

The VOICE

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Bishops, lay leaders plan to begin work on pastoral on laity

By NANCY FRAZIER

ANNAPOLIS, Md.—(NC)—Representatives of Catholic lay organizations met with several U.S. bishops to look at themselves and the church as the first step in a process designed to produce a national pastoral letter on the laity.

The U.S. bishops' Committee on the Laity called the April 14-16 meeting in Annapolis, Md., to help the national lay leaders become acquainted with one another and the committee, and the bishops to know the leaders.

Archbishop Edward A. McCarthy of Miami, committee chairman, said afterward that the goals had been achieved. He asked participants what they thought about continuing national consultations with the laity, resulting in a pastoral from the U.S. bishops.

Their enthusiastic response to the idea reflected a concern that surfaced throughout the meeting: the need for lay persons to be considered an active part of the church.

THE WEEKEND conference, billed as "a pilgrimage event," stressed the need for evangelization. It included two panel discussions in which first the lay leaders, then bishops, outlined their views on the major problems facing the church.

The church's "greatest challenge," said Jean Eckstein, president of the National Council of Catholic Women, "is to make the laity aware of who they are in the church." Although the churchly role of lay persons is sometimes seen only in terms of such tasks as lector, organist or extraordinary minister, "you don't have to come into the church to do a churchly task," Mrs. Eckstein said.

Jack Brombach, a member of the National Service Committee of the Catholic Charismatic Renewal, stressed the need to "get our families in order," adding that "I have a ministry to preach to my children and help them live right."

The extensive "ministries" of lay persons were also emphasized by other panelists, including Sharry Silvi, national director of the women's branch of the Focolare Movement in North America; John Gallini of Pax Christi, the Catholic peace movement; and Matthew R. Paratore, executive secretary of International Liaison, the U.S. Catholic coordinating center for lay volunteer ministries.

"FOLKS have to be trained in co-responsibility," said Gallini, who added that thus far neither lay persons nor clergy have "taken seriously" the question of how to expand lay-clergy cooperation on church problems.

Paratore echoed the call for training of "lay professionals," saying that if lay persons "wish to share in the life of the church as institution, they have to be prepared not just experientially but academically."

The panel included an empty chair to allow for participation of audience members. Mike Sullivan of the U.S. Catholic Conference Advisory Committee for Ministry to Handicapped Individuals received applause when he told the lay leaders that "what we can do is almost everything but" celebrate the sacraments.

"But the important thing is that we in the church are going to have to start sharing our lives with each other," he said. "In America we tend to keep to ourselves, especially when we have problems. But we have to give emotional support to each other, and once we do that, I think things will fall into place."

WHEN four bishops gave their views on the same topic the following evening, Bishop Albert H. Ottenweller of Steubenville, Ohio, sparked enthusiasm among the lay leaders with his comments on the parish, the church and the laity.

He criticized the parish structure as an "outmoded in-

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SKATEBOARD CAPER: Altar boy Michael Edman has found a fast way to get back and forth to church to be on time to serve. Service was the key as the Archdiocese of Miami observed World Day of Prayer for Vocations last Sunday with poster and photograph contests, discussions and a Festival of Song...see page 3 for photos and stories.

Clergy don yellow star for Holocaust memorial

Yellow Stars of David will be worn by Christian Clergy at a Memorial Service and meeting, in memory of the Holocaust victims and in support of the Jewish Community of Skokie, Illinois where neo-Nazis have recently been active.

Archbishop Edward A. McCarthy, Archdiocese of Miami, will be in charge of the Christian-Jewish Solidarity Day. The announcement was made by Frank J. Magrath, Vice President and Florida Regional Director, National Conference of Christians and Jews.

Magrath said the Christian-Jewish Solidarity Day will be directed toward the area's ordained clergy. Archbishop McCarthy is currently serving as the chairman of the NCCJ Clergy Dialogue—a group of priests, ministers and rabbis who

meet on a regular basis in Miami.

Members of the NCCJ Clergy Dialogue will meet at the Greater Miami Jewish Federation at 9:30 a.m. Wednesday, April 26.

The NCCJ, nationally, is planning a series of such sessions, where Christians will wear the yellow stars of David, once a "badge of shame" when under the Nazi occupation of most of Europe, Jews were forced to wear the stars, singling them out for degradation and persecution.

King Christian of Denmark, when informed that Danish Jews would be forced to wear the stars in 1943, is reputed to have said, "If the Jews are required to wear the yellow star, I and my whole family

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Jesus '78 has crowd of 60,000

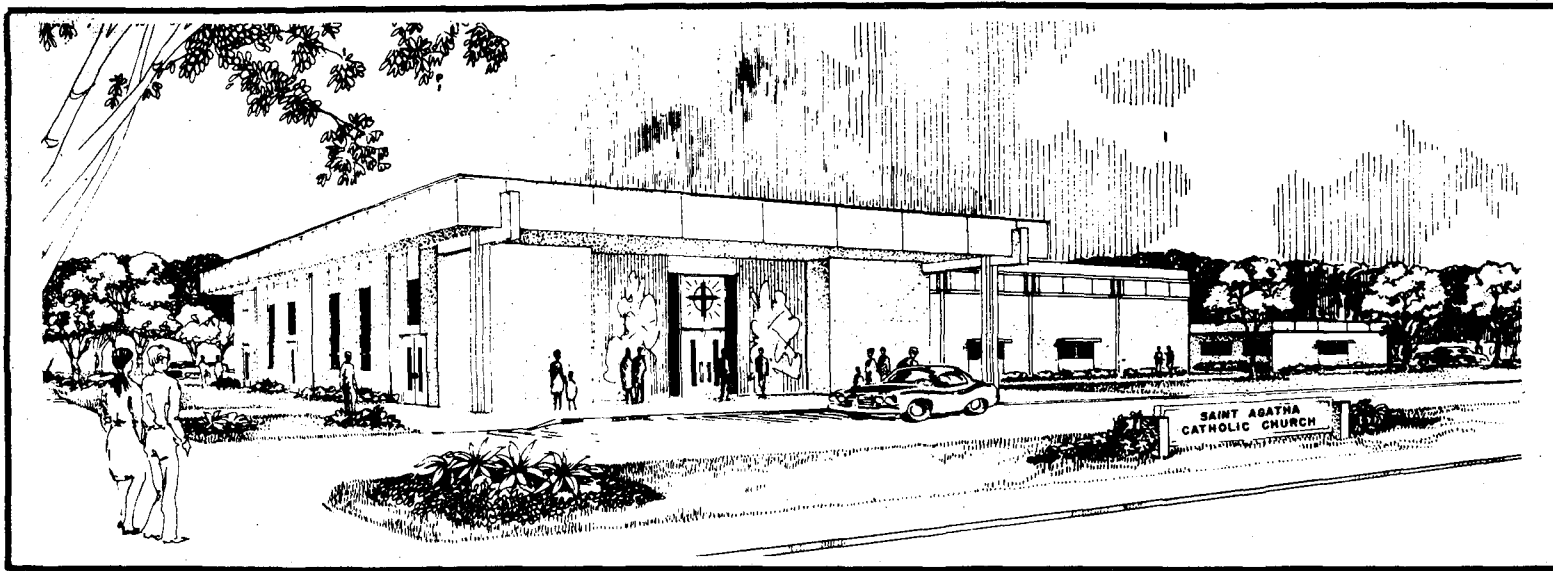
by PAIGE BLAKELY
ORLANDO, Fla. (NC)—More than 60,000 "turned-on" Christians gathered recently in a field near Walt Disney World for three days of teaching, worship, personal sharing and Christian fellowship.

Speakers at Jesus '78, a rally sponsored by Calvary Assembly of God in Winter Park, Fla., included popular singers, teachers, authors and evangelists, each emphasizing that "Jesus Christ is Lord—yesterday, today and for all days."

Each day of the rally began at 8:45 a.m. and ended at 10:15 p.m. Two general teaching sessions were held daily, followed throughout the day by a variety of smaller teaching sessions dealing with particular interests. Trained personnel were available throughout the rally for continuous spiritual counseling. Christian music groups from throughout the country performed during Jesus '78.

Singer B.J. Thomas, punctuating his Christian testimony with songs and tears, told a crowd of more than 15,000 of the wealth, alcohol, drugs, loneliness and personal problems that accompanied his lifestyle as a popular singing star in the late '60s and early '70s.

Experiencing a Christian conversion that "made all the difference," Thomas said he has begun to rebuild his life and is, once again, back on the popular music charts.



Archbishop Edward A. McCarthy will dedicate St. Agatha Church, 1111 SW 107 Ave., at 3 p.m., Saturday May 6. He will be the principal concelebrant of the

Mass which will be followed by a reception in the parish social hall for parishioners and their friends.

House unit kills funding of \$661,000 for abortion

TALLAHASSEE—The Appropriations Subcommittee of the Florida House of Representatives voted 6 to 3 to eliminate state funding for elective abortions on Monday. The HRS department requested \$661,000 for elective abortions unfunded because of the Hyde Amendment. The Governor had struck the request and the Committee voted to concur with the Governor.

The Department had paid \$1,000 to doctor Howard Gitlow of the University of Miami to prepare a study on the comparative cost of aborting the children of indigent women and of maintaining the children if they were permitted to live. He concluded that over the next 30 years, abortions would cost \$8.5 million to \$9.7 million, whereas caring for the children would cost between \$834,000,000 and \$3.4 billion. Dr. Gitlow's study made the following reservations: "This paper does not consider the potential contributions to society that children who would be born to Medicaid-eligible women will make if Medicaid funds for abortion are banned in Florida."

Thomas A. Horkan Jr., executive director of the Florida Catholic Conferences called this presentation "the worst possible argument for abortion." He stated that governmental programs to abort the unborn because it costs too much to maintain them were utilitarian in the extreme, too reminiscent of other programs in recent history, and that the philosophy could not be limited to unborn children. "Government should serve the people, not control them, and the HRS, of all departments, should be the advocate of the unborn, and not seek to destroy them." Horkan concluded.

Barbara Bixler, speaking for the Duval County Right to Life Committee, pointed out that she was the youngest of ten children and would have been the logical target of abortion if it had been acceptable when she was born.

She described her background of poverty, the fact that she has raised three children under circumstances that many people today would describe as poverty, and that she does not think that the poor were looking for this kind of program.

She said that although she had not been paid anything by any State agency, she has surveyed her neighborhood, a mixed racial, lower income area, and had not found anyone in favor of abortion.

The abortion program was advocated very strongly by Representative Elaine Gordon and was supported by witnesses from the National Association of Social Workers, the ACLU, and by Rev. John Carey, the head of

the Department of Religion for Florida State University.

Carey charged that Horkan had presented an "absolutist point of view" that was contrary to the great majority of all Protestant and Jewish clergymen. He read statements of the National Council of Churches and of 250 Seminary professors who supported Medicaid funding of abortion, and concluded by urging the Committee not to impose "the absolutist point of view" on the people of Florida.

Representative Billie Jo Rish told Carey that United Methodist spokesmen may have signed the statement but that Methodists in Florida were not in favor of abortion. Voting against the abortion funding were Earl Dixon, Chairman, Beverly Burnsed, Gus Craig, Tom Lewis, Jerry Melvin, and Billy Jo Rish. Voting in favor of the funding were Elaine Gordon, Lee Moffitt, and Carl Ogden.



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Lourdes Home sets ceremony

Groundbreaking for a new nursing home adjacent to Lourdes Residence in West Palm Beach is scheduled Thursday, April 27 at 3 p.m.

Lourdes Residence for the elderly, at 305 S. Flagler Drive, is operated by the Carmelite Sisters. After the ceremony a reception will be held at The Pennsylvania, a similar residence at 208 Evernia St.

Five honored

DETROIT, Mich. —(NC)—The Jesuit-run University of Detroit presented President's Cabinet awards to poet Rod McKuen, surgeon Michael DeBaakey, Detroit inner-city priest Msgr. Clement Kern, newspaper reporter Jim Bishop and economist Sylvia Porter.

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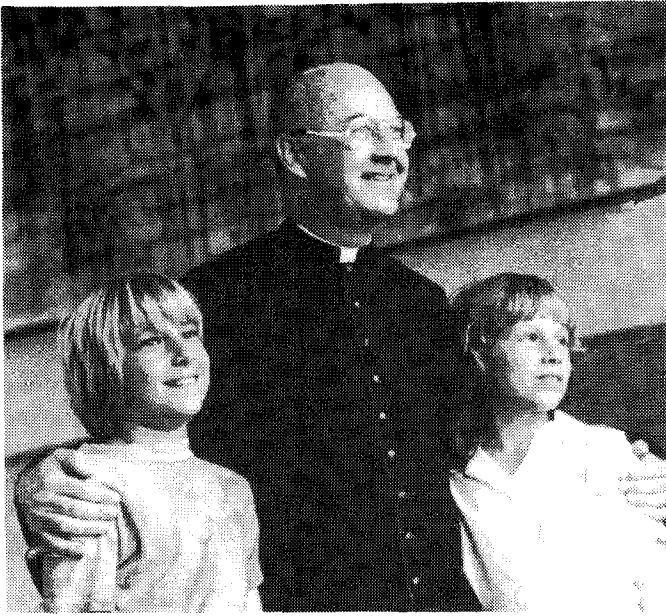
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Vocations poster and photograph winners Rudy Lind of Epiphany School, and Melinda Hering from Immaculate Conception, are introduced to the audience during the contest display by Msgr. John J. Nevins, director of vocations. Rudy won first place and Melinda second in the 5th-6th grade division. Mary McGinn, St. Elizabeth School (entry right), won first place and Jonathan Leahy, Holy Name, won second in the 7th-8th grade category. In the 11th-12th grade division, Julie Williams, Cardinal Gibbons High School, won first place. Seventeen elementary and three high schools participated in the contest sponsored by the Miami Club of Serra International.

'Festival of Song' tops vocation awareness day

Lord... change us and shake us, so that your good news may come to be flesh of our flesh and the reason of our very existence.

The above words, taken from a poem-prayer of Archbishop Helder Camara of Recife, Brasil, were the theme of a vocational day which gathered over 130 hispanic youths from the entire Archdiocese of Miami last Sunday.

In small reflection groups, the youths talked about the meaning of commitment—

commitment to being real persons and to being true Christians. They shared their views on the service needs in the Archdiocese and they also had a chance to talk to adults living different Christian commitments in the Church.

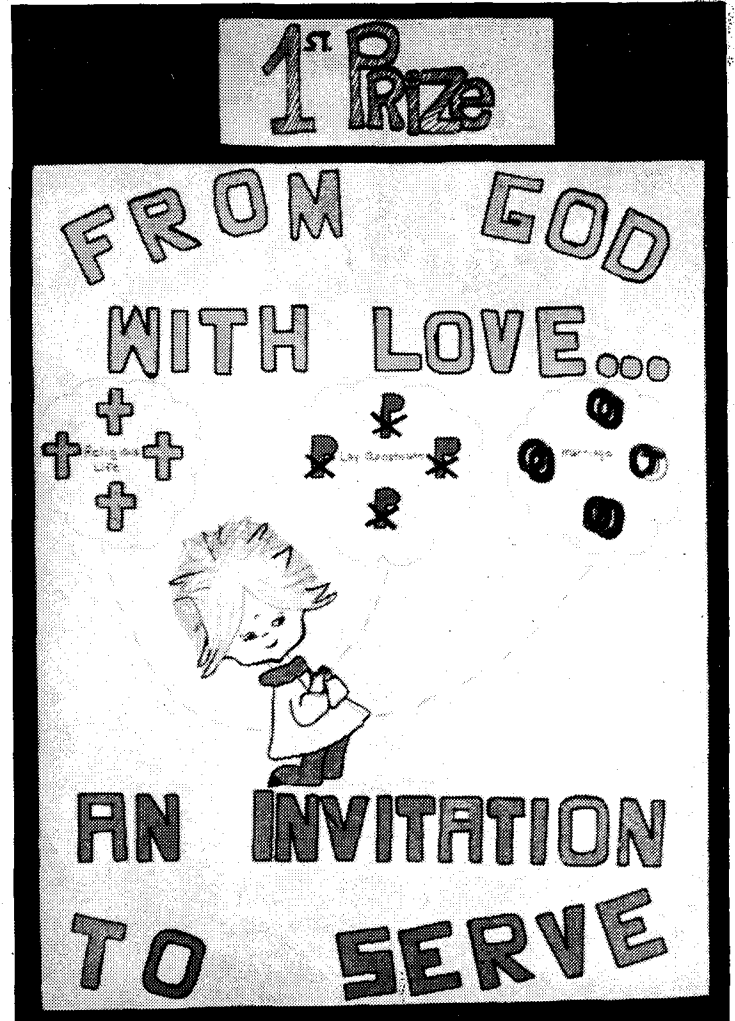
In the afternoon, they participated in a Festival of Song, which had been called a month ahead, by the Archdiocesan Vocations Office.

Competing under category A, (original lyrics and music) were the groups of St. Raymond parish with the song, "A great love;"

Youth Encounters with, "Lord it is wonderful;" and St. Brendan's entry "With no fear to love," which was the winner. The individual winner on the same category was Gaspar Pollo with, "Who is He?"

Competing under category B (original lyrics), were the groups of: St. Mary's with, "Follow me;" Youth Encounters with, "I found You;" and St. Juliana with, "God is for real," which was the winner.

A special mention went to



Barbara Tejada for the song "Sing, sing."

All participants received certificates of recognition.

Judging the song contest were: Mercy Ferré, Alicia Marill, Father Mike Greer and Father José P. Nickse.

Vocations to increase, Vatican daily predicts

VATICAN CITY (NC)—A general rise in the number of priestly ordinations will probably occur during the coming years predicted the Vatican daily "L'Osservatore Romano."

In a comment which included statistics on numbers of priests, religious and seminarians, religion editor Father Gino Concetti said, "a rise in new ordinations is foreseeable in the coming years if, as things seem to indicate, the drop has already passed its most critical phase and if the drop continues to slow down in continents where the vocation crisis has been the sharpest."

(In Washington, the Center for Applied Research in the Apostolate said that although fewer men were studying for the priesthood in 1977-78, the outlook for the next four years is optimistic because the number of older men entering seminaries is rising.)

The Franciscan priest wrote that the vocation crisis in North America and Europe is not as critical as it first seemed. While the number of men ordained has gone down, the priest-to-people ratio is "very favorable" said Father Concetti.

Ordinations declined on all

continents between 1969 and 1975 he said, except in Africa, where the number of men ordained to the diocesan priesthood rose from 176 to 284.

Father Concetti said that the most "unfavorable situation" from a statistical standpoint is in Latin America. He added, however, that the number of seminarians in Latin America is increasing.

The priest said that the permanent diaconate had risen to a world total of about 4,000, with more than half that number in the United States. And about 400 in Latin America.

Regarding sisters, the priest said only that membership had suffered a strong drop in the last decade. "In the Americas and in the old continent of Europe," he wrote, "vocations have shown no sign of a comeback."

He noted a rise in vocations to the sisterhood in Asia and Africa.

Between 1967 and 1976, religious orders of men have suffered a drop of 24.2 percent, said Father Concetti.

He added that in 1974 the number of novices began to rise from 7,675 in 1974 to 7,897 in 1976.



MISSING LINK: As part of its ongoing evangelization program, St. Joseph's Monastery parish has put up this billboard along Frederick Avenue in Baltimore, Md.

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1957	\$40,507,000.00	\$29,745,000.00	\$12,489,000.00	\$2,503,500.00	1957
1960	\$45,904,000.00	\$30,149,000.00	\$18,441,000.00	\$3,668,800.00	1960
1963	\$52,879,000.00	\$29,411,000.00	\$25,711,000.00	\$4,176,000.00	1963
1966	\$61,690,000.00	\$32,514,000.00	\$33,013,000.00	\$4,993,600.00	1966
1969	\$94,040,000.00	\$57,766,000.00	\$41,512,000.00	\$5,428,375.00	1969
1972	\$123,273,000.00	\$78,332,000.00	\$52,435,000.00	\$7,066,120.00	1972
1975	\$158,177,000.00	\$90,846,000.00	\$72,521,000.00	\$11,107,890.00	1975
1978	\$167,104,000.00	\$121,253,000.00	\$54,288,000.00	\$12,349,987.00	1978

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He's laying path for migrants union

'I tend to be optimistic about Christians being involved in social movements' --Rev. Fred Eyster

By **ROBERT O'STEEN**
Voice News Editor

"The church can't be a church and avoid social problems. Christ didn't live in a vacuum," said the Rev. Fred Eyster, director of the National Farm Worker Ministry in Florida.

The delicious smell of potluck supper drifted through the church hall along with the recorded sound of guitar music and children's voices singing folk music in Spanish and English, as early arrivals began to file in.

The meal at the Riviera Presbyterian Church on Sunset Drive was organized through several churches in the Coral Gables area as a way of getting across the farm worker story to interested people.

Rev. Eyster, a minister of the United Church of Christ, bearded and lanky, a friend of Msgr. John McMahon, Archdiocesan Rural Life Bureau director, spoke about the farm worker situation in Florida, while waiting for guests to arrive.

"**THE UNION** (United Farm Workers Union) is planning to start organizing in Florida again," he said, "now that the problems have been resolved in California." That state is home base for the union, headed by Cesar Chavez. After a lengthy struggle with the growers and the Teamsters Union the UFW now has about 30,000 members there and is beginning to look toward other states such as Texas, Washington and Florida to broaden its base. And all boycotts of grapes and lettuce have ended. The union only has one contract in Florida, with about 1200 members in the Minute Maid citrus operation in central Florida.

"It may be at least a year before any

organizing begins here," Rev. Eyster said. "Meanwhile, we see the ministry as helping to overcome anti-union sentiment.

"We want the people to see that organizing the farm workers so they can control their own lives is much better than for church groups to give them handouts and keep them dependent on charity and benevolence."

HE QUOTED one worker as saying, "Just once, I would like to buy my own turkey for Thanksgiving."

What can the average person do?

"Be informed by attending meetings such as this one, support the right to organize," which he said is resisted a lot in this area and the South in general. A state collective bargaining law something like the one in California would help too, he said, as the national law is not geared to farm workers and does not help them.

He sees the farm worker movement as a chance for Christians to join and be part of a unity in a worthwhile action, helping the poorest segment of America's labor force.

Rev. Eyster is a man who has found his niche in the movement that he could not find in the standard neighborhood church.

"I was an activist minister in the 60s" he said, involved in the anti-Vietnam war effort, among other things. He said he was frustrated at trying to operate a standard church and also move people in the social realm too.

"Too many people just didn't care. Part of it was lack of knowledge and part being concerned more about number one and not caring about other people."

He eventually got involved full-time in the farm worker movement in 1972 "as



Planning the evening's program about migrants is Rev. Fred Eyster, director of the National Farm Worker Ministry in Fla. (left), Rev. Howard Gordon, pastor of Riviera Presbyterian Church, and Virginia Nesmith, South Florida coordinator of the NFW Ministry.

an outlet for my energies."

But he adds, "The Church still needs people in the pews filling support rolls in addition to those out in the fields.

"I TEND to be optimistic about Christians being involved in social movements," he said and is a firm believer in the role of religious tradition in such movements.

As an example, he cited a quote by Chavez in an appearance before a U.S. Department of Health, Education and

Welfare hearing:

"Why are the farm workers successful after so many futile efforts? Because the people did the job of building the union themselves, because they organized, sacrificed, prayed and picketed. Because they followed Christ's teachings of love, St. Francis' lessons of sacrifice, Gandhi's example of non-violence and Dr. Martin Luther King Jr.'s application of those principles in our own time and country."

House education committee okays new bill

By **JIM CASTELLI**

WASHINGTON—(NC)—The House Education and Labor Committee has approved new authorizing legislation for the Elementary and Secondary Education Act (ESEA) which contains provisions to help low-income students and disadvantaged students in non-public schools.

The bill now moves to the House floor. The Senate is considering similar legislation.

The committee approved Carter administration efforts to treat non-public school students more equitably and added some provisions of its own. The bill requires public school districts which administer ESEA Title I funds—for remedial reading and mathematics programs—to spend the same amount per pupil in non-public schools as it spends per pupil in public schools.

The bill also speeds up the "bypass" provision under which the federal government can bypass public school districts that are not providing adequate services to non-public school students and contract to have the services provided directly.

Under the committee bill, a lengthy legal procedure would be replaced by one in which a public school district would have 45 days to appeal a decision by the U.S. commissioner of education to

invoke the bypass.

The bill also allows states to withhold Title I funds in anticipation of a bypass, avoiding a situation in which the government must get back money that has already gone into a district.

The committee also passed by a single vote the administration's proposal for \$400 million in "concentration grants" to schools in low-income areas in the big cities.

If this program is retained as the bill moves through Congress, it would help non-public school students as well as public school students because it would be focused on big cities such as New York, Philadelphia and Chicago where non-public schools have developed effective systems for getting Title I aid for their students.

The bill would also increase non-public school participation in

bilingual education programs, now regarded as the federal program with the least participation by non-public school students. The committee raised the authorization from \$160 million for the current fiscal year to \$400 million by fiscal year 1982.

The committee also rewrote the legislation to emphasize the development of English-language skills among bilingual students, with proficiency

defined as the ability to read, write and understand English at the student's grade level. The bill requires that teachers in bilingual programs be proficient in English.

The bill also extended the life of the Ethnic Heritage Studies program for five years. The program has an authorization of \$15 million for the year, although only \$2.3 million was appropriated during the current year.

Student aid figures don't add up

WASHINGTON—(NC)—Students in non-public elementary and secondary schools receive annual federal aid totalling around \$54.2 million, according to an analysis prepared by the Education Department of the U.S. Catholic Conference.

The figure is in direct conflict with congressional testimony given by Secretary of Health, Education and Welfare Joseph A. Califano Jr., who estimated fiscal 1979 expenditures to assist non-public school students at "between \$100 million and \$250 million."

The analysis issued by Father Patrick Farrell and Richard Duffy of the USCC education department called Califano's estimates "seriously

inaccurate" and criticized the HEW secretary for implying that the federal government now spends "approximately \$60 per student" to assist non-public pupils across the board.

Most federal aid benefiting non-public education is targeted to poor and disadvantaged pupils, the analysis said, and even they have not benefited equitably, in comparison with public school students.

"It is a disservice to the American public to give the impression that all the school children in this country are being assisted by the federal government to the amount of \$128 for every public school pupil and \$60 for every private school pupil," said the report, entitled "How Much Federal Aid Are Non-

Public School Students Really Getting?"

"In actuality, the federal government spends very little to benefit the large majority of school-age children in this country, whether they attend public or non-public schools," the analysis added.

The report estimated that the \$54.2 million in federal aid to non-public school children breaks down this way

Title I services under the elementary and Secondary Education Act, compensatory education programs for the poor and disadvantaged — \$40,676,300

Title IV-B program aid, for books and library materials—\$9.6 million.

Title IV-C program, educational innovation and

support—\$2.5 million.

Title VII program, bilingual education — \$1.5 million.

In the report, the two USCC officials said Califano "will find it difficult to produce any authenticated evidence to support his statements" about student aid because the U.S. Office of Education lacks a "substantive management system" to provide such data.

"Mr. Califano's testimony outlines the hope of expanding government aid to non-public education by \$100 to \$250 million," said the report. "Our figures show that we are still looking for the first \$100 to \$250 million to which non-public pupils are entitled according to the secretary."



Silver Jubilarians Sister Helen MacDonald (above left) and Sister Veronica Butler look over certificates and gifts they have received in anticipation of marking their 25th anniversary. Mother Mary Emmanuel, Abbess of the Poor Clare convent in Delray Beach, (standing behind the jubilarians) shares in the excitement with the other cloistered Sisters.

Two contemplative Sisters to note silver anniversaries

Sister Helen MacDonald, O.S.C., and Sister Mary Veronica Butler, O.S.C., will celebrate, in private ceremonies, the 25th anniversary of their Religious profession.

Sister Helen MacDonald was received into the Catholic Church Christmas, 1948. She entered the Poor Clare cloistered Monastery, Bordentown, N.J., in September, 1951. Transferred to Christ the King Monastery, Delray Beach, in 1964, she will note her jubilee on May 25.

Sister Mary Veronica was born in Long Island City, N.Y. After graduating from St. Agnes Academy, College Point, N.Y., she entered the Bordentown Monastery. Along with Mother Mary Charitas, Sister Mary Veronica pioneered the Delray Poor Clare Foundation in 1960. She holds the offices of vicarress of the monastery and novice mistress. Rev. George

Butler, S.J., uncle of Sister Mary Veronica, will celebrate a private Mass for the community commemorating her jubilee on July 12.

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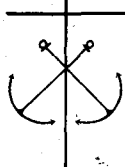
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Communications seminar for schools club news

"Making Waves in Communications" is the theme of a seminar for high school or college students as well as those interested in club news on Saturday, April 29, from 8:30 a.m. to 1 p.m. at the New World Center downtown campus, 300 NE Second Ave.

Co-sponsored by the Greater Miami Chapter of Women in Communications, and The Miami Herald, workshops will feature local journalists, public relations

representatives, and radio and television personalities.

Ann Bishop, anchorwoman for the WPLG-TV, Channel 10 evening news will be the keynote speaker at 9:15 a.m. following a period of orientation from 8:30 a.m. to 9 a.m.

Complete information may be obtained by calling 949-2442 between 8 a.m. and 5 p.m. in Dade County; 457-8111 in Broward County and in the evening, 665-7177.

Natural Family Planning classes

Classes will begin Tuesday, April 25, for those seriously interested in learning a scientific method of Natural Family Planning. Classes are open to couples and to individuals, but class

size is limited so registration is important.

For information and registration, call the Family Enrichment Center at 651-0280.

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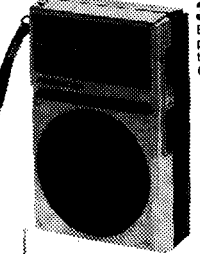
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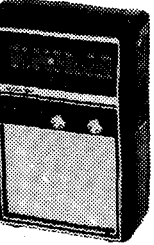
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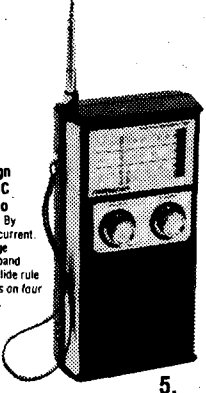
2. Soundesign AM Portable Radio
The kids will want this one. So you better get one for yourself, too. Uses 9-volt battery. Direct tuning dial, rotary volume control. Large speaker.



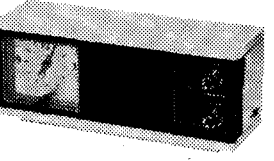
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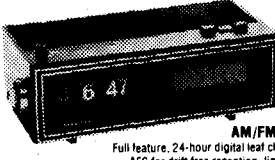
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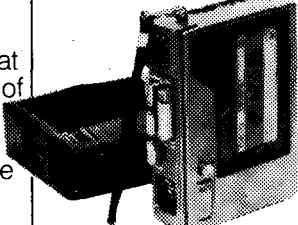
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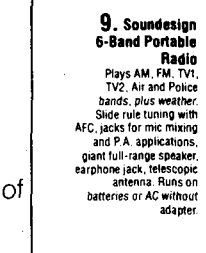
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5	AM/FM/CB Portable Radio	14.95	12.95	7.95	18.95
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7	AM/FM Digital Clock Radio	23.95	21.95	16.95	27.95
8	Mini Cassette Recorder	27.95	24.95	19.95	31.95
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Msgr. John Joseph O'Looney

A Fort Lauderdale pioneer priest

By David S. Heeren

FORT LAUDERDALE—Msgr. John Joseph O'Looney recently left a hospital bed to surprise 400 of his friends by attending a dinner in celebration of his 50th year as a priest.

Approximately \$6,000 was raised at the dinner to begin the Msgr. O'Looney Scholarship Fund at St. Anthony School.

Msgr. O'Looney was not expected to attend the dinner because of a diabetic condition, but insisted on doing so.

He became pastor of St. Anthony's Church in 1929, in the wake of desolation left by the hurricane of 1926. When he arrived in Fort Lauderdale, he found such destruction that even the stock market crash seemed anticlimactic.

In the beginning, St. Anthony's was a tiny edifice of rough-hewn stone and it was 20 years before Msgr. O'Looney could raise enough money to build a new church. It was dedicated Feb. 27, 1949 by Auxiliary Bishop Thomas J. McDonough.

The old church held about 250 worshippers, and there was one Mass each Sunday. The new sanctuary serves about 1,500 families. There are six Masses each Sunday.

A list of Msgr. O'Looney's



At a jubilee banquet honoring Msgr. John J. O'Looney (left) for his 50 years of dedicated service as a priest are Archbishop Edward A. McCarthy and Bishop Paul Tanner of St. Augustine.

accomplishments prior to his retirement in 1971 included baptizing an estimated 6,000 babies, hearing 500,000 confessions, speaking at 4,000 funerals and marrying 5,000 couples—nearly all of them in Broward County.

He also:

- * Built Central Catholic High School, now known as St. Thomas Aquinas.
- * Built Annunciation Church.
- * Initiated a drive to build

what is now Holy Cross Hospital.

* Built gyms, clubhouses, schools and other buildings throughout Broward.

* Built St. Sebastian Church.

But his friends give him credit for building more than just churches and schools. They say he was a builder of character among the people he served.

"None of our childhood problems seemed too small for him," said attorney Jim Camp, a bank executive who recalls Msgr. O'Looney from elementary school years.

"He would come to every classroom and read every report card aloud," said Sister Catherine Patricia, a former teacher at St. Anthony's.

"Through all his years here, he would check each pupil's grades, try to solve their problems, even offer personal tutoring," added Mrs. Ann Keith, another former teacher.

Msgr. O'Looney had a great interest in sports, according to Bo Litzinger, who began working at St. Thomas in 1945 and later became athletic director.

"Thirty years before the Fort Lauderdale Strikers, Msgr. O'Looney would be out kicking a

soccer ball around with the kids," Litzinger said.

The priest became a football fan and was often seen at high school games. At one game, during a melee in which some fans left the stands to join in, a photographer thought he recognized the then Father O'Looney applying a headlock to a young opponent.

"Pardon me," said the photographer. "But aren't you a priest?"

"Young man," replied Father O'Looney, without relaxing his grip, "That is none of your business."

During his homily at the Jubilee Mass, Msgr. Mortimer Danaher of Jacksonville recalled that.

"Twenty-four years ago, when I was leaving St. Anthony's and Fort Lauderdale for another assignment, our Jubilarian, Msgr. O'Looney, the night before I left invited me to a meeting of the parishioners who were planning some programs.

"At that meeting he mentioned to them that I was leaving and that we needed more vocations—young and new blood. I was asked to say a few words, and I believe what I said 24 years

ago is as true today as it was then.

"I recalled for the parishioners," Msgr. Danaher continued, "that Msgr. O'Looney had come to Fort Lauderdale when he was nine months ordained to a small downtown church. He had laughingly told me that his first collection amounted to \$7.34. Then I said he put together this beautiful parish—the church, school, gym, rectory, convent, then he built a beautiful mission church; then he built Central Catholic High, now known as St. Thomas Aquinas. He was active in leadership in building Holy Cross Hospital and has been a leader in this community.

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Father is now 100

Msgr. Nickolas Jaselli (above) observed his 100th birthday last Sunday at Villa Maria Nursing and Rehabilitation Center, North Miami, at a Mass celebrated by Father Daniel G. Babis, resident chaplain.

Msgr. Jaselli lives in retirement at the Villa. He was born in Italy in 1878 and was ordained in 1901. He went to Baltimore in 1905 and served as pastor of Our Lady of Mount Carmel Church for 33 years prior to his retirement. Msgr. Jaselli is close to noting his 77th jubilee as a priest.

Drive grows to \$254,000

PALM BEACH GARDENS—The campaign in St. Ignatius Loyola parish, here, to raise funds for a rectory and office facilities has reached \$254,000 in donations and pledges, according to Father Francis J. Dunleavy, pastor.

"We expect to break ground in about 18 months if everything goes according to plan," Father Dunleavy said.

Chairman of the drive, which was conducted by the Cosgriff Co., was Bill Tremmel, with associate directors, Jerry Hauer, Webb Weisman, and William Robidoux.

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S. Florida Scene

Villa Maria

Villa Maria Auxiliary's Thrift Shop will sponsor an outdoor Flea Market May 6-7, from 10 a.m. to 6 p.m. on the corner of 125 St. and 10th Ave., Miami. Space is still available and reservations can be made by calling Helen Infane at 624-1198.

Worldwide M.E.

The fourth international convention of Worldwide Marriage Encounter will be at the University of Massachusetts, Amherst campus, June 23-25. Theme is "Focus on Family." Eleven talks by couples and priests will be given Saturday, June 24 on subjects examining and reaffirming the future of the family in today's society. On Sunday, June 25, speakers will include Rev. Roger Coughlin, Chicago, on "Parents and Their Power;" Dr. David Thomas, theologian, on "Family Life;" Sister Mary Phyllis McCarthy, on "The Los Angeles Project in Family Planning;" and a bishop and a couple will look at "The Family Today." For further information contact Bob and Joyce Schmalenberger, 57 Harrington Ridge Rd. Sherborn, Ma. 01770.

Broward Serra

The Holy Year now being observed by South Florida Catholics will be discussed by the program's priest-coordinator, Father Donald Connolly, during a dinner meeting of the Broward Serra Club Wednesday,



"Delicious," approves Father Peter Lickman of the Slovak "Piroh" (like a ravioli) offered by Eunice Fedorchuk at the annual parish folk festival of St. Basil Byzantine Catholic Church. Looking on are Julie Carew, Delores Pisko and Eddie Chicvara.

April 26, at 8 p.m., in the Harris Imperial House, Pompano Beach. Father Connolly has served as spiritual director of St. Thomas Aquinas High School, Fort Lauderdale, professor at St. Vincent de Paul Major Seminary, Boynton Beach; and pastor of St. Thomas More parish there. He is the author of 12 books on religion.

Charismatic Encounter

A Charismatic Encounter will be held at the Dominican Retreat House April 28-30. Father Brendan Dalton will conduct the Weekend. Theme is, "If you Only Knew What God is Offering." For reservations call Sister Carol Ann, 238-2711.

'Christian Joy'

"Christian Joy" is the theme of a vocation encounter for girls ages 14-26 hosted by the Daughters of St. Paul at the Miami convent, 2700 Biscayne Blvd., Sunday, April 23, from 1:30 to 4:30 p.m. For reservations call 573-1618.

Legion Acies

The Legion of Mary will conduct its annual Acies ceremony Sunday, April 23, at St. Vincent Ferrer Church, Delray Beach. Mass will be at 2 p.m., followed by refreshments in the school hall.

New Officers

ST. CHARLES BORROMEIO

St. Charles Borromeo Women's Club, Hallandale, installed the following new officers: Tina Peterman, president; Anita Greco, first vice-president; Jo Munson, second vice-president; Meta Sinaglia, recording secretary; Mary Stabile, corresponding secretary; Grace Kessler, treasurer; and Betty Lindmoyer and Helen Merhige, directors.

ST. JOHN FISHER

St. John Fisher Women's Guild, West Palm Beach, elected the following new officers: Mrs. Joan Howley, president; Mrs. Nicke Pochettini, vice-president; Mrs. Pat Mark, secretary; and Mrs. Peggy San Giovanni, treasurer.

ST. JOSEPH

St. Joseph Women's Club, Miami Beach, will install the following new officers at a luncheon at the Holiday Inn Saturday, April 22: Mrs. Philip Hughes, president; Mrs. Morton Bryant, first vice-president; Mrs. Charles Tamas, second vice-president; Mrs. Richard Maher, treasurer; Mrs. John Rahl, recording secretary; and Mrs. Joseph Charles, corresponding secretary.

ST. MATTHEW

St. Matthew Women's Club, Hallandale, will install the following new officers at a luncheon at Valle's Friday, April 28: Mrs. Harry Moorman, president; Mrs. Marylou Dolf, vice-president; Mrs. Marie Yanz, recording secretary; Mrs. Margaret DiStasio, corresponding secretary; and Mrs. Dorothy Spohr, treasurer.

It's a Date

Broward

NATIVITY Home-School Association, Hollywood, April Showers Spring dance Saturday, April 22, from 9 p.m. to 1 a.m., in the parish hall. For reservations call Peggy Bresko, 981-4086 or Elaine DiLoreto, 981-7899. No tickets sold at door.

LAUDERDALE CATHOLIC SINGLES Club (ages 21-35) will meet for Mass at St. Clement Church, Fort Lauderdale, Sunday April 23, at 10:30

a.m. Breakfast at Denny's.

ST. JOHN THE BAPTIST Women's Guild, Fort Lauderdale, is celebrating its tenth anniversary with a "Rhapsody in Spring," dinner dance at the Coral Ridge Yacht Club Friday, April 28.

KNIGHTS OF COLUMBUS Home Association of Southwest Broward Night at the Races buffet and dance Saturday, April 29, at 8:30 p.m., in St. Bartholomew parish hall, Miramar. For tickets call 961-5027 or 431-6525.

Dade

ST. LAWRENCE Church, Miami Beach, annual Spring rummage sale April 21-23, from 9 a.m. to 5 p.m., in the cafeteria.

CORAL GABLES, K. of C. April fish



"Charley's Aunt" will be presented by Barry College Theatre Department April 21-23 and April 28-30, at 8:15 p.m., in the college auditorium. Michael Moody (left) as the make-believe aunt confronted by the real "Charley's Aunt," Pat Fuchs, who shows up unexpectedly. For further information call 758-3392.

fry today (Friday) from 6 to 8 p.m., in Council headquarters, 270 Catalonia Ave.

GOOD SHEPHERD Church, Kendale Lakes, is having a garage sale Saturday, April 22 at 14535 SW 75 St.

ST. ROSE OF LIMA parish, Miami Shores, will host a display of ceramic figurines from the Marian Center of Miami Sunday, April 23 after the 8:30, 10 and 11:30 a.m. Masses.

SACRED HEART Church, Homestead, mother-daughter Communion-breakfast Sunday, April 23, at 11 a.m. Breakfast will be in Patrino Hall, served by members of the K. of C.

ST. LOUIS parish picnic for all altar boys Sunday, April 23, from 11 a.m. to 5 p.m. at Crandon Park.

ST. JOSEPH Friendship Club, Miami Beach trip to the West Coast April 27-28. Trip will include Sarasota and Ringling Museum and Gardens, Tampa and Busch Gardens. For information call 535-0451.

Palm Beach

ST. CLARE Women's Guild, North Palm Beach, "Hard Times" dance Saturday, April 22, from 9 p.m. to 1 a.m., in the parish hall. Music by Reflections II. Costumes optional. For tickets call Faye Lucas, 622-6622 or Kieran Comeaux, 844-2953.

ST. FRANCIS OF ASSISI Church, Riviera Beach, Italian spaghetti dinner Sunday, April 23, from 1 to 6 p.m., in Father Borg Memorial Hall. For tickets call 848-1531.

SACRED HEART Home School Association, Lake Worth, pancake breakfast Sunday, April 23, from 8 a.m. to noon in Madonna Hall.

HOLY SPIRIT Friendship Club, Lantana, Day at Gulfstream Racetrack Monday, April 24. Buses leave church parking lot at 10:30 a.m. For tickets call Frances Ambrose, 588-5042.

9 of 10 women believe in God

NEW YORK—(NC)—Nine out of 10 American women believe in God and two-thirds pray every day, but only 17 percent identify organized religion as "the principal influence on their morality," according to a survey of 60,000 women by McCall's magazine.

The survey results, published in the May issue of McCall's, indicated that American women believe the family, not organized religion, to be the most important institution in shaping people's moral outlook.

Asked who or what bears major responsibility for the morals of children, 99 percent of the women said parents, while only six percent said organized religion had that duty. When asked to pinpoint the major influence on their own morality, 74 percent of all respondents named their parents.

Next to parents, Catholics listed the church (25 percent), born-again Christians cited the Bible (23 percent), and Jewish women said they relied on their own experience (20 percent).

Although seven out of 10 of the survey respondents judged extramarital sex as "sinful," only 53 percent objected to pre-marital sex.

According to the survey, "born again" Christians are "more conservative in their beliefs and attitudes" than women of any other denomination or religious background. The McCall's survey showed that although most women who call themselves "born again" are Baptists, the evangelical term has become so popular that 37 percent of Catholics and 22 percent of Mormons put themselves in that category.

Ninety-two percent of the women responding to a questionnaire in McCall's January issue identified themselves as Christians, and 5.4 percent as Jews, while two-thirds of the remainder were either atheists or agnostics. The largest group of women (61 percent) were between 21 and 49 years old.

The survey also found that: Eighty percent of the women believe that man has a soul that lives on after death; only one percent confess uncertainty

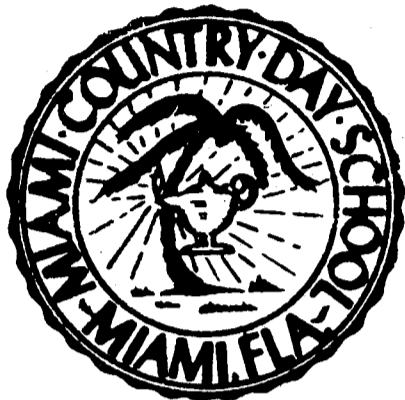
about an afterlife.

Two-thirds of the Catholics, and 73 percent of the "born again" Christians, attend church weekly. Those most likely to attend church during the week, as well as on weekends, are Jehovah's Witnesses (91 percent), Mormons (52 percent) and

Baptist (48 percent).

Ninety-two percent of Jews think women should be rabbis and 69 percent of Catholics believe women should be ordained priests. Born again Christians were least supportive with 64 percent supporting women clergy.

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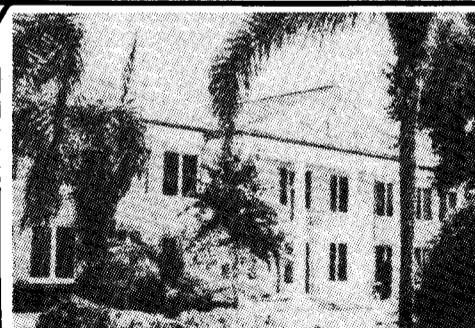
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**KNOW
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FAITH**

Lawmakers compromise issue of farm workers



Migrant workers, like Francisco Mendoza, move from farm to farm, working long hours in the fields. Wages they receive for their labors are meager; they have no place they can call home. Msgr. George Higgins examines their plight and our Christian responsibility to this group of people.

by Msgr. George B. Higgins

ALMOST 20 YEARS have passed since Harvard economist John K. Galbraith popularized the notion that ours is "the affluent society, and probably sold more attention, and probably sold more copies, than any other serious treatise on economics since the Depression of the 1930s. To some extent, this happened because of his engaging literary style, but its popularity was due even more to the fact that the American people were ready to believe that we had solved the problem of poverty.

A few years later public confidence waned. Michael Harrington's book, "The Other Americans," starkly dramatized the problem of poverty in the midst of plenty.

This sudden switch in public concern is not to be interpreted as a reflection on Galbraith's incisive analysis of the economic state of the union. It is possible that some Americans may have concluded from a cursory reading of "The Affluent Society" that poverty had been completely eliminated in the United States. If so, they were mistaken, for Galbraith explicitly pointed out that, in spite of our enormous productivity, "poverty does survive," particularly in the rural segment of our economy. The hard core of the poor, he concluded, is declining, "but not with great rapidity," and "the modern locus of poverty is even more the rural than the urban slum."

Most of us who live in big cities still tend to think of poverty almost exclusively as a problem of the urban slums. This is understandable but regrettable, for until big-city voters become more acutely aware of the extent of rural poverty, not much will be done about it.

This is particularly true of the poverty among migratory farm workers in America," prepared described in the study, "The Migrant Farm Worker in America," prepared two decades ago for the Senate subcommittee on migratory labor. "The migrant and his family," it said, "are lonely wanderers on the face of our land...We see families crowded into shelters that are more like coops for animals, with children undernourished and in poor health, two or three years behind in school, with little chance to develop their talents and become fully useful to themselves or their country...The plight of the migrant and his family is a charge on the conscience of all of us."

The plight of American migratory workers is just about as bad today. One of the principal

reasons is that our lawmakers have compromised on the issue of farm labor.

Not only have our institutions failed to adopt policies that would assure an adequate supply of farm labor at decent standards of employment, but at times they have also been used to procure foreign labor in a manner which had an adverse effect on the employment conditions, wages and working conditions of domestic farmworkers.

Moreover, government at all levels has seen fit to exempt agricultural labor from most of the great social and labor legislation which has been enacted during the past 40 years.

If this situation is to be remedied, big-city voters will have to take the initiative in fighting for the rights of migratory workers in and out of the halls of Congress, for they are so unorganized that they cannot speak for themselves with effectiveness and legislators from the rural areas, with too few exceptions, have shown no disposition to speak up for them either in the Congress or in the legislatures of their respective states.

A recent study, "The Migrant Farmworker," published under the auspices of the Secretariat for the Spanish Speaking, National Conference of Catholic Bishops, put it in a nutshell:

"There is very little that most of us can do in a personal way to promote justice for the farmworkers. However, we are not merely individuals. We are members of a society which functions, in a manner of speaking, as a corporate individual effecting goals and purposes which cannot be effected on the individual level.

"In a democratic society the values that guide corporate behavior, i.e., the social ethics, may be expected to reflect the personal ethics of the members. Since society, as a corporate unit as well as each individual member, profits from migrant labor, both social justice and personal justice demand redress for (a) the social, political, psychological, cultural, legal and economic deprivation of farmworkers, particularly migrants; (b) the imbalances created in the rural sector; and (c) the inequitable transfer of financial resources and responsibilities effected by the present farm system." ("The Migrant Farmworker," Secretariat for the Spanish Speaking, National Conference of Catholic Bishops, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005.)

Pope Leo XIII

Man of action

by Fr. John J. Castelot

WHEN POPE JOHN XXIII was elected, it was presumed that he would be a safe, transitional pope. He startled the Roman Curia and the world by shattering that presumption and gave the history of the church an unexpected new direction in the process.

An interesting precedent is found in the career of Pope Leo XIII, who was almost 68 when he was elected on Feb. 20, 1878—another transitional pope. His pontificate lasted more than a quarter century.

The sixth of seven sons, Gioacchino Vincenzo Pecci was born at Carpineto in central Italy on March 2, 1810. After completing studies in theology and canon and civil law, he was ordained and named a domestic prelate (monsignor) in 1837. He was created a cardinal in 1853, and upon the death of Pius IX,

was elected his successor. A diplomat and administrator of the highest order, he was also a deeply spiritual man. In the encyclical "Annum Sacrum" of 1899, he consecrated the entire human race to the Sacred Heart. Nine encyclicals fostered devotion to the Blessed Virgin and the rosary.

He continued Pius IX's mission activity, establishing the hierarchy in India and revitalizing the China missions. His concern for the universal church was evident in his efforts to effect reunion with the Eastern churches, but in another area ecumenical endeavors were stalled by his stand on the validity of Anglican orders.

Intensely interested in the intellectual life of the church, Leo fostered a revival of the philosophy of Thomas Aquinas, made it the basis of seminary teaching, reorganized the Roman Academy of St. Thomas, and

appointed Cardinal Mercier to a chair of Thomistic studies at the Catholic University of Louvain, Belgium. His opening of the Vatican Archives to scholars was a tremendous boon to historians.

The encyclical "Providentissimus Deus" (1893) set forth the Church's attitude on scriptural studies and contained the first really official statement of the Church on the theology of biblical inspiration. This positive contribution was offset somewhat by the establishment in 1902 of the Pontifical Biblical Commission to monitor the teachings of Catholic biblical scholars.

In the political area he displayed a certain ambivalence. In line with the prevailing ecclesiology, heavily juridical, he insisted on the status of the Church as a "perfect society" at least on a par with civil governments. Still, he recognized "legitimate and honest liberty" and urged Catholics to accept the new democratic regimes in countries where they had been established, to enter the political arena, and to work for the common good.

At the same time, he forbade Italians even to vote in national elections. Outstanding was his teaching on social questions; the encyclical "Rerum Novarum" of 1891 was a landmark pronouncement. It condemned unfair labor practices and set forth a positive program of social reconstruction: a living wage, the right to organize, legislation in favor of the working classes.

Unfortunately his lead was not followed. A number of clergy, high and low, in many countries, including the United States, were suspicious of labor movements and allied themselves more or less with ownership and management, thus alienating untold numbers of workers and their families. One reason was that the most powerful labor organization in the United States, the Knights of Labor, was a secret society, and secret societies at the time were notoriously anti-Catholic.

The knights had been condemned by the Canadian hierarchy and only the intervention of Baltimore's Cardinal Gibbons, himself an outspoken champion of labor, prevented the pope from taking official action against them in the United States.

Leo admired the United States, but at one point was disturbed by a European misunderstanding and distortion of American attitudes. Again Cardinal Gibbons reassured the pontiff that the allegations were groundless, but not until after Leo had condemned "Americanism" in the 1899 letter "Tetem Benevolentiae." His long pontificate was an extremely eventful one, marked by many more successes than failures.

Even many of the failures were caused by contemporary circumstances. When the circumstances changed in the course of time, the work done by Leo was to prove abundantly, even if belatedly, successful.



Pope Leo XIII, who led the church for a quarter century, was created a cardinal in 1853 and upon the death of Pope Pius IX, was elected his successor. In 1891, his encyclical Rerum Novarum condemned unfair labor practices and appealed for a living wage, the right to organize, and for legislation in favor of the working class.

KNOW

by Fr. Alfred McBride, O. Prae
THE FASTEST ANY
could move in 1824 was about
miles an hour. But one year later
railroad and the telegraph were a
to appear. The railroad moved
people and the telegraph moved
ideas at a pace dizzying to the
of villages and cities that were
seen as comparatively sleepy in
light of what was to come.

In the next 75 years, nearly
140,000 miles of railroad were laid
Europe and America. And the
industrial barons—Krupp, Nobel,
Rockefeller—were building factories
to produce the materials to be carried
by those rails. Moreover the trains
transported massive numbers of
rural people into the cities to work
the factories and congest the urban
areas.

Social Gospel Work

Not only did the trains carry
people, they had more people to
Europe's population exploded
140 million in 1740 to 266 million
1850. Further, public education
to it that most of these new men
could read and write. Literacy
up alongside journalism, which
the popular taste for new ideas
fresh points of view. Lastly,
growth of the democratic ideal
dowered the males of Europe with
vote and the power implied there.

Revolution is the only apt
to apply to the changes in society
caused by trains, telegraphs,
newspapers, schools, literacy,
democracy and factories.
technical wonders (telephone,
electricity) would simply in
what we call "future shock" for
19th Century ancestors.

The Church survived the
Protestant Reformation and the
surge of the Enlightenment (with
liberal secular politics and state
a counter-Reformation in the
instance and spiritualizing
centralizing the Church in the
instance. (Cf. Vatican I on
Infallibility.)

Now it was time to cope with
even greater upheaval caused by
Industrial Revolution. Jesus had
that the poor would always be
us. But never had history seen
poor people, more helpless and
exploited than ever before.
estimated that the Industrial
Revolution plunged a third of the
into what can only be

SHOW YOUR FAITH

McBride, O. Praem.
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Social teaching: Gospel for the working class

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destitution, marginal existence, the most humiliating poverty. Bad as it was before that, only a fifth of the population knew such misery.

Agrarian hovels had been bad enough. Urban slums teemed with the burgeoning poor. Half the labor force consisted of children under 18, both boys and girls. The worker had no bargaining rights. Wages were so low that there was barely money to buy food. Fifteen-hour workdays were common. These unhappy facts generated the "social question." How is one to correct this monstrous injustice?

The first great Church voice to express social concern was Bishop Wilhelm Kettler. Already by 1848, he preached against the abuses and outlined a plan for social justice. He called upon the government to curb

the excesses of the capitalist businessmen.

At the same time, he condemned totalitarian governments that would deny the individual the right to private property. He stood by the workers in their right to form unions. He spoke out for profit sharing, shorter work days, rest days and the regulation of conditions under which women and children would work.

By the 1880s other prominent churchmen were speaking out on workers' rights. Cardinal Manning in England helped turn the tide in favor of the workers after the great London dock strike in 1889. Cardinal Gibbons of Baltimore successfully defended the Knights of Labor, America's largest labor union of the time, against a move to have Rome condemn it.

Pope Leo XIII's encyclical "Rerum Novarum" established the basic principle of social thinking for Catholics. It called upon all Catholics to be involved in social reform and to seek justice for the working class. In Europe this gave rise to the Christian trade unions and the Christian democratic parties. In the United States, it inspired a multitude of social concern movements and leaders. It found root in a great social thinker such as John A. Ryan and a social practitioner such as Dorothy Day.

The later documents on justice are but an echo and development of the seeds planted by the "magna charta" that was "Rerum Novarum."

'La Causa' A man who fights oppression

by Mary Maher

CESAR CHAVEZ HAS the personality of a gentle Hosea and the tenacity for justice of a fiery Amos. He was born in 1927 in Arizona to Catholic Mexican-American migrant farmworkers. During the Depression, he and his family worked in the fields of California. He had little formal education and after serving in the Navy during World War II, he returned to Delano, Calif., to do farm work.

In 1952, he joined the newly founded Community Service Organization (CSO) which was a local grassroots political movement founded by Saul Alinsky. In it he worked for some time on voter registration and community relations. In 1958, he became the general director of CSO. Then, in 1962, he resigned that office to give full time to organizing field workers into a union.

Earlier efforts in this direction had repeatedly failed and the migrant laborers, who were unprotected by federal law, were left in a condition of poverty and at the mercy of labor contractors. They travelled from area to area where wages, housing and working conditions, along with education, were inadequate.

In 1962, Chavez established the National Farm Workers Association (NFWA) and its membership grew in the valleys of California. In 1965, although the association was not yet in a position of much strength, he led the members in the now well-known strike against the grape growers around Delano.

In 1966, the NFWA merged with the Agricultural Workers Organizing Committee of the AFL-CIO and together they began a long and difficult strike in which the civil rights tactics of that time were employed. (Many readers will remember the picture of Dorothy Day sitting on her stick cane chair in the hot California sun during this historical strike.)

The growers of the wine grapes agreed to some of the demands of the strikers, but the table-grape growers refused to negotiate. In 1968 Chavez began a long fast to dramatize the struggle for justice in which his people were involved. He also believed that fasting strengthened one's mental, and spiritual resources.

A boycott of grapes and lettuce was begun and was successful. It spread across the nation, gaining support for the farmworkers. It was known as "La Causa" (the cause). In 1970 the table-grape growers gave in. On the strength of this success, Chavez and his followers moved on to organize workers in the truck



Cesar Chavez holds a hoe which is symbolic of his early years as a poor migrant farm worker. His United Farmworkers of America union recently ended its long boycott of grapes, lettuce and Gallo wines. Chavez is described as having "the personality of a gentle Hosea and the tenacity for justice of a fiery Amos."

vegetable areas of California; they called for a national boycott of lettuce.

In recent years Chavez has been active in promoting a strong and close community and spiritual life for members of his organization. He believes that the prophecy which issues in justice can be achieved only in proportion to the strength of the community who supports the prophets. And, for Chavez, faith gives justice an inner strength.

We ask: What motivates a man such as Chavez? There are plenty of believers who don't seem to give a hoot about justice. And his life seems to stand out—why? We might say, "Well, he takes his Christian faith seriously." One could hardly argue that.

In every human heart, yours and mine, the oppressed and the oppressor live. And perhaps it is the way that we come to experience that we can put our energy and our hearts in either direction that ultimately counts.

How we see that the struggle for justice in South Africa or the freeing of Soviet Jews or the plight of the migrant farm worker may depend in a large degree on how we answer the question of human life—our individual lives. In the end, that is what religion is about when it is seen as an action of the human heart in conjunction with the call of the God who created us.



By Carol Farrell

He touches us through each other

Family Center
staff member

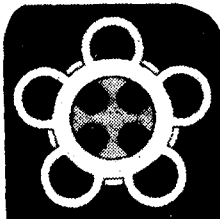
Our five-year-old son Kevin sometimes goes about the house singing "Jesus loves me this I know, 'cause the Bible tells me so." Anyone who has had a child in a Christian kindergarten is very familiar with this hymn. But I really learned in a new way, to a new depth, what he was singing about when I experienced the Cursillo weekend.

A certain amount of teaching and sharing takes place there and to me it all came down to being rooted in Jesus. But that teaching would have been abstract and almost meaningless if it had not been supported by tangible witness to Jesus' love at work in the cooking and serving, the sharing and teaching, the praying and singing, the sense of being completely ministered to, body and soul, that all the people involved in the Cursillo community provided. There

was a witness to Love that I felt I could reach out and touch. And all of it was present so that we might experience the love of God for us, not merely know about it.

My first reaction to all of this was to want to share it. "That's how it is with God's love, once you've experienced it, you want to shout, you want to sing, you want to pass it on." And the people I most urgently wanted to share it with were the people in my family. I found myself wondering, asking again, how I can share my faith.

The answer that surfaced startled me with its simplicity: love them and teach them about Jesus, and about His love for each of us. Not seeing this as clearly in the past (because although I had always sought to understand Him with my mind, I didn't really know Him in my heart) I've succeeded in part and failed in part. I've succeeded,



A family seated together sharing a crossed bread.

I hope, in teaching them about love by loving them deeply. But I haven't communicated that much of scripture to them, and that is where we learn about Jesus, because scripture has not been that much a part of my own life. To whatever extent they are familiar with scripture and Jesus, I owe it largely to other people.

Recently we were on a camping trip in the Everglades. The night was very cold and the stars crowded the sky with their brilliance. We were marveling

at their beauty and number and I exclaimed to Kevin how there were so many that we couldn't even count them but God had made them all. Kevin's reply, charged with excitement and wonder, was "Do you know that God even knows how many hairs I have on my head?" It was one of those moments you want to hold in your heart forever. I breathed a blessing on him and on his teacher, a wonderful woman full of the love of God, who had communicated that wondrous insight to him.

In what seems like a "teachable moment" for my child, I am the one who learns. And it happens again and again. Seeing Kevin's absolute trust in me and his confidence that I can satisfy all his needs reminds me of the scriptural exhortation that we must become like little children, bringing all our

needs to our heavenly Father in total faith and trust. At every turn lately it seems as though my child is teaching me something of the love of God.

Kevin often sends me on my way with "I love you, Mom. Remember, you're my Number One." Sometimes I feel embarrassed—an embarrassment of riches, I guess. I know there are other people who love him within earshot, and I don't want them to be hurt. But I also know that in about a year his Dad will become his 'Number One' and a few years after that, girls will be the object of his attention and affection. So I'm just soaking it up and in. As I tuck him into bed at night I try to explain to him that God loves him much more than he loves me or I love him. But Kevin denies it. He cannot imagine a love greater than ours. But in time he will.

OPENING PRAYER:

Spirit of God, breathe within us newness of life. Thank you for this Family Night, and for the gifts we are to one another. Help us to use our television wisely to strengthen our family, rather than to isolate us. Amen.

THEME: T.V. Family Teacher

Up until recent years, most folks in the U.S.A., received their values and morals from their local church, now it's said, that we receive them from the T.V. set, according to an article we read in Psychology Today a couple of years ago. As Christian families, many of us have no idea the influence T.V. has upon us, or what we actually learn from watching T.V. Television does teach values, it does mold behavior and it does influence attitudes. As Christians, we want to ask "What values? What morals? What attitudes?" Some of tonight's activities hopefully can shed a wee bit of light on how T.V. does influence our family's thinking.

Family Night

ACTIVITIES IDEAS:

1. Commercials...Yeah? or Boo?—Drama time: Take turns acting out different commercials from T.V.; or tune in the T.V. and watch a couple of commercials together. Then discuss the following for each commercial:

A. Does the commercial tell the whole truth about its product? Why? Why not?

B. What values of life were presented through the commercial? List five. How many are Christ centered?

C. What does the commercial lead us to believe is important in life?

2. Program Time:...During the week have each family member list what shows he or she watches. Then underline the favorites and circle the least favorites. Share thoughts about the different shows teaching values, morals, and attitudes. Compose two

lists, one positive and one negative. Also tally up how many total hours were logged in front of the set.

3. Scripture Time...Bible. Read aloud Matt. 6:19-21. How does this apply to T.V. viewing? Also read Philippians 4:8-9. Referring to the passage, discuss and write out some recommendations for T.V. viewing in the family. Post the list on the refrigerator as a reminder for T.V. fanatics.

SNACK TIME: Try some wild banana ice cream splits. Go all out on creativity!

ENTERTAINMENT: Hold a "Talent Fest," with each family member displaying his best talent. Examples: singing, dancing, joke telling, display art or cooking.

SHARING: 1. Each share his feelings about what it would be like if the T.V. were to break down for a while. 2. Each share an exciting moment from the last two days. 3. Share a time someone felt specially needed.

CLOSING PRAYER: Thank you Father for this evening and for the joys our T.V. provide us in the family. Help us to use it wisely, Father. Amen.

Prayer of the Faithful

FIFTH SUNDAY OF EASTER

April 23, 1978

Celebrant: Relying on your words of Jesus—"If you live in me, you may ask what you will; it will be done for you,"—we are confident that what we ask in hope the Father will grant us.

LECTOR: The response today will be "Give life to your people, Lord."

LECTOR: That the Church may speak out fearlessly in Jesus' name concerning today's problems and injustices, we pray...(R)

LECTOR: That we may really believe that our love for God is seen only in our love for others and that this love be not just mere words or talk, but something real and active, we pray...(R)

LECTOR: That the life of Jesus may bring courage and enthusiasm

into our lives and that the peace of the risen Christ may replace the violence and bitterness of our world; we pray...(R)

LECTOR: That senior citizens who have life's experience and wisdom may be blessed with openness and that the young, who are growing, may acquire judgement and tolerance, we pray...(R)

LECTOR: That eternal life may be had by all the departed, we pray...(R)

Celebrant: Father, we realize that it is your power that brings to life the Body and Blood of your Son to this bread and wine. It is your power which will open us to become more united with you. Come, Holy Spirit, enliven us, bring to life within us the risen life of new hope, new peace, new promise, new faith, new love. We ask this through Christ, our Lord. Amen.

QUINTO DOMINGO DE PASCUA

23 de abril de 1978

Celebrante: Confiados en las palabras del Señor: "Si viven en Mi, lo que pidan se les concederá" elevemos ahora nuestros corazones en oración al Padre Celestial.

LECTOR: Nuestra respuesta será: "Dáanos tu gracia, Señor." Para que la Iglesia continúe predicando el Evangelio en el mundo de hoy, digamos con fe, Danos...

LECTOR: Para que vivamos el amor a Dios amando a todos nuestros hermanos de palabra y obra, digamos con fe, Danos...

LECTOR: Para que la vida que el Señor

nos dio conquiste en nosotros el pecado, el odio y el egoísmo y nos haga instrumentos de reconciliación, digamos con fe, Danos...

LECTOR: Por los ancianos de nuestra comunidad, para que encuentren el cariño y el apoyo de los jóvenes, digamos con fe, Danos...

LECTOR: Por las vocaciones en nuestra comunidad, para que más jóvenes sigan a Cristo en la vida sacerdotal y religiosa o como laicos comprometidos en la construcción del Reino, digamos con fe, Danos...

Celebrante: Padre misericordioso, nos alimentas con el Cuerpo y la Sangre de Tu Hijo. Envía tu Espíritu de Amor y Servicio a renovar nuestros corazones. Te lo pedimos por Cristo Nuestro Señor. Amén.

REUNION MASS and reception noted the 25th anniversary of Notre Dame Academy last Sunday at St. Mary Cathedral. Yolanda Lopez (above, left) and Julie Currier of Notre Dame led the congregation in the Responsorial Psalm. Celebrants of the Mass included (from left) Rev. Thomas Rynne, Msgr. Noel Fogarty (principal celebrant), and Rev. Vincent T. Kelly, homilist.



Chaminade boys cited on community service

Youth scene

★★★

April is Al-Anon and Alateen information month and an open meeting will be held at the Dominican Retreat House, Thursday, April 27, 8:30 p.m. Alateen, is designed for the 12 to 20 year old offspring of alcoholics. Al-Anon is for relatives and friends of alcoholics. Both groups help members accept alcoholism as a disease and seek to reduce bitterness towards the alcoholic.

Students from Chaminade High School, Hollywood, have received commendations for outstanding service to the community recently.

Memorial Hospital announced that the winner of the "High Schools Blood Drive" for the most donors and for the highest percentage of donors was Chaminade. The congratulatory letter noted to Brother Donald Winfree, principal, "You should be very proud of all the hard work done by the committee and especially the student chairman, Bob Gerhardt, and the faculty advisor, John McGrath..."

The United Cerebral Palsy of Broward said Chaminade's participation in the Walk-a-Thon "was an invaluable contribution to the success of the Walk, and definitely an asset in our efforts." Chaminade had 23 walkers and collected \$1,410.52. Student Frank Przeszelski collected \$1,006 himself.

★★★

Four students from Catholic schools in Dade were runners-up in the "Capture the Sun" poster contest, sponsored by the Florida Power and Light Co. Winners are Matthew Annati, HOLY FAMILY; Greg Meuth, HOLY ROSARY; Rosa Puello, ST. PETER AND PAUL; and Ann Rotolante, in Miami.

Youth in action

ST. CECILIA youth in Hialeah will have a car wash Sunday, April 23, from 8:30 a.m. to 2 p.m. CYO of ST. IGNATIUS LOYOLA Church, Palm Beach, sponsoring a dance for students in ninth grade and over Saturday, April 22, at 8 p.m. For information call 622-1850. CYO from HOLY FAMILY Church, North Miami, will go water bogging Sunday, April 23, at 7:30 p.m. Wear a bathing suit.

Integrate singles into parish, not singles group, says author

CHICAGO — (NC) — Successful parish singles groups do almost nothing to integrate singles into parish life, according to author Kenneth Guentert in the April issue of U.S. Catholic, published in Chicago by the Cletarian Fathers.

Kerygma set for weekend

Kerygma celebrated its first birthday in February and by all appearances, the program is blossoming into something special. The sixth Kerygma was held at St. Edward parish, Palm Beach, March 10-11, and the seventh is being held this weekend, April 21-22, at St. Louis Church in South Dade.

Kerygma is an experience for ninth and tenth graders focusing on how the Bible is alive and active in people's lives today and incorporates the celebration of the entire family. If you haven't made a Kerygma yet, call the Department of Youth Activities at 757-6241 for more information and applications.

"Unsuccessful groups prompt well-meaning parish leaders to shrug, 'we tried, and to give up,' Guentert said.

"Family ministry is only one aspect of parish ministry," the author said. Ministries generally thought of as applying to families apply equally well to individuals." He said singles should be incorporated into all aspects of parish life, including liturgy, education and finance committees, and eucharistic ministry.

Guentert told parish priests to remember their own singleness. "Whether counseling or preaching, you can speak to singles out of your own experience. Include them in your sermons...this is the single most effective thing anyone in the parish can do."

Parish councils can help unify families and singles by reaching out to divorced widowed and never-married persons in their geographical community. "Quit telling people

your parish consists of 500 'families'...substitute members, or households or even contributors," he advised.

Guentert also offered these suggestions to parishes:

- See that parish reading racks contain books of interest to singles.

- Set up adult education classes appealing to both married and single people and promote them as such.

- Organize the next parish social affair so that singles do not feel uncomfortable going alone.

- Set a goal to increase substantially the number of single people registered in your parish.

Married people should invite singles to join them at parish functions, without intentions of "setting them up" with members of the opposite sex, said Guentert. "Single people like to join groups that 'do' things. Social interaction is just a side benefit," he said.

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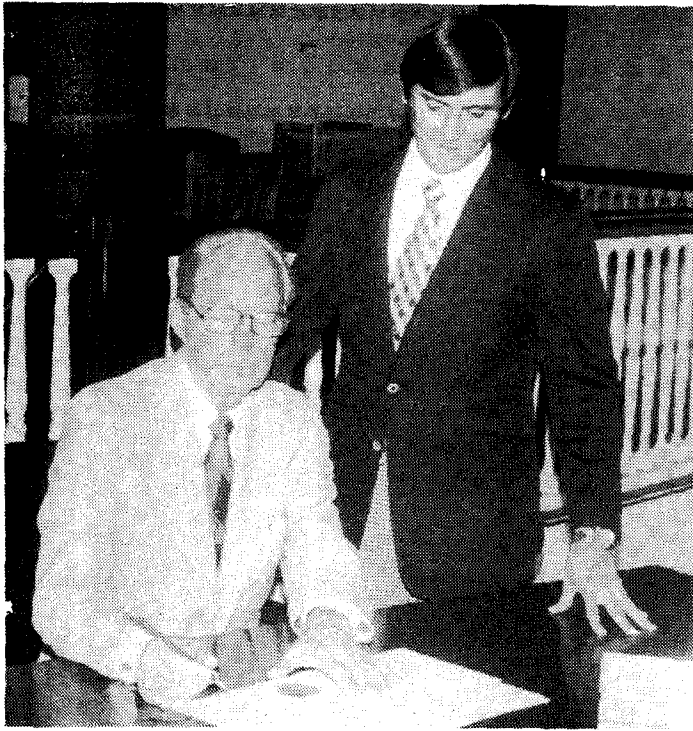
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The Town of Palm Beach recently declared Knights of Columbus Day. Signing the mayorial proclamation is Mayor William B. Cudahy, as Art Wroble, Grand Knight of Palm Beach Council 2075, looks on. A similar proclamation was signed by the mayor of West Palm Beach.

St. Mary's Hospital, W. Palm, will mark 40th anniversary

WEST PALM BEACH—St. Mary's Hospital will celebrate its 40th Anniversary Thursday April 27. Highlight of the ceremonies will be a Mass celebrated by Archbishop Edward A. McCarthy.

The hospital is conducted by the Sisters of St. Francis of Allegany, N.Y.

It was opened in 1938 as a 50-bed nursing home, and was officially designated and named St. Mary's Hospital one year later.

Since its founding, St. Mary's has served the greater West Palm Beach Area. Today it is one of the two largest hospitals in Palm Beach county and contains some of the world's most sophisticated equipment.

St. Mary's has grown to about ten times its original size

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Register Sunday for ACCW convention

The 20th annual convention of the Miami Archdiocesan Council of Catholic Women will be held April 23 - 25 at the Bahia Mar Hotel, Fort Lauderdale.

Opening business session will be Sunday at 4 p.m. with the opening Mass at 5:15 p.m. celebrated by MACCW moderator Father Laurence J. Conway.

Archbishop Edward A. McCarthy will be the celebrant and homilist at Mass on Tuesday at 11:30 a.m., and Bishop Kenneth J. Povish of Lansing, Mich.,

will be the guest speaker at the closing banquet at 7:30 p.m. that evening.

For those not registered, registration will be at 1 p.m., Sunday, April 23, at the hotel.

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'Crossed Swords' a Twain tall tale of 'wath if' genre

"Crossed Swords" is one more film romp through Mark Twain's 1882 "Prince and the Pauper," a perennially popular fantasy based on the somewhat unhappy career of Britain's King Edward VI, a teenaged monarch whose reign was squeezed briefly between those of his notorious father Henry VIII and equally notorious half sister Mary I, the original "bloody Mary."

The story, of course, pays minimal attention to history, being a Twain tall tale of the "what if" variety. The young prince (in this film accidentally) changes places with a look-alike urchin who lounges about enjoying palace life while the real



by
James
Arnold

prince wanders among criminals and the poor of the kingdom learning what life is really like. Presumably the experience teaches him some thing useful about wisdom and justice when he returns to be crowned, in the proverbial "nick of time," with

the help of one of literature's most appealing swashbuckling adventurers, Miles Hendon.

In the first sound film version (1937), the key role was played by identical twins, Billy and Bobby Mauch, with the formidable Errol Flynn as Miles. Here (as in a 1962 Disney version) it's played as a dual role by Mark Lester, who has grown tall since his stint as "Oliver" but not much in talent. He somehow manages to be unconvincing and clumsy in both parts. Miles, however, is acted with gusto and élan by Oliver Reed, who was recently one of the Dumas Musketeers.

The company is indeed the same that produced the bright, witty, dynamic Musketeers movies with exuberant Richard Lester (no kin to Mark) as director. This time the much stidgier veteran Richard Fleischer is at the helm, and the difference is 180 degrees. The film is played by most of the cast (including Charlton Heston as Henry VIII and Ernest Borgine as the pauper's tiresomely brutal father) deadly straight, so that even a few wry bits (by Rex Harrison and George C. Scott) are wasted and incongruous.

Many well-staged brawls and swordfights keep the audience awake, and nothing in the film is too rough even for younger children. But even in its spectacle, "Crossed Swords" lacks style and intelligence.

Despite the tacked-on happy ending, kids should know that poor frail Edward, who became king at 10 and died at 17 and furthered the Protestant cause in England, never had much chance to be an enlightened storybook monarch. (CA-2, PG)

Capsule movie reviews

"THE AMSTERDAME KILL" (Columbia), Robert Mitchum plays a disgraced but incorruptible ex-narcotics agent who finds himself caught in a bloody struggle. Film's violence and high casualty rate rule it out for younger viewers. (R) A-III, morally unobjectionable for

adults.

"THE FIRST TIME" (EDP Films), is an easygoing account of a 16-year-old boy's first encounters with the opposite sex, but its virtues fall far short of so complacent a self-evaluation. Contains offensive dialogue and graphic depictions of sexual behavior. C—condemned.

"MADAME ROSA" (Atlantic Releasing), series of scenes illustrating the need a former prostitute in her 60's and a 14-year-old Algerian boy have for each other. Theme and atmosphere, as well as a scene involving a decomposing body, make it mature viewing fare. A-III, morally unobjectionable for adults.

"THE SILVER BEARS" (Columbia) is a complex, overloaded caper film having to do with international financial intrigue. A casual adulterous arrangement at the end is far too blatant not to be offensive. (PG) B—morally objectionable in part of all.

Ch. 45 plans annual telethon

WHFT-TV-Channel 45 annual telethon will be April 27-29. On Thursday and Friday, the telethon will air from 7 p.m. to midnight. The news will move to midnight and sign-off will be at 12:30 a.m. On Saturday, the telethon will be from 6 p.m. to midnight. "Today With Lester Sumrall" will be pre-empted all three days.

The "Matthews Family" from Nashville, Te., will be the special guest entertainers for the telethon and pre-telethon rallies at the Sheraton Hotel, Fort Lauderdale, April 25, and at the Ramada Inn, Miami, April 26.

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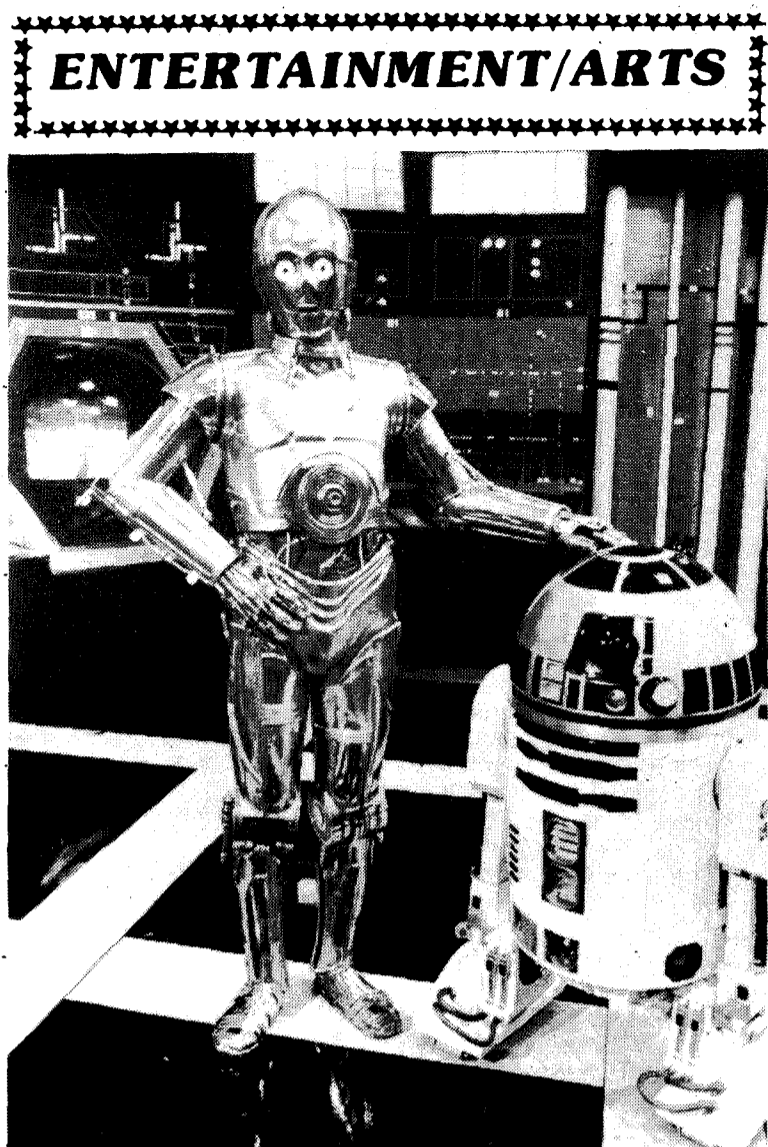
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Star Wars characters C3PO and R2D2 can't catch whooping cough, measles, polio or other preventable childhood diseases, but earth children can. That's one of several television messages prepared by the Department of Health, Education and Welfare as part of a nationwide campaign to immunize children who are not fully protected against these diseases. Other television spots will include Captain Kangaroo with Mr. Moose and the father of a boy who became deaf after getting measles.

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Editorial

"Holocaust" a grim, necessary lesson

The one thing we learn from history, said H.G. Wells, is that we never learn from history.

Judging from history's continual string of wars, cruelties and absurdities, there is a great deal of truth in that statement. But, we hope, not absolute truth.

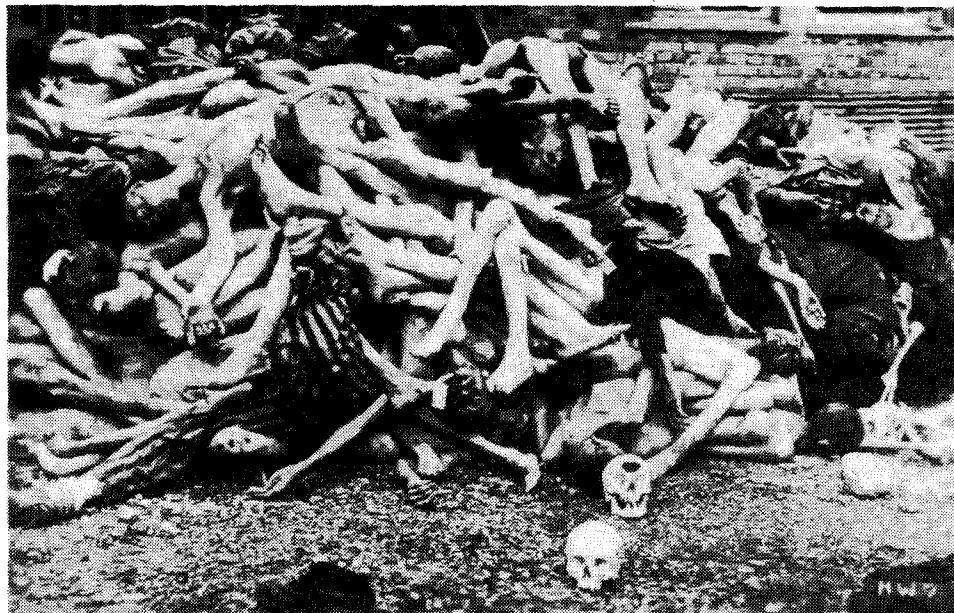
Perhaps, in the past, one generation knew too little about previous generations' experiences to benefit from them. But now, with modern household media such as television which can bring graphic lessons into millions of homes of average people, maybe we CAN learn from history.

"Roots" was an example a few months ago and "Holocaust" is the most recent one.

But whether we learn anything from it depends on our attitude and our willingness to learn or accept the real truth inherent in the lesson, however hard on the stomach.

We have heard a number of people comment, even before the Holocaust series was concluded, that the show was "exaggerating" what happened or that such ugly matters should be forgotten because they are unpleasant. And, of course, there is that old absurdity circulating ever since the end of World War II that—believe it or not—it never even happened. That's right, class, it never happened, it was just another of those Jewish schemes to get sympathy.

In the first place, Holocaust does not exaggerate. The show hardly even touches the reality. The actors depicting Jews are all healthy, strong and well-fed, as contrasted to people in the photo on this page, acquired by a Voice employee who saw Dachau just after the war. "There was still blood on the walls and fingernail claw marks, and the smell..." The movie shows no snow, no frozen bodies, no emaciated people eating straw and bugs (the dogs have long since been eaten), as do the Nazi



films. And the torture scenes in Holocaust are not too different from those you've seen in lots of adventure movies where the hero is whipped—nothing about the more gruesome techniques which we don't need to detail here, but which are well documented.

As for it not happening at all, such denials are obscene in themselves.

We have seen Nazi films (a few brief seconds of which were included in Holocaust) of the hundreds of skeletal-like bodies at a time being bulldozed into ditches, the truckloads of gold teeth, watches, eyeglasses and jewelry, the Nazi documents, kept in their typically efficient fashion, of dates, numbers of "units" (humans) processed and, of course, eye-witness testimony. At Belzec, they were crammed in like sardines, according to one witness, and gassed 30 minutes and "finally all were dead like pillars of basalt, still erect, not having any space to fall." "At

night the red sky over Auschwitz could be seen for miles." And at the end of the war, suddenly Europe had virtually no Jewish population, where before there had been millions.

This is all strong stuff. And yet we have Nazis marching in Skokie, Ill., and Nazi bookstores opening up, and many of today's youth know little more about Nazis than what they see on Hogan's Heroes.

That's why it is important that Christians in this country be aware of what happened in a "Christian" Europe and take steps such as joining with Jews in wearing a Star of David next week as a sign of solidarity as Archbishop McCarthy will at a National Conference of Christians and Jews ceremony.

It is important that we not forget the holocaust, because, as philosopher George Santayana is so often quoted, "Those who cannot remember the past are condemned to repeat it."



By Fr. John Dietzen

Can my foreign friend go to confession?

the sacrament of Penance. Confession of sins must be made in some way, but there are other ways than by speech when that is impossible. While specific details may not be expressed so easily in other manners, the penitent can, for example, indicate which obligations or commandments have been violated and by other signs express in some general way their sorrow for their sins, and their acknowledgement of having done things for which they wish the forgiveness of God.

Please help your friend to talk with a priest. Most priests have had experience with this kind of situation. Perhaps with a little help from an interpreter, they can easily arrange a comfortable and perfectly satisfactory way for her to go to Confession.

Q. In connection with the approaching marriage of a

relative I was told that there would be no instructions for the couple by the priest.

With so many marriages ending unhappily or in a divorce, I find this hard to

Question Box

believe. Aren't priests required to give some sort of instructions or help to people before they are married?

A. There are two general Catholic Church laws that apply here. One, Canon 1018, prescribes that the parish priest must instruct his people concerning the meaning of Christian marriage and marriage impediments. This refers to the continuing education of the people in the parish through Sunday homilies, courses concerning marriage in Catholic grade and high schools and (insofar as possible for students attending public schools); adult

education programs, and so on.

The other law, Canon 1033, deals with instruction of the individual couple before their own marriage. This places the responsibility on the parish priest to instruct them more in detail about the meaning of marriage, the mutual obligations of husband and wife, and the duties of parents towards their children, and to encourage them to make appropriate spiritual preparations for their marriage.

The parish priest is not required, of course, to provide all this instruction personally. The range of subjects on which the couple should have some assistance of this kind is vast, including subjects like finances, interpersonal communications, in-laws, sexual and other physical expressions of their love, attitudes toward children and

their care and proper upbringing, recreational activities, and numerous other elements of life together that will be significant during the first months and years of their married life.

Few, if any, priests have the time, experience, or insight to handle all these subjects adequately without assistance from others. Thus, most parish priests today rely heavily, for example, on extensive programs of the pre-Cana conferences (presented by doctors, clergy and married couples) or similar courses to assist them in fulfilling this responsibility. Engaged couples are frequently required by their parish or by their diocese to participate in such programs before their marriage.

No particular number of "instructions" are demanded by the general law of the church.

Q. A Catholic friend of mine is from a foreign country and does not speak English. She wants to go to Communion, but is hesitant because she cannot go to Confession.

Is it all right for her to receive the Eucharist without Confession, or what should she do?

A. Your friend's situation is not uncommon. Many people from foreign countries stay here for longer visits with family, or take up residence permanently, without being able to carry on a conversation in our language.

It is quite possible for an individual like this to receive



By Msgr. James J. Walsh

Revolution against God

When the average Catholic hears that someone dear to him has given up the faith and tossed away his Christian heritage, the first reaction is wonderment at the folly. It seems a more reckless decision than that of the compulsive gambler who lays his home and family future on the line.

However, in our objective position of appraising the folly of another, how easy it is to forget that most of us, at at one time or another, had the same makings of a revolution going against God.

Not that we were out in the streets, like professional communist agitators with placards denouncing Christianity and all it stands for. We never made speeches to convince others God is a myth and the Christian religion is a library of fables.

Only rarely do we realize—or let ourselves realize—that the agnostics and the irreligious have no monopoly on the practice of disagreeing with God. We do it, too. Perhaps, often in the course of a lifetime.

The sudden death of one who is greatly needed can incline us to demand an explanation of God. The old refrain comes easily to the lips—“how can a good God do such a thing?”

A series of problems, one after the other, like elephants linked in a parade, pass through our little world and stir resentment and bitterness. We drone on, “Why does God let these things happen?” We may not shake a fist towards heaven, but the urge is there. It is the seed of rebellion.

Many things happen in the course of a single

lifetime which put God in a bad light from where we stand. Time and again we are humiliated by “some dumb thing” that could just as easily have not happened. Frequently we have to bend our necks and live with a situation that appears neither reasonable nor just.

There are, of course, long periods where we have to admit we never had it so good. Things are going our way. All looking up. Then suddenly the pin prick of adversity exploded the fragile dream world, and we find ourselves faced with something we can neither dismiss or control. It is part of our nature not to like it. We come by resentment easily.

God knows better than we that we live with the fires of resentment only banked. A strong wind can stir them into a frenzied blaze. Why? No one has the full answer. We have parts of it, firm parts which can bear up under the heaviest of trials so that faith does not disintegrate.

For instance, we need constantly in life to be reminded that we creatures are often inclined to act like the Creator. We indeed play games with ourselves as God. We have enthroned many little gods for brief periods in the past.

Yes, we are his children. And we need constantly to live out that dependence on him. We must remember—in order to keep the meaning of life in focus—that this earth is not a lasting city. We are a pilgrim people on a pilgrimage to another life.

Certainly one reason for these daily problems is to remind us that we are soon going to move off this planet.

Jesus made great effort to get this idea over.

Remember the story of the laborers who marched in angry protest to the owner of the vineyard. Theirs was a strange gripe. They had already received exactly that had been agreed upon for a day's work. But they picked up their placards in resentment over the owner's “foolish decision” to pay the same amount to those who worked only an hour.

The owner had a firm squelch for them. “Have I not a right to do as I choose?” He explained he did no one an injustice in giving generously to others of what belonged only to him. He was free to do what he wanted with his own goods.

So with God. Our secret resentments and open rebellion come only after we forget that we are indeed his property, to use an ungraceful phrase to express a truth.

We are completely, eternally God's. We have no rights apart from him. There is no court of appeal other than his. No one's will must be obeyed absolutely except his.

The saints did not find this degrading. On the contrary, it was an exciting, exhilarating, challenging fact of life, and they lived accordingly, not in a passive, resigned manner, but with joyous spirit and fullest love.

Our own main business in life can be simplified to this point—our first and last concern must be to accept the will of the Lord God in all things. Painful or not, whether we understand them or not.

The Father put it all in a single phrase in the Old Testament. “My ways are not your ways; my thoughts are not your thoughts.”

'This experience won't be forgotten'

By
Dick Conklin



A few months ago we talked to two elected legislators who are proving to be instrumental in the success or defeat of pro-life legislation. One, congressman Dante Fascell of Miami, is stubbornly pro-abortion in spite of overwhelming medical evidence and the persistent efforts of constituents to change his mind. The other, Florida's Senator Richard (Dick) Stone, has deep moral convictions underlying his pro-life, pro-family voting record. In the future we hope to bring you some of the views of other South Florida office-holders and candidates.

perfect score of 100 percent for voting their way on 10 NOW-supported bills.

In sharp contrast, Senator Richard Stone supported the Hyde Amendment throughout the long

confirm that the rape was ever committed or reported.

We asked Senator Stone to comment on the new HEW funding regulations. To our first question, “Do you feel that the new regulations

turned out to be. These regulations prove what I thought at the time the bill was passed—that the “compromise” contained very large loopholes.”

We asked Senator Stone what he could do now to assure the intended implementation of the law.

“As a senator, I am not in a position to interfere with HEW's drafting and implementation of regulations. However, the next time we have to vote on pro-life amendments, and we probably will be voting on them again soon, I can assure you that this experience won't be forgotten.”

Finally, we asked him what concerned citizens can do to try to bring about a stricter interpretation of the law.

“I think concerned citizens should write to Secretary of HEW Joseph Califano (Washington, DC 20201), to President Carter and then again to members of Congress the next time there is a vote on funding for abortions. The pro-life supporters already are quite active, and I think they sponsor one of the best-organized efforts to express their views in Washington.”

“As a senator, I am not in a position to interfere with HEW's drafting and implementation of regulations. However, the next time we have to vote on prolife

amendments, and we probably will soon, I can assure you that this experience won't be forgotten.”

—Sen. Stone

Readers of the National Catholic Register and other national publications were surprised to read recently of a new “leader” among pro-abortion congressmen on Capitol Hill—Miami's Dante Fascell. He introduced a resolution which would prohibit amendments limiting the use of appropriated tax money. In other words, Fascell's proposal would destroy any future attempts to restrict abortion funding—like this year's Hyde Amendment.

His move was applauded by the National Organization of Women (NOW), which awarded Fascell a

debates. One of the fears of pro-lifers was realized when the amendment was approved with an exception for a pregnancy caused by rape—an event which doctors say is very rare, but which can be used as a “loophole” for abortion-on-demand. As expected, the department of Health, Education and Welfare immediately issued new regulations that said abortions would be paid for as long as the rape is reported within 60 days (the law says “promptly”). The reporting can be done by abortionists themselves, to any health center, and only the mother's last name is required. No verification is made to

follow the intent of Congress and the taxpayers?”, he replied:

“No, I do not feel that the regulations express the intent of Congress. As you know, the compromise language in the final bill was accepted by the Congress only after months of difficult negotiation and in part because of the burden placed on HEW employees who would soon have been pushed off the payroll unless an appropriations bill was passed. I did not think the language was strict enough, and I believe even those who voted for it meant for it to be much tougher than the regulations have

Defiende Conferencia Latinoamericana

WASHINGTON—(NC)—El cardenal Luis Aponte de San Juan, Puerto Rico, dijo que la tercera asamblea general del episcopado latinoamericano (Octubre, Puebla) procura fomentar una conciencia cristiana sobre los problemas temporales y espirituales que afectan al pueblo de la región, incluyendo el de la pobreza extrema y otras injusticias. El

secretario del Consejo Episcopal Latinoamericano que la prepara, Alfonso López Trujillo, defendió el documento de trabajo como ajustado al Segundo Concilio Vaticano, de críticas de que algunos párrafos aconsejan la resignación a los pobres, o se preocupan mucho del desarrollo industrial. El obispo también, dijo que la asamblea tratará de las comunidades de base.

Rodean arzobispado en El Salvador

SAN SALVADOR—(NC)—Patrullas militares rodearon la oficina del arzobispo para cachear e interrogar a quienes se acercaban, apenas el arzobispo, Mons. Oscar Romero, inició una investigación formal de los hechos sangrientos en San Pedro Perulapan y otros pueblos vecinos ocurridos en Semana Santa. El arzobispo quiere establecer la verdad y también

ayudar a las víctimas. Más de 30 campesinos murieron, otros quedaron heridos, o fueron arrestados por las tropas, y más de 2,000 huyeron a los montes. El gobierno dicen que fueron incitados por agitadores comunistas, los dirigentes campesinos contestan que fueron atacados por bandas paramilitares que operan bajo los terratenientes y el gobierno.

Se defiende obispo de Cuernavaca

CUERNAVACA—(NC)—Mons. Sergio Méndez Arceo, obispo de Cuernavaca, dijo que una crítica de otros obispos a sus palabras sobre cristianismo y marxismo se fundó en una versión errónea e "infeliz" de un diario y que no le consultaron antes. La oficina de información

de los obispos dijo que estos deseaban aclarar su propia oposición al comunismo. Posteriormente hubo declaraciones conciliatorias. El obispo estuvo en Cuba y firmó con otros visitantes unas reflexiones sobre revolución e Iglesia.

Más apostolado familiar

ALBANY, NY—(NC)—El teólogo seglar David Thomas, del Seminario de St. Meinrad en Indiana, exhortó a los obispos del estado de Nueva York a que extiendan el ministerio de la familia más allá de la normal—padre, madre e hijos de clase

media—y abarquen a las constituidas por un solo adulto, padre o madre, los divorciados, y las parejas sin hijos. No sólo les beneficiaría espiritualmente, sino que ampliaría el apostolado seglar, dijo Thomas.

Pide se pronuncien contra marxismo

NUEVA YORK—(NC)—Malachi B. Martin ex-jesuita autor del libro "El Último Cónclave," publicó en el New York Times anuncio pagado para pedir a los cardenales de Estados Unidos que se pronuncien contra el Marxismo como incompatible

con el cristianismo, y eviten así una crisis a la hora de elegir sucesor al Papa Paulo VI. Martin teme que el cónclave se incline a elegir un papa tolerante de los regímenes comunistas. Repite lo que afirma en su libro, tildado por críticos de frívolo.

Apoya efectividad de comunidades de base

ROMA—(NC)—Sor María de la Cruz Aymes, de San Francisco, narra que muchas de las discusiones del reciente Consejo Internacional sobre Catecismo versaron sobre las comunidades cristianas de base y la necesidad de que sean vasos comunicantes en la parroquia,

para que ésta lo sea en la diócesis. "La comunidad reconoce y respeta al individuo, sus virtudes y dones, y le invita a contribuir al desarrollo y vida de la misma," dijo. "Otro aspecto esencial es que la comunidad se compromete con las necesidades del pueblo, de la vecindad."

Denuncian discriminación contra escuelas privadas

WASHINGTON (NC)—La Liga Católica pro Derechos Religiosos y Civiles dijo que la decisión del Comité de Medios y Finanzas de la Cámara de Representantes, de excluir a las familias con alumnos de enseñanza privada primaria y secundaria, de un proyecto de ley de exención de impuestos, es un acto discriminatorio e injusto

contra los pobres. El comité da oportunidad a la familia de un aniversario de rebajar hasta \$250, pero suprime los \$100 a más bajo nivel porque estima que contradice la Constitución. Lo que pasa, dice la Liga, es que la mayoría son alumnos de escuelas católicas, y ahora es más difícil que las familias pobres puedan pagarlas.



Antes de la competición final varios jóvenes ensayando sus canciones. Arriba desde la izquierda con guitarra Lourdes Núñez, Gaspar Pollo y Chiqui Cortés. Detrás Norma Cosano, Raquel Sotillo y Gladys Ruiz. Abajo un rato de la reflexión vocacional en la que participaron unos 130 jóvenes de 20 parroquias.

Con canción y diálogo 130 jóvenes celebraron la vocación

Señor... conviértenos, sacúdenos. Que tu mensaje se haga carne de nuestra carne... razón de ser de nuestra vida...

Sacadas de una oración del Arzobispo Helder Camara, de Recife, Brasil, estas palabras sirvieron de tema de reflexión a unos 130 jóvenes hispanos de 20 parroquias en la arquidiócesis, reunidos en jornada vocacional el pasado domingo 16.

En pequeños grupos reflexionaron sobre el significado de COMPROMETERSE, y sobre el compromiso de ser persona. La oración de Mons. Cámara les

llevó al diálogo sobre el compromiso de ser cristiano y sus aplicaciones prácticas en la comunidad concreta de la arquidiócesis.

También conversaron con personas ya viviendo compromisos concretos de servicio y terminaron la jornada con el festival de la canción en el que compitieron grupos musicales de parroquias y jóvenes a título individual.

Para la modalidad A, (texto y música original), se presentaron los grupos de: St. Raymond, con "Un gran amor,"

Encuentros Juveniles con "Es maravilloso Señor," de Ana Lourdes Martínez y St. Brendan con "Sin miedo a amar" que resultó canción ganadora.

En la misma categoría A, resultó ganador como individual: Gaspar Pollo con "Quién es El."

Para la modalidad B (texto original sobre música existente) se presentaron los grupos de St. Mary's con "Sígueme", Encuentros Juveniles con "Te encontré" y Sta. Juliana con "Dios es real" que quedó ganadora. Recibió mención especial Barbara Tejeda, con la canción "Canten canten."

Actuaron como jurado, Mercy Ferré, Alicia Marill, y los padres José y Pablo Nickse y Michael Greer. Todos los participantes recibieron un certificado de participación en el festival.

Dirigentes laicos y obispos preparan carta pastoral

(Viene de la Pág. 24)

pasado de moda."

Afirmó que los seglares buscan estructuras fuera de la parroquia para poder ejercer sus ministerios y advocó por "un mínimo de dos años" de formación para los laicos y por el fomento de pequeñas comunidades cristianas.

El arzobispo Edward A. McCarthy de Miami señaló como prioridad la de "despertar al gigante dormido que es la Iglesia" concientizando a los laicos sobre su papel en ella.

El Obispo Thomas C. Kelly, secretario general de la Conferencia de Obispos señaló que para lograr cooperación entre laicos, sacerdotes y obispos debían crearse estructuras o mecanismos de apoyo para los laicos ejerciendo ministerios. Otros participantes apoyaron la misma opinión y el Arzobispo McCarthy añadió: "Pero nosotros también necesitamos apoyo."

Su comentario provocó un gran aplauso por parte de todos los dirigentes seglares.

Comunidad

● Festival en Belén, los días 29 y 30 desde las 2 pm, en los terrenos del colegio, calle 8 y 7 avenida del S. W. Los fondos del festival se utilizarán para otorgar becas de estudios a muchachos con escasos recursos económicos. Baile, atracciones, comida criolla y la posibilidad de grandes premios, entre ellos un terreno junto a FIU.

● Baile para matrimonios, el sábado 29 de abril en la Cafetería de Corpus Christi. Información y entradas, llamar al 635-8571.

● Retiro carismático, el sábado 22 y domingo 23, de 8:30 am. a 6 pm., en la cafetería del Seminario-College de St. John Vianney. Dirigido por el padre Inocencio Iacobellis. Información 822-6948.

● Impacto No. 36, los días 22 y 23 de abril en la parroquia de Blessed Trinity, 4020 Curtiss Parkway. Misa de clausura el domingo 23 a las 6:30 pm.

● Excursión de Impacto al TY Park de Hollywood, para el 30 de abril, desde las 8 am. hasta las 6 pm. en el lote No. 8.

● Viaje a Tierra Santa y Roma, de los Encuentros Familiares, incluirá un día de retiro en Jerusalén. El viaje del 5 al 19 de julio tendrá como director espiritual al padre Florentino Azcoitia S. J. Información 642-0702.

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Cuando se quieren cambios se mira a un líder.

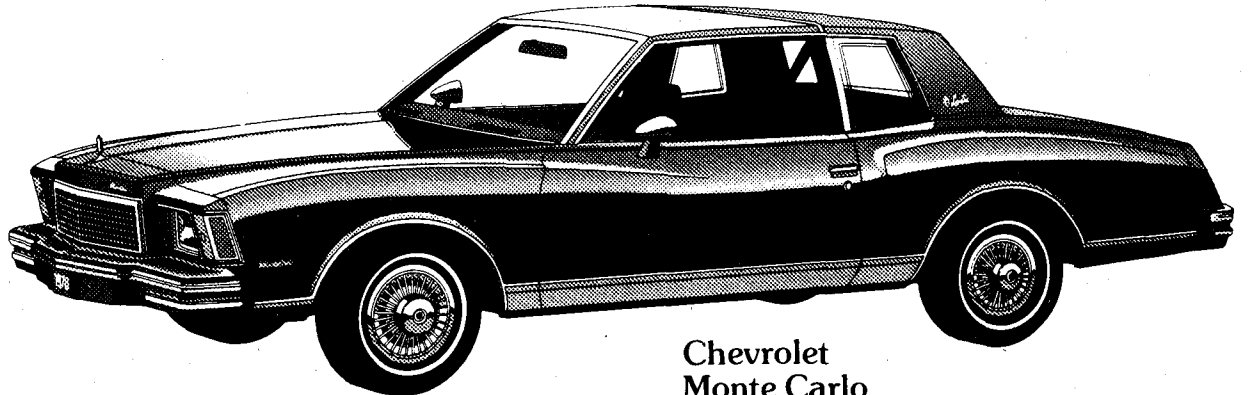
Y cambios es lo que usted verá...infinidad de cambios en la línea de autos medianos de la General Motors para 1978.

Nuevas dimensiones de lujo en el Monte Carlo de Chevrolet. Un Grand Prix de Pontiac con una nueva y majestuosa apariencia y elegancia. Un manejo suave y callado en el Cutlass Supreme de Oldsmobile. Y un uso eficiente del espacio interior en el Regal de Buick.

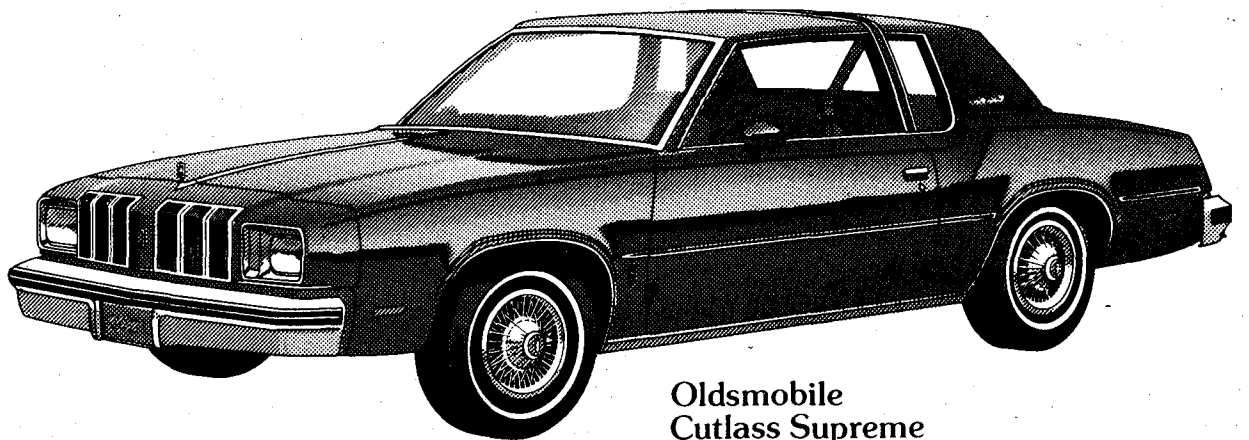
Cuatro nuevos tamaños de autos...más compactos que los del año pasado aunque en realidad tienen más espacio interior y un uso más eficiente del espacioso baúl.

Si quiere mantenerse al día, vea y maneje estos nuevos y excitantes autos para 1978. Véalos en las agencias Chevrolet, Pontiac, Oldsmobile o Buick.

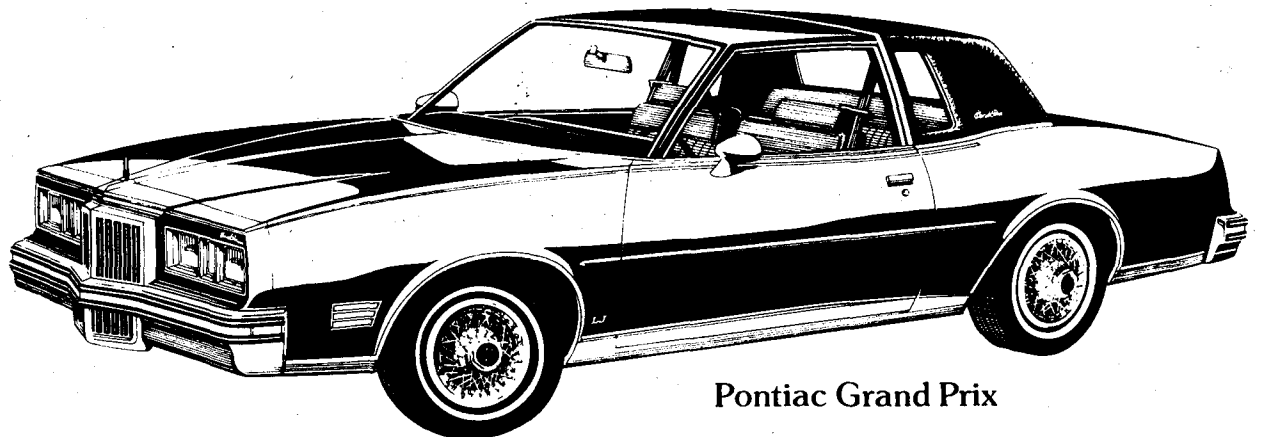
General Motors. Automóviles diseñados para este mundo de constantes cambios.



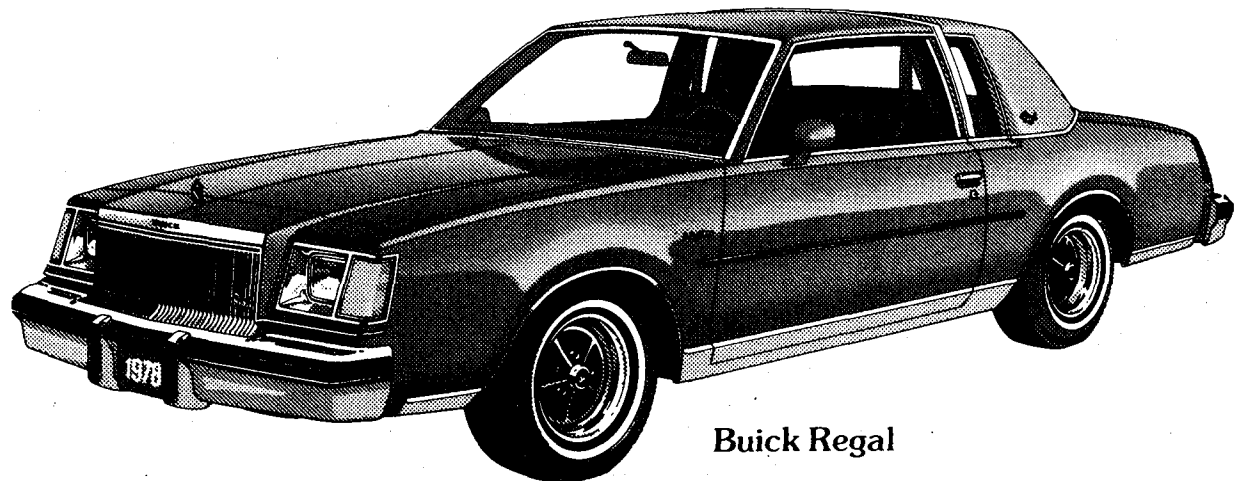
Chevrolet
Monte Carlo



Oldsmobile
Cutlass Supreme



Pontiac Grand Prix



Buick Regal



Automóviles diseñados para este mundo de constantes cambios.

La vocación en carteles

Diecisiete escuelas elementales y tres secundarias participaron en el concurso de carteles sobre tema vocacional organizado por el Club Serra durante el pasado fin de semana.

Los ganadores de los cuatro primeros premios recibieron un trofeo y \$25,00 por sus obras, a la derecha, arriba: To Serve and to Love (servir y amar) de Julie William, Cardenal Gibbons, 11-12 grados y "From God with Love an invitation to serve" (De Dios con amor una invitación a servir) de Mary Mc Ginn, St. Elizabeth, 7-8 grados.

Abajo, "The Priestly Vocation" (la vocación sacerdotal) de Rudy Lind, Epiphany, 5-6 grados, y la fotografía de Robert Ducsay, St. Brendan, 9-10 grados.

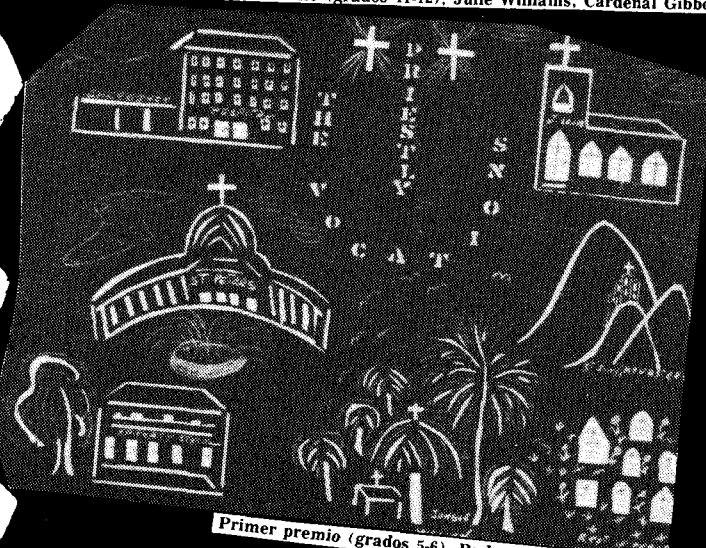
Fueron ganadores de trofeos de segundo premio Melinda Hering, de Immaculata (5-6 grado) y Jonathan Leahy, de Holy Name, (7-8 grados).



Primer Premio (grados 11-12), Julie Williams, Cardenal Gibbons



Primer Premio (grados 7-8) Mary Mc Ginn, St. Elizabeth



Primer premio (grados 5-6), Rudy Lind, Epiphany



Primer Premio (grados 9-10) Robert Ducsay, St. Brendan

Dirigentes laicos y obispos USA preparan juntos carta pastoral sobre el laicado

Por NANCY FRAZIER
ANNAPOLIS, Md. (NC)—Representantes de varias organizaciones de seglares se reunieron con varios obispos de la nación para reflexionar sobre el laicado y sobre la Iglesia, en lo que fue un primer paso hacia la

elaboración de una carta pastoral sobre el laicado.

La reunión fue convocada por el Comité para los Laicos de la Conferencia Nacional de Obispos (NCCB) que preside el Arzobispo de Miami, Edward A. McCarthy, y tuvo lugar en Annapolis los días

14 al 16 del corriente.

Al concluir las reuniones el arzobispo McCarthy dijo que se habían logrado los objetivos de las reuniones y preguntó a los participantes su parecer para continuar la consulta con el laicado nacional que resulte en

una carta pastoral de los obispos sobre el tema.

El fin de semana había sido designado como una "peregrinación" y las discusiones subrayaron la necesidad de la evangelización. Incluyó dos presentaciones en las que primero los seglares y luego los obispos, fueron dando su visión de los principales problemas que hoy enfrenta la Iglesia.

"El mayor reto que hoy enfrenta la Iglesia," dijo Jean Eckstein, presidenta del Consejo Nacional de Mujeres católicas, "es el de concientizar a los laicos sobre su identidad en la Iglesia. Aunque se piensa normalmente que el papel de los laicos en la Iglesia se desempeña en términos de ministerios como el del lector, organista, ministro de la Eucaristía, debe quedar claro que no es preciso desempeñar esos ministerios dentro de la Iglesia para estar realizando una tarea eclesial," dijo la Sra. Eckstein.

Otros participantes comentaron sobre la amplitud de los ministerios para los laicos. Entre ellos Joan Gallini de Pax Christi dijo que "se ha de formar a la gente para corresponsabilidad," ya que hasta ahora ni laicos ni sacerdotes han

"tomado seriamente" la cuestión de como intensificar la cooperación de laicos y clero en la resolución de problemas eclesiales.

"Nuestra prioridad: despertar al gigante dormido que es la Iglesia,"

Arz. Edward A. McCarthy

Mathew R. Paratore, secretario ejecutivo de International Liaison, (centro de coordinación para ministerios de laicos voluntarios), hizo eco a anteriores peticiones de formación de "profesionales laicos" afirmando que si los laicos "desean participar en la vida de la Iglesia como institución, deben tener preparación no sólo de vivencia sino también académica."

Los obispos expresaron visión durante el segundo día, y Monseñor Albert H. Ottenweller obispo de Steubenville, Ohio, criticó la estructura parroquial, llamándola un "instrumento (Pasa a la Pág. 22)

Muestran solidaridad cristiano-judía

CHICAGO (NC)—Preocupados por el resurgir de

grupos nazis en este país, dirigentes cristianos han iniciado un movimiento llamado Holocausto y Reconciliación para recordar al público el sacrificio de 12 millones de personas bajo Hitler durante la segunda guerra mundial.

El domingo 16 fue día de oración por ellas, y dos cadenas de televisión mostraron docu-

mentales sobre la tragedia. Habrá una demostración de solidaridad con los judíos sobrevivientes de los campos de concentración que hoy residen en Skokie, Ill., y donde los neonazis piensan celebrar el nacimiento de Hitler. "No podemos simplemente ser espectadores del odio," dice Sor Ann Gillen, coordinadora de Holocausto y Reconciliación.

Al mismo tiempo en Nueva York David Hyatt, un católico y presidente de la Conferencia Nacional de Cristianos y Judíos, repasó en una entrevista los logros en el campo ecuménico, para decir que gracias al Vaticano Segundo y a la labor de sacerdotes visionarios, hay mayor participación católica, al paso que el público en general va renunciando a sentimientos anti-católicos o anti-judíos.

Como protesta a la marcha pro-nazi organizada en Skokie, Illinois el padre Carl K. Moeddel Vicario de asuntos ecuménicos en Cincinnati muestra en el pecho la estrella de David con la palabra "judío" en alemán, como signo de solidaridad con el pueblo judío. En la nación se celebra esta semana el 22 el día de solidaridad cristiano-judía.

