Archbishop's statement on sex education

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 advocate “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.”

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 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 the systems 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.

SEX EDUCATION is inadequate if it confines itself to

(Continued on Page 16)
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.

Chile's secret police
WASHINGTON — (NC) — The head of the Washington Office on Latin America (WOLA) said that 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 "outmaneuvered" 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 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.

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 that 95 percent of the respondents listed active concern for others as the most important characteristic.

On priests leaving
VATICAN CITY — (NC) — The number of priests who left the active ministry in 1977 was 2,506, L'Osservatore Romano, the Vatican daily newspaper, reported. The number is nearly 300 below the 2,800 departures of the previous year, and only two-thirds of the number that left in 1971 (3,873).

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 $54,282.60, 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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Archbishop Edward A. McCarthy
President, The Voice Publishing Co. Inc.

Gerald E. Sherry
Executive Editor
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 Official Church teaching is not altered by any kind of welding, twisting, adulteration, or changing of the message of Jesus Christ for the sake of human interests and expediency."

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 gained 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 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 Claridy 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 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 tuned 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.

Pro-life rally draws 20,000 in London

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.
Farmworkers to march against banana company

According to local walk chairperson, Sister Pat Drydyk, this year's walk will focus on the farmworkers' boycott of Chiquita bananas, produced by United Brands Company. United Brands owns Sun Harvest lettuce, the nation's largest lettuce producer, and the U.F.W.'s chief target in a bitter California strike that has already seen one union striker killed.

"United Brands is insisting its Sun Harvest lettuce workers accept a 7 per cent wage increase," declared Sister Pat. "That does not even keep up with inflation. Yet the company's profits after costs in 1978 was 200 percent higher than in 1977."

Walkers will distribute leaflets throughout the ten-mile route asking consumers to stop buying chiquita bananas until United Brands signs a fair contract with its 1000 lettuce workers.

The Miami UFW support committee is urging local residents, school, church and other labor union members to join in the ten-mile walk, which will begin rain or shine, at the Torch of Friendship, at N.E. 5th Street and Biscayne Blvd., at 9 A.M.
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.

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 an 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 exciting 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."

"It brings its own gifts to the Catholic press," the Archbishop said, "as the press first evangelizes itself, as it transforms its offices and 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.""
Of the federal government's refusal to provide stop being so meek about the growing anti-schools movement. He said this, and quite a bit more, at the National Catholic Educational Association's convention in Philadelphia last week. His address and a 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 schools. He referred to the mischievous plan to have 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 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.

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 moves 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) 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 Neudah, W. Va., 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. It has never imposed a special belief or practices contained in these revelations as obligations for all Catholics.
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 can 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 giving 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 consulting 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, 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 don'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. I think 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 his morning 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 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 a child in some dark 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 on the child really was throwing the 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 sends him to find his lunch money or mittens. Later, 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 the more 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...

Miami, Florida / THE VOICE / Friday, May 4, 1979 / Page 7
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 so we 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 “state of being” and living alone with our thoughts, in communion with those we love and with 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 the man’s eyes, the man is able to see but he does not see clearly. People do not 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 death? 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 we are loved, or how close we are to family and friends, no one can die my death. 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 alone is really to be all — be with others and in the deepest sense with God. Now begins the transition from loneliness to solitude.

1. 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 chitchat 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.

2. 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 through 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 Canticle,” 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 affections, from consolation and desolation — free as a solitary bird to enjoy the companionship of God and to rest in the communion with all members of his creation.

Free, however momentarily, from all the burdens 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 what 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?

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.

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 sistrums. The women played and sang: ‘Saul has slain his thousands, and David his ten thousands.’" (1 Samuel 16:6).

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, sistrums 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 of approval from the 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 JANAA N MANTENERCH

One day Jesus and his disciples walked into the village called Bethsaida. Some people called the town Bethesda. 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 them 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 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 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. The 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 looked 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 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.
**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 potluck 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 6 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 855-8974.

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 1000 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 6 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 St. Mary Trinkle 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. Ouellette, 889-3349 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 884-7874 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.


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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 5:30 pm in St. Ann’s Church in Naples, Bishop John Nevis, 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 pm 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, 1530 Le Jeune Road, near the Airport. The Right to Life Crusade urges those who would like to become more informed, or get actively involved in the pro-life movement, to attend the workshop.

World Rosary march slated

The International Rosary March, which has been held 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 the handicapped will join. Benediction of the Blessed Sacrament will be offered and the rosary will be recited.

From 1-95 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.

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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 “Heart 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 Bullin, 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, 1850 NW 12 Ave., at 7:30 P.M., and Sunday, May 6, at 1 P.M 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 effec-
tiveness 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 further 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., 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 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.

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DEERFIELD BEACH
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, mail 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 Director T.A. Eason, Sr., of Florida assisted State Deputy Richard 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 1830 N.W. 12th Avenue, Miami. For more information, call Ann Kearney at 683-3307.

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All persons having claims or demands against the Circuit Court for Dade County, Florida, deceased, File Number 79-2819, is pending in Deceased Administration: April 27, 1979.

DEMAND AGAINST THE ABOVE ESTATE

ALFRED J. ANTON
ATTORNEY FOR PERSONAL REPRESENTATIVE:  
DOROTHY B. GIBSON
IN RE: ESTATE OF CHARLES PAYNE,
IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT, COUNTY: FLORIDA,
FILE NO. 79-2819, DECEASED

ALL CLAIMS, DEMANDS, AND OBJECTIONS must be in writing and must include a statement of the nature of the claim or demand and of the name and address of the holder of the claim at the time of the death of the decedent, to be filed with the clerk of the court with proof of the death of the decedent and proof of the right of the claimant to file. The file number is 79-2819.

The proceeding is for the determination of claims and demands against the estate of CHARLES PAYNE, deceased.

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Evangelizing The Legal Profession

The following is the text of Father Robert Lynch, Associate Pastor of St. Jane’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 in the Seminary—on the legal profession, in South Florida, my mind first and naturally turned to some of the great names of the past of the Catholic church—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 the First John, it was to interpret the law to un-believers. 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 is not so much abrogated by God as fulfilled, and it was also clear that humankind 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 paraletos which in its verbal form means to stand between. 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 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 intercessor’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 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 is not so much abrogated by God as fulfilled, and it was also clear that humankind 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.

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Archbishop's statement on sex education

(Continued from Page 3)

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 sex ed. or the nurses should be taught to the express written request of the students’ parents rather than parents having to write in order to exclude them.

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 Dare 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 needs and would welcome the tangible support of the public schools in setting 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 welcome—enrich 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 3:00 p.m., Sunday May 8. 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.
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 decimosexta Jornada Mundial de Oración por las Vocaciones, el Papa ha dado tres consejeros 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 podréis, 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 temor, a aquel que dio su vida por vosotros”. Dios y la humanidad con fe.

Testigos del servicio para siempre

La catedral de Miami estaba repleta de fieles el domingo 6 de mayo 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 aplausos cuando el arzobispo recibió el abrazo del Arzobispo.
Comienza el mes de mayo y la figura de María cobra vitalidad y ser protagonista. María es 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 Ángeles a finales de enero. Ofrecenmos para la reflexión, extractos de los que acentuaron los obligos 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 unión, 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 santuarios marianos del continente son signos del encuentro de la fe de la Iglesia con la historia latinoamericana.

El pueblo sabe que encuentra a María en la Iglesia Católica. La piedad mariana ha sido y es 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 en la Iglesia donde confirma su instinto evangélico según el cual María es el perfecto modelo del cristiano, la imagen ideal de la Iglesia. (184)

Mientras peregrinamos, María será la Madre educadora, por la que el Evangelio nos penetre, conforme nuestra vida diaria y pensemos frutos de la vida. Ella tiene que ser cada vez más la pedagoga del Evangelio en América Latina. (188)

“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...”

“Eva es garante de la grandeza femenina, muestra la forma específica de ser mujer, con esa vocación de animación, de ser alma, que espiritualiza la carne y encarna el espíritu...”

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

“La piedad mariana ha sido y es un valioso auxilio que ha mantenido fiel a la Iglesia a sectores que carecían de atención pastoral adecuada...”

“La piedad mariana ha sido y es un valioso auxilio que ha mantenido fiel a la Iglesia a sectores que carecían de atención pastoral adecuada...”

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Página 2A / Miami, Florida / THE VOICE / Viernes 4 de Mayo de 1978

Educação 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 comunidad. 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 una referencia a un sistema de valores, porque para algunos "la falta de valores es ya un sistema de valores," lo que significa que ninguna sociedad puede boicotear el papel de los padres. Confirmando 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 Consejo de la Juventud que "sería una mayor ayuda a las necesidades de los jóvenes y los derechos de los padres", hacer cursos sobre sexualidad humana para los padres. (El texto completo de la declaración del Arzobispo se publica en inglés en la Pág. 1 del Voce).
18 Diáconos permanentes: servicio para siempre

Después vestirían.

Sentados entre sus familiares, escucharon llamar su nombre aceptándolos para la Orden Sagrada del Diaconado. Desde aquel momento pasaron al presbiterio, a ocupar un lugar con el clero. Allí, recibieron el Arzobispo de Miami, la imposición de las manos. También les prometieron a la 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 de sus esposas se adoraron 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 lugares donde ejercerán su servicio al pueblo de Dios.

Afuera, y después de concluir el acto, hubo festejo y regalos para todos. También infinidad de abrazos y hasta lágrimas de alegría y no era por menos: 18 hombres casados, acababan de comprometerse a ser testigo de servicio Dios, para siempre.

Jóvenes cantaron la vocación y sus valores

Mostrando los trofeos conseguidos en el Festival de la Canción Vocacional los representantes de las parroquias ganadoras.

Desde la izquierda: Grandelio Núñez, Onelda Rodríguez, Ana María Castañeda, Celsa Báez y Silvia Torres.

El pueblo congregado respondió con aplausos.

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

John Nevin's, placas conmemorativas.

Los premios otorgados por decisión de un jurado fueron:

*Primer premio a la mejor música: Grupo de Santa María, con "La llamada del Señor" de Griselda Núñez.

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

*Primer premio al mejor solista: Onelda Rodríguez con "La aníman".

*Premio al mejor arreglo musical: "Soy milionario 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 más poderosos 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 como su posible sucesor. Desde su puesto el Arzobispo fue el principal arquitecto de la política de "diente", 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, indican que el Secretario de Estado, aún permaneciendo en el departamento de más poder en el Vaticano, perderá algo del carácter centralizante que adquirió durante su 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 predecessor.

El arzobispo Caprio tiene 64 años, ha sido diplomático de la Santa Sede en Bélgica, Taiwán 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 anunciara un consistorio para el nombramiento de nuevos cardenales.
Premiada La Voz por Prensa Católica Nacional

Conocen impacto hispano periodísticos

Unos 350 periodistas católicos de Estados Unidos y Canadá participaron en 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 hispánica" organizada por La Voz y el editor de Maryknoll, Moisés Sandoval, 20 personas visitaron la oficina del Alcalde de Miami para escuchar a Armando Codina, y Julio Casasanto, sobre el impacto de los latinos en los negocios y el comercio, en este área. En la Comisión 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 evangélico 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 "qué vimos porque queríamos ser libres y concurrir a nuestros valores". El encuentro se llevó a cabo en el centro del cantón del Centro de América, el cual se considera la "ejes de América" con la influencia del Caribe.

Puebla "Pueblo: Esperanza de un continente", y también tercer premio a su reportaje sobre la llegada de los primeros ex presos políticos cubanos: "Sonrisas y lágrimas y también..."

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

PARIS—(NC)—El conocido como arzobispo rebelde, mons. 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 76 años, publicó el pasado 20 de abril en el diario parisino de derechos "L'Aurore", sus respuestas a las preguntas que le había hecho el preceptor de la Congregación Vaticana para la Fe y la Doctrina, cardenal Frangois Sayer. El Cardenal se había reunido con el Arzobispo en Roma los días 11 y 12 de enero.

En sus respuestas, el arzobispo 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 al arzobispo Lefebvre al ignorar este la prohibición de ordenar a sacerdotes.

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

Me 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 conra, 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 tendería a los protestantes..."

El Arzobispo indica que quiere que el Vaticano apruebe en San Pio X, por el fundado, y que continúen sus seminarios y conventos. También que sus miembros puedan celebrar la Misa en latín, pero sólo con el rito tridentino apropiado por el Concilio de Trento.

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 para 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 en todo el mundo.

CIUDAD DEL VATICANO—(NC)—Con ocasión del Año Teuton, el Niño el P. Juan Pablo II recomendó a la Obra Pontificia de la Santa Infancia que re-doble su apostolado de niño a niño; abaló 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 soli-daridad material y espiritual entre los niños de todos los continentes".

• Judíos soviéticos en USA.

ROMA—(NC)—Con la ayuda del Servicio a Inmigrantes y Judíos, de Estados Unidos (desde 1978) logró la inmigración de 4 millones, partieron de Roma hacia Nueva York 900 judíos ex-residentes de la Unión Soviética, aprovechando un programa de reasentamiento de 20,000 fugitivos de Europa Oriental en Estados Unidos, de abril a septiembre. La Unión Soviética, que ha sido restringido a este sector de la población, permitió que salieran en marzo 4,000 judíos.

• Bajo crítico arzobispo de Managua.

MANAGUA, Nicaragua—(NC)—El Comité Patriótico de la Prensa, que preside el arzobispo de Managua, Mons. Obando, ha sido blanco de críticas porque tiene entre sus miembros ex prebifronistas, partidarios del régimen de Somoza. El P. Fernando Cardenal afirmó que si el arzobispo necesitaba defenderse, para eso estaba el Consejo Presbiterial. Algunas comunicaciones de base también criticaron al comité por querer "intercambio de ideas" con la prensa "a la luz de la libertación", y con una supuesta "teología de la liberación". Mons. Obando dice que se ha negado a ese tipo de reuniones, y que se ha reunido con el Vaticano para que el comité "se dote de un programa de colaboración efectiva".