Not only will the full FUSION troupe be assembled for this performance, but they will be accompanied by guest soloists Michele Starbuck, Otis Sallid and Yacov Noy. The company will be premiering some new works while lacing the evening with several FUSION favorites.

This concert is also FUSION's third anniversary celebration, and it seems appropriate that it should take place in Coconut Grove where the company has enjoyed some of its warmest and most enthusiastic audiences. FUSION is supported, in part, by the National Endowment for the Arts and the Florida Fine Arts Council.

Tickets for the performance can be reserved by calling 264-0661.

An anniversary party following the performance is included with patron tickets.

A Pulitzer Prize winning musical, two Drama Critics' Circle award winning plays and

Lively Arts at a glance

a Neil Simon comedy will be featured in the RING THEATRE upcoming Summer season.

The Ring Theatre Summer of '77 opens with the Pulitzer Prize winning Broadway musical "How to Succeed In Business Without Really Trying." This musical by Abe Burrows and Frank Loesser commences on May 25 and will continue through May 29; it will be repeated June 1 through June 5 and June 8 through June 11.

"The Prisoner Of Second Avenue," the 11th comedy in the string of Neil Simon's hits will be the second play presented in the Ring Theatre Summer Season. This comedy will open on June 15, with performances through June 19, and then be repeated on June 22 through June 25.

"The Hot L Baltimore" by Lanford Wilson, the New York Drama Critics' Circle choice for the best American play of the 1973 Season will open a June 29

with performances through July 3 and then will be repeated on July 6 through July 9.

The season concludes with the long running musical "Man of La Mancha" by Dale Wasserman. This musical will open on July 13 and continue through July 17; a second week from July 20 to July 24 and finally from July 27 to July 30.

Season tickets for this four-play season are now on sale at The Ring Theatre Box Office, which is open daily from 1 p.m. until 4 p.m. More information can be secured by calling 284-3355. All curtains for the summer will be at 8 p.m.

THE SUNRISE MUSICAL THEATRE will present the Rock Musical "Godspell" from June 6th, to June 11. In addition to being the very first Broadway musical ever performed at the new theatre, the hit show, will rehearse for two weeks at Sunrise, and following a week long run, will enjoy an extended East Coast Tour. This is the first time that a musical has been conceived, rehearsed and premiered at the new Musical Theatre and then sent on National Tour.



Children's Theatre, Fort Lauderdale, will present Mary Poppins at the Studio, 640 N. Andrews Ave., Saturdays May 7, 14 and 21, at 2 and 7:30 p.m., and Sundays May 8, 15 and 22, at 2 and 4:30 p.m. Included in the cast (above) are, left, Erin McGrew, Mark Rabinowitz, Jill Shakoor (Mary Poppins) and George James. Directed by Nancy Yohe, a graduate of Barry College, there are over 100 students involved in every aspect of the production.

Saturday Night Special

The Greater Miami Philharmonic presents a new experiment in programming with Peter Nero, conductor, pianist, in a Saturday Night Special in an effort to reach a broader cross-section of the area populace and to attract a new and younger audience into the Philharmonic concert hall.

This Saturday Night Special, May 7 at Dade County Auditorium will showcase the orchestra in a selection of the classics mixed with pop, rock, showtunes and jazz.

Rachmaninoff, Mousorgsky and Gershwin will be represented in the evening's lineup in addition to a set by Peter Nero and his Trio—with Nero at the piano, Andy Zoob on drums and Richard Nanista on electric bass. Curtain time is an earlier than usual 8 p.m.

Pianist - composer - conductor Peter Nero is a musician who believes that one can blend one music with any other. "There is a whole new musical world out there," he contends. "It's just waiting to be born."

Which way for Catholic Pentecostals?

WHICH WAY FOR CATHOLIC PENTECOSTALS? By J. Massyngberde Ford. Harper and Row, New York. 143 pages, \$6.95.

Reviewed By FATHER ROBERT A. HAGAN, S.J.

One well acquainted with the Catholic Pentecostal phenomenon knows there are varieties of Catholic Pentecostals. For instance; there are prayer groups which seem isolated from the rest of the Catholic Church and the world in general, and these are often characterized by rigidity and exclusivity, while others are quite the opposite. It is increasingly impossible to describe, evaluate, and recommend Catholic Pentecostalism as such; one must deal with a specific type.

Ford, a noted Catholic woman theologian and pioneer Catholic Pentecostal, analyzes two types of Catholic Pentecostalism and sounds an alarm regarding one of these. She details the value of the other type to the Church, and of the Church to it. A basic distinction is that between the type of Catholic Pentecostalism which is tending to develop into

a sect and that which sees itself fundamentally as a form of Catholic spirituality.

The latter, which she calls Type II, makes full use of the Catholic past and is fully integrated into the Catholic present. It is harmony with Catholic teaching and practice and Church order. It relates well to Catholic liturgical practice and sacramental life. It draws on the riches of Catholic theological scholarship; particularly in the area of biblical studies but also in every other area of theology, and has a soundness derived from a thorough exploration and exploitation of the accumulated wisdom of the Church in the

Book review

area of spirituality.

It relates to the interests and concerns of the larger world. It is characterized by a humanity that does not shun the life of the mind, the fruits of the human sciences, artistic endeavors, and practical concern for human needs and the increase of justice in the world. It is open and free. It sees the gifts of the Spirit in their full range and breadth throughout the Church and the world and rejoices in them wherever they are manifest. It relates well to other traditional and contemporary spiritual

movements and complements them.

CHAPTERS five through seven are the more important of this book. They have a very positive orientation. They detail the characteristics of Type II Catholic Pentecostalism and offer valuable constructive suggestions for those who belong more to Type I. Especially helpful are Ford's recommendations for a revision of the manual for the Life in the Spirit seminars published by Charismatic Renewal Services.

(Father Hagan is a Pentecostal Catholic Jesuit priest and pastor of Denver's inner city, minority-populated Sacred Heart Parish.)

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dilema de prensa católica

NUEVA ORLEANS—(NC)—Unos 300 periodistas católicos y de toda la nación participaron la semana pasada en el Congreso Nacional de 1977 de la Asociación de Prensa Católica en el Hotel Monteleone de Nueva Orleans.

Aunque congregados durante tres días bajo el tema "Llegando a la gente", (Reaching out to people), la reflexión se centró más bien en la prensa católica en USA, su identidad, sus metas y la problemática de combinar una tarea informativa que al mismo tiempo no debe olvidar sus responsabilidades pastorales de evangelización. Durante los tres días de trabajo los participantes escucharon entre otros a George Gallup, experto en sondeos de opinión pública quien dijo que los lectores esperan noticias sobre la vida interior y espiritualidad.

"La prensa católica ha de responder a las necesidades de la juventud que comprende un tercio de toda la población católica de 48 millones," dijo Gallup ante periodistas católicos y protestantes durante el banquete final.

"Los jóvenes están buscando valores religiosos y la prensa puede llegar a llenar esa hambre espiritual de los americanos." Gallup también notó la necesidad de ofrecer orientación en el área del misticismo y la vida interior, para llevar a los americanos a una mayor madurez religiosa.

A petición de la Asociación de Prensa Católica CPA, Gallup está realizando un sondeo sobre las actitudes religiosas de los católicos de la nación.

Al terminar su conferencia y ofrecerse para responder

preguntas, Juan Ley Harris del Visitante Dominical preguntó si tal sondeo iba a limitarse solamente a un 75 por ciento de la población católica de la nación, ignorando a la población de habla hispana.

"Mientras estas personas hablen inglés no quedarán excluidas, pero no podemos asegurar que puedan responder a las preguntas de los entrevistadores si no entienden la lengua," respondió Gallup, quien indicó que éste no sería el único sondeo a realizarse.

Durante otra de las sesiones de trabajo, unos cuarenta periodistas escucharon a un panel que desarrolló las exigencias espirituales de un periódico católico.

"Para ser efectivos en nuestro trabajo no basta ser profesionales hay que fomentar cierta espiritualidad," dijo el diácono permanente Michael Newman, editor del periódico diocesano de San Diego.

Henry Libersat, editor del Florida Catholic, Orlando, dio testimonio ante el micrófono de su urgencia por conseguir el don de oración, hoy una realidad, y de los cambios experimentados en su vida profesional desde entonces. "Creo que mis tensiones anteriores provenían de prioridades equivocadas. Ahora siento profunda identificación con la gente sencilla, con el pueblo...y no necesariamente con las instituciones."

La sesión terminó con una experiencia en grupos de oración contemplativa.

Durante el servicio religioso de apertura del Congreso el Arzobispo de Nueva Orleans

Phillip Hannan afirmó que aunque los periodistas han de ser objetivos, "cada uno ve las cosas bajo el prisma de la propia historia y el propio carácter."

"Es por ello que si tenemos la fe en Jesús," dijo, "veremos los hechos de la historia bajo su misma luz."

El Congreso ofreció talleres sobre fotografía, mercadeo, uso de computadoras, problemas con el correo y envío de periódicos, ética médica para periodistas y otros temas, combinando lo pastoral y profesional. Por primera vez en la historia incluyó una liturgia bilingüe (inglés-español) y un taller sobre periodismo bilingüe y la atención a los católicos hispanos.



En la foto ejemplares de la Voz ganadores de mención honorable por la Asociación de Prensa Católica Nacional. Bajo las categorías "Mejor fotografía originada, por un periódico"—(El Padre Jové con niña de trabajador agrícola) y "Mejor artículo en español", (Nuevos sacerdotes hispanos con la Voz).

Diversidad en periodistas hispanos

Por primera vez en la historia, el Congreso de Prensa Católica contó con una sesión dedicada a aspectos bilingües.

Moisés Sandoval, editor de la revista Maryknoll y moderador de la sesión indicó su preocupación por la escasez de publicaciones al servicio del pueblo hispano, que comprende un 25 por ciento del total de población católica, en USA.

Ruth Matheny, que publica El Catequista, (en inglés) levantó el interrogante de qué lengua es la mejor para servir a los hispanos, dejando a entender que para muchos la lectura del castellano no resulta fácil.

Respondiendo a la pregunta, Juan Ley Harris afirmó que la lengua es un vehículo de valores y cultura y que de hecho "la lengua es lo que nos da identidad y unidad cultural."

Como editor del Visitante, único semanario nacional católico en español, afirmó que "un semanario católico en español es necesario porque nuestra gente sobrevive en español."

Para el Padre oblató Brian Wallace, editor del Today Catholic, periódico diocesano de San Antonio, Texas, la situación es diversa ya que aunque la mayoría de sus lectores son de origen hispano su publicación es toda en inglés porque según él "la gente que habla español lee en inglés," y existe poca correlación entre habla hispana y lectura en español.

"Creo que no se puede afirmar lo mismo de todos los lugares de la nación. En Miami se van multiplicando las publicaciones en español y existen dos periódicos diarios con una circulación total entre ambos de más de 50,000, dijo Araceli Cantero, editora de la sección en español del periódico diocesano de Miami. "Quizas los hispanos no suponen de momento ningún apoyo económico, pero estamos de hecho tratando de servirles," dijo.

"Además, ¿dónde entra nuestra responsabilidad pastoral? Es evidente que existe

un choque de mentalidad, no intencionado pero real. Mientras ambos lados no nos comprometamos al diálogo en busca de alternativas, el problema seguirá sin solución," dijo.

Richard Daw, Director y Editor Jefe del Servicio de Noticias Católico, NC indicó que existe entre los editores cierta falta de sensibilidad para las necesidades de los hispanos y que de hecho la tarea de concientización ha de ir emergiendo desde la base.

Frank Inchauteguiz, Director de mercadeo del Sunday Visitor, señaló que los hispanos han de utilizar la presión económica desde la base.

"Seguro que hay culpa en la prensa, pero también en los lectores. "No puede darse un producto si no existe la necesidad," dijo. "Los hispanos han de mostrar que existe tal necesidad, y han de comprometerse económicamente."

En respuesta a la falta de atención expresada por los periodistas hispanos, Gerard E. Sherry editor del Monitor en San Francisco dijo: "Seguro que hay que prestar más atención a los hispanos, pero la culpa no es toda nuestra."

"El problema es que los dirigentes hispanos no promueven la prensa católica. Durante cuatro años he publicado una columna en español, y todavía no he tenido una carta de reacción en pro o en contra."

¿QUÉ PASA, U.S.A.? -comedia bilingüe en TV

El programa era de media hora, pero las risas y carcajadas que acompañan a la comedia de situación ¿Qué pasa, U.S.A.? hacen que el tiempo transcurra rápido y bien entretenido.

Iniciado el pasado domingo a las 7 de la tarde por el WPBT-Canal 2 de Televisión Pública para el Sur de la Florida, ¿Qué pasa, U.S.A.? es la primera comedia de situación bilingüe y la primera que se graba fuera del área metropolitana de Nueva York o la costa Oeste.

Cada uno de los siete episodios de la serie están compuestos de una mezcla de español e inglés, de modo que los que no dominan uno de los dos idiomas pueden seguir la trama que tiene como centro una familia cubano-americana radicada en Miami, la familia Peña.

La familia está formada por los abuelos, los padres, y dos adolescentes. Manuel Mendoza, creador de la idea dice "decidí que la familia debía tener abuelos de los llamados pertenecientes a la cultura congelada... Adela (Velia Martínez) y Antonio (Luis Oquendo) representan las antiguas costumbres y tipifican ese segmento de la comunidad cubana para quienes el mundo se detuvo cuando Castro tomó el poder. 'En Cuba todo era mejor'

es la frase que repiten los abuelos constantemente."

Los adolescentes prefieren hablar inglés; los padres se sienten más cómodos con su español nativo; y los abuelos simplemente no entienden ni una palabra de inglés—todo lo cual añade a la

comicidad de las situaciones—.

La mayor parte de la acción se desarrolla en la residencia de los Peña situada en Miami, en la llamada sección de la Pequeña Habana.

El programa se televisa los domingos a las 7 p.m. en el Canal 2.

Se inicia 3a Orden Franciscana

Con la aprobación del Arzobispo de Miami Coleman F. Carroll se iniciará en la parroquia de St. Kieran un capítulo de la Tercera Orden Franciscana para miembros de

Ordenarán 5 diáconos

En ceremonias abiertas al público en la Catedral de St. Mary mañana sábado 7, a las 11 a.m. recibirán la orden del Diaconado de manos del Arz. Edward A. McCarthy los seminaristas: Roger Lund, Pablo Navarro, Jorge Perales, Thomas Sheha y William Zandri.

Damas católicas celebraron congreso

Durante la Misa de apertura del Congreso Nacional de Damas Católicas, celebrado esta semana en Boca Ratón, el Arzobispo Edward A. McCarthy afirmó que "el propósito de toda reunión de cristianos: parroquias, diócesis,

habla hispana. Para información sobre esta fraternidad de San Francisco de Asís llamar al Padre José Biaín, OFM, en la parroquia de St. Kieran.

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 anzar al encuentro de Cristo Resucitado."

o consejos de damas católicas es el de crecer juntos en la vida de fe y de amor."

Unas 300 mujeres participaron en los tres días de reflexión e intercambio bajo el tema "el justo vive de la fe."

JORNADA JUVENIL VOCACIONAL

Continúan con entusiasmo los preparativos para la Jornada Juvenil Vocacional que tendrá lugar el domingo 15 de mayo en la Parroquia de St. John the Apostle en Hialeah.

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.



tiene opinión...

Poco a poco y en todos los rincones de la nación se va oyendo la voz de los hispanos que con grito casi profético van despertando conciencias y pidiendo respuesta a sus necesidades, como parte de la Iglesia.

Hace dos semanas en San Francisco, la Dra. Graciela Olivarez, Directora de la Oficina de Servicios Comunitarios con sede en Washington, D.C., señalaba ante la Asociación de Educadores Católicos reunida en congreso anual que "los hispanos hemos hecho muchas contribuciones a la historia del mundo, en lo cultural - lingüístico y religioso".

Días después, también en California, Directores Diocesanos de Educación Religiosa en toda la nación escucharon a los representantes hispanos pidiendo toma de conciencia y mayor compromiso en el valorar y conservar las tradiciones culturales y religiosas de nuestro pueblo, que son riqueza de la misma Iglesia.

Nosotros mismos, presentes en el Congreso Nacional de la Asociación de Prensa Católica durante la pasada semana en Nueva Orleans, fuimos parte de ese clamor que busca sensibilizar a la nación sobre las necesidades del pueblo hispano.

Pero una cosa nos ha quedado bien clara después de escuchar con oído abierto las opiniones de los demás: No basta gritar, no basta levantar la voz para pedir derechos. Todo derecho lleva consigo un deber y un compromiso.

En el caso de la Prensa, no basta sentir la necesidad de tener más voz, no basta el que unos cuantos actúen como altavoz de todos. Es preciso contar con la base; es preciso que el pueblo desde abajo se sienta parte del proceso y dispuesto a comprometerse y a apoyar económica y moralmente lo que todos en teoría buscamos. Si queremos prensa católica en español seamos consecuentes en nuestro compromiso de apoyo y hagamos oír nuestra voz. Ya pasó el tiempo de vivir de limosnas.

★★★

Con la carta del Arzobispo Coadjutor Edward A. McCarthy anunciando el comienzo de la reflexión hacia el II Encuentro Nacional Hispano de Pastoral, comienza una nueva etapa para la Archidiócesis de Miami.

De la calidad de nuestra reflexión depende no sólo el futuro enriquecimiento de nuestro pueblo hispano sino la riqueza en la fe de toda esta Iglesia local del sur de la Florida.

¿Sabremos comprometernos con este proceso de reflexión?

Coincidiendo con la celebración del mes de Mayo ofrecemos una serie de reflexiones sobre el papel de la Virgen en la devoción popular Latinoamericana. Esta semana Segundo Galilea comienza centrando lo que él llama "la crisis mariana", el dilema que esta crisis ha presentado a la mayoría de los fieles y la tarea de la Iglesia en buscar una nueva pastoral mariana según nuestros días y según la búsqueda de liberación del pueblo latinoamericano.

En América Latina, paradójicamente hay una crisis pastoral en sus devociones más fuertes. La tradicional devoción a la Cruz conoce una dificultad a veces insuperable de una "predicación de la cruz" que sea liberadora. Igualmente, la devoción mariana, que no ha disminuido su significación y fuerza popular, encuentra una pastoral desconcertada e incapaz de responder adecuadamente al alma religiosa de nuestros pueblos.

La causa de la crisis mariana es compleja: sociológica, antropológica, teológico-espiritual, pastoral...

Es un tópico recordar que la transformación de nuestra sociedad trajo consigo un cambio en las expresiones y sensibilidad cultural. La figura religiosa de la Virgen María estuvo sólidamente anclada en nuestra cultura tradicional y rural, y las formas en que se expresó esta devoción ya no satisfacían a la juventud latinoamericana.

La "antropología femenina" se transformó radicalmente en los últimos 25 años. La significación social y psicológica de la mujer contemporánea hizo violentamente anacrónicas las predicas y símbolos en torno a la Virgen María. Súbitamente parece que la pastoral ya no sabe cómo ubicarla, cómo presentarla de modelo a las nuevas generaciones y cómo generar el afecto a la Madre de Jesús.

Hay también causas de teología espiritual. Personalmente pienso que la tendencia "monofisista" que inficionó, según muchos, el catolicismo ibérico, ha marcado también a la devoción mariana.

Si en Cristo se acentuó tanto la divinidad, que "el hombre

Jesús" y lo encarnativo y humano del Señor quedó en la sombra, lo mismo parece haber sucedido con la Madre de Dios.

Se acentuaron sus prerrogativas, sus privilegios, su poder y las verdades dogmáticas. Este "maximalismo" presentó a María en la Evangelización del pueblo latinoamericano como una "semi-diosa". A menudo reemplazo a la mediación de Cristo, e hizo extraña a la predicación toda la dimensión humana de una mujer de nuestra raza, rescatada del pecado y conducida por Dios a través de la fe, el sufrimiento y la pobreza. Los "privilegios" minimizaron el "servicio" y la significación humana.

La Iglesia del Vaticano II - muy notoriamente en Medellín - abandonó el "maximalismo" para situarse en un gran equilibrio. Ello dejó a los predicadores y catequistas, ya extraviados en los cambios socio-culturales, y psicológicos, prácticamente sin armas.

Algunos llegan a plantearse falsos dilemas: "¿hablar de Cristo o de María? o ¿a quién de los dos orientar la oración del pueblo?". Obviamente estas son racionalizaciones del "cristianismo ilustrado," ya que en la estructura comunitaria del catolicismo sucede como en una familia, donde los hijos no están racionando si se dirigen al padre o a la madre.

En este contexto, el movimiento ecuménico reforzó la crisis, inhibiendo la pastoral mariana en todos los frentes.

En su conjunto, la crisis de la devoción mariana no es una crisis de nuestro catolicismo popular, sino una crisis pastoral. María hace parte de nuestra

Oración a la Virgen Madre

Madrecita del cielo:
Madre de Dios y Madre mía.
¿Cómo me gusta llamarte así!
Como llamo a mi mamá todos los días.
Con la misma sencillez,
con la misma seguridad,
con el mismo cariño.

¡Qué lindas las palabras de Jesús cuando te dijo:
"Aquí tienes a tu hijo!"
Ese hijo era Juan, el amigo predilecto, y era también yo.
Y mi compañero de escuela, y los chicos de mi barrio, y todos los hombres del mundo.
¡Qué lástima que muchos no lo saben!
Y qué pena que a veces olvidamos lo que Jesús nos dijo:
"Aquí tienes a tu Madre!"

Hoy te rezo con más confianza que nunca. Es el día de tu Fiesta y también la fiesta de la madre. Quiero agradecerte que seas mi Madre, que me acompañes y cuides, que me sostengas y formes.

¡Ya sabes cómo te necesito! Me siento a veces tan pobre que sólo la seguridad de tu cariño me tranquiliza.
¡No me dejes Madre mía!
Yo quiero tener siempre la sencillez y la alegría de los niños.

Te pido por mamá, hoy que es su día. Dios la hizo tan buena que juntó en su corazón la ternura de todas las cosas. Cuando quiero pensar que Dios me ama, yo me fijo en el amor que ella me tiene.

Yo sé que ella sufre por nosotros. Lo advino en su mirada un poco triste, pero siempre tan profunda y tan serena. No sé cómo pedirte por mamá. Pero tú lo sabes, porque entiendes mi silencio y su problema.

Dale un poco de tu fuerza cuando esté cansada. Un poco de tu alegría cuando sufre. Un poco de tu serenidad cuando esté preocupada por nosotros. Cuidala mucho. Yo no tengo cosas lindas para darte porque lo más lindo que tengo es ella misma. Pero le doy mi corazón sencillo y pobre, sincero y generoso, dispuesto a seguir siempre sus consejos.



Y te pido por la mamá de todos los chicos. Y por los chicos que ya no tienen mamá. Que todos sintamos que tú eres nuestra Madre. Que nos guardes en tu corazón, que nos tomas de la mano y nos conduces a la Casa del Padre que nos espera.

Madrecita del cielo: caminaremos juntos en la vida. Dame un corazón de hijo, limpio y bueno. Y cuando sea grande que tenga siempre un corazón de niño: sencillo y transparente, alegre y generoso.

Para mí y para mi mamá, para todos los chicos y todas las mamás del mundo, te pido en este día la ternura de tu protección, la alegría de tu presencia entre nosotros, la seguridad de tu bendición, y la delicadeza de tu cariño.

Amén. Que así sea.

E. Pirionio.

historia profana, tan popular como heroica. Es parte de nuestra cultura, como el castellano y los indígenas. Caracteriza profundamente nuestro catolicismo de México a Chile. Más que ser una doctrina de la Iglesia que enseña, María ha sido la gran adoptada del pueblo latinoamericano.

Nuestra actual tarea pastoral es reinterpretar esta adopción, de modo que sea significativa a las nuevas

generaciones como fue a las antiguas. Es rescatar su significación liberadora (de la cual fueron tan conscientes—dentro de la mentalidad de su época—los cristianos durante la primera evangelización y durante la Independencia), hoy a menudo aprisionada por los intereses politiqueros y reaccionarios, y por nacionalismos estrechos

Obispos frente a temas controversiales

(Viene de la Pág. 28)

Llamada a la Acción ha creado división en algunos lugares, y nos guste o no, todo esto no deja de ejercer cierta presión sobre nosotros, "dijo al señalar que las presiones provienen tanto de quienes oponen todas las recomendaciones de "Una llamada a la Acción" como de quienes las apoyan todas sin excepciones.

Aunque sin querer influenciar a priori las deliberaciones de los obispos, Mons. Bernardin señaló que ninguno de los extremos saldría victorioso.

Al tratar cuestiones de actualidad los obispos deberían recordar que su ministerio pastoral es para beneficio de la Iglesia total, dijo Mons. Bernardin. "La sensibilidad pastoral no debe de percibirse en conflicto con la fidelidad al Evangelio," añadió.

"Las dificultades surgen cuando" en fidelidad al evangelio, no seamos capaces de responder a las necesidades de la gente a quien servimos".

Pero en realidad, continuó diciendo, no existe diferencia entre sensibilidad pastoral y

fidelidad al evangelio.

"Nuestro servicio" como dije antes, "es esencialmente

servicio a Cristo. Es por El que ejercemos el ministerio de servicio a los demás."



EXTENSO SURTIDO EN RECORDATORIOS DE PRIMERA COMUNION, BAUTIZOS, MISAS etc.

REVISTA

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Hispanos piden atención a diversidad de culturas

SAN FRANCISCO—Con numerosa participación de laicos, una mayoría de mujeres y representación de 23 directores diocesanos de programas hispanos, tuvo lugar del 18 al 21 de abril en San Francisco el Congreso Nacional de Directores Diocesanos de Educación Religiosa, NCDD.

Según observadores, este congreso tenía poco en común con el primero de este tipo hace diez años. Entonces el grupo era totalmente clerical y contó solo con la presencia de una religiosa. El tono general del congreso 1977 ha sido positivo aunque las deliberaciones no han logrado clarificar el papel de los educadores de la fe en la coordinación de programas diocesanos y la descentralización de los servicios parroquiales—

necesidad que la mayoría de las presentaciones dieron como urgente.

Muchos de los participantes señalaron ver su papel limitado por reducción de presupuestos y exceso de cambios en el personal diocesano,—90 de los 225 participantes afirmaron que era este su primer congreso.

Durante la conferencia de apertura del Congreso el padre Kenan Osborne de la escuela de teología de Berkley desarrolló el tema del "ministerio compartido"—tema del congreso—basándolo en la consagración bautismal y el compromiso de todos los cristianos.

Todo ministerio pastoral ha de estar enraizado en la misión de Cristo, dijo. Como resultado, el ministerio es algo "con" y no



Participantes hispanos en el Congreso, durante una de las conferencias. A la izq. el Padre Juan Sosa, de Miami.

"para" los cristianos. Las resoluciones del

congreso reflejaron las contribuciones de los representantes hispanos y el NCDD hizo una invitación a mayor sensibilidad para el establecimiento de programas pastorales bilingües-biculturales.

Por su parte los representantes hispanos redactaron un reporte al final de la conferencia en el que afirman:

"Vemos nuestra participación en este congreso como un momento histórico que marca una nueva etapa en la realización de la Iglesia de los Estados Unidos en un pluralismo en la unidad.

Encomiamos la labor de la Conferencia Católica y el NCDD al habernos permitido concretizar aquí nuestra preocupación por el ministerio catequístico hacia los hispanos. Conscientes de la necesidad de crecer como "compárticipes en el ministerio" en esta Iglesia de los Estados Unidos queremos compartir con todos los participantes en el congreso el resultado de nuestra reflexión:

1. En nuestro compartir nos hacemos conscientes de que la riqueza de la fe está abierta a diversas expresiones no solo de lengua sino también de tradiciones culturales diversas dentro de la misma lengua.

2. Las tradiciones y valores hispanos han estado presentes en el país durante más de 400 años, pero con el énfasis del Concilio Vaticano II sobre el respeto a las culturas individuales, estos valores han hecho resurgir nuevas necesidades que han de ser obtenidas por los diversos ministerios eclesiales.

3. Después de escuchar a los miembros del grupo sobre las condiciones en sus propias diócesis, nos damos cuenta de que:

—De los 23 representantes solo 7 cuentan con el reconocimiento oficial de sus diócesis como miembros de este Congreso.

—Las dificultades económicas bajo las que muchos directores bilingües se encuentran les han hecho imposible su asistencia al congreso.

—Algunas de las diócesis que cuentan ya con programas bilingües no se hacen conscientes de las necesidades de los hispanos en otras diócesis.

Archidiócesis a regular matrimonios juveniles

(Viene de la Pág. 28)

minar los posibles obstáculos o dificultades antes de que se realice el matrimonio."

Por su experiencia en la orientación de las parejas, monseñor sabe que la falta de madurez en los jóvenes puede crear problemas en el matrimonio.

"He visto muchos matrimonios que se casaron sin haber hablado antes de cosas básicas como el número de hijos que querían traer al mundo. Quizás asumían que tenían las mismas ideas, y luego se encontraban que uno de ellos no quería de hecho ningún hijo," comentó monseñor.

Además del período de 90 días de espera, y las entrevistas del sacerdote la pareja debe participar en algún programa de preparación matrimonial como las conferencias Pre-Cana o Camino del Matrimonio.

Si existe alguna duda sobre la madurez de la pareja para el Sacramento, el sacerdote puede decidir continuar las instrucciones o recomendar orientación profesional.

El sacerdote deberá siempre enviar el resultado de sus entrevistas y su recomendación para el matrimonio al Tribunal Diocesano que otorga la autorización.

"Si en algún caso concreto el sacerdote ve la necesidad de salirse de las normas," dijo Monseñor Fazzalano, "puede, con el permiso de su párroco, pedir tal permiso al tribunal, con tal de que considere a la pareja suficientemente madura para el sacramento."

Este sería el caso de un embarazo "y si la pareja es, a juicio del sacerdote, suficientemente madura, este puede pedir un adelanto de la celebración del sacramento," dijo monseñor.

¿Qué pasa si una pareja se niega a seguir las normas?

preguntamos "Esa actitud indicaría en sí misma una falta de madurez, y un obstáculo para el matrimonio," dijo monseñor, quien aseguró que las normas son realmente una ayuda para lograr matrimonios duraderos.

"Aún en el caso de embarazo—teniendo en cuenta que 90 por ciento de ellos fracasan—es mejor evitar el matrimonio o retrasarlo hasta después de dar a luz. Es un modo de evitar falta de libertad en la decisión," dijo.

Además, las normas tratan de establecer cierta uniformidad en el procedimiento y evitar así que las parejas "vayan a la pesca de un sacerdote que les case," comentó monseñor, quien añadió que muchos casos de anulación se habrían evitado en el pasado con programas como este, pues las razones para una anulación se habrían detectado ya en las entrevistas previas. "De ahí la importancia de explorar, antes del matrimonio, la situación emocional, religiosa, y hasta económica de la pareja."

Para ayudar al sacerdote en las entrevistas las normas incluyen una serie de preguntas sobre los temas del noviazgo, actitudes religiosas, familia, educación, estilo de vida, motivación para el matrimonio, conocimiento básico de finanzas, sexualidad y responsabilidad familiar. Las preguntas las puede ir adaptando el sacerdote según las necesidades. Algunas de ellas leen así:

—¿Cómo resuelven Uds., su diversidad de pareceres?

—¿Por qué quieren casarse por la Iglesia?

—¿Comprende Ud., la diferencia entre la sexualidad masculina y femenina?

Monseñor Fazzalano señaló que el derecho al matrimonio es un derecho natural y no puede negársele a nadie, pero que "en la sociedad de hoy, hasta que la pareja demuestra la madurez

necesaria, el derecho al matrimonio se queda en mera discusión académica."

Según datos obtenidos por su oficina, monseñor señaló que en 1974 hubo 90.337 matrimonios en la Florida. De ellos, 8,732 novias y 4,535 novios tenían menos de 19 años, y en una de las parroquias de la Archidiócesis en ese mismo año se realizaron 65 matrimonios, 21 de ellos con menores de 18 años.

Aunque históricamente el matrimonio se ha considerado un "contrato" el Concilio Vaticano II lo describe como una "alianza" una relación personal entre dos personas y Dios, dijo monseñor.

"El contrato se refiere a cosas, la alianza es entre personas. El contrato está basado en un tiempo concreto, la alianza no tiene fin..."

Monseñor también comentó como en los últimos años y a la luz del Vaticano II y los avances de las ciencias del comportamiento muchas diócesis han comenzado a implementar programas que ayuden a determinar la capacidad de los jóvenes para mantener una relación matrimonial.

Una de ellas es la de Brooklyn, N. Y.. De las 200 peticiones de matrimonios de jóvenes en 1973, 13 fueron postergados y 70 nunca llegaron a realizarse.

En Miami, en 1976, un sondeo de 117 parroquias mostró que hubo 3,769 matrimonios y 574 de ellos incluían al menos una persona menor de 19 años.

Todo ello deja pensar que de hecho existe la necesidad de establecer ciertas normas que aseguren la madurez de las parejas. Aquellos cuyo matrimonio sea postergado o cancelado, seguro que se sentirán agradecidos en el futuro, dijo monseñor.

4. Dados los puntos mencionados arriba y conscientes del tema de este congreso "Coparticipes en el Ministerio", queremos motivar a todos los Directores Diocesanos de Educación Religiosa para que,

a)—Tomen conciencia de los valores y tradiciones de las diversas culturas en sus diócesis y se comprometan a conservarlas.

b)—Trabajen en colaboración con las ya existentes organizaciones nacionales y diocesanas, en la promoción de programas para hispanos en educación de la fe.

c)—Que se contraten, a nivel diocesano personal bilingüe que pueda atender a las necesidades de los hispanos.

d)—Que se asegure y promueva la participación del personal hispano de la diócesis en congresos como el NCDD.

5. Nuestra reflexión del pasado y presente nos ha llenado de esperanza para continuar esta "Coparticipación en el Ministerio" para el crecimiento del pueblo de Dios. Uno de los medios para continuar este proceso será el Segundo Encuentro Nacional Hispano de Pastoral.

Asistieron a este Congreso en S. Francisco los sacerdotes de Miami Gerard LaCerra y Juan Sosa.

Honrarán a Mons. Boza Masvidal

El obispo cubano en el exilio Monseñor Eduardo Boza Masvidal hoy residente en Venezuela, recibirá hoy viernes un grado honorario del Biscayne College.

En ceremonias de graduación a las 7 de la noche en el College de Biscayne, Mons. Boza recibirá el doctorado en letras humanísticas.

Además, Mons. Boza será el conferenciante durante la ceremonia de graduación de 450 estudiantes del programa bilingüe del college que tendrá lugar el sábado a las 3 p.m. en el recinto de la 27 avenida.

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Comienza proceso hacia II Encuentro Nacional

THE ARCHDIOCESE OF MIAMI
FROM THE RISING TO THE SETTING OF THE SUN IS THE NAME OF THE LORD TO BE PRAISED

29 de abril de 1977

A los Sacerdotes, Religiosos y Fieles de la Arquidiócesis:

El Segundo Encuentro Hispano Nacional de Pastoral se celebrará en Washington, D. C. del 18 al 21 de agosto de 1977. Este Segundo Encuentro está siendo organizado por el Comité Ad Hoc para los Hispanos de la Conferencia Nacional de Obispos Católicos.

El tema del Segundo Encuentro es la Evangelización. Este tema fue tratado por el último sínodo de Obispos y por el Santo Padre en su documento "La Evangelización en el Mundo Moderno".

Como el apostolado hispano en la Arquidiócesis de Miami se desarrolla tanto en áreas urbanas como rurales, Monseñor Agustín Román y Monseñor John McMahon han sido designados para organizar un Comité Pro-Encuentro. Este comité tendrá a su cargo el trabajo de preparación para el Encuentro (reflexión, diálogo y comunicación) entre los fieles hispanos de las comunidades parroquiales, siguiendo las orientaciones del Comité Nacional.

Por este medio les pido que cooperen en la preparación local del Segundo Encuentro para que este importante evento sea una ocasión de renovación espiritual y apostólica para nuestros fieles.

Que Dios les bendiga.

Devotamente en Cristo,

Edward A. P. Coakley
Arzobispo Coadjutor de Miami

Los folletos a la derecha, contienen las orientaciones para la reflexión personal y colectiva del pueblo hispano en preparación al II Encuentro Nacional Hispano de Pastoral, que tendrá lugar en Agosto. Preparados por el Secretariado Hispano Nacional con las aportaciones de grupos de toda la nación, se pueden obtener en la Ermita de la Caridad, por el precio de 50c el paquete o suscribiéndose al Visitante Dominical, Noll Plaza, Huntington Indiana, 46750 que facilitará este servicio exclusivo a partir del 9 de Mayo. También este periódico, LaVoz, ofrecerá semanalmente un servicio de orientación para la reflexión hacia el Encuentro.



La VOZ

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

Archidiócesis establece nuevas normas de regulación de matrimonios juveniles

A partir del día de Pentecostes, 29 de mayo, la Archidiócesis de Miami hará efectivo un nuevo sistema de orientación para recepción del Sacramento del Matrimonio por parte de menores de 18 años.

El nuevo programa exigirá un período de espera de al menos 90 días durante el cual el sacerdote o párroco conducirá una serie de entrevistas con la pareja y sus padres y remitirá la

información del cuestionario al Tribunal Matrimonial Archidiocesano para concesión del permiso para el Sacramento.

Dicho tribunal es la oficina archidiocesana que se encarga primariamente de examinar los casos matrimoniales que piden anulación. Además, esta oficina ha formado parte de un comité del Senado Sacerdotal encargado de elaborar las nuevas normas para matrimonios de jóvenes,

según informó Monseñor Francis J. Fazzalero juez al frente del tribunal. Forman también parte de dicha oficina los Padres José Biain, OFM, Todd O. Hevia OFM, y Gary R. Steibel.

Las nuevas normas son obligatorias para cualquier matrimonio en que una o ambas de las partes tenga menos de 18 años. Su implementación viene requerida por la práctica pastoral de los sacerdotes mismos y por el panorama de las

estadísticas de matrimonios jóvenes en los últimos años, que indican que la mitad de los matrimonios entre jóvenes terminan en divorcio y un 90 por ciento de los que siguen a embarazo pre-matrimonial acaban en divorcio también.

Las nuevas normas han sido aprobadas por el Arzobispo de Miami Coleman F. Carroll y han sido dadas a conocer a los sacerdotes con el fin de que estos se familiaricen con ellas antes de

su implementación a final de mes. Los matrimonios fijados para antes de entonces pueden aún regirse por las normas anteriores.

"Es importante que quede claro que estas normas no son para crear dificultades sino para ayudar a las parejas," dijo Mons. Fazzalero.

"Se han creado para ayudar a los sacerdotes en el diálogo con la pareja y para mejor determinar (Pasa a la Pág. 27)

Obispos enfrentan controversia

CHICAGO—(NC)—Durante el discurso de apertura de las reuniones generales de los obispos católicos de la nación, el Arzobispo Joseph L. Bernardin de Cincinnati invitó a sus hermanos en el episcopado a recordar que es a Cristo a quien deben predicar y servir y no a sí mismos.

Los obispos, se encuentran reunidos en Chicago discutiendo los temas controversiales fruto de la reflexión de los católicos de la nación durante el año bicentenario y presentadas oficialmente en la conferencia nacional del pasado verano "Una llamada a la acción".

"Nuestra misión no es la de complacer a los que nos presionan...sino la de proceder

con responsabilidad en la evaluación de lo que allí tuvo lugar—tanto el proceso como el resultado—para llegar a apoyar e implementar aquello que realmente contribuya a la construcción del cuerpo de Cristo."

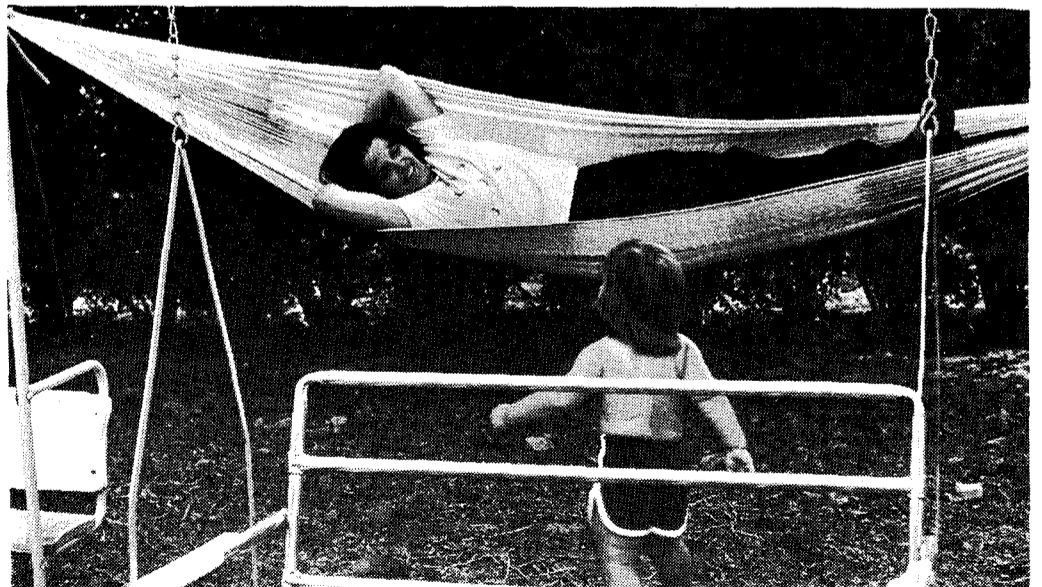
Durante la conferencia una llamada a la acción, los 1,300 delegados apoyaron una serie de recomendaciones, no todas ellas de acuerdo con la tradición eclesial.

"Con toda sinceridad debemos reconocer que nuestro programa del bicentenario ha tomado un matiz controversial," dijo Mons. Bernardin ante los obispos.

"La Conferencia Una

(Pasa a la Pág. 26)

Día de la Madre el 8



¡"Hoy te toca a ti mami, que por eso es el día de la madre,"! le dice el pequeño Jeremy Graf a su madre mientras trata de empujar la hamaca suavemente. Jeremy terminó varias veces en el suelo pero contento de hacer algo para ella en el día de su fiesta. (ver pág. 26).