**ACCW, Pro-lifers: 'Dump Gordon'**

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

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

Mrs. Donna Savage, Legislation Commissioner for the ACCW, said, "We believe the responsibility of the chairperson of an HRS Committee should be to strive to achieve the best quality of life for as many people as possible in accordance with the urgency of their needs—not to determine how many dollars individual lives are worth."

Tom Endter and Mrs. Rita Mocarski, presidents of the Dade and Broward right to life groups, said: "We feel Representative Gordon's attitude with respect to placing a monetary value on human life will jeopardize a very important bill we have pending in her HRS Committee. The intent of Viable Baby Bill HB386 is to protect the life and health of viable babies intended to be aborted. If monetary considerations are to take precedence over the lives of these babies, the chances of this bill being passed through Rep. Gordon's Committee are virtually non-existent."

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

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

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

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

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**Americans warned on first confession, general absolution**

**BY JOHN MAHER**

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

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

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

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

"OTHER WORKS, for lack of time, may have to be postponed or even abandoned, but not the confessional," the pope said. The bishops of NCCB Region 2 were the first among the 12 NCCB regional groups, all scheduled to make their required five-year visits this year. These official visits are mandated by the NCCB.

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

Other American bishops have taken similar steps since the first recorded Red Mass was celebrated more than seven centuries ago in 1245 in Paris.

The Red Mass, 12th Century tradition, will be celebrated Saturday, April 28, by Archbishop Edward A. McCarthy at St. John Vianney College Seminary, 2600 S.W. 87 Ave., at 6 p.m. A reception will follow at 7 and a dinner-dance closing the evening at 8 p.m. The program is sponsored by the Catholic Lawyers Guild of Miami. In attendance will be lawyers, judges, and civic leaders. The evening will be highlighted by the presentation of two special medals commemorated by the Archbishop and presented for the first time this year. The Coleman F. Carroll medal will be presented to Pittsburgh Steel co-owner Art Rooney in recognition of his humanitarian contributions to America. The award is a memorial to the recently deceased Archbishop Carroll. The St. Thomas More medal will be presented to former Florida Supreme Court Chief Justice Ben F. Overton for his contributions to Florida jurisprudence and its improvements while he was the Chief Justice.

The Red Mass is a special Liturgy asking divine guidance for the courts and the law. The first recorded Red Mass was recasted in the 13th Century. It is believed that the original Red Mass was celebrated in honor of St. Ives, the patron saint of lawyers, who was born in Brittany (France) in 1238 and canonized in 1347. The concept of the Red Mass then spread to England around 1380 during the reign of Edward I. The entire bench and bar attended the Mass together at the opening of each term of court. The priest-celebrant wore a red robe and the judges of the High Court, who were all doctors of the law, wore red robes, thereby conforming to the ecclesiastical tradition. Hence the popular name for the Red Mass.

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

The Catholic Lawyers Guild is a non-profit charitable organization dedicated to preserving and enhancing the furtherance of Catholic principles in the practice of law and service to the community on the courts. Further information call Michael Fitzgerald or John Cosgrove at 378-0756.
THE MEDIA:

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

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

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

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

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

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

THE REVEREND ROBERT J. MULLIGAN, S.S.J.—to Assistant Pastor, Christ the King Parish, Perrine.
Marchers in six cities to support farm workers

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

3 Engaged encounters next month

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

On Sunday, May 7, a day will be offered at St. Matthew's Church in Tamarac; Basil and Janice Jefferies may be contacted for reservations at 733-2528. On Sunday, May 14, the day will be offered in South Dade. Pat and Carol DeMarinis are handling reservations for that date at 301-9175. The third day will be hosted by the parish community at St. James in North Miami on May 21; reservations are being handled by the Family Enrichment Center at 561-9020.

The Engaged Encounter day or weekend is designed only for couples. It is not suitable as an individual preparation for marriage which can be handled on a personal basis with a priest or married couple on the parish level. Couples are expected to attend the entire day which generally runs from 9 a.m. to 8 p.m. During the day through talks and opportunities for individual couple discussion they have a chance to explore many areas of their relationship.

 Normally Religious cannot live alone, Vatican says

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

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

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

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

Permission is granted for studies, illness or for apostolic work in conformity with the goals of the order, said the congregation.

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

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

"Most of the time the decision stems from a laudable intention to partake of the life of modern man, especially the very poor and those far from the church, to share the life of those whom society and sometimes even the Christian community reject, ignore or disdain, in order to help them know and love the Lord," said the congregation.

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

Living alone in an apartment, said the congregation, is also "a source of serious problems regarding the observance of the vows of poverty and obedience."

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

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

"We must clarify the role of religious life as well as its basic characteristics that differentiate it from the life of secular institutes and the life of hermits," said the congregation.
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"CARING HEART" award on International Affairs is presented (above) by Ann Keller to the delegates from St. Williams Council of Catholic Women, Naples, during the awards luncheon.

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

"ENTHUSIASTIC HEART" award is presented (below) by president Ginny Harlan to a surprised recipient, Father Lawrence J. Conway, moderator, during the awards luncheon.
Women urged to back 6 programs

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

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

The programs Bishop Povich asked the women to support were:

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

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

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

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

The Bishop said that plans are in the works for a nationwide program for evangelism that includes the purchase of prime television time. "Billy Graham is on prime time television," Bishop Povich said. "There are 50 million of us. We ought to use television to proclaim the Gospel of Jesus Christ, not to push our pet projects. Locally, we need to be renewing our parishes, reaching out to those who have fallen away, and reaching out further to those who are unchurched."

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

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

“These people merely want our support in their efforts to evangelize their own people who have slipped away. I hope you will say ‘yes,’ the Bishop added. Bishop Povich said the struggle against ‘powerful forces’ determined to ‘kill the children in this country’ must be continued. “If you watched Holocaust on TV, you know the awful price of silence. We must always speak up for that which is right. Life is God’s most precious gift,” he said.

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

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

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

The group passed several resolutions, among them, pledges to:
- participate fully in Archdiocese Holy Year activities.
- bear personal witness in evangelization.
- use time, talent, and treasure to grow in faith and increase vocations, strengthen family life, promote social justice.
- oppose extending time for ERA ratification.
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Miami, Florida | THE VOICE | Friday, April 28, 1978 | Page 5
It's a Date

Dade

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

CORPUS CHRISTI SCHOOL "Springtime Dance" Saturday, April 29, beginning at 7 p.m.

CHRISTOPHER COLUMBUS High School Auction Saturday, April 29, at noon, and Bar-B-Q Sunday, April 30, at noon, at 3000 SW 87 Ave., Miami. "Southern Trust in Concert" Sunday at 2 p.m.

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

HOLY FAMILY Woman's Club plant and bake sale Sunday, April 30 during the morning on the church grounds, 14000 NE 11 Ave.

PATRICIANS monthly study club at St. Louis CCD Center, 1720 SW 120 St., Thursday, May 4, at 7:30 p.m. Mrs. Mildred Perry will speak on "The Fall of Angels and Man."

FRIENDS OF BRIAN LYNCH benefit dance Friday, May 5, at 8 p.m., in Knights of Columbus Hall, 13000 Memorial Highway, North Miami. For reservations call Bill Howard, 737-5280.

Palm Beach

ST. JOHN FISHER parish, West Palm Beach, closing ceremony Mass Sunday, April 30, at 8 a.m. for Religious Education classes. Included will be presentation of awards.

MARY IMMACULATE parish, West Palm Beach, card party and fashion show Sunday, April 30, from 3 to 6 p.m., in Cardinal Newman High School cafeteria. Call 868-S12B or 685-8555 for tickets.

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

HOLY SPIRIT Friendship Club, Lantana, trip to Musica Supper Club, Thursday, May 4, leaving church parking lot at 8 p.m. For reservations call Frances Ambrose, 588-5042.

Broward

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

NAVITY Men's Club, Hollywood, Derby Dance Saturday, April 29, at 8:30 p.m. For tickets call Joe DeTorres, 983-4708 or Frank Hovorka, 908-4367.

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

LAUDERDALE Catholic Singles Club (ages 21-53) beach picnic at Bahia Mar Sunday, April 30, at 9 a.m.

ST. JEROME Women's Club, Fort Lauderdale, May luncheon and card party Tuesday, May 2, at 12:30 p.m., in parish hall. Mrs. Marguerite Wolf is hostess.

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

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

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

HOLLYWOOD COUNCIL, K. of C., Camillus House Charity Ball at 600 Knights Rd. (Johnson St. at I-95) Saturday, May 6, from 6 p.m. on. For reservations contact Sal Cassarino, 983-0982.

ST. STEPHEN Council of Catholic Women, Miramar, Day at the Races in the clubhouse of Gulfstream Racetrack Saturday, May 6. For reservations call Irene McDonough, 988-0869.

K. of C. to continue communications aid

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

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

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

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

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

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

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

ST. THOMAS MORE Madonna Guild, Palm Beach, closing ceremony Mass Sunday, April 30, at 9 a.m. for Religious Education classes. Included will be presentation of awards.

MARY IMMACULATE parish, West Palm Beach, card party and fashion show Sunday, April 30, from 3 to 6 p.m., in Cardinal Newman High School cafeteria. Call 868-S12B or 685-8555 for tickets.

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Hibernians Mass

The Ancient Order of Hibernians and Ladies Auxiliary of Fort Lauderdale will have a Memorial Mass Sunday, April 2, at 3 p.m., in the club hall, 300 SW 25 St. Father Joseph McDevitt, C.S.S.R., chaplain, will be celebrant. Refreshments will be served. Visiting A.O.H. members are invited. Call Peggie Juba, 353-4696 or Ann Howley, 920-0514.

Political action

The Congressional District Action Committee, District 11, will hold a special program Monday, May 1, at Our Lady of Florida Monastery, North Palm Beach. Program includes Mass, a general meeting, and workshops on letter writing and forming telephone trees. For information call Gloria Stevenson, 622-0439.

R.N. courses

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

New officers elected

ST. SEBASTIAN

St. Sebastian Council of Catholic Women will have an Installation Mass and Luncheon Friday, May 5. Mass will be 10 a.m., in the church followed by luncheon at the Sheraton Hotel. For tickets contact Mrs. Raymond Kitzke at 561-1896. Officers are: Mrs. St. Claire Maddox, corresponding secretary; Mrs. E. Flynn Ford, treasurer; Mrs. Clive Cates, president; Mrs. E. Claire Maddox, recording secretary; and Mrs. J. Willard Lewe, secretary.

ST. RICHARD

St. Richard Women's Club will hold its Installation Mass and Luncheon Friday, May 5. Mass will be at 9:30 a.m., in the parish house followed by luncheon at the Kings Bay Country Club. New Officers are: Mrs. Arthur Kunburger, president; Mrs. Charles O'Connell, first vice-president; Mrs. Paul Yeasbeck, second vice-president; Mrs. Joseph Smith, third vice-president; Mrs. Fred Donovan, secretary; and Mrs. J. Willard Lewe, treasurer.

Lithuanian Mass

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

Donna Amelia, Farm families matriarch dies

Dona Amelia, Farm families matriarch dies

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

The funeral Mass was celebrated by Father John B. Handrahan, R.J., pastor of the Mission.
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WRITE: Rev. John J. Mc Sweeney
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By SISTER PATRICIA EILEEN, O.P.

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

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

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

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

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

Sen. (Richard) Stone states the differential in funding is on the basis of higher education is not required by law, thereby making the problems of the students vastly different.

The problem, whether or not the senator wishes to acknowledge it, is basically affording an educational choice no matter what the level.

The Administration hides behind a church-state affair, even though the Tuition Tax Credit Bill clearly states non-public schools continue to work to bring their legislators to an awareness that the taxpayer expects his representatives to work toward a remedy of the problem.

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

Tax credit plan would enhance free choice

Point of view

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

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

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

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

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

The new chapel and parish center, located near Our Lady Queen of Heaven cemetery, will cover 10,000 square feet. Plans include a sanctuary which will seat 100 people for daily Mass, or small weddings and funerals. During Sunday Masses a folding wall can be opened to an open space to seat more than 400 people. Due to the flexibility, the structure, apart from the liturgy, will provide for a multitude of functions, class and meeting rooms, socials, dinners, and activities and dialogues among the parish’s young adults.

West Palm Serrans elect A.P. Schiralli

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

The installation will be May 15 at The Flame Restaurant, North Palm Beach, when Archbishop Edward A. McCarthy is to be the guest of honor. The Serrans will also use the occasion to make their annual bourse presentation to the Archbishop to help finance the Miami diocesan education fund for the training of men to the priesthood.

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

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

Some 80 autos form a huge cross where groundbreaking ceremonies were held (center).
AGNES BARBER-BLAKE, shown above, was a bank officer prior to the establishment of our Group in February of 1950 and she was one of the three senior officers of the Peoples First National Bank of Miami Shores when our Group was established. Shortly thereafter she became President of that Bank. She was the first woman bank president in Florida; at that time women bank officers were very scarce, with only two or three in Florida. In addition to being president of our Miami Shores Bank, she is a director of all Seven Banks of the Peoples Group, is a member of the Executive Committee of Directors for the Seven Banks, and is a member of the Advisory Committee of Officers for the Seven Banks.

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

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

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

We are proud to display to the public the fact that we have since our very beginning endeavored to use women in positions of importance. We recently had the misfortune to lose one of the best loan officers in Florida in the passing of Edna M. Bell, who likewise came from North Carolina. We see no reason why any corporation should discriminate against women. We have found them satisfactory in listing our officers — a majority of whom are women.

Bp. Gracida named to ‘immigration’ panel

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

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

Since 1973, Bishop Gracida has served as episcopal promoter, National Catholic Apostleship of Sea Conference; chairman, NCCB Committee on Migration and Tourism; and a member of the NCCB Committee for the Spanish-speaking. At the November meeting of the NCCB, the bishops elected Bishop Gracida chairman of the Committee for the Liturgy.

Ordained a priest in 1959, Bishop Gracida was consecrated Auxiliary Bishop of the Archdiocese of Miami in Jan. 1972 and installed as the first bishop of Pensacola-Tallahassee in November 1973.

Politics and Religion

BY BISHOP RENE H. GRACIDA

Catholic Diocese of Pensacola-Tallahassee

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

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

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

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

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

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

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

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

By FR. OWEN F. CAMPION

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

Bishop Dozier, the first bishop of Memphis, replied that the event transformed Catholic life there. Although it brought to the public a special element of drama and fervor, the ceremony was only part of a reconciliation program he began when he came to Memphis in 1971. He is a native of Richmond, Va., and his demeanor and accent mark him for Southerners as a man of breeding. His conversation marks him as an informed student of theology—traditional as well as modern, and a careful observer of the times. He believes strongly that the ministry of the church can make a reconciliation between estranged and hostile people, and his episcopal administration seeks to put that belief into action.

By FR. ALFRED McBRIDE, O. PRAEM.

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

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

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

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

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

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

From one point of view this was successful. The Tridentine Mass prevailed from 1570 to the mid-1960's, although it was not accepted in France and Germany until the 1830's. As a recognizable international ritual, the Tridentine Mass offered comfort and solace and familiarity to Catholics everywhere from Rome to Paris to New York to Hong Kong.

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

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

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

Many of these pious practices had endured from the Middle Ages when the Mass was even further removed from the people. (Think of the iron grilles that hid the deep-set choirs of medieval cathedrals.) Critics have complained that all these devotions were too sentimental, suffused with bad taste and inauthentic quests for the experience of Christ. The opinion is too harsh. Devotionalism afforded millions of Catholics for many centuries a simple, direct and appealing access to the love and experience of Christ.

The devotionalism also enabled Catholics to find beauty in what some hymnologists call the New Devotionalism; charismatic renewal, marriage encuentros, teatros and other similar movements of religious enthusiasm.

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

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

Seeker of reconciliation

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

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

When Bishop Dozier spoke of reconciliation, unity, and healing at his installation, many said they hoped he meant an end to religious involvement in matters of roadwar. His record on the civil rights question was bold and determined. Some in Memphis followed him with an equal amount of courage and resolve. But many Catholics did not.

The bishop was not unaware of the issue in terms of morality.

In 1974, Bishop Dozier told his people of the church’s debt to women and need for the ministry of women. While not calling for their priestly ordination, he insisted upon full justice for women in society and religion. He followed it up by placing many women in high diocesan positions.

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

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

The Little Flower

By FR. JOHN J. CASTELOT

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

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

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

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

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

In 1925, the young Thérèse went to Lisieux, where she became a nun. A few months later, she left, and her Carmelite novices with an image of the Infant Jesus of Prague in the background. The infant is a symbol of "the Little Flower’s" teaching of "spiritual childhood," her path to perfection through imitating Jesus’ childhood virtues.

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

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

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

Her prayer life was unpretentious. Her autobiography contains a beautifully simple description of prayer: "With me prayer is a lifting up of the heart; a look toward heaven; a cry of gratitude and love uttered equally in sorrow and in joy. In a word, something noble, supernatural, which enlarges my soul and unites it to God...Except the Divine Office, which in spite of my unworthiness is a daily joy, I have not the courage to look through books for beautiful prayers...I do as a child who has not learned to read—I just tell our Lord all that I want and he understands."

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

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

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

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

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

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

The Church has traditionally upheld the wonders, beauty, and dignity of marriage and family life. Pre-Cana Conferences helped couples prepare for marriage; The Christian Family Ministry Conference helped couples grow in their marriages.

Within the last decade we have seen: Marriage Encounter, a movement that develops and expand at an astounding rate to assist couples in deepening their relationships. Engaged Encounter has developed a dynamic experience for marriage preparation. The rising rate of marriage breakdown is making us see the need to vigorously develop the ministry of marriage preparation. More than half of the dioceses in the country have within the past few years implemented pastoral guidelines for marriage preparation, requiring couples to begin their preparation for the sacrament with their priest several months before their anticipated wedding date. As an increasing number of lay couples are becoming involved in marriage and family ministry, it is true that programs such as Encounter or Marriage Encounter, as speakers for Pre-Cana, which are now working to build up a personal relationship with individual engaged couples within the parish. This is being done because of the close relationship between marital stability and involvement in a parish community. The laity's role as catechists for other sacraments has been recognized; we are beginning now to recognize their special role in their sacrament of special competence—Matrimony.

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

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

Bishops on a national level are discussing the implications of the priority we have long expressed for family life. They are looking at this and all the resulting policies and full backing of diocesan family ministry. A level of a family life ministry cannot function without the work of the priors and Religious and laypeople, who have begun to evolve. Further information on these and other developments is contained in the second issue of our newsletter, "In a Family Way." You can obtain a copy by simply calling the Family Enrichment Center at 651/680-3876.

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

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

OPENING PRAYER: Our heavenly Father, send forth your Spirit this evening within our homes to fill our hearts with your presence. Help us to share your wisdom with one another. Teach us to love one another. Help us to share your presence. Help us to share your wisdom with one another. Teach us to love one another.

Dearest Heavenly Father, Thank you for all our feelings especially for our anger. Amen.

ACTIVITY IDEAS:
- Anger Chart, materials: paper, pens. Each family member is to make three columns (A.B.C.) at the top of the A. Write: I am becoming angry when. Under B. Write: description of anger. And on C. Write: what do I do to rid myself of the anger? Try to think of at least 5 examples and list them. Share papers and discuss them. Then answer: "Is anger healthy?" "Why?" "When is anger unhealthy?" "Why?" And "Why do we often feel guilty about anger?"
- Angry Faces. materials: paper plates, crayons. Everyone draws angry face on a paper plate. Write at the bottom of the plate ANGRY IS OK. Share some thoughts on why it ok to feel angry.
- Optional. — Take turns pretending to be angry and how each expresses his or her feelings. Share ideas about this statement "To feel angry is ok; to harm someone else while we're angry isn't ok." What are some ways to release anger in an ok way?
- Scripture time, materials: bible. Share thoughts about this statement "To feel angry is ok; to harm someone else while we're angry isn't ok." What are some ways to express and release our anger in an ok way? Answer. List 5 reasons anger is helpful to our lives. Read aloud Ephesians 4:28 and Isaiah 64. What do they tell us?
- ENTERTAINMENT: "Candle Blow." One person is blindfolded, then he is given three candles and a candle held by another family member. It's great fun!

GAINES IN FIGHT ON PORNO, VIOLENCE

By NANCY FRAZIER

Those fighting the use of sex and violence as entertainment on movies and on television gained some legal victories in early April, shortly after a report on violence as entertainment in movies and on television gained some legal victories. But Italian church officials were firm against those companies that the newspapers had named as "worst advertisers on prime-time television" in their related to the violence on the shows and the sexual and profanity on the shows in which their advertisements appear.

"TV Spoons Guide" published by the National Federation for Decency, the top four advertisers were American Home Products, Ford Motor Company, Sears Roebuck and Company, and General Motors.

But perhaps most significant in the U.S. battle was the Los Angeles Educational Communications at the University of Pennsylvania found that violence appeared in more than a third of all prime-time programs and in nine of ten weekend morning programs broadcast in the fall of 1977.

A Tupelo, Miss., television monitoring organization suggested one solution in the coming writing campaign and product boycott against those companies that named as the "worst advertisers on prime-time television" in the battle to violence.

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

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

CLOSING PRAYER: Dearest heavenly Father, Thank you for this time of family sharing. Teach us to continue faithfully upon your path to holiness. Teach us to be your instruments of love and hope and joy within this world. Thank you for all our feelings, especially angry ones. Amen.
All-Catholic varsity girls break 12 records, tie one

Cardinal Newman High School set a record of 3:48.1 in the mile medley of All-Catholic Varsity (boys) competition and Columbus High broke the record with a 4:57.1 time in the 440-yard relay.

Three additional records were broken: Polly of Curley cleared 12'7" in pole vault, Doherty of Columbus jumped 6'7 3/4" in the high jump, and Harden from Columbus went for 22-8 1/4" in the long jump.

University, in order to the boys varsity men are:

50 yard: High Hurdles: Hoot, Cardinal; Doherty, Faith; Wardell, Faith; Vedren, Faith.
100 yard: High Hurdles: Hoot, Cardinal; Doherty, Faith; Wardell, Faith; Vedren, Faith.
220 yard: Dash: Doherty, Columbus; Hoot, St. Brendan; Feng, Columbus; Hoot, St. Brendan; Feng, Columbus.
440 yard: Relay: Columbus, St. Brendan, Newman, Cardinal; Doherty, Columbus; Hoot, St. Brendan; Feng, Columbus.
...

MARIAN CIRCLE SQUIRES (from left) Kevin Selfried, Kevin Gordon, and Squires Chairman Robert Simpson receive from Metro Mayor Steve Clark a proclamation declaring April to be "Columbian Squires Month." Now Squires will gather at St. Mary Cathedral for a special Mass and District Investiture Sunday, April 30 following a month-long membership drive for the Marian Circle. Activities included distribution of a brochure to 12 Catholic elementary schools and contact with 20 parishes for notices in bulletins. For information on the Squires, contact Kevin Selfried, 681-7733 or the Council, 893-2271. Membership is open to Catholic young men ages 12 to 18.

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Belen Intercultural Center drive begins

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

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

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

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

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

Plans also call for gymnasium and outdoor athletic areas as well as abundant parking in two off-street lots.

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

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

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

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

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

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

Rev. Donald Wildmon, director of the Mississippi based NFD, said the boycott is due to excessive violence or antisocial behavior, Wildmon stated.

"A year later Sears had moved up to become the number three sponsor of violence. They are also the number three sponsor of sex and the number five sponsor of profanity on prime-time TV."
Paul Mazursky’s "Unmarried Woman" is above all a trendy movie. Let’s make a woman’s picture, he must have said. Let’s do the mid-life crisis in a Manhattan high-rise from the feminine, if not the feminist, viewpoint. Above all, let’s talk about women finding new identities and purposes, and discussing men the way men discuss women.

So, right all. Those are refreshing changes, and critics and audiences have been bemoaning their absence all through the ’70s. But it seems a bit contrived, as if the film had been written right after Mazursky attended a panel discussion on "Whatever happened to Bates to prevent the heroine from looking first to her own independence and career. The plot may sound familiar, as a dead ringer for the recent TV film, "Breaking Up," with Lee Remick. But Mazursky avoids the taints of soap opera.

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

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

"THE MEDUSA TOUCH"—(Warner) is pure and simple melodrama of no lasting social significance. It uses telekinesis merely as a device for some importance. Lamps and Accessories are a bit strong, and this, together with its relatively restrained violence, make it future viewing fare. (PG) A-III.

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

"THE SEA GIANT"—(Warners) is pure and simple family-style Robinson Crusoe adventure. The movie is pleasant entertainment for the whole family, though small children might be frightened by the skilfully done scenes involving a marauding bear and the discovery of a skeleton in a deserted cabin. (G) A."
Anti-Catholic bias in D.C.

Father Andrew Greeley, columnist and social scientist, in attempting to do research in Washington, D.C., has found that "the situation in this city is but one step short of overt religious persecution." He cites anti-Catholic prejudice used to undermine the Packwood-Moynihan tuition tax credit bill even though the bill would help parents at any non-government school, not just Catholic schools.

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

Perhaps this anti-Catholic perverseness in the political arena is one reason why some Catholics who are in power, such as HEW Secretary Califano, are so intent on how unfaithful they are by their Catholicism.

At the same time the hierarchy is very cautious about taking the lead into the political arena about mobilizing Catholics into demanding their rights and about directly pressuring the Administration. The Bishops are undoubtedly wary of anti-Catholic backlash and charges of church-state interference.

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

But this may never happen because Catholics, though a minority, are a large minority who have been absorbed into mainstream Protestant America and don't consider themselves as a discriminated minority. They are frequently embarrassed by the abortion issue and often do not identify with bias caused by it.

The law requires every Catholic priest to offer Mass. The law must be met, especially where such matters is that the priest must say Mass every day.

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

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

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

The church has no specific regulations on when a priest is required to offer Mass. The law says rather vaguely that priests should celebrate the Eucharist "several times a year, but the bishop or religious superior should try to see that they celebrate the liturgy at least on Sunday and perhaps on a day of obligation." Bear in mind, this is not the ideal or recommendation offered by the church; it is the minimum a priest is expected to do from the nature of his role in the church. Obviously, any priest in a parish will celebrate the Eucharist almost every day, under normal circumstances.

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Q. In the Gospel of Saint Matthew, Chapter 27, Jesus cries out on the cross, "Eli, Eli lama sabachthani—That is, My God, My God, why have you forsaken me?" In what language did Jesus speak? Is it possible he said rather, "My God, why are you forsaken?" The Jesus I know would never forsake him as forsaking him he loved and trusted his father throughout his life. This passage has puzzled Christians for centuries. There are at least two points that may be helpful in understanding it.

There is no doubt that Jesus did suffer much of our common human experience of desolation, grief, aloneness, and possibly even fainting, at the time of his Passion, as an agonizing torture so severe that it caused a bloody sweat, and brought him close to a feeling of almost total dereliction. We say "closer" because in the cry itself is the expression of profound faith in the midst of all the pain: "My God, My God!") Second, this exclamation of Our Lord has long been seen as possibly a wrenching prayer using the 22nd Psalm, one of the graphic passages in the Old Testament which in an uncanny manner parallels the Passion of Jesus on the cross. The words we are considering are the opening words of that psalm. The same psalm is quoted just a few verses before this passage (verse 43), and the following verses about Jesus' thirst recall the later words of that same psalm, "My throat is dried up like baked clay, my tongue cleaves to my jaws...they have pierced my hands and my feet."

It is possible that the 22nd Psalm was involved in this cry, as many Christi;an writers and religious scholars believe, the words become one of the most powerful acts of faith, love and victory ever uttered by Our Lord.

Anti-Catholic bias in D.C. Editorial

How many Masses may a priest offer in a day?

By Fr. John Dietzen

' TV blackout Day' planned

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

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

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

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

They said that viewers of 's estimate about excessive sex and violence has until now fallen on deaf ears. "People have been told, 'you can always turn the dial,'" Neumann said, "So we will. We'll turn it to OFF."
Many cut God down to man's size

By Msgr. James J. Walsh

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

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

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

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

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

What does this mean in spring of 1978? It means that what our parents or grandparents used to beg God's help for we can take care of ourselves. Why bother God? After all, a man's footsteps are on the moon. Vikings space capsules arrived on Mars to solve the mystery of life or non-life there. What we learn about the computer today is what we learned yesterday.

It's beginning to make some kind of sense of omniscience on one side and the role of unyielding judge on the other. And what in the world are the genetic engineers in cell biology preparing for the near future with a promise of cloning?

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

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

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

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

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

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

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

Muggers' rights and freedom of choice!

By Dick Conklin

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

Oh sure, I know of those fanatical anti-mugging groups, with their bloody pictures of victims lying on the sidewalk. I understand many of them attend churches which have taken an anti-mugging stand. That makes this a religious issue, a clear violation of the separation of church and state. Why, next thing they'll want to pass a constitutional amendment defining the muggers as a legal person.

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

Another thing those anti-mugging people fail to see are the benefits of mugging: population control, fewer people on welfare, and the positive effect on the economy—keeping money in circulation! I must, however, make one exception. No muggings should be performed on "viable" citizens. I define "viable" as those potential targets who could survive on their own, without the benefit of any artificial life-support systems (such as self-defense or police protection). But unfortunately the poor mugger has representation in this issue. New organizations spring up every day, like Muggers On Record Against Legislation (MORAL). This group successfully lobbied for federal funding for switchblade knives and Saturday Night Specials. And many of our national politicians spoke out in favor of permissive mugging laws at the National Muggers Convention, held in Central Park last summer. But they, like me, are still "personally opposed."

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

(Continued from Page 1) then. Within the last year large penitential services with general absolution were conducted in the Archdiocese of Newark, N.J., and in the Diocese of Lansing, Mich.

THE QUESTION of first confession and first Communion has been the subject of discussions between the Vatican and the NCCB for at least five years. Last May, a joint letter from the prefects of the Vatican Congregation for the Clergy and the Congregation for the Sacraments and Divine Worship said that, "as a general rule," first communion should precede first Communion.

In his English-language talk to the bishops, Pope Paul asked them to reflect on "a fundamental aspect of the Gospel: Christ's call to conversion."

He continued: "Dear brothers and sisters, this call to conversion has come down to us from the Lord Jesus: It is meant for our own lives, and for our families and for the whole Church."

Conversion is linked to the renewal of the action of the Gospel, the pope said, and it "constitutes the goal to be achieved by our Christian life: to awaken a consciousness of sin in its perennial and tragic reality, a recognition of personal and social dimension, together with a realization that 'Grace has far surpassed sin' (Rom. 5:20), and to proclaim salvation in Jesus Christ."

St. Kevin parish has a new building at 1225 SW 42 St., now in service as the rectory. Blessed by Abp. Edward A. McCarthy, the rectory has 5,000 square feet of space and includes residences, offices, kitchen and meeting room. Designed by the architectural firm of Taguechel Assoc., the "rectory is a model of good use of space," says Father Ignacio Morras, pastor. Contractor was Altman-Meyers Construction and W.R. Finney coordinated for the Archdiocese.

The pope then recalled that, with his approval and mandate, the Doctrinal Congregation had issued six years ago norms regulating general sacramental absolution. Concerning the practice of first confession before first Communion, the pope appealed "that the norms of the Apostolic See be not emptied of their meaning by contrary practice."

BUSINESS SERVICE GUIDE
1. HILTON'S FAIRWAY 4 BLOCKS NORTH 3 BEDROOMS, 2 BATHS, LIVING ROOM, EAT-IN KITCHEN, DINING ROOM, DEN, 2 CAR GARAGE. $18,000. 244-5813.

2. COUNTRY CHARM 4 BEDROOMS, 2 BATHS, KITCHEN, DINING ROOM, LIVING ROOM, ATTACHED GARAGE. $18,500. 244-9400.

3. GOLDEN BEACH 5 BEDROOMS, 3 BATHS, LIVING ROOM, KITCHEN, DEN, 2 CAR GARAGE. $25,000. 244-3913.

4. SOUTHERN INDIAN 3 BEDROOMS, 2 BATHS, KITCHEN, DINING ROOM, LIVING ROOM, 2 CAR GARAGE. $18,000. 244-1234.

5. LAKEWAY 3 BEDROOMS, 2 BATHS, KITCHEN, DINING ROOM, LIVING ROOM, 2 CAR GARAGE. $17,000. 244-2345.

6. KEEPSAKE 3 BEDROOMS, 2 BATHS, KITCHEN, DINING ROOM, LIVING ROOM, 2 CAR GARAGE. $16,000. 244-3456.

7. CHARLOTTE HILLS 3 BEDROOMS, 2 BATHS, KITCHEN, DINING ROOM, LIVING ROOM, 2 CAR GARAGE. $15,000. 244-4567.

8. GOLDEN VALLEY 3 BEDROOMS, 2 BATHS, KITCHEN, DINING ROOM, LIVING ROOM, 2 CAR GARAGE. $14,000. 244-5678.

9. HILTON'S 3 BEDROOMS, 2 BATHS, KITCHEN, DINING ROOM, LIVING ROOM, 2 CAR GARAGE. $13,000. 244-6789.

10. SOUTHERN HILLS 3 BEDROOMS, 2 BATHS, KITCHEN, DINING ROOM, LIVING ROOM, 2 CAR GARAGE. $12,000. 244-7890.

11. LAKEWAY 3 BEDROOMS, 2 BATHS, KITCHEN, DINING ROOM, LIVING ROOM, 2 CAR GARAGE. $11,000. 244-8901.

12. SOUTHERN HILLS 3 BEDROOMS, 2 BATHS, KITCHEN, DINING ROOM, LIVING ROOM, 2 CAR GARAGE. $10,000. 244-9012.

13. CHARLOTTE HILLS 3 BEDROOMS, 2 BATHS, KITCHEN, DINING ROOM, LIVING ROOM, 2 CAR GARAGE. $9,000. 244-0123.

14. HILTON'S FAIRWAY 3 BEDROOMS, 2 BATHS, KITCHEN, DINING ROOM, LIVING ROOM, 2 CAR GARAGE. $8,000. 244-2345.

15. GOLDEN BEACH 3 BEDROOMS, 2 BATHS, KITCHEN, DINING ROOM, LIVING ROOM, 2 CAR GARAGE. $7,000. 244-3456.

16. SOUTHERN INDIAN 3 BEDROOMS, 2 BATHS, KITCHEN, DINING ROOM, LIVING ROOM, 2 CAR GARAGE. $6,000. 244-4567.

17. CHARLOTTE HILLS 3 BEDROOMS, 2 BATHS, KITCHEN, DINING ROOM, LIVING ROOM, 2 CAR GARAGE. $5,000. 244-5678.

18. SOUTHERN INDIAN 3 BEDROOMS, 2 BATHS, KITCHEN, DINING ROOM, LIVING ROOM, 2 CAR GARAGE. $4,000. 244-6789.

19. CHARLOTTE HILLS 3 BEDROOMS, 2 BATHS, KITCHEN, DINING ROOM, LIVING ROOM, 2 CAR GARAGE. $3,000. 244-7890.

20. SOUTHERN INDIAN 3 BEDROOMS, 2 BATHS, KITCHEN, DINING ROOM, LIVING ROOM, 2 CAR GARAGE. $2,000. 244-8901.

21. CHARLOTTE HILLS 3 BEDROOMS, 2 BATHS, KITCHEN, DINING ROOM, LIVING ROOM, 2 CAR GARAGE. $1,000. 244-0123.
“Inspirar una nueva sociedad más radical es misión de la Iglesia en Latinoamérica

(Viene de la Pág 24)

sociedad sin privilegios, donde todos participen de la misma condición. Para que una clase social determinada no tenga el privilegio de resolver sus problemas por medios que no estén al alcance de todos. "Fundamentalmente pienso en una sociedad sin clases, pero no en el sentido marxista. Y sobre todo, una sociedad sin poderes paralelos, ya que ahora, el que tiene plata, tiene posibilidad de mediar en el proceso de comunicación, de influencia en el gobierno... y eso no es democracia, porque todos deben poder participar."

"Creo firmemente en la sociedad pluralista," donde el estado no sea el único empresario y haya lugar para la iniciativa privada, sobre todo si se considera que "debemos ser los técnicos que construyan y los que destruyan, en parte autónomamente las regiones."

"No se trata de rechazar los progresos técnicos sino discernir entre los que destruyen y los que construyen," dice. "Porque las ideas de austerioridad de vida, la comunidad como servicio, la empresa económica a la que se desembarca en un monopolio político, y a mi juicio sin pluralidad no hay democracia."

Al mismo tiempo el padre Bigó piensa necesario el cuestionar la sociedad industrial como tal "sea bajo la forma del capitalismo o bajo la forma colectivista, porque en ambos casos estamos en presencia del pecado de la ciencia," dice. Durante 8 años director del programa de teología en la confección de la ciencia, en el centro de acción de estudios sociales "Acción Popular" de la Universidad Católica de París, escribió su tesis sobre "Humanismo y Marxismo" después de 10 años de investigación, en "convencer a mis profesores que habían hecho una lectura del Capital de Marx, completamente falsa."

A su llegada a Latinoamérica en 1968, inició centros sociales y durante cuatro años coordinó todos los que la Compañía de Jesús, tiene en Latinoamérica. Ahora, frente a las reuniones de Puebla, siente que si quiere clara la misión de la Iglesia, "como inspiradora de una nueva sociedad," saliendo al paso de lo que él ve como tres grandes problemas que desafían a la sociedad y la angustia: "el agotamiento de recursos, el absurdo desarrollo urbano y la pérdida de las culturas."

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

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Necesitan 2 millones para
Nuevo Belén Jesuita

Día de la Comunicaciones sociales el domingo 7

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

CIUDAD DEL VATICANO (NC)—Para la celebración anual de la Jornada Mundial de las Comunicaciones, el Santo Padre ha elegido este año el tema de "El receptor de las comunicaciones sociales: sus expectaciones, sus derechos y sus deberes."

La doceava Jornada mundial de las Comunicaciones, sus derechos y sus deberes. Para que una sociedad en plena libertación, pero no por el camino marxista..."

Falleció Doña Amelia
matriarca de migrantes

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

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

Doña Amelia dejó dos hijos, Julia y Eduardo, cinco hijas: Ana, Dolores Alvarez, Ramona Gonzalez, Frances Rustamante y Susi Hernandez. También 35 nietos, 37 bisnietos y 10 tataranietos.
“Atención a absolución general y primera confesión,” Pablo VI

CIUDAD DEL VATICANO—(NC)—Estaban tratando de hacer desaparecer la Charleston, S.C., afirmaron para NC que incluyendo el obispo Ernest Unterkoefler de Nueva York, el Papa Paulo VI advirtió a todo el episcopado USCC-NCCB, Mons. Thomas Kelly, que esta el de Illinois, sede de las reuniones. "AD LIMINA", expresión tomada del latín y significa "al umbral", ya que una de las raíces del viaje a Roma en la que las obispos oren ante la tumba de los apóstoles. La visita "AD LIMINA" de los obispos a Roma consta de tres partes. Cada obispo debe presentar un informe sobre el estado de su diócesis, y hablar sobre las relaciones de cada obispo con la conferencia episcopal a la que pertenece.

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

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

Los obispos de la región del noreste visitan al Santor Padre en cumplimiento del requisito del Vaticano que exige a los obispos ordinarios de diócesis, (al frente de ellas), visitar al Papa y darle su informe sobre la situación y vida de sus iglesias locales.

Causa debate posible declaración de un comité de obispos sobre ERA

(Viene de la Pág. 24)

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

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

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

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

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

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

Han apoyado a ERA: Los obispos de Illinois.

Opinan los lectores

"...Como luchadora incansable por el 'divino' derecho a nacer y firme oponente a los falsos conceptos de liberación del ERA, se han pronunciado en contra: El Consejo Nacional de Mujeres Católicas, las Hijas Católicas de América y Los Caballeros de Colón.

ERA ha sido ratificado por 35 estados y necesita tres más para llegar a ser parte de la Constitución. Varios estados se han retractado de su voto afirmativo y la legalidad de tales acciones está bajo debate. La fecha límite impuesta por el Congreso para lograr la ratificación es marzo de 1979, y aunque algunos defensores de ERA han pedido una prórroga eviten división entre ellos mismos sobre el acierto de tal petición.

Publicamos la opinion de nuestros lectores, siempre que sus cartas sean breves y lleguen escritas a máquina, llevadas con direcciones y teléfonos. La redacción se reserva el derecho de alterar o editar las cartas y no manifestar correspondencia acerca de ellas.

Flavia Márquez
Presidenta Pro-Vida Rama Hispana.

Respetuosamente,

Para el lector...

"Hay que fomentar la distribución amplia de la tierra en producción... de acuerdo con el bien común." Al disminuir la producción actual, la producción agrícola queda a merced de grandes corporaciones.

Fin de semana

Balle para matrimonios, el sábado 29 en la cafetería de Corpus Christi, Información específica 6354571.

Excursión de Impacto, al TY Park de Hollywood, desde domingo 30, desde las 8 a.m. hasta las 6 p.m. en el lote No. 8, Miami, Florida I THE VOICE I Friday, April 28, 1978 / Page 22
"Inspirar una nueva sociedad más radical es misión de la Iglesia en Latinoamérica."

Por ARACELI CANTERO

"Creo que de las reuniones de Puebla puede surgir clara la misión de la Iglesia latinoamericana, como inspiradora de una nueva sociedad, más radical... pero no para sustituir el capitalismo por el colectivismo, pasando así de un pecado de riqueza a otro."

Aunque su fuerte acento francés le delata, el padre Pierre Bigo había un carismático perfecto.

Durante casi 20 años ha recorrido el continente latinoamericano, compartiendo sus conocimientos y experiencias en París y su larga investigación sobre el marxismo, no le han hecho olvidar que es ante todo sacerdote.

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

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

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

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

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

"Mi vida me ha convencido de que lo espiritual y lo social no son irreconciliables, y es muy agradable a la Compañía de Jesús.

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