

ACCW, Pro-lifers: 'Dump Gordon'

The Miami Archdiocesan Council of Catholic Women, together with Right to Life of Dade County and Broward County and Broward County Right to Life, announced at a joint press conference Tuesday, in Fort Lauderdale, that they would be launching a state-wide campaign in an effort to remove Representative Elaine Gordon from the position of chairperson of the House Health and Rehabilitative Services Committee.

The pro-life groups are taking this action because of the following statement quoted by the Miami Herald, Tuesday, April 18: "Government does this all the time," Gordon said. "We sit here all the time and put dollar values on people's lives whether they're in prisons or Sunland Centers. That's what we're here for."

Mrs. Donna Savage, Legislation Commissioner for the MACCW, said, "We believe the responsibility of the chairperson of an HRS Committee should be to strive to achieve the best quality of life for as many people



At a joint press conference launching a State-wide campaign to remove Rep. Elaine Gordon as chairperson of the House Health and Rehabilitative Services Committee are (from left) Rabbi Phineas A. Webberman, Ohav Shalom Congregation, Miami Beach, Tom Endter, Donna Savage and Mrs. Rita Mocarski.

as possible in accordance with the urgency of their needs—not to determine how many dollars individual lives are worth."

Tom Endter and Mrs. Rita Mocarski, presidents of the Dade and Broward right to life groups said, "We feel Representative Gordon's attitude with respect to placing a monetary value on human life will jeopardize a very important bill we have pending in her HRS Committee. The intent

of Viable Baby Bill HB536 is to protect the life and health of viable babies intended to be aborted. If monetary considerations are to take precedence over the lives of these babies, the chances of this bill being passed through Rep. Gordon's Committee are virtually non-existent."

Mrs. Mocarski added, "It is pretty hard for childless couples to read about babies being thrown away when with a little diligence their lives might be saved. What could be a nicer Mother's Day gift than to know, because of the passage of the Viable Baby Bill, the baby they've almost given up hoping

for might be available for adoption."

"Because of Rep. Gordon's statement, our concern now extends to the born as well as the unborn. We wonder what Rep. Gordon has in mind for prisoners and the retarded. Cost of food and shelter has always been a pretty revolting excuse for either capital punishment or so-called 'mercy' killing," Tom Endter said.

The three South Florida organizations announced that they would be working for the passage of the Viable Baby Bill and for the removal of Rep. Gordon as House HRS Chairperson with every group in the State who shares their belief that the life of every human being is of immeasurable value and worthy of the right to life guaranteed by the Fifth Amendment of the Constitution of the United States.

(Photos and story of MACCW CONVENTION PGS. 4-5)

Americans warned on first confession, general absolution

By JOHN MAHER

VATICAN CITY—(NC)—Pope Paul VI has warned the U.S. church against abuses of general absolution and delayed reception of first confession.

Recalling earlier statements he had made on the importance of personal confession, Pope Paul said: "And today we add explicitly: We ask for faithful observance of the norms (limiting the use of general absolution)."

The pope's remarks came April 20 as he received in audience the bishops of New York State—Region 2 of the National Conference of Catholic Bishops (NCCB).

He told the bishops that the ministry of the confessional is a top priority in the church.

"OTHER WORKS, for lack of time, may have to be postponed or even abandoned, but not the confessional," the pope said.

The bishops of NCCB Region 2 were the first among the 12 NCCB regional groups, all scheduled to make their required five-year visits this year. These official visits are called "ad limina" ("to the threshold" of the apostles Peter and Paul).

The pope's references to general absolution followed controversy in the United States in the past two years over penitential services in Memphis, Tenn., where general absolution was given because Bishop Carroll T. Dozier of Memphis judged that there were not enough confessors to accommodate the large number of people present.

Other American bishops have taken similar steps since

(Continued on Page 20)

The **VOICE**

ABRIL 28, 1978 PRICE 25c VOL. XX No. 8



Archbishop McCarthy leads a gathering of Christian clergymen into the Greater Miami Jewish Federation where they are greeted by a group of Rabbis last Wednesday. The Occasion was a memorial service in memory of Holocaust victims and in support of Jews in Skokie, Ill., where Nazis have recently been stirring up prejudice. At

the joint service, Archbishop McCarthy, who is chairman of the NCCJ Clergy Dialogue, said the service must reflect their solidarity and the fact that a holocaust can never happen again. Rabbi Sol Shiff said the service should set the example for all humanity.

Red Mass recalls 7 centuries of tradition

The Red Mass, a 13th Century tradition, will be celebrated Saturday, April 29, by Archbishop Edward A. McCarthy at St. John Vianney College Seminary, 2900 S.W. 87 Ave., at 6 p.m. A reception will follow at 7 and a dinner-dance closing the evening at 8 p.m. The program is sponsored by the Catholic Lawyers Guild of Miami. In attendance will be lawyers, judges, and civic leaders.

The evening will be highlighted by the presentation of two special medals commemorated by the Archbishop and presented for the first time this year. The Coleman F. Carroll

medal will be presented to Pittsburgh Steeler owner Art Rooney for recognition of his humanitarian contributions to America. The award is a memorial to the recently deceased Archbishop Carroll.

The St. Thomas More medal will be presented to former Florida Supreme Court Chief Justice Ben F. Overton for his contributions to Florida jurisprudence and its improvements while he was the Chief Justice.

The Red Mass is a special Liturgy asking divine guidance for the courts and the law. The first recorded Red Mass was

celebrated more than seven centuries ago in 1245 in Paris.

It is believed that the original Red Mass was celebrated in honor of St. Ives, the patron saint of lawyers, who was born in Brittany (France) in 1253 and canonized in 1347.

The concept of the Red Mass then spread to England around 1310 during the reign of Edward I. The entire bench and bar attended the Mass together at the opening of each term of court. The priest-celebrant wore a red robe and the judges of the High Court, who were all doctors of the law, wore red robes, thereby conforming to the ecclesiastical

tradition. Hence the popular name for the Red Mass.

Some lawyers believe, as other scholars have written about the origin of the Red Mass, that the red signifies the willingness to defend the truth inspired by the Holy Spirit, even at the cost of shedding one's blood.

The Catholic Lawyers Guild is a non-profit charitable organization dedicated to preserving and enhancing the furtherance of Catholic principles in the practice of law and service to the community on the courts. Further information call Michael Fitzgerald or John Cosgrove at 379-0755.

Español

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THE MEDIA:

What you can do to make your voice heard.

By T. FABRE

NEW YORK—(NC)—For 11 years the church has celebrated an annual World Communications Day by focusing attention on a single aspect of the mass media and society. For the 12th World Communications Day, observed this year on Sunday, May 7, the theme is "Responsibilities, Rights and Duties of Readers, Listeners and Viewers of Modern Media."

In a "Statement of Issues" commenting on this theme from the perspective of the consumer's right to a healthy media environment, the U.S. Catholic Conference's Department of Communication points out the need for the public to take an active role in this area: "We cannot simply demand that the broadcasters and advertisers abide by high moral and ethical standards. We ourselves must

make responsible consumer decisions and encourage others to do so."

The statement suggests four ways in which the public can help improve the quality of radio, print and television: critical appreciation in evaluating the value-content of the media; selectivity in choosing a balanced variety of media information, education and entertainment; guidance in assisting the young to use the media intelligently; and community action in joining with others in developing a more active and discerning audience.

In summing up the meaning of this year's World Communications Day, the statement concludes: "When it comes to values, it's all in the family. Media begins at home, in your diocese and parishes."

The statement is included in a parish kit prepared by the

Creative Services Office and the Department of Education, USCC, to help parishes, families and school groups get a start in the work of media education. The kit contains a poster depicting the theme, "Media begins at home;" a paraliturgical guide suggesting texts for use in church services; bulletin insert ideas; sermon outlines; and reprints and excerpts of significant articles from a variety of publications.

Parents, educators and program planners will find ideas for activities in the kit's 16-page resource guide. It contains some introductory essay on value content in TV programming, the Catholic press and its readers, and innovative use of TV technology for family religious education. A second section, "Games People Can Play (to learn more about media and

themselves)," suggests 12 enjoyable but instructive ways to evaluate media, especially TV. A selective list of films, books, periodicals and organizations is also provided.

For those with little or no background in media education, this parish kit is an excellent

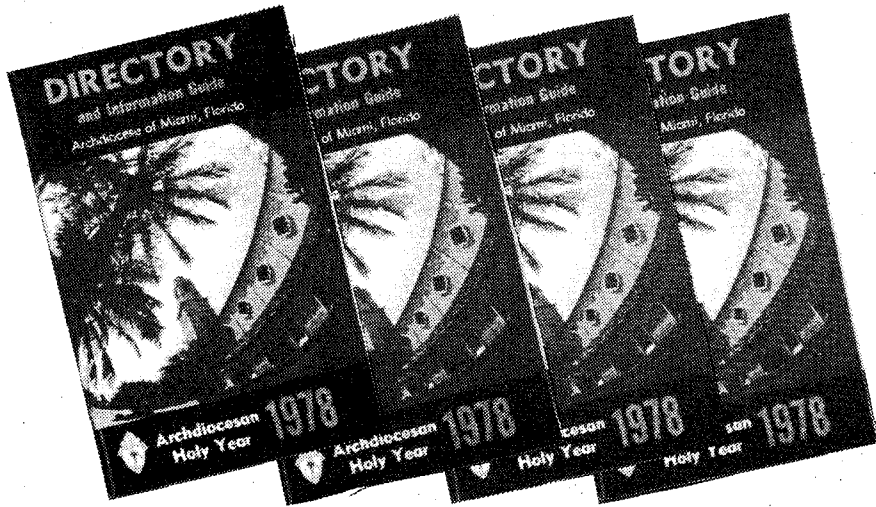
starting point to ensure that the theme of this year's World Communications Day will have significance far beyond the May 7 observance. Those interested may order a kit for \$2.75 from Creative Services, U.S. Catholic Conference, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.

OFFICIAL

Archdiocese of Miami

The Chancery announces that upon nomination by the Very Reverend Matthew J. O'Rourke, S.S.J., Superior General of the Josephite Fathers in Baltimore, Maryland, Archbishop McCarthy has made the following appointment, effective as of April 15, 1978:

THE REVEREND ROBERT J. MULLIGAN, S.S.J.—to Assistant Pastor, Christ the King Parish, Perrine.



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The Archdiocese of Miami Weekly Publication embracing Florida's eight southern counties: Broward, Collier, Dade, Hendry, Glades, Martin, Monroe and Palm Beach

MAILING ADDRESS
P.O. BOX 38-1059
Miami, Fla. 33138
TELEPHONES
News - 758-0543
Advertising - 754-2651
Circulation - 754-2652
Ft. Lauderdale - 525-5157
W. Palm Bch. - 833-1951

Marchers in six cities to support farm workers

The Fifth Annual Farm Worker Week will be celebrated May 1-7 across the country, highlighted by Walk-a-thons in Miami, Fort Lauderdale and four other major cities in Florida on May 6.

3 Engaged encounters next month

The Engaged Encounter Day, part of the preparation offered couples anticipating marriage, will be offered in three different locations from North Fort Lauderdale to South Dade during the month of May.

On Sunday, May 7, a day will be offered at St. Malachy's Church in Tamarac; Basil and Janice Jeffers may be contacted for reservations at 737-5268. On Sunday, May 14, the day will be offered in South Dade. Pat and Carol DeMarinis are handling reservations for that date at 251-9757. The third day will be hosted by the parish community at St. James in North Miami on May 21; reservations are being handled by the Family Enrichment Center at 651-0280.

The Engaged Encounter was originally designed as a weekend. Such a full weekend will be offered Oct. 6-8. Couples may register through the Family Enrichment Center.

The Engaged Encounter day or weekend is designed only for couples. It is not suitable as an individual preparation for marriage which can best be handled on a personal basis with a priest or married couple on the parish level. Couples are expected to attend the entire day which generally runs from 10 a.m. to 8 p.m. During the day through talks and opportunities for individual couple discussion they have a chance to explore many areas of their relationship.

Archbishop Edward A. McCarthy will give the invocation at the beginning of the Miami walk at Temple Israel, 137 NE 19 St. at 9 a.m. Registration for the 10 mile walk from the downtown area through Coconut Grove to Sunset Drive will begin at 8 a.m. Anyone interested in walking or sponsoring a walker should call the National Farm Worker Ministry office, 665-1061.

The Fort Lauderdale walk will begin at 8 from the Pioneer House, will route from Andrews Ave., to Sunrise Blvd., to Holiday Park, the beach, AIA, Las Olas back to the house. Contact Georgiana Lowen, 522-4938.

Sister Ann Kendrick, chairperson of the NFW Ministry in Florida, said, "The farm workers' movement has made substantial progress in California, but there is still a long way to go before farm workers all over the country have organized strength to negotiate with their employers and solve their own problems."

She said, "The churches are already facing the controversial issues of farm worker unionization in Florida and Texas. The Farm Bureau seems determined to frighten the churches into silence on this issue. However, they failed in California and they will also fail in other states."

California has a state agriculture law which enabled the farm workers to organize like other unions have. As a result of that progress the boycott of grapes, lettuce and wines has ended.

In addition to the walks here and in Orlando, Gainesville, Tampa and Melbourne, Farm Worker Week will be noted in churches and synagogues across the country through special services and bulletin announcements.



Noted Scripture scholar, Father Raymond E. Brown, baptizes Nicole Berget at St. Rose of Lima Church, Miami Shores, as the parents Mr. and Mrs. Gary Berget, look on. Father Brown's first baptism was administered at St. Rose 25 years ago.

Blessing May 6 for St. Agatha's

Archbishop Edward A. McCarthy will bless the new St. Agatha Church at 111 SW 107 Ave. on Saturday, May 6, at 3 p.m. He will be the principal celebrant of a concelebrated Mass following the blessing ceremony of the church and Rectory. The new parish plant will include offices and a rectory and the church, which is a multipurpose building, will include a closed-off area for a social hall.

Burse honors dead pastor

Residents of Marian Towers, an Archdiocese sponsored retirement complex for the elderly, have taken up a collection for a memorial to Msgr. Patrick J. O'Donoghue, the late pastor of St. Mary Magdalen Church, Miami Beach.

The residents, many of

M.E. Info for May

Marriage Encounter Information Parties are scheduled during the month of May at the following locations and dates:

SOUTH BROWARD

Hollywood: Tuesday, May 16, 8 p.m., at the home of Jack and Janet Wallis, 961-2387.

NORTH BROWARD

Coral Springs: Wednesday, May 31, 8 p.m. at the home of Jim and Gail Dearing, 752-5533.

Tamarac: Thursday, May 25,

8 p.m., at St. Malachy Church, 6100 John Horan Terrace.

SOUTH PALM BEACH

Boca Raton: Tuesday, May 2, 8 p.m., at the Boca Raton Community Center, Room No. 1, Crawford Blvd.

NORTH PALM BEACH

Lake Worth: Friday, May 26, 8 p.m., at the home of Jim and Pat Gartner, 7764 Oakmont Drive.

Marriage Encounter weekends are scheduled May 5 and May 19 at the Dominican Retreat House, Kendall, South Dade, and on May 26 at the Passionist Monastery in Palm Beach County.

For more information, call John and Lynda DiPrima at 961-3882 (Broward County) or Tom and Jackie Marshall at 595-1876 (Dade County).

Normally Religious cannot live alone, Vatican says

VATICAN CITY—(NC)—Religious superiors do not have permission to allow individual Religious to live alone in apartments except in very specific circumstances, according to the Vatican Congregation for Religious.

The congregation, in its publication *Informationes*, said that "major superiors are not allowed...to authorize Religious to live on an individual basis, isolated from any from of constituted community," except under well-defined conditions. The congregation said that

superiors "have generously given out such permissions without respecting either the norms or the time limitations laid down by the Holy See."

According to the congregation, canon law (the general law of the church) permits Religious to live away from their communities only for a period of between six months and one year for "just and serious reasons," with the consent of the major superior.

Permission could be granted for studies, illness or for apostolic work in conformity with the goals

of the order, said the congregation.

"At the present time there is a tendency to (grant permission) for reasons which do not conform to these exceptions," said the congregation.

The congregation praised the high intentions which Religious often have for requesting permission to live alone in apartments.

"Most of the time the decision stems from a laudable intention to partake of the life of modern men, especially the very poor and those far from the

church, to share the life of those whom society and sometimes even the Christian community reject, ignore or disdain, in order to help them know and love the Lord," said the congregation.

But it judged that living alone "responds neither to the juridical idea of community life...nor to the life of brotherhood expressed by Vatican (Council) II."

Living alone in an apartment, said the congregation, is also a "source of serious problems regarding the ob-

servance of the vows of poverty and obedience."

"How can a Religious living alone live in a condition of dependence regarding the use of temporal goods?" asked the congregation.

"How can he ask the necessary permissions according to the articles of his order's constitution?" it asked.

"We must clarify the role of religious life as well as its basic characteristics that differentiate it from the life of secular institutes and the life of hermits," said the congregation.

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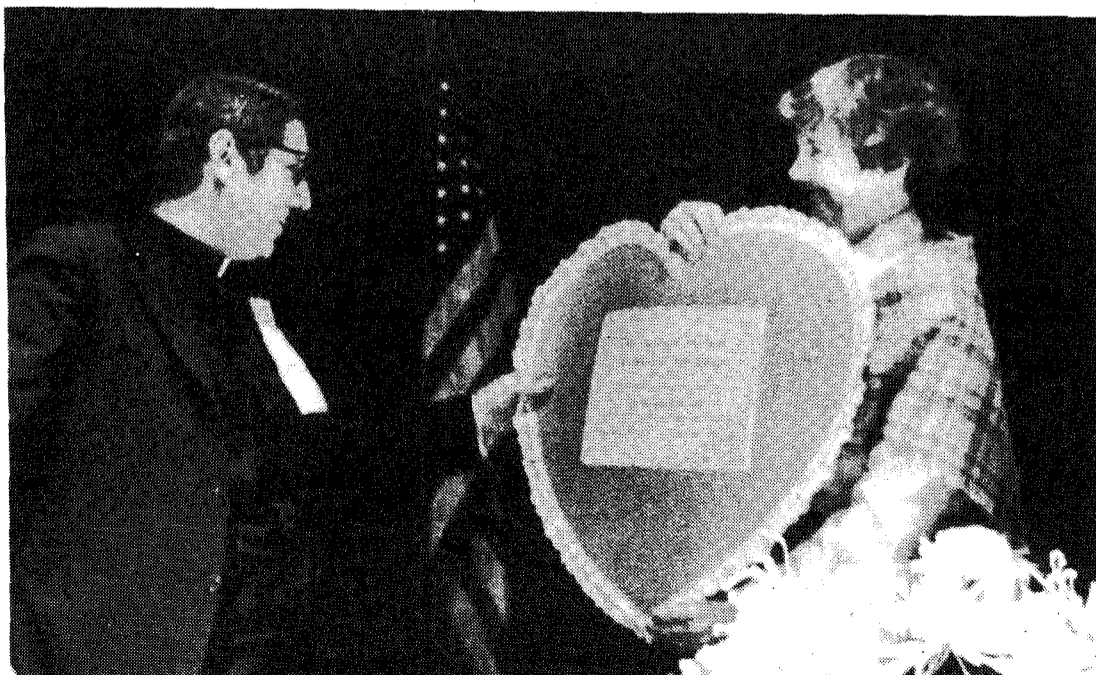


MACCW

"CARING HEART" award on International Affairs is presented (above) by Ann Keller to the delegates from St. Williams Council of Catholic Women, Naples, during the awards luncheon.

NEW PRESIDENT, Mrs. Joseph P. Donohue is congratulated (right) by Archbishop Edward A. McCarthy following her installation at the closing convention banquet.

"ENTHUSIASTIC HEART" award is presented (below) by president Ginny Harlan to a surprised recipient, Father Lawrence J. Conway, moderator, during the awards luncheon.





Ten past presidents, out of 11, sang "Freed Spirits" in an unrehearsed and unscheduled climax to the Miami Archdiocesan Council of Catholic Women at the Bahia Mar Hotel, Fort Lauderdale. Listening are (from left) Bishop Kenneth Povich; newly-elected president Mrs. Joseph Donohue; and Archbishop Edward A. McCarthy. Singers include (from left) Mrs. Robert Ulseth, Mrs. Arthur Harlan, Mrs. Wendell Gordon, Mrs. Lou Unis, Mrs. Thomas F. Palmer, Mrs. Dan McCarthy, and Mrs. Edward Keefe.

Women urged to back 6 programs

FORT LAUDERDALE—More than 400 women from the Miami Archdiocese have been asked to say yes to six proposals to help strengthen the Church during the next five years.

In the closing speech of the 20th annual convention of the Miami Archdiocesan Council of Catholic Women, Bishop Kenneth Povich, of Lansing, Mich., told the women they should be grateful to God for the growth of the past 20 years and look forward to years ahead with a positive attitude.

The programs Bishop Povich asked the women to support were:

- The National Catechetical Directory.
- A nationwide evangelization effort.
- A five year Call to Action plan for justice.
- A program of support for Spanish-speaking Catholics.
- The continuing struggle to preserve human life.
- On-going liturgical renewal.

Archbishop Edward A. McCarthy thanked the women for helping to distribute Archdiocesan Holy Year materials and for their continuing support for diocesan programs.

Bishop Povich, liaison to the National Council of Catholic Women, told the record gathering at the Bahia Mar Hotel that the Catechetical Directory deserves support because "catechesis has split the Church practically down the middle and this Directory has the potential for restoring balance to religious educational programs.

"Jesus taught the adults and blessed the children," Bishop Povich said. "We have been blessing the adults and teaching the children. This is just inside out."

The Bishop said that plans are in the works for a nationwide program for evangelism that includes the purchase of prime television time. "Billy Graham is on prime time television," Bishop Povich said. "There are 50 million of us. We ought to use television to proclaim the Gospel of Jesus Christ, not to push our

pet projects. Locally, we need to be renewing our parishes, reaching out to those who have fallen away, and reaching out further to those who are unchurched."

The Bishop said one part of the Call to Action program is in the process of implementation—a plan to strengthen family life "by making every home a little Church in which the love of Jesus prevails."

With a large number of Cubans in the Archdiocese, Bishop Povich said, Miami-area Catholics already are involved with helping their Spanish-speaking brothers and sisters in the faith.

"These people merely want our support in their efforts to evangelize their own people who have slipped away. I hope you will say 'yes,' the Bishop added.

Bishop Povich said the struggle against "powerful forces" determined to "kill children in this country" must be continued. "If you watched Holocaust on T.V., you know the awful price of silence. We must always speak up for that which is right. Life is God's most precious gift," he said.

Concerning liturgical renewal, the Bishop stated: "Catholicism without liturgy would vanish. Our highest privilege is worship."

A total of 465 persons attended the banquet. The women surprised out-going President Virginia Harlan by unrolling a 25 foot "Love Letter" signed by every woman registered at the Convention.

Both Mrs. Harlan and new President Mrs. Joseph Donohue, gave brief remarks to the women, who were in a happy frame of mind after completing three days of hard work.

The group passed several resolutions, among them, pledges to:

- participate fully in Archdiocese Holy Year activities.
- bear personal witness in evangelization.
- use time, talent, and treasure to grow in faith and increase vocations, strengthen family life, promote social justice.
- oppose extending time for ERA ratification.
- send letters to Congress supporting tax credit legislation.

The sessions included workshops on Legislation, Church Communities, Com-

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ST. LOUIS CHURCH begins a new study-dialogue on "Woman of the Bible" today (Friday) at 10 a.m., with Julie Skokan as guest speaker.

CORPUS CHRISTI SCHOOL "Springtime Dance" Saturday, April 29, beginning at 9 p.m.

CHRISTOPHER COLUMBUS High School Auction Saturday, April 29, at noon, and Bar-B-Q Sunday, April 30, at noon, at 3000 SW 87 Ave., Miami. "Southern Trust in Concert" Sunday at 3 p.m.

ST. JAMES CHURCH Parents' Day Sunday, April 30, starting with Mass at 1 p.m., followed by dinner. Babysitting provided by parish youth group.

HOLY FAMILY Woman's Club plant and bake sale Sunday, April 30 during the morning on the church grounds, 14500 NE 11 Ave.

PATRICIANS monthly study club at St. Louis CCD Center, 7270 SW 120 St., Thursday, May 4, at 7:30 p.m. Mrs. Mildred Perry will speak on "The Fall of Angels and Man."

FRIENDS OF BRIAN LYNCH benefit dance Friday, May 5, at 8 p.m., in Knights of Columbus Hall, 13300 Memorial Highway, North Miami. For reservations call Bill Howard, 757-2820.

ST. ROSE OF LIMA buffet dance Saturday, May 6, from 9 p.m. to 1 a.m. "The Miami Sound Machine," playing Latin and American rhythms, will perform. For tickets call Miriam Daum, 757-8754.

OUR LADY OF THE LAKES Church Appreciation Picnic Sunday, April 30 from 2 to 5 p.m.

Palm Beach

ST. JOHN FISHER parish, West Palm Beach, closing ceremony Mass Sunday, April 30, at 6 p.m. for Religious Education classes. Included will be presentation of awards.

MARY IMMACULATE parish, West Palm Beach, card party and fashion show Sunday, April 30, from 3 to 6 p.m., in Cardinal Newman High School cafeteria. Call 686-8128 or 683-6553 for tickets.

RIGHT TO LIFE program at Our Lady of Florida Monastery Monday, May 1, at 8 p.m. For information call Mrs. Stevenson, 622-6420.

HOLY SPIRIT Friendship Club, Lantana, trip to Musicana Supper Club, Thursday, May 4, leaving church parking lot at 6 p.m. For reservations call Frances Ambrose, 588-5042.

ST. THOMAS MORE Madonna Guild, Boynton Beach, luncheon-meeting Friday, May 5, with a special Mass at 9:30 a.m., in the chapel. Installation of officers during Mass with lunch following at Bernard's.

Broward

ST. MAURICE Church Women, Fort Lauderdale, rummage sale today (Friday) and Saturday, April 28-29, from 9 a.m. to 3 p.m.

NATIVITY Men's Club, Hollywood, Derby Dance Saturday, April 29, at 8:30 p.m. For tickets call Joe DeTorres, 983-4703 or Frank Hovorka, 966-8267.

ST. CLEMENTE Church Men's Club, Fort Lauderdale, Spring dance and social Saturday, April 29. Buffet from 7 to 8 p.m. followed by music by "Happy Ziggy and the Polish Cowboys."

LAUDERDALE Catholic Singles Club (ages 21-35) beach picnic at Bahia Mar Sunday, April 30, at 9 a.m.

ST. JEROME Women's Club, Fort Lauderdale, May luncheon and card

party Tuesday, May 2, at 12:30 p.m., in parish hall. Mrs. Marguerite Wolf is hostess.

ST. BONIFACE Women's Club, Pembroke Pines, last meeting of the year Wednesday, May 3, at 8 p.m., in parish hall, with election of new officers.

ST. STEPHEN Council of Catholic Women, Miramar, planning meeting Thursday, May 4, in the social hall, for the semi-annual Communion breakfast.

ST. BERNADETTE Golden Years Club, Hollywood, Mass Friday, May 5, at noon followed by refreshments, business meeting and socialization.

HOLLYWOOD COUNCIL, K. OF C., Camillus House Charity Ball at 600 Knights Rd. (Johnson St. at I-95) Saturday, May 6, from 6 p.m. on. For reservations contact Sal Cassarino, 983-0302.

ST. STEPHEN Council of Catholic Women, Miramar, Day at the Races in the clubhouse of Gulfstream Racetrack Saturday, May 6. For reservations call Irene McDonough, 989-0697.

K. of C. to continue communications aid

VATICAN CITY—(NC)—The Knights of Columbus Supreme Board of Directors has pledged further economic aid to the Holy See for communications, especially for media projects involving the Third World.

The board, which met in Rome with Pope Paul VI and with Vatican officials during a pilgrimage reaffirmed its pledge to pay the satellite "up-link" (transmission from ground to satellite) costs for three live broadcasts of papal

ceremonies every year.

It also agreed to pay costs of the "down-link" (transmission from the satellite to ground receiving stations) for underdeveloped countries especially in Africa and Latin America.

Elmer Von Feldt, editor of the Knights' Columbia magazine, said that the Knights have contributed about \$75,000 yearly to pay the "up-link" costs of the three transmissions from the Vatican.

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Miami Serra

The Serra Club of Miami will have election of new officers at its next meeting Tuesday, May 2, 12:15 p.m. at the Columbus Hotel. Msgr. James J. Walsh will be the guest speaker.

Hibernians Mass

The Ancient Order of Hibernians and Ladies Auxiliary of Fort Lauderdale will have a Memorial Mass Sunday, April 30, at 3 p.m., in the club hall, 300 SW 25 St. Father Joseph McDevitt, C.S.S.R., chaplain, will be celebrant. Refreshments will be served. Visiting A.O.H. members are invited. Call Peggie Juba, 525-4696 or Ann Howley, 920-0514.

Political action

The Congressional District Action Committee, District 11, will hold a special program Monday, May 1, at Our Lady of Florida Monastery, North Palm Beach. Program includes Mass, a general meeting, and workshops on letter writing and forming telephone trees. For information call Gloria Stevenson, 622-6420.

R.N. courses

Holy Cross Hospital, Fort Lauderdale, lecture for Registered Nurses on license renewal and Continuing Education Units. Sponsored by the American Nursing Association, the program will be at Dye Auditorium, Monday, May 1, at 7 p.m. Beginning in 1980, all Registered Nurses will not be able to have licenses renewed unless 15 Continuing Education Units have been accumulated yearly by attending programs

approved by the ANA. For information call Lee Long at the Boca Raton Community Hospital Operating Room, 355-7100.

Song of Mary

"The Song of Mary: The Song of God's People" is the theme of an afternoon of recollection for Religious women Sunday, May 7, from 1:30 to 5 p.m., at Our Lady of Florida Monastery, North Palm Beach. Father Paul Zilonka, C. P., will give the conference. Mass will be celebrated. For information call 626-1301.

Lithuanian Mass

Mass in Lithuanian will be celebrated at St. Francis de Sales Church, Miami Beach, Saturday, May 6, at 11 a.m., by Father Vincent Andriuska. The Liturgy will be in celebration of both living and deceased mothers and especially mothers living under the communist regime in Lithuania.

S. Florida Scene

Holy Land

Father Dan Doyle, S. M., will lead a special GIT tour from Miami on June 13 for the International Charismatic Conference in Dublin, Ireland, followed by a pilgrimage to the Holy Land. For reservations and information, contact Father Doyle at 962-8295 before May 12.

Swimmer's Aide

The Venetian Aquatic Club is sponsoring a Red Cross Swimmer's Aide Course beginning Tuesday, May 2. Classes will be Tuesday and Thursday mornings from 9 to 11 a.m., for six weeks at the Venetian pool, 2701 DeSoto Blvd., Coral Gables. Free swim lessons as well as free babysitting is provided. For reservations call 667-0532 or 665-5896.

Doña Amelia, Farm families matriarch, dies

WEST PALM BEACH—A funeral Mass for Mrs. Amelia Cortez, 88 was offered at Holy Name church here last Saturday.

Throughout the farming areas of Palm Beach County she was widely recognized not only as the matriarch of a large family, but of all Spanish speaking farm

families of the area. She was known to all as Doña Amelia.

Her survivors include two sons, Julian, an independent farm owner in rural West Palm Beach, and Edward, a senior engineer with the nationally known Martin Marietta Corp., at the company's Denver, Colo. plant. Also, five daughters, Anita Cortez and Dolores Alvarez, both of Lake Worth; Ramona Gonzalez, of Chicago; Frances Bustamante, Illinois, and Susie Hernandez, of Greenacres. Others include: 35 grandchildren, 57 great-grandchildren, and 10 great-great-grandchildren, making a total of 109 direct descendants.

Doña Amelia came to this area 27 years ago with a small group of migrant farm workers looking for work. Her son, Julian, was the crew leader. After first stopping at Pompano Beach, the group—mostly members of the Cortez family—moved to the Delray Beach rural area. They were the first Mexican-Americans to locate in Palm Beach County and became the backbone of the Spanish-speaking mission in western Delray Beach, dedicated to Our Lady Queen of Peace.

The funeral Mass was celebrated by Father John B. Handrahan, S.J., pastor of the Mission.

New officers elected

ST. SEBASTIAN

St. Sebastian Council of Catholic Women will have an Installation Mass and Luncheon Friday, May 5. Mass will be 10 a.m., in the church followed by lunch at the Sheraton Hotel. For tickets contact Mrs. Raymond Kitzle at 564-1696. Officers are: Mrs. St. Clair Duffy, president; Mrs. E. Flynn Ford (who fills the spot left by the sudden death of Mrs. Elizabeth A. McDonough), first vice-president; Mrs. Joseph Goldsmith, second vice-president; Mrs. Fred Donovan, secretary; and Mrs. J. Willard Lewe, treasurer.

will hold its Installation Mass and Luncheon Friday, May 5. Mass will be at 9:30 a.m., in the parish house followed by lunch at the Kings Bay Country Club. New Officers are:

Mrs. Arthur Kunberger, president; Mrs. Douglas O'Connell, first vice-president; Mrs. Paul Yesbeck, second vice-president; Mrs. John Kelley, treasurer; Mrs. Billy Lewis, recording secretary; and Mrs. Walter Carr, corresponding secretary.

HOLY FAMILY

Holy Family Woman's Club installed the following officers for the coming year: Jean Harbolt, president;

Cam Soroka, first vice-president; Libia Hahn, second vice-president; Becky Snyder, secretary; and Marge Luty, treasurer.

HOLY SPIRIT

Holy Spirit Women's Guild, Lantana, will have an Installation Mass and Luncheon Tuesday, May 16. Mass will be at 9 a.m. with lunch at the Olympus Club at noon. For reservations call Dorothy Esterline, 585-7164. New officers are:

Agnes Kelly, president; Dorothy Esterline, vice-president; Rita Brady, treasurer; Dorothy Flodder, secretary; and Mary Mosher, corresponding secretary.

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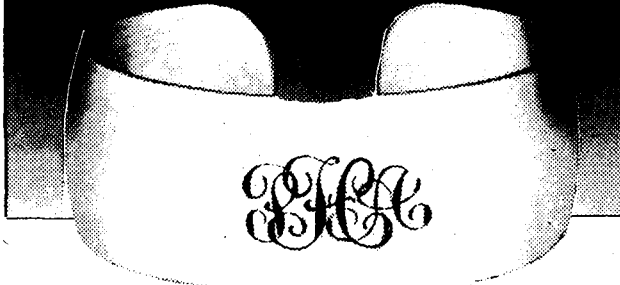
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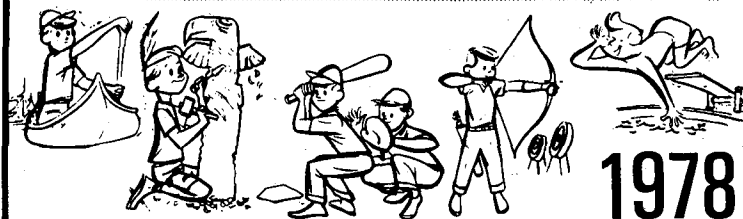
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Tax credit plan would enhance free choice

By SISTER PATRICIA EILEEN, O.P.

The tuition tax credit issue is an educational one that deserves better thought and more honest logic than it has received from this Administration.

The Supreme Court holds as constitutional public funding, either direct or indirect, including the payment of tax money under the GI Bill for even the training of clergy, to universities and colleges, many of which are operated by churches of all denominations and the Jewish faith.

However, this same court denies as unconstitutional almost all benefits to children, and their tax paying parents, who exercise their freedom of choice by sending their children to non-public elementary and secondary schools.

It takes a good bit of juggling in logic to understand how this single issue of tax monies for the purpose of education goes from unconstitutional to constitutional.

This selectivity in constitutionality appears to be a much needed scapegoat for the Administration's campaign statements regarding funding for non-public education.

Sen. (Richard) Stone states the differential in funding is on the basis that higher education is not required by law, thereby making the problems of the students vastly different. The problem, whether or not the senator wishes to acknowledge it, is basically affording an educational choice no matter what the level.

The Administration hides behind a church-state affair, even though the Tuition Tax Credit Bill clearly states non-public elementary and secondary schools. It would seem the classification of non-public puts

these schools in the same category as the institutions of higher learning which presently receive funding—directly or indirectly regardless of affiliation.

Furthermore, the idea of separation of church and state is supposed to protect the citizen from the imposition of a state religion, but it is here, as in previous issues, being used to deny citizens the equal rights and subsequent opportunities guaranteed to them in the Constitution.

The economics of choice a parent must deal with in exercising his constitutional right to educate his child deserves a better judgment than biased opinion.

The Tuition Tax Credit Program recognizes that parents can provide only what they can afford for their children. This deduction for educational purposes is made, as in all other exemptions, on the basis of income, need and dependents. The institution benefits only insofar as it is able to educate students who previously may have found it financially impossible to attend the school of their choice.

Sen. Stone fears that non-public schools would raise their tuition rates \$500 the moment the law goes into effect. One wonders by whose standards he anticipates the integrity of the elementary and secondary school administrations?

Was this the resultant policy when funds were given to the Florida colleges and universities? If the administration of the schools is in the hands of such conniving people, God help the children.

In regard to the Administration's compromise proposal of an improved ESEA Program to non-public schools, this is an inequity regarding the

Point of view

use of tax monies that should have never existed. To improve that situation is only to right a wrong, but is being used as a decoy from the main issue—the

cost of freedom of educational choice.

There are injustices indeed in our complex economics, and I hope the people of Florida who support education in non-public schools continue to work to bring their legislators to an awareness that the taxpayer expects his

representatives to work toward a remedy of the problem.

Sister Patricia Eileen is principal of Assumption School, Jacksonville, and holds a Ph. D. from Florida State University. Sister has been music coordinator for the liturgy and education office for the Diocese of St. Augustine.

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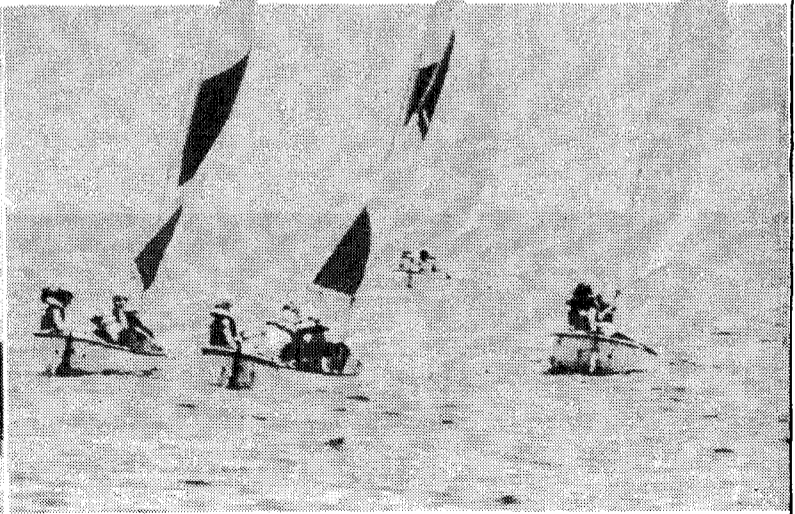
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Father Neil McGrath, Pastor of Our Lady Queen of Heaven Church (EFT) and Father Patrick J. Murnane, Dean of the North Broward County area, turn the traditional spade of earth at ground breaking ceremonies.



Some 80 autos form a huge cross where groundbreaking ceremonies were held (center).

Cars form a giant cross for church groundbreaking

NORTH LAUDERDALE—Ground breaking ceremonies for Our Lady Queen of Heaven Church and Parish Center, here, took place Sunday, April 16. A giant, radiating cruciform outlined by 80 cars was formed and in the circular hub of this huge cross—measuring 120 feet in diameter—more than 300 people gathered to witness the traditional ceremonies.

Father Neil McGrath, pastor, described the radiating cross as being "symbolic of the great promise and hope we have before us as a parish family."

Father Patrick Murnane, pastor of St. Helen Church and Dean of the North Broward County area represented the Archdiocese of Miami and delivered the main address.

The new chapel and parish center, located near Our Lady Queen of Heaven cemetery, will cover 10,000 square feet. Plans include a sanctuary which will seat 100 people for daily Mass, or

small weddings and funerals. During Sunday Masses a folding wall can be opened to an open space to seat more than 600 people. Due to the flexibility, the structure, apart from the liturgy,

will provide for a multitude of functions, class and meeting rooms, socials, dinners, and activities and dialogues among the parish's young adults.

West Palm Serrans elect A.P. Schiralli

WEST PALM BEACH—Angelo Peter Schiralli, of North Palm Beach, has been elected president of the Serra Club of Palm Beach County, for 1978-79. He will succeed Mike Burman, of West Palm Beach. The Serrans are dedicated to fostering vocations to the priesthood and the Religious life.

The installation will be May 15 at The Flame Restaurant, North Palm Beach, when Archbishop Edward A. McCarthy is to be the guest of honor. The Serrans will also use the occasion to make their annual burse

presentation to the Archbishop to help finance the Miami diocesan education fund for the training of men to the priesthood.

Others elected were: Andrew O'Connell, first vice-president; Al Cericolla, second vice-president; Sam D'Anna, third vice-president; Bob Papes, treasurer; and James Fleming, secretary.

Schiralli is a native of Indiana who came to Palm Beach County ten years ago. He is a graduate of Notre Dame, and is married to a native Floridian from Tallahassee and Tampa. The couple have a baby son.

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Barber, as she was known then, who married Walter Blake in 1967, took up banking after leaving high school in Asheville, North Carolina. She is considered one of the better bankers of Florida and has received recognition from many organizations in South Florida and some nationally. Most recently she was honored by the Institute for Women of Florida International University for outstanding community service.

One of her efforts was in joining with the well-known Edna Stevens and Mary Moore, along with Sheila Murrell, Jane Butler, Ethel Curry and Olive Eden. These ladies worked through the Soroptimist Club and established the now famous Bay Oaks Home for the Aged. Bay Oaks is one of the nicest and best managed senior citizen domiciles in the county.

Mr. and Mrs. Blake have been active in the Greater Miami Opera Guild, in the Greater Miami Civic Music Association, and are members of the cathedral parish of the Episcopal Church.

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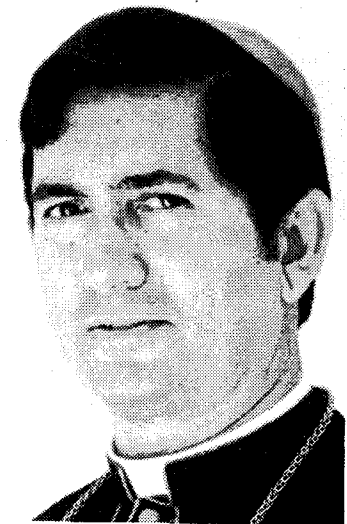
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Bp. Gracida named to 'imigration' panel

TALLAHASSEE—Bishop Rene H. Gracida of the Pensacola-Tallahassee diocese has been appointed by Pope Paul VI to a five-year term as a consultant to the Pontifical Commission on Migration and Tourism. The commission was instituted by Pope Paul VI in 1970 for pastoral assistance to migrants, nomads, tourists, sea and air travelers. Cardinal Sebastiano Baggio is president.

Bishop Gracida received official notice of his appointment by the Pope in a letter dated March 10, from Vatican Secretary of State Cardinal Jean Villot, according to the Diocesan Office of Communications which announced the appointment locally this week.

Since 1975, Bishop Gracida has served as episcopal promotor, National Catholic Apostleship of Sea Conference; chairman, NCCB Committee on Migration and Tourism; and a member of the NCCB Committee for the Spanish-speaking. At the November meeting of the NCCB, the bishops elected Bishop



BISHOP GRACIDA

Gracida chairman of the Committee for the Liturgy.

Ordained a priest in 1959, Bishop Gracida was consecrated Auxiliary Bishop of the Archdiocese of Miami in Jan. 1972 and installed as the first bishop of Pensacola-Tallahassee in November 1975.

Politics and Religion

BY BISHOP RENE H. GRACIDA
Catholic Diocese of Pensacola-Tallahassee

The opening barrages of the political campaigns have been salvaged. Most of the contenders for the major state offices in Florida have declared their candidacy. Over the next ten months political issues and political rhetoric will garner an increasing share of the headlines and broadcast airtime in an effort to bring the issues of this year's campaign into greater focus.

There is an important link between one's religious faith and politics, especially in our country founded on the principles of the Judeo-Christian tradition. Our nation is enriched when citizens and social groups approach public affairs from moral conviction and religious belief.

"Separation of Church and State" sounds neat and simple. But it isn't. National and state questions of development, health and literacy have moral as well as political implications. Churches have a right and duty to speak out on these issues.

Churches and qualified religious leaders must seriously consider the common good, the welfare of society as a whole, the protection of human rights and safeguarding of social justice.

The church's role in all this is to call attention to the moral and religious aspects of the secular issues, and keep alive the Gospel values by indicating the demands of the Christian faith for a just society. In order to do this, religious leaders speaking out of a Christian mandate may legitimately participate in public debate over alternative policies and proposals.

The nature of such participation must not be misunderstood, nor misdirected. There should not be any attempt to instruct the faithful on how they should vote by endorsing candidates. Nor should particular denominations encourage religious bloc voting.

Religious leaders should seek to educate people regarding the teachings of the Church and the moral responsibilities of the faithful. Qualified church bodies should analyze the issues for their social and moral dimensions, measure public policy against Gospel values, and participate with other concerned parties in debate over public policy.

We need a committed, involved and informed citizenry for a healthy political environment in our democracy. It is up to all of us, as citizens, to periodically renew the temporal order. Participation in community, state and national election processes are important opportunities to be witnesses to Christ in vital issues affecting our human society.

Bishop D

By FR. OWEN F. CAMPION

One of the biggest 1976 religious press stories was the reconciliation ceremonies in Memphis, Tenn., in which Bishop Carroll T. Dozier called upon the people of his diocese to lay aside differences between themselves and God, and between themselves and others, and be forgiven. Then, with 70 priests, he granted 100 people general absolution. Some religious leaders, including Pope Paul VI, viewed the mass conferral of sacramental absolution with concern.

Bishop Dozier, the first bishop of Memphis, replied that the event transformed Catholic life there. Although it brought to the public a special element of drama and fervor, the ceremony was only part of a reconciliation program he began when he came to Memphis in 1971.

He is a native of Richmond, Va., and his demeanor and accent mark him for Southerners as a man of breeding. His conversation marks him as an informed student of theology—traditional as well as modern, and a careful observer of the times. He believes the ministry of the church can make real a reconciliation between estranged and hostile people, and his episcopal ad-



Bishop Carroll T. Dozier, the first bishop of Memphis, Tenn., is a native of Richmond, Va., "and his demeanor and accent mark him for Southerners as a man of breeding," Father Campion writes. "His conversation marks him as an informed student of theology—traditional as well as modern, and a

careful observer of the times. He believes strongly that the ministry of the church can make a reconciliation between estranged and hostile people, and his episcopal administration seeks to put that belief into action."

Devotionalism, new and old religion for the people

By FR. ALFRED McBRIDE, O. PRAEM.

All religion should be a canny mixture of spiritual experience and exemplary moral behavior. The elimination of one or the other produces inadequate results.

Take away the spiritual experience and you have only the cranky moralist.

Remove the moral quest and behold a mere self-seeker of spiritual experience who is doomed to disappointment because without the moral quest, he cannot realize spiritual experience.

The Council of Trent had urged Catholics to be people of good works both in the area of moral action and spiritual deeds. While both are necessary, there is a primacy given to the spiritual deeds, for the spiritual experience should sustain the lasting dedication to the moral order.

For Catholics the Mass has always been the supreme source of spiritual experience. This was true officially and in theory, but not always in practice.

The Council of Trent reformed the Mass by eliminating what we might call the "allegorical Eucharist" (in which each part of the ceremony reflected a scene from the Passion) and replaced it with a "ritual Eucharist" (in which each detail was minutely regulated). The Tridentine Mass was to be unchangeable, thus reflecting the unchangeable nature of the church.

From one point of view this was successful. The Tridentine Mass prevailed from 1570 to the mid-1960's, although it was not accepted in France and Germany until the 1830s. As a recognizable international ritual, the Tridentine Mass offered

comfort and solace and familiarity to Catholics everywhere from Rome to Paris to New York to Hong Kong.

On the minus side, it allowed for no spontaneity to speak of, and it forbade the use of vernacular. Protestants had successfully made the transition to local languages. The Fathers of Trent could not bring themselves to allow for vernacular liturgy.

Thus, while Catholics held onto the Mass as their central saving ritual and sacrament, they often looked elsewhere for the spiritual experience of God for which their souls hungered. On the popular level, this was expressed in what has been called devotionalism.

Veneration of the saints, pilgrimages, novenas, rosaries, the Way of the Cross, vernacular hymn fests, holy cards, statues, lengthy books of popular prayers, vivid emotional meditations on the life of Christ, miracle seeking, shrine visiting, adoration of the reserved Eucharist, holy hours, devotion to the Sacred Heart, the wearing of medals and scapulars, the fondness for private revelations to mystical people—all of these were major features in a tapestry of popular devotion growing up alongside the Tridentine Mass and the other sacraments of the church.

Many of these pious practices had endured from the Middle Ages when the Mass was even further removed from the people. (Think of the iron grilles that hid the deep-set choirs of medieval cathedrals.)

Critics have complained that all these devotions were too sentimental, suffused with bad

taste and inauthentic quests for the experience of Christ. The opinion is too harsh. Devotionalism afforded millions of Catholics for many centuries a simple, direct and appealing access to the love and experience of Christ.

The devotionalism also enabled Catholics to find beauty in the Mass and the sacraments. Devotional theorists always maintained that works of piety led one to the Eucharist with more fervor and better preparation.

Even Protestants had their own version of devotionalism. The so-called pietism of the central European Protestants and the sweet revival music of English Methodism and American Baptists echo their own reaching beyond official ceremony to a more personal religion.

We read history to find lessons for today. We now have a revisited liturgy with all the elements of vernacular, spontaneity and meaningfulness that the reformers wanted. Yet countless Catholics are seeking spiritual experience in what could easily be called the New Devotionalism; charismatic renewal, marriage encounter, cursillos and other similar movements of religious enthusiasm.

The so-called "Second Great Awakening" among American Protestants is their version of the New Pietism. What is the lesson? Most likely there will always be a popular devotional religion alongside the official ceremonial religion.

Why fight it? Such personal devotion should make official ceremony and sacrament more vibrant. The data seems to say it does. So, along with the born-again, we may well say: "Praise the Lord."

ministration seeks to put that belief into action.

When the diocese was established in 1971, the collective mind of Memphis had been dominated for some years by the struggle for racial equality experienced by so many American communities in the 1960s. In addition, a strong pro-Vietnam War feeling prevailed.

The church in Memphis had not been without discord. Tennessee's Catholic bishop at the time was Bishop Joseph A. Durick, of Nashville. His record on the civil rights question was bold and determined. Some in Memphis followed him with an equal amount of courage and resolve. But many Catholics did not.

When Bishop Dozier spoke of reconciliation, unity, and healing at his installation, many said they hoped he meant an end to religious involvement in matters of roader human interest. But that was not the case. His opening address was ex-

panded later by words and actions that said no true reconciliation is possible until justice and truth are served by honest reflection and then resolution of conflicts, all with openness to the Holy Spirit and in submission to the mandates of Jesus.

Eleven months after taking office, he issued a 20-page pastoral letter to his diocese on war and peace. Applications to the Vietnam War were obvious. Almost overnight, he became a hero for the anti-war faction, and something much less than a hero for its pro-war citizens. The bishop was not unaware of the dispute the letter created even in his own diocesan community, but he said that if nothing else the letter caused Memphis Catholics to face the war issue in terms of morality.

In 1974, Bishop Dozier thold his people of the church's debt to women and need for the ministry of women. While not calling for their priesly ordination, he insisted upon full justice for women in society and religion. He followed it up by placing

many women in high diocesan positions.

In 1977, the bishop included ecumenism in his reconciliation program in an active way. On behalf of the diocese, he signed covenants with large local Protestant bodies, the Presbyterian Church and the Christian Methodist Episcopal Church. Covenants will be followed by pulpit exchanges, common prayer exercises, and grass roots sharing.

It is against a backdrop of reconciliation through awareness, repentance, and resolution, that Bishop Dozier sees the two large reconciliation rites in late 1976. While believing that public interest in what went on was important, he thinks his press was not always good. He was concerned especially about the suggestion that Catholics who had been divorced and were in irregular marriages were a particular audience in the invitation to receive absolution. "We hardly have 13,000 people (out of 34,000 Catholics) married outside the Church in

Memphis," he said. Furthermore, he pointed out that participants in the ceremonies were told that if they had marriage separation problems, they had to submit the matter through a priest to the tribunal.

The bishop also believed the ceremony helped private confessions. Studies revealed a noticeable upswing after the rites.

Bishop Dozier also saw the ceremonies as only part of what should be church efforts everywhere for reconciliation. "We are the Body of Christ," he said, "That means we must show the face of Christ—his justice and his compassion."

The Little Flower

By FR. JOHN J. CASTELOT

Imagine a girl who died at 24 after having done nothing spectacular, yet who came to be known and revered all over the world in just a few years (without the help of a press agent), was acclaimed a saint by millions of Catholics and non-Catholics, and within 30 years was canonized.

The girl was Therese Martin, who became Sister Therese of the Child Jesus and is referred to lovingly as the Little Flower.

Marie-Francoise-Therese was born at Alencon on Jan. 2, 1873. She was the youngest of five daughters, whose father was a watchmaker and jeweler, and whose mother produced fine lace.

While Therese was her daddy's darling, she was just four when her mother died, and it took her eight years to recover from the emotional shock. This was her "winter of trial." Her resultant sensitivity, shyness and diffidence made school life difficult for her, although she was a good student.

At 10, she became seriously ill, suffering convulsions, hallucinations and comas for three months. Her sudden cure came in answer to her prayers to Our Lady of Victories.

Then, on Christmas of 1886, she underwent a dramatic change, her "conversion." It came about simply

as a reaction to a chance remark of her father's about her childlike attachment to Christmas festivities.

Whatever the psychological connection between the remark and her reaction was, she later wrote that "on that blessed night the sweet child Jesus, scarcely an hour old, filled the darkness of my soul with floods of light. By becoming weak and little for love of me, He made me strong and brave; he put his own weapons into my hands so that I went from strength to strength, beginning, if I may say so, 'to run as a giant.'"

Earlier that year her sister Mary had, joined Pauline, her eldest sister, in the convent, Carmel of Lisieux, and the next year she got her father's permission to enter the same convent. However the ecclesiastical authorities considered her too young. A few months later her father took her to Rome on a French pilgrimage for the sacerdotal jubilee of Leo XIII.

When she knelt for the pope's

blessing, she broke the rule of silence and asked him, in honor of his jubilee, to permit her to enter Carmel when she was 15. His kindly but non-committal answer was; "You shall enter if it is God's will." It was God's will, and she joined her sisters on Apr. 9, 1888.

She took seriously the special Carmelite duty to pray for priests. In spite of her physical delicacy she observed all austerities called for by the rule, but she was not allowed to fast.

Her prayer life was unpretentious. Her autobiography contains a beautifully simple description of prayer: "With me prayer is a lifting up of the heart; a look toward heaven; a cry of gratitude and love uttered equally in sorrow and in joy. In a word, something noble, supernatural, which enlarges my soul and unites it to God...Except the Divine Office, which in spite of my unworthiness is a daily joy, I have not the courage to

look through books for beautiful prayers...I do as a child who has not learned to read—I just tell our Lord all that I want and he understands."

She struggled against her irritability with the idiosyncrasies of some of the sisters. She wrote, "I am a very little soul, who can offer only very little things to our Lord."

She was appointed assistant novice mistress when she was only 20 and was considering accepting a call to join the Carmelites in Hanot. But it was not to be. Tuberculosis struck her down 18 months before her death.

Her autobiography, written over the years at her superior's command, was edited and circulated among other convents. But soon it became public, and her "Little way" to holiness created a sensation among ordinary Christians.

Near death she had promised: "After my death, I will let fall a shower of roses." Those roses were untold graces for innumerable souls. She was canonized by Pius XI in 1925.



This is a photograph of St. Therese of Lisieux, left, and her Carmelite novices with an image of the Infant Jesus of Prague in the background. The infant is a symbol of "the

Little Flower's" teaching of "spiritual childhood," her path to perfection through imitating Jesus' childhood virtues.



By Fr. Ron Luka, C.M.F.

The Christian family: past and future

We're living in a society of motion and change. Our families have been affected by this change, sometimes for the better, sometimes not. As we look back at the family twenty years ago we may do so with a great amount of nostalgia. The divorce rate was lower and respect and discipline seem to have been higher. There was less mobility; relatives weren't as spread all over the country as they are now. There were fewer things challenging the family relationship. The media may not have been projecting the average family, but they weren't projecting the family as a collection of weirdos either. There may have been greater satisfaction with family life but at the same time people probably expected less from family relationships.

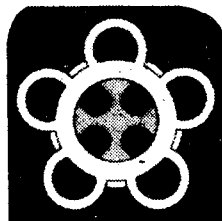
Now expectations are up and the high rate of marriage breakdown makes us conclude that in all too many cases these expectations aren't being met too well.

The Church has traditionally upheld the wonders, beauty, and dignity of marriage and family life. Pre-Cana Conferences helped couples prepare for ma-

riage; The Christian Family Movement and Cana Conferences helped couples grow in their marriages.

Within the past decade we have seen Marriage Encounter develop and expand at an astounding rate to assist couples in deepening their relationships. Engaged Encounter has developed as a dynamic experience for marriage preparation. The rising rate of marriage breakdown is making us take much more seriously the ministry of marriage preparation. More than half of the dioceses in the country have within the past few years implemented pastoral guidelines for marriage preparation, requiring couples to begin their preparation for the sacrament with their parish priest anywhere from a year to four months before their anticipated wedding date.

An increasing number of lay couples are becoming involved in marriage and family ministry: as team couples for Engaged Encounter or Marriage Encounter, as speakers for Pre-Canas, as sponsor couples working to build up a personal relationship with individual engaged couples within their parish. This is being done because of the close relationship between marital stability and



A family seated together sharing a crossed bread.

involvement in a parish community. The laity's role as catechists for other sacraments has long been recognized; we are beginning now to recognize their special role in their sacrament of special competence—Matrimony.

Realizing that preparation for the vocation to Matrimony must begin long before two young people are engaged, efforts are being intensified to develop quality marriage and sex training programs which would begin way back in elementary school.

In light of the fact that the first two years of marriage are especially stressful as two people adjust to living together, various ministries to newlymarried are being developed. Through newsletters or special meetings the Church is expressing a concern for these young couples which does not end but only begins when they exchange their

marriage vows.

Bishops on a national level are discussing the implications of the priority we have long expressed for family life. They are seeing the need for and the results of fully backing diocesan family life offices. On a diocesan level a family life ministry cannot function without the incorporation of hundreds of volunteers on a parish level. Parish family life coordinators are trained to stimulate family activity within individual parishes.

Training for the two greatest responsibilities in the world, that of being a spouse and that of being a parent, are being given more and more consideration. Evenings for parents and special parenting programs are developing on both the diocesan and parish levels. Programs like Family Nights in homes, family enrichment days or evenings in parishes, family weekend retreats, Family Encounters are being developed and very enthusiastically received in an effort to strengthen the total Christian family unit.

Particular ministries are being evolved for situations: the divorced and separated, parents who have lost a child, parents with exceptional children. Indivi-

duals and couples in these situations are often the best ministers to each other. The Christian community tries to provide them with opportunities to serve each other through their own experiences.

These are some of the ways family ministry within our Archdiocese, so enthusiastically supported by our Archbishop, priests, Religious, and laypeople, has begun to evolve. Further information on these and other developments is contained in the second issue of our newsletter, "In a Family Way." You can obtain a copy by simply calling the Family Enrichment Center at 651-0280.

In the past few months many seeds have been planted. Seeds which will grow and mature as the years go by and as more and more people volunteer their time to serve the needs of families on a parish or diocesan level.

These programs are all geared to help the Christian family to be what it is called to be; the salt of the earth, the light of the world. The values of our society are departing more and more from the values of the Lord. As they do so we in our families are called to continue the Lord's prophetic mission. We need the support of one another to effectively give this witness.

Family Night

OPENING PRAYER: Our heavenly Father, send forth your Spirit this evening within our home, to fill our hearts with your presence. Help us to share your wisdom with one another. Teach us how to listen without judgment, and speak without criticism. Awaken us, Father, to the fullness of life and love in your wonderful Son, Jesus. Amen.

THEME: The feelings of anger, fear, love and joy are 4 basic human emotions. To become angry, is just as much a part of our lives as is eating and sleeping. It's a feeling, and it's O.K., so real. Anger increases our blood pressure, our pulse

rate, our muscular tension increases and we have greater than usual muscular strength. Everyone of us, more than likely, feels angry fairly regularly. What makes us angry? What do we do when we feel angry? How does our anger stop? Let's see tonight!

ACTIVITY IDEAS:

● **Anger Chart.** materials: paper, pens. Each family member fold a piece of paper, making three columns (A.B.C.) At the top of A. write: I become angry when... Under B. write: description of anger... And on C. write: what I do to rid myself of

the anger... Try to think of at least 5 examples and list them. Share papers and discuss them. Then answer "When is anger healthy?" "Why?" "When is anger unhealthy?" "Why?" and "Why do we often feel guilty about being angry?"

● **Angry Faces.** materials: paper plates, crayons. Everyone color an angry face on a paper plate. Write at the bottom of the plate ANGRY IS OK. Share some thoughts on why its ok to feel angry.

Optional.—Take turns pretending to be angry and how each expresses his anger. Share ideas about this statement "To feel angry is ok; to harm

someone else while we're angry isn't ok." What are some ways to release anger in an ok way?

● **Scripture time.** materials: bible. Share thoughts about this statement "To feel angry is ok; to harm someone else while we're angry isn't ok." What are some ways to express and release our anger in an ok way? Answer. List 5 reasons anger is helpful in our lives. Read aloud Ephesians 4:26 and Isaiah 64. What do they tell us?

ENTERTAINMENT: "Candle Blow." One person is blind folded, then he is given three chances to blow out a lit candle held by another family member. It's great fun!

SNACK TIME: Cupcakes and milk. With raisins decorate the cupcakes by making SMILEY and ANGRY faces.

SHARING TIME: 1. Mom and Dad each share a time that as children they were very angry about something. Share how each felt as a child. 2. Share a high point from the past week. 3. Each share a time he felt close to God.

CLOSING PRAYER: Dearest Heavenly Father, Thank you for this time of family sharing. Teach us to continue faithfully upon your path to holiness. Teach us to be your instruments of love and hope and joy within this world. Thank you for all our feelings especially angry ones. Amen.

Gaines in fight on porno, violence

By NANCY FRAZIER

Those fighting the use of sex and violence as entertainment in movies and on television gained some legal victories and were backed by some valuable allies in early April, shortly after a report on television violence indicated that they may have already had significant success in that area.

But Italian church officials were fighting a different battle against pornography, where filmmakers' apparently anti-Catholic sentiments have led to the inclusion of a bishop, priest or nun character in nearly every sex film.

Judges upheld a Los Angeles newspaper's decision to ban advertising for hardcore pornographic movies and a Chicago city ordinance that prohibits minors from viewing excessively violent films. Although both decisions are to be appealed, they represented new inroads in the effort to restrict violent and sexually explicit material in the United

States.

The English and Welsh bishops' conference spoke out on the subject through its Social Welfare Commission, calling on the British government to close up loopholes in its obscenity laws. The commission proposed that obscene material be defined according to "contemporary standards of humanity accepted by the public at large," rather than by whether it tends to deprave or corrupt, the current legal principle.

Asking that any new law on obscenity apply also to radio and television broadcasts, the bishops said that much of the public concern about violence and pornography centers on television. But a report commissioned by the American Medical Association and the National Institute of Mental Health said that on American television, violence decreased significantly in 1977, after reaching an all-time high the year before.

The report indicated, however that

those working to eliminate television violence still have a long way to go. Researchers at the Annenberg School of Communications at the University of Pennsylvania found that violence appeared in more than two-thirds of all prime-time programs and in nine of 10 weekend morning programs broadcast in the fall of 1977.

A Tupelo, Miss., television monitoring organization suggested one tactic in the battle, urging a letter-writing campaign and product boycott against those companies it named as the "worst advertisers on prime-time television" in relation to the violence, sex and profanity on the shows in which their advertisements appear.

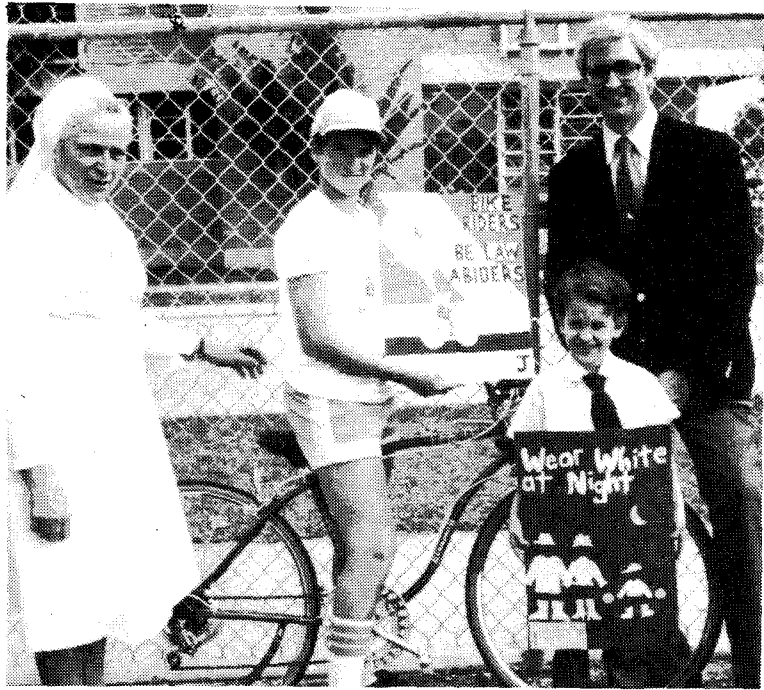
According to the "TV Sponsors Guide" published by the National Federation for Decency, the top four worst advertisers were American Home Products, Ford Motor Company, Sears Roebuck and Company, and General

Motors.

But perhaps most significant in the U.S. battle were the Los Angeles and Chicago court decisions, which if upheld on appeal could result in similar newspaper actions and city ordinances throughout the country.

Although the Adult Film Association of America Inc. and a group of distributors and producers of sexually explicit films argued that the Los Angeles Times' refusal to accept ads for sex films violated their First Amendment rights to freedom of speech, Superior Court Judge Vernon G. Foster ruled that the newspaper had no "affirmative duty" to accept advertising. In making the ruling, Foster dismissed a \$45 million lawsuit against the Times Mirror Co.

In Chicago, Judge Raymond K. Berg upheld the constitutionality of a city ordinance barring persons under 18 from excessively violent films.



Two St. Brendan School pupils, Gregory Caladonato, 6 a first grade student, and Phillip Kent, 13, an eighth grade student, each won a \$25 First Prize for their entries in AAA's East Florida Division's Regional Traffic Safety Poster Contest. Dean Childs, assistant director of traffic engineering and safety, AAA National Headquarters and St. Brendan's principal, Sister M. Vera, C.S.F.N., were on hand as the boys received their awards. Gregory competed in the 1-3 grade category with his entry "Wear White at Night." Phillip entered "Bike Riders be Law Abiders" in the 7-9 grade category. Their winning posters were selected from more than 1,600 entries received from schools from Jacksonville to Key West. The panel of judges included art, police, and school officials.

All-Catholic varsity girls break 12 records, tie one

Twelve records were broken and one tied in All-Catholic Varsity (girls) competition.

St. Thomas Aquinas broke the 880 yard relay record with a time of 1:52.1 while St. Brendan topped the 440 yard relay with a 52.3 time and the 880 yard medley

record with a time of 1:56.9.

Sanford of Newman broke the mile run with a 5:23.6 time, the 880 yard run with a time of 2:19.6, and the two mile with a time of 12:28.6.

Manito of St. Brendan took the 100 yard dash with 11.7 time; Martino of St. Brendan broke the 440 yard dash record in 62.4; Pain from Pace clocked 47.8 in the 330 yard low hurdles; Gore of Newman went 36'9" in the shot put and 105'2 1/2" in the discus, breaking both records; and Dunne of Aquinas tied the long jump record with a distance of 16'10".

Notre Dame family picnic

Notre Dame Academy will have an Olympics-Alumnae Family Picnic in honor of its 25th anniversary Friday, May 5, from noon until 2:30 p.m. on school grounds. The day is open to all NDA graduates and their families. Participants are encouraged to bring a picnic lunch and sign up for the games.

Bake sale

St. Bartholomew CYO will have a bake sale Saturday, April 29, starting at 9 a.m., in front of Publix on Miramar Parkway.

Results, in order of finish, in girls varsity are:
 110yd Low Hurdles: Bain, Pace; Grimes, Newman; Dunne, Aquinas; Iscaro, Aquinas; Casey, LaSalle; Yeaman, Aquinas.
 330yd Low Hurdles: Pain, Pace; Grimes, Newman; Iscaro, Aquinas; Dunne, Aquinas; Yeman, Aquinas; Casey, LaSalle.
 100yd Dash: Manito, St. Brendan; Butalia, Pace; Monestime, Notre Dame; Gewinner, Newman; Frohnappel, St. Brendan; Fischer, Gibbons.
 880yd Run: Sanford, Newman; Odio, J., St.

Brendan; Passiatore, Aquinas; Kilberg, Aquinas; Odio, K., St. Brendan; Gariano, Aquinas.
 Mile Run: Sanford, Newman; Dennis, Aquinas; Brady, Aquinas; Houston, Newman; Abrante, St. Brendan; Callaway, Newman.
 880yd Medley Relay: St. Brendan; Pace; Aquinas; LaSalle; Gibbons; Newman.
 880yd Relay: Aquinas; St. Brendan; Pace; Newman; Gibbons; LaSalle.
 220yd Dash: Dunn, St. Brendan; Silvestri, Pace; Hewitt, St. Brendan; Monestime, N. Dame; Catino, Gibbons; Mosser, Newman.
 440yd Dash: Martino, St. Brendan; Gewinner, Newman; Catino, Gibbons; Metzger, C., Aquinas; Pyle, St. Brendan; Heller, St. Brendan.
 Two Mile Run: Sanford, Newman; Dennis, Aquinas; Abrante, St. Brendan; Brady, Aquinas; Houston, Newman; Hurley, Newman.
 440yd Relay: St. Brendan, Pace, Aquinas, Gibbons, Newman, N. Dame. Mile Relay: Aquinas, Newman, St. Brendan, Pace.
 Shot Put: Gore, Newman; Senk, Pace; Johnson, N. Dame; Kent, St. Brendan; Toth, Aquinas; Hoot, Pace.
 Discus: Gore, Newman; Kent, St. Brendan; Morrall, Aquinas; Gomez, N. Dame; Senk, Pace; Johnson, LaSalle.
 Long Jump: Dunne, Aquinas; Gewinner, Newman; Manito, St. Brendan; Birtewood, Pace; Fisher, Gibbon; Frohnappel, St. Brendan.
 High Jump: Dunne, Aquinas; Tunnage, Aquinas; Fantin, Aquinas; Senk, Pace; Birtewood, Pace; Sheehan, N. Dame; Estrada, Pace, Grimes, Newman.
 Results: Aquinas, St. Brendan, Newman, Pace, Gibbons, Notre Dame, LaSalle.

All-Catholic varsity boys

Cardinal Newman High School set a record of 3:48.1 in the mile medley of All-Catholic Varsity (boys) competition and Columbus High School broke the record with a 45.7 time in the 440 yard relay.

Three additional records were broken: Polly of Curley cleared 13'6" in pole vault, Doherty of Columbus jumped 6'7 1/4" in the high jump, and Harden from Columbus went for 22'8 1/2" in the long jump.

Results, in order, in the boys varsity meet are:
 120 yd High Hurdles: Bown, St. Brendan; Hlay, Chaminade; Dumond, Columbus; Simpson, Columbus; Doherty, Columbus; Cosculluele, Belen.
 Mile Medley: Cdl. Newman, Belen, Columbus, St. Brendan, Pace, Curley.
 100 yd Dash: Harden, Columbus; Talmadge, Chaminade; Kelly, Columbus; Martinez, St. Brendan; Griffiths, Columbus; Castellvi, St. Brendan.
 220 yd Dash: Harden, Columbus; Talmadge, Chaminade; Peterson, Chaminade; Cozad, Columbus; Alfonso, LaSalle; and Kelly, Columbus.
 Mile Run: Cull, Columbus; Tomblin, LaSalle; Hlis, Chaminade; Gillesippi, Gibbons; Diaz, Pace, Lesperance, Columbus.
 Two Mile Run: Olsen, Gibbons; Zanetti, Chaminade; Gillespie, Gibbons; Hlis, Chaminade; Buechele, Curley; Garcia, Curley.
 440 yd Relay: Columbus, St. Brendan, Newman, LaSalle, Chaminade, Curley.
 Mile Relay: Columbus, Pace, Chaminade, Curley, LaSalle, Gibbons.
 440 yd Dash: Harden, Columbus; Yanes, Curley; Casademont, Pace; Martin, Pace; Ferrante, Chaminade; Gil, St. Brendan.

Pole Vault: Polly, Curley; Magarino, Curley; Fernandez, Pace; Titzel, Newman; Li, LaSalle; Mejia, Columbus.
 330 yd Inter Hurdles: Hlay, Chaminade; Tombley, LaSalle; Bown, St. Brendan; Simpson, Columbus; Dumond, Columbus; Doherty, Columbus.
 High Jump: Doherty, Columbus; Wardell, Columbus; Rabassa, Belen; Titzel, Newman; Kruger, LaSalle; Evans, Gibbons; Tyrkalla, Pace; Magarino, Curley; Thelie, Curley.
 880 yd Run: Tomblin, LaSalle; Catino, Gibbons; Franklin, Chaminade; Willinburg, Curley; Cusmano, Gibbons; Buechele, Curley.
 Shot Put: Dyett, Newman; Calaluca, Chaminade; Deptula, Columbus; Kissner, Newman; Schwendel, Pace; Ryan, Columbus.
 Discus: Gonzalez, Columbus; Dyett, Newman; Calaluca, Chaminade; Kissner, Newman; Sierra, M., Columbus; Durden, Curley.
 Long Jump: Harden, Columbus; Milla, D., Chaminade; Bown, St. Brendan; Martin, Pace; Tombley, LaSalle; Miller, LaSalle.
 Results: Columbus, Chaminade, Newman, St. Brendan, LaSalle, Curley, Pace, Gibbons, Belen, St. Thomas.



MARIAN CIRCLE SQUIRES (from left) Kevin Seifried, Kevin Gordon, and Squires Chairman Robert Simpson receive from Metro Mayor Steve Clark a proclamation declaring April to be "Columbian Squires Month." New Squires will gather at St. Mary Cathedral for a special Mass and District Investiture Sunday, April 30 following a month-long membership drive for the

Marian Circle. Activities included distribution of a new brochure to 12 Catholic elementary schools and contact with 20 parishes for notices in bulletins. For information on the Squires, contact Kevin Seifried, 681-7733 or the Council, 893-2271. Membership is open to Catholic young men ages 12 to 18.

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Belen Intercultural Center drive begins

A two million dollar campaign to build a Belen Jesuit Intercultural Center in southwest Miami was announced this week.

In a letter to Rev. Felipe Arroyo, S.J., president of Belen Jesuit Preparatory School, Archbishop Edward A. McCarthy said:

"I am pleased to endorse the Belen fund raising appeal. Belen is providing excellent religiously oriented educational opportunities for young men of our area who are the future leaders of the Archdiocese and the community. The need for new and adequate school facilities is beyond question."

The new center will include a Human Resources Center and Ramon Guiteras Memorial Library; a complete research and teaching area designed to study both cultures and languages of English and Hispanic origins as well as a public library.

The Center of Reflection will provide an area for dialogue at both the human and spiritual level for the community and general public. Science laboratories will be equipped to handle biology, physics and chemistry studies. Expanded classrooms will accommodate 1,000 students.

Plans also call for gymnasium and outdoor athletic areas as well as abundant

parking in two off-street lots.

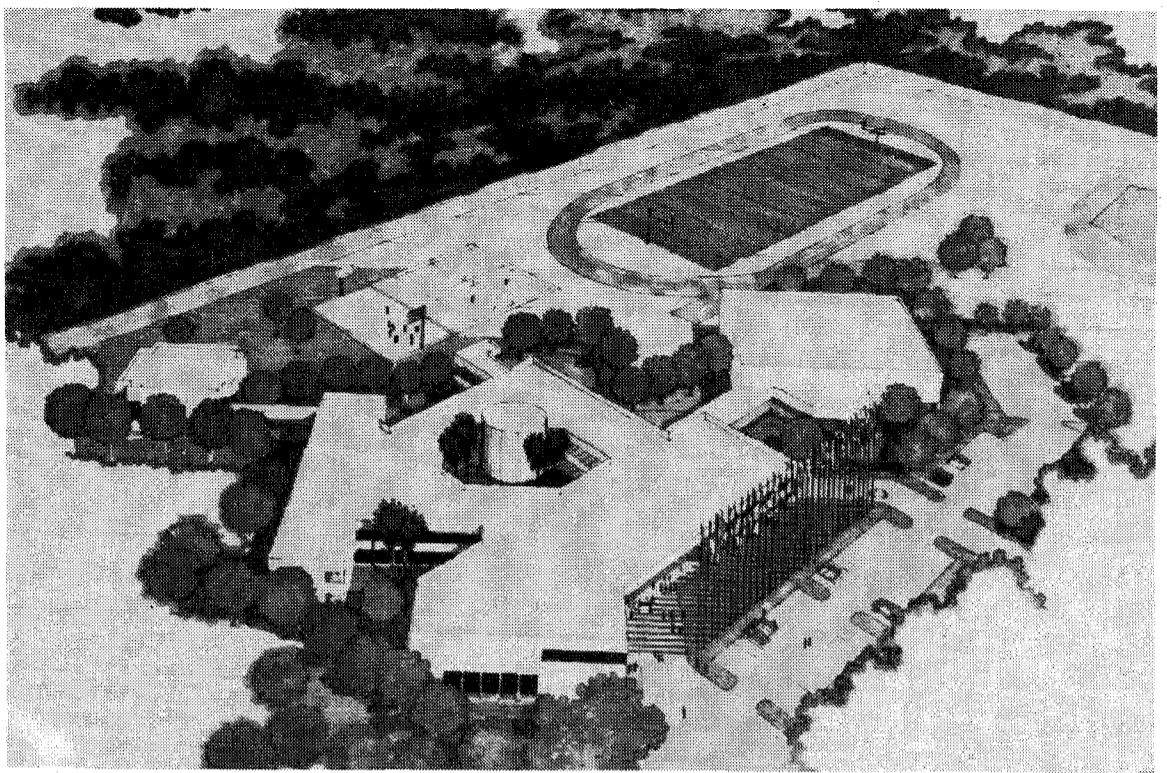
The current school, located at 824 SW 7 Ave., will be sold with funds realized from the sale reinvested in the new center.

Honorary Chairmen include Abp. McCarthy; Stephen P. Clark, Mayor of Metropolitan Dade County; Maurice A. Ferre, Mayor of the City of Miami; Jose M. Bosch, former president of Bacardi Corp.; and Donald Shula, head coach of the Miami Dolphins.

General co-chairmen are Jaime E. Pino, chief executive officer, Intercontinental Bank, and John P. Walsh, president, American Bankers Life Assurance Co.

In 1854, Belen Jesuit Preparatory School was established in Havana, Cuba. In 1961, the Castro government forced the closure of Belen (Spanish for Bethlehem) and seized the school's assets and property. Father Arroyo, president of the school, arrived in Miami and starting with 200 students of exiled families began operation in the Hispanic Center in September, 1961. In 1962, Belen moved to its current facility on SW 7 Ave.

Belen, the only Jesuit high school in South Florida, has a current enrollment of 507 students.



Proposed Belen Jesuit Intercultural Center, designed by Pancoast Borrelli Albaisa, Architects, Miami, will be located on 30 acres Tract at SW 127 Ave.

and Sixth St. It is anticipated that classes will start in the New Belen Jesuit School in September, 1979.

Decency unit to protest at Sears

The National Federation of Decency has announced that it will hold public protests in front of Sears stores in more than 25 cities on May 12 to call attention to the organization's boycott of Sears.

Rev. Donald Wildmon, director of the Mississippi based NFD, said the boycott is due to

Sears sponsorship of violence, sex and profanity on prime-time TV.

"Sears announced in January 1977 after being identified as the fourth highest sponsor of violence that they were changing their policy and would no longer advertise on programs which contained ex-

cessive violence or antisocial behavior," Wildmon stated.

"A year later Sears had moved up to become the number three sponsor of violence. They are also the number three sponsor of sex and the number five sponsor of profanity on prime-time."

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'Unmarried Woman' above all a trendy movie

Paul Mazursky's "Unmarried Woman" is above all a trendy movie. Let's make a woman's picture, he must have said. Let's do the mid-life crisis in a Manhattan high-rise from the feminine, if not the feminist, viewpoint. Above all, let's talk about women finding new identities and purposes, and discussing men the way men discuss women.

So, all right. Those are refreshing changes, and critics and audiences have been bemoaning their absence all through the '70's. But it seems a bit contrived, as if the film had been written right after Mazursky attended a panel

discussion on "Whatever happened to all the great women in movies?"

"Woman" describes the breakup of a 16-year marriage from the perspective of the wife (Jill Clayburgh) whose Wall Street husband (Michael Murphy) just breaks down on the street one lunch-hour and confesses he's leaving her. We watch her crumble, then fight back, then try to rebuild her life. She falls in love again, with Alan Bates as a virile English painter right out of ladies magazine fiction. This helps her reject the pitiful Murphy when he comes back after realizing his mistake, but it's clear there will be no

commitment to Bates to prevent the heroine from looking first to her own independence and career. The plot may sound familiar: it's a dead ringer for the recent TV film, "Breaking Up," with Lee Remick. But Mazursky avoids the temptations of soap opera.

The situation is real enough, almost prototypical in a society that is chaotically adrift. Check the divorce rates. Note all the fortyish men and women who suddenly realize they are mortal, and wonder where they are going and why. But Mazursky's treatment tends to embrace solutions that are part of the problem, e.g., to put it over simply, experiment, throw off guilt, take love where you find it, but avoid long-term commitments.

Commendably, Mazursky is one of only a handful of American directors who not only write and produce their own films but consistently tackle subjects relevant to life today. Morally, Mazursky, a former actor, comedian and writer for Danny Kaye, is coming from a different direction than most Catholics, but he has warmth and compassion, as he showed especially in "Harry and Tonto," and he knows certain beats in Manhattan ("Next Stop, Greenwich Village") pretty well.



by James Arnold

He can also be funny, though not a wisecracker like Neil Simon, who has been known also to write on mid-life crises.

"Unmarried Woman" works most efficiently in its first half as Clayburgh, an exciting and intelligent young actress wasted until now on turkeys ("Gable and Lombard," "Semi-Tough") tries to understand her husband and cope with a precocious 15-going-on-30 daughter (are all New York kids like that?), and takes her troubles to a sympathetic woman psychiatrist and a group of women friends, many of whom have similar problems. There are superb scenes: Clayburgh fantasizing herself as a ballerina and dancing around her apartment, her stunned reaction to her husband's announcement, her middle-of-the-night decision to throw out his things and end their relationship.

But later it begins to pall. She dates a stereotyped PR man who

makes a predictable pass, she accepts a one-night stand from a macho artist (Cliff Gorman) she wisely rejected earlier, and begins a drawn-out romance with Bates, which includes that required dinner at home in which the daughter is hostile to her new "daddy." But there is a clever conclusion: Jill trying to carry a large painting through the Soho streets in a high wind, symbolic of the difficulty of her new independent life. The city streets and New York locales are used brightly and photographed with variety by Arthur Orntz, who specializes in the Big Apple ("Serpico," "Thieves").

The "bull" sessions with her women pals are uniquely interesting (though occasionally shocking to delicate male ears), splendidly written, and touchingly acted by Pat Quinn, Kelly Bishop and others. In the shrink scenes, the traumatic childhood memories have to do with menstrual periods rather than (in male films) the day you were cut from the varsity.

Mazursky skimps on to backgrounds of the characters, all of whom seem better off than most of us and hard to identify with (let's see if we can be miserable on \$50,000 a year). But he tries to connect personal miseries to general social malaise ("There are no more causes... We could use a good war")

In sum, "Woman" is a sympathetic secular view of a deep moral morass. It wants to help, it identifies some soft spots, it enlightens about the problems of women deprived of direction and self-esteem. But finally it offers little real consolation. (B.R.)



Henry Fonda stars as an aging farmer whose granddaughter's (Kristen Vigard) efforts keep him from being forcibly moved to a home for the elderly in "Home to Stay," Tuesday, May 2, at 9:30 p.m. on Ch. 4. This is the premiere in South Florida of the CBS Reading Program with matched-to-broadcast scripts distributed to 150,000 students in Dade and Broward county. WTVJ will underwrite printing costs for 1,700 teacher's guides while McArthur Dairy will pick up the tab for the scripts.

Capsule movie reviews

"THE MEDUSA TOUCH"—(Warners) is pure and simple melodrama of no lasting social significance. It uses telekinesis merely as a device for some rather frightening and skillfully done entertainment. Occasional anti-God fulminations are a bit strong, and this, together with its relatively restrained violence, make it mature viewing fare. (PG) A-III.

"ALMOST SUMMER"—(Universal): A high school wheeler-dealer is obliged to run an unknown as his candidate in a student council election against the heavy favorite, a girl who was once the love of his life. The movie presents in uncritical fashion a suffocatingly materialistic and amoral environment, has offensive jokes at the expense of people with physical disabilities, and flaunts a gratuitous bit of nudity, (PG) B.

"THE SEA GYPSIES"—(Warners): Widower (Robert Logan) reluctantly takes a woman photographer along on the round-the-world sailing trip

he is making with his two young daughters. Disaster strikes off the coast of Alaska and the movie switches from a sea story to a family-style Robinson Crusoe adventure. The movie is pleasant entertainment for the whole family, though small children might be frightened by the skillfully done scenes involving a marauding bear and the discovery of a skeleton in a deserted cabin. (G) A-I.

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Anti-Catholic bias in D.C.

Editorial

Father Andrew Greeley, columnist and social scientist, in attempting to do research in Washington, D.C., has found that "the situation in this city is but one step short of overt religious persecution."

He cites anti-Catholic prejudice used to undermine the Packwood-Moynihan tuition tax credit bill even though the bill would help parents at any non-government school, not just Catholic ones.

Greeley goes on to say Catholics are denied major positions in government purely on the grounds that they are Catholic, and says that research proposals even remotely connected with Catholic schools are rejected with open bias.

Perhaps this anti-Catholic pervasiveness in the seat of our government is one reason why some Catholics who are in power, such as HEW Secretary Califano, are so intent on showing how unaffected they are by their own Catholic views.

At the same time the hierarchy is very cautious about taking the lead into the political arena about mobilizing Catholics

into demanding their rights and about directly pressuring the Administration. The Bishops are undoubtedly wary of anti-Catholic backlash and charges of church-state interference.

If so, Greeley asserts, what is needed is an intermediate group of distinguished Catholic leaders, lay men and women, Religious, priests and some bishops, not directly related to the hierarchy, which can represent the Catholic community from a citizens' point of view.

But this may never happen because Catholics, though a minority, are a large minority who have been absorbed into mainstream Protestant America and don't consider themselves a discriminated-against minority. They are frequently embarrassed by the abortion issue and often do not identify with bias caused by it. They have never had aid to their schools and would consider it more a gift from the federal government than a right based on the fact that they pay taxes for education

and deserve a portion of it back for the education of their own children.

Before the Holocaust in Germany, Jews were singled out for special consideration, made to look like enemies of the people, creating a climate of prejudice that paved the way for what happened later.

You say that could never happen here?

Did you know that in the Congressional Quarterly recently, a report on the Hyde Amendment that restricts abortion funding, included a list of those Congressmen voting, with an asterisk beside the name of every Roman Catholic, thus singling them out. No Protestant, Greek Orthodox, Anglo-Catholic or any other group was singled out this way.

Can you imagine if an asterisk appeared beside the name of every Jewish member who voted on aid to Israel or every Quaker who voted against arms appropriation? Those asterisks would be like the Stars of David Jews were required to wear under Nazis.

If Catholics don't stand up for their rights, then the wrongs can only get worse.



By Fr. John Dietzen

How many Masses may a priest offer in a day?

Q. I find your questions and answers interesting and helpful for understanding my faith and our church. At our parish, there are five Masses on Sundays, and three priests in the parish. How many Masses is a priest allowed to say in one day?

Also, isn't it a rule that a priest must say Mass every day?

A. According to general church law, priests are allowed to offer no more than one Mass each day, though bishops can permit them to offer two Masses on special feasts, and Sundays, when necessary.

The basic principle in all such matters is that the reasonable needs of the people must be met, especially where Mass and the sacraments are concerned. Thus, it is not at all uncommon for priests to offer two Masses on weekdays, for example when a funeral Mass must be added to the daily Mass schedule.

Many priests also must frequently offer three Masses on Sundays to fulfill a minimum schedule of Masses in a parish church. Priests properly avoid this as much as possible, but sometimes, in light of the disproportionately small number of priests available in a given parish, it must be done if the priests wish to give appropriate service to the people.

The church has no specific

regulations on when a priest is required to offer Mass. The law says rather quaintly that priests should celebrate the Eucharist "several times a year, but the bishop or religious superior should try to see that they celebrate the liturgy at least on Sundays and holy days of obligation." Bear in mind, this is not the ideal or recommendation offered by the church; it is the minimum a priest is expected to do from the nature of his role in the church. Obviously, any priest in a parish will celebrate the Eucharist almost every day, under normal circumstances.

Q. In the Gospel of Saint Matthew, Chapter 27, Jesus cries out on the cross, "Eli, Eli lama sabachtani—that is, My God, My God, why have you forsaken me?" In what language did Jesus speak? Is it possible he said rather, "My God, where are you?" The Jesus I know would never say he was forsaken, since he loved and trusted his father throughout his life.

A. This passage has puzzled Christians for centuries. There are at least two points that may be helpful in understanding it.

There is no doubt that Jesus did suffer much of our common human experience of desolation, grief, aloneness, and possibly even

bafflement, at the time of his Passion as an agonizing torture so severe that it caused a bloody sweat, and brought him close to a feeling of almost total dereliction. We say "closer" because in the cry itself is the expression of profound faith in the midst of all the pain—"My God, My God"!

Second, this exclamation of Our Lord has long been seen as possibly a wrenching prayer using the 22nd Psalm, one of the

graphic passages in the Old Testament which in an uncanny manner parallels the suffering of Jesus on the cross. The words we are considering are the opening words of that psalm. The same psalm is quoted just a few verses before this passage (verse 43), and the following verses about Jesus' thirst recall the later words of that same psalm, "My throat is dried up like baked clay, my tongue cleaves to my

jaws...they have pierced my hands and my feet."

If it is true that the 22nd Psalm was involved in this cry, as many Christian writers and biblical scholars believe, the words become one of the most powerful acts of faith, love and victory ever uttered by Our Lord.

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

'TV Blackout Day' planned

New York—Father Morton A. Hill, S.J., national president of Morality in Media (MM) is calling on people all over the country to turn off or blackout television Tuesday, May 23 to protest the networks' plans to increase sex-oriented programming in the upcoming Fall season.

The May 23 blackout, Father Hill said, will be a preparation for a series of such days, and possibly a week, early in the new TV season. Tuesday was selected because it proved to be the most offensive night in the past season, according to the organization.

Chairman of Morality in

Media, Rabbi Dr. Julius G. Neumann, said: "A series of TV blackouts could eventually cut into advertising revenues, and this seems to be the only language the networks understand."

Father Hill and Rabbi Neumann said the organization is suggesting that special family activities be planned for "TV Blackout Day," and that it be made a special family day.

They said that viewer protest about excessive sex and violence has until now fallen on deaf ears. "People have been told, 'you can always turn the dial,'" Neumann said, "So we will. We'll turn it to OFF."

Catholic Teacher of the Year named

HUNTINGTON, Ind. — (NC)—Franciscan Sister Philomena Ann Reilly has been voted Teacher of the Year by readers of "Today's Catholic Teacher" magazine. Catholic administrators submit monthly nominations to the magazine and the year's winner is selected from monthly winners.

Sister Reilly has taught in Boston and Philadelphia, and for the past six years, in Syracuse, New York. She has also been active in parish sacramental programs.



By Msgr.
James J. Walsh

Many cut God down to man's size

There are many people who own up to the fact that God doesn't really figure that much in their lives. They are not cynics. They would be insulted if called agnostics, and ready to fight if labeled incipient atheists.

They do believe in God, but in a Being very much like superman. He has done some marvelous things in this world. You know, creation and all that. And it seems good logic, if not faith, to expect he is going to have something to say about one's situation after death.

But in everyday living, this Supreme Being is not really supreme. He is not, according to their attitude, thinking and judging processes, the self-existent Being. He is not, as the old theology books put it powerfully, infinite in his perfections, glory and beatitude, creator and ruler of the world, eternal, omnipresent, immutable, omniscient, omnipotent, all wise, full of mercy and compassion.

Not this at all. But a superman. What I mean is that apparently many today, perhaps unconsciously, have cut God down to human size. He's bigger than man, but only by a little. Especially in our generation. We have been told in recent years in the current philosophies that man has become "super" himself.

Many who never heard of Friedrich Wilhelm Nietzsche have absorbed the philosophy he expressed in such words as these: "Man is a rope stretched between the animal and the superman—a rope over an abyss...I want to teach men the sense of their existence, which is the superman, the lighting out of the dark cloud man."

What does this mean in spring of 1978? It

means that what our parents or grandparents used to beg God's help for we can take care of ourselves. Why bother God? After all, a man's footprints are on the moon. Viking space capsules arrived on Mars to solve the mystery of life or non-life there. What we learn about the computer today is obsolete tomorrow. It's beginning to take on the attribute of omniscience on one side and the role of unyielding judge on the other. And what in the world are the genetic engineers in cell biology preparing for the near future with a promise of clones?

Cutting God down in size also means putting limitations on his influence in our lives. Take a man who apparently leads a good, balanced Christian life. But he finds it very hard to forgive others. He does not backbite or detract or calumniate. He just turns a heart of stone to those who have crossed him or hurt him. In time, he ran into a difficult situation with a serious moral problem of his own. He judged God by himself. Since he could not forgive others, he figured God was not big enough to forgive him. He had resorted to spiritual cloning and made God in his own image.

Then there's prayer. A legion of people really do not fully believe in prayer. They pray, of course, but it is a half-hearted effort, weakened by a lack of confidence. What they are asking in prayer, they realize all too well, is far beyond their own resources. Do I expect a miracle? How can God help out now? God becomes in their eyes and judgment as weak as themselves, as disinterested as passing strangers.

Then, there are those who feel life has given

them a poor share of everything. It's too late now. What can you do when you are passed by constantly? Envy. You can brood in silent envy and watch others in a prolonged sulk. They especially scrutinize those who have no time for God or religion, the very ones who are dancing merrily down the path of life, seemingly having one hilarious time. These poor souls, smitten with envy, are not really convinced God has his balancing scales, that after he offers mercy now, he will demand justice. They just are not sure divine justice will even it all up. God's not that big. The wicked literally get away with murder.

We are a limiting people where God is concerned. We limit his mercy, because we ourselves may dispense mercy stingily. We limit his power, because we are so weak. We limit his knowledge, because there is so much darkness in the soul. We limit his justice, because in our shortsightedness we cannot see both sides of the complex situations of life.

How kind God is to us. How patient and gentle, even while we are sketching such a grotesque caricature of him. What a contradiction of the Gospels this is. Jesus gave us the prodigal son, the lost coin, the straysheep and other stories to convince us of God's unending mercy, so that we would never despair.

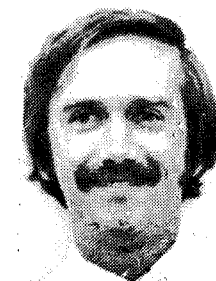
He gave us detailed accounts of miraculous cures. He rose from the dead. What more could he do to convince us of this power, his limitless power, always at our disposal.

If we make a practice of going back to the Gospels and reflecting on what Jesus is telling us about God and himself, there's no chance we will cut God down to man's size.

Muggers' rights and freedom of choice!

By

Dick Conklin



... *The Right to Choose. Freedom of Choice. Do your own thing.*

These are all nice-sounding phrases that have been used effectively by proponents for abortion on demand. They refer to pro-life people as "anti-choice". They, naturally, are "pro-choice."

This argument sounds logical except for one little flaw. It fails to recognize the real victim of the abortion—the baby. Can the same victimless crime logic apply in other situations? Should the abusive parent demand the freedom to "punish" her child as she chooses? Would a rapist want the right to select his next "partner"?

Imagine, for a moment, a politician at a press conference answering one of those tough "human rights questions"—"What are you doing about crime in the streets?"

Let me make one thing perfectly clear. I am personally opposed to the wave of muggings sweeping the country, and I'd never participate in such an act. But I have no right to impose my morality on others. Rather, the mugger should have the Right to Choose whether or not to perform this act. The decision should be solely between the mugger and his attorney. Of course, this should be a last resort, only to be used when other methods of obtaining money fail.

Oh sure, I know of those fanatical anti-mugging groups, with their bloody pictures of victims lying on the sidewalk. I understand many of them attend churches which have taken an anti-mugging stand. That makes this a religious issue, a clear violation of the separation of church

and state. Why, next thing they'll want to pass a constitutional amendment defining the muggee as a legal person.

Obviously, making it illegal won't stop all of the incidents. It will only relegate the mugger to the status of lawbreaker. Therefore the only alternative is legalization. That is why I support Mugging on Demand. After all, you can't legislate morality.

Another thing those anti-mugging people fail to see are the benefits of mugging: population control, fewer people on welfare, and the positive effect on the economy—keeping money in circulation!

I must, however, make one exception. No muggings should be performed on "viable" citizens. I define "viable" as those potential targets who could survive on their

own, without the benefit of any artificial life-support systems (such as self-defense or police protection).

But fortunately the poor mugger has representation in this issue. New organizations spring up every day, like Muggers On Record Against Legislation (MORAL). This group successfully lobbied for federal funding for switchblade knives and Saturday Night Specials. And many of our national politicians spoke out in favor of permissive mugging laws at the National Muggers Convention, held in Central Park last summer. But they, like me, are still "personally opposed."

With legalization, this fine art will become quick and efficient, performed out in the open under ideal conditions. How could we ever return to the days of "back alley" muggings?

Mundo

● Aprobación Tratados Canal, triunfo moral

CIUDAD DE PANAMA—(NC)—Mezclados con el júbilo de la mayoría de los panameños al enterarse que el segundo de dos tratados sobre el canal fue ratificado por el senado norteamericano, aparecieron varios comentarios que insistieron en los motivos morales del pacto. El diario *Crítica* lo considera "un triunfo moral y político para ambas partes." La Estrella de Panamá dijo: "El senado ha logrado borrar una mancha que desde 1903 (año del primer tratado) venía ensombreciendo el prestigio de su historia." Otros insistieron que "debemos ser dignos de la confianza que en nosotros pone el mundo." Los tratados garantizan la neutralidad del canal y traspasan a Panamá para el año 2,000 sus instalaciones.

● Critican a nuncio Papal

SAN SALVADOR—(NC)—Más de 300 sacerdotes, preocupados por lo que consideran indiferencia del nuncio papal Mons. Emanuele Gerarda ante la persecución del gobierno militar contra campesinos católicos, le escribieron una carta de reclamo, pues además aparece en fotografías de prensa con altos funcionarios. Mons. Arnoldo Aparicio, obispo de San Vicente, suspendió a los diez sacerdotes de su diócesis que firmaron la carta, y ofreció disculpas al nuncio en nombre de la conferencia episcopal que preside, invocando sus funciones diplomáticas en relación al gobierno. También la Federación de Educación Católica, criticó al enviado papal, por "no haber salido en defensa de la iglesia ni del arzobispo," Mons. Oscar Romero, de San Salvador.

● Arzobispo pide amnistía

MANAGUA—(NC)—Mons. Miguel Obando, arzobispo de Managua, dijo que una amnistía para prisioneros políticos podría aliviar las tensiones y evitar más violencia, extendida a todo el país en huelgas y demostraciones contra el gobierno del Gen. Anastasio Somoza y su Guardia Nacional, que carga contra los manifestantes. El arzobispo tuvo una conversación con el presidente para pedirle que mejore la situación de dos guerrilleros en confinamiento solitario. La madre de uno de ellos, Albertina Serrano, esta muy débil por su huelga de hambre. Otras personas siguieron su ejemplo, y unos 60,000 escolares las apoyan.

"Inspirar una nueva sociedad más radical es misión de la Iglesia en Latinoamérica"

(Viene de la Pág. 24)

sociedad sin privilegios, donde todos participen de la misma condición. Para que una clase social determinada no tenga el privilegio de resolver sus problemas por medios que no estén al alcance de todos.

"Fundamentalmente pienso en una sociedad sin clases, pero no en el sentido marxista. Y sobre todo, una sociedad sin poderes paralelos, ya que ahora, el que tiene plata, tiene posibilidad de medios de comunicación, de influencia en el gobierno... y eso no es democracia, porque todos deben poder participar."

"Creo firmemente en la sociedad pluralista," donde el estado no sea el único empresario y haya lugar para la iniciativa privada, sobre todo comunitaria, para crear nuevas relaciones económicas que no sean sólo de asalariado-empresario. Porque el marxismo establece un monolitismo económico al que desemboca en un monolitismo político, y a mi juicio sin pluralidad no hay democracia."

Al mismo tiempo el padre Bigó piensa necesario el cuestionar la sociedad industrial como tal "sea bajo la forma del capitalismo o bajo la forma del colectivismo, porque en ambos casos estamos en presencia del pecado de la riqueza," dice.

Durante 8 años director del programa de teología en el centro de acción de estudios sociales "Acción Popular" de la Universidad Católica de París, escribió su tesis sobre "Humanismo y Marxismo" después de 10 años de investigación y para "convencer a mis profesores que habían hecho una lectura del Capital de Marx, completamente falsa."

A su llegada a Latinoamérica en 1965, inició centros sociales y durante cuatro años coordinó todos los que la Compañía de Jesús, tiene en Latinoamérica.

Ahora, frente a las reuniones de Puebla, sueña que surja clara la misión de la Iglesia, "como inspiradora de una nueva sociedad," saliendo al paso de lo que él ve como tres grandes problemas que desafían a la sociedad y la angustian: "el agotamiento de recursos, el absurdo desarrollo urbano y la pérdida de



Fotos: A. Cantero

"... una sociedad sin clases y sin poderes paralelos... pero no en el sentido marxista."

Padre Pierre Bigó

las culturas."

Cree firmemente que el tercer mundo no puede enfocar su desarrollo en la misma forma que los países desarrollados y ve la necesidad de crear un nuevo modelo, desarrollando en forma armónica y en parte autónoma las regiones.

"No se trata de rechazar los progresos técnicos sino discernir entre los que destruyen y los que construyen," dice.

"Porque las ideas de austeridad de vida, la autoridad como servicio, la empresa comunitaria... son muy nuestras, son

evangelio," comenta citando algunos núcleos comunitarios de Honduras y México.

"Para mí es un problema de conciencia," dice pensando en alto.

"Me pregunto ¿qué estoy haciendo en Latinoamérica: importando un modelo de desarrollo que da todo su acento, no a la calidad de vida, sino a la cantidad de bienes?, o al contrario ¿trato de crear otro modelo?"

"Se habla mucho de una teología de América Latina. Creo que si la hay, es en ese sentido de profunda liberación, pero no por el camino marxista."

Día de la Comunicaciones sociales el domingo 7

"Cuando se trata de valores todo empieza en el hogar"

CIUDAD DEL VATICANO (NC)— Para la celebración anual de la Jornada Mundial de las Comunicaciones, el Santo Padre ha elegido este año el tema de "El receptor de

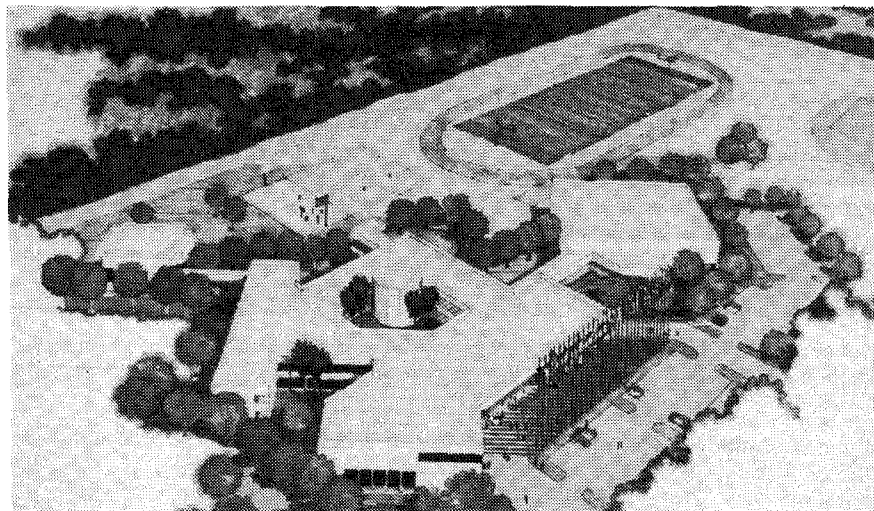
las comunicaciones sociales: sus expectativas, sus derechos y sus deberes."

La doceava jornada mundial de las comunicaciones se celebrará el domingo 7 de

mayo y es deseo de Pablo VI que tal día se dedique a llamar la atención y centrar el diálogo y reflexión sobre cuestiones relacionadas con los medios de comunicación de masas.

"Con el tema elegido para 1978 queremos que el oyente y lector sea el centro de la celebración," dijo un oficial de la Comisión Pontificia sobre Comunicaciones Sociales.

Necesitan 2 millones para Nuevo Belén Jesuita



Quedó inaugurada el pasado miércoles 26 la Campaña Pro-Recaudación de Fondos para el nuevo colegio de Belén —Belen Jesuit Intercultural Center, a construirse en la calle 6 y la 127 Avenida del South West. El diseño arriba, muestra el proyecto del centro, que incluirá centros de recursos humanos y reflexión, laboratorios de ciencias e idiomas y aulas para 1,000 alumnos. Asistieron a la inauguración que tuvo lugar al cerrarse esta edición de La Voz, periodistas, antiguos alumnos, personalidades de la ciudad y el condado y el Arzobispo Edward A. McCarthy. (Más información la semana próxima).

Falleció Doña Amelia matriarca de migrantes

WEST PALM BEACH—Tuvo lugar en la parroquia de Holy Name el funeral por el eterno descanso de Amelia Cortez quien falleció a los 88 años, dejando un total de 109 descendientes.

Conocida por todos, en el area rural de West Palm Beach, como Doña Amelia, había llegado a Florida hace 27 años con un grupo de trabajadores agrícolas migratorios, los primeros mexico-americanos en establecerse en DelRay Beach quienes formaron el núcleo de la misión hispana en la actual misión de Ntra. Señora de la Paz.

Doña Amelia deja dos hijos, Julián y Eduardo, cinco hijas: Anita, Dolores Alvarez, Ramona González, Frances Bustamante y Susi Hernández. También 35 nietos, 57 biznietos y 10 tataranietos.

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“Atención a absolución general y primera confesión,” Pablo VI

CIUDAD DEL VATICANO—(NC)—En una audiencia a los obispos del estado de Nueva York, el Papa Paulo VI advirtió a todo el episcopado de Estados Unidos que no permitan abusos de la absolución general y de la confesión demorada, pidiéndoles “explícitamente que observen fielmente las

Durante 1978 todos los obispos de USA al frente de una diócesis realizarán visita AD LIMINA a Roma para informar al Papa sobre el estado de sus iglesias locales.

normas” establecidas al respecto, en comunión con la Iglesia y como misión de reconciliación”, dijo.

Es de primera importancia para la Iglesia el ministerio de la confesión, incluso para los niños, aunque el tiempo escasee para otras obras, agregó.

En los dos últimos años hubo servicios penitenciales de grandes concentraciones de fieles, particularmente en Memphis, Newark y Lansing, dirigidas a atraer católicos tibios.

Por otra parte en mayo pasado el Vaticano resolvió una consulta sobre la primera comunión, diciendo que por regla general tenía que precederla la primera confesión.

Otras normas establecen casos de emergencia para dar absolución general, o cuando no haya suficientes confesores; el comulgante debe llevar la intención de confesarse a la primera ocasión posible.

Los obispos de la región del noreste visitaban al Santo Padre en cumplimiento del requisito del Vaticano que exige a los obispos ordinarios de diócesis, (al frente de ellas), visitar al Papa para informar sobre la situación y vida de sus iglesias locales.

Tales visitas se conocen con el nombre de “AD LIMINA”, expresión tomada del latín y

que significa “al umbral”, ya que una de las razones del viaje a Roma es la de que los obispos oren ante la tumba de los apóstoles.

La visita “AD LIMINA” de los obispos a Roma consta de tres partes. Cada obispo debe presentar un informe sobre el estatus de su diócesis, debe visitar personalmente al Papa y orar ante las tumbas de San Pedro y San Pablo.

Al mismo tiempo tal visita presenta a los obispos con la oportunidad de conocer a representantes de la Curia Romana—cuerpo administrativo de la Iglesia— y dialogar y preguntar sobre situaciones y problemas concretos.

El informe de los obispos incluye datos estadísticos sobre la vida diocesana, número de bautismos, matrimonios, etc., y desde 1975 ha incluido datos sobre diáconos permanentes, catequistas seculares y otros

ministerios postconciliares.

El cuestionario también incluye preguntas sobre cuerpos de consulta, como senados sacerdotales, consejos parroquiales, etc., y sobre las relaciones de cada obispo con la conferencia episcopal a la que pertenece.

Hoy día tal visita AD LIMINA se desarrolla en modo diferente al del pasado. En vez de cada obispo reunirse individualmente con el Papa, estos tienen un encuentro común con él por regiones o naciones.

Los obispos franceses tuvieron el año pasado nueve visitas AD LIMINA y los obispos americanos tendrán otras nueve este año, por grupos regionales. La región del noreste fue la primera.

Además de recibir a los obispos americanos el Papa recibirá este año la visita AD LIMINA de los obispos del Canada, Islas del Caribe, Australia y Oceanía.



Durante un acto de solidaridad cristiano-judía el pasado miércoles 26, el rabino Meyer Abramowitz (izq.) saluda a su llegada al acto al arzobispo de Miami Edward A. McCarthy. Detrás el obispo episcopal del sudeste de la Florida y el Reverendo Theodore Gibson de la Iglesia Episcopal. El acto fue patrocinado por la Conferencia Nacional de Cristianos y Judíos, Región de la Florida, en memoria de las víctimas del Holocausto de los Nazis y en solidaridad con la comunidad judía de Skokie, Ill., donde partidarios del nazismo organizaron una marcha pública durante estos días.

Causa debate posible declaración de un comité de obispos sobre ERA

(Viene de la Pág. 24)

estados que no han ratificado ERA, entre los que está el de Illinois, sede de las reuniones. Después de la noticia de NC, (Noticias Católicas) ver La Voz, 31 de marzo), sobre la declaración del Comité Ad Hoc con apoyo tácito a ERA, los grupos anti ERA comenzaron su campaña. Phyllis Schlafly, dirigente católica contra ERA, circuló un folleto instando a seguidores a escribir a los obispos al frente de diócesis y al Secretario General del episcopado USCC-NCCB, Mons. Thomas Kelly.

Según Ms. Quinn, fueron unas 250 cartas, contra ERA las enviadas a los obispos. Dieciséis legisladores de Missouri escribieron también a los obispos de Missouri pidiéndoles su oposición a la declaración del Comité Ad Hoc.

Cuando el campo favorable a ERA supieron de tal campaña, lanzaron ellos mismos una campaña opuesta, pero su impacto todavía no se ha podido medir, dijo Quinn.

Por su parte miembros del Comité Ad Hoc, incluyendo el obispo Ernest Unterkoefer de Charleston, S.C., afirmaron para NC que estaban tratando de hacer desaparecer la noción de que ERA tenga que ser rechazada por el hecho de que grupos pro-aborto la apoyen.

Hasta el momento los obispos, como grupo, se han mantenido neutrales sobre la cuestión de ERA, aunque algunos hayan tomado posiciones en ambos lados, in-

dividualmente.

Diversas organizaciones católicas se encuentran divididas sobre la cuestión de ERA. Se han pronunciado en contra: El Consejo Nacional de Mujeres Católicas, las Hijas Católicas de América y Los Caballeros de Colón.

Han apoyado a ERA: La Conferencia Nacional de Caridades Católicas, y la Conferencia Nacional, Una Llamada a la Acción.

Opinan los lectores

Editor:

“... Como luchadora incansable por el ‘divino’ derecho a nacer y firme oponente a los falsos conceptos de liberación del ERA, considerándome una mujer normal, de mente abierta, objetiva y liberada por mi misma mental y espiritualmente, consciente de necesidades y reformas sociales en favor de la mujer, pero sin olvidar nunca mi primerísima responsabilidad como madre y esposa cristiana, me siento terriblemente frustrada de ver como obispos de mi Iglesia tienen que crear un comité para llegar a conclusiones supuestamente más que sabidas por personas de su posición eclesiástica.

Poner en duda el estrecho lazo que existe entre ERA, el aborto provocado y la

Publicaremos la opinión de nuestros lectores, siempre que sus cartas sean breves y lleguen escritas a máquina, firmadas con dirección y teléfono. La redacción se reserva el derecho de abreviar o editar las cartas y no mantendremos correspondencia acerca de ellas.

destrucción de la familia, es tan ridículo e inverosímil que los propios líderes del ERA se reirían de quien así lo afirmase...

Quisiera repetir lo que uno de ellos, Betty Fiedman, dice cuando se le pregunta sobre la relación entre ERA, aborto y futuras decisiones de la Corte Suprema: “como no confiamos en futuras decisiones de la Corte Suprema, por esa razón necesitamos ERA, para estar seguros de que siempre tendremos esa ley.” (14 de mayo 1975).

Respetuosamente,

Flavia Márquez
Miami
Presidenta Pro-Vida
Rama Hispana.

● Sacerdote hispano consejero sobre migración NUEVA YORK (NC)— El P. José L. Alvarez, de la oficina de comunicación social de la arquidiócesis, y presidente del Comité Nacional pro Defensa de Inmigrantes (que agrupa a unas cien organizaciones) fue nombrado por la Administración Carter para formar parte del Comité Consejero sobre Migración, del gobierno federal.

● Agencia no Cooperará con aborto, esterilización.

WASHINGTON (NC)— La Agencia pro Desarrollo Internacional (AID) que coordina la ayuda exterior de Estados Unidos, incorporó a su reglamento prohibiciones de la ley de ayuda exterior de 1977 contra el empleo por coerción de esos fondos en programas de planeamiento familiar y esterilización. Prohibe también el financiar abortos provocados. Todo grupo o agencia que coopere en programas de desarrollo de la AID tendrá que asegurarse “que no se usarán sus fondos para forzar a una persona a practicar métodos de planificación familiar contra sus principios morales, filosóficos o religiosos,” dice ahora el reglamento.

● Fondos a prevenir embarazo y aborto en adolescentes.

WASHINGTON (NC)— La administración Carter y el Congreso consideran un proyecto de ley que destinaría \$60 millones al año para coordinar servicios públicos y privados que primero prevengan el embarazo de adolescentes, o las ayuden si quedan encinta para que no tengan que abortar el feto: cursos sobre educación sexual, responsabilidad paterna, asistencia médica, planificación familiar, formación vocacional, nutrición y otros servicios. El senador Edward Kennedy (D-Mass.), quien apoya el proyecto, revela que un millón de muchachas quedan embarazadas al año, de las cuales casi la tercera parte recurren al aborto, y que muchas tienen problemas de nutrición y salud.

● Apoyo a pequeñas fincas.

WASHINGTON (NC)— La Conferencia Nacional Católica de Vida Rural, alarmada por la disminución de pequeñas fincas aldeas y buscando alicientes para detenerla, pidió al congreso que no restrinja los fondos federales para irrigación ni la extensión de tierras que una familia puede poseer para reclamarlos. El secretario Padre John McRaith declaró a un comité del Senado que “hay que fomentar la distribución amplia de la tierra en producción... de acuerdo con el bien común.” Al disminuir la pequeña finca, la producción agrícola queda a merced de grandes corporaciones.

Fin de semana

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

● Excursión de Impacto, al TY Park de Hollywood, el domingo 30, desde las 8 a.m. hasta las 6 p.m. en el lote No. 8.

“Inspirar una nueva sociedad más radical es misión de la Iglesia en Latinoamérica”.

Diez años después de Medellín, Pablo VI ha convocado papa el próximo mes de octubre la III Conferencia del Episcopado Latinoamericano, que tratará el tema de La Evangelización en el Presente y en el Futuro de América Latina. Las reuniones tendrán lugar en Puebla de Los Angeles, México, del 12 al 28 de octubre y serán cumbre del trabajo preparatorio que ya se viene realizando desde la base en todo el continente.

La Voz irá ofreciendo la reflexión y opiniones de voces autorizadas así como la información sobre el progreso de la tarea preparatoria. Hoy, entrevista con el jesuita Padre Pierre Bigó director del Instituto de Pastoral Social del CELAM (Consejo Episcopal Latinoamericano), y responsable del Instituto Latinoamericano de Estudios Sociales (ILADE) de Chile, quien en varias ocasiones visitó Miami.

Por ARACELI CANTERO

“Creo que de las reuniones de Puebla puede surgir clara la misión de la Iglesia latinoamericana, como inspiradora de una nueva sociedad, más radical... pero no para sustituir el capitalismo por el colectivismo,

pasando así de un pecado de riqueza a otro.”

Aunque su fuerte acento francés le delata, el padre Pierre Bigó habla un castellano perfecto.

Durante casi 20 años ha recorrido el continente latinoamericano, compartiendo sus conocimientos en acción social, dirigiendo seminarios y también predicando retiros, porque sus años de estudios en economía, ciencias políticas y empresariales en París y su larga investigación sobre el marxismo, no le han hecho olvidar que es ante todo sacerdote.

El mismo lo repite diciendo: “Yo no soy un hombre político, soy sacerdote. Y los mismos temas políticos que constantemente trato no puedo separarlos del evangelio.”

Con más de 70 años sobre sus espaldas, el padre Bigó no ha perdido la vitalidad para el diálogo. Entre sus alumnos se encuentra todo el mundo de la juventud, “que vive el mito del marxismo, sin realmente conocerlo,” y el mundo de los obispos y hombres de Iglesia más cómodo con la tradición, y con quienes trata de analizar también los errores del capitalismo.

Sacerdote obrero en Francia durante su juventud, el Jesuita francés considera aquella experiencia decisiva en su vida.

“Dio a mi pensamiento un dinamismo que no tenía, pues conocí el mundo obrero desde dentro,” dice.

“Desde mi juventud yo era más dado a la espiritualidad, pero mis superiores me orientaron hacia lo social y estoy muy agradecido a la Compañía de Jesús.

“Mi vida me ha convencido de que lo espiritual y lo social deben ir de la mano, y por eso pienso que una de las mayores tentaciones para la Iglesia de hoy es la de la pasividad,—el dedicarse sólo a la liturgia o la espiritualidad olvidando la dimensión social y la realidad de la sociedad de hoy con toda su violencia institucionalizada,” añade, usando expresión de los obispos latinoamericanos en Medellín, en 1968.

“Repito que no soy un hombre político, pero al mismo tiempo sí tengo algunas posiciones políticas en el sentido amplio,” dice.

“Tengo la convicción de que Latinoamérica necesita un proceso de socialización profundo, para establecer una

(Pasa a la Pág. 22)

PERIODICO
CATOLICO
ARQUIDIOCESIS
DE MIAMI

La **VOZ**

VIERNES 28 DE ABRIL DE 1978

Con flores a Maria

Comienza el mes de mayo y el pensamiento de los cristianos se vuelve a la Madre de Dios. Para ella, grandes y chicos irán recogiendo flores, que puestas a sus pies, serán símbolo externo de las delicadezas de todo el pueblo de Dios a la que saben también Madre suya y modelo en la fé, la esperanza y la caridad.



Critican política educativa “secularista”

WASHINGTON (NC)—El P. John Meyers, presidente de la Asociación Nacional de Educación Católica, criticó al gobierno por su política educativa de fomentar una formación ajena a los valores religiosos, pero que inculca en las mentes jóvenes el culto al secularismo. “Debemos incluir deliberadamente en todas las escuelas del país la formación en valores éticos y morales,” escribió en la revista El Maestro Católico. Citó un estudio sobre el crimen y la delincuencia, que demuestra que los jóvenes, tanto ricos como pobres, “cometen sus faltas porque simplemente no les enseñaron jamás a distinguir entre el bien y el mal.”

Festival en Belén

Tendrá lugar el sábado y domingo el tradicional Festival del Colegio de Belén, desde las 2 pm. en adelante en los terrenos del colegio, calle 8 y 7 avenida del S. W.

El festival de este año coincide con el inicio de la campaña de recaudación de fondos para el nuevo colegio de Belén —Belén Intercultural Center— que planea iniciar sus clases para septiembre de 1979. El festival ofrece bailes, atracciones, comida criolla y posibilidad de grandes premios, entre ellos un terreno cerca del nuevo colegio.

Causa debate posible declaración de un comité de obispos sobre ERA

WASHINGTON—(NC)—Tanto grupos pro-ERA como anti-ERA (enmienda por la igualdad de derechos de la mujer) se esfuerzan por influenciar al comité de obispos que tiene el poder de aprobar o eliminar la declaración y estudio de otro comité episcopal que daría apoyo tácito a la Enmienda para Igualdad de derechos, ERA.

El Comité Administrativo de la Conferencia Nacional de los Obispos Católicos de USA, (NCCB) decidirá el primero de mayo, vísperas de las reuniones generales semi-anales de los obispos—sobre la suerte de tal declaración preparada por el Comité Ad Hoc de los obispos, sobre La Mujer en la Iglesia y la Sociedad, comité que preside el obispo Michael McAuliffe de Jefferson City, Mo..

Antes de su presentación en las reuniones generales, el Comité Administrativo debe autorizar todas las declaraciones. La declaración sobre la mujer, iría presentada como opinión del comité y no de todo el cuerpo episcopal.

Según informaciones anteriores a la prensa dicha declaración trata de separar las cuestiones de ERA y el aborto provocado y deja indicar que la ratificación de ERA no afectará necesariamente la calidad de la vida familiar.

Fuentes cercanas a miembros del comité Ad-Hoc para la mujer, dejan indicar que la declaración puede encontrar obstáculos para su aprobación por el Comité Administrativo.

Aunque éste fácilmente aprueba las declaraciones de los diversos comités, también puede rechazarlas exigiendo más estudio o cambio de enfoque, según informó Russell Shaw, secretario para asuntos públicos de la Conferencia Católica Nacional.

Según Gail Quinn, directora de personal para el Comité Ad Hoc sobre la Mujer en la

Iglesia y la Sociedad, los obispos recibieron mucha correspondencia de gente pro-ERA, protestando la decisión de los obispos de reunirse en Chicago para las reuniones generales.

Las quejas se debían a que defensores de ERA habían lanzado boicot contra los

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Marcharán en apoyo de trabajadores agrícolas

En toda la nación se celebrará los días 1 al 7 de mayo la Quinta Semana Anual de los Trabajadores Agrícolas Migratorios. En la Florida se celebrarán marchas para la recaudación de fondos en las ciudades de Tampa, Orlando, Gainesville, Melbourne, Fort Lauderdale y Miami, el día 6 de mayo.

La marcha de Miami comenzará a las 8 a.m. en Temple Israel, 137 N.E. 19 St. y el arzobispo Edward A. McCarthy bendecirá la caminata de 10 millas, con un servicio de oración a las 9 a.m.

Al explicar el tema de la marcha, la hermana Ann Kendrick que dirige el Ministerio Nacional en la Florida para los Trabajadores Agrícolas, indicó que “los trabajadores agrícolas han progresado en

California pero AUN QUEDA MUCHO QUE ANDAR para que en todo el país logren la fuerza de organizarse y poder negociar con sus empresarios en la mejora de sus problemas.”

Añadió que “muchas iglesias en Florida trabajan por la discutida cuestión de unionización de los trabajadores agrícolas en Florida y Tejas. La oficina de agricultura parece determinada a forzarnos al silencio en esta cuestión,” dijo. “Pero no lo logró en California y no lo logrará en otros estados,” añadió.

Toda persona que quiera marchar o patrocinar a algún caminante puede llamar a National Farm Worker Ministry office, 665-1061.