

New editor set to head Voice

Present editor to new position; incoming editor from San Francisco

Gerard E. Sherry, editor of The Monitor, newspaper of the San Francisco Archdiocese, will become the new editor of The Voice July 1, with present Editor George Monahan becoming Archdiocesan Editor of Special Publications.

In a statement Sherry said he is "grateful for the opportunity of having served the church of San Francisco for the past six years as editor of the Monitor and looking forward to serving the people of Miami."

The veteran Catholic



GERARD E. SHERRY



GEORGE MONAHAN

newsman, 56, was recently cited by the Catholic Press Association for 30 years of service. He has been editor of the Catholic Review, Baltimore, Md., Central California Register, Fresno, and founding editor of the Georgia Bulletin, Atlanta. Sherry also served two years as editor of the then Dominion News, a daily paper in Morgantown, W. Va.

Sherry has been honored nationally and locally for involvement in community relations and for his work in the Catholic press.

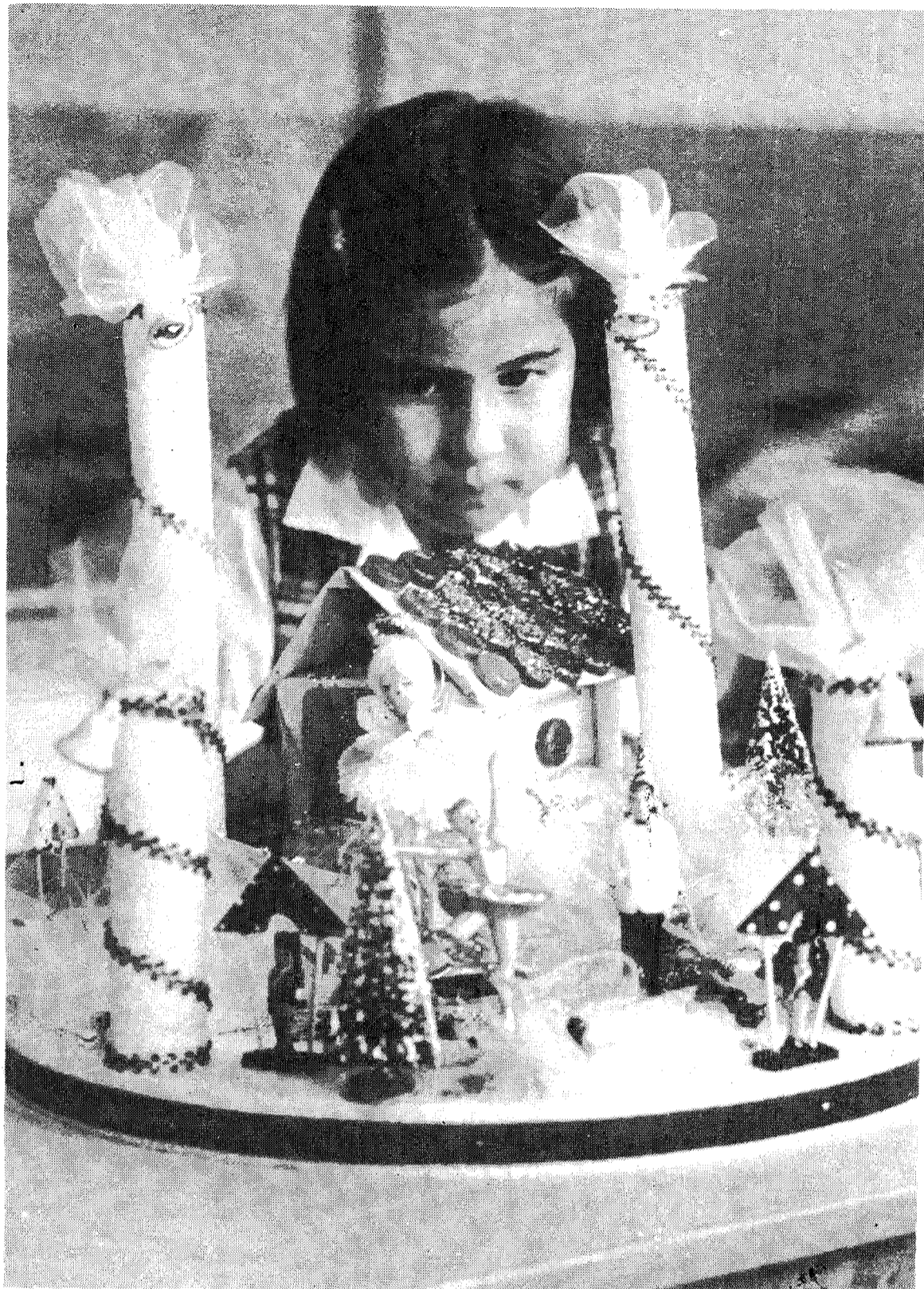
He is a member of the board of trustees of the National Conference of Christians and Jews and a member of the board of governors of the NCCJ's Bay Area unit, moderator of the San Francisco Christian-Jewish dialogue, a member of the San Francisco archdiocese ecumenical commission, and a member of the advisory board of the Catholic-Jewish Relations Secretariat of the National Conference of Catholic Bishops.

Sherry has also been involved in the lay apostolate, being a founder of the Young Christian Workers in England.

In 1974 he was given Catholic journalism's highest honor, the St. Francis de Sales Award of the Catholic Press Association.

Sherry has won first prize three out of the last four years in

(Continued on Page 3)



"Music Through History" exhibit, made by students at St. Michael School, fascinates Teresita Felpeto, age 6. She is admiring the music exhibit called "Fantasy."

People spoke, Archdiocese listened

See related stories on page 6 and 20.

(First of a series)

The people of the Archdiocese have spoken.

In the series of Holy Year townhall meetings held during Lent they identified their strengths and weaknesses, they grappled with the problems and obstacles in the way of stronger practice of their faith.

Now, during Pentecost, the second phase of the Holy Year, the people will have a chance to suggest actual programs dealing with the obstacles to a better faith life found in the townhall meetings.

A team of Sisters, over a period of weeks, sifted and sorted thousands of statistics derived from the people's

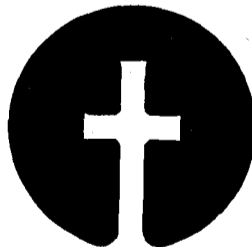
discussions of five themes, Faith, Prayer, Life of Love, Community, and Vocations. The results were broken down into groupings based on parishes, Religious, schools and such, the broadest being the parishes.

Some examples:

A compilation of parish meetings discussing Faith, brought the result that with 66 parishes responding, and 2,904 participants, that 63 per cent felt that their faith was strong and 39 per cent had problems.

Obstacles to better faithlife: 98 percent indicated such personal things as fear, peer pressure, ignorance, lack of trust, selfishness, not using opportunities, falling into temptation, illness, disappointment, weakness, sin, lethargy, apathy.

Other obstacles which tended to



show up in other areas were materialism and worldly values (63 per cent), media influence (52 per cent), and weak parish life or poor liturgies (22 per cent).

On ways to overcome these problems, 76 per cent would improve parish life, especially through adult education and Bible studies (76 per cent); improve Mass attendance (69 per cent); prayer meetings (37 per cent); para-liturgies, devotions (59 per cent); parish libraries (46 per cent).

Father Donald Connolly, Holy Year coordinator, pointed out that the figures are not based on a scientific poll, but rather on general responses of those who participated

in the townhall discussions which should give a generally reliable indication of people's concerns in the Archdiocese.

Some possible ways of overcoming obstacles in all five of the theme areas were:

Bible study, religious adult ed.

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Archbishop McCarthy has sent a telegram to all Florida's congressmen concerning pending tax credit legislation. Story, Page 3.

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News briefs

UNION UPHELD

The National Labor Relations Board has upheld a decision handed down last July saying that the Brooklyn Diocese and two co-respondents violated federal labor law in their dealings with a teachers' union at a Brooklyn high school.

ERA EXTENSION

The congressional debate over extension of the deadline for ratifying the Equal Rights Amendment has heated up as 23 senators introduced a resolution calling for an extension and a House subcommittee opened hearings on the subject.

SOME EXAGGERATION!

As the United Nations Special Session on Disarmament (May 23-June 28) drew near, a rumor spread that Japan would present a petition signed by 30 million of its citizens calling for a ban on the use of nuclear weapons. When asked about the report, the Japanese government explained that there had been a gross exaggeration—there were only 10 million signatures.

HITS STUDENT RAID

Providence, R.I., police have been criticized by a pornography foe for invoking a newly enacted state anti-obscenity law in raiding a student pornography exhibit. Harold Doran, author of the new law, said the bill had been designed to control commercial traffic in pornography.

ABORTION BIAS

The New York Times and CBS News have been criticized by the National News Council for some coverage of the abortion issue. Charges that opposition to abortion was made to appear an exclusively Catholic stand were made repeatedly in complaints about media coverage the council considered.

ITALY OKS ABORTION

A bill permitting abortion almost on demand in the first three months of pregnancy passed the Italian Senate by a 160-148 vote May 18. The vote ended years of struggle by the Christian Democrats (Italy's Catholic party), pro-life groups, the Vatican and the Italian church to stop passage of liberalized abortion in Parliament.

THIRD ENCUESTRO

Some 1,000 delegates from small Christian communities throughout Spain, meeting for three days in May, celebrated their recent recognition after what they called "years of underground work." Leaders at the Third Encuentro (gathering) of People's Christian Communities said that the appointment several months ago of Auxiliary Bishop Alberto Iniesta of Madrid as moderator for Christian communities "is a sign of opening on the part of an otherwise cautious hierarchy."

WELFARE REFORM

Two major Catholic organizations have asked the Senate to use the Carter administration's better jobs and income proposal as amended by a special House subcommittee as a starting point for its own action on welfare reform. But the organizations—the U.S. Catholic Conference and the National Conference of Catholic Charities—also urged the Senate to improve the benefit levels and job opportunities in that bill.

ADVERTISING BAN

Stating that broadcasters should not be "embarrassed to urge young people to avoid sexual intimacy," a representative of the U.S. Catholic Conference urged a broadcasting standards committee to continue a ban on commercial advertising for contraceptives. Msgr. James T. McHugh, director of the U.S. bishops, Committee for Pro-Life Activities, testified May 18 in New York before a Select Committee of the Radio Code Board and Television Code Board of the National Association of Broadcasters.

VATICAN MASONS?

Officials of both Italian Freemasonry and the Holy See have denied reports published in the United States that high Vatican officials and other churchmen are Masons. "The lists that have been published are the fruit of fantasy," said Italian Masonic Grand Master Lino Salvini. Vatican spokesman Father Romeo Panciroli said the lists "are so ridiculous that they do not even merit consideration."



OUR LADY AT THE WALL: A statue of Our Lady of Fatima is hoisted near the Berlin Wall towards the end of a worldwide tour for the statue and 170 American members of the Blue Army.

The devotion at the wall followed a Latin Mass at St. Matthias Church in Berlin. After visits to Lourdes, Santiago and Fatima, the group has returned to the United States.

Vatican officials endorse U.S. Lay volunteer liaison

By JOHN MAHER

ROME—(NC)—International Liaison, the U.S. Catholic coordinating center for lay volunteer ministries, was enthusiastically endorsed by high Vatican officials, two of the liaison organization's leaders said.

Cardinal John Wright, prefect of the Vatican Congregation for the Clergy, the highest ranking U.S. clergyman at the Vatican, "thoroughly endorsed our work," said Matthew R. Paratore, 29, the liaison's executive secretary. The cardinal "was fully enthusiastic about it," said Paratore, a native of Syracuse, N.Y., who took over as executive secretary last October.

Officials at the Pontifical Council for the Laity were also enthusiastic about International Liaison, said Father Jan. C. Olowin, 35, the organization's executive board president.

Father Olowin and Paratore spoke about their week of meetings with Vatican officials in an interview May 18.

They said Bishop Lucas Moreira Neves, vice-president of the Council for the Laity, and Msgr. Marcel Uylenbroeck, its secretary, were both enthusiastic

about the U.S. organization's work.

The two Americans came to Rome to talk to officials of the laity council at the invitation of Bishop Neves, Paratore said. "We came to give a presentation to Bishop Neves and his staff regarding our work because they are extremely interested in groups like ours in various countries and how they tie in with the council's office and charter.

"As a result of the discussions," Paratore continued, "we're beginning to talk of a venture such as a joint meeting of groups like ours here in Rome, to have national groups like ours speak to each other." The meeting might be held next spring, he added.

International Liaison grew out of the Newark, N.J. archdiocesan Lay Volunteer Office. Founded there in 1963, it expanded 10 years later to extend its services to the laity of all U.S. dioceses. In June 1975, it was incorporated as the National Catholic Clearing Center for Lay Volunteer Ministries, and last October it moved its headquarters to Washington, D.C. It is an affiliate of the U.S. Catholic Conference.

International Liaison has

three principal tasks, Paratore said:

"It acts initial contact for lay people, married or single, to help them find placement in domestic and foreign missions." Such placement could be in the South Pacific, the inner cities of the United States, the Orient, the U.S. Southwest, Latin America or Alaska, he explained.

"It's like a central personnel office for various domestic and foreign mission organizations," he added.

"Because we're the U.S. Catholic coordinating center, we have 100 dues-paying members and another 100 with whom we work. We speak for them; we work for them. We bring them together to talk of the theology of lay mission. We become a national spokesman for them."

"A third aspect of the office, which comes to us through our national status, is catechesis, to inform the laity of their capability and responsibility for mission," Paratore said.

Lay people's responsibility for mission work is not just to contribute to the Sunday collection, he said. "They must see themselves as missionaries, even though they may never leave their own location."

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Archdiocese to honor 25, 50-year marriages

In a society where the rate of marriage breakdown is constantly on the rise, the people and priests of the Archdiocese of Miami will have a special honor in celebrating the 25th and 50th wedding anniversaries of hundreds of couples who make up the Archdiocese on June 17 and 25.

With a renewed awareness that all the baptized really are the church of Christ, the church of southern Florida will gather to celebrate its faithful reflection of the Lord's own love for His people. They will gather as a sign that faithfulness and permanent commitment are still very visible realities in the Christian community. The celebration will be a support to all couples striving, through joys and sorrows, to faithfully live their sacrament of Matrimony.

This year, for the convenience of those in the northern part of the diocese, two anniversary celebrations will be held. The first will be hosted by Father Patrick Murnane and the parishioners of St. Helen's Church on Oakland Park Blvd. and NW 33 Ave. in Ft. Lauderdale, for those in Martin, Palm Beach, Collier and North Broward counties. It will be held at 11:00 a.m. on Saturday, June 17.

The second, will be hosted by Mon. John Donnelly and the

parishioners of St. Mary's Cathedral at 75th St. and N.W. 2nd Ave., in Miami at 3:00 p.m. on Sunday, June 25, for those in Dade, South Broward, and Monroe counties.

Archbishop McCarthy will be the principal concelebrant of each of these liturgies and will be joined by scores of priests and religious of the Archdiocese gathering with their people on this occasion. Special recognition will be given to priests and religious observing the 25th or 50th anniversaries of their ordination or religious profession. This to signify the mutual support couples, priests, and religious give to each other and to all the Church by faithfulness to their respective commitments.

The homilies will be delivered by Father Ron Luka, C.M.F., associate director of Family Life for the Archdiocese and coordinator of the anniversary celebrations. Terry and Mimi Reilly, directors of Family Life, will be lecturers for the liturgies. After the homily, the couples will have an opportunity to renew their marriage vows and receive a specially inscribed scroll from the Archbishop. Marriage Encounter couples from the Archdiocese will serve as ushers to welcome the jubilarians and their families and friends. The respective parish communities will host a reception with light refreshments after each celebration.

Couples in the Archdiocese wishing to participate in the anniversary celebrations are asked to call their parish rectory before June 1, leaving their name and address and stating whether they are celebrating their silver or golden wedding anniversary.

For further information call The Family Enrichment Center at 651-0280.



It was Sportsorama for the residence of Villa Maria celebrating the eighth anniversary of the nursing and rehabilitation center. Volleyball was a vigorous game, followed by bowling, croquet and wheelchair race. The day climaxed with a special luncheon.

OFFICIAL Archdiocese of Miami

The Chancery announces that Archbishop McCarthy has made the following appointments, effective as of June 15, 1978:

THE REVEREND THOMAS ENGBERS—to Assistant Pastor, St. Thomas the Apostle Parish, Miami

THE REVEREND PETER LAMBERT—to Assistant Pastor, St. Juliana Parish, West Palm Beach.

THE REVEREND GERALD McGRATH—to Principal, Archbishop Curley High School and to reside at St. Francis Xavier Rectory, both in Miami.

THE REVEREND TIMOTHY SOCKOL to Associate Director of Youth Activities and Scout Chaplain in the Archdiocese of Miami, effective May 31, 1978, while retaining other assignment.

New editor set to head Voice

(Continued from Page 1)
the best news reporting category of the CPA annual newspaper contest. He was cited as the top writer in this category in 1975, 1976, and again this year.

"I shall be sorry to leave the Bay area," Sherry said. "However, I depart secure in the knowledge that The Monitor is held in high esteem by its peers and has top rank the U.S. Catholic press. I welcome the invitation to work for the Church in what for me, is a new area of the country. I prayerfully look forward to the exciting challenge of The Voice of Miami."

Monahan was news editor of

The Voice when it started publication in March, 1959. Later, Bishop John L. Morkovsky named him founding editor of the Texas Catholic Herald, Houston. In 1966, after two and a half years there, he returned to Miami and was appointed editor of The Voice by Archbishop Coleman F. Carroll.

During his tenure as editor, both papers in competition with other periodicals throughout the nation, won a number of first place awards from the Catholic Press Association. They also won a number of top honors from the Texas Press Association and the Florida Press Association.

As Editor of Special Publications, he will edit the Archdiocesan Directory, produce special materials for the Archbishop's Charity Drive, Catholic Charities and both seminaries. In addition, he has been commissioned by Archbishop McCarthy to write a history of the archdiocese.

Monahan has worked for a number of daily newspapers, including the Miami Herald, the Miami News, the Providence Journal and Bulletin. In addition he has been employed by the Associated Press and the now

defunct International News Service.

He was managing editor of the Southern States Beverage Journal, and editor of the following publications: the South Miami Journal; Rescue, a magazine for rescue squads; the Inter-American Bar Association Journal; and the University of Miami's Parentage.

He is a member of the Miami Serra Club; Sigma Delta Chi, national journalistic fraternity; the Lead and Ink Society; and Iron Arrow, highest scholastic fraternity of the University of Miami.

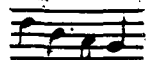
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Constitutional Convention hearing set

The Florida Catholic Conference has alerted the public to a State House committee hearing to be held this weekend, concerning a possible Constitutional Convention on abortion.

According to the FCC report: The Call for A Constitutional Convention on abortion (SM 737-McClain) is scheduled to be heard pursuant to the following special notice published in the calendars for the last few days:

SPECIAL NOTICE

The Committee on Rules and Calendar will meet May 24, 1978 at 5:30 P.M. in Room A of the Senate Office Building to consider SM 737 (Right to Life).

Your prayers, letters, contacts with legislators and visits to Tallahassee are critical at this time. The opposition is well organized with professional lobbyists representing Planned Parenthood, the National Organization of Women, the ACLU and the abortion clinics' group. In addition the traditional abortion oriented bureaucracy is ever present. The Florida State Right to Life Committee has done a great job in lobbying in Tallahassee (all volunteers), and in having people from all different areas of the state come up here. If it is possible to repeat any of these visits this is the time. The next two weeks will tell the story. The legislative session ends on June 2.

The probable time schedule will be the hearing in the Rules Committee on May 24, hopefully debate on the floor of the Senate before May 30, and debate on the floor of the House soon thereafter. HM 1084 (Craig) is on the House Calendar.

This is THE major abortion issue pending. Two other abortion bills are pretty well bottled up in Rep. Elaine Gordon's

'Answer call of poorest'

VATICAN CITY—(NC)—Pope Paul VI urged the bishops of Nicaragua to answer "the call of the poorest" and to make themselves defenders of "those who lack a voice." But they should not let the church be used "for goals foreign to it," he said.

The pope received the Nicaraguan bishops who were making the visit that bishops are required to make to the pope every five years.

Nicaragua, a Central American nation of 2.3 million people headed by Gen. Anastasio Somoza, has been in a state of civil turmoil since guerrilla assaults last October on National Guard garrisons. Several priests and nuns were arrested in government roundups of dissidents. There have been widespread strikes and demonstrations demanding Somoza's resignation. The assassination in January of a prominent Somoza opponent sparked riots across the country.

Archbishop Miguel Obando of Managua has played a key role in several attempts to mediate disputes.

Committee on Health and Rehabilitative Services.

Senate Bill 1220 (Dunn) requiring the licensing of abortion clinics, was passed by the Senate on May 18 by a vote of

27-4.

S.B. 924 (Dunn) designed to protect viable fetuses involved with abortions, to restore parental and marital rights in the abortion decision and prohibit

fetal experimentation, has been butchered in the Senate HRS Committee and is scheduled for hearing on second reconsideration on May 22.

The progress of legislation is

always fluid, things can change, and continued pressure on these last two bills could conceivably have a good result. But...

Pray—write—visit—support SM 737!



Miami

As She Was and As She Is...

Miami was given the name "magic city" by a newcomer from the North many years ago. Folks like Mr. Henry Flagler, for example, built a string of hotels from Saint Augustine to Miami, then built his railroad all the way to Key West, with the monumental project of bridging the Florida Keys. Mr. Alfred I. duPont and his brother-in-law, Mr. Edward Ball, came to Florida in the depression, made \$15,000,000 available through banking channels, and brought the existing interest rate from 8% plus to well below 6%—the first time in a generation that interest rates had been that low. Mr. Ball later financed our famous Rickenbacker Causeway. The County Commission ran out of money and Mr. Ball and his associates put up additional funds.

Charles Whited, the gifted writer of the Miami Herald, recently carried an article beautifully covering the Miami that is — and this is so in contrast to what one of the airlines recently had to say about Miami. Subsequent to the Whited article, the Keyes Company recently sponsored a full-page advertisement and they are to be commended on their wonderful viewpoint and attitude concerning Miami.

Miami had something, and still has something, that people are willing to pay for.

We of the Peoples Group of National Banks, being a local enterprise, would naturally feel strongly about this. Look at the simple facts as mentioned in the foregoing, of the outside money that came in here by people of vision. Don't forget the numerous people who built our Miami Beach hotels, many with the savings of their families involved.

So we say Miami as is, is really more wonderful than Miami that was, because in addition to the climate, we now have industry and a plentiful supply of capital for honest development purposes, including the Peoples Group of National Banks with resources of almost two hundred million dollars.

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Puts her 'life on the line' for Mexican 'Family'

By NANCY FRAZIER

WASHINGTON—(NC)—
"It's hard to be on the road all the time to keep the family eating. All of the sudden, you realize the children are grown and gone."



Mrs. Helen Stern, a Washington artist and anthropologist, plans to join Father Wasson in his work in Cuernavaca, Mexico.

The comment could come from a typical American father, but Father William Wasson—called "Dad" by thousands of Mexican children—is anything but typical.

Over the last 24 years, some 4,000 of his children have grown up and left home. But more have

always arrived, and right now there are over 1,100 children living at "Nuestros Pequeños Hermanos" (Our Little Brothers and Sisters), a "family" founded in 1954 at Cuernavaca, Mexico, by Father Wasson.

Many of the children are orphans. All lived in dire poverty before joining Father Wasson. And each receives roughly the same things—a sense of love, security and acceptance (no one's ever asked to leave); lessons in responsibility and sharing; and one of the best educations available in Mexico.

The family's philosophy has developed "by trial and error" over many years, says Father Wasson. It involves balancing four concepts—the love the children receive; the love they give through "sharing ideas, times, means with someone who needs it;" work at school and in family chores; and responsibility.

"The balance of those four things produces happiness," says the priest. "If the balance is thrown off, children tend to be unhappy."

The philosophy intrigues Helen Stern, a Washington woman who describes herself as an "anthropologist and mother" but who's also sometimes called a sculptor, philanthropist and author. She plans to join Father Wasson's family in late June, leaving behind the unimportant aspects of her life in Washington's high society.

"I made a conscious decision about a year ago that I didn't want to be associated with anything without hope," says Mrs. Stern. When she visited Nuestros Pequeños Hermanos last summer as a follow-up to an



Father William Wasson surrounded by some of the 1,100 children at the "Nuestros Pequeños Hermanos" home waves a greeting in this photo from the

cover of the book, "You are my Brother" by Elsbeth Day Campbell and Ursula Bernath.

anthropology course at George Washington University, she found what she considers an ideal place for her, "a place where they want us to be generous...it's just great."

When she returned from Mexico, she threw herself into finding money sources to provide the \$1 million a year Father Wasson's family needs to live. "I started with friends," she said. "And then I decided it is something affecting everyone. Whether they have a dollar or a million, they should give what they can."

Mrs. Stern has put her art collection up for sale to benefit Nuestros Pequeños Hermanos and, more importantly, has decided to "put my life on the line" for Father Wasson's family. As an anthropologist, she wants to study the qualities she's seen in the children—"courage, standards of conduct based on true conscience, rational authority."

"But I can't study human nature as an outsider, as if I wasn't part of it," she says. "I intend to practice in my own life the qualities I want to study." And that study and practice, she expects, will involve the rest of

her life.

Her children, aged 16 to 26, are "inspired in varying degrees" by their mother's life plans. Her youngest daughter will spend some time in Cuernavaca this summer after a trip to France, and some of the others also plan visits.

She'll live in a two-room apartment near the haciendas where the children live, sharing the skills she's picked up over the years. "I want to share not just money or skills from a distance, but to live my life according to what this place means," she says.

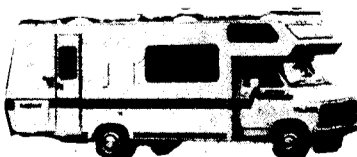


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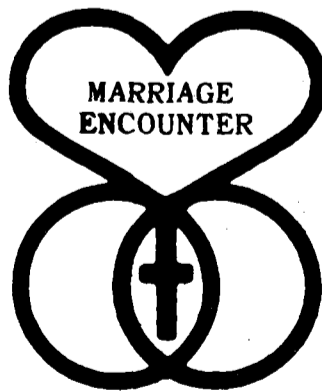
MARRIAGE ENCOUNTER

CONVENTION

June 23, 24, 25: University of Massachusetts at Amherst

Theme: "Focus on the Family"

Worldwide M.E.



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

For registration forms and more information contact,

Palm Beach:	Ted & Barbara Wojcik	622-7183
Boca Raton:	Hugh & Cathy McClusky	392-4645
Broward:	Tony & Pat Mardene	973-3695
Dade:	Ray & Anne Price	238-6054

People to shape Archdiocese future

(Continued from Page 1)

in the parishes; improvement in our prayer life with special opportunities for quiet prayer and group prayer; more improvement in parish activities; improvement in a sense of community; improvement in a sense of vocation in our lives; improvement in the liturgy, especially in the music.

How will some of these improvements be brought about?

The people, priests and

Religious will be meeting in the next three or four weeks to come up with ideas which will then be forwarded to the Holy Year office.

Then the actual programs will begin implementation in the third phase of the Holy Year starting with the Orange Bowl celebration Friday evening, Oct. 6.

"The Holy Year has already shown great positive results in leading all of us to think seriously about religious issues," said Father

Connolly, "helping families and parish groups to discuss issues of concern openly, and making us all

more aware of our responsibilities as witnesses to our love for our Lord and His Church."

Holy Year working

(Father Don Connolly is Archdiocesan coordinator of the Holy Year and director of the Archdiocese Office of Communication.)

By FR. DONALD CONNOLLY

Hello, everyone!

There was one big surprise result of the first phase of the Holy Year.

It was: a success!

When the Holy Year began in the Archdiocese on Ash Wednesday, some advisers became prophets of doom. There was not enough preparation time, they said. The people were not ready for it, they said.

But the parish "town meetings" began anyway, and lasted through the five weeks of Lent. And the parishioners turned out. By the thousands. "At last," many of them were to write later to the Holy Year office, "somebody wants to know what we think about our Church and our needs in the Church. At last, somebody is asking us to think and act as equal partners in the family of God."

The success of the Holy Year's first phase, called the reflection period, did not stop with the parish meetings. Many thousands of individual families took part in the discussion within their own homes. Nearly 35,000 children and youths in our Catholic schools discussed the Holy Year themes each week during classes. And the 80,000 children in the Archdiocesan CCD programs used the Holy Year themes in their classes, too. Over 800 Sisters and Brothers participated. Priests contributed their own views.

After Easter, the results of these Holy Year discussions were to be sent to the Holy Year office for evaluation.

We should have rented a warehouse.

After weeks of sifting through the data, with a large number of highly trained analysts putting the

information into some manageable order, The Voice this week presents the first of a series of articles on the results.

Parishes and various lay groups throughout the Archdiocese will be meeting during the Pentecost season to discuss this information. Their task will be to set up priorities and suggest programs for the Archdiocese in direct response to what the people have said will help them to grow as individuals, restore healthy family life, and revitalize parishes.

During the third and final phase of the Holy Year of 1978, which will begin with a gigantic Mass celebrated at the Orange Bowl on October 6 (the 20th anniversary date of the Archdiocese), these programs will begin to be put into operation.

In subsequent issues of The Voice, you will be reading the input given to the first phase of the Holy Year by the children and youth of the Archdiocese. What they have to say may startle you. They don't pull any punches. And they have a lot to say.

The Voice will also be letting you know about some of the pressing evangelical needs we have learned about within our community. We have found that all of us have a long way to go in making our world a better place in which to live.

One of the most important conclusions we have already found as a result of the Holy Year data is that people in the pew do not want to remain silent. They want to be part of a dynamic and sharing community. They want to do just what the Second Vatican Council told them to do—to have a real sense of vocation, a realization that all of the baptized are called upon to help in the great mission work of the Church.

And the first indications are that the Catholic people of South Florida are raring to go, filled with hope and enthusiasm.

It's going to be a terrific Year!



Father Donald Connolly, Holy Year coordinator, explains the complexities of compiling statistics from dozens of parishes.

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"It used to be the father's responsibility when an unmarried girl got pregnant... Now he says 'You goofed, it's up to you to get rid of it.'"
Fr. Paul Marx in Naples.



"Planned Parenthood comes into our high schools to give their brand of sex education and promote abortions. They treat our kids like animals. In California they have introduced the 'lunch-time abortion'."

"Some say that mongoloid babies should be left to die. Maybe we should be more concerned about the morally retarded. It wasn't a mongoloid that was kicked out of the White House."

by Dick Conklin
Special to the Voice

Rev. Paul Marx, PhD, pro-life author, lecturer and director of Minnesota's Human Life Center, visited Naples as a weekend guest of St. William's Church, where he celebrated Mass and spoke to overflow crowds at a Saturday evening reception.

His most recent trips to Florida were in 1976, to attend a meeting of Planned Parenthood physicians on Miami Beach, at which three government doctors classified pregnancy as a sexually-transmitted "disease," and again last year to address the Florida Right to Life convention.

Father Marx, an early advocate of natural family planning methods and an international pro-life leader, called St. Williams' pastor Fr. Dominic O'Dwyer "a priest who is truly one in a million" for his willingness to deal effectively with the controversial issues of contraception, abortion, and pre-marital sex. The outspoken Marx, a sociologist and professor at St. John's University, wound up his trip with a seminar for Naples teenagers on Sunday night and a talk at a Ft. Myers high school on Monday.

Fr. Marx addressed a group of over 200 at the Naples Golden Gate Inn with a media-attended, "no holds barred" talk at which he called the pro-life struggle "the greatest war of all time." Marx's talk, which included the showing of two contrasting films designed for high school use—one by pro-lifers, and the other by Planned Parenthood—dealt with a variety of issues. Some excerpts from his remarks follow:

Chastity and Women's Lib

It used to be the father's responsibility when an unmarried girl got pregnant—to either marry her or provide support for the child's care or adoption. Now he says to her, 'You goofed. You didn't use the right birth control. Now it is up to you to get rid of it.' We are teaching a group of teenage girls at the Human Life Center this summer—the boys will follow. The power of a woman for good has been greatly underestimated. A chaste girl can be a force for good with every boy she dates. Chastity is truly a special form

of Christian love.

"Planned Barrenhood"

Planned Parenthood comes into our high schools to give their own brand of sex education, and promote abortions. They treat our kids like animals. In California they dispense contraceptives in the schools, and have introduced the "lunch-time abortion". They spend \$19 million a year, half of it paid for by U.S. taxpayers, and export much of their propaganda overseas. In this country they say "every child a wanted child". In England it's "every granny a wanted granny". That makes Granny very nervous. Now Planned Parenthood of Chicago has mailed out some very anti-Catholic, pro-abortion cartoons for use by newspapers. I saw Planned

babies alive or on ice for the purposes of experimentation. Medically they react to drugs just as adults do. We caught the Mayo clinic quietly lobbying to keep this experimentation legal. In one case researchers had cut off the tops of the babies' heads to do blood pressure tests. In another, 32,000 fetuses were brought in from Australia to study the effects of the neutron bomb.

The International Pro-life Movement

In other countries I have heard Americans called "barbarians" since we are the only nation that permits abortion for the entire nine months. We share the blame for the abortion mess since we export much of the knowledge, drugs, and apparatus to the rest of the world. I feel that we are fighting our greatest war of all

abortion to a pro-baby campaign to turn around a declining population.

Natural Family Planning

Marriage is the only profession where amateurs are allowed to ply their trade with no proper training. Woman is the most infertile of all animals—only 12-18 fertile hours per menstrual cycle. Every couple should understand God's system. Too many couples go into marriage without knowing where babies come from.

I believe that in two years the Pill and the IUD will be outlawed because of their complications, thus exposing the Big Lie that has been kept hidden by the worst elements of the medical profession. I never met a doctor who gave the Pill to his own wife.

In India, Mother Teresa has 57 centers which have trained 20,000 couples—the poorest of the poor—in natural family planning. I didn't sleep the night the Pope issued *Humanae Vitae*. But you know, he was right! Natural Family Planning works!

People who are interested in the work of the Human Life Center are invited to write to Father Marx at the Center, c/o St. John's University, Collegeville, MN 56321.

"Some say that mongoloid babies should be left to die. Maybe we should be more concerned about the morally retarded. It wasn't a mongoloid that was kicked out of the White House."

Parenthood give out the Pill to women in South America and call it "vitamins."

Euthanasia

Some say that mongoloid babies should be left to die. Maybe we should be more concerned about the "morally retarded." It wasn't a mongoloid that was kicked out of the White House. These children have had a tremendous effect on bringing families together. I saw a family with a mongoloid child at Mass tonight. You could just see the love there.

Your Dr. Sackett (former state representative from Miami) has the distinction of being a pioneer in introducing Death with Dignity legislation—six times. In Hong Kong and Singapore they are already practicing euthanasia. One couple told me they were afraid to put their elderly parents in a Singapore hospital for fear they would be killed.

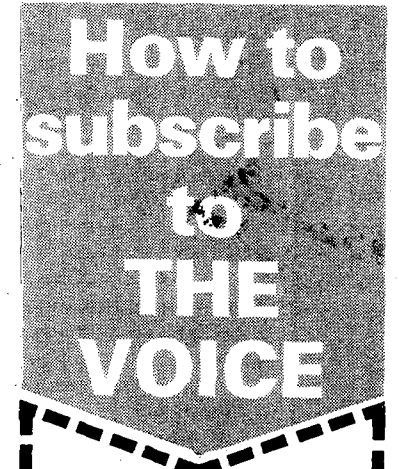
Fetal Experimentation

They can keep these aborted

time, with two million casualties a year from abortions. In our 200 year history we have lost about a million lives in all of the wars. 500,000 of them died in the Civil War over the right of a slave to be a legal "person" under the law.

I have visited 47 countries and the effects of abortion are always the same: more pregnancies, more VD, more child abuse, fewer babies. In England an OB-Gyn doctor can't get a job if he won't perform abortions. Recently three Minnesota doctors found the same thing true in California when they sought work there. In the U.S. abortion is now the most common surgical procedure, and in many hospitals the beds are so filled that other non-abortion patients must wait their turn. In Brazil, where there is already a doctor shortage, the situation is getting worse as more and more switch over to the higher-paying abortion practice. In Russia the government has switched from a pro-

'Greatest war of all time'



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M.F. Draye heads Serra in Broward

Maurice F. Draye, D.M.D., will be installed as president of the Serra Club of Broward at a dinner reception Wednesday, May 31, at 7 p.m., in the Imperial House, Pompano Beach.

Archbishop Edward A. McCarthy will be the guest of honor. The traditional Archbishop's Burse for Religious Vocations will be presented by the club following the installation.

Dr. Draye is a member of St. Vincent Ferrer Church, Delray Beach and a former instructor of dental medicine at Harvard University, School of Dentistry. He has been active in St. Vincent's Ushers Society and St. Vincent de Paul Society as well as a member of the Nocturnal Adoration Society of St. Joseph Church, Garden City, N.Y.

Other officers to be installed include: Francis Mulcunry, George E. Karpin and Richard Lill, vice-presidents; Walter W. Marsh, secretary; Phillip Jansen, treasurer; Frank McDonough, Charles O'Loughlin, James T. Finlen, Andrew Mandelowski and Frank W. Schaefer, trustees.



Knights of Columbus from the State of Florida listen to Abp. Edward A. McCarthy during breakfast following Sunday Mass at the annual State Convention held this year in Fort Lauderdale.

Miami Regia starts new Comitium

The Legion of Mary, Miami Regia, will open a Comitium at Pensacola. Bishop Rene H. Gracida will be the principal celebrant of the opening Mass, along with the Diocesan director and spiritual directors, at Sacred Heart Cathedral, Pensacola,

Sunday, June 4.

A luncheon will follow at Sacred Heart Hall and at 2:30 p.m., Bishop Gracida will deliver

the Allocutio. The Curiae forming this Comitium are Mobile, Fort Walton Beach, Pensacola and South Mississippi.

Bewildered Parents organization forming

Help for guilt-ridden, confused parents may be on the way. A new support organization is being formed under the name Bewildered Parents. The idea was conceived by several parents, members of the Coral Gables Congregational Church, but will be non-sectarian.

Working with their pastor, Reverend Richard J. Bailar, and the United Family and Childrens Services of Dade County, the group wants to offer solutions and empowerment to well-meaning parents with children whose anti-social behavior—drug-use, crime alcoholism, attempted suicide—is disrupting and even terrorizing families.

Many parents, the group feels, believe they are judged by the way their children turn out; and that young people in many instances have learned to take advantage of such attitudes. The result, says the new group, is often a great deal of guilt, anxiety and feelings of inadequacy among parents. It immobilizes the family's ability to deal with their individual lives or each other, and sometimes leads to a breakdown of the family unit, they add.

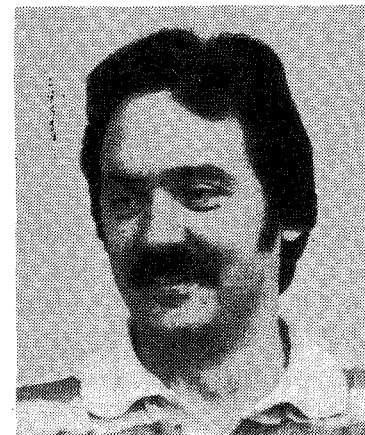
The Bewildered Parents project is an attempt to reinforce the parent's feelings of self-

confidence and assertiveness through group sharing.

A steering committee representing clergy, parents and professionals in the community has met to launch the program.

The Coral Gables Congregational Church, will host the first eight-week session. United Family and Childrens Services, Dade County's largest counseling agency, will provide professional counselors as resource persons to sit in on the sessions which will be led by trained parents.

The program is entirely non-sectarian, and open to the public. The weekly sessions, scheduled to begin on Monday, June 12, will run from 7:30 to 9:00 P.M. at the Church at 3010 DeSoto Boulevard, in Coral Gables. There is a charge of \$40 per family unit for the entire series. Space in the sessions is limited to 20, so advance reservations are requested. Some scholarships are available, and can be arranged when reservations are made. Those interested are asked to call Mr. Don Cuvo at United Family and Childrens Services, 643-5700.

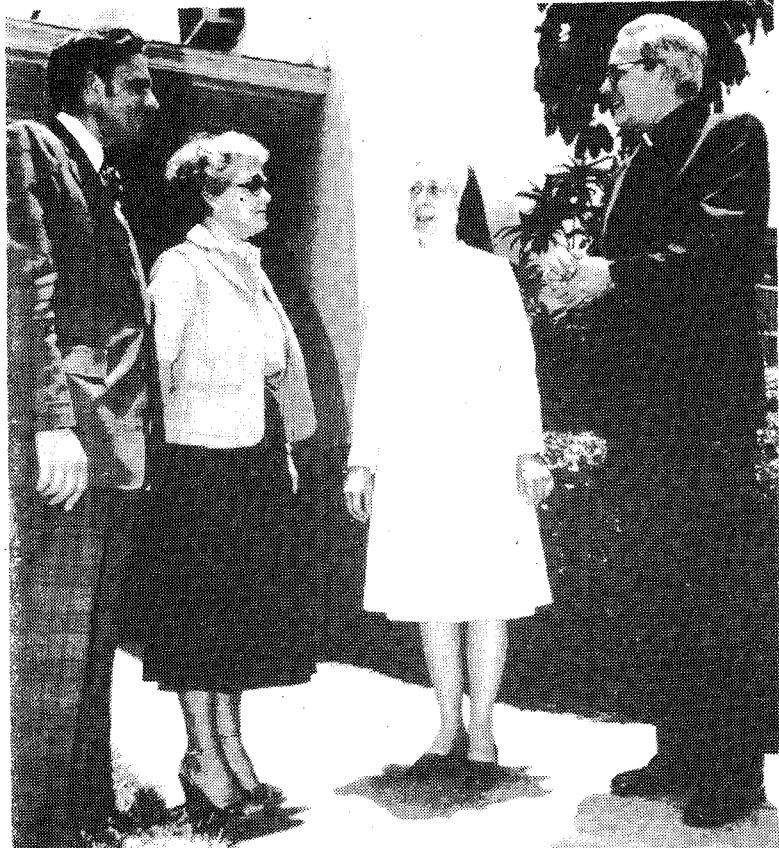


GLEN WOLFANGLE

Catholic deaf set convention in Miami Beach

For the first time in the history of the International Catholic Deaf Association its annual convention (the 29th) will be held in Miami Beach.

The Americana Hotel is the site of the convention, July 9-15, which is being chaired by Glen Wolfangle, a deaf father of three children who is a Special Minister of the Eucharist for the Office for the Deaf. Glen and his wife Patti live in St. Boniface parish, Pembroke Pines, and are active in ICDA local chapter 79, host of the convention. Glen works for the U.S. Post Office in Miami.



Barry College Capital Funds Campaign is discussed by (from left) Frank Crippen, general campaign chairman, Mrs. D. Inez Andreas, chairperson of the Board of Trustees and head of the Pacesetter Divisions, Sister M. Trinita Flood, O.P., president, and Abp. Edward A. McCarthy, honorary chairman.

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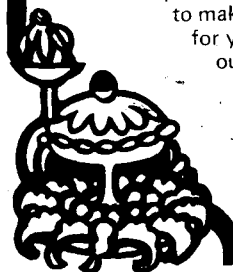
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S. Florida Scene

Scripture teachings

The Cenacle Retreat House, Lantana, will sponsor a three-day scripture teaching of St. Luke based on seven themes from the Gospel of St. Luke during the Memorial Day weekend. Father Frank J. Montalbano, O.M.I., internationally known scripture scholar, will be conference leader. Participation on daily basis is available as well as overnight. For information call Sister Agnes Forman, 582-2534.



New officers elected

OUR LADY OF LAKES

Our Lady of the Lakes Women's Club installed Francis Thomas as president; Zita Hoelke, vice-president; Rita Kiley, secretary; and Gloria Culbertson, treasurer.

ST. PATRICK

The Patrician Club of St. Patrick Church, Miami Beach, installed Mrs. Arthur Froehrenbach as president; Mrs. John Padvano, Mrs. Salvatore DiRosa, and Mrs. Pable Prescal as first, second and third vice-presidents respectively; Mrs. Edward Joseph, recording secretary; Mrs. Villa Pando, corresponding secretary; and Mrs. Serafino Lopez, treasurer.

Legion of Mary

Legion of Mary members wishing to go on a Pergrinatio Pro Christo (the missionary aspect of the Legion) should call V. Crosby, 983-6644. Schedule is: June 10-24, Mobile, Ala.; June 10-24, Destin, Fla.; July 8-22, Caguas, Puerto Rico; and Aug. 6-26, Dublin, Ireland.

New singles club

The newly organized Catholic Young Singles Club of the Palm Beaches has membership openings available for people 18 and over. For more information call Steve Warren, 686-0518.

Bible school

A Summer Bible School will be conducted at Nativity School June 19-30. Theme is "Jesus, God's Wonderful Gift." Activities will include Mass, arts and crafts, games, Bible study, music and refreshments.

Big Pine Key

Summer schedule for St. Peter Church, Big Pine Key, will be, after Sunday, May 28, weekday Masses on Tuesdays and Thursdays at 8 a. m., until Oct. 1. Starting June 4, Sunday Masses will be at 9 a. m. and 11 a. m. and only. Saturday vigil Mass remains at 7 p. m.

Memorial Day

The annual Memorial Day Mass will be celebrated at the three Archdiocesan Catholic Cemeteries, Our Lady of Mercy, Miami; Queen of Heaven, North Lauderdale; and Queen of Peace, West Palm Beach, Monday, May 29 at 10 a. m.

★★★

Knights of Columbus and Passionist Fathers co-sponsor a

Memorial Day Mass and Service at Our Lady of Florida Monastery, North Palm Beach, Monday, May 29, at 10:30 a. m.

★★★

Nativity Church, Hollywood, Memorial Day Mass at 11 a. m., followed by parade to parish hall. Prizes for essay contest, bicycle decorating, baby carriage decorating, and patriotic floats to

be awarded. Picnic from 12:30 to 5:30 p. m.

★★★

Knights of Columbus Fathers Michael J. Mullaly Assembly, Michael J. Mullaly Assembly, Fourth Degree Memorial, Westlawn Gardens, celebrated by Father Edward A. Moan, O.M.I. Brief ceremony and refreshments follow.

It's a Date

Palm Beach

SACRED HAERT Home and School Association, Lake Worth, family picnic Sunday, May 28, at Mound Circle, John Prince Park.

ST. JULIANA Kids Choir, West Palm Beach, musical "The Best You Can Be," in school cafeteria Wednesday, May 31, at 8 p. m. Admission is free. Don Schafhauser is director.

BLUE ARMY of Our Lady of Fatima First Saturday Mass at St. Juliana Church Saturday, June 3, at 10 a. m. Brunch follows at Howard Johnson's, Belvedere Rd. and Dixie Hwy.

Dade

HOLY FAMILY Senior Citizens Club installation luncheon at the Sweden House today (Friday) at 1 p. m.

CORPUS CHRISTI Church observance of Corpus Christi Sunday May 28 begins with Solemn Mass at 11 a. m. followed by procession with the Blessed Sacrament through the area with Archbishop Edward A. McCarthy presiding. Fiesta will conclude the day.

ST. CECILIA Church, Hialeah, Mass and coronation of the Blessed Virgin Wednesday, May 31, at 7 p. m.

THE PATRICIANS, Catholic adult education group, meet Thursday, June 1, at St. Louis CCD center. Paul Turcott will speak on "The Formation of Conscience."

EPIPHANY Young at Heart Club closing luncheon at the Sweden House Thursday, June 1, at 12:30 p. m.

Broward

CATHOLIC DAUGHTERS of America, Court Holy Spirit, dessert card party Saturday, May 27, at noon, at St. Elizabeth Church, Pompano Beach.

ST. BARTHOLOMEW Church, Miramar, carnival picnic Sunday, May 28, from 1 to 5 p. m. Rain date Monday, May 29.

OUR LADY QUEEN OF MARTYRS Parent-Teachers Organization "Hard Times" picnic Monday, May 29, from 12:30 to 7 p. m., on parish grounds.

ST. ANDREW Church, Coral Springs, ninth birthday with outdoor Mass Monday, May 29, at 6 p. m. Refreshments follow.

Marian aid for children

WASHINGTON—(NC)—In an effort to further implement the U.S. bishops' pastoral letter on Marian devotion, a pilot program to help school children in their observance of Mary's feast days will be presented to representatives of 13 dioceses during a meeting in Washington

The document, entitled "Liturgical Catechesis for the Observances of Marian Feasts and Solemnities in the Revised Roman liturgy," was prepared at the direction of the Board of Trustees of the national Shrine of the Immaculate Conception.

It is to be used in two parishes of each of the 13 dioceses during the 1978-79 school year, in an attempt to increase understanding of Mary as mother of Christ and the church among students from kindergarten to grade 12.

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Tax credits won't aid prejudice—officials

WASHINGTON— (NC) — Officials of organizations working for tuition tax credit legislation have unanimously expressed opposition to the use of those credits to pay for segregated education.

The officials were responding to an opinion issued by the U.S. Commission on Civil Rights which said passage of tuition tax credit legislation for students attending private elementary and secondary schools would "unconstitutionally subsidize" schools which discriminate on the basis of race.

Father John Meyers, president of the National Catholic Educational Association, called that claim a "red herring" because, he said, "it would be easy to write the safeguards into the law," so that parents sending their children to schools that discriminate would not be eligible for tax credits.

THOSE SAFEGUARDS had originally been in the House tuition tax credit proposal, said Father Patrick Farrell, representative for Catholic schools in the U.S. Catholic Conference education department. But they were eliminated when the House

Ways and Means Committee cut elementary and secondary schools out of the proposal, he said. The USCC wants to see them put back into the bill.

Michael Schwartz, associate executive director of the Catholic League for Religious and Civil Rights, said that tuition tax credits would decrease discrimination in schools, rather than increase it. "The ability to choose alternatives to public schools would be open to everyone" if the credits were approved, he said. "If low-income people have tax credits, many will choose non-public schools and there will

be an even greater racial balance."

All three men noted that the commission said the subsidy of discrimination would occur because the Internal Revenue Service has "failed to carry out its civil rights enforcement responsibility" and has allowed private segregated schools to retain their tax exemptions.

"THAT'S A WHOLE different issue than tax credits," Schwartz said. "If a school is willfully segregated, it ought to lose its tax exemption."

Father Meyers said NCEA research has shown

that the percentage of black children attending Catholic schools is higher than the percentage of blacks in the United States who are Catholic. Although only about 2.1 percent of all black Americans are Catholic, he said, 7.2 percent of the children in U.S. Catholic schools are black.

Catholic schools have a "very good record" in providing non-discriminatory education, Father Farrell added. "Although the population of Catholic schools has been going down, the percentage of minority group members attending them has been increasing."

Supreme Court hates Catholic kids, priest says

By Virgil C. Blum, S.J.

During twenty-five years of teaching students at Marquette University, I have found that most of those who take my course in Civil Liberties start with an exalted idea of the nobility of the Supreme Court. They think that next to God the most noble of all beings are Supreme Court Justices.

My students do not always agree with the decisions of the Court, but they are always shocked if not outraged by the blatant anti-Catholicism of the Court as exemplified in the Meek case of 1975. They find the reasoning of the Court in that case not only incomprehensible but crudely hostile against poor, handicapped, disadvantaged children in Catholic schools.

Pennsylvania passed a law which in part was designed to provide special educational services for disadvantaged children in Catholic and other private schools. These services include personal counseling, remedial reading and

math, speech and hearing therapy, dental and eye care, psychological services, and audio-visual specialists.

The lawmakers designed the law to meet court demands expressed in the Rhode Island DiCenso case. The Rhode Island law provided educational services for children in private schools, by directly subsidizing Catholic school teachers and others to perform these services for the children. The Supreme Court struck down the law.

This was its line of reasoning. The state-subsidized nuns and lay teachers cannot be trusted—they might indoctrinate the children in religious values. Therefore, said the Court, the state must continually police them to make certain they do not bootleg religion into the subsidized programs.

But such a policing system, ruled the Court, constitutes "excessive entanglement" between church and state, and violates the Establishment Clause of the First Amendment.

Pennsylvania tried to avoid this Catch-22 situation. It did so by not using so-called untrustworthy Catholic school teachers and counsellors. The law provided that only public school teachers and counsellors who were under the exclusive control and direction of public school officials were to be used. They would teach the same things in Catholic schools for a few hours a week they taught in public schools five days a week. That would be constitutional, reasoned the lawmakers.

Not so, said the Supreme Court. And why not? Because, said the Court, public school teachers and counsellors cannot be trusted either. They have "the potential," argued the Court, "for impermissible fostering of religion."

Whose religion? How does this fostering of religion by these public school teachers and counsellors differ from their fostering of religion five days a week in the public schools? The Court didn't say.

Nonetheless, ruled the Court, the state must continually police the teachers and counsellors to make certain they do not foster religion.

But such policing, the Court decreed, "necessarily give (s) rise to a constitutionally intolerable degree of entanglement between church and state." And such entanglement, ruled the Court, makes the auxiliary services program unconstitutional under the Establishment Clause of the First Amendment.

After studying this tortuous reasoning, most of my students tend to agree with Chief Justice Burger who condemned the Court for "penaliz (ing) children...only because" their parents send them to Catholic schools.

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*A Scout can take almost anything
but getting kissed by your mother
in front of all the other guys....?*

Scouting awards

Scouts from throughout the Archdiocese of Miami gathered at St. St. Mary Cathedral last weekend to receive their Religious Emblem awards from Archbishop Edward A. McCarthy.

The Outstanding Catholic Troop Award for 1977-78 was presented to Troop 223 of St. John Bosco Church. The St. George emblem for adults was presented to Father Timothy Sockol of St. Hugh parish; Mark A. Priebis, St. James; and Eloy B. Gonzalez, St. Kevin.

The St. Anne Medal for adult leaders was presented to Mary Frances Jones, St. Clare parish; Pat Kloiber, St. Jude; Betty Gaster, St. Juliana; Alice Magill, Holy Family; and Sister Mary Clare, St. Vincent Ferrer.

The Parvuli Dei recipients included:
ST. BRENDAN: Francisco Arguelles, Erik Bellon, Jose Bravo, Alfred Caballero, Karl Cetta, Jose Collazo, Leonardo Cornide, Rolando Diaz, Michael Downey, Luis Estefani, Eduardo Fox, Joseph Garcia, Pedro Garcia, Martin Hiriart, Victor Kyrr, Eduardo Lopez, Raul Lori, Rafael Marquez, Jorge Mirabal, Dean Paraskeva, Sean Perez, Nicholas Roussakis, Carlos Rionda, Bryan Roussell, John Sabina, Javier Santa-Cruz, Phillip Shoaff, and Alfred Sotolongo.
ST. MICHAEL: Agustin Quevedo and Nelson Varona. ST. HUGH: Eddy Esparza. ST. CLARE: Leonard Akin, James DeSantis, Henry Fordham, Lazaro Gil, James Heaney, Christopher Jones, Bryant Keister, David Kerber, Robert Lacey, Thomas Lacey, Michael McCown, Daniel Peters, Philip Sexton, William Yahn.

HOLY FAMILY: Peter Gullo, Don Kuchy, John Rohlfis. ST. JOHN BOSCO: Eddy Martinez, Alex Sequina, Fernando Valido, Carlos Valido. ST. IGNATIUS OF LOYOLA: Brian Knight. ST. ROSE OF LIMA: Brian Ali, Ronald Antasek, Ignatius Carroll, Michael Carroll, Chris DeLucia, David DeSanto, Ronald Frazier II, David Gosselin, Kenneth Jensen, Jeff McGreary, James Mennes, Patrick Reyes, John Vanzack.

IMMACULATE CONCEPTION: Peter Barreda, Jorge Cos, Michael Coyle, Roberto Dellamo, David Gonzalez, Kevin Halpin, Jeffrey Johnson, Leonardo Perez, Nelson Perez, Jason Prieto, Michael Rodriguez, Alexander Suarez, Eric Torres, Carlos Vazquez, Arnold Velazquez.

STS. PETER AND PAUL: Armando Brito, Miguel Bryon, Carlos Crespo,

Alexander Fernandez, Angel Fernandez, Enrique Morales, Richard Rico. ST. ANDREW: Michael Banas, Michael Dearing, Dan Flanagan, Joey Martin, Stepane Paul-Hus, Eric Paul-Hus, Andy Trunk. Holy ROSARY: Christopher Meyer, Nicholas Meyer.

Ad Altare Dei recipients include:
ST. MARTIN DE PORRES: Kenneth Schroeder. ST. JULIANA: Alex Person. ST. CLARE: Robert Kelly. ST. JAMES: Dennis Haynick, Jimmy Rickman, Donald Usef, Michael Youhouse. HOLY FAMILY: Mark Tzovarras. ST. BRENDAN: Peter Bouza, Jorge Garcia, Pablo Gomez, Ricardo Lopez, Pedro Viera. IMMACULATE CONCEPTION: Arthur Casines.

ST. KIERAN: Peter E. Llaguno. ST. MICHAEL: Mark Arensman, Tony Toscano. ST. JOHN BOSCO: Francisco Arca, Jr., Guillermo Cuervo, Jordi Guso, Leonel Martinez, Jorge Milan, Jose Perez, Louis Perez, Ivan Portuondo.

Pope Pius XII recipients included:
ST. JOHN BOSCO: Gustavo Cuervo, Julio DelValle, Jorge Estarellas, Reinaldo Gonzalez, Marcelo Sempe. ST. BRENDAN: Alberto Garcia, Andrew Kossowski. ST. ROSE OF LIMA: David Smith. ST. JULIANA: Frank Civitello, Mark Coburn, Steven Marksberry. ST. CLARE: Anthony Cotter. HOLY NAME OF JESUS: Michael Purvis, William Purvis.

I Live My Faith Award recipients included:
ST. CLARE: Susan E. Anderson, Tina M. Brawley, Karen F. Bruno, Michele Carpenter, Suzanne M. Cory, Erin Dally, Virginia M. Dalton, Maureen Gallagher, Kim Garberoglio, Joanne Giangregorio, Rachael Ginn, Jennifer Jones, Karen A. Kelly, Laura E. Kelly, Mary Louise Kelly, Andrea Longo, Lisa L. McDonough, Judith A. Oenbrink, Linda Putlock, Kimberly Rodano, Carolyn M. Stevens, Maureen Shanz, Penne Soltysik, Lynn P. Schilling, Cathy Temme, Deborah L. Woodbury.

HOLY FAMILY: Helen M. Blyth, Anna Marie Corten, Mindy Grimes. ST. LUKE: Carlene F. Fallon, Karen Schneider. ST. VINCENT FERRER: Holly M. Buzen, Stacey DeCrisi, Karen Doty, Marisa Ferrazzoli, Colleen Card Galloway, Leigh Hunt, Lynn P. Hunt, Dawn Pickett, Lisa C. Stone.

ST. JUDE: Elizabeth A. Bruno, Margaret Clements, Marci Meyerowich, Monica Mosher, Teresa Stotler. ST. ANTHONY: Janice E. Arterberry, Frances M. Azzopardi, Bernadette Carroll, Stephanie A. Conklin, Carol R. Durso, Debbie Gabriel Patricia Grabill, Kristine Hall, Kathleen Hudson, Marie F. Lavigne, Karen Logan, Kelly Quinn, Nancy Schaub, Charlene Stephens, Kathleen Taylor, Nancy Taylor, Isabella Tremblay.

ST. BRENDAN: Victoria Clementoni, Teresita Cordoves, Ana DeRibeaux, Leslie Englert, Ceci Garcia, Janell Herrera, Lourdes Huerta, Brenda Murphy, Kathleen Nolan, Monique Russo, Maria Sanchez,



ANY MOTHER would be proud of a son like Jason Prieto, 8-years-old, and Mrs. Jorge Prieto can't resist the temptation to congratulate him on being awarded the

Parvuli Dei Medal at the annual Religious Emblem Award ceremony. Jason is a Cub Scout from Immaculate Conception Church, Troop 207.

Elizabeth Sanchez, Neysa Vega. ST. JOAN OF ARC: Eileen Ansel, Cheryl Chenicek, Kathleen Cloran, Marianne Desmond, Stacey Hannan, Kathy LaMontagne, Donna Maierhofer, Christine Maher, Eileen McCloskey, Sheila McCloskey, Emily O'Connell, Shelagh O'Sullivan, Daniella A. Picciotti, Kate Toomey, Carol Ann Vizdos, Maureen Walker.

ST. CLEMENT: Alicia M. Cain, Sue Kreitner. IMMACULATE CONCEPTION: Yvonne Castrenze, Katherine A. Davidson, Vivian Delgado, Lori Garmer, Denise Guets, Silvia Ibarra, Angelina M. Pizzi, Lynne M. Smith, Terrie Walsh. ST. JULIANA: Silvia Arruza, Kathleen Booth, Chere Camus, Michelle Fernandez, Leah Gaster, Betty Hubbard, Gloria Malvarez, Mary Murphy, Jennifer A. Rielly, Rita M. Sanchez, Sofia Sanchez, Michelle Smith, Mary Stevens, Cynthia Sylvester, Erin Watson.

Mother Marry Award recipients included:

ST. BRENDAN: Donna Bermudez, Dionne Bermudez, Margarita Blanco, Monique Camino, Kathy Capablanca, Susan Fernandez, Patricia Fonteboa, Maria Narino, Laura Pearson, Ileana Rionda, Beatriz Serrano. VISITATION: Mary Jane Bryan, Patricia Dillon, Julie Masters, Susan Miller, Lisa S. Waller.

ST. JUDE: Jane Clarke, Laura Mosher. ST. JULIANA: Monica Bengochea, Lorena Fantecci, Patrice Y. Fernandez, Marie Fiedor, Lisa Gonzalez, Margarita Hernandez, Lillian Hernandez, Denise M. Jaworski, Maria T. Meyia, Diana Murphy, Patricia Olsak, Catherine Romagnolo, Sophia Stevens, Sherry L. Spence, Kellie Vasil, Lisa M. Vasallo, Kathleen Yeager.

ST. LUKE: Nancy C. Fritz, Michelle Haynes, Ana Marie O'Brien, Kathleen Ogonowski, Erica A. Owens. ST. CLARE: Anne Marie Comeaux, Hilary Bagocius, Amy E. Davies, Kathryn DeMarco, Maureen P. Kildea, Wende Keister, Janine Manninen, Ann Powell, Michelle A. Strona. ST. VINCENT FERRER: Nicol M. DeCrisi, Susie Kilper, Jodi A. Reszceynski, Sandra Shedd, Roseanne Skiko, Karen A. Slaterry, Linda Teofilo.

Queen of the Rosary Award recipients included:

ST. LUKE: Lisa A. Marshall. ST. VINCENT FERRER: Caroline Park, Dedra L. Spears. ST. CLARE: Amy Alonzi, Toni Chidsey, Lisa Hamilton, Cindy Renkel, Diann Spencer, Geri Trivison.

HOLY FAMILY: Heather Grimes, Maria Izzo, Michele M. LaPorte, Cheryl A. Magill, Barbara Richard. ST. CLEMENT: Rhonda Betzoldt, Sherrie Hofstetter, Leigh A. Machenheimer, Mary Salerno, Desiree Vella.

Our Lady Award recipients included:
ST. LUKE: Kim Davis, Jean Fallon, Michelle Wiggins, Carole Widdoes. ST. CLARE: Patricia M. Jones, Shirley Morgan, Pam Nelson, Laura Putlock, Sandra Rasmussen. ST. JUDE: Eileen Collins, Laurie Kloiber, Stephanie Zimmerman.

ST. VINCENT FERRER: Debbie Adams, Karen Boyd, Lisa Buzen, Jackie Didier, Karen Duggan, Martha Grenne, Elizabeth Park.

ST. JOAN OF ARC: Michele Babineau, Lauren Conlon, Christine Nicholas, Karen Maierhofer.

Marian Medal Award recipient included:

ST. CLEMENT: Marisa Correll, JoAnn Greene, Erin McGrew, Nadine T. Perrucci, Danielle V. Velia. ST. JOAN OF ARC: Colleen Cloran, Monica Harmon. ST. JUDE: Anne Collins, Lee Klause, Margaret A. Kloiber, Alison Martin, Barbara Prescott. IMMACULATE CONCEPTION: Linda Hlavaty, Vickie Lipetzky, Tammy A. Macenka, Elizabeth Martinez, Barbara Motter.

Scouting's future lies in service

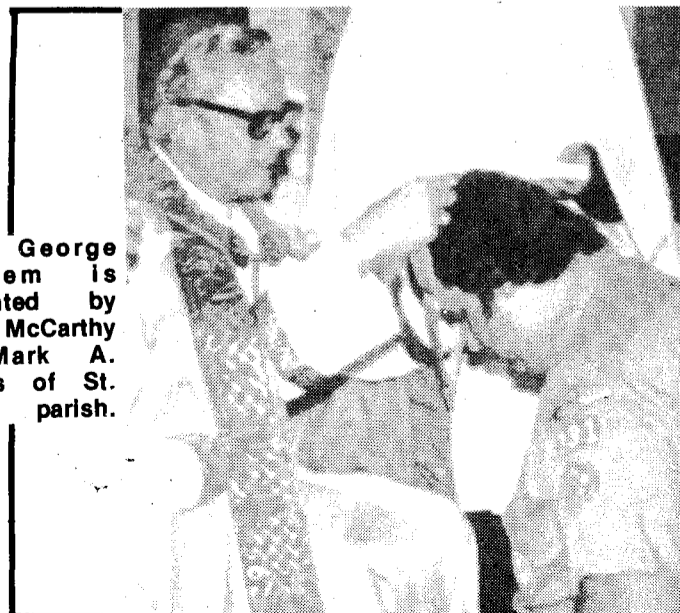
PHOENIX, Ariz.—(NC)—The future of Scouting lies in its service aspect, rather than its recreational or educational aspects, according to Bishop James Rausch of Phoenix.

Bishop Rausch was the chief speaker at the annual breakfast sponsored by the National Catholic Committee on Scouting, held in conjunction with the meeting of the National Council, Boy Scouts of America.

"Scouting is a program that must turn outward," the bishop told assembled adult volunteers at the breakfast. "The adult volunteers in the program must help Scouts to learn truly to care about other people. They must be motivated to seek out those who need help—the aged, the handicapped and the poor of the ethnic minorities. Then, and only then, will they develop into whole people."

Scouting must develop "follow-ship" as well as leadership, Bishop Rausch said. "Scouts and other youths must learn that they can be both leaders and followers if they possess the virtue of obedience, which has nothing to do with subservience, but everything to do with human dignity," he added.

St. George Emblem is presented by Abp. McCarthy to Mark A. Priebis of St. James parish.



Pope John XXIII — fr

By FR. JOHN J. CASTELOT

At age 72, when most men are thinking seriously about retiring, if they haven't already done so, Angelo Giuseppe Roncalli was elected pope. Many thought that he was purposely chosen as a sort of interim pontiff to give the most likely candidate a few years to become just a bit more eligible.

Besides being old, he was easy-going, affable, supposedly capable of being manipulated by the defenders of the status quo. Not that he was a nobody; far from it. He was genuinely holy and extremely intelligent, with a distinguished diplomatic career in difficult posts.

But he would make no waves, it was thought; he was "safe." How the Holy Spirit must chuckle at the carefully contrived maneuvers of his instruments. It was time for a new

Pentecost and he would use John XXIII to initiate it. The new pope produced not just a wave but a tidal wave which swept the Church and, as history will surely demonstrate, the world—into a new era.

Pope John's beginnings were, to put it mildly, undistinguished. He was born in Bergamo, Italy, in 1881, third of 13 children in a family of sharecroppers.

After attending a Roman seminary on a scholarship, he was ordained on Aug. 10, 1904.

Early in his priesthood he became involved in Catholic Action and was sensitized to the plight of workers.

During World War I he served the sick and wounded as a sergeant in the medical corps and later as a lieutenant in the chaplains' corps. In 1921, Pope Benedict XV appointed him director of the Society of the Propagation of the Faith in Italy and in 1925 he was consecrated archbishop and named apostolic visitor to Bulgaria.

Thus began a diplomatic career

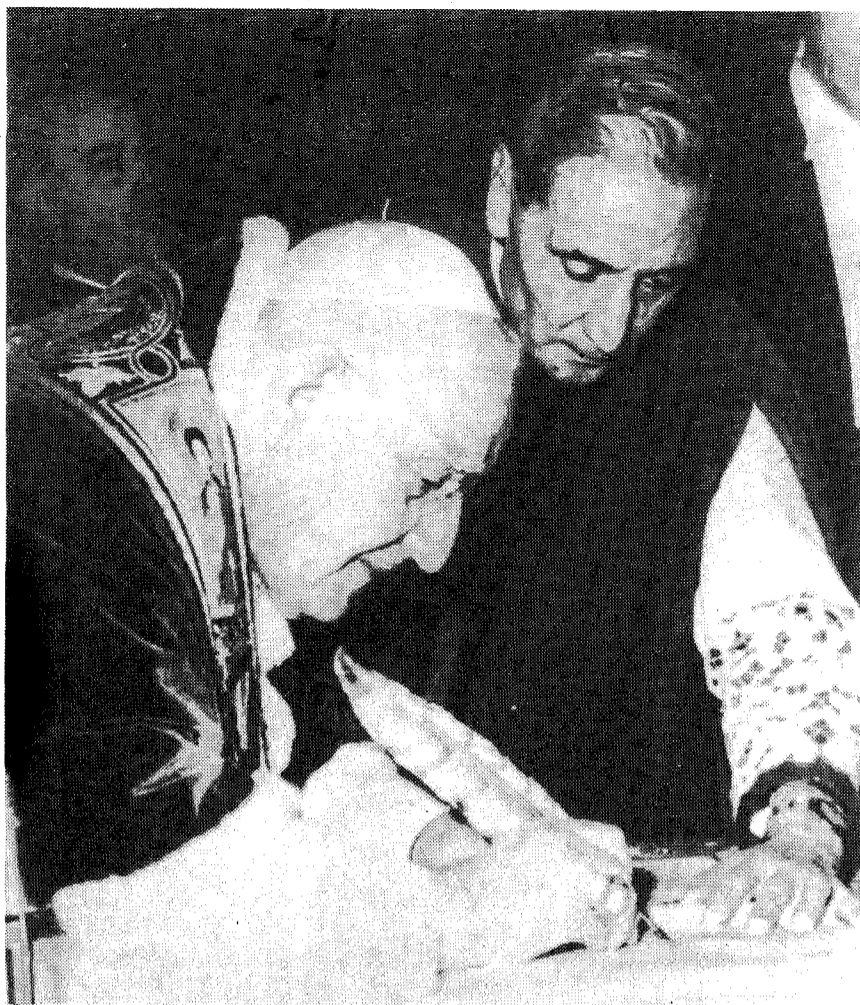
which brought him to Rome and Greece as apostolic visitor and armchair diplomat. He spoke Bulgarian, Greek, and Russian. He was named nuncio to Bulgaria.

In 1953 he was named nuncio to the United States and received the Grand Cross of the Order of St. Gregory the Great, Legation of Honor, on Jan. 15, 1953, on his appointment as papal nuncio to the United States.

In a short time he became a people's pope. He was a lovable man, unassuming, unpretentious, unaffectedly simple, without pomp and ostentation, caring.

His accomplishments were considerable. He had greater plans for the church than pope on Oct. 26, 1962. He immediately started in new directions.

In four consecutive sessions the number of cardinals with the obvious internationalizing character followed a synod



Pope John XXIII signs the historic bull calling for the Second Vatican Council.

The Second Vatican Council

By FR. ALFRED McBRIDE, O. PRAEM.

John XXIII has only been pope 90 days when he startled the world with the announcement of the 21st ecumenical council. At what would normally have been a tranquil liturgy at the Roman Basilica of St. Paul's Outside the Walls, Pope John shook his listeners with his stated intention to convene a council to promote the unity of all Christian peoples.

Four years later on the feast of Mary, the Mother of God, Oct. 11, 1962, 3,000 bishops gathered with the pope to open the council. The 80-year-old John chided the prophets of gloom and doom and spoke of the world's need for the medicine of mercy. He advised the bishops to take a pastoral view of their work and not to engage in sterile academic controversies. He urged them to be large hearted and bold in their outlook.

This they would indeed have to be. During the four years of preparation for the council, 70 documents were composed by 10 commissions. This material was meant to be the subject matter for debate and approval by the council Fathers. The 10 commissions controlled the content of the debate materials on liturgy, church, ecumenism, etc. Much of the original material prepared was ultra conservative in tone and lacking the pastoral broadmindedness called for by Pope John.

The council Fathers found that

69 of the 70 original documents bore a text-bookish tone that provided little or no room for fresh and daring thinking. The weight of the Constantinian and Tridentine periods of church history hung heavy on the materials and threatened to prevent the 20th-century church from finding its own voice.

Fortunately, the document on liturgy did have a progressive tone. Moreover, it was the kind of reforming document that would have the most immediate impact on the rank-and-file Catholic. As the debate on this document took place, it became clear that the winds of renewal were strong in the council hall. As was an amusing sidelight—council Fathers discoursing in Ciceronian Latin about the need to use vernacular tongues in worship.

The progressive members of the council gradually began to prevail. By the time the debate on the sources of revelation was on the floor, almost two-thirds of the bishops voted to reject the original document. Pope John ordered it rewritten. Meanwhile, the composition of the preparatory committees changed so that fresh thinking would appear in the proposed council documents (called schemas).

Pope John died after the first session. Paul VI was elected to succeed him. His splendid opening speech to the second session of the council affirmed these goals for the council: renewal of the church, the unity of all Christians, dialogue with the world. It was during this session

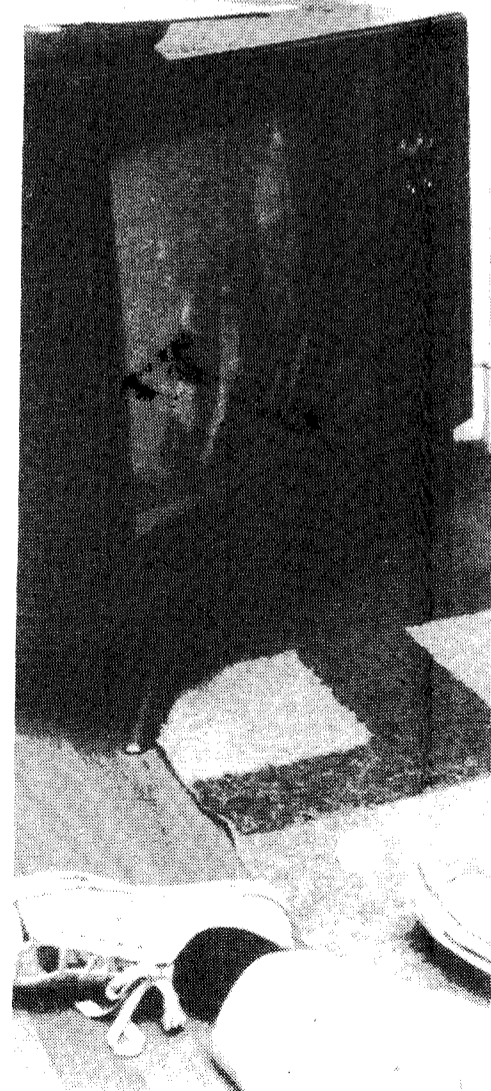
that the document of the church was discussed and the question of collegiality arose. Collegiality implied that the bishops shared in the authority of the pope to rule the church. At the beginning of the third session, Pope Paul concelebrated with 24 bishops to demonstrate his commitment to collegiality.

Midway through the fourth session in the autumn of 1965, Pope Paul flew to the United Nations in New York, rejoicing in the knowledge that the council had just approved the document on religious freedom. The council would be discussing the document on "Community of Nations and the Building Up of Peace" while he urged the U.N. delegations to join him in the struggle for peace. "No more war! No more war!"

Clearly Vatican II has been the greatest religious event of the 20th century so far and one of the peak experiences in the history of the Catholic Church. Unlike other councils which were called to settle doctrinal difficulties and dogmatic problems, this one was convened to promote the spiritual renewal of the church and to find a way to offer its loving warmth and service to all people of good will.

Only the perspective of time can reveal how successful will be its dream and which of its decisions are the most far reaching. One thing is certain. It has provided a talking ground between church and world. May peace and love come from that discussion.

KNOW



Defenders of the don't watch," Russia today. They reach it's literally impossible then certainly on society as a whole

—friend of humanity

which brought him next to Turkey - Greece as apostolic delegate. No chair diplomat, he learned to speak Bulgarian, Turkish, modern Greek, and Russian. He was later named nuncio to Paris.

In 1953 he was made a cardinal and received the red biretta, together with the Grand Cross of the French Legion of Honor, on the Elysee Place on Jan. 15, the day of his appointment as Patriarch of Venice. In a short time both clergy and laity came to love him. He was a simple man, genuinely humble, unaffectedly simple, impatient with pomp and ostentation, warm and dignified.

His accomplishments at Venice were considerable, but God had even better plans for him. He was elected Patriarch on Oct. 28, 1958 and immediately started moving in new directions.

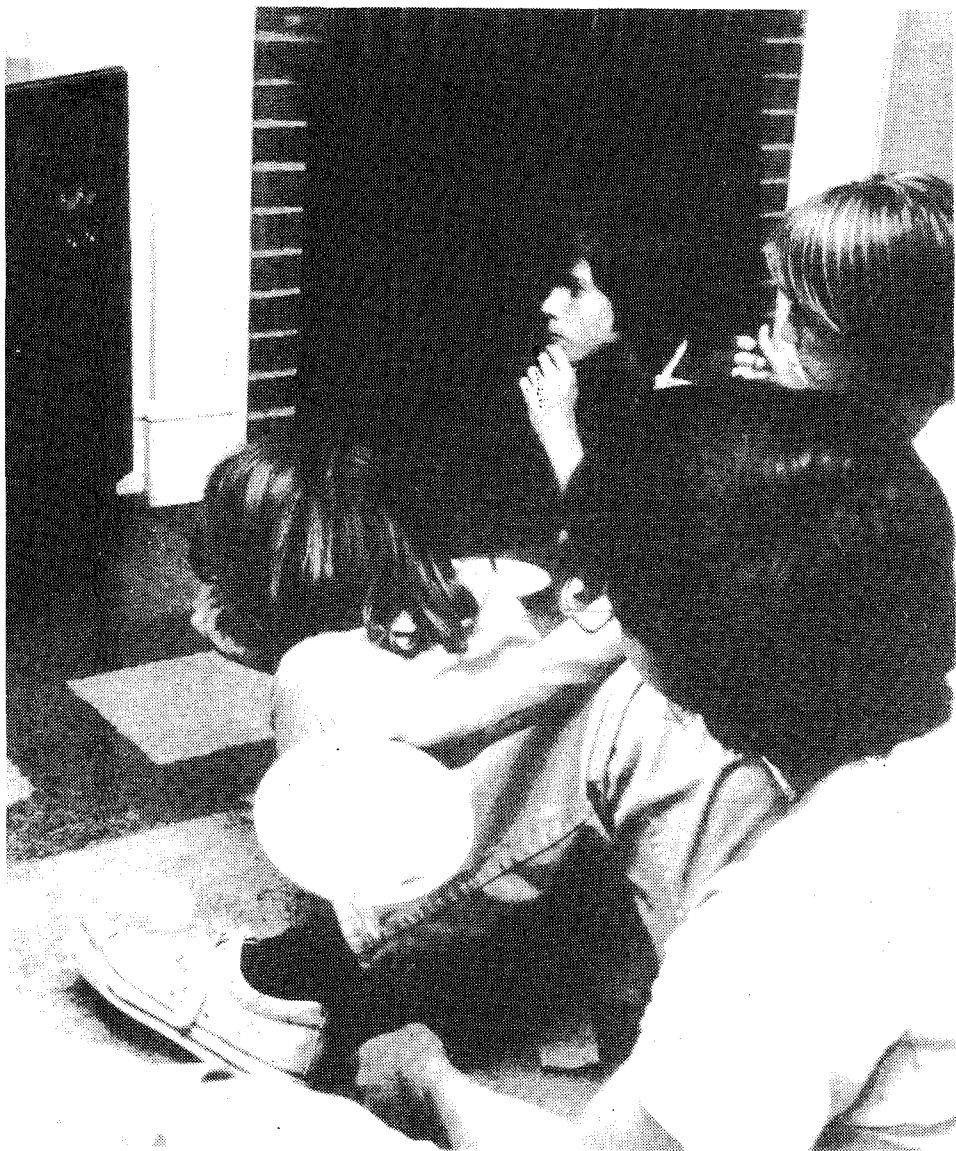
In four consistories he brought the number of cardinals from 51 to 87, the obvious intention of internationalizing that body. There were held a synod for the diocese of

Rome, the first in history; the establishment of a commission for the revision of canon law; and the convocation of an ecumenical council, Vatican II, a real bombshell which was vigorously and openly opposed in some quarters. His seven encyclicals covered a wide variety of subjects, one of them, *Pacem in Terris* (1963), provoking worldwide discussion. He set up the Secretariat for Promoting Christian Unity and gave dynamic impetus to ecumenism.

I shall never forget his opening words at an audience I attended at Castelgandolfo: "It is so good to see my bambini come to visit their old Papa." And he meant it.

For about a year before his death Pope John suffered intensely from what he knew was gastric cancer, but he never slowed his pace. His last appearance at his window was on May 22, 1963, and his death on June 3 plunged the whole world into mourning. Everyone felt he had lost a truly great friend, a friend who had taught humanity to hope and to plan for the future.

HOW YOUR FAITH



experts of the television industry say, "if you don't like it, don't watch," Russell Shaw writes. "Valid up to a point, this nevertheless ignores a central fact—the pervasiveness of media. They reach everywhere in contemporary society, and it is virtually impossible to avoid their effects, if not on oneself, certainly on others and on the tone and orientation of society as a whole."

Values, pitfalls of media

"Many institutions of society have roles to play in realizing the vision we have attempted to sketch here. In a pluralistic society, religiously neutral public institutions and structures cannot be expected to embody the beliefs of any one religious group, nor indeed should they reflect an anti-religious view of life. They can and should help create the conditions in which values flourish in human lives and persons committed to Christian goals can pursue them without hindrance, without surrendering their rights, and with full opportunity to transmit their principles to future generations.

"The obligation of creating these conditions rests in different ways upon different elements in society....

Upon the media, education, and all who transmit information and help form attitudes:—to be deeply committed to the truth;

—To be respectful of persons and scrupulous to avoid advocating or inculcating false and corrosive values;—to be eager to foster such community-building values as justice, charity, and the understanding that all human beings have a claim upon the goods of human life."

By RUSSELL SHAW

According to author, curriculum and Christian convert Malcolm Muggeridge, the communications media are "an integral part of our disintegrating way of life."

According to a document issued by the Vatican in 1971, "the church sees these media as 'gifts of God.'"

Who's right? Are media gifts of God or reflectors of a disintegrating society? Why the gap between promise and performance in the media? What if anything can concerned people do about it?

From different points of view, both Muggeridge and the Vatican document are right about the media, at least to some extent.

Broadly speaking, Muggeridge, himself a frequent performer on British and American television, was sketching the reality of much—though certainly not all—of what today graces TV sets, movie screens and other channels of mass communication. The Litany of complaint (too much violence and sex, materialism, hedonism, etc.) is familiar and largely justified.

In equally broad terms, the Vatican's 1971 Pastoral Instruction on Social Communications was pointing to the ideal of what-might-have-been and what-might-yet-be: communications media truly and consistently at the service of human values.

Why aren't they—at least more often than is now the case?

There are many reasons. In the United States one of the most important is money.

There is a great deal of it to be made in the commercial communications world. And it appears that money, rather than considerations of artistic quality and social responsibility, usually has the final word on media policy.

So, for example, commercial television has been called a medium whose basic purpose is to bring people with things to sell into contact with people who may be persuaded to buy them. What counts most isn't the intrinsic excellence of a program but its capacity to attract potential customers.

Complaints about media go even further and deeper. One of the most serious is that they are imposing their values on society.

In this view, a relative handful of people in the communications

world, with no accountability to the public, play a crucial role in shaping national attitudes and priorities according to their preferences and prejudices.

An interreligious group in San Antonio, protesting the ABC television show "Soap," put it this way in an advertisement last fall in the city's daily newspapers:

"When a few men who manage America's television networks...Deliberately set out to alter traditional standards of propriety through entertainment programming practices, for strictly commercial motives, it raises the grave question of who is ultimately accountable for network program directions."

Media apologists have a stock answer for critics: If you don't like it, don't watch (or listen or read).

Valid up to a point, this nonetheless ignores a central fact—the pervasiveness of media today. They reach everywhere in contemporary society, and it's literally impossible to avoid their effects, if not on oneself, then certainly on others and on the tone and orientation of society as a whole.

There are no simple solutions to the problems involved here. Rigid censorship, governmental or private, is certainly not the answer (although media are too quick to cry "Censorship!" whenever restraint—even self-restraint—is urged on them).

Fundamental changes are required. It's evident, for example, that a restructuring of the television industry is long overdue to provide for an effective, continuing public voice in policy and programming. Yet nothing like that is on the horizon. In the meantime it's important that individuals and groups at least play an active advocacy role—telling the media what they think and urging them to live up to their responsibilities.

Education is another part of the solution. A reasonably sophisticated understanding of media is perhaps the best form of insurance against being taken advantage of and exploited. This points to the need for serious media education efforts by schools, churches, parents and others.

Somebody once said war is too important to be left to the generals. In the same way one might say that today communications is too important to be left exclusively to the communicators.



By Carol Farrell

Family Center staff member

by Carol Farrell

A few years ago we were on an extended camping trip that took us all the way to California. We had intended to visit some of my husband's family, aunts and uncles and cousins he had not seen in years, but each step along the way held such delights for us that we were behind schedule by the time we got to Southern California.

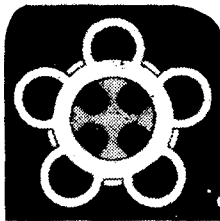
We decided instead to call from the nearest point to say hello and that we would not be stopping after all. But it was July 4th and the entire clan was gathered to celebrate the holiday as well as Uncle Hap's 70th birthday and they insisted we join them.

It was one of the sweetest days I ever remember. All

those distant relatives that the children and I had never met and Pat hadn't seen in 15 years, welcomed us like were royalty. There was food, drinks, laughter, and the kind of warmth that even the sun couldn't match. Where we had not intended to stay at all, we lingered for three days, basking in their love. Our objections that there were too many of us to impose this way, that we knew they were expecting out of town guests soon, were all dismissed by Aunt Helen with "You are family." And the way she said it made it sound as though it was in capital letters. To me it said, "No plans or friends are more important to us than you because we are a part of each other, and that's sacred." I felt as though we had all been sainted, as though there were

an aura around us. We all felt special.

As the larger, extended family did that for our family, so within our smaller family I



A family seated together sharing a crossed bread.

have come to more clearly recognize the need for us to make each other feel special as individuals: parent to child, child to child, child to parent. We never outgrow our need for loving affirmation and the appreciation of our uniqueness. And that affirmation and appreciation has to come from the 'significant others' in our life: parents, husband or wife, children.

That isn't an accident on God's part. It says something very important about His plan

for us. We are not insufficient because we need to feel appreciated and loved and accepted any more than it is a deficiency on our part to need nourishment for our bodies. We were created by our Father in heaven not as individuals in isolation, independent of the rest of humanity. We were created as people in relationship. We need others. We need them to define ourselves, to be ourselves, to be fully all that we are intended to be. Recognition of our uniqueness, within the family, is essential to the whole process.

My thoughts turn to my parents to whom I am most grateful for having treated me like a person. That sounds strange, doesn't it? But many parents treat their children like incomplete people. They speak to them from a higher level. My parents always treated me with respect. I felt equal to them in a very healthy, positive way. It enabled me to grow up with confidence in, and respect for

myself. It was the greatest gift they could have given me. They made me feel special.

I think also of my husband whose loving pressure on me to try to do more and be more forces me to grow, to move from what I am to what I still can be. And I know that without his encouragement I would not have experienced all the growth I have and will. He makes me feel special.

When Mary Magdalene poured the perfume over Jesus' feet, He must have felt special. The love behind that act must have been balm for His soul.

I know how much the unlooked for loving kindnesses mean to me: to have Pat tuck the covers around me when he gets up and I am still fighting the dawn; the wildflowers picked and offered by little ones for the treasure that they are; the hug or kiss that comes for no reason; the smile and "Hi Mom" when I walk into the house, all say to me "You are loved. You are special".

"CRITICISM IS A NASTY WORM"

OPENING PRAYER: Gentle Jesus, come, Lord Jesus, and be with us this Family Night. Help us to build each other up, not tear one another down. Help our family to smile rather than to frown. Amen.

OPENING POEM:

CRITICISM

Criticism is a nasty worm
That eats away
At our nice home.

It chews away day and night
Munching, crunching every bite.
Soon our home is filled with gloom
For laughter or love can find no room.

● Young Family: Materials: paper plates, crayons, pieces of string or yarn. Each person colors a smiling face on a paper plate. On the back side color a frowning face. Then punch a hole in the top and loop the yarn or string through the hole and tie it. Take turns sharing phrases that are sometimes said that make us happy or sad; for example, shut up!, you're lovely, I hate you, that's a good job. Try to discover some special phrases that are peculiar to your own family. As different phrases are shared, turn the faces to show each person's reactions. Put the faces near the meal

Family Night

area and before dinner, have each person share which side of the face best depicts how he feels.

● Middle Years Family: Materials: dictionary, paper, pens, shoe box, aluminum foil. Together cover the shoe box with foil and then mark it on each side, "The Criticism Box". Set aside. Each write a definition of the word criticism. Share together, then look it up in the dictionary and read the definition aloud. Then discuss what the family can do to reduce criticism at home. Each write two ideas and place them in the "Criticism Box." Keep the box in the dinner table and each night draw one of the papers and read it aloud.

● Adult Family: Materials: Bible. Read aloud Romans 14:13. Share your thoughts. Each take a turn sharing two stories from the past: 1) a time when, because of fear of criticism, you failed to do something you really wanted to do; 2) a time when, because you were supported and encouraged, you were able to accomplish something you never dreamed of being able to do.

SNACK:

Make Happy Face sundaes. Ice cream, with raisins for a nose and mouth, and cherries for eyes.

ENTERTAINMENT:

Name Game: Place someone in the center blind-

folded; the group chooses one person to describe to the blindfolded person in three words or less another individual in the family. The person in the center sees if he can guess within the three tries. Try to make the words difficult for older children and easy for younger ones. Be sure to use only words of praise or good things about the person.

SHARING IDEAS:

1. Each share what your feelings are like when you are told "I love you." 2. Share a struggle from the past week. 3. Share a favorite book and why you like it.

CLOSING PRAYER: Spontaneous Prayer. Scripture: Matthew 7:7, 8. Suggested prayer: Dear Jesus, thank you for tonight. Bless your families everywhere but especially those families that are suffering from want of food or shelter or are in need of kindness or love. Praise you, Lord Jesus. Amen.

CLOSING POEM:

Criticism is a nasty worm
That eats away
At our nice home.

We can stop him eating here
With words of kindness, words of cheer.
Soon our home dances with joy
Filling with love each girl and boy.

Religious Ed students declined last year

NEW YORK—(NC)—The 1977 decline in students receiving religious instruction in Catholic schools and religious education programs was four times greater than the 1976 decrease, according to statistics compiled in the 1978 Official Catholic Directory.

Public school students receiving religious instruction declined by 264,668, after increasing in 1976 by 10,409.

The total number of American youths under Catholic instruction dropped 347,332 from comparable figures for 1976.

CATHOLICS now make up 23 percent of the U.S. population, according to the 161st edition of the book, published by P.J.

Kenedy and Sons, New York. The total of ordained priests and deacons increased over last year, but the total of brothers and sisters continued to decrease, as did the number of converts.

The 49,836,176 Catholics included in 169 archdioceses and dioceses, represent an increase of 510,424 over a year earlier. Other increases listed in the directory were in the number of lay teachers in Catholic schools; students attending Catholic colleges; patients treated in Catholic hospitals; infant baptisms; students in Catholic nursing hospitals; infant baptisms; students in Catholic nursing schools; homes for the aged

and parishes.

There were 119 fewer Catholic educational institutions in 1977 than in 1976, and 96,245 fewer students in Catholic grade and high schools. During 1977, there were two fewer diocesan seminaries in operation and nine fewer religious order seminaries, and the number of seminarians declined.

Three Catholic colleges closed in 1977, and 1,029 fewer converts entered the church than in the previous year. Catholic marriages declined by 11,148 and 3,620 fewer Catholics died in the United States than in 1976.

DIRECTORY officials attributed the discrepancy

between the size of the increase in the Catholic population and the number of baptisms, death and converts to variations in diocesan reporting methods and to immigration.

The increase in priests (184) was attributed to religious orders, because the number of diocesan priests declined by 138. Some 598 permanent deacons were added during the past year to bring the current total to 2,498. The figures for 1977 show the lowest number of brothers and sisters in 20 years.

The decline in the number of brothers and sisters in the increase in lay staffing of Catholic schools. In 1944, when first

recorded, lay teachers comprised eight percent of Catholic school faculties. Now they represent 66 percent. Religious teachers in Catholic schools have been cut almost in half since 1970.

Among other statistics reported by the directory:

The Chicago Archdiocese remained the largest with a Catholic population of 2,430,680. It was followed by Boston, 2,026,247; Los Angeles, 1,950,000; New York, 1,825,063; Detroit, 1,591,450; Newark, 1,426,848; and Philadelphia, 1,377,333. Brooklyn is still the largest diocese with a Catholic population of 1,415,662, followed by Rockville Centre, N.Y. with 1,033,217.

Red flags waving all over on 'Pretty Baby'

I know it'd be good if I could say how awful it was and like crime don't pay—but to me it seems just like anything else—like a kid whose father owns a grocery store. He helps in the store. Well, my mother didn't sell groceries. —"Violet," to historian Al Rose



by
James
Arnold

Louis Malle's new film, "Pretty Baby," is, as everybody must know by now, about a subject that is either outrageous or heartbreakingly tragic, depending on your perspective. It's about children living in Storyville, the notorious New Orleans red light district that flourished for 20 years before being closed in 1917, and adapting to their environment.

It stars 12-year-old Brooke Shields as Violet, the child who went unquestioningly into her mother's business.

Red flags are waving all over the landscape on this one: it lands in the wake of fierce and justifiable consciousness-raising

about the exploitation of children in the current porn market. It's also timed nicely with one of those massive media hypes, this one about the beauty and star quality of young Ms. Shields. The gaudier media, always anxious to catch a trend early, are already making comparisons to Liz Taylor at a similar age. Sex symbols don't even get a chance to grow up anymore. Soon they'll be doing screen tests in kindergartens (the Junior Junior Miss Pageant).

But let's be cool. Whatever is

happening outside the theaters, nothing terrible is happening inside them, at least not in "Pretty Baby."

Director Malle's film is not pornographic—that is, it doesn't try to arouse us with sensational highlights from the New Orleans bordellos, nor does it have a prurient interest in occasionally exposing the flesh of most of its actresses. It's much more a detached, basically humanist exploration of a strange episode and situation in our own recent past. If Malle and writer Polly Platt make a mistake, it's that they're not angry enough. They disapprove mildly, like social scientists lecturing on aborigine fertility rites in New Guinea.

The C-rating by the Catholic Division for Film and Broadcasting needs, as usual, to be put in perspective. The DFB is still dead set against nudity of any kind, a position which is defensible politically but not morally or aesthetically. (It's obvious that an artist can portray the naked body beautifully and inoffensively). The DFB also insists that Storyville is not a suitable subject for a mass medium. But movies are not like television. Nobody has to see "Pretty Baby." Why is the human life of Storyville not a suitable subject for a film as it might be for a painter or poet?

Also complicated is the question of compromising a child (Ms. Shields) by casting her so that she must credibly enact a prostitute. Well, what about your kid crooks ("Paper Moon") or kid murderers and devils ("The Omen")? I wouldn't want my child to play any of these parts, but should we make a rule against it? There are elements here we can't know: how the part is explained to the child, how well she understands, the quality of her professional detachment, etc. But a clue is the film itself: if it doesn't exploit the material, the director has probably been sensitive enough not to exploit the actress.

"Pretty Baby" is probably not a great work of art, but Malle is certainly serious. He doesn't fail because the film is too sexy, but because it's dull, passionless, disjointed, vague badly acted in spots. Other elements are exceptional: e.g., the social realism of mood, sets and images (by Bergman's cameraman Sven Nykvist) the subtly integrated use of blues and jazz music.

The picture is historically sound, based substantially on Rose's scholarly "Storyville,"

which tells it like-it-was. Children were indeed commonly born and raised in this odd ghetto, whose establishments ranged from the ramshackle to the palatial, and others were imported for the trade. Violet, whose story is partially fictionalized, was a prostitute's daughter who began apprenticing in a brothel at the age of 10.

If anything, the movie portrait of Storyville errs on the pretty and sentimental side. Typical is the use of E.J. Bellocq (Keith Carradine) as the kind handsome outsider who loves

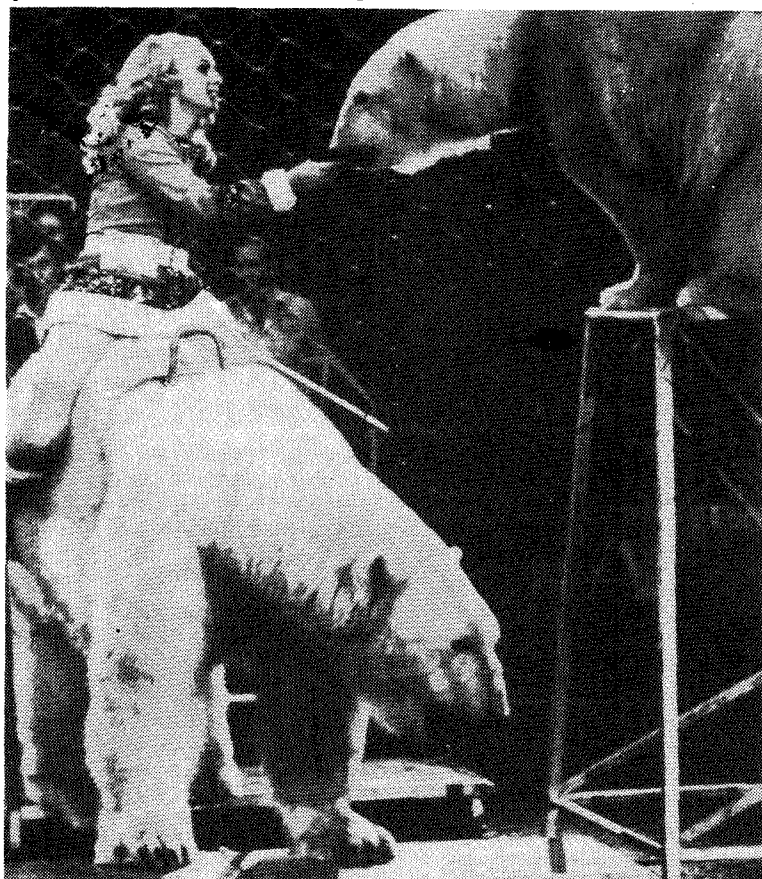
Violet, rescues and even marries her briefly, before her reformed mother takes her away to a life of respectability.

In reality, Bellocq was a grotesque hydrocephalic, which explains his odd situation better than anything in the film, does, but is not the sort of romance it's looking for.

In sum, "Pretty Baby" is a slow, quiet, somewhat over-pretty study of a depressing subject. It's a film for those interested in social history, and not for slummers, thrill-seekers or the immature. (C,R)



Hank Morgan, played by Paul Rudd (standing) introduces the use of the fork to King Arthur, played by Richard Basehart, in "A Connecticut Yankee in King Arthur's Court." Based on the Mark Twain novel, "Yankee," this one-hour special, the first American production in the Once Upon a Classic series, is airing on PBS, Channel 2, Saturday, May 27, at 7 p.m.



Riding bear-back, Ursula Bottcher presents the largest array of trained arctic beasts making their debut at Ringling Bros. and Barnum and Bailey Circus World theme park in Central Florida.

Polar bears in Florida

The first polar bear presentation in this country in 30 years and the largest of its kind in the world has opened in sunny Barnum City, Fla., a place where you might not expect to find polar bears.

Six days a week, Ursula Bottcher steps into the big steel cage at Ringling Bros. and Barnum and Bailey Circus World theme park to present an act termed, "the riskiest in the entire business" by circus veterans. In fact, there's a saying in the circus world that a polar trainer never retires.

With their three-inch non-retractable claws, great size (almost 12 feet tall and weighing nearly 1,600 pounds) and speed, and totally unchanging facial expressions, the Arctic giants are considered the most dangerous of all performing animals.

"I'm not afraid of them," says Ms. Bottcher. "I've been working with them since 1964 and they're now between 12 and 14 years old. But polar bears are the most dangerous animals in the world to train. And, if a bear attacks you, there's a slim chance of escaping. You can't shoot a polar bear because if you don't hit him between the eyes, he goes berserk."

Recipient of the Art Prize of the German Democratic Republic and Circus Oscar, Ms. Bottcher worked her way into animal training from the position of usher in a German circus. An opening was announced for a female lion trainer, and from 50 applicants, Ursula was selected. Although totally inexperienced, she was the only one who would walk into the cage with the big cats.

Capsule movie reviews

"IF EVER I SEE YOU AGAIN" (Columbia) is so gloopy it makes "Love Story" look like a Tolstoy novel. Some humor but only by default. Some scenes, by suggestion at least, are adult. (PG) A-III—morally unobjectionable for adults.

"IT LIVES AGAIN" (Warners) Basic concept underlying cheap and shoddy horror movie is particularly nasty: an epidemic of monstrous infants who kill with superhuman force. It is definitely not for the

young and impressionable (R) B—morally objectionable in part for all.

"THE END" (United Artists) Except for the inspired buffoonery of Dom DeLuise, this is a painfully unfunny Burt Reynolds' comedy about how not to commit suicide and is seriously offensive in its disrespectful treatment of confession and explicit scene of lovemaking. (R) C—condemned.

"OUR WINNING SEASON" (AIP)—(PG) A-III.

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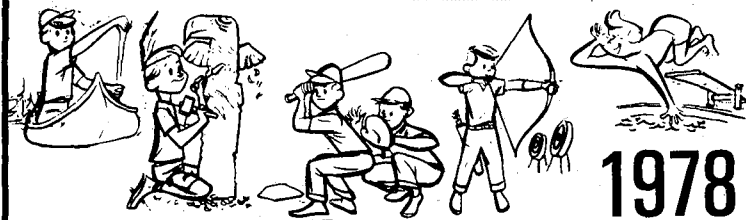
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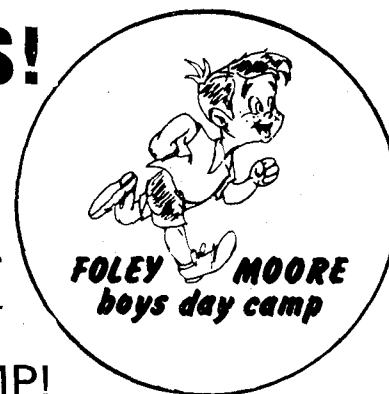
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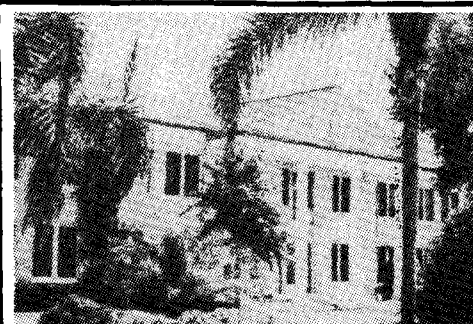
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Urges youth to build 'civilization of love'

VATICAN CITY—(NC)—Pope Paul VI told young members of Italian Catholic Action that they can do much to renew a society "marked by acts of inhuman violence, which are sad signs of decadence and generators of death."

"You all know how much this our time needs renewal," the pope told the young people. They can do much to renew society, he said, if they allow themselves "to be guided by the spirit of God."

Recalling that the previous Sunday was Pentecost, the pope spoke of fruits of the Holy Spirit, singling out "the first three, which are the most fundamental" as cited in St. Paul's letter to the Galatians:

"First of all, love. Of it we can indeed say that it is not only one virtue among the others, but that it contains in itself the whole sum of what composes Christian newness."

He added: "Our aim is to build a 'civilization of love.' But remember well that nothing can build a world of love but love itself, which is at the same time the end and means, and therefore the unique substance of the human being with a Christian

Chicago names Miami cagers to all-American

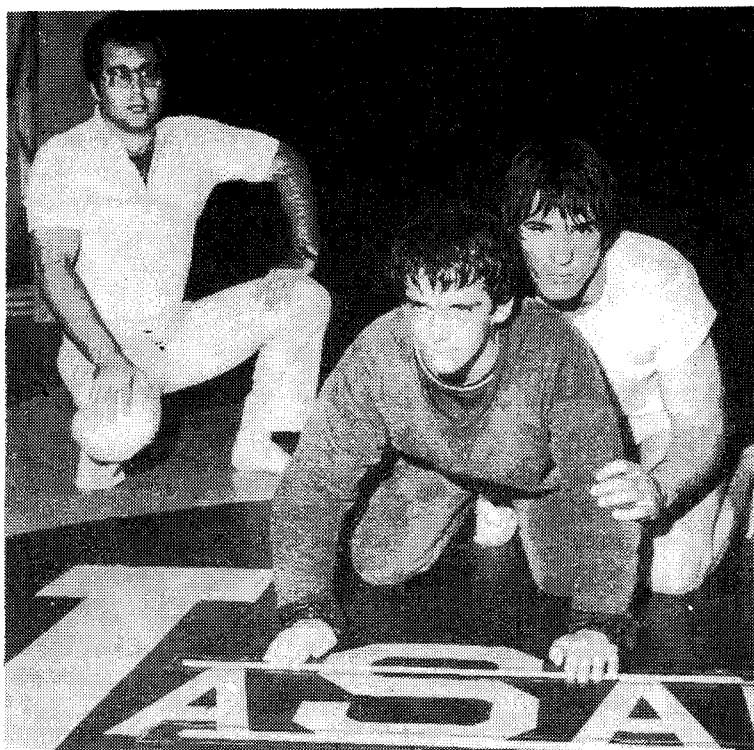
The Chicago Catholic has named two basketball players from Miami Catholic high schools to its All-American Prep Basketball third team.

Charles Walker, 6'5" of Archbishop Curley High School and Ted Mizerak, 6'1" of Msgr. Pace High School, Opa Locka, were among the players from 17 states nominated.

dimension."

"In the second place, the spirit creates joy and joy is effusive. This too is a testimony which you can and must offer to the men of our time, often made cold and unhappy by egoism. Let your happiness derive not only from your green years, which indeed pass away, but have a solid guarantee of undending duration through being rooted in the Lord."

"Finally, peace," the pope said. He added: "Be you also, beloved youngsters, artisans of peace, you who are the hope of a better tomorrow, in the measure in which you commit yourselves today to a life not only of respect but of authentic goodness toward all."



IMMACULATA LA-SALLE High School wrestling team took second place in the Gulf Atlantic Conference and had two members turn in outstanding performance. Coach Dave Silk (above) checks position of Pat Price (left) and Rodolfo Vidal, both of whom were Conference champs, District 16 champs, and Region Four champs. Price was undefeated in 18 starts and lost his only match in the State AAA championship (LaSalle is a AA class team).

'End of Year' dance

St. Louis CYO is having an "End of the Year" Awards Banquet Saturday, June 10 at the Parish Family Center.

Following the banquet will be

an open dance where everyone is invited. The dance will run from 9 to midnight. Admission is \$3 and music is by "Southern Trust."

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Beware of what's in your mailbox!

Editorial

The ever vigilant United States Postal Service is in hot pursuit of alleged offenders who have been warned that their advertisements are not legitimate subject for mailed material and may render the publications unmailable.

Before you get your hopes up that those unsolicited "adult toys" and pornographic catalogues you have been receiving will cease, know that the culprits invading your home via the mail is none other than your local church. The illegal subject is announcements regarding—BINGO. You may still receive mail concerning porno catalogues, grand openings of new massage parlors, the latest X-rated films, enticements from Las Vegas gambling casinos, and para-mutual odds but you are being protected from Bingo!

Although bingo is legal in California, churches in the San Diego area are being warned by the Postal Service that bingo night advertisements in the newsletters they send to parishioners may render the publications unmailable. An assistant United States attorney in San Diego confirmed that the Service is acting in accordance with court decisions that declared bingo a type of lottery and, therefore, not a legitimate subject for

mailed material. The Southern Cross, newspaper of the San Diego Diocese, also has been warned.

Father Charles Dollen, pastor of St. Gabriel parish, Poway, Cal., one of the parishes warned, is confused and rather angry.

"Abortion clinics, massage parlors, horse and dog racing are allowed to send their notices through the mail, but a parish trying to raise funds to build a church, as we are, is warned," he said.

Profit realized from bingos sponsored by churches usually goes toward building and maintaining churches, schools, hospitals, nursing homes and other worthwhile services for people. Where does the profits from abortion clinics, massage parlors and pornography go? Who benefits?

For many people, a large portion being women, bingo is a relatively inexpensive way to relax and get out of the house. Naturally, there are alternatives.

That same person could spend somewhere around \$3 and see a movie. In one daily newspaper on Wednesday, May 24, there were 30 different movies available for that mother and homemaker to spend her relaxing evening with: 14 were X-rated and included such greats as "Emanuelle in

Bangkok" and "Island of Paradise;" 15 were rated R with features like "The Redeemer, Son of Satan" or "Think Dirty;" 11 were PG and one was for general audience with a rating of G.

Each film, including the eight X-Rated, can advertise and mail announcements, but the church you go to worship in on Sundays can't let you know they are having a bingo game to benefit the school building fund or to buy new choir robes.

We are not championing bingo but rather questioning court decisions that relegate bingo as something more infamous than massage parlors or more offensive than porno. Since the time of the Supreme Court abortion decisions, some might say even prior to that, there obviously seems to be a desert of logical, constructive decisions coming from many courts.

We urge two changes: Bingo operated by churches be excluded from the lottery category for the Postal Service; and a separation of Church and State which allows a religious group to mail material they consider of value to their members without government censorship. If you agree, write to the United States Postal Service in Washington, D.C., and let them know.

Why doesn't Pope give Communion in hand?



By Fr. John
Dietzen

Q. Why do the American bishops set such a bad example for American Catholics by voting for Communion in the hand?

At the Pope's Mass at St. Mary Major on New Year's Day this year, there was no Communion in the hand. Don't the American bishops follow the example set by Christ's highest representative on earth? (Texas).

A. The rule of the church is that if two-thirds of the bishops of a nation vote do so, they may request permission from the Holy Father for the option of Communion in the hand in their country. Some 50 or 60 countries have petitioned or received that permission.

Italy is not one of those countries. Its bishops have not asked for or received permission for Communion in

the hand. Thus, when the Pope, as Bishop of Rome, declines to give communion in the hand, he is not attempting

to set an example for anyone, including other bishops. He is simply observing the law which is at present, in effect for all Italian dioceses.

Q. May a person who was raised a Catholic but who rarely practices his Catholic faith be a sponsor for baptism.

A. The rite for baptism states that a godparent at baptism should:

1. Be mature enough to undertake this responsibility;

2. Have received the three sacraments of initiation; baptism, confirmation and the Eucharist; and

3. Be a member of the Catholic church who is free according to church law, to act as sponsor.

The rite adds, however, that by becoming a godparent one becomes spiritually a member of that child's family, representing the church, since, "as occasion offers, he will be ready to help the parents bring their child up to profess the faith and show this faith by living it himself."

No hard and fast lines can be drawn here, but it is equally obvious that a point is reached somewhere at which a lax Catholic could not with any honesty accept the role of

godparent. Nor should the parents or priest allow it. Whether that point has been reached in an individual case would have to be judged by the parish priest and parents involved.

Q. Recently a priest offered Mass in the home of a friend. The friend wanted the priest to use a cup that belongs to their family as a chalice but the priest refused. He said he could use only a consecrated chalice. I thought this rule had been changed. Has it? (Florida)

A. There are some changes in the rules about chalices, but the priest was correct. Only blessed chalices should be used for offering the Eucharistic sacrifice. The reasons for this should be clear since anything used this intimately in the Eucharist should be reverently cared for and not be put to common use.

It is true that now chalices may become "blessed" simply by being used for the offering of the Eucharist. But once they are so used they should remain set apart for that purpose thereafter (see the "Rite for the Dedication of a Church and Altar" 1977).

If the occasion arises again and if the cup meets the necessary qualifications, perhaps your friends would be willing to give the vessel to the priest or to the parish

church to be used as a chalice. (Questions for this column should be sent to Father Deitzen, 1113 W. Bradley, Peoria, Ill. 61606.)

Q. Another column in our Catholic paper suggested that we change the wording of the Our Father. Isn't the way Christ said it (Matthew 6:9-13) good enough for her?

If a Catholic in confession were given a penance of five Our Fathers and she said it this new way, would that fulfill the penance? I thought surely our paper would have a comment on that. (Louisiana)

A. I'm afraid you are under several misconceptions concerning the Our Father. First of all, no one knows for sure what exact words Our Lord used when he gave us what we Christians commonly call the Lord's Prayer. Jesus, of course, did not speak English. What we have are translations from the Aramaic that Jesus spoke, or even translations of translations.

Since any good translation from one language to another involves a translation not merely of words but of ideas, the exact wording of something like the Our Father might differ greatly according to who is doing the translating. The various English editions of the Scriptures do differ greatly from each other.

As it is, the form of the

Lord's Prayer we Catholics are accustomed to is different from the one you refer to in the Gospel of Matthew—and even more different from the form given in the Gospel of Luke (Luke 11:2-4).

So we don't really know which words Jesus used. He may have used different words at different times. We do know the ideas he was trying to express, and that's the important thing.

While I haven't seen the column you refer to, I'm guessing that it had something to do with the suggestions that English-speaking Christians come up with a form of the Lord's Prayer they can all agree on. We've all had the experience at funerals, weddings or other occasions, when Protestants and Catholics stumble over each other in attempting to join in something as simple and basic as the Our Father.

Leaders of all Christian churches acknowledge the desirability of a common text, but it's easier said than done. Since all Christians know the Lord's Prayer if they know anything, emotional and devotional ties to the words they are accustomed to are very strong.

To answer your second question, a different translation or form of the Our Father would certainly fulfill one's penance for confession.



By Msgr.
James J. Walsh

God everywhere in 'Sacrament of moment'

A number of people have written to me about a reprinted recent column on trying to see the hand of God in everything in life. They have asked for a little more development. Let's try it this way.

Spiritual writers in the past used to refer frequently to "the sacrament of the moment." Not the seven sacraments instituted by Christ, which meet us at the beginning and end of life, some of which abide with us, constantly bringing divine help.

They had in mind rather the events of daily life—all the little happenings. Each of these is a sign, each allowed or sent by God, each a means of transmitting grace designed for here and now. The sacrament of the moment.

It takes more than a little practice to get this in focus. From where we stand on planet earth, we cannot see what God has in mind. He surely seems to let things happen which hurt us, sometimes crush us. We try to believe that even these sharp things in his long range plan, which takes in this world and the next, make sense to him. But not to us. Our vision is terribly limited. We are pitifully near sighted all day long.

Faith and confidence are at stake here. I must believe that God can bring good out of the apparently insignificant things and I must trust that he will give me the strength to use them for the good of others and my own good.

When a keenly felt disappointment comes, I can be bitter about it and resent God's allowing it,

or I can see something spiritually beneficial in it. If I react with a part of faith known as resignation, I am using the sacrament of the moment, and this changes for good, perhaps ever so slightly, the relationship of God and myself.

Notice that this sacrament of the moment is not just for great crises. It can be the "dumb" things we all gripe about, the trivial irritations which we want to brush off like gnats. Anyone can draw up a list as long as the arm, and find such things as these: a harsh remark, a bus missed, a flat tire, the last pen which is dry, awakened at night by a drunk, caught in sudden rain, wrong phone number at night, a lost key, having to listen constantly to a veteran complainer or a full time bore, the electricity goes off at the wrong time of course, a home cooked dinner in a restaurant which drives you to the medicine chest. And on and on.

Can we muster up enough faith to realize that all of these tiny threads in our daily life can shape us in some mysterious way. For good or ill. Not one of these represents a break with God or a strong rebellion against his will or a test of faith which contains a critical threat to peace.

Nothing king-size here at all. Just the daily round of little things, but these make up most of our days, most of our life. When our faith reaches beyond memorizing catechism truths and we apply it to this very moment of life, we must realize nothing that happens is an accident.

Nothing comes as a surprise to God. Frequently what appeared to be a chance decision to go in this direction or that, to do this or that, turned out later to be a crossroad in our existence.

So each so-called trivial thing has a great potential. The sacrament of the moment, a sign given by God, intended to draw us closer to him.

In discussing this, St. Joseph comes to mind. Humanly speaking, Joseph had greater reason than anyone to complain or beg for an explanation. He is visited by an angel, but why in the middle of the night? The angel had said Jesus is to save the people from their sins, so why did Mary have to have her baby in someone's cave instead of their own house? Why have to walk all the way to Bethlehem?

And since the heavens parted at his birth and showed the power of God, why fear a corrupt king? Why flee when a legion of angels could have come to help? And why Egypt, of all places? And why did the Magi make so many dumb mistakes, going to the wrong place, seeing the wrong man, at the wrong time?

Joseph at that time had not had any Christian doctrine classes. But he used the sacrament of the moment. He gained strength and peace and endurance thereby.

These are the same benefits which come to us when we develop the habit of believing all is good, every little detail of it, according to God's way of thinking.

Mother-to-be watches abortion in next bed

By
Dick Conklin



This month's edition of the National Right to Life News, which is the pro-life movement's largest publication, carries on the front page a picture of seventh and eighth graders from South Miami's Epiphany School with a pro-life bus bench message that they designed and paid for. On the same page is found a story by Associate Editor Effie Alley Quay which has been reprinted below. Subscriptions to NRL News may be obtained by sending \$6.00 to 1299 Arcade Street, St. Paul, Mn. 55106.

NORTH ADAMS, Mass—A young wife—five months pregnant—recently admitted to the North Adams Regional hospital for an emergency appendectomy, was forced to witness a second trimester abortion performed on a woman in the bed next to her own.

The incident has sparked demands by the local Right to Life committee that the hospital halt elective abortions and an investigation by state health authorities.

The hospital's practice of doing abortions in the presence of other patients was brought to public attention through the protest of an outraged woman at the "horrifying experience" to which her daughter-in-law was subjected.

This is what is usually known as a "horror story." And a horror it is. But it is more than that, much more.

It dramatizes as few things

could the cruel, sordid, heartbreaking reality symbolized by that ugly word—abortion—today so casually banded about by so many.

It is all there in the words of an ordinary woman of decent instincts justly angered at a frightful indignity offered to one she holds in affection. Listen to what Mrs. Barbara Cahoon wrote in her complaint to the administrator and trustees of the hospital:

"For...several hours my daughter-in-law was subjected to a horrifying experience, as were the other patients present (in the four bed ward). She observed the killing of an unborn child...she witnessed the abortion procedure in the very next bed, which involved screaming, shouting, cursing by the aborted woman, who afterwards wanted to see...the baby. She saw the baby—being put into a plastic bag and taken out of the room."

Small wonder that, as Mrs. Cahoon said, the young mother-to-be though now home from the hospital should be suffering from depression. Almost inevitable, say doctors who understand such things.

In the first place she was exposed to an extremely resentful reaction to the pain of a second trimester abortion which could make her apprehensive about her own future delivery. But this was comparatively minor. The crucial factor lay elsewhere.

Though doubtless often

reassured, she could hardly avoid some degree of anxiety as to the possible effects of her surgery on her lovingly-awaited baby. In this frame of mind she was forced to witness the destruction of another unborn and to experience vicariously the overwhelming longing felt, at least momentarily, by the aborted woman for a child forever lost.

And make no mistake about it, the doctors say, the grief of the aborted woman—though sudden and perhaps fleeting—was real. It was clearly evidenced in her desire to see her baby, even though now maimed and dead.

For Nature, they say, like the God who ordained it, is not mocked. The maternal instinct given to bring joy and tenderness to the care of a child, is so deeply implanted in woman's nature that it can even survive abortion. Only in that case it takes the form of remorse and sorrow for an act never to be undone.

Mrs. Cahoon's letter also indicates what abortion may do to those who deal in it. She wrote:

"I feel that abortions should not continue at this hospital...People who are sick in the hospital are entitled to their rights and not be subjected to such insensitivity for life, disrespect and animal-like activity...Such insensitivity to life is incredible."

To life and everything else! How could doctors, nurses and other hospital personnel, whose profession dedicates them to the care of the sick,

become so callous? How could they fail even to consider that for the average patient the witnessing of an abortion is an enormity?

Yet, in this hospital at least such hardening has occurred. Abortion here is so taken for granted that, according to Administrator George A. Lerrigo, no rooms are set aside for the procedure and Dr. James L. Sugenor, chief of staff, said abortions have been done in the presence of other patients "for years."

Through his attorney, the doctor who performed the abortion, Karl E. Markin, said he induced labor in another part of the hospital and never "set foot" in the room where the woman was having the abortion.

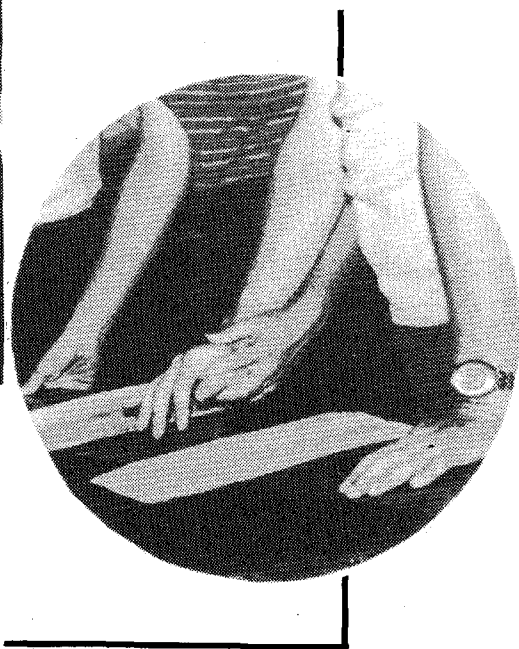
This is standard procedure in saline abortions, other physicians explained. Labor begins 12 to 24 hours after injection of the salt solution which poisons the baby. The doctor would not ordinarily be present unless summoned to deal with complications.

Mrs. Cahoon's request that the hospital stop doing abortions is seconded by the Right to Life Committee through its chairman, John T. McNulty, and the area coordinator, Mary F. Dean. Meanwhile, the hospital is reviewing its abortion policy and the state health department is seeking to determine whether patients' rights and state regulation have been violated by the hospital's abortion procedures.



Camino cumplió cinco años

Durante el canto del Padre Nuestro las parejas se unen en oración. Colaboradores y amigos de Camino del Matrimonio participaron en la Misa de clausura del CAMINO 60 que marcó el quinto aniversario de su comienzo.



Repleta de gente joven, la capilla del Seminario College de St. John Vianney rebosaba de alegría el pasado domingo. Más de 50 parejas de novios concluyeron con una Eucaristía su fin de semana de caminantes y a ellos se les unieron amigos y familiares, mucha gente que celebró con ellos el quinto aniversario del Movimiento de CAMINO del matrimonio.

Cogidos de la mano muchos se les veía emocionados cuando el Diácono Rafael de los Reyes y Monseñor Agustín Román se

les iban acercando para intercambiar el saludo de paz. Los abrazos y saludos duraron un buen rato. También la celebración que reunió a todos después para un brindis en la cafetería.

En sus cinco años de vida, CAMINO ha preparado a cientos de parejas hispanas para el matrimonio cristiano y lo ha hecho gracias al entusiasmo de matrimonios jóvenes que voluntariamente dan su tiempo, su talento y su testimonio y ofrecen una comunidad de fe a las futuras parejas.

A implementar 'Agenda Hispana 1978-79' según conclusiones de Encuentro II

(Viene de la Pág. 24)
sobre "Prácticas de Religiosidad Popular entre los Hispanos," cuya fecha aún no se ha fijado.

Asistieron a las reuniones de preparación de esta Agenda Católica, directores regionales del apostolado hispano y directores de institutos pastorales así como representantes de organizaciones hispanas

nacionales.

Los participantes hicieron varias declaraciones condenando el genocidio, y "los ejemplos de esterilización de mujeres hispanas realizados sin el consentimiento o conocimiento de estas."

También pidieron amnistía total para los trabajadores indocumentados y apoyaron la

concesión de créditos de impuestos a los padres con hijos en escuelas no públicas.

A los educadores hispanos, los participantes les pidieron que desarrollen y aumenten la educación bilingüe para un mejor servicio de los hispanos.

Religiosa hispana a equipo nacional hispano

Estará al frente de comunicaciones

WASHINGTON—La Hermana María Luisa Gastón, A.C.J., especialista en comunicaciones y educación sobre asuntos hispanos recibió el nombramiento para trabajar con el equipo nacional del Secretariado de Asuntos Hispanos, USCC—NCCB al frente de comunicaciones.

Pablo Sedillo, director del Secretariado afirmó que "la Hermana María Luisa aporta valiosos talentos al servicio del pueblo hispano. Damos gracias a las siervas del Sagrado Corazón de Jesús por permitirle que forme parte de nuestro equipo nacional."

La religiosa, natural de Cuba, trabajó anteriormente en la pastoral hispana de Baltimore, enseñó en las escuelas católicas de Filadelfia y coordinó liturgia en las parroquias.

Durante 1977, la Hna. María Luisa ayudó en la redacción de los documentos preparatorios y en las conclusiones del Segundo Encuentro Nacional Hispano de Pastoral. También ha contribuido artículos al Visitante Dominical y ha ayudado en la

preparación de programas de catequesis de adultos patrocinados por el departamento nacional de educación, de la Conferencia Católica, USCC. La hermana María Luisa

profesó sus votos con las Religiosas del Sagrado Corazón en 1975 y obtuvo la maestría en educación, religiosa por la Universidad Católica de América en 1977.



Ayúdenos comprando! dicen los muchachos del Centro Mater. Orgullosos muestran uno de los carteles que anuncian la venta especial en la tienda Richards del Midway Mall, que donará 10 por ciento de las ventas del sábado 27 para Centro Mater. La tienda estará abierta de 10 a.m. a 10 p.m.

Nuevo editor al Voice

(Viene de la Pág. 24)
nacionales de la Prensa Católica y secular.

Como Editor de Publicaciones Especiales, para la Arquidiócesis, Monahan editará el Directorio Diocesano, materiales para la Campaña Benéfica ABCD, para el Bureau

de Servicios Católicos y los dos seminarios diocesanos.

El arzobispo también le ha encomendado que escriba la historia de la arquidiócesis de Miami.

Honrado local y nacionalmente por su trabajo en la prensa católica y labor

comunitaria, Sherry es miembro de la Junta asesora de la Conferencia Nacional de Cristianos y Judíos, y participa en múltiples organizaciones locales y nacionales. Su compromiso con el apostolado seglar le llevó a fundar el grupo de Jóvenes Trabajadores Cristianos en

Inglaterra donde nació y pasó su juventud, educado por los Hermanos de las Escuelas Cristianas y los Jesuitas.

En Estados Unidos desde 1950 y hoy ciudadano norteamericano, Sherry tiene 3 hijos. Su esposa es americana.

Nación

● Pide atención a esposas de diáconos permanentes

HARTFORD, Conn. (NC)—El P. Ernest J. Fiedler, del comité de los obispos sobre el diaconado permanente, dijo a 500 personas reunidas en una conferencia regional de New England sobre el diaconado, que las esposas pueden prestar un gran apoyo al programa si se reconoce su papel y pueden contribuir a las tareas pastorales del esposo. De otro modo, advirtió, habrá dificultades porque sienten que las excluyen.

● Ayuda a escuela privada

WASHINGTON—(N.V.C.)—El comité senatorial de recursos humanos aprobó una propuesta de ayuda estatal a las escuelas privadas en renglones como libros de texto, transporte y servicios adicionales. Otro proyecto de ley para rebajar impuestos a los padres de familia no ha prosperado. La corte suprema aprobó como constitucional varios ejemplos de ayuda estatal (existe la separación iglesia-estado que limita tal ayuda) y el nuevo proyecto abarcaría de seguros esos casos.

reflejo de ese Dios "multiper-

● Bendicen a migrantes al salir al norte

BROWNSVILLE, Texas (NC)—Las parroquias del valle del Río Grande vienen celebrando "despididas" para los grupos de trabajadores migratorios que parten hacia las cosechas del norte: misa, fiesta y una bendición de los automóviles y camiones que las familias usan para trasladarse. "La iglesia se preocupa por quienes tienen que viajar largo trecho en busca de su sustento, y quiere demostrarles que conoce su sacrificio y se une en sus oraciones", dijo Mons. John J. Fitzpatrick, obispo de Brownsville.

● Piden estadísticas no olviden a hispanos

WASHINGTON (NC)—La Comisión de Derechos Civiles pidió al Departamento del Trabajo que cumpla con la ley con respecto a las estadísticas sobre desempleo entre los hispanos y las recoja con mayor detalle y frecuencia. El último índice trimestral fue del 10.2 por ciento, comparado con el seis por ciento de la mayoría de la población.

● Inaugurado centro para el desarrollo de la juventud

BOYS TOWN, Neb. (NC)—La famosa Ciudad de los Niños inauguró un centro para el desarrollo de la juventud con un costo de \$10 millones, que Mons. Daniel Sheehan, arzobispo de Omaha, considera un medio de mejorar la familia y la adolescencia en este país. El ex-presidente Gerald Ford comentó en su discurso que Estados Unidos debería gastar tanto en la ayuda a su juventud como gasta en armamentos y estudios médicos. El centro se especializa en el estudio de problemas de familia (muchos jóvenes huyen del hogar por sentirse rechazados), drogas y alcoholismo, dificultades de aprendizaje, desarrollo moral e influencia de los compañeros, lo mismo que las dificultades en la incorporación de la juventud al mundo del trabajo.

Mundo

● Harán semidios a presidente de Guinea Ecuatorial.
MADRID (NC)— Según cartas de exiliados publicadas en Madrid, existe una campaña en la Guinea Ecuatorial (antes española) por hacer del presidente Vitalicio Francisco Macías Nguema un semidios: monumentos con la inscripción "al Gran Maestro, Jefe Supremo, Milagro Unico de Guinea," canciones escolares con el verso "Dios creó a Guinea por voluntad de nuestro Padre Macías," y la frase al persignarse "en el nombre del Padre Macías..." Bajo su dictadura de diez años han muerto 15,000 personas consideradas enemigas políticas, y más de 150,000 han huído al exilio. Macías expulsó a obispos y misioneros, ha encarcelado a sacerdotes nativos, y confiscó muchas iglesias para usarlas de bodegones militares.

● Constitución española será no confesional.

MADRID (NC)— El proyecto para una nueva constitución española separa al estado de toda confesión religiosa (la anterior lo declaraba católico) pero reconoce la influencia de la religión en la sociedad, pues la mayoría de los españoles profesan el catolicismo. También consagra el derecho de los padres a escoger la formación moral y religiosa de sus hijos, aunque de nuevo el predominio de la iglesia católica en la educación se limita. No se menciona el divorcio, pero el proyecto habla de leyes y formas de matrimonio que pueden incluir causales de disolución, cosa que antes no se contemplaba salvo en enlaces por lo civil.

● Represión religiosa en Haití.

MADRID (NC)— Una entrevista de Vida Nueva con el dirigente obrero Misere Georges Fortune dice que en Haití la Iglesia ha sido reducida a las prácticas piadosas y al auxilio a los muy pobres, y no puede protestar contra las condiciones de injusticia, represión y extrema pobreza en que vive la población. Cuando algunos obispos y sacerdotes trataron de hacerlo en los años cincuenta, fueron expulsados. Agrega que un cinco por ciento de los haitianos dominan el país, mientras la mayoría tiene que vivir con un ingreso de \$70 al año. Bajo 21 años de gobierno de Francois (Papa Doc) Duvalier y de su hijo Jean- Claude han sido asesinados o desaparecieron 35,000 ciudadanos, y un millón dejaron su patria.

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Con éxito, sigue en marcha el Año Santo

Por el PADRE DONALD CONNOLLY

¡Saludos a todos!
La primera fase del Año Santo nos ha traído una gran sorpresa.

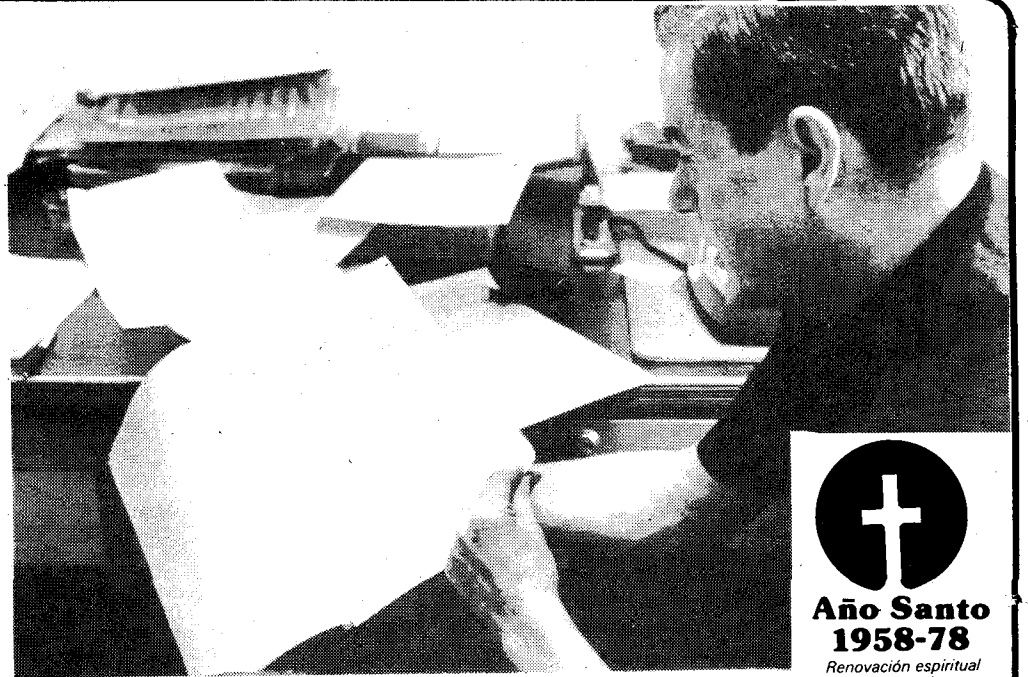
¡Ha resultado un éxito!
Cuando comenzamos el Año Santo Arquidiocesano el miércoles de ceniza, algunos de los asesores parecían más bien profetas de fracaso: "No hemos preparado suficientemente," decían. "La gente no esta lista," comentaban.

Pero las reuniones de grupo se hicieron de todos modos y duraron toda la cuaresma. Y lo que es mejor, la gente se interesó por asistir, por miles...

"Por fin alguien se interesa sobre lo que pensamos sobre la Iglesia y nuestras necesidades," nos escribían a la Oficina del Año Santo. "Por fin alguien nos pide que pensemos y actuemos como corresponsales en la familia de Dios," añadían.

El éxito de la primera fase del Año Santo—período de reflexión—no acabó con las reuniones de grupo. Miles de familias tomaron parte en la discusión desde sus hogares. Cerca de 35,000 jóvenes en escuelas católicas discutieron los temas en sus clases y también los 80,000 alumnos en programas de educación religiosa parroquial. Por su parte, 800 religiosas y religiosos enviaron el fruto de su reflexión que también se espera de los sacerdotes de la diócesis.

Los resultados de la reflexión fueron llegando después de Pascua a la Oficina del



El Padre Donald Connolly muestra las notas que recogen las aportaciones que han ido llegando a su oficina del Año Santo.



Año Santo 1958-78

Renovación espiritual
20 aniversario
Arquidiócesis de Miami

Año Santo y realmente deberíamos haber alquilado un almacén, para archivarlos.

Después de varias semanas de análisis del material acumulado, La Voz presenta esta semana el primero de una serie de artículos resumiendo los resultados.

Durante Pentecostés, los grupos volverán a reunirse para reflexionar sobre los resultados y establecer prioridades en respuesta a las necesidades.

Durante la fase final del Año Santo, que comenzará con una demostración masiva y Misa en el Orange Bowl, el 6 de octubre, (vigésimo aniversario de la Arquidiócesis), se iniciará la implementación de dichos

programas.

La Voz irá informando en semanas sucesivas sobre las opiniones del pueblo y sus sugerencias durante la primera etapa. También sobre las necesidades de evangelización en la Arquidiócesis.

Porque, lo que nos ha quedado bien claro al ir leyendo las aportaciones de todos, es que la gente no quiere permanecer callada. Quiere ser parte dinámica de la comunidad, y quiere hacer vida las palabras del Concilio Vaticano II, viviendo su vocación de bautizados, todos llamados a realizar la misión de la Iglesia.

¡Puedo decir con seguridad que nos espera un año fantástico!

Dicen sacerdotes en encuesta

Sí celibato opcional, no mujeres sacerdotes

CHICAGO (NC)— Una mayoría de sacerdotes que respondieron a una encuesta preparada por una organización de sacerdotes no activos, indicó que favorece el celibato opcional, la ordenación de hombres casados y el ejercicio del ministerio sacerdotal por sacerdotes que se casaron después de cesar en el ministerio activo. Al mismo tiempo la encuesta indica que una mayoría opone la ordenación de las mujeres.

Para realizar la encuesta, la organización CORPUS,, (Cuerpo de Reserva de Sacerdotes Unidos para el Servicio), envió

questionarios a todos los sacerdotes diocesanos y sacerdotes religiosos activos en parroquias. De los 6,414 sacerdotes un 16,35 por ciento respondió a las preguntas.

La encuesta fue hecha en continuidad a las resoluciones aprobadas durante la conferencia Una Llamada a la Acción, en 1976.

Cincuenta y cinco por ciento de las respuestas apoyan celibato opcional para los sacerdotes y cincuenta y tres por ciento favorece la ordenación de hombres casados y su reincorporación al ministerio activo. Sólo treinta y un por ciento expresan apoyo a la

ordenación de las mujeres.

Según informó Frank Bonnike de Golf, Ill., uno de los cuatro coordinadores de CORPUS, la organización se ha puesto en contacto con 2,200 sacerdotes fuera del ministerio activo. Unos 800 se han unido a CORPUS, indicando con ello que desearían servir en algún ministerio sacerdotal o diaconal.

CORPUS estima que existen unos 12,000 sacerdotes fuera del ministerio activo en la nación. Unos 9,000 de ellos dejaron el sacerdocio desde 1970.

Primera clase de St. Brendan sorprende al director con homenaje

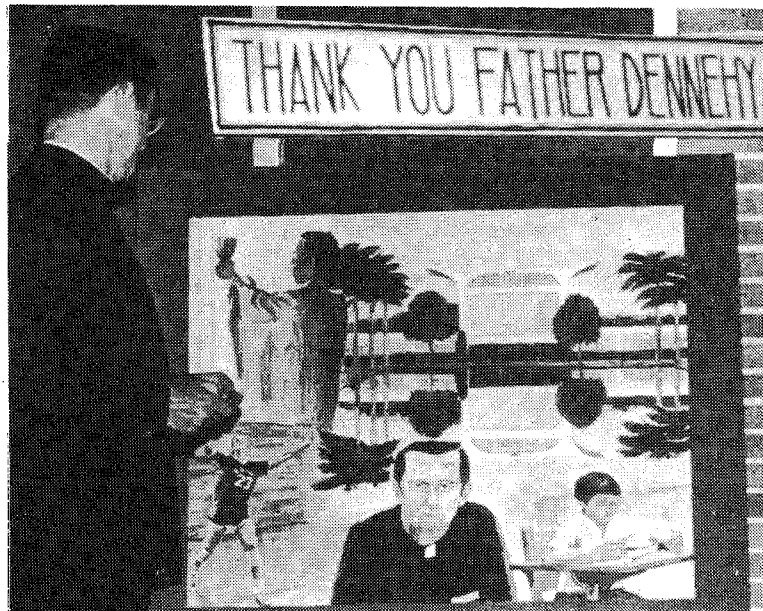
Aunque el padre Thomas A. Dennehy siempre está al tanto de lo que pasa en su escuela, el pasado martes fue sorprendido con un homenaje a su labor.

Al graduarse la primera clase de la escuela secundaria de St. Brendan, los alumnos de 12 grado y sus familias agradecieron al sacerdote su "capacidad de liderazgo, su dedicación, preocupación cristiana y sentido de justicia".

"No tuvimos una clase que nos sirviera de modelo y guía, pero Ud. ha llenado bien ese papel," dijo en nombre de todos una de las estudiantes.

El padre recibió aplausos, una placa de gratitud y un cuadro simbólico pintado por los estudiantes.

"Realmente que me han



El P. Dennehy contempla el cuadro simbólico que le entregaron sus estudiantes. Encima el cartel de gratitud. Gracias padre Dennehy.

sorprendido", respondió el sacerdote.

"Creo todos Ustedes han hecho realidad St. Brendan, y de verdad que siento que somos como un oasis, en medio de una

sociedad permisiva y sin ideales," dijo.

"Creo que la gente joven siempre responderá cuando se le presente algo de estructura, disciplina e ideales," añadió.

La arquidiócesis hambrienta...

(Viene de la Pág. 24)
fuerte vida comunitaria en la parroquia.

Una gran mayoría pide más estudio de la Biblia, educación religiosa para adultos, ayuda en la vida de oración, más actividad parroquial y mejores liturgias.

Los grupos y parroquias de habla hispana piden más prácticas de piedad en las parroquias, más retiros parroquiales, más información sobre los santos, como modelos a imitar. Señalan la necesidad de bibliotecas parroquiales que ofrezcan material de lectura y piden mejor preparación de los sermones dominicales.

Las respuestas de los movimientos señalan que su trabajo de evangelización encuentra obstáculo en las parroquias que no facilitan la integración a la vida parroquial, de las personas que se acercan a la fe.

Indican respuestas sobre temas del Año Santo:

“La arquidiócesis hambrienta de renovación”

La voz del pueblo se ha dejado oír y después de semanas de meticoloso trabajo separando y organizando las respuestas sobre los temas del Año Santo, el coordinador de las actividades para el Año Santo, el padre Donald Connolly afirma convencido que la Arquidiócesis de Miami está viva y hambrienta de renovación.

“El Año Santo está

mostrando ya resultados muy positivos,” dijo desde su oficina en la cancillería. “Nos está motivando a todos a pensar seriamente sobre cuestiones de nuestra fe, ha ido creando comunidad a través de los grupos de reflexión haciéndonos también tomar más conciencia sobre nuestra misión en la Iglesia,” añadió.

Con ayuda de un equipo de

religiosas, su oficina ha tabulado y agrupado las respuestas de los grupos parroquiales, de las familias, colegios y movimientos y grupos minoritarios en la Arquidiócesis.

¿Qué es lo que ha ido diciendo el pueblo en las reuniones parroquiales?

El resumen preparado por la Oficina del Año Santo indica que una media de 60 parroquias envió

aportaciones sobre cada uno de todos los temas con participación total de unas 2,000 personas en la reflexión de cada uno. La mayoría subraya la importancia

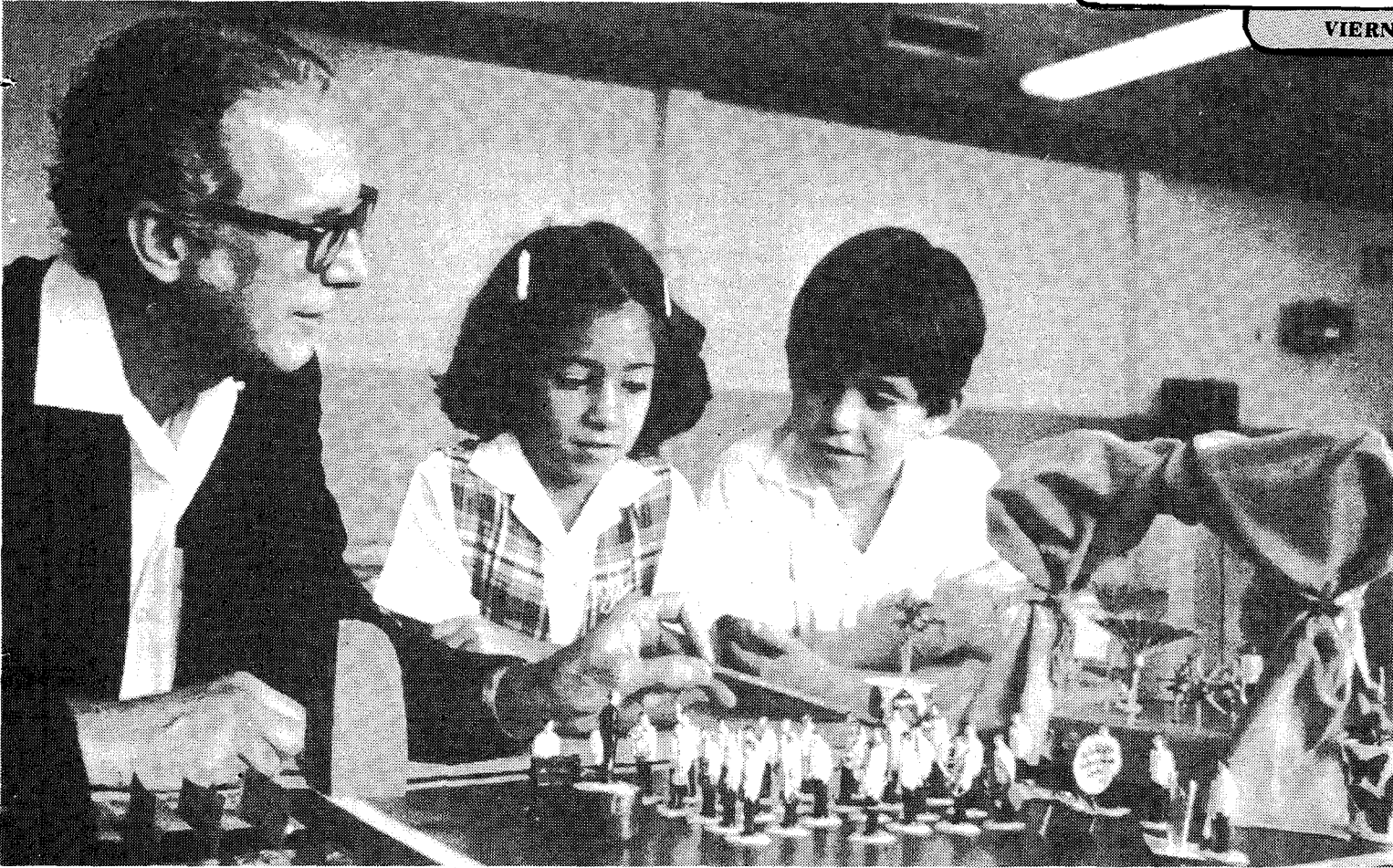
del testimonio cristiano, señalando como obstáculos el miedo, la ignorancia, el materialismo y la falta de una

(Pasa a la Pág. 23)

La **VOZ**

PERIÓDICO
CATÓLICO
ARQUIDIOCESIS
DE MIAMI

VIERNES 26 DE MAYO DE 1978



Raquel Alvarez y Alberto Alvarez no son hermanos, pero ambos tienen en común el interés por la música. Atentos escuchan al Maestro Manuel Ochoa quien les explica los detalles de una sala de conciertos en miniatura, creada por los

niños de la escuela parroquial de St. Michael. La escuela dedicó dos días a la historia de la música y los niños demostraron su talento artístico con toda clase de exhibiciones.

A implementar ‘Agenda Hispana’ según conclusiones de Encuentro II

WASHINGTON—Haciendo eco a las conclusiones del Segundo Encuentro Hispano de Pastoral que tuvo lugar en Washington el pasado mes de agosto, líderes hispanos de la Nación desarrollaron una Agenda Hispana Católica que pide la implementación de programas de acuerdo con las conclusiones de dicho Encuentro.

La agenda preparada para 1978-79 pide:

Reanudar esfuerzos para establecer Oficinas Regionales de Asuntos Hispanos en el Oeste y Noroeste de la Nación similares a las ya establecidas en el Medio-oeste, Noreste, Suroeste y Sureste, (esta última aprobada recientemente por los obispos de la región, tiene como coordinador al Padre Mario Vizcaino, Sc. P., de la Arquidiócesis de Miami). Tales oficinas forman una red nacional con el Secretariado para Asuntos Hispanos de la Conferencia de Obispos de la Nación NCCB, y la Conferencia Católica USCC.

La realización de un estudio sobre el uso nacional de talleres, conferencias, publicaciones y reuniones de grupo para el desarrollo de una mayor concientización y participación del pueblo en la implementación de las conclusiones del II Encuentro Nacional.

La búsqueda de fondos adicionales y de recursos para el trabajo pastoral entre los

hispanos y la ayuda económica a las agencias y programas entre los católicos hispanos.

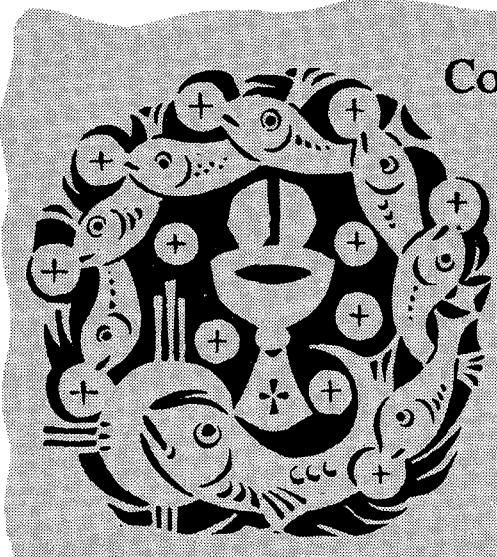
La creación de un Comité Asesor Nacional para asistir al Secretariado Nacional de Asuntos Hispanos.

El fomento de mayor unidad y cooperación entre los diversos grupos nacionales hispanos y de una mayor visión y conciencia sobre la labor pastoral hispana.

Esto a través de más comunicación entre las oficinas regionales, y con el Secretariado Nacional.

La planificación del proceso de “reflexión nacional” sobre comunidades cristianas de base, que tendrá lugar durante reuniones en Chicago del uno al cuatro de junio, así como de reuniones semejantes para la reflexión

(Pasa a la Pág. 22)



Corpus Christi el domingo Parroquia celebrará fiesta patronal

La parroquia de Corpus Christi celebrará sus fiestas patronales el domingo, con festejos que comenzarán a las 11 am. con Misa solemne y procesión del Santísimo Sacramento por las calles, presidida por el arzobispo Edward A. McCarthy.

La fiesta continuará todo el día en los terrenos de la Iglesia con música, premios, atracciones infantiles y familiares y comida de Cuba, Puerto Rico, Colombia y Haití.

Nuevo editor al Voice

Gerard E. Sherry, Editor-Gerente del periódico de la Arquidiócesis de San Francisco, The Monitor dejará su puesto el 30 de junio para iniciar una nueva etapa como Editor Ejecutivo del periódico de la Arquidiócesis de Miami, The Voice.

Sherry sustituirá a George H. Monahan quien sirvió en el periódico de la Arquidiócesis desde su comienzo, primero de reportero y luego de editor. Al cesar en su puesto Monahan ocupará el de Editor de Publicaciones Especiales, para la Arquidiócesis.

Sherry, tiene 56 años, fue homenajeado recientemente por



Gerry Sherry
nuevo Editor

la Asociación Nacional de Prensa Católica al cumplir 30 años de servicio. En el pasado fue editor de varios periódicos diocesanos.

“Me agrada la invitación de trabajar para la Iglesia en lo que es para mí un área desconocida del país,” dijo Sherry. “Con oración estoy ya deseando que llegue el momento de trabajar con The Voice de Miami,” añadió.

George Monahan fue editor de noticias durante los primeros años del Voice y en 1966 marchó a



George Monahan...
a nuevo cargo

Texas para fundar el periódico diocesano allí, donde permaneció por dos años. Regresó a Miami al nombrarle el Arzobispo Coleman F. Carroll editor del Voice.

Bajo su dirección el Voice ha ganado varios premios

(Pasa a la Pág. 22)