

Come Holy Spirit fill our hearts

Pontifical Mass marks Pentecost

Pontifical Mass celebrated by Archbishop Coleman F. Carroll at 11 a.m. Sunday, May 29, in the Cathedral of St. Mary will mark the feast of Pentecost in South Florida.

At 3 p.m. the Archbishop will administer the Sacrament of Confirmation to adults and children of the parish as well as adults who missed Confirmation in their respective parishes.

Pentecost celebrates the birth of the Church and the manifestation of the Holy Spirit, in the form of tongues of fire, to the Apostles for the first time.

The fire was the purifying and cleansing Spirit which descended upon the Apostles and gave them the faith to spread the word of God throughout the world.

The VOICE

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Vatican asserts confession precedes First Communion

WASHINGTON—(NC)—First Communion before first confession can be spiritually damaging and must no longer be permitted, according to a letter from the heads of two Vatican congregations addressed to the world's bishops.

The practice of putting off first confession until a child is nine or ten years old has become widespread in many places, including the United States, until a May 24, 1973, declaration was issued by the Vatican aimed at ending the optional practice and restoring the Church's traditional discipline on the matter as expressed in the 1910 decree, *Quam Singalari*, issued by Pope St. Pius X.

But the 1973 declaration, *Sanctus Pontifex*, had failed to settle the issue, according to the letter signed by Cardinal James Knox of Australia,

prefect of the Congregation for the Sacraments and Divine Worship, and Cardinal John Wright of the United States, prefect of the Congregation for the Clergy. The two Vatican congregations share responsibility on the issue.

According to the two Vatican officials, despite *Sanctus Pontifex*, "in some parts of the Church and in some catechetical centers, dissension and doubts still remain about the ecclesiastical discipline which regards children's receiving the sacrament of Penance before they receive their first Communion."

THE 1910 decree is once again cited as the normative document on the subject of first confession and first Communion. That decree, the cardinals' letter says, establishes clearly that confession should precede Communion.

"The need for safeguarding and protecting worthy participation in the Eucharist has compelled the Church to introduce a norm in her discipline and pastoral practice that confession should precede Communion, and in this way, the right of the faithful—both adults and children—to receive the sacrament of Reconciliation is recognized," the letter declares.

Canon law holds that to the priest belongs the judgment that the child is properly disposed to receive first Communion. That precept

"Could not be observed if the child did not go to confession before Communion."

CHILDREN who are adequately instructed in the nature of the sacraments of Penance and of Communion will be highly motivated to attend confession first, the letter says.

Furthermore, "The basic persuasion about the need of the greatest purity for receiving the Eucharist worthily, if prudently instilled in children right from the time of their first Communion, will accompany them for the rest of their lives and will lead to a greater esteem for, and a more frequent use of, the sacrament of Reconciliation."

The practice of delaying first confession until two or three years after first Communion began to become common in the late 1960s.

Official

The Chancery announces that upon nomination by the Very Reverend John Barry, C.S.S.R., Vice Provincial of the Redemptorist Fathers of Jacksonville, Florida, Archbishop Coleman F. Carroll has made the following appointment, effective immediately:

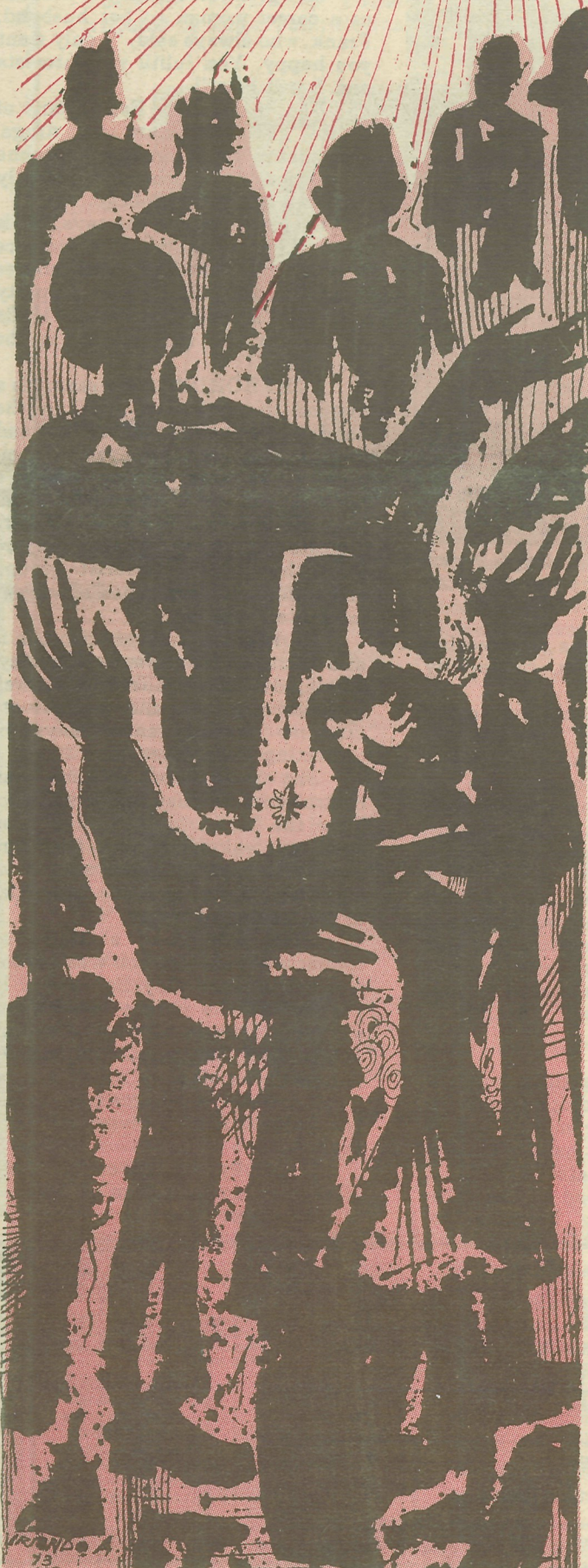
THE REVEREND CHARLES MALLEN, C.S.S.R. - to Pastor, Our Lady of Perpetual Help Parish, Opa Locka, Florida.

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Español Pages



"She was telling them how she used knockout drops to roll her clients... so when I got back home out in front of this theater was a big picture of me... and a headline 'Blonde Tells Congressmen Facts of Life.'"

She's cute, Catholic--and a cop

By ROBERT O'STEEN
Voice News Editor

She's feminine, good looking, soft spoken and could pass for a latterday Jean Harlow.

She was educated by the Sisters of Notre Dame and is a daily communicant at St. Martha's parish.

And she is a cop.

As a matter of fact, Dr. Lois Higgins has been referred to in newspapers and magazines around the world, variously with such phrases as "Top Cop," "Number One Woman Cop," or "Five-foot-two, eyes of blue and the lady is a cop."

She and her husband Frank came here from Chicago upon his retirement as a civil service officer in order for her to become executive director of the American Federation of Police, a 55,000-member fraternal organization with headquarters at 1100 N.E. 125th Street in Miami.

"I GUESS I was always liberated but just didn't know it," she says with a smile.

She is the first woman to head a law enforcement association whose membership is 98 per cent men. Her qualifications span a long career of achievement, including 28 years with the Chicago Police Department. For several years she was director of the Illinois Crime Prevention Bureau, one of the first statewide crime fighting organizations. She is the author of the first "Policewoman's Manual" and co-author of "Criminology and Crime Prevention," used in colleges. She is founder and now an executive of the International Association of Women Police.

In addition to being a world traveler, lecturer and teacher, she and her husband have reared a son and daughter, both married and with children.

She graduated from Mount Mary College, majoring in sociology and philosophy and minoring in voice and piano. She won a scholarship to Loyola, where she did advanced studies in the 30s, during which time she debated which way her career should go, music and showbiz or service to society.

"WHILE I was at Loyola, I used to sing on the radio on weekends with Red Motherway and his Radio Broadcast Group," she said.

Singing with such a catchy-name group didn't faze her.

"I actually thought I might have an entertainment future," she says in her feminine but intelligent voice, and the possibility seems real, considering her warmth and continued good looks some 40-odd years later. "But there was something



Dr. Lois Higgins with a souvenir from her years with the Chicago Police Department and the Crime Prevention Bureau. She now heads the American Federation of Police, headquartered in Miami.

missing."

So taking her sociology studies in hand, she went to work for the courts where she met her husband-to-be. She went back to Loyola to finish her thesis which later became the core of her "Policewoman's Manual." Upon completing her studies she went to work at the Chicago P.D.'s Sex Offense Bureau.

"There were 50 men and one woman," she says, laughing at the lopsided ratio, considering the nature of the bureau.

By the late 1940s she was working with the Crime Prevention Bureau and in six months became director. As such she became an administrator, lecturer, lobbyist or anything else that was required.

SHE MADE a study of drugs among youth, "But in those days talking about drugs destroying youth was like talking through your hat," she said. However, she had an opportunity to make her case before

television cameras covering Congressional hearings, chaired by Rep. Hale Boggs.

"I called the nuns and asked them to pray for me," she said. "I had a tooth pulled and my face was swollen, but I had to go."

After hearing some of her facts in a preliminary interview, a panel lawyer said her figures were too complicated, that the congressmen wanted a good show, not just facts and figures. So she played it cool and went before the committee and then hit them with all her facts anyway.

Testifying just ahead of her was another blue-eyed blonde—a prostitute.

"She was telling them how she had used knock-out drops to roll her clients and get their money and so forth. So when I went back home, out in front of this theater was a big picture of me—instead of the other woman—and a big headline un-

derneath it that said 'Blonde Tells Congressmen the Facts of Life.'"

SHE WENT in and let the management know they either had the wrong blonde or the wrong facts.

In 1963 she left the Crime Bureau and became a professor of sociology and criminology with the University of the Seven Seas, a floating shipboard institution which sailed all over the world with its students. After a year she became editor of Police Digest so she could take care of her aging mother at the same time. Dr. Higgins apparently had a "liberated" marriage long before it became an issue.

She gives credit for her success as a career woman to her husband, Frank, who always said, "I only want you happy. You fulfill your interests and I will help."

The American Federation of Police gives seminars on drugs, terrorism, pornography, crime prevention and such, and recently gave one at Barry College.

On pornography, she says, "It is not a victimless crime. The presence of adult stores, adult movie houses and massage parlors lowers property values, 'launders' illegal Mafia money, so the real victim is the taxpayer."

"TERRORISM," she says, "is a method to achieve a goal...In the hands of well trained individuals and groups they can paralyze a community, an area, during which a takeover can easily be accomplished.

"Estimates of some law officers indicate that in the U.S. there are some thirty main terrorist groups and numerous small ones of violent militants," she says.

Dr. Higgins believes terrorism is also taking a new form as a money-making device for underworld as well as political groups and that private citizens should learn ways of protecting themselves from it.

She feels that citizens can control crime if they really want to. Take the Mafia for instance. "You could get rid of them if the community (local or national) wanted to. But they (Mafia) have too many ties to the power structure."

SHE TELLS of a Mafia informer who said the mob was not too worried because they had about 10 per cent of the judges bought and similar influence among other officials. And, she says, "He said 10 per cent was all they need."

"A community gets the kind of law enforcement it deserves," she says.

Hopefully, the high caliber of the lady cop is an indication of the kind of law Miami deserves.

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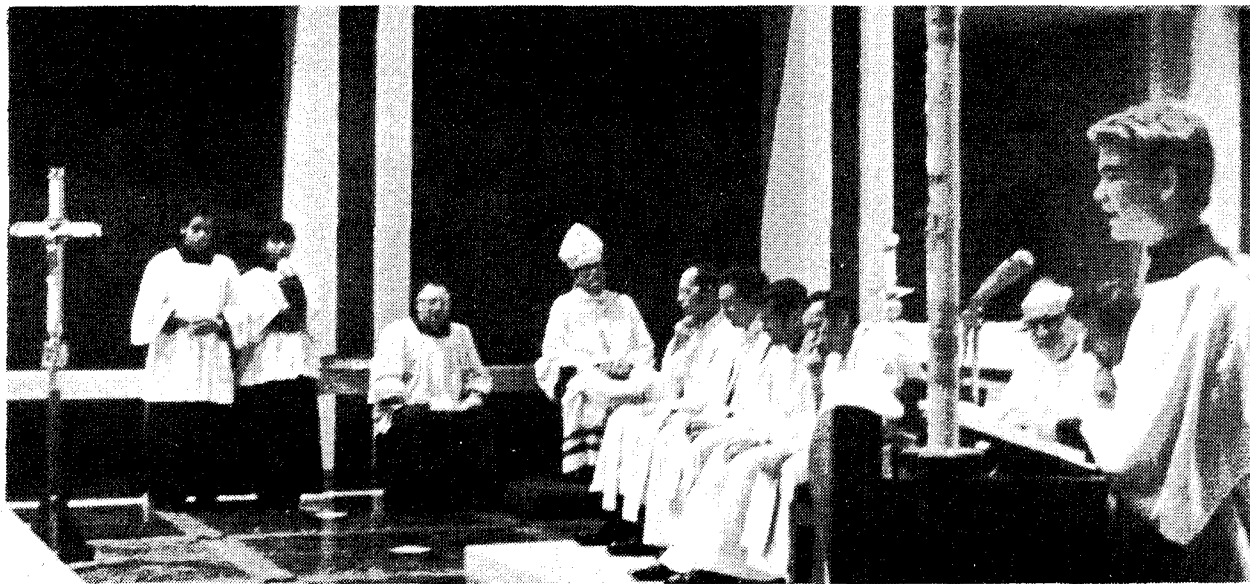
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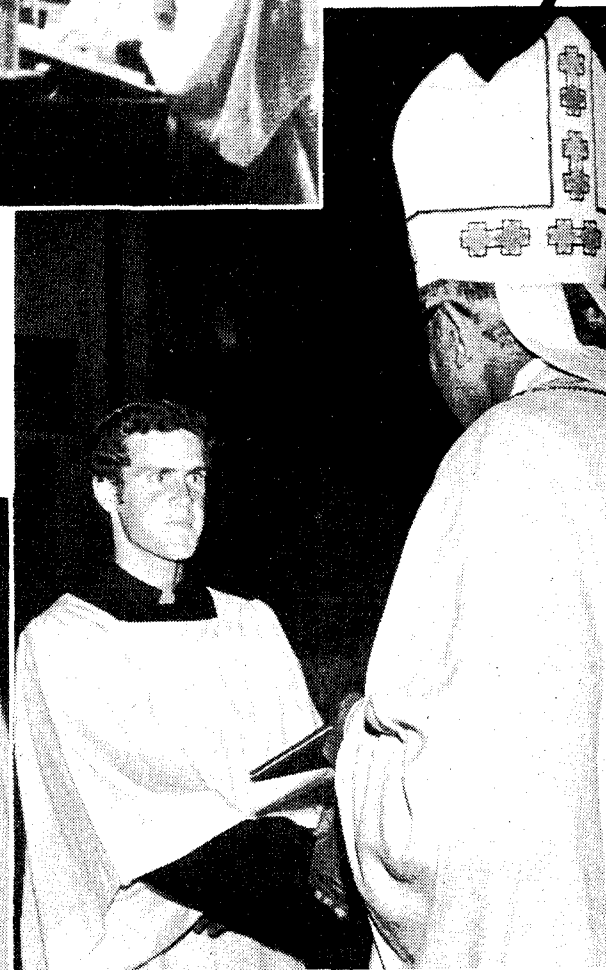
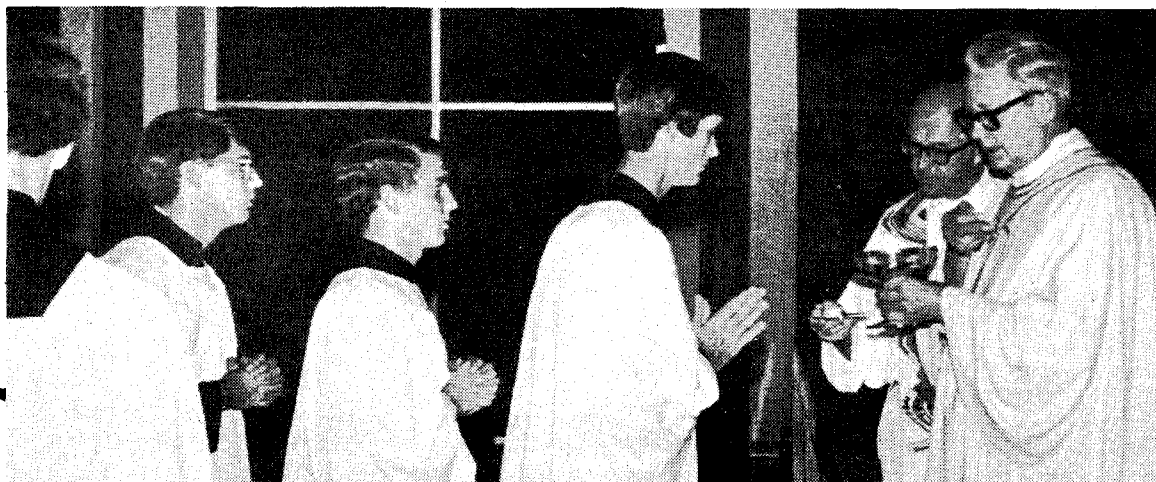
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St. John Vianney graduation



Commencement exercises were held last Saturday for the junior college division of St. John Vianney Seminary. Above, Martin Hubbel is shown giving the graduation address. Below, Coadjutor Archbishop Edward A. McCarthy, assisted by Msgr. John Nevins, seminary rector,

gives Holy Communion to graduates, Michael S. Rhodes, Peter Plourde, and Michael G. Muhr. At right, Archbishop McCarthy presents diploma to Malcolm James Burns, graduated magna cum laude.



Grandfather to be ordained

HIALEAH—The Rev. Mr. Edward V. Brown will be the 11th priest to be ordained this year for the Archdiocese of Miami when he receives the Sacrament of Holy Orders from Coadjutor Archbishop Edward A. McCarthy at 11 a.m., Saturday, May 28, in Immaculate Conception Church.

The ordinand, who recently completed his studies for the priesthood in South Florida at Rome's Pontifical Beda College, was formerly a member of Immaculate Conception parish.

Among those present for his ordination will be his father, Edward V. Brown and his son, Edward V. Brown.

Diaconate program begins in September

"At this time," said Archbishop Coleman F. Carroll this week, "I feel that for the good of souls the Permanent Diaconate should be established in our Archdiocese of Miami. I have asked Archbishop McCarthy to conduct the program of candidate selection, preparation and training, assisted by a priest-director, Father David Punch."

Coadjutor Archbishop Edward A. McCarthy noted that, "The considerable reports of the Permanent Diaconate's rapid growth and achievements throughout the Church cause us to be hopeful that it will bring the same blessings to our Archdiocese."

The pilot project for a Permanent Diaconate program in the Archdiocese will be inaugurated in September, and will begin with a relatively small class of candidates

chosen by careful screening from the many applicants representing both English and Spanish-speaking communities in South Florida.

According to Father Punch, the training program will be a minimum of two years before ordination depending on the particular needs of each candidate. A third year of training is planned after ordination. Areas of academic concentration will include the Old Testament, the Gospels, the Epistles, Christology, the Sacraments, the Church, Liturgy, morality, developmental psychology, communication, ministry to the aged, the sick, minorities and catechetics. The program will be designed for both English and Spanish-speaking, and full consideration will be given to the bi-cultural nature of the Archdiocese. Instructors will be

provided by the Archdiocesan presbyterate, various seminaries, Religious, and laity.

Laymen who desire to be deacons will be chosen first for their strong faith, demonstrated leadership, maturity, and desire to serve the people of God. They will be expected to have personal integrity in their moral, social, financial, family and employment lives. They may be married or single.

In addition, they must be 33 years of age, at least, to begin the program, must have received the sacraments of baptism and confirmation and be practicing Catholics. Candidates must be self-supporting e.g., established in an occupation, having sufficient educational background to complete the training program (high school diploma or equivalent), must have full

consent of wives if married and must be recommended by their pastors.

Each candidate will be ordained according to the terms of a contract of ordination which will provide for his liturgical identification with a parish and his specific areas of work. A deacon is responsible to his pastor and-or supervisor within the bounds of their responsibilities and jurisdiction.

"A deacon is ordained for life," Father Punch explained. "In most cases his ministry will be part-time and without pay, but he will be reimbursed for expenses. Under the present rules of the Church, once an unmarried man is ordained a deacon, he will not be permitted to marry. If he is married and his wife dies, he may not remarry."

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Traditionalist confirms 150

PARIS—(NC)—In continued defiance of his suspension from all priestly functions by Rome, traditionalist leader Archbishop Marcel Lefebvre confirmed some 150 children (May 22) in the Paris church of St. Nicolas du Chardonnet.

The church, which has been occupied by traditionalist Catholics since Feb. 27, was packed with a crowd, 3,000 strong, that spilled out the church doors into the Rue Monge outside.

Among the throng was a contingent of Germans from the district around Cologne and the Ruhr. Four German children were among those confirmed by the rebel archbishop, though most of the

confirmands came from the Paris region.

During the ceremony Archbishop Lefebvre, who is forbidden by Church law from celebrating any of the sacraments as a priest or bishop since he was suspended by Pope Paul VI last July, repeated his major objections to the teachings of the Second Vatican Council in the areas of liturgical reform, religious freedom and ecumenism.

He reassured the confirmands that they could be quite certain about the validity of the sacrament they were receiving, while he cast doubt on the validity of Confirmation as administered elsewhere.

They were told that they would be the Catholic Church of

tomorrow, the Catholic Church could not perish. The faith they were called on to uphold was to be found in the catechism they had learned, he said.

This, he said, taught them of the existence of angels, in contrast to those today who, he claimed, think angels were an invention of the Middle Ages.

Indeed, the archbishop suggested, the confirmands might have to be ready to lay down their lives to defend the doctrine of the existence of angels and the other doctrines contained in their catechism.

During the Mass which followed, the congregation was told that there were so many of them that the traditionalists would go back to saying the Tridentine (preconciliar) Mass on Sunday in the Salle Wagram, the public hall they used before the occupation of St. Nicolas.

The 17th-century church is guarded day and night by a group of young men whose uniform is a red armband with a white Maltese cross. During the Mass they acted as efficient ushers and stewards in a church which threatened to be packed to suffocation.

Being handed out outside the church was a booking form for a trip to Ecône, Switzerland, for the ordination on June 29 of 14 priests from the archbishop's seminary there.

These ordination were wrongly reported in Britain as taking place on May 30, when Archbishop Lefebvre will conduct confirmation ceremonies in Geneva and open a new house of his Society of St. Pius X near there.

Vatican warns Abp. of schism

VATICAN CITY—(NC)—The Vatican has warned traditionalist Archbishop Marcel Lefebvre that if he carries out ordinations planned for June 29, he may commit an act of "extreme gravity" leading "toward a separated Church, depending on him alone."

In a statement (May 20) Vatican spokesman Father Romeo Panciroli said the ordinations, scheduled for June 29 in Switzerland at the archbishop's Ecône Seminary, "would transgress a formal papal ban and would scornfully reject the suspension 'a divinis' (from priestly functions) which

has forbidden him since July 22, 1976, to perform any act of sacred ministry."

"Will he in this way proceed along the path toward a separated Church, depending on him alone?" asked the Vatican spokesman.

"That would evidently be a matter of extreme gravity."

Archbishop Lefebvre restated intentions to ordain 14 priests June 29. But he specifically rejected the idea that he might ordain bishops.

Ordination of bishops would be regarded by the Vatican as a conclusive act of schism.

'Deprogrammers' called threat to all religions

By JIM CASTELLI

WASHINGTON—(NC)—If members of the Hare Krishna, Unification and other religions outside of the American mainstream can be legally "deprogrammed," so can Catholics, Jews or members of other religious denominations, according to Andrew Leigh Gunn, executive director of Americans United for Separation of Church and State.

He made his comments at a Washington press conference announcing a lawsuit by a young woman who was ruled mentally incompetent by a Maryland Circuit Court judge

and placed under her mother's legal "guardianship" for the purpose of being turned over to deprogrammers to break down her faith in the Hare Krishna religion.

The woman, Donna Seidenberg Bavis, 24, said she was held against her will for more than a month, beaten and subjected to psychological abuse by a team of deprogrammers. She is suing the judge, the lawyer who arranged the guardianship and the deprogrammers for half a million dollars in damages.

Her suit is supported by Americans United, the American Civil Liberties Union

of Maryland and the Mental Health Law Project.

"The future of every citizen's right to believe or change religious beliefs or affiliations is at stake in this suit," Gunn said.

Robert Plotkin of the Mental Health Law Project said the legal procedure of guardianship is designed "to provide a mechanism for the court appointment of a guardian to make important decisions for persons who, because of severe mental disabilities are unable to make decisions for themselves—the person in an extended unconscious state following an



Cap, Gown, and Baby: Little Ben Davis goes along for the ride as his mother, Wendy Davis, participates in the spring commencement at Sacramento's California State University.

procedures are being abused as "star chambers" holding "secret" hearings for members of unpopular religious sects.

Barbara Mello of the Civil Liberties Union in Maryland said Mrs. Bavis' treatment would qualify as "cruel and unusual punishment" even if the guardianship procedures had been followed.

Ms. Mello said the notion of religious brainwashing is "nonsense" used as "a sales pitch by deprogrammers."

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Local families reveal what CFM means to them

'CFM has made us more aware of each other and our kids and has introduced us to beautiful people.' - Bill and Janet Weber

By FRANK HALL
Voice Feature Editor

(Second in a series on the Christian Family Movement)

The Christian Family Movement in the Archdiocese of Miami has been a great support to families; to their growth, their happiness, and their Christ-centeredness.

Thirteen local families involved in CFM for anywhere from three to 14 years, list a variety of reasons they joined CFM, what they like most about CFM, how CFM benefited their marriages and been a good influence on their families, and the action which has meant the most to them.

William and Janet Weber have six children. They say they joined CFM "to be a member of a group that supported the family unity. We also wanted to get to know other people in the parish."

"CFM has made us more aware of each other and our kids and has introduced us to beautiful friends."

Involved in CFM for seven years, the William Egans reveal that "we were invited into CFM by a couple in our parish when we first moved into the area. After one meeting," the couple adds, "the friendliness and openness of the group enticed us to join and begin learning more together."

Marie Egan states that one CFM action that has meant the most to her was "becoming acquainted with one particular old gent, who has since passed away. It was beautiful having him come to our home on holidays, helping him in what small ways we could in his little home. Reaching out to him proved so rewarding to all of us and the benefits for us were great."

"I joined CFM," says Mary Scirrotto, "because I like being involved in Christian work and I liked the idea of husband and wife being involved together." Mary's husband, Joe, says his reasons for joining were because "it sounded like something that would be beneficial to us and our family, both spiritually and in the area of community action."

Mary and Joe feel that one of the greatest assets to being involved in the group was, "having our children discuss their problems with their parents."

Fourteen years ago, Bob and Miriam Trosclair attended their first CFM meeting "at the encouragement of the priest chaplain, to enrich our marriage." They've been part of CFM ever since.

"We wanted to find fulfillment as husband and wife and in our family as well as help in rearing our six children," they note.

CFM has benefited the marriage of Francis and Ellen Geary.

"We share our CFM mutual experiences," they point out, "and can often find just the words to soothe each other through troubled times. It's been a good influence in our family, mostly through the example of Christian family life in action."

Mr. and Mrs. Dennis Russo believe that CFM has been a good influence in their family because, "it has helped us talk about Christ to our children and establish Christian values to pass on to them."



Family activities are strong points for CFM couples.

Coleman O'Toole sees the CFM as being a good influence in his family "because I learned that we are not alone whenever there is a problem regarding the family." Mary quickly adds, "we are aware that our family is not alone in certain aspects of rearing growing boys."

"We enjoy doing things with our own family," note James and Marcia Groves, "and when it involves CFM, it is like a large family reunion. It has also helped to teach our children responsibility and how to show love for others."

George and Carol Binder say, "Through CFM, we've met people who are Christ-like people, who give of themselves. We include our children in many activities, eg., home Masses, picnics, etc., and the children have the opportunity to relate with others in our CFM family."

Members of CFM for five years, Raymond and Rita Geisel say the action which has meant the most to them has been "the opportunity of sharing our faith with one another."

Ray adds, "I enjoy the friend-



Observe, Judge, and Act are three principles of the Christian Family Movement. These three aspects of CFM resulted in the building of a utility shed at Nativity parish, Hollywood. Shown above are (from left), Bob Miller, George Binder and Jim Groves.

ship of the other couples and their families. But most of all, I welcome the opportunity to talk about our faith and what Jesus means to me and to share these thoughts with our friends."

Richard Morey says an important action to him has been "the socials and outings, especially those with the children included because our daughter is an only child. The social contacts with other than school friends is good."

"No single action could be pointed out as the most important,"

"Sunday coffee has kept us near the Church after Mass," they observe. "We no longer run out of Mass and into our cars. We usually spend 45 minutes after Mass each Sunday talking to new friends and this helps build community."

The Chicago Federation Research and Resource Couple report their data show the following most common reasons for joining CFM:

A desire to do things together as a couple; a wish to improve the quality and style of family living; a

'We wanted to find fulfillment as husband and wife and in our family as well as help in rearing our children.'

- Bob and Miriam Trosclair

say Mr. and Mrs. Donald Merten of Palm Beach Shores. "Over the years, the group has had numerous actions which have resulted in personal benefit, family benefit, parish benefit and community benefit; for instance, priest appreciation nights, painting the Monastery, the Cursillo, weekly visits to the aged, preparing meals for the sick, etc."

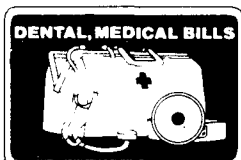
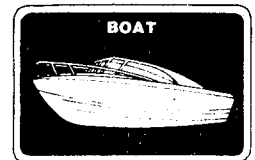
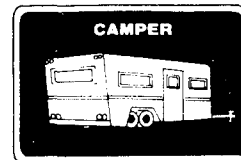
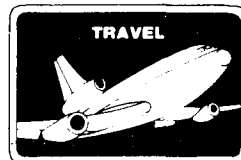
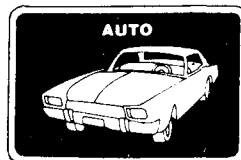
One CFM action of the Hollywood groups has been serving coffee and doughnuts after the Masses at Nativity parish. For Pete and Virginia D'Elia, "this has been the most important action to us.

need for adult companionship and acceptance; help in sinking roots in a new community; a new small community to substitute for distant relatives; chances to grow in holiness as a family; insight into teenagers' problems, etc.

These are a few of the reasons South Florida and Chicago couples have joined CFM. If you feel CFM can enrich your marriage, your family, your faith-like why not write to the Archdiocesan Federation President Couple, Bob and Bonnie Miller, 5510 Lincoln St., Hollywood, Fla. 33021.

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Celebrate Holy Spirit in our lives

(The following editorial on the meaning of Pentecost Sunday is written by Coadjutor Archbishop Edward A. McCarthy.)

The forthcoming feast of Pentecost is a time to recall to mind and to celebrate the essential role of the Holy Spirit in our lives.

Some Catholics are still inattentive to the third Person of the Sacred Trinity. They recognize the Father and the Son but they are almost like the disciples Paul encountered at Ephesus who had "not so much as heard there was a Holy Spirit." (Acts 19:2) Yet, as Paul explained to those Ephesians before baptizing them, every baptized Christian has received the Holy Spirit. The baptism of Jesus is in life-giving waters that give the Holy Spirit. (Acts 19:4; see John 1:26-33; 3:5)

In the early Church, visible manifestations of the Spirit frequently accompanied the baptism of water and the laying on of hands of Confirmation. There was an experience of re-birth in Christ, of the presence of the Spirit, of conversion to a new life. At times, this new life was immediately expressed in praying aloud in strange, unfamiliar sounds as in a new language. This

total experience is designated in the Scriptures as "baptism in the Spirit." Baptism of water and baptism in the Holy Spirit are thus one same reality seen from different points of view.

In our own time, however, the two "baptisms" have become separated. The reception of the sacrament most often does not coincide with the experience of the power and love of the Holy Spirit. In most cases the reason for this separation is the fact that the sacrament is received in infancy and the experience is possible only when the Christian is able to realize vividly that he is a child of God animated by the Spirit. "Baptism in the Spirit" has come to be a phrase used by Charismatic Christians to describe the new experience of the grace given at Baptism and perfected in Confirmation.

We in no way lose sight of the importance of the Sacraments. The Christian's life, particularly the Catholic's life, has been sacramental from the beginning. Baptism makes him a member of the community. Confirmation seals and brings that admission to an adult commitment. The other sacraments, particularly Penance and Holy Eucharist, nourish the life of grace in the Body of Christ. By the anointing of the Holy Spirit, priests are configured to Christ the priest to serve His people. By their

special Sacrament of Matrimony, Christian spouses are penetrated with the Spirit of Christ as they fulfill their conjugal and family obligations. The Sacraments are signs and means of the action of the Holy Spirit in the Catholic's life.

The Charismatic Renewal, which has become a strong movement in the Church in our times, is characterized by the cultivation of these gifts of the Holy Spirit, especially the prayer gifts. People who are alive to the presence of the Spirit in them want, like the early Christians, to break out into praise and thanksgiving in "songs and hymns and spiritual canticles." (Col. 3:16) They also take very seriously Our Lord's teaching on the power of intercessory prayer. One particular way of praying that has reasserted itself among Charismatic Christians is praying in tongues.

Other gifts are for service, such as that of healing the wounds of soul or body, or that of teaching or administration, or the gift of working miracles. "But it is one and the same Spirit who produces all these gifts, distributing them to each as He will." (I Cor. 12:11) And, as St. Paul points out, all the gifts must be directed to the most excellent of gifts, charity, the love of God and of one's neighbor. "If I should speak with the tongues of men and of angels, but do not have charity, I

have become as sounding brass or a tinkling cymbal." (I Cor. 13:1)

It goes without saying that discernment is necessary to recognize the gifts of the Spirit and distinguish them from counterfeits. This discernment itself is a charism, sometimes given to individuals, sometimes to groups. This precious gift in no way usurps the authority of the Church to be the final judge of what is of the Spirit and what is not. Charisms and the official ministry of the Church work together for the good of all. The Spirit speaking in His gifts cannot be at variance with the Spirit speaking through His Church.

As the feast of Pentecost draws near, we urge all the beloved faithful of the Church to open their hearts to the Holy Spirit. The apostles were instructed to wait for the Holy Spirit and they do so by gathering together around Mary, the Mother of Jesus, in the cenacle in "constant prayer." (Acts. 1:14) Prayer is the atmosphere in which the Holy Spirit can breathe. Prayer is the optimum condition in which the Holy Spirit can touch hearts and illuminate minds. Prayer is the great means of emptying ourselves of our own prejudices and egoism to make room for the gentle movement of the Spirit who comes as frequently in the whisper of a breeze as in a mighty wind. If we pray, God will come.



By Fr. John Dietzen

Does it cost \$200 to become a Catholic

Q. Doesn't the Catholic Church want converts? My daughter-in-law had been married before. She decided on her own to take instructions to become a member of the Catholic faith. They had informed her there would be a charge for the paper work, but isn't a total of about \$200 just a little steep? I was a convert 27 years ago, and if they had charged like that, I would have said "forget it." (Ill.)

A. There is no charge at all for anyone entering the Catholic faith. Any minor expenses for some books or other materials are usually absorbed by the priest himself or the parish.

The figures you gave indicate to me that your daughter-in-law had asked for an annulment of her first marriage so she could marry your son. The normal offering requested for such a case is \$70 or \$80 for the work performed by diocesan tribunal and \$120 for the final stages of the case which are handled in Rome.

Admittedly this may sound steep but even most

Catholics have little idea of the average amount of hours and days including usually professional consultation with psychiatrists or medical doctors or others competent in the fields involved in a particular case that are required at all levels to complete an annulment procedure. In other words, whatever money is given is by no means a gift to one or another priest who works on the case. It simply pays basic expenses of the offices and personnel whose services are needed before the final decisions are made, sometimes a year or more after the original petition.

Furthermore, no one is denied these services simply because they cannot pay for them. Provisions are made in every diocese and in Rome for the waiving of these charges when necessary. In some cases, as in our own diocese, the bishop authorizes that these be paid out of parish funds if the individuals involved in the case are too poor to give the stipend.

Q. I can't see married men or any other man giving out Communion. The priest should be the only one. If I go to Communion and I see a man

giving Communion, I will not go. I will go only if a priest gives it. (N.J.)

A. I guess the only thing I can respond to you is that you are simply not thinking like a Catholic. I've always found it difficult to understand how an individual can say: "I am so good a Catholic, I know better than the Church; no matter what the Church says, I'm going to be a real Catholic, and believe and do the opposite."

Certainly there are enough Catholic people who operate this way, especially, perhaps in matters relating to recent changes in the Church. But I confess the logical con-

traditions in that kind of position confuse me.

The Church has excellent historical, theological and liturgical reasons for allowing laymen and women to distribute Communion. If you cannot accept them, I pass on to you the advice of a priest-friend of mine gives to anyone who will receive Communion only from a priest: "Go and kneel before our Lord in the Blessed Sacrament," he suggests, "and explain to Him why you will not receive Communion from one of your fellow Catholics."

I recommend you try that.

Q. What do people with a hearing problem do in a confessional? I wear a hearing aid but still feel up tight. I like a private confession rather than face-to-face. (Wisc.)

A. Most larger communities, as yours is, have at least one Church in which a confessional is equipped with a hearing aid. This may solve your problem. I suggest you call a priest in a nearby church and explain your problem. He will surely help you find a solution that you will be comfortable with and which will make provision for your hearing difficulty.

Pope Paul on preparing for Feast of Pentecost

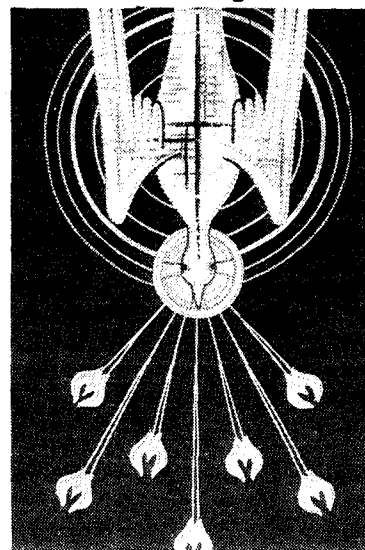
Pope Paul VI asked large crowds of Catholics gathered in St. Peter's Square (May 22) to prepare for Pentecost by keeping periods of silence and living with Christian hope.

Before reciting the Regina Coeli, the noontime prayer to Mary, the Pope said from his apartment window that "we need a bit of interior silence and the hope which does not disappoint in order to win the

gift which is the gift of God par excellence—the Holy Spirit."

He called Pentecost the "greatest feast which crowns the Gospel event and prolongs it in the souls of the baptized and, in different ways, in the world as well."

Pentecost, the Pope added, is "a preparation for the parousia, the return of Christ in glory and our final resurrection."





By Msgr. James J. Walsh

The 'least known' of the Three works in mysterious ways among us

St. Paul once met some religious-minded men in the ancient city of Ephesus who had been converted to prayer and penance many years before by John the Baptist. Apparently Paul discovered they knew little more than the message of the Baptist. So he went to the very heart of the matter. Only one question was necessary. "Did you receive the Holy Spirit when you became believers?"

Their answer was a surprise, for it indicated they were strangers to Christianity. They replied, "We have not even heard that there is a Holy Spirit."

Paul went on to instruct and baptize and confirm them, so that "the Holy Spirit came upon them and they began to speak in tongues and in prophecy."

Today no believer in Christ can say he has never heard of the Spirit. But this tells only a small part of the story. Too many of us have to say we know practically nothing about His divine work in the soul of a Christian who has received the Sacraments. We speak His name every time we make the sign of the cross and invoke him repeatedly in the Eucharist and in many other prayers.

He is, undoubtedly, the least known and appreciated of the three divine persons. In part this must be due to the mysterious way the Spirit works among us. His very name evokes no comparison in our experience to help us understand him better.

This is not the case in reflecting on the first person of the Trinity. We "have the courage to

call him Father." A term most familiar to us. It is an intimate and consoling title, so much a part of our daily life, and it enables us to build up an image of God which draws us closer and makes conversation (prayer) more natural.

With regard to the second person, God the Son, God become man, we have the clear, beautiful portrait of Jesus on the pages of the Gospels. We don't find all the fine details we would like, but more than enough to help us realize he is indeed a man like us in all things save sin. More than that, he is our God.

Lacking such imagery of the Holy Spirit, we are inclined to regard him as an impenetrable mystery. And yet the work of the Spirit in fulfillment of our calling as children of God is as real and necessary as that of the Father in creating us and of the Son in redeeming us.

Reflect for a moment on the scope of his influence in our lives. In Baptism we are born again of water and the Holy Spirit. By the action of his grace we are brought into the family of God, given a share in his divine life and a right to everlasting happiness. He infused into the soul the supernatural virtues of faith, hope and charity.

Wonder of wonders, we become the temple of the Spirit, giving him sanctuary in the depths of the soul. It is by his influence we are strengthened to avoid evil and to do good. From him come the graces needed to enlighten the mind and strengthen the will in the never ending struggle to be loyal to Jesus.

Look at what the Sacrament of Confirmation

does. It is very meaningful in the lives of young persons. It demands that they now take an adult attitude towards the Lord and in their own lives. They are expected to bear witness to Jesus and his teachings in public. In order to be faithful to this mission, the sacrament gives "the special grace" of the Spirit. It has to be special, because witnessing loyally, day in and day out, is far from easy. This grace is the divine means of making up for our weakness.

The Spirit also offers the soul the seven gifts—wisdom, knowledge, counsel, understanding, fortitude, piety and fear of the Lord. The very titles of these gifts encourage us to be confident that what we find lacking in ourselves can be supplied by the grace of the Spirit. Ignorance can be dispelled by enlightenment; cowardice can give way to spiritual courage; fears are banished and faith strengthened by the action of the Spirit in the soul.

When a sinner is converted, it is only because the Spirit of God has influenced him. When an unbeliever makes a profession of faith, he owes that blessing to the mysterious operation of the Holy Spirit. When we find ourselves stirred to move ahead in the spiritual life and to love God and neighbor more, when we seriously desire to break with sin and to be more generous in living the Christian life, it is the Spirit working, silently, powerfully, within us.

Part of our prayer life should be to meditate frequently on all these influences of the Spirit of God in our life from infancy to the moment of death.

By Dale Francis



A Call To Action--the 'real issue' at point

The unfortunate thing about the response to A Call to Action is that no one seems willing to discuss, or even recognize, the real issue.

The bishops have said they will consider all of the recommendations made at the Detroit assembly, although they make clear some of the recommendations have already been decided by Rome.

But all of this ignores a very basic problem concerning the assembly. That problem is not, as some conservatives would have it, that there should not be such consultations. Whether you call them consultations or give them another name, it should be obvious the hierarchy needs to listen to the people. That doesn't mean the Church must become a democracy or, having heard the people, that the bishops need do what the people propose they do. But since Vatican II it should be obvious the hierarchy needs not only to speak but to listen.

Since A Call to Action is

an instance of Catholics expressing their views to the hierarchy, what is wrong with A Call to Action then? What is wrong is that those who made up the assembly in Detroit were not representative of the Catholic people. Because it was an unrepresentative assembly, when the bishops respond to its recommendations they are not responding to an authentic reflection of the views of Catholics.

That the Detroit assembly was unrepresentative was not accidental. The very structure of the bishops' bicentennial program was designed to be unrepresentative. Given the intent of the program there was nothing wrong in this. The difficulty arose when two different programs with different aims were artificially combined.

To understand how this came about you must understand how it happened. First of all, within the U.S. Catholic Conference there had been plans to develop a five year program of social

action within the Church. This originally had nothing to do with the bicentennial, the idea preceded the bicentennial program.

But when it was proposed that the Church participate in the bicentennial, this was seen as an opportunity to combine with it the long discussed plan to develop a program of social action. It was basically a matter of convenience rather than that the two were organically identical. Those in charge of the bicentennial program decided on the theme "Liberty and Justice for All" and determined that it should reach out to the alienated in society, the disaffected, those who had no sense of liberty and justice in their own lives.

There was solid justification for this decision—it is necessary to be aware of continuing injustices and to direct ourselves towards correcting those injustices. But admirable though the decision was, it was in relation to the program of determining a

course of social action, a self-limiting decision. It meant both in theory and in practice the bishops' bicentennial program was open primarily to the disaffected—and obviously that is not all the Catholic people.

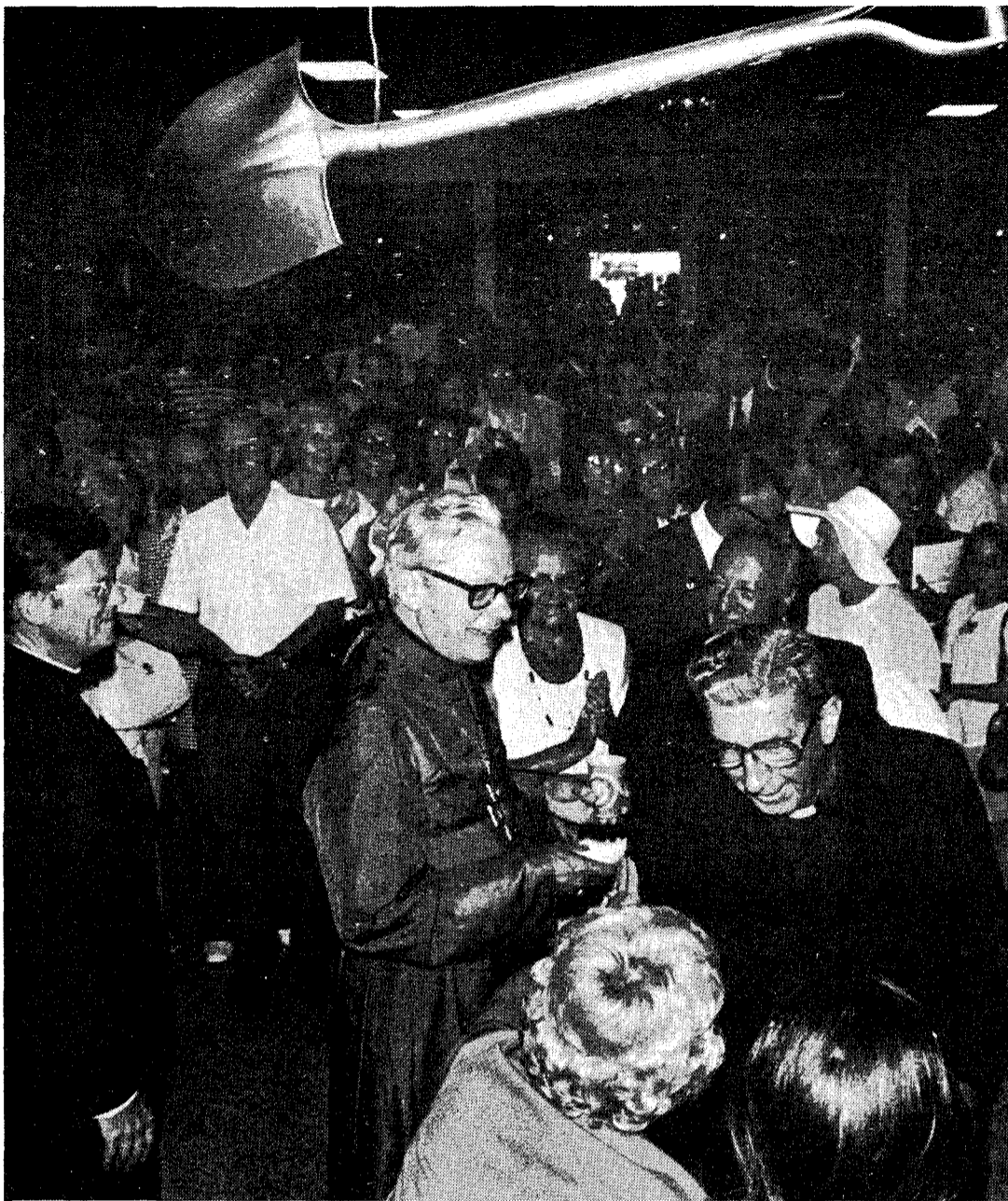
But the assembly on Detroit was further limited. Along with the disaffected, there were diocesan representatives. Much has been said about the delegate having been chosen by the bishops themselves. This reflects a naive understanding of how things work in the Church.

It may well be that some of the diocesan delegations were chosen personally by their bishops. But far more often the choices were delegated to diocesan officials, those involved in social action programs in most instances. They were likely to choose others already involved in diocesan social action programs. There was nothing conspiratorial in this. It was simply the natural result of the process.

As a study of the

composition of the assembly at Detroit has shown, a majority of the delegates were priests, Sisters or chancery employees. Again we do not mean to suggest this was some conspiracy, this was simply the natural result of the process.

The trouble with the A Call to Action assembly is not in the recommendations—some of which were good, some of which were not—but that the assembly was so unrepresentative. No one doubts the goodness, the sincerity, the dedication of those delegates. It is just that if the Church is going to listen to the people—and we believe the hierarchy must—then a method must be devised that will provide an authentic voice of the people. The heart of the question concerning A Call to Action is whether it was representative. Both the nature of what came of that assembly and the facts concerning its composition make clear it was not representative—and that is the issue that must be recognized and discussed.



Silver Jubilee of St. James parish, North Miami, was observed last Saturday when Coadjutor Archbishop Edward A. McCarthy shown center was the principal celebrant of a Mass of Thanksgiving. Shown at right is Msgr. Francis Dixon, former pastor, under whose direction the parish church was built. At left is Father James Reynolds, pastor.

Abortion case settled

NORTH MIAMI BEACH—A Circuit Court case involving charges by a young hospital technician that she was discharged from a local hospital because she objected to participating in an abortion, has been settled amicably by the concerned parties and dismissed by the court.

Late in January, Coral Gables attorney Robert M. Brake filed the suit on behalf of Valerie Smith charging that she was the object of "unlawful discrimination contrary to Florida and federal statutes which provide that no one who has stated their moral and religious objection to participating in abortion procedures may be required to participate. The plaintiff said her employment was terminated by the Osteopathic General Hospital where, she stated, she was also ridiculed and berated for her religious and moral beliefs by defendants in front of other hospital personnel.

A stipulated final judgment signed by Circuit Court Judge Boyce F. Ezell, Jr. ordered each of the parties to perform the matters set forth in the agreement and was dismissed.

According to the agreement the plaintiff has been returned to her position as an operating room technician in the hospital and will not be required to assist at any operation where an abortion is performed. She will not be denied any promotion, advancement or any other career benefit on the basis that she will not consent to assist in the performance of abortions. In addition the agreement states that no member of the staff of the hospital shall comment to any other employee, staff member or doctor affiliated with the hospital concerning Miss Smith's refusal to assist in abortions except such statements necessary to prevent her assignment to duties involving abortions.

Jubilee Observed by Msgr. Rizzo

SUNRISE—The golden jubilee of his ordination to the priesthood was celebrated recently in St. Bernard Church by Msgr. Charles Rizzo, retired from active duty in the Archdiocese of New York.

The jubilarian was the principal celebrant of a Concelebrated Mass of Thanksgiving on Friday, May 20. A reception followed in the parish hall.

Ordained June 11, 1927, Msgr. Rizzo is a native of Italy who was active in the Archdiocese of New York until 1973 when he retired and moved here. Since that time he has been assisting at St. Bernard Church.

Among the parishes in which he served in New York City are St. Dominic, Our Lady of Loreto, Assumption, and Our Lady of Mt. Carmel.

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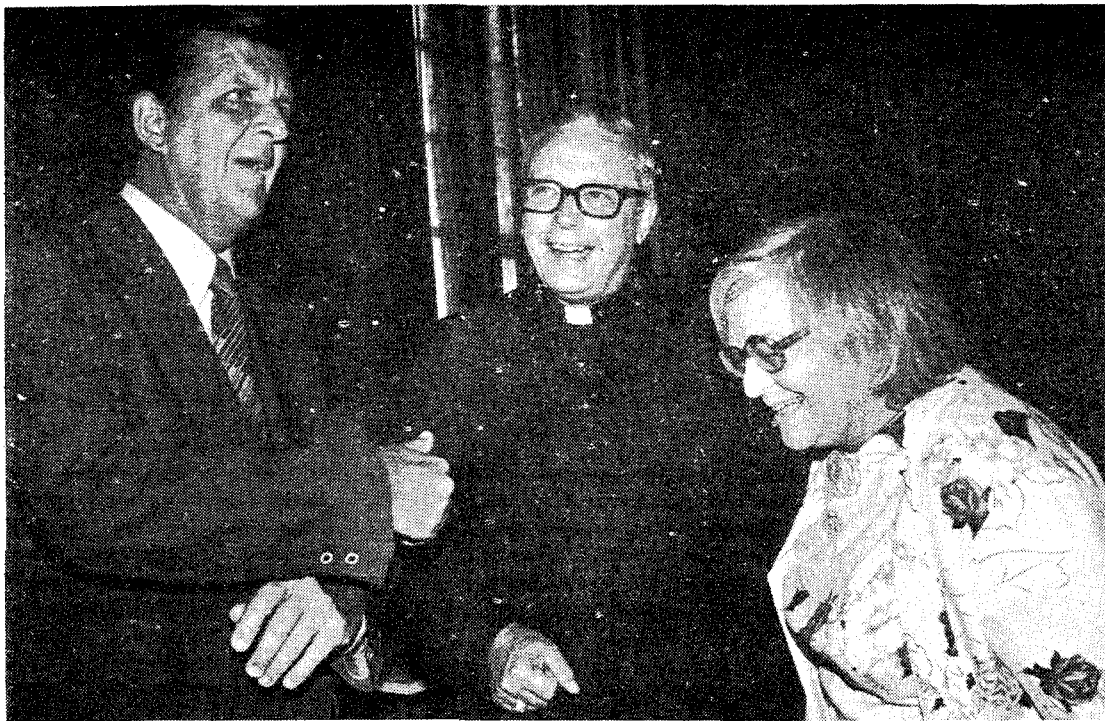
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Archbishop McCarthy enjoys a light moment with John Felton of Channel 2 and Louise Blanchard of The Miami News.

Abp. honors media members

Members of the communications media play an important role in the life of the community and the Church, representatives of local radio and TV stations and newspapers were told during the observance of World Communications Day held Sunday at St. Mary Cathedral.

Coadjutor Archbishop Edward A. McCarthy was the principal celebrant of the Mass in which representatives of local newspapers, radio and TV stations participated. A buffet luncheon and reception followed in the Archdiocesan Hall where Archbishop McCarthy and Father Jose Nickse, director of the Radio and TV Commission welcomed guests.

The occasion was described by Archbishop McCarthy as one which "Provides an opportunity for us to express our esteem to members of the communications media by

praying for them, and with them and by giving our thanks to Almighty God for them and with them for their achievements in the community.

"Their ideals," Archbishop McCarthy pointed out, "are the sensory nerves of society that supply us with the information, that supply us with the knowledge that we need and help us by raising issues all of which are necessary if we are going to live and survive in the type of society in which we live today. We recognize that members of the communications media not only supply us with raw information but truly they supply us inevitably with spirit and attitude. They can be a source of hope or they can be the source of cynicism in our community. They're helping us raise our standards and ideals," the Archbishop said.



Ralph Renick gives First Reading.



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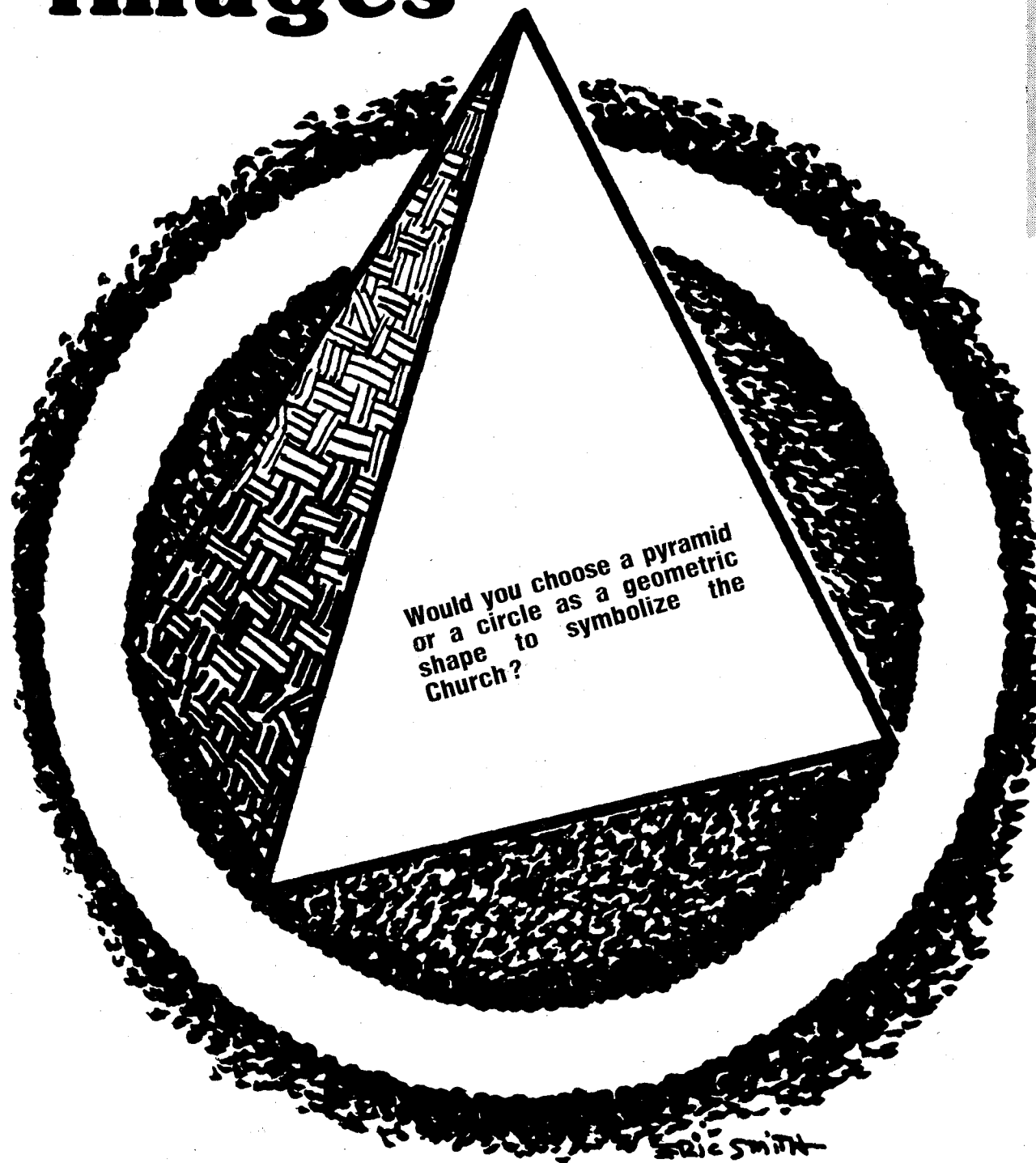
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of the Church

By **FATHER ALFRED McBRIDE, O.PRAEM.**

Draw a geometric design of what you think the Church is like. Did you sketch a pyramid? or did you pen a circle? If you chose the pyramid, you tend to think of the Church in administrative and institutional forms. If you selected the circle you lean to seeing the Church in community terms. The choice makes a difference in how you relate to the Church and how you determine your behavior in the light of the Church.

Should you prefer the pyramid, the organizational approach to understanding the Church, then you stand for the values of order, law, direction, authority and system. You admire the results of continuity, the comparative assurance that clear headed administration brings, the strength that comes from belonging to a goal directed group and the identification of performance that comes from a knowledge of the distribution of roles. You appreciate the need for evaluation, critical standards and attention to basic norms.

SHOULD YOU prefer the circle, the communal approach to coping with the Church, then you stand for the values of community, interpersonal behaviors, support systems, growing Christian maturity, responsible behavior, personal participation in decision making and the ideal of human togetherness in all too nomadic society. You admire the immediacy of

congregational gathering, enjoy the feeling of face-to-face communing, the strength that comes from personal encouragements and the preference of person over status. You appreciate the radical need in a lonely world for a center where people can gather in love and affection and find a sense of future and hope.

Is the Church a pyramid or a circle? Must one make a choice between the Church as an organization and a community? Is this an either-or sort of decision? Am I doomed to pick one over the other? Or can the church be both? Is it possible the Church can be both an institution and a center for communal gathering? Is the parish church of a Sunday morning an assembly of people with conflicting expectations—some wanting a pyramid and other wanting the circle? And if so, is this an unbridgeable divide? Is there any hope for the institutionalists? Must the communalists despair?

Perhaps the answer is self evident. A total view of the Church includes both the organization and the community. It will stress one aspect over the other depending on the need. When barbarian hordes were sweeping across Europe during the Dark Ages, the church responded by strengthening her administrative bonds. Today, when the processes of dehumanization and impersonalism threaten to crush the individual person, the Church comes forth to offer the consolation of community.

THE EMPHASIS on one does not mean the denial of the other. Any time people group together they need some organization. What the administrators must watch is that they do not eclipse the value of community in their enthusiasm to organize. At the same time, when a group assembles it has the right to expect some humanity, some feeling for community, some esprit de corps. But the communalists must not be so sanguine about their personal needs that they spurn all institutional activity as mere interference.

Jesus approached the matter at both levels. He organized the apostles, taught them persistently and gradually over a period of years, gave them specific guidelines for their preaching and ministry.

So put your pyramid inside your circle. Integrate the ideals of organization and community for a rich texture of your image of the Church. Stand for institution and community and thus be faithful to a total vision of the Church.

“If you chose the pyramid, you tend to think of the Church in administrative and institutional forms. If you selected the circle you lean toward seeing the Church in community terms.”

Biblical images of the Church

By FATHER AVERY
DULLES, S.J.

Surprisingly, the Bible lacks any proper term for "church." The Greek word usually translated as "church" is "ekklesia." But "ekklesia" means "assembly" and is used in the New Testament itself to signify a town meeting (Acts 19, 32, 39, 41). If we were to translate "ekklesia" as "assembly" or "convocation" we could have a New Testament in which the word "church" did not even appear.

Does this mean that the

Bible has nothing to say about the Church? By no means! It speaks much about the Church but does so in metaphorical terms—terms transferred from other uses. By saying "assembly," for instance, where we would say "church," the Bible teaches us that the Church may be regarded as an assembly convened by God.

VATICAN COUNCIL II, in its Constitution on the Church, asserts that the Church, as a strict mystery, eludes all definitions. The nature of the Church, however, is intimated to us

by a great variety of images, drawn from many different spheres of life. Among those examined by the Council are: the flock of Christ, the vineyard of God, the Temple of the Holy Spirit, the Bride of Christ, the Body of Christ, and the People of God, the Protestant scholar, Paul S. Minear, in his "Images of the Church in the New Testament," analyzes more than 80 separate analogies. This rich variety of images poses problems as well as insights for theology today.

How can the Church be suitably represented by

realities that differ so greatly from one another? This would be impossible if the images were exact replicas, but they are merely suggestive comparisons, each of which illuminates one aspect or another of the Church itself. Since the Church, as a gift of grace, far exceeds all naturally known likenesses, each of the images falls short of the reality. Where one image is deficient, however, another image may prevent us from

being misled.

For example, the image of the Temple might cause us to overlook the vital quality of the union between God and His people—a characteristic brought out by the biological analogies of the vine and the body. These biblical images could lead us to think too much in physical and organic terms. The imagery of the Bride and the People of God has the advantage of showing more clearly how the Church can

Can we define the Church?

By FATHER JOHN J.
CASTELOT

Ever since Vatican Council II's historic Constitution on the Church, Catholics have become increasingly aware that there is much more to the Church than meets the eye. It is not just a worldwide religious organization, certainly not a multinational corporation, not even a kingdom in the political sense of the term.

Unfortunately the Church has projected all of these images in the course of its long history, and the Council made inspiring efforts to correct them. The very first chapter of the Constitution is entitled, significantly, "The Mystery of the Church." In the final analysis that is precisely what it is, a mystery, and as such it defies definition. To paraphrase St. Augustine, if anyone thinks he can define it, he hasn't really comprehended it.

THE NEW TESTAMENT writers attempted no such definition, and the Council recalled the many different images they used in their efforts to capture different facets of the mystery. Prominent among them was the image of the kingdom, and the first three Gospels present this as

the heart of Jesus' message. "From that time on Jesus began to proclaim this theme: 'Reform your lives! The kingdom of heaven is at hand'" (Mt. 4, 17). Volumes have been written on this notion of "kingdom" as preached by Jesus.

One thing is quite clear: Jesus did not come to establish an empire. Notice that He proclaimed the advent of the kingdom "of heaven" or "the reign of God" (Mk. 1,15). In fact, many reputable scholars feel that in most instances the key word should be translated not as "kingdom," but as "reign," signifying God's active rule in the hearts of men. This rule dawned in history in the person and saving work of Jesus.

By the time the Gospel of Matthew was written in the late first century, "kingdom" was being interpreted in terms of the Christian community, but even this "Gospel of the Kingdom" insists on its being fundamentally a mystery. This is the point of the whole series of parables in chapter 13. This is not to say, of course, that the community has no relation to God's reign, but it is not to be identified purely and simply as the Kingdom of God. It is the sign of God's mysterious reign in the hearts

of people and the instrument of the ultimate realization of the Kingdom at the end of time. And so we come and over again: "The Kingdom of God is near. Come!"

THIS IS JUST ONE of many images encountered in the New Testament. The Council recalled several others: the sheepfold (Jn. 10, 1-16), a cultivated field (1 Cor. 3, 9), a vineyard (Mt. 21, 33), and the mysterious inner nature of the Church is brought out by a beautiful allegory according to which Christ is the vine, the Church is brought forth from His vitality and fruitfulness in the branches, that is, for the members to remain united to Him.

The Church is described as a building in which we are built as living stones (1 Pt. 2,5). In an especially beautiful passage in Ephesians, the Church is described as Christ's bride whom He loves and cherishes (5,25).

One of Paul's favorite images for his communities is that of the body. A typical passage comes from Romans: "Just as the Church has one body with many members, and not all the members perform the same function, so too we, who are many, are one body in Christ, each of us individually members one



A charismatic prayer group called Lumen Christi (Light of Christ) meets every Sunday afternoon in Rome. The English-speaking participants come from throughout the Eternal City to share in the community.

KNOW YOUR

Outpouring

By FATHER JOSEPH M.
CHAMPLIN

Every Sunday afternoon here in Rome about 100-200 persons make their way by car, foot, bus or taxi to the Gregorian University located near the city's central square or piazza. They have not come for a lecture, but instead assemble in the "Aula Frascara," a small conference hall, for an hour-and-a-half of worship.

This gathering, called the Lumen Christi or Light of Christ community, is an English-speaking Catholic charismatic prayer group started at the Eternal City in 1970. The participants, residing in Italy for only several months, or a few years of study or work, hail from every continent and many countries. They share in common, humanly speaking, only one item, the English language,

although each member would emphasize their spiritual gifts and grace in the Lord and His Kingdom.

THE SESSION lasts from 5:30, ending with a designated hour of prayer. The sessions are filled with song, psalms, silent reflection, scripture, personal testimonies and other types of "praying in the Spirit." Veteran charismatic practitioners of Lumen Christi would be surprised by the very moderate prayer compared to others in the United States.

A core unit of approximately 20 persons meets each Thursday from 5:30-9:00 in a local church in Mass, sharing, and a prayer service designed, among other things, to prepare for the large assembly.

I heard one Sunday evening some rather impressive testimonies by a few persons whose re-

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in some ways be unfaithful to its Lord. We cannot, then, say that any one image is sufficient or absolutely the best. The images supplement and counterbalance one another in such a way that, by taking all together, we can achieve a kind of intuitive perception or "feel" for the true nature of the Church.

ALMOST ALL the biblical images emphasize both the divine and the human aspects of the

Church. They make it clear that the Church is not a purely human society, but one fashioned and sustained by the triune God. As Father, He is the vinedresser and Lord. As Son, God is the shepherd of the flock, the bridegroom, the head. As Holy Spirit, God dwells in the Church and animates it.

And yet the Church essentially includes a human dimension too. It is never constituted simply by individuals relating them-



selves to God. Christians are related to God through association with one another. Thus the branches must be mutually united in order to be part of the vine; the sheep must stay close to one another in order to belong to the flock; the stones of the temple, or the members of the body, must support each other in order for there to be a temple or body at all. By metaphors such as these Holy Scripture teaches us that our spiritual life must have a corporate dimension in order to be truly Christian.

In many ways it is fortunate that we do not have a satisfactory definition of the Church. Definitions are abstract and could make us think of the Church in rigid and static terms. Definitions satisfy the mind, but they do not speak to the heart and to the will. The biblical images, on the other hand, are warm and appealing. They suggest attitudes and patterns of action, and by doing so they impel us to involve ourselves in the mystery of the Church. They also have a wide variety of applications to new and unexpected situations.

The image of the Church in the New Testament is a cultivated field (1 Cor. 3,9), a choice vineyard (Mt. 21, 33-43), Christ's bride (Ep. 5, 25-33), and the sheepfold and the flock (Jn. 10, 1-6). Early Christians pictured Jesus as the Good Shepherd guarding his flock as in this statue from the Louvre in Paris.

YOUR FAITH

nd the instrument of the alization of that reign at ime. And so we pray, over again: "Thy kingdom

IS JUST one of the es encountered in the New . The Council refers to ers: the sheepfold and the 0, 1-16), a cultivated field, of God (1 Cor. 3,9) a choice (Mt. 21, 33-43). The inner nature of the s brought out in the llegendary according to which the vine, the source of nd fruitfulness for the that is, for those who ited to Him. Again, the described as a temple into re built as living stones (1 In an especially moving Ephesians, the Church is as Christ's bride, whom He cherishes (5,25-33).

f Paul's favorite figures for intities is that of the human ytical passage is this one ans: "Just as each of us ody with many members, ll the members have the ction, so too we, though one body in Christ and ly members one of another.

We have gifts that differ according to the favor bestowed on each of us" (Rom. 12,4-Ga; see 1 Cor. 12, 12-31). In these letters of Paul the figure is used to describe the mutual relationships and responsibilities of Christians within a given community. The author of Ephesians develops the image magnificently and speaks now of Christ as head of the body, source of its unity, vitality and growth:

"HE (GOD) has put all things under Christ's feet and has made him, thus exalted, head of the Church, which is his body; the fullness of him who fills the universe in all its parts...let us profess the truth in love and grow to the full maturity of Christ the head. Through him the whole body grows, and with the proper functioning of the members joined firmly together by each supporting ligament, builds itself up in love" (Eph. 1, 22-23; 4, 15-16).

Wonderful thought this image is, it cannot stand alone. It is just one of many New Testament figures employed to describe the profound mystery of the Church. All of them must be considered in any attempt to understand that mystery.

g of Spirit in Eternal City

each member would quickly e their spiritual unity by the Lord and His Spirit.

SESSION lasts from 4:00- ing her isely at the d h... The 90 minutes with song, public prayer, lection, scriptural readings, testimonies and a restrained "praying in tongues." charismatic people tell me hristi would be considered a lerate prayer community, if l to others in the United

re unit of approximately 30 meets each Thursday night 0-9:00 in a local convent for aring, and a prayer meeting , among other purposes, to for the larger weekend

ard one Sunday afternoon ther impressive testimonies persons whose religious lives

had been radically altered by their contact with and experience in this charismatic prayer group.

A man around 45 described his previous alienation from the Lord for over two decades and how Lumen Christi simply had changed that around a few years earlier. Now God, Christ and the Church are central concerns in his life.

ANOTHER PERSON around the same age spoke of a similar "conversion" from a God-less to a God-filled style of living. However, he stressed how gentle and patient the Lord was with him. Engaged in business practices that were, to quote him, "lucrative but not honest," he did not immediately abandon them after his change of heart. However, in time and by a strange process the Father in heaven led him to the termination of that questionable activity.

A priest about to leave the group

and return to his ministry somewhere in the British Isles observed how he now deeply felt God's love for him as a person, a love he doubted on occasions in the past.

I grew uneasy during the Sunday prayer meeting when references were made to receiving "baptism in the Spirit." As Cardinal Suenans and others have mentioned, initiated Christians received the Holy Spirit at their Baptism through water. That once only even cannot be repeated and it would be erroneous to assert we must receive another Baptism to live as full Catholic Christians.

The General Introduction for the revised rite of Christian Initiation reminds us of these truths:

"Through baptism...they become a new creation through water and the Holy Spirit."

"Signed with the gift of the Spirit in Confirmation, Christians

more perfectly become the image of their Lord and are filled with the Holy Spirit."

"Finally, they come to the table of the Eucharist..." and "pray for a greater outpouring of the Holy Spirit so that the whole human race may be brought into the unity of God's family." (Articles 1-2).

THE PRINTED hand out for Lumen Christi does not speak about baptism in the Spirit, but, instead, employs the term release of the Spirit or the outpouring of the Spirit.

I find these preferable, especially the second one. There can be no question, however, that the Spirit has indeed been poured out upon many persons in unique ways during our days. One sees these impulses in remarkably fast and profound fashion building up the Church, which is both the Body of Christ and the Temple of the Holy Spirit.

Calling Dr. Love



You need my love, baby, oh so bad,
You're not the only one
I've ever had.
And if I say I want to set you free
Don't you know you'll be in misery.

CHORUS:

They call me Dr. Love (Dr. Love)
They call me Dr. Love
(calling Dr. Love)
I've got the cure you're
thinking of (calling Dr. Love.)

And even though I'm full of sin
In the end you'll let me in

You'll let me through,
there's nothing you can do
You need my loving, get on your knees,
There are no bills, there are no fees.
Baby, I know what your problem is,
The first step of the cure is
—a Kiss.

So call me Dr. Love (Dr. Love)
They call me Dr. Love
(calling Dr. Love)
I am your doctor of love
(calling Dr. Love)...

Performed by Kiss
Written by Gene Simmons
Cafe Americana Inc. Kiss Songs Inc. ASCAP

By THE DAMEANS

The group is called "Kiss." They are known better for their appearance and actions on stage than for their music. Picture four figures wearing high platform shoes and pained with spider-like faces whose act includes vomiting, breathing fire and sticking out one's tongue at the audience.

That description is sure to turn off anyone unfamiliar with the group, but the fact is that they sell a lot of records and are extremely popular among young people.

Columnist Bob Greene says that the group, "works hard to build an image of pagan degeneracy." Some say Kiss emphasizes the bad parts of human nature because down deep everybody wants to be bad but can't feel free enough to express it. So they let Kiss do it for them.

Without trying to figure out the reason for their appeal, let it suffice to say that we don't need people to express our badness—we do it well enough by ourselves. We do need people to encourage us with what can be good about ourselves.

It's easy to be bad—you just do whatever you want whenever you want. It's more difficult to be good because it means doing the right thing, not always your own thing.

Kiss' new single is, "Calling Dr. Love." If you thought the description of the group

was weird, read over the words of the song. Talk about a guy stuck on himself. "You need my love baby...I've got the cure you're thinking of." The poor girl is a trinket in his collection. He even tells her she'll be in misery without him.

It gets worse. He doesn't give her any freedom. She's got to choose him since he's so good for her—"even though I'm full of sin, in the end you'll let me in...there's nothing you can do." It's sad to think that there are people so full of themselves that they think they're irresistible. Even sadder is the girl who would fall for such a line.

Dr. Love doesn't tell us much about love at all—just a good lesson in conceit. Love, after all, can happen only between people who are willing to give to each other for the sake of the other and not just for personal gain. You can always discover those who love you by the way they're ready to give more than take from you. And if you ever need to know if you really love someone just ask yourself how much you're in it for the giving or the taking.

The prescription Dr. Love advises is bad medicine and a good example of malpractice. Dr. Love is really the sick one and unless he gets proper care he's destined to wind up a hopeless case.

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



Prayer of the Faithful

THE FEAST OF PENTECOST May 29, 1977

Celebrante: On this most significant day in Christian history, may we become more aware of the role of the Holy Spirit in the teaching of the Church, in our lives and in the destiny of mankind. With this in mind we offer our petitions to the Father.

LECTOR: Response: Lord, may your Holy Spirit guide us.

LECTOR: That those to whom Jesus entrusted His Church and His authority may always respond to the guidance of the Holy Spirit rather than human wisdom, we pray: (R.)

LECTOR: That we may be open to and grateful for the new movements of spiritual transformation within the Church these

LECTOR: That the Spirit of God may indeed fill the hearts of each of us and enkindle in us the fire of His love, we pray: (R.)

LECTOR: That those Christians who have become lukewarm and careless may be converted and become fervent apostles in the mission of Jesus to all in need, we pray: (R.)

LECTOR: That the many Christian denominations which are seeking the help of the Spirit to be united in the mission of spreading the Good News of Jesus may be blessed with strength and encouragement, we pray: (R.)

Celebrante: Our Father, it has been the constant prayer of the Church that the Holy Spirit may touch each of us and stimulate us not only to accept Jesus in our lives but to give Him to others. Give us the transforming grace of your Spirit. We ask this in Jesus' name. Amen.

1. Discuss the Church as an institutional form.
2. Discuss the Church as community.
3. What are the values of each? Must one make a choice between the Church as an organization and a community? Discuss.
4. How did Jesus manage to approach both levels—organization and community?
5. Discuss how you can be faithful to a total vision of the Church.
6. When you think of the Church, what images come to your mind?
7. Can the Church be precisely defined? Why?
8. What were some of the images the New Testament writers used in their efforts to capture different facets of the mystery of the Church?

Discussion

9. What does the "reign" in Scriptures signify?
10. In the late first century, how was the word "kingdom" being interpreted in terms of the Christian community?
11. In the First Letter to the Corinthians, read chapter 12, verses 12 through 31.
12. What does the Greek word, "ekklesia" mean?
13. How does the rich variety of images of the Church in the New Testament give us insights?
14. What do most of the biblical images emphasize?
15. How do these images help us today? Select a passage from the New Testament, read it and reflect upon it.

Oración de los Fieles

FIESTA DE PENTECOSTES 29 de mayo de 1977

Celebrante: En este Día de Pentecostés, oremos para que se derrame el Espíritu Santo sobre la humanidad y sobre la Iglesia, para que experimentemos su fuerza y su conversión y seamos profetas y testigos de esta nueva creación en el Espíritu.

LECTOR: La respuesta de hoy será: Señor, que tu Espíritu nos guíe.

LECTOR: Por toda la Iglesia y especialmente por los que en ella ejercen la autoridad, para que se dejen llevar por la fuerza del Espíritu y no por mera

sabiduría humana, oremos, Señor...

LECTOR: Para que todos en la Iglesia experimentemos la conversión y vivamos en gratitud por la transformación espiritual que se va obrando en el Pueblo de Dios en los últimos años, oremos. Señor...

LECTOR: Para que el Espíritu de Dios llene nuestros corazones del fuego de su amor oremos. Señor...

LECTOR: Por todos los cristianos que han caído en la tibieza, para que experimenten el poder del Espíritu y se conviertan en fervientes testigos de Jesús, oremos. Señor...

LECTOR: Para que movidos por la fuerza del Espíritu, los cristianos de diversas denominaciones continúen la búsqueda de la unidad en la misión de Jesús y la predicación de la Buena Noticia del Evangelio, oremos. Señor...

LECTOR: Por nuestra comunidad parroquial, para que el Espíritu Santo derrame en nosotros la riqueza de sus dones y nos haga renacer a una vida nueva de alegre testimonio de la Resurrección de Jesús, oremos. Señor...

Celebrante: Padre Nuestro, en compañía de María hemos esperado la venida del Espíritu Santo. Abre nuestro corazón a sus dones para que nos convirtamos en testigos de Jesús, te lo pedimos en nombre de Jesús, Amén.

It's a Date

Broward County

ST. JEROME Women's Club will welcome new officers during 11:45 a.m. Mass on Saturday, June 4. Luncheon will follow at the Reef Restaurant, Fort Lauderdale. Mrs. Marge Dixon is president; Mrs. Nellie Dalba, vice president; Mrs. Nancy Beasley, secretary; and Mrs. Helen Miles, treasurer. For reservations call 522-6365 or 524-0772.

★★★

LAUDERDALE CATHOLIC SINGLES will sponsor a trip to Disney World over the Memorial Day weekend, May 28-30. For reservations contact Mike Kraft at 782-6489.

★★★

ST. ANTHONY Women's Club have installed Mrs. D.E. Linardy as president; Mrs. Herbert Winterer and Mrs. Olaf Christensen, vice presidents; Mrs. Cletus Rosensteel, secretary; and Mrs. Irene Briggs, treasurer.

★★★

NATIVITY parish will celebrate Memorial Day, Monday, May 30 during Mass at 11 a.m. followed by a parish picnic on the church grounds, Hollywood. Members of the Women's Guild will meet at 8 p.m. Wednesday, June 1 in the school library.

Monroe County

ST. BEDE Women's Guild has installed Mrs. Rita Noa, president; Mrs. Cecilia Veliz, vice president; Mrs. Chris Vidrine, secretary; Mrs. Mary Crespo, treasurer; Mrs. Jean Chipman, historian; and Mrs.

Frances Castillo, parliamentarian.

Palm Beach County

ST. JUDE Christian Mothers and Women have installed Mrs. John Matthews as president; Mrs. Vince Pomonaco and Mrs. Mary Helen Hellmuth, vice presidents; Mrs. Frank Lynch, corresponding secretary; Mrs. Mildred R. Doehler, recording secretary; and Mrs. Thomas Alfes, treasurer.

Dade County

LITTLE FLOWER Women's Club, Coral Gables, has installed Mrs. Marie Ballantoni, president; Mrs. Judith Audie, vice president; Mrs. Blanche Becerra, treasurer; Mrs. Grace McLoughlin, recording secretary; Mrs. Beverly Wallace, historian; Mrs. Carol Clark, corresponding secretary; and Mrs. Norma Naegele, parliamentarian.


★★★

ST. KEVIN Women's Guild will sponsor a May Crowning at the 10:30 a.m. Mass on Sunday, May 29.

★★★

LITTLE FLOWER Fifty Plus Club, Coral Gables, will install new officers at 2:30 p.m., Sunday, May 29 in the school cafeteria. Mrs. Ethel Sweeney is president; Mrs. Verne McManus, vice president; Mrs. Reine Kerr, recording secretary; Mrs. Phyllis Ratcliffe, financial secretary;

and Mrs. Ruth Denham, treasurer. Refreshments, and games will follow. The club meets on the fourth Sunday of the month.



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All You Can Eat 4-7

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Choice of 4 Desserts

All You Can Eat 4-7

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Surrounded by Scouts following the Archdiocese of Miami annual Awards Ceremony and Liturgical Celebration at St. Mary Cathedral last Sunday, Archbishop Edward A. McCarthy takes time

to congratulate the youngsters on their achievements. Archbishop McCarthy was the principal celebrant at the Liturgy and presented the Parvuli Dei, Ad Altare Dei, and Pope Pius XII Emblems.

South Florida Scouts receive Catholic awards

Scouting awards were presented last Sunday at St. Mary Cathedral to scouts throughout the Archdiocese of Miami. Coadjutor Archbishop Edward A. McCarthy was the principal celebrant of the Liturgy.

The Parvuli Dei (Little Children of God) emblem is a recognition that the Catholic Church gives to the Cub Scouts and Girl Scouts (at least eight years of age) for advancement in religious knowledge and spiritual formation.

From Holy Family Church: Cheryl Magill, Heather Grimes, Gina Egizi, Mary Holderman. St. Brendan: Marsina Pavaskeva. St. Rose: Ethau Shaw, St. Charles Borromeo: Carlos Puentes.

Nativity: Patricia Kirchmier, Sherri Lynn Schmidt, Gina Gillis, Julie Singlo, Lisa Duncanson, Michelle Heberling, Tamara Groves, Christian Garcia, and Janet Webb. St. Raymond: Armando Bengochea, Alberto Fernandez and Frank Rodriguez. St. John Bosco: Manuel Castillo, Robert Collado, Jose Pou, Jose Alfonso, and Jose Gonzalez.

St. Michael: Jorge Huergo, Fernando Paz, Gilberto Bonce, Kevin Deeb, Frank Alvarez, Sergio Abreu, Manuel Fresno, Andy Betancourt, Jorge Villareal, Manuel Berastegui, Enrique Villareal, Eric Rodriguez, Israel Osoria, Hiram Barroso, Juan Lopez, Jose Barroso, Green Rivera, Ramon Fernandez, Manny Carulo, Jesse Echazabal, Miguel Fernandez, Miguel de Paz, and Armando Benoches.

Sts. Peter and Paul: Frank Fernandez, Thomas Jelke, Jorge Cosculluela, Henry Suarez, Armando de Jesus Cuellar, Nelson Gonzalez, Sergio Morales, Carmen Diaz, and Edward Smith.

Visitation: Tony Chihocky. St. Ignatius Loyola: Frank DeFilippo. St. Brendan: Walfredo Consuegra, Stephen Revell, Luis Cornide, Alberto de la Huerta, Oscar Santesteban, Donald Hudson, Albert Moralez, Jorge Narino, Ricardo Blanco, Patrick Nolan, John O'Neill, Juan Bravo, and Alberto DeCardenas.

St. Stephen: Noel Casale and Christopher Casale. St. Bartholomew: Ralph Estevez and Louis Epifanio. St. Theresa (Coral Gables) Harold Mardenborough and Juan Turro. St. Clare: Tom Polak, Paul Meron, Michael Manning, Robert Collins and Jay Hourvatin. St. Coleman: Daniel Pasquale, Michael Weber, Michael Murphy, Robert Pfordresher, Rafael Steuerwald, Nick Leone, Richard Masterson, Kevin Brandt, Michael

Crissy, Bruce Audette, William Wise, and Scott McNally.

The Ad Altare Dei (Unto the Altar of God) emblem is granted to Scouts of Roman Catholic Faith upon completion of National and Archdiocese requirements.

The purpose of the Ad Altare Dei program is to better equip the Scout to take his place in the world with an understanding of his Christian commitment, to recognize his advancement in the spiritual content of Scouting, and to help him fully live the Scout oath and law. Recipients include:

St. Elizabeth: Andrew Zalman; St. Paul the Apostle: Ronald Renuart; Nativity: James Mango; St. Stephen: Kenneth Lavan; St. Raymond: Alex Lopez and Antonio Miyar; St. Dominic: Andres Beruvides.

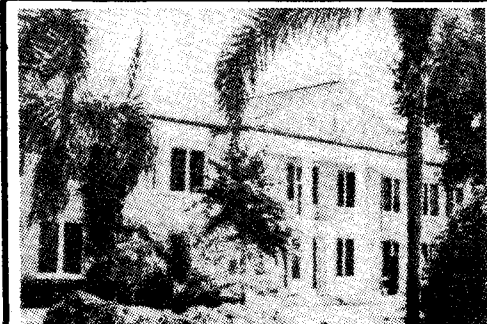
St. Michael: Michael Sanchez, Jorge de la Pedraja, Jose Arca, Pablo Leon, Angel Leiro, Jorge Maderal, Jorge Magluta, Luis Molina, Alex Fernandez, Ramiro Rencurrell, Edgar Fernandez and Manuel Sires.

St. John Bosco: Gustavo Cuervo, Luis Casanueva, Luis Davila, Reinaldo Gonzalez, Jose Acevedo, Jorge Estarellas, Osvaldo Perez, Marcelo Sempre, Jose Nuñez and Reynaldo Millan, Luis Martin, and Manuel Rubio.

Visitation: Andrew Northrop, Weaver Gibson, Robert Maher, Mark Welker, Robert Earhart, James Earhart and Douglas Northrop. St. Rose of Lima: Richard Swan, Fred Fogel and David Smith. Sts. Peter and Paul: Henry Puertas and Luis Martin. St. Brendan: Gerald Chirardo, Jaime Prada, Thomas Rotondi, Dagoberto Diaz, Ricardo Garcia, William Foti, Jaime Ferrer and Alberto Garcia.

St. Hugh: Daniel D'Oliveira, Brian Bailey, Andre Diaz, Bradley Havrilla, Daniel Iglesias, Ricky Seara and Carlos Cabrera. St. Agatha: Michael Acosta. St. James: Timothy Haynick.

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The Ad Altare Dei medal is pinned on Scout Gustavo Cuervo of Troop 223, St. John Bosco Church, following the annual Scout Awards Ceremony.

exploration of her Catholic heritage, increased participation in Catholic life, and service to her Church, country and community under the protection of the Blessed Mother. Mother Mary recipients include:

St. Clement: Megan Maloney, Dominique Signe, Christy King, Sandra Cooper, Elizabeth Miniet, Lisa Hofstetter, Mary Meo, Keita Jest and Candace Elliott. St. Joan of Arc: Emily O'Connell, Eileen Ansel, Pauline Damiani, Cheryl Chenicek and Carol Ann Vidos. St. Ignatius Loyola: Valeri Alexander and Mary Louise Kelly. St. Vincent Ferrer: Colleen Galloway, Lynn Hunt and Dawn Pickett. St. Clare: Linda Putlock. Little Flower (Coral Gables): Kellie Smolnik. St. Juliana: Chere Jane Camus, Jackie Lopez, Gloria Malvarez, Mary Murphy, Margaret Nealon, Sofia Sanchez and Erin Watson.

Our Lady Queen of Martyrs: Teresa Brault, Jennifer Storms, Julie Orlando, Maureen Greenwood, Joan Kelly, Janet Attaway, Dayna Johnson, Christina Shortle, Kathleen Bennett, Kara Stritter, Tawna Lynn

Clark, Ashley Brooks, Laurie Jorgensen, Erin Judd, Chantelle Desoney, Catherine Ghioto, Jill Cloonan, Teala Libernini, Natalie Jackvony, Patty Harrington, Amy Meyer, Karen Thompson, Lisa Stuckey and Gina Tagye.

Queen of the Rosary recipients include:

St. Jude: Laurie Kloiber, Melissa Mincey, Mariann Mincey, Karen Pescitelli, and Kathy Pescitelli. St. Paul of the Cross: Elizabeth Kaufman and Eileen Collins. St. Ignatius Loyola: Stephanie Zimmerman, Laura Kelly and Karen Kelly.

St. Clare: Laura Putlock, Mimi Abella, Theresa Marie DiCicco, Diane Gruber and Patricia Mary Jones. St. Luke: Jean Ann Fallon, Amy Dee Maresco, Kimberly Davis and Carole Widdoes. St. Juliana: Kathleen Booth, Leah Louise Gaster, Cheryl Mayo, Mary K. Nealon, Diane Niles, Eileen O'Hara, Cynthia Sylvester, Michelle Smith and Mary Stevens. St. Vincent Ferrer: Lisa Buzen, Jackie Didier, Karen Duggan, Karen Boyd, Kathleen Galloway, Martha Greene, Elizabeth Park, Dana Smith and Marykim Stamile.

Our Lady award recipients

(Continued on page 17)



EST. 1938

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'Nervous about going to college'

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 will be going away to college this coming year and I'm pretty nervous about it. I'm worried

Straight Talk

that I won't fit in with the people I meet and that they won't have the same interests as me or my faith in God or other values. Do you have any suggestions on what I can do.

— Donna

DEAR DONNA: Any time you leave familiar surroundings it is tough. So, first of all, it is important to realize that your fear is not unusual. I came to Florida five years ago and hardly knew anyone here. The first few weeks were rough, but after a short time, I felt that I had been here all my life. I'm sure your reaction will be very much the same.

It is important also to remember that there are probably many young people just like you going to the same college. They are worried about being home sick. They are wondering if others will share their values.

I have found from living in many places that people are all very much the same. The trick

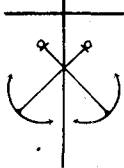
Elect Lourdes' student council

Students of Our Lady of Lourdes Academy have elected a new executive board for the student council for 1977-78.

They are: Gina Thomas, president; Essie Bravo, vice-president; Gloria Marti, secretary, and Laura Perez, treasurer.

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to you? That's how
vocations begin.

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St. Edward's University
Austin, Texas 78704

is to find those who can support you in your beliefs and values.

If you are going to a Catholic college, it should be easier. You will be going to school with many who grew up very much like yourself. If you are going to a secular college things will be harder but by no means impossible.

It might be good to check in with your local Newman Center. That is the Catholic group on campus. There you will find kids interested in religion and they will help you meet still others. The important thing to remember is that you are not alone.

When you go away to college you will probably meet a lot of people who will challenge your beliefs. They might think you are crazy. Just remember that a challenge can't hurt you unless you let it. If you truly know the Lord, nothing anyone says can shake you.

Annual Archdiocesan Scout awards

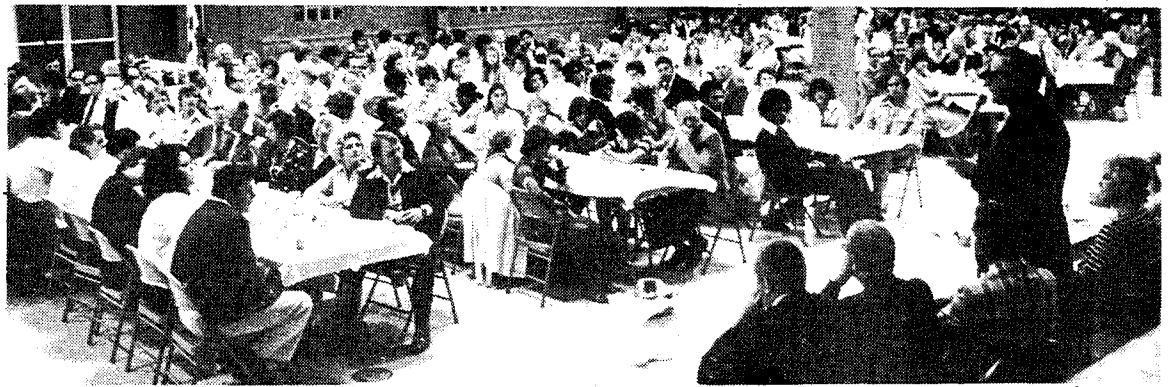
(Continued from page 16)

include:

St. Paul of the Cross: Shirley Renuart. **St. Jude:** Alison Martin, Margaret Kloiber, Deborah Giard and Anne Collins. **Ascension:** Kathy Maierhofer. **St. Joan of Arc:** Monica Harmon.

I Live My Faith Award is designed to enable the younger girl (ages 9-11) involved in girl Scouts to become more aware of the place that God and religion play in her daily life.

The program and its projects focus on developing an awareness within the individual of her potential as an ever growing human person, as an involved member of her family,



Seventh Annual Sports Award Banquet, sponsored by the Knights of Columbus, Chapter One, Dade, was held last week at Milander Auditorium, Hialeah. Archbishop Edward A. McCarthy gave the closing comments and benediction (above) and admired the trophies awarded to Bret Baynam (left) of Christopher Columbus High School for Academic Athlete of the Year, and Mike Reilly (right) of Columbus for Athlete of the Year.

as a searching and growing member in the community of faith as a participating citizen in her town or city. Recipients include:

Our Lady Queen of Martyrs: Stephanie Attaway, Kimberly Kunter, Anthea Jordan, Kristian Day, Kimberly Baker, Liesel Wolfer, Tina Cross, Lisa Cillo, Doreen Mundy, Kelly Bossetti, Christine Ghoto, Deirdre Greenwood, Deborah Marshall, Oleshia Clark, Susie Cloonan, Denise Ferrero, Suzie Heath, Brenda Doran, Carla Anderson, Kathy Maillet, Cathleen Cloonan, Karen Ciaretto, Michelle Morese, Barbara Brugman, Tammy Wheeler and Yvonne Papalardo.

St. Bernadette: Rebecca Duckworth. **St. Hugh:** Patricia Menendez. **St. Brendan:** Mercina Paraskeva. **Little Flower (Coral Gables):** Cari Lopez-Castro, Kimberly DuBrevil, Vivan Leal, Diane Hoffman, Shelly Toussel and Lee Swiegart. **Immaculate Conception:** Elizabeth Martinez, Kristen Matula, Valerie Marshall, Barbara Ann

Motter, Betty Coghlan, Vickie Lipelsky, Jean Paigo, Eileen Coachlan, Linda Hlavaty, Tammy Macecka and Patricia Ann Sheehan.

Our Lady of the Lakes: Peggy O'Shaughnessy. **St. Clement:** Tammy Qaltieri, Patricia Baratta, Lisa Poarch, Nancy Held, Mary Salerno, Rhonda Betzoldt, Michele Boudreau, JoAnn Greene, Sherri Hofstetter, Leigh Ann Machenheimer, Deirdre

Maloney, Danielle Vella, Desiree Vella and Nadine Perrucci. **Nativity:** Maria Schultz, Cathleen Ingrand, Karen Daragan and Latisha Heberling.

Holy Family: Cheryl Magill, Maria Izzo, Kim Magill, Barbara Richard, Michele La Porte, Marlene Prior, Heather Grimes, Gina Egizi, Michele Vitale, Mary Holderman, Denise Wilson, Debra Montgomery, Karla Herdegen, and Melinda Roosevelt.

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V AMUSEMENTS

MOVIES-TV-RADIO

Film Ratings: National Catholic Office for Motion Pictures

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

KEY TO RATINGS

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

Woody Allen's 'Annie Hall' has premier comedy talent

With "Annie Hall," Woody Allen makes another leap forward—though he would undoubtedly prefer to put a banana peel in that image somewhere. Already the screen's most intelligent current funnyman, he reaches beyond slapstick and parody for the first time to make fresh and cinematic comment on contemporary life.

"Annie Hall" is a romantic comedy, though far from conventional in treatment. Boy (essentially Woody playing himself as comedy writer and TV-night-club celebrity) meets Girl (his regular co-star Diane Keaton), wins her for awhile, then eventually loses her. But while it lasts, their "relationship" is charming, warm and funny.



by
James
Arnold

Writer-director-star Allen, of course, is addressing his dedicated primary audience of young urban sophisticates. He has to be seen as part of the contemporary American cultural establishment, slightly hip and avant-garde division, and Catholics have no more reason to expect him to reflect their moral values than "Charlie's Angels," Johnny Carson or Norman Lear. But there are comforts in Allen.

He may accept the casual affair (with some poignance) but he does offer an attractive image of heterosexual affection and friendship that is missing in most of today's dark and pessimistic films. He is also a gifted wit, shares many of our likes and dislikes, and in the course of the movie sends raucous shots in the direction of many deserving targets.

The familiar element in "Annie Hall" is the now well-established Allen character, the gloomy self-deprecating neurotic New York Jew who sees himself in conflict with most standards of American middle-class success, while secretly envying them. He has perennial bad luck with women (thus the poignance of his successful match with Keaton), and spends a lot of time at deep movies (here, Ophuls' "Sorrow and the Pity") and with his



Alvie Singer (Woody Allen) and Annie Hall (Diane Keaton) chat on the street after having met for the first time on a tennis court in "Annie Hall."

shrink. His style of counterattack is the putdown, e.g., of analysts: "I've been in analysis for 15 years. I'll give him one more year, then I'm going to Lourdes."

The key to the movie's success is actress Keaton, who is dazzling and delightful as the outgoing girl from Chippewa Falls, Wis., who wants to be a nightclub singer and eventually becomes good enough at it that she goes to Hollywood and leaves Woody behind.

Equally significant is a playful filmic style which allows Allen to indulge his zany free-association wit without the restrictions of a conventional chronological narrative. "Annie" skips around in place and time—back to Allen's childhood and his previous faulty marriage.

There are split-screen sequences, one hilariously comparing family meals in Brooklyn and Wisconsin; subtitles telling us what boy and girl are really thinking as they make small-talk after their

first meeting; shots of Allen talking on the Cavett show and entertaining at a college campus; and even a cartoon passage, with Woody and his "first love"—the Wicked Queen from Disney's "Sleeping Beauty."

In another inspired bit, Allen brings in media theorist Marshall McLuhan to put down a bore in a movie line who has been expounding about Fellini and other heavy subjects. But best of all is the sheer joie de vivre Allen and Keaton radiate in their scenes together, whether they're chasing lobsters around an apartment kitchen or sitting in the park making comic observations about the odd characters strolling about like fugitives from "Candid Camera."

In a world of selective pleasures, in which most blessings are mixed, "Annie Hall" may leave one less than totally enchanted. But it offers a premier comedy talent decidedly on the upswing. (A-III, PG)

Movie ratings explained

The movie rating symbols following the title of each film relate to the United States Catholic Conference Office for Film and Broadcasting's classification of the film on a basis of moral suitability:

Class A, Section I, morally unobjectionable for general patronage; Class A, Section II, morally unobjectionable for adults and adolescents; Class A, Section III, morally unobjectionable for adults; Class A, Section IV, morally unobjectionable for adults, with reservations. (An A-IV classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong

interpretations and false conclusions.)

Class B, morally objectionable in part for all; Class C, condemned.

The symbols following the Office classifications refer to the ratings given by the Motion Picture Association of America:

G, general audiences, all ages admitted; PG, parental guidance suggested, some material may not be suitable for pre-teenagers; R, restricted, under 17 requires accompanying parent or adult guardian; X, no one under 17 admitted.

The two ratings are published so that parents can readily make comparisons.

SUNDAY!

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

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

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

The Archdiocese of Miami's TV Programs in English

S. Florida Scene

Villa Maria volunteers

Volunteers are urgently needed at Villa Maria Nursing and Rehabilitation Center, North Miami, to assist residents confined to wheelchairs.

Those who can donate a few hours of their time from about 9 a.m. to noon would be expected to assist wheelchair patients in getting to the chapel for 11 a.m. Mass and then into the dining room or back to their rooms.

Anyone interested should call Zella Hopper at 891-8850 or visit her office at the Villa Maria, 1050 NE 125 St. between 9 a.m. and 3 p.m. Mondays through Fridays.

Rel. Ed. orientation

An orientation program sponsored by the Archdiocesan Religious Education Office is scheduled to be held in Dade and Broward Counties next month.

The first session will be held from June 6 to 9 at 7:30 p.m. at Immaculate Conception Library, 125 W. 45 St., Hialeah. One June 13 five sessions begin at 7:30 p.m. at St. Gregory Church, 200 N. University Dr., Plantation.

Those planning to participate in the Miami area should contact Sister Marie McQuillan, O.P., at the Catechetical Center, 10650 NW 27 Ave.,

or by calling 693-1248 or 251-9621. In Broward County contact Sister Agnes Marie Jasa, S.S.J., St. Stephen Convent, 6081 SW 21 St., Miramar, or call 989-0741 or 983-3740.

St. Matthew vigil

HALLANDALE—An all-night vigil in honor of the Sacred Heart of Jesus for the intentions of world peace will begin at 9 p.m., Friday, June 3 in St. Matthew Church.

A Concelebrated Mass will be offered at 9:30 p.m. followed by exposition of the Blessed Sacrament, processions, homilies, rosaries, and meditations throughout the night ending with a 5 a.m. Mass Saturday.

The ceremonies sponsored by the Blue Army marks the 60th anniversary of the apparition of Mary at Fatima.

Lourdes thrift shop

WEST PALM BEACH—A furniture and home furnishing annex has been opened at Lourdes Thrift Shop, 312 S. Olive St. and is open Mondays, Wednesdays, and Fridays from 11 to 3 p.m.

Furniture, paintings, mirrors, lamps, draperies, bedspreads, etc are available as well as a splendid selection of clothing, accessories, and small appliances in the main store.

Proceeds of the shop benefit the building fund.

May crowning set

A May crowning and rosary procession followed by Benediction of the Blessed Sacrament will begin at 3 p.m., Sunday, May 29 in St. Rose of Lima Church, Miami Shores.

Everyone is invited to participate in the Marian devotion sponsored by Dominican, Franciscan and Carmelite Tertiaries, the Blue Army, and the Legion of Mary.

Mass for 100 couples

More than 100 married couples in South Florida will observe the golden or silver jubilees of their marriages during a Mass of Thanksgiving at 11 a.m. on Saturday, June 4 in St. Mary Cathedral.

Coadjutor Archbishop Edward A. McCarthy will be the principal celebrant of the Mass during which couples will renew their nuptial vows in the presence of families and friends.

Each couple will receive an anniversary scroll at the Mass which will be followed by a reception in the Archdiocesan Hall.

Brother Anthony to make vows

Brother Anthony Emmanuel Rosato, T.O.R., will make first profession of religious vows on May 31 at Sacred Heart Monastery in Winchester, Va.

The son of Mr. and Mrs. A.E. Rosato of Holy Family parish, North Miami, attended Holy Family school and North Miami Jr. and and Senior High School graduating in 1969. Prior to entering the Third Order Regular of St. Francis he studied in New York City for a career in the performing arts.

Following profession ceremonies he will return to Loretto, Pa. to resume studies for the priesthood at St. Francis College, as a member of the Franciscan Province of the Sacred Heart of Jesus.

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Diaconado Permanente pronto realidad local

(Viene de la Pág. 24)

reformas emanadas del Concilio Vaticano II que el Orden del Diaconado se ha vuelto a restaurar en la Iglesia como un ministerio específico y distinto al sacerdotal.

"Es importante que los fieles entiendan el Diaconado Permanente como lo que es, y no como una solución a la crisis de vocaciones sacerdotales" comentó el Padre Punch al describir el programa que se iniciará en la Archidiócesis.

"Se comenzará con número reducido de candidatos, seleccionados entre los aplicantes tanto de habla inglesa como española," dijo el Padre Punch. "El programa comprenderá dos años de formación antes de la ordenación, y un tercer año después mientras los diáconos ejercen su ministerio en parroquias o grupos apostólicos concretos," añadió.

Durante su período de formación, los candidatos recibirán clases sobre Antiguo y Nuevo Testamento, Cristología, Liturgia, Moral, Psicología, Eclesiología y modos prácticos de ayudar a los enfermos, viudas, minorías étnicas, etc...

El profesorado para el programa estará constituido por sacerdotes, religiosos-as y seglares de la Archidiócesis.

Además de integridad moral, sólida fe, madurez humana y deseo de servicio, los candidatos al Diaconado Permanente—ya casados o solteros—deben contar con los siguientes requisitos:

—Treinta y tres años de edad al comenzar el programa.

—Haber recibido el Bautismo y la Confirmación y ser católicos prácticos.

—Tener una ocupación establecida capaz de mantenerlos.

—Educación suficiente como

para seguir el programa.

—Consentimiento de la esposa (si es casado).

—Recomendación de su párroco.

"El Diácono debe saber que su ordenación es a perpetuidad," dijo el Padre Punch.

"Según la actual ley de la Iglesia, después de ser ordenado el diácono no puede volverse a casar, aunque muera la esposa," añadió.

Aunque recibirá compensación económica por los gastos relacionados con su ministerio, éste será generalmente sin salario y no a tiempo completo," dijo.

El Padre Punch aclaró que los diáconos son ordenados en función de una comunidad concreta y dependen de un párroco o supervisor. Sus responsabilidades quedan decretadas en el contrato que reciben con la ordenación.

En una carta dirigida a los sacerdotes, religiosas y fieles de la Archidiócesis, el Arzobispo Coleman F. Carroll expresa su deseo de iniciar el programa, para bien de los fieles y ayuda de los sacerdotes. También resume la historia del Diaconado Permanente en la Iglesia y su reinstauración después del Concilio Vaticano II.

"Son muchas las diócesis que desde el Concilio Vaticano II han ido instituyendo el Diaconado Permanente. Miami será la primera de la región de la Florida en establecer tal programa," comentó el Padre Punch.

"Hemos puesto mucho entusiasmo en la preparación de este programa," dijo. "Aunque sabemos que siempre se podrá ir mejorando una vez comenzado, tenemos muchas esperanzas de que se llevará a cabo con éxito y en beneficio de toda nuestra Iglesia local."

"En la hoguera hay alegría... de sobra"



Por A. CANTERO

Con la ayuda del apuntador, (arriba), Iris Salazar en el papel de Juana, responde a Fray Martín (Eduardo Blanco). Al fondo entre bastidores el Caballero, Jorge del Rivero, y la Hna. Margarita. Arriba derecha, Mario García (obispo) Gladys Gomez (madre) y Eduardo Blanco (F. Martín). Abajo, dcha., Gerardo Méndez, el novio de Juana.

(Viene de la Pág. 24)

Su madre, también le aconseja" Deja al mundo que ruede como rueda. Tu no podrás cambiarlo, no es tu oficio."

Y más tarde. "Qué Dios nos salve de sus elegidos, o que ella lejos de nuestras casas,"

También su novio Pierre le reta: "¿Es que no me amas?"

"Te amo Pierre, pero no a ti solo," le dice

¿No has visto cómo una hoguera puede prender cien mil?

Siguiendo el llamado de Dios, Juana acaba en la hoguera. Pero antes tiene que enfrentarse con

los inquisidores y el obispo, que le incitan a mentir y renegar de sus voces y el llamado a la misión. Solo cuenta Juana con el apoyo de Fray Martín que le asegura que cuando habla la Iglesia, habla Dios. Además le dice "los santos Juana, fueron buenos amigos de la Iglesia, y no eran pilas de agua bendita, eran hogueras."

Basándose en los diálogos de la obra los jóvenes tuvieron ratos de reflexión.

A juzgar por la evaluación de la jornada, por los jóvenes, el tema de la vocación interesa, aunque muchos se sienten con-

fundidos y con necesidad de orientación. Los comentarios del día fueron en general positivos, aunque preferirían jornadas menos numerosas, más charlas cortas y más tiempo para profundizar el tema.

Los organizadores notaron como negativo lo numeroso del grupo, y la falta de tiempo para puesta en común, detalles que quizás quedan en la sombra al constatar el entusiasmo y la participación activa de tantos. En el concurso de murales sobre el tema del día, ganó el premio el grupo de Sta. Mónica.



Durante el almuerzo, el Arzobispo McCarthy se unió a uno de los grupos hispanos. Frente a él desde la derecha, Lorenzo del Toro, Director de la Revista Ideal y su esposa María del Carmen, Hilda Lew y su esposo Salvador Lew, Gerente General de la emisora de radio WRHC; Tomás Regalado, Director de Noticias de WRHC. Junto al Arzobispo, de espaldas, Vivian Quevedo, Gerente de Operaciones del Canal 23; Nirso Pimentel, Director de Noticias del Canal 23 y señora. Abajo, el Padre José P. Nickse, Director de la Comisión Diocesana de Radio y Televisión, durante la homilía de la Misa.

Con motivo de la Jornada Mundial de los Medios de Comunicación, profesionales de la radio, televisión y prensa local acudieron el domingo a la Catedral de St. Mary para celebrar el compromiso común con la sociedad.

"El mundo de la tecnología nos deshumaniza," dijo el Padre José P. Nickse durante la homilía.

"De ahí el reto que se nos lanza a los profesionales de los medios de comunicación. El de utilizar esa misma tecnología para crear un mundo más

humano."

El Padre Nickse señaló el poder que hoy día tienen los medios de comunicación hasta el punto de hacer del mundo una "pequeña aldea" donde personas en remotos lugares pueden seguir al detalle el acontecer del universo, gracias al transistor de radio en sus manos. También recordó a los presentes el mutuo deber de apoyo y crítica constructiva.

"La Iglesia ha de recordar a los medios de comunicación su misión ante la sociedad, mientras que los medios de comunicación han de recordar a la Iglesia su misión de vivir el evangelio," dijo.

"Pero también hemos de servirnos de mutuo apoyo," añadió, "porque la religión es parte integral del hombre. Necesitamos vuestro apoyo para llevar a los hombres el mensaje de fe, esperanza y amor."

El Padre Nickse subrayó la importancia del día, la primera vez que celebramos como comunidad, la jornada mundial

de comunicaciones, comienzo de una amistad que se irá profundizando en años sucesivos."

Por su parte el Arzobispo Edward McCarthy, expresó la gratitud y el saludo del Arzobispo Coleman F. Carroll a los presentes y su propia gratitud.

"Vuestros ideales son como los nervios de la sociedad, que nos proporcionan la información y el saber necesarios para la vida de hoy. Podéis ser fuente de esperanza o fuente de cinismo... en cada línea que escribís expresáis valores, según la longitud de los artículos o el lugar que ocupan en el periódico o comunicado de radio o televisión."

Durante la Eucaristía, Ralf Renick Vice-Presidente al cargo de noticias del Canal 4, proclamó la primera lectura y Emilio Milián, Vice-Presidente de WQBA-radio proclamó la segunda. Su familia presentó las ofrendas durante el ofertorio.

Después de la Misa todos participaron en un almuerzo en el salón de la Catedral.



Abajo izquierda, Araceli Cantero, Editora de la sección en español del Voice conversando con Emilio Milián, Vice-Presidente de WQBA, (Cubanísima).



El Espíritu Santo hoy

Con motivo de la fiesta de Pentecostés, el Arzobispo Edward McCarthy nos envía su saludo y su pensamiento sobre el papel del Espíritu Santo en nuestras vidas y la vida de la Iglesia.

Algunos católicos se mantienen ajenos a la Tercera Persona de la Trinidad. Reconocen al Padre y al Hijo, pero como los discípulos que Pablo encontró en Efeso "no han oído sobre el Espíritu Santo," (Hechos, 19:2). Sin embargo, como el mismo Pablo explicó a los ciudadanos de Efeso antes de bautizarles, cada cristiano bautizado ha recibido al Espíritu Santo.

En la Iglesia primitiva el bautismo de agua y la imposición de las manos de los apóstoles en la Confirmación, frecuentemente era acompañada de manifestaciones externas del Espíritu. Se experimentaba un re-nacer en Cristo, una presencia del Espíritu, una conversión a vida nueva. A veces esta vida nueva venía inmediatamente expresada en la oración en voz alta, y lenguajes varios. Era lo que las Escrituras designaban como "bautismo en el Espíritu."

En nuestro tiempo ambos bautismos se han separado. La recepción del sacramento generalmente no coincide con la experiencia del poder y el amor del Espíritu Santo.

El 'bautismo en el Espíritu' es una frase que hoy se usa comúnmente por los carismáticos y quiere expresar la nueva experiencia de la gracia recibida en el bautismo y perfeccionada en la confirmación. De ningún modo significa una disminución de los sacramentos.

El Movimiento de Renovación Carismática, que se va fortaleciendo en la Iglesia de nuestros días, se caracteriza por el cultivo de los dones del Espíritu.

No hace falta decir que es preciso que exista discernimiento para distinguir los dones del Espíritu. Este discernimiento es en sí mismo un don que el Espíritu otorga a individuos o grupos. Este don, no viene a suplantarse la autoridad de la Iglesia que es el juez final sobre lo que es o no es del Espíritu. Los carismáticos y el ministerio oficial de la Iglesia operan juntos para el bien de todos. La manifestación del Espíritu en sus dones no puede discrepar con su manifestación a través de la Iglesia.

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Peregrinando ...con Maria



En homenaje a la Virgen en este mes de mayo y coincidiendo con las fiestas patrias cubanas, la parroquia de Sta. Cecilia acudió en peregrinación a la Ermita de la Caridad. En la foto, arriba, el párroco Luis Pérez al frente de la procesión de fieles con la imagen de la Virgen de Fátima en andas. A la izquierda, algunos de los peregrinos con los estandartes.

La Voz tiene opinión ...

Hace cinco meses los comisionados del Condado de Dade aprobaron una ordenanza garantizando los derechos humanos básicos de los homosexuales, que prohibiría la discriminación contra ellos en materias de empleo, vivienda y acomodación pública.

Preocupados por el significado de tal medida y sus posibles consecuencias en los standards morales de la sociedad, numerosos ciudadanos se lanzaron a la calle en busca de firmas que lograran interrumpir el curso legislativo usual de tal ordenanza sometiendo a un referéndum.

Después de meses de debate y dura campaña, el referéndum que decidirá la suerte de la citada ordenanza, tendrá lugar el próximo martes siete del corriente.

Unos defienden su posición afirmando que tal medida es una de respeto a los derechos humanos de los individuos. Otros, sin querer negar esos mismos derechos, temen que tal medida signifique una aprobación pública de todo un estilo de vida, y señalan los peligros que ello presenta para la vida familiar y la educación de los jóvenes—dado que la ordenanza obligaría a no poder negar empleo en las escuelas privadas, y parroquiales a personas abiertamente declaradas como homosexuales.

En su carta pastoral sobre Valores Humanos, los obispos de la nación afirmaron el pasado mes de noviembre que (los homosexuales) "no deben sufrir los prejuicios o la privación de sus derechos como individuos. Ellos también tienen derecho al respeto la amistad y la justicia, y deben jugar un papel activo en la comunidad cristiana." Los obispos también señalan que la

actividad homosexual —diferente a la orientación homosexual— es moralmente errónea.

No cabe duda que la cuestión levantada por la Ordenanza No. 77.4 es una cuestión compleja, y que, el que la Iglesia reconozca, que los homosexuales son personas con derechos humanos básicos, no quiere decir que se vea obligada a compaginar esta creencia con leyes en sí ambiguas y cuyas consecuencias son para muchos difíciles de prever.

De todos modos, la cuestión de la revocación o no de la citada Ordenanza, no quedará decidida en las páginas de los periódicos y a través de editoriales, en favor o en contra.

La decisión queda en manos del pueblo. En manos de todos aquellos que conscientes de su responsabilidades hacia la sociedad y según el dictamen de su conciencia, tomen el tiempo para acudir a las "urnas" el próximo martes siete.

Para los cristianos, el ir a votar no es sólo el cumplimiento de un deber de ciudadano, sino que con su voto, expresan todo un cuerpo de valores morales y cristianos.

...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.

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

BOLETA PARA LA VOTACION DEL 7 DE JUNIO.

ENMIENDA A LOS ESTATUTOS No. 1

¿Se modificará el subpartado (A) 15 de la Declaración de Derechos de los Ciudadanos (un artículo de introducción a los Estatutos del Condado de Dade) que se refiere a la declaración de finanzas para estipular la presentación (anual en vez de mensual) de los informes de los ingresos fuera del empleo, por parte de los empleados a tiempo completo del condado y municipales, a menos que el Administrador del Condado o el Administrador de la Ciudad, por motivos justificados, requiera informes mensuales de cualquier empleado o grupo de empleados?

↓ ↓
A Favor de En Contra de
la Enmienda la Enmienda
↑ ↑
A FAVOR EN CONTRA

ENMIENDA A LOS ESTATUTOS No. 2

¿Debera revocarse el Artículo 6 de los Estatutos del Condado de Dade referente a la Corte Metropolitana?

↓ ↓
A Favor de En contra de
la Revocación la Revocación
↑ ↑
A FAVOR EN CONTRA

PROPUESTA

¿Se revocará la Ordenanza No. 77.4 del Condado de Dade que prohíbe la discriminación contra personas en la vivienda, los lugares públicos y el empleo, por motivo de sus preferencias afectivas o sexuales?

↓ ↓
A Favor de En contra de
la Revocación la Revocación
↑ ↑
A FAVOR EN CONTRA

A la izquierda, facsimile de la boleta para la votación del 7 de Junio. Nótese que la propuesta es para revocación de la Ordenanza. Por lo tanto: votar A FAVOR significa pedir que se revoque la ordenanza y consecuentemente es votar en contra de los derechos de los homosexuales votar EN CONTRA significa pedir que no se revoque y consecuentemente es votar a favor de los derechos de los homosexuales.

Apuntes Encuentro II

MINISTERIOS

Por el
P. JUAN SOSA



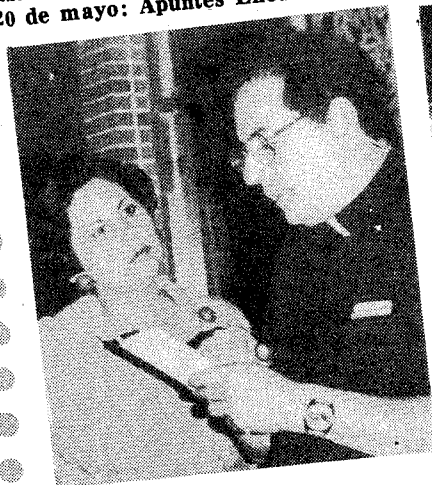
El fin de toda relación familiar es el "servicio". En la estructura familiar hispana los padres viven una vida sacrificada por servir a sus hijos. A su vez, son estos padres los que esperan que sus hijos aprendan a sacrificarse los unos por los otros y por los demás en este servicio del amor. Cada familia cristiana es un reflejo en miniatura de la gran familia de la Iglesia.

Al igual que los miembros de cada familia se preocupan por ayudarse los unos a los otros por el bienestar del hogar, los miembros de la Iglesia están llamados a construir el Reino de Dios que Jesús comenzó. Cada miembro de la Iglesia tiene su misión, su tarea, su responsabilidad. Esta vida de servicio es especial para la vida de la Iglesia y se expresa claramente en el concepto y la realidad de los ministerios.

Por muchos años se creyó que la palabra "ministerio" se refería exclusivamente al Obispo, al sacerdote, o a la religiosa. En la imaginación de muchos, servir a la Iglesia significaba responder a una vocación sacerdotal o religiosa que separaba al sujeto de sus familiares por el resto de su vida. Esta mentalidad equivocada ha ido evolucionando. El sacerdote y la religiosa no abandonan a su familia; muy unida a ella se entregan a los demás para formar una familia más amplia, la comunidad cristiana.

A raíz del Segundo Concilio Vaticano se ha ido

Jóvenes y adultos de los Encuentros Familiares vienen llevando a cabo en grupos, la reflexión sobre los temas asignados para el Encuentro Nacional. El trabajo comienza con dos presentaciones de conjunto, jóvenes adultos, y continúa con una breve reflexión en grupos sobre cada uno de los temas. Las aportaciones de cada grupo quedan escritas antes de finalizar la sesión y se entregan después a los coordinadores del movimiento para una mejor síntesis que es después presentada al Comité Diocesano. Estas sesiones están abiertas a todo el que quiera participar. Para saber el tema de cada semana ver La Voz del 20 de mayo: Apuntes Encuentro I.



El Padre Mario Vizcaíno, Coordinador de la Región Sureste para el Encuentro conversa con Nany Busse, Coordinadora Seglar de los Encuentros Familiares.



despertando una ansia de servicio que va más allá del sacerdote o la religiosa. Se ha descubierto que un Obispo o un sacerdote sólo no hacen la Iglesia. En el reciente documento sobre la Evangelización del Mundo Moderno, el Santo Padre reitera el sentir del Concilio

sobre este tema: "Los laicos también pueden sentirse llamados o ser llamados a colaborar con los Pastores en el servicio de la comunidad eclesial, para el crecimiento y vida de esta, ejerciendo ministerios muy diversos según la gracia y los carismas que el Señor quiere con-

cederles."

Nuestro pueblo hispano, por lo tanto, tiene que comprender las necesidades de la comunidad de la Iglesia. Es cierto que hacen falta muchos más sacerdotes y religiosas hispanos que prediquen y vivan la Palabra y los signos del Señor Jesús. Es cierto que

estos sacerdotes y estas religiosas tienen que surgir de nuestras familias hispanas viviendo en los Estados Unidos. Pero también es cierto que la Iglesia necesita de otros ministerios ejercidos por seglares comprometidos: el diaconado, la catequesis, el ministerio de la música, la proclamación de la Palabra, las visitas a los enfermos, los servicios sociales.

En este espíritu de servicio podremos construir el Reino de Dios. Fue este a la realidad de la Iglesia primitiva y debe ser la nuestra también.

En las palabras de San Pablo a los Efesios:

"Así pues Cristo es quien dio, a unos el ser apóstoles, a otros, ser profetas, o aun, evangelistas, o bien pastores y maestros. Así prepare a los suyos para los trabajos del ministerio en vista a la construcción del Cuerpo de Cristo. La meta es que todos juntos, nos encontremos unidos en la misma fe y en el mismo conocimiento del Hijo de Dios, y con eso se logrará el Hombre Perfecto, que en la madurez de su desarrollo, es la plenitud de Cristo." (Efesios 4:11-13)

Preguntas reflexión

1. ¿Crees que la división geográfica en parroquias responde a las necesidades de los hispanos?
2. ¿Has tenido conflictos porque no participas en la parroquia del territorio donde vives?
3. ¿Qué ministerios, diferentes al del sacerdote, puedes identificar en tu parroquia?
4. ¿Qué ministerios ves necesarios en tu comunidad?
5. ¿Crees que las iglesias protestantes hispanas están más identificadas con el pueblo que la Iglesia Católica? Explica tu respuesta.
6. Los ministros (ordenados y no ordenados) de tu parroquia. ¿Crees que están preparados adecuadamente para servir a los hispanos?
7. En tu opinión ¿Por qué no se dan más vocaciones al sacerdocio y la vida religiosa en tu comunidad parroquial?
8. ¿Cómo ves el ministerio del Diaconado Permanente?
9. ¿Crees que se tiene en cuenta el compromiso familiar en el caso de los ministros laicos?
10. ¿Qué clase de ministerios necesitan los trabajadores agrícolas migratorios?
11. ¿Cómo podemos animar a los jóvenes para que asuman liderazgos entre jóvenes de su edad?

"Yo no vine a ser servido sino a servir," dijo Jesús

Una comunidad de Iglesia no existe para que la sirvan, sino para servir... El que no sirve para servir, no sirve para vivir. La comunión que une a todos los bautizados, exige que dentro de la comunidad eclesial exista multiplicidad de funciones específicas. Dentro de la Iglesia cada uno tiene su trabajo y cumple un servicio como en la construcción de una casa. Todos somos la Iglesia.



HAY DIVERSIDAD DE SERVICIOS PERO UN MISMO SEÑOR ...

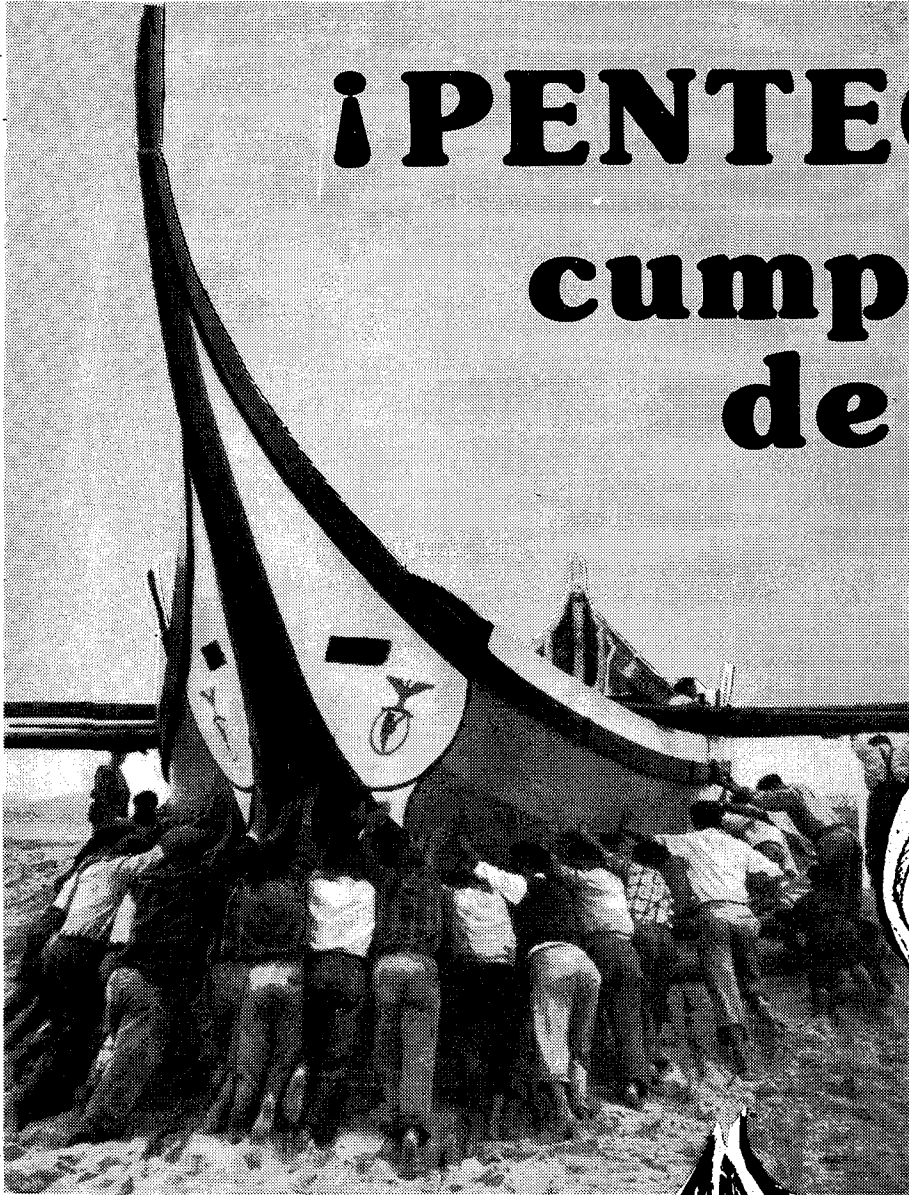


"Las circunstancias nos invitan a prestar atención especialísima a LOS JOVENES. Su importancia numérica y su presencia creciente en la sociedad, los problemas que se les plantean deben despertar en nosotros el deseo de ofrecerles con celo e inteligencia el ideal que deben conocer y vivir. Pero además es necesario que los jóvenes, bien formados en la fe y arraigados en la oración, se conviertan cada vez más en los apóstoles de la juventud. La Iglesia espera mucho de ellos. (Pablo VI, Evangelización del mundo moderno No. 72)



"Para eso estamos aquí, para aportar lo que pensamos sobre la Iglesia," dijo Asis López (arriba al fondo), durante la reflexión juvenil. A la izquierda un grupo de adultos discute el folleto sobre Ministerios.

¡PENTECOSTES! cumpleaños de la Iglesia



Celebramos el día de Pentecostés y el nacimiento de la Iglesia. Como los apóstoles reunidos en el cenáculo, en cada Pentecostés hemos de experimentar el fuego del Espíritu Santo que nos lanza - como a la barca de Pedro, a surcar las aguas del testimonio y la fidelidad, al mensaje de Jesús.



En esta festividad de Pentecostés les dirijo mis más afectuosos saludos, con la esperanza de que todos recordemos la importancia del Espíritu Santo en nuestras vidas.

Al celebrar la fiesta de Pentecostés, urgimos a todos en la Iglesia para que abran su corazón al Espíritu Santo. Los apóstoles recibieron la instrucción de aguardar la venida del Espíritu Santo y de hacerlo reunidos junto a María, la Madre de Jesús, en el cenáculo y en "constante oración" (Hechos; 1:14). La oración es la atmósfera en la que actúa el Espíritu. La oración es la condición óptima para que el Espíritu cambie nuestro corazón e ilumine nuestra mente. La oración es el gran medio de vaciarnos de nosotros mismos, de nuestros prejuicios y egoísmo, para dejar lugar a la obra del Espíritu. El viene a nosotros tanto como suave brisa, como con la fuerza del vendaval. Si oramos, Dios vendrá a nosotros.

(Palabras del Arzobispo McCarthy sobre el Espíritu Santo. Ver Pág. 22).

Juana de Arco, a Jornada Juvenil Vocacional

"En la hoguera hay alegría ... de sobra"

"Y vosotros...vosotros...perdonadme...no he sabido mentir..."

Yo hubiera preferido no crearos problemas, deciros que se puede servir a Dios...fuera de la hoguera. Pero, no tenáis miedo. En la hoguera, hay alegría suficiente...de sobra.

Hablaba Iris Salazar en el papel de Juana de Arco y se dirigía a unos 70 jóvenes que habían seguido paso a paso la lucha interior de Juana de Arco y su enfrentamiento con la voz de Dios

Diaconado Permanente pronto realidad local

Por primera vez en la historia de la Archidiócesis y bajo la dirección del Arzobispo Coadjutor Monseñor Edward A. McCarthy dará comienzo en septiembre el programa del Diaconado Permanente.

Los participantes en dicho programa, bajo la coordinación del Padre David Punch, podrán ser admitidos a la Orden del Diaconado—uno de los ministerios ordenados en la Iglesia cuyo origen data de los primeros años del Cristianismo.

Los diáconos, de la Iglesia primitiva eran individuos que por su ordenación, la imposición de las manos por los apóstoles, ejercían el ministerio de la "diakonia" que significa ser-

vicio.

Podían ser célibes o casados y entre sus tareas específicas se contaban la de administrar el Sacramento del Bautismo, ser testigos eclesiales en el Sacramento del Matrimonio, predicar la Palabra de Dios, visitar a los enfermos o viudas y ejercer otros servicios en beneficio de la comunidad cristiana. Los diáconos no administran los Sacramentos de la Penitencia o la Unción de los enfermos.

Con los siglos y hasta nuestros días, la Orden del Diaconado pasó a quedar sólo como paso previo al Sacerdocio.

Ha sido consecuencia de las (Pasa a la Pág. 21)

llamándola para una misión difícil: la de salvar a Francia.

Los jóvenes estaban participando en una jornada de reflexión organizada por la sección juvenil de la Pastoral Vocacional Hispana.

A la cita en St. John the Apostle, en Hialeah, acudieron jóvenes de 15 parroquias y un grupo fuerte de Sta. Juliana en West Palm Beach.

Anteriormente unos 25 jóvenes participaron activamente en la planificación de la jornada. Utilizaron como tema

central del día, la Obra de José Luis Martín Descalzo "La hoguera feliz", sobre la vida de Santa Juana de Arco, con el deseo de motivar a todo el grupo a una reflexión seria sobre el problema vocacional.

"Creo que todo el trabajo de preparación del día fue muy positivo," afirmó la Hna. Soledad Galerón, de la Pastoral Vocacional.

En un escenario sencillamente decorado, la acción fue recordando los diálogos de Juana de Arco con "sus voces"

invitándola a salvar a Francia, y su lucha interior por dar una respuesta a lo que a los ojos de todos resultaba una locura.

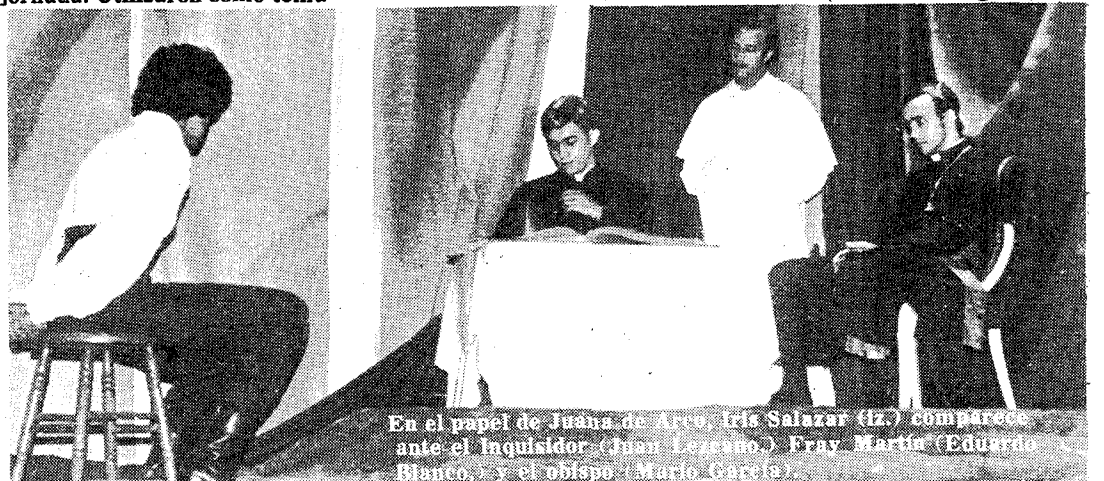
"Estarás sola," le dice el caballero.

"Sola," le dice Juana. "Si yo llevo un mensaje de Dios, ¿quién va a ponerse en contra mía?"

"Todos," le responde el caballero.

"¿Por qué, Señor?," ella pregunta.

"Porque llevas un mensaje de Dios." (Pasa a la Pág. 21)



En el papel de Juana de Arco, Iris Salazar (iz.) comparece ante el Inquisidor (Juan Lezcano), Fray Martín (Eduardo Blanco), y el obispo (Mario García).