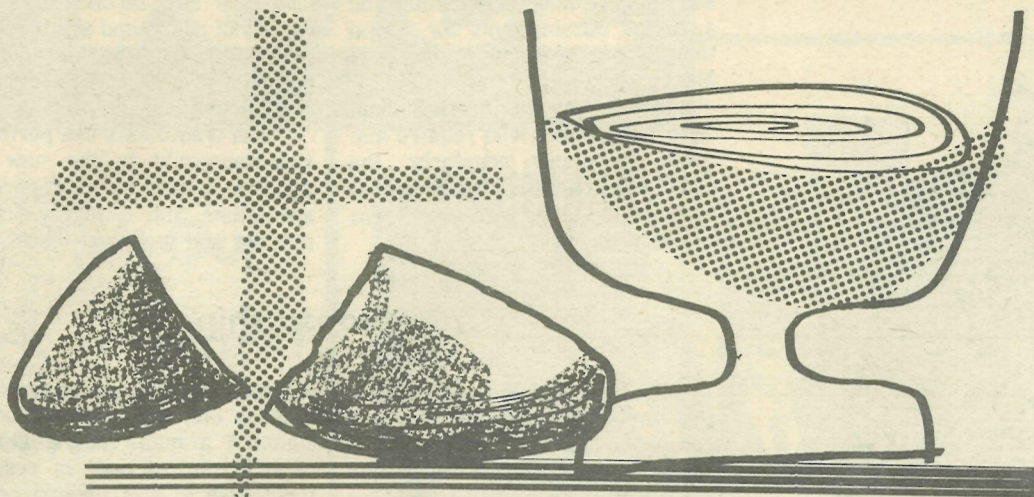


# Feast of Corpus Christi is Sunday



"Because the loaf of bread is one, we, many though we are, are one body, for we all partake of the one loaf."

- I Corinthians, 10:17

The feast of Corpus Christi, when the faithful throughout the world commemorate the institution and gift of the Holy Eucharist, will be observed Sunday, June 1.

Members of Corpus Christi parish will mark the feast day of their parish during a procession of the Blessed Sacrament following celebration of Mass at 1 p.m.

Later in the afternoon May Crowning ceremonies will take place at the shrine of Our Lady in the grotto of the school patio, and a family day is planned which will include games and dances of various nations.

Although Our Lord's institution of the Holy Eucharist is also commemorated on Holy Thursday, the approaching Passion and death of Christ overshadows the celebration and it was for this reason that the Church was prompted to establish the separate feast day of Corpus Christi.

Beginning in the Middle Ages, a strong emphasis on the Real Presence of Christ in the Sacrament was still another reason for establishing the feast promulgated by Pope Clement V in 1312 and first established in 1264 by Pope Urban VI.

## Jobs are down, hunger up — but Church there to help

The recession is in full swing, bringing with it a harvest of unemployment and hunger.

But, as always, there is the helping hand of the Church, sometimes coming from expected places, sometimes from the unexpected.

The St. Vincent de Paul Society and the Little Brothers of the Good Shepherd are doing their usual expected job of helping the poor, though under tough recession conditions.

A SAMPLING of several parishes revealed that most of the churches at the parish level either haven't been greatly affected by the recession yet, or aren't equipped to do much about poverty or unemployment in the manner of a social agency.

However, one parish has decided to tackle the unemployment problem right at the source — the employer. Immaculate Conception parish in Hialeah has set up a job referral service that is highly professional and free.

"We have already placed five people," said Msgr. Jude O'Doherty, pastor. "But we have some 45 job opportunities for the right people — more jobs than we have people, at this point," he said emphatically, in view of the fact that there are thousands unemployed in the area.

"WE KNEW there was a big need for jobs so we held a meeting and decided to do something about it.

"Mr. Abelardo De Guzman is running the program. He is a professional personnel man and is doing this as a volunteer. We decided at the beginning that this would have proper standards

and we would only send qualified people to the jobs so the employers would trust us."

Msgr. O'Doherty said they wrote 150 letters to the county's largest employers, explaining the project and asked them to contact the church if they had any openings.

"Most said they would be glad to cooperate," he said.

"We have opportunities for needleworkers, maintenance men, air conditioner mechanics, insurance people, secretaries, cabinet installers, heli-arc welders, grinder and stainless steel polisher, elevator starter, home electronic salesman."

THE JOBS range from \$3 an hour to \$15,000 a year, he said, adding that they have run into some people who won't work while they are getting unemployment compensation.

The effort is called project JOIN (Job Opportunities Immaculate Negotiates).

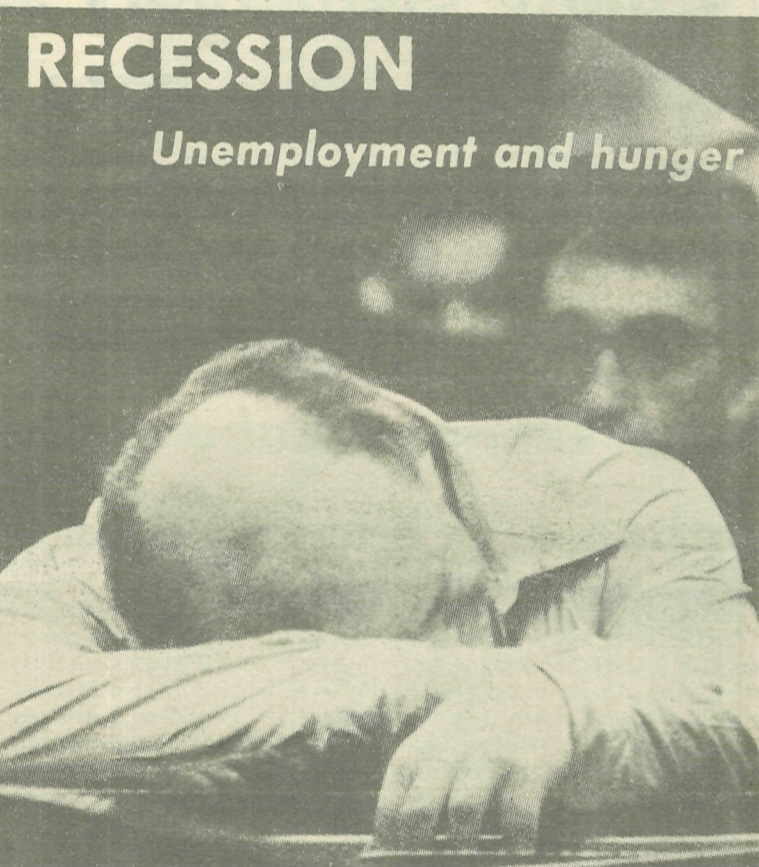
"This is a Christian service and it is open to anyone who needs it. All they have to do is call 822-2011 or come to the rectory (68 W. 45th Pl., Hialeah.)

Meanwhile, the poor, as usual, are getting hit hardest, first.

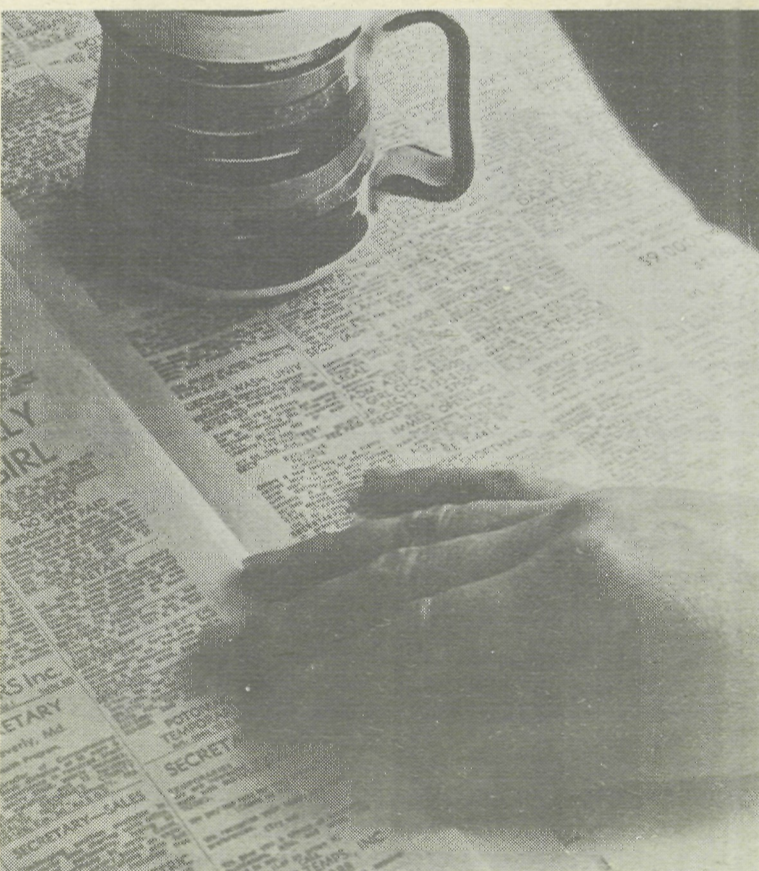
The Brothers of the Good Shepherd at Camillus House in downtown Miami are feeding over twice as many people as they were a year ago, as hundreds come in daily for the free meals at mid-day and for sandwiches in the evenings.

And the St. Vincent De Paul Society is

Continued on page 7



LOST in concentration, this little girl is a member of an unusual student body. For the story of what makes her and her schoolmates different, see P. 7, which also contains additional photos.



WHILE THE recession has left many people unhappy and idle between stints of job hunting, there are those in the Church who are easing some of the burden.

ESPAÑOL

THE VOICE

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



ST. STEPHEN SCHOOL, West Hollywood, was recently visited by an accreditation team of the Florida Catholic Conference. Team members seated are Sr. Regina Agnes, Diocese of St. Petersburg; Sr. Joannetta, O.P., Diocese of Orlando; and Glenn Kuhnel, Diocese of St. Augustine. Shown with them are Sister Margaret Jeanne, S.S.J., principal; and Father William McGuire, O.M.I., pastor.

## 10 more elementary schools accredited; total here now 30

Ten more elementary schools in the Archdiocese of Miami have now been accredited by the Florida Catholic Conference Accreditation Committee, bringing to a total of 30 the number of Catholic schools approved in South Florida.

In order to receive full ac-

creditation, each school must satisfactorily complete a self-study, be approved by the Archdiocesan Office of Education, and then be visited by an evaluating team of educators. Based upon the report of that team, the school must then receive the approval of

the Accreditation Committee of the FCC.

Approved this Spring were St. Brendan School, Miami; St. Juliana School, West Palm Beach; St. Mark School, Boynton Beach; St. Luke School, Lake Worth; Annunciation School, West Hollywood; St. Stephen School, Miramar; Little Flower School, Hollywood; St. Monica School, Opa Locka; St. Gregory School, Plantation; Holy Name of Jesus School, West Palm Beach.

Standards set forth by the Florida Catholic Conference Accreditation Committee meet the standards of the Southern Assn. of Colleges and Schools — except in the area of religious education.

Members of the committee include Bishop Charles B. McLaughlin of St. Petersburg, Episcopal Moderator; Auxiliary Bishop Rene H. Gracida, Archdiocese of Miami; Dr. Richard T. Corrado, Diocese of Orlando; Sister Virginia Dunn, S.N.J.M., Diocese of St. Petersburg; and Msgr. Mortimer Danaher, Diocese of St. Augustine, all Superintendents of Education in their respective dioceses.

Also Dr. C. Lee Eggert, Education Dept., University of Florida, representing the Southern Assn. of Colleges and Schools; Dr. Marshall Frinks, Florida State Dept. of Education; Father Jerome Difley, ex officio member, Diocese of St. Petersburg; and Thomas A. Horkan, Jr., executive director, Florida Catholic Conference.

require a renewal of relations with Castro and adds that "Premier Fidel Castro has publicly declared himself to be a Marxist-Leninist . . . has been instrumental in instigating anti-democratic revolutions against governments throughout Central and South America . . . and has been directly or indirectly responsible for the incarceration and deaths of thousands of innocent people.

"These past activities," the memorial states, "project a very clear pattern of principles which are in direct conflict of and present a potential danger to the American ideals embodied in the Constitution of the United States."


The memorial urges rejection of the Senate bill "so the United States can continue its firm and consistent policy against any nation which might subvert a people's desire and right to personal freedom."

## Reject lifting of Cuban embargo, proposal urges


TALLAHASSEE — A memorial to the U.S. Congress urging rejection of a proposal relating to the lifting of the Cuban embargo has been filed in the Florida House of Representatives by Reps. John Allen Hill and Dick Clark, both of Dade County.

Referring to Senate Bill 935 introduced by Sen. Edward Kennedy, the memorial says that the adoption of the measure would


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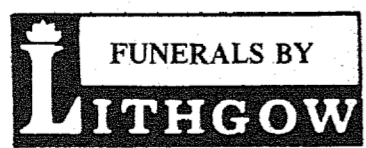


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## New wing opens at Mercy

A new nephrology wing consisting of 10 dialysis machines and a 15-bed nursing unit for renal therapy opens Sunday, June 1, at Mercy Hospital.

In addition to treating long-term outpatients who require dialysis treatments regularly, the unit also serves in-hospital patients and those with short-term kidney disorders.

Since treatments are six-hours long, the unit is decorated in a variety of colors and equipped with color TV for the comfort of patients awaiting or undergoing treatment.

Ten treatments are permitted simultaneously in the new unit which is staffed by six nephrology specialists and a highly trained nursing and technical team.

## Urge sponsorship

Because living conditions in the three government refugee camps "are not the best," Catholic Charities and resettlement bureau representatives meeting in New Orleans recently have urged the public to sponsor Vietnamese

refugees. Meeting participants said that no city or area will be designated a quota of refugees to resettle, so success in resettlement efforts will depend on the number of people willing to sponsor them.



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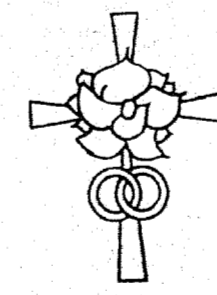
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# The VOICE



## Our World

### Urges veto

The president of the National Catholic Rural Life Conference has called on Congress to override President Gerald Ford's veto of a bill to regulate strip-mining. The bill passed by more than two-thirds in both houses of Congress, enough to override a veto, but some observers believe the President may be able to sustain the veto in the House. Expressing "great disappointment" at the President's veto, rural life conference president, Archbishop Ignatius Strecker of Kansas City, Kan., said, "Protection of our nation's land from the effects of strip-mining is needed today more than ever."

### Israel's rights

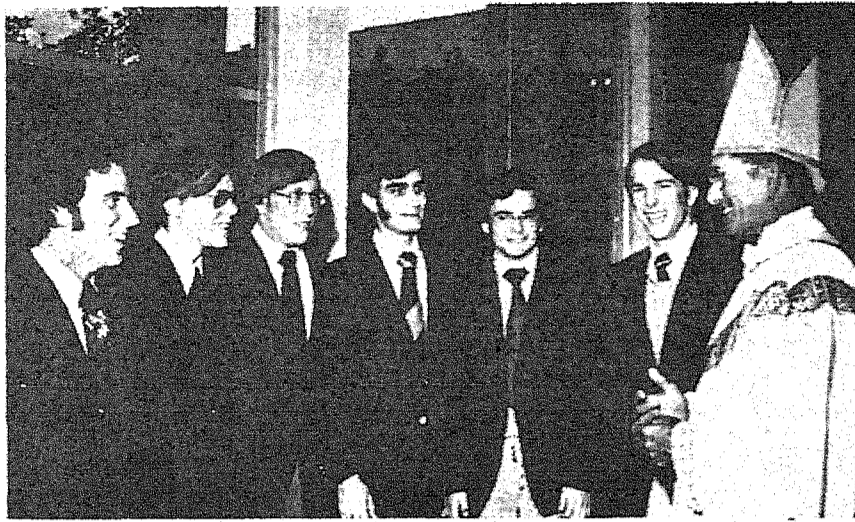
Catholics should strive to understand and respect the religious significance of the link between the Jewish people and the land of Israel, the president of the National Conference of Catholic Bishops (NCCB) told a group of Christian and Jewish leaders in New York. The NCCB president, Archbishop Joseph Bernardin of Cincinnati, discussing the Middle East struggle, said: "The right of Israel to exist as a sovereign state with secure boundaries is clear and needs no further explanation." But, he added, "The Palestinian Arabs must have a voice in the negotiations."

### Health care

Two interreligious groups have issued a statement listing five "make or break" issues for national health insurance. The five areas are cost controls, financing, benefits and development of a concept of "positive health," administration and consumer participation, and distribution of health personnel and resources. The two groups are the Washington Interreligious Staff Council and the Interreligious Task Force on Health Care, both composed of representatives of Catholic, Protestant and Jewish organizations.

### Dissenting voices

The three dissenting justices in the U.S. Supreme Court's overturning of a Pennsylvania school aid law see the majority decision as a threat to the free exercise of religion. The Court majority had ruled May 19 that the law, which permitted state aid to nonpublic schools in the form of auxiliary services — testing and therapy services, for example — is unconstitutional. It said the law represented a state establishment of religion because 75 percent of the nonpublic schools receiving aid were church controlled, and because monitoring of the program would require "excessive entanglement" of church and state. Dissenting were Chief Justice Warren Burger and Justices William Rehnquist and Byron White.



JUNIOR COLLEGE graduates of St. John Vianney Seminary receive the congratulations of Auxiliary Bishop Rene H. Gracida following last Saturday's commencement. From left to right are Michael McManus, Ronald Wohler, David Anderson, Eugene Cuellar, Thomas Madden and Scott Kaldahl. They will continue studies for the priesthood at the Archdiocesan Major Seminary of St. Vincent de Paul in Boynton Beach. At right, Msgr. John J. Nevins, new seminary rector, is shown speaking to graduates.



HIGH SCHOOL graduates were Paul Browning, Greg Schwartz and Jorge Baixauli.



## Sr. Joseph Ellen honored by teachers

Sister Joseph Ellen, I.H.M., Archdiocesan Assistant Superintendent of Schools for Elementary Schools, received the Lumen Christi (Light of Christ) award of the Archdiocesan Catholic Teachers Guild during Mass in St. Kieran Church (Assumption Chapel) last Sunday.

Auxiliary Bishop Rene H. Gracida, Superintendent of Education in the Archdiocese, made the presentation as he urged Guild members present to teach as Jesus did through example.

PRaising Sister Joseph Ellen, past president of the Archdiocesan Council of Sisters, who is observing her silver jubilee this year, the Bishop pointed out that she is known for her dedication not only in South Florida but among members of her congregation and everywhere she has served. He cited her untiring efforts in the cause of Christian education, noting the hours which she has given to the education of women prisoners through a rehabilitation program as well as her work in CCD, and commended the relationship which she has with public school personnel in the area of education.

Speaking generally to those engaged in teaching, the Bishop said that "Teachers share in a very real way in the Apostleship of Christ" emphasizing that the "Church has been teaching since the very beginning." He called on educators to teach not only by what they say but by their presence and example.

During a brunch which followed at Howard Johnson's Restau-



LUMEN CHRISTI award is presented to Sister Joseph Ellen, I.H.M. in recognition of "continuous effective leadership and service to education" by Auxiliary Bishop Rene H. Gracida on behalf of the Archdiocesan Catholic Teachers Guild. At left is Mrs. Genevieve Yarnold, retiring president of the organization.

rant, Bishop Gracida, presented on behalf of the Guild a scholarship in the amount of \$250 to Mariana Lopez, a graduate of Our Lady of Lourdes Academy this year.

A DAUGHTER of Mr. and Mrs. Humberto Lopez, Mariana was honored for academic achievement and for her dedicated service to others which includes teaching children of agricultural workers on a weekly basis and serving as a CCD instructor.

Runners-up in the annual essay competition conducted by the Guild were Marie Plikaitis and Mary Anne Oblacznski, both seniors at Cardinal Newman High School, West Palm Beach, who received honorable mention certificates.

Incoming officers of the Guild are Dr. Peter A. Pappalardo, principal, North Hialeah Elementary School, president; Sandra Southmayd, guidance counselor, Booker T. Washington High School, president-elect; Concepcion Garcia,

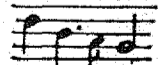
Comstock Elementary School, and Sister Agnes Cecile, O.P., Barry College, vice presidents; Virginia DiCristafaro, Primary "C", recording secretary; and Carrie Ann O'Loughlin, Comstock Elementary, treasurer.

Serving on the board of directors are John Hilderbrand, Barbara Burard, Richard de Aquero, Marguerite Miller, Mary Graham, Margot Swan, John Barbick, Amette Guiliano, Sister Helen Peatee, and Sister Dorothy Bushnell.

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# Editorials

## Recession is good time to look at inequities

During a recession the suffering, as always, starts at the bottom of the economic ladder and works its way up, with the rich being the least and least hurt.

Such times prompt the Christian conscience to examine, as the U.S. Bishops have urged, the justice of the distribution of our wealth.

We are not talking about communism. We are talking about justice within our democratic society. Several items in the news recently point to this problem.

A newly elected mayor in a Texas town visits Cuba and returns extolling the virtues of that country's system and proclaiming that his town should adopt such a system, hinting at violence if necessary. The poverty and discrimination the mayor's Spanish heritage followers have endured under the present system make his remarks popular.

A study of taxation loopholes released this week and made for the U.S. Senate found to no one's surprise that tax breaks favor the rich far more than the middle class or the lower class.

A recent study by the Urban Institute showed that the nation's upper 4.4 per cent owned about 35 per cent of the wealth. This same group also owned three fourths of state and local bonds, virtually all corporate bonds, notes and mortgages.

The study also showed that if the nation's 1969 total wealth of \$3.5 trillion were divided evenly every adult would possess \$25,000 in net

worth, whereas the lower half of the population now is worth about \$3,000 per adult.

It should be pointed out that the economics of wealth is complex and it is not possible to actually distribute such wealth and assets like so many poker chips among the people without destroying some of it in the process. We do not advocate that. Some wealth is created and developed by those people owning it.

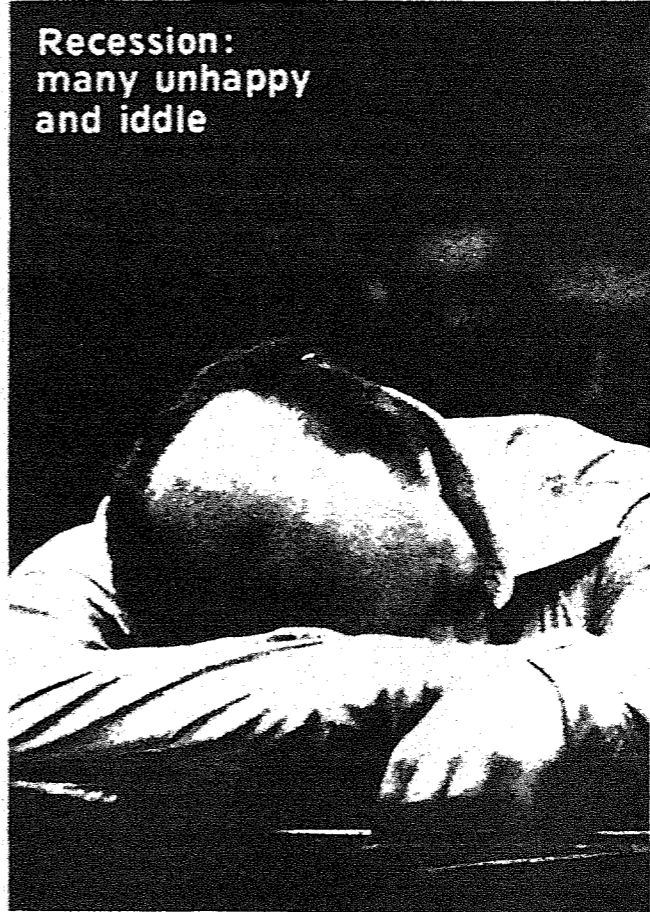
But at the same time, most corporate empires could not exist without the toil and skill of the workers who made up the corporate machine.

The point, then, is that there are obvious inequities in tax structure which allows some wealthy to pay no tax; in living standards of certain laboring groups such as farmworkers compared to construction workers. In some individuals' vast holdings of natural resources at least part of which might be used for the benefit of all the people, as in the case of private beaches and parks that are sold off by millionaires for condominiums for a few rich to enjoy.

In the interest of justice the government could improve the tax structure without stifling free enterprise, could take initiative to help laboring groups help themselves, could limit corporate and individual land holdings along the lines of anti-trust provisions.

But first, justice would have to be put above political interests.

Recession: many unhappy and idle



## Have things really changed in a decade?

### Open freedom's door to refugees

(Following are excerpts from an editorial which appeared in the Voice in 1965. Although ten years ago the attitude being criticized was directed toward Cuban refugees, the thoughts expressed in the editorial are made relevant today by the hostility of some citizens in South Florida and elsewhere in the country toward Vietnamese refugees.)

This week, alerted to the possibility of more refugees' landing in Miami, our newspapers and radio and TV broadcasts are filled with un-American, un-Christian and illogical statements.

Our reporters, columnists and letter-writers are screaming in print about the economic drag the new refugees will be to us.

Scarcely a word of welcome! Scarcely an expression of delight that we Americans are able and privileged to do more than moan the plight of these oppressed people.

Even if Christian charity is not in the hearts of some Americans, at least humanitarianism and plain Americanism with its tradition for helping the underdog would dictate something besides the utterly self-centered expressions about "economic chaos," etc., that we have heard.

The fact is that Dade County has not suffered because of the last refugees we accepted. Of the hundreds of millions of dollars spent by the United States Government on the Cuban refugees, almost all of it was poured into our economy here in Miami.

Let us be fair and admit that the electric companies, gas and oil companies, airlines, department

and grocery stores must surely acknowledge that the dollar spent by the Cubans has been as good as any other dollar and that their business has not suffered at all. On the contrary, the landlords and big and little businesses have all benefitted from the presence of so many thousands of refugees, who have in a great degree become self-supporting and made every effort to become American in their thinking and in their way of living.

Of course, unfortunate talk has aroused resentment in the hearts of other minority groups, because some refugees were hired in their places. When a refugee was offered a job, following his arrival here and after months of watching his family slowly starve because of insufficient food or inadequate diet, he was overjoyed. Little did he know that the employer was hiring him at a lower salary scale than the man he had just fired.

The resentment should be against this kind of employer, who would take advantage of the poverty-stricken refugee and offer him less wages than he was formerly paying an American. Certainly no refugee would be expected to make discreet inquiries and then refuse to work because he was being "exploited" by an unscrupulous employer, whose action was destined to rouse resentment — unfortunately towards the wrong person.

How unbecoming it is also that these foolish, un-American statements are often made by the descendants of the Irish, the Italian, the Polish and the

English immigrant, who came here since the early 1600's seeking refuge from oppression and hunger. Their own ancestors of even just a few generations ago were treated like dirt, discriminated against, publicly accused of every possible crime. And they turned out to be pretty fine Americans, despite the reception they received from American citizens of their day.

Of course, more refugees will cause inconvenience. Of course, we shall have to have meetings, and volunteer hours, and donate our used clothing to help men, women and children. Of course, we shall continue to hope that employers will not capitalize on the poverty and need of the refugee and offer him slave wages, while the former employee is fired. Of course, we shall hope that for their sake as well as ours many refugees will agree to be relocated in other parts of our country.

But we shall, as Christlike people, as Americans in the great tradition of our forefathers, knuckle down to a job that has to be done and we shall do it without complaints, mindful of the liberty that we enjoy here and our economic standard that is the highest in the world, mindful of the destiny that God has placed in our hands to show the world true freedom, true brotherhood, a true sense of personal responsibility, a true sense of dedication and service to all mankind.

The selfishness that has characterized our reception of the news that more refugees are coming, must stop, lest the good name of America be blackened by the selfish few.

## 'God wants us to dream great dreams...'

By FATHER JOHN T. CATOIR

Not too long ago a married woman said to me, "I don't know what I'm supposed to do; I have this feeling that the Lord wants me to do something, but I don't know what it is."

Within the week, a girl in her late twenties repeated the same sentiment: "I feel I'm not doing the real thing that the Lord has in store for me; my job isn't enough."

A MIDDLE-AGED man sat next to me at

a meeting and we began talking. In a short time he was pouring out his heart with the very same idea. He was somewhat disquieted by the fact that his present situation was not enough. He was happy with his family, his job; that was not the issue. He was saying something else; he was expressing a hidden feeling, or perhaps a wish, that something important was going to be asked of him by God, something valuable and significant . . .

but he didn't know what it might be.

These feelings have surfaced from many others in the past, and I began to think that such thinking is more prevalent than we might realize. The first thing I'd like to say is that they should not be taken as "illusions of grandeur," or neurotic fantasies. Why? Because daydreams usually have a specific focus. "The Secret Life of Walter Mitty," by Thurber, was the story of a man who fantasized himself as the hero in a variety of stories of high adventure. The experience I'm referring to is not a Walter Mitty dream, but something deeper and more believable; something related to one's destiny as a child of God. It is the simple apprehension that something great is going to take place sometime in the future. If we had nothing to go on except the teachings of the Church regarding our life in Christ, we would have enough data to substantiate the truth of the intuition I am referring to. It is absolutely true that we were not made exclusively to fit into a narrow role, even if it's one we've chosen for ourselves. God did not make us exclusively for the purpose of directing traffic, or milking cows, or typing an office memo, or driving a truck, or even for mothering or fathering; or for any of the vocations that are possible in human life. All of these are merely vehicles for our own personal growth and community development which one day

culminates in what Chardin called "omega point."

We are all on the way to a risen life which is free and open, full and significant. It has been built into us to expect it and long for it, though we do not know consciously what it is we long for. It is part of our deepest nature to crave something more, something better. Without faith, which brings understanding to this inner craving, we would be left to our own resources. We would be driven from pillar to post, as many are, to try this and that remedy in the hope of quieting our restless hearts. Even in this life, it is possible that there are events ahead of us which are of tremendous importance in the life of others, and in our own life.

NO ONE is really happy with monotonous chores, tedious routine; and yet these things must be done day-in and day-out. I think God really wants us to dream great dreams. We were made for more than this life can offer. So let your dreams be dreams of His glory, dreams of healing and saving many who are suffering and lost, dreams of feeding the multitudes. Such accomplishments will not flow from your own limited strength.

Dreams such as these require Divine power for fulfillment. Place your dreams in His hands and let Him bring them to fruition.



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By Msgr. James  
J. Walsh

## Frequent communion is a bright sign in our time

While reports which appear to be accurate indicate that Mass attendance in recent years has fallen off, the number of people who receive Holy Communion on Sundays has greatly increased. Some pastors whose churches are full dispute the claim that there are large numbers not going to Mass. All of them, however, agree that of those present a much higher percentage of the congregation moves forward to receive Holy Communion.

With the feast of Corpus Christi upon us, this makes for interesting reflection. It seems that all of the twentieth century has emphasized the meaning and the necessity of the Holy Eucharist in the lives of Christ's followers. Pope Pius X — it seems so difficult to realize now — created a furor when he strongly urged that little children, at the age of reason, be allowed to receive communion. At that time, only older children received, and most adults, including cloistered nuns, never dreamed of frequent communion.

POPE PIUS started with children, and this made the difference. He realized apparently that the older folk were not going to change their ways. In fact, when they did become convinced they could receive more than once a year, they would never approach the altar rail without going to confession, even if all the confessor heard was, "I was distracted in my prayers several times."

When Pius XII came out with what appeared to be radical changes in the fasting regulations before communion, even the daily press carried the story on the front page. When one old lady heard that she could now drink water any time

after midnight and not break the fast, she replied: "If the Pope wants to lose his soul, he can. I'm not touching water until after communion."

The regulation made such great sense, communions increased immediately. Many years ago I was on a plane on Christmas eve headed for Washington. It left Miami a little after midnight. The stewardess, after people were settled in their seats, stopped to chat. She said seriously: "When is the Church going to let up on fasting regulations? Both pilots and the other stewardess and myself are Catholics. We want to receive Holy Communion on Christmas, of course. But it will be nearly ten o'clock before we reach Detroit, our final stop, and be able to get to Mass. Meanwhile we all need something to eat and drink to be alert on this flight."

FURTHER changes in the years following enabled both the sick and the well to take advantage of God's greatest gift to us. Along with the fasting changes, these came a better understanding of the Eucharist and a greater appreciation of its influence on our life.

It seems very doubtful that many people generations ago really understood that the spiritual effects of the body and blood of Christ on the soul were rather like the physical effects of food on the body. Instead of this realistic and practical understanding of the effects of Holy Communion, it was commonly thought that this most sacred sacrament was a kind of reward for being good. It was very difficult to get over the idea that it was intended as a powerful means of becoming good, not as a reward.

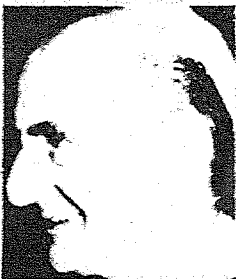
Some others, like those at a revival, had the idea deeply imbedded that Communion was meant to give them a spiritual glow, make them "feel" they could walk on air, give them that "fif, funny inside feeling." And when the glow didn't show, they didn't — at the altar rail.

EDUCATION has helped to get over the fact that, as St. Augustine put it, every worthily received Communion is intended to transform us into Christ, and Christ changes us into Himself. It is indeed comparable in its spiritual effects to the body's food. It strengthens the soul in various ways in its quest of love of God, in its desire to break with sin, in its effort to forgive others, in its never ending attempt to cure selfishness. It repairs the damage done to the soul through the violent effects of sin. It heals and cures, gives resistance against the germs of sins to which we are daily exposed. It will enable us to do the things the Gospel calls for, things which seem impossible and unrealistic, like loving your enemy.

The history of the Church leaves little doubt that the men and women who became spiritual giants, saints among sinners, were those who drew strength and light from the body and blood of Christ in the Eucharist. The Bread of heaven for them meant nourishment and power and all kinds of resources which they could not find in themselves.

Perhaps, frequent communion is one of the bright signs in our times, so often viewed darkly. Maybe we are beginning to understand what Jesus had in mind when He said: "As I live because of the Father, so he who eats Me, shall also live because of Me."

The Voice  
of the  
Holy Father



## 'We are happy even under the weight of the cross'

### Witness joy

Christians who rejoice in bearing the cross should witness their joy to those who do not understand the value of suffering, Pope Paul VI said May 21.

In an open-air audience in St. Peter's square, Pope Paul told 50,000 people: "We are happy, even under the weight of the cross, even if our cross . . . is perhaps more painful than that of others who try to shake the cross from their shoulders without wishing to acknowledge its intrinsic value and providential significance."

THE POPE asked the crowd: "Why not give our brothers in humanity a witness that we Christians, if humble and faithful, are happy?"

During the outdoor evening audience — the first weekly general audience to be held in the square during Holy Year — the Pope also blessed the 40-foot sloop Surprise. The boat, with one sail hoisted, was stationed by the large statue of St. Peter at the foot of the Basilica steps.

After blessing the sloop, the Pope spoke briefly with its owner, Ambrogio Fogar of Milan. Last December, Fogar completed a solo round-the-world voyage in the Surprise.

FOGAR now plans to sail from Venice to Egypt for the June 5 reopening of the Suez Canal. Fogar completed his world voyage in 402 days.

In speaking of joy, the Pontiff recalled that several days previously he had issued an apostolic exhortation entitled Rejoice in the Lord. He said that the Scripture text on which he based the document "convincing us to rejoice in the faith, to breathe the atmosphere of the Spirit, to interpret always as a positive value the picture of creation around us, as well as the sorrows and the trials of this 'vale of tears.'"

He urged his listeners to find in the hope of a future life the "promise of happiness which is not an empty solace for present suffering."

### Must link devotion

Pope Paul VI has emphasized the need to couple devotion to the Virgin Mary with devotion to the Holy Spirit in these critical times for the Church and the world.

In a letter to Cardinal Leo Josef Suenens of Malines-Brussels, Belgium, president of the International Mariological Congress in Rome, the Pope wrote:



POPE PAUL reads a speech in St. Peter's Basilica to mark World Communications Day. The Pope urged support for media offerings which do not offend Christian sensibilities and said that offensive publications should be boycotted and protested if necessary.

"At this particularly critical time in the history of the Church and of humanity, in which the interior renewal of Christians and their reconciliation with God and between themselves are indispensable demands . . . devotion to the Holy Spirit, font of sovereign charity, unity and peace, must grow in the souls of the faithful.

"But, in harmony with this, kindled and given new life by the fire of divine love, devotion to the great Mother of God, Mother of the Church, incomparable model of love for God and the brethren must also radiate in the souls of the faithful."

### Charity's paradox

Pope Paul VI has hailed Bishop Edward E. Swannstrom, executive director of Catholic Relief Services, overseas aid agency of U.S.

Catholics, as a man who understands the "paradox" of charity in the modern world.

Pope Paul, speaking in the Vatican to the recent 10th general assembly of Caritas Internationalis, the international Catholic charities agency, said that the efforts of more than 100 national Catholic relief offices are being carried out in cooperation with the bishops "as a witness among local churches, demonstrating Christian love towards one's neighbors."

In the course of delivering his prepared speech in French, Pope Paul departed from the text to say:

"It is a paradox of our times that the more charitable works you do today, the more you need to do. There is one man in our group who fully understands this and that is Bishop Swannstrom of Catholic Relief Services, because of his worldwide experience in helping the needy."

In speaking to the participants in the assembly, which included 23 bishops, Pope Paul said "we pray that through your example more and more men and women may come to the realization" that the common fatherhood of God "which embraces all people calls for sacrifice and mutual help." The Pope added: "In this way, love and compassion will expand and fill the whole world, expelling forever the evils of hatred and of war."

### Canonizes two

Two Spanish Religious — a reformer of the Trinitarians and the foundress of an order serving women — were canonized by Pope Paul VI May 25 in the first canonization rite of the Holy Year.

Pope Paul, praising the virtues of St. Juan Bautista de la Concepcion and St. Vicenta Maria Lopez y Vicuna, said that "Our earthly scene, which seems determined to make itself famous for criminal deeds and the evils and threats of new conflicts and wars, becomes beautiful and glorious, thanks to these individual manifestations of sanctity."

Stressing in his homily that true Church reform can only be carried out through true fidelity to the leadership of the Church hierarchy, the Pope noted that St. John applied "with total fidelity the norms given

to him by the Holy See" for reform of his order.

Noting the convergence of Holy Year and the United Nations-sponsored International Women's Year, Pope Paul repeated in regard to St. Vicenta Maria what he said at the beatification Feb. 9 of Blessed Marie Eugenie Milleret de Brou: "Sanctity, sought in all states of life, is the most novel and exciting form of advancement to which women can aspire and attain."

In his talk at the joint canonization, the Pope recounted the tough investigations preceding canonization and beatification.

But the Pope also hinted that perhaps some simplification of canonization procedures is being planned.

"The canonical legislation is very serious and prudent and will remain so — even if some procedures . . . of the processes in question will have to be somewhat simplified."

### Approves theme

The Vatican announced recently that Pope Paul VI has approved the theme, "The Eucharist and the Hungers of the Human Family," proposed for next year's International Eucharist Congress in Philadelphia.

The 41st International Eucharistic Congress, to be held in Philadelphia Aug. 1-8, 1976, will be the first to take place in the United States since the Chicago Congress of 1926.

The Pope had already used the phrase, "hungers of the human family," in speaking of the coming eucharistic congress.

In an address on Wednesday of Holy Week the Pope said, in English:

"To all the hungers of the human family the Eucharistic Congress will offer, with confidence and loving faith, the only — the perfect — solution: Jesus Himself, who said, 'I am the bread of life. He who comes to Me will never be hungry and he who believes in Me will never thirst.'"

Delay in approving the theme "Hungers of the Human Family" has been ascribed to the difficulty of rendering that metaphorical phrase in Italian. That difficulty has been surmounted by using the Italian word for "anxieties" where the English speaks of "hungers."



By Dale Francis

## Better pray now... or worry later



She was an excellent swimmer. She didn't know the currents off the beach, had gone far out from shore. Then when she decided to come back she found herself being dragged farther out to sea. The ocean was rough that day and the waves engulfed her. She didn't know it but she was in a place where others had drowned.

She fought desperately but she wasn't gaining. Then a man in a boat, seeing her in distress, got to her, pulled her out. Afterwards I said to her that she must have been praying hard. She was a person who prayed a lot.

"I didn't pray at all," she said. "I was too busy trying to save my life."

THERE'S A good lesson in that. When times of stress come, when we face the great emergencies of life, when we are called on to suffer or to sorrow, we may find it difficult to pray at all. The thing we must do is get ready, to

form ourselves in a way that before the time of stress comes that we are already in close contact with God.

There's a little verse I heard a long time ago. It goes: Whenever I go by the church, I stop to make a visit, so that on the day they wheel me in, the Lord won't say, Who is it?

The point is that because we know some day we will need God's help, we must not wait until the help is needed to get to know Him, to show our love for Him. Our spiritual life, if it is to be strong enough to carry us through when courage and faith are needed, must be developed long before the need for its special strength of life. People who have the greatest difficulty when periods of stress arrive are those who have expected too much from life. Things go well for them and they get to expecting that things always will go well. So when they are hit with a failure, an illness, a sorrow, it

comes to them as something they didn't expect. They are unable to handle the stress because they didn't have a realistic view of life and they didn't get ready for the sorrows, burdens and disappointments.

SO BEGIN with the knowl-

edge that life isn't going to be perfect, that somewhere along the way it is certain you are going to have disappointments. In the good times strengthen yourself for the bad times. But understand that even though life is never going to be perfect that life is to be enjoyed. God gave us life and we should enjoy it, live joyfully and gratefully.

I hope you understand that what I'm saying does not even remotely resemble pessimism. Don't live fearfully. Just live with an understanding of reality. Don't expect perfection in life. Heaven is in our reach — but not here. Be grateful for all that is good in life, enjoy it, just don't expect from it what it can not offer.

BE READY for disappointments, not fearfully but just understanding disappointments are a part of life. Be calm. If illness comes then don't let it throw you. Do all

you can to get well but accept what you are given to bear. Our Lord suffered on earth as none of us will ever suffer. If He suffered then why should we expect we will not? But do your praying before. When you are in pain or are ill, praying may not come easily. All you need to do then is offer your sufferings as a prayer. If you've kept the line open the very act of suffering is a powerful prayer that does not even need the saying.

If someone acts unjustly towards you then do not be dismayed. The problem isn't yours but the problem of the one who acted unjustly. Place it outside your mind, except to pray for the one who acted unjustly.

We will all find sorrow in our life when someone we love dies. The way to get ready for this is always to show our love and appreciation to those who mean most to us. One of the hardest sorrows is that which comes to those who wish too late they'd let someone know how much they loved and appreciated them. So you get ready for sorrow by letting those you love and appreciate know you love and appreciate them.

BECAUSE LIFE will have its hardships, its stresses, its disappointments, its sorrow, we must understand the importance of getting ready. We must build a closeness to God, show Him our love, pray, strengthen our lives with the Sacraments, so that when we need Him most we'll already be close to Him. And we must show love to others; the time to give the flowers of our appreciation is when they can be seen. Living life happily is living it always in a way we are ready for the days that may be hard and the day when on earth it will end.

## Is Holy Water just superstition?

(Questions will be answered by Father Jose Nickse, assistant pastor, St. Mary Cathedral. Readers are invited to send questions to Father Nickse, The Voice, P.O. Box 38-1059, Miami, 33138. From these he will select those to be answered in this column.)

Q. Why do Catholics use Holy Water? Why is it called "Holy?" Isn't it a superstitious practice?

A. A very ancient tradition, found in the Liber Pontificalis of the VI century, contains a ritual for the blessing of water. Pope Alexander I (107-167) is credited with the introduction of this blessing. This blessed — or holy — water was used to bless new homes at first. Then priests began to sprinkle people with holy water before Mass. This tradition has come to us with the name of "Asperges."

The Church uses Holy Water as a sacramental. Sacramentals remind us of the Sacraments of the Church. Water is a symbol of purification. It reminds us of our Baptism. In the new rite it can be used with the Penitential Rite before Mass as a symbol of forgiveness

and reconciliation.

There is nothing magic about Holy Water. Holy Water has meaning only within the framework of

munion as often as one attends Mass?

A. As a general rule, Holy Communion may be received only once a day. There is no restriction of law on the number of Masses which may be attended on a given day, in accordance with the reasonable impulses of personal devotion. In the Instruction "Immensae Caritatis," published on March 29, 1973, permission to receive Holy Communion more than once the same day was granted, under the direction of the Ordinary, in favor of those who attend a second Mass celebrated in connection with some particular circumstance, as, e.g., a funeral or a wedding. This same permission had already been obtained in favor of those who would attend a second Mass on Christmas or Easter, after having received Holy Communion during the Vigil service of the same day.


### What is your question?

faith in the Christian community. It is unfortunate that some people attribute "extra-curricular" powers to Holy Water. It is not a substitute for faith.

Water is a symbol of life. When used in the liturgical life of the Church or in the individual life of the Christian it is a sign of the life of God in us.

Q. May one receive Holy Com-



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# GESU—Educational 'United Nations'

*Kids of many backgrounds and colors come together to learn*

Downtown Miami has its own mini-United Nations.

Adjacent to Gesu Church, recently declared a National Historical Site, is the parish school which contains pupils of many historic backgrounds, races, ethnic groups, and vastly different social backgrounds — a family "coming into being."

IT WOULD be hard to explain why a school located in the heart of downtown Miami is attended by students from all over town . . . and yet this is a fact at Gesu elementary.

"We have kids who come all the way from Miami Springs, Cutler Ridge or even Homestead," said Father Alfredo Quevedo, S.J., the school counsellor, "and their coming cannot be explained by economic reasons . . . they just love the school."

"Most start out in the Kindergarten program run by Centro Hispano Catolico, in the basement of our building," he said. "It is very convenient for parents holding a downtown job, since they can drop them here on their way to work." But convenience is not the only reason.

As an 11-year-old boy put it, "I always had many friends in other schools . . . but here it's the teachers. They make an effort to help you in class and outside class."

He was walking through one of the school's corridors on his way to class, and his fair complexion clearly contrasted with that of most of his classmates — obviously of Latin background.

"NOT ALL of the Spanish-surnamed students here are Cubans," Father Quevedo said, "we have a good number of children from Central America, Chile, Colombia, Santo Domingo and



ANIMATED expressions are captured on the faces of these third graders as they listen to Sister Breedeem, SSJ, explain their reading lesson.

quite a few Puerto Ricans."

As pointed out by the school Principal, Sister Trinita SSJ, the school's present enrollment figures indicate that 82 per cent of the 530 students at Gesu come from Spanish families, and this high percentage, although the lowest in the past five years, is only surpassed by three other Catholic schools in the whole Archdiocese. (Saint Peter and Paul, 95%; Saint John the Apostle, 87% and Saint Michael, 84%.)

According to present year enrollment figures, none of the 30 Catholic schools outside of Dade County has a Spanish-surnamed population over the 15% level, with the exception of Saint Juliana in WPB. (31%) whereas the Spanish-speaking enrollment average of the 27 Catholic Schools in Dade Co., clearly exceeds the 40% level. Total enrollment of Dade's Catholic Schools is almost 13,000.

"THE VARIETY of cultural heritage among students, results in a real mutual enrichment," Father Quevedo commented, "but it also constitutes a challenge for us when it comes to making of Gesu a big family." And he was referring to the presence in the school of Haitians (10%), white and black Americans (8%) and the almost 82% Latins of different nationalities.

"These are not dumb kids," Sister Trinita explained, "and their achievement in mathematics is high. But naturally there are some who have language difficulties. These are provided special help from government-paid reading specialists, (Title I), who regularly conduct their programs in the school," she commented.

As explained by Father Quevedo, Gesu's educational philosophy aims at getting parents involved in their children's education. "They have to realize that their education begins and ends in the home," he said.

Through his full-time counseling to both parents and students, Fr. Quevedo has come to learn that his best service is that of helping parents understand the new expressions of the religious experience of their children and the way these have been influenced by their contact with the American culture.

"MOST PARENTS find it hard to get used to their children's drive for independence, and they might even feel threatened by their apparent lack of respect for their elders," he said.

"Whereas parents would only come to me with their problems," the Cuban born Jesuit said, "their children have a beautiful spontaneity and openness," he said. "They see me as one involved with them — not a stranger. They come to me not only seeking an answer to their problems, but to share in their joys, their friendship, and their everyday experiences."

"The socio-economic level of most children attending the school is low," Sister Trinita explained. "But these are parents who really believe in Catholic education and they are willing to make any sacrifice so their children get it," she said.

"MANY OF them have experienced the trauma of losing everything material, and they know that their Christian education was what pulled them through."

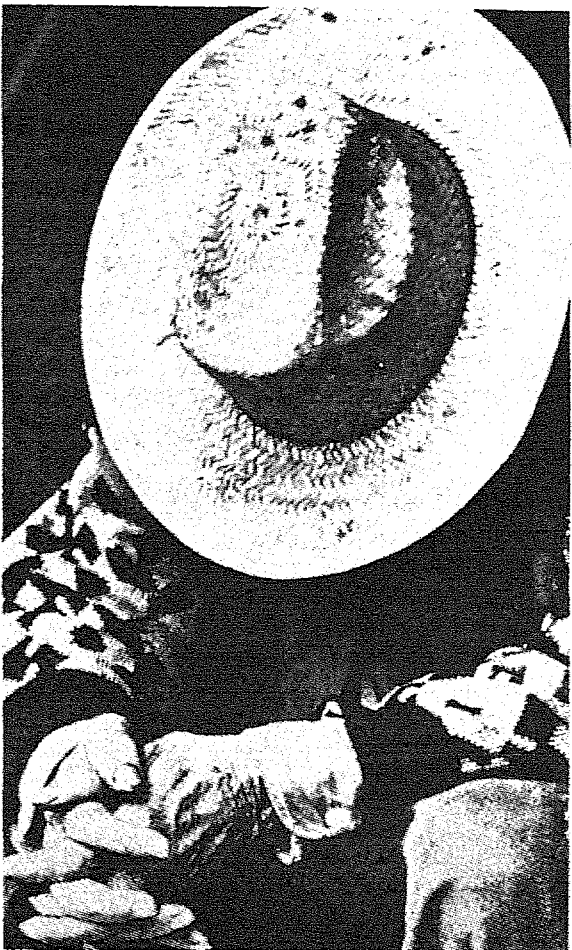
As the principal explained, the educational task of the school is shared by members of five different religious communities and a good number of lay faculty, reaching 24. Sixteen faculty members are bilingual.

"We try to confront the children with the reality of their faith, by presenting to them a living Christ," Father Quevedo said. "We take advantage of all opportunities but pay special attention to the liturgy and the sacramental programs. It's an occasion when parents can get involved in their children's preparation for First Communion, Penance and Confirmation," he said, and added, "Slowly the big family of Gesu is coming into being, and this can be deduced by the numerous attendance to our Sunday liturgies. Parents come with their children from all over town."

It's just a sign . . . but there are many others.

As the principal put it, "we have discovered that we can't use the detention as a punishment . . . because they love to stay around."

"The only explanation I can find," she said, "is the religious atmosphere of the school."



## Unemployed get help from Church groups

Continued from page 1

finding it harder to make the payroll in its thrift stores, especially in the inner city.

"BUSINESS in the suburbs is steady, but in the downtown store we've dropped off 50 per cent," said Val Matelis, executive secretary. "A few apartments in the area have been torn down, which may account for some of the drop, but most I think is because the lower income people don't even have enough money to buy the cheaper items any more."

THE SOCIETY extends its charity into the area of food, too, providing the main funding for a meal program at Gesu Church where 50 to 60 people age 65 or over are fed every day through a program run by Sister Maura Philips.

Meanwhile, the recession rolls on and the suffering seems bound to continue, but for some it will hurt a little less because of the various groups like the St. Vincent de Paul Society, the Brothers of the Good Shepherd and enterprising churches like Immaculate Conception that venture beyond their usual parish role.



AVIDLY paying attention to the voice on the earphones, these children are helped to correct reading difficulties through a special program in which each receives individual instruction from a reading specialist.



By Michael Novak

## Presidential race—dream or nightmare?

Over his head.

Thirdly, his wife's health is poor and the family prevails upon him not to run.

Then, in the battle for the Republican nomination, the candidate of the Conservative Republicans wins a classic victory over the candidate of the Liberal Republicans. Ronald Reagan beats Nelson Rockefeller cold.

Meanwhile, on the Democratic side, George Wallace comes to the Democratic convention with a plurality of popular votes and the largest number of delegates. The other 20 declared candidates, from Henry Jackson to Hubert Humphrey, from Mo Udall to Jimmy Carter, have knocked one another out in the long march of the primaries.

In a panic, facing a choice between Reagan and Wallace on the 200th anniversary of the Revolution, the media and the liberal establishment realize that something must be done. And quickly.

AN APPEAL goes out to Edward M. Kennedy, who has avoided the primaries. The left wing of

the Democratic Party, which preferred Adlai Stevenson to John Kennedy in 1960, and Eugene McCarthy to Robert Kennedy in 1968, suddenly discovers that Chappaquiddick was, if anything, a personal rather than a public failing. Compared to electing Wallace or Reagan, overlooking Chappaquiddick pales in moral significance.

Then, I assume, Kennedy will finally learn a wisdom both his brothers always showed. It is not a wisdom he has shown hitherto. He will recognize that he doesn't need to cater to the left wing of the Democratic Party. They have nowhere else to go.

And Kennedy will enter into the campaign with urban working people at the heart of his concern. He will develop new strategies to halt the destruction of their neighborhoods; to help them to get scholarships to college; to satisfy their moral need to care for their own elderly. He will call crime the major infringement on civil rights in the 1970s. After all, he will say, if you are not safe in life or limb, you lack the most basic civil rights of all.

WORKING PEOPLE will be suspicious. For 10 years, Kennedy has cared more about Harvard than about the people of South Boston. He has neglected working people. He has insulted them.

But in a Reagan-Kennedy election — even if Wallace should run on a Third Party ticket — there is no doubt that Kennedy will win. Urban Democrats will put them over.

The White House will become the playground of a sprawling Catholic family once again.

It will not be Camelot. If Kennedy becomes the champion of working people — it is not certain that he will — the mood will not be Camelot; it will be early labor union picnic. The nation had enough royalty, radical chic, and liberal glamor under the first Kennedy. Meat and potatoes are in order now.

Can the Playboy of the Western world become the sober spokesman of union men and women, for working-class neighborhoods (white and black and brown), of family-centered people?

If not, it doesn't matter much who wins.

For six months, I have been telling friends my dream. Or nightmare. It is so vivid that even in the daytime, on Tuesdays, Thursdays, and Saturdays, I believe it. On the other days, I am not sure.

I see Ronald Reagan as the Republican candidate in 1976. It happens this way. President Ford keeps running into problems he hasn't the political potency to solve: in the economy, in domestic turmoil over busing, and in deteriorating international affairs. (North Korea attacks the South, Spain goes communist, Turkey ejects NATO, Israel is being slowly strangled, repression of dissent mounts in Eastern Europe and Ukraine, etc.)

BESIDES, the cartoonists and columnists keep making fun of the President. Everybody makes jokes about him. The common view is that he is a good man, but awfully dumb.

## When school's out it's camp, crafts

The fact that school's almost out and summer's definitely in combine to make youth of all ages look toward various activities for vacation-time.

In the Archdiocese of Miami hundreds of boys and girls will be able to spend a few weeks learning more about their Faith as well as how to "do-it-yourself" in arts and crafts classes.

On Miami Beach four two-week sessions for youngsters in grades one through four begins on June 16 in St. Patrick day camp at 39th and Meridian Ave.

COACH FLOYD Williams will direct the program which will continue between 9 a.m. and 2:30 p.m. through Aug. 8 and will offer sports and games, arts, crafts, and swimming trips. Children will bring their lunches. Additional information may be obtained by calling the rectory, 531-1124.

On June 25 the first of two four-week Summer Sports Camp Sessions for girls 11 to 15 in grades six through 10 begins at Barry College.

Included will be tennis, swimming, synchronized swimming, archery, sailing, fencing, group dynamics, cycling trips and physical fitness features. Sessions will be conducted between 9 a.m. and 3 p.m.

Mrs. Neil Miller, chairman of the college Physical Ed Dept. will direct the camp and additional information may be obtained by contacting her at the college, 758-3392.

MENTALLY retarded children enrolled throughout the year in the Marian Center will have the opportunity to participate in the summer camp which will be conducted beginning June 23 for them by the Sisters of St. Joseph Cotolengo who staff the center.

The annual Bible Vacation School in Nativity parish, Hollywood, will be held this year between July 7 and 18 for those en-

rolled in grades kindergarten through five.

Bible study, songs, arts and crafts, filmstrips, a basic religion program and daily Mass will be included between the hours of 9 a.m. and noon. Mrs. Kathleen Kearney is now accepting registration for children of the parish at the rectory.

Another Bible Summer Camp for girls between the ages of 10 and 15 is scheduled to open June 30 and conclude July 6 at the Dominican Retreat House.

PARTICIPANTS will live at the retreat house, 7275 SW 124 St., which is administered by Dominican Sisters of St. Catherine de Ricci, and their week of activities will include Scripture studies, sacred dance, prayer, arts and crafts and swimming.

Additional information and reservations may be obtained by calling Sister Carol at 238-2711.

Plans will be announced in the near future for the CCD program sponsored each summer by Gesu and St. Francis Xavier parishes for children of families in low-income brackets.

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20	20.	1,200.00	1,373.74	2,400.00	3,171.28	4,800.00	8,601.16
50	50.	3,000.00	3,434.34	6,000.00	7,928.22	12,000.00	21,502.90
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# AMUSEMENTS

## MOVIES-TV-RADIO

### Film Ratings: National Catholic Office for Motion Pictures

- Abby (B)
- Animals Are Beautiful People (A-1)
- Aloha, Bobby and Rose (A-3)
- And Now My Love (A-3)
- Amarcord (A-2)
- Andy Warhol's Dracula (C)
- As Long As Love (A-3)
- Alice Doesn't Live Here Anymore (A-4)
- Arthur Rubinstein—Love of Life (A-1)
- Black Godfather (C)
- Brannigan (A-3)
- Bank Shot (A-3)
- Buster and Billie (B)
- Black Eye (A-4)
- Birds Do It, Bees Do It (A-3)
- Black Thursday (A-2)
- Brother of the Wind (A-1)
- Boss Nigger (A-3)
- Black Samson (B)
- Bring Me the Head of Alfredo Garcia (C)
- Bears and I (A-1)
- Brief Vacation (A-3)
- Captain Kronos: Vampire Hunter (A-3)
- Chariots of the Gods? (A-1)
- Confessions of a Window Cleaner (C)
- Conrack (A-2)
- Cornbread, Earl and Me (A-3)
- Creeping Flesh (A-3)
- Catch My Soul (A-3)
- Claudine (A-3)
- Conversation (A-3)
- Cry Uncle! (C)
- Chosen Survivors (A-3)
- California Split (A-4)
- Castaway Cowboy (A-1)
- Charulala (A-2)
- Crazy World of Julius Vrooder (A-3)
- Capone (B)
- Day of the Locust (A-4)
- Dog Pound Shuffle (A-2)
- Driver's Seat (A-4)
- Daisy Miller (A-2)
- Death by Hanging (A-3)
- Dark Places (A-3)
- Digby, The Biggest Dog in the World (A-1)
- Deranged (C)
- Destructors (A-3)
- Dirty Mary, Crazy Larry (A-3)
- Dirty O'Neil (C)
- Enfants Terribles, Les (A-4)
- Escape to Witch Mountain (A-1)
- Early Spring (A-2)
- Earthquake (A-3)
- Emmanuelle (C)
- 11 Harrowhouse (A-2)
- Flesh Gordon (C)
- Four Musketeers (A-3)
- Freebie and the Bean (B)
- Front Page (A-3)
- Funny Lady (A-3)
- First Charge of the Mchete (A-2)
- Fear Eats the Soul — All (A-4)
- Godfather, Part II (A-3)
- Gravy Train (A-4)
- Girl in Blue (A-3)
- Going Places (C)
- Galileo (A-3)
- Girl from Petrovka (A-3)
- Goal Horn (A-4)
- Golden Call (A-1)
- Golden Needles (A-3)
- Gambler, The (A-3)
- Gold (A-3)
- Great Battle (A-2)
- Great Waldo Pepper (A-3)
- Hearst and Minds (A-4)
- Hell (B)
- Hennessy (A-3)
- Herbie Rides Again (A-1)
- How to Seduce a Woman (B)
- House on Chelouche Street (A-3)
- Huckleberry Finn (A-1)
- Harrod Summer (B)
- Harry and Tomie (A-3)
- Homobodies (A-3)
- House of Whipcord (C)
- Hollywood Horror House (B)
- In Celebration (A-3)
- In the Name of the Father (A-3)
- Island at the Top of the World (A-1)
- Italian Connection (C)
- It Lives by Night (A-3)
- Inheritors, The (A-3)
- Jacques Brel is Alive and Living in Paris (A-3)
- Journey Through the Past (A-4)
- Juggernaut (A-2)
- Janis (A-3)
- Kazablan (A-3)
- King, Queen, Knave (B)
- King in New York (A-1)
- Klansman, The (C)
- Ladies and Gentlemen, the Rolling Stones (A-3)
- Lady Yakuza (A-3)
- Land that Time Forgot (A-2)
- Last Days of Man on Earth (A-3)
- Le Violons du Bal (A-3)
- Le Trio Infernal (C)
- Lenny (A-4)
- Life, Loves and Operas of Giuseppe Verdi (A-1)
- Lucky Luciano (B)
- Live a Little, Steal a Lot (B)
- Love of the Top (A-4)
- Lacombe, Lucien (A-2)
- Longest Yard (A-3)
- Law and Disorder (A-4)
- Little Prince (A-1)
- Man with the Golden Gun (A-3)
- Mr. Ricco (A-3)
- McQ (A-3)
- Midnight Man (B)
- Madhouse (A-3)
- Mame (A-2)
- Maid, The (A-4)
- Mandingo (C)
- Middle of the World (B)
- Malizia (B)
- Mixed Company (A-3)
- Murder of the Orient Express (A-2)
- Mutations (B)
- Nothing By Chance (A-1)
- Nada Gang (A-4)
- 99 and 44/100% Dead (A-3)
- Nickel Ride (A-3)
- Night Porter (C)
- Open Season (B)
- Other Side of the Mountain (A-2)
- Oufit, The (A-3)
- Operation S.N.A.F.U. (A-3)
- Ophelia (A-2)
- Odessa File (A-3)
- Pale Flower (A-3)
- Parallax View (A-3)
- Passenger, The (A-3)
- Policewomen (B)
- Phase IV (A-2)
- Pink Floyd (A-2)
- Plastic Dome of Norma Jean (A-3)
- Promised Lands (A-2)
- Phantom of Liberty (A-4)
- Phantom of the Paradise (A-3)
- Photographer (C)
- Prisoner of Second Avenue (A-3)
- Rafferty and the Gold Dust Twins (B)
- Reed: Insurgent Mexico (A-2)
- Reminiscences of a Journey to Lithuania (A-1)
- Reincarnation of Peter Proud (C)
- Report to the Commissioner (A-3)
- Rosebud (A-3)
- Le Petit Theatre de Jean Renoir (A-3)
- Ragman's Daughter (A-3)
- Rupture, La (A-3)
- Stavisky (A-3)
- Stoolie, The (A-3)
- Seizure (A-3)
- Sheila Levine is Dead and Living in New York (A-3)
- Sleeper (A-3)
- Shampoo (C)
- Stepford Wives (A-3)
- Streightener, The (C)
- Savage Sisters (C)
- Sudden Wealth of the Poor People of Kombach (A-3)
- Sugarland Express (A-3)
- Sugar Hill (A-3)
- Superdad (A-2)
- Super Stooges Versus the Wonder Women (A-3)
- Spectre of Edgar Allen Poe (A-2)
- Stardust (A-3)
- Strongest Man in the World (A-1)
- Spikes Gang (A-4)
- Super Cops (B)
- Summertime (A-3)
- Savage is Loose (C)
- Scenes from a Marriage (A-4)
- Shanks (A-3)
- Steppenwolf (A-4)
- Sheba, Baby (A-3)
- Texas Chainsaw Massacre (C)
- That'll Be the Day (A-3)
- Three Stooges Folioes (A-1)
- Towering Inferno (A-3)
- Trial of Billy Jack (A-4)
- Ten Little Indians (A-2)
- Tommy (A-4)
- Tattooed Swordsman (A-3)
- That's Entertainment (A-1)
- Thunderbolt and Lightfoot (B)
- Terrorists (A-3)
- They Call Her One-Eye (C)
- Together Brothers (A-3)
- Tough (A-3)
- Taking of Pelham One Two Three (A-3)
- Terminal Man (A-3)
- TNT Jackson (B)
- Unholy Roller's (C)
- Uzana's Raid (A-4)
- Uncle Vanja (A-2)
- Undertaker and His Pals, The (B)
- Up the Sandbox (A-4)
- Visit to a Chief's Son (A-2)
- Valerie and Her Week of Wonders (A-4)
- Where the Lilies Bloom (A-1)
- Willie Dynamite (B)
- Warehouse (A-4)
- Watched! (A-3)
- Westworld (A-3)
- Wedding in Blood (A-3)
- Woman of the Ganges (A-3)
- Woman Under the Influence (A-3)
- World of Buckminster Fuller (A-1)
- Widow Couderc (A-4)
- WW and the Dixie Dancekings (A-3)
- Yazuka, The (A-3)
- Young Frankenstein (A-4)
- Zandy's Bride (A-3)
- Zatoichi's Conspiracy (A-3)
- Zardoz (A-3)

**KEY TO RATINGS**  
 A1—Morally Unobjectionable for General Patronage  
 A2—Morally Unobjectionable for Adults and Adolescents  
 A3—Morally unobjectionable for Adults  
 A4—Morally Unobjectionable for Adults With Reservations  
 B—Morally objectionable in Part for All  
 C—Condemned



Con-artist W.W. (Burt Reynolds) strikes a shady deal with country-western star Country Bill (Ned Beatty), in the comedy-adventure from 20th Century-Fox, W.W. AND THE DIXIE DANCEKINGS.

### 'W.W. and the Dixie Dancekings'

## 'Disarming and funny' film is human, comic, skillful

In W.W. and the Dixie Dancekings set in 1957, Burt Reynolds plays W.W., a Southern con man whose desire to deceive begins to outrun his ability to pull his cons off. His troubles begin when he sheds his lone-wolf status

### movies

and becomes involved with a group of local entertainers called the Dancekings and their vocalist, Dixie, played by Conny Van Dyke. Reynolds takes refuge with them when he runs afoul of the Georgia State Police in the course of carrying out a unique distribution-of-wealth program whose input comes solely, and unwittingly, from

SOS, a huge Southern oil conglomerate.

Spurred on by Dixie's admiration and by the scornful skepticism of the leader of the Dancekings, Jerry Reed, Reynolds vows that he will lead them all the way to the pinnacle of Country fame, the Grand Old Opry in Nashville. He succeeds but has to contend finally with Art Carney, who plays a fundamentalist preacher-turned special agent whom SOS has put on his trail.

This is a thoroughly disarming and frequently very funny film. The director, John G. Avildsen, has kept a light touch throughout but has invested his principal characters with enough humanity so that they never, with the notable exception of Carney's

preacher, become mere caricatures.

The three sequences at SOS gas stations, incidents in W.W.'s distribution-of-wealth program are skillfully wrought comic set pieces. Here and throughout the film, Avildsen is helped by nearly perfect casting. Conny Van Dyke is sweet, funny, pretty, altogether believable as the romantic but vigorously high-principled Dixie, whose nose turns red when she becomes emotional. Burt Reynolds, while his character lacks something of the authenticity so evident in most of the rest of the cast, gives the right touch to W.W.'s charming mix of duplicity and sincerity. A single scene throws into doubt the film's suitability for adolescents. (A-III)

## CREATE! A trip with Deut

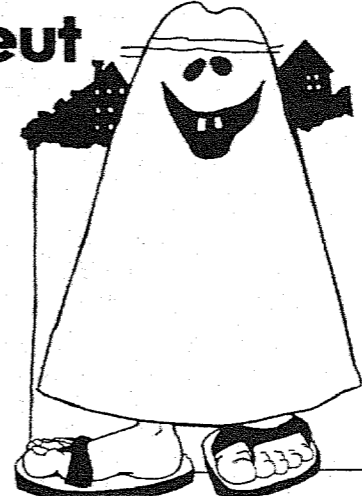
CREATE! The Art of Teaching Religion. By Rita Roley. New York: William H. Sadlier, Inc. 1974.

Create is a highly imaginative introduction to the principles of teaching religion. Deut, short for Deuteronomy, is the escort throughout Create. He is a member of the Pentateuch family and has lots of style while reflecting the many facets of thought for which his

celebrate life, praises God for simple things such as rain, and is a law-and-order man in the positive sense. He is playful, profound and fun.

Commendation is due Sadlier for recognizing the talent of the producer, designer and editor, Dwight Ritter, whose lists of credits is formidable.

For the new catechist, the inexperienced catechist and the catechist in the market for exciting new ways to teach, Create will be most welcome! (Reviewed by Sister Celine



Gorman of the Archdiocesan CCD office.)

### books

family is famous. While essentially an organizational man in the best sense, Deut reminds us that we are making salvation history; and he helps us to see ourselves as the Old Testament produced him... a complex and many splendored character, with one foot on earth and the other in heaven.

Deut, in this position, does much dancing about. He is like St. Paul's man — in the world but not of it. He, an alter ego who allows us the fun of real and vicarious experience as he romps through Create, lets us see ourselves as our students see us. Deut is warm and wonderful, but challenging. He is a happy hermit who invites us to share his thoughts, and his insights as we share his fire. Though an establishment man, Deut makes us laugh at ourselves as he pokes fun at our foibles. His boss, Moses, would be proud of him. He loves to

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TV PERSONALITY Chuck Zink will host the fourth annual "Skipper Chuck-WTVJ Kickoff Carnival Against Dystrophy" Sunday, June 1 from 1-5 p.m. at the Hialeah Speedway, 3300 W. Okeechobee Road. Elephant rides, a manned giant air balloon, and game and arts and craft booths will be featured along with country-western music, dancers and athletes.

## television

### New children's specials

WPLG-TV, Channel 10 will broadcast the first of a new 12-part series of children's specials, "Call It Macaroni", on Saturday, May 31, at 3 p.m.

"Call It Macaroni" is designed, through taking children outside their normal modes of living, to help young people discover the exciting and challenging environment around them.

"Mt. Hood — It's A Long Way Up" is the first of the "Call It Macaroni" specials. This half-hour program details the rugged adventures of two boys and a girl as they climb beautiful Mount Hood in

Oregon.

The twelve half-hour programs, involving 10 to 12 year-olds in the adventure and rediscovery of America, are being filmed on location throughout the United States.

The series seeks to both entertain and inform. It stresses travel, adventure and the natural world. Youngsters go from their home base to new, exciting and challenging surroundings. They are exposed to people they would have little opportunity to meet, cultures they would be unlikely to experience, and adventures they might otherwise never have a chance to live.

### Mass transit in-depth

An in-depth look at the various types of mass transit systems being considered for use in South Florida will be featured in a special hour-long program, "You and the City: Mass Transit," Wednesday, June 4 at 10 p.m. on Channel 4.

WTVJ newsman Jim Brosemer will host this second program in a four-part series dealing with urban problems. His guests will be Dade County Transit Coordinator John Dyer and Tony Catanese, Associate Dean of Architecture and Planning at the University of Miami and Director of the Ryder Program in Transportation. Together they'll examine all the available forms of mass transit systems — from rapid mass transit to buses and hover-

crafts.

Highlighted in the program will be a close-up look at San Francisco's Bay Area Rapid Transit (BART), which is the country's newest rapid transit system. Producer Nancy Solomon and cinematographer Glenn Kirkpatrick traveled to California to talk to some of the people who ride BART and to find out what kind of problems they are experiencing in terms of cost, effectiveness, safety and time. Some of the West coast residents will tell why they still prefer to use other forms of transit.

Dyer and Catanese will help explain many of the problems the film of the various transit systems will bring out.

## RELIGIOUS PROGRAMS

### SUNDAY

7 a.m.  
THE CHRISTOPHERS — Ch. 11 WINK.  
9 a.m.  
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "Roommates on a Rainy Day."  
10:30 a.m.  
THE TV MASS — Ch. 10 WPLG — Fr. Robert Palmer.  
2 p.m.  
INSIGHT — (Film) WINK Ch. 11.

4:30 p.m.  
THE TV MASS — (Spanish) — Ch. 23 WLT.V.  
RADIO  
5:30 a.m.  
SACRED HEART — WGBS, 760 k.c., Miami.  
10 a.m.  
CROSSROADS — WJNO, 1230 k.c., W. Palm Beach.  
MARIAN HOUR — WWSB, 740 k.c., Boca Raton.  
8:35 p.m.  
GUIDELINES — WIOD, 610 k.c., Miami.

## Drugs, heart attacks, nuclear blasts featured

### FRIDAY, MAY 30

8:00 p.m. (CBS) — ONE MORE TIME (1970) — Possibly the worst movie of the decade, ONE MORE TIME stars comedy team Peter Lawford and Sammy Davis, Jr., in a sequel to SALT AND PEPPER. They chase about the English countryside in a contrived and irrelevant diamond smuggling episode that is horribly forced and unfunny. The timing of all the gags is off, and the plot and dialogue are predictable and stupid. The film was directed, if that is the word, by Jerry Lewis. (A-III)

9:30 p.m. (CBS) — THE PEOPLE NEXT DOOR (1970) — Teenage use of drugs in middle-class suburbia is the subject of this film adaptation by J. P. Miller of his 1968 award-winning program on the CBS Television Playhouse. Miller's screen credits (BEHOLD A PALE HORSE, DAYS OF WINE AND ROSES) would lead a viewer to expect an insightful film on this national problem. Instead, PEOPLE is a drearily moralizing, one-dimensional melodrama making the now-too-familiar distinctions between parents who drink and hide their sexual indiscretions, and the kids who smoke pot and flaunt theirs.

PEOPLE addresses the issues

of drug abuse, the generation gap and the complacent middle-aged middle-class with an irresponsibility that does a disservice to all concerned. Rather than make the necessary heavy cuts for TV, why didn't CBS simply rebroadcast their original Television Playhouse production? (C)

### SATURDAY, MAY 31

9:00 p.m. (NBC) — THE LOG OF THE BLACK PEARL — Made-for-TV film stars Ralph Bellamy as a crusty old adventurer who dies and leaves his treasure-hunting ship to his grandson (Kiel Martin). This is the third time afloat for this failed pilot film — don't these things ever go under?

8:30 p.m. (ABC) — THURSDAY'S GAME (1971) — We've no record of this one ever having played in theatres, which possibly means it has been "aging" on the producer's shelf. But movies, unlike wine, do not necessarily improve with age — so approach with some caution if you want to watch this "Boys' Night Out" comedy vehicle, starring Gene Wilder, Bob Newhart, Ellen Burstyn and Cloris Leachman. Repeat.

### SUNDAY, JUNE 1

8:30 p.m. (ABC) — MY FATHER'S HOUSE — Made for TV movie. Cliff Robertson stars as

a busy, busy, busy executive type whose life is suddenly turned topsy-turvy by a heart attack. His prognosis is pretty good, but the recuperation times brings on some heavy thinking about the future for him and his family. The upshot is that he decides to start anew by working backwards in time — by remembering the simpler, purer time in which he grew up, in "his father's house." The movie is well done, with some effective cross-cutting between present and past time frames, and with nice acting by Robertson and wife Rosemary Forsythe in the segments set in the present, and by Robert Preston as Robertson's father, Eileen Brennan as his mother, in the parts set in the past. Your move, nostalgia-buffs.

### TUESDAY, JUNE 3

8:30 p.m. (NBC) — WHERE HAVE ALL THE PEOPLE GONE? — A good question! Peter Graves, as head of a desperate family trying to survive among the ruins of human civilization following a nuclear blast that released a world-wide attack of deadly virus, scrambles for the answer. Part two of the question, of course, is how to get the people back. Gripping fantasy.

8:30 p.m. (ABC) — THE HATFIELDS AND THE McCOYS — You heard of the story, now see the movie. This is a rip-snortin' adventure based on the legendary family feud between the Hatfields and the McCoy's, deep in the heart of hillbilly country. Shucks! Jes' wait'll yew see Jack Palance, Steve Forrest, and ol' Richard Hatch set them gun's a-blazin'. Thar's a thrill-a-minnit, jes you bet on it. And it all started with an innocent lovers' kiss across family lines.

### WEDNESDAY, JUNE 4

8:30 p.m. (ABC) — BETRAYAL — Amanda (GUN-SMOKE) Blake plays a widow who becomes the unwitting victim of a sinister scheme when she hires a young woman to be her companion. The young woman and her boyfriend have lean and hungry eyes for the wealthy widow's dough. Tish Sterling and Sam Groom are the nasty kids.

### THURSDAY, JUNE 5

9:00 p.m. (NBC) — ELVIS — THAT'S THE WAY IT IS (1970) — This is one of the best, most fascinating, and most musically enthralling "rockumentaries" ever put together — and if you're a

fan of old swivel hips, then ti feast is all the better. The film provides an intimate close-up of one of our era's super-superstars as he goes through the intricate preparations for a gala opening night at the International Hotel in Las Vegas back in 1970. This is a winner, and there are thirty — count 'em, 30 — songs to savor. (A-II)



Peter Graves stars in the Emmy Award-winning suspense series "Mission: Impossible," which is televised on Channel 4 Mondays through Friday at 11:30 p.m.

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know your faith

"The classic picture of the missionary, then as now, is of one who reaches out to help, to heal, to mend, to cure." From article by Father Simon Smith. A stethoscope around his neck, this priest-doctor-consiles one of the patients at his clinic.



## How to bring Christ to the 'unbelievers'

By REV. SIMON E. SMITH, S.J.

(Father Simon E. Smith, S.J., as executive secretary of Jesuit Missions, is coordinator of the mission activities of more than 1,000 United States and Canadian Jesuits serving in local churches in over 50 foreign countries. He was associate dean of Weston School of Theology in Cambridge, Mass. and co-editor of "New Testament Abstracts" for many years before becoming director of International Ministries for the New England Jesuits.)

Something big has happened in the Church's thinking about its missionary role.

A simplistic definition of the missionary's role was: Go out and preach the Gospel to the pagans, baptize them, catechize their souls and bring them whatever possible of culture and civilization. But no single modern mission fits that description.

A profound indication of the change that has taken place in our thinking is that this very article on ecumenical reconciliation with unbelievers is itself under the overall heading of "reconciliation," not evangelization.

A MODERN missionary approaches "unbelievers" not with a

desire to root out their evil beliefs, to impose his own forms of Christian belief and practice, but rather with a desire first to learn and to make his own the beauty, depth and sensitivity of belief in God already present in Islam, or Buddhism or Hinduism or whatever.

If Christ, the Church and Christianity are the fulfillment of non-Christian religions (as Vatican II teaches), it follows that Christ, the Church and Christianity are already somehow present in them. Hence, the first function of a missionary is discovery of the Christ already present and somehow incarnate in another culture, but maybe not immediately discernible to the foreigner.

The missionary's first priority is sensitivity to the values in the culture he comes to encounter and with which he seeks reconciliation. Matteo Ricci in China and Roberto de Nobili in India are justly vaunted as examples of genuine cross-cultural sensitivity.

TODAY, WE realize that the suffering of most "unbelievers" is not purely spiritual (ignorance of

Jesus, darkness of paganism), nor even personal and physical (disease, poverty, hunger), but something far more massive and overwhelming: oppression, alienation, victimization.

The poverty which characterizes so much of the Third World where most of today's "unbelievers" live is itself the result partially of social structures, like exploitative trade relations and an unjust international economic order.

**THE REALIZATION** by missionaries, bishops of Third World churches (like Helder Camara) and religious leaders in general (like Pedro Arrupe) of a bigger obstacle to conversion than many of us in the Western World realize, has led the Synod of Bishops to declare that "action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel."

In other words, if we are to really bring Christianity to the "unbelievers," we must be a part of combatting the evil structures which cause their suffering. Our actions

are more eloquent than rhetoric alone.

We in the United States and European Christians, for the most part, live comfortably. Actually, we have an overabundance of nearly everything. The "unbelievers" in India, say, or Uganda, or South Africa, or Korea or China see us primarily as affluent peoples — affluent way beyond our needs — who are responsible for their misery because we do not share enough with them.

**IT IS, THEREFORE,** our responsibility to truly practice our Christianity by cooperating with the goals of the church to bring about a more equal distribution throughout the world. We do not have to go out into the missions to be a part of them. We can make our own personal contribution by supporting political issues that will result in a genuine sharing. Until that happens — and it actually is happening, albeit gradually — the whole question of ecumenical reconciliation with unbelievers remains academic.

But Christ, the Church and Christianity are more than academic . . .

"My object is not to drive anyone into the Catholic communion against his will, but to have the naked truth made known to all who are astray and revealed by God's help through my ministry, commending itself so well that they may embrace and follow it." — St. Augustine, "Letter 34," fourth century.

"Evangelism in the modern world must probe much deeper than the swift, immediately personal method of a revived traditional approach." — Cecil Northcott, "Christian Century," June 26, 1957.

"The missions are an unequalled school for learning men. All men and women in a parish are made known to the missionary, for they walk or stumble through his very soul." — W. Elliott: "Life of Father Hecker," 19th century.

# A somber cast hangs over missions

know yo

By REV. JOHN J. CONSIDINE, M.M.

(Father John J. Considine, M.M., is the editor of the "Bulletin of Research and Planning Department," Maryknoll, New York. He is founder of Fides International Service, an information and research unit of the Holy See. In 1960, Maryknoll loaned Father Considine to organize and direct the Latin America Bureau of the National Catholic Welfare Conference in Washington which, among other responsibilities, directs the Papal Volunteers for Latin America. He is the author of many books, among them, "Fundamental Catholic Teaching on the Human Race," Maryknoll Publications, 1961, and "The Missionary's Role in Socioeconomic Betterment," Newman Press, 1960).

"There is nothing in the world that I would like more to do, dear Uncle, than work with you among the Frizians."

The date was the eighth century. The place was Winborne Monastery in Anglo Saxon England. The writer was Sister Lioba (now Saint Lioba) niece of St. Boniface, the first to answer her uncle's call for religious volunteers to work among the tribes of what now is a portion of southern Germany. Among scores of women missionaries, Sister was laboring for the tribes when Boniface with an axe destroyed the sacred oak of the Frizians and was likewise in the field when the Frizians finally martyred the fiery missionary who today is patron of Germany.

To more or less degree, choice souls in every century have answered Christ's plea that the believers go to the unbelievers. In our latest head count (Catholic Almanac 1975) the foreign born and native born men in mission lands (prelates, priests, and Brothers) total 74,307 plus the similarly foreign and native born religious women who total 214,207. This provides us with a final total approximate of 288,415, an all-time high.

TODAY a somber cast hangs over both Catholic and Protestant world missions in the presumably complete destruction of Christian hopes in China, the world's largest nation of 750,000,000.

To a less degree, the spread of economic and political imperialism in Western Europe has shown this area its full vigor of a self-supporting, self-governing and self-propagating Christian program.

In our own land we have experienced a period of spiritual tepidity which promises to right itself by the 1980's, yet which meanwhile has slowed the full-hearted spirit of sacrifice which is demanded for life-long dedication to the world apostolate. However, "there's nothing to fear but fear," nothing to dissolve this fear like keeping eyes and heart on the wide horizons of the world. In the face of a slow-down there have been reassuring gains.

The Growing Up of Africa: As consoling in Church growth as any area of the globe in this period is the continent of Africa. The African continent with 42,000,000 Catholics is as deeply alive to economic, cultural, religious and political evolution as any area on the globe.

ZAIRE, the former Belgian Congo, is an example. It is ruled by an African Catholic who respects the heavily Catholic populace in his nation but who comes down with a hard hand on any liberties taken by the Catholic hierarchy that hark back to olden days. More than 40 African bishops are headed by an African cardinal. On one occasion the President required the Cardinal (a boyhood friend) to go into exile for a period for his "impertinences."

The President of Nigeria, a vital nation counting a fifth of Africa's population, is a Moslem. He is not hostile to his 3,500,000 Catholic citizenship. Yet recently, when a sector of his realm engaged in armed rebellion upon the subdual of the revolt, he ordered some 300 Catholic missionaries out of the country for siding with the rebellion. He has henceforth refused entrance to badly needed Catholic missionaries.

An indication of the prestige earned by the Church in Africa is the selection of two African archbishops as major officers in Rome's Sacred Congregation of Evangelization.

Horizons of Eurasia: Curiously, Christian life in Eurasia, both Catholic and Protestant, faces two formidably active competitors for souls. In the first instance it is the Moslem and in the second the Communist.

In the first instance the Moslem may be respected for his deep spiritual discipline, though we regret his active hostility toward all other faiths. In the second instance we face the Communist with, far more important, the Communist's brutal hostility toward everything spiritual. Since Communism's first great explosion of 1917, its world center flourishes in Russia: the union of 15 Soviet Socialist Republics which stretch from the Baltic to the Pacific with Moscow the capital. In recent years more and more good souls, forced in

fear into the Red ranks, have become disillusioned in their adherence.

As to the Moslem, Pope Paul on the occasion of Vatican II made strong overtures to friendly communion. In the early 20th century much savagery took place between Moslem and Eastern Christians.

THE DISCOVERY of oil in Arabia will bring important changes among Moslems. The classic Moslem world is a solid block of nations on the shores of Africa from Egypt through to the Atlantic and in Western Asia from Iraq to Pakistan with the deserts of the Arabian Peninsula in between. How will the minority of Eastern Rite Christians fare in this oil change?

More directly affecting Christians was the Westward march of the Moslem in centuries gone by. They reached the southern tip of the Philippines just as the Spaniards reached the northern tip. Their Filipino colony gives grief today to the Christian Filipino government. At a world congress on the Malay Peninsula in 1974, the Moslems sharply condemned the Filipinos for maltreatment of their brethren. Manila immediately acted solicitously.

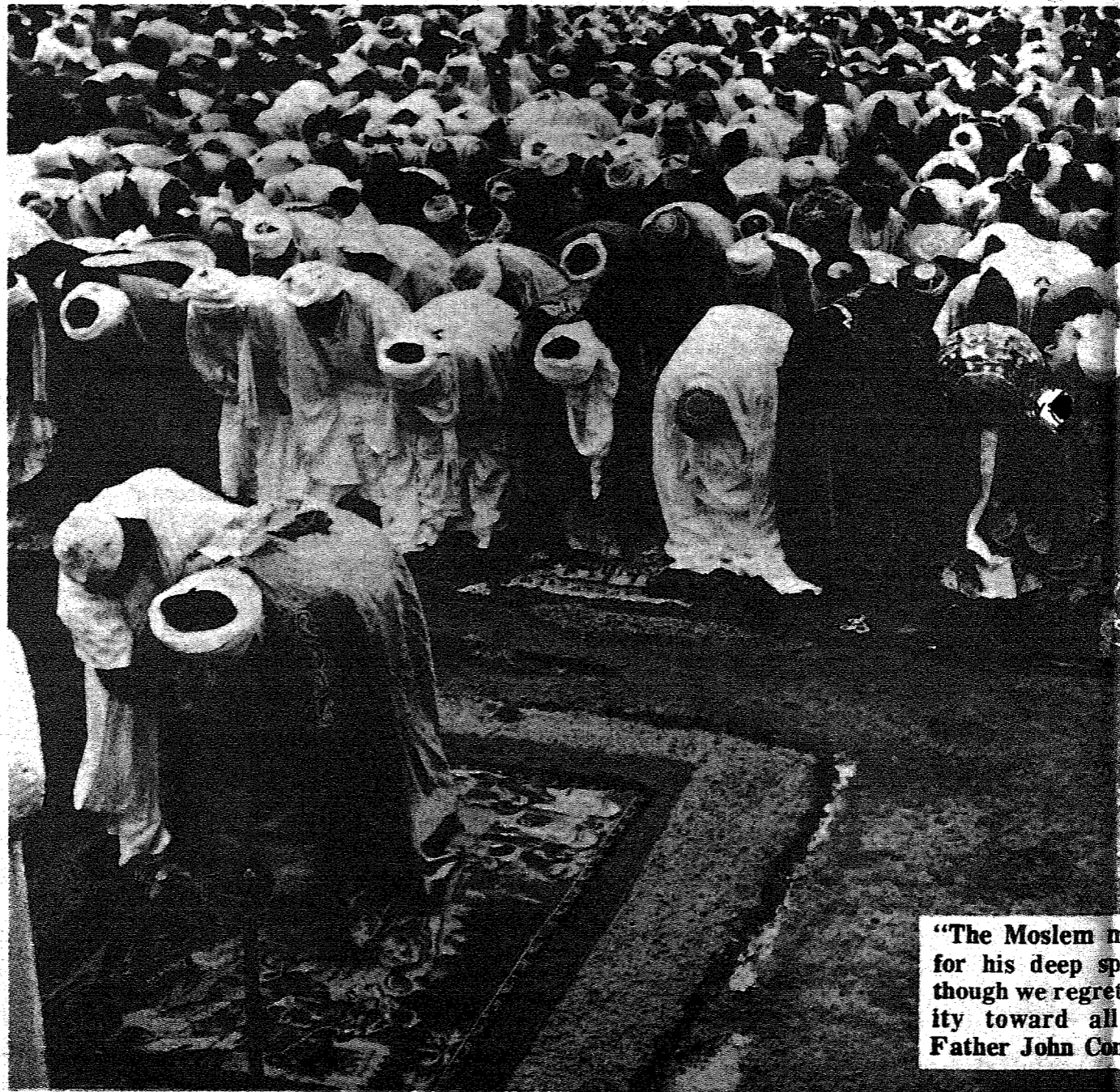
Christianity in the huge continent of Asia continues with miniscule dimensions. Yet zeal and hope prevail. India, Sri Lanka, Japan, Taiwan, Korea inch ahead. Oddly enough, the most densely Catholic area is the Flores Archipelago, shared by Indonesia and Portugal. Far off Asia's major highways three quarters of a million Christians thrive and increase.

The Americas: Our U.S. and European Churches may take pride in their solicitude toward genuine missionary territories throughout Central and South America. Added to contributing toward lack of clergy and sisters to fill basic custodial responsibilities is the difficult task of huge numbers of forest Indians. Bolivia, as an instance, is officially a Spanish language nation while only 40 percent of the populace speak Spanish.

Christ Two Millenia Later: As we approach within 25 years of the 2000th year since the birth of Christ, we may note that almost a billion of the world's estimated 3,789,000,000 dwellers follow Christ by various pathways:

Catholics	552,000,000
Protestants	325,000,000
Orthodox	92,000,000
Total	969,000,000

"It is as clear to me as noonday that countries and peoples have each their peculiar needs and aspirations as they have their peculiar environments, and that, if we would enter into souls and control them, we must deal with them according to their conditions . . . The Savior prescribed timeliness in pastoral caring. The master of a house, He said, bringeth forth out of his treasury new things and old, as there is demand for one kind or the other." — Archbishop Ireland; "Introduction to Elliott's Hecker," 1891.



"The Moslem is respected for his deep spirituality though we regret his hostility toward all other faiths." — Father John Considine

ur faith

# WITCHDOCTORS

are not forever

By REV. ANTHONY J. CONINX, W.F.

(Father Anthony J. Coninx, W.F., of Belgian nationality, is a member of the White Fathers of Africa. Ordained a priest in Canada in 1960, he worked for five years as a missionary in Zambia, Central Africa. He is the editor of Missionaries of Africa Report and heads the Direct Mail Fund Raising Program of the White Fathers in the United States).

During one of my first safaris in Africa, I sat around the fire in the evening listening to some elderly tribesmen talk about falling stars. They believed that each falling star streaked across the sky contained the spirit of an ancestor. "It comes from far away to kill someone in our villages," one said, and the circle of solemn faces nodded gravely.

Not only was I eager to enlighten them, I felt it was my missionary duty to do so. But although I spent long evenings in discussion with them, I failed to convince them that falling stars are merely pieces of rock which burn to ashes in the atmosphere.

"Ah, you Basungu are very clever in many ways," one of the ancient ones said, resting his hand on my shoulder as if he were consoling a son. "You put pieces of iron together and make a car run all by itself. You make machines which fly above the clouds, but as for understanding the power of the spirits in our world . . . well, perhaps one day if you stay long enough with us you too will feel the presence and power of the spirits and you will need our witchdoctors to protect you from them."

Thus do cultures meet — Africa and the West — around the glowing embers of a fire under a sky full of threatening "ghosts."

And such exchanges of opinions are far from fruitless. Through them, the missionary gets to know and respect his people. He begins to understand the enormous differences in backgrounds and traditions, and to realize the uphill struggle some people must go through to catch up with the 20th century. But what does he accomplish?

For example, friends often ask me: "Are you getting any results from

your missionary work in Africa?"

A simple question that is difficult to answer. The first difficulty is the size of Africa. It's a continent of 355 million people who live in 49 countries, 16 of which are among the poorest nations in the world. Political, social and economic conditions vary greatly from North to South and from East to West. So do problems and achievements.

What are the results then in a missionary sense? The key one, in my opinion, is this: The African Church has come of age; she is vigorous and alive, ready to give as much — if not more — than she received from Christians coming from outside of Africa.

There are now more than 42 million Catholics in Africa, about 4,600 African priests and 154 African bishops. The Church has been implanted; the Gospel is being preached — and it is being preached increasingly by Africans.

Certainly, missionaries have undergone some severe hardships in Africa. They were the necessary pioneers, and then the willing crutches on which the new Church could lean. But when more and more African nations became independent, self-important and stronger, missionaries were looked upon as reminders of the nations' colonial past.

African Church leaders today, however, are looking upon missionaries as necessary bridge builders, representatives of older churches that are linking Christian communities in all parts of the world.

This is a good sign, because missionaries once again are being esteemed for their concern for souls — not only for their expertise in the social and welfare fields. The bishops of East Africa made this clear in their "Special Me-

sage to Missionaries" in December 1974: "A new missionary era has begun," they said. "A new missionary spirit has been initiated between the older and younger churches. It consists in fraternal give-and-take."

And speaking of the continuous need for missionaries, Bishop Patrick Kalilombe of Lilongwe, Malawi, said: "Even if there were enough local people to evangelize an area, it would not be our ideal to say that missionaries therefore are not wanted. Evangelization should always be between churches. We should not make the mistake of confusing self-sufficiency with isolation."

Yes, the elderly tribesmen around that fire were wrong about the spirits in falling stars. And missionaries, by preaching the Word, do help free the people from the tyranny of superstition.

Witchdoctors are not forever!



"Even if there were enough local people to evangelize an area, it would not be our ideal to say that missionaries therefore are not wanted . . . We should not make the mistake of confusing self-sufficiency with isolation." From article by Father Anthony Coninx. In Papua, New Guinea, Father Peter Miria is ordained in a ceremony celebrating his ties to the local culture.



n may be respected spiritual discipline grief his active hostility all other faiths." Considerine.

know  
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faith

"Above all, the Christian today must have a profound sense of mission, which will cause him to bear witness to his religious faith and his moral convictions as the early Christians did — by deed and affirmation, even by death." — Catholic Bishops of the U.S., 1961.





# What is happening to Dogma?

(Father Thomas Foudy, author of the following article, is professor of Theology at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach. He was recently awarded Doctorate in Sacred Theology Summa Cum Laude in Rome.)

A pat answer to this question would be: It is alive, therefore it is changing. It was John Henry Newman who first used the now hackneyed phrase: "To live is to change and to be perfect is to have changed often." This insight into change we all easily accept but we are very reluctant to accept the notion of theology changing or developing. If theology is to be taken seriously as an enterprise of fides quaerens intellectum it must accept the fact that its doctrines have developed in history.

Granting that revelation objectively closed at a certain period of history — the death of the last of the Apostles — does not mean not allowing for further development of this revelation, this basic Christian idea. The substance is not added to or increased; what grows and develops and yet retains its identity is the interpretation and expression of the Christian idea. Even though he has grown and developed the child

is still preserved in the man; the same image may be used for Christian revelation — it preserves its identity under a process of development.

**THERE ARE** many factors which contribute to this development, primarily cultural development of which doctrinal development is a part. It is only as the stream flows and is fed by tributaries that it widens, deepens and becomes clearer. As

these tributaries and floodwaters are flowing into the stream there is agitation and tension (such as change of color and direction). Today we, immersed in the stream of theological change, are experiencing somewhat the same agitation, the same tension.

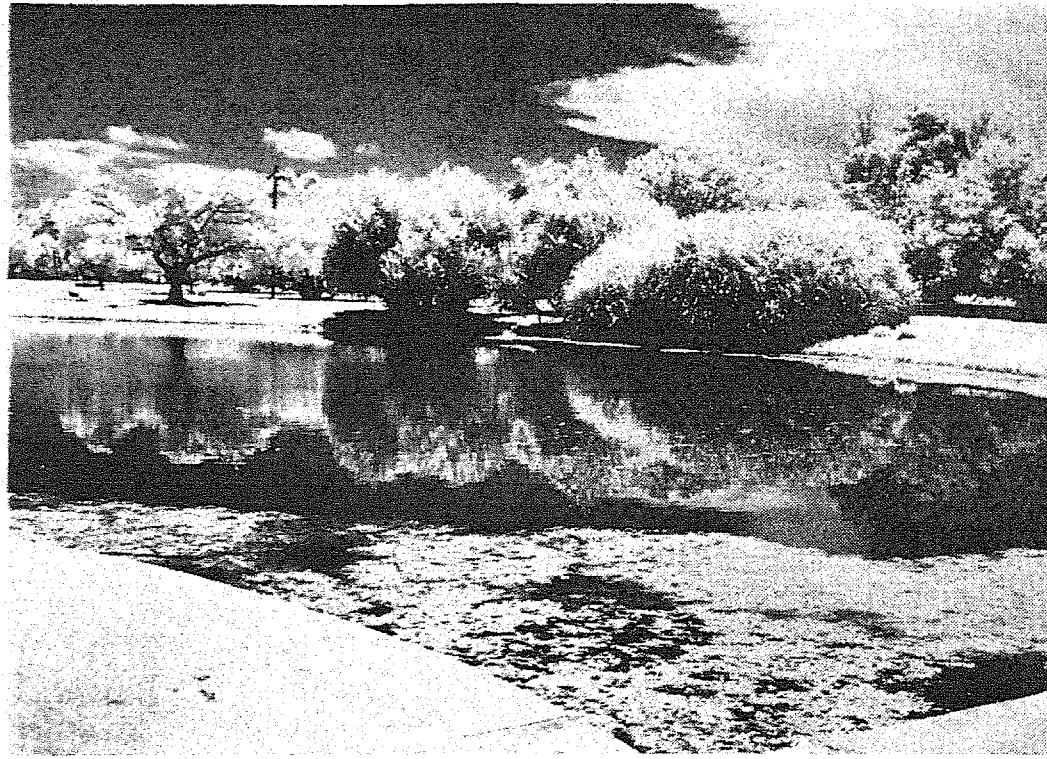
The efforts being made by theology today are to interpret the old faith and its permanent truths and helps according to what appear the best and most abiding elements in the philosophy, scholarship and science of the contemporary situation. The cultural change to which current theology is trying to adapt is a change from a static to a dynamic worldview. The counter-Reformation theology was equally static, defensive, essentialist: a theology of concept or of essence.

It asked and stated, or tried to state, what God is, what Jesus Christ is, what man is, what grace is, what

the sacraments are, and so on; it may be called ontological thinking. The question of action or function, though posed, was certainly secondary in importance; it was concerned with truth in the first place and only secondly with man, looking not for the place of truth in life but for truth itself. This theology had great achievements and answered very important needs.

**FROM THE** early nineteenth century onwards, various voices of discontent have been raised concerning this type of theology. The type they proposed and that is now generally accepted may be called a more realistic or existential theology; it is concerned primarily with action or function.

Divine truth is interpreted primarily not in its being but in its relationship to man. It does not ignore the question of truth but now its main concern is to describe its place in life; attention is focussed on man as the re-



*'It is only as the stream flows and is fed by tributaries that it widens, deepens and becomes clearer.'*

ceiver of divine revelation. Divine revelation and human faith are seen as the saving encounter between God and man. The same is true of all aspects of dogmatic theology, e.g. originally the Church was seen as a visible, authority-centered structure — a hierarchy — and is now seen as the community of salvation which lives through Christ — the Church is the new people of God which exists under the form of the Body of Christ.

## Welcomes charismatics

Without giving an explicit green light to all elements in the charismatic movement, the

## Calls for action

Action to aid the thousands of Vietnamese who sought refuge on Phuquoc Island off the Indochina coast has been called for by the president of the National Conference of Catholic Bishops (NCCB). The NCCB president, Archbishop Joseph L. Bernardin of Cincinnati, sent telegrams to President Ford, Secretary of State Henry Kissinger and United Nations Secretary General Kurt Waldheim asking for "immediate steps to ascertain the status and desires of these people and, if they wish refugee status . . . to secure this for them." The situation of those refugees, Archbishop Bernardin said, "calls for prompt, humane action by the international community, acting through the United Nations."

Vatican has clearly indicated that a movement faithful to the guidance of the bishops could only be welcomed by the universal Church. In a cordial meeting in St. Peter's Basilica May 19 with 10,000 participants in the International Conference on Charismatic Renewal, Pope Paul VI spoke enthusiastically about a "Spiritual renewal" being worked today by the Spirit. Although the Pope never explicitly equated that renewal with the charismatic movement, Vatican sources interpreted the speech as the Pope's clear belief that the charismatic movement is a part of the work of the Spirit.

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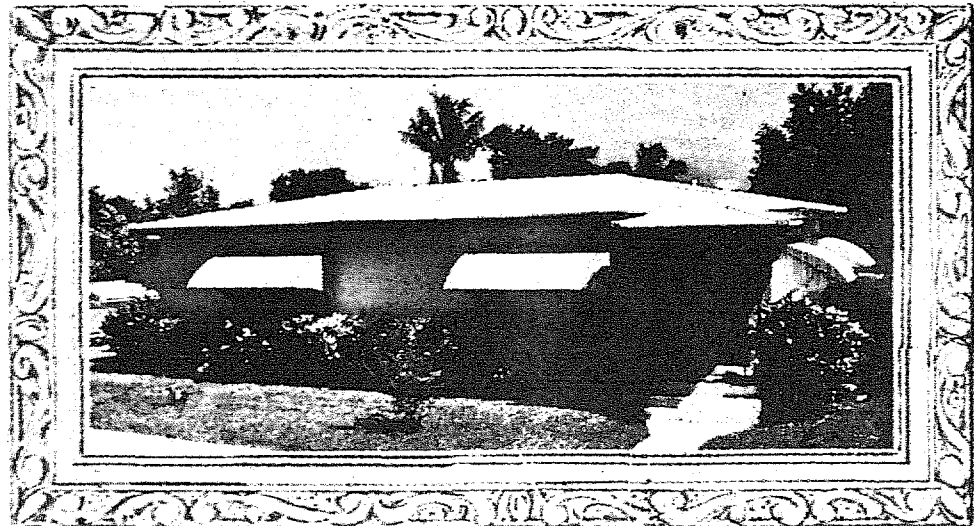
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# She teaches people that 'I'm OK—You're OK'

By GEOFFREY BIRT  
Palm Beach County Correspondent

WEST PALM BEACH — Judy Thompson is solving many teenage and marital relationship problems here, with her "I'm O.K. — You're O.K. — T.A." method of guidance counseling.

Her superior, Catholic Service Bureau director B. H. Vendric, says Miss Thompson "is achieving some remarkable successes."

T.A. is short for transactional analysis, which was developed about 20 years ago by the late Dr. Eric Berne in his work "Games People Play." It was also the subject of a more recent best seller titled "I'm O.K. — You're O.K."

MISS THOMPSON says she finds it especially easy to assist teens, since most of them enjoy changing "non-O.K." things within themselves once they recognize them, and have been given the tools with which to work on themselves.

"They easily grasp the method and enjoy understanding the 'games' they've been playing — and seeing other play these 'games,'" she said. The same is also true, of course, for many couples and individuals who seek her counseling.

Miss Thompson is a native of Indiana who has a master's degree from Catholic University of America in Washington, D.C. She has been with the CSB in West Palm Beach for two years, having previously served in various social worker fields in Washington, Oklahoma, Indiana and with the Archdiocese of Chicago. Some time ago she switched from the so-called traditional type of psychoanalysis to T.A.

She says, "I used to listen to people and ask questions, write notes and obtain all kinds of insights, but it really stopped there. T.A. goes beyond and asks (the inquirer or patient), 'What can you do about it yourself? What can you change in your life? Can you get



JUDY THOMPSON

out of the script you're in?"

IN T.A. language, "script" is the life plan a person — usually in early years — adopted, and of which he is now probably unaware of. For example, it was pointed out, having been "burned" by personal relationships as a child, he may have decided that it never pays to get close to people. This affects everything he does, even without his realizing it and leads to a "non-O.K." position and a life of game-playing with others.

What are these "games"? Miss Thompson gave this example: "Here's a 'Why-Don't-You, and a Yes-But . . .'" game:

"My car's broken down; I have a flat tire. Why don't you change it? Yes, but — I've got on my best suit. Then why don't you call a garage? Yes, but I don't have my credit card, etc."

The counselor commented: The first person goes away with the feeling that nobody will ever help him with his problem; the other leaves with the feeling, 'Gee, nobody ever takes my good advice.' Both get a 'pay-off' feeling.

"As a communication," said Miss Thompson, "it was crooked — one didn't really want help; the other really didn't expect him to accept the advice, so kept right on going with the game. If I had been present and stopped the game," said the counselor, "I would have asked, 'What do you

want to do about that flat tire?' I would have stopped trying to rescue him."

MISS THOMPSON agreed that T.A. is a Do-It-Yourself program.

She explains: regardless of age and background, there are three parts to every person (sometimes called three ego states) which T.A. can make clear to teenagers, parents, married couples and others.

- There's the part which says things like "You must," "don't." — "If you want something done right, do it yourself" — these are the sort of things, she said, learned from a parent; so T.A. calls it the Parent in a person.

- There's the Child in all of us, which says, "Try and make me," "I want what I want when I want it."

- There's also a sort of computer in us all which collects facts, not feelings. This is called by T.A. the Adult; it gives us our options and says things like "This is how it is."

Miss Thompson says she tells those who come to her for counseling about the parent, child and adult within them, and shows them how they get into the games they play with their parents, or, in the case of spouses, the games they play with each other, how they "bait" each other, and the lot of "non-O.K." feelings that come from these games. "I give them homework," she said, "and I teach them some of the games' analyses.

"I CAN only invite them to feel happy but I can't make them feel happy because each person owns his own feelings. When I'm able to convince people they own their own feelings, the next step is to get them to do things to change their feelings. I show them how to stop the games."

Miss Thompson is currently handling about 50 teenage-parental and marriage counseling cases a year in addition to some individual and group counseling.

Mostly, she finds, teenagers and adults alike, enjoy understanding their own life scripts, identifying the many types of games and various games players, and working on changing their feelings for themselves.

T.A. is a do-it-yourself therapy, and many in this area are enjoying a much more "O.K." life as a result of it.



IN MAUSOLEUM of Our Lady Queen of Heaven Cemetery, North Lauderdale, Father Timothy Hannon, St. Malachy Church, celebrated Mass on Memorial Day.

OUTDOOR MASS was celebrated on Memorial Day by Msgr. Bernard McGrehan, V.F., pastor, St. Edward Church, Palm Beach, on the grounds of the new Queen of Peace Cemetery in West Palm Beach.



## Priest's mother dies in Boston

The Funeral Liturgy was celebrated in Boston for Mrs. Elizabeth Barry, mother of Father Thomas Barry, pastor, St. Benedict parish, Hialeah.

Father Barry was the principal celebrant of the Mass for his mother who died on May 13 following a brief illness. Concelebrating with him in St. John Chrysostom

Church, Boston, were Father Neil McGrath and Father Vic LaVoy.

In addition to her priest-son, Mrs. Barry is survived by two other sons, Robert, Medford, Mass.; George, Waltham, Mass.; a daughter, Mrs. Dorothy McNamara, Boston; and 18 grandchildren.

## Memorial Mass for Fr. Brunner

FORT LAUDERDALE — A Memorial Mass for Father Joseph Brunner will be celebrated at 7:30 p.m., Monday, June 2 in St. Clement Church.

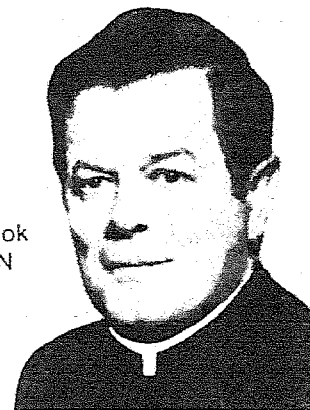
At the time of his death

the late Father Brunner was Archdiocesan Director of CCD and president of the Priests Senate.

Priests of the Archdiocese are invited to celebrate the Mass.

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# youth

## Battles of bands, softball this week

By ELAINE SCHENK

• Look out for flying drum sticks! The "Battle of the Bands" — a seven-hour rock festival — is coming to Fort Lauderdale next Sunday, June 8, from 3-10 p.m. at Yankee Stadium. Proceeds will benefit The Stairway of North Broward, a group of young people from three Broward parishes.

• CYO Softball championships will be played off this Sunday, June 1, as the boys hit the diamond at 12:15 p.m. at North Glade Park, 172 St. and NW 52 Ave. in Opa Locka. The girls' game will follow at 1:30 p.m., as a team from St. Monica parish goes after

### YOUR CORNER

the crown currently held by defending champions of St. Timothy Parish.

• Okay, eighth-graders, it's your turn! The CYO-ers welcome you to their ranks, inviting you to meet them, join them, make new friends, have a good time. Epiphany Parish CYO offers a Field Day and Bar-B-Que this Sunday at 2 p.m., with square dancing in the evening after the 6 p.m. Mass. Meanwhile, Holy Family CYO in North Miami presents "Alive" band, skits, music, tapes, food (!) — and even some serious stuff — all beginning Sunday at 7:30 p.m. in the Parish Hall.

And next weekend, something special for incoming and outgoing CYO-ers of Sacred Heart parish in Lake Worth: the King and Queen Dance, Sunday, June 8. Now here's the catch: anybody willing to donate food? Call Mrs. Fraino in the daytime at 582-8667, or Mrs. Dovey in the evenings at 585-2152.

• Also next weekend is the annual CYO Awards Banquet, Sunday evening, June 8, at 6:30, in the Nativity Parish Hall in Hollywood. Tickets are available at the youth Activities Office, 6180 NE 4 Ct. in Miami (Tel. 757-6241, ext. 260).

### Straight talk

## Will I lose my vocation?

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

Dear Father,

I am 14 years old. I feel very strongly about entering the priesthood. My problem is that I cannot begin as a seminarian for another year because of a lack of money. For the '75-'76 year I will be attending high school and I am very much afraid it will change my mind about becoming a priest. I am desperately in need of some advice.

Concerned

Dear Concerned,

A letter indicating someone's desire to become a priest is always welcome because we need more priests. A strong feeling about the priesthood is a good indication of a vocation, provided that your interest in the priesthood is founded on proper motives such as a great love for God and His people and a willingness to spend a lifetime in their service. Keep in mind that being a priest today is a very tough vocation as well as being one of great personal satisfaction in knowing that one is doing something worthwhile with the precious gift of life.

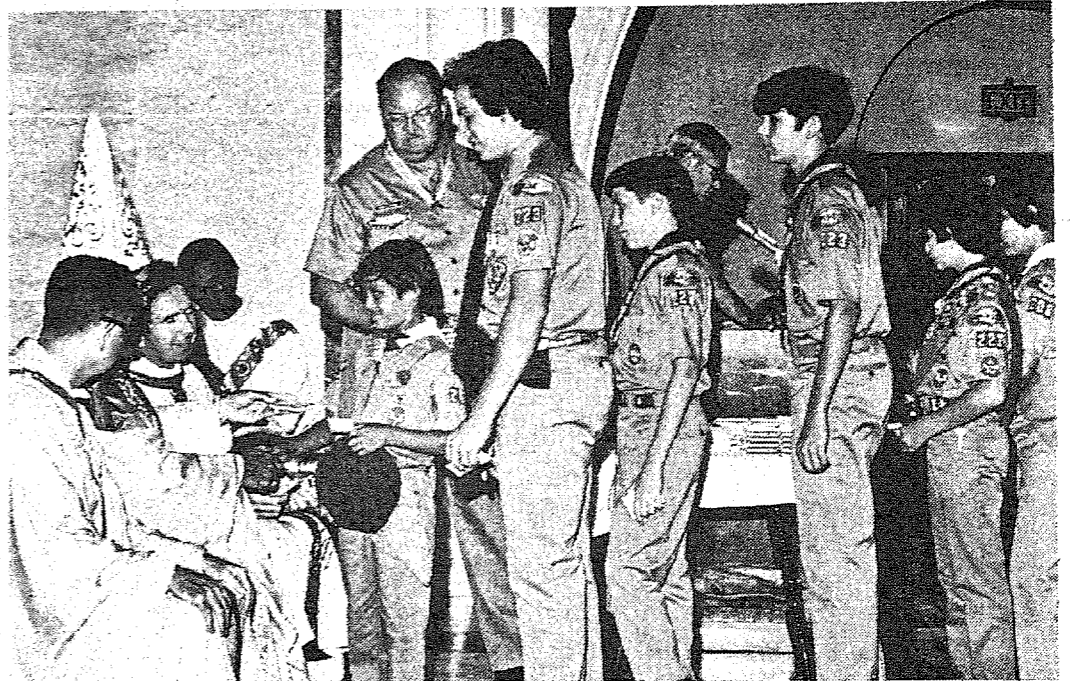
While in the seminary, a young man is reminded of the joys and sorrows which are part of being a priest. He has to live a life with others governed by rules and regulations, and allowing considerably less freedom than one enjoys at home. In this setting, one has time to think, pray and discover what direction his life is going to take. Thinking, praying and discovering must be a part of every man's life, and as such they are not confined to a seminary setting alone, or to those who live there.

I suggest that you choose for yourself a priest to whom you can go frequently and discuss your vocation. Your fear of changing your mind by going to a neighborhood school has some merit, but ultimately, the decision to become a priest and the responsibility for that decision lies with you. Your concern should be that you will make the best possible decision with your life rather than being concerned about losing your vocation. Here is where frequent consultation with a priest, as well as Mass and frequent Communion will help you reach a good decision.

Finally, no one will ever be

prevented from becoming a priest because of lack of money. I will be happy to discuss this with you if you care to contact me. Also, I suggest that you write to Father John McGrath, director of voca-

tions for the Archdiocese of Miami, at 6301 Biscayne Blvd., Miami, 33138.



RECEIVING his Ad Altare Dei emblem (above) from Auxilliary Bishop Rene H. Gracida at ceremonies Sunday is Douglas Medina, while fellow Scouts from his troop and others wait for theirs. Assisting are Chairman of the Catholic Committee on Scouting, Fred Priebis (standing, rear); and Msgr. William Dever, chaplain to the committee. Below, Bishop Gracida — who himself was a recipient of the St. George Award for adults who contribute to scouting — presents Girl Scouts with the Parvuli Dei Award.



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## It's a Date

### SATURDAY, MAY 31

A dance to benefit the Coral Gables Council KC hall begins at 8:30 p.m. Coffee and cake will be served and music will be provided by Tony Snetro. Funds derived will be used to purchase a new piano.

### MARRIAGE ENCOUNTER

renewal begins at 7:30 p.m. at the home of Dick and Betty Pease, 44 Pine Tree Pl., Tequesta.

Mrs. Paul Maxwell has been installed as president of HOLY SPIRIT Women's Guild, Lantana. Other new officers are Mrs. Violet Doumar, vice president; Mrs. Anne Francis, secretary; Mrs. Agnes Kelly, treasurer; Mrs. Lydia Palumbo, recording secretary.

### SUNDAY, JUNE 1

COURT MARIA REGINA, CDA, will observe its fifth anniversary during 2:30 p.m. Mass in Our Lady Queen of Martyrs Church, Fort Lauderdale. Father John Reiser, pastor and Court Chaplain will install the following new officers: Mrs. Edward Hayes, regent; Mrs. James Foster and Mrs. Dorothy Carangi, vice regents; Mrs. John Roth, monitor; Mrs. Eleanor Kurtz, lecturer; Mrs. Walter Theisen, treasurer; Mrs. Jeannette Gadd, secretary; Mrs. Irene Menard, organist; Mrs. William Roberts, historian and Mrs. Kathryn Dame, Mrs. Joseph Nader, and Genevieve Crawford, trustees.

Ice cream social will be sponsored by members of ST. JEROME Home and School Assn. in the parish hall, Fort Lauderdale.

Newly ordained Father Robert Schaeufele of the Diocese of St. Petersburg will celebrate noon Mass in HOLY FAMILY CHURCH, North Miami, where he served as a deacon. A reception will follow in the parish hall.

Rummage sale under the auspices of ST. BONIFACE Women's Club, Pembroke Pines, will be held today, Monday, and Tuesday at Hollywood Citizens Hall, 805 Glenn Pkwy., Hollywood.

### MONDAY, JUNE 2

Monthly meeting of the CATHOLIC WIDOWS and WIDOWERS Club of Fort Lauderdale is scheduled at 8 p.m. at 1810 NE 43 St. For information call 772-3079 or 565-3149.

ST. JUDE Christian Mothers and Women, Tequesta, have elected Mrs. Denis Killane president of the Confraternity. Other new officers are Mrs. John Matthews, vice president; Mrs. Richard Finn, recording secretary; Mrs. Stephen D'Elcio, corresponding secretary; and Mrs. Thomas Alfes, treasurer.

### TUESDAY, JUNE 3

PRE-CANA Conferences for those planning to marry within the next six months begins at 8 p.m. in the rectory of ST. HUGH parish, Coconut Grove, and continue for the next three Tuesdays.

Mrs. Thomas Erbach has been installed as president of ST. WILLIAM Council of Catholic Women, Naples. Father Dominic O'Dwyer, pastor, also installed

### St. Rose triduum

A triduum of Masses in preparation for the Feast of the Sacred Heart on Friday, June 6, begins Wednesday, June 4 in St. Rose of Lima Church.

Masses will be celebrated daily at 7:30 p.m.

A social in the parish Scout Hall will follow the Mass on June 6.

Mrs. Robert Shearer, vice president; Mary Curran, corresponding secretary; Amy W. Lederer, recording secretary; and Mrs. Charles Broder, treasurer.

Sal Oliveri has been installed as president of NATIVITY Home and School Assn., Hollywood. Other officers are James Mahoney, vice president; Nancy Barile, secretary; and Joann Mech, treasurer.

MIAMI SERRA Club meets at 12:15 p.m. at the Hotel Columbus. New officers will be welcomed.

### WEDNESDAY, JUNE 4

Last meeting for the season of ST. HELEN Women's Guild begins at 8 p.m. in the parish hall, Fort Lauderdale. Mrs. Christine Kohler is president; Mrs. Peggy Miller and Mrs. Mary Kay McGuire, vice presidents; Mrs. Margaret DeBoyes, recording secretary; Mrs. Linda Alianiello, corresponding secretary; and Mrs. Janet Cottrello, treasurer.

ST. BONIFACE Women's Club meets at 8 p.m. in Fletcher Hall, Pembroke Pines. Plans will be completed for the annual Communion Breakfast on Sunday, June 8.

Members of ST. CLARE Women's Guild, N. Palm Beach, will install new officers during 7 p.m. Mass. Potluck dinner will follow in the parish hall.

NOVENA honoring St. Anthony of Padua begins today in ST. JAMES CHURCH, North Miami, and continues until June 13. Mass will be celebrated daily at 9 a.m. by Father Vincent Mele, O.F.M. followed by sermon.

"Body Repair" will be the topic of Dr. Robert B. Smith, specialist in plastic and reconstructive surgery, during his 7:30 p.m. lecture in HOLY CROSS HOSPITAL, Fort Lauderdale. Reservations may be made by calling 771-7423 on Monday, Tuesday, or Wednesday between 9 a.m. and 5 p.m. Lecture is free of charge but accommodations are limited.

### THURSDAY, JUNE 5

ST. CATHERINE Women's Bowling League will have their annual luncheon at 12:30 p.m. at Grentner's Steak House, South Miami.

Golden Age Club of ST. LOUIS parish will adjourn for the summer following 10 a.m. Mass and a club luncheon at 11:30 a.m. at the Sweden House, 14875 S. Dixie Hwy. FRIDAY, JUNE 6 "The Most Happy Fella."



MIAMI K. of C. members, Carmen Bravo and Frank Pellicoro begin "Tootsie Roll Drive" with visit to Sister Paola, principal; and students at Marian Center in North Dade.

### Senior citizen aid in WPB

WEST PALM BEACH — The Senior Citizens Council of West Palm Beach is opening an office to solve the problems of those needing assistance or advice on programs for the aged.

Aid will be offered in the areas of Social Security Supplements, Health, Food Stamps, Bus Tickets

and Dining Program. According to Council officials many changes in government benefits have occurred during the past year and valuable information is available for senior citizens at the new office.

For further information call Mrs. Mildred Best at 585-6247.

### Drive to aid retarded

Mentally retarded throughout Florida will benefit from the two-day "Tootsie Roll Drive" which opens today and continues through Saturday under the auspices of the Knights of Columbus.

South Florida Knights will be stationed in business districts, shopping centers, hotels, clubs, etc. during the two days to accept donations and give large "Tootsie rolls" in return.

"We have set a goal of 50,000 'Tootsie Rolls' given away," Joe Matthews, former State Deputy and drive chairman, Florida Chapter No. 1 said of the first annual statewide fund-raising project. "We feel we can accomplish this goal if everyone will help."

According to statistics available there are some 220,000 mentally retarded persons in Florida. Funds derived from the K. of C. campaign will be used to support programs and services for these people.

Although this is the first year Florida Knights have undertaken the project it was inaugurated four years ago in Illinois and is now conducted in 35 states.

musical presented by parishioners of St. James Church and others, will be staged at 8:30 p.m. in ST. ROSE OF LIMA parish auditorium, 10690 NE Fifth Ave. Tickets will be available at the door. For reservations call 944-3882.

CCD teachers and other Religious Ed volunteers of ST. MAURICE parish, Fort Lauderdale, will be honored during dinner beginning at 7 p.m. in the parish center.

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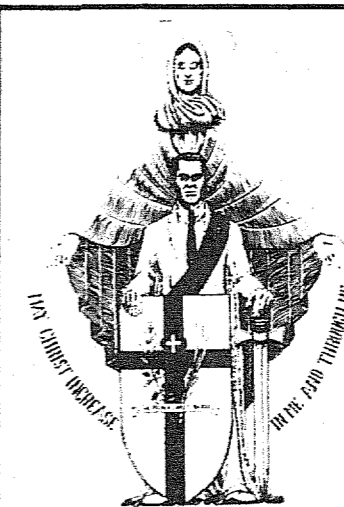
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### A SOCIAL CONCERNS RETREAT

8 p.m. Friday, June 6, to Sunday Afternoon, June 8  
OPEN TO LAITY, SISTERS AND CLERGY

This retreat is designed in answer to the increasing concern of Christians over the problems of world hunger, the needs of the underprivileged, and social justice for all. It will be a weekend of prayerful reflection on how Christian is our attitude toward today's social concerns. Included in the weekend's conferences will be talks on the Scriptural and doctrinal roots of a Catholic's social concern and an overview of the Church's social doctrine. Bibliographies will be given and certain project packages supplied.

COST FOR WEEKEND: \$35.00 Phone: (305) 626-1301

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# Her way of life seeks to bring 'Good News' into everyday living

What's different about Rosemarie Kamke?

She's principal for girls at Pace High School and she is also a Teresian — a member of a secular institute devoted to Christian education.

She is not a nun, she emphasizes. She also stresses her lay status in any discussion of her work.

"I joined the Teresian Institute because I had always wanted to spend my life working with the Church, but I wanted to remain a lay person, never losing contact with the people," she said with the slight accent that tells of her German origin and her education in Latin America and Spain.

Her commitment to her cause and her lay status is clear as she explains her view of the role of the lay institute in Church history:

"At first, the priests and the lay people mingled, all doing the work of the Church. Then in the fourth century, Religious orders started separating from the world. All the responsibilities fell on the priests and Religious, with the people staying in the background.

"The formation of lay institutes is one of the first movements of lay people back to involvement," she said, explaining that lay institutes were created in 1948 when Pope Pius XII felt that certain organizations of lay people showed such a deep commitment to the Church that they should fall into a different category than some of the other groups, without becoming Religious orders.

Eyes glowing with sureness of her goals, Miss Kamke discusses her choice of the celibate life, expressing her belief that marriage is not for everyone and should not be forced upon lay people by society.

"It's not like the public vows of poverty, chastity and obedience that nuns take. It's something between you and God.

"I have made a commitment to remain single and the available to go anywhere. I have told the institute and the Church, 'Here I am — you can count on me.'"

There are married couples who are members of the Institute. "There are different degrees because lay people have different modes of life," Miss Kamke explains. But most members are single women who have promised to remain single and available to the Church.

Being a Teresian "liberates" a woman, but not in the "women's lib" sense, Miss Kamke said, pausing to discuss her views on the difference between equal rights and recognizing distinctions between men and women.

"Our founder's idea was that women have a definite role in society as mature Christians. Our commitment is to prepare women for their tasks in the world, helping the Catholic Church with the task of transmitting Christian values through education," she said.

Life as a Teresian is far from lonely, even when a woman goes to a new country to give witness of this way of living Christianity. Miss Kamke came to the United States in 1962 and, she explained, that although not required to live in communities many do live together as a means of companionship and spiritual growth.

"We are more than just a club. There is a lot of backing of each other; we get together, not just for fun, but to help each other grow spiritually," she said, smiling warmly at the thought of her friends in the Institute.

In the Archdiocese of Miami,



WHETHER for a friendly chat or a serious discussion, Rosemarie Kamke always has time for getting to know the students at Pace High School, where she serves as principal for girls.

about 25 members of the Teresian Institute teach at Pace and at St. Francis of Assisi School in Riviera Beach, or do individual work in other fields.

They have no strict rules for their spiritual life, Miss Kamke explained, "because our life has to be lay, very much in the world."

But there is a clear, basic obligation to pray daily. "I feel our task is God's task, and I couldn't do it without being in contact with Him. Prayer is a part of my life," she said — a life that includes involvement in parish life as well as her duties at Pace.

So when the students ask what is different about her, Miss Kamke merely tells them, "It's not necessary to be different — the Christian world is big enough for so many that I just fill my one little corner."

But what people do notice about her is her devotion, as a lay member of the Church, to the task of Christian education.

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## OFFICIAL Parish Burse Collection

(Following is a list of the contributions of the faithful in South Florida parishes to the annual Parish Burse Collection for the education of priests.)

Assumption, W. Hollywood	308.00	St. John the Baptist, Ft. Laud.	1,959.87
Ascension, Boca Raton	752.00	St. John Bosco, Miami	150.40
Assumption, Pom. Bch.	1,204.00	St. John Fisher, W.P.B.	354.28
Blessed Sacrament, Ft. Laud.	866.00	St. Joseph, Miami Beach	1,020.00
Blessed Trinity, M. Springs	85.00	St. Joseph, Stuart	1,097.50
Christ the King, Perrine	351.62	St. Joseph the Worker, Moore H.	30.00
Corpus Christi, Mia.	100.00	St. Jude, Jupiter	471.00
Epiphany, Mia.	60.00	St. Juliana, W.P.B.	484.07
Gen. Miami	107.00	St. Justina Mary, Key Largo	235.00
Holy Cross, Indiantown	00.00	St. Kevin, Miami	155.00
Holy Family, N. Mia.	1,284.50	St. Kieran, Miami	00.00
Holy Name of Jesus, W.P.B.	324.18	St. Lawrence, N.M.E.	651.00
Holy Redeemer, Mia.	103.00	St. Louis, Miami	678.00
Holy Spirit, Lantana	1,099.50	St. Lucy, Highland Beach	225.00
Immaculate Conception, Hia.	225.00	St. Luke, Lake Worth	250.00
Little Flower, Coral Gables	1,822.85	St. Margaret, Clewiston	40.00
Little Flower, Hollywood	00.00	St. Mark, Boynton Beach	1,251.25
Nativity, Hollywood	1,212.33	St. Martha, N. Miami	551.50
O.L. of Guadalupe, Immok.	00.00	St. Mary Mission, Pahokee	00.00
O.L. of the Holy Rosary, Perr.	382.00	St. Mary's Cathedral, Miami	894.00
O.L. of the Lakes, M. Lakes	360.95	St. Mary Magdalen, M. Beach	980.00
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O.L. Queen of Peace, Delray B.	00.00	St. Maurice, Ft. Lauderdale	600.00
Resurrection, Dania	300.00	St. Michael the Archangel, Mia.	638.40
Sacred Heart, Homestead	289.90	St. Monica, Opa Locka	00.00
Sacred Heart, Lake Worth	1,796.25	St. Patrick, Miami Beach	800.00
San Isidro Mission, Pom. Bch.	00.00		
San Juan de Puerto Rico, Mia.	00.00		
San Marcos, Marco	254.25		
San Pablo, Marathon	180.00		
San Pedro, Plantation Key	243.00		
St. Agatha, Miami	100.00		
St. Agnes, Key Biscayne	00.00		
St. Ambrose, Deerfield Bch.	950.00		
St. Andrew, Coral Springs	800.00		
St. Ann, Naples	1,435.10		
St. Ann Mission, Naranja	00.00		
St. Ann, W.P.B.	647.00		
St. Anthony, Ft. Laud.	80.00		
St. Augustine, Coral Gables	650.00		
St. Bartholomew, Miramar	261.29		
St. Bede, Key West	188.00		
St. Bernadette, Hwd.	498.00		
St. Bernard, Sunrise	265.00		
St. Boniface, W. Hollywood	95.00		
St. Brendan, Miami	825.00		
St. Catherine of Siena, Miami	348.67		
St. Cecelia Parish, Hialeah	258.54		
St. Charles Borromeo, Hallan.	107.49		
St. Christopher, Hobe Sound	425.00		
St. Clare, N.P.B.	757.00		
St. Clement, Ft. Lauderdale	231.00		
St. Coleman, Pompano Beach	2,240.00		
St. Dominic, Miami	329.00		
St. Edward, Palm Beach	00.00		
St. Elizabeth, Pompano Beach	1,150.00		
St. Francis of Assisi, Riviera	417.00		
St. Francis de Sales, M. Bch.	460.00		
St. Francis Xavier, Miami	36.14		
St. Gabriel, Pompano Beach	1,120.00		
St. George, Ft. Lauderdale	265.00		
St. Gregory, Plantation	820.00		
St. Helen, Ft. Lauderdale	00.00		
St. Henry, Ft. Lauderdale	280.00		
St. Hugh, Coconut Grove	327.47		
St. Ignace Loyola, P.B. Gard.	180.00		
St. James, Miami	325.50		
St. Jerome, Ft. Lauderdale	411.41		
St. Joan of Arc, Boca Raton	1,536.00		
St. John the Apostle, Hialeah	545.00		

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 Rectory in N.W. Section needs secretary. Please send resume to The Voice, 6201 Biscayne Blvd., Box 189, Miami, Fla. 33138.

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# COMPROMISO SACERDOTAL

*El hombre con debiles fuerzas que con su servicio hace realidad*

*el grito de jubilo de todas las lenguas: ¡EMMANUEL! Dios con nosotros*

Por el PADRE  
LUIS M. ORAA, S.J.  
Miguel Ángel Asturias, en unas declaraciones después de recibir el Premio Nobel de Literatura, hablaba de la clase de literatura que la Academia Sueca había premiado: "una literatura humana, que no evade los problemas, sino que los afronta, los estudia, los expone, da testimonio de ellos, protesta por boca de sus personajes. Una literatura de lucha, de combate, de expresión viva."

El gran escritor evita, sin embargo, una palabra: literatura comprometida. ¿Fue un rejuogo de su vida diplomática?

No quisiera caer en ningún escamoteo. Por eso hoy, en mi último artículo de esta serie, en el día del "Cuerpo del Señor," quiero hablar de mi compromiso, el compromiso sacerdotal.

1. "Si alguno quiere seguirme, que se niegue a sí mismo, que cargue con su cruz de cada día y que me siga" (Lucas 9, 23). Lo principal es seguir a Cristo, pero es un Cristo inseparablemente envuelto por la cruz. Al principio todo pareció fácil, como esas cruces

lindisimas que para nuestro engaño fabrican los que nunca conocieron al Maestro. Al paso de los años nos dimos cuenta que no era tan fácil. "La señal de la cruz de Cristo delante de tí y en las espaldas," como dice Kempis en traducción ascética del "entre la espada y la pared."

No es fácil la cruz sacerdotal, ni tampoco tan difícil como la pinta Bernanos. Hay quienes se rompieron la cabeza en ésta piedra angular y buscaron otra vida. A otros se les amarga la boca y rezuman hiel por los poros. El auténtico compromiso es aceptar la cruz, el cansancio, las preocupaciones de todos, las incomprensiones, el desaliento, la soledad. Otros nos ceñirán cuando no queramos. Nos hemos comprometido para ser levantados en alto y desde allí atraer a todos hacia un mundo mejor.

2. "Por la cruz a la luz," dice un viejo lema de la Cartuja. Simplemente porque la cruz es servicio a nuestros hermanos. La cruz es redentora. Nuestra vida está grandiosamente iluminada. Siempre con una proyección sin acabar, con resonancia



sin eco, corriendo por toda la eternidad. Servir siempre. A la media noche, al rayar el alba, en la tarde gris, cuando tenemos las manos sudorosas por la tarea del día. El 4 de abril, el 31 de agosto, el 25 de diciembre.

Así debe ser nuestra vida. Como esos cuadros que Dalí pinta para nuestro asombro y consuelo. Una interposición de imágenes y planos. Y en el centro un

pedazo de pan y una copa de vino. Pan que ya no es pan, sino el Cuerpo del Señor. Y el compromiso de repartirlo, dejándolo a éste y aquel. No hay tiempo que perder. Vamos repartiendo y nuestras manos jamás se quedan vacías. Pan, consuelo, aliento, alegría, perdón, "sacando de nuestras reservas cosas nuevas y cosas antiguas" (Mateo 13, 52).

Servir es un verbo difícil

de conjugar en primera persona. Se resiste el cuerpo para caminar y acercarse. Se ensordecen los oídos para escuchar el clamor de nuestros hermanos. Se nubla la vista para ver al pobre, para observar el rictus de dolor, la mueca de angustia, el matiz de un sollozo ahogado.

Servicio sacerdotal que muchas veces está mezclado con liderazgos humanos, con intereses monetarios, con amiguismos y perezas.

Servir, servir, servir. Este es nuestro compromiso.

3. Y que Cristo aparezca entre nosotros. "¿Qué es el sacerdote?", se pregunta Cabodevilla. Ese sacerdote que ahora cruza la calle, el que celebra la Misa de diez, el que es amigo de casa, el protagonista de toda biografía, de toda nota individualmente, sin ficha personal ninguna, sin filiación. En su puro esquema. ¿Qué es el sacerdote?"

Si, ¿qué es? El hombre con débiles fuerzas que con su servicio hace realidad el grito de jubilo de todas las lenguas: ¡EMMANUEL! Dios con nosotros.

Amén. Así sea.



Monumental imagen de la Virgen de la Caridad, patrona de Cuba, que se proyecta colocar en el Santuario Mariano Nacional de Washington y para lo que el Padre Armando Jiménez Rebollar está recabando el concurso de todos los cubanos de Estados Unidos. La imagen es obra del escultor cubano Manuel Rodolfo Tardo, de New York y estará terminada en yeso para el año próximo. La Virgen de Guadalupe ya tiene su capilla y cuando se instale la imagen de la Caridad, serán las dos únicas advocaciones marianas de Latinoamérica representadas en ese Santuario Nacional de Washington. Los interesados en más información o en ofrecer algún aporte deben escribir a Pro Monumento a la Virgen de la Caridad, 2436 Pennsylvania Ave., N.W. Washington D.C., 20037.

## Primer Congreso Legionario

"Admiro la Legión de María y pienso que debe ser una de las asociaciones que más agrada a Dios porque se ocupa con amor de su prójimo," dijo el Obispo René H. Gracida cuando habló en el Primer Congreso Legionario el domingo en la Academia de la Asunción.

Rosita Masdeu, de Tampa invitada especialmente para dar la charla de clausura dijo que: "Debemos recordar que somos un cuerpo unido por la lealtad y la obediencia y que debemos amar a la Legión como Cristo amó a su Iglesia."

Hablando en nombre de la Regia de Miami, la presidente, Lillian María Fimiani subrayó los deberes y preguntó — "¿cómo debemos imitar a Cristo? Siendo mejores Legionarios."

Un proyecto de Peregrinatio Pro Cristo a Puerto Plata en Santo Domingo para el 4-18 de julio fué anunciado por José Rad, tesorero de la Curia, invitando a todos a participar.

"Hagamos vibrar con nuestro apostolado intenso a la ciudad de Miami," dijo Luz Salinas Legionaria de Bolivia que tuvo a su cargo una de las charlas.

### VIGILIA LEGIONARIA

El viernes, 6 de junio, la Legión de María de la parroquia de Sts. Peter and Paul celebrará una Vigilia y Adoración del Santísimo Sacramento de 9 a 12 p.m. La Legión de María está formada por un grupo de católicos seculares cuyo propósito es ayudar a otros a impartir la fe en Cristo a través de María y llevar amor a los afligidos y enfermos. "La Legión no brinda ayuda material. Sólo se encarga de alimentar la fe y brindar ayuda espiritual", dicen sus organizadores, al invitar a los

católicos de habla hispana a participar en esta vigilia.

### PEREGRINACION A INVERNESS

La Legión de María anuncia también que con motivo de Año Santo está organizándose una peregrinación al Santuario de la Virgen de Fátima en Inverness, Florida, los días 7 y 8 de junio.

El viaje en ómnibus y una noche en el hotel de Inverness cuesta 30 dólares, según informó Luis Marrero, vicepresidente de la Curia. La peregrinación está abierta a los familiares y amistades de los legionarios. Las personas interesadas en información o

reservaciones deben comunicarse con: Sra. Irene Belanger, 3230 N.W. 15 St., o llamando al 635-9662.

La excursión partirá de las siguientes iglesias: St. Michael, 6:30 a.m.; Corpus Christi, 6:45 a.m.; St. James, 7 a.m.; Visitation, 7:30 a.m.

### Festival en Santa Monica

En la parroquia de Santa Mónica, Opa Locka, se está organizando un festival para los días 13, 14 y 15 de junio a beneficio de la Escuela Parroquial. En los terrenos y salones de la escuela, 3490 NW 191 St.

## ORACION DE LOS FIELES

### FIESTA DEL CORPUS CHRISTI

Junio 1, 1975

**CELEBRANTE:** La Fiesta de hoy nos recuerda que "Eucaristía" significa "Acción de Gracias." Elevemos nuestros corazones en oración con gratitud.

**LECTOR:** La respuesta de hoy será: Gracias, Señor.

**LECTOR:** Por adoptarnos como hijos tuyos y hacernos herederos de tu reino, te decimos,

**PUEBLO:** Gracias, Señor.

**LECTOR:** Por alimentar nuestras almas con el Cuerpo y la Sangre de tu Hijo, te decimos,

**PUEBLO:** Gracias, Señor.

**LECTOR:** Por la fuerza y el apoyo que recibimos en la Comunión te decimos,

**PUEBLO:** Gracias, Señor.

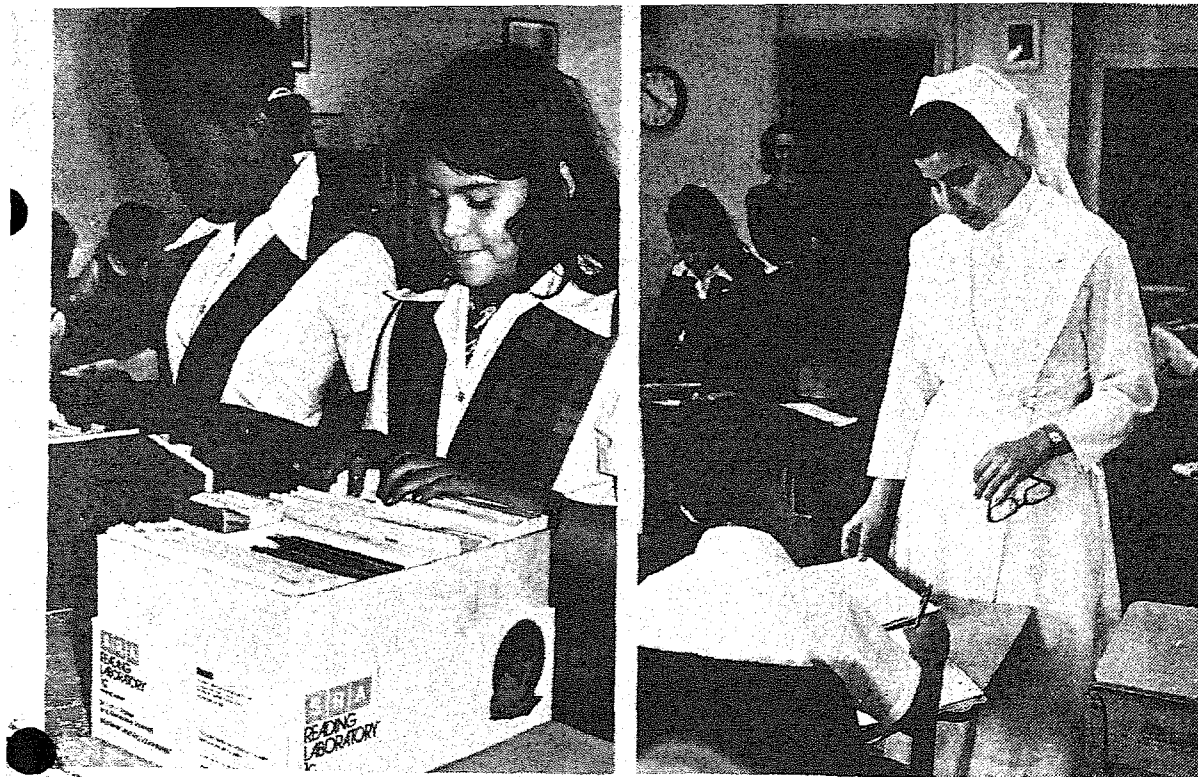
**LECTOR:** Por el regalo de la vida y el amor, te decimos,

**PUEBLO:** Gracias, Señor.

**LECTOR:** Por los sacerdotes enfermos y retirados que han alimentado a tu pueblo con la Santa Comunión, te decimos,

**PUEBLO:** Gracias, Señor.

**CELEBRANTE:** Padre Santo, la Eucaristía es el centro de nuestra vida espiritual. En la Comunión nos unimos a Ti y a nuestros hermanos en un abrazo de fe, por Cristo nuestro Señor, que vive y reina por los siglos de los siglos. Amén.



Los muchachos trabajan individualmente o en grupo, siempre bajo la mirada de sus profesores. Al fondo la Hermana Trinita sonríe al comprobar el interés de los alumnos y la dedicación de la Hermana Benita, para atender a todos.

## Una escuela con muchos acentos

(Fotos, texto: Araceli Cantero)

No sería fácil explicar por qué, pero la realidad es que la escuela del Gesu — en el corazón de Miami, recibe estudiantes que le vienen de toda la ciudad.

"Tenemos muchachos que vienen diariamente desde Miami Springs, Cutler Ridge y hasta de Homestead," comentó el Padre Alfredo Quevedo, S.J., consejero escolar de Gesu, "y su venida no responde a razones de economía... simplemente, les encanta la escuela."

"La mayoría son estudiantes que comenzaron por venir al Kindergarten del Centro Hispano — en los bajos de nuestro edificio. — Los padres trabajan en ésta area y les resulta muy cómodo poder dejarlos aquí al venir al trabajo," y añadió "pero la conveniencia no es la única razón."

Como afirmaba un muchacho de 11 años, "Yo siempre tuve muchos amigos en otras escuelas... pero aquí son los maestros. Se esfuerzan por ayudar en clase y fuera de clase."

Hablaba mientras caminaba por uno de los pasillos de la escuela y su tez rubia contrastaba con la del resto de sus compañeros, muchos de ellos de ascendencia hispana.

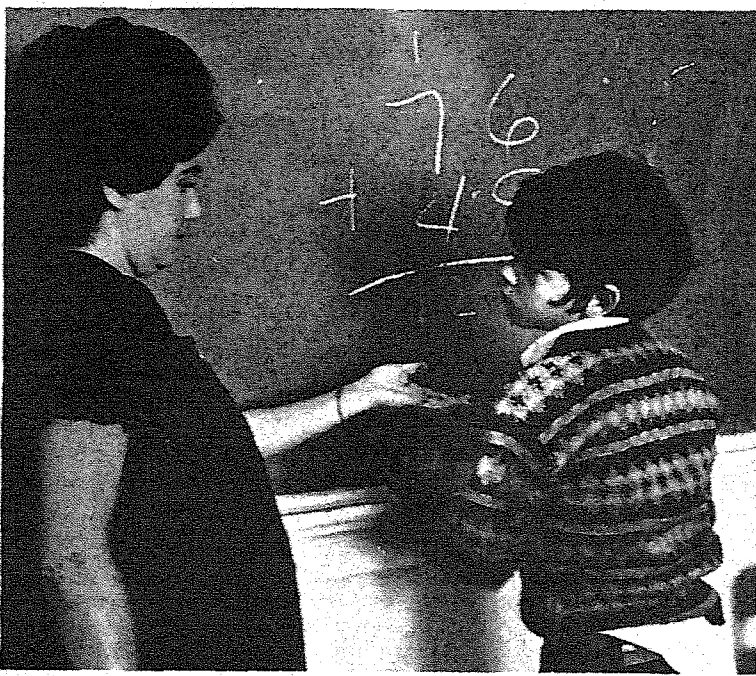
"No todos los muchachos hispanos son cubanos," aclaró el Padre Quevedo, "tenemos un buen número de Centro América, Chile, Colombia, Santo Domingo y bastantes de Puerto Rico."

Según datos facilitados por la Hermana Trinita, SSJ Directora de la escuela, 82% de los 530 alumnos de Gesu son de ascendencia hispana, y éste porcentaje, aunque el más bajo en los últimos cinco años, sólo lo superan tres escuelas en la Diócesis, (Saint Peter and Paul: 95%; Saint John the Apostle: 87%; and Saint Michael: 84%).

Fuera del condado de Dade, ninguna de las escuelas católicas excede la cifra del 15% de población hispana, con la excepción de Santa Juliana (WPB) con 31%. La media de las 27 escuelas católicas en Dade sobrepasa el 40% de alumnado hispano. El número total de alumnos en las escuelas católicas de éste Condado supera los 13,000.

"La mezcla de culturas entre nuestros estudiantes contribuye a un verdadero enriquecimiento," comentó el Padre Quevedo, "especialmente en nuestro intento de hacer de Gesu una gran familia," y se refirió a la presencia en la escuela de alumnos Haitianos (10%), Americanos blancos y negros (8%) y toda la variedad de latinos de diversos países (82%).

"Son muchachos inteligentes," comentó la Hermana



La Señora San Juan alienta a este muchacho de segundo grado, que parece no haber entendido la pequeña duda matemática.

Trinita, "y los resultados de los exámenes de matemáticas así lo indican, pero naturalmente hay algunos que tienen dificultades con la lengua. Estos reciben ayuda a través de especialistas pagados por el gobierno."

Según explicó el Padre Quevedo la filosofía de la escuela, aspira a comprometer a los padres en la educación de sus hijos. "Tienen que convencerse de que su educación empieza y acaba en el hogar," afirmó. En sus contactos con las familias, el sacerdote ayuda a los padres a entender las nuevas expresiones de la religiosidad de sus hijos, así como la influencia que éstos han recibido de su contacto con la sociedad americana.

"A los padres les cuesta entender la independencia que sus hijos van desarrollando, y hasta se asustan por la aparente falta de respeto a sus mayores," afirmó.

"El adulto ve el respeto en las formas externas," dijo el Padre, "mientras que el muchacho llega y tiene una apertura tremenda. El viene a contarnos no solamente problemas, sino también alegrías, experiencias, tristeza... es otro tipo de relación."

"El nivel socio-económico de nuestras familias es bajo," comentó la Hermana Trinita, "pero están convencidos del valor de una educación católica, y dispuestos a cualquier sacrificio para dársela a sus hijos."

"Muchos han pasado por el trauma de perder todos los bienes materiales, saben que éstos no perduran."

Como explicó la Hermana Trinita, miembros de cinco comunidades religiosas comparten la

tarea educativa del Gesu con otros tantos seglares. Un total de 24 profesores, 16 de ellos bilingües.

"Tratamos de enfrentar a los muchachos con la realidad de su fe, presentándoles un Cristo vivo," dijo el Padre. "Aprovechamos todos los contactos y especialmente las celebraciones litúrgicas y la preparación a los sacramentos en que participan los padres."

"Despacio, la gran familia del Gesu se está haciendo realidad. De toda la ciudad acuden las familias a celebrar la Eucaristía los terceros domingos de mes," dijo el Padre.

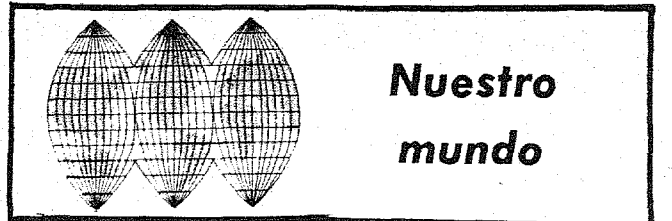
Quizás esto es solo un signo... pero existen muchos otros.

Como afirmaba la Hermana Trinita "No podemos castigarles haciéndoles quedarse en la escuela... porque les encanta."

Y afirmó "la única explicación que encuentro es la atmósfera cristiana que se respira aquí."

### TARDES DE BALLE

BALLET CONCERTO COMPANY anuncia para el domingo 8 de Junio, a las 4 p.m., en el Auditorium del Miami Senior High School, la tercera de una serie de funciones populares bajo el nombre de "TARDES DE BALLE". Estas funciones se están presentando una vez al mes, formando parte del proyecto para la celebración del Bicentenario de los Estados Unidos, contribuyendo además al desarrollo del arte y la cultura en esta comunidad.



## Nuestro mundo

### CARDENAL TARANCON HABLA SOBRE VIOLENCIA EN ESPAÑA

El Cardenal Vicente Enrique Tarancon de Madrid culpa tanto a la gente como a los líderes "del clima de violencia" en España por cerrarse en sus puntos de vista, guiarse por el egoísmo y ser complacientes con la sensualidad y las injusticias de una sociedad de consumo. Advirtió que la actividad de los terroristas no logrará un cambio social, pero pidió a los demás españoles luchar por corregir las causas del descontento popular. En el país vasco ha crecido la violencia entre la ETA — Patria Vasca y Libertad — y la policía llegando a proclamar el gobierno de Franco un estado de sitio.

### APOSTOLADO DE LA ALEGRÍA PIDIO EL PAPA A CRISTIANOS

Los cristianos que ven con alegría su cruz deben compartir esta virtud con quienes no entienden el valor del sufrimiento, dijo el Papa Paulo VI en su audiencia al aire libre ante 50,000 personas reunidas en la Plaza de San Pedro. "Damos testimonio a todos los seres humanos, de que somos cristianos, realmente alegres, si somos humildes y fieles al Señor."

### SALUDA EL PAPA A LOS CARISMATICOS

El Papa Paulo VI saludó a los 10,000 miembros del movimiento carismático reunido en Roma en congreso internacional, como heraldos "de una renovación espiritual" fomentada por el Divino Espíritu. No se refirió a otras prácticas del movimiento, evidentes durante el congreso en las Catacumbas de San Calixto en las afueras de Roma — como son hablar en varias lenguas, curaciones y profecías —, pero sí alabó otras como "el sentido de oración, la contemplación, la alabanza al Señor, la respuesta a la gracia del Espíritu Santo y la lectura asidua de las Sagradas Escrituras." El movimiento ha tenido aspectos discutibles, pero hace progresos en muchos países cuando sigue la orientación de los obispos.

### DEVOCION A MARIA Y EL ESPIRITU SANTO

El Papa Paulo VI aconseja unir la devoción a María con la devoción al Espíritu Santo para superar "este período crítico de la historia de la Iglesia y de la humanidad, cuando son indispensables la renovación interior de los cristianos y nuestra reconciliación con Dios. Se dirigió al cardenal Leo Josef Suenens de Malinas-Braselas en Bélgica, con ocasión del Congreso Mariológico Internacional efectuado en Roma este mes. Además del estudio de María, el Papa aconsejó la contemplación de las bellezas y virtudes de la Virgen.

### PRENSA CATOLICA DEBE TOCAR LA VIDA DE SUS LECTORES

Entre las corrientes positivas del periodismo religioso está la cooperación ecuménica (entre varias denominaciones), el retorno de los cristianos a la vida interior, y la necesidad misma de llevar el mensaje cristiano al creciente número de gentes que dejan de ir a la iglesia, dijo el nuevo presidente de la Asociación de Prensa Católica, el sacerdote franciscano P. Jeremy Harrington, director de la revista ilustrada El Mensajero de San Antonio. "Pero la prensa católica, para ser eficaz, debe tocar todos los aspectos profundos de la vida de sus lectores: su existencia, la muerte, el pecado, la culpa, el sufrimiento. Así la leerán y creerán en ella." El Mensajero ha llegado a tener circulación de más de un cuarto de millón de ejemplares, precisamente porque el sacerdote aplica esta fórmula. El P. Harrington dijo durante la convención anual de Prensa Católica en Nueva York que la meta de la CPA y sus 300 miembros es "demostrar que el Espíritu Santo alienta nuestra existencia terrenal."

### OBISPOS DE COSTA RICA DENUNCIAN A MARXISTAS

Los obispos de Costa Rica advierten que una minoría marxista sin arraigo en el medio ha logrado controlar las organizaciones estudiantiles debido a la indiferencia de los universitarios y profesores cristianos. Los obispos piden que "busquen auténticas soluciones cristianas" a los problemas de la universidad y del país, "y se inspiren para ello en el Evangelio y en la doctrina social de la Iglesia." La Universidad de Costa Rica tiene unos 20,000 estudiantes y la nueva Universidad Nacional va por los 2,500.

### Encuentros conyugales

Informa la Secretaría del Movimiento Familiar Cristiano sobre las fechas de los próximos Encuentros Conyugales: Encuentro No. 49 — Junio 20 (noche), 21 y 22. Todos aquellos interesados en asistir pueden llamar

**Movimiento Familiar en Ft. Lauderdale**

Los miembros de Movimiento Familiar Cristiano de Fort Lauderdale tendrán una misa conjunta en español en la parroquia de St. Jerome el domingo, primero de junio a las 8 p.m. Los organizadores invitan a todas las familias de habla hispana en el área del Condado Broward.

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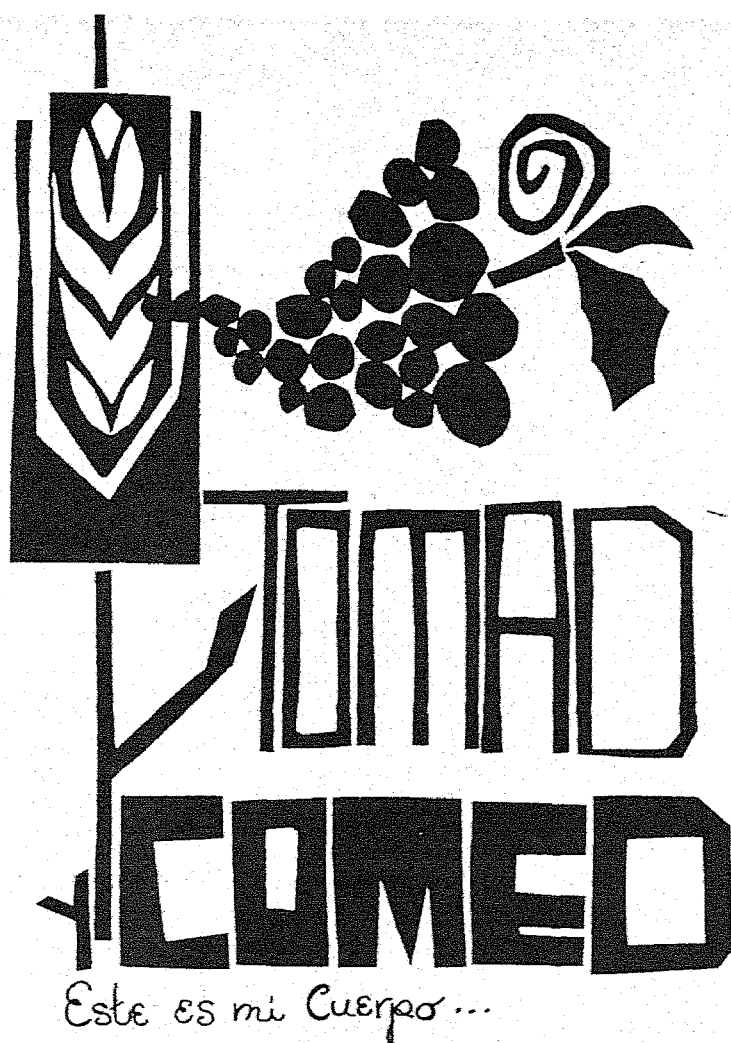
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## Yo soy el Pan Vivo

Por el REV. JOSE P. NICKSE

"Yo soy el pan vivo bajado del cielo, el que coma de este pan vivirá para siempre. El pan que yo daré es mi carne y la daré para la vida del mundo." Los judíos discutían entre ellos. Unos decían: "¿Cómo este hombre va a darnos a comer su carne?" Jesús les contestó: "En verdad les digo: si no comen la carne del Hijo del Hombre, y no beben su sangre no tendrán vida eterna. Mi carne es verdadera comida y mi sangre es verdadera bebida."

Juan 6:51-59

Cristo es nuestro pan. El es el alimento de nuestra vida espiritual. En la Eucaristía comemos su cuerpo y bebemos su sangre. Nos unimos tan íntimamente a Cristo que Cristo pasa a ser parte nuestra y nosotros parte de El.

La Eucaristía, la Misa, la Comunión. Siempre ha sido el punto central de la liturgia y la vida de la Iglesia. Es el más bello regalo que el mismo Cristo nos ha dado. El poder recibirlo en la intimidad de nuestro ser. Todos recordamos con nostalgia aquella "Primera Comunión." Aquel bendito día en que recibimos al Señor por primera vez. Para unos es la primera Comunión de muchas. Para otros es la primera y la última. Para todos, un día que jamás podremos olvidar.

Pero, ¿qué significa esta unión con Cristo en la Comunión? Significa que nos unimos a Cristo y al Cuerpo de Cristo, que es la Iglesia. **Comunión** significa "comunión." Nunca puede ser individualista. Nunca nos puede dividir. Comulgar es unirnos a Dios y a todos nuestros hermanos en el vínculo más fuerte que conoce este mundo: el amor.

Qué gran consuelo y apoyo saber que estamos unidos a toda la Iglesia aún en el punto más lejano de la tierra. Cuando un católico recibe a Cristo sacramentado está abrazado a la Iglesia universal. Somos un solo cuerpo en Cristo.

La Eucaristía es presencia. Cristo está presente. Es más que un recuerdo. Es una realidad. Esta presencia real de Cristo en la Iglesia nos recuerda que tenemos que estar presentes en el mundo. Comprometernos con Cristo en la Eucaristía es comprometerse en la salvación del mundo. Unirnos a Cristo en la Comunión es prometerle que vamos a compartir las alegrías y las penas de nuestros hermanos.

Cuando vamos a Misa no vamos como simples espectadores. Vamos a alimentarnos con el Cuerpo y la Sangre de Cristo que nos dan la vida eterna. Vamos a profundizar nuestra relación con Cristo.

Una vez un protestante le pidió a un amigo católico que le explicara lo que significaba la Comunión y la Misa. Cuando el amigo le explicó que es la presencia real de Cristo en la Comunión, el protestante se enfureció. "Si mi religión me dijera que en la hostia estaba mi Dios", añadió, "no solamente lo recibiría todas las semanas, sino que me acercaría al altar de rodillas!"

Cristo nos regala su presencia en la Comunión. El toca a tu puerta. El es el Pan vivo. El quiere entrar en tu vida. ¿Le abrirás tu corazón?

### Iglesia de Corpus celebra su fiesta

La Iglesia de Corpus Christi celebrará el día de su fiesta el 1ro de Junio. Habrá procesión del Santísimo Sacramento después de la Misa de 1:00 p.m. Luego, la coronación de Nuestra Señora en la

Gruta en el patio del Colegio. Se ha planeado hacer un día familiar con juegos, bailes típicos de diferentes países y comidas típicas. Juego de Baseball entre Padres e Hijos, etc. etc."

## Campaña del 'Tootsie Roll' para los niños retrasados

Desde hoy, viernes, hasta el domingo, es posible que usted se encuentre en un lugar céntrico — la entrada de una tienda o una iglesia — a un hombre con un chillón delantal amarillo regalando "Tootsie Rolls."

No es una campaña publicitaria a favor de esas golosinas, sino la forma de llamar la atención del público para ayudar a los niños retrasados mentales.

Los Caballeros de Colón del Estado de la Florida llevarán a cabo esa campaña y el Consejo Nuestra Señora de la Caridad se unirá a la misma haciendo sentir su impacto de manera especial en la comunidad de habla hispana.

"En estos momentos más de 220,000 personas en el estado de la Florida esperan por nuestra ayuda. Tu puedes ayudar contribuyendo con los voluntarios de los Caballeros de Colón que estarán repartiendo los caramelos y pidiéndote tu ayuda económica los días 30 y 31 de mayo y el domingo primero de junio," dijo Arturo B. Núñez en una exhortación a la población de habla hispana.

Núñez es el Gran Caballero del Consejo Cubano Nuestra Señora de la Caridad y Presidente del Distrito del

Condado Dade de los Caballeros de Colón.

¿Por qué se ha escogido el nombre Tootsie Roll?

Porque esa compañía ofreció los caramelos a un precio por debajo de su costo y ha donado los llamativos delantales y las alcancías para la colecta, explicó Núñez.

"Lo importante," añadió, "es que comprendamos el clamor de más de 220,000 retrasados mentales y cooperemos todos de una u otra forma. Aquí en Miami pensamos dirigir todo lo recaudado a la Marian School, contigua a la parroquia de Corpus Christi.

La Arquidiócesis de Miami sostiene tres instituciones para el cuidado y educación de los niños retrasados mentales: El Marian Center y dos Marian

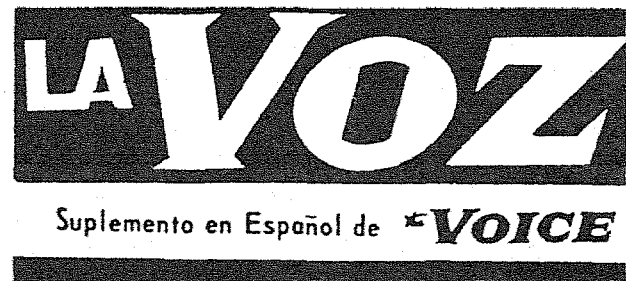
Schools, una en Miami y otra en West Palm Beach. El Centro es un internado, las dos escuelas son para niños que viven con sus familias.

### OTRAS ACTIVIDADES DE LOS

#### CABALLEROS DE COLÓN

La delegación del Consejo Nuestra Señora de la Caridad que acudió a la Convención de Estado que acaba de efectuarse en la ciudad de Orlando regresó jubilosa a Miami. El único consejo de habla hispana en todo el estado recibió el primer premio de actividades del consejo, así como el segundo premio en la división de membresía.

Durante la convención se entregó a nombre de los 85 consejos del estado un cheque de \$10,000 al Obispo René H. Gracida para el sostenimiento del Seminario San Vicente De Paul.



Centenares de 'Boy Scouts' y 'Girl Scouts' de distintas parroquias de la Arquidiócesis de Miami recibieron las condecoraciones católicas Parvuli Dei, Ad Altare Dei, Pius XII y Marian Medal durante ceremonias en la Catedral presididas por el Obispo René Gracida. En la foto el obispo entrega la Condecoración de St. George, para guías adultos del movimiento escultista a los esposos Roberto Iglesias y Señora, de la parroquia de St. Hugh. Se destacan en la foto Mons. John Glorie, párroco de St. Hugh y Fred Priebis, Presidente del Comité Católico de Escultismo.



'NOSOTROS' programa en español del Canal 2 dedicó su espacio del lunes a las 7 p.m. al biculturales del Seminario y el surgir de vocaciones hispanas en Miami. Los jardines del Seminario St. John Vianney. El Padre José Pablo Nickse, en entrevista con el animador, Eduardo González Rubio, explicó las características de presentaciones musicales con Tata Ramos y la Coral Cubana, dirigida por Carmen Riera.