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AT BISHOPS' MEETING

Advocacy For Poor Urged

CHICAGO—(NC)—Taking a lesson from the Puebla conference of Latin American bishops and the messages of Pope John Paul II, the U.S. bishops should cultivate "a preferential but not exclusive love for the poor" and a greater advocacy role on behalf of the oppressed of the world.

That was the message of Archbishop John R. Quinn of San Francisco, president of the National Conference of Catholic Bishops-U.S. Catholic Conference, as he opened the bishop's spring meeting May 1 in Chicago. The main topic of the three-day meeting was the purpose and goals of the NCCB-USCC.

"...WHILE responsibility for all can mean many things, it must certainly mean at the minimum participation in the public debate about U.S. policies and practice toward developing nations and what responsible stewardship means for the church in the matter of its own corporate investments," Archbishop Quinn said.

"Puebla's analysis of the Latin American reality is an invitation to us to assess with the key of revelation and the teaching of the church, the reality of the church in our own situation," he added, suggesting that the bishops were beginning that process with the Chicago meeting.

Archbishop Quinn said both the Second Vatican Council and the pope's address at Puebla had two

objectives: "To affirm the necessity of the social involvement of the church but also to affirm that the church always does this precisely as a community of faith living by the light of divine revelation..."

He singled out four of the "important issues which confront us in our local churches in the U.S." and which he said "have taken on new significance in 1979:" the priesthood, human life, the Middle East and Puebla.

THE CHURCH'S strength and ability to serve depends on the "holiness and fidelity of priests," he noted. "The first service of the church to the world is holiness and fidelity," the archbishop added, "and we bishops and priests are called to be leaders precisely in the daily search for holiness and the daily witness of fidelity."

On the Middle East, the San Francisco prelate reiterated the statement approved by the bishops last November supporting the Camp David accords. But he called for greater efforts to deal with the rights of the Palestinian people and to broaden participation among other Arab nations.

A SIGNIFICANT portion of the talk was devoted to the Medellin and Puebla conferences, at which Archbishop Quinn said, the Latin American bishops "made the decisive choice to find in and through the poor the first imperative of evangelization."



Walter Monsko of St. Peter Church in Naples receives enthusiastic greetings from a wellwisher outside St. Mary Cathedral after being ordained a Permanent Deacon. More on Page 3.

Photo By: Araceli Cantero

Archbishop's statement on sex education

Statement of Archbishop McCarthy on Sex Education in the Dade County Public Schools:

The Jewish and Christian traditions share a common root in the teaching of the Old Testament. In general, we observe the creation of the world and man's beginnings and we see noted the Creator's satisfaction in his work in these words:

"God saw all he had made and indeed it was very good." It is this belief in the essential goodness of human life and human sexuality that we affirm today as we have in the past. The moral teaching of our Church has been and is directed towards the responsible use of these great gifts.

WE ARE CONCERNED about the welfare of all young people—Catholic and non-Catholic in

those attending public schools, as well as those attending Catholic and other non-public schools. For acknowledged serious reasons, increasing pressure is being brought on the public schools for the implementation of specific sex education programs.

We have grave concern over the programs being proposed in Dade County because these programs do not reflect the whole person which must include personal and family values. They lack reference to the ethical and moral aspects of human life, to the responsibilities to other members of society or to the primary right of parents.

We must object strongly to those whose aim is not merely to inform, but to bring about changes in attitude, — changes which often separate the child from the teachings

and values and traditions of his or her family. We must oppose teachings based on the assumption that the majority of students in the high school systems are "sexually active." We see this as a self-fulfilling prophecy.

We must protest a system which by its very presentation stimulates the young to experimentation and is directed to teaching youngsters how they can engage freely in sexual activities safely by avoiding disease and children. We must protest a system which promotes abortion as the ultimate contraceptive, and homosexuality as merely an alternative life style, but which does not impart corresponding moral principles and motivations.

While we know the Dade County School Board has been earnestly trying to meet the needs and ex-

pectations of the community, we feel the present proposal does not adequately guarantee that these needs and expectations will be met. We believe that any course on human sexuality must have the following four characteristics:

- It must present the ethical—moral dimension of human sexuality;
- It must not be an expression of any one sectarian or secular philosophy. The diversity of our community's beliefs must be honored without any one belief being promoted;
- It must take into consideration the values of the various cultural groups represented in our community;
- It must represent the conscience of the students and the rights of parents.

SEX EDUCATION IS inadequate if it confines itself to

(Continued on Page 16)

News briefs

Military chaplains

WASHINGTON — (NC)— The Pennsylvania delegation to Congress has asked President Carter to order a moratorium on the firing of military chaplains "until administrative changes are made to insure that there is a balanced faith representation." The letter, signed by the state's 25 representatives and two senators, marked the delegation's second attempt to have Carter deal with the problem of denominational imbalance in the chaplains corps.

the recent United States response to Chile's refusal to extradite three secret policemen in connection with a political murder in Washington, means that the U.S. government was "out-manuevered" by the Chilean military junta. The Rev. Joseph Eldridge of WOLA said that the United States is no longer insisting that the police officials be brought to trial in this country for their part in the bombing that killed Chilean economist and diplomat Orlando Letelier and his co-worker, Ronni Moffit.

No-fault divorce

HARRISBURG, Pa. — (NC)— The Pennsylvania Catholic Conference has supported a no-fault divorce law as long as the law provides strong provisions for conciliation for couples seeking divorce. The PPC

Chile's secret police

WASHINGTON — (NC)— The head of the Washington Office on Latin America (WOLA) said that

executive director, Howard Fetterhoff, said Pennsylvania could avoid mistakes made by other states which passed no-fault laws without conciliation provisions.

New Latin Bible

VATICAN CITY — (NC)— Pope John Paul II has formally published a new latin edition of the Bible for official church use. The edition, called the new Vulgate, replaces the Latin Vulgate Bible of St. Jerome — the primary latin text used by the church for some 1,500 years.

Sex education

TORONTO—(NC)— The traditional motto of family life education in Ontario's Catholic schools is "better too early than too late." But it should be changed to "better not at all, than not well," according to a recommendation made in the year-long study of family life and sex education programs in Ontario's Catholic schools.

The life and sex education programs in Ontario's Catholic schools. The report was prepared by a committee of the Ontario Separate School Trustees Association and endorsed by its board of directors. Catholic schools in Ontario are called separate schools.

Concerned Catholics

GLASGOW, Scotland — (NC)— One of the most important characteristics of being Catholic is an active concern for others, according to a Gallup Poll of Scottish Catholics. The poll showed 93 percent of the respondents listed active concern for others as the most important characteristic. This was topped only by baptism which was listed by 95 percent.

On priests leaving

VATICAN CITY (NC)— The number of priests who left the active ministry in 1977 was 2,506, L'Osservatori

Romano, the Vatican daily newspaper, reported. The number is nearly 300 below the 2,802 departures of the previous year, and only two-thirds of the number that left in 1971 (3,872).

Carr's concerts

SAN ANTONIO, Texas —(NC)— Singer Vicki Carr, who has been giving benefit concerts for the past 10 years to raise funds for Holy Cross High School in San Antonio, broke all records with her recent 1979 concert here.

The 10th anniversary concert netted \$54,282.50, more than \$10,000 higher than the previous high of \$44,000 raised in 1976. Through her annual concerts, Miss Carr has been credited with single-handedly saving the 22-year-old-school.

The singer first learned of the financial plight of the predominantly Mexican-American boys' high school in 1968, when she was a visiting entertainer at San Antonio's World Fair. The school is staffed by the Holy Cross Brothers.

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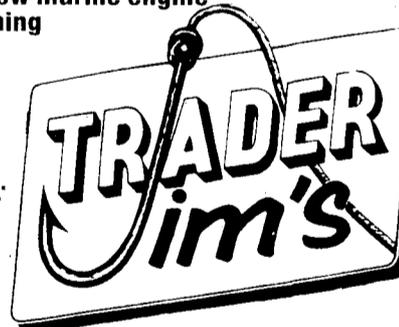
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Eighteen Permanent Deacons were ordained in St. Mary Cathedral by Archbishop Edward A. McCarthy last Sunday. George Mickwee, (left), of St. Maurice parish makes his vow of obedience to the Archbishop. Above, the deacons and congregation recite the Litany of the Saints. The deacons knelt rather than being prostrate because of limited space. They will now be given assignments to parishes and various ministries.

Bishops' identity in teaching Jesus

VATICAN CITY—(NC)—The principal work of bishops is to make Jesus Christ, the Redeemer, better known and loved, Pope John Paul II said to the bishops of Sri Lanka.

"We find our identity as bishops," he said, in preaching Christ's salvific message.

The pope received 10 Sri Lankan bishops April 28. They were making the official visit to the pope that bishops are required to make every five years.

Bishops have a special responsibility for guarding and teaching the truth revealed by Christ, the pope said, speaking in English.

"For this reason," he went on, "we are intent on maintaining the purity of the Catholic faith. We are vigilant that the content of

evangelization corresponds to the message preached by Christ, transmitted by the apostles and authenticated by the Church's magisterium (teaching authority) over the centuries."

In speaking about the life, teaching and mystery of Jesus of Nazareth, "we clearly and explicitly proclaim before the entire world that salvation is a gift of God's grace and mercy, and that it is offered to all in Jesus Christ, the Son of God, who died and rose from the dead," the pope said.

We preach a transcendent and eschatological salvation begun in time but to be fulfilled only in eternity."

But evangelization, the pope added, also contains a message about human rights and duties.

"The Gospel message is necessarily linked to human advancement under the aspects of both development and liberation, since it is not possible to proclaim Christ's new commandment of love, without promoting in justice and peace the well-being of man," he said.

The pope urged that efforts to bring this message into the life of each church community "be made in close harmony with the whole church, for we know that to adulterate the content of the Gospel, under the pretext of adapting it, is to dissipate its power."

LONDON—(NC)—About 20,000 people marched in silence for two-and-a-half hours through central London on April 28 in a protest against abortion. By sheer coincidence, the march took place the day after an aborted baby girl died after struggling for life for 38 hours at Barnsley Hospital.

The march, organized by the Society for the Protection of Unborn Children (SPUC), was preceded by a rally in Hyde Park at which a message from Pope John Paul II was read. The pope told SPUC that he wholeheartedly blessed their efforts in defence of human life.

TWO CARDINALS who regretted their inability to be present at the rally also sent messages. They were Cardinals George Basil Hume of Westminster and Giovanni Benelli of Florence, Italy.

Cardinal Hume's message said that those present represented many faiths and non-believers who share the conviction that human life is precious and that no consideration can ever justify the taking of an innocent human life.

"Our respect for life must be equally obvious when we struggle to provide for each person a decent human existence," said Cardinal Hume.

"We must struggle too for better education for all children, better housing,

better health care, jobs for when they grow up and, at all times, equality before the law whatever their origin, their color or their creed," he said.

Cardinal Benelli's message praised SPUC's efforts as a "truly splendid service to the cause of man, to human dignity and to the preservation of civilization."

A black social worker from Minneapolis, Mrs. Erma Clardy Craven, a Methodist, brought greetings from the right-to-life movement in the United States. She called abortion a form of discrimination against the

poor.

The abortions of one million babies a year and the sterilization of between 600,000 and a million women a year is "purely genocidal," she said. The poor and blacks are over-represented in these figures, she added.

THE MARCHERS heard a reading in Arabic from the Koran by Umar Aayat Warraich, president of the United Kingdom Islamic Mission.

In African and Asian countries, abortion is something that is totally rejected, he said.

Bishop wins in TV ratings

ALBANY, N.Y.—(NC)—Bishop Howard J. Hubbard of Albany hosted a lenten program that swept the local television ratings for five nights recently, according to a telephone survey by the American Research Bureau (Arbitron).

The five nights of "Always His People," which appeared on WTEN, the ABC affiliate in Albany, drew 39 percent of the people watching that hour, Arbitron, a national TV rating service, reported. The closest competitor, another channel's programming that included "Family Feud" drew 31 percent.

The bishop's appearance hiked the usual ratings for the station, which normally

runs "Newlywed Game" in that time slot. Its recent ratings have drawn 30 percent of the audience.

"Always His People," part of a lenten reconciliation program in the diocese, scored a 20 rating. A "rating" is the percent of people who own TV sets, whether they are turned on or not.

Determining how many people that represents is less simple. Arbitron surveyed only five counties of the coverage. Projecting to the 14 counties of the diocese, it is estimated the programs were viewed cumulatively by 850,000 people. The diocese includes 408,000 Catholics. Diocesan personnel have guessed "Always His People" may have been watched by as many as a million people.

Official

The Chancery announces that Archbishop McCarthy has made the following appointment:

THE REVEREND GUSTAVO J. MIYARES - to Archdiocesan Director of Vocations, effective May 9, 1979.

Priests' Senate

(Priests Senate will meet May 9 at 10 a.m. in the Cathedral Rectory.

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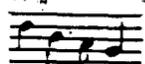
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Catholic editors cite renewal need

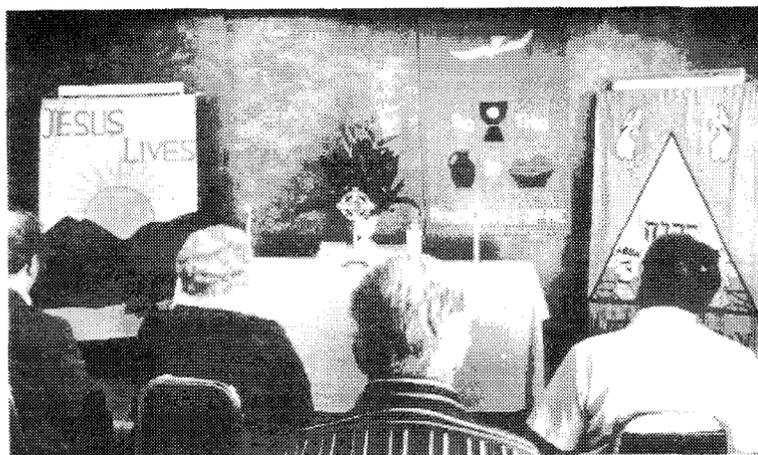
By GERARD E. SHERRY

FORT LAUDERDALE, — One basic theme was evident at the four-day convention of the Catholic Press Association of the United States and Canada — personal renewal for editors and staffs of Catholic publications.

There was a consensus that, from a technical point of view, the Catholic press has come a long way — that, in order for it to be truly reflective of the church and its program of evangelization, it must be in the vanguard of the ongoing efforts of individual reform and renewal.

It was probably best expressed by Msgr. John Egan, the assistant to the president of the University of Notre Dame, who told the delegates there is talent and energy in the American community and "our own people are hungry for leadership, awaiting a summons to heroism and action."

MSGR. EGAN said the church's social teaching is at the center of its mission. That teaching, he said, combines the best of liberalism, conservatism and Marxism.



Archbishop Edward A. McCarthy is shown with Jesuit Father Walter Burghardt, Editor-in-Chief of Theological Studies Quarterly, who received the 1979 St. Francis de Sales Award "for outstanding Catholic journalism" (Right). Delegates to the 69th Catholic Convention of the Catholic Press Association of the United States and Canada shown in a temporary chapel set up at the Convention Headquarters in Fort Lauderdale (above). During the Convention, there was Perpetual Adoration of the Blessed Sacrament. Posters in the background were donated by St. Boniface Parish, Pembroke Pines.

He said the church's social teaching embraces "liberalism's legitimate concern with human rights and personal freedom, conservatism's understandable preoccupation with historic continuity and preserving the delicate fabric of social institution and Marxism's prophetic advocacy of social

solidarity and economic progress."

The theme was expanded by several bishops who spoke to the delegates.

Archbishop Edward A. McCarthy of Miami said that evangelization "has its own style, which is the style of the word himself, of the faith of the community."



"It brings its own gifts to the Catholic press," the archbishop said, "as the press first evangelizes itself, as it transforms its offices — changing jobs and tasks to ministry, transforming the human relationships of the staff members to a new spirit that will radiate from the headlines and columns."

Bishop Joseph Crowley of Fort Wayne-South Bend, Ind., honorary president of the Catholic Press Association, said, "God is sowing his seed abundantly, perhaps more generously to those of us here than to other men and women because of our closeness to his work and his mission... As we proceed with the quiet moments of this convention, let us have the annual spiritual checkup that will enable us to take a hard look at our own devotion, our spiritual life, our prayer life, our motives, goals and priorities — all those things that provide the soil for fruitful growth of God's word in our ministry," he said.

BISHOP THOMAS J. Grady of Orlando, Fla., observed that "the Catholic press must realize and expand our vision to report the teachings of the apostles as they affect our lives."

He said that the perspective of the Catholic press should be based on the Gospel and traditions of the church. "Within those parameters I suppose there is room for publications with more restricted viewpoints. But if the press is to be a builder of community, harmony and unity are not greatly served either by publications which

are monotonously humorless and self-righteously hostile or (those) which are predictably cynical and iconoclastic."

At a special workshop, two priests gave theological and philosophical examination to propositions of the past and bright promises of the themes for the future.

Looking back, Jesuit Joseph A. O'MHare, editor-in-chief of America magazine, spoke of propositions which were of significance in the past year, during which religion became a more visible force in world events and received renewed attention.

Father O'Hare noted that the papal transition of 1978, in which Pope Paul VI died, followed by the sudden death of Pope John Paul I and the surprising choice of Cardinal Karol Wojtyla as Pope John Paul II, "fascinated the world," while hundreds of millions looked on through the marvel of modern communication.

Looking forward, Father J. Bryan Hehir, associate secretary of the U.S. Catholic Conference's Office of Justice and Peace, observed that 1980 will mark the 20th anniversary of John Courtney Murray's "We Hold These Truths," the 50th anniversary of Vatican II's "Gaudium Et Spes" and the first anniversary of Pope John Paul II's "Redemptor Hominis."

"These three documents," Father Hehir said, "can structure a discussion on the church's relationship to the socio-political order. No single document is more important than 'Gaudium Et Spes.'"

Evangelization is a keg of dynamite-- Archbishop

By GERARD E. SHERRY

FORT LAUDERDALE— "Evangelization is a keg of spiritual dynamite," Archbishop Edward A. McCarthy of Miami told delegates to the annual convention of the Catholic Press Association.

Preaching at the CPA's annual memorial Mass he said that Catholic editors should convey to their readers "this phenomenon of evangelization with the Holy Spirit (which) has struck the church, and the exacting power for radical reformation and renewal that it brings with it."

THE ARCHBISHOP said that many American Catholics believe that evangelization is a term associated with "born again" Christians, "or at best with a blitz type of program, when in six weeks the priest and the few do-gooders will make those backsliders shape up,

and gain a few 'converts' or whatever you call them in these days of ecumenical niceties.

"We may miss the fact that evangelization is calling for everyone of us to become converts with a newness of heart, of attitudes," he said.

Archbishop McCarthy told the journalists, "You have the attention, the ears, of millions of the faithful."

He said the Catholic press has the challenge to "convey the vision, the power, (and) the potential of this radical reform movement in the church. We need your skills to rally, to excite, to challenge the people of God. To have them yield their lives, their works, their attitudes to the powerful influence of the Gospel."

The probing and questioning of how faithful we are to the Gospel ideals that evangelization raises is the

meat of journalism, the Archbishop said. He said that the Catholic journalist has a powerful opportunity to "step up the impact" of the power of witnessing that evangelization releases by reporting the "living examples of faith in action in the lives of individuals, groups and parishes.

"Evangelization makes demands of the work and style of the journalist himself, his pen will be used to strengthen, to build, to give identity to, to interpret the Christian community and its mission," he said.

In asking the press to convey the message of evangelization, Archbishop McCarthy said, "Somehow the Catholic press should trace the movements of the Spirit in a diocese, pick up the words and deeds of those reflecting the spirit and communicate the spirit to the readers."

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MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the coward; we renounce all shamefaced concealment, there must be no crooked ways, no fal-

tering of God's Word; it is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind, as in God's sight. (2 Corinthians 4: 1-2)

In All The Back Of The Bus

Sen. Daniel P. Moynihan, the outspoken New York Democrat, has put it clearly.

He said that American Catholics should stop being so meek about the growing anti-Catholicism in this country. He said they should become "less patient" with the federal government's refusal to provide public assistance to children attending church-related schools.

He said this, and quite a bit more, at the National Catholic Educational Association's convention in Philadelphia last week. His address and a press conference that followed were reported by Bill Devlin for NC News Service.

Said the Senator: "A powerful body of opinion has arisen in this country which is much opposed to the influence of religious belief and religious institutions in the secular activities of society." He said this group believes that education "is not safe until it is a public monopoly free altogether of religious practice or profession."

Mr. Moynihan identified that "public schools movement" and the Department of Health, Education and Welfare as two groups that have blocked aid to non-public education.

It is too bad that Illinois does not have in the U.S. Senate a person as deeply committed to justice, and as free from the influence of religious bigots, as Daniel P. Moynihan. Neither Sen. Charles Percy nor Sen. Adlai Stevenson measures up to that praiseworthy standard.

Senator Moynihan defended President Jimmy Carter from criticism that Mr. Carter's 1976 campaign pledge of support for non-public schools has become "inoperable." The New York senator said no assistance has been provided because it has been blocked by HEW bureaucrats.

Opponents of Assistance to non-public schools are much more strategically located when it comes to blocking such proposals," said Mr. Moynihan. "They use the courts with great skill and, much more importantly, they completely control the government bureaucracy that determines final outcome.

"What happened to the promise President Carter made to us is that the Department of Health, Education and Welfare decided the President's promise would not be kept," Senator Moynihan said. "If we go on to establish a Department of Education all on its own, candidates won't even be permitted to make promises."

He referred to the mischievous plan to create a United States Department of Education, putting Big Brother in position to dominate local education and giving the anti-Catholics an even more formidable weapon than they apply today. This plan should be defeated in Congress.

Senator Moynihan spoke of a recent New York Times article as an example of how Catholics fail to defend their rights.

The New York Times piece told about a court ruling that prevented New York State from reimbursing parochial schools for the

costs of administering tests required by New York State.

Senator Moynihan said the story stated that "the federal Constitution specifically forbids state aid to parochial schools."

Even though there is mention of neither the word school nor the word education in the Constitution, nobody questioned the story and The Times did not print a correction.

In New York, as in Chicago, the general press may become an active part of a news story — a participant in what it is ostensibly covering as news. Catholics do not have to accept this, or any other form of casual, almost inadvertent bias.

We applaud Senator Moynihan, but share his concern about the lack of spunk among Catholics, who allow the courts, the media, the Congress and the White House to treat them as second class citizens. Nobody should be forced to sit in the back of the bus because he or she is a Catholic.

CHICAGO CATHOLIC

What does the Church teach about miracle of Fatima?

By FATHER JOHN DIETZEN

Q. Our local newspaper and some recent books have included information about Fatima, the appearance of the Blessed Mother and the miracles that were supposed to have happened there. The church I attend tells people that the first Saturday devotion (receiving Communion on the first Saturday of each month, which Mary was supposed to have requested at Fatima for world peace) is only a private devotion.

What is the church's teaching about Fatima, and whatever became of the letter that was to be opened in 1960 (Ohio)

A. First, a few words about private revelations is in order.

God can speak to us in thousands of different ways. Giving special messages to individual men or women to pass on to the rest of us is one of them. In fact, the prophets of the Old Testament and hundreds of Christians since then have filled precisely that role.

The church has enormous respect for the role of prophets. It realizes, however, that individuals can easily fool themselves into thinking that God is giving them private messages in support of their own prejudices. From the evidence of my own mail, I can testify that there is hardly a weird idea possible in the field of religion that someone doesn't believe God has told him to preach.

Some private revelations (Lourdes is perhaps the most famous) the church has officially approved. Some, such as the alleged appearances of Our Lady at Necedah, Wis., in the 1950s, it has officially rejected. About many of them it has said nothing one way or the other.

When the church approves such messages, all it says is that there is nothing in them contrary to Catholic faith or morals, and that following the suggestions in these messages can be helpful in our efforts toward holiness. It is essential to remember that the church never imposes a special belief or practices contained in these revelations as obligations for all Catholics.



"I UNDERSTAND HE HAD A RELIGIOUS EXPERIENCE JUST BEFORE HE RETIRED!"

The Mass and sacraments, the teachings of the Gospel and universally accepted traditional practices of our faith are basic for everyone. Apart from them, no one is obliged to accept or follow anything in private revelation, though a proper respect for the fact that God can speak to us this way is proper for us as it is for the whole church.

Now about Fatima. Church officials, including popes, have many times indicated acceptance of the fact that the mother of Jesus appeared to the three shepherd children at Fatima, Portugal, during 1917, urging prayer and penance by all Christians for world peace. Surely many people in the decades since then have been inspired to these spiritual good works by the message of Fatima.

Again, however, no Catholic is obliged in any way by the church to special practices, devotions or prayers suggested at Fatima, except insofar as they are already contained in the responsibilities connected with it is private revelation.

The letter you speak of was reputedly passed down by one of the shepherd children, to be opened in 1960. Rumor had it that the letter threatened that if mankind did not return to God by that year, the sword of God's vengeance would descend upon us.

What happened to the letter, if it ever existed? One wag suggested a few years ago that Pope John lost it. Whatever happened to it doesn't make much difference. The church never has put stock in that kind of spiritual blackmail.

Anti-Catholic bias real

To the Editor:

Leslie Anne Cadeen can find true evidence of anti-Catholic action by writing to the Catholic League Newsletter, published by Catholic League for Religious and Civil Rights, 1000 W. Wells St., Milwaukee, Wisconsin 52233.

She will be surprised but not pleasantly.

F.A.Reed
Miami Beach



The Pope's first serious mistake

By REV. ANDREW M. GREELEY

Pope John Paul II made his first serious blunder in his Holy Week exhortation to the clergy. I say that as one who fully agrees with him — there is a real problem in the church when priests can get out of their vows more easily than married people can escape from theirs — and as one who is now firmly committed to the maintaining of an ecclesiastical celibacy.

Part of the problem continues to be the inability of the Vatican to deal with the world's media. The pope's encyclical on human rights was in the hands of both the bishops and the world press a week before its official release. But, Msgr. Romeo Panciroli and the dunderheads from the Vatican Press Office seem to be in power once again, and the distribution of the Holy Week exhortation was badly mishandled — even the bishops in the United States did not get the document until Wednesday of Holy Week, too late to use it in their Tuesday sermons to their priests.

So most priests and laity formed their judgments about the exhortation on the basis of very limited and inaccurate press accounts (for which the Vatican Press Office, and not reporters, is to be blamed).

The document is considerably better when read in its entirety. It is neither a doctrinal nor a disciplinary statement, but rather that which it purports to be, an exhortation. Both

the media and the Catholics of the world are going to have to get used to a different papal style. There will be more exhortations and fewer doctrinal and disciplinary decisions from this pope — which in the present state of things is a very wise approach.

HOWEVER, even as an exhortation, the Holy Week documents is ultimately a failure. I am convinced personally that it is a good thing for humankind to have a certain number of committed celibates acting as religious leaders. I am convinced that you can make a powerful religious and psychological case for such celibates. I do not think, however, that the pope came anywhere near to succeeding in his efforts to make such a case and that most of the priests and laity, Catholic and non-Catholic, who bothered to read his exhortations will dismiss it as the "same old thing."

Furthermore, the pope reveals very little understanding of the kinds of problems that we priests encounter in our ministry. I suspect that what he says might be quite pertinent in the context of his native Poland, but it simply does not resonate with the condition of the clergy in most of the rest of the world.

The fear that many of us had that John Paul II might succumb to the temptation of generalizing from his Polish experience to the rest of the Catholic church seems to be

confirmed by what, one has to say, is the insensitive tone of the Holy Week document — insensitive even to those of us who are firmly committed to celibacy both as a personal choice and as a practice in the Western church.

FINALLY, the pope is utterly mistaken if he thinks he can keep unhappy men in the priesthood by denying them dispensations from their priestly vows. They will simply leave without dispensation, even more bitter and angry at the church than they are now. The pope may be quite correct when he says dispensations are not the answer to the problems of the priesthood today, but one must in truth respond to him that cutting off dispensations is an even worse answer.

John Paul II is an extraordinarily gifted man, maybe the most brilliant man ever to be pope — and surely one of the most charming and charismatic. He has demonstrated repeatedly his capacity to grow, to change and to respond to advice. Apparently one of his talks in Mexico was rewritten at the last minute and late at night because it received tough, strong feedback (from, it is said, Brazil's Cardinal Lorscheider).

The ball is now in the court of the bishops of the world. I know that many of them were profoundly

disappointed by the Holy Week exhortation (some of them consoling themselves with the private comment that it could have been a lot worse). Are they going to bluntly and candidly provide feedback for John Paul II?

Are they going to say to him, "Holy Father, you bombed!" or are they, with the characteristic diffidence of the past, going to deceive the pope by permitting him to think that the exhortation was a huge success?

On the answer to the question will depend much of the future of Catholicism as an organized religion between now and the year 2,000 — a year, which if one is to judge by his public statements, is far more on the mind of the pope than it is on the minds of his brother bishops.

ONE PRIEST who has been patiently waiting for a dispensation complained bitterly to me: "His compassion extends to Nixon-like archbishops who won't accept replacements, but it doesn't extend to poor guys like me who simply can't take it anymore. What kind of compassion is that?"

I think that is too harsh a judgment on Pope John Paul II, though I understand the pain behind it. Yet I wonder how many bishops in the world are going to have the courage to tell the pope that such judgments are being made?



Moods of the child visited on parent

By DOLORES CURRAN

He appeared for breakfast with two little scowls between his eyes and muttered accusingly, "I don't have any clean socks."

Knowing the hamper was empty and recognizing the nesting habits of his socks, I murmured appropriate sympathy without volunteering search and rescue assistance.

He surveyed the table, grimaced and said, "How come we always have to eat that kind of toast? Why can't we ever have good toast?"

I let that one pass, too, because he isn't responsible until after my coffee.

However, he wasn't finished. After eating his breakfast in gloomy silence, and being reminded to carry his dishes to the sink and rinse them, he grumbled, "I don't know why I always have to do the dishes around here. None of my friends have to."

I had had my coffee and enough of him to boot. "Now, listen here, young man, I've had enough of that

behavior."

He stared at me in astonishment and said, "Boy, you're sure in a bad mood today."

Where is it written that parents must be scapegoats for their children's moods and failure? Is there hidden in some deep tomb somewhere a genetic Truth we weren't made aware of at the altar? That not just the sins of the parents would be laid on the child but that the errors, faults, weaknesses and moods of the child be laid back on the parent in poetic justice?

Examine with me a variety of failures the child neatly stacks on parental shoulders for accountability.

—Has there ever been a child tardy for school through his own fault? Not according to the law of the jungle gym. The child is tardy because the parent insists that he come back and wash his face or put on his shoes before he goes out the

door. "You're making me late," warns the offspring, as his parent send him to find his lunch money or mittens. Later, when the report card comes, there it is in neat black ink, you're tardy, and you hear your child explain it to your spouse, "That's the day Mom made me late for school."

—Has any child or adolescent ever failed a test through his own fault? I don't think so. It's the parent's fault for not getting him up early enough to study on the morning of the test. Never mind that Mom and Dad didn't hear about the test till 10 p.m., long after a full evening of outdoor and television football.

Never mind that Mom asked earlier, "Do you have any homework?" and offspring said no because a test isn't really homework, especially when someone is waiting outside to play touch football. Never mind that the parent did wake the little tes-taker up an hour early. When the report card comes, there it

is in neat computer print, and you hear your child explain, "That's the test my Mom forgot to wake me up for."

—Has any child ever been responsible for his bad mood? None that I have ever known. The rule seems to be that if the family would just get out of the home, the child wouldn't have any trouble getting along. However, since the rest of the family refuses to show this courtesy, it deserves the consequences.

Siblings, of course, are the natural offenders. They exist and that in itself is sufficient provocation when a child is in one of his venial sin moods. Then when the report comes, you hear your child explain in defense, "He asked for it. He was looking at me."

I'd really like to finish this topic but the mailman's here and I have to post this. It's his fault really. He comes earlier every week...

The Public Ministry of Jesus

Each of us has known loneliness. It is a state that belongs to the human condition. We are expelled from the security of the womb into a huge, unknown world, and even though many surround us, we are afraid. And no one can take the journey of death with us. Again, we go into a world we really do not know.

When loneliness strikes us, we cannot escape it. But we can face it. When we make the transition between loneliness and solitude, we experience

spiritual growth. Solitude is quite different from loneliness. Susan Muto defines solitude as a "with-experience. It is being alone with my thoughts, in communion with those I love and with My God in prayer."

In Mark's Gospel story of the blind man of Bethsaida, Jesus cures him, but not all at once. When Jesus touches his eyes the first time, the man is able to see but he does not see clearly. People do not look like people to him, but like

"walking trees." The second time Jesus touches him, his vision is cleared.

This story illustrates that faith often comes gradually, that we do not see clearly all at once. So, too, is it with loneliness. We cannot always immediately make that transition to solitude that transcends loneliness. Only as we come to see more clearly can we fully realize that we are never alone. God is all around us. As this realization dawns and comes to fullness, we

conquer loneliness.

Reflecting joy in the liturgy today, we are seeing liturgical dance in some liturgy. Joy is the opposite of sadness. Good fellowship is the opposite of loneliness. As we come to understand that we are never truly alone, that the one we search for to fill the void in our lives is our Creator, we realize, too, that good fellowship with God who never allows us to be alone calls for expressing our joy to him in whatever way is suitable to us.

How to conquer loneliness?

By SUSAN ANNETTE MUTO

A first response to this cry is to recognize that I am not alone in my loneliness. Loneliness belongs to the human condition. What could be more lonely than my birth? For nine months I am enclosed comfortably in the womb of my mother, then the forces of life compel me to make my lonely entrance into the world. Though others are there to greet me, my cries reveal how frightened I am.

What could be more lonely than my death? No matter how much I am loved, or how close I am to family and friends, no one can die my death for me. Alone, I go to the alone. And yet, even to face loneliness as part of the human condition is to cope with its pain.

Loneliness is the pain of being alone while solitude is the joy of being alone. What is the difference? All of us recall times when we've known the terrible feeling of being alone in a crowd or of being shut out by someone we love. We want to speak, but we are at a loss for words. We want to tell the other what we are going through, but we are not understood.

Another instance of loneliness can occur in old age, but perhaps the most primary form of loneliness occurs when we cut ourselves off from God.

The solution to such loneliness is not to deny it— not to escape the pain by trying to lose ourselves in our work or in empty socializing—but to face how we are feeling and be drawn by this pain into personal reflection. We may discover then that to be all alone is really to be all— be with others and in the deepest sense with

God. Now begins the transition from loneliness to solitude.

I leave behind the smoke-filled cocktail party, the idle chatter, the superficiality of the crowd, and go off on my own. I inhale the fragrant, moist night air. I am under the stars by myself— alone— and yet not alone. Somehow I feel "with" myself, the self I really am, not the self I cover up by the chit-chat of the cocktail hour. Such is a moment of genuine solitude, and it is a joy. I regain my sense of self and awaken to who I truly am.

Loneliness leads to introspection. We become filled with the smallness of our own life. We cannot make the generous gesture to reach beyond our self-preoccupation to the other. Being present to people in their pain, stopping to listen to their cares— such outgoing acts as these help us to look beyond our self absorption and isolation.

In loneliness, we speak about being without: without friends, without the possibility of communication, without hope for the future, seemingly without God. These experiences of being without point to the difference between loneliness and solitude. For solitude is a with-experience. It is being alone with my thoughts, in communion with those I love and with my God prayer. As long as we remain in the prison of loneliness, we cannot grow in love, which finds its roots in God. If we reach out to the others, they will reach out to us. Solitude deepens our communion with others and with God.

The experience of solitude unclutters our lives of useless

worries. We cease to brood over loneliness. We allow ultimate question to surface: Who am I? Where is my life going? How can I follow best the directives of the Holy Spirit?

In his poem of love between the soul and God, the "Spiritual Cantic," St. John of the Cross has a haunting stanza that captures the meaning of solitude in the life of every person. He writes, in effect, that our deepest selves can only find fulfillment in God before whom we must one day stand alone.

She lived in solitude,
And now in solitude has built her nest;
And in solitude He guides her.
He alone, who also bears
In solitude the wound of love.

This stanza is about the soul- bride who finds and rejoices solely in Christ, her beloved. She lives in solitude, detached from satisfactions and afflictions, from consolation and desolation— free as a solitary bird to enjoy the companionship of God and therewith communion with all members of his creation.

Freed, however momentarily, from all the things of the world that are incumbent upon her, she rises above them and responds to the subtle whispers of the Holy Spirit in the depths of heart. Her one desire is to do the will of God, to live for him alone.

Seeing the soul in such peaceful solitude, the beloved feeds her with every blessing and guides her to the high places of God. He finds her worthy to bear the wounds of love he has borne for her sake. Through solitude, she gains true peace and liberty of spirit.

There can thus be no better way to conquer loneliness than to try with God's grace to transform it into solitude. If we take up the challenge offered by Scripture and the spiritual masters, we too may enjoy the fruits of solitude, namely, that deep companionship that exists between the soul and God, true liberty of spirit and true knowledge of self. No matter where we happen to be, whether in a crowded bus or on a deserted beach, we may feel present to who we are and to the divine source of all life. We see ourselves as God's children called to union with the Father and communion with creation.

How, then, can we be lonely?



"Loneliness is the pain of being alone, while solitude is the joy of being alone." The solution to loneliness is not to deny it— not to escape the pain by trying to lose ourselves in our work or in empty socializing— but to face how we are feeling and be drawn by this pain into personal reflection. We may discover then that to be all alone is really to be all one with others and in the deepest sense with God. Now begins the transition from loneliness to solitude.

Quotables

"All infidelity to the divine image that man bears in him, every breach with God, is at the same time a disruption of human unity."
— Henri de Lubac, "Catholicism," 1937.

"The entire character of a man's whole life depends on whether he answers 'yes' or 'no' to the historic fact of the Resurrection." -- John E. Large, "The Small Needle of Doctor Large," 1962.

Dancing before the Lord

By FATHER JOSEPH M. CHAMPLIN

A deep, grateful joy naturally filled the hearts of God's chosen people as they witnessed their deliverance from slavery under Pharaoh by the freeing waters of the Red Sea..

Those delivered persons needed to express that inner gratitude in an outer way, to use their bodies as well as their minds or hearts for praising the Lord. We thus read in Exodus 15:

"The prophetess Miriam, Aaron's sister, took a tambourine in her hand, while all the women went out after her with tambourines, dancing, and she led them in the refrain: 'Sing to the Lord, for he is gloriously triumphant; horse and chariot he has cast into the sea.'"

That tradition of dance as a part of Jewish worship continued in their history. Each year at Shiloh, north of Bethel, these believers gathered for a feast of the Lord. The book of Judges, Chapter 21, alludes to some form of liturgical dance in verse 21: "When you see the girls of Shiloh come out to do their dancing..."

Dancing as an expression of grateful joy and delightful praise occurs again later in the time of David after he had slain the Philistine. "Women came out from each of the cities of Israel to meet King Saul, singing and dancing, with tambourines, joyful songs, and sistrams. The women played and sang: 'Saul has slain his thousands, and David his ten thousands.'" (1 Samuel 18,6)

The most classic instance, however, occurred as David led a procession returning the Ark of the Covenant to Jerusalem.

"David and all the Israelites made merry before the Lord with all their strength, with singing and with citharas, harps, tambourines, sistrams and cymbals." (2 Samuel 6,5).

"Then David, girt with a linen apron, came dancing before the Lord with abandon, as he and all the Israelites were bringing up the Ark of the Lord with shouts of joy and to the sound of the horn." The text describes King David as "leaping and dancing before the Lord." (2 Samuel 6,14-16).

We can see how the Old

Testament writers viewed dancing as an appropriate expression of joy and praise by its juxtaposition in the following quotation from a famous section of Ecclesiastes:

"A time to weep, and a time to laugh, a time to mourn, and a time to dance." (3,4).

Psalm 149 takes this tradition of joyful dancing—both within and outside of a liturgical context—and makes it into something of a command or a directive:

"Sing to the Lord a new song of praise in the assembly of the faithful. Let Israel be glad in their maker, let the children of Zion rejoice in their King. Let them praise his name in the festive dance, let them sing praise to him with timbrel and harp." (1-3).

Dancing in the liturgy certainly has not been a common element of Roman Catholic worship in the past century. However, we hear or read of more and more occasions at which interpretative dance is now finding its way into worship.

Our American bishops have given a stamp of approval to the concept in their booklet, "Environment and Art in Catholic Worship," Paragraph 59 contains

this reference:

"Processions and interpretations through bodily movement (dance) can become meaningful parts of the liturgical celebrations if done by truly competent persons in the manner that benefits the total liturgical action." It adds that "there should be concern for the quality, the gracefulness, and the surety of this movement."

Last Sunday, in a pioneering breakthrough for our parish, two junior high school ballet dancers developed what they termed a liturgical expression of thanksgiving after Communion.

With "Day by Day" from a record piped through our public address system as accompaniment, the girls truly danced before the Lord. They had choreographed this on their own and executed the movement with great seriousness and reverence.

The congregation was absolutely still. I also detected tears here and there from persons moved by the event. At the conclusion, spontaneous applause broke out, a sign at Holy Family Parish that people both approved and had been touched spiritually by this experience.

Jesus and the blind man --a children's story

By JANAAN MANTERNACH

One day Jesus and his disciples walked into the village called Bethsaida. Some people called the town Bethsaida. It was across the Sea of Galilee from where Jesus lived. But the people of Bethsaida had heard much about Jesus. When they saw him in their town, they were excited.

A group of them brought a blind man to Jesus. They begged Jesus to touch him. They had heard how Jesus could heal people with a word or a touch. They hoped Jesus would do the same for this blind man who was their friend. They wanted their friend to be able to see.

Jesus looked at the blind man. He felt for the man who could not see anything, not even the friends who led him around. But Jesus did not want to cause a big scene. He knew some people tended to get so excited about a cure that they missed what the cure said about God's love for them.

So Jesus took the blind man by the hand. He led him out through the village gate and into the field outside the town. There he could be alone with the blind man. But the people of Bethsaida were curious. They followed Jesus and the blind man. They stood at a distance from them, but close enough to be able to see everything. They wanted to watch what Jesus would do.

Once outside the town, Jesus turned to the blind man. Neither said a word. Jesus placed saliva from his mouth onto his fingers. Then he reached out and touched the blind man's eyes. The man looked puzzled. Jesus asked him, "Can you see anything?"

The man opened his eyes. He looked around slowly. He seemed to be able to see the people moving about in the distance. He stared at them. His face showed his excitement. "Yes," he said, "I can see something. I see people. But they look like walking trees!"

Jesus realized the man could not yet see plainly. His sight was coming to him only gradually. So Jesus stretched out his hand and



...once outside the town, Jesus turned to the blind man. Jesus placed saliva from his mouth...and touched the blind man's eyes. Jesus asked him, 'Can you see anything?' 'I see people. But they look like walking trees!'

touched the blind man's eyes a second time. Then the man shouted, "Now I can see clearly. I can see everything perfectly."

The blind man was so excited that he could not contain himself. He looked around and around, this way and that, amazed at all there was to see. He stared at the people. Then at the trees. The sheep and camels fascinated him. And the flowers. There was so much color — the blue sky, green leaves and grass, yellow field flowers, clothes of every imaginable color. It was all so new and exciting to him.

Jesus was happy for the man. He was glad the blind man could now see. But he did not want people to miss the point. He did not want people to look on him as a magician or miracle worker. He

wanted them to see God's love and care in this striking cure.

So he told the man not to tell anyone what happened to him. Jesus even asked him not to go right back into the city. But the people had seen what happened and were very excited.

What surprised Jesus' disciples was that the man only gradually was able to see. He did not come to see clearly all at once. Jesus reached out and touched him twice. Only the second time did he see plainly. The disciples found this curious.

What they did not realize was that they were like the blind man. They, too, were only gradually coming to see Jesus as he really was. And, in that, they are not very different from us.

It's a Date

BROWARD COUNTY

St. Anthony's Woman's Club Communion breakfast May 8 after 9 a.m. Mass at Heilman's restaurant, 1701 E. Sunrise Blvd. \$5.50 per person. Call Mary Nager 463-1576.

Catholic Separated and Divorced meeting May 15 at 8 p.m. in St. Vincent's parish hall, Margate. Sr. Agnes Scott will speak on "Growing Through Divorce."

Catholic Daughters of America, Pompano Beach meeting May 11 at 1 p.m., St. Elizabeth Gardens; election of officers.

St. Charles Borromeo Catholic Women's Club, Hallandale, membership drive pot luck supper May 8 at 6:30 p.m. All women of parish

invited. Regular meeting at 7:45.

St. Bernard's Women's Guild officers installation May 6 at 12:00 Mass. Installation dinner May 8 at the Bahia Mar restaurant with social hour at 6:30 and dinner at 7:30. Tickets \$8 available after Sunday Masses, or call 739-8474.

Catholic Widows and Widowers Club meeting May 7 at 8 p.m. in KC Hall 3571 N. Andrews Av. Call 733-4274 or 563-8274.

St. Henry's Church 10th anniversary celebration on May 6 with concelebrated Mass at 11:30, then BBQ dinner from 12:30 to 6 p.m. Children from 6-10, \$2.75 and adults \$3.50.

Ancient Order of

Hibernians regular social May 5 at 8:30 p.m. at 300 SW 25 St., Fort Lauderdale. \$2 per person.

Farewell for Sister Doris Ann, S.S.N.D., Principal of Madonna Academy, West Hollywood, will take place at a General Meeting of the Parents and Friends Association at 8 p.m. Thursday, May 10, in the Academy. Sister Doris is being transferred after eleven years at Madonna.

DADE COUNTY

Holy Rosary Council of Catholic Women installation of officers at 7 p.m. Mass May 5 followed by dinner at Sweden House, S. Dixie highway.

Lay Carmelites meeting at 2 p.m. May 5 at Villa Maria nursing home, 1050 NE 125 St.

St. Joseph's Women's Club Communion May 6 at 9:30 Mass Monthly meeting May 7 at 1 p.m.

St. Mary Magdalen Women's Guild meeting May 7. Sing-along after meeting with Sr. Mary Trindle and Alma Haran.

Legion of Mary, S. Dade Curia, meeting May 6 in parking lot of Our Lady of the Rosary Church 9500 SW 184 St., Perrine, at 7:30 a.m. to go to St. Justin Martyr Church, Key Largo, at invitation of Fr. Januszewski, to go door to door.

St. Rose of Lima Young at Heart Club Mass for

deceased members May 10 at 9 a.m. Breakfast after at Barry College in the Red room. Reservations, call Mrs. Ouelette, 895-3349 or Jim Sladky, 754-7666, by May 8 deadline. Fr. Daniel Kubala will speak.

St. Patrick's Patrician Club installation of officers at home of Mrs. Arthur Wood, 6080 Alton Road, Miami Beach, at 11 a.m. May 10.

Archdiocesan Catholic Physicians Guild breakfast 7:30 May 11 in Mercy Hospital cafeteria. Reservations, call Dr. James Jude 854-7374 or Fr. Richard Scherer at 854-4400.

Legion of Mary Acies ceremony May 9 at 7:30 p.m., St. Mary Cathedral, 7525 NW 2 Ave. All active and auxiliary members urged to participate. Bishop John J. Nevins will preside.

PALM BEACH COUNTY

St. Vincent Ferrer Rosary Altar Society, Delray Beach, installation Mass and ceremony May 9. After Mass will be luncheon and entertainment at Highland Beach Holiday Inn.

St. Ambrose Young at Heart Club will honor Mary May 10 at Mass 2:30 p.m. Following Mass members of the club will crown Mary as Queen of May with Fr. Sheehan officiating, during which the club will ask Mary to guide all youth during the Year of the Child. Public invited.

Mary Immaculate Mission Church Men's retreat at Our Lady of Florida Monastery May 18-20. Call William Emery 686-2109.

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First Session
June 18 - July 13

Second Session
July 16 - August

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DOLPHIN BAY CAMP is a girls' day camp which emphasizes the social as well as the physical well being of your child. We offer a pleasant and relaxed atmosphere on the grounds of Carrollton School at "El Jardin," historic and beautiful estate on Biscayne Bay.

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The Social Graces

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SE HABLA ESPAÑOL

Married long? Masses for you

Couples celebrating their 25th and 50th wedding anniversaries are invited to celebrate this joyous event at three different anniversary celebrations to be held throughout the Archdiocese.

On May 19th at 7:30 pm. in St. Ann's Church in Naples, Bishop John Nevins, will celebrate the anniversary Mass honoring couples from the West Coast of the Archdiocese. Archbishop Edward McCarthy will celebrate the Masses on May 26th at 1:30 p.m. at St. Rose of Lima Church, in Miami Shores and on June 2nd, at 11 a.m. at St. Joan of Arc Church in Boca Raton for the couples from Palm Beach County.

Couples in the Archdiocese wishing to participate in these anniversary celebrations are asked to call their parish rectory at least two weeks prior to the date of the Mass they wish to attend. They are to give their names and addresses, marriage dates and which location they will

attend for the celebration of their silver or golden wedding anniversary.

Jubilarians will have an opportunity to renew their marriage vows and receive a specially inscribed scroll. The respective parish communities will host a reception with light refreshments after each celebration.

Pro-life groups sets workshop

The Right to Life Crusade, in conjunction with the Florida State Right to Life Committee, will present an informational pro-life workshop, on May 8, at 8 p.m. The principal speaker will be Mrs. Jean Doyle, president of the Florida State Right to Life Committee, and executive board member of the national Right to Life Committee in Washington.

The meeting will take place at the Best Western Motel, 1550 Le Jeune Road, near the Airport. The Right to Life

The International Rosary March, which is observed throughout the world on the same date and at the same hour, will take place in West Palm Beach on Sunday May 6th at 3 p.m., from "Providencia Park" (across from Good Samaritan Hospital) to St. Anne's Church.

This year the general

intention of the march is: "worldwide humility."

Father Michael Devaney will lead the march and clergy and members of other denominations are invited to participate and petition for peace and "worldwide humility," the intention of this year's march.

Groups and congregations are urged to identify themselves with banners. Participants also urged to dress well and arrive early, rain or shine, at the park on Flagler Drive across from Good Samaritan Hospital.

The walk will be south to St. Ann's Church up to

Pennsylvania Hotel where seniors and wheelchair-confined will join. benediction of the Blessed Sacrament will be offered and the rosary will be recited.

From I-95 exit on Palm Beach Lakes Blvd. and turn east. Call 832-1561 if necessary.

Dolphin softball

On Saturday, May 26th, starting at noon, Boystown of Florida is holding an old fashioned chicken bar-b-que dinner, at Boystown.

The Miami Dolphins will play all challengers in softball.

DISCOVER for yourself tonight—how Italian tastes when it's RIGHT!

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On top of the Blue Ridge Mountains of Western North Carolina, Hendersonville, a Catholic Camping Adventure for boys and girls, ages 7-16.

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Special Counselor-in-training program for tenth and eleventh year high school students.

Dates: June 10th - August 17th (12 days, 3 and 6 weeks sessions).

Our Lady of the Hills Camp is situated on 250 acres, 50 acre lake, Olympic size pool, and tennis courts. The camp is owned and operated by the Roman Catholic Diocese of Charlotte, N.C. and is accredited by the American Camping Association.

Brochure or Information:
WRITE: Rev. John J. Mc Sweeney
Our Lady of the Hills Camp.
507 S. Tryon Street
Charlotte, N.C. 28202



"Our 32nd Year"

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- * TRIPS * BOATING * HIKING
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- * FISHING * RIFLERY

Good Counsel Camp is a veritable little city consisting of some 30 buildings—campers' cabins, dining hall, chapel, recreation pavilion, handicraft lodge, rifle range, infirmary, shower buildings, canteen, laundry, etc. All buildings are constructed of concrete block and brick, heart, cypress and pine.

In addition to the 'regulars' such as swimming (we have a pool, lake, river and spring for this) riflery, handicraft, archery. Good Counsel Camp offers special training in boating and canoeing. Long trips up to 20 to 50 miles are offered to the advanced boater. Special 'safaris' via jeep through the great forests and game preserves — exploration trips on the mysterious Withlacoochee River — overnight trips to Tomahawk lodge on Rainbow Springs are a few of the 'Specials'.

GOOD COUNSEL CAMP PROVIDES

ALL BOYS WOODCRAFT SESSION

This session consists of three weeks of real outdoor life with the special emphasis on woodcraft, water sports, riflery, archery, handicrafts, hiking and nature study. Great attention is given to overnight expeditions and campouts. This session is open only to boys between ages 8 and 15.

SEPARATE SESSIONS EACH SUMMER

COED WOODCRAFT SESSIONS

This is the 8th year this type of program has been offered at Good Counsel Camp. The overall format is similar to the All Boys Woodcraft but adapted to include activities for girls. The coed sessions offer special opportunities for brothers and sisters to attend together. Age limits are the same: 8-15.

SEND APPLICATION AND INQUIRIES TO:
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026

Cdl. Newman High slates concert

As the last school event for Cardinal Newman High before summer recess, the Choral Club will hold a one performance concert on Thursday, May 10, 8 P.M., in the school cafeteria. The group will feature "Hear America Singing" directed by Mrs. Ann Hoyt.

Birthright sets all-day session

Birthright of Broward County will conduct an all-day training seminar, May 5, starting at 9 A.M., at St. John the Baptist parish center. Speakers will be Dr. Matthew Bulfin, a pro-life Gyn-Ob, and Eileen Hubert of the Catholic Service Bureau. Pack a lunch and join the volunteers of Birthright. For additional information call, 467-6464.

Deaf retreats set May 4-6

Father Dave Walsh, C.S.S.R., of the National Catholic Office for the Deaf, on a 3-day visit, will conduct retreats and celebrate mass for the deaf. Friday, May 4, he will be at Sacred Heart Church, Lake Worth, at 7:30 p.m., Saturday, May 5, at Family Enrichment Center, 18330 NW 12 Ave., at 7:30 P.M., and Sunday, May 6, at 1 PM at the Family Center with an outdoor mass and picnic.

Family planning course set

The Family Enrichment Center of the Archdiocese has scheduled a course in the sympto-thermic method of Natural Family Planning in the South Dade area. This new, Church-approved method offers significant advantages over the traditional "rhythm" system, and has shown a 98 percent effectiveness rating.

The method will be taught in a series of three evening meetings, beginning Tuesday, May 15, at St. Louis Parish, 7270 S.W. 120 Street, Miami. For registration and information, please call Pat or Kathy Gent at 473-1046 in Fort Lauderdale.

Seniors group convention set

The second annual convention of the Concerned Seniors of Dade, Inc., to be held in Bayfront Park Auditorium, Thurs., May 10 at 2 p.m., is expected to draw more than 1,000 people from Dade County.

"We will set action priorities and elect officers for the coming year" said Joe Mazanek, C.S.D. president. Local dignitaries are expected to attend. Mrs. Bob Graham, wife of the governor, has been invited to be the principal speaker.

MASS at DISNEY WORLD HOLY FAMILY CATHOLIC CHURCH

5125 S. Apopka-Vineland Rd. (Exit 14 at 528-A. Go west to stop sign, north to church). Sat. 5:00 p.m., Sun. 8:30 a.m. & 10:30 a.m.

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— another robbery?



The issue is SECURITY.

And our editors will deal with it most effectively in our issue of June 22.

Is it any business of Yours?

Voice JUNE 15 La Voz

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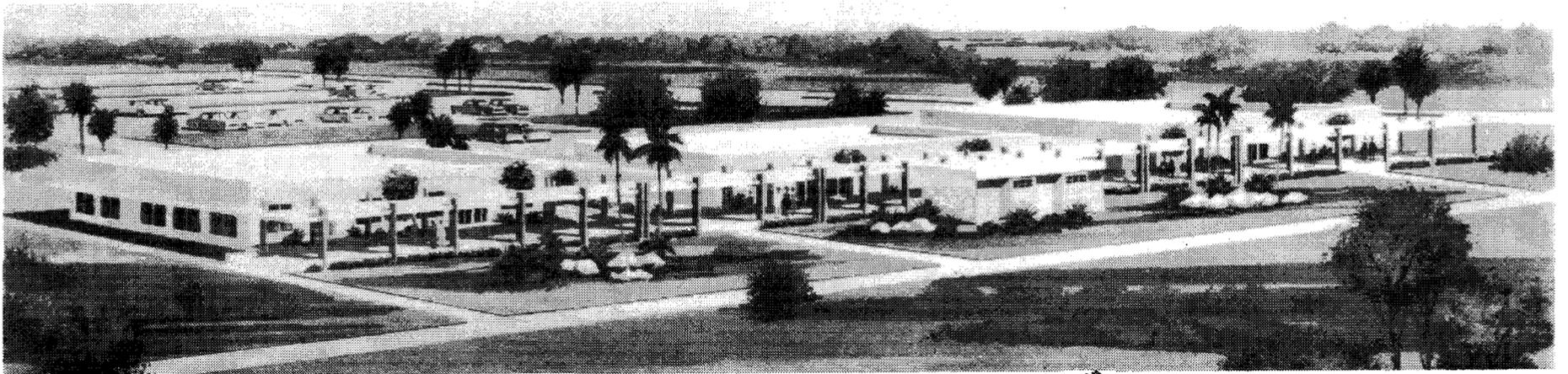
983-2202

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987-7885



Biscayne College held a groundbreaking ceremony for its new Campus Services Building May 3rd. This building is Phase I of the college's long range building program which envisions a library and an activities center. The complex will include four classrooms, snack bar, gift shop, mall room as well as student and faculty lounges.

Florida KCs give \$2,500

Recently the Florida State Council of the Knights of Columbus donated \$2,500. to the retarded helped by Bishop Charles P. Greco, Supreme Chaplain. State Deputy Richard LaLuzerne presented the check on behalf of the 20,000 Knights throughout Florida. The

schools run by Bishop Greco are located in Louisiana.

Supreme Director T.A. Eason, Sr., of Florida assisted State Deputy LaLuzerne. The Florida State Council has helped Bishop Greco through the years to keep his schools running.

Bereaved parents

Bereaved Catholic parents will meet at the Family Enrichment Center from 2:00 - 4:30, Sunday, May 6. The Center is at 18330 N.W. 12th Avenue, Miami. For more information, call Ann Kearney at 653-2507.

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"The Church and The World Today"

8 A.M. - Ch. 5
The TV Mass for Shut-Ins

8:30 A.M. - Ch. 10
The TV Mass for Shut-Ins.

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St. Basil Catholic Church
1475 NE 199th. St. Miami

Sunday 10 am, Liturgy of the Resurrection

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Remember
MOTHER
Sunday, May 13!

1-LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT FOR
DADE COUNTY, FLORIDA
PROBATE DIVISION
File Number 79-2819
Division 03

IN RE: ESTATE OF
CHARLES PAYNE,
Deceased

NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR
DEMANDS AGAINST THE ABOVE ESTATE
AND ALL OTHER PERSONS INTERESTED IN
THE ESTATE:

YOU ARE HEREBY NOTIFIED that the admin-
istration of the estate of CHARLES PAYNE,
deceased, File Number 79-2819, is pending in
the Circuit Court for Dade County, Florida,
Probate Division, the address of which is 73 W.
Flagler Street, #1209, Miami, Fl. 33130. The
personal representative of the estate is NANCY
J. PAYNE whose address is 9135 Fontainebleau
Blvd., #9, Miami, Fl. The name and address
of the personal representative's attorney are
set forth below.

All persons having claims or demands against
the estate are required, WITHIN THREE MONTHS
FROM THE DATE OF THE FIRST PUBLICATION
OF THIS NOTICE, to file with the clerk of the
above court a written statement of any claim or
demand they may have. Each claim must be in
writing and must indicate the basis for the claim,
the name and address of the creditor or his agent
or attorney, and the amount claimed. If the claim
is not yet due, the date when it will become due
shall be stated. If the claim is contingent or
unliquidated, the nature of the uncertainty shall
be stated. If the claim is secured, the security
shall be described. The claimant shall deliver
sufficient copies of the claim to clerk to enable
the clerk to mail one copy to each personal
representative.

All persons interested in the estate to whom a
copy of this Notice of Administration has been
mailed are required, WITHIN THREE MONTHS
FROM THE DATE OF THE FIRST PUBLICATION
OF THIS NOTICE, to file any objections they
may have that challenges the validity of the
decedent's will, the qualifications of the personal
representative, or the venue or jurisdiction of
the court.

ALL CLAIMS, DEMANDS, AND OBJECTIONS
NOT FILED WILL BE FOREVER BARRED.
Date of the first publication of this Notice of
Administration: April 27, 1979.

NANCY J. PAYNE
As Personal Representative of the
Estate of CHARLES PAYNE
Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:
ALFRED J. ANTON
1209 Biscayne Building
19 West Flagler Street
Miami, Fl. 33130
Telephone (305) 377-4531
4/27/79 5/4/79.

1-LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT OF THE ELEVENTH
JUDICIAL CIRCUIT IN AND FOR DADE
COUNTY, FLORIDA
PROBATE DIVISION 79-2187
FILE NO. 2

IN RE: ESTATE OF
DOROTHY B. GIBSON
Deceased

NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR
DEMANDS AGAINST THE ABOVE ESTATE
AND ALL OTHER PERSONS INTERESTED IN
SAID ESTATE:

YOU ARE HEREBY NOTIFIED that the admin-
istration of the estate of DOROTHY B. GIBSON
deceased, late of Dade County, Florida, File
Number 79-2187 is pending in the Circuit Court
in and for Dade County, Florida, Probate Division
the address of which is 3rd Floor, Dade County
Courthouse, 73 West Flagler Street, Miami,
Florida 33130. The personal representatives of
this estate are JOY E. DOROBAN and DOROTHY
C. BIZET, whose address is 850 West 67 Street,
Hialeah, Florida and Route 1, Box 238A-2, Fort
Meade, Fl. 33841. The name and address of the
attorney for the personal representative are
set forth below.

All persons having claims or demands against
this estate are required, WITHIN THREE
MONTHS FROM THE DATE OF THE FIRST
PUBLICATION OF THIS NOTICE, to file with the
clerk of the above court a written statement of
any claim or demand they may have. Each claim
must be in writing and must indicate the basis for
the claim, the name and address of the creditor
or his agent or attorney, and the amount
claimed. If the claim is not yet due, the date
when it will become due shall be stated. If the
claim is contingent or unliquidated, the nature
of the uncertainty shall be stated. If the claim
is secured, the security shall be described. The
claimant shall deliver sufficient copies of the claim
to the clerk of the above styled court to enable
the clerk to mail one copy to each personal
representative.

All persons interested in the estate to whom a
copy of this Notice of Administration has been
mailed are required, WITHIN THREE MONTHS
FROM THE DATE OF THE FIRST PUBLICATION
OF THIS NOTICE, to file any objections they
may have that challenge the validity of the
decedent's will, the qualifications of the personal
representative, or the venue or jurisdiction of
the court.

ALL CLAIMS, DEMANDS AND OBJECTIONS
NOT FILED WILL BE FOREVER BARRED.
DATED at Miami, Florida on this 18 day of April
1979.

Joy E. Doroban
As Personal Representative of the Estate of
DOROTHY B. GIBSON
Dorothy C. Bizet, Personal Rep.
Deceased

First publication of this notice of administration
on the 27 day of April, 1979.
Of Law Offices of MALSPER,
LOCOCO & BROWN, P.A.
901 N.E. 125 Street
North Miami, Fl. 33161
Telephone 891-6100
Attorney For Personal Representatives
4/27/79 5/4/79

1-LEGALS FICTITIOUS NAME LAW

NOTICE UNDER FICTITIOUS NAME LAW
NOTICE IS HEREBY GIVEN THAT THE
UNDERSIGNED, DESIRING TO ENGAGE IN
BUSINESS UNDER THE FICTITIOUS NAME OF
AMALUMIN EXPORT S.A. INC. at number
1101 Brickell Ave. Suite 507, in the City of Miami,
Florida, intends to register the said name with
the Clerk of the Circuit Court of Dade County,
Florida.
Dated at Miami, Florida, this 1st day of May,
1979.

George E. Barket
Attorney for Applicant
2935 S.W. 3rd Ave.
Miami, Fl. 33129
5/4 5/11 5/18 5/25
Chris H. Mallis

NOTICE UNDER FICTITIOUS NAME LAW
NOTICE IS HEREBY GIVEN THAT THE
UNDERSIGNED, DESIRING TO ENGAGE IN
BUSINESS UNDER THE FICTITIOUS NAME OF
AMALUMIN EXPORT, INC. at number
1101 Brickell Ave. Suite 507, in the City of Miami,
Florida, intends to register the said name with
the Clerk of the Circuit Court of Dade County,
Florida.
Dated at Miami, Florida, this 1st day of May,
1979.

George E. Barket
Attorney for Applicant
2935 S.W. 3rd Ave.
Miami, Fl.
5/4 5/11 5/18 5/25
Chris H. Mallis

USE THE
BUSINESS
SERVICE GUIDE
-OPPOSITE PAGE-

1-LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT FOR
DADE COUNTY, FLORIDA
PROBATE DIVISION
File Number 79-2853
Division 03

IN RE: ESTATE OF
LEROY MCKAY
Deceased

NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR
DEMANDS AGAINST THE ABOVE ESTATE
AND ALL OTHER PERSONS INTERESTED IN
THE ESTATE:

YOU ARE HEREBY NOTIFIED that the admin-
istration of the estate of LEROY MCKAY,
deceased, File Number 79-2853, is pending in
the Circuit Court for Dade County, Florida,
Probate Division, the address of which is 73
West Flagler Street, Miami, Florida. The personal
representative of the estate is CLIFFORD GRAY
MCKAY whose address is 1281 N.W. 14th
Street, Homestead, Florida 33030. The name and
address of the personal representative's attorney
are set forth below.

All persons having claims or demands against
the estate are required, WITHIN THREE
MONTHS FROM THE DATE OF THE FIRST
PUBLICATION OF THIS NOTICE, to file with
the clerk of the above court a written statement
of any claim or demand they may have. Each
claim must be in writing and must indicate the
basis for the claim, the name and address of
the creditor or his agent or attorney, and the
amount claimed. If the claim is not yet due,
the date when it will become due shall be stated.
If the claim is contingent or unliquidated,
the nature of the uncertainty shall be stated. If
the claim is secured, the security shall be
described. The claimant shall deliver sufficient
copies of the claim to clerk to enable the clerk
to mail one copy to each personal representative.
All persons interested in the estate to whom a
copy of this Notice of Administration has been
mailed are required, WITHIN THREE MONTHS
FROM THE DATE OF THE FIRST PUBLICATION
OF THIS NOTICE, to file any objections they
may have that challenges the validity of the
decedent's will, the qualifications of the personal
representative, or the venue or jurisdiction of
the court.

ALL CLAIMS, DEMANDS, AND OBJECTIONS
NOT SO FILED WILL BE FOREVER BARRED.
Date of the first publication of this Notice of
Administration: May 4, 1979.

CLIFFORD GRAY MCKAY
As Personal Representative of the
Estate of LEROY MCKAY
Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:
JOSEPH H. MURPHY
1830 Ponce de Leon Boulevard
Coral Gables, Florida 33134
Telephone: 445-2551
5/4/79 5/11/79

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in THE VOICE 754-2651

2-LEGAL NOTICE

If you have been denied
SOCIAL SECURITY BENEFITS
You should appeal! Former Soc.
Sec. Judge is available to Help
YOU! FREE CONSULTATION!
Julius Rich 576-6530

3-CEMENTERY LOTS FOR SALE

4 lots together
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Center 498-1289 For dynamic spiritual
words, 498-1287.

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50 YEARS EXPERIENCE AND IT REALLY IS
SUCCESSFUL. TOTAL FEE \$50
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HYPNOTIST
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Weddings, Parties or Banquets
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pay own way. Call 665-2096

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THE VOICE

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Salary. Call 923-1726 or 989-6671

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have references. Call 279-4320

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26-TOOL RENTALS

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27-AUTOS FOR SALE

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VINNIE-FRIENDLY FORD
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27-AUTO FOR SALE

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High Income Potential for right
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HELP A CHARITY!
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Paid monthly on your investment
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RECORDING ARTISTS
Music for all Occasions. Wedding
Ceremonies & Receptions a Specialty
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Aire Acondicionado-Eficiencia v con Parqueo

Efficiency. Furn. or Unfurn. Adults.
Convenient. Starts at \$155 per month
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OPENINGS FOR AMBULATORY LADIES AND
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ADDRESS _____
CITY _____ STATE _____ ZIP _____
PHONE _____

3 LINE MINIMUM. 1 LINE = 6 WORDS

Enclose check or money order (See rate box on this page.)
Start (Date) _____ Run (How many times?) _____

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DEADLINE ON ADS: MONDAY NOON

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WE BUY PROPERTY DIRECT!
WE PAY ALL CASH
No For Sale Signs. No Fees...
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OR INCOME PROPERTY?
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Now is the best time!
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REALTOR 893-5426

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Longer

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Candies**
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Prescriptions filled as your doctor
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THE VOICE**

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Established 1954. Experienced. Honesty, integrity
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Pool Service and Repairs. Roof repairs and
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WORK DONE ON YOUR PREMISES
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MONEY!!! CALL 681-3231
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Evangelizing The Legal Profession

The following is the text of Father Robert Lynch, Associate Pastor of St. Jame's Parish, Miami, in the homily at the 2nd Annual Red Mass held at St. John Vianney College Seminary, Saturday, April 28.

When I first began to reflect and pray on these remarks I am about to make to you on the occasion of this annual Red Mass for the legal profession in South Florida, my mind first and naturally turned to some of the great images of Christian law — Thomas More, Robert Bellarmine, Raymond of Penafort. and then this evening's second reading made a deep impression on me: "Jesus Christ — An Intercessor Who Is Just."

In other translations, our word intercessor is rendered as "advocate" — a word which means so much to all of you. For the writer of First John, it had already become clear that Christianity was an ethical religion and it was also clear that humankind is so often an ethical failure. Confronted with the demands of God, humankind admits them and accepts them — and then fails to keep them. Thus there is a barrier between us and God and only the risen Jesus can bridge this gap.

IN THE GREEK original translation, the word for "intercessor" is parakletos which in its verbal form means to call someone to one's side in order to use him as a helper and counsellor, a supporter, an advocate in one's defence. The New Testament constantly views Jesus as the friend and defender of us all. In Romans Paul writes of Christ who is at the right hand of God and who "intercedes for us." The Letter to the Hebrews speaks of Jesus Christ as one Who "ever lives to make intercession" for men and as "appearing in the presence of God for us." Jesus Christ, the, is the prisoner's friend. This Jesus is for all

of you as for me the paradigm of our profession.

Having said all of this, one cannot deny the obvious tension in the gospels between Jesus and the law, and more especially between Jesus and those members of the religious legal profession whose task it was to interpret the law to unbelievers. Jesus did indeed speak with power and authority and He did affirm the law, but only insofar as it is the expression of the Holy will of God. With Jesus the Law of Moses and the Prophets remains valid, but is radicalized and relativized, all this by the absolute claim of love.

I have a personal fear that in modern law, both in formulation and practice, we are losing our sense of relativity, radicality, and even the foundation in love. I fear that the one great lesson taught to us by Jesus, our Advocate, our Supreme Defender is being lost — namely contempt for the transgression but love for the transgressor. Law which is radicalized with compassion and mercy, law that is relativized by supporting the rights of society but never diminishing human dignity, law based on the Love of God and neighbor, law which is valid and uniform in its application, consistent in its ethical foundations, rooted in love, administered with mercy, executed with compassion.

It is one major weakness of our stare decisis system that in the accumulation of precedent, we are seldom afforded the necessity of evaluating the appropriateness of the interpretation for this age. Jesus spoke with power and authority. Roman Law is based on power and authority. Thus Jesus in His teaching and ministry was able to articulate laws, affirm regulations, preach a radical ethic, while still dealing with compassion those who found the laws, the regulations, the ethic impossible to observe. Jesus could be very strong in his con-

demnation of adultery but still deal with the Samaritan Woman at the well with tenderness, love and respect.

JESUS KNEW that total obedience to the will of God, which is love, could not be reduced to a written code in a prescriptive sense. For Our Lord this obedience had to discover its own means of expression in given situations, always to be informed by law, tradition, and later on, His own words. To the extent that the law, that vast uncritical and totally historical amassing of precedent was able to hide the immediate demands of love, it could and often did lead to external observance without the true intent, to concern for merit and reward, to hypocrisy.

My fear is that the practice of the law and the formulation of law is becoming sterile, devoid of the surveillance and evaluation of its ethical merit and of its conformity to the law of love. I pray that you, men and women of the legal profession, can reach back to our common Judaeo-Christian heritage and summon forth the responsibility to pause and analyze, evaluate, and if necessary, modify the law where it may need it to mirror more compassion and mercy.

Even though at times it may be unpopular to do so, we must always ask if our system of law tilts more to nabbing the transgressor than to healing the transgressor. Our prisons and penal institutions are full and crime seem on the increase. There are serious doubts about the rehabilitative potential of our system of justice. Our laws in 200 years have built a magnificent corpus of opinion about behavior, but contribute little to effect behavioral patterns that lead to transgression.

Jesus was consistent. He spoke what He felt he must, but He never stopped feeling. He would brand as hypocrite the Catholic legislator who said, for example, that while per-

sonally opposed to abortion, he could not force his personal morality on the rest of the nation. He would be unhappy with the prosecutor who saw his or her whole task as bring the felon to justice with little to no sensitivity to what in the name of justice happens to the convicted felon.

HE WOULD BE critical of those who viewed their sole responsibility in law as limited to practice, without some effort at testing all law to see if it is in conformity to God's Law of Love. This Law of Love reaches every speciality within your profession: to consumer affairs and to Tort Law, to Criminal Law and to Probate Law, to Juvenile Court and to Domestic Relations. Happy the Christian lawyer who can find his or her identity in being both Christian and lawyer. Only then can we expect to take our place with that Great Advocate, Comforter and Defender who is Jesus Christ.

I hope that as we gather here this evening, listening to God's Word, imploring the presence of the Holy Spirit, and breaking the bread of the Eucharist together, all of us will ask of ourselves, what am I doing to see that human law is radicalized, relativized, and validated by Christian word and example. Then and only then can we begin to associate ourselves with Jesus Christ, our Intercessor Who is just.

Then and only then can we build the just society where the Cities of God and Man are not two but one. Then and only then can we witness, as Peter requests in the First Reading, and preach the Gospel of conversion which this evening's Gospel demands. To witness and preach conversion is not merely the task of our archbishop and his priests, it is something which all of you are called to do by both your baptism and your marvelous commitment to the Law of God and our country.

Archbishop's statement on sex education

(Continued from Page 1)

pragmatic rules governing certain actions without reference to the total person and his or her relationships with other persons and with God. Sex education cannot be amoral, i.e. without reference to a moral or ethical code. Sex education cannot be taught without reference to value systems. To some, "no value" is their value system.

No society can afford to subvert the family or the role of the parent. This position has the potential of making the student choose between the value of his parents or his teacher. In the mind of many parents, this is undermining the efforts they make to provide their children with acceptable values. Parents have a basic right to transmit to their children a heritage

which they value. Participation in sex education courses should be at the express written request of the students' parents rather than parents having to write in order to exclude their children from sex education.

The county may not take away or render useless the right of parents to teach their children about human sexuality. Parents are better able to see to the gradual formation of their children and to see deepening and maturing of their personalities in all respects. There is a Scriptural verse which says: "My people perish from lack of knowledge." We would suggest to the Dade County School Board that it might best support the needs of the child and the rights of the parents by offering courses in human sexuality for parents—one with the offerings of the local religious community, prior to beginning any instruction of children.

Many parents recognize their limitations and their needs and would welcome the tangible support of the public school system in helping them to do a better job. Courses for parents with children in the primary, junior high and senior high levels could deal with appropriate topics ranging from basic facts of human anatomy and physiology to healthy

attitudes toward sex, family planning, venereal disease, etc., as well as suggestions on how and what to say when.

WE BELIEVE that parents would enthusiastically welcome such help from the school system. We would also encourage parent information classes on exactly what their children will be receiving in class rooms. We see a great potential with the school system becoming partners with the parents in a whole variety of educational areas, including sex education.

Enright library

The new Msgr. James F. Enright Memorial Library, recently completed at St. Rose of Lima School, NE Fifth Avenue and 105th Street, will be blessed by Archbishop Edward A. McCarthy at 5:30 p.m., Sunday May 6.

Named for Msgr. Enright, pastor emeritus of the parish, who will be present for the ceremonies, plans for the structure were announced two years ago on the occasion of the priest's golden jubilee in the priesthood.



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Juan Pablo II en Jornada Mundial por las Vocaciones

'Entregad vuestra vida con alegría y sin temor'

CIUDAD DEL VATICANO (NC)— Para la celebración, el próximo domingo seis de mayo, de la décimo sexta Jornada Mundial de Oración por las Vocaciones, el Papa ha dado tres contraseñas claves: oren, llamen, respondan.

En su primer mensaje anual para tal jornada, Juan Pablo II encomienda a todos los católicos que recen por las vocaciones y les pide a los sacerdotes y obispos que "vayan entre los jóvenes" y les llamen a la vida sacerdotal, religiosa o a una total dedicación como laicos en institutos seculares. A los jóvenes les dice que respondan si sienten la llamada.

"Si podéis, entregad vuestra vida con alegría y sin temor, a aquel que dio su vida por vosotros," les dice.

El Papa pide a los católicos que hagan de la Jornada Mundial por las Vocaciones, "un testimonio público de fe y obediencia al deseo del Señor, quien dijo "Rogad, pues, al dueño de la mies para que envíe obreros a su mies".

"Por lo tanto celebrad tal día en vuestras catedrales," dice el Papa. "Celebradlo en las parroquias, comunidades, ermitas, santuarios, colleges, y también allí donde hay gente que sufre... Dejad que, de cada rincón del mundo, suba al cielo esta oración pidiendo al Padre



lo que Cristo nos pidió".

Dirigiéndose a los obispos y a "vuestrs colaboradores en el sacerdocio" les dice que "no tengáis miedo en llamar. Id entre los jóvenes. Salid a su encuentro personal y llamadles. Los corazones de mucha gente joven, y no tan joven, están listos para escucharos. Muchos están buscando algo a lo que entregar la vida, esperan descubrir una misión que valga la pena y a la que entregarse... nosotros debemos llamar y el Señor hará el

resto," les dice.

Pero el Santo Padre afirma que su mensaje va dirigido especialmente a la juventud. "Os hablo especialmente a vosotros. De hecho me gustaria hablar personalmente con cada uno. Os aprecio de verdad y tengo gran confianza en vosotros. Os he llamado ya la esperanza de la Iglesia y mi esperanza", les dice el Papa, y añade.

"Desde la primera proclamación del Evangelio hasta

nuestros días son muchos los hombres y mujeres que han dado su respuesta personal libre y determinada, a la llamada de Cristo... han servido al pueblo de Dios y la humanidad con fe,

inteligencia, valor y amor. Ahora os toca a vosotros. De vosotros depende la respuesta. ¿Acaso tenéis miedo?, les pregunta, hacerlo les anima a que consideren la vida como un regalo de Dios y la vida religiosa como una llamada de Dios a "una extraordinaria aventura" de dedicación total a El, porque necesita y quiere necesitar vuestras personas, vuestra inteligencia, vuestra energía, vuestra fe y amor, vuestra santidad.

"Tendréis dificultades, les dice ¿pero acaso pensáis que no las conozco? Quiero decir que el amor vence los obstáculos. La verdadera respuesta a cada vocación es obra del amor. Cristo mismo os ofrece el poder de su amor, como el regalo que se añade al de la llamada y que hace posible vuestra respuesta.

"Si podéis, entregad vuestra vida con alegría y sin temor, a quien primero dio su vida por vosotros," les dice el Papa.

Testigos del servicio para siempre

La catedral de Miami estaba repleta de fieles el domingo

por la tarde. Cientos de personas habían dado cita allí para presenciar la ordenación de los primeros Diáconos Permanentes para esta Iglesia local. Y todos rompieron en jubilosos

'Educación sexual no puede ser amoral'

El arzobispo Edward A. McCarthy ha hecho pública una declaración sobre la cuestión de la educación sexual en las escuelas públicas del Condado de Dade que será sometida a votación pública el próximo día ocho de mayo.

En su declaración el Arzobispo señala la tradición

judeo-cristiana sobre la bondad de la vida humana y las enseñanzas de la Iglesia sobre el uso responsable del don de la sexualidad.

"Por motivos serios que reconocemos, crece la presión para establecer programas específicos de educación sexual en las escuelas", dice.

"Nos preocupan los programas propuestos para el Condado de Dade porque no reflejan la totalidad de la persona que debe incluir los valores personales y familiares." Tales programas, dice "carecen de referencias a los aspectos morales y éticos de la vida humana, a las responsabi-

lidades hacia otros miembros de la sociedad o a los deberes primarios de los padres. Objetamos fuertemente a quienes buscan no meramente informar sino lograr cambios de actitud, cambios que frecuentemente separan al niño de las enseñanzas, valores y tradiciones de su familia.

"Nos oponemos a las enseñanzas basadas en la asunción de que la mayoría de los estudiantes de secundaria tienen relaciones sexuales!... Protestamos ante un sistema que en su presentación estimula a los jóvenes para la experimentación y busca enseñar a los jóvenes cómo entrar en relaciones sexuales evitando la procreación y la enfermedad. Protestamos ante un sistema que promueve el aborto como contraceptivo y la homosexualidad meramente como otro estilo de vida, sin dar las motivaciones y principios morales correspondientes", dice.

El Arzobispo señala que todo programa de educación sexual debe reunir las siguientes características: Debe presentar la dimensión moral y ética de la sexualidad humana. No debe ser la expresión de

(Pasa a la Pág. 2A)

Jóvenes cantaron la vocación

Por ARACELI CANTERO

Con la guitarra al hombro y música en el corazón, acudieron al Seminario College de St. John Vianney el domingo.

Eran más de 70 jóvenes hispanos de la archidiócesis, determinados a cantar la vocación y descubrir como se vive hoy en nuestro mundo.

Durante todo el día reflexionaron en grupos sobre el "ven y sígueme" de Jesús y sobre los valores que encierra su llamada. Miraron a su alrededor, a los testigos que en toda la archidiócesis viven entregados totalmente al servi-

(Pasa a la Pág. 3A)



Ana María Castañeda (dcha.) y Silvia Torres, a la guitarra, cantan la canción "Señor" que le ganó al grupo de San Kevin dos premios en el Festival de la Canción vocacional. Detrás una joven muestra los trofeos.



Jorge González recibe el abrazo del Arzobispo

aplausos cuando el arzobispo de Miami terminó de imponerles las manos.

Habían entrado en la catedral en procesión acompañados de sus esposas. Estas llevaban los ornamentos que

(Pasa a la Pág. 3A)

MARIA... orgullo de nuestro pueblo

Comienza el mes de mayo y la figura de María cobra vigor al ser protagonista de la piedad de los católicos durante este mes. Los pueblos hispanos siempre se han distinguido por el amor a la Madre de Jesús. Así lo afirmaron los obispos latinoamericanos reunidos en Tercera Conferencia General en Puebla de los Angeles a finales de enero. Ofrecemos para la reflexión, extractos de los que afirmaron los obispos sobre María en el documento final de Puebla.

En nuestros pueblos (latinoamericanos), el Evangelio ha sido anunciado presentando a la Virgen María como su expresión concreta. Desde sus orígenes—en su aparición y advocación de Guadalupe, María constituyó un gran signo de rostro maternal y misericordioso, de la cercanía del Padre y de Cristo, con quienes ella nos invita a entrar en comunión. María fue también la voz que impulsó a la unión entre los hombres y el pueblo. Y como el de Guadalupe los otros santuarios marianos del continente son signos del encuentro de la fe de la Iglesia con la historia latinoamericana. (181)

El pueblo sabe que encuentra a María en la Iglesia Católica. La piedad mariana ha sido a menudo el vínculo resistente que ha mantenido fiel a la Iglesia a sectores que carecían de atención pastoral adecuada.

El pueblo creyente reconoce en la Iglesia la familia que tiene por madre a la Madre de Dios. Y es en la Iglesia donde confirma su instinto evangélico según el cual María es perfecto modelo del cristiano, la imagen ideal de la Iglesia. (184)

Mientras peregrinamos, María será la Madre educadora de la fe. Ella cuida que el Evangelio nos penetre, conforme nuestra vida diaria y produzca frutos de santidad. Ella tiene que ser cada vez más la pedagoga del Evangelio en



“Esa Iglesia que con nueva lucidez y decisión quiere evangelizar en lo hondo, en la raíz, en la cultura del pueblo, se vuelve a María para que el Evangelio se haga más carne, más corazón de América Latina...”

América Latina. (188).

María es verdaderamente Madre de la Iglesia, ella marca al Pueblo de Dios. Pablo VI hace suya una concisa fórmula de la tradición: “No se puede hablar de la Iglesia si no está presente María” (M.C.28). Se trata de una presencia femenina que crea el ambiente familiar, la voluntad de acogimiento, el amor y el respeto por la vida. Es presencia y sacramental, de los rasgos maternales de Dios. Es una realidad tan hondamente humana y santa, que suscita en los creyentes las plegarias de la ternura, el dolor y la esperanza. (189).

María, llevada a la máxima participación con Cristo, es la colaboradora estrecha en su obra. Ella fue “algo del todo distinto de una mujer pasivamente remisiva o de religiosidad alienante”. No es sólo el fruto admirable de la redención, ella es también la coope-

“María es garantía de la grandeza femenina, muestra la forma específica de ser mujer, con esa vocación de animación, de ser alma, entrega que espiritualice la carne y encarne el espíritu...”



dad. Ella es la perfecta discípula que se abre a la palabra y se deja penetrar por su dinamismo. Cuando no la comprende y es sobrecogida, no la rechaza o relega: la medita y la guarda. Y cuando suena dura a sus oídos, ella persiste confiadamente en el diálogo de fe con el Dios que le habla. (194).

En el Magnificat, María se manifiesta como modelo “para quienes no aceptan pasivamente las circunstancias adversas de la vida personal y social, ni son víctimas de la ‘alienación’, como hoy se dice, sino que proclaman con ella que Dios es ‘vengador de los humildes’ y si es el caso, ‘depone del trono a los soberbios’...” (Juan Pablo II, Zopapán, 4). (195).

María es mujer. Es “la bendita entre todas las mujeres”. En ella Dios dignificó a la mujer en dimensiones insospechadas. En María el Evangelio penetró la femineidad, lo redimió y exaltó. Esto es de capital importancia para nuestro horizonte cultural, en el que la mujer debe ser valorada en mucho más y donde sus desempeños sociales es-

radora activa. En María se manifiesta preclaramente que Cristo no anula la creatividad de quienes le siguen. Ella es la asociada a Cristo que desarrolla todas sus capacidades y responsabilidades humanas, hasta llegar a ser la nueva Eva junto al nuevo Adán. María, por su cooperación libre a la nueva Alianza de Cristo, es la gran protagonista de la historia en todos los siglos. (191).

Ahora, cuando nuestra Iglesia latinoamericana quiere dar un nuevo paso de fidelidad a su Señor, miramos a la figura viviente de María. (192).

María Madre, despierta el corazón filial que duerme en cada hombre. En esta forma ella nos lleva a desarrollar la vida del bautismo por el cual fuimos hechos hijos. Y simultáneamente, ese carisma maternal hace crecer en nosotros la fraternidad. Así María hace que la Iglesia se experimente como familia.

María “es reconocida como modelo extraordinario de la Iglesia en el orden de la fe”. Ella es la creyente en quien resplandece la fe como don, apertura, respuesta y fide-

“Sin María el Evangelio se encarna, se desfigura y se transforma en una ideología, en un racionalismo espiritualista...”

tán redefiniéndose. María es garantía de la grandeza femenina, muestra la forma específica del ser mujer, con esa vocación de animación, de ser alma, entrega que espiritualice la carne y encarne el espíritu. (197).

Por María Dios se hizo carne, tuvo humanidad, entró en un pueblo, se hizo el centro de la historia de los hombres. Ella es el punto de enlace, de matrimonio, del cielo con la tierra. Sin María el Evangelio se desencarna, se desfigura y se transforma en una ideología, en un racionalismo espiritualista.

Pablo VI nos señala la amplitud del servicio de María con palabras que tienen un eco muy actual en nuestro continente: Ella es “una mujer fuerte que conoció la pobreza y el sufrimiento, la huida y el

“La piedad mariana ha sido a menudo el vínculo resistente que ha mantenido fiel a la Iglesia a sectores que carecían de atención pastoral adecuada...”

exilio: situaciones todas éstas que no pueden escapar a la atención de quien quiere secundar con espíritu evangélico las energías liberadoras del hombre y de la sociedad; y no se le presentará María como una madre celosamente replegada sobre su propio hijo divino, sino como mujer que con su acción favoreció la fe de la comunidad apostólica en Cristo y cuya función maternal se dilató, asumiendo sobre el Calvario dimensiones universales” (200).

Esto el pueblo latinoamericano lo sabe bien. La Iglesia está consciente de que “lo que importa es evangelizar no de una manera decorativa, como un barniz superficial” (en 20). Esa Iglesia, que con nueva lucidez y decisión quiere evangelizar en lo hondo, en la raíz, en la cultura del pueblo, se vuelve a María para que el Evangelio se haga más carne, más corazón de América Latina. Esta es la hora de María, tiempo de un nuevo Pentecostés que ella preside con su oración, cuando bajo el influjo del Espíritu Santo, inicia la Iglesia un nuevo tramo en su peregrinar. Que María sea en este camino “estrella de la evangelización siempre renovado”. (EN 81). (201)

Educación sexual...

(Viene de la Pág. 1A) ninguna filosofía secular o sectaria, pues debe respetar la diversidad de creencias de la comunidad, sin promover ninguna de ellas. Debe tener en cuenta los valores de los diversos grupos culturales de la co-

munidad. Debe representar la conciencia de los estudiantes y los derechos de los padres.”

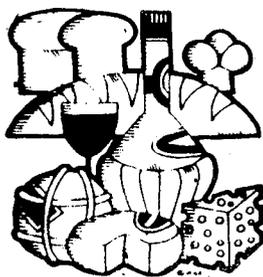
El Arzobispo señala que la educación sexual “no puede ser amoral... y no puede ser enseñada sin referencia a un sistema de valores,” porque para algunos “la falta de valores es ya un sistema de valores.” Dice que ninguna sociedad puede boicotear el papel de los padres, haciendo que los jóvenes tengan que elegir entre los valores de sus maestros y los de sus padres.

Indicando que los padres tienen el derecho de transmitir a sus hijos la herencia que ellos valoran, el Arzobispo sugiere a la Junta Escolar del Condado, que sería una mayor ayuda a las necesidades de los jóvenes y los derechos de los padres” el ofrecer cursos sobre sexualidad humana para los padres. “(el texto completo de la declaración del Arzobispo se publica en inglés en la Pág. 1 del Voice).

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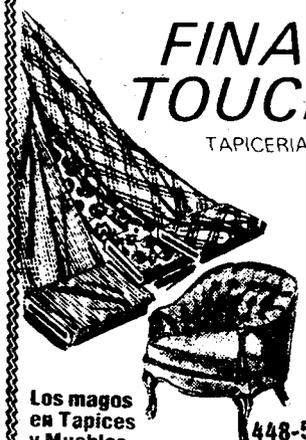
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18 Diáconos permanentes: servicio para siempre



Inez Humphreys, Silvia González y Vickie Canovaca ayudan a sus esposos a revestir los ornamentos durante la ceremonia que hizo de ellos Diáconos Permanentes.

(Viene de la Pág. 1A)
después vestirían.

Sentados entre sus familiares, escucharon llamar su nombre aceptándoles para la Orden Sagrada del Diaconado. Desde aquel momento pasaron al presbiterio, a ocupar un lugar con el clero. Allí, recibieron del Arzobispo de Miami, la imposición de las manos. También le prome-

tieron a él fidelidad y recibieron la Sagrada Escritura, como símbolo de su ministerio.

Todo el pueblo congregado rogó por ellos a los santos de la Iglesia, y después sus esposas se acercaron con los ornamentos: dalmática, y estola, para ayudarles a vestirlos. Con un abrazo a cada uno, el Arzobispo les dio la bienvenida, y antes de terminar, les entregó un documento asignándoles los



El arzobispo McCarthy impone las manos sobre Ray Ortega.

lugares donde ejercerán su servicio al pueblo de Dios.

Afuera, y después de



El pueblo congregado respondió con aplausos.



Desde la izquierda, Wilbur Rollins, Ray Ortega, George Mickwee, Gerry Humphreys, Jorge González, José García, Diego Chavez, Manuel Canovaca. Fueron 18 los que recibieron la Orden del Diaconado.

concluir el acto, hubo festejo y refrescos para todos. También infinidad de abrazos y hasta lagrimas de alegría y no era pa-

ra menos: 18 hombres casados, acababan de comprometerse a ser testimonio de servicio a Dios, para siempre.

Jóvenes cantaron la vocación y sus valores

(Viene de la Pág. 1A)
cio, en el sacerdocio y la vida religiosa.

Miraron y fueron preguntándose sobre el secreto de su alegría y compromiso, su capacidad de comprensión y de sacrificio, sobre su generosidad en el servicio y su apertura a la amistad con todos.

También trataron de comprender los valores que esos testigos viven sin ser siempre aceptados como válidos hoy: el sentido de la obediencia, de la fidelidad y su aparente conformidad.

Como fuente y apoyo de todo ello, los jóvenes redescubrieron el valor y la fuerza de una vocación, y para celebrar tal descubrimiento cantaron.

Cantaron las canciones compuestas por ellos mismos con motivo del Segundo Festi-



Mostrando los trofeos conseguidos en el Festival de la Canción Vocacional los representantes de las parroquias ganadoras. Desde la izquierda: Grandelio Nuñez, Oneida Rodríguez, Ana María Castañeda, Ceísa Báez y Silvia Torres.

val Juvenil de la Canción Vocacional que celebraban ese mismo día.

"En este Festival, cada canción es una oración", dijo una de las participantes a modo de introducción.

"La oración es el medio que tenemos para conversar con el Señor", siguió diciendo la joven. "A través de ella nos manifestamos como somos, tal y como él nos ha creado, con nuestros propios gustos y defectos. Hablamos utilizando nuestros mejores medios, por eso hoy nos queremos dirigir a El entregando los dones que El nos ha concedido, nuestra juventud nuestra alegría, nuestras voces y nuestra música".

Durante la Eucaristía final, los ganadores en las cuatro categorías del concurso recibieron de manos del obispo

John Nevins, placas conmemorativas.

Los premios otorgados por decisión de un jurado fueron:

*Primer premio a la mejor música: Grupo de Santa Mónica con "La llamada del Señor" de Grandelio Nuñez.

*Primer premio a la mejor letra: Grupo de San Kevin con "Señor" de Silvia Torres.

*Primer premio a la mejor solista: Oneida Rodríguez con "La unión".

*Primer premio al mejor grupo: San Kevin con "Señor".

*Premio al mejor arreglo musical: "Soy millonario de amor" grupo Corpus Christi.

La jornada había sido organizada por la Pastoral Vocacional Hispana, con motivo de la Jornada Mundial de las Vocaciones que se celebra este domingo seis de mayo.

Nombra el Papa pro-secretario de estado

CIUDAD DEL VATICANO—(NC)—Juan Pablo II ha nombrado al arzobispo Agostino Casaroli, pro-secretario de Estado y pro-prefecto del Consejo de Asuntos Públicos de la Iglesia, según anunció el Vaticano el pasado lunes 30 de abril.

Los dos puestos, que se cuentan como los de más poder en el Vaticano, habían quedado vacantes el pasado nueve de marzo, con el fallecimiento del cardenal Jean Villot.

El arzobispo Casaroli, de 64 años, era la mano derecha del cardenal Villot como su secretario en el citado Consejo y se le veía ya como su posible

sucesor. Desde su puesto el Arzobispo fue el principal arquitecto de la política de 'détente', iniciada por Pablo VI con los países de la Europa Oriental.

Juan Pablo II ha nombrado también al arzobispo Giuseppe Caprio, pro-presidente de la Administración del Patrimonio de la Santa Sede, puesto que también ocupaba el cardenal Villot antes de su muerte. Ambos arzobispos tendrán plena autoridad en sus puestos, a pesar del prefijo "pro" que se ha añadido a sus respectivos títulos. Informes del Vaticano, después de los nombramientos, in-

dican que el Secretario de Estado, aún permaneciendo en el departamento de más poder en el Vaticano, perderá algo del carácter centralizante que adquirió durante el pontificado de Pablo VI, cuando cualquier asunto de otro departamento tenía que pasar por el Secretario de Estado antes de llegar a manos del Papa.

Juan Pablo II estableció rápidamente la práctica de reunirse directamente y con frecuencia con los jefes de departamentos, congregaciones, comisiones y oficinas vaticanas.

A nivel de política, el nombramiento del arzobispo

Casaroli indica que el Papa continuará las líneas de su predecesor.

El arzobispo Caprio tiene 64 años, ha sido diplomático de la Santa Sede en Bélgica, Taiwan e India y desde 1977 era subsecretario de Estado en

el Vaticano.

Especulaciones en el Vaticano indican que el nombramiento de dos arzobispos para puestos que regularmente ocupan cardenales, deja prever que el Papa pronto anunciará un consistorio para el nombramiento de nuevos cardenales.



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Conocen impacto hispano periodistas

Unos 350 periodistas católicos de Estados Unidos y Canadá participaron la semana pasada en Fort. Lauderdale en el Congreso Anual de la Asociación de Prensa Católica Nacional, para evaluar su trabajo y recibir nuevo impulso en su apostolado de la palabra escrita.

Además de las conferencias y talleres de intercambio, durante los tres días, los participantes tuvieron la oportunidad de visitar Miami y familiarizarse con los aspectos hispanos de la ciudad.

Durante una "experiencia hispana" organizada por La Voz y el editor de Maryknoll, Moises Sandoval, 20 personas visitaron la oficina del Alcalde de Miami para escuchar a Armando Codina, y Julio Casaña, sobre el impacto de los latinos en los negocios y el comercio, en este área. En la Ermita de la Caridad, el grupo escuchó al padre Pablo Navarro, y las religiosas María Elena Mundet y María Elena Rodríguez, sobre la religiosidad popular del Caribe, el sincretismo religioso y el reto evangelizador que éstas realidades exigen.

Todos terminaron la "experiencia" con una cena en el Centro Vasco, a donde acudieron un grupo de jóvenes cubanos para explicarles el por qué de su exilio de Cuba, y "que vinimos porque queríamos ser libres y conservar nuestros valores". Formaban parte del grupo Adriano García, Joe Gisela Mojena y Pepe e Isabel Vignes.

Durante el acto final del Congreso Nacional de Prensa Católica se hicieron públicos los premios a las mejores obras periodísticas del año 1978.

En las dos únicas categorías para trabajos en español, La Voz se llevó tres premios. Se otorgó el primer premio al mejor editorial o columna a la serie del padre Francisco Santana, "Estampas del Exilio". En la categoría de mejor reportaje, ganó el primer premio Araceli Cantero con su artículo



"Puebla '79: Esperanza de un continente", y también tercer premio a su reportaje sobre la

llegada de los primeros ex-políticos cubanos: "Sonrisas y lágrimas y tam-

bién buen humor".

Arz. Lefebvre aceptará el Vaticano II sólo "interpretado según la tradición"

PARIS—(NC)—El conocido como arzobispo rebelde, Monseñor Marcel Lefebvre ha dejado saber al Vaticano que está dispuesto a firmar una declaración en la que aceptará el Concilio Vaticano II, "interpretado según la tradición", según declaraciones del Arzobispo.

El prelado de 73 años, publicó el pasado 26 de abril en el diario parisino de derechas "L'Aurore", sus respuestas a las preguntas que le había hecho el prelector de la Congregación Vaticana para la Fe y la Doctrina, cardenal Franjo Šeper. El Cardenal se había reunido con el Arzobispo en Roma los días 11 y 12 de enero.

En sus respuestas, el Ar-

zobispo insiste en que los textos del Concilio Vaticano II contienen declaraciones contrarias a la tradición y el magisterio de la Iglesia, particularmente en los textos del Concilio sobre libertad religiosa.

En 1976, Pablo VI suspendió del ministerio activo al Arzobispo Lefebvre al ignorar éste la prohibición de ordenar a 13 sacerdotes.

Refiriéndose a su suspensión, el Arzobispo dice que las medidas tomadas no eran legales.

"No me considero bajo pena de suspensión, ni siquiera en el foro externo," dice. Sobre su desobediencia al Papa dice que "la historia puede ofrecer ejemplos de actos similares, hechos no contra, sino fuera de los deseos del Papa."

Sobre la nueva liturgia de la Misa, autorizada y exigida por Pablo VI en 1969, el Arzobispo dice: "Considero que el nuevo orden de la Misa y toda

la reforma litúrgica manifiestan un espíritu modernista y tendencias protestantes..."

El Arzobispo indica que quiere que el Vaticano apruebe la Fraternidad de San Pío X por él fundada, y que continúen sus seminarios y conventos. También que sus miembros puedan celebrar la Misa en Latín y sólo según el rito tridentino aprobado por el Concilio de Trento.

COMUNIDAD

• El sacerdote cubano padre Gustavo Miyares ha sido nombrado por el arzobispo McCarthy Director Arquidiocesano de la Pastoral Vocacional.

• Las Antiguas Alumnas de las Hijas de la Caridad tendrán una reunión el domingo, seis de mayo, a las 3 p.m., en el salón parroquial de St. Dojinic.

• La antigua Juventud Católica Cubana se dará cita en la Ermita de la Caridad el domingo seis a las para rendir homenaje al obispo Agustín Román. Los federados harán entrega de un ramillete espiritual y donativo, al que se han unido compañeros de otros lugares del país.

Mundo

• Caro para la prensa viaje a Polonia.

ROMA—(NC)—Las agencias noticiosas extranjeras han pedido al Vaticano que use sus buenos oficios para que desista el gobierno polaco de cobrar \$350 de cuota a cada reportero por informar sobre la visita del Papa Juan Pablo II en junio próximo. Se espera que unos 2,000 periodistas soliciten ingreso. El gobierno de Polonia estima que le costará unos \$14 millones preparar facilidades técnicas para la cobertura.

• Pide fomento de apostolado del niño.

CIUDAD DEL VATICANO—(NC)—Con ocasión del Año Internacional del Niño el Papa Juan Pablo II recomendó a la Obra Pontificia de la Santa Infancia que redoble su apostolado de niño a niño; alabó sus metas de bautizar a infantes en tierras paganas, salvarlos de la muerte y lograr que familias cristianas en otros países les adopten y procuren su educación, "como una verdadera cadena de solidaridad humana y espiritual entre los niños de todos los continentes".

• Judíos soviéticos en USA.

ROMA—(NC)—Con la ayuda del Servicio a Inmigrantes Judíos, de Estados Unidos (desde 1870) logró la inmigración de 4 millones), partieron de Roma hacia Nueva York 600 judíos ex-residentes en la Unión Soviética, aprovechando un programa de reasentamiento de 25,000 refugiados de Europa Oriental en Estados Unidos, de abril a septiembre. La Unión Soviética, que ha restringido a este sector de la población, permitió que salieran en marzo 4,000 judíos.

• Bajo crítica arzobispo de Managua.

MANAGUA, Nicaragua—(NC)—El Comité Patriótico de Reflexión por la Paz que preside el arzobispo de Managua Mons. Miguel Obando Bravo sigue siendo blanco de críticas porque tiene entre sus miembros a reconocidos partidarios del régimen de Somoza. El P. Fernando Cardenal afirma que si el arzobispo necesitaba reflexionar, para eso está el Consejo Presbiterial. Algunas comunidades de base también critican al comité por querer cambiar "la teología de la liberación" por una supuesta teología de la mediación. Mons. Obando dice que para encontrar caminos de paz y terminar con el derramamiento de sangre, el comité debe servir de puente entre tendencias opuestas.

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