

New Archdiocese high school set

Establishment of a new co-educational Archdiocesan high school serving the Southwest

area of Dade County was announced this week by Archbishop Coleman F. Carroll.



DISCUSSING the establishment of the new St. Brendan's coeducational high school in southwest Dade County are Archbishop Coleman F. Carroll (left); Msgr. Noel Fogarty, chancellor of the Archdiocese; and Bishop Rene H. Gracida, auxiliary to Archbishop Carroll and Archdiocesan superintendent of education.

Father Thomas Dennehy, S.T.B., M.A., was named by the Archbishop as principal of St. Brendan's Co-educational High School that will be located on the grounds of St. John Vianney Minor seminary, although the school will operate separately from the seminary.

"I AM HAPPY to announce the opening in September 1975 of the new school which will, at its inception, accommodate both young women and young men day students enrolled in the ninth and tenth grades," Archbishop Carroll said.

"The new educational facility, which is expected to enroll several hundred students, will add more grades in succeeding years.

"The establishment of this archdiocesan high school in the



FATHER DENNEHY

Southwest section of Miami will fill a longtime need," he said.

Father Dennehy was founding principal of Cardinal Gibbons High School in 1961 and for the past 12 years has remained as principal there. In 1958, he was a member of the faculty which established

Christopher Columbus High School.

"By reason of his excellent academic background and long experience in the field of secondary education, we feel that Father Dennehy is eminently qualified to direct the new school," Archbishop Carroll said.

"THE SCHOOL will be fully accredited by the Southern Association of Colleges and Universities and will be staffed by priests, Sisters, and lay teachers," Father Dennehy said.

"We intend to continue high academic standards based upon sound Catholic philosophy which is of such importance to our young people today," the priest said.

Father Dennehy will be available at the Administra-

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The VOICE

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MARCH 14, 1975

Officials get ABCD report

Some \$2.1 million has been pledged to date in the Archbishop's Charities Drive, priests of the Archdiocese were told in a report from Archbishop Coleman F. Carroll at a preliminary review meeting on the progress of the ABCD.

The meeting was held in the parish center of St. Mary Cathedral, where the priests and drive co-chairmen were given a briefing on the continuing results coming in during the course of the drive.

"I AM exceedingly pleased at this phase of the annual drive to report that the sum of \$2.1 million has been pledged toward our goal of \$2.5 million," Archbishop Carroll said.

"It is especially heartwarming to witness the great zeal of our priests and the inspiring charity of our people during these difficult economic times.

"Although we have not yet reached our goal, we are sure the generosity of the people of the Archdiocese will insure that this year's needs are met. We are confident that as they have done during campaigns over the past 16 years, the priests and people will again respond to help support the many programs that the Archdiocese conducts to assist those less fortunate than ourselves," he said.

"WITH THE increase in

Continued on page 9

Pro-abortionists demonstrate

A group of about 20 pro-abortion demonstrators picketed St. Mary Cathedral Sunday, claiming that the church's anti-abortion literature constituted a "lobbying effort" by a nonprofit tax-privileged organization and is therefore illegal. The demonstrators were headed by Bill Baird, a nationally known abortion advocate, as students from the Cathedral School followed along shouting "adoption, not abortion."

BAIRD YELLED at parishioners, "What right do

you have to tell Protestants and others what to do? Do you think you're better than they are?"

Thomas Horkan, executive director of the Florida Catholic Conference pointed out later that lobbying is a specific activity, "generally defined as advocating legislation at the Capitol on more than one day or on more than one bill.

"For the Church to take a stand on a moral issue is merely exercising freedom of speech," said Horkan. "Mr.

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BEING helped out of St. Mary's is an elderly parishioner, one of many reached by visitation program.



Various races, nationalities in St. Mary's

Parish visitations got the people together

She sits alone day after day in a sparsely furnished room decorated with a cluster of religious prints. But in spite of her loneliness, Micaela Hernandez is happy.

The 88-year-old Cuban refugee has gone through a nightmare. She has moved 14 times since her arrival in Miami.

Today she lives with new hope — unexpected help has come from a group of volunteers who are working in St. Mary Cathedral parish, where she resides.

LIKE MANY other chang-

ing parishes in Miami, St. Mary's has been trying to cope with serving the needs of the complex community surrounding it.

Complex because of the varied social backgrounds and the diversity of ethnic groups living in the area. There are four low income housing projects close by, and in them live Puerto Ricans, Cubans, Colombians, poor white and Black Americans, Haitians and Jamaicans. Many are disabled-elderly in great need of attention and company — a good number of children are seen in the streets.

To help give the people a sense of belonging, a parish visitation program was established some time ago by St. Mary's, and priests, Sisters and parishioners became involved.

"WE STARTED by visiting families of children in the parochial school," said Sister Lilian de laCampa. "And we have found this personal contact very effective."

She and Sister Asuncion Garcia, both Sisters of St. Philip Neri, are part of the Parish Pastoral team. Through their visits, the Sisters have

been able to uncover a great need for the religious instruction of adult parishioners.

"We found that many parents mistakenly held the idea that in order to be married in the Church, they needed to pay a great deal of money and to throw a big party," Sister Asuncion explained.

Since the visitation program began "we have convalidated many marriages, and many parents have received First Communion with their children," Father Juan Sosa, assistant pastor, said.

THERE ARE many parishioners who for reasons of age or family duties, cannot attend the ongoing adult religion education program of the parish.

"It would be great to have volunteers, who could help organize a similar program in the homes," said Sister Lilian, adding, "these people are not accustomed to come to the rectory or to the convent for help. We are the ones who must go to them."

And this is what the Sisters do.

Together with parish members of the St. Vincent de Paul Society and the Cursillo move-

ment, the Sisters regularly make the rounds of the area visiting the elderly. To most of them "half of their illness is their solitude," the Sisters report.

On Saturdays, they have organized a class in what is called "human formation", for the children of the Larchmont Gardens housing project.

THE WORK of the Sisters there is vitally necessary, according to Jose Bermudez, president of the Tenant Council.

He would like to see more

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ESPAÑOL
22, 23, 24

THE VOICE

THE VOICE, P.O. Box 38-1059,
Miami, Fla. 33138

Fla. Bishops uphold right to decent housing

(Florida's Archbishop and Bishops have issued the following statement on Housing.)

Vatican Council II, in the Pastoral Constitution on the Church in the Modern World, Section 26 stated:

Therefore, there must be made available to all men everything necessary for leading a life truly human, such as food, clothing, and shelter; the right to choose a state of life freely and to found a family . . .

Inherent in the statement of the Council Fathers is the understanding that the human person is entitled to a home and an environment commensurate with his dignity.

There is a further implication that man's home and environment should be of such quality as determined by the standards of decency current in his culture and period in human history.

When we turn with concern for justice to the matter of housing its importance becomes immediately apparent. The human person is, to a great extent, formed in the first instance by the particular way of life with which he is confronted as a child in the home. His way of life is strongly influenced by the space in which he develops, the dwelling, the street and the neighborhood. Good housing, i.e., well planned and well built dwellings, streets and neighborhoods are of inestimable importance for the development of the young child. Slums, in this sense, have the same effect on the developing person as any other type of incarceration, because anyone sentenced by race or income to develop in a slum seldom emerges unharmed.

Thus the Church in Florida expresses its concern for the availability and the condition of housing for the poor, for young families, for the aged. We urge the

State of Florida to take a more active and aggressive role in attending to these problems. More particularly we would urge immediate adoption and funding of programs for housing in the State of Florida, particularly in such ways as would engender additional resources from the federal and private sectors in fulfilling the housing and needs in this state . . . Considering the uncertain future of federal programs for

housing, the State of Florida is urged to seriously consider means for undertaking more substantial long range programs of housing.

Coleman F. Carroll, Archbishop of Miami, Paul F. Tanner, Bishop of St. Augustine, Charles B. McLaughlin, Bishop of St. Petersburg, Thomas J. Grady, Bishop of Orlando, Rene H. Gracida, Auxiliary Bishop of Miami.



Dignity through decent housing is one of the basic rights of man, according to the Vatican Council and the Florida Bishops in a recent statement.

Housing presentations in Tallahassee

TALLAHASSEE — "Housing in Florida, 1975" is the theme of a special presentation which begins at 10 a.m. today in the state Capitol under the auspices of the

Florida Council on State Housing Goals and a group of other organizations including the Florida Catholic Conference, Inc.

Thomas Horkan, Jr., executive director of the FCC, will participate in the sessions which will include a discussion of special housing needs of the elderly, the rising cost of housing, state utilization of mortgage insurance and the establishment of a housing finance agency.

Gov. Reubin Askew will discuss Florida's present housing situation and 1975 housing recommendations during a luncheon which will follow at the Hilton Hotel.

At the morning sessions, scheduled to conclude at noon, the Florida Council on State Housing Goals will provide an overview and discussion of their housing recommendations. William L. Warfield, Special Assistant for Housing Production and Mortgage Cre-

dit, U.S. Dept. of Housing and Urban Development, will also be present to provide insights into federal directions and their relationship to state housing agencies.

An analysis of the proposed Housing Finance Agency legislation will be presented by a panel of Council members including Marshall Harris, Raleigh Greene, Wayne Mixson, Charles Boyd, and Jay Janis, chairman of the Florida Council.

Ralph I. Brown, president, Technical Assistance Corp. for Housing, Chicago, will be heard in a comprehensive explanation of the housing finance agency concept, its use by other states and its future potential.

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Catholic women's unit opposes ERA measure

Representing 182,000 women across the nation, the national board of Catholic Daughters of America has taken a position against the ratification of the proposed Equal Rights Amendment.

Meeting at the Hotel Deauville, Miami Beach, last weekend, the 15-member board, which includes Archbishop Philip Hannan of New Orleans, national chaplain, reaffirmed its belief "in the effective and continual enforcement of all laws protecting women's rights such as the Equal Employment Opportunity Act of 1972 and the Civil Rights Act of 1964.

"The vague language of the ERA poses a threat, not a support of women's rights," national grand regent, Mrs. Winifred Trabeaux, Plaquemine, La. said. "Specific problems in women's rights should be dealt with by specific laws to meet those problems."

The statement of board members pointed out various legal safeguards of women's rights which would be abolish-

ed by the ERA. These included the threat to the "stability of the family, the basic unit of society."

"Likewise the ERA would harm the individual woman," the board continued. "It would remove her right to preferential Social Security benefits. It would wipe out state labor laws and guidelines which benefit women in industry who do heavy, manual work."

The largest Catholic women's organization in the world, CDA is composed of 1,600 Courts or affiliates, seven of which are active in the Archdiocese of Miami.



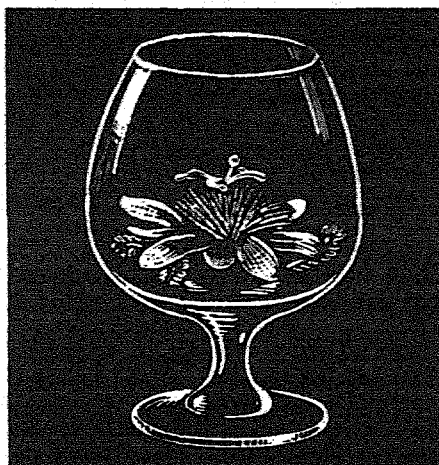
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Our World

Praises Pius XII

Pope Paul VI, marking the 36th anniversary of Pope Pius XII's coronation, praised his "courage and goodness" during World War II and called him a "defender of civilization." In his weekly Angelus talk from his apartment overlooking St. Peter's Square March 9, the Pope said that Pius XII during the war "sought in every way to protect and assist" the city of Rome, "even in the most dangerous and tragic moments."

Abortion survey

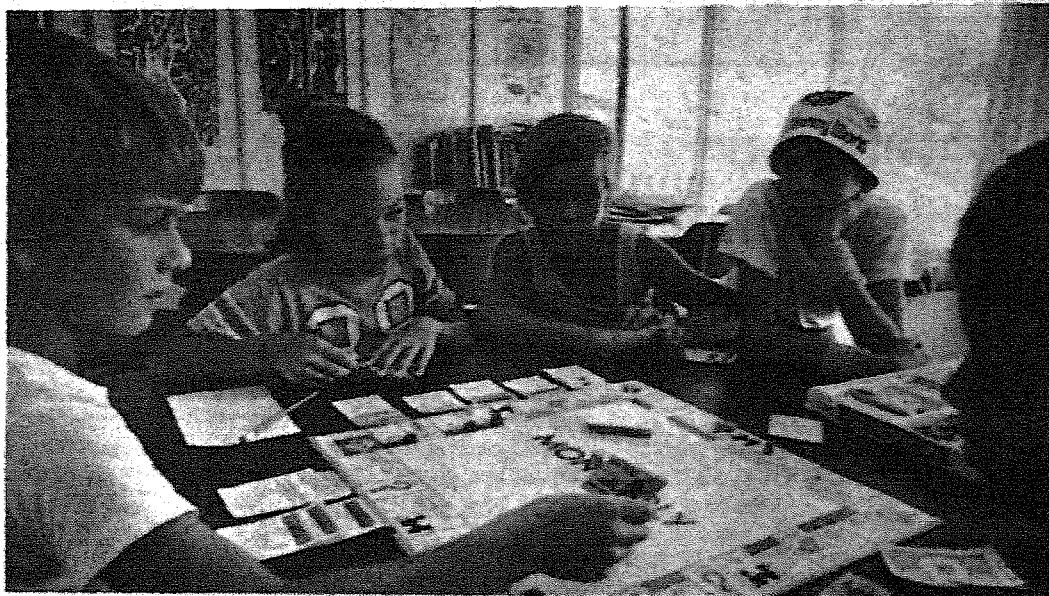
Nearly three-fourths of the U.S. population believe that Congress should take some action to correct the situation created by the 1973 U.S. Supreme Court decision striking down most state restrictions on abortion, a survey published in Washington, D.C. indicated. The findings of the survey were published by Robert N. Lynch, executive director of the National Committee for a Human Life Amendment (NCHLA), a non-profit corporation set up in January, 1974, to educate U.S. Catholics about the effects of the Supreme Court decision and to promote interest in a constitutional amendment to reverse that decision.

A moral question

Archbishop Jean Jadot, apostolic delegate in the United States, said in Birmingham, Ala. that he does not like to see the abortion question "dealt with from a legalistic point of view." At a press conference here during a three-day visit, the 65-year-old Belgian-born archbishop said: "The decision to terminate a living fetus or life in the process of becoming a person, since it affects society, should not be left to the mother and her doctor. It is a moral question, and so should not be decided by a court ruling. In this whole question, the sacredness of life in the developing person should be taught."

'Moral outrage'

The U.S. Department of Justice has defended the death penalty as "society's expression of moral outrage" at certain crimes. Acknowledging in a friend of the court brief before the U.S. Supreme Court that the death penalty involved "retribution," the department said: "Sometimes nothing less is required to reinforce our respect for ourselves or the dignity of others."



HOMELESS children find a home and companionship at the Catholic Children's Home in Perrine, just one of the many facilities which benefit from the Archbishop's Charities Drive. See story, p. 1.

'Bullish' on priesthood, he 'develops' new priests

BOYNTON BEACH — Seminarians at St. Vincent de Paul's here are being exposed to a nationally known Jesuit theologian. Like the "tree that grows in Brooklyn," where he was born over 60 years ago, he is a wisp of a man, but beguiling.

He is Father Paul F. Palmer, S.J., professor, lecturer and author, and currently listed in St. Vincent's catalogue as its "Distinguished Guest Lecturer."

UNLIKE another famous Palmer, he is not expert in golf, but he does like to use the game to illustrate a point. For example, in discussing the need of playing theology within bounds, he prefers the challenge of a "good course, with narrow fairways, preferably lined with trees, with stiff penalties for driving out of bounds," adding, "There is no challenge to playing in an open pasture."

For almost twenty five years Father Palmer has been trying to teach seminarians to devise imaginative plays which can be executed well within the spacious boundaries set by the teaching Church.

His teaching of sacramental theology began at Woodstock College, Maryland, where he was a close associate and admirer of his professor and colleague, the renowned John Courtney Murray, S.J. Father Palmer recalled a talk of Father Murray in which he stressed the need of continuity and collegiality as hallmarks of the good theologian and noted: "We would not be in the tradition of those who have gone before us, if we were content simply to conserve the heritage they have left us."

ADDED Father Palmer: "Fidelity to the past would be infidelity to the spirit of the past were it to stifle all initiative and inventiveness, and all quest for a deeper understanding of the faith," citing the famous dictum of Anselm, "faith in search of understanding."

Father Palmer is "bullish" on the future supply of priests. With youthful optimism, he

believes that the response to the Church's needs is "on the upswing." The present generation of high school and college graduates "has come to realize that the sub-culture and life style of their older brothers and sisters really did not meet the needs of society, which are basically those of the spirit."

In the past it was easier for a young man to get a college degree if he entered a seminary and this, perhaps, contributed in part to the number of vocations to the priesthood, Father Palmer said.

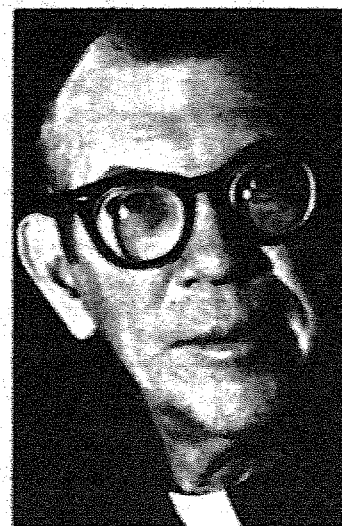
Today, a young man has more opportunity to prepare on his own for a more varied career, he said, adding that hopefully, many will see the challenge of the priesthood and respond with the same enthusiasm as an earlier group of graduates did to the Peace Corps. "They will make their own the immortal words of J.F.K. by asking 'Not what the

Church can do for me, but what I can do for the Church.'"

ASKED to compare the seminarian of today and yesterday, Father Palmer proved himself a Jesuit in the dictionary meaning of "Jesuitical." "The training of seminarians in my day was more academically oriented, but what today's seminarian may be losing academically is hopefully compensated for by a renewal of interest in Scripture, liturgical studies and pastoral preparation," he said.

Because there is less time allotted to systematic theology than there was in the past, Father Palmer believes that his principal task as a professor is not so much to inform, but to help the student develop a "theological sense" so that he can distinguish between "good and bad" theology.

When asked how such a "theological sense" is developed, Father Palmer replied: "By acquainting



FATHER PAUL F. PALMER, S.J.

students with the theological richness of their past as well as with the new insights of the present."

In his room there is a violin in its opened case. Asked if he plays the instrument, he replied, "About as well as I play golf. But I prefer the 'game' of theology. The stakes are higher." The reply best sums up our man of distinction.



Reception in Naples

DISCUSSING the defective unborns' right to life at a recent reception in Naples, honoring Dr. and Mrs. J.C. Willke of Cincinnati, are, left to right; Jay Lucas; Marilyn Lucas, R.N., president of the Right to Life Council of Collier County; Mr. and Mrs. Nick Chillemi, whose retarded daughter Toni Marie appeared on national television with Barbra Streisand for the International Special Olympics; and Dr. and Mrs. Willke.

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Church speaks on moral issue —this is lobbying?

It's the same old thing again. The Church is being attacked for supposedly telling non-Catholics how to live, for "imposing its morals on other people."

THIS TIME it is professional pro-abortionist Bill Baird of New York, picketing with feminist groups at St. Mary's Cathedral, Miami, shouting into the eagerly awaiting TV microphones about the Church's tax exempt status and about Catholics thinking they are better than other people.

In one of the verbal exchanges a Haitian parishioner who was not too proficient in English tried to answer as Baird shouted into his face. Yet Baird told his women picketers not to answer when a reporter asked them if they had ever seen an abortion. Presumably Baird wants the women to have "control over their own bodies" but not over their own mouths.

It is also interesting to note how advocates for a cause welcome with open arms the Church as long as it is on their side of an issue. When the Church prints literature on human rights and urges legislators to guarantee blacks or migrants

the right to life and happiness, well then, right on, brother.

Or if Church spokesmen condemn the napalming of villages full of women and children, that is a good public issue. And if the Church urges laws to build an environment that will support all human, animal and plant life in harmony, that is a fine example of a church that is "with it" in today's world.

BUT WHEN the Church wants to also extend rights to those creatures growing in a mother's womb, all of a sudden the Church is telling other people what to do.

These groups don't mind telling restaurant owners they have to serve everybody that comes in, and they don't mind telling companies how they have to dispose of their waste materials, and they don't mind telling people in various situations how they must or must not behave in a particular situation.

But the Church, when it speaks out on any given issue, is told by opponents that it should remain silent behind its walls or, otherwise, that it should lose its tax exemptions. This is the kind of blackmail the Church faces in Communist countries.

The fact that churches and nonprofit foundations have tax exempt status in this country is a hallmark of a free and democratic society and, furthermore, is an indication of the nation's sense of values in giving special privilege to church agencies which perform works of mercy toward the underprivileged or to foundations which advance the arts or science, examples of mankind's special nature as a thinking, spiritual creature.

IF A PARTICULAR institution is not truly fulfilling its avowed purpose then it should be corrected or dealt with individually. But when all the private institutions performing genuine humanitarian functions are reduced to the status of ordinary profit-making institutions, then society will have lost something.

Society will have said there is nothing special about worshipping God or helping retarded children or advocating the value of life.

That's why it is important to look closely at Bill Baird and see the animosity and hostility that is part of his character. What he is shouting louder than what he says.

Letters to the Editor

Think of handicapped

EDITOR: How many times in our lives do we think about a physically disabled person? Perhaps, we do not know what a wheelchair is; what it is to be in the dark — without seeing all the things that the Lord has given us. Most of us go to Mass every day or every Sunday, but when we leave the church we forget about others.

I do not blame you. I was the same way until, as part of my job, I became involved in a program for the physically disabled at Miami-Dade Community College, North Campus. Betty A. Brown, Assistant to the Vice President and my supervisor, began a program to meet the needs of physically disabled students, faculty, and staff on our campus. Little by little a few renovations to provide accessibility to this "forgotten minority" have been accomplished, and this academic year, in spite of all her every day duties, Miss Brown has devoted a lot of time to design a model for a master plan to meet the needs of physically disabled. This master plan will be translated from the planning state into operation this coming Fall Term. By working on this project I have been made aware of the difficulties our society places in the path of people who have disabilities.

The next time you encounter someone in a wheelchair, using a white cane, or on crutches, stop and think how you would feel in their place. Then, try to get involved in some project to help them help themselves.

Julia T. Cardenas
Miami

Must babies die?

EDITOR: The American Association of Pro Life Obstetricians and Gynecologists, comprised of members of our specialty from throughout the entire United States, wishes to make some observations regarding the recent Edelin verdict in Boston.

The Supreme Court Decision of January, 1973 removed abortion from the criminal code and set it outside the law by making the mother and her physician entirely responsible for the destruction of human life. No mention was made in the Supreme Court Decision as to what happens to the infant born alive and struggling for survival. As there have been hundreds, and possibly thousands, of these sadly unfortunate infant victims, sound medical practice and compassion should motivate all of us to render these babies the best possible medical care for survival. As obstetricians and gynecologists, we have all seen infants of less than two pounds birth weight survive and do well when given the proper care. Why shouldn't we feel obligated to render the same care to the survivor of a miscalculated abortion procedure that we render to the infant in a normal delivery?

If the obstetrician has the right to destroy the live-born infant in an abortion procedure, would he not have the same right to extinguish the life of a newborn infant with a congenital defect whose mother may not want him?

The acceptance of this principle surely would, in fact, be providing a legal endorsement of euthanasia.

Matthew J. Bullin, M.D.
President,
American Association of
Pro-Life Obstetricians & Gynecologists

On gun control

EDITOR: Please be sure Father John Sheerin gets a copy of Mr. Frank Russell's article on gun control. Mr. Russell covers the subject very well and puts the blame where it rightly belongs — in the corrupted court system we have today.

William J. Burton
Miami, Fla.

In support of ERA

EDITOR: I favor passage of the Equal Rights Amendment in the Florida State Legislature. This amendment will come up for vote this April. The Equal Rights for women is long over-due and it is a matter of simple justice. This amendment will unmask some "protective" guises for treating women as a useful object and not for their personhood, excluding women from the job market and from being given equal pay for work as is being done by their male counterparts. Choices in the family made by husband and wife will surely be conditioned by a couple's cultural, religious and family background — and not by the ERA. The working proposed by the Equal Rights Amendment is:

Section 1. Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex.

Section 2. The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article.

Section 3. This amendment shall take effect two years after the date of ratification.

I urge you, the People of Florida, to write to your Congressmen and give the women the legal status of a citizen of this great nation. Let us accomplish this goal during the bicentennial year!

Sister Teresa Gerlits, O.L.V.M.
Coral Springs, Fla.

Recently the articles seem to have more spiritual relevancy and wider appeal for the church as a whole. The recent article, "The Sacrament of Healing", may be very news-worthy to many people and should give many people hope. Why shouldn't the church offer services for this purpose?

We need encouragement and instruction in the Word of God, and Catholics may be unaware of the Bible as a means of our growth as Christians. Father Catoir has been a great teacher in his column and we certainly look forward to great enlightenment from him in the future. We need to know more about how the Holy Spirit is leading us into a closer relationship with Jesus Christ. Hopefully Father Catoir will be one of God's instruments who will lead his church.

Mrs. J. F. Werstein
Pompano Beach

ERA overdue

EDITOR: The power of the pen is sometimes mightier than the sword! That is precisely why Editors and Publishers have a moral obligation to present both sides of an issue to the reader as well as to be acutely aware of bias or over emotionalism in the writings that are published.

I call attention to the fact that your newspaper, The Voice, is guilty of such faults by your anti-Equal Rights Amendment publicity!

The article in the February 21 issue adapts every emotional trick of words to play upon the reader's imagination of sympathy for the little girl who wants to be a father and the women praying on the steps of the Capitol building! By publishing such articles you are contributing to the erroneous image of women as being persons capable only of emotion, incapable of reasoning!

Is there any thoughtful student of the issue who can say that women are really equal now? Women represent the majority of the population yet we have a Supreme Court composed of all men who make the laws by which we live! The most powerful arm of the government, the U.S. Senate has no women representatives. Our religious institutions refuse to recognize women in any other than subservient positions to the male dominated organizations. The list is long and the reader is invited to make similar comparisons in Publishing, Medicine, Education etc. Then, after that, ask yourself if we really need the Equal Rights Amendment! I think you will agree that it is long overdue.

Mrs. Helen McM. Wells
President, Stuart Area,
American Association of
University Women

Spiritual relevancy

EDITOR: We wish to thank you for sending the "Voice" and we have enjoyed reading it for some time.



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By Msgr. James
J. Walsh



Guess who had 'dangerous' thoughts

He was described recently as "a controversial innovator", "a purveyor of a dangerous new brand of secular philosophy... a teacher widely suspected of heresy."

He had a very rough time. He had to begin his teaching career in the midst of violent controversy. His inaugural address was boycotted by the faculty. On many occasions university students were forbidden to attend his classes."

Who, Hans Kueng?

No. St. Thomas Aquinas. In a lecture to faculty and students at Catholic University about six weeks ago, on the feast of the great Doctor of the Church, Father Avery Dulles, S.J., apparently tried to give us some much needed historical perspective. Most people today assume Thomas Aquinas was let down from heaven on a silver cord and was immediately recognized as the angelic doctor later generations called him. From the first one would guess naively that he was embraced as a spiritual rock of Gibraltar, pointing the way to a confused 13th century world.

He had less than a warm reception. Soon after his death two bishops condemned some of his works. His followers were shown the back gate and forbidden to teach. He has often been called a revolutionary over the centuries. Fr. Dulles stressed this point and gave three reasons for it.

He stated: "He accepted social change, he introduced a new theological method, and he believed in the autonomy of the university."

St. Thomas must have had extraordinary courage along with his unique love of Christ and loyalty to the magisterium of the Church. He needed it when it became known that he was growing in admiration of the ideas expressed by the ancient Greek philosopher, Aristotle. There was a rediscovery of Aristotle in that century, and unfortunately some of those who became most enamoured of him left the Church.

One can easily imagine, then, the stir when St. Thomas accepted Aristotle as "the master of theological and scientific method."

The Church is very old and very young. It should help us greatly if we reflect on this as the Church today is putting her ancient teachings in modern language. She has been through "revolutions" of all kinds in 2000 years. We have only seen one. And the Church will go on serenely long after we are gone, and this revolution is no longer news.

RUSSIA seems always to have been a land of mystery, and perhaps never more so than today when many are trying to find out just what is the status of religion there.

The Times of London recently made a survey of religion in Communist countries of Eastern Europe. It concluded: "Almost the only valid generalization is that religious practice and belief have proved remarkably durable."

The Times indicated there is no change in the ideological confrontation between Marxist materialism and theological systems. It still looks on organized religion as dangerous rivals

to the establishment. And the paper stated: "The real issues now are the practical, political and moral ones of how to co-exist when neither system can eradicate the other in the foreseeable future."

Very similar views were expressed by Father Javier Solis, correspondent of the NC News in Costa Rica. Father Solis was invited to visit Russia for three weeks by Novosky, a Moscow-based association of journalists. Even after seeing religion in practice in Russia he stressed how difficult it is to understand it. Church attendance figures are non-existent. Streams of people flow into the Churches while services are being held, but not many stay for the whole three hour liturgy. Most of them during the solemnity of the celebration, he said, move around the church, light candles, reverence an icon and for awhile return to the liturgy.

The young, of course, are discouraged from going to Church. But officials are complaining that too many members of the Communist Youth Organization are paying attention to Church holidays and practices.

He said there was a total lack of information on modern trends in Christian world history, such as new studies and interpretations of the Gospels. Soviet law attempts to restrict religion in every way it can without gaining a worse image in the eyes of world.

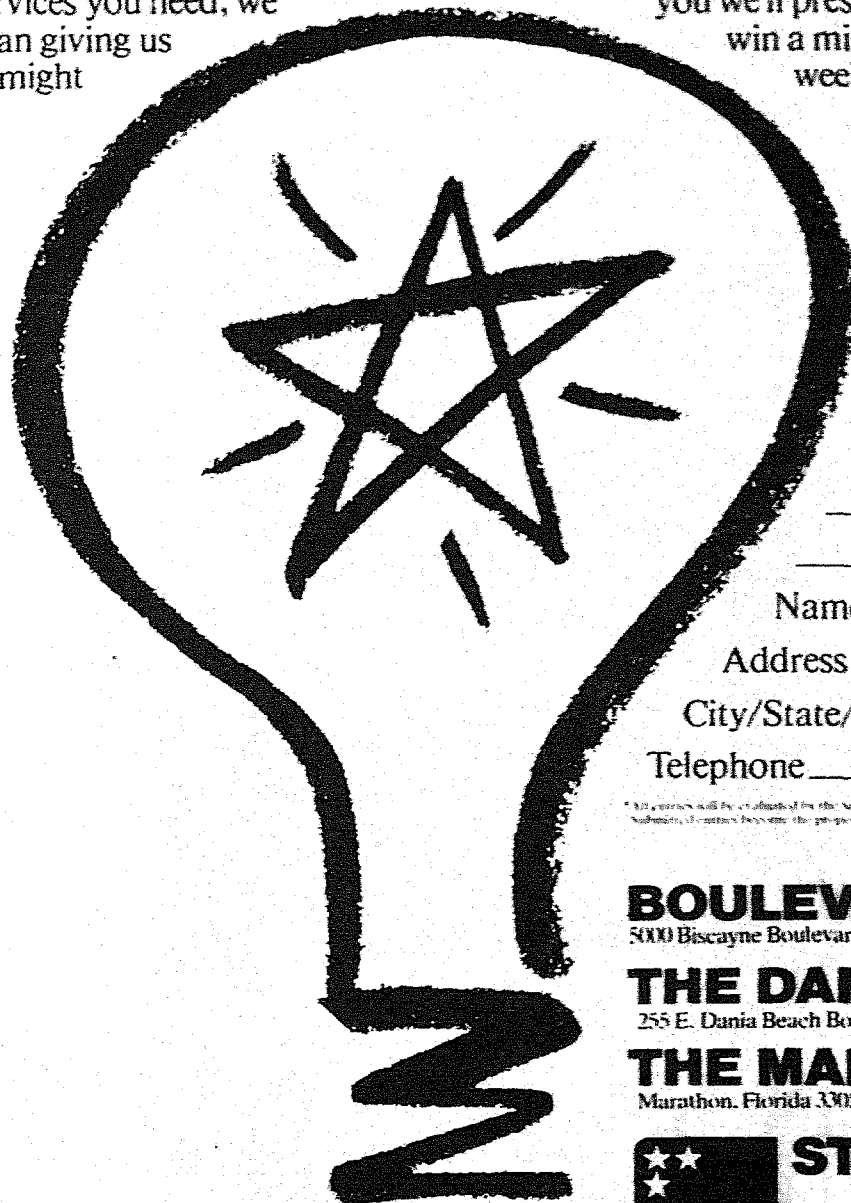
About vocations: "There are four times more young applicants to the priesthood than space in classrooms allow."

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New Rite of Penance

The liturgical movement and the Second Vatican Council have helped to rediscover the communal (community) dimension of the entire liturgical life of the Church. The sacrament of Reconciliation (Penance) is no exception.

A frequent criticism of confession was its excessive ritual and moral individualism. Sin was looked upon as affecting only the sinner; confession affected only the sinner. The new Rite of Penance attempts to correct this by emphasizing the social and church dimension of sin — my sins make the world and Church less holy — as well as the collective, ecclesial nature of the sacrament of reconciliation — I am reconciled with the Church community and with God. The entire Church works for the reconciliation of sinners and joyfully celebrates their conversion. The Rite of Penance itself must appear as an act of the Church to which each individual penitent associates himself.

The second chapter in the Rite of Penance, "The Rite of Reconciliation of Several Penitents with Individual Confession and Absolution," proposes a form of celebration which helps to ritually highlight these broader dimensions of sin and reconciliation.

In this Rite each penitent individually confesses his sins to the priest and individually receives absolution. What is

new, however, to the traditional confessional practice is what precedes this individual confession and absolution. Basically what occurs is a fitting celebration of the Word of God as a means of preparing and disposing a number of penitents to receive sacramental reconciliation. The celebration is built around the following basic structure:

- A. Introductory Rites
 - song
 - greeting
 - introductory comments
 - opening prayer
- B. Celebration of the Word of God
 - scriptural reading(s)
 - homily
 - examination of conscience
- C. Rite of Reconciliation
 - common expression of sinfulness
 - litany or song
 - Lord's Prayer
 - individual confession of sins
 - individual absolution
 - common proclamation of praise for God's mercy
 - prayer of thanksgiving

Observing Lent '75

D. Dismissal - blessing

In selecting the readings for the celebration of the Word of God, Scriptural passages should be carefully chosen which illustrate the following:

1. the voice of God calling men back to conversion and ever closer conformity with Christ;
2. the mystery of our reconciliation through the death and resurrection of Christ and through the gift of the Holy Spirit;
3. the judgment of God about good and evil in men's lives as a help in the examination of conscience.

The communal dimension of the sacrament is easy to see in the gathering and praying together of the Church in the reconciliation of several penitents. Yet, in the context of a celebration which is communally rich, the culminating moment of conversion (confession of sins and absolution) is done in an individual manner. This should not be seen as an interruption of the communal sacramental action, any more than the individual washing in the sacrament of Baptism or the individual eating and drinking in the celebration of the Eucharist are seen as such. Rather, within the one celebration each person acts as a real part of the one community of faith.

Their children arrive by plane

Nothing very unusual about parents waiting to greet their child at the airport. But for Phil and Sherry Marshall and Dave and Christine Little, there was a special excitement and suspense in their respective vigils at Miami International's Concourse C.

Both South Dade couples, each with two children of their own, were waiting for adopted additions to their families. Shawn Tho Marshall and Rachel Lee Little were the eagerly awaited passengers who both began their journeys in Vietnam.

EACH TIME two friends sat it out with the family as each arriving plane gave hopes that this was the flight.

Just about a year ago Andrea and Joe O'Connell of Holy Rosary Church in Perrine adopted their second Vietnamese child, Alana Lieu Theresa. Their natural son Ian, and Chris, who is also adopted, complete the O'Connell clan. Mrs. Elizabeth Manning of Catholic Service Bureau has had a hand in the O'Connell, Marshall and Little cases and joined Joe O'Connell at the airport to greet both arrivals.

Alana was adopted through Catholic Service Bureau but Shawn and Rachel can credit the Friends of the Children of Vietnam (FCVN) with giving them a new life. In both of these cases



ENJOYING seeing their new son for the first time are Phil and Sherry Marshall, while Lois Dorsey holds young Shawn. Mrs. Elizabeth Manning of Catholic Service Bureau watches from the rear.

Catholic Service Bureau handled the home study. The O'Connells are active in the local president and Joe arranging for the shipping of supplies to Vietnamese orphanages supported by the group.

SHAWN ARRIVED from Dallas where he and several other Vietnamese children went their separate ways to the expectant parents. Lois Dorsey of Fort Lauderdale's St. Maurice Church flew to

Dallas to meet the newest Marshall. Her parents, Wilma and Bill, had adopted three-year-old Matthew in December through FCVN. Bill works for an airline facilitating his teenage daughter's trip.

Joe O'Connell summed it all up. "It's good to see someone else as happy as you were." The O'Connells and their group haven't stopped. There are still thousands of Vietnamese orphans and right now Joe is trying to find a partial sponsor for a Vietnamese medical student. And the way he and Andrea talk, there probably will be a sixth O'Connell arriving in a year or so with the help of a DC 10, not the stork.

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That's the way it should be.

You've worked for a living, led a productive life, and now in the golden years instead of fading into loneliness and mental decline, you have a good clean place filled with friends to spend the senior phase of your life.

THAT'S THE WAY it is at Marian Towers, one of the Archdiocese's ABCD-supported facilities for lower income elderly, managed by Paul Randall.

McLaughlin and his wife, Beatrice, were celebrating their second wedding anniversary. He is 80 and she is 73.

They had met several years ago while living in less comfortable apartments in Miami. Both were widowed. They had applied for admission into Marian Towers before it was even built.

"You'd never think you could live like this on Social Security," said Mrs. McLaughlin. "They have activities like bingo, card parties, shuffleboard, classes on arts and crafts and other things. And there's a minibus that takes us to shopping areas at certain times."

SUCH THINGS would be considered routine and even unimportant to the average citizen, but when one is old, transportation is difficult and isolation is so keen that a card party is a real social occasion.

Mr. McLaughlin was a steelmill mechanic for many years in Pittsburgh and Mrs. McLaughlin a housewife before being widowed and surviving for several years off a widow's pension.

"Women should get some kind of training or skill," she says. "I couldn't get a job after so many years without developing in a particular area."

Health is a major concern among senior citizens and that is not neglected at the seven-story facility in Sunny Isles.

"WE HAVE a clinic and a doctor comes once a week, and there is oxygen downstairs that can be brought up if anyone needs it. The rooms even have an emergency cord," she says proudly, indicating the pull-cord switch in the bathroom that lights up a bulb and buzzer in the main office, summoning immediate help when needed. This gives the residents an added feeling of security.

"And Mr. Randall is wonderful," Mrs. McLaughlin said of the wheelchair resident manager. "With all the problems of running this place, he never raises his voice."

Mr. and Mrs. McLaughlin are obviously proud and content with their lives, being spent, not in posh lux-

ury, but in pleasant active living that keeps the elderly youthful and happy.

Then, down the hall past bulletin boards proclaiming that the milkman will come on Tuesday, that the "Music Man" will be performed at Barry College at such and such a time, that cancelled stamps are wanted by a certain collector, is the room of Miss Elizabeth Davlin, former Chicago School teacher.

"COME ON IN," she says opening the door briskly, squeezing your hand downright hard and showing you to a chair in a neat efficiency room with a view through white see-through curtains to the bay.

Miss Davlin smiles coyly and says she does not like to have her age revealed. She is proud of it but doesn't want to be an exception regarded differently than her friends.

"They might say, 'Oh, you don't look it' and that sort of thing," she protests but finally relents.

She is 91.

"I taught English in Chicago for 35 years and had taken care of my family and wasn't well, so I retired," she says as if apologetic that she didn't work on into her 70s and 80s. She came to Florida and lived for several years in Tampa and Palm Beach where she heard about Marian Towers.

"Mr. Randall was reluctant to let me in because of my age, but he said, 'You always amaze me' and let me in anyway."

"I READ a lot, knit and watch TV if I can find anything good to see. I like music but I wouldn't watch Sonny and Cher or any of those nitwits," she says in mock disdain. "I like the Boston Pops on Channel 2 and things like that."

"I visit with my neighbors but I don't go out much. We have so much going on here I don't need to go anywhere, and besides I have limited funds. I've out-lived my family," says Miss Davlin — but not her friends in Marian Towers, a place where one can live away from the cold dark places of despair that are the reward for so many people who don't have a Marian Towers to live in.



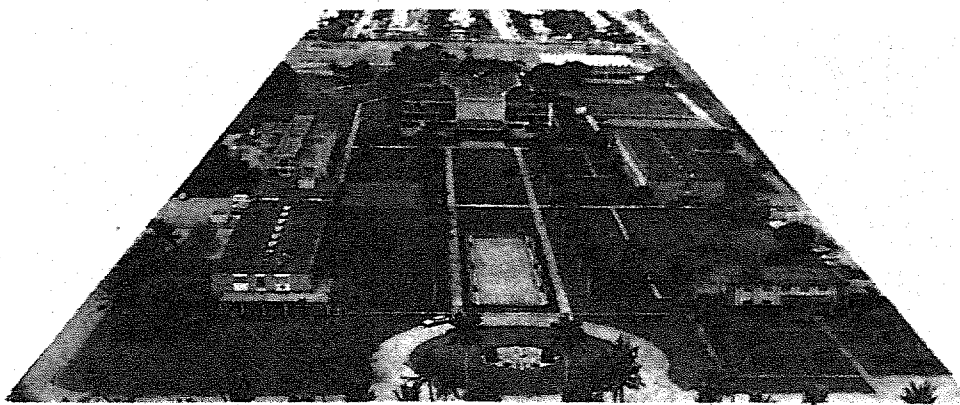
WATCHING the sunset in a mood of contentment rather than in isolation are Clarence and Beatrice McLaughlin in their Marian Towers apartment on the day of their anniversary.

Calls for restraints

The National Catholic Rural Life Conference (NCRLC) has called for public restraints on private land ownership to control land speculation and windfall profits for large corporations. "Uncontrolled urban growth, energy resource exploitation, recreation development, and other consumptive uses of land feed the market for speculation, drive prices be-

yond the reach of the average citizen and threaten the productivity of the land itself," according to a statement on land use adopted by the NCRLC board of directors meeting here. "The resulting land ownership pattern, which favors corporate interests and wealthy individuals, is a threat to a stable and healthy society," the statement said.

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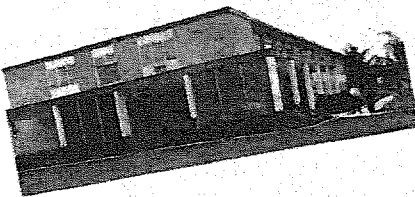
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For additional information, Father Thomas Dennehy, Principal, will be in the Administration Building on Tuesday, Thursday and Friday, March 18, 20, 21 (10-12 a.m. 2-4 and 7-9 p.m.). Call him at 221-3233 or phone 621-2130, or mail coupon below.

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Migrants march

More than 10,000 farm workers and their supporters, led by Cesar Chavez, rallied in Modesto, Calif. near the headquarters of the E. and J. Gallo Wine Company. The rally was the culmination of a week-long march of about 1,000 farm workers and their sympathizers, who came from San Francisco, Delano, and Fresno to bolster the United Farm Workers of America's national boycott of Gallo products.



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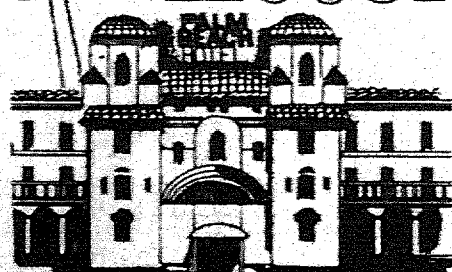
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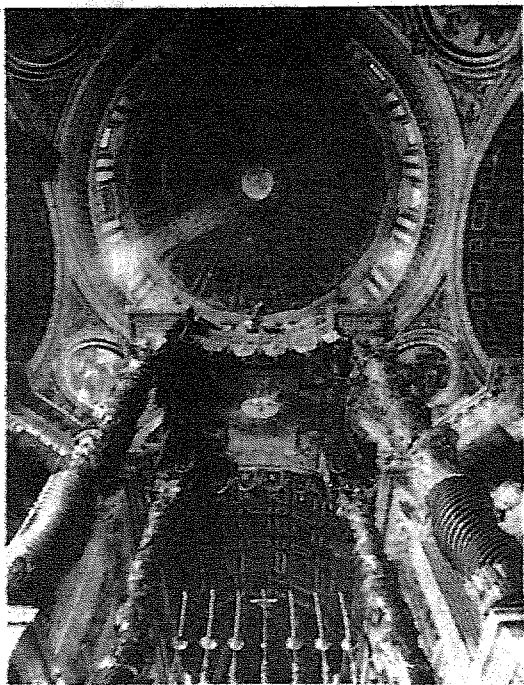
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PILGRIMS from South Florida will be able to gaze up in awe at the Great Dome of St. Peter's Basilica and the Bernini canopy over the main altar when they travel to Rome April 27.

Better hurry to join pilgrimage to Rome

South Floridians who plan to join the official Archdiocese of Miami Holy Year pilgrimage to Rome, but have not applied yet, had better hurry and do so before all seats are taken.

Almost 350 applications have been made, reported Father John McGrath, spiritual director of the pilgrimage, earlier this week; and new requests are coming in at a rate of 15 a day. A limit of 450 seats has been set for the April 27-May 5 pilgrimage, and applications are being accepted on a first-come, first served basis.

All pilgrims will join Archbishop Coleman F. Carroll for an audience with Pope Paul during the journey, which includes visits to Florence and Assisi as well as Rome.

Tours, with both English and Spanish speaking guides, will be conducted through the Vatican Museum, Sistine Chapel, major basilicas, Holy Staircase, Colosseum, and many other sights in Rome, of both religious and historical interest.

In Florence, pilgrims will see the Duomo, the Baptistery, Medici Chapels, the Academy of Fine Arts and other famous sites.

The cathedral and tomb of St. Francis will be the main sights for the pilgrims on their trip to Assisi.

Free time is allotted in both Rome and Florence for independent sightseeing and shopping.

Applications for the pilgrimage may be made through any parish rectory; the Chancery, at 6301 Biscayne Blvd.; or Alitalia Airlines, 150 SE 2nd Ave. Cost is \$598 per person, double occupancy, including air fare, ground transportation, first-class hotels, breakfasts and dinners and tours.

You don't have to be Irish...

By MICHAEL O'CONNOR, C.S.S.R.

In Ireland, St. Patrick's feast is a holiday as well as a holy day. We Irish regard the feast as our national holiday simply because it is particularly a time to acknowledge the source which makes our Irish history and heritage so uniquely Christian. It is not merely the coming of Patrick that we celebrate. It is that our people found Christ through the preaching of Patrick. At last the Good News of salvation had reached our shores. As the apostle of the gentiles had expressed it in his day, speaking of how other pagans would be brought to know Christ: "But they will not ask his help unless they believe in him, and they will not believe in him unless they have heard of him, and they will not hear of him unless they get a preacher, and they will never have a preacher unless one is sent, but as Scripture says: 'The footsteps of those who bring good news are a welcome sound'."

With the welcome sound of Patrick's footsteps, Christ had come to our land. Only then, when we heard of him and found faith in him, could we say in truth that there was born to us a Savior who is Christ the Lord. It is, in that sense, our national Christmas! It was an Epiphany for the Irish when Patrick brought the wise men of the West to Christ and his Mother. And falling down, they adored him. It was a new Easter dawn when, on the hill of Slane, the light of the Paschal fire challenged and conquered the traditional Celtic powers of darkness. Through the liturgy of word and sacrifice, as well as through the life-giving sacraments, the risen Christ had come to our land and had come to stay.

The spirituality of St. Patrick has been preserved for us in the famous Breastplate. Even if this particular expression of his spirituality did not come immediately

from his hand, it certainly preserves a Patrician tradition and, as such, must be taken as an authentic reflection of the mind that was in him. We see how he centered his whole life, in a most practical way, on deep faith and union with the risen Christ. In fact, the Breastplate is like an up-to-date commentary on the Pauline saying, "I live, now not I, but Christ lives in me."

Patrick says:

I arise today Through a mighty strength, the invocation of the Trinity, Through belief in the threeness,

Through confession of the oneness

Of the Creator of creation,

I arise today Through the strength of Christ's birth with his Baptism.

Through the strength of his Crucifixion with his burial, Through the strength of his Resurrection with his Ascension,

Through the strength of his descent for the Judgment of Doom.

Christ to shield me today Against poison, against burning, Against drowning, against wounding, So that there may come to me abundance of reward.

Christ with me, Christ before me, Christ behind me,

Christ in me, Christ beneath me, Christ above me,

Christ on my right, Christ on my left, Christ when I lie down,

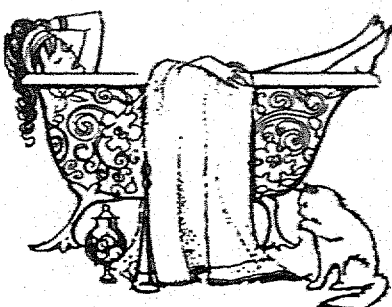
St. Patrick's Prayer

Christ when I sit down, Christ when I arise, Christ in the heart of every man who thinks of me, Christ in the mouth of everyone who speaks of me, Christ in every eye that sees me, Christ in every ear that hears me. I arise today Through a mighty strength, the invocation of the Trinity, Through belief in the threeness, Through confession of the oneness Of the Creator of creation.

You don't have to be Irish to have your heart stir at Patrick's mighty prayer.

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Abp. Sheen sees end of major era

Modern attitudes toward human life are bringing Christendom in the U.S. to an end, Archbishop Fulton J. Sheen told a Miami audience Tuesday as he called for a "rebirth of a sense of sin" as the first requisite in rebuilding a nation.

Presenting what he termed a "quick sweep" of history, the noted prelate explained to 500 guests at the Fifth Annual President's Dinner for Barry College that all history undergoes a radical change every 500 years and pointed out that "Now we are at the fourth cycle of 500 years and we're undergoing a change — a change that is tremendous."

HE EMPHASIZED that this nation is at the end of Christendom — not to the end of Christianity and defined Christendom as the "economic, political and social life of a nation governed by the

gospel ethic.

"And the sooner we realize it the better because in this fourth cycle religion began to be secular, began to imitate the world to think like it, to act like it, to dress like it, to behave like it so that it was almost difficult to tell on whose side was Samson and on whose side was Delilah.

Referring to a modern "life-clock" Archbishop Sheen described the clock as registering dawn, dusk and midnight. "Dawn is the taking of young lives — there's an abortion in the U.S. every 20 seconds — the young lives taken every 20 seconds is the dawn. Then it moves to noon—six million Jews incarcerated and incinerated — the greatest disgraces in human history; and the dusk — now we're advocating the destruction of all life — euthanasia. Will the clock move

on?" he asked, adding that Russia and the U.S. have sufficient nuclear energy and weapons to drop 10 tons of TNT on every man, woman, and child in the world.

"CHRISTIANITY is not dead and never will be," the popular TV personality continued. "Let me tell you that these are glorious and wonderful days to be alive because these are days of testing: we're being tested today.

"So in this tendency towards secularism in the world there are many that are just flowing with the current and they amount to nothing. Dead bodies float downstream," he emphasized. "It takes a live body to resist the current and that's how we're being tested."

In the opinion of the 79-year-old author of some 60 books the fact that priests, Sisters, and laity are leaving the Church are signs

that the Lord is "testing us now to see who is going to survive."

"There are many of us who are not going to survive," he said declaring that many institutions, colleges, orders, and communities will not survive the test. "We'll come out of this," he predicted. "There's no doubt of the victory — we will just be fewer and stronger."

Archbishop Sheen also called on Americans to adopt the attitude of Abraham Lincoln during the Civil War: "That we do live in a moral universe, that disasters can come to us if we disobey God and that blessings will come if we obey Him." He also urged a restoration of discipline stating that "the most pathetic fact in the western hemisphere is that the aesthetic principle of Christianity — the principle of discipline has moved to Russia and to China.

Officials get ABCD total

Continued from page 1

the population of the Archdiocese over the last few years, it logically follows that the needs to be met have also increased. During the early years of the Archdiocese many facilities were built and a number of programs were initiated; since then many more have been added.

"To carry on with the facilities we have, we must raise a minimum of \$2.5 million in this year's Archbishop's Charities Drive."

The drive will continue over the next few weeks, followed by another report meeting, he added.

AMONG the beneficiaries of the Archbishop's Charities Drive are: the Ben Sheppard Medical Clinic; Maurawood and St. Vincent's Homes for unwed mothers; the Catholic Children's Home; Marian Center and Marian School for exceptional children; Miami Bridge for runaway youths; Camillus House; Centro Hispano Catolico; St. John Vianney Minor Seminary and St. Vincent de Paul Major Seminary; Ozanam House for ex-offenders; Bethesda Residence for those with drinking problems; Boystown and Bethany Residence for young people without the benefits of a normal family life; several drug rehabilitation programs, including St. Luke's Methadone Clinic and Genesis House; and four residences for the elderly, including St. Joseph Residence, St. Elizabeth Gardens, Marian Towers and St. Andrew Towers.

Visits build community

Continued from page 1

cooperation from parents in sending their children to receive the training offered, but he doesn't give up hope.

He also dreams about creating a sense of real community among the tenants.

His is not an impossible dream, he feels.

It's the same dream shared by priests, sisters and parishioners at St. Mary's and so many other changing parishes throughout the Archdiocese.

It will come true one day in the not too distant future. "For already parishioners have come alive working together with Christian hope on behalf of the community," Father Sosa commented.

New high school set

Continued from page 1

tion Building on the campus at 2900 SW 87th Ave., Galloway Rd., on Tuesday, Mar. 18; Thursday, Mar. 21; and Friday, Mar. 22, to take registrations, and to acquaint parents with the program and facilities available.

Information may be obtained by phoning 221-3233 or 621-2130 or by filling in a coupon which appears on page 7 of this issue of The Voice.

"The school enjoys excellent academic and athletic facilities. Its classrooms are capable of accommodating hundreds of students; the science facilities are superior; there is a well-stocked library and a cafeteria is available,"

the principal said.

"IN ADDITION, a full athletic program will be offered. On campus are a gymnasium, an olympic-sized swimming pool, a baseball field, and a soccer field, as well as tennis courts. Our students will be eligible to participate in all sports with the exception of football," Father Dennehy said.

Ordained in 1958, Father Dennehy, has served as an assistant pastor in Assumption parish, Pompano Beach; St. Ambrose parish, Deerfield Beach; St. Joan of Arc parish, Boca Raton; and as administrator of St. John the Baptist Church, Fort Lauderdale.

The former assistant director of Lay Retreats and director of youth activities in Broward County was appointed supervising principal of Cardinal Gibbons High School, Fort Lauderdale in 1961. The following year he was assigned to special studies at Catholic University of America where he was awarded a Master's Degree in Education. He also holds a Bachelor's Degree in Sacred Theology.

In 1970 Father Dennehy was appointed an assistant to the Archdiocesan Superintendent of Schools for Broward County.

In 1974, he was appointed pastor of St. Bartholomew Church, Miramar.

Cathedral picketed by pro-abortionists

Continued from page 1

Baird should read the First Amendment to the Constitution."

Horkan is a lawyer and is registered as a lobbyist.


Baird also attacked the Archdiocese and the Church on Channel 10's AM Miami program Tuesday. Robert Brake, lawyer and Coral Gables commissioner and a leader in the Right to Life movement will reply Tuesday, March 18, on the same show at a time between 9 and 10:30 a.m.

Baird was invited here in New York by the


National Organization for Women. Members of NOW and other feminist groups accompanied Baird in the picket line.


A VOICE REPORTER approached some of the women in the line and asked them if they would consider having a fetus taken from their bodies the same as having an appendix or gall stone removed.

Baird intervened and told the women not to answer questions or say anything. Although one woman failed to respond, she was obviously shaken by the question and her eyes filled with tears.



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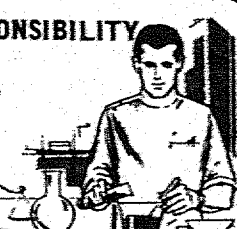
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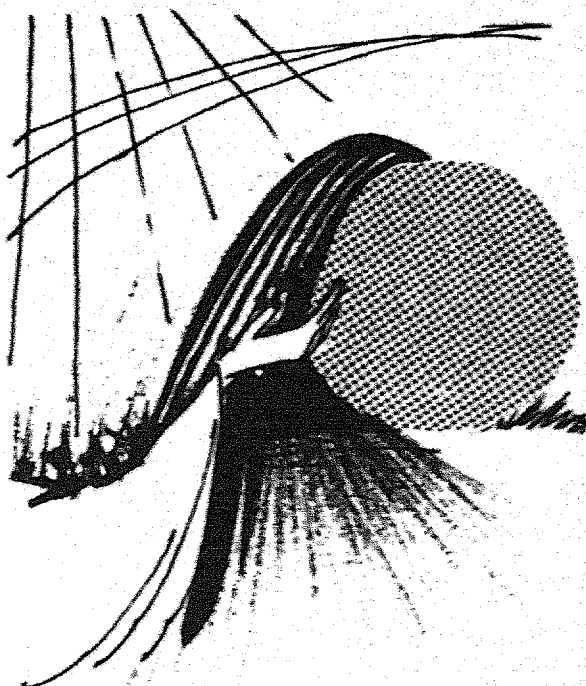
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By Father
Eugene H. Maly

REFLECTIONS on the Sunday Gospel



GOSPEL (Fifth Sunday of Lent; March 16, 1975).
Ezekiel 37:12-14; Romans 8:8-11; John 11:1-45.

References to a special life with God, distinct from this earthly life, are rare in the Old Testament, especially in the older books. They become more frequent in the later stage of biblical revelation and are a firm part of the tradition by the time of Jesus.

Faint glimmerings appear at times in the older literature; they are a kind of anticipation of what will be more clearly revealed later on. For example, in Genesis 5:24 we read that "Enoch walked with God, and he was no longer here, for God took him." This mysterious "taking" of Enoch intrigued later writers who apparently saw it as some kind of transformation to a special life. But no details are given.

IT IS SIMILAR with Elijah who, in 2 Kings 2:11, is said to be taken up into heaven in a whirlwind. This, too, intrigued later authors who looked forward to a return of Elijah as a harbinger of divine salvation. Also, several of the psalmists speak vaguely of a hope in a special kind of life with God, apparently beyond the present life.

The prophet Ezekiel is the first to speak distinctly of a resurrection to a new life, though not in the individual sense. In the celebrated vision of the dry bones in the center of a plain, he saw the nation Israel reduced to nothing by war and deportations.

But God would bring them back to life. Our first reading for this Sunday, taken from this vision, announces the resurrection of the people from their graves. And the agent of the resurrection is the spirit of God: "I will put my spirit in you that you may live . . ." The vision would trigger later reflection on what God could do to the dead.

The Gospel reading of the raising of Lazarus contains, of course, the same theme. Here,

however, it is not a vision, and it deals with an individual. It is not a resurrection to a new kind of life, as was to be that of Jesus, but a temporary return to the present life.

SCHOLARS generally see two major sections in John's Gospel, the Book of Signs (cc. 1-12), and the Book of Glory (cc. 13-20). The first records the miracles of Jesus which were the ini-

tial manifestations of His glory. The second part centers on Jesus' return to the glory of the Father through crucifixion and resurrection.

John has masterfully placed the raising of Lazarus at the end of his book of signs. It is the greatest of Jesus' miracles and thus a fitting climax to all the others that He has performed. Moreover, it forms a fitting transition to the book of glory where Jesus' own resurrection from the dead will be recounted. Though the kind of new life involved in both cases is not the same, both are true resurrections from the dead and both are acts of God.

The meaning of resurrection for all other men who come after Lazarus and Jesus is explained by St. Paul in his letter to the Romans. The apostle frequently speaks of a two-fold resurrection, one in this life and one in the next. The first is a resurrection of the spirit, a transformation from the life of sin to that of grace. It is an interior raising from the dead. This is referred to when Paul writes: "If Christ is in you the body is dead because of sin, while the spirit lives because of justice."

But he also knows of that final resurrection of the whole man from the dead that would be similar to Jesus' resurrection. "... he who raised Christ from the dead will bring your mortal bodies to life also . . ." All these passages, then, suggest that resurrection, in its various forms, is the real meaning of salvation. Sin brought death, both of the body and of the spirit. But Christ brings life, both of the body and of the spirit.

Prayer of the Faithful

FIFTH SUNDAY OF LENT
March 16, 1975

CELEBRANT: Being aware of the presence of our Loving God and Father and of how He is the fountain and the source of all life, let us open our hearts with confidence as we present our needs to Him.

COMMENTATOR: The response today is, "Father, make us live a new life."

COMMENTATOR: That the Church may always die to self-interest and pride in order to live a new life of self-denial and compassion, let us pray:

PEOPLE: Father, make us live a new life.

COMMENTATOR: That the governments of the world may constantly respect and help to increase the standards of living of those who are in need, let us pray:

PEOPLE: Father, make us live a new life.

COMMENTATOR: That those who suffer may find in our care for them a sign of the care that our loving Father has for us all, let us pray:

PEOPLE: Father, make us live a new life.

COMMENTATOR: That society today may continue to recognize that true life is present not only in the bodily dimension of man but also in the spiritual dimension of our lives, let us pray:

PEOPLE: Father, make us live a new life.

COMMENTATOR: That without neglecting our responsibility to transform this world into a better world, we may come firmly to believe in the continuation of our lives after death, let us pray:

PEOPLE: Father, make us live a new life.

COMMENTATOR: That our own specific needs here in our parish may be solved by the strength that our Loving Father gives us and by our own cooperation and effort to solve them in a spirit of love and compassion, let us pray:

PEOPLE: Father, make us live a new life.

CELEBRANT: Loving Father, through your word which we have proclaimed today we have come to believe and trust in You as the source of all life, knowing that you listen to our prayer and constantly renew our lives by pouring your Spirit in our hearts, through Jesus Christ, our Lord.

PEOPLE: Amen.

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"The Church must depend, if not on all her members, at least on those who are her communicants, to be a light to the nations. The light must be clear and bright and sharp-edged enough to penetrate rather than to mingle with the darkness."—Fr. Palmer.

The Eucharist as a fountain of Grace

By REV. PAUL F. PALMER, S.J.

The Eucharist is the sacrament or sign of Christ's covenant of love with His bride the Church, a covenant sealed in His blood of Calvary and shed symbolically and by way of anticipation at the Last Supper.

The Eucharist is then the sign of that once and for all sacrifice of Christ on the altar of the cross, a sacrifice which reconciles man with God, "making peace with all things whether on earth or heaven through the blood of His cross" (Cf. 2 Cor. 5:18; Col. 1:20).

And yet the men of Jesus' time were not in fact reconciled to the Father. They and men before and since had to have the grace of Calvary communicated to them personally.

LEAVING aside the mystery of the manner in which the grace of Christ reconciled man to God before Christ's coming, we are assured by the Fathers of Vatican II that in the present arrangement or design of the Father, "it is in the liturgy, and especially the Eucharist, as from a fountain, that grace is channeled to us for the sanctification of men in Christ and the glorification of God . . ." ("Constitution on the Liturgy," No. 10).

These words of Vatican II open up the startling likelihood, proposed by some theologians, that without the Eucharist, in which the death of the risen Lord is sacramentally proclaimed, there would be no grace of repentance, no grace of Baptism, no grace of reconciliation for those who sin seriously after Baptism.

True, God could have reconciled the world to Himself without becoming man, without continuing Christ in His Church, without instituting the sacraments, without seeing to it that the Eucharist as the sacrifice of the whole Christ, Head and members, would be that "pure offering" among the Gentiles from the rising of the sun to its setting. (Mal. 1:11). But God freely willed to do all of this and to make the Eucharist the effective sign or sacrament of Christ's redemptive death and resurrection.

The Eucharist is then the sacrament or sign of reconciliation, but not in the sense that a person in serious sin is reconciled by receiving Holy Communion. On this point we must recall that the Eucharist is a sacrificial meal that seals a covenant, first entered into by Baptism and, if violated, renewed by one repentance and its sacrament — Penance (the sacrament of Reconciliation).

The Eucharist is a meal of Christian fellowship, if you will, an agape or love feast. It will deepen fellowship, it will foster love, it will strengthen the bond of unity. But the Eucharist was not instituted by Christ as a substitute for Baptism or an optional means of being reconciled after Baptism to the Father.

Permit me to draw a bold and yet true analogy from the sacrament of marriage, itself a covenant and a symbol of Christ's union with his bride the Church.

THE UNION of bodies, or marriage

act, does not establish the covenant, nor does it effect a union of heart and mind and soul. Union in the flesh is the expression of a love that is already present. It will foster love and strengthen a love relationship that is strained. But of itself it will not reconcile a husband or a wife who has violated the covenant or vow of fidelity. The sexual act must wait upon forgiveness and reconciliation. Otherwise the act will be a lie, at most a palliative which heals no wound.

This does not mean that the marriage act is a reward for being a good husband or wife. Much less is the reception of the Eucharist a reward for being a good Christian. And yet, the ancient Christian couplet, "Sancta sanctis — The Holies for the holy" — encapsules or sums up the warning of the Apostle Paul:

"Whoever eats the bread or drinks the cup of the Lord unworthily will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup" (1 Cor. 11:27-28).

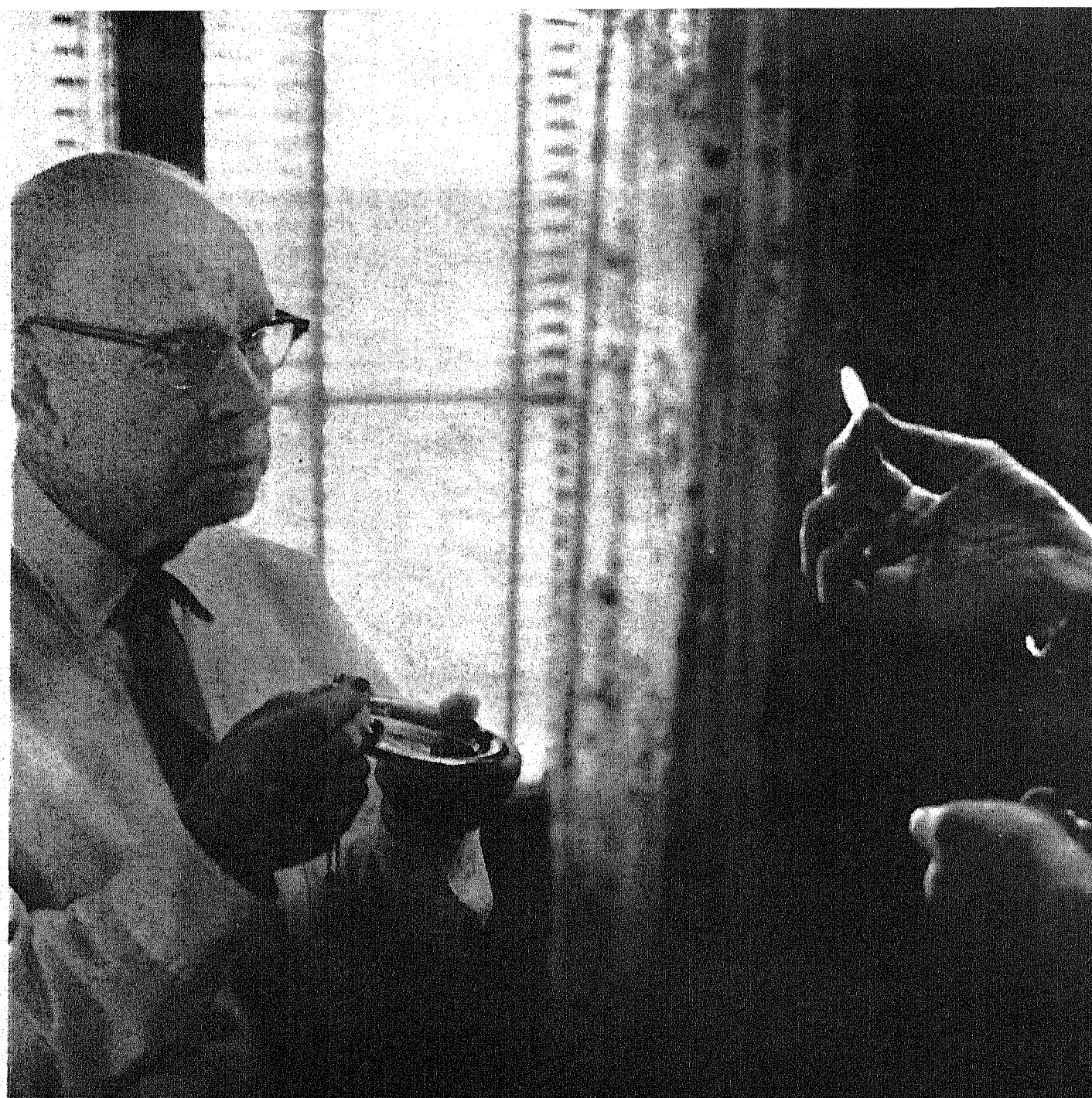
The Church is often accused of being overly zealous in excluding serious sinners from Holy Communion. After all Christ welcomed sinners and even dined with them. The comparison is misleading. Jesus ate with sinners but only after they had repented, after they had come to believe in Him, after they were reconciled by Him to the Father. The Church expects the same of those of her members with whom she shares the one

bread and the one cup.

The Church is also accused of being divisive in excluding from Holy Communion Christians who are not her members. Actually the Church has officially approved the practice under certain conditions of communicating with those of our separated brethren who share our Baptism and our Eucharistic faith, if not our obedience, so long as they give witness by their lives to what the Church regards as the Christian way of life.

TO DEMAND less of our separated brethren would be to discriminate against our own members and to deny our identity and mission as an effective witness to the world. The Church must depend, if not on all her members, at least on those who are her communicants, to be a light to the nations. The light must be clear and bright and sharp-edged enough to penetrate rather than to mingle with the darkness.

But there is another reason why the Church expects so much of her communicants. Christ is the high priest of our Eucharistic sacrifice and yet our response in love to Christ's covenant renewed in the Mass profoundly affects the salvation of the men of our day. This is why the Church has us pray: "Father, may we celebrate the Eucharist with reverence and love. For as often as we proclaim the death of the Lord you continue His work of redemption who is Lord forever and ever. Amen" (Second Sunday of the Year).



"The Eucharist is source as the covenant community's very food and drink — the bread of life and the cup of our salvation." From article by Father Robert Hovda. A shut-in in Rochester, N.Y., maintains a contact with his parish community by receiving Communion in his own home from his pastor.

Our celebration is also our proclamation...

By REV. ROBERT W. HOVDA

Almost all persons who have responded in any way to the Second Vatican Council's call for liturgical renewal are familiar with the phrase that describes the Eucharist as the source and summit of Christian life. The trouble is that we in the church are so very accustomed to grand phrases (we like to roll them over our tongues and let them billow from our lips), that meanings sometimes get lost. So we tend to get more attached to particular words than to meanings, and we find ourselves dangerously close to another of the many forms of idolatry.

But this phrase can be so rich, so full of implications for Christian life, that we should try to rescue it from that sort of fate. Let's look at a few of those implications, with special reference to our liturgy, our public worship.

FIRST of all, the phrase tells us something about liturgy and about the nature of the Eucharist. Like all the sacraments, the Eucharist is not a thing — it is a community action and celebration. A "source" is dynamic, active, creative. A "summit" is climactic. "Of Christian life" says that both are related to a living reality — a personal, communal existence. THE EUCHARIST IS NOT A THING. It cannot be bought or sold, or traded, because it is the living acting-out of the faith of an assembly of believers.

It tells us something, too, about when and where "the Christian life" oc-

curs. It identifies the Christian life, not in terms of "religious" deeds and prayer, but in terms of the daily hours of love and work and play and building a social order. The source is not the life, nor is the summit the whole life. The Christian life is our full human existence, graced and enlightened and motivated by God's word. This implication reminds us of something that Notre Dame's Fr. Burtchaell has written: "Liturgical celebration is the only time in our lives when we are NOT 'working out our salvation.' At all other times, we are."

As source, the Eucharist is the climax of Christian initiation — a process in which most of us, tragically, have little experience. So it is appropriate we should be thinking these thoughts during Lent, the season that prepares for Easter's celebration of the sacraments of initiation — Baptism-Confirmation-Eucharist. Lent is the time for sharing a close common life as church, for the renewal and reinitiation of the whole parish, for recharging faith and commitment and servant mission as a covenant community. Lent is the time for an intensive process of experiences of sharing. Then the Eucharist climaxes the sacraments of initiation at Easter will be felt and experienced, as well as understood, as source.

Again, the Eucharist is source because it is our primary proclamation of God's love and saving work, the paschal mystery, the mystery of Jesus'

dying and being raised to life. Our celebration is also our proclamation. And the love, the word that comes to us before we can respond, is clearly source of Christian life.

AND OBVIOUSLY the Eucharist is source as the covenant community's very food and drink — the bread of life and the cup of our salvation. It is strength and sustenance, and its sharing is the sacrament of love and unity and peace. It becomes all of these things for us through our good liturgical celebration — not merely because we can know in our heads that it is source in all these ways, but because we can feel it.

The Eucharist is the summit, not only of our prayer life (both private and common prayer), but also of our entire Christian lives as described above. As summit of our prayer life, it means we should have rich experiences of other kinds of liturgical and spontaneous (charismatic) and private prayer. We have a rich tradition of common prayer, to which most of us are still strangers. The Eucharist is a festival and holiday occasion.

As the summit of our whole life, the Eucharist suffers diminishment by the extent to which the lives of all of us in the assembly are not clear witnesses to the liberation and the solidarity of all people. And the Eucharist is enhanced by the extent to which our daily lives are a force for freedom and for justice. What else do we have to bring?

A 'peak' moment for Christian experience

By REV. CARL J. PFEIFER, S.J.

"I'm thankful for this moment. I never before realized as I do now that God is with us in the most ordinary experiences of daily life."

With these words a middle-aged black Carib teacher expressed his feelings during the dialogue homily at Mass in Belize City, Central America. He had been teaching religion for some 27 years. Now, with about 35 other religion teachers, he was participating in a Eucharist celebrating the conclusion of a three-day workshop on religious education.

THE TEACHERS sat around a huge table as I celebrated the liturgy. They represented the mixed population of their small Central American country, Belize. There were Caribs, Creoles, Mayan Indians, Mexicans; most were a mixture of various racial strains. Some had ridden over hopelessly rough roads for over eight hours, sitting in the back of pickup trucks. Others had walked an hour or more to participate.

At the Offertory they brought the bread and wine to me. They also brought a coconut, a grapefruit, and an orange representing the products of their country. They brought beautiful red and orange flowers that bloom in the villages and bush of Belize. They brought a school book representing their work as teachers in the Belizean towns and villages.

The Mass lasted almost an hour and a half, with many sharing their insights during the homily. There was a sense of purpose, of deep conviction, as their own creative work of the previous workshop sessions was introduced into the liturgy at appropriate moments. That liturgy was a deeply moving experience for us all. It helped me experience what the Second Vatican Council means by calling the Eucharist the source and summit of the Church's entire activity.

These men and women were experiencing during the Eucharistic celebration a kind of climax, not only of three days hard work together, but a lifetime of dedicated work as teachers. The symbols at the Offertory signified their lives, not only as teachers, but as Christians in Belize, Central America. The bread, fruit, and books represented their work, hardship, and at times, tears. The wine and flowers suggested something of the rich beauty of the country and the joys of their lives.

BRINGING all this together into a simple, but carefully prepared, liturgy, led the Carib man to share with others: "I never before realized as I do now that God is with us in the most ordinary experiences of daily life." For him and for others who shared similar thoughts, the Eucharist was a peak moment, a kind of summit, in which all of life took on more explicit meaning in terms of the presence of God.

This celebration became a source of deeper, more mature faith. Participants encouraged each other to go back to their towns and villages to share with others what they had received. After spending almost a week in their primitive country, I knew first-hand some of the obstacles they would meet in trying to realize their good intentions. Yet their mutual encouragement and exhortations were genuine, arising out of a more intense awareness of their call to be Christian teachers.

The concluding moments of the liturgy were particularly moving for me. Before Communion the participants wished each other Christ's peace, not in a perfunctory manner, but going from person to person with words of encouragement and peace. After Mass I watched them climb into the back of pick-up trucks for the uncomfortable eight-hour ride over the washboard roads. There was a sense of peace, of joy, of hope, with a renewed commit-

ment to their lives as Christian catechists.

This Mass, like others I had experienced in other places, was clearly a kind of source and a summit of Christian life for the participants. It was a "peak

moment" of Christian experience for us all. We celebrated what God had been doing in our lives and left with a desire to be more open to His gifts and to share them with others.

THE COUNCIL teaching says in

words what I have often experienced. But the experience is not automatic. Such liturgical celebrations need careful planning and sensitive direction. The Eucharist is not a magical source of grace, an automat of spiritual nourish-

ment. Rather it is a peak moment — when celebrated in close relation with people's lives — of grace and faith.

"I'm thankful for this moment. I never before realized as I do now that God is with us in the most ordinary experiences of daily life."

By URBAN STEINMETZ

It would be nice if, when we receive the Body and Blood of Christ, we could always feel that we are really a part of that Body. What a sense of joy we would know if we were surrounded by friends!

But how is that possible in a parish amid hundreds of strangers? Of course, it is not possible in the literal sense. There are, perhaps, rare occasions such as the one Father Pfeifer describes. But no one can come to know and understand and love everyone in an average parish. So, unfortunately, the Sunday liturgy is one of the loneliest times in the week for many. Yet, we are supposed to be a "community of friends." The "Peace of Christ" is meant to be meaningful, but when we greet those nearest us, it tends to be mechanical because we do not know these people and may never see them again.

WE CANNOT make "brothers" of them all, nor could Jesus have a personal friendship with each of the people to whom He preached. He found a dozen people and called them His Apostles. These were among His very special friends. We can use His method as our model. We, too, can find a like number of people in our parish and go out of our way to spend time with them. We can talk to them honestly about things that are important to all of us. And finally, we will become friends. Then, when we receive the Body of Christ, it will be "communion."

It is human nature to make friends. No person is

sufficient unto himself. Without friendship, we are lonely. Loneliness causes profound unhappiness. We need to love and care about someone; we need someone to love and care about us.

God made us to His image. His is a love that is unlimited — a love that is enough to go around to each person. He gave us a nature that requires love. Yes, He knows we need other people in times of trouble — people who will listen, understand, support — people we can call friends.

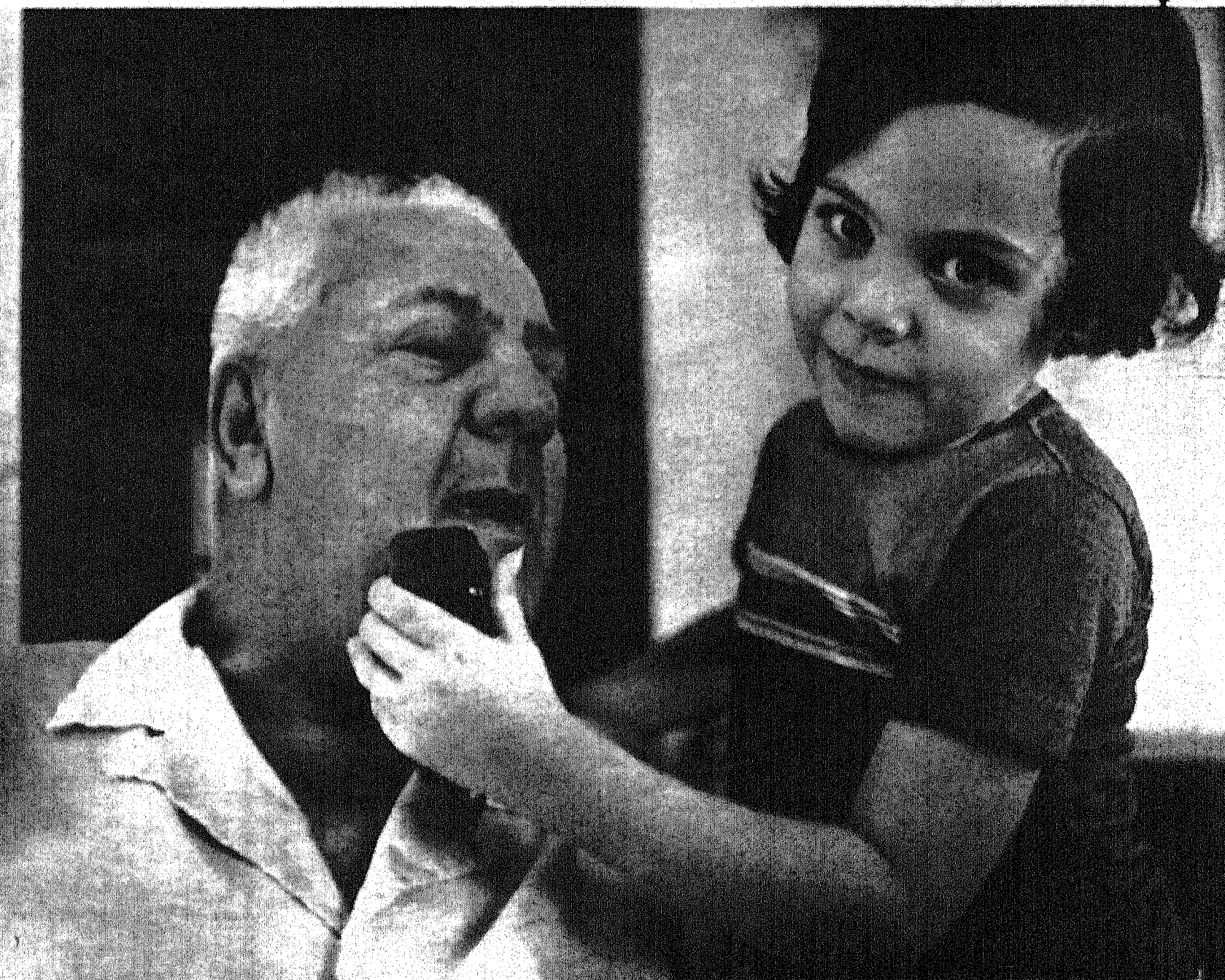
GOD WANTS friendship among His people. He wants us to be a real community — a part of the Body of Christ. He sent His divine Son to earth to teach us how to find friendship and keep it. "Be humble. Be patient. Be honest. Always treat everyone as you want to be treated yourself. I have you Myself in the Eucharist so that you may draw strength through Me. The strength you will find has love as its base. If you partake of the Eucharist banquet, you will grow stronger and stronger until, finally, one day you will reach the summit and become one with Me."

Community, Eucharist, Communion; why don't you start to build them today? There's a community in your home, in your parish, where you work. They all need building. There are countless people looking for friendship and love. And those strangers who come to Mass each Sunday have come because they, too, are looking for a loving way of life.

Give some of yourself to them.

CHRIST IS LOVE

"We need to love and care about someone; we need someone to love and care about us." From article by Urban Steinmetz. Showing his love for his grandfather, Vincent Mulee, 5-year-old John Mancuso of Rochester, N.Y., helps him shave with an electric razor.



know your faith

Preparing for first communion

"Where God is not, there can be no communion with man, for the only reason by which one perceives another's soul, or understands that both are, in some measure, in God." — R.H. Benson: "The History of Richard Raynal Solitary." (20th century)

By REV. JOSEPH M. CHAMPLIN

Last week we outlined our parental preparation program for First Communion at Holy Family and described several conclusions reached after four years' experience with this system.

WE NOTED how First Communion time is a potent teachable moment for parents and observed how critical it is for parish leaders to insist firmly on parental participation in any program developed. In the present column, I would like to continue the discussion and add some further principles fashioned by our staff over that four-year period.

- A detailed schedule for the entire year with built-in options should be presented to the parents at the opening night.

This requires considerable advance planning by the parish leadership personnel, but it pays handsome dividends in terms of increased parental attendance.

After the initial sign-up for this program, fathers and mothers were offered two nights as alternatives for the opening session. At that first meeting, we gave them informational sheets outlining the dates and places for all the events to follow. Moreover, each family was placed in a particular group with phone numbers and addresses of every host couple listed on the schedule.

Under such an arrangement, the parents are able to plan ahead and, when conflicts develop, make the necessary adjustments.

We have employed with success a similar system for lectors, gift bearers, and special ministers of Communion.

- Parents returning for the preparation of other children need to be integrated into the program but with special accommodations based on their previous experience.

We solved this at the introductory meeting by separating "veterans" for the second hour and working up a different, fresh presentation for them. In addition, they were not expected to attend the November small group sessions. Thus, parents who had completed the program in earlier years came only on the first or orientation evening and for the concluding home Mass.

- A ceremony of formal initiation into the program during a Sunday Mass can prove very helpful for both participants and parishioners.

This concept is the adaptation to our own circumstances of an idea encouraged by religious education experts.

As part of the introductory evening we asked the parents to make nametags for their children, signs which not only indicated a boy or girl's name, but also expressed in some visual manner the father or mother's thoughts about that child. We had our fingers crossed over their reactions, but they responded with enthusiasm to this project and the candidates wore them rather proudly at the following weekend's Eucharist.

At the Sunday celebration parents and children replied after the homily to separate questions inquiring if they were ready to undertake this program of preparation. Then, the boys and girls came with their families to the sanctuary and received from the celebrant a First Communion textbook. "John, receive the good news of Holy Communion."

THE HUGE crowd on hand and the children's excitement indicated we had added something very positive to our program. It also brought out the community's interest in and support of these boys and girls.

- Small group, explanatory home Masses are perhaps the most powerful teaching force in the entire setup.

These begin at 7:00 p.m., continue for one hour and include an explanation of the sacred vessels and vestments, involvement of the youngsters in the liturgy plus a running commentary on the Mass. It is difficult to determine who gains more from this event, the parents or the children.

- First Communion with one's family prior to the class celebration can be an especially moving experience.

Many learned and were touched when Sheila Parks and her family, at the little girl's request, received from the cup, when Martha Pfeiffer made First Communion at a Christmas Mass, and when four generations of Flicks joined Kim at the altar for her first reception of the Eucharistic Lord.

By MSGR. WILFRID H. PARADIS
and
SISTER MARIELLA FRYE, M.H.S.M.

This is the eleventh of 17 articles adapted from the text of the first draft of the National Catechetical Directory. This Directory is being designed to assist in the teaching of religion to all Catholics in the United States today. You are encouraged to submit observations on every aspect of the proposed document.

Conscience formation is an essential part of religious education.

This subject is discussed in Chapter Seven of the National Catechetical Directory.

"A person's conscience develops as the person develops. It is central to the person's overall consciousness and understanding of self, others, and the world at any given stage of maturity. It can be described as a kind of summary awareness of this consciousness and understanding, an awareness that places the value of good, bad, or indifferent on the past experiences which formed it. As a kind of conscious evaluation of the past it serves as a norm for making new decisions.

"When conscience is understood as an integral part of the person's overall consciousness, it becomes impossible to regard conscience formation as a separate activity or form of teaching. Virtually every experience of the person affects conscience formation to some degree. In this sense all religious education is conscience formation.

But religious education must give special attention to conscience formation in two ways. By translating God's revelation into experiences and concepts appropriate to the stage of development of the person, religious education helps the person to formulate norms for Christian living which are realistic at that stage of maturity.

"If the religious education provided is not suited to the maturity of the persons involved, it could contribute to a malformed conscience.

"Second, religious education must be particularly sensitive to persons when they are going through certain critical transitions in their maturity. For example, during the transition from childhood to puberty and during the passage from adolescence to adult maturity, persons find it necessary to reevaluate all their past experiences in the light of the new ones thrust upon them. During these

transitions, religious education must present those elements of revelation most applicable to the person's present experience and most useful in helping the person undertake the necessary reevaluation of past experiences in the light of faith. At these moments we come closest to what might be called conscience formation as a separate activity.

"Special methods like values clarification, (sound) group dynamics activities and related experiences which focus directly on the person's conscience are appropriate. But giving special attention to conscience formation at these periods of transition should not distract from the fact that virtually all religious education is involved in conscience formation from infancy to death. While the moral tradition of the Church illumined by revelation can be presented in the form of certain principles, the formal teaching of these principles must be qualified in two ways. First, they must be adapted or explained according to the age and understanding of the person. Second, the growing person must be taught how to use these principles as norms for making personal, concrete decisions.

"The human sciences show that a person normally arrives at the capacity for these kinds of truly moral decision only in stages. For that reason, it would be a mistake to think that it is sufficient for religious education to take for granted it is enough to present the absolutes and require their memorization early in life and to demand rigid obedience. Unless they are explained according to the growing child's capacity to understand and unless the child is helped to discover how they are to be applied to concrete situations, the child's moral maturity may be retarded rather than fostered.

"Responsibility for the formation of a Christian conscience rests with everyone who is involved with the person's religious education as he or she moves through the stages of maturing."

Conscience formation is an extremely important part of the development of a person.

You are invited to contribute your reflections on this subject. Please submit your reactions and recommendations to: Diocesan Coordinator, National Catechetical Directory, 6201 Biscayne Blvd., Miami, Fla., 33138.

Articles coming in Know
Your Faith this month

This is my body...



this is my blood

With these words, Christ — so near his death and Resurrection — established the Sacrament of the Eucharist, in which we receive into ourselves the body and blood of Our Lord. As Easter approaches, Know Your Faith turns first to the Sacrament itself, and then to the passion and death of Christ; relating them to the Holy Year theme of Renewal and Reconciliation. Coming up in March:

March 14

THE EUCHARIST: SOURCE AND SUMMIT OF CHRISTIAN LIFE — The heart of worship as the focus and source of Christian life.

March 21

PRAYER AS PRIVATE WORSHIP — Developing the art of prayer by learning to lift up your mind and heart to God is essential to Christian life. Various kinds of prayer are pointed out along with a guide for learning.

March 28

RECONCILIATION THROUGH PASSION AND DEATH — Christ's passion and death was essential for our own reconciliation with God in death.



MAKING cream puffs is a delicate art, a fascinated student learns from observing her teacher during Madonna Academy's "Mini-mester" program. During the week-long session, students can stay at the school and learn car repair, embroidery, or karate among other choices; take a trip to snow country to learn to ski; or brush up on their Spanish in Latin America.

For students at Madonna Academy

Mini-mester is maxi-experience

Would you believe that a school in Miami recently taught its students how to ski?

No, the school did not move a mountain — snow and all — to South Florida. But it did move the students to Beach Mountain, N.C.

WHILE THESE Miami students struggled to keep their cool in the snow, some of their classmates were giving their Spanish a try, traveling through Costa Rica and Guatemala, and still others, as part of the same innovative educational program, had plenty of fun and work sightseeing in Disneyworld.

This creative educational experience was offered for the second year at Madonna Academy.

Called the Mini-mester program, it offers the 475 participating students the opportunity for crafts, career experiences, field trips and courses not usually available in the traditional curriculum.

THIS YEAR, some 75 students spent the unusual week in out-of-school activities. In addition to the opportunities for travel, a whole range of courses were also available at the school.

Registration for the Mini-mester week had been handled in advance, so that everyone would have a place to go.

Some students could be seen delicately involved in the art of floral design, while others found excitement in learning karate, defense driving, or car repair.

AT LUNCH, students in the gourmet-cooking class enjoyed a different meal each day, which of course they had learned to prepare. And for dessert . . . ? Well, they could try the cream puffs just baked in the "goody cooking" class.

"The program intends to implement the concept of total education", explained the principal, Sr. Doris Ann Gentry, S.S.N.D.

Students "have the opportunity of becoming more aware of their community", she said, "by meeting with more than 125 "resource persons" — each one an expert in their field — who donate their time and talent to the program".

CAREER-ORIENTED students talked to different legal experts, while those more domestically inclined spent part of their time visiting a nursery, a school or a child care center.

There were some who toured a hospital and learned about health careers, others enjoyed their visit to an airline.

Dade deaneries name heads

PERRINE — Election of officers and a "Salute to Affiliation Presidents" will highlight the Spring meeting of the South Dade Deanery of the Miami ACCW on Tuesday, March 18, in Christ the King parish hall, 16000 SW 112 Ave.

A "Membership Award" will also be presented to the affiliation having the largest percentage increase in membership during the meeting scheduled to open following office and registration at 9 a.m.

Mass will be celebrated at 11 a.m. during which Father Edward G. Bowes, pastor, will preach.

Guest speaker during the luncheon will be Father David Russell, pastor, St. Louis Church.

Mrs. Robert Gately of St. Lawrence parish, North Miami Beach, has been elected president of the North Dade Deanery of the Miami ACCW.

Other officers named at the Spring meeting are Mrs. James Spinney, St. Rose of Lima parish, vice president; Mrs. James Doe, St. Vincent de Paul parish, recording secretary; Mrs. Frank Hildner, St. Rose of Lima parish, corresponding secretary; and Miss Gertrude Tripp, St. Mary Cathedral parish, treasurer.

Free retirement advice

Free assistance in pre-retirement planning for both business firms and individuals is now available from the Division of Aging of the Florida Dept. of Health and Rehabilitative Services.

According to Elliot J. Winograd, director of the new service, the division is prepared to start, develop and carry out a pre-retirement program at no cost or obligation by making available comprehensive material and a seminar-type program developed to extend beyond the normal financial considerations.

Those interested should write to him at 1515 NW Seventh St., Suite 212, Miami, Fla. 33125 and request a copy of "The State of Florida Pre-Retirement Program," a free 286-page manual.

and for those interested in communications a tour through the Miami Herald plant was also scheduled.

At the school, students had the opportunity to go creative.

Some began hobbies such as batik, candle making and even archery.

NEEDLEPOINT and crocheting were well-attended classes, and many students tried decorating their jeans and shirts with colorful embroidered designs.

Much time and effort was used in planning the trips, and scheduling the 50 or more courses.

But as Mrs. Jennifer Braaten, one of the faculty chairwomen put it, "this week provided time for excitement, reflection, and involvement. It gave the students renewed energy to continue with their regular studies."

HELPING Mrs. Braaten with the planning were Miss Kathy Callahan and Mrs. Geraldine Tredway.

The program will continue next year, Sr. Doris Ann said. Again she and her staff will face the problem of Miami not having a mountain, of finding a flower arranger, or a judo expert.

Unusual? Yes. But to the students at Madonna Academy the Mini-mester will be a long remembered educational experience.

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FATHER JOHN D. McGRATH
Archdiocesan
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* All inclusive nine-day pilgrimage. \$598.00 per person, double occupancy. Price includes air fare from Miami, first class hotels and motor coaches, continental breakfast and dinner daily, and all tours of Rome, Florence and Assisi. Sight-seeing tours will be conducted by English and Spanish-speaking guides. Single supplement: \$35.00.



PLAYING in area theaters this week are two films with all-star casts and storylines for every taste. For mystery buffs, there is "Murder on the Orient Express," (left) an Agatha Christie thriller starring Ingrid Bergman, Albert Finney, Lauren Bacall, Sean Connery, John Gielgud,

movies



Vanessa Redgrave and others. The film is rated A-2 by the Division of Film and Broadcasting of the United States Catholic Conference. At right, James Caan as Billy Rose accompanies Barbra Streisand as Fanny Brice in "Funny Lady," sequel to her academy-award winning "Funny

Girl." Omar Sharif, Streisand's original co-star as Nicky Arnstein, appears again in this film. The Division for Film and Broadcasting has not yet rated the movie, but "Funny Girl" was rated A-2.

Eucharist is for us and our salvation

GETTING TO KNOW THE EUCHARIST

By Ernest Lussier, SSS

Alba House. 190 p. \$4.95.

While stressing the sacred character of the Holy Eucharist, Ernest Lussier attempts to show that the many splendors of the Eucharistic mystery are for us men and for our salvation, and can be expressed in simple, plain, and easily understandable theological language.

THE AUTHOR'S approach being scholarly and scriptural as befits one

books

whose life has been dedicated to professional scriptural studies, he expounds the latest development of Scripture regarding the Eucharist, both as presence and as event.

According to Father Lussier, the Eucharist is essentially a reference to Christ in the Paschal act of his death and resurrection, and the participation of all Christians in this mystery. An authentic Eucharist must therefore include the desire for union with God, the effort to realize union with all men, and the hope which transcends death, all of this through Christ, with him, and in him.

Beginning with reflections on the institution of the Eucharist texts by relating to the Jewish Passover, food symbolism, meaning of the word Eucharist, the author explains clearly the basic truth that "the Eucharist shows itself to be the source, and apex of the whole work of preaching the gospel." He also portrays St. John's Eucharistic Doctrine in showing the relation between the Eucharistic mystery and the Incarnation, Calvary, the Ascension, and the foundation of the Church.

BRINGING the readers to the Eucharistic thought today, Ernest Lussier develops the efforts of our post-Vatican II Church by presenting food for thought on a Eucharistic catechesis, the Eucharistic sacrifice, Trinitarian presence, economy of salvation, real Presence and the Eucharist as Community and mission.

Hopefully the reader will experience a renewal of faith in this wonderful sacrament and will be eager to place it at the center of his Christian life and of all his activities for the total welfare of men.

(Reviewed by Sister Celine Gorman of the Archdiocesan CCD staff.)

Christopher awards for books, TV, films announced

The 1975 Christopher book, film and television awards, given to writers, producers and directors based on affirmation of the highest values of the human spirit; artistic and technical proficiency; and significant degree of public acceptance; have been announced. Winners are:

Television awards: "ABC Closeup on Children: A Case of Neglect;" "The Autobiography of Miss Jane Pittman;" "The Bridge of Adam Rush;" "Bushmen of the Kalahari;" "CBS Reports: Caution: Drinking Water May Be Dangerous to Your Health;" "Drink, Drank, Drunk;" "The Fragile Mind;" "IBM Presents Clarence Darrow;" "Little House on the Prairie;" "Marlo Thomas and Friends in Free to Be . . . You and Me;" "The Migrants;" "On Death and Dying;" "Robinson Crusoe;" "Tell Me Where It Hurts;" "Tornado! 4:40 p.m., Xenia, Ohio."

Motion picture awards: Family — "That's Entertainment;" "Where the Lilies Bloom." Adults and Adolescents — "An-

tonia;" "Conrack;" "Harry and Tonto;" "The Wild and the Brave." Adults — "Scenes from a Marriage."

Adult books: "By Bread Alone," by Lester R. Brown; "Widow," by Lynn Caine; "Liberated Parents/Liberated Children," by Adele Faber and Elaine Mazlish; "Washington, the Indispensable Man," by James Thomas Flexner; "How to Meditate: A Guide to Self-Discovery," by Lawrence LeShan; "Growing Old in the Country of the Young," by Sen. Charles H. Percy; "All God's Dangers: The Life of Nate Shaw," by Theodore Rosengarten; "Emperor of China," by Jonathan D. Spence; "Walls: Resisting the Third Reich — One Woman's Story," by Hiltgunt Zassenhaus.

Books for Young People: "Dawn," by Uri Shulevitz (picture book); "My Grandson Lew," by Charlotte Zolotow (ages 6-8); "First Snow," by Helen Coutant (ages 8-12); "Save the Mustangs," by Ann E. Weiss (ages 8-12); "A Billion for Boris," by Mary Rodgers (ages 12 and up).

The film ratings and reviews appearing in the Voice are furnished by the Division of Film and Broadcasting of the United States Catholic Conference solely for the guidance of our readers as to content in order to select the movies they wish to view, or for their children to see. Following is an explanation of

the ratings as they are assigned by the DFB.

A-1—Morally unobjectionable for general patronage
A-2—Morally unobjectionable for adults and adolescents
A-3—Morally unobjectionable for adults
A-4—Morally unobjectionable for adults with reservations
B—Morally objectionable in part for all
C—Condemned

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...Peggy Lee

"I've been married once. The others (3) were only costume parties," says Miss Peggy Lee on **JEANNE WOLF WITH** on WPBT/Channel 2 Sunday, March 16th, 6:30 p.m.

Peggy Lee! The image is one of glamour, sophistication and the talent that makes legends.

A self-proclaimed perfectionist, Peggy Lee has channeled her creative energies into the composing and performing of over 500 star making records, including "Fever", "Lover", "Golden Earrings", — acquiring an Oscar

nomination (for her portrayal of the boozy singer in Pete Kelly's Blues) along the way.

Dressed in floor length white leather and draped in pearls, Peggy Lee believes, "A woman always has to create all the excitement and romance and mystery that she can." Jeanne delves into the human aspect of that romance and mystery as she talks with Peggy about life "on the road", the precarious health of a star worried about by millions of fans and a special Peggy Lee insight into "Is That All There Is?"

Join Peggy and Jeanne (and the orchestra in rehearsal) on **JEANNE WOLF WITH**.



television

IRISH PROBLEMS — Bishop Edward Daly of Londonderry, Northern Ireland, tells a meeting in Clifton N.J., that the mystery with which Irish-Americans view Ireland "does not help to solve our present problems." At right, masked members of the Woodvale Defense of Belfast, a Protestant paramilitary group, meet with leader Sammy McCracken in a CBS News Special, "A Tale of Two Irelands," to be telecast March 20, 10-11 p.m. EDT. McCracken has been arrested since the broadcast was filmed.



Omega Man, Small Miracle, Hyena

SATURDAY, MARCH 15

9:00 p.m. (NBC) — **THE OMEGA MAN** (1971) — We'd just about managed to forget this when along comes the network to shove it rudely back into our living room. The sci-fi story about the last healthy man on earth following a nuclear holocaust-plus-ecological-disaster reeks of strained social and political significance. What it is, shallow down inside, is a garden-variety melodrama about, gulp, true love. Charlton Heston adds wasted class in the title role, as a man who must choose between his own survival or the rebuilding of the human race, even if it does mean that he has to flirt with the only untainted woman around, a girl played by Rosalind Cash. Hollywood does it again. (A-III)

SUNDAY, MARCH 16

8:30 p.m. (ABC) — **WHAT'S NEW PUSSYCAT** (1965) — Any movie that teams Woody Allen and Ursula Andress can't be all bad, although the taste level on this screwball comedy is abysmally low. The plot, such as it is, has to do with the efforts of a demented psychiatrist (Peter Sellers) to sort out his hectic life, which brings him in contact with an inordinate number of loony types (Peter O'Toole, Paula Prentiss, Capuchine, Allen & Andress, for starters) running free and easy in and around Paris. Gag-a-minute laff fest for those with tolerance and iron stomachs. (B)

RELIGIOUS PROGRAMS

SATURDAY

5 p.m.
THE TV MASS — (Spanish) — Ch. 25
WFTV

SUNDAY

7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK

9 a.m.
CHURCH AND THE WORLD TODAY —
Ch. 7 WCKT — Lenten Series, Part 1.

10:30 a.m.
THE TV MASS — Ch. 10 WPLG — Fr.
John Farrell

2 p.m.
INSIGHT — (Film) WINK Ch. 11

RADIO

Sunday 4:30 a.m.
CROSSROADS — WSHE-FM, 1225 kc.,
Miami

5:30 a.m.
SACRED HEART — WGBS, 740 kc.,
Miami

8 a.m.
SACRED HEART — WINZ, 910 kc.,
Miami

10 a.m.
CROSSROADS — WJNO, 1230 kc., W.
Palm Beach

MARIAN HOUR — WSRB, 740 kc., Boca
Raton

6:35 p.m.
GUIDELINES — WIOD, 450 kc., Miami

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MONDAY, MARCH 17

9:00 p.m. (NBC) — **IMPASSE** (1969) — Burt Reynolds reassembles four members of an army detail which had buried a large amount of gold in the tunnels of Corregidor just before capture by the Japanese. What could have been a fast-moving action film in fresh movie locales is ruined by a confused screenplay, formula characters, and the unsavory cynicism in treatment of a love affair that eventually causes failure for the entire operation. (B)

TUESDAY, MARCH 18

8:30 p.m. (NBC) — **THE IMPOSTER** — Made-for-television suspense-action picture. An ex-Army spy agrees to stand in for a wealthy businessman targeted for death by assassination way down South. Gives the South and the action genre a bad name. Paul Hecht, Nancy Kelly, Edward Asner, John Vernon star.

WEDNESDAY, MARCH 19

8:00 p.m. (NBC) — **THE SMALL MIRACLE** — Touching story (the original was by Paul Gallico) of a determined Italian orphan boy who enlists the help of a gentle priest (Vittorio de Sica) in an attempt to save his dying donkey. The conflict arises when the priest's superior (Raf Vallone) balks at the pair's unusual plan. (Note: this is a trimmed down, hour-long version of the original 90-minute Hallmark Hall of Fame production seen last Nov.)

8:30 p.m. (ABC) — **JANE GOODALL AND THE WORLD OF ANIMAL BEHAVIOR: THE HYENA** — Not the most beautiful member of the animal kingdom is the hyena, but the beast is certainly one of the most

fascinating — and most misunderstood. And that's what this special with naturalist Jane Goodall (you might recall her programs with wild African dogs and baboons) is all about. Superb documentary television.

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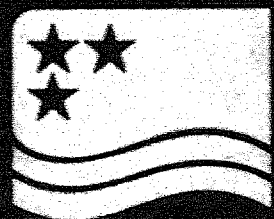
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FIRST PLACE winners from Archdiocesan schools in the AAA East Florida Division of the 1975 Regional Traffic Safety Poster Contest included Larry Kearns, 12, from Holy Rosary School in Perrine; and Janet Brady, 13, of St. Rose of Lima School in Miami Shores. The winners are shown being congratulated by Auxiliary Bishop Rene H. Gracida and Richard Ochert, manager of the AAA Traffic and Safety Program. Honorable mention winners included Gregory Sandler and Antonio Pernas from Christopher Columbus High; Michael Wantuck and Lisa Martyna from St. Rose of Lima School; Anna Fernandez, St. Brendan School; and Paula Cochrane, Holy Rosary School.

Youth to participate in spiritual programs

By JOAN BARTLETT

You've heard of the Holy Year, I know. Well, it's for everyone! In fact, the St. Thomas More Youth Group (Boynton Beach) is participating in a Holy Year day of spiritual recollection this Sunday, Mar. 16 — to which they invite all teenagers. From 3-8:30 p.m. you will have the opportunity to learn about and reflect upon "Faith and Faith Response" in your life. The program will be

applying elbow grease to the axle grease from 9 a.m. to 5 p.m.

If you missed last Sunday's "That's Entertainment" Variety Show at St. Louis Parish, you still have a chance to see it, as the show will be presented once again this Sunday at 8 p.m. St. Timothy Parish. Both parishes' CYO's have worked hard to make this show a success: come and see what they've got worked up!

Failing in that, or even not failing, you should see what the students at Lourdes Academy are doing in their "Variety Show in Living Color" next weekend. The show will run for two nights, Friday and Saturday, at 8 p.m. Tickets will be available at the door.

The 1975 Knights of Columbus Spelling Bee has been set for Mar. 22 from 1-4 p.m., at Monsignor Bishop Council 2112, 728 Gear Lake Ave., in Orlando.

The Catholic Forensic League of South Florida is happy to announce the names of students who, having placed in the March 1 Forensic Tournament held at Cardinal Gibbons High in Fort Lauderdale, will compete in the Grand Finals tomorrow at Lourdes Academy:

Boys Extemp: Avelino Pinon (Belen Prep)

Girls Extemp: Josephine Foehrenbach (Notre Dame)

Original Oratory: Blaise Kovaz (Cardinal Gibbons High)

Oral Interp: Joseph Fadel (Belen)

Interp of Dramatic Lit: Daniel Otero (St. John School)

Sweepstakes Trophy: Belen Prep; Notre Dame, second; Cardinal Gibbons High, third.

Students winning the Finals tomorrow will go on to the National competition to be held in May in Philadelphia, Pennsylvania. Lotsa luck, everybody!

Dad's overprotective — what should I do?

Send all questions to "Straight Talk," c/o Msgr. William Dever, 6180 NE 4th Court, Miami, Fla. 33137.

Dear Father,

I'm a 16 year old girl. My mother died some years ago so I live alone with my father. He is a disabled veteran and does not work. My problem is that my father does not approve of my having boyfriends. He is very suspicious of all the guys I know. He only lets me go out in a group and that's provided he approves of everyone going. If I'm lucky enough to go out, he always checks up on me to make sure I am where I'm supposed to be. Also, if he should see me talking to a guy it inevitably leads to an argument. It's gotten to the point where I think I'll have to move out soon. What should I do?

Over-protected

Dear Over-protected,

First of all, I would urge you to be understanding and considerate of your father's situation. The loss of your mother could be the cause of his over-protectiveness with you. Also, a service wound that is serious enough to keep your father out of work could be very antagonistic, not to mention how much of a strain it could be on his nerves. I would

suggest that you invite your friends over to your house so that your father can get to know them. Try to sit down with him and have an occasional father-daughter talk. Point out why he should trust you and be especially careful never to betray that trust.

Dear Father,

I'm 15 and I like this guy. He's really super. I have been going with him for a year. He wants me to have sex. My parents tell me it's a mortal sin. What should I do?

A doubtful s...

Dear Doubtful,

Sex is a very sacred act, not a form of entertainment. It has no meaning nor does one have a right to engage in it if it's outside of marriage. An act of this kind is certainly sinful. And what happens if you get pregnant or get venereal disease? You've got to think about yourself. Your boyfriend's desires are not unusual, but he has no worries about pregnancy — you carry the burden. Sex is not a one-way thing. Just because you have gone with this guy for a year doesn't mean he has to be "rewarded." Just knowing that you care should be enough for him.

YOUR CORNER

held on the grounds of St. Vincent de Paul Major Seminary.

Ever think about sharing in a special way the things you've learned from Search, other activities, and quiet personal reflection? You can learn to lead others in their own search for Christian maturity. Attend one of the leadership training sessions to be given next week by Sister Jovanna of the Youth Activities Office, Wednesday night, Mar. 19, 7-10 p.m. at St. Louis Parish, and Friday night, same time, at Cardinal Newman High School in West Palm Beach.

The last Search of the present series is coming up next weekend at Boystown. Watch this column for announcement of the next series.

Nativity Parish teenagers will have the opportunity to begin Holy Week with a Twilight Retreat on Monday evening, March 24, 5-9:30. Msgr. William Dever will conduct the retreat at the Nativity Parish Hall in Hollywood, emphasizing youth-to-youth ministry. Refreshments will also be served — no charge.

CYO scrub brushes are out for a car wash tomorrow, at John Miglino's Tire Center, 331 So. Dixie Highway (Lake Worth). The Sacred Heart Parish CYO's will be

Day of Recollection for Cubs

Cub Scouts throughout the Archdiocese will gather at St. John Vianney Minor Seminary Saturday for their annual Day of Re-

collection. Activities begin at 10 a.m., with registration beginning at 9:30. The day concludes at 3 p.m. Each scout partici-

pating will receive a special patch. Soft drinks will be provided, and scouts are asked to bring their own lunch.

They played for money — to help others

The youth of the Archdiocese earned \$10 an hour last weekend for the ArchBishop's Charities Drive, and all by just playing basketball and having fun.

The 50-hour basketball marathon, which featured teams from Catholic schools, scout troops, CYO and Young Adult groups, and the Department of Youth Activities staff, brought over \$500 to the fund raising drive.

As the young people were dragging their tired bodies into the last hour of play, Miami Dolphins Tim Foley and Bob Kuechenberg joined the Youth Activities staff and CYO board to wrap up the weekend-long event, held at St. Rose of Lima gym.

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Sure, and it's St. Patty's Day in S. Florida

We send you friendly greetings as dawn's St. Patrick's Day
May the patron saint of Ireland guide you ever on your way . . .

These sentiments from a familiar and popular Irish Blessing will be theme of a host of parties throughout South Florida to observe St. Patrick's Day on March 17 and other days.

HOLLYWOOD — A gala dinner-dance including a traditional Irish buffet begins at 7:30 p.m. in NATIVITY PARISH hall, 5327 Johnson St. Tickets may be obtained by calling 987-9127. Music will be provided by Tony Vaccaro.

CORAL SPRINGS — Residents of ST. ANDREW

CORAL GABLES — Local Council 3274 of the K. of C. will sponsor a dinner and dance beginning at 7 p.m., March 15 at the Council Hall, 270 Catalonia Ave. Music for dancing by the "Unique Image."

FORT LAUDERDALE — M.C. by "The Standards" will highlight the dance in ST. HELEN parish at 9 p.m., March 15 in the social hall, 3340 W. Oakland Park Blvd. Reservations may be made by calling 739-7130.

Their annual luncheon and card party will be sponsored by VILLA MARIA AUXILIARY at 11 a.m., Monday, March 17 at the Sweden House, 17985 Biscayne Blvd., Miami. Larry Blue, accordionist, will entertain. For tickets call 624-1198.

RIVIERA BEACH — A parish dance begins at 9 p.m., March 15 in Father Borg Memorial Hall, ST. FRANCIS OF ASSISI parish, 100 W. 20 St. Howard Clifford's band will provide music and refreshments will be served. Reservations may be made by calling 688-4721.

ST. BRENDAN Woman's Guild will sponsor a dance on March 15 from 9 p.m. to 1 a.m. in the parish hall, 8725 SW 32 St., Miami. Music will be provided by Nick Gabriel. Tickets may be obtained by calling 223-8094.

The Catholic Home for Children, Perrine, will benefit from the proceeds of a dance beginning at 9 p.m., March 15, in ST. LOUIS FAMILY CENTER, 7270 SW 120 St., Miami. Hal Green's orchestra will provide music and refreshments will be served. For reservations call 661-0971.

Buffet supper and a four-piece band will highlight a dance for parishioners and friends of ST. VINCENT DE PAUL Church, from 9 p.m. to 1 a.m. in the parish hall, 2000 NW 103 St., Miami, on March 15.

NORTH MIAMI BEACH — Dance on March 15 in ST. LAWRENCE PARISH hall, 2200 N.E. 191 St. will be sponsored by the Council of Catholic Women.

Super-dance at ST. THOMAS the APOSTLE Family Center, 7301 SW 61 St., Miami, begins at 8 p.m. on March 15. Music for dancing will be provided by Drew Taylor's band. Tickets available by calling 238-5569.

MIRAMAR — A dance beginning at 9 p.m. on March 15 in the school hall of ST. BARTHOLOMEW parish, 2001 Utopia Dr. will be under the auspices of the Men's Club. For tickets call 987-6439.

An evening of Irish songs is planned at 7:30 p.m., March 16 in GESU CENTRE NE First Ave. and Second St., Miami, where Frank Flynn will serve as M.C.

TOWERS will celebrate with 5:30 p.m. dinner and a floor show arranged by the Residents Association under the direction of Frank Cunneen. Ned Smith, Jean Vail and Betty Anne, known professionally as "Gold Voices of the Gold Coast," will be featured in "Musical Extravaganza."

PALM BEACH — Their annual St. Patrick's Day Brunch will be sponsored by ST. EDWARD Guild at 1 p.m., Sunday, March 16 in the Venetian Room at the Hotel Breakers. Tickets may be obtained by calling 844-2638.

Parishioners of ST. MARTHA CHURCH, Miami,

will participate in a party beginning at 6 p.m. on the 16th.

BOYNTON BEACH — Corned beef and cabbage dinner followed by dancing to the music of Bob Kollmaro orchestra begins at 7:30 p.m., Saturday, March 15 at the K. of C. Hall on Old Dixie Hwy. Tickets are available by calling 737-0455.

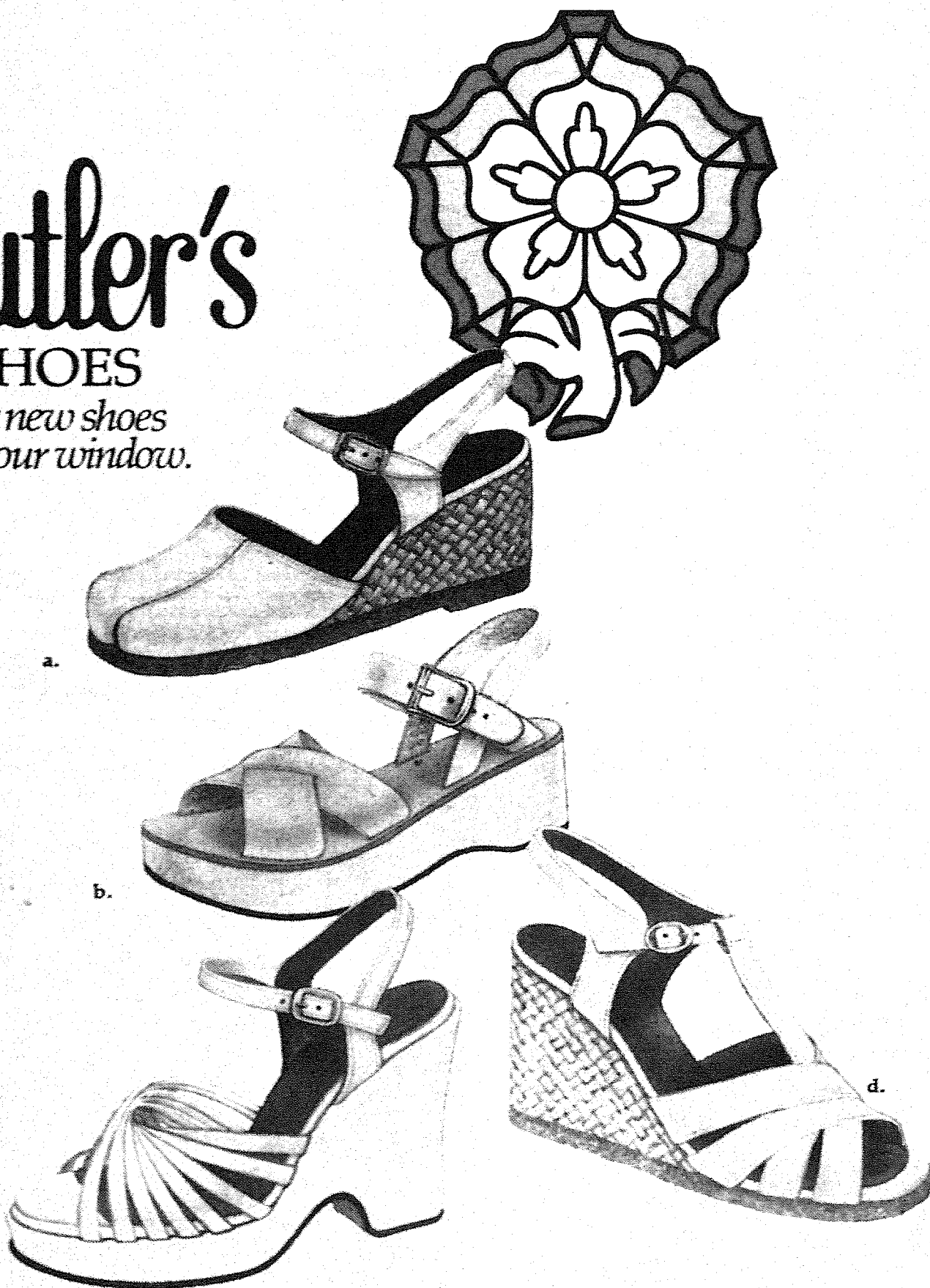
FORT LAUDERDALE — Dinner and dance under the auspices of OUR LADY QUEEN OF MARTYRS Women's Club is scheduled for 8:30 p.m. today (Friday) in the school cafeteria, 2731 SW 11 Court. Live music will be provided.

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It's a Date

FRIDAY, MARCH 14

Four-day carnival opened yesterday at **OUR LADY OF THE LAKES** parish, Miami Lakes, and continues through Sunday at 15001 NW 67 Ave. Rides, games, refreshments etc. are featured.

Annual rummage sale under the auspices of **BLESSED SACRAMENT** Women's Club opens today at 10 a.m. and continues until 5 p.m. at the parish hall, 1701 E. Oakland Park Blvd., Fort Lauderdale. Same hours tomorrow.

HOLY FAMILY parish festival begins at 1 p.m. today at 14500 NE 11 Ave., North Miami, and continues through Sunday. Rides, games, booths, and refreshments will be provided.

COURT HOLY SPIRIT, CDA, meets at 10 a.m. at St. Elizabeth Gardens, Pompano Beach. Reception of new members during 11 a.m. Mass in St. Elizabeth Church. Luncheon is slated at 1 p.m.

MEMORARE SOCIETY meets at 8 p.m. in St. Louis Family Center, 7270 SW 120 St. Catholic widows and widowers welcome to attend.

SATURDAY, MARCH 15

ST. STEPHEN Council of Catholic Women will sponsor a rummage sale today and tomorrow in the parish social hall, 2000 S. State Rd. 7, Hollywood.

"A Night In Italy" featuring a film, "The Seasons of Italy," and a prelude of the parish musical begins at 8 p.m. in **ST. JAMES** parish hall, 540 NW 132 St., N. Miami. Wine and cheese will be served.

A Marriage Encounter Renewal begins at 7:30 p.m. at the home of Al and Betty Townsend, 310 Edmor Rd., West Palm Beach.

SUNDAY, MARCH 16

Fiesta begins today at 1 p.m. in **ST. JOHN FISHER** parish, N. Shore Dr. and 42 St., West Palm Beach. Rides for children, international food bazaar, baked goods, white elephant items and games will be featured.

Annual blood bank drive for **NATIVITY PARISH** blood bank will be in progress from 8:30 a.m. to 2 p.m. today. For further information contact Mrs. Barbara Schultz at 981-2245 or Pat Izzo at 961-9447, Hollywood.

Third **ORDER OF ST. FRANCIS** meets at 2 p.m. at St. Francis Hospital followed by 3 p.m. Mass.

"Abortion and a Women's Decision", a special film, will be shown at **MADONNA HALL** in **SACRED HEART** parish, Lake Worth at 6 p.m. Mrs. J. Egan will be the speaker.

Family Sunday will be observed in **GESU PARISH**, downtown Miami during 11:30 a.m. English Mass and the 1 p.m. Spanish Mass. Parents and children are urged to participate in Mass together.

MONDAY, MARCH 17

"Prophetism in General and Christ as the Suffering Servant" will be the topic of Father Gerard LaCerra at 7:30 p.m. during the Lenten lecture series in **ST. JAMES** parish, North Miami.

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WEDDING of Miss Margaret Sheridan to John J. Murray was a recent event in the chapel of St. Joseph Residence, Fort Lauderdale. Father Charles Kilgoar, O.M.I., pastor, St. George parish, witnessed the marriage vows.

Three-day mission in English opens at 7:30 p.m. in **ST. JOHN BOSCO** Church, 1301 W. Flagler St., Miami.

Second in a series of Lenten lectures for **OUR LADY OF MERCY** parish, Deerfield Beach, begins at 8 p.m. at the Sisters of Mercy Novitiate, 1431 SW Ninth Ave. Delray Beach. Discussion will center on "What Sort of Person is Religion Making of Me?"

FLORIDA CHAPTER I of South Florida K. of C. meets at 8 p.m. in Marian Council Hall, 13300 Memorial Hwy., N. Miami.

Combined organizations in **SAN PEDRO** parish, Tavernier, are sponsoring a potluck supper at 6 p.m. in the social hall.

TUESDAY, MARCH 18

Msgr. J.P. O'Mahoney, P.A., pastor emeritus of **ST. EDWARD** parish, Palm Beach, will be the next speaker in the parish lecture series at 7:30 p.m. His topic will be "The Bible and the Church."

"Guidelines for Entering the Job Market", a program under the auspices of **BARRY COLLEGE** Alumni Assn. and the Division of Student Affairs, begins at 1 p.m. in Thompson Hall on the Miami Shores campus.

MIAMI SERRA Club meets at noon in the Columbus Hotel, downtown Miami, following 11:30 a.m. Mass in Gesu Church. Guest speaker will be Father Ross Garnsey who will discuss "Alcoholism."

"Money Management and Consumerism" will be discussed by financial counselor, Robert S. Rosefsky at 7:30 p.m. in the **BARRY COLLEGE** auditorium.

ST. JOSEPH Woman's Club, Surfside, will be hostesses during a dessert and card party at 1 p.m. in the Surfside Community Center. For reservations call 865-1941.

WEDNESDAY, MARCH 19

Senior citizens in **ST. MARTHA** parish, 11450 Biscayne Blvd., Miami, meet at 1:30 p.m. at the church

"Swing Into Spring" is the theme of **ST. CLARE** Women's Guild luncheon and card party at 10 a.m. in the parish hall, 821 Prosperity Farms Rd., N. Palm Beach. For tickets call 626-0472. All women in area invited.

"The Bible — the Word of God" will be the topic of Father Gerald R. Morris, S.S.L., professor of Sacred Scripture at St. Vincent de Paul Major Seminary at 8 p.m. in **ST. ROSE OF LIMA** auditorium, 10690 NE Fifth Ave., Miami Shores. The same lecture will be given at 10 a.m. Thursday, in the convent community room.

HOLY CROSS Hospital's next free lecture will feature Dr. Robert V. Carida, medical director of the Coronary Care Unit, whose topic will be "A Heart to Heart Talk." Reservations must be made by calling 771-7423 between 9 a.m. and 5 p.m. weekdays.

Membership social sponsored by the Women's Guild of **NATIVITY CHURCH**, 5327 Johnson St., Hollywood, begins at 7:30 p.m. in the parish hall. "Bar Room Varieties Revue" will be featured. For tickets call 987-4095.

THURSDAY, MARCH 20

Another in a series of Lenten Workshops in **EPIPHANY** Parish, South Miami, will have as its theme, "What Makes A Catholic A Catholic" at 8 p.m. in the parish hall, 8235 SW 57 Ave.

Spring festival of **CHAMINADE HIGH** School opens today on the grounds at 500 Chaminae Dr., Hollywood, and continues through March 23. Rides, refreshments, booths will be featured.

Dessert card party sponsored by residents of **MARIAN TOWERS** begins at noon in the Towers dining room, 17505 N. Bay Rd., Sunny Isles. For reservations call 932-2868.

FRIDAY, MARCH 21

"Showcase '75'", a two-week program offering a series of workshops in dance, movement, and performance beginning today and continuing through April 4 on the **BARRY COLLEGE** campus, Miami Shores.

Spring fashion show and lunch sponsored by **HOLY SPIRIT** Women's Guild, Lantana, is scheduled for 11 a.m. at the K. of C. Roundtable Restaurant, 1166 Marine Dr., West Palm Beach.

Founders' Day dance of the K. of C. **FLORIDA CHAPTER** No. 1 is slated to begin at 8:30 p.m. at Marian Council Hall, 13300 Memorial Hwy., N. Miami.

Barry auditions

Auditions will be held at Barry College at 7 p.m. on March 17 and 18 for the next student production, "Slow Dance on the Killing Ground," by William Hanley.

Those interested may call 758-3392, Ext. 223.

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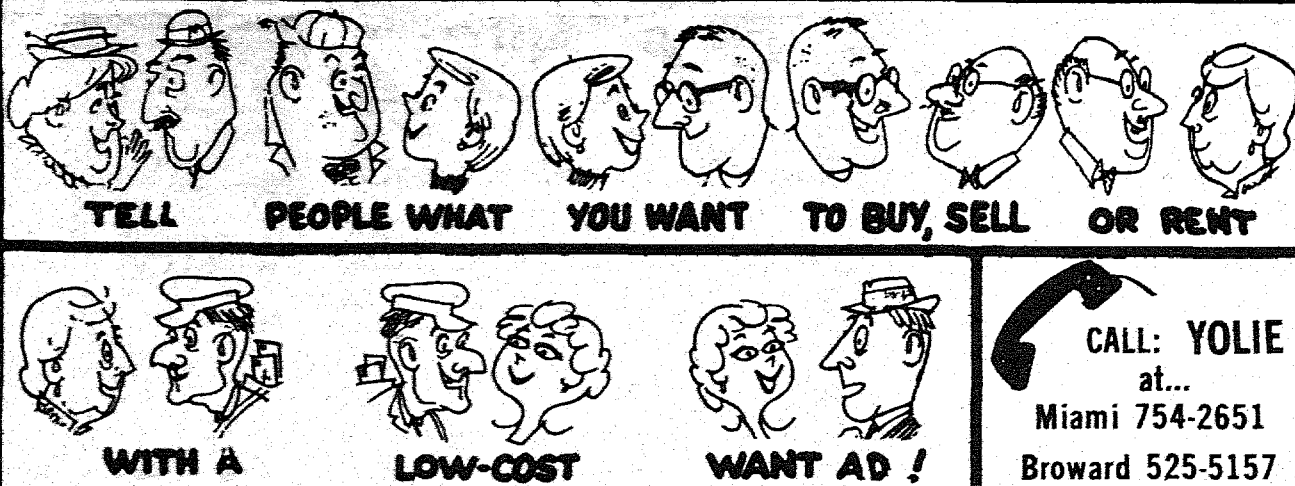
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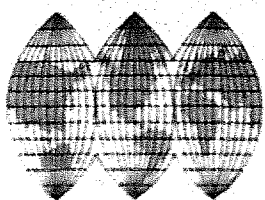
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Nuestro
mundo

Alaba el Papa obra de Miguel Angel

El Papa Paulo VI alabó "el profundo sentido religioso" de Miguel Angel, al celebrarse el 500 aniversario del nacimiento del célebre arquitecto, escultor y pintor italiano. Supo, según el Papa, combinar la belleza y el sentido religioso. Hablaba precisamente bajo la cúpula de San Pedro que el famoso arquitecto diseñó. La Arquidiócesis de Miami está organizando una peregrinación de Año Santo a Roma, Asís y Florencia, en la que se podrán admirar las obras de Miguel Angel.

Aumentan vocaciones en Francia

Por primera vez en once años aumentó el número de ingresos a los seminarios de Francia, dice el Centro Nacional de Vocaciones. En 1973 hubo 151 seminaristas nuevos, en 1974 la cifra subió a 194, consoladora si se considera que desde 1963 hubo un descenso del 83 por ciento en las vocaciones. Francia tiene hoy 1,318 seminaristas y novicios.

Presidente de Conferencia Católica de Colombia critica relaciones con Cuba

Mons. José de Jesús Pimiento, obispo de Garzón y presidente de la Conferencia Episcopal de Colombia, dijo que la renovación de relaciones con el gobierno marxista de Cuba, puede afectar adversamente la paz de nuestro país, sobre todo en las presentes circunstancias. Se refería a la ola de violencia entre las guerrillas marxistas y tropas del gobierno, acompañada de secuestros y asaltos a pueblos del interior. El gobierno favoreció la reanudación de relaciones, según observadores políticos, para aflojar la ofensiva marxista y para encontrar nuevo mercado en Cuba a productos colombianos.

Entusiasmo a panameños declaración católica

Tuvo entusiasta repercusión en los medios de opinión de Panamá una declaración de la junta de obispos de la U.S. Catholic Conference a favor de los derechos de Panamá sobre el canal interoceánico. La declaración, basada en encíclicas sociales y en trabajos del arzobispo de Panamá, Mons. Marcos McGrath, pidió a los negociadores de un nuevo tratado que "tengan sensibilidad de justicia social" y restauren los beneficios a que Panamá tiene derecho sobre sus recursos naturales, el más importante su misma situación interoceánica en el Istmo. "Nuestra mejor defensa," dijo un comentarista panameño. Otro: "Tendrá gran influencia en los medios mismos de Estados Unidos." El congreso de Washington disiente de los términos del tratado que negocian todavía el Departamento de Estado y el Ministerio de Relaciones Exteriores de Panamá.

Terrorismo marxista en Argentina

El asesinato a manos de guerrillas marxistas del cónsul honorario de Estados Unidos, en Córdoba, Argentina, John P. Egan, constituye otra víctima más de la guerra de venganza entre grupos extremistas de derecha y de izquierda, y la campaña militar del gobierno de Isabel Perón. El año pasado murieron víctimas de la violencia política — muchas veces condenada por los obispos — más de 230 personas, y en lo que va de este año han muerto 51. Los Montoneros, que se atribuyen la ejecución del rehén porque el gobierno no demostró que respetaba la vida de cuatro guerrilleros presos recientemente, son ex-peronistas de izquierda que dicen estar decepcionados con el rumbo derechista del gobierno.

Sacerdote cubano trabaja contra las drogas en R.D.

Una intervención de las autoridades eclesásticas de República Dominicana salvó al sacerdote cubano P. José R. Cruz de ser deportado por "meterse en política," pretexto de la Oficina de Migración por la campaña contra los narcóticos y sus estragos en la juventud que él realiza en Santo Domingo. El sacerdote, quien trabajó antes en Chicago en lo mismo, dijo por televisión que su único pecado era quejarse de que el gobierno no cumpliera las promesas de ayudarles económicamente, y criticar un sistema social que empuja a muchos a la bebida y a las drogas. Después del incidente el presidente Joaquín Balaguer otorgó un subsidio mensual de \$2,000 a Casa Abierta, el centro de rehabilitación de drogadictos que dirige el Padre Cruz.

LA VOZ

Suplemento en Español de "VOICE"

Un plan en marcha en la Catedral

Formar comunidad

Casi ciega y con 88 años, Micaela Hernández ha tenido que cambiar de casa 14 veces desde su llegada a Miami.

Vino de Cuba en 1969 y ahora vive en un apartamento cerca de la Catedral de St. Mary.

Micaela como otros muchos ancianos del barrio, pasa la mayor parte del día sola.

A unas cuantas cuadras de Micaela viven Asunción, Pepa y Marina Alvanés.

Choncha — así le llaman a Asunción — tiene 82 años y lleva ya tiempo enferma. Cuando viene el Sacerdote a visitarles, ella se anima, hasta recobra el apetito.

Micaela y las hermanas Alvanés comparten la suerte de muchos otros ancianos de los alrededores. Y no sólo ancianos, pues hay también familias y niños, pobres y menos pobres, todos luchando por sobrevivir en esta zona, que como tantas otras en Miami, va creciendo en complejidad.

Dentro del área geográfica de la catedral se encuentran vecinos de origen Puertorriqueño, Cubano y Colombiano. En los últimos años la zona se ha ido también poblando de emigrados de Haití y Jamaica.

Abundan los ancianos, muchos de ellos impedidos y solos.

Queriendo responder a las necesidades pastorales de esta área en constante cambio, la parroquia de St. Mary comenzó hace tiempo un programa de visita a los hogares.

"Nosotras comenzamos por visitar las familias de los niños en la escuela parroquial," comenta la hermana Lilian de la Campa.

Las hermanas Lilian de la Campa y Asunción García, Misioneras Filipenses de Enseñanza, forman parte del equipo pastoral de la Catedral. En sus visitas han descubierto una gran necesidad de instrucción religiosa.

"Muchos," — afirma la hermana Asunción, — piensan que para casarse por la Iglesia y recibir el Sacramento del matrimonio hace falta pagar mucho y tener una gran fiesta."

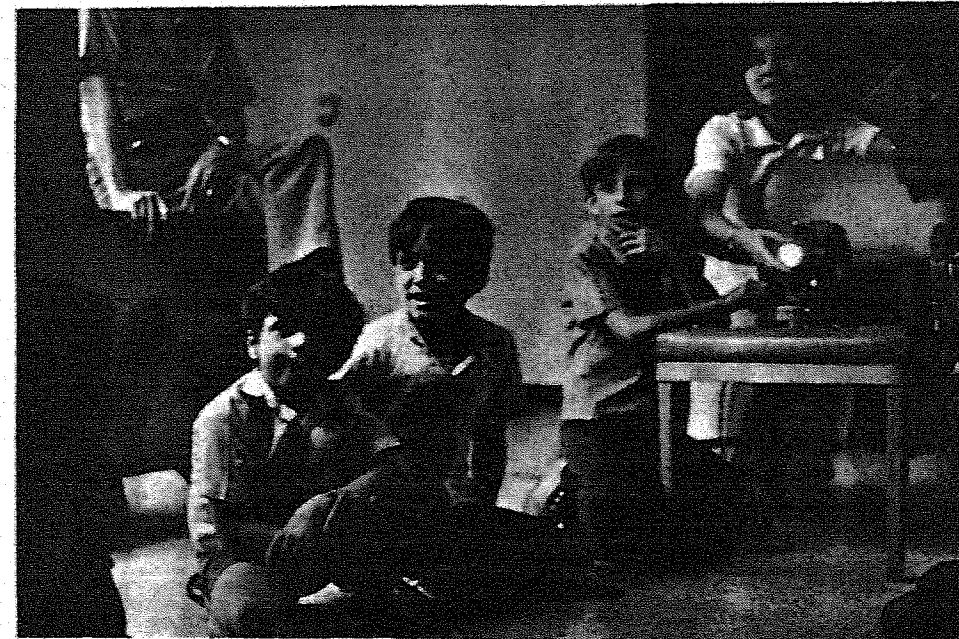
Según el Padre Sosa, desde que comenzó el programa de visita a las casas se han convalidado muchos matrimonios y muchos padres se han acercado a recibir la primera Comunión con sus hijos.

Las hermanas también

visitan a los ancianos y encuentran que en la mayoría de ellos "la mitad de su enfermedad es la soledad."

Ayudan en los turnos de visitas algunos cursillistas y la Sociedad de San Vicente de Paul parroquial. "pero se necesitarían aún más voluntarios" explica la hermana Asunción, "para organizar la catequesis de adultos en las casas. Esta gente no tiene costumbre de ir por cuenta propia en busca del sacerdote." Y añade, "Nosotros tenemos que ir a ellos."

Realmente esto es lo que hacen todos los sábados. Con la ayuda de algunos parroquianos y el grupo "Acción" de la Catedral, las hermanas han organizado unas clases de formación humana para los niños del proyecto de viviendas de Larchmont Gardens y Little River Terrace.



Durante la clase de "formación humana", José Bermúdez ayuda a la profesora, Zelandia Espino, con el proyector, y todos miran atentos a la pantalla.

Meditación de Semana Santa

Por el DR. MANOLO REYES

Cada ser humano cuando abre los ojos por primera vez a su existencia, tiene ante sí un lapso muy fugaz, un período transitorio que se llama vida.

Desde el principio de los tiempos, Dios, en su infinita bondad y misericordia, ha estado preparando la venida al mundo de ese ser humano, ya sea que su nacimiento se efectúe en las esferas más ricas, o más pobres.

La vida no se puede medir por los minutos que lata un corazón, sino por el ideal que inspira ese latido. La vida no se prolongará hacia la eternidad con las cosas materiales que se cuentan, se pesan y se miden. Estas cosas como el propio cuerpo que hoy late y mañana muere, están sujetas a su propia destrucción, a su propia desaparición, por ser materia.

El espíritu vive y vivirá siempre. Hay espíritus adormecidos por la materia. Hay espíritus vivos por la dedicación al ideal. Desafortunadamente la historia

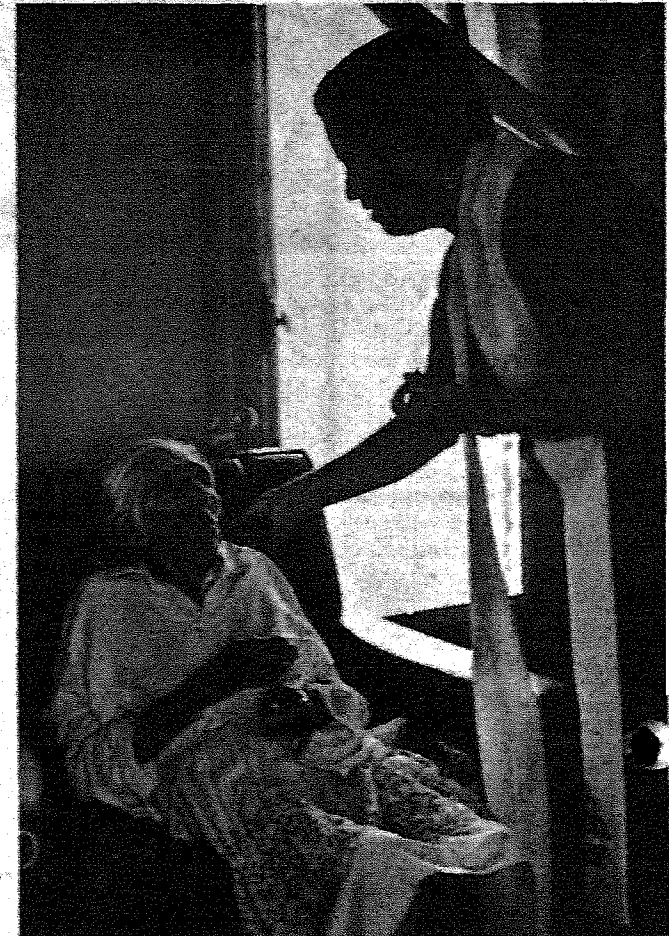
constante del ser humano es que cree que su materia vivirá eternamente. Se olvida... o se quiere olvidar de la muerte... y en ocasiones vive eclipsado por cosas vanales.

PARA estas afirmaciones que el ser humano ha oído desde el principio de los tiempos, es que un Redentor hecho hombre, vino a la tierra, en un relámpago de vida que duró 33 años. Pero su paso por el mundo... a pesar de ser muy corto, no fue una coma, sino representó un cambio profundo en la historia de la humanidad, porque durante 33 años fue un pedazo de amor convertido en hombre.

Sin más ejército que doce apóstoles... y aun uno de ellos lo traicionó; sin más armas que su palabra... tocando de puerta en puerta, llamando a los espíritus adormecidos, sólo repitiendo amorosamente: "Que la paz del Señor sea contigo" destruyó las más poderosas

legiones... materiales... del Imperio Romano. Sus detractores lo insultaron, lo ofendieron, lo hicieron sufrir profundamente porque el padecía en su físico torturas de sus victimarios. Pero sufría más profundamente por el dolor que le causaba el ver a sus hermanos actuando bajo el odio y la injusticia. Y ya clavado en la cruz, le brindó a todos los seres humanos de todos los siglos, la enseñanza más sublime de la esencia misma del amor cuando dijo segundos antes de morir, refiriéndose a sus verdugos: "Perdónalos, Señor, porque no saben lo que hacen."

Y SU CUERPO murió. Pero, hoy, a veinte siglos de distancia, su espíritu traducido en el ejemplo sublime de amor que dió, vive y vivirá siempre. Porque para los descreídos, para los que sufren, para los que se sienten olvidados, postergados, ofendidos... recuerden siempre que tras un Viernes de Crucifixión, siempre hay un Domingo de Resurrección.



Todos los primeros viernes el Padre Sosa visita a "Choncha" Alvanés. Ella vive con su hermana Pepa en uno de los proyectos cercanos a la Catedral de St. Mary.

José Bermúdez, sacerdote y seglares de la presidente del concilio de catedral y de tantas otras vecinos piensa que la labor parroquias en la Arquidiócesis.

A el le gustaría ver más cooperación en los padres. También sueña con lograr una verdadera fraternidad entre todos los vecinos.

Su sueño no es imposible.

Es el mismo de los compleja."

Sacramento del 'temor'

Por P. JUAN J. SOSA

El Sacramento de la Penitencia representa para el cristiano una reconciliación personal y comunitaria con Dios y con el prójimo. Igualmente, el Sacramento de los Enfermos provee al cristiano esta oportunidad de reconciliarse al aceptar el encuentro con Cristo en este momento difícil de su vida.

Por medio de este Sacramento, el cristiano recibe el consuelo y la paz que el Señor Resucitado le brinda durante su enfermedad.

Muchas personas confundidas asocian este Sacramento

solamente con la muerte y llaman al sacerdote cuando el familiar está ya inconsciente:

— "No traigan al Padre ahora porque mamá está consciente; se va a morir del susto..."

— "Es mejor esperar a que caiga en coma..."

— Padre, dígame que solamente es una visita..."

Estas personas desconocen el sentido del Sacramento al que conocíamos antes como la Extrema Unción. Con esta actitud demuestran su miedo ante la incertidumbre de una vida enferma que se va apagando

para alumbrar eternamente junto al Señor. Son ellos los que temen morir y proyectan su confusión en el sacerdote que trae el consuelo y la paz. Son ellos los que continúan, aunque inconscientemente, prolongando esta confusión en sus vidas y en la vida de los demás. Esta actitud no podría ser más absurda.

Como su nombre lo indica, la Unción de los Enfermos no es un Sacramento para los muertos, sino para los vivos que sufren de alguna enfermedad, ya sea aguda o como resultado de la vejez.

¿Cuál es el significado de este Sacramento?

Precisamente para aclarar estos conceptos confusos se cambió el nombre del Sacramento al analizar sus raíces en la tradición de la Iglesia. La Carta de Santiago nos provee con la base bíblica del Sacramento:

"El que entre ustedes sufra, que rece.

El que esté alegre, que cante himnos a Dios.

El que esté enfermo, que llame a los presbíteros de la Iglesia, para que rueguen por él, ungiéndolo con aceite en nombre del

Señor. La oración hecha con fe salvará al enfermo; el Señor lo levantará, y si ha cometido pecados, le serán perdonados."

(Santiago 5:13-15)

Ante la enfermedad de un cristiano, el sacerdote visita su casa deseando primeramente la paz y la tranquilidad a todos los que habitan en ella.

Siguiendo el ejemplo de las primeras comunidades cristianas, la familia, junto al enfermo, recibe esta visita del sacerdote y se dispone a participar activamente del Sacramento ofreciendo así un sentido comunitario con valor y esperanza cristiana a este encuentro entre Cristo y el enfermo.

Arrepentido de sus faltas, el enfermo escucha las oraciones del sacerdote que imploran el consuelo de Dios en su enfermedad, y la Palabra de Dios que le fortalece en este momento. Después de las Letanías que la comunidad familiar reza en unión con todos los santos que han seguido el ejemplo de Cristo hasta el último momento, el sacerdote ofrece una oración de acción de gracias sobre el óleo, bendecido ya por el Obispo la mañana del Jueves Santo.

Conclusión

Nuestro pueblo tiene que comprender el gran sentido de este Sacramento en una comunidad que experimenta la alegría y la unión y que frente a la enfermedad también tiene que experimentar la presencia del Señor.

Los conceptos confusos deben ser aclarados. El miedo y el pánico deben terminar. La luz de Cristo que imparte la paz, el consuelo y la tranquilidad necesaria frente a la enfermedad del cristiano debe resplandecer en la comunidad eclesial.



VI Veronica enjuga el rostro de Jesús.

Señor, salgo a tu encuentro como Veronica y como ella quiero mirarte y ayudarte.

Con tu Rostro grabado en mi corazón sabre reconocerte en mis hermanos.

Ayúdame a enjugar sus lágrimas y a escuchar sus penas. Pero ayúdame también a olvidarme de mi para saber compartir sus alegrías.

VIACRUCIS 75



Cuaresma 75

Por ORLANDO O. ESPIN, PBR.

UN CUADRO:

Falta de confianza en Dios, que nos hace depender (casi hasta la idolatría) de estructuras, regulaciones, dinero, o posición. Privatización de nuestra fe, que nos hace ver la religión como un "departamento" de nuestra vida, y al cristianismo como algo entre Dios y yo solamente.

Raquitismo en nuestra vida cristiana, que le roba su dinamismo y su energía apostólica transformadora. Soberbia, que nos pinta como mejores que los demás y a lo "nuestro" como sagrado. Debilidad en la oración, que la vuelve ritualista, farisaica y desencarnada. Superficialidad, que nos tapa la realidad del mundo y de la Iglesia. Ignorancia, que se pasea con aires de sabiduría, desconociendo documentos conciliares y el magisterio actual de la Iglesia. Corazones fríos al amor, a la esperanza y a la fe, y que se dicen "buenos" cristianos. Hipocresía, que penetra las entrañas de ministros y pueblo cristianos. Desunión y poca conciencia de la fraternidad en la Iglesia. Angelismo barato, que cree que ser cristiano nada tiene que ver con las instituciones de nuestra sociedad.

¡Qué cuadro! Triste-

mente, y aunque sea sólo en parte, esta es la realidad de muchos. Gracias a Dios, no todos encajan en este cuadro (no te absueves de culpa muy rápido); y a pesar de que es un poco arriesgado sacar porcentajes, me temo que los "muchos" forman la mayoría. Una mirada profunda al pueblo hispano en Miami (¿tan sólo el hispano?) no lo desmentiría. Este cuadro existe, y ¡hay que cambiarlo!

Podríamos explicarnos — o justificarnos — clamando que todos somos pecadores (al menos reconocíamos todo lo anterior como lo que es: pecado). Que nadie es perfecto. Que es idealista el querer tal perfección. Que le hace daño a la gente que se digan estas cosas en público, aunque sean verdades, porque pueden cambiar su opinión de la Iglesia, etc.

Vamos a ver si tan fácilmente nos podemos escabullir. La Palabra de Dios tiene algo que decir.

Nadie puede negar que los cristianos somos capaces de pecar, y que quizás en el pasado hayamos pecado. Pero decir (aún implícitamente) que el pecado es "normal" para un cristiano, o que no hay por qué "agitarse" ante los frutos del pecado, es decir una barbaridad. Cristiano que

peca es cristiano que no actúa como tal (e.g. I Jn. 2:15-17, 3:4-9), aunque se comprenda y perdona.

No podemos, así con tanta calma, decir que los males que mencionábamos son "normales" entre "cristianos." ¡Son "normales" entre cristianos que no lo quieren ser!

Y eso de que nadie es perfecto, y que es idealismo pedir perfección, no encaja ni remotamente con las palabras de Cristo de que, entre otras exigencias, seamos perfectos como Dios es perfecto. Esto no justifica la mediocridad, a no ser que queramos que Cristo no sea tan radical. Y aquello de que las verdades no se pueden decir en público porque, supuestamente, pueden dañar

al pueblo — baste recordar las palabras de Jesús a los fariseos y maestros de la Ley (e.g. Lc. 11:37-52). ¿Desde cuándo Cristo fundó a la Iglesia para que dijese mentiras? Cristo dijo que Él era la verdad, y sus discípulos tienen que vivir de ella. Quizás las verdades que se dicen por amor a ese pueblo puedan despertar el corazón endormecido de tantos que deberían hablar claro. Y quizás así el pueblo vea a la Iglesia que Cristo fundó: frágil, pero con una fuerza que no viene de sí misma sino del Espíritu de Dios.

Vuelvo a repetir que es cierto que los cristianos podemos pecar, pero querer justificar el pecado o suavizar su impacto, y no arrancarlo de raíz, es oponerse al Evangelio. El primer paso

para resolver un problema es aceptar su existencia, con toda su dureza. Y si la realidad es, aún en parte, tal y como te la presenté entonces, ¿qué estás haciendo para cambiarla? Porque un cristiano no puede quedarse con los brazos cruzados.

Entre otras cosas, todos tenemos que arrepentirnos — porque todos hemos contribuido al pecado (por comisión u omisión). Todos tenemos que cambiar radicalmente — porque el arrepentimiento verdadero siempre lleva al cambio de vida. Todos tenemos que lanzarnos a la acción para llevar la Gran Noticia de la salvación y de la esperanza a nuestro Miami (porque es a Miami a quien hay que transformar). Todos tenemos que estar en constante diálogo con el Señor — porque es Él quien nos guía y nos da la única razón para hablar claro y actuar con valentía: el amor. Todos juntos — en la unidad de fe que es la Iglesia.

Ya que estamos en Cuaresma, casi al final, demos el paso decisivo. ¡Convertámonos! A todos nos duele en lo más profundo ver cristianos que no son como deben ser. A todos nos hieren algunas actitudes y tensiones en la Iglesia. Pues bien, este es el momento de comenzar el cambio, la conversión;

para eso es la Cuaresma. Nada sucederá y todo quedará igual si tú, personalmente, no haces nada — o si te crees que no puedes hacerlo. Pregúntate si no será también fruto del pecado el considerarte tan poca cosa, incapaz de cambiarte a ti mismo, cuando tienes la ayuda de Dios. Pregúntate si también no es fruto de la maldad el que estés convencido que tu acción por otros no va a dar su fruto. Pregúntate si no es contribución tuya al mal el que quieras que el trabajo lo haga otro (aunque lo creas más "poderoso"). La Cuaresma te invita a dejar atrás esta visión tuya de impotencia.

Ahí está Miami. Y ahí también está su Iglesia. De ti dependen. ¡Tú puedes! La Cuaresma te invita: ¡cambia!

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¿Pesan más las monedas que los principios?

El tema de las negociaciones con el régimen comunista de Cuba está otra vez en el tapete tanto en Estados Unidos como en el resto del hemisferio. Afortunadamente, algunos observadores están empezando a comprender y a reconocer en los grandes diarios de Estados Unidos que detrás de las campañas para el restablecimiento de relaciones con Castro lo que más pesa son los intereses materiales de aquellos que aspiran a ganancias en su comercio con la isla sojuzgada. Nos complace que ya algunos de los más importantes medios informativos reconozcan lo que hace hace tiempo hemos venido diciendo en The Voice: Que para muchos valen más las monedas que los principios.

Ahora que el tema está otra vez sobre el tapete y que el director de una publicación tan importante como The Miami Herald reconoció el domingo pasado ese mismo punto, nos parece oportuno reproducir unos pocos párrafos del artículo del Obispo cubano desterrado, Eduardo Boza Masvidal, aparecido en The Voice el 6 de septiembre de 1974:

Argentina quiere vender sus automóviles, Venezuela quiere vender su petróleo, etc. Por otra parte — y esto es algo que a los cubanos nos hiere profundamente — sólo se exige para normalizar la situación con Cuba el que esta no exporte la revolución ni intervenga en otros países. Un pueblo oprimido y sojuzgado allá adentro a nadie le importa. ¿Dónde queda entonces la defensa de los principios y la solidaridad humana? Me parece que, en la parábola del Buen Samaritano, ésta es la actitud que Cristo reprochó de los que pensaron: con tal que los ladrones no me asalten ni hieran a mí, este otro pobre mal herido en el camino a mí no me importa, y pasaron de largo. Para justificar esto a veces se aduce el pluralismo ideológico y la autodeterminación de los pueblos, pero es bueno que se sepa — si hay alguien que viva en la luna y no lo sabe aún — que el pueblo de Cuba no ha elegido este camino, sino que le ha sido impuesto por la fuerza y el terror. Cuando un gobierno para mantenerse necesita tener esas cantidades fabulosas de presos y de exilados y ese aparato tremendo de delación y de represión, es señal evidente de que tiene en su contra a un pueblo que se resigna a la esclavitud. Hablar aquí de autodeterminación de los pueblos es un sarcasmo. Con un paredón de fusilamiento en perspectiva se tiene que "autodeterminar" todo el mundo.

Frente a todo esto, ¿cuál debe ser nuestra actitud? No ha de ser una actitud cerrada. ¿Quién más que nosotros puede querer que los problemas se arreglen? Pero lo que no podemos aceptar es la claudicación, el aceptar como bueno y darle carta de naturaleza en una forma permanente a un estado de cosas que nos deje en la esclavitud.

En otra parte del artículo el Obispo Boza decía:

Es evidente que vivimos bajo el signo de la "distensión," pero la distensión, si se lleva más allá de ciertos límites, se convierte en claudicación, y aquí es donde está el peligro. Los cristianos somos los primeros que tenemos que buscar la fraternidad entre los hombres y entre los pueblos, y por exigencia de nuestra propia doctrina tenemos que amar la paz, pero siempre y cuando no sea a costa de sacrificar nuestros principios y nuestra conciencia.

El Papa a los jóvenes:

Buscar, amar y seguir a Cristo

El Papa Paulo VI dijo a una concentración de 16,000 jóvenes del movimiento italiano "Gen" (generación nueva) que si escogen a Cristo como modelo, tendrán que vivir en conflicto con una cultura de consumidores y con el materialismo conformista que los anima. Les habló después de la libertad. "Desembarazarse de los hábitos y de la autoridad de la familia no es libertad; quizás no se dan cuenta que

caen esclavos del criterio arbitrario de un grupo, de una moda o corriente social, de una rebelión colectiva sin causa." Agregó que una sincera adhesión a Cristo y sus enseñanzas les podía librar, tanto de conformismo pasivo como de la sujeción a las corrientes de moda, y les pidió que cultiven su sentido crítico como rebelión contra el hedonismo predominante.



Más de 16,000 jóvenes se reunieron en Roma ante el Papa Paulo VI en un acto de reafirmación de los valores espirituales de la juventud de hoy. El Papa reconoció que a pesar de los placeres y las comodidades que ofrece, la juventud de hoy no quiere un mundo como el actual, "porque en el fondo es una dirección materialista, egoísta, hedonista; no satisface realmente al alma; no resuelve realmente los problemas esenciales y personales de la vida," invitándolos a buscar y seguir a Cristo. "Las palabras del Papa a los jóvenes del Movimiento Nueva Generación en Roma deben tener eco en Miami," dijo el Padre Carlos M. Hernández, que acaba de ser designado director de Pastoral Juvenil de esta Arquidiócesis.

COMENTARIOS EVANGELICOS

'Desáténlo y déjenlo caminar'

Por el REV. JOSE P. NICKSE

Había un hombre enfermo que se llamaba Lázaro. Era de Betania, el pueblo de María y su hermana Marta. Las dos hermanas mandaron a decir a Jesús: "Señor, el que tu amas está enfermo." Cuando llegó Jesús, Lázaro llevaba cuatro días en el sepulcro. Jesús levantó los ojos al cielo y exclamó: "Te doy gracias, Padre, porque has escuchado mi oración. Yo sé que siempre me oyes. Al decir esto, gritó muy fuerte "Lázaro, sal fuera." El muerto salió. Tenía las manos y los pies vendados, y la cabeza cubierta con un velo, por lo que Jesús dijo: "Desáténlo y déjenlo caminar."

Jn 11:1-41

Para Dios no hay nada imposible. En las páginas de la Biblia vemos como Dios pone orden donde existe el caos, pone amor donde reina el odio, trae la vida y conquista la muerte. El poder de Dios se manifiesta ante los "imposibles" de nuestras vidas.

El Manual de la Infantería de Marina de los Estados Unidos excluye una palabra del diccionario. La palabra imposible. Para los "Marines" no hay nada imposible. Donde otros ven la derrota, los "Marines" consiguen la victoria. Un largo periodo de entrenamiento físico y mental preparan al infante de Marina a enfrentarse al más poderoso enemigo con valor y determinación.

Los cristianos estamos llamados a ser los infantes de Marina de Cristo. No predicamos la violencia. No luchamos con balas. Nuestra misión no es tanto destruir como construir. Pero nuestro bautismo nos da la misma determinación y el mismo valor que tiene el infante de Marina. Para el cristiano tampoco existe la palabra imposible.

El lema "Cristo y yo" mayoría aplastante encierra una gran verdad. Para el cristiano que tiene su fe firme en Cristo nada ni nadie en este mundo lo puede conquistar. Lo pueden perseguir. Lo pueden insultar. Inclusive lo pueden asesinar. Pero nada ni nadie lo puede separar de Cristo. Pero para ser mayoría aplastante con Cristo, El tiene que ser el primero y siempre con mayúscula.

Lázaro era un gran amigo de Jesús. Y quisiéramos añadir que éste es el verdadero San Lázaro, el hermano de Marta y María, el que Cristo resucitó. El Lázaro mendigo y con muletas es una parábola (una historieta) que brota de los labios de Jesús.

Lázaro es un hombre enfermo. Muere alejado de Cristo. Nosotros, al igual, mientras más lejos de Cristo, más muerto nuestro espíritu. Todos estamos tocados por el pecado original. Todos somos débiles, como egoístas. Lejos de Cristo no tenemos esperanza de vida.

La presencia de Cristo no trae la vida. El amor de Cristo devuelve la vida a Lázaro. Lo saca de la tumba. También el amor de Cristo nos llama a salir de nuestras tumbas de pecado e indiferencia. La gracia de Dios siempre puede revivir al hombre que se acerca a Dios.

Finalmente, la gracia de Cristo libera. Caminamos por la vida con las manos atadas y los ojos vendados. Buscamos un cristianismo fácil. Es difícil ser un buen infante de Marina. También es difícil ser un buen seguidor de Cristo. Siempre hay excusas. ¿Y al fin y al cabo, acaso no somos humanos? Varnos vendados. Pero Cristo nos desata. Cristo nos permite abrir nuestros brazos y nuestros corazones para abrazar a todos nuestros hermanos.

Que en ésta Cuaresma respondas al llamado de Cristo. Que el amor de Dios te lleve de la muerte del pecado a la vida de la gracia.

FESTIVAL DE LA CATEDRAL

La catedral de Miami tendrá su Festival Anual los días 21, 22 y 23 de Marzo. La Tómbola será en los terrenos del Colegio St. Mary's, en la

calle 75 y 2 Ave. del N.W. Las horas serán del Mediodía a las 11 de la noche. Para más información llame a la Catedral al 759-4331.

Actividades de Cuaresma

En la iglesia de Sts. Peter and Paul, los martes de Cuaresma, a las 8 p.m., viacrucis comentado.

Acto penitencial el sábado 15, a las 2 p.m. en la parroquia de la Inmaculada Concepción, Hialeah. El lunes y el viernes, días 17 y 21, misa a las 8 m. El Padre Mario González, informa que la parroquia está organizando un viacrucis por las calles aledañas para el Viernes Santo a las 8:30 p.m.

Misión de Cuaresma en Corpus Christi. Comenzará el domingo, con prédicas especiales en todas las misas en español e inglés. Meditación cuaresmal el lunes, martes y miércoles, días 17, 18 y 19. El jueves, día 20, Servicio Penitencial. Predicará el Padre Villarronga.

TARDE DE RETIRO para matrimonios el domingo de Ramos (24 de marzo) de 12:30 del día a 6 p.m. Organizado por el Movimiento Familiar Cristiano. Reflexiones por el padre Angel Villarronga.

Escenificación de la Vida y Pasión de Cristo, sábado 22, 8:30 p.m. Auditorium de Ada Merritt. Auspiciado por la parroquia de San Juan Bosco. Bajo la dirección artística de Sergio Doré.

Charlas bíblicas en Santa Cecilia, Hialeah, los lunes de cuaresma a las 8 p.m. Retiro espiritual jueves, viernes y sábado, días 20, 21 y 22, de 8 a 11 p.m., según anuncia el Párroco, Padre Luis Pérez.

El 29 de marzo, sábado, ofrecerá su tradicional Retiro de Cuaresma para el Centro Hispano Católico Mujeres. Para más información, 371-5657.

SAN JOSE Y SAN PATRICIO

El santoral marca esta semana dos festividades de hondo arraigo popular en la Iglesia universal, una, en la Iglesia de Estados Unidos, la otra:

19 de Marzo, San José, esposo de la Virgen María, el hombre que veló por la niñez y juventud de Cristo hecho hombre.

17 de Marzo, San Patricio, patrono de Irlanda, el hombre que llevó la fe católica a esa bella isla europea. Las enseñanzas del Santo Obispo prendieron tan firmemente en ese pueblo, que tras muchos siglos y generaciones, aun lejos de su madre patria, los inmigrantes irlandeses en Estados Unidos han sido el primer puntal del catolicismo en esta nación y han vivido fieles a la devoción de San Patricio, en forma tal que su festividad se ha convertido en una de las más típicas celebraciones populares en Estados Unidos.

La festividad de San José, aunque universal, cobra un mayor acento en los pueblos de origen hispano. Es día de fiesta para millones de "pepes" y "finas". Debe ser también ocasión para recordar e imitar las virtudes de José como hombre trabajador, y como padre de familia.