

Bishops' meeting

A cameraman focuses on the action during the spring meeting of the nation's bishops at the Palmer House in Chicago. The bishops' actions were televised and sent by satellite to microwave and cable television stations from the Catholic television Network of Chicago.



Host in hand, remarriage rules

By THOMAS J. BARBARIE

CHICAGO—(NC)—While the Catholic bishops handling of the Call to Action and their vote to lift the automatic excommunication for remarriage after divorce seemed to generate the most interest at their spring meeting, another development may have more impact on Catholics in general.

Communion in the hand

has all but won the necessary support to become an option in Catholic churches throughout the United States, according to reports from the bishop's conference.

The issue was to have been decided in a vote May 4, the second day of the three-day meeting, and a lively debate was conducted.

But the vote was inconclusive. According to NCCB rules, a two-thirds majority

would be necessary before Vatican permission to give Communion in the hand could be sought. Another rule provides that if absent de jure members (Ordinaries and auxiliaries) are sufficient to swing the outcome, their votes will be solicited by mail.

Following the ballot, it was announced that the pro-Communion in the hand bishops had missed the 183 votes they needed, but that the

margin was close enough that the 28 absent members could push the total over the top. No exact total was given.

One source told NC News that Communion in the hand came up four votes short in the May 4 ballot, while another source indicated that five votes were lacking.

If those figures are accurate, Communion in the hand will be an option in the near future.

PERHAPS because of the inclusive outcome of that issue during the actual meeting, other issues seemed to capture the limelight.

The spring bishops' meeting drew more requests for press credentials than any previous meeting of the Catholic hierarchy, and many of those covering the meeting seemed most interested in the question of automatically excommunicating divorced and remarried Catholics.

Bishop James R. Rausch of Phoenix, Ariz., helped generate interest in the issue by a pre-meeting hint that the 93-year-old American law was ready to be overturned.

And Dominican Father Thomas' Kelly, general secretary for the National Conference of Catholic Bishops—U.S. Catholic Conference (NCCB-USCC) told

(Continued on page 17)

10 to become priests Saturday

Ten new priests will join the ranks of South Florida clergy Saturday, May 14, during rites of ordination at 11 a.m. in the Cathedral of St. Mary.

Archbishop Coleman F. Carroll will confer the Sacrament of Holy Orders on the ordinands who recently completed their studies at the Archdiocesan Major Seminary of St. Vincent de Paul.

Coadjutor Archbishop Edward A. McCarthy will also participate.

They are the Rev. Mr. Leo F. Armbrust, Jr., Immaculate Conception parish, Hialeah; the Rev. Mr. James A. Blachura, St. Clement parish, Fort Lauderdale; the Rev. Mr. James J. Melley, Our Lady of the Lakes parish, Miami Lakes; the Rev. Mr. Charles Notabartolo, Holy Family

parish, North Miami; the Rev. Mr. Timothy G. Piano, St. Jerome parish, Fort Lauderdale.

Also the Rev. Mr. Clarence J. Podgorski, Immaculate Heart of Mary parish, Cleveland; the Rev. Mr. Jorge A. Sardinias, St. John Bosco parish; the Rev. Mr. Thomas D. Sheehan, St. Thomas the Apostle parish, Rochester, N.Y.; the Rev. Mr. Timothy

Sockol, Immaculate Conception parish, Hialeah; and the Rev. Mr. Kenneth D. Whittaker, St. Vincent Ferrer parish, Delray Beach.

Another member of the same class, the largest in recent years, is the Rev. Mr. Angel Santos, who will be ordained for his home Diocese of Arcibo in June in his native Puerto Rico.

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Thursday is a holy day

The feast of the Ascension will be observed on Thursday, May 19 and is a holy day of obligation.

The faithful are urged to consult their respective parish bulletins for times of Mass in their local churches.

Couples mark jubilees at Cathedral

Married couples who are observing the silver or golden anniversaries of their marriages this year will be honored during a special Mass of Thanksgiving in St. Mary Cathedral at 11 a.m., Saturday, June 4.

Coadjutor Archbishop Edward A. McCarthy will be the principal celebrant of the Concelebrated Mass during which couples will renew their wedding vows and receive anniversary scrolls. A reception will follow in the Archdiocesan Hall. Priests of the Arch-

diocese have been invited to concelebrate.

Those wishing to participate should contact their parish rectories where lists are being prepared for forwarding to the Family Life Bureau of the Archdiocese. Friday, May 20 is the deadline for participants to be recorded.

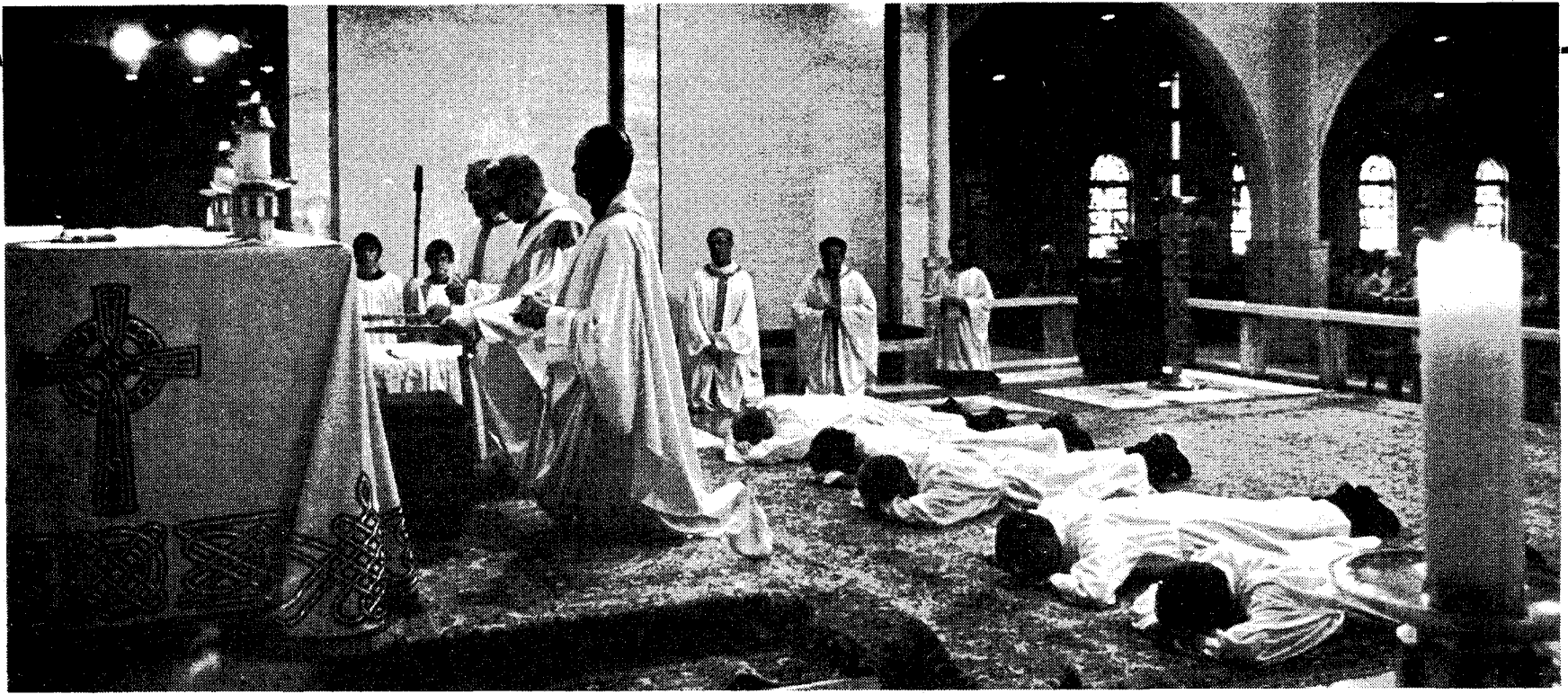
Father James Reynolds, Archdiocesan Director of the Family Life Bureau is in charge of arrangements.

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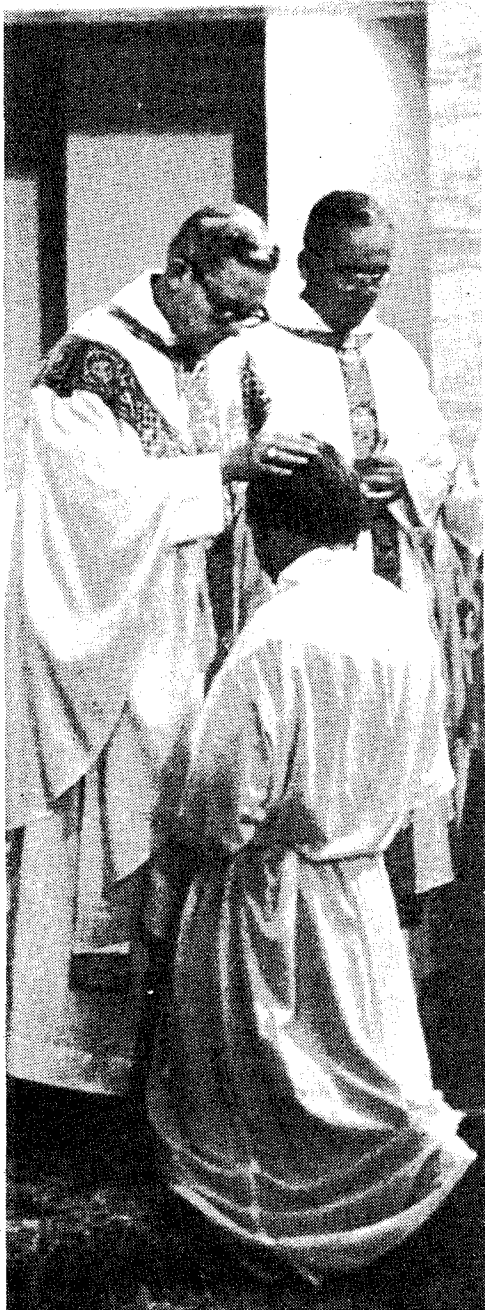
5 ordained deacons in Miami

Five future priests who will serve in South Florida parishes this summer were ordained to the diaconate during rites last Saturday in the Cathedral of St. Mary.

Coadjutor Archbishop Edward A. McCarthy conferred the Order of Diaconate on the Rev. Mr. Roger Lund, St. Rose of Lima parish, Miami Shores; the Rev. Pablo A. Navarro, and the Rev. Mr. Jorge I. Perales, St. Raymond parish; the Rev. Thomas M. Sheha, St. Monica parish, Garfield Heights, Ohio; and the Rev. Mr. William A. Zandri, Blessed Sacrament parish, Fort Lauderdale.

Friends and families of the men were present to witness the rites. Next year the deacons will receive the last of the Holy Orders when they are ordained to the priesthood after completion of studies at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach.

As deacons the men received the powers enabling them to share in the priesthood through distributing Holy Communion, preaching the Gospels, baptizing and officiating at graveside rites.



Newly ordained deacons are shown with Coadjutor Archbishop Edward A. McCarthy outside St. Mary Cathedral. From left to right are the Rev. Mr. Thomas M. Sheha, the Rev. Mr. Pablo Navarro, Father John

Block, the Archbishop, Father Urban Voll, O.P., the Rev. Mr. Roger Lund, the Rev. Mr. William A. Zandri, and the Rev. Mr. Jorge Perales.

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Abp. McCarthy reacts to U.S. Bishops meet

Commenting on the Spring meeting of the National Council of Catholic Bishops in Chicago, Coadjutor Archbishop Edward A. McCarthy was enthusiastic, not only about the meeting itself, but with many of the results.

One significant result of the meeting, says Abp. McCarthy, was the approval to establish a Secretariat of the Laity.

"The secretariat," he indicated, "would not so much be a 'listening' group, although that will happen, but more of a service to bishops and their responsibility to encourage the laity to fulfill their role in the Church."

"The great thrust will be to find ways for us to confirm and support the laity in their role as co-ministers. The secretariat will be a viable way for bishops to reflect on just what ministry is in the Church and to identify specific ministries for the laity."

"Right away we think of catechists and teachers but there are so many other ministries, eg., visiting the sick, youth ministry—even a concept along the lines of lay

block captains who would be responsible for small groups of Christians within the parish. What is important is for bishops to find out how we can best support and confirm the layperson in his ministry."

While the issue of Communion in the hand has still to be decided by a mail ballot, Abp. McCarthy was concerned that some people might become distressed if the proposal is passed. Highly important, says Abp. McCarthy, would be a catechesis or explanation of Communion in the hand. This catechesis was also emphasized at the meeting.

"There are three important points to be made on the Communion in the hand proposal," said Abp. McCarthy.

"First, it would be optional in a diocese. Secondly, it would always be optional for the individual, and lastly, it will not be introduced without adequate catechesis."

Passing by an overwhelming majority of 231 to 8, was the proposal to seek Vatican permission to abrogate the law automatically excommunicating divorced and

remarried Catholics.

"The law," observed Abp. McCarthy, "exists only in the United States and in no other country. The lifting of the law in no way indicates any change in the teachings of the Church in the area of remarrying after divorce. This is still a grave matter."

"But the law was lifted for two reasons: it was not judged to be a deterrent to divorce and remarriage, which was the original purpose of the law; and it is hoped by the bishops the lifting of the law would encourage people in this situation to seek counsel from spiritual leaders. It encourages people to pray for God's grace and the general feeling is a one of reaching out."

In approving the response document to Call to Action resolutions, Abp. McCarthy noted that many of the recommendations contained in the resolution had already been implemented but on the other hand, that many of the bishops felt some of the resolutions were in contradiction to universal Church laws. What was accomplished was a

general support of the resolutions and an amendment directing the established of a committee to develop the five-year plan drafted by the Detroit conference.

The agenda item on the future of the Campaign for Human Development never reached the floor because of the lengthy discussions on the Call to Action document. Ballots will be mailed to the bishops on whether or not to continue the domestic anti-poverty effort and Abp. McCarthy feels confident that it will pass.

"The campaign was originally designed to raise \$50 million and had a sunset clause built into it. We've reached that goal and the question now is do we extend this for one year to be evaluated after that time by a committee to look at all national collections or set another goal," Abp. McCarthy noted.

Coming away from the very active and full three-day conference, Abp. McCarthy voiced assurance that he was basically satisfied with the direction the meeting took although, he jokingly added, "I sometimes suffer from meeting-itis."



More than 450 persons were graduated from Biscayne College during commencement exercises last weekend. Bishop Eduardo Boza Masvidal, forcibly exiled by Castro from Cuba, where he was Auxiliary Bishop

of Havana, was among those receiving honorary degrees. The Bishop is shown, right, talking with Coadjutor Archbishop Edward A. McCarthy after graduation ceremonies.

Catholic population here rises 41,700

Following national trends for 1976, the Catholic population of the Archdiocese of Miami increased by 41,700 to a total of 736,700, or 23.6 per cent of the total population of South Florida. It was the third largest increase of any diocese in the U.S.

Nationwide, an increase of 443,880 brought the total U.S. Catholic population to 49,325,752, or almost 23 per cent of the total population.

The figures, reported in the 1977 Official Catholic Directory published by P.J. Kenedy and Sons, depict the American Church as of Jan. 1, 1977.

Also following the national trend was a slight drop in priests and Sisters in the Archdiocese. The number of priests here went from 479 to 476, while nationally the clergy fell off by 546 for a total of 58,301 in the U.S. Sisters here dropped off by five to 697, while nationally they were down 191 to a total of 130,804. Brothers here went from 48 to 47, but nationwide they scored an increase of 182 for a total of 8,745.

ONE MAJOR area in which the Miami Archdiocese was opposite to the national trend was Catholic education.

Elementary and High school students here rose from 84,905 in 1976 to 90,572 this year. Nationally the figure dropped by three per cent to 3,368,391. Lay teachers continued to rise, from 1,163 to 1,279 locally.

Parishes in the Archdiocese stayed at 127; Seminary students dropped from 67 to 50, following the nationwide trend; students in the two local Catholic colleges, Biscayne College and Barry College rose from 3,233 to 4,103.

And, of course, the number of Archbishops here rose from 1 to 2, following a national in-

crease of 13 bishops to a total of 334.

The population increase was the largest in recent years, although the numbers of infant Baptisms and converts decreased during the period. Nearly 23 per cent of the U.S. population is Catholic, a slight increase over 1976.

The directory reported increases in the number of bishops, students enrolled in Catholic colleges, public school students receiving religious instruction, Brothers, Religious order seminaries, patients treated in Catholic hospitals, students in Catholic nursing

schools, children cared for in orphanages, homes for the aged, parishes, and Catholic deaths.

IT REPORTED declines in the number of clergy and Sisters, seminarians, Catholic educational institutions, full-time teachings staffs, students in Catholic elementary and secondary schools, Catholic colleges, youths receiving religious education, Catholic hospitals, dependent children, converts and Baptisms.

After showing an increase in 1975 infant Baptisms resumed the downward trend

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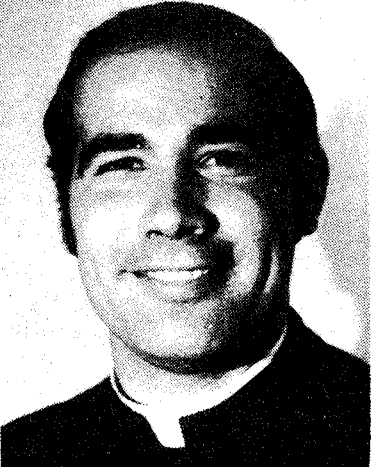
Ten new priests to be ordained for

(Continued from page 1)

REV. MR. LEO ARMBRUST, JR.

A son of Mr. and Mrs. Leo F. Armbrust, deacon Armbrust is a native of Hamilton, Ohio, whose family has resided in South Florida for the past 18 years.

He was graduated from Immaculate Conception School, Hialeah, and has studied for the priesthood at St. John Vianney Seminary and the Archdiocesan Major Seminary of St. Vincent de Paul. While studying for the priesthood the ordinand has served as a volunteer at St. Martin parish, Jensen Beach; and taught Religion classes at St. Luke and Sacred Heart parishes, Lake Worth. He also worked in the campus ministry at Palm Beach Junior College and with underprivileged peoples in Deerfield Beach, as well as agricultural farm workers in Delray Beach. Last summer he was assigned as a



Rev. Mr. Armbrust
deacon to St. Louis Church, South Miami.

The ordinand has a brother, John; and two sisters: Peggy Armbrust and Mrs. Mary Kappes, all of Hialeah. In addition to his immediate family other relatives who will participate in his ordination Mass include Mr. and Mrs. Patrick Schick, Mr. and Mrs. Ernest Schick, Mrs. Thelma Picken and Mrs. Margie Brafford.

REV. MR. JAMES A. BLACHURA

The son of Mr. and Mrs. Eugene Blachura, who was born in Buffalo, N.Y. came to South Florida 20 years ago with his family.

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Following graduation from St. Clement School, Fort



Rev. Mr. Blachura

Lauderdale, he began studies for the archdiocesan priesthood at St. John Vianney Seminary and was graduated recently from the Archdiocesan major Seminary of St. Vincent de Paul.

During his ordination his parents will be accompanied by his sister, Judy and other relatives including Mrs. Ceil Corey, Miss Dorothy Blachura, Miss Lorraine Blachura and a cousin in religion, Sister Naomi.

REV. MR. JAMES J. MELLEY

A native of Baltimore, Md. who has lived in Miami since 1944, deacon Melley is a son of the late Lawrence J. Melley and

Mrs. Mary A. Melley.

He attended SS. Peter and Paul and Gesu Schools and was graduated from Archbishop Curley High School. He attended the University of Miami where he earned a B.A. in English, and served four years in the U.S. Navy before enrolling at the Seminary of St. Vincent de Paul for Theology studies.

Prior to entering the seminary the ordinand was also a high school teacher at Carol City High School and served as organist in several local churches. He has three brothers including John J., Hialeah; Lawrence J., Atlanta, Ga.; Joseph J., Miami; and a sister, Mrs. Rosemary Martin, Biddeford Pool, Me.

In addition to his mother and brothers and sisters, other relatives of the ordinand who will be present for Saturday's rites include Mrs. L.J. Melley, Miss Ruth S. Melley, Mr. and Mrs. Frank T. Lichliter, Mr.



Rev. Mr. Melley

and Mrs. James Melley, and Mr. and Mrs. James Duffy.

REV. MR. CHARLES E. NOTABARTOLO

A resident of North Miami for the past 10 years, the ordinand is a son of Mr. and Mrs. Vincent Notabartolo who came here from Staten Island, N.Y. He attended the

University of Miami for two years and served in the U.S. Air Force for four years before beginning studies for the priesthood at the Seminary of St. Vincent de Paul.



Rev. Mr. Notabartolo

He has a brother, Vincent, Athens, N.Y.; and a sister, Mrs. Jean Musan, Saugerties, N.Y., who will join his parents for the ordination rites as well as numerous aunts and uncles from various parts of the country.

REV. MR. TIMOTHY PIANO

A son of Mrs. Betty Piano and the late Anthony Piano, the ordinand is a native of Miami who was graduated from St. Anthony School, Fort Lauderdale, and then entered



Rev. Mr. Piano



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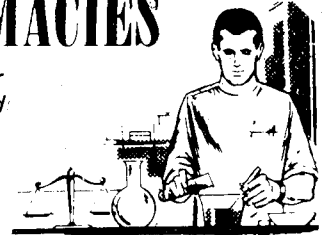
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Archdiocese of Miami on Saturday

St. John Vianney Seminary. Recently graduated from the Seminary of St. Vincent de Paul, he has a brother, Lawrence, Pompano Beach; and a sister, Miss Marianne Piano of Miami.

Relatives who will join his immediate family at the ordination include Mrs. Rosella Galasco, Mr. and Mrs. Glenn Ray, Mr. and Mrs. A.T. Ray and Stanley, Soffell.

REV. MR. CLARENCE J. PODGORSKI

A native of Cleveland, where his parents, Mr. and Mrs. Stephen Podgorski are members of Immaculate Heart of Mary parish, the ordinand received early schooling in his home city and parish school.

He was graduated from the University of Notre Dame with a BA and MA in Education and taught high school for four years in Chicago, and at Gilmour Academy, Gates Mills, Ohio, for 14 years.

Case Western Reserve University awarded him a Master's Degree in Theology and he was recently graduated from the Seminary of St. Vincent de Paul.

His brother, Donald Podgorski of Northfield, Ohio, will accompany his parents to Miami for the ordination, Miss



Rev. Mr. Podgorski

Stella Piotrowski will also be present.

REV. MR. JORGE A. SARDINAS

Born in Havana, Cuba, the ordinand came to Miami in 1960 after attending private and public schools in his native country.

A son of Mr. and Mrs. Alfredo Sardinas of Puerto Rico, he was a student for one year in Corpus Christi School and then began his studies for the priesthood at St. John Vianney Seminary, completing

courses recently at the Seminary of St. Vincent de Paul.

A bilingual deacon, he has one brother, Alfredo, who also



Rev. Mr. Sardinas

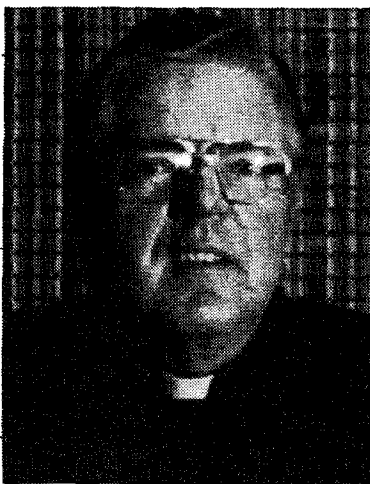
lives in Puerto Rico. His father recently was able to leave Cuba after 17 years of separation from the family and will join his wife and son in Miami for the ordination of deacon Sardinas.

Other relatives of the ordinand expected to be present are Mrs. Margarita Arrizurieta, Mrs. Sylvia Alarcon, Orestes Sardinas, and Bernardo Rodriguez.

REV. MR. THOMAS D. SHEEHAN

Born in Rochester, N.Y., the ordinand was formerly an accountant in charge of payroll at Eastman Kodak and began his studies for the priesthood just one year after his brother, Father James Sheehan, who was ordained for the Archdiocese of Miami two years ago.

He studied at St. John Fisher College at the University of Rochester and was graduated from Boston College before beginning his studies for the priesthood at the Sacred Heart School of



Rev. Mr. Thomas Sheehan

Theology in Milwaukee.

The ordinand has served pastoral assignments during the summer at Sacred Heart Church, Lake Worth; and has been serving as a deacon this year in Holy Family parish, North Miami, where he will celebrate his first Mass.

REV. MR. TIMOTHY SOCKOL

A son of Mr. and Mrs. John Sockol of the Cathedral parish in Pensacola, the ordinand is a native of Scranton, Pa.

He attended Immaculate Conception School, Hialeah; and Miami Central High School, when his family were members of Immaculate Conception parish and began his studies for the priesthood in the college division of St. John Vianney Seminary. He recently



Rev. Mr. Sockol

completed theology courses at the Seminary of St. Vincent de Paul.

He has two brothers and three sisters including John, Michael, Susan, Maria and

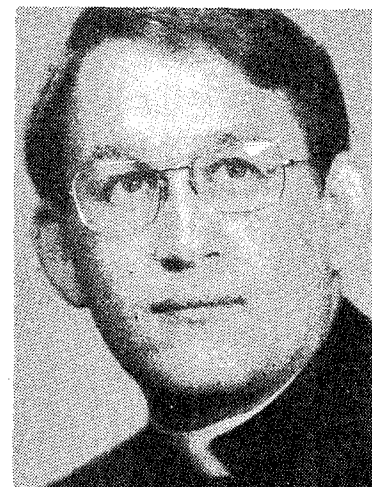
Ann. His immediate family will come to Miami to witness his ordination.

REV. MR. KENNETH D. WHITTAKER

Born in Evansville, Ind., the ordinand is a son of Mr. and Mrs. Robert P. Whittaker of Owensboro, Ky.

He received his early education in Louisville, Ky. and was graduated from Hialeah High School and Florida-Atlantic University where he was awarded a BA in English Literature. He recently completed theology studies at the Seminary of St. Vincent de Paul.

Formerly a member of St. Vincent Ferrer parish, Delray Beach, the ordinand has a brother and two sisters including Richard P., Huntsville, Ala.; Mrs. Craig A. Brown, St.



Rev. Mr. Whittaker

Louis, Mo; and Sandra E. Whittaker, Owensboro.

The Whittaker family will come to Miami for the ordination of their son and brother.

Commencement exercise at St. Vincent Seminary

BOYNTON BEACH—Twenty-nine seminarians participated in commencement exercises held Thursday at the Archdiocesan Seminary of St. Vincent de Paul.

Degrees of Master of Theology were conferred on Leo Armbrust, James Blachura, Jorge Sardinas, Thomas Wisniewski, Sergio Garcia-Miro and Angel Santos.

Master of Divinity degrees were awarded to James Boddie, Jr., Roger Lund, Pablo Navarro, Jorge Perales, Thomas Sheha, William Zandri, Robert Cannon, Joseph Carpenella, Jorge Cristancho,

Matthew Faulstich, Michael Lubinski and Edward McLoughlin.

Members of the graduating class of the college receiving Bachelor of Arts degrees are David Anderson, James Becker, Jaime Hernandez Martinez, Jesus Caban, Angel Lopez, Thomas Madden, Ronald Marecki, John McGraw, Michael McManus and Ronald Wohlert.

Robert Cannon spoke for the School of Theology and Thomas Madden for the college class. Both are studying for the priesthood of the Diocese of St. Petersburg.

Seminarians to be 19,679 by year 1982

WASHINGTON—(NC)—The Center for Applied Research in the Apostolate (CARA) has projected that the number of Catholic seminarians in the United States will increase by 11 percent by 1982 for a total of 19,679.

The projection is included in a summary of U.S. seminary statistics in the 1977 CARA Seminary Directory published here.

The summary reports, however, that the total number of seminarians enrolled in 1976-77 academic year in programs from high school through theology is 18,029, a drop of 239

from last year.

Jesuit Father William J. Mehok, author of the CARA directory, said the drop in the total number of seminarians was accounted for by a sharp drop in the number of "unaffiliated" students, those not committed to any diocese or religious order. The number of such students in 1976 was much larger than in 1975 and this year the number is closer to the 1975 figure. Father Mehok suggested that the 1976 figure may have been an overestimate.

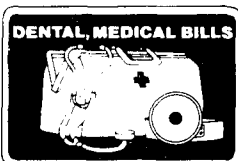
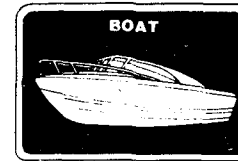
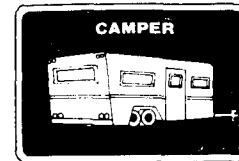
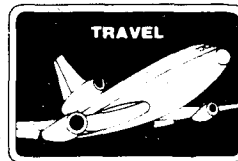
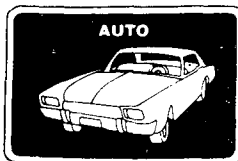
He noted that "there have been small but steady increases

in total enrollment of both diocesan and Religious seminarians at almost all levels."

Among the highlights of the current report, Father Mehok cited: a continuation of the upward trend of the last four years; a shift from greater increase among diocesan seminarians to greater increase among religious order seminarians; postponement by candidates of their entry into the seminary from high school and college to theology; and a slight increase in the withdrawal rate for those in theology.

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Devotion to Mary is never outmoded

Within the past decade, Popes John XXIII and Paul VI have both been strong and constant advocates of devotion to Mary and have consistently reaffirmed the Church's traditional Marian theology.

In his first encyclical which was addressed to the entire world, Pope John said, "We pray earnestly to the Blessed Virgin Mary, to whose immaculate heart our predecessor Pius XII consecrated the entire human race. May she seek and obtain from God harmonious unity and true peace on behalf of our children in Christ and all those who, though separated from us, cannot help loving truth, unity and peace."

Much of Pope John's attitude is reflected in the documents and speeches of Pope Paul VI and in a number of paragraphs from the documents of the Second Vatican Council.

Pope Paul VI, continuing the Marian teachings of his predecessors, has spoken countless times about the mother of Christ since the very beginning of his pontificate. His views can perhaps be best summarized in a single paragraph which he gave while speaking at the Church of Our Lady of Bonaria on April 24, 1970.

Pope Paul declared, "If we wish to be followers of Christ, we must be followers of Mary, that is to say, we must recognize the essential,

life-giving and providential relationship linking Our Lady with Jesus, and opening up to us the way that leads to him...Do we want to be Christians, that is, imitators of Christ? Let us look to Mary...She is our ally, our advocate...She is the mother of the Church."

AT THE Second Vatican Council, the bishops of the world referred at length to Mary in nearly 40 sections of their Council documents. The first of the Council Decrees, The Dogmatic Constitution of the Church, concludes with the prayer, "Let the entire body of the faithful pour forth persevering prayer to the mother of God and mother of men. Let them implore that she who aided the beginnings of the Church by her prayers may now, exalted as she is in heaven above all the saints and angels, intercede with her Son in the fellowship of all the saints. May she do so until all the peoples of the human family...are gathered together in peace and harmony into the one People of God.

"Indeed, from most ancient times the Blessed Virgin has been venerated under the title of 'God-bearer.' In all perils and needs, the faithful have fled prayerfully to her protection. Especially after the Council of Ephesus the cult of the People of God toward Mary wonderfully

increased in veneration and love, in invocation and imitation, according to her prophetic words: 'All generations shall call me blessed; because He who is mighty has done great things for me.'

The Second Vatican Council did take note that over the years there have been some excesses in devotion to Mary, and wisely cautioned. "This Synod earnestly exhorts theologians and preachers of the divine word that of God, they carefully and equally avoid the falsity of exaggeration on the one hand, and the excess of narrow-mindedness on the other...Under the guidance of the Church's teaching authority, let them rightly explain the offices and privileges of the Blessed Virgin which are always related to Christ, the Source of all truth, sanctity and piety.

"Let them painstakingly guard against any word or deed which could lead separated brethren or anyone else to error regarding the true doctrine of the Church. Let the faithful remember moreover that true devotion consists neither in fruitless and passing emotion, nor in a certain vain credulity. Rather, it proceeds from true faith, by which we are led to know the excellence of the mother of God, and are moved to a filial love toward our mother and the imitation of her virtues."



By Fr. John Dietzen

Can I be forgiven after two abortions?

Q. I must have an answer to this. It has been on my mind for so long, and rightly so. I was raised a Catholic and married a Catholic, though he wasn't practicing his faith. My problem is that I had two abortions, which I didn't want but finally had. I know it was very wrong, so I haven't been able to go to Confession or Communion for 25 or 30 years. It's driving me crazy now. What should I do? (Indiana).

A. Abortion is, of course, a very serious offense against God and man, since it is the taking of a human life. I realize you know this, but I want to emphasize that what I say next is not meant to minimize that fact. The first step to forgiveness is an honest acknowledgement of our sin.

I hope you talk with a priest and receive the Sacrament of Penance soon. One of the strange things about sin is that it frequently seems to diminish in size when we're tempted, and then afterward it looms so huge that we fear even God can't forgive or heal the hurt that is done. In a way, that is an even bigger mistake than the sin itself.

God doesn't like the sin, and certainly doesn't encourage us to ignore His commands. But He does tell us often in Scripture that He considers the

forgiveness of sins the greatest of all His works. In other words, He is quite proud of the fact that no sin, no evil, is beyond the reach of His goodness and His mercy. That is a joyous and basic fact of our Christian faith.

So he is there, waiting for you simply to turn to him and tell him you're back. Read prayerfully the story of the forgiving father (Luke, chapter 15), and then go to Confession and receive the Eucharist. You've been away long enough.

Q. In your question column a few weeks ago, you said that a generic confession, in which specific sins were not mentioned, should be made only in an emergency, if serious (mortal) sins are involved. Many years ago a priest chaplain in a mental hospital where I was hospitalized told me that for the rest of my life I should confess only by saying I am sorry for all my sins as God sees them, and that I should go to Communion whenever I go to Mass.

Do you think that advice still holds for me? (Illinois).

A. It surely does still hold for you. The response I gave concerning generic confession dealt with the regular norms for the Sacrament of Penance.

Priests are trained, at least in the basics, to discern and help people to deal with special types of personal difficulties relating to this sacrament. The priest who gave you this advice surely did it on solid information he perceived in dealing with your problem. The best and right thing for you to do is to continue following that advice.

Q. Our daughter will be

confirmed soon, and nothing has been said about a Confirmation name. Is it still proper to have a special name at that time? (Del.)

A. It is no longer required to have a Confirmation name different from the one given at Baptism. The use of the person's baptismal name is allowed at Confirmation, since this better expresses the close relationship between

these two sacraments, both of which are part of the process of Christian initiation and commitment.

Candidates may choose a new name for Confirmation if they wish. I'm sure this will be explained in your parish.

(Questions for this column should be sent to Father John Dietzen, 1113 W. Bradley, Peoria, Illinois, 61606.)

Pray for bountiful harvest

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

The Psalms remind us that "The Earth is the Lord's." We are also reminded every day by newspaper headlines telling of drought in California, dust storms in Kansas and killing frosts in Florida. Like the people of the Old Testament, we must again await God's generosity as the earth brings forth its fullness of food for a hungry world. It is indeed a time for prayer.

Between May 8th and 15th, the National Catholic Rural Life Conference has sponsored a Spring Period of Prayer for a Good Harvest. We are all invited to join in asking

God to be generous and to open our hearts to share in His bounty with those in need. The need is great and all people do have a basic right to eat. This basic right to eat was articulated by the 1974 Senate of Bishops as a fundamental right which flows from the basic inalienable right to life itself. It is a right which is being violated in our country with over 37 million poor people in the United States and internationally the United Nations Food Organization states that 15,000 die daily from lack of proper food.

To meet this need and ensure that the basic right of all people to eat is preserved, cooperation is necessary on the part of farmers, consumers,

farm workers, and the hungry in our own nation and around the world.

We ourselves are asked to join our prayers and sufferings with the hungry of the world, asking that money for promoting war will be used instead to grow food for the hungry. By our prayers and suffering we unite with the poor in seeking that the use of land be based on the production of food rather than maximum profits. Stock piles of grain not only of petroleum are needed. Therefore we ask all people of good will to carry these concerns for peace and justice to our federal and state legislators that God's earth might be better lived in, according to His plan.



By Msgr. James J. Walsh

Tomorrow will be a big day for 'The Four'

Tomorrow at the Cathedral, ten men will be ordained to the priesthood for the archdiocese of Miami by Archbishop Carroll. It is a rather large class, considering the times. At least two score and ten pastors must be spreading the welcome mat and running a parish novena in hopes one of the newly ordained will settle with them.

That's not the point of this piece. The "need" is always with us, and is no longer news. However, there is news in this class. I just hope six of the ordinands, even while we are congratulating them, will offer forgiveness for passing over them as if they were merely anonymous sacerdotal statistics in the new Catholic Directory.

For the moment, we are mainly interested in the remaining four of this class. They are members of a rapidly disappearing breed across the nation. They entered first year high school classmates at St. John Vianney Minor Seminary in Miami 12 years ago. They have stayed together ever since. Since high school seminaries are phasing out everywhere, 12-year men are a rarity. And will soon be extinct.

They didn't know each other in the spring of 1965 when they arrived at the Chancery to be interviewed. All eighth graders, all from different parishes, with dry mouth and sweaty hands, they faced, alone, the cold-blooded vocation director, who was always highly suspicious eighth grade candidates were looking for a free education.

He asked them—despite their youth—many frank questions, and he wrote down their answers. Are your parents practicing Catholics? Why do you want to be a priest? What kind of a student are you? What do you think the priesthood is? What do you think of Jesus? The Mass? Holy Communion? Etc. etc.

Many records from parish and school were required. They all passed the testing.

The following September, Father John Young, rector, along with the very fine Vicentian faculty, welcomed them and 35 classmates into what we now call the "old" seminary. They began in the old and ended in the new post Vatican II

seminary. The contrast is remarkable.

In 1965, seminarians lived by a rule which had not changed much in 400 years. The bell dominated the campus, alternately called a blessing or a nuisance. It awakened them rudely, called them to eat, always to prayer, directed them to class, indicated it was time to study or recreate, brought them together for plain chant practice with Father John Buckley, who gave them a great love for Church music, and finally the same weary bell told them to prepare for sleep.

A seminarian's life was laid out clearly in detail. Trips off campus were brief and infrequent. Visitors were not encouraged. To some extent, vacations were supervised. Conservative dress was expected.

Our young students didn't know it then, nor did anyone else, but our nation and the world and the Church were about to be shaken to their roots. The Second Vatican Council was just beginning its last session. Pope John and President Kennedy were dead less than two years, but very much alive in memory.

Slowly at first, then with maddening speed, there occurred a series of upheavals everywhere which spread fear, confusion, destruction. All society was in turmoil.

The Vietnam war escalated to a frightening degree with its appalling record of death, imprisonment and missing in action. All over the nation there were marches, strikes, freedom protests, civil rights riots. Universities and colleges suddenly became centers of rebellion and resentment. Buildings were burned. Some students were killed. Hippies fled into a cop-out world of their own.

Meanwhile, the Church was reflecting the tensions of the world. Carping, bitter criticism became common. Authority of pope, bishop, superior was challenged in seminaries, rectories, convents. Dialogue became the "in" word. "Community" was the great, precious goal. Some priests and Sisters were caught up in the heady wine of the new freedom and didn't know how to handle it. Some left the Church. Some took back

their vows. Vocations dropped off drastically. Seminaries which had been full began to house empty classrooms and few students.

Internal dissension in the Church between extreme groups hinted at another, sickening schism.

Looking back from the vantage point of 1977, those years seem like a nightmare. But in the early seventies, there came a barely noticeable, very gradual change. Resentments began to cool. Retaliation lessened. Those who had kicked religion and substituted LSD or pot began to take a hard look at Jesus. A movement began. There was a new interest in prayer, mysticism, eastern spirituality. In the Church, new manifestations of the activities of the Holy Spirit in various movements were noted, and many responded. Vocations began a slight increase. Seminaries settled down, as did colleges everywhere.

Our quartet of seminarians lived through it all. Halfway through their training, they met the "new" seminary, and were rather abruptly introduced into a new life style. The famous bell was silenced. They were not "forced" to study or pray. They were offered an excellent academic program, given spiritual directors and faculty advisors. The way to priestly formation was explained in detail.

In short, they had a kind of freedom and responsibility unknown when they began. They were treated like men. They had a share in the decision-making, a say in community life affairs and in liturgical plans.

But each year came a day of reckoning. They were held accountable for their use of freedom, regarding prayer, the Eucharist, class preparation, apostolic work. The evaluations by the faculty were strict, because it had become very clear that we need only priests who are mature and responsible and prayerful.

We salute "The Four" who for 12 years responded to the persevering grace of the Holy Spirit...Fathers Leo Armbrust, James Blachura, Timothy Piano, George Sardinias.

By Dale Francis



Maybe a turn-around in films?

Something nice has happened on Broadway. "Annie" has come to town. The nicest thing about it is that maybe it will provide a turn-around for the entertainment business.

"Annie" is a musical that is more-or-less based on the comic strip character, "Little Orphan Annie." Sandy is in it, so is Daddy Warbucks and Annie even says, "Leaping lizards." But Daddy Warbucks' political philosophy isn't the way Harold Gray reported it in the cartoon strip—he is even a friend and confidant of FDR in the musical.

All of that doesn't matter, though. "Annie" is simply a wonderful musical that is the biggest hit on Broadway and it is going to be around for a long, long time—and maybe it will turn things around.

It was the audience that gave me chills down the spine when I saw "Annie." All through the show they laughed, applauded, cheered but when the show was over they stood up, they shouted their cheers, they didn't just applaud, they banged their hands together in enthusiasm. I've never seen a more enthusiastic audience and hearing and seeing the enthusiasm gave me chills because of what "Annie" is.

There's not one single off-color line, not an innuendo, no nudity, no explicit sexual scenes, it is simply wholesome entertainment and the audience I saw it with loved it—I saw it in out-of-town tryout—and the Broadway audience and the New York critics loved it.

That's why "Annie" may be a significant turn-around. Hit shows beget

shows of the same pattern. What Broadway applauds filters down to motion pictures and what is successful in films filters down to television.

Broadway went to nudity and explicit sex first. Then films followed and soon there were almost obligatory scenes of nudity and sexual explicitness in films. Then that moved into television, not just in films bought for television after theater exhibition but in films made for television, too.

Maybe, just maybe, "Annie" will provide a turn-around. It is a great success. Even Clive Barnes of the New York Times, who said his attitude towards performing children and performing dogs was that of W.C. Fields, loved it—which he said gave his recommendation special import.

Broadway columnist Earl Wilson talked about it staying around for three years.

Maybe the entertainment world will be convinced by its success that the people do respond to wholesome entertainment, that it isn't necessary to go to sex, nudity and violence to make it at the box office. And the men who make movies and the people who determine what will be shown on television may realize there's a market for wholesome entertainment. "Annie" may just convince them all.

The signs have been around. People have begun to get fed up with sleazy entertainment. Broadway made some nods in the direction of changing the trend when there were revivals of some musicals of

the past—but while this showed a recognition of the need for more wholesomeness it seemed also to say the only way you could get it was to go to the past. "Annie" proves it can be done today.

Motion pictures have moved a little—films with wilderness settings and G-ratings have been financially successful even when not artistically satisfying. But "Annie" proves you can have an artistic success that's wholesome and a box office success, too.

All plays, films and television shows don't have to be for the family—adult filmfare and plays can be wholesome, too. "Annie" may have shown the way—and that's a happy thing.



Needed--bridges to our tradition

Newsworthy issues, those that grab most attention, usually contain an element of conflict. In Catholic affairs, we think of things like arguments over whether women should be ordained, whether priests should be allowed to marry, whether Bishop Dozier should continue with the general absolution of his reconciliation services.

Well, this is not really a news column; so I would like to call attention to a non-controversial but significant development which could make a major contribution to the strength of Catholic life in the next decade.

I'm thinking of the work of reconciling the rich, legitimate tradition of the Catholic past with the exciting, important new perspectives of the past decade.

In the years during and after the Council, there was a strange, unpleasant

phenomenon in which Catholic speakers and writers seemed to revel in angry denunciations of their own tradition.

The condemnation of authoritarianism, the "ghetto mentality," legalism, unsophisticated approaches in parish worship and in Catholic education—all these criticisms had some elements of truth to them.

But the bitterness of the rhetoric, the harshness of the judgement, the refusal to recognize the different circumstances which explained those practices—all these characteristics made the earlier anti-Catholic denunciations of Paul Blanshard and G. Bromley Oxnam seem fairly mild.

At a time when Catholics were bending over backward to develop a spirit of ecumenical understanding with other religious bodies, they were manifesting an ugly intolerance toward their

own tradition, toward the generation which had transmitted the faith to them.

Psychologists could probably offer explanations for the phenomenon, but most of it has disappeared by now. In its place, I see signs that thoughtful Catholics are searching for ways to integrate the new liturgical, scriptural, theological insights, which have swept over most of us in such a rush, with the rich traditions of spirituality, theology, charitable service which are a distinct part of our Catholic past.

I would offer a simple example.

In one of my other functions, I'm involved in the management of a book club of spiritual reading.

Prior to the council, the kind of books we identified as Catholic spiritual reading fell into two categories: edifying biographies of holy

men and women, and heavy, abstract presentations of spiritual theory and reflection.

Some of the latter works were very good, solid material (one thinks of the writings of Dom Marmion or Father Faber.) But as you struggled through these works, you felt you were in contact with the authors' minds, not with their own very human experiences of struggle, discouragement, failure and renewed effort.

In the years after the council, we had a whole wave of "tell it like it is" spiritual writing. Much of it was as frothy as some of the worst spiritual biographies of an earlier time. The writing was often presented in a setting of inspirational photos or design.

What was noticeable was that the writers of this time seemed to have no links with the very extensive spiritual literature of the

Catholic past.

Now we are beginning to see a few manuscripts which recognize the treasure of spiritual literature in the Catholic tradition, which try to integrate some of that knowledge and experience into our contemporary situation.

There have been a few attempts, not very successful so far, to link this spiritual culture to an honest account of human experience—that of the author or that of lives he has known. If the effort continues, it might produce some first rate Catholic spiritual writing for our time.

But the same effort is needed in all aspects of our religious tradition. We've survived the trauma of sudden change. Our past includes rich veins of religious greatness. We need the maturity to recognize our own reality in the light of a tradition we honor.

Is there really an energy crisis? -Is Carter's program fair to all?

By JIM CASTELLI

Americans have now had a few weeks to digest the Carter energy proposals and the program has been a success in at least one sense—it has millions of people taking the energy crisis seriously and talking about solutions.

There are a number of unanswered questions about the Carter proposals. This column—based on an analysis of the program, and evaluations of the program by key congressmen, church, labor and environmental groups—will try to give some tentative answers.

—Is there really an energy crisis?

Yes. There is room for disagreement among experts about whether it will become most severe in 10, 30 or 50 years, but in many ways, it doesn't make much difference, the world is rapidly running out of non-renewable fossil fuels. If existing supplies are not stretched as far as possible and new forms of energy made readily available, hardship and serious social upheaval can become common.

—Does the Carter proposal really call for much sacrifice by Americans?

No. It calls for a number of changes some inconveniences, but many of those changes won't demand real sacrifice. Carter and environmentalists point out, for example, that nations such as Sweden and West Germany use only half as much energy per person as the United States and pay much more for gasoline, yet have standards of living comparable to ours.

In fact, a number of low- and middle-income families can actually make money on Carter's energy "sacrifices"—rebates on small cars, possible rebates on energy taxes and tax credits for insulation—which will in itself save money.

The most sacrifice will come from those who

supposedly can afford it; big business and the rich, who drive large "gas-guzzlers" and own boats and trailers. Carter's energy proposals are in some degree a "luxury" or a "vice" tax, similar to taxes on liquor or cigarettes.

Basically, Carter's proposals are probably as

Analysis

tough as he thought politically feasible at this time. If it does not result in conservation, he may well make tougher proposals that may find a more receptive audience than the current plan.

—Is Carter's proposal any good?

It's a good starting point but it needs refinement and will undergo some changes.

Some elements of the program—tax credits for insulation and solar energy, adjustment of utility rates and conversion to coal—have fairly widespread support. The plan to tax big, inefficient cars up to \$2,500 and to offer rebates on fuel efficient cars is seen as an incentive to some people to buy smaller cars.

The biggest question is whether increased energy costs will really result in a decrease in energy consumption. The historical evidence is that it will not. A Newsweek poll, for example, found that only 12 percent of the American people believe they would cut back driving "a lot" if gasoline prices go up; 40 percent said they would cut back "some."

—Is Carter's program fair to everyone?

Yes and no.

There was an attempt to make the program equitable, but it is far from perfect. The "gas-guzzler" tax, for example, would hurt large families who need a family size car. At the same time, a family with two small cars might drive

each car 10,000 miles a year and get a tax rebate, while a family which drives a larger car only 5,000 miles a year would have to pay a tax penalty.

Some members of Congress suggest that instead of the "gas-guzzler" tax, tighter requirements should be placed on the auto industry to make more fuel-efficient cars.

Similarly, congressmen such as Rep. Edward Beard (D-R.I.), chairman of the newly-formed "Blue Collar Caucus," believe the standby tax on gasoline will hurt poor and middle-income people and should be replaced by a system of rationing that will spread the burden more equally.

Carter has proposed rebating the stand-by gasoline tax and the tax on "old" oil. One problem here is that if people are given back all they paid in increased energy costs, there is no longer an incentive to cut back.

Carter, White House energy adviser James Schlesinger and Secretary of Health, Education and Welfare Joseph Califano, have all suggested that some of the energy taxes will be used to pay for welfare reform and other social programs. If this is the case, the benefits may be enough to justify the taxes even if they produce only a modest cutback in energy consumption.

Carter's energy proposals will be the main topic of attention in Washington for months to come. Discussion will involve other issues not spelled out in great detail in the program—the future of nuclear energy; development of new energy sources; mass transportation and plans to help the transition of people who may be forced out of work by the energy program.

The mood in Congress seems to be that it has accepted the challenge to formulate an energy program, but won't just rubber-stamp Carter's proposal.



Barry College undergraduate class included Mrs. Peter Buffone (Mary Ann) who received a Bachelor of Arts degree in Religious Studies. She is the mother of five children and a past president of the North Dade Deanery of the Miami ACCW.

Observe Sunday as holy day Cardinal encourages faithful

BOSTON— (NC) — Cardinal Humberto Medeiros has urged Catholics to preserve the custom of keeping Sunday as a holy day in the face of current pressures to the contrary.

A restoration of the Sacred character of Sunday would be a signal to the rest of the community that Christians intend not to participate in what the cardinal called "the restless search for sensual delights which grows out of atheistic humanism."

There is an obligation upon Catholics to set an example in regard to keeping Sundays holy, the cardinal said. "We should be asking ourselves very honestly today what may be the effect on future generations of our present willingness to accept the current desecration of Sunday by making the Lord's day a holiday for ourselves instead of

a holy day for the Lord." New laws which allow Catholics to satisfy their Sunday Mass obligation by attending Mass on Saturday evening, he said, were not enacted "so that Sunday might be completely free of spiritual and moral concerns." According to Cardinal Medeiros, "Sunday is now and will remain the day of the Lord, even for those who have attended Mass on Saturday evening."

"It is not surprising," the cardinal's message continued, "that people who have no religious convictions are indifferent about the observance of Sundays. For this very reason, we might ask ourselves if our indifference toward the sacredness of Sunday may not be one of the scandals weakening the faith of so many Catholics who eventually lose it, and by losing it, lose their sense of sin."

Catholics cannot be indifferent to secularist pressures "and still cherish the hope that, somehow or other, God will save us by His grace from falling into sin. Moves to secularize the day of the Lord are sure danger signals of the grave spiritual illness of our society," according to Cardinal Medeiros.

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Pope hopes devotion to Mary will increase

VATICAN CITY—(NC)— In a Latin letter to Cardinal Humberto Medeiros of Boston, Pope Paul VI said he hopes that Marian devotion will increase and that Catholics will pray the rosary more.

The letter authorizes Cardinal Medeiros to be the Pope's personal representative at the 60th anniversary celebration (May 13) of the apparition of Mary at Fatima.

The Pope told the cardinal that he hopes "that Marian devotion will increase more and more, according to the wish of the Virgin herself, so that in this way the faithful will know

more accurately and love more ardently her Son."

Marian devotion, he continued, will also help Catholics "adhere more completely to the Church instituted as universal sacrament of salvation."

The Pope also counseled Catholics to pray the rosary "to come to a higher understanding of the mystery of redemption, to a more intimate union with God and to a prompter fulfillment of Christian duties."

The Pope expressed the wish that the Fatima anniversary would be "the occasion for Church renewal, which is the highest duty of our times."



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There is hope in the heart of the blind child in the Gaza Strip because he is learning a trade in the Pontifical Mission Center for the Blind. Only \$50 pays for a full month's training for a blind child.

In Abu-Dis, outside Jerusalem, an elderly Muslim prays contentedly to Allah because a Sister from Ireland is at his side. It costs just \$65 a month for his complete care.

Six Sisters from India—a physician, two nurses, three social workers—live in Jordan, to work in the camps. They are no better off than the refugees. All six can live, teach, and work for only \$150 a month.

We beg you to help us keep hope alive for the refugees. Please pray for us and share what you can. Use the coupon below. I'll write personally to thank you for your gift.

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Official Guidelines for Youthful Marriages

(Following are the Youthful Marriage Guidelines as promulgated for the Archdiocese of Miami and approved by Archbishop Coleman F. Carroll.)

INTRODUCTION

There is great cause for concern among pastors and parish priests with regard to the high incidence of divorce in teenage marriages.

Norms for statistical evidence differ but a valid inference can be made that the lower the age of marriage, the greater the probability of divorce. Even though the available statistics reflect national trends, we have no reason to believe that Catholic teenagers will fare any better than others.

Furthermore, the presumption can rightly be made that a key factor in the break-up of most teenage marriages is the lack of maturity in one or both parties of the marriage. This maturity is to be considered in all its aspects: emotional, spiritual, intellectual and financial. Without a mature personality which will enable the individuals to handle the rights, the obligations and the responsibilities of marriage in our contemporary society, it is purely academic to talk about the right to marry.

The fact is clear that before one can talk about "rights" one must give positive proof that he is able and ready to exercise those rights in a manner which will prove beneficial to himself and for the common good.

Even though the right to marry is a natural one, the points must be stressed that it is not an unrestricted right. No person has the right to enter into the marriage contract when he/she is not able to live up to the obligations and responsibilities imposed by and implied in that contract.

In view of this, pastors and parish priests, when acting on behalf of their bishop as allowed by Church law, have a grave responsibility to determine the capacity of a person to marry.

We therefore note the following:

- 1) The right to marry is a natural right and consequently cannot be denied arbitrarily.
- 2) When there exists a "just cause" the Ordinary of the diocese (or those to whom



"No person has the right to enter into the marriage contract when he/she is not able to live up to the obligations and responsibilities imposed by and implied in that contract."

he delegates the faculty) may postpone the marriage until such time as the person evidences the required capacity to marry.

Any serious indication on the part of one or both of the marriage partners that they lack sufficient maturity to accept and carry out, with at least the requisite minimum ability, the responsibilities and obligations of married life, constitutes a just cause for the postponement of that marriage.

Once a person gives proof that he/she has matured sufficiently in the area where he/she was found wanting there no longer exists a just cause for postponing the marriage.

Admittedly, it is not easy or pleasant for the pastor or his assistant(s) to judge a teenage couple's ability to enter marriage. Even a cursory look at the evidence offered by statistics on the rate of divorce, however, shows what the outcome may well be if we fail to carry out the task.

Actually, efforts on the part of the pastor or his assistant(s) to counsel teenage couples should not be seen as a hindrance but as a sign of the Church's pastoral concern for her members.

It is really in that spirit of service and pastoral concern that the following guidelines are proposed.

Archdiocesan policy for youthful marriages

When either party requesting marriage has not yet reached his/her nineteenth (19) birthday, the following norms will be observed in the Archdiocese of Miami:

- 1) The date for the wedding may NOT be set until all the steps required herein have been taken.
- 2) There will be a three (3) month mandatory waiting period from the time of the first interview with the priest.
- 3) The priest and the couple will have in-depth interviews.
- 4) Both parents of the boy and the girl will be interviewed by the priest.
- 5) The couple must attend the Pre-Cana Conference or recognized equivalent. If there is no organized program, the priest will give the necessary pre-marital instructions.
- 6) If there is question about the capacity of marriage, the couple must be referred for evaluation by a professional counsellor.
- 7) In each case, the priest will submit the following documents to the Tribunal:

- A. Pre-nuptial Investigation.
- B. Professional evaluation by counsellor if required (cf. 6 above).
- C. Pre-Cana certificate or equivalent.
- D. Personal report and recommendations from the priest arranging the marriage as to the preparedness of this couple to enter Christian marriage. If the priest is not the Pastor, this report is also to be countersigned by the Pastor.

The Tribunal will authorize the marriage in writing to the referring priest.

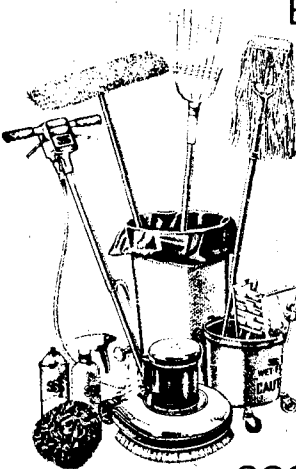
- 8) If the priest judges that in a particular case there is serious need to deviate from any of these norms, he must refer the matter to the Tribunal.

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Silver jubilee Mass set at Church of St. James

NORTH MIAMI—A Silver Jubilee Mass with Coadjutor Archbishop Edward A. McCarthy as the principal celebrant will highlight the twenty-fifth anniversary of St. James parish at 5:30 p.m.; Sunday, May 22.

Priests who have served in the parish in past years as well as Father James Reynolds, pastor, and present assistants, will concelebrate the Mass to commemorate the first Mass offered by Father Lamar J. Genovar May 18, 1952, in the

first provisional church.

A social reception will follow in the parish hall. A jubilee dance is planned for Saturday, May 21 from 9 p.m. in the parish hall where live music will be provided and a buffet supper will be served.

Established in February, 1952 with Father Genovar as first pastor, St. James parish area was originally a part of St. Rose of Lima parish and later of Holy Family parish, North Miami. In May, 1952, Father Genovar also purchased

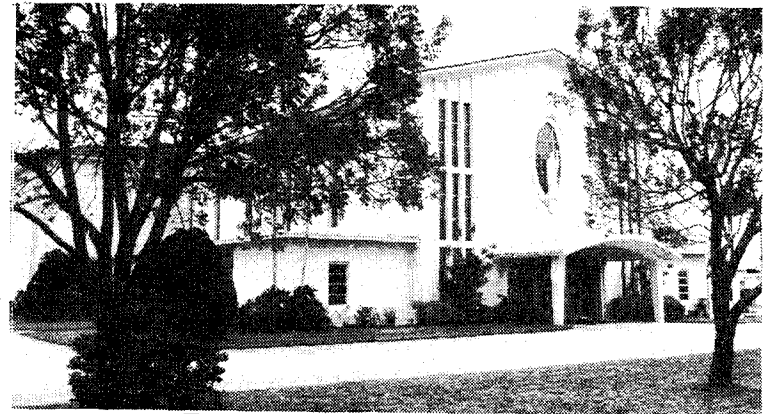
the first parish rectory and recorded the first baptism.

The late Father William O'Farrell succeeded to the pastorate and under his encouragement parish volunteers built a shrine to Our Lady of Fatima. Late in 1953 St. James School was completed and Adrian Dominican Sisters arrived to teach.

Msgr. Francis Dixon, now pastor, St. Sebastian Church, Fort Lauderdale, was named pastor July 6, 1954 and an extension to the church was completed as a center for parish activities. A seven-room addition to the convent, converted from a motel, was ready early in 1958 and a two room addition to the rectory was also built.

In 1961 Msgr. Dixon announced plans for a building fund campaign to build a permanent church and ground was broken one year later, at NW 131 St. and Seventh Ave. for the present St. James Church. The church was dedicated June 29, 1963.

During the pastorate of Msgr. Dixon the parish was the scene of several "firsts" along with a few other parish communities. St. James School was



Exterior view of St. James Church.

among the first Catholic schools in South Florida to use closed-circuit television for instruction in its classrooms. In addition, the parish was also among the first to inaugurate classes in religious instructions during summer months for public school pupils.

Father Reynolds was named pastor of St. James

parish June 4, 1974 and his pastorate has been marked by an emphasis on the community aspects of the parish as described by Vatican II.

He has initiated and augmented programs for all members of the parish ranging from pre-school children to the elderly.

Fr. Michael Keller to note silver jubilee

WEST PALM BEACH—The twenty-fifth anniversary of his ordination to the priesthood will be observed by Father Michael Keller, pastor, Holy Name of Jesus Church, during a Concelebrated Mass of Thanksgiving on Saturday, May 21.

A parish reception in honor of Father Keller, pastor of the local parish for the past six years, will follow.

A native of Galway, Ireland, where he attended St. Edna and St. Brendan Schools, Father Keller studied for the priesthood at St. John College, Waterford, where he was ordained on June 12, 1952.

Following ordination he served in North Florida parishes as well as an assistant pastor in St. Brendan parish, Miami; and Little Flower parish, Coral Gables. From 1959 until Oct., 1968 Father Keller was founding administrator of St. Gregory parish, Plantation, where he supervised the construction of the parish church, school, and convent. He was also spiritual moderator of the Broward Deanery of the Miami ACCW.

In 1968 he was named first pastor of the newly established parish of St. Lucy, Highland Beach. While there he inaugurated plans for the building of the parish church. Father Keller became pastor of Holy Name parish on June 15, 1971.

His brother, Father



Father Keller

Brendan Keller, a priest of the Diocese of Mobile, will be among those concelebrating with the jubilarian.

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Pro-life amendment goes to Legislature

(Special to The Voice)

TALLAHASSEE — Proponents for life have had a full agenda showing concern for legislation affecting it, in recent weeks, since the Legislature pitched in to thousands of bills before it.

Topping the list of concern of the Florida Right to Life Committee, Inc., (FRLC) is a proposed Memorial to Congress (HM 916), asking the nation to amend the U.S. Constitution so that no unborn person shall be deprived of life by any person.

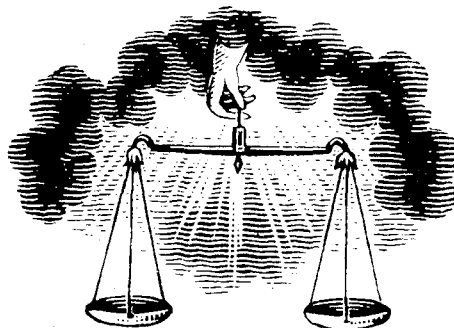
Regulation of abortion clinics (HB 737) and fetal experimentation (SB 566 and HB 1069) also are at stake, as the bills make their way through the legislative processes.

Keeping on top of the legislation, testifying on behalf of Right to Life (RTL) concerns

and lobbying for the Florida-Bishops-backed watch-dogging of such proposals as concern human life have been RTL activities in the last half of April. Florida Knights of Columbus gave \$2,400 to fund the FRLC effort for life in this Legislature season.

FRLC lobbying collided head-on with that of the National Organization of Women (NOW) in the debate on the regulation of abortion clinics.

Speaking to the issues for Right to Life were the state president of FRLC, Mrs. Jay Lucas, a registered nurse from Naples; Mrs. Ted Glocker, Jacksonville, the committee's legislative vice-president and a member of the national committee for a Human Life Amendment (the national committee is funded by the



U.S. Bishops).

The executive director of FRLC, Mrs. James Doyle of Maitland, spoke more than once, giving testimony on behalf of the memorial to Congress and also for licensing and regulation of abortion clinics.

Thomas A. Horkan, Jr., director of the Florida Catholic Conference, reported that the senate bill on fetal experimentation was passed, Apr.

26 by the Senate HRS Committee requiring life protective efforts for viable unborn children involved in abortion. Letters were asked by RTL leaders written to Speaker of the House Don Tucker asking him to be supportive of Rep. J.W. Lewis' HB 1069, the companion measure to the SB 566, now in the Senate Judiciary Criminal Committee. Both bills concern the life protective efforts for unborn babies.

Except for the dissent of Gene Ready (D, Lakeland) and Gene Hodges (D, Cedar Key), the Memorial (HM 916) passed by a vote of 10-2. On Apr. 26, Ander Crenshaw, Jacksonville sponsor of the Memorial in the Florida House, stressed that in its landmark January, 1973 abortion decision had usurped the power of the state legislatures.

Judy Glocker told the House Agriculture and General Legislation Committee, studying the Memorial, that there is no understanding of why a Human Life Amendment is needed. She said, "We have no choice, we must be interested."

"Women equate legality with what is right," Mrs. Glocker explained, claiming that they have been brainwashed by the Supreme Court decision on abortion. "The truth is," said Mrs. Glocker, "since abortion was legalized, it

has increased 10 times."

Jean Doyle, at the same committee, told the members of the committee that the expense of a Memorial, said to be \$4,000, "pales into insignificance when one compares it to the \$50 million tax dollars recently spent for Medicaid abortions under House, Education and Welfare (HEW) funding for one year's time."

Mrs. Doyle cited a story out of Orange County, California, which broke a month ago detailing that a seven and one-half month aborted baby girl was, according to the coroner's report, manually strangled. Alleged to have committed the crime, she said, is the physician who conducted the abortion that went awry. A live child was produced, the story alleged, instead of the "badly burned salt-poisoned body which had been expected as a result of the salting out procedure," said Mrs. Doyle.

She also spoke at the subcommittee of House and Rehabilitative Services (H and R) hearing on clinic regulation. This bill passed unanimously in subcommittee, but is expected to have some trouble in full committee. NOW lobbyist, Miss Alyce McAdams of Tallahassee, opposed the regulation or licensing of clinics claiming it was unconstitutional for the state to regulate or control abortion clinics since the Supreme Court decision of Jan. 22, 1973.

Rep. Elaine Gordon of Miami, chairperson of H and R, is known for her outspoken support of the Supreme Court's decision on abortion and will handle the gavel at the full committee discussion.

Briefs on Florida bills introduced in both houses

Bills have been introduced in both houses of the Florida legislature to provide for the release of students in public schools for up to one hour each day to participate in religious instruction away from the public school premises. They are SB 1209 and HB 1905.

These bills apply to students in grades nine through 12 and provide that the released time shall not interfere with the student's required academic course load.

Senate Bill 1052 and HB 1616 would create a Commission for the Spanish-speaking populace of Florida within the Office of the Governor with 15 members to be appointed by the Governor.

The Commission would study the problems and needs of Florida citizens who are predominantly Spanish-speaking, in the areas of education, social services, commerce, general culture and the arts. It would submit annual reports with specific recommendations to the Governor, with copies to the

Speaker of the House and President of the Senate.

A bill which would prohibit the issuance of a license to marry to any person under the age of 18 years except upon sworn application by the parties involved that they are the parents or expectant parents of a child has been introduced by Senator Lori Wilson.

Senate Bill 829, would provide that any real estate used and owned as a homestead by any bed or house-confined totally and permanently disabled person, who in the opinion of two licensed physicians requires custodial care, be exempt from taxation.

HB 1469 and SB 1168 would require the Dept. of Health and Rehabilitative Services, in carrying out its authorization to provide nursing home care, to conclude processing Medicaid applications within 30 days; exclude ownership of a burial

plot either by the applicant or spouse in determining eligibility; to recognize regional cost differentials with respect to nursing home care services and at-home spouse retention subsistence; and include cost of physical therapy as an allowable expenditure, when appropriate.

At the present time, according to reliable sources, processing of Medicaid applications in Dade County take considerably more time than 30 days. Information as to the current market value of burial plots owned by applicants is required annually in writing.

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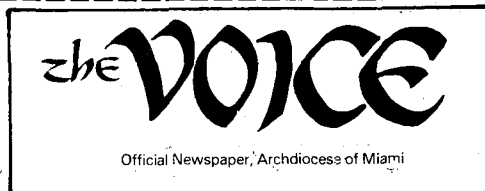
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"When my time comes, I certainly would love to have some priest, Sister or lay friend whisper that sentence over and over into my ear."

KNOW YOUR FAITH



Dying in someone's arms

By **FATHER JOSEPH M. CHAMPLIN**

While I was in the last years of preparation for the priesthood, my mother once said to me: "After you are ordained, remember your first obligation is to the people of the parish, not to me."

Little did I, or she, realize what this would mean for both of us when she died a decade later.

Our family struggled for two years prior to that death as we watched a fatal cancer gradually wear my mother down and out. I traveled home each week on my day off to visit her. I even anointed my mother at 4:00 a.m. in a Syracuse hospital during one critical situation in which she suddenly experienced a heart failure. However, she recovered from

that crisis and returned to die in her own house, in her own bed, in the arms of her patient caring, loving husband.

I WASN'T there. At the moment of her death I was in the Cathedral parish ministering to the spiritual needs of some one else's mother also suffering from that ill fated disease.

As is so often the case, my mother's final departure from this life took months, and the end, while generally anticipated, came suddenly and at an unexpected time.

How good it was, however, that she didn't leave this world alone. How comforting that my dad could hold her in his strong, but tender arms through those last minutes.

One of our prominent religious educators recently

told me about her own father's death and of the exceptionally sensitive doctor who cared for him.

A few hours before the man's demise the physician stopped at the house, sat on his bed, and picked up her failing father, held him and spoke soft words of hope and encouragement.

Then, as he departed, that doctor gave the daughter this recommendation.

"JUST HOLD him, Marianne, as he leaves this world. Let him know he is not alone. Not abandoned. Hold him in your arms when that hour comes."

Most family members seem quite conscientious about visiting their sick ones at a residence, hospital or nursing home. Nevertheless,

I am not sure how many would be comfortable following this doctor's suggestion. Nor even, for that matter, how many would feel at ease signing the forehead of a dying beloved or whispering brief biblical prayers into the ear of a deathly ill relative.

The latter two procedures are encouraged by the Church. In the revised "Rite of Anointing and Pastoral Care of the Sick," chapter 6 provides a rite for the commendation of the dying. An introductory paragraph states:

"Charity toward one's neighbor urges Christian to express fellowship with a dying brother or sister by praying with him or her for God's mercy and for confidence in Christ." (Article 138).

ONE PRACTICAL expression of that concern is "by making the sign of the cross on the forehead of the dying person, who was first signed with the cross of Baptism. (Article 139). This gesture, repeated on each occasion a person leaves the room, would communicate our love and our faith to the terminally ill individual.

Another pragmatic sign of our love is the soft repetition of some short scriptural texts to the sick persons, alternated with periods of silence. (Article 140). For example:

"We shall see God as he really is." (1 Jn. 3,3).

When my times comes, I certainly would love to have some priest, Sister or lay friend whisper that sentence over and over into my ear.

Is death related to life

By FATHER ALFRED McBRIDE,
O.PRAEM.

The world is full of people with death wishes and death denials. The suicide rates dramatize the rising number of death wishers. The frantic race for material goods and cosmetic beauty points the finger at the death deniers. Death wishers want to tear the world around them down to the ground. They are bent on destroying the institutions of society in the midst of their misery that moves them to suffocate themselves.

The death deniers are engaged in rampant efforts to pollute the world with piles of consumer goods with never a thought about the meaning of life and a desperate desire to shut out the thought of the end. Death wishers jump off bridges. Death deniers keep building more bridges. Death wishers want to scramble institutions. Death deniers are bent on expanding bureaucracies. Death wishers are full of so much self hate that they insist on sharing their misery. Death deniers are so suffused with self love that they flaunt a phony immortality.

THE POINT behind these observations is that the thought of death underlies much of the final motivations of people's actions. Either they become morbidly preoccupied with it and thus spoil their remaining days. Or they can't bear the thought of it and try to live as though it can never happen to them. The former become destructive pessimists. The latter look like naive optimists. Both have lost touch with reality since neither is able to face the absolute event of death with sense, faith and poise.

Freud has described the death wishers. Dr. Elizabeth Kubler-Ross has portrayed the death deniers. What the world really needs is the death accepters. Christian realism never ceases to keep the question of death before people. Crosses adorn every Catholic church and altar in the world. Relics of Saints are imbedded in most altars. Good Friday and Easter, events that deal with death and its consequences constitute the center of the Christian message. Christ is neither death wisher nor denier. Jesus is a death acceptor.

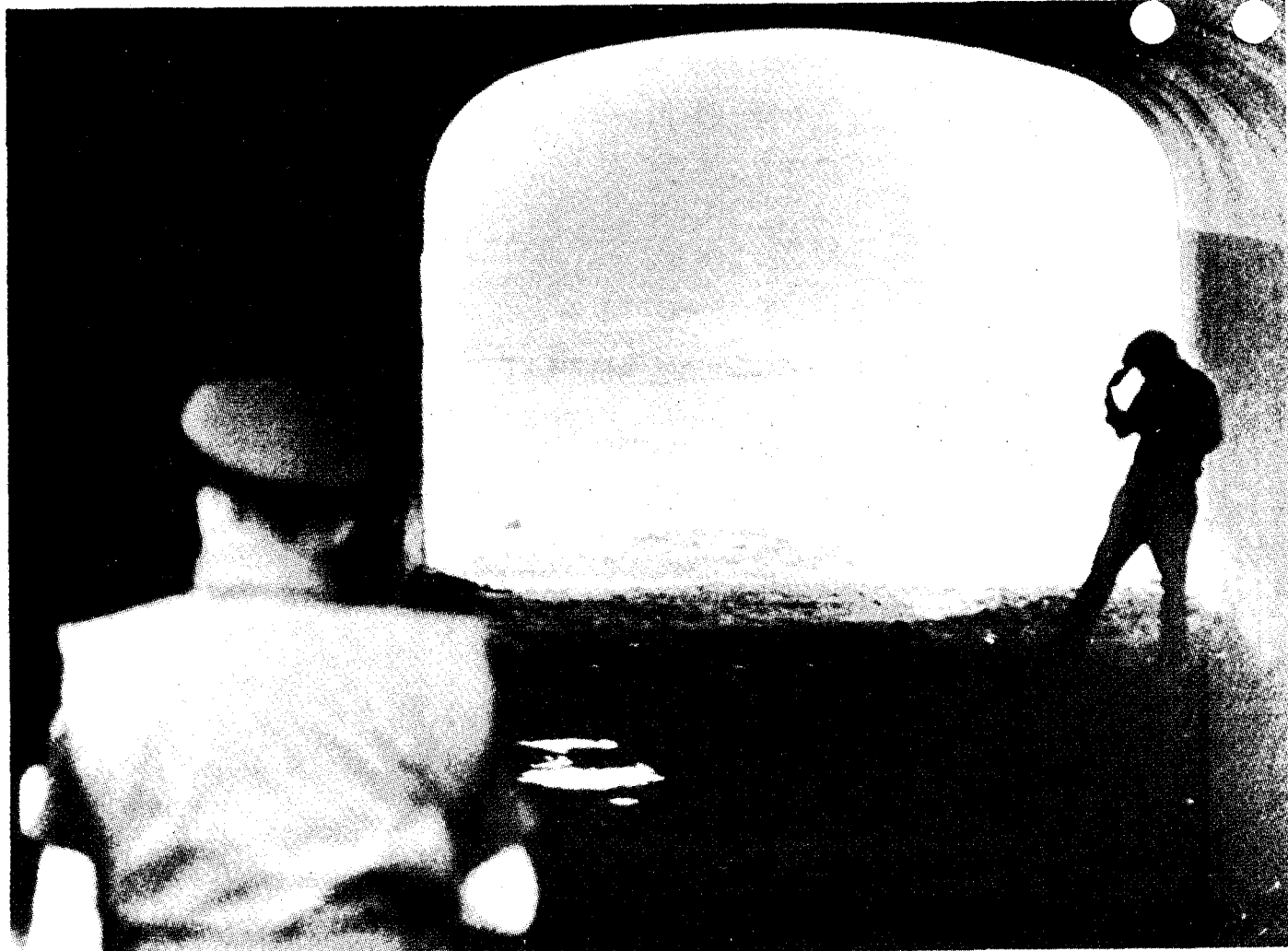
Jesus is no pessimistic self hater and destroyer of institutions. Nor is he a hectic supporter of mindless productivity or advocate of the "me generation." Jesus shows that, in his adult years, he is quite aware that death will come to claim Him one day. He simply expects it and counts it as part of His future. To Mary at Cana He says, "My hour—that is my death—is not yet here."

THE YOUNGER we are, of course, the less we think that death will happen to us or have any effect upon our present behavior. But that is only at the conscious level. The built-in intimation of death haunts everyone's subconscious and works upon one's motivations. It can shift one toward pessimism, optimism or realism. Seen as a defeat and a blind end, it can only cause a morbid dislike of self and other persons. Viewed as an impossibility for me, something that only happens to others, death induces a life-long stroking of self and the building of illusions and delusions.

Faced realistically, something that will happen to me, and pondered in faith, death provides an opportunity for life-long maturing. Faith tells us that death is neither a defeat nor an end, let alone an impossibility. Faith says death will happen, but that in Christ death will be overcome. In fact, by communion with Christ now, death is overcome. Every time we commune with Jesus in prayer and sacraments and acts of love, we affirm the victory of Easter and experience eternal life already.

THIS IS WHY people of faith are not death wishers or deniers. This is also why people of faith avoid the pitfalls of pessimism and naive optimism.

*'Death wishers want to tear the world around
They are bent on destroying the institutions
of their misery that moves them to suffocate*



In a tunnel near the ocean in San Francisco, a youth holds a gun to his head and then pulls the

Death, where is

By FATHER
JOHN J. CASTELOT

Throughout the greater part of the Old Testament period death was a dark, fearsome mystery, the result of cosmic forces of evil over which humanity had no control. The story of the Fall (Gn. 2-3) clearly reflects the notion that death entered the scene as a result of mankind's succumbing to the forces of evil.

Having been once stated in this earliest of the traditions, the idea is not explicitly restated until it turns up in some of the late books, as in Sirach 25,23: 'In woman (Eve) was sin's beginning and because of her we all die.' But whether stated or not, the feeling that death is the empire of mysterious evil powers is always there, bringing with it a deep sense of helplessness and hopelessness. Death could not touch God, of course, who is always in control of all the forces of the universe, but man had alienated himself from God.

THIS ALIENATION was, fortunately, not absolute. While man had forfeited this most precious gift of immortality, he could still seek God's favor, and under the circumstances, the greatest favor he could ask was a long life, free of illness and pain. But eventually death had its day, and that was the

end of everything, except for some shadowy sort of inert existence in Sheol, the Pit. Just one thin ray of hope shines through, again in a very late book, the second century Book of Daniel. Read Dn. 12,2-3.

There is the clear expression of the immortality of the soul in Wisdom 3. This book, however, written in Greek in Alexandria, reflects the speculations of Greek philosophy, alien to Hebrew thought and psychology, which knew nothing of a "soul." Its teaching in this area exerted no influence on the biblical outlook and it was eventually excluded from the Jewish canon of Scripture.

The New Testament echoes the Old Testament views on death, but with a dramatic difference. Where before there was hopelessness, helplessness, now there is hope and assurance of victory over the last stronghold of evil. It was Jesus who conquered death, and He did so, paradoxically, by dying. The victory was not easy, and it is consoling to recall that Jesus dreaded death as much as we do. As He approached the Garden of Olives, He said to His disciples:

"MY HEART is nearly broken with sorrow and distress. Remain here and stay awake with me" (Mt.

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world around them down to the ground.
'institutions of society in the midst
to suffocate themselves.'



When pulls the trigger.

By MARY MAHER

My brother who was a hospital chaplain at the Mayo Clinic hospitals for over eight years once told me he had helped 2,000 people die. One night recently, he was talking with a friend of mine who is studying death education. As they talked, I understood how valuable both theory and experience are to the understanding of death and I wondered if the theory and experience would take hold in my death. For it is the experience of my death that I have no understanding of. For any of us, "my death" is one of the unique, mysterious moments which bring to termination of process we call life.

The act of death is not simply the object of a new behavioral science. Happily that science has taken death out of the "taboo-to-talk-about" category. But I hope that it has not taken it out of the faith and metaphysical contexts. The major world religions, the classic poets and famous writers have for centuries sought answers to its mystery or ways to receive its reality. Death is a mystery. Happy as I am that "Passages" tells me that I grow through life toward death, I am also happy that the new novel, "Kin-flicks," tells me that death is also mysterious.

BOTH THE NEW death education and the traditional faith approaches to it deal with death respectfully and tenderly. Both know that it is not an action of momentary

feeling—like losing the last checker in a game. Both know, as Hemingway's "Old Man and the Sea" told us, that death is a struggle; we want to stay alive even in the most cruel situations of life. Death veils life and life veils death. Many who do not believe that there is life after this earthly one question how one lives on either in memory or transcendental form.

So if we ask, "How does death affect life?" we also ask, "How does life affect death?" There are a wide variety of attitudes. Some believe we live on in memory. Some believe we should look forward to death as the end of pain. Some hold that the fullness we achieve here will be granted later in the same measure. Some wrongly use death as a scapegoat for the rigors of life telling poor people that their lot will be better after death rather than aiding them in their struggle for justice in this life. Some hold that death is the end of all, therefore, pleasure is to be distilled out through every life experience. Others hold that death is the end of all, so they give themselves with courage to build the humanity of this life now. It is surely certain that what we believe of life will say what we believe of death. And how we view death will make a difference in our lives. This is because they are inevitably interfaced in all our love and all our struggle.

I HOLD the Christian position not simply because I was told to but

because the experience of my life points to more life—not by way of what I have not had here—but because life has given me growth even in the moments when that growth felt like death. The death moments in my life have often yielded up more life to me. I experience in life that there is more to come. "I believe in life everlasting" is more than a phrase in the Sunday Creed, although it is that. It is a phrase which incorporates itself in the flesh, bones, mind, heart and spirit of each of us.

Faith is built up on images. It would be interesting for the reader to recall clearly what his-her images of death are. What deaths has he-see seen? What images have implanted themselves on consciousness? Beyond harsh images of death which I have (accidents and the murder of a friend), I have an overriding image of my Grandpa Maher's death. This tall, handsome man looked through his life like a warm piece of stone never taken out of sunlight. When he died, I could not image that he possibly had no life. His sort of beauty did not dissolve. He was eternal as the sun.

But then I am a romantic and I believe that beauty is eternal, like life. But it is my faith that tells me that that romanticism is grounded in the reality of Jesus' promise: "He who believes in me shall never die." And: "I have come to bring life." NOW.

is your victory?

26,38). Recall the agony which followed, during which He begged the Father three times to spare Him. And "in His anguish He prayed with all the greater intensity, and His sweat became like drops of blood falling to the ground" (Lk. 22,44). His shriek of abandonment on the cross is terrifying (Mk. 15,34; Mt. 27,46). Still, each prayer in the garden was followed by an acceptance of God's will, and His cry on the cross by: "Father, into your hands I commend my spirit" (Lk. 23,46).

The author of Hebrews sums it up in this moving passage:

In the days when He was in the flesh, He offered prayers and supplications with loud cries and tears to God, who was able to save Him from death, and He was heard because of His reverence. Son though He was, He learned obedience from what He suffered; and when perfected, He became the source of eternal salvation for all who obey Him... (Heb 5,7-9; see Phil 2,5-11).

God did indeed hear His prayer and "save Him from death," not by sparing Him the agony of dying, but even more marvelously, by raising Him from the Dead. The victory over death had been won, and Jesus became "the source of eternal

salvation for all who obey Him."

Again and again the Scriptures insist that we who are one with Christ will share His experience: death, yes, but victory over death in resurrection also. Read the whole magnificent ch. 15 of 1 Corinthians. But perhaps the most striking presentation of this truth is in Romans 6, where Paul says:

ARE YOU not aware that we who were baptized into Christ Jesus were baptized into His death? Through baptism into His death we were buried with Him, so that, just as Christ was raised from the dead by the glory of the Father, we too might live a new life. If we have been united with Him through likeness to His death, so shall we be through a like resurrection (Rom. 6,3-5).

What is the Christian attitude to death? St. Paul answers once more:

When the corruptible frame takes on incorruptibility and the mortal immortality, then will the saying of Scripture be fulfilled: "Death is swallowed up in victory." "O death, where is your victory? O death, where is your sting?" The sting of death is sin, ... But thanks be to God who has given us the victory through our Lord Jesus Christ (1 Cor. 15, 54-57).



'My heart is nearly broken with sorrow and distress. Remain here and stay awake with me' (Mt. 26, 38)

Trying to Love Two (Ain't easy to do)

Trying to love two
Ain't easy to do
When you're trying to love two
Sure ain't easy to do

I've got a woman at home
That's sweet as can be
A woman on the outside
That's crazy about me

I'm caught in the middle
Of a three-way love affair
I'm caught up in this triangle
Can't go nowhere

'Cause with two
Sure ain't easy to do
When you're trying to love two
Ain't easy to do

I need to be three men in one
To get the job done
I need a thirty hour day
Two jobs with double pay

I need a man to go to work
A man to stay at home
I need a man on the outside
To keep my woman strong

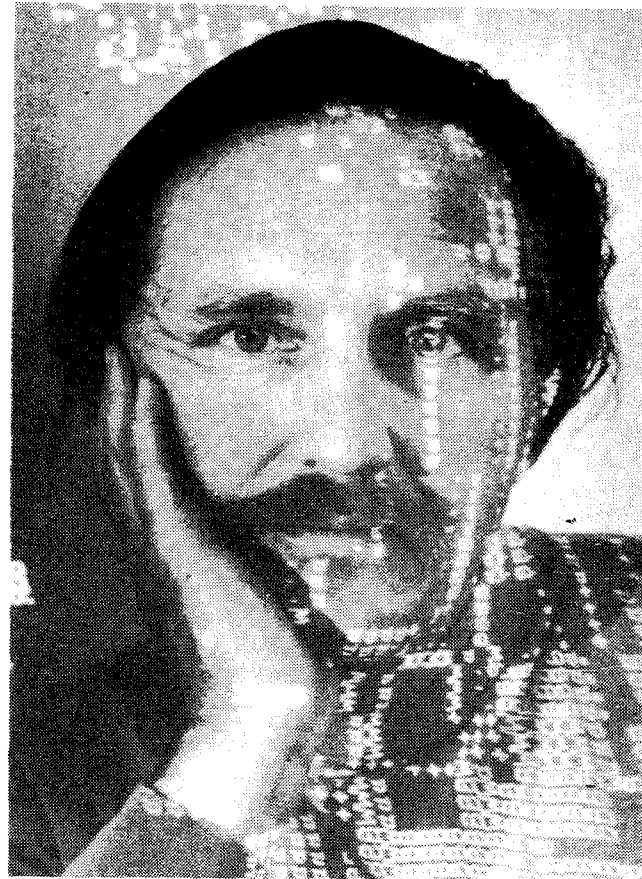
Trying to love two
Sure ain't easy to do
When you're trying to love two
Ain't easy to do

Both women are aware
There's a woman somewhere

When you're trying to love two
Ain't easy to do
When you're trying to love two
Sure ain't easy to do

It started out having lots of fun
But now it's got me on the run
Jumping in and out of bed
Keeps messing with my head.

By W. Bell - P. Mitchell
(p) 1976 Phonogram Inc. (BMI)



By THE DAMEANS

There is a song on the pop charts which says something interesting. The song's key line is "Heard it in a love song, can't be wrong." That line is especially interesting in light of the one which is set out above.

For years it has been clear that in the fields of art, one person's work will influence the works of others. In recent movies, for instance, the success of "The Godfather" heralded many sequels of varying quality. The same principle applies to pop music. This is why there are so many songs of the same type at the same time. The success of one theme will prompt and influence the songs which follow. Gradually, through the art form, people come to be more accustomed to a theme and its "rightness."

The influence of one song on the market is obvious in the recent charts. During the week of this writing, there is a noteworthy movement towards songs which address "love triangles." Mary Macgregor's recent hit was "Torn Between Two Lovers." And suddenly two additional songs have broken

into the "Top 40" dealing with the exact same theme. And they are moving fast.

Listed above is one of those songs. William Bell sings in "Trying To Love Two" about the pressures of the triangle. But his song does give the theme a slightly different slat. If you remember, Mary Macgregor sang that "loving both of you is breaking all the rules." Bell says that the breaking is not affecting his rules; he himself is being broken. He sings that it is killing him to try to keep up a life that promises full love to two. It may have started as fun, but it has messed up his head and his life.

The thrust of the song does not deal with moral codes or rules. It is taken completely out of that arena. It is concerned with the feeling level, the experience of trying to love two people in a way that is meant to be exclusive. Bell sings that he can't do it. It is more than theory or rules. It is more about the gut feeling of love. Bell sets out as his statement that if you want to love exclusively, you have to give your all. If you chose to love more than one, you

yourself will have to be more than one. "I need to be three men in one to get the job done. I need a thirty hour day, two jobs with double pay. I need a man to go to work, a man to stay at home. I need a man on the outside to keep my woman strong."

This theme is a painful one for some people, if you can judge by the letters received after the article which we wrote on "Torn Between Two Lovers." And it is obviously one that is selling records if we can judge by the swing of the chart songs. Whatever the case, it is certainly a question that you can count on hearing a lot more about if you listen to the radio.

If William Bell provides a service in his song, it is that he says the issue is more than one of breaking rules. In fact, there are other ways of approaching the same question. But the answer is very much the same. Whether you come at it from moral codes or through your own experience, you will find that it is killing to try to love two different people simultaneously in a way that promises to be exclusive. "It sure ain't easy to do."

FEAST OF THE ASCENSION May 19, 1977

Celebrant: On this day, Jesus opened the gates of heaven to redeem mankind. May our prayers reflect the conviction that our true home is with Him in the Kingdom of God.

LECTOR: Response: Lord Jesus, we praise you.

LECTOR: That all people everywhere may come to accept Christ as the Way, the Truth and the Life, we pray: (R.)

LECTOR: That our hearts may be filled with joy and gratitude because we are privileged to be followers of the Risen Lord, we pray: (R.)

LECTOR: That the non-believers, the atheists and agnostics may find in Jesus of Nazareth the true meaning of life and death, we pray: (R.)

LECTOR: That the unchurched and all those with only a vague belief in God may come to the fulness of faith in the triumphant Christ, we pray: (R.)

LECTOR: That our youth and

Prayer of the Faithful

young adults who have grown indifferent to the Lord and careless in their spiritual life may quickly return to their Father's house, we pray: (R.)

Celebrant: Father in heaven, You welcomed with joy Your victorious Son when He ascended to Your Kingdom. May our eyes be ever fastened on that supreme goal of our life. May we be ready to sacrifice anything rather than lose our heritage. We ask this in Jesus' Name.

Discussion

1. Who are the death deniers? How do they behave?
2. Who are the death wishers? How do they behave?
3. Discuss this statement: "Both (death deniers and death wishers) have lost touch with reality since neither is able to face the absolute event of death with sense, faith and poise."
4. Discuss this statement: "Christ is neither death wisher nor denier. Jesus is a death acceptor."
5. What does our faith tell us about death?
6. Reflect upon this statement: "in Christ life is changed, not taken away."

SIXTH SUNDAY OF EASTER May 15, 1977

Celebrant: God, our Father, heard and answered the prayer of His Son on our behalf. Let us trust He will hear the petitions we are about to make.

LECTOR: The response: Lord, be our strength.

LECTOR: For a good harvest, that our farmworkers may have bountiful employment and our nation plentiful resources to be used for the benefit of all people despite drought, dust storms and killing frost, let us pray: (R.)

LECTOR: The Church this week will begin intense preparation for the coming of the Holy Spirit. That we may unite actively with other Christians in preparing for Pentecost, let us pray: (R.)

LECTOR: This is the first day

of priestly ministry of our newly ordained. That their lives may always reflect the teaching and inspiration of Jesus, let us pray: (R.)

LECTOR: Many men and women are being called to the priesthood and religious life by the Lord. That they may have the grace of generosity and courage to respond, let us pray: (R.)

LECTOR: Lay organizations in the archdiocese make an invaluable contribution to the Church. That their new officers may zealously exercise their duties and attract many more members to share the work of the apostolate, let us pray: (R.)

LECTOR: Thousands of college graduates are about to assume greater responsibilities as mature Christians and concerned citizens. That they may be faithful to both Church and State, let us pray: (R.)

Celebrant: Our Father, in your love make up what is lacking in our trust. Help our unbelief. Increase our faith. We ask this in the name of Jesus. Amen.

Catholic population in Archdiocese rises

(Continued from page 3)

that began in 1962, declining 10,067 in 1976 to a total of 884,925. The number of converts decreased by 408 to 79,627.

During 1976 marriages decreased by 16,656 to 352,477, continuing a downward trend. Deaths increased by 1,286 to 497,783.

Directory officials attributed the discrepancy

between the size of the increase in the Catholic population and the number of baptisms, deaths and converts to variations in diocesan reporting methods and to immigration. While baptism, deaths and the number of converts are often carefully recorded, they said, the number of Catholics in a diocese is often a rough estimate.

PUBLISHED by

Abingdon Press for the National Council of Churches, the book said U.S. church membership in 1975 was 131,012,953, a decrease of more than 850,000 from 1974.

The fastest growing religious body, according to the yearbook, is the Salvation Army, which reported an increase of 18,346 members for a total of 384,817.

The Southern Baptist Church, the largest U.S. Protestant denomination, grew by 219,746 to just under 13 million in 1975, the yearbook reported.

The Kenedy directory reported that while the number of bishops increased by 13 in 1976 to a total of 334, the number of clergy continued to drop, with a decrease of 546 priests to 58,301. Diocesan priests decreased by 271 to 35,904 and religious order priests by 275, to 22,397.

For the first time the directory reported the number of permanent deacons, putting their number at 1,900.

THE NUMBER of Brothers increased by 182 to 8,745, while the number of Sisters continued to drop, decreasing by 191 to 130,804. The number of Brothers and Sisters are at the lowest level in 20 years.

Among other statistics reported by the directory:

● The Chicago archdiocese remained the largest with a Catholic population of 2,442,720. It was followed by Boston, 2,019,390; Los Angeles, 1,918,000; New York, 1,830,062; Detroit, 1,515,867; Newark, 1,415,862 and Philadelphia, 1,377,398. Brooklyn is still the largest diocese with a Catholic population of 1,217,430, followed by Rockville Center, N.Y., reporting 1,025,188

Catholics;

● Fourteen dioceses reported no change in Catholic population and 43 a decrease. Increases were reported in El Paso, Tex., 59,344; Baltimore, 51,538; Miami, 41,700; Oakland, Calif., 32,290; Albany, N.Y., 34,090; Trenton, N.J., 33,119; Camden, N.J., 26,957; Fresno, Calif., 25,720 and Atlanta, 21,167.

● At the beginning of 1977 there were 10,604 Catholic schools, colleges and seminaries, 112 fewer than in 1976. Full-time teaching staffs declined in 1976 by 3,864 to 167,836. There were 365 fewer priests, 50 more scholastics, 67 fewer Brothers, 2,836 fewer Sisters and 646 fewer lay teachers. The 107,856 lay teachers, who outnumbered Religious teachers for the first time in 1971, today represent 64.3 percent of all teachers in Catholic schools.

Communion in hand possible soon

(Continued from page 1)

a May 2 press conference, "Obviously the law is a problem."

Father Kelly's evaluation seemed to hint that the law would not remain on the books long, and on May 4, in a closed session, the bishops voted to seek Vatican permission to abrogate the law. The vote was 231 to 8.

Although widely trumpeted as a major departure from tradition, the change in the law does not mean that the divorced and remarried may receive the sacraments: It means that they are not formally excluded from the Church's prayer life. "The lifting of the excommunication will encourage Catholics who have experienced divorce to know that they are not lepers," said Bishop Cletus O'Donnell of Madison, Wis., chairman of the bishops' Committee on Canon Law.

THE BISHOPS' response to last October's Call to Action, at which 1,300 delegates passed a variety of resolutions, drew considerable interest—and consumed more of the bishops' time than any other item on the agenda.

On the afternoon of May 3, the first day of the meeting, the bishops split into eight groups to study the eight areas into which the Call to Action proposals were grouped.

The eight workshops had no substantive impact upon the bishops' response to the Call to Action—except possibly by forming the bishops' minds on how they would vote on amendments to the 18-page

response document which they would pass two days later.

Bishop Rausch, the former general secretary of the NCCB-USCC, criticized the response document as "too negative in tone" toward the Call to Action. The document had been revised through seven drafts before reaching the bishops for their vote.

On May 5, just before the meeting ended, the bishops voted 179 to 7 to approve the document, but an amendment by Archbishop Peter Gerety of Newark and 19 cosponsors had given it new overtones.

The amendment directed the president of the NCCB-USCC to establish a committee to develop the five-year plan drafted by the Detroit conference. Approval of Archbishop Gerety's amendment was seen as a boost to the Detroit conference's prestige, and a hint that many Call to Action recommendations could be taken seriously by the hierarchy.

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Yet three people out of four in the world know neither the Son, nor the Mother. For them, there is no one to whom they can turn, no one to trust with life's problems and joys.

During this month of May, pray that Mary, Mother of the Missions, may help spread the knowledge of Her Son. Pray that more "beads" may be added to the "Living Rosary." Send a sacrifice to the Society for the Propagation of the Faith which supports the work of missionaries as they introduce Christ and His Mother to people in Mission lands.



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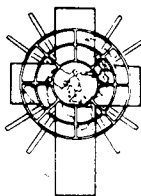
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5/77

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Archdiocesan Director
6301 Biscayne Boulevard
Miami, Florida 33138

V-5-13-77

It's a Date

Dade County



Little Flower parish, Hollywood, recently honored their secretary of 25 years, Mrs. Charlotte Pick, shown as Father James Vitucci read letters of congratulations.

ST. JAMES parish organizations have elected new officers. Mrs. Rose Schmidt is president of the Women's Club; Mrs. Louise Todd, vice president; Mrs. Helen Mulvey, secretary; and Mrs. Carmen Villar, treasurer. John Mulvey is president of the Men's Club, Dean Villar and Attilio Amanti, vice presidents; Paul Indelicato, secretary; Rick France, treasurer; and Lee Hall and Dan Guilday, guards. Both groups will have a living rosary at 8 p.m., Wednesday, May 18 at the shrine.

CORAL GABLES KC will sponsor a fish fry from 6 to 8:30 p.m. today (Friday) in the Council Hall, 270 Catalonia Ave., Coral Gables.

THIRD ORDER FRANCISCANS meet at 2 p.m., Sunday, May 15 at St. Francis Hospital, Miami Beach. Mass will be celebrated at 3 p.m.

ST. JOSEPH Friendship Club, Surfside, will sponsor a program of entertainment at 1 p.m., Tuesday, May 17, in the parish center. Walter Scarpella, opera singer, will be accompanied by Billy Martin. Refreshments will be served.

VILLA MARIA Auxiliary will install Mrs. Edwina Stewart as president during 11 a.m. Mass today (Friday) in the chapel of Villa Maria Nursing and Rehabilitation Center, North Miami.

SACRED HEART Women's Club, Homestead, has elected Mrs. Rosemary Allen, president; Mrs. Pat Pierson, vice president; Mrs. Ruth Wolfe, recording secretary; Mrs. Zoila Filipi, corresponding secretary; and Mrs. Judy Wurst, treasurer. They will be installed Friday, June 10 at Homestead AFB-NCO Club. For further information call 245-0879.

THE PATRICIAN CLUB of St. Patrick parish has installed Mrs. Anna Aymonin as president; Mrs. Grace Liberoff, Mrs. Agnes DeRosa and Mrs. Celida Priscal, vice presidents; Mrs. Rosa Marie Ugalde, recording secretary; Mrs. Claudia Pando, corresponding secretary; Mrs. Adele Fox, membership chairman; Mrs. Seraphina Lopez, treasurer; and Mrs. Ofelia Bellatin and Mrs. Peggy Ryan, classroom coordinators.

GESU Ushers Club meets at 7 p.m. Sunday, May 15 in St. Ignatius Hall in the rectory of the downtown parish. All prospective ushers are urged to attend.

HOLY FAMILY Senior Citizens Club has elected Janet Barton president; Isabel Sneden, vice president; Harriet Clements, secretary; and James Comp, treasurer.

ST. ROSE OF LIMA Altar Guild has elected Mrs. Hilda Falvello, president; Mrs. Neal Beroth, Mrs. Claire Gloriet, vice presidents; Mrs. George Chester, corresponding secretary; Mrs. James B. Stewart, recording secretary; and Mrs. Mabel Holland, treasurer.

HOLY ROSARY Council of Women have installed Mrs. Pat Darvill as president; Mrs. Sandy Hale and Mrs. Celeste Venters, vice presidents; Mrs. Eillen Yersavich, treasurer; Mrs. Frances Breuer, recording secretary; Mrs. Chris Stalling, corresponding secretary.

Broward County

CATHOLIC WIDOWS and WIDOWERS meet at Hurracain Hall at 8 p.m., May 16. For further information call 484-3094 or 721-9316.

ST. STEPHEN Council of Women will sponsor a retreat at the Cenacle Retreat House, May 20-22, Lantana. Reservations may be made by calling 987-4124.

S. Florida Scene

Catholic rights talk

Father Virgil Blum, S.J., founder and president of the Catholic League for Religious and Civil Rights, Milwaukee, will be the guest speaker at the Miami Serra Club meeting at 12:15 p.m., Tuesday, May 17 at the Hotel Columbus.

Pastors' Day will be observed during the luncheon to which all pastors in Dade County are invited.

Biscayne registration

Two five-week summer sessions will be conducted this year at Biscayne College with registrations being conducted May 17 and June 22.

Day classes will meet from 9 a.m. to 1 p.m. and evening classes are scheduled between 7 and 11 p.m. Courses will be offered in Biology, Business Administration, Chemistry, Criminal Justice, Education, English, History, Humanities, Mathematics, Philosophy, Political Science, Psychology, Religious Studies, Science and Sociology.

For further information call Richard Raleigh, director, summer program, at 625-1561, Ext. 114.

Alumni exec named

Patricia M. Kolski (Mrs. Alexander S.), a member of the board of directors of the Barry College Alumni Association, has been appointed as an alternate to the City of Miami Zoning Board by Mayor Maurice Ferre and Miami Commissioners.

A member of St. Mary Cathedral parish, where she is active in the women's Guild, Mrs. Kolski is a native of Miami who graduated from the Cathedral school and Notre Dame Academy as well as Barry College. She is presently a member of the CCD staff at St. Rose of Lima School.

She and her husband, a funeral director, are the parents of two sons, ages 4 and 6.

Parents' symposium

"A Saturday Symposium on Learning Disabilities" for parents, professionals, and teachers is set on June 11 in the Wiegand Center on the Barry College campus, Miami Shores.

The program, which will be conducted from 8:30 a.m. to 5 p.m. is planned to aid the many

people who come in daily contact with the learning disabled individual and the problems he or she faces. Keynote speaker will be Senator Robert Graham.

Deadline for registration is May 25. For additional information call 757-5134 or 758-3392, Ext. 363.

Cuban fraternity set

The organization of a Cuban Fraternity of the Third Order of St. Francis has been authorized by Archbishop Coleman F. Carroll.

Further information may be obtained by contacting Father Jose Biain, O.F.M. at St. Kieran Church, 2355 S. Miami Ave., Miami, Fla. 33129.

Honor unit at Barry

In honor of St. Catherine of Siena, first woman Doctor of the Church, Barry College Dept. of Religious Studies has established a charter unit of the new national honor society, Theta Alpha Kappa (God-Man-Community).

Requirements for admission to the first inter-

campus honors organization in the field of religious studies are excellence in religion as an academic discipline and proven ability to use one's knowledge in service to others.

Religious Studies faculty members who hold doctoral degrees and the following graduating seniors are charter members: Christina de Vivero, Paula Hanes, Brother Stephen Neathery, Sister Margaret Mary Borek, Diane McCrory, Hilda Montalvo, Mary Ann Buffone, Betty Ann de Lappa, Stephen Lydon and Olga Rodriguez.

CSB Auxiliary dance

WEST PALM BEACH—A dance to benefit the Women's Auxiliary of the Catholic Service Bureau of Palm Beach County is scheduled for Saturday, May 21 in St. Juliana parish hall.

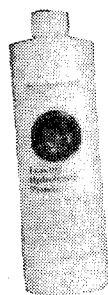
Music for dancing which begins at 9 p.m. will be provided by the Tony Anthony Trio. A buffet supper will be served.

Tickets or additional information are available by calling 832-9785 or 683-1865.

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It's a Date

ST. BARTHOLOMEW Women's Club, Miramar, have elected new officers. Mrs. Bobbi Widdis, president; Mrs. Linda Blau, vice president; Mrs. Ann Sorvillo, recording secretary; Mrs. Cherry Wasteny, corresponding secretary; and Mrs. Maryann Prentiss, treasurer. The final meeting of the year is set for 7:45 p.m., following Mass on May 19. A covered-dish family get-together is planned.

★★★
LAUDERDALE CATHOLIC SINGLES will sponsor a hayride and cookout at 8 p.m. Saturday, May 14 at the Bar-B-Ranch, SW 128th Ave., Davie. For reservations call 764-4386, Margaret Grimming.

★★★
LAY CARMELITES meet at 7 p.m. Sunday, May 15 at St. Pius X Church, AIA four blocks south of Oakland Park Blvd., Fort Lauderdale. Anyone interested is welcome to participate.

Collier County

ST. WILLIAM Council of Women, Naples, will welcome new officers at the 11 a.m. Mass on May 15. Mrs. Frank Morell is president; Mrs. John W. Pahl, vice president; Mrs. J. Bocchino, recording secretary; Mrs. Paul Palenik, treasurer; and Mrs. Robert Reardon, corresponding secretary. A reception will follow.

★★★
RIGHT TO LIFE Council of Collier County will have an open meeting on Monday, May 16 with Action for Life at Naples Federal Savings and Loan, Park Shore, at 8 p.m. The groups will exchange ideas and suggestions for preservation of life and pro-life activities. Beginning May 15 RTL will sponsor a bake sale at St. William Church on the third Sunday of the month. Those wishing to donate bake goods should call 261-4659.

Palm Beach County

HOLY NAME OF JESUS

CHURCH, West Palm Beach, will be the scene of an all-night vigil commemorating the 60th anniversary of Our Lady of Fatima beginning at 8 p.m. today (Friday) and ending at 7 a.m. with Mass preceded by a dawn procession.

★★★
LOURDES RESIDENCE, West Palm Beach, is the recipient of a large contribution from Mr. and Mrs. John E. McKeen of Palm Beach toward constructing a new geriatric nursing care facility.

★★★
HOLY SPIRIT Women's Guild, Lantana, will install new officers at 9 a.m. Mass, Tuesday, May 24. Mrs. Agnes Kelly is president; Mrs. Rose Noto, vice president; Mrs. Dorothy Esterline, secretary; Mrs. Rita Brady, treasurer; and Mrs. Mary Mosher, corresponding secretary. After a brief meeting a luncheon will be held at the Atlantis Country Club. For reservations call 585-7164.

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Dameans sing at Holy Family

NORTH MIAMI—The "Dameans" whose music is featured in a weekly column in *The Voice* will present a concert at 8 p.m., Sunday, May 29 in Holy Family Church.

Four ordained priests comprise the group which has now recorded five albums of their own compositions and travel periodically throughout the year offering workshops in music and religious education as well as concerts of their own music, and classic folk and contemporary songs.

Tickets are available at the rectory.

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Building a dining room takes more than doughnuts

By ARACELI CANTERO
Voice Spanish Editor

"We were sure the dining room in Santo Domingo would be built, even if we had to keep selling doughnuts forever. And it's being built!" says Alicia Marill.

But it didn't take just doughnuts. In fact, besides concrete blocks and mortar, it took quite a bit of faith, enthusiasm and commitment from many youths in Miami.

"We call ourselves 'Love in Action' and try to show that real love never keeps to itself," notes Alicia and Adriano Garcia from Miami.

"I spent a whole year working there and came to know the conditions of kids in a school. Skinny and poorly fed, they fell asleep in the middle of class because of hunger," recalled Alicia.

"I didn't want to return to Miami and forget about them. Besides, I knew we have lots of good people here so why not tell them about the school," she

continues.

"I was glad to meet Alicia and share her dream," says Adriano, who also had had his own missionary experience in the Dominican Republic.

"I had left part of my heart there but didn't know what to do to help. I waited and prayed until one day, almost by chance, I saw Alicia's slide presentation about her project.

"That was my beginning, but I must admit that too many people told us it would be impossible. Thank God, we realized from the beginning that this was God's doing and not just our own thing," he adds with relief.

Alicia, Adriano and dozens of other youths went out to the streets of Miami to sell doughnuts and wash cars last June. Clear in their minds was the goal of building a dining room for a poor school in the "barrio of Guandules" of Santo Domingo, where Alicia had worked.

Ten months and many

Miami Missionary Adriano Garcia (below) points out distance between Miami and school project in Santo Domingo. Adriano is a graduate of Belen Jesuit.



doughnuts later, the dining room is practically finished and pretty soon the 1,500 children in that school will be able to go through the day without fainting of hunger.

"We have almost raised \$20,000 and have also built a cistern (water reservoir) that

will be a great help to the school," she observes. "But we are not alone. It's amazing the kind of response we have received from many places. We get mail and donations from Puerto Rico, Spain, Santo Domingo, and all over this country.

"An old widow from New York even sent us her entire Social Security check one month as a contribution.

"You see, this all shows that there are lots of good people around and they want to help but don't know how. They need personal contact, they need to know they really can make a difference," says Alicia who has spent the last ten months visiting groups and showing slides about the project.

Now, hundreds have joined in, contributing their time, their prayers or their money.

Quite a few adults are also actively involved in the project, like Glorinda and Roberto Alfonso from St. Michael.

"They invited us to talk to their parish," says Alicia, "and really got us started there. Now their youth group and many others have identified themselves with the project. They have managed to involve many other apostolic movements and

private individuals."

"I was impressed by the enthusiasm of these youths and offered my professional know-how," says a Cuban architect who has been supervising the building project.

He went to Santo Domingo to talk to the local contractor and make sure things were on schedule. Now he feels he has part of his heart there and is thinking of taking the whole family for a missionary experience.

In his trips to the island, he makes sure the building is being well constructed—concrete blocks, huge windows for light and ventilation, and good sewage systems.

"Besides," he says, "the project is providing local jobs and it has promoted local companies to donate funds and building materials. One company offered all the wood needed and its sister company in the States will donate the equivalent in U.S. dollars.

"We are about to finish the dining room, but will leave everything ready for addition of a second floor in the future," says the architect. "They might want to add some rooms for sewing classes and community projects in the future and everything will be ready once more money is raised," he explains.

The youths, at this point, have formed a non-profit foundation under the Christian Commitment Foundation based in Miami. Their address is Amor En Accion, P.O. Box 450-21, Miami, Fl. 33145.

'Why allow sacred dance in Catholic churches?'

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

DEAR FATHER: I took a trip to New York where I went to a Church. It was a Catholic Church and there were young women dancing all over the place. They called it a sacred dance. I don't think this type of thing should be allowed in church. Why do the priests let it happen?—Thomas

DEAR THOMAS: When people try to give expression to their belief in God, it takes many forms. People write music and that music can range from classical to guitar or folk music. Other people compose prayers and these range from the standard prayer to prayers in the form of modern poetry. Some people create works of art, painting or sculpture. In recent times even dance has been used to express what is inside of a

Straight Talk

person. In this type of "sacred dance" the words, for example, "we adore you, O God" are given motion. Instead of a person saying that he is a sinner, he shows it through an interpretive dance.

I think this can be a truly beautiful thing. Any true art form can be used to give praise and glory to God. I heard a story once which might make this point. It is a make believe story but has truth in it.

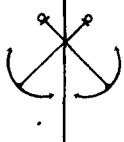
There was a circus juggler whose only talent was juggling. One day he went into church and did his act before the altar. He did it because he felt it was

the best and really only thing he could give to God. The people were shocked that he would perform in church, but, the story goes, the figure of Christ on the cross smiled because he appreciated the gift.

I feel that true art done with reverence is acceptable.

This does not mean that "sacred dance" is everyone's thing. You may not like it all. That is OK. No parish should make it mandatory for all the people. But I feel that the beauty of the Church today is that there is variety because we are in so many ways different with different tastes. Just as I wouldn't want to impose this on you, I wouldn't want to deny it to others.

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Junior Achievers help Batman twice a week

By STEVE BLAHA

If you were a high school student and had a chance to produce your own TV show, would you take it?

A group of young Miamians got that chance through their participation in a program called Junior Achievement.

Every Tuesday and Friday they operate the "Around Us" show at 6:30 a.m. on WTVJ, Channel 4, in between "Batman." These high schoolers set-up their own company, FBI Productions, to handle the work of buying the air time, producing the show, and selling the advertising. Chances are that they would never have been able to have this opportunity if not for Junior Achievement.

Junior Achievement of Greater Miami was incorporated in 1957. It teaches the basics of business management through involvement in organizing and running a business (under professional supervision) through the life of this 30 week program. Over 19,000 high school students have taken part in this activity.

JA has always been known as a youth involvement organization but the main purpose of JA is not just involvement in projects. It is an educational organization with several methods of getting its message across.

Two years ago, JA of Miami became one of the 45 chapters to begin a classroom operation known as Project Business. This new program, which runs nine weeks in Miami, brings the opportunity for a greater number of youngsters in eighth and ninth grade to learn about how the business world works.

Businessmen teach the course which covers seven areas of study; economics, money and banking, the market system, consumerism, choosing a career, and the American economic system.

The Miami chapter is also one of eight cities chosen to pilot ECON USA, an educational project that mails to citizens, information about

the economic situation on a regular basis.

Fred Miller, executive director of the Miami chapter, says that there is another operation in the works, Applied Management. This is a plan to have college students work along with Junior Achievement for college credits.

Miami is one of only eight chapters to have three out of four operations running simultaneously. When applied Management gets under way, Miami will be the only chapter to have all four.

According to Miller, Miami's JA is "On the move," both literally and figuratively. There are now over 1,200 high school students involved in the traditional program and Miller says that the short range goal of 2,000 will easily be met.

Student cooperation remains the mainstay of Junior Achievement. In an effort to keep the projects fresh, JA is always looking for new sponsoring corporations. The number of sponsors has been increasing since 1974 in Miami. At present there are 33 major corporations involved.

The projects the students operate, simulate the real business world as much as possible. Aside from the television production, they also run financing and manufacturing companies.

One company, sponsored by Florida Power and Light came up with a new product this year. Using outdated power meters as bases, this company designed a novelty table lamp. The meter actually works to register the power draw of the three-way light. This project was so successful that they had to stop sales

because they were outstripping their supply.

To take care of the financial end of the JA companies, Southeast and Barnett Banks sponsor two Junior Achievement companies that are the bankers for the rest of the student groups. Another two JA companies are in the accounting business, auditing the books of other JA companies.

During the time the groups are together, they must perform all the functions of a corporation; select officers, sell stock to raise capital, perform product research, pay taxes and even issue an annual report to the shareholders at the end of the program.

"They even pay stock dividends, if they make a profit, and 80 per cent do make a profit," says Miller.

"Any other money made by the companies goes into scholarship and grant programs."

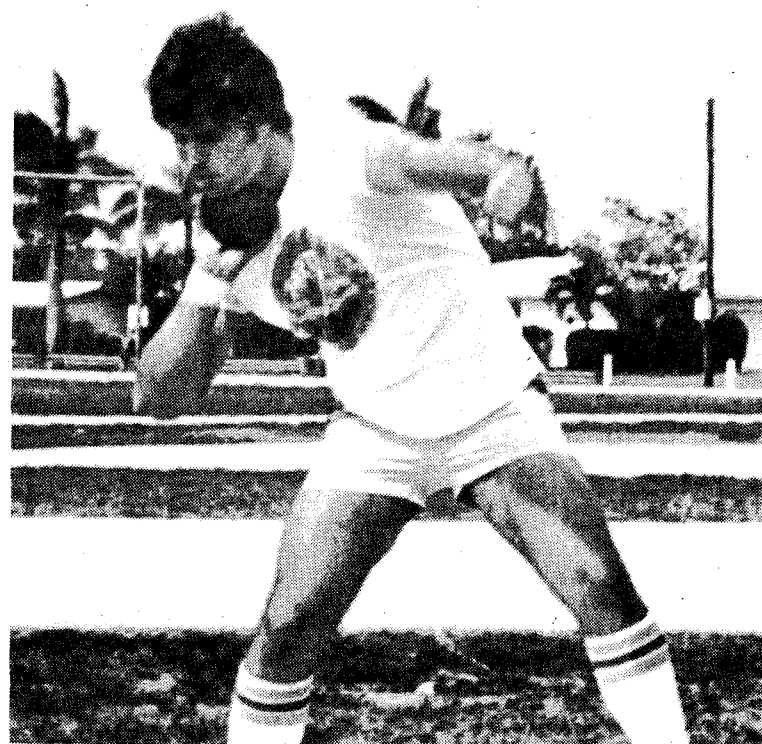
Why would the largest corporations donate time and money to Junior Achievement?

Fred Miller sees it this way:

"Members of the business community do not see JA as a charity, but as an investment.

"The teenagers that get involved are more likely to be better workers and understand the business world much better than others their age."

The current project year is coming to an end. For those high schoolers interested in joining, a Junior Achievement representative will be around in September to recruit students. Members of the business community are invited to join any time and in any capacity they feel they can fill.



Broward County champion in shot put, Gene Sanders of Chaminade High School, demonstrates the form and skill which enabled him to reach the 54 foot, 5 inch mark. Sanders also took the title in the J.I. Leonard Open and the BCAC, South Division.

K.of C. sports awards

The Seventh Annual Sports Award Night, sponsored by Florida Chapter 1 of Dade, Knights of Columbus, will be held at Milander Auditorium, Hialeah, Wednesday, May 18, at 7:15 p.m. Reservations may be made by contacting Jim Doyle at 691-4809.

Selections for All-Catholic in girls track and field are:

St. Thomas Aquinas: Carole Passiatore, Patti Dunne, and Michele Iscaro; St. Brendan, Arlene Roca and Barbara Menito; Msgr. Pace, Terri Senk, Stephanie Bain and Amy Hart; Cardinal Newman, Laura Hurley, Anne Marie Gore, Nancy Sanford, Lori Houston, Dianne Grimes, Liz Brewster and Vanessa Lee.

Coach of the Year award will go to Jose Rodriguez of St.

Thomas Aquinas.

In boys track and field, Coach of the Year award will go to John Hammontree, Columbus Track placques will be presented to:

Columbus athletes, Chase Vessels, Reggie Harden, John Cull, Ivo Canestrilli, Byron Blasko, William Wells, Joseph Petrilli, Thomas Gehret, Lawrence Lesperance, Matt Burton and John Hammontree.

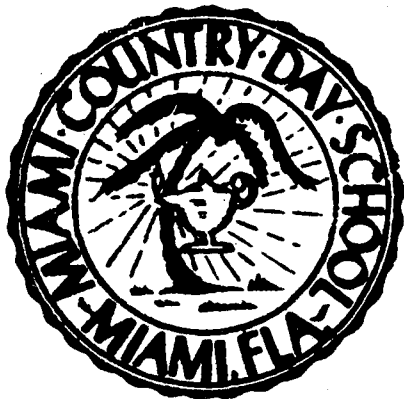
From Cardinal Newman, Todd Johnaon and Christopher Swindle; Curley, Douglas Stokersberry, Thomas Jennings and Thomas Knierien; LaSalle, Jorge Guarch and George Alvarez; St. Thomas Aquinas, Richard Pazourek and Chris Ryan; and from Chaminade, Barry Voltapetti and Eugene Sanders.

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Babble after Babel focus of 2-part series

There is nothing in everyday life quite so basic and yet so mysterious as human language. Modern linguistics probes its structure looking for the universal principles governing our interpretation of word and symbol.

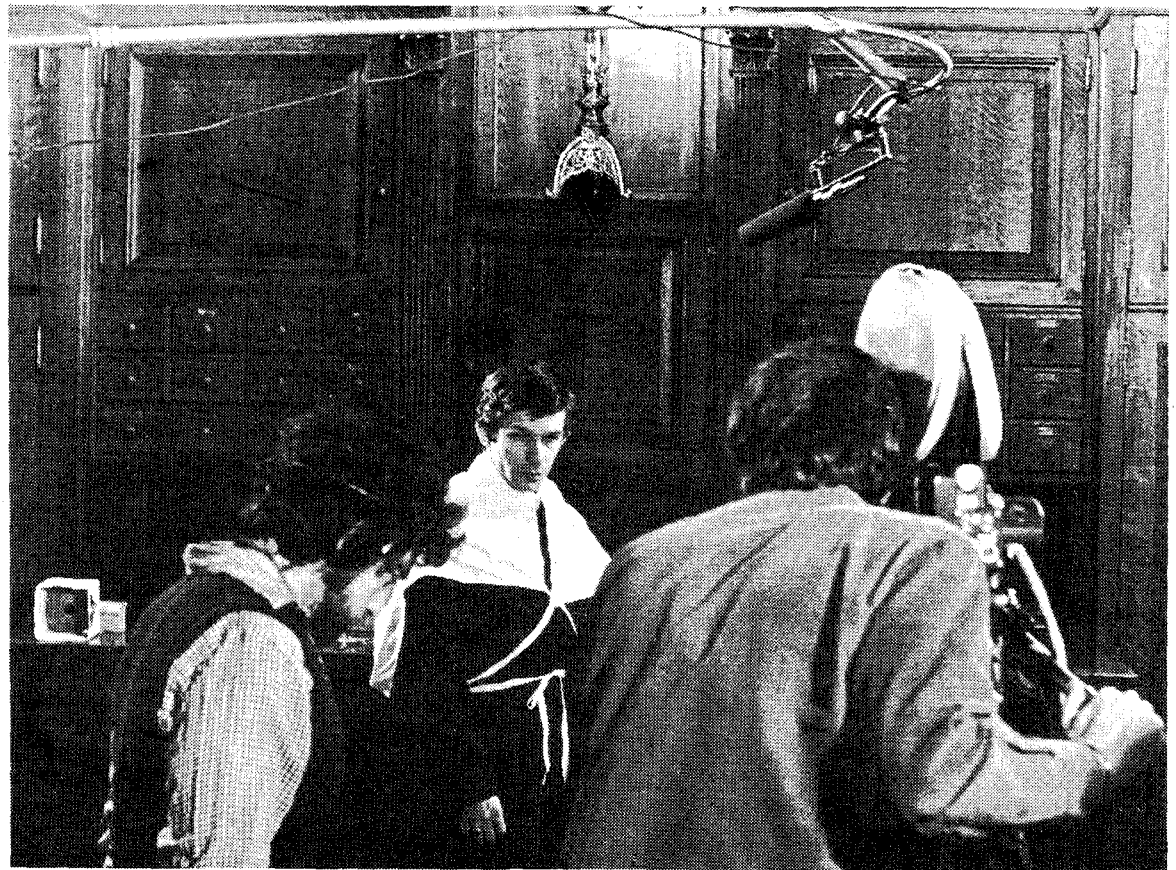
But, if all language can be reduced to such structures, the question remains why are there so many different languages among the peoples of the world, especially in an age of worldwide communications. Trying to make some sense out of our polyglot planet is this fascinating two-part "Nova" program, TONGUES OF MEN, airing Mondays, May 16 and 23, at 9-10 p.m. on PBS, Channel 2.

The author of these two programs, and their host, is George Steiner, an eminent critic and scholar of literature and linguistics. He is anything but a stuffy academic and brings considerable wit and charm to bear on what might otherwise seem a rather abstract subject. His enthusiasm about the diversity of tongues—explained by having been raised in Europe speaking three languages—is infectious and his reliance upon well-chosen visuals will keep the viewer engrossed.

The first program is called "Disaster at Babel" where he discusses the tradition of a

primal language that was fractured at some point in history, so graphically described in the Biblical story of the Tower of Babel. Since then, mankind has spoken in perhaps 10,000 different languages. Steiner will accept neither the linguistic theory that underlying these diverse tongues is a common "structure" to which they can all be reduced, nor the evolutionary view that language is the result of adaptation to environmental conditions.

The second program, "A World Language?," examines ways in which mankind has tried to create a universal language. There have been many partial solutions: Latin as the language of the church and the educated during the Middle Ages, French as the language of diplomacy and culture during the 18th century, and the impact of English in the world of science today. Some have thought computers with their mathematical precision might provide a universal system of communication, and here Steiner is most eloquent in demonstrating that language is more than words and grammar; it is most of all a way of expressing our provincial identity, our individuality in the midst of uniformity.



Actor Robert Brink as John Neumann works before the camera in the new half-hour film, "Neumann," being produced by the Archdiocese of Philadelphia. The

film documents the conflict surrounding Neumann's life as a priest and the demands on him to become Philadelphia's fourth bishop.

Religious Broadcasting

SUNDAY, MAY 15
ABC Television Network:
DIRECTIONS, 6:30-7 a.m., Channel 10, —In anticipation of the May 22nd celebration of World Communications Day, DIRECTIONS is planning a program on this year's theme, "Advertising in the Mass

Media: Benefits, Dangers, Responsibilities."

This program has been produced by ABC News in cooperation with the USCC Office for Film and Broadcasting.

RADIO
NBC Radio Network—

GUIDELINE—An interview with Msgr. James T. McHugh, Director of Pro-Life Activities for the National Conference of Catholic Bishops. Msgr. McHugh will discuss legislation pending in a number of states on the question of a "Living Will."

'Kino--Padre on Horseback' strong family pitch

There are several ironies in the new movie about Jesuit Father Eusebio Kino (called "Kino - The Padre on Horseback"). One is that a very complex man ("cowboy, cartographer, agronomist, astronomer," as the promotion copy tells us) is reduced to one dimension, that of dedicated missionary. Another is that the 17th century Spaniard is played by Irishman Richard Egan, who is more in the Pat O'Brien tradition.

But why complain? There haven't been many positive movies about missionaries lately, and the last film I remember with a priest-hero of any kind was "Pieces of Dreams," about a priest who leaves for love.

In truth, "Kino" is a throwback to the religious films of a generation ago ("Keys of the Kingdom" comes first to mind) and it's difficult to react to it fairly.

Producer Arthur Coates and writer-director Ken Kennedy (neither of whom are known to me) make a strong pitch for the loyalty of the old family film audience: "We were told that you wouldn't want to see a film, even an exciting western, that didn't have sex and nudity and vulgarisms as their main attraction. We believe they are wrong..."

What attractions does



by
**James
Arnold**

"Kino" have? Well, there is the zeal of the priest bringing the faith to the Indians of old Spanish Mexico and its desert frontiers, and large doses of standard western violence—attacks by the Apaches on the good Indians, by the bad Indians on the missionaries, by the Spanish on Indians of both kinds, and vice versa. Lots of guys falling from cliffs, arrows in the gut, etc.

There is also the opportunity to see a large cast of veteran actors well past their physical primes. Cesar Romero, John Russell, Rory Calhoun and Ricardo Montalban are

Spaniards; Michael Ansara, Victor Jory and Anthony Caruso are Indians; and Joe Campanella, John Ireland, Stephen McNally and Keenan Wynn are Jesuits. Next to them, Archbishop Fulton Sheen, who does the narration, sounds like a rookie. Oddly, there is not a single woman in the cast.

Kino was an extraordinary man, an Apostle of the Southwest to match the better known French missionaries of the East, like Jogues and Marquette.

There was a poetic and classy documentary about him on PBS last year, which emphasized his contributions to the culture of the rugged region, including the building of 24 missions, some still preserved with haunting relics of religious art. But the TV film

was an elitist work that didn't reach a fraction of "Kino's" intended audience. The choice between elite and popular art, as usual, is between reaching a few with depth and beauty, or many with compromise and superficiality.

Kennedy's script is based mainly on a shallow gimmick—the fact that Kino suspected Baja California was a peninsula when everyone else thought it was a barren island. He is prevented from exploring and missionizing until his ideas are finally recognized, but then other Jesuits are sent to do his work. The bulk of the film has to do with Kino's mission in Mexico, his hassles with jealous rivals in the provincial's office, and the difficulty of converting the Indians when the Spaniards are exploiting them in the silver mines or their troops are

subjecting them to random massacres.

There are several standard clichés—the rival priest who has the ear of the provincial, the angry displaced medicine man, the good chief who wants to be baptized, etc.

Can you make art against the spirit of the times? E.g., a film in 1977 about a white man helping the cruel Spaniards bring "civilization" to save Indians from their own culture?

I think so, mainly because in a subject like Kino you have a man who, in both faith and character, transcends time and controversy. But "Padre on Horseback," for all its sincerity, doesn't discover that man. It's just a movie about a nice guy in a black robe who got to California 300 years before the water shortage. (Not Rtd. PG)

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Lively Arts Editor for WIOD-WAIA Radio Janet Cowan and Arthur Godfrey at Seacoast Towers on a recent visit to discuss the rejuvenation of Arthur Godfrey Road.

Janet Cowan, Lively Arts editor for WIOD-WAIA, Miami, asked Arthur Godfrey, on a recent visit, where he thought television and entertainment was going today and his reply was,

"Right into the pot!"

Godfrey was in Miami to talk about the rejuvenation of Arthur Godfrey Road. Cowan took the opportunity of in-

terviewing him and came away with some interesting tapes.

In discussing television, Godfrey noted that much of television has gone down the road with the exception of the Carol Burnett Show. "No one can beat her," he declares.

"The most violent show is that six o'clock news," Godfrey points out and feels that too much space and coverage is given to crime.

Moral guidelines' book on terminating treatment

SHOULD TREATMENT BE TERMINATED? MORAL GUIDELINES FOR CHRISTIAN FAMILIES AND PASTORS, by Thomas C. Oden. Harper and Row. New York, 93 pp. \$2.95.

Reviewed by
ROBERT NOWELL

So what do you do when faced with a case like that of Karen Quinlan? The great merit of this excellent little book is that it doesn't tell you what to do. Instead, it helps you to make your mind up for yourself by taking you slowly and carefully, but concisely, through all the complexities of ethical judgements and legal and moral norms that have to be weighed up in trying to reach a decision.

That adds up to no less than 42 guidelines. But, as Oden points out, the moral analysis of these matters does not have to be that complex. It depends on the individual case. But, even in considering the simpler cases which do not seem to admit of any doubt as to what one should do, it is as well to be aware of the complexities just beneath the surface, complexities that might begin to affect conscious decision if some unforeseen development were to occur.

Oversimplification is thus ruled out, even though it is surely unlikely that the majority of those for whom this book is designed will have to face the agonizing choices involved in a case such as that of Karen Quinlan. The field covered extends to such everyday questions as whether surgery should be attempted on someone who, it might be thought, could better be left to

die in peace, or whether antibiotics should be withheld from an elderly patient suffering from another, terminal illness so that pneumonia can justify its former label of the old man's friend.

Almost in passing, as it were, Oden draws attention to the short-comings of proposals for "living wills," and concludes that the term euthanasia "has been too badly damaged ever to be recoverable as a useful term for discussion of termination treatment."

But Oden's little book is not just an evaluation of the complex ethical criteria we need to apply in the medical treatment of those nearing death. He also indicates how suffering and death are understood in the Judeo-Christian religious tradition and how this tradition offers us a deeper framework of guidelines within which to position and make sense of those arguable purely in terms of our contemporary consensus.

The time has, however, come for all of us to be a little more careful in stressing the positive value of suffering. In people's minds, at least on this other side of the Atlantic where we speak a different common language, I suspect that "suffering" has collected an enormous number of negative overtones so that it becomes equated more with the idea of pain, of something we need to get rid of, and less with the idea

of struggle, of something that we have to endure and live through if we are to reach the goal that can only be reached through some kind of effort and struggle on our part.

Book review

Another minor criticism is that throughout the book the assumption is that doctors, nurses, family, ministers are all acting for the best. But even with the threat of malpractice suits hanging over their heads are not doctors tempted sometimes to propose this treatment rather than that because it give the impression that they are actually doing something—and thus meets that terrible Western need to be active—and because it incidentally brings greater financial rewards? Are there not variations in medical skills and nursing treatment? Do not families differ in the openness of their relationships, ministers in their ability to relate to others?

These inescapable differences, too, must play a part when we come down to the discussion of awkward particularities.

(Nowell, London correspondent of *NC News Service*, is the author of "What a Modern Catholic Believes About Death" and "What a Modern Catholic Believes About Mysticism," Thomas More Press, Chicago.)

Grove Winds to play

The Grove Winds, South Florida's professional woodwind quintet can be heard in a free program of music from the 17th through 20th centuries at Swenson Hall on the Ransom- Everglades campus, Coconut Grove, Tuesday, May 17, at 7:45 p.m.

★★★

The drama department at the University of Miami will offer a non-credit musical theatre workshop for teenagers June 20 through July 8. For further information contact Dr. Hank Diers, Department of Drama, P.O. Box 248273, Coral Gables 33124.

★★★

Opening Saturday, May 28, at 2 p.m., will be the Piper Player's production of "Backstage at the Circus," an

Lively Arts at a glance

improvisational theatre with audience participation, at Ruth Forenan's North Miami Playhouse. Starring will be Jamie Cutler.

★★★

The Miami Opera raised \$10,000 during its second annual "Oceanic Operalogue" cruise aboard the M-S Southward and that's something to sing about.

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¿Comunión en la mano? -- nada nuevo.

Una de las cuestiones discutidas por los obispos de la nación en las recientes reuniones de primavera fue la petición de autorización a Roma para distribución de la Sagrada Comunión en la mano, práctica hoy en vigor en 41 países del mundo.

Para presentar la petición a

Roma los Obispos deben lograr una mayoría de dos tercios.

En su votación los obispos no lograron los 183 votos necesarios pero el margen fue tan cercano que se decidió repetir la votación por correo para dar la oportunidad de voto a los obispos ausentes—con lo que se espera llegar a la mayoría necesaria

para poder presentar la petición a Roma.

Conviene aclarar que la práctica de la comunión en la mano cuenta con una tradición de 800 años desde los comienzos de la Iglesia.

Fue en el año 800, y como consecuencia de la herejía de Arriano que negaba la divinidad de Cristo, que se inició en los cristianos el énfasis de mayor 'distancia' y respeto hacia lo divino.

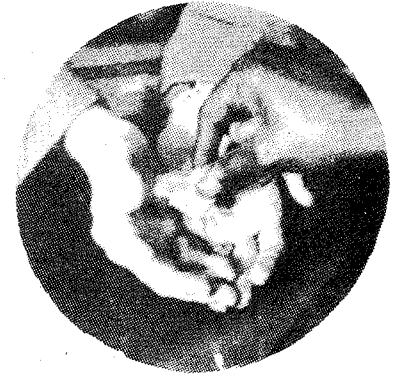
En contraste con los primeros siglos del cristianismo en que la comunión era frecuente, se recibía de pie y en la mano, se inició en la Edad Media una tradición de distanciamiento: comunión una vez al año, de rodillas y en la lengua.

Aunque el Concilio de Trento fomentó la frecuencia de la Comunión, esto no se hizo una realidad diaria hasta Pío X, pero continuándose la práctica en la lengua y de rodillas.

Con el Concilio Vaticano II y la reforma litúrgica consecuente, se ha venido a considerar normal el recibir la comunión de pie.

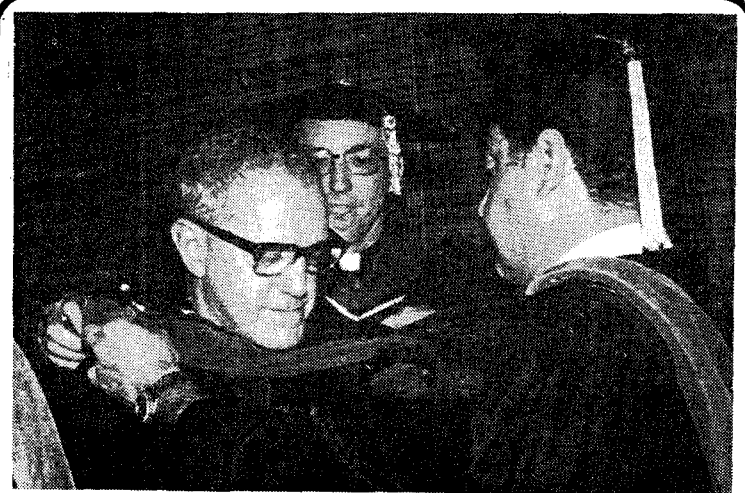
En 1969 la Sagrada Congregación Vaticana para el Culto envió una consulta universal a los obispos pidiendo su opinión sobre la implantación de la comunión en la mano, después de la debida catequesis para los fieles. En la votación 835 obispos respondieron afirmativamente y 1,185 en negativa.

Más adelante, Pablo VI determinó dejar la cuestión a la



decisión de las conferencias episcopales de las naciones. Si éstas logran una mayoría de 2-3 pueden pedir la concesión a Roma.

Actualmente son 41 los países que han hecho la petición al Vaticano.



Integrarse sí

En Miami para recibir un título honorífico de Doctor en Humanidades del Biscayne College, el obispo cubano en el exilio, Eduardo Boza Masvidal animó a los cubanos a seguir luchando por la integración en la sociedad americana, sin dejar de ser lo que son.

El Obispo expresó sus ya conocidas ideas sobre la integración "en la cultura del pueblo en que se vive, pero sin caer en el peligro de la asimilación por la que un pueblo pierde la identidad."

Monseñor Boza es actualmente vicario general de la Diócesis de los Teques, en Venezuela, desde donde sigue siendo la inspiración para miles de cubanos en el exilio.

En Cuba fue el último rector de la Universidad de Santo Tomás de Villanueva, regida por la orden de los Agustinos, comunidad hoy al frente de Biscayne College.

La ceremonia de graduación del Biscayne College el pasado sábado fue presidida por el Arzobispo Coadjutor de Miami Mons. Edward A. McCarthy quien se dirigió a los graduados en español y recibió de ellos un caluroso aplauso. En sus palabras les animó a ser "líderes de su patria, de su pueblo y de su Iglesia."

Durante la ceremonia recibieron también títulos honoríficos el Doctor en Ciencias Manuel Viamonte, actualmente Director del Departamento de Radiología del Hospital Jackson Memorial y del Hospital Mount Sinai, y Director del Departamento de Radiología de la Escuela de Medicina de la Universidad de Miami.

Pedro Martínez Fraga recibió título póstumo honorífico de Doctor en Servicio Público y Alejandro Vilela fue honrado con la más alta distinción académica de los que se graduaban.

"Creo en la ..."

(Viene de la Pág. 28)

realidad bilingüe, Jorge piensa en la juventud en la que tiene mucha confianza.

"Necesitamos jóvenes dispuestos a servir... Creo que podemos ser elementos de comprensión en las parroquias porque nadie conoce mejor la cultura que quien sale de ella..."

"Además, tengo grandes esperanzas en la juventud de hoy pues la encuentro profundamente espiritual y con profundo humanismo y sentido de compasión..."

"Los jóvenes que permanecen en la Iglesia lo hacen por convicción y porque quieren."

Jorge piensa que existe un gran potencial vocacional, "pero quizás las estructuras tendrían que mostrarse más abiertas a los jóvenes de hoy y a su realidad. He visto jóvenes con entusiasmo por hacer algo que no han podido canalizar sus ideales," dice.

Durante sus años de

seminarista Jorge trabajó en un banco y en una agencia de servicio comunitario, respondiendo llamadas-crisis al teléfono.

También en varias parroquias: Ntra. Señora Reina de la Paz, Sta. Juliana, Holy Spirit y últimamente como diácono en San Juan Bosco.

Hace apenas un mes, tuvo la alegría de poder abrazar a su padre a quien no veía desde su salida de Cuba en 1960. "He tenido que aprender a conocerle de nuevo," dice cargado de emoción.

Aunque estarán estos días en Miami para su ordenación, sus padres viven en Puerto Rico y también su único hermano, casado y con dos hijos.

Junto con 10 compañeros seminaristas, Jorge será ordenado sacerdote mañana sábado 14 en la Catedral de Sta. María, a las 11 de la mañana, en ceremonia oficiada por el Arzobispo de Miami Coleman F. Carroll.

En sus reuniones de primavera en Chicago, la semana pasada, los obispos de la nación levantaron la excomuniación automática de católicos divorciados y vueltos a casar.

La ley de excomuniación estaba vigente en este país desde hace 93 años, pero de hecho no era una

ley universal de la Iglesia.

Durante una conferencia de prensa al respecto el obispo Cletus O'Donnell de Madison, Wis., presidente del comité episcopal para asuntos canónicos, explicó el sentido de la decisión de los obispos," de suprimir el castigo de la ex-

comunión que de hecho no existe en otros países, como un paso para promover la reconciliación en muchos católicos vueltos a casar después del divorcio."

La declaración explica que esta decisión está pendiente de la aprobación del Santo Padre, y también deja claro que aunque con ella quedan suprimidas ciertas trabas canónicas para la participación de la pareja en la vida de la Iglesia, no reconoce como válido y sacramental su segundo matrimonio, a no ser que un tribunal de la Iglesia hubiera determinado que de hecho las personas concretas estaban libres para realizar un matrimonio sacramental.

El cese de la excomuniación no permite automáticamente que dichas personas tengan acceso a los sacramentos, sino que significa sólo una invitación para que las parejas se acerquen a la Iglesia y a través del sacerdote o el tribunal eclesiástico vean hasta que punto su plena participación en la comunión Eucarística, es posible.

PABLO VI DEFIENDE PLURALISMO

CIUDAD DEL VATICANO (NC)— El Papa Paulo VI dijo que la Iglesia Católica acoge el pluralismo "como expresión de su unidad misma" y evita "una uniformidad insulsa y quizás inapropiada;" pero a la vez afirmó que la desunión de las iglesias cristianas es "un escándalo contrario a la obra misma de la evangelización." El Papa hablaba a seminaristas de rito oriental al tiempo que concluía la histórica visita al Vaticano del arzobispo anglicano de Canterbury, Mons. Donald Coggan. En el pasado el Papa y sus auxiliares en el movimiento ecuménico han expresado la esperanza de que la Iglesia Anglicana con sus 70 millones de miembros se reúna con la Católica en una forma de "rito," aunque cada una retenga su liturgia y sus tradiciones.

OBISPOS PRO-PARTICIPACION POLITICA

MADRID (NC)— Por primera vez en 41 años los españoles acuden a las urnas el 15 de junio para elegir un parlamento con candidatos de un centenar de partidos políticos, entre los que predominan Alianza Popular de derechas, y el centrista Unión Democrática que incluye líderes del proceso de democratización en el gobierno y demócrata cristianos y socialistas de la antigua oposición. Los socialistas y comunistas también participan legalmente, pero los grupos más extremos no han logrado ser reconocidos. Los obispos exhortan a los católicos a participar en el proceso político, advirtiéndoles que no apoyen ni a partidos incompatibles con la fe porque niegan los derechos humanos, ni a grupos capitalistas cuyo único afán sea el lucro en detrimento de la justicia social.



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La Voz tiene opinión ...

La Conferencia Nacional de Obispos ha aprobado la semana pasada la creación de un Secretariado nacional para el laicado Católico.

Por definición, dicho Secretariado no será meramente un organismo de escucha, ni tendrá como única meta la solución a problemas surgidos en el ejercicio del apostolado de los laicos.

Más que eso, el nuevo Secretariado se propone servir a los obispos como órgano de consulta, y como ayuda para detectar y desarrollar modelos de participación del laicado en la misión de la Iglesia.

No se quedará solo en eso sino que además dicho Secretariado tratará de crear conciencia en la Iglesia sobre el papel del laicado promoviendo una mayor comunicación entre la diversidad de grupos de laicos hoy ya existentes en el país y el mundo.

Quizás al mismo tiempo la existencia de tal Secretariado a nivel nacional sea también un incentivo para la creación de organismos similares a nivel local.

Pensamos que todos los pasos en esa dirección resultarán en beneficio de todo el pueblo de Dios. Quizás los católicos hispanos tenemos ya mucho adelantado por contar con un activo apostolado laical que ya cuenta con cierta coordinación.

¡Creemos en la juventud!
Creemos en su entusiasmo, su capacidad de compromiso y de servicio.

Creemos, porque tenemos razones para ello, que en la juventud radica el esperanzador futuro de una Iglesia nueva.

Mañana sábado 10 jóvenes—si no en años, sí en espíritu—recibirán el sacramento del Orden e iniciarán una nueva etapa de entrega al pueblo de Dios.

El domingo, jóvenes hispanos de toda la Archidiócesis se reunirán, no para organizar una fiesta, sino para celebrar una jornada de reflexión vocacional y descubrir modos de mayor compromiso al servicio de la sociedad.

A su vez, el boletín de la Oficina Juvenil Archidiocesana, anunciaba hace poco "la muerte de su banquete anual de premios" con la siguiente donación de los fondos para aliviar el hambre del mundo.

Hoy nosotros queremos sentirnos orgullosos de la juventud. De quella que no es regularmente noticia—de la que calladamente sigue manteniendo la bandera del optimismo, del compromiso y la entrega al bien.

Normas de la Archidiócesis para matrimonios juveniles

Cuando uno de los novios que piden el matrimonio no ha cumplido aún la edad de 19 años, deberán observarse las siguientes normas:

- La fecha de la boda no puede fijarse hasta después de haberse observado los pasos siguientes:

- Se establecerá un plazo obligatorio de tres (3) meses a partir de la primera cita con el sacerdote.

- El sacerdote y la pareja deberán dialogar a fondo.

- Los padres del novio y de la novia serán entrevistados por el sacerdote.

- La pareja deberá asistir a las conferencias de Pre-Cana, Camino, o cualquier otro programa que se reconozca como equivalente.

- Si surgiese alguna duda acerca de la capacidad matrimonial de los contrayentes, la pareja deberá referirse a un consejero profesional con miras a una evaluación.

- En cada caso el sacerdote deberá presentar en el Tribunal los siguientes documentos:

- A. Investigación pre-nupcial.
- B. Evaluación profesional, cuando sea necesaria

- C. Certificado de Pre-Cana o su equivalente.

- D. Reporte personal y recomendaciones del sacerdote que está encargado de la boda, estipulando la preparación de dicha pareja para el matrimonio cristiano. Si el sacerdote no es el Párroco, el reporte será contrafirmado por el Párroco.

El Tribunal autorizará por escrito el susodicho matrimonio y se lo comunicará al sacerdote que lo refirió.

- Si un sacerdote juzga que debe alterar el proceso que aquí se indicá en un caso especial, dicho sacerdote deberá notificar el caso al Tribunal.

Nuevos diáconos hispanos

Cinco futuros sacerdotes para la Archidiócesis de Miami recibieron el sábado 7 de manos del Arzobispo Coadjutor Edward A. McCarthy la orden del diaconado. Durante la ceremonia que tuvo lugar en la Catedral de St. Mary y con asistencia de numerosos familiares y amigos, recibieron el diaconado: Roger Lund, Sta. Rosa de Lima, Miami Shores; Thomas Sheba, Sta. Mónica, Garfield Hights, Ohio; William A. Zandri, Blessed Sacramentg Parish, Fort Lauderdale y los cubanos Pablo Navarro y Jorge Perales de St. Raymond, Miami.

En la foto, Jorge Perales (arriba) y Pablo Navarro (abajo) con el Arz. McCarthy.



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Oración de los Fieles

SEXTO DOMINGO DE PASCUA
15 de mayo de 1977

Celebrante: Dios nuestro Padre escucha la oración que su Hijo Jesús hace por nosotros. Con confianza pidámosle que interceda por nosotros.

LECTOR: La respuesta de hoy será, Señor, sé nuestra fortaleza.

LECTOR: Oremos para que junto con todos los cristianos nos preparemos debidamente para la venida del Espíritu Santo en Pentecostés. Señor...

LECTOR: Hoy es el primer día en el ministerio de los recién ordenados sacerdotes. Oremos para que en sus vidas se refleje el testimonio de Jesús. Señor...

LECTOR: Son muchos los que también hoy reciben la llamada del Señor para un

servicio especial en la comunidad cristiana. Oremos para que sepan responder con generosidad y valentía. Señor...

LECTOR: Las organizaciones de apostolado seglar colaboran en la misión de la Iglesia. Oremos por todos sus dirigentes y para que crezcan en el número de apóstoles llenos de entusiasmo por su misión. Señor...

LECTOR: Por los miles de graduados que concluirán este mes sus estudios. Para que sean fieles servidores y colaboren dentro de su profesión en la construcción del Reino. Señor...

Celebrante: Padre, sabemos que tu bondad y amor sabrá suplir nuestra falta de confianza. Aumenta nuestra fe. Te lo pedimos por tu Hijo Jesús con contigo vive y reina. Amén.

FIESTA DE LA ASCENSION DEL SEÑOR
19 de mayo de 1977

Celebrante: En este día Jesús abrió las puertas del cielo para la humanidad redimida. Sean nuestras oraciones testimonio de la convicción de que nuestro hogar es el Reino de Dios en su compañía.

LECTOR: La respuesta de hoy será: Te alabamos Señor Jesús.

LECTOR: Para que la humanidad entera legue a aceptar a Jesús como Camino, Verdad y Vida. Te alabamos...

LECTOR: Para que nuestros corazones se mantengan alegres y agradecidos al sabernos seguidores del Señor Resucitado. Te alabamos...

LECTOR: Para que los no-creyentes, ateos y agnósticos encuentren en Jesús de

Nazaret el sentido de la vida y de la muerte. Te alabamos...

LECTOR: Por todos los que bautizados, aún no participan plenamente de la vida de la Iglesia para que lleguen a la plenitud de la fe en el Resucitado. Te alabamos...

LECTOR: Por la juventud, especialmente los que se encuentran alejados de la fe, para que vuelvan a la casa del Padre. Te alabamos...

Celebrante: Padre nuestro, en la Ascensión recibiste la victoria de tu Hijo sobre la muerte y pecado. Haz que nuestros ojos se mantengan fijos en la meta que nos espera, para que logremos mantenernos fieles y alcanzar la herencia que nos preparas. Te lo pedimos por el mismo Jesús, Amén.

...Y Usted?

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

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

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

No sólo palabras...

Editor: No querría ofender, pero sí decir que "más vale tarde que nunca." Gracias por abrir la sección "opinan los lectores" en español. Los hispanos tenemos que aprender aún en esto de expresar nuestra opinión por escrito, con frecuencia nos quedamos en sólo palabras.

R. Sanz
Miami

¡Qué no se casen!

Editor: Ya era hora de que la Iglesia Católica hiciese algo concreto sobre los matrimonios entre jóvenes. Mejor que no se casen por la Iglesia si no están dispuestos a esperar 90 días y prepararse para algo tan serio.

J. Larrea
Hialeah

Quiere participar

Editor: He oído ya mucho sobre ese Encuentro Nacional de Pastoral. ¿Podremos participar todos? Espero que no quede todo en manos de los importantes.

O. Carballo
S. Miami

¡Más estudio serio!

Editor: Los cubanos en el exilio, preocupados por la sociedad en que nos desenvolvemos, tenemos que contemplar con tristeza cómo se olvidan los principios que nos ha enseñado nuestra santa madre iglesia.

La mayor parte de nuestros lectores quizás no han estudiado la DOCTRINA SOCIAL de la Iglesia.

Carecemos de tiempo para sentarnos a estudiar los básicos problemas que el mundo actual nos presenta y caemos en múltiples errores.

Tenemos que estudiar más. Me atrevo a sugerir la organización de seminarios para discutir y puntualizar nuestra Doctrina Social. Solamente bien convencidos de nuestros principios, podremos salvar a Cuba del caos en que se debate nuestra querida patria.

Atentamente, S.S.

Jorge Morejón Curiel.
Miami



Apuntes Encuentro

¿Quiénes participarán?

Todos podemos participar, pero a través de grupos organizados y siguiendo las orientaciones para la reflexión según los folletos preparados por el Secretariado Nacional y adaptados a las necesidades locales por cada diócesis.

En Miami uno de los grupos, se ha venido reuniendo durante tres semanas en la Ermita de la Caridad para reflexionar sobre la realidad cubana, la historia de su Iglesia, el exilio y el pluralismo cultural. Estas conferencias las iremos ofreciendo en esta sección de Apuntes. (Ver artículo abajo sobre el pluralismo).

Mons. McMahon, ya ha

distribuido el material de reflexión a las distintas misiones rurales. Estas organizarán sus reuniones de modo que las aportaciones de la población de trabajadores agrícolas estén ya recogidas para el 21 de mayo antes de la marcha de los trabajadores.

Por otro lado, la población puertorriqueña también está organizando grupos de reflexión para que sus aportaciones —como hispanos— no falten.

Por su parte, los jóvenes también han realizado ya varias reuniones de planificación y este fin de semana lo pasarán reflexionando sobre uno de los temas del Encuentro... el de Ministerios.

¿Quién convocó el Encuentro?

Hace cosa de tres meses, el 25 de febrero de 1977, el Presidente de la Conferencia Episcopal de los Estados Unidos, Mons. Joseph Bernardin, dirigió una carta a todos los obispos de la nación urgiéndoles su apoyo para el II Encuentro Nacional Hispano de Pastoral que los mismos obispos de la nación habían ya convocado para el próximo mes de agosto de 1977.

En su carta, Mons. Bernardin recordaba los frutos producidos en el Primer Encuentro realizado en 1972, y señalaba las conclusiones de aquel Encuentro como "valiosos instrumentos de respuesta pastoral a las necesidades de nuestra gente de habla hispana."

El Arzobispo también indicaba la necesidad de "continuar el diálogo y la reflexión

sobre nuestras experiencias. Para poner al día las conclusiones de aquel Primer Encuentro," decía el arzobispo en su carta de febrero, "el Comité para los de habla hispana de la Conferencia Episcopal nos ha recomendado convocar un Segundo Encuentro.

"Urgimos a que cada Diócesis participe activamente en las preparaciones de tal Encuentro," concluía el Arzobispo Bernardin.

Respondiendo a este llamado de los obispos, también Miami comienza su proceso de reflexión. Proceso que quiere involucrar a todos los grupos hispanos del Sur de la Florida. Al frente de la reflexión de grupos urbanos estará Monseñor Agustín Román, Vicario Episcopal Hispano quien

a su vez cuenta con un equipo Pro-Encuentro con representantes de laicos, sacerdotes y religiosas.

Al frente de la reflexión de grupos rurales está Mons. John McMahon, Director de la Oficina de Apostolado Rural de la Archidiócesis quien también cuenta con un equipo rural Pro-Encuentro.

En semanas sucesivas iremos informando sobre el desarrollo de la reflexión en los diversos grupos, al tiempo que iremos ofreciendo material de reflexión a través de este espacio "Apuntes Encuentro."

Sus aportaciones e iniciativas serán bien acogidas. Pueden escribir a esta redacción: "Apuntes Encuentro" P. O. Box 38-1059, Miami, Fla., 33138.

El pluralismo cultural ¿Es posible?

"Los cubanos hemos tenido mucha suerte en llegar a este país después del Concilio Vaticano II. Gracias a ello podemos tener misas en español y podemos conservar nuestra cultura dentro de la Iglesia," dijo el Doctor José Ignacio Lasaga durante la velada de reflexión sobre "pluralismo cultural" en la Ermita de la Caridad.

La velada formaba parte de una serie de charlas hacia el II Encuentro Nacional Hispano de Pastoral, convocado por los obispos americanos para el mes de agosto.

Durante su presentación el Doctor Lasaga definió la cultura como "un estilo de vida que supone ciertos modos de actuar, pensar y sentir y que incluye toda una serie de productos culturales, desde la comida, el arte... y en Miami el "sandwich cubano".

"En este país existe una cultura común—la que se enseña en las escuelas y se centra en el inglés y las tradiciones de los Estados Unidos como nación.

"Pero también existen culturas locales, como la de los indios del Sureste, o los de la Florida..., y ante esta realidad de una cultura común y diversas culturas étnicas caben tres enfoques distintos, lo que podríamos llamar tres ideologías políticas," dijo Lasaga.

"Ante la realidad de una cultura común y diversas culturas étnicas caben tres enfoques distintos..."

Por una parte cabe pensar

que lo valioso es la cultura común, y este pensamiento es el que prevaleció bajo la ideología del llamado "conformismo anglosajón, en que el modelo de todo americano era el del inglés nacido en EE. UU.

"Pero en el siglo pasado, llegaron las grandes inmigraciones," continuó diciendo Lasaga, "y la teoría del conformismo anglosajón se cambia por la del "crisol de razas".

Lasaga describió esta teoría del crisol de razas (melting pot), señalando que por ella los diversos inmigrantes perdían sus rasgos étnicos característicos, para convertirse en americanos.

"Nosotros los hispanos tenemos que darles las gracias a los negros americanos y a los blancos que les apoyaron, por su empuje hacia el movimiento de derechos civiles en este país, que ha ido cambiando la filosofía del crisol de razas," dijo Lasaga.

"Ahora ya no es una desgracia ser una minoría racial, porque "black is beautiful."

"nosotros los cubanos, que generalmente no militamos en esos movimientos pro-derechos civiles, somos sin embargo beneficiarios de esta nueva filosofía del pluralismo cultural."

El Doctor Lasaga mencionó como esencial al pluralismo cultural la valoración de las culturas—tanto la común como las étnicas, ya se trate de la negra, como la india, la hispana de cubanos o la de chicanos o mexicano-

americanos.

También señaló puntos prácticos para lograr armonía entre las diversas culturas; afirmando que en todo cruce de culturas hay elementos compatibles e incompatibles.

"En todo cruce de culturas hay elementos compatibles e incompatibles..."

Para Lasaga existen toda una serie de valores que son compatibles, y él afirmó que:

—es posible hablar bien el inglés y hablar bien el español.

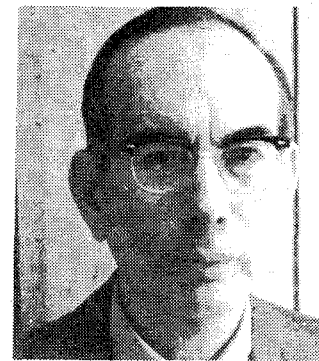
—es posible disfrutar de la cultura cubana, puertorriqueña, chicana... y al mismo tiempo ser capaces de entender y apreciar la música y cultura americanas.

—es posible conocer y respetar a Lincoln, Jefferson, y admirar a Maceo y Maertí.

"De hecho es posible estar cerca de las dos culturas," subrayó Lasaga, "y esto es importante frente a las corrientes asimilacionistas, y frente a las definiciones de aculturación de los libros de sociología que están suponiendo como irreversible todo un proceso por el que la minorías raciales tarde o temprano tienen que perderse en la cultura común y que en el fondo se identifican con la misma teoría del crisol."

Pero al mismo tiempo Lasaga señaló que existen en las culturas elementos incompatibles, "ya que no es posible comer un día a las seis de la tarde y otro a las nueve de la noche."

"No es posible que haya chaperonas los lunes y martes y que no las haya los miér-



Dr. Lasaga

coles y jueves... porque todas las citas caerían esos días," dijo. "Las chaperonas no han de estar en el asiento de atrás del automóvil, sino en la cabeza de las muchachas," añadió.

El conferenciante señaló como elementos compatibles de las culturas, la lengua, música, arte, literatura historia... afirmando que es importante para los padres saber que no tienen que formar a los hijos en elegir entre esta o aquella, ya que uno puede sentirse cerca de las dos culturas en estos aspectos.

"Es preciso discernir qué valores propios de una cultura vale la pena conservar..."

"En el campo de las relaciones humanas si que habrá momentos en que hay que tomar posturas intermedias, pero sin olvidar que habrá valores propios de una cultura que conviene conservar.

El señaló varios como específicos de la cultura hispana, aunque también indicó el peligro de caer en exageraciones. Para él son

valores dignos de conservar la vida de familia, la preocupación de la madre por los hijos, la preocupación por los ancianos las relaciones con la familia extendida, primos, tíos... la amistad, aún fuera del trabajo y cercanía la clara definición del rol del hombre y la mujer en la sociedad, los valores espirituales de la mujer, la devoción a la Virgen.

Lasaga también señaló posibles peligros a la hora de querer conservar estos valores:

"La identidad étnica de las nuevas generaciones no puede ser igual a la de los padres—pues las playas de Cuba no les pueden crear los mismos recuerdos personales, pero sí pueden llegar a entender el valor encerrado en todo ello, dijo y señaló el peligro por exceso, de crear un complejo de superioridad frente a otras culturas.

"Los cubanos no debemos olvidar que nuestra cultura es tan sólo parte de toda una herencia hispana, de toda una gran familia de naciones sin la cual no se podría escribir la historia del mundo."

"No basta con la cultura cubana, hemos de sentirnos orgullosos de una cultura que dio un Simón Bolívar, un San Martín y una Gabriela Mistral..."

Y para comprobarlo, el conferenciante fue recorriendo el campo de la historia, de las artes y la literatura para mostrar que de hecho las más grandes figuras de los tiempos surgieron del patrimonio de la hispanidad. A. Cantero.

Obispos USA concluyeron reuniones de primavera, decidirán asuntos pendientes por correo

CHICAGO—(NC)—En su reunión de primavera los obispos de Estados Unidos nombraron un comité especial para elaborar un plan de acción de cinco años como resultado de la conferencia "Llamado a la Acción" de octubre en Detroit, donde se manifestaron muchas tendencias a nivel popular y reformista. Además aprobaron tras varias

enmiendas un documento en que comentan las recomendaciones de dicha conferencia algunas consideradas demasiado avanzadas.

Por otro lado los obispos no lograron aprobar por mayoría de dos tercios, como se requiere, una petición al Vaticano para que autorice la distribución de la Santa Comunión en la mano,

como ya la practican los católicos de unos cincuenta países. Hubo necesidad de solicitar el voto por correo a los obispos ausentes. Se espera el resultado final en unas semanas.

Entre otras cosas la Conferencia Nacional de Obispos pidió que se observe el cumplimiento de los derechos humanos en Europa Oriental,

según compromiso adquirido con la firma en 1975 del Acuerdo de Helsinki, y que todos los norteamericanos que tengan que ver con esos países en comercio, arte, política, ciencia y tecnología recuerden a sus contactos allí la preocupación por las

libertades del individuo, incluyendo la de religión. El tema de los derechos humanos en la política internacional sufre altibajos por temor a agudizar fricciones, y una carrera de armamentos que ponga en peligro la paz, dijeron.

Secretariado promoverá papel de los laicos

Monseñor Edward A. McCarthy, obispo coadjutor de Miami asistió a las reuniones de los obispos en Chicago la semana pasada, y regresó satisfecho del trabajo realizado y de haber conseguido la aprobación para la formación del secretariado nacional para los laicos. Mons. McCarthy presidía la comisión que se ha ocupado del estudio de

dicho asunto.

"El secretariado no será solo un grupo de escucha," dijo. "Aunque sin dejar de escuchar, será más bien un órgano de servicio para los obispos y la promoción del laicado en la realización de su papel en la Iglesia.

"El énfasis será uno de confirmar y apoyar a los laicos

en su papel de 'co-ministros. Tratará de reflexionar e identificar los ministerios específicos de los laicos, como pueden ser los catequistas y maestros, pero también muchos otros, como visitadores de enfermos, dirigentes de jóvenes o responsables de comunidades de fe en las parroquias."

La VOZ

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

Diez nuevos sacerdotes

Diez seminaristas que acaban de terminar sus estudios en el Seminario Mayor de San Vicente de Paul en Boynton Beach, recibirán mañana sábado 14 la Orden Sacerdotal de manos del Arzobispo de Miami Coleman F. Carroll.

La ceremonia tendrá lugar en la Catedral de St. Mary, 7425 N. W. 2 Ave., Miami, comenzando a las 11 de la mañana. Estará también presente el Arzobispo Coadjutor de Miami Mons.

Edward A. McCarthy.

Acompañados de sus familiares y amigos y en presencia de numerosos sacerdotes recibirán el sacramento del orden:

Leo F. Armbrust, de la parroquia de la Inmaculada en Hialeah; James A. Blachura, de San Clemente en Fort Lauderdale; James J. Melley, Ntra. Señora de los Lagos, Miami Lakes; Charles Notabartolo, Holy Family en North Miami; y Timothy G. Piano de St.

Jerome en Fort Lauderdale.

Además, Clarence J. Podgorski, Immaculate Heart of Mary, Cleveland; Jorge Sardiñas, de San Juan Bosco, Miami; Thomas D. Sheehan, St. Thomas the Apostle, Rochester, N. Y.; Timothy Sockol, Inmaculada Concepción en Hialeah y Kenneth Whittaker, St. Vincent Ferrer en Delray Beach. Otro seminarista de esta misma clase, Angel Santos, será ordenado sacerdote para su diócesis de Arecibo, Puerto Rico, en el mes de junio.

"Creo en la juventud de hoy"

A punto de ordenarse sacerdote y después de 12 años de seminario, Jorge Sardiñas dice que no se le ha hecho larga la espera. "Uno no puede tomar esto con prisa pues es el tiempo lo que da madurez y profundidad al compromiso que se va a tomar," dice.

"Personalmente me gustaría ser testimonio de alegría. Que los demás vean que me siento feliz de poder trabajar y servir con mis compañeros sacerdotes..."

Nacido en La Habana, Cuba, Jorge Sardiñas tiene 26 años. Aunque se siente cubano, considera los Estados Unidos su casa y está dispuesto a gastar su vida en el servicio de todos, sin distinción de lengua u origen.

Días antes de su ordenación sacerdotal, Jorge conversó con La Voz y nos contó de su vida, su vocación y sus inquietudes.

"En Cuba me educé en el



Jorge Sardiñas

Instituto Edison, hasta cuarto grado, y en Miami en la escuela pública, con excepción del octavo grado que pasé en Corpus Christi.

Después todo en el seminario.

"Cuando empecé mi idea era hacer algo positivo por la sociedad. Creo que la Iglesia puede hacer más que nadie por la sociedad," dice. "Después mi motivación ha ido tomando profundidad, creo que es algo que hay que ir adaptando toda la vida.

Jorge mira satisfecho sus 12 años de seminario. "Son años que me han ayudado a comprender y aceptar y amar a la Iglesia como es, y no como me gustaría que fuese.

"Creo que es importante para todo sacerdote saber vivir muy en el presente, sin espejismos ni sueños sobre la Iglesia.

"Además es preciso llegar a conocerse a sí mismo y la propia limitación..."

Al hablar de Miami y su (Pasa a la pág. 25)



Trabajadores agrícolas cargan el fruto de su cosecha. Esta semana ha sido designada como "Semana de Oración" por la buena cosecha de los trabajadores agrícolas

Fiesta "de colores" hoy 13

Hoy Viernes 13 a las 8 de la tarde tendrá lugar el anual 'Baile-comida de Colores' del Movimiento de Cursillos.

El acto tendrá lugar en el

salón de la Parroquia de St. Dominic, comenzando con una Misa Aniversario que marca 15 años del movimiento en la Archidiócesis.

Fiesta de la Ascensión del Señor el Jueves 19. Día de precepto.