

Several vital bills pass as Legislature adjourns

(Many of the following bills which were passed had not reached Governor Reubin Askew's desk for signing as the Voice went to press. Their enactment pends the governor's approval.)

TALLAHASSEE — A number of major pieces of legislation of interest to South Floridians were passed by both houses of the Florida Legislature during final sessions before adjournment last Thursday.

Meanwhile, other proposed measures remain alive for action or automatic pre-filing for the 1976 meeting.

Major reorganization of

Another priest to be ordained for S. Florida

The fifth priest to be ordained this year for the Archdiocese of Miami will receive the Sacrament of Holy Orders in his native Ireland on Sunday, June 15.

The Rev. Mr. Michael Francis O'Flaherty, a son of Mr. and Mrs. Patrick O'Flaherty of Gort, County Galway, will be ordained during rites at All Hallows College, Dublin, where he was recently graduated.

In addition to his parents, other members of his family who will be present for the ceremonies are his two brothers, Dominican Brother Christopher, Dublin; and John of Kinvara parish; and two sisters, Sister M. Ira, R.S.M., Convent of Mercy, Galway; and Pauline of Kinvara parish.

A native of Gort the ordinand attended Killina National School and Our Lady's College, Gort, before completing his studies for the priesthood at All Hallows College.

the Dept. of Health and Rehabilitative Services (HRS) with the creation of a new Dept. of Offender Rehabilitation, provides for 11 service districts throughout the state. Provisions were made for an administrator and advisory council in each.

A statewide Human Rights Advocacy Commission and district Advocacy Committees will be established to defend the rights of clients.

As part of the reorganization of the HRS, eight program offices were established — for Children's Medical Services, Social and Economic Services, Health, Retardation, Vocational Rehabilitation, Aging and Adult Services, Youth Services and Mental Health. Assistant secretaries and these offices will be responsible for statewide planning, development, audit and review of the delivery of services.

Treatment of juveniles has been revamped under the reorganization. Delinquent children will be handled by the Division of Youth Services, which will be incorporated into the new Department of Offender Rehabilitation.

Dependent children, including runaways and truant, will fall under the responsibility of HRS, which will also handle the initial intake of all children. Ungovernable children, who are beyond the control of parents or guardians, will be treated by HRS as dependent the first time; for subsequent incidences of ungovernability the child may be treated as delinquent and placed in detention until the Division of Youth Services begins work on rehabilitating him.

Revision of the adoption law eliminates abuses such as the "baby selling" practices which have existed in South Florida, by various means. It makes it illegal for an inter-

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Children, pay heed to a father's right;
do so that you may live.

For the Lord sets a father
in honor over his children;
he who honors his father
atones for sins.

He who honors his father
is gladdened by children;
and when he prays he is heard.

He who reveres his father
will live long life;
In word and deed honor your father
that his blessing may come upon you;
for a father's blessing
gives a family firm roots.

My son, take care of your father
when he is old;
grieve him not
as long as he lives.
Even if his mind fail,
be considerate with him;
revile him not in the fullness
of your strength.

For kindness to a father
will not be forgotten,
it will serve as a sin offering —
it will take lasting root.
In time of tribulation it will be recalled
to your advantage,
like warmth upon frost
it will melt away your sins . . .

SIRACH 3:1-16

Move to make mercy killing legal in U.S., seen growing

By **GEOFFREY BIRT**

Palm Beach County Correspondent

NORTH PALM BEACH — Pressures to enact euthanasia laws are increasing almost everywhere in the U.S., a nationally known Passionist priest in the field of social justice warned here at a workshop conference. He called the lack of respect and adequate care for the aged "appalling."

Father Jerome McKenna, C.P., director of the Passionist Order's Social Concerns Office, Union City, N.Y., said the same rationale "which is making headway to prevent life before birth" is being urged "to snuff out" the lives of the elderly, handicapped, the mentally retarded "and all people deemed no longer useful" to society.

THE PRIEST was addressing a group of religious leaders, including some engaged in hospital administration.

He called the situation on costs for hospitalization and medical care in America "absolutely disgraceful" — especially for the elderly" and

compared it unfavorably with that of France and other western European nations.

The Passionist was principal speaker at a Social Concerns Workshop held at Our Lady of Florida Monastery, North Palm Beach (June 6-8). He said "human life is being attacked at every mark along the spectrum of life." Meanwhile, he challenged, the Church is being slow in implementing "the tremendous" amount of social justice doctrine received from recent Popes, and since the second "Vatican Council." There's an urgent need for the Church in America to rise in a concerted effort and swing into action, Father McKenna said.

Here is a summary of Father McKenna's lectures, in part, given as the three day meeting ended:

"The top priority for the Church (in this country)," he said, "in my opinion is the defense of the sacredness of human life. To the extent that people who are deemed, by some, to be no longer useful, they would fall under sentence

of having their life snuffed out — and laws are increasingly being sought to legalize such actions.

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SUMMER is here and school is out, inspiring scenes like this young early-morning fisherman relaxing and enjoying his three months of freedom from books and homework.





"BIENVENIDO ARZOBISPO" and "Welcome Archbishop" was the message on signs held by the Archdiocesan Chancery staff Monday as they joined Msgr. Noel Fogarty, V.G., Chancellor; and Father Noel Bennett, Assistant Chancellor, in greeting Archbishop Coleman F. Carroll who was returning to his office following a brief stay in Mercy Hospital. The prelate was recuperating from a leg injury received in a fall which occurred in Rome during the Archdiocesan Holy Year Pilgrimage.

Graduate Religious Studies open at Minor Sem on 23rd

An enrollment of about 70 students is expected for the seventh annual summer session of the Graduate Program of Religious Studies to be conducted June 23 through Aug. 1 at St. John Vianney Minor Seminary.

Fifty-five persons have already graduated from the program sponsored jointly by the Archdiocese of Miami and Barry College. Courses are open to credit and approved non-credit students.

Father Gerard LaCerra, Archdiocese CCD Director and Director of the Graduate Program in Religious Studies, will celebrate Mass in St. Raphael Chapel on the seminary campus to formally open this year's sessions designed to prepare men and women for pastoral leadership in the catechetical mission of the Church through graduate study.

HEADING the roster of scholars who will be teaching required courses this summer are Father Raymond E. Brown, S.S.,

S.T.D., Auburn Professor of Biblical Studies at Union Theological Seminary, New York; and a member of the Roman Pontifical Biblical Commission; Father Frederick Cwiekowski, Ph.D., St. Mary Seminary and University, Baltimore; who will teach "Christology." Dr. Donald Gray, Ph.D., Manhattan College, Bronx, N.Y., will teach "Revelation and Faith" while Father David Beebe, M.A., Diocese of Camden Director of Religious Education, and Sister Regis, S.S.N.D., Associate Director, will conduct classes in "Pastoral Renewal." Father Gerald Morris, S.R.L. Archdiocesan priest on the faculty of St. Vincent de Paul Major Seminary, Boynton Beach, will conduct a course in "Biblical Studies."

Elective courses will be conducted by Father James Murtagh, S.T.D., "Christian Morality;" Father John Block, S.T.D., "Sacramental Theology;" Father Thomas Foudy, S.T.D., "Sacramental Theology;" Father John

Melloh, S.M., "Toward an American Catechesis;" Msgr. John McMahon, M.A., Archdiocesan Rural Life Director, "Analysis of Social Structures in the American Church;" all of whom are members of the faculty at the Major Seminary of St. Vincent de Paul.

ALSO teaching elective courses will be Father LaCerra, M.Th., "Coordination of Religious Education Programs;" Sister Mary Mullins, Ph.D., Associate Vicar for Religious in the Archdiocese and a member of the faculty at Barry College, "Contemporary Liturgy;" Father Paul Vuturo, M.Th., assistant pastor, St. Mary Cathedral, "Sacraments of Initiation;" Father Juan Sosa, M.Th., assistant pastor, St. Mary Cathedral, "Culture and Catechesis;" and Robert Preziosi, M.S., Director, Ozanam Residence, "Psychology for Religious Educators."

Graduates of the program will receive degrees during July commencement exercises at Barry College.

OFFICIAL Archdiocese of Miami Appointments

The Chancery announces that Archbishop Coleman F. Carroll has made the following appointments, effective on the dates indicated:

THE REVEREND LESLIE D. CANN — to Director of Campus Ministry at Palm Beach Junior College, Palm Beach, and Assistant Pastor, Sacred Heart Church, Lake Worth, effective immediately.

THE REVEREND JOHN P. MCLAUGHLIN — to Principal, Mary Immaculate High School, Key West, and Assistant Pastor, St. Mary Star of the Sea Church, Key West, effective August 1, 1975.

THE REVEREND TREVOR SMITH — to Assistant Chaplain, Mercy Hospital, Miami, effective June 19, 1975.

The Chancery announces that upon nomination by the Very Reverend Julian Tobar, C.M., Provincial Superior of the Vincentian Fathers, Madrid, Spain, Archbishop Carroll has made the following appointment:

THE REVEREND JULIAN FUENTE, C.M. — to Assistant Pastor, St. Juliana Church, West Palm Beach, effective June 19, 1975.

Cabinet maker who helped beautify churches here, dies

A master carpenter and veteran cabinet maker who helped to beautify a number of churches and institutions in the Archdiocese of Miami died at 83 in Louisiana this week.

The Funeral Liturgy was celebrated Thursday in St. Denis Church, Havertown, Pa. for Joseph A. Graham.

Father Joseph A. Graham, O.S.A., assistant pastor, St. Anthony Church, Baton Rouge, La. was the principal celebrant of the Mass for his father who died following cardiac arrest in a Baton Rouge Hospital.

Mr. Graham retired to South Florida in 1957 from Bryn Mawr, Pa. and was employed part-time by Msgr. James F. Nelan, Archdiocesan Director of Cemeteries and then administrator of St. John the Apostle parish, Hialeah.

When the Diocese of Miami was established late in 1958 Archbishop Coleman F. Carroll commissioned Mr. Graham to direct the activities of the cabinet shop of

the Diocese, a position which he held until his retirement in 1970.

His craftsmanship in woodwork was known throughout South Florida where he worked in churches, institutions, and facilities of the Archdiocese.

In addition to his priest-son Mr. Graham is also survived by another son, John of North Miami Beach; a daughter, Mrs. Mary Rhoades, Yuba City, Calif.; 16 grandchildren and 13 great-grandchildren.

Burial was in St. Denis parish cemetery.

Changing lifestyles

Faced with the energy crisis, "all Americans are going to have to change their lifestyles as we become a more energy-efficient nation," Dr. John C. Sawhill, former director of the Federal Energy Administration, told the fourth annual Catholic Health Assembly in San Francisco. Affecting the stability of every institution from the government to the family, the energy crisis has "a special impact" on health services, Sawhill said.

Bicentennial program set on U.S. family

A bicentennial workshop for educators on the religious and cultural values of American life will begin at Barry College June 15 and continue through June 20.

Co-sponsored by the Barry College Religious Studies Dept. of which Sister Mary Mullins, O.P., Associate Vicar for Religious in the Archdiocese of Miami is chairman; and the National Humanities Faculty, the workshop will explore the impact of the American religious experience both in and through literature, drama, art, music, history, sociology and psychology.

Among speakers will be Dr. Harry Booth, Dickenson College and National Humanities faculties; Father Lawrence Gorman, Director of the Diaconate Program, Archdiocese of Chicago; Dr. Robert Wilhelm, Educational Enterprises, Nicasio, Calif.; Father Richard Smith, S.J., Carlow College, Pittsburgh.

Workshop sessions will be conducted between 9 a.m. and 11:50 a.m.

Those interested may contact Sister Mary Mullins at 758-3392, Ext. 348 for additional information.

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Our World

Praises canal opening

Pope Paul VI and the Vatican media have pulled out all stops in hailing the first bit of good news from the Middle East in months — the reopening June 5 of the Suez Canal. Praise issued from the Vatican for Egypt, Israel and for the American mediation which led up to the canal's unblocking capacity, took the opportunity to reproach other nations for not working harder to set right a situation which especially crippled the developing nations. The comments came in an editorial in Vatican City's weekly magazine, *L'Osservatore della Domenica*.

Shipped out

The papal representative in South Vietnam has been shipped out of the country by its new communist government, according to a report from the Saigon correspondent of the British news agency Reuter. Archbishop Henri Lemaître, apostolic delegate for Vietnam and Cambodia, was flown out of Saigon June 5 to Vietiane, capital of Laos. Reuter said the North Vietnamese plane carrying him took about 90 other foreigners including the French ambassador to Vietnam, Jean Marie Merillon, and the dean of foreign correspondents in Saigon, Paul Vogle of UPI.

On women's delegation

The Vatican's eight-member delegation to the United Nations-sponsored World Conference of the International Women's Year in Mexico in June will include Mother Teresa of Calcutta, foundress of the Missionaries of Charity, the Vatican announced June 9. Mother Teresa, an Albanian nun born in what now is Yugoslavia, is widely known for her works of charity among the world's neediest and the dying. Nuns of the community she founded work in depressed areas and urban slums around the globe.

Abbot resigns

Pope Paul VI has accepted the resignation of Benedictine Abbot Edmund McCaffrey, 42, of Belmont Abbey in North Carolina. Abbot McCaffrey said he had submitted his resignation for personal reasons and will continue to serve as a monk of Belmont Abbey.

Vocations poll

Spiritual qualities are the most important ones in a priest and to be sought in candidates for the priesthood, according to a survey of nearly 300 priests involved in priestly formation and placement. The survey, a two-year research project called "Changing Values in Vocation Recruitment," was sponsored by the national Federation of Priests' Councils (NFPC) and the National Center for Church Vocations (NCCV).

CONFERENCE TOLD:

Bilingualism an asset to whole community but still controversial

"When some systematic effort is made to meet the demands of an ethnic group, a lot of benefit can be obtained on both sides . . . that's what we have learned from the Cuban experience," according to Roland Jean-Louis, president of the Haitian American Community Association of Dade County. He spoke during the plenary session of the First Annual Conference on Bilingualism in a Pluralistic Society, last Saturday at Biscayne College.

The meeting, organized by the Bilingual Conference of Florida, Inc., intended to "raise the consciousness of the community toward the impact of bilingualism in Miami, and to discuss at a dispassionate and objective level the influence produced in the social structures by the presence in Dade County of a population that is over 50 per cent bilingual," said Pilar Aurenzanz, one of the Conference's steering committee members. She is a Foreign Language Arts Consultant for the Department of Education of the Archdiocese of Miami.

More than 300 participants — teachers, businessmen, working politicians and some clergymen, attended the morning and afternoon sessions dealing with a variety of topics — from politics to organized religion — and their relationship to the issue of bilingualism.

"There seemed to be a general agreement about what the real issue was," said Miguel Gonzalez Pando, who teaches at Florida International University, reporting on the plenary session about the task force on Bilingualism and Human Relations.

"Apparently we were not talking about minorities, black vs. white vs. Latins . . . Apparently we were talking about power . . ."

A similar statement was voiced by those attending the session on Bilingualism and Politics.

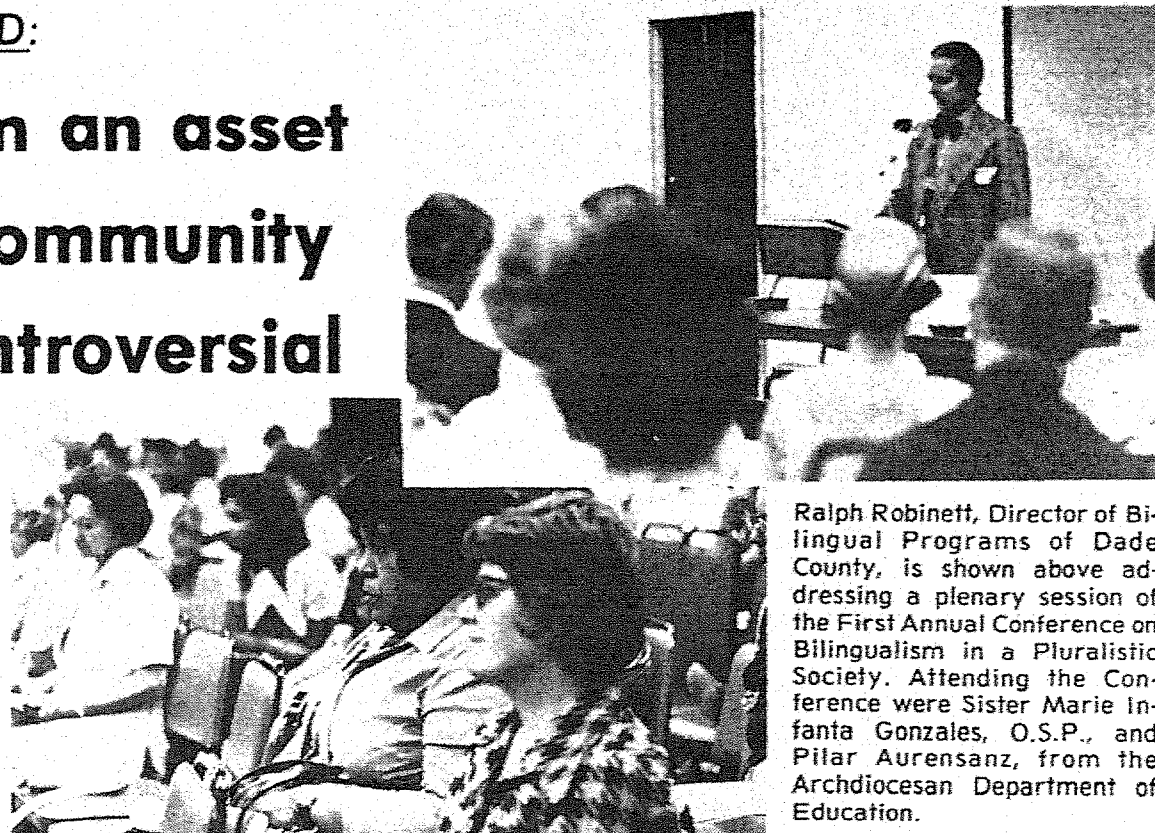
Representing the Dade County School Board, though not speaking for it, Phyllis Miller had previously emphasized the need for telling the community that Bilingualism in education "is but another tool for teaching our children, and not a political issue."

"I cannot project the future of the bilingual program," she said, "because money is very tight," and she explained that the projected budget coming before the School Board "is, in essence, a maintenance kind of program" with the largest allocation toward extension of Spanish for English-Speaking children.

"If we speak of bilingual education . . . our Anglo children should also have the opportunity," she said.

"But if we want the bilingual program to exist," she added, "we have to emphasize the voluntary aspects of the program. As soon as we say it's mandatory we get into the polarization of 'us-against-them.'"

A similar theme had been sounded during the morning session by Dr. Ralph Robinett, director of Bilingual Programs in Dade County, who had stressed the point of strength through diversity and



Ralph Robinett, Director of Bilingual Programs of Dade County, is shown above addressing a plenary session of the First Annual Conference on Bilingualism in a Pluralistic Society. Attending the Conference were Sister Marie Infanta Gonzales, O.S.P., and Pilar Aurenzanz, from the Archdiocesan Department of Education.

emphasized it by saying "numbers in themselves do not represent justice, and the fact that Latins are more abundant, should not allow us to neglect others."

Speaking for bilingual education in Catholic Schools, Pilar Aurenzanz explained that since 1969 all Diocesan elementary schools have had Spanish programs for English-Speaking as well as Spanish, treated as language arts, for the Spanish-Speakers, in those schools with 20% or more Spanish surnamed students.

"We have a high degree of community involvement," she

said, "since many schools benefit from the collaboration of voluntary mothers. The quality of their work is high in terms of professional preparation — most were certified teachers in Cuba."

Dealing with the topic of Bilingualism and Organized Religion, emphasis was placed on the efforts on behalf of the Spanish-Speaking by the Archdiocese of Miami through services at the Centro Hispano Catolico and Catholic Charities Bureau. The approximately 15 participants in this task force also discussed the difficulties encountered in the pastoral

ministry of the numerous masses of Spanish-speaking Catholics at a time when native clergy was scarce, proselytizing on the part of other Christian denominations was high, and the Cuban problem was still considered a transitional one.

In the view of Maria Cristina Herrera, conference president, the meeting tried to be a "joint approach from all of us who realize that we are still far from the right answers, but have a commitment to begin asking some of the right questions."

Whether these questions were asked, only time will tell.

In Palm Beaches, appeal for de Paul aid increases

RIVIERA BEACH — St. Vincent de Paul Society members in Palm Beach County are receiving more than 100 calls a month for help from destitute and recently impoverished people.

"This compares with the 10 or 15 we used to receive" before the area was hit by the current economic recession, said Frank Geary, Riviera Beach businessman, who is president of the St. Vincent de Paul Particular Council of Palm Beach County.

SO FAR, the 17 St. Vincent de Paul local Conferences and their countywide Council, have met all such needs with money mostly earned from the sale of second-hand furniture, appliances and clothing donated to their two salvage stores in West Palm Beach.

Appeals for aid are increasing rapidly each month, Geary said, and explained the voluntary nature of the society's work; how trucks will call for items from Boca Raton to Jupiter, donated to the salvage stores, and how almost all of the St. Vincent de Paul Society's funds are allocated, directly and confidentially, to the needy.

Both salvage stores are located in West Palm Beach, at 2560 West Gate Ave. (686-1220) and 538 24th St. (832-0014).

GEARY, a Riviera Beach businessman — who permitted the use of his name "only with reluctance" since "the spirit of St. Vincent de Paul is to hope for reward in heaven and not glorification on earth," he said — gave this report of the current situation:

"Many of those who are currently losing their jobs don't apply

for help until they have exhausted all their resources and other means. Then, when the day comes that the gas, electric and telephone utilities are going to be shut off, and the landlord is going to kick them out, and they have no food in the house, then they apply for aid," he said. "Most of these people are proud and won't apply so long as they have any means, or expectancy, of getting by for themselves."

The St. Vincent de Paul president noted that during most of his 20 years in the organization, and until recently, most of the appeals for aid had come through pastors, and totaled only two or three each week.

THESE DAYS, the number of appeals for aid from the parishes is increasing and, at the same time, various county and state social agencies (which have expanded to meet the current needs) have "discovered" St. Vincent de Paul Society and are escalating their number of referrals. This is due, Geary said, both to the ecumenical movement, and a trend of the times which is expanding the services of governmental social agencies.

As a typical example of the new relationship between the agencies and the St. Vincent de Paul Society, Geary gave this example:

"When the typical person who has lost his job and has come to the end of his resources, goes to a state or county agency, he is told that he is eligible. However, it usually takes two or three weeks before he gets any money. That is when they (the social agencies)

call on us because the St. Vincent de Paul is mainly a temporary help organization which has no long range, continuing program — except its continuing support of the Catholic Service Bureau here in Palm Beach County."

THERE ARE also increasing calls for help from the Salvation Army and the Red Cross, among other such organizations "as we are getting better known . . ." said the St. Vincent de Paul president.

At press time, Palm Beach County's overall unemployment situation was approaching 15 per cent and business and governmental leaders were estimating an approximate 30 per cent unemployment rate in the county's big construction industry.

"This week we are getting more requests for aid than we had last week, and we expect still more, next week," Geary said. He added:

"Our main need is contributions for our salvage stores — anything that is re-usable and re-salable. Unfortunately, many do not realize we have these stores, and all the money we make, goes to the poor. The only exceptions," he said, "are the salaries to our two store managers, and to the truck drivers. All St. Vincent de Paul members who operate our organization, volunteer their services. Our trucks go weekly to Boca Raton and Delray, and to the Jupiter-Juno areas," he said. In the central areas of the county, truck pick-ups are on a daily, or almost daily, basis.

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Editorials

Mideast is special, Suez opening important

The reopening of the Suez Canal has several meanings.

Geographically, a major link between many nations of the world has been re-established, and the flow of commerce must necessarily knit tighter relations between those countries, and this is good.

Economically, many of the African and Asian developing nations have been hurt by the canal's closing which blocked the flow of essential commodities at reasonable prices necessary to stimulate fledgling development.

Symbolically, the canal stands as a focal point of tensions between Israel and the Arab countries, particularly Egypt. The move by Egypt to reopen the canal is one of the first substantial pieces of progress and positive action in the Mideast in many months, and that follows Israel's pullback of troops and missiles from its lines near the canal.

It has come like the unclogging of a log-jam that has stymied all the prodding and cajoling brought to bear, until finally the first log moves and the waters begin to wash

away the stagnation. No longer, it would seem, is there adamant negativism, interrupted only by the occasional aberrations of terrorists who seemed to be the only ones capable of making anything happen. Now ships are sailing to the crippled underdeveloped nations. Troops have been pulled back. Both sides see that progress is possible.

Yet, the Mideast problem is far from resolved. The Palestinian situation still is a bitter hangup. The terrorists on both sides could deliberately stage some ugly scene, — and indeed might deliberately do so at this sign of progress because of their almost pathological resistance to compromise — which would force the moderate leaders to undo the good they have just achieved.

A terrorist band, for instance, might stage an outrageous raid on civilians near the canal, and moderate leaders angered and also sensitive to inflamed public opinion would react, possibly closing the canal again.

In fact, it is a history of this kind of see-

saw vengeance that has made progress so difficult until now, keeping alive the hostilities of the masses of people who just might get tired of hating if they were given time out from the manipulation of extremists and ambitious political leaders.

One thing is certain: The Middle East has been a hub of historical significance from the beginning of time, throughout Biblical times and on into the Nuclear Age. The great powers look at each other across the Mideast. The area is a barometer to progress toward world peace and is possibly the key to mankind's future.

Greatly concerned with the Mideast, the Vatican has lavished praise on Egypt and Israel for their moves and the U.S. for its mediation, while criticizing other nations for failing to take initiatives in this important area.

Like the Vatican, we should all appreciate the special nature of the Mideast and support all just efforts to solve the tortuous problems there.

Letters to the Editor

Honoring a memory

EDITOR: On June 2, at Saint Clement Church we gathered in memory of Father Joseph Brunner.

You could feel his presence with us in the homily of the Mass in the humor of the celebrant.

You could feel the loss of his physical presence in the absence of his smile and the twinkle of his eye . . . remembered most by C.C.D. teachers as they received their "probationary" diplomas in 1968 at the Seminary, after 25 weeks of evening courses in preparation. Some of these teachers may not have been present, but God willing they will carry out his example in their continuing to teach what he taught them: Sincerity, Humility, and Service — the big three in expressing one's love for God.

What better way to honor the memory of such a good priest than to continue to teach in our ever growing Confraternity of Christian Doctrine, assisting our parish priests in their programs for adults and children. For are we not all children of God, and as such have an apostolic duty to perform in whatever way we can?

The time of mourning the loss of our friend Father Brunner is over, let us rededicate ourselves, with his help from heaven, to the CCD program of our parish.

Name withheld

ERA and nurses

EDITOR: All registered nurses need your assistance to publish this letter. It is common knowledge now that the American Nurses Assn. is financially supporting the ERA with monies collected from annual dues, whether we nurses approve ERA or not. All hospital personnel need to be informed what ERA will not do. ERA will permit no difference between men and women according to law. It will not bring equal pay for equal work nor guarantee job promotion free from sexual discrimination. The vulnerable personnel at the bottom of the pay scale will not be helped up the ladder of success. These

personnel will be forced to seek Federal financial help because of the burden of overtime forced on them by law, if and when state legislation is abolished. And ERA will abolish state legislation!

Our goal should be to humanize working conditions at our own hospital levels, where quality function and patient care depends on the RN's co-workers.

FOR ACTION, WRITE TO YOUR SENATORS AND CONGRESSMAN AND ASK THEM TO VOTE AGAINST THE EQUAL RIGHTS AMENDMENT.

Mary Hastings, R.N.
Brookhaven, Ms.

Corpus Christi

EDITOR: The Feast of Corpus Christi (Body of Christ) has come and gone, and probably the only mention made in many of the churches was the simple one-line announcement before the Mass identifying it as the subject of the day's liturgy, as is done every and any Sunday or Holy Day. Yet this feast celebrates the Holy Eucharist as the very center of our faith.

Corpus Christi is the celebration of the Sacramental Presence of the real, living Christ among us. But there is coldness and indifference by so many Catholics not only to this feast but to any private and public devotion to the Holy Eucharist.

Corpus Christi, the Solemnity of the Body and Blood of Jesus Christ, directs our attention to Eucharistic Devotion. But such devotion is virtually non-existent, even though the Holy Eucharist is the whole focal point of the Christian Religion.

Corpus Christi is the titular feast of the Nocturnal Adoration Society, an association for Catholic Men (priests and laymen) dedicated to the greater love and honor of Our Lord, Priest, Victim and King in the Blessed Sacrament.

The center of the Society is Our Lord in the Blessed Sacrament. One of its purposes is to atone for the coldness and indifference of so many Catholics toward the Holy Eucharist, which is the spiritual life of the Society. Men are brought together in witness

to Christ's sacrificial action in the Holy Eucharist by sharing in His night prayer, spending one hour a month before the Blessed Sacrament exposed during the hours of the night.

The Nocturnal Adoration Society is not merely local and national, it is international. The Society has spread to practically every country in the world. National Headquarters in the United States are located at: 194 East 76th Street, New York, N.Y. 10021.

Membership is open to all men, young and old. There is no age limit, no dues and no social activities. I encourage all the men reading this to talk to their pastors and parish priests about joining the Society — to become Brother Nocturnal Adorers and help atone for the neglect, indifference, coldness and contempt leveled at the Eucharistic Christ. If your priests can't help you, write the National Director, Father H. C. Lemieux, at the above address about joining the Society or starting a branch thereof in your parish and area.

"COULD YOU NOT WATCH ONE HOUR WITH ME?" (Matt. 26:40)

John J. Karcha
Fairfax, Va.

Religious freedom

EDITOR: The United States Constitution, in the First Amendment, states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

So what does providing money or equipment to private schools (including religious and secular institutions) have to do with that?

The Supreme Court ruled recently that most forms of aid to non-public schools are unconstitutional based on the First Amendment. But aid given equally to schools operated by religious groups and other organizations hardly constitutes establishment of a religion or prohibits freedom of it.

Fears that projectors or physical education equipment might be used to teach religion are far-fetched in relation to the constitutional question. In some of the private schools there would be no problem, since they are not run by religious groups. In church-operated schools, using government aid, even for religious purposes, does not create a state religion or prohibit anyone in any way from practicing his religion or lack of it.

Private schools are a necessary part of the nation's educational system; for without them, a large number of students would be added to the public school population, further burdening the schools with overcrowding and the citizens in general with higher taxes to pay for them.

In a lower court decision right here in Miami, a wise ruling was handed down concerning segregation in private schools using freedom of religion as a basis.

This is no problem in the Catholic schools, since the religion has solidly backed integration and equality, and the Catholic schools are themselves integrated.

But other schools are apparently hiding

behind the shelter of what they call religious beliefs to continue a policy of racial discrimination. The court pointed out that the congregation of the church which administers the school had voted on segregation as a policy, yet they claimed it as a tenet of their religion. What if another congregation within the same denomination voted to integrate their school? What would the religion claim as their tenet?

Religious freedom, like all freedoms guaranteed by the constitution, has its limits when it conflicts with other constitutional rights. The same First Amendment guarantees freedom of speech, but this does not give someone the freedom to libel another person.

By the same token, a religion whose beliefs caused conflict with rights guaranteed to a U.S. citizen would have to accept some limitations. Say a religion included human sacrifice in its beliefs — of course the government would not allow its members to kill whomever they wanted. The Constitution guarantees freedom from discrimination because of race, so in this case also a religion must adapt itself to the rights guaranteed all citizens.

Harry Florence
Miami

LETTERS TO THE EDITOR

All Letters to the Editor must be signed. If you wish your name withheld, please make a notation to that effect on your letter.

Please keep letters short, as The Voice is limited in space and would like to include as many letters as possible to show the varying viewpoints of our readers. The Voice reserves the right to edit letters within context for reasons of space limitations.

Opinions expressed in Letters to the Editor are those of the letter writers and do not necessarily reflect the editorial position of The Voice.

Mocking God

EDITOR: Monday night, May 18 on Channel 7, the Smothers Brothers mocked God and His church during the greater part of their program, making sport of the Catholic priest and the sinner in the confession box.

Can anything be done besides prayer, to stop these things? I agree with one of your readers when he said, "Signs and prophecies point to a coming terrible world house-cleaning, a divine chastisement that will bring people to their knees begging for mercy."

"Mankind will experience God's love and His power. His justice and His mercy, and all the ungodly people will be hurled into the abyss of fire."

"It is later than we think, in the tragic drama of mankind's apostasy from its Lord and God."

Josephine Wohl
Miami

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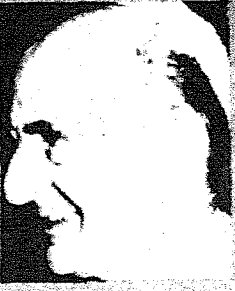
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The Voice
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'Peace we seek is peace of heart, spirit of justice'

'Peace is active'

Real Christian interior peace is not immobile but rather is "vigilant and active — a peace that produces," Pope Paul VI told his general audience June 4.

In the evening audience, which had been moved from St. Peter's Square to the basilica because of a rainstorm, Pope Paul declared:

"PEACE, which is an interior and personal obligation in Christianity, is not doing nothing, is not immobility and possesses no such selfishness as that which idealizes a comfortable and quiet life.

Yes, peace is order, but order as applied to active human life. If we want peace to be true and lasting it must remain vigilant and active — a peace that produces continually, with joyful love and hard work.

"It has to be not only enjoyed, but also continually searched for."

THE POPE began his audience with lively impromptu remarks about the presence of Christ among us and the need for Christians to be joyful.

In his prepared text, he told the crowd of about 17,000: "The Lord said, 'All of you are brothers' (Matt. 23, 8). The Lord's thought is as broad as His heart, it is universal. This religion of truth and salvation is for all, and since it is for all, you must all be reconciled among yourselves."

The Pope continued: "This fundamental reconciliation has a name, as easy to say as it is difficult to realize in so many circumstances. It is peace."

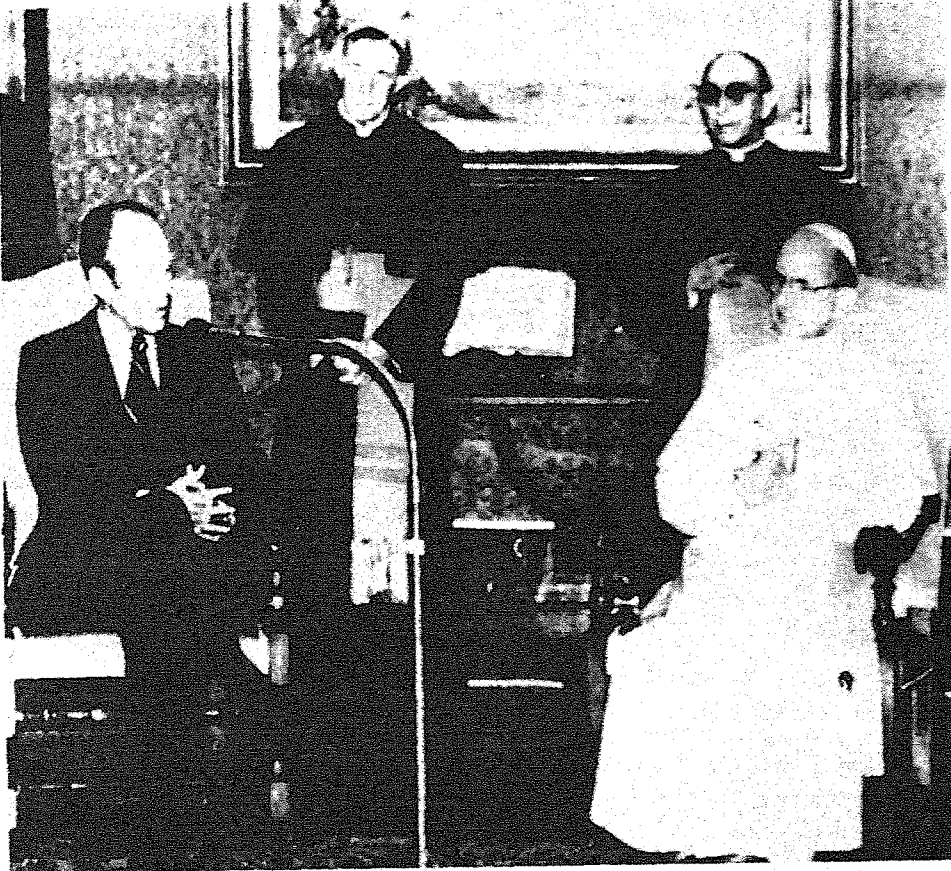
HE ADDED: "The peace which we must above all seek is the peace of the heart, that state of spirit of justice, kindness and serenity which makes us respectful and kind to everyone.

"It is the peace which takes from our spirits those sentiments which block at least the potential diffusion of love to those around us."

After his speech, Pope Paul gave a brief welcome to a group of Holy Year pilgrims from Jefferson City, Mo.

Bishops' duties

Heralding what he called a "new period in Church life," Pope Paul VI said June 6 that bishops must tirelessly implement the Second Vatican Council and also keep a sharp eye on cultural changes in society.



PRESIDENT Gerald R. Ford and Pope Paul VI meet in the Vatican's Papal Library June 3. According to the Vatican Press Office, in their private discussions the Pope stressed his hope for reconciliation in the Mideast conflict. Standing behind the Pope and President are Bishop Jacques Martin, prefect of the papal household (left) and Archbishop Agostino Casaroli, secretary of the Council for the Church's Public Affairs (right).

At a Mass concelebrated with members of the Italian Bishops Conference in St. Peter's Basilica, Pope Paul further called on bishops to take personal interest in their priests and seminarians.

HE ALSO praised the "surprising phenomenon" of lay catechists.

"It seems to us that a new period in Church life is taking shape," the Pope told the bishops.

"The times demand from us two things as responsible and aware shepherds: a faithful application of the great treasure of doctrine and precepts of the recent council which Providence has caused to be celebrated in our generation. Not yesterday, not tomorrow, but today we workers in the

Lord's vineyard are called to a duty-bound task: the council must become the continuing stimulus and the working law of our present Church life."

THE POPE added that the times also demand of bishops "an attentive and vigilant perception of change in the world in which we are called to work — especially change in its cultural aspects."

In urging renewed attention to fostering vocations, the Pope asserted: "It is necessary that a bishop be personally interested in his own seminarians and priests so that they may find in him a real father, counselor, friend, guide, supporter and helper."

The Pope then turned to the "serious obligation to give apostolic formation to the

laity." He told the bishops, gathered in the Vatican for the 12th assembly of the Italian Bishops' Conference: "We view with great consolation and with most joyful hope the developing phenomenon of catechists, which in certain cases is surprising. This is a very good thing which should be encouraged with great wisdom because it shows the always vital and generous energy of the Church's strong youth."

The main topic of the bishops' meeting was discussion of a draft document on evangelization and the sacrament of matrimony.

Praises pilgrims

The heart of Jesus, beating in harmony with the hearts of Christians, signals a new outpouring of love toward contemporary society, Pope Paul VI said June 8.

In his Sunday Angelus talk from his study window overlooking St. Peter's Square, Pope Paul declared: "The Heart of Jesus still beats and makes thousands of other hearts beat in unison with it. The Church feels the beat of these hearts which certainly signals an acceleration of charity in our modern world.

The Pope then praised Holy Year pilgrims for their piety and their realization that the person of Christ makes God's love for man comprehensible to us.

"While observing the religious activities (of pilgrims), the words of the mystics come to mind: 'heart speaks to heart,'" the Pope said.

He lauded the Holy Year spiritual exercises of the pilgrims "for their personal character, their interior quality, their simplicity and moderation, and their divine sincerity which is proven by their authentic moral sense and frank devotion."

Speaking of the love unleashed by Christians in harmony with the heart of Jesus, the Pope asserted: "Among its greatest moral, spiritual and social needs, the modern world needs love. Love means the overcoming of every sentiment that makes the world unhappy."

"Love means the prelude to everything great, good and human which the world is more than ever capable of achieving and which it perhaps unconsciously desires."



By Msgr. James
J. Walsh

Marriage Encounter brings new happiness to home

Many couples in the Archdiocese have found that a fairly new movement called "Marriage Encounter" has brought new life and happiness to the home. Those who have experienced the rather intensive, three-day workshop in communications are so enthusiastic about the results they want to news spread.

In last week's NC News Service, Kathleen Powers described the movement, indicating strongly that not all married couples are eligible for the Encounter. Those with grave marriage problems may find others areas of professional guidance and help. The Encounter does not have in mind newly-weds or those thinking of a divorce or those disillusioned by religion.

SHE STATED: "You are a prime candidate for a marriage encounter if you have been married 10 years or more, if you have school-aged children, (especially teenagers) and if your life is open to religious values."

It's called a workshop in communications between a husband and wife and it is taught by other couples who have already taken the course. "Don't expect to make new friends on the weekend of an encounter; you may look up couples later on and develop friendships but at the actual encounter you won't learn much about anyone except your spouse and the teaching couples."

Emphasis is on learning to express emotions, and the techniques used are written and verbal. Without going into it anymore, let me say only that I have heard many couples who went through the Encounter admit they learned a great deal about their spouses never known before, and as one woman described it: "It was

like falling in love all over again, all in one week end."

MORE INFORMATION can be obtained from your parish.

The Miami Archdiocese pilgrimage to Rome is still going on in some respects. Pictures have been developed, slide programs are already being shown and I'd guess more than one lecture for a civic club or religious group is in the making.

One of the pilgrims, Bob Balfe, retired Sports Editor of the Palm Beach Post-Times, felt the pilgrimage deserved two columns. Since a sports columnist can't deliver homilies and keep his fans, Mr. Balfe presented some lighter aspects, especially about the city of Rome:

"NO SPORTS writer could conceivably be in Rome and skip the colosseum, still partially standing as a four-tiered memorial to architects and builders of 1800 years ago.

"As you might expect, it is in bad condition, maybe even a little worse than the Sugar Bowl in New Orleans where Art Rooney's Pittsburgh Steelers won the Super Bowl in January.

"They shatter some of the Hollywood-inspired legends as they tell you that this was indeed a place where the emperors signalled with white handkerchiefs centuries before Miami Dolphin maniacs took up the act . . .

"LEGEND WOULD make you believe that here was the site where the Rome Lions ran up a long victory streak over an expansion franchise known as the early Christians."

Finally, Bob should be nominated for the

worst pun in artistic circles. "The sculptors and painters of the Renaissance didn't waste time clothing their creations. Michelangelo as a student of anatomy was responsible in part. So in the museums you discover that the current American saying about good news and bad news is really a copy of what they were saying here (Italy) nearly 500 years ago. 'We have some good nudes and some bad nudes!'"

Ten days after Mr. Balfe left Rome, Pope Paul gave an interesting talk on sports. There may be some connection here.

AT ANY rate Pope Paul received representatives of countries participating in the Olympic games. It seems likely most people would think the world's problems on his shoulders would leave no time for interest in athletics. Quite the contrary. A few years ago he admitted he enjoyed immensely a brief impromptu game of basketball the Harlem Globe trotters put on for him.

He told the Olympic officials: "It seems to us above all that sport offers in itself a real educational value . . . But it offers no less a real civic value which must be recognized in troubled times like ours. . . We are speaking of the contribution it can make. . . to the cause of understanding and peace between peoples."

The Holy Father implied the Pope has no special qualifications as expert on sports, "but he can express the importance which he and the Catholic Church attach to sport and the Olympic ideal . . ."



By Michael Novak

Everybody likes some TV sometime

spend with television. Hours flit by, consistently, without advertence.

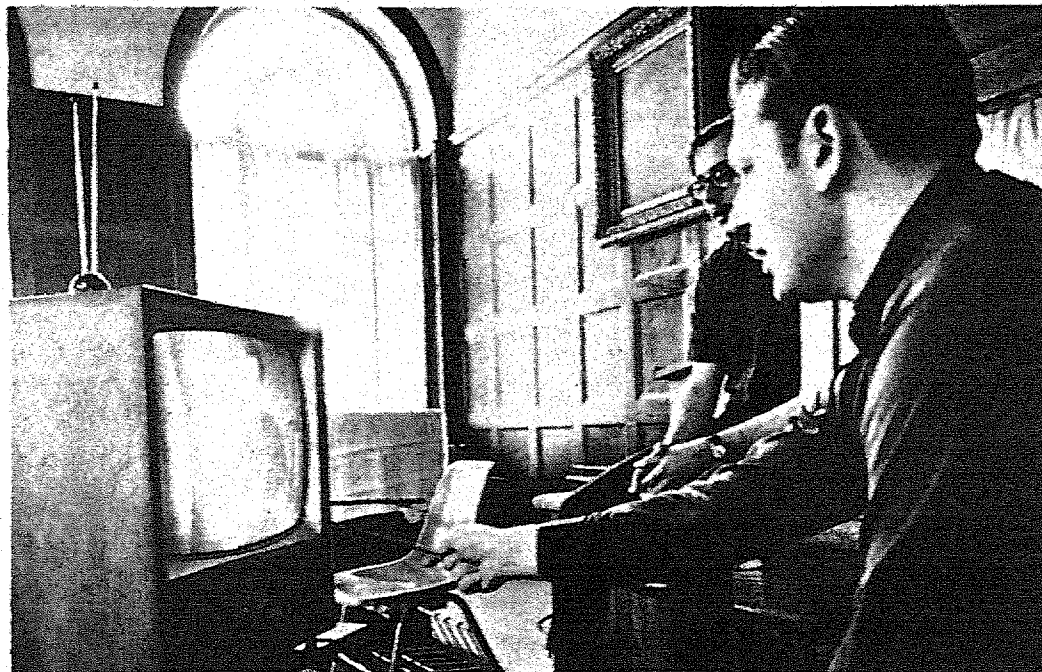
Since we know TV is not worth so much attention, we conscientiously recall its lapses of intelligence and taste as we turn it off, with righteousness. T.S. Eliot found human life a wasteland; we imagine that television is not human life.

I recently began to realize how many pleasures I owe the tellie. Little pleasures. Sometimes keen ones. For one thing, simple relaxation. Shoes off, and sometimes as good a show as any nightclub is presenting. (Actually, nightclubs in the flesh now seem inferior; the magic of the camera adds a mythical enchantment. Cher seems more the stuff of dreams on television, and in the flesh a disappointment, as I have found other famed performers.)

THEN THERE is the sheer magic of the movement on the screen. The colors. (I am amazed how many of my colleagues do not own TV in color; the last Puritans.) The camera pans across a great valley in the Rockies. A hawk glides against a crystal sky. A police car whizzes past parks and buildings that store memories for me.

A gag in "Rhoda" cuts so deep it hurts me where I laugh: My younger sister said that once, or should have. And who can ever deprive me of the pleasures of seeing sweat form above Richard Nixon's upper lip when he was being so sincere? I find I wait for opportunities to see on television people I've heard about but never met. I enjoy hating some of them in two-dimensional image as much as I have hated them in print.

Watching television is not like looking at a movie. In a great year, eight of the "10 best" may be worth the seeing. On television, I find something pleasant almost every night. Of course, my demands



Even Seminarians watch TV and Learn Certain Things From It.

on it are different. Watching the great silver screen, I am drawn into the action somehow. More is happening on the screen than I can focus on: details and peripheries elude me. Around the television screen, I am aware of spaces larger than electronic images; movement in the room is well within my range. My integrity as a spectator is well defended. I have to concentrate to keep my focus on the 25-inch diagonal, but my eye is master of the space.

EVERY MOVEMENT on the screen falls within a single focus. Even great and sweeping gestures seem intimate. Kojak flicking a sucker stick is on a large screen vulgar and repulsive, but on my television set seems no more disturbing than if he raised a finger to his hat in polite salute.

Movies are an almost liturgical experience: I have heard of people, forgetting themselves a moment, genuflecting as they left their row. Television is as familiar as children, dirty diapers, bacon burning in the kitchen. Without commercials, how would one get to the bathroom evenings, or open up another tray of ice? Television you can talk around and make

part of your attention as you wish.

And since we lack a critical vocabulary for television, it is an unselfconscious realm, a kingdom of illusion, motion, color, sound, in which one does not have to purchase tickets by analysis and argument. The intellectuals have not laid their hands upon it, yet. You may notice that serious criticism began in film about 10 years ago — and year by year the stuff gets more pretentious.

violent, assaultive, and symbolic. (Beware of intellectuals who talk of peace and sow violence.)

How sweet and innocent Archie and Edith, Mary Tyler Moore, Rhoda, and many of the others will one day look. "How much fun they had," our children will be saying when they watch reruns at some future summer festival. We will not remember it as art at all. It will have seemed like the furniture around us, which we did not value.

Studies show that college-educated people, journalists, professors, watch television 35 to 42 hours per week. You don't? Count it out.

The "Today" show is on as one dresses and pours the orange juice: chalk up at least three hours for the week. An hour of news almost every evening, plus the 11 o'clock report: add 10. On football weekends, an additional seven hours is not unheard of. At least once or twice a week, there's a late movie: counting some cheating, five hours.

There are those nights of weariness when one would later swear one had not been watching anything at all: And yet in fact the gleaming set projected the series Time or Newsweek said were hot. It seemed like necessary intellectual slumming to see what America is seeing: perhaps 10 hours.

ALMOST EVERYONE has a favorite series which, not altogether critically but with a pleasant drink or two, and possibly a fire, one likes to catch when one can: "Kojak" on Sunday evening maybe, or "Rhoda," or "The Movie of the Week," no matter what it is. Plus a show one never intended to watch, except that the lead-in arrested one's weak will to turn it off.

A good many evenings, a "little" Cavett or Carson casts shadow in the bedroom. And I would ordinarily forget: when the children watch "Children's Specials," sometimes one sits with them, magazine lazily in hand.

It is quite possible that most intellectuals do not spend as many hours per week reading books, or any print at all, for as many hours as we watch TV. Those of us who "don't watch it much" are a little dishonest about the time we do

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Psychiatrist with a dream

He's gone from Cuba to couch to collar

By BOB O'STEEN
News Editor

The lady in the pink dress approaches the man in the priestly garb and says, "Father, I dreamed a dark stranger was following me and I started running . . . what does this mean?"

The man in the garb is

but I want to do pastoral work too."

Dr. Garcia-Miro wants to be a priest first and a doctor second.

"That is why I left my practice to become a priest."

BUT THE JOURNEY was a long one to the Archdiocese

where his parents had come in 1967 he worked at Baptist, Cedars of Lebanon and St. Francis Hospitals. He then entered a psychiatric program operated jointly with Jackson Memorial, Veterans Administration and the University of Miami. Three years later, passing the state board, Dr. Garcia-Miro became the staff psychiatrist at the University of South Florida.

AND, OF COURSE, his most oft asked question these days is Why? Why leave a lucrative field that took about a decade of his best years to attain and seek a life of service to others — minus the \$75 an hour fee.

"Well, it was not sudden. I had thought about it for years. I was educated by the Jesuits in Cuba and had talked to them about it, but I wasn't sure and they advised me to wait until I was sure.

"So I went ahead with my training first and decided to be on my own, practicing for a year to see if I still wanted to be a priest, because I knew I could always use my medical training in the priesthood."

Now that Dr. Garcia-Miro is approaching the point of being Father Garcia-Miro, the blending of the two disciplines, scientific and spiritual, raises two possible points of view about many social issues of the day, such as the fact that



'Drug abuse, pornography, all these things are a form of escape. People are trying to find happiness but these things leave them empty.' — Dr. Garcia-Miro.

'I felt there was going to be trouble from some of the students . . . Six of them came with six rifles to my house to get me . . .'

really a seminarian and will not be a priest for several months, but the word gets out pretty fast in the parishes where he serves for his pastoral training.

Sergio Garcia-Miro, 38, is a licensed psychiatrist.

And he has definite thoughts on the priesthood, permissiveness, pornography and politics.

"YES," THE CUBAN-BORN, American-trained doctor laughs, "already people are coming to me with psychiatric questions, but I really can't get into these things at this point. I'm still studying for the priesthood and can't handle all the mental problems in South Florida.

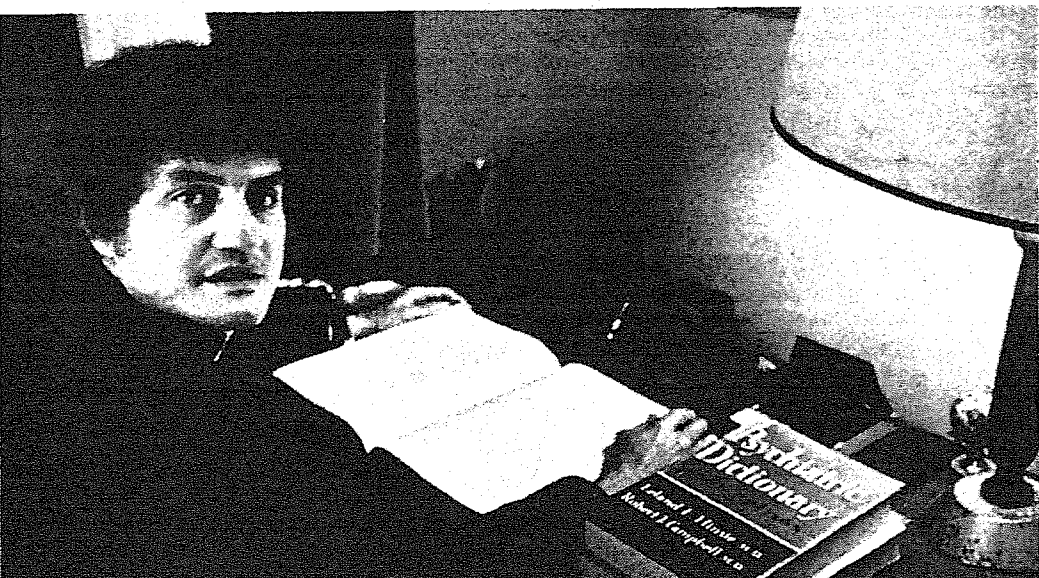
"I may end up later using my skills some of the time to help certain people, priests or seminarians with a problem,

of Miami.

Young Sergio was living in Cuba with his father, a cardiologist professor at the University of Havana and his mother and three brothers. He was teaching religion to teenagers, which was at variance with Castro's communism.

"I felt there was going to be trouble from some of the students, and there was. Six of them came with six rifles to my house to get me but I had moved to my uncle's house."

SO HE LEFT Cuba in '61 and came to work with the Un-accompanied Cuban Children at Boystown where he became interested in psychological problems he observed. Having had three years of medicine in Cuba, he went to Spain and finished his medical studies at the University of Madrid in 1965. Returning to Florida,



'I think that psychiatry can help a person without destroying his faith.'

many psychiatrists are agnostics and many psychiatric theories ignore any spiritual dimension in man.

"I think that psychiatry can help a person without destroying his faith," he said. "Many things in psychiatry are good and are not in conflict with faith, and I feel that as a doctor I can help people, and as a priest I will be able to help in an additional way.

"A PSYCHIATRIST listens and asks questions, we don't express our private views or debate religion. Religion only comes up infrequently and we don't go into that unless the patient raises it."

What about Freudian emphasis on sexuality?

"I don't attach myself to any one school of thought exclusively. I use transactional analysis or the Freudian phases of development or whatever approach I feel is best for the patient. Some of Freud's ideas are still good.

"But one of the reasons I went into the priesthood was so I could bring spirituality more directly into people's lives."

AND ALREADY he is doing that as a seminarian hav-

ing worked in St. Juliana Parish, West Palm Beach; San Isidro Mission, Delray Beach; and St. Kieran Parish, Miami.

What about permissiveness and the "freedom" to do your own thing that is so much a part of today's thinking, including that of many psychiatrists?

"Obviously, I am inclined to follow the Church's thinking, that is where the truth is.

"I don't think that total freedom is healthy. We have to understand the people who push it but condemn wrong teachings. Drug abuse, pornography, all these things are a form of escape. People are trying to find happiness but these things leave them empty.

"AS A PSYCHIATRIST people would tell me after they did this or that thing they felt empty.

"I feel that by being a priest and preaching and teaching we can help prevent problems before they occur."

Meanwhile, anyone wanting free dream-analysis will just have to wait while Dr. Garcia-Miro studies for the priesthood.

He has his own dream.

She's not retiring—just starting a 'new career'

Some people just never give up.

One of those people is a tiny nun named Sister Evangeline Marie, O.P., who is retiring this week from Our Lady Queen of Martyrs School, Fort Lauderdale, after 52 years of teaching.

Retiring?

"Starting a second career!" is how Sister Evangeline prefers to describe her pending move to a convent in San Diego, Calif., for retiring Adrian Dominican nuns.

SHE LAUGHS at the thought of spending her retirement years merely pursuing her hobbies of reading detective novels, crocheting and working jigsaw puzzles. After a summer of training at her community's motherhouse in Adrian, Mich., she plans devote her life to "bringing cheer and happiness" to senior citizens and the sick in her new home.

"When you retire, you don't give up," said the vivacious nun, whose idea of selfishness is "wanting to help everybody" instead of being satisfied with helping a few.

"Of course I'm going to miss the children, but there will be

others. I want to be with people."

REFLECTING on her half-century of teaching mostly in South Florida, Sister Evangeline — whose sister, Sister Joan Marie, O.P., is principal of St. James School — spoke of the many changes that have taken place in the children, the Church and the world since she began teaching in 1923.

"Children used to be more docile. I sometimes wonder how I used to handle the larger classes of the old days, but then I realize that with all the modern technology, today's children are much more questioning, and not as satisfied to sit quietly."

She occasionally sees some of her former pupils from St. Ann School in West Palm Beach. It was the only Catholic school around in 1926, when she began teaching first graders, many of whom she still remembers.

"IT SEEMS amazing, but when they tell me who they are, I can picture them as they were in first grade," she said. "It's strange to see them as adults."

Other former pupils are from St. Martin de Porres school, Fort

Pierce, where she was a teacher and principal from 1951 until the school was closed to make way for integration in 1962. Between 1935, when she left St. Ann's, and 1951, she taught in schools in Michigan and Illinois.

Not only her pupils have changed in 52 years; the Church has undergone many changes, which Sister Evangeline says she tries to take in stride.

"I'M NOT conservative — I guess I'd call myself medium," she said, praising the trend toward greater participation by the congregation in the Mass today. "I can take the changes."

For Sister Evangeline, the next change, the one in her own life, should be as easy to accept as the many changes she has seen around her. She acknowledges that she will miss teaching, but she looks forward to her retirement and her new ministry.

"When I retire I don't want to be put on the shelf," she said determinedly. "I want to give all I can, to give until I can't give any more."

"And I hope that's a long time away."



'PRACTICING' for her retirement by relaxing with a magazine is Sister Evangeline Marie, O.P., one of 11 teachers retiring this month from schools in the Archdiocese of Miami. Sister Evangeline has been teaching for 52 years, longer than any of the other retiring teachers. Although she will no longer be teaching, Sister Evangeline still plans for little time for relaxation, but will devote her time to helping the elderly and ill.



By Dale Francis

Top Court establishing religion—secularism

It is possible to react to the Supreme Court's decision on the Pennsylvania auxiliary services law in many ways. Anger, disgust have been expressed and both are justified. But my own reaction is one of sadness.

It is such a sad thing to learn that there are men in high office who have such an obvious antagonism towards religion and religious schools. It is a sad thing to learn there are men in high office who think in such an inflexible manner, not thinking of children but of the barriers they have constructed and call separation of Church and state.

THE FIRST Amendment on which a majority base their decision mandates religious neutrality in the sense the federal government cannot establish an official religion. This simple provision has been twisted to a place that it is now conceived to justify an attack on the rights of those who exercise their freedom of religion.

What the legislators of the state of Pennsylvania had provided was simple fairness. It provided that all the children in schools in the state should receive equal benefits from certain auxiliary services. If secular textbooks were provided to some students, then the textbooks should be provided for all. If it was important to provide counseling, testing and psycho-

logical services, speech and hearing therapy, remedial studies and help for educationally disadvantaged students then these services should be provided for all students.

THIS CERTAINLY is a commonsense position. The taxes of all pay for auxiliary services. Therefore, reason alone proposes that all children should benefit.

But the Supreme Court majority said this was wrong. Since some of these children were in non-public schools, they should be deprived of the rights granted to others. If, the Court reasoned, these services were provided to students in religious-oriented schools then this "necessarily results in aid to the sectarian school enterprise as a whole." This, the Court reasoned, would constitute "an impermissible establishment of religion."

It was ruled by the majority that textbooks could be loaned to students, since this was help directly to students, but three of the justices opposed even this.

The terrible thing is that a majority of the justices cannot see how their position violates freedom. They do not deny the right of Catholics to have their own schools but they place penalties upon those who exercise this freedom. As more and more services are added to public education, raising the



tax burden of all, they limit these services only to those who exercise their freedom of choice by choosing public schools.

A FREEDOM that involves an increasingly burdensome penalty for its exercise soon becomes no freedom at all. The Supreme Court seems intent upon throwing its total weight to the side of secularism and, in the course of doing this, placing an increasing burden on those who do not

choose the secular course.

It is encouraging to know that three justices — Chief Justice Warren Burger, Justice William Rehnquist and Justice Byron White — dissented from this decision. In the dissenting opinion, written by Chief Justice Burger, he said, "The court apparently believes that the establishment clause of the First Amendment not only mandates religious neutrality on the part of the government but also requires that this court

go further and throw its weight on the side of those who believe our society as a whole should be a purely secular one."

A fundamental error of the majority of the court is to confuse establishment of religion with establishment of a religious institution. In a very real sense, in this and in other similar decisions the majority of the court has moved to establish secularism as a national religion.

THE SADNESS is that children are harmed. Public school education is in "deep financial trouble," the Wall Street Journal reports. We have naturally been concerned about the financial difficulties of our own schools but the truth is that public schools are in even deeper difficulties. Some of those difficulties have come because Catholic schools have been forced to close, turning hundreds of thousands of students to the public schools.

Catholic Schools will continue because the Catholic people want them. But the Supreme Court makes the burden heavier and heavier by denying even the ordinary non-sectarian tools of the education process to the children whose parents choose Catholic schools.

It was a sad decision, made by men who have been frozen into a secular commitment that has made them blind to justice.

God bless father; let us love him well

By FATHER JOHN T. CATOIR
Happy Father's Day, to all the fathers.

Have you ever heard the story of Tarzan who comes home, swinging from vine to vine, chanting his famous cry as he glides through the air? He arrives at his treehouse and immediately Jane and Cheetah greet him with his usual double-martini. As he slips carelessly into his hammock and begins to relax, he shakes his head in despair and speaks these immortal words: "Jane, it's a jungle out there."

Down deep, I'm sure Jane understood, but then Tarzan's jungle was no mystery to her. The Tarzans of today, the men whom we

call father, or daddy, or pop, are battling with alligators and snakes and cannibals all day long. Only today's Jane doesn't see the jungle which we euphemistically call the business world. What admiration one can have for father! He begins his day with a traffic jam, or a crowded train . . . forty or fifty minutes of hassle, just to get to the combat zone.

The day begins. The pace is what's killing . . . everything is double-time, and time is money. If you can't keep up, they can get someone who can. Move . . . move . . . move. The phone rings incessantly, puncturing the tender eardrum with every piercing ring; the voices are demanding. Quotas must be reached; money must be

made. Business is down . . . must try harder . . . people are getting laid off.

Lunch break. The waistline is thickening . . . must not eat too much. Quick, back to work, too many things to do. The department barracudas are competing for a small promotion. Lies have been told. Jealousy in a grown man is a pitiful thing, an ugly enemy. Combat is unspoken, devious, dirty. True feelings are smothered; rage and frustration are suppressed.

The train home. The traffic jam all over again. The front door behind it a wife haggard and bored. The children have closed in on her, brutalizing her all after-

noon. The door opens . . . no martini, no Cheetah, no hammock. The two worlds collide . . . Jane wants Tarzan to spank . . . Daddy must correct this, control that, change the other things, fix the toilet bowl. He runs to the bedroom, crawls under the bed and begins to cry. He knows Jane needs warmth, sympathy, tenderness, understanding — but he gave so much at the office, there's nothing left. He's nasty, curt, defensive. He hates himself for it.

At eleven-thirty, he's with his wife — two exhausted people. He feels he should love her better, but he's in a state of collapse. He feels it should be natural, spontaneous, not done out of a sense of duty. He feels he's failed again. He's not the

person he wants to be. But he must carry on tomorrow, and tomorrow, and tomorrow.

Maybe I have overstated the case. If so allow me poetic license, but at least get my main message straight. My message is: ADMIRATION. What admiration we must have for our good fathers. How much we owe them. How great a burden they bear for us. May the Lord bless these good men, and love them, and encourage them. Without father, we would be lost. Love him well, even if he isn't perfect, recognize in him the presence of love. No one could go through today's rat race if they did not love a great deal. Thank you, Dad. Happy Father's Day. We love you!

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Gene Hackman (c.) as Popeye Doyle doesn't need a translator to get his point across to French narcotics detective Bernard Fresson, in the sequel, FRENCH CONNECTION II, directed by John Frankenheimer and released by 20th Century-Fox.

JFK book by Bradlee is interesting but incomplete

CONVERSATIONS WITH KENNEDY, by Benjamin C. Bradlee. Norton. New York. 251 pages (illustrated). \$7.95.

This is "kiss and tell" journalism at its trivial worst. And at its most fascinating, too, although this may have more to do with the fact that the subject is John F.

books

Kennedy than with Bradlee's writing style, which is professional but not overly compelling.

There is no denying the interesting nature of Bradlee's book, which consists of a series of conversations, presented chronologically, with Kennedy, either in private or as part of a larger group, over the last few years of Kennedy's life. But it does not provide what in promises: a definitive statement on what JFK was really like. In fact it suffers in comparison with the earlier "Johnny, We Hardly Knew Ye," written by long-time Kennedy intimates.

NOT THAT Bradlee was not a Kennedy intimate. He and his wife may well have been among the closest friends that the President and Jacqueline Kennedy had when they were in the White House. Sometimes the Bradlees and Kennedys dined together as often as twice a week. But the evidence that Bradlee presents for intimacy is also open to the interpretation that Bradlee, then chief of Newsweek's Washington bureau, was being used by a Kennedy fascinated by journalism and not unaware of the uses to which it

could be put.

Bradlee himself expresses some doubts about their relationship with a man he was expected to write about objectively. There are those who are familiar with Newsweek's coverage of the Kennedy administration who would say that Bradlee never really overcame the handicaps this relationship imposed. At the same time if the relationship was a useful one to Kennedy, it was also useful to Bradlee and Newsweek. They found themselves steps ahead of Time in one of the more competitive situations on the American journalistic scene.

Still, if we aren't given a picture of what Kennedy was really like, we do see what he was like under certain circumstances, particularly when he was relaxed and at ease and out of the company of the politicians whose friendship he also cherished. The picture that emerges is of an urbane and charming family man with a zest for life and a penchant for imaginative profanity. But to get this picture we have to wade through such nonsense as a discussion of the number of times Kennedy changed his shirt in a day (which prompts Bradlee to bare his own shirt-wear secrets).

FEW SUBJECTS are treated in detail so if you are looking for a reasonably complete synopsis of Kennedy's thinking on the affairs of the day, you had better look elsewhere.

According to Bradlee, for instance, Kennedy "was all for people solving their problems by abortion." Given current controversies, that's a rather startling state-

ment but Bradlee doesn't offer any evidence to support this contention, which is lumped in with the report on a talk covering such topics as capital punishment. For myself I would surely want something more substantial than that, but we are provided with nary a direct quote in a book which relies on direct quotation.

Criticize as we will, however, it has to be admitted that Bradlee has written a book that demands attention just as Kennedy himself did. That is really adds very little to our knowledge is probably beside the point.

(Reviewed by Joseph R. Thomas, managing editor of The Advocate, newspaper of the Newark archdiocese.)

Capsule reviews

The McCullochs (AIP) Another sentimental chronicle of family life in the early fifties, this film offers no new insights into its characters of their times. The story centers on the head of the family (Forrest Tucker), a strong, self-made trucking magnate who "owns half of Texas" but has lost control of his growing children. Aided, however, by his always smiling wife (Julie Adams) and a heavy-handed script, he eventually becomes a more understanding father.

Since something is made of the family being Catholic, the opportunity existed for introducing a religious dimension to the

FRENCH CONNECTION II

It isn't always better the second time around

This year may go down as the year of the sequel — with Godfather II, The Four Musketeers, and now French Connection II all vying for box-office success. In the original French Connection Gene Hackman garnered his first Academy Award for his studied portrayal of "Popeye" Doyle, a hard-nosed New York flat-foot determined to crush the drug trade. Popeye is back in French Connection II, but this time he is on the other side of the Atlantic, stalking the side-streets of Marseilles in search of his old nemesis, Frog One, played by Fernando Rey.

The shift in locale for this film is critical. Popeye, who was quite at home in his tough turf, the streets of Gotham City, is totally disoriented in this foreign milieu. Much is made of the fact that he can't speak the language, that he doesn't understand local

movies

customs, that he is unable to mold his Yankee violence into more restrictive and bureaucratic police practices of the French. Popeye often seems as much at war with his French counterpart, Barthelemy, played by Bernard Fresson, as with the mob.

Similarly, all of Popeye's treks into the Arab Quarter and the docks of Marseilles seem excursions into the exotic rather than real confrontations with evil. The adventures of Popeye seem poorly intermeshed with footage seemingly more relevant to a sunny travelogue. Even in the key chase sequences, which are almost ironic diminutions of the critical chase in The French Connection, are more loaded with local color than real chills.

Much of the energy of French Connection II is dissipated in long sequences seemingly designed to develop Popeye's character. Popeye is kidnapped and shot full of dope; after his rescue, long segments of the film are devoted to his withdrawal. This sequence drags badly, and even Hackman's best efforts can't make nostalgic musings and machismo mutterings interesting and engaging.

The chronicles of Popeye's sufferings are torturous and tedious; the film needs less analysis and more action. Popeye is a character best understood in action. His effort to burn a hotel down tells us much more about his character than his most "honest" and meaningful alcoholic assertions.

In fact, it is the very serious moments in French Connection II which most trivialize it. The French Connection had the vast talents of director William Friedkin to keep it moving along at a lightning pace. In French Connection II, John Frankenheimer replaces Friedkin; Frankenheimer obviously wants to say important things about the masculine psyche in the sequel. He spends so much time telling his audience things, however, that he forgets that films must move. By slowing Popeye down, and by focusing more on locales, he loses the verve so vital to an action film. (A-IV)

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

Following is an explanation of the ratings as they are assigned by the DFB.

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

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FORTUNE TELLING: Cast of "The Electric Company," a reading improvement show on Channel 2 at 10 a.m. Saturday, gathers around their favorite seer, Madame Rosalie (Rita Morena at center) for a picture session after another award winning season.

television

Child health series

University of Miami: An Ounce of Prevention, a new weekly Public Health series, will premiere on Channel 7 Saturday, June 14, 12:30-1:00 p.m.

Each program will incorporate a 15-minute film, produced by the American Academy of Pediatrics under the supervision of Dr. Frederick J. Margolis, noted pediatrician who will appear every week. Following the filmed report, a panel of experts from the University of Miami medical school will discuss their own medical experiences relating to the program topic.

The series will cover a wide range of common children's diseases and problems, stressing precautionary measures that may be taken by parents, offering practical advice, helping parents to understand symptoms and dangers. Among the topics to be covered are: "Poisons and Children," "Rubella," "Worms," "Ear Infections," "Whooping Cough," "Prevention of Tooth Decay," "Polio," "Prevention of Stuttering," and "Hyperkinetic Children."

The WCKT program moderator is Bill Ross.

From worst comedy to best spine tingler

FRIDAY, JUNE 13
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. The story revolves around Maxie (Deborah Winters) who

grooves with the boys and 'trips' on LSD to escape the reality of her hypocritical parents Eli Wallach and Julie Harris. The one supposedly authentic person in the morass is Maxie's long-haired musician brother (Stephen McHattie), who eventually teaches his bumbling father about life and raising children, though the boy has been silently aware of Maxie's aberrations from the start. The film's resolution seems to imply that what psychiatrists and drug clinics cannot cure a good wallop by mother can. **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. (C)
SATURDAY, JUNE 14
9:00 p.m. (ABC) — **THE LANDLORD** (1970) — Beau Bridges, a fine actor, cannot save this diffuse but occasionally gripping serio-comic, surreal drama from slipping into the "esoteric" bag. Making neither literal nor lyrical sense, the movie follows the ill-directed liberal-knee-jerk journey of an idealistic (but fortunately) rich young man into the sleazy business of street life as a ghetto landlord. By buying and renovating a decayed brownstone in a run-

down section of Brooklyn, Bridges vaguely hopes to give meaning to his otherwise indulgent life — as if by rebuilding the house (tenanted by justly suspicious blacks) he can remodel his vacant life. The film has the flicker of life in the wry, bittersweet performance of the late Diana Sands as a welfare mother who applies her maternal instincts to Beau, and there is a small bonus in the performance of Lou Gossett as her murderously demented ex-husband. But the film, though highly stylized and alluringly photographed (an effect that probably won't show up on your home screen) is lacking in depth and stamina and coherence. (A-III)
9:00 p.m. (NBC) — **THE MANCHURIAN CANDIDATE** (1962) — One of the all-time great political spine-tinglers. Laurence Harvey is toplined as an ex-Korean War POW who has been transformed, via Red Chinese hypnosis, into a deadly instrument of assassination. Returned to the U.S.A. during the time of a Presidential campaign, Harvey is at times unaccountably strange in behavior toward wife and family. An Army psychiatrist (Frank Sinatra, in a solid acting performance) is called in, but cannot quite pinpoint what's wrong. As the film reaches a climax, Sinatra suddenly realizes what is going on (certain events have paved the way), and a major manhunt and race with time are on. The action is deadly, and the

suspense is nearly killing. (A-III)
SATURDAY, JUNE 14
9:00 p.m. (NBC) — **CALL ME BWANA** (1963) — This is a generally funny but mindless Bob Hope comedy. In this one Hope is cast as a space scientist recruited in the African jungle. What the government doesn't know is that Hope is really only interested in chasing girls. But the "foreign power" also after the capsule does know — and therefore sends agent Anita Ekberg to distract Hope from completing his mission. Plenty of laughs, one-liners, and double-entendres, of the typical Hope variety. (A-II)
SUNDAY, JUNE 15
8:30 p.m. (ABC) — **MONEY FROM HOME** (1953) — One of the sappiest and most delightful wastes of time ever committed to celluloid. This is vintage Dean Martin-Jerry Lewis buffoonery, in which the two clowns play characters out of a Damon Runyan story about mishaps at the race track, with Lewis up in the saddle and Martin covering the bets with some very thin paper. (A-I)
TUESDAY, JUNE 17
8:30 p.m. (ABC) — **HIT LADY** — Repeat. Beautiful Yvette Mimieux acts as both bait and deadly hook in her ongoing (if sub-rosa) employment with the mob as chief exterminator of rivals, delinquent debtors, and the like. It's the sort of life that can get a lady down, especially when her

"serious" interest is in painting pretty pictures. Distracted, she bungles what is to be her "last" rub-out — of a union leader (James Farrentino) — and is forced to go into hiding from both embarrassed employers and intended victim. This is all so much amoral trash.
WEDNESDAY, JUNE 18
8:30 p.m. (ABC) — **THE GODCHILD** — Repeat of a made-for-TV movie starring two Jacks — Palance and Warden. The two are a pair of Civil War prisoners fleeing both their Confederate captors and the Apache Indians whose territory they are trying to cross. Their getaway is interrupted when they come upon the sole survivor of an Indian raid — a fatally wounded but very pregnant woman, whose baby they deliver and then take in tow. So, okay, who's going to believe that two rough and desperate men are going to be able to (a) escape from two different sets of pursuers, and (b) care for a newborn infant at the same time? The answer is: no one.
8:00 p.m. (NBC) — **A GIRL NAMED SOONER** — IBM Special Presentation. A young girl, abandoned by her parents and raised in the Indiana hill country by an old eccentric woman, is taken in by a childless couple whose lives she enriches. Based on Suzanne Clauser's popular book, this family entertainment special stars Lee Remick, Richard Crenna, and Cloris Leachman.

RELIGIOUS PROGRAMS

SUNDAY
7 a.m. — **THE CHRISTOPHERS** — Ch. 11 WINK.
9 a.m. — **CHURCH AND THE WORLD TODAY** — Ch. 7 WCKT — "Happy Birthday, Marvin."
10:30 a.m. — **THE TV MASS** — Ch. 10 WPLG — Fr. John Farrell.
2 p.m. — **INSIGHT** — (Film) WINK Ch. 11.
4:30 p.m. — **THE TV MASS** — (Spanish) RADIO — Ch. 23 WLTV.
5:30 a.m. — **SACRED HEART** — WGBS, 760 k.c., Miami.
10 a.m. — **CROSSROADS** — WJNO, 1230 k.c., W. Palm Beach.
8:35 p.m. — **MARIAN HOUR** — WBSB, 740 k.c., Boca Raton.
8:35 p.m. — **GUIDELINES** — WIOD, 610 k.c., Miami.

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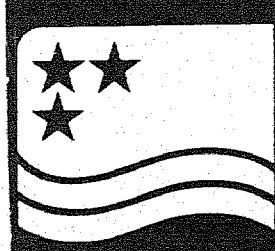
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(Rabbi Tenenbaum is national interreligious affairs director of the American Jewish Committee. A leader in the Jewish-Christian dialogue during the past 25 years, he was the only Rabbi present at Vatican Council II during deliberations which led to the adoption of the Vatican Council Declaration on Non-Christian Religions, which repudiated anti-Semitism and called for "fraternal dialogue" between Catholics and Jews.)

"So transforming was the power of that experience of God as liberator, that the children of Israel and their descendants have reenacted the Exodus event each year for some 3,500 years by means of the Passover Seder service." From article by Rabbi Marc Tenenbaum.



VATICAN GUIDELINES

Acquire a better knowledge of Judaism

By MARC H. TANENBAUM

The Vatican Guidelines on Catholic-Jewish Relations issued in January 1975 declared: "Christians must strive to acquire a better knowledge of the basic components of the religious tradition of Judaism; they must strive to learn by what essential traits the Jews define themselves in the light of their own religious experience."

What are some of these basic components of Judaism?

The most important fact that needs to be understood is: Judaism is NOT just another one of the world's great religions.

JUDAISM constitutes a Divine "breakthrough" in the consciousness of mankind. The Exodus from Egypt was a turning point in human history which decisively altered our conceptions of God, man, and society. The Lord God of Abraham, Isaac, and Jacob intervened in the events of history and brought about a mighty redemption of the children of Israel from slavery. Their liberation was two-fold: They were liberated from the spiritual bondage of idolatry and paganism in Egypt. They were also liberated physically from persecution and oppression. From that moment of the Exodus and thereafter, the God of Israel was experienced as a redeeming God who identified Himself

with His suffering slave people.

So transforming was the power of that experience of God as liberator, that the children of Israel and their Jewish descendants have reenacted the Exodus event each year for 3,500 years by means of the Passover seder service. Jewish families, in unbroken continuity with the Biblical past, recall the Exodus not simply as a memorial of a past event, but as a living encounter with the Divine Presence in their midst, which commits them to struggle against idolatry, injustice, and oppression in every generation.

The Exodus, however, was not an end in itself, but was rather a prelude to Mount Sinai where God, out of His boundless grace and love, entered into a Covenant with Israel. Before Sinai, the Israelites were slaves, "untouchables" in Egypt's caste system, without any human dignity, disposable work-commodities whom Pharaoh could dispose of with the flick of his royal finger. At Sinai, upon entering into the "B'rit" (the Covenant) with the Lord of Israel and accepting to become the bearers of the Ten Commandments among the human family, these brick-making slaves were transfigured into a state of holiness. The entire people were to

become "a kingdom of priests and a holy nation." Each human life, no matter what his or her former status or indignity, became irreversibly the bearer of the Divine image. To the believer, nothing could thereafter change that appreciation of the infinite preciousness of human life— individual or corporate.

Sinai stamped upon Israel their indelible character as a "messianic people." The Covenant obligated them to carry out a task of redemption in society. Israel was to create a "model society" that did justice, loved mercy, and walked humbly with God.

And that is where the "land of Israel" comes into the picture. Just as God freely elected the People of Israel for a Divinely-appointed task, so God also elected through His Covenant with Abraham to choose the Land of Israel as the site for building the messianic society. "Now the Lord said unto Abram," the Bible records in Genesis 12:4 through 13:15, "for all the land which thou seest, to thee will I give it, and to thy seed for ever."

FROM that time forward, across nearly 4,000 years, the Promised Land— Israel— became the center of orientation of the Jewish people, the scene of their Biblical origins and the setting for

the Messianic future. Only with that historic background in mind can one make sense of the powerful hold that Israel continues to exert on Jews everywhere today.

There is another central theme in Judaism: God's election of the Jewish people is permanent and is subject neither to cancellation nor replacement. As proclaimed in Deuteronomy 7 (and Psalm 89 and elsewhere in the Bible and in post-Biblical Rabbinic Judaism), "Know that the Lord thy God, he is God, the faithful God, which keepeth the covenant and mercy with them that love him and keep him commandments to a thousand generations."

That certain knowledge of the constancy and faithfulness of God who keeps His promises with His people "for a thousand generations" is the ultimate key to understanding how the Jewish people have endured anti-Semitic pogroms, inquisitions, discriminations, ghettos, yellow badges of shame, even Auschwitz, and have prevailed to this day.

(For a bibliography on Jews and Judaism, write to Rabbi Tanenbaum, at the American Jewish Committee, 165 East 56 Street, New York, N.Y. 10022).

know your

The long history of anti-Semitic oppression Stain in the history of

"The race of the Hebrews is not new but is honored among all men for its antiquity and is itself well known to all." — Eusebius of Caesarea, "Ecclesiastical History," 1, 4, 5. (fourth century).

"What a shame it is they should be more miserable under Christian princes than their ancestors were under Pharaoh." — Pope Innocent IV, "Letter in Defense of the Jews," 1247.

"God vouchsafed both the Law and other special boons to that people, on account of the promise made to their fathers that Christ should be born of them. For it was fitting that the people, of whom Christ was to be born, should be signalized by a special sanctification." — St. Thomas Aquinas, "Summa Theologiae" II, I, Q. 98; art. 4. 1272.

By REV. EDWARD H. FLANNERY
The relations between Christians and Jews do not enjoy the highest priority on the ecumenical agenda of the churches. And yet in a real sense these relations constitute the ultimate ecumenism, the ultimate dialogue, for Christianity.

FULLY SEEN, these relations are crucial for Christian self-understanding, Christian purification, and Christian renewal.

That they are important for Christian self-understanding should be easy to see. The fact that for many Christians this is not true is proof in itself of a defect in Christian self-understanding.

That we began as a Jewish sect is something long forgotten. A long de-Judaization process has all but obliterated the memory of our first days. A few simple facts may revive these memories.

Jesus was born, lived, and died under the Law. There is no evidence He intended to leave the Synagogue. Historically, He should be seen as a Rabbi of the Pharisaic tradition, probably of the school of Hillel. Peter and Paul remained in the Synagogue, as did no doubt the other Apostles, who considered themselves expelled from the Synagogue rather than willingly leaving it. The Jewishness of the early Church is best brought out perhaps by the first crisis in the Church when at the so-called Council of Jerusalem in 45 A.D. visions accorded to Peter and Cornelius were required to show that

pagan converts to the Church would not have to maintain the Jewish dietary laws to become Christians (Acts: ch. 10). Before long the de-Judaization process had thoroughly Gentilized the Church and in the course of the centuries reached the point of complete forgetfulness of our Jewish roots. The present confusion of identity in the Church can in large part be attributed to this uprootedness from the Jewish soil in which the Church grew.

2. Jewish-Christian understanding is necessary for Christian purification. The anti-Judaic theology elaborated by the early apologists and Fathers had by the fourth century led to the charge of deicide against the Jewish people and their repudiation and reprobation by God. It has aptly been described as a "teaching of contempt." Imperceptibly this theological attack turned into anti-Semitism, first affecting the Christian state then the Christian people, and becoming what has been described as a "system of degradation."

The long history of anti-Semitic oppression in which Jews were ostracized, exiled, ghettoized, forced into baptism, charged with ritual crimes, and murdered in great numbers constitutes the greatest stain on the history of Christendom. The purification of the Christian conscience can never be complete until this Christian pathology is faced, both in history and in ourselves, confessed, and eliminated — a task as yet only feebly begun. The fact that Christian anti-Semitism has gone underground, festering in our un-

conscious selves, makes the its cure a difficult one. Its e from the depths of the Christi an urgent task confronting tian conscience.

3. Only when this purificat: completed will we be able the fundamental task of re reconstructing our Christi of Judaism. Upon th we shall have here will deper renewal of Christianity.

The task comprises a ne a positive phase. The negative, has already been begun with the explicit rep the deicide charge in the Council Statement on the Jew (Nostra Aetate," 4) and th Guidelines Implementing Aetate" of 1975. But this is or ning.

If Judaism is not deicide rejected and replaced by the the plan of God? The traditio has been yes. But it is not Paul. Here the Apostle is exp have not been rejected bec promises are irrevocable (R Even after Christ they still covenants and promises as law (Rom 9:4: written c Indeed because of their fath "beloved of God" (Rom II reminds us that they are olive branch unto which we grafted, warning us "not against the natural branch 11:17-21).

The foregoing teachings not include his whole th

A new perspective on t

By REV. JOHN B. SHEERIN, C.S.P.
The ecumenical movement is by no means old or arthritic and may be just at the beginning of its long-range influence, according to a comment in "The Journal of Ecumenical Studies" (Fall, 1974: p. 738). "An unchartered area of the ecumenical movement, now

beginning to be taken seriously, is the relation between Christianity and Judaism."

This is certainly true of Catholic-Jewish relations in dialogue. The publication of the new Vatican "Guidelines" for Catholic-Jewish dialogue (January 1, 1975) has given a new im-

petus to this dialogue and has accelerated its pace. This is quite evident in the increased workload of our Catholic-Jewish Secretariat at Washington.

ONE OF the reasons for the spurt of activity is that Cardinal Willebrands' Committee, in presenting the

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"The new Vatican Guidelines for Catholic-Jewish dialogue . . . recognize Judaism as a faith rich in spiritual vitality." From article by Father John Sheerin. Sabbath prayers during Passover season attract Jews from all walks of life to Torahs being held aloft for public prayer in a square beside Jerusalem's Western Wall.



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Judaism, but they are an integral part of Christian teachings which have over the centuries been ignored. They are essential to the reconstruction of the Christian theology of Judaism. They are equally essential to Christian self-understanding and of great importance to the dialogue that has begun between the Church and the Synagogue.

ABOUT THE AUTHOR: Father Edward H. Flannery came to Seton Hall University in 1967 as a member of the faculty and as assistant director of the Institute of Judaean-Christian Studies. He is Executive Secretary of the Secretariat for Catholic-Jewish Relations, a department of the Bishops' Committee for Ecumenical and Interreligious Affairs. He is also Consultant to the Vatican Secretariat for Catholic-Jewish Relations.

Father Flannery is author of the book, "The Anguish of the Jews: 23 Centuries of Anti-Semitism," New York, Macmillan, 1965. It is the first history of anti-Semitism by a Catholic priest and has been translated into French, Spanish and Portuguese. This book has received six awards.

In 1965, Father Flannery received the National Brotherhood Award of the National Conference of Christians and Jews, and in that same year, the Award of the Rhode Island Unit of the American Jewish Committee, the sixth Annual Edith Stein Award, the National Catholic Book Award, the Jewish War Veterans Brotherhood Award, and others. The General Assembly of Rhode Island in 1967 gave Father Flannery a citation of merit.

Father Flannery is editorial consultant of "The Bridge," a yearbook of Judaean-Christian Studies, and has contributed articles to vol. 1, 2, 3 and 5. He has contributed articles to "Thought," "The Sign," "The Journal of Ecumenical Studies," "The Critic," "The Harvard Current," "Continuum," and other publications. He is also represented in the new "Catholic Encyclopedia." His booklet, "A Christian View of Israel," outlines the historical foundations of the Jewish State.



the Jewish people

ew document, advocates a new
erspective on the Jewish people. No
nger is Judaism represented as a
ere preparatory stage on the way to
hristianity or as a religion that
ecame obsolete with the founding of
e Christian Church: The "Guide-
nes" recognize Judaism as a faith rich
i spiritual vitality, "a living com-
munity in the service of God, and in the
ervice of men for the love of God."
he "Guidelines" therefore urge
hristians to see the Jews, not through
hristian eyes, but to see and define
hem in the light of the Jews' own
eligious experience.

This document is the blueprint, the
hape of things to come. A tone of com-
assionat sympathy for the Jewish
eople is suggested by the second
entence in the document. It recalls
the memory of the persecution and
massacre of Jews which took place in
urope just before and during the Sec-
nd World War." It goes on to deplore
he fact that even as late as the time of
atican II, the gap between Christian
nd Jew had widened to such an extent
Christian and Jew hardly knew each
ther."

This lack of knowledge, from the
atholic side, has been due not so much
o being ignorance but to a tragic mis-
nderstanding of and misinformation
bout Judaism. In the section dealing
with Teaching and Education, the docu-
ent attention to a number of
reas in which Catholic teaching and
cholarship have clarified murky
otions about Jews such as the notion
hat the Jewish people are collectively
esponsible for the death of Jesus or the
alse impression that Old Testament
udaism constituted of fear, wrath and
egalism in contrast to the New Testa-
ment's message of love of neighbor.
Since Vatican II, Catholic scholars

have made exhaustive studies of
Catholic textbooks and teaching
materials and have published their find-
ings — a great mass of ugly stereo-
types of Jews, nasty fables about
Jewish ritual murder of Christian in-
fants and numerous other items that
must be purged from Catholic teaching
materials.

The "Guidelines" go further than
this. They warn preachers of homilies
against falsifying the message of Scrip-
ture "especially when it is a question of
passages which seem to show the
Jewish people as such in an impossible
light." The Vatican document also ad-
monishes members of translation com-
missions to take special care in making
translation of passages to be used at
Mass which parishioners might mis-
understand because of prejudice. The
document cites as examples, the word
"Pharisee" and the term "the Jews"
as this term is used in the Gospel of St.
John. The New Testaments references
to the Pharisees are usually allusions to
a certain type of Pharisee already be-
ing discredited by the Jews generally:
they are not blanket condemnations of
all Pharisees.

THIS VATICAN document
also shows a graceful sensitivity to
Jewish sensibilities in warning
Christians in dialogue that they must
have a sympathetic understanding of
Jewish difficulties regarding the Incar-
nation. They are urged "to understand
the difficulties which arise for the
Jewish soul — rightly imbued with an
extremely high, pure notion of the
divine transcendence — when faced
with the mystery of the Incarnate
Word."

ABOUT THE AUTHOR: Father John B. Sheerin, C.S.P., was editor of the "Catholic World," the oldest Catholic magazine in the U.S. His syndicated column (NC News Service) is

called "Sum and Substance" and is found in many Catholic diocesan papers. He was chosen by the Vatican as official Catholic observer for your international ecumenical meetings and acted as a Council peritus (expert) at the Second Vatican Council, which began in Rome in 1962. He was also chairman of the American Bishops' Press Panel during the Council's second session in 1963. He has written frequently for Protestant as well as Catholic magazines and is the author of several books, including "A Practical Guide to Ecumenism." Since 1967 he has been a member of the national steering committee of "Clergy and Laity Concerned." Since retiring as editor of "Catholic World" in 1972, Father Sheerin has been a member of the editorial board of "New Catholic World." In February 1975, he was appointed General Consultant to the American Bishops' Secretariat for Catholic-Jewish Relations.

"Peter and Paul re-
mained in the synagogue,
as did no doubt the other
apostles, who considered
themselves expelled
from the synagogue
rather than willingly
leave it." From article
by Father
Edward Flannery. Its
remaining columns frame
a far wall of the
temple at Capernaum,
St. Peter's home city in
Galilee.

QUESTIONS

1. Discuss the following: "Judaism is not just another one of the world's great religions."
2. Why are the Exodus and the Sinai event so central to an understanding of the Jewish tradition?
3. Why are improved Catholic-Jewish relationships crucial for Christian self-understanding?
4. Why is improved Catholic-Jewish understanding crucial to Christian purification and Christian renewal?
5. What changes have taken place in recent years in the Catholic attitude toward Judaism?
6. Discuss the recommendations in the Vatican document "Guidelines." Measure your own preconceptions of the Jewish people against these guidelines.
7. Examine your own attitude toward your Jewish neighbors. If you do feel some resentment, what is its source? What can you do about it?
8. Discuss the strong sense of "community" which exists among the Jewish people. What is the source of this sense of "community"?
9. Discuss how you see the parish of 1985 with specific reference to: religious education programs, the territorial parish, Sunday liturgies, and adult education.

The above discussion points and questions were prepared by the authors and Bro. Richard Keressey, CFX, Assistant Director for Adult Education, Department of Religious Education — CCD, USCC.

Your Jewish friends

By MONIKA HELLWIG

If you have Jewish friends, you have probably noticed certain characteristics common among them. They are in the top brackets of the professions, the arts and business in disproportionate numbers. Their children tend to do very well in school. Even if a particular family is not wealthy to begin with, that family will probably become quite wealthy during the time you know them. Some non-Jews get discouraged and angry at this kind of competition, and feel that the Jews must be doing something unfair.

IF YOU remain friends and find out more about your Jewish acquaintances, you may also discover that Jews are very seldom in court for criminal offenses, that their names usually head the lists for charitable contribution of all kinds, that they are deeply committed to helping fellow Jews in a variety of ways, that they are likely to be supporting not only a local synagogue but also some project or other in the State of Israel, and that they have jokes, music, customs, vocabulary, gestures which identify them to one another and which only Jews could enjoy and really understand.

Sometimes Christians resent these things and wonder why Jews cannot keep their religious convictions without being so clannish. Part of the reason, of course, is that most of the Jews we know were driven to this country by persecution, from Russia, from Eastern Europe, from Germany and elsewhere, and that they could not have survived without being clannish, any more than early groups of Irish immigrants could have done. But there is another, deeper reason, and that is that "being clannish" really is a key element of the Jewish religious tradition.

When Jews are deeply committed to the Jewish community, they are liv-

ing in loyalty to God's covenant and election. Their way of life rests on the conviction that there is one only, all-powerful and all-caring God, who is concerned for all mankind and for each human person and who brings all mankind into an alliance with Himself. Jews see themselves as having been chosen, through no merit of their own, to play a special role within that alliance of all mankind with God.

A traditional way of expressing that role is that they are to be a witness-people, a people invited to an intimate sharing in the wisdom of God's law for mankind. The two stories that best express the Jewish sense of destiny as a people, the sense of special vocation, are the stories of the Exodus from Egypt to become a free and responsible people, and the story of the assembly at Mount Sinai where God revealed His Law to them as the special gift that was to make them His people.

All pervasive in the Jewish way of life is the confidence that God loves us in spite of the injustices, wars, oppression and other evils that are rampant in the world, and that He has revealed to us the Law by which we can so live as to build a better world and finally be redeemed from the consequences of evil deeds. The most characteristic prayer of Jews is the "Shema," the recollection that there is but one God and that life is only worthwhile if one loves God passionately and loves one's neighbor who is just like oneself.

Jesus was certainly taught as a child to make that prayer the core of His life (as Jews were in His time and have been ever since), and when He was asked as a preacher what was the most important thing to do in life, He referred immediately to that prayer (Mt. 22.34-40; Mk 12. 28-34; and Lk. 10.25-28.) Looking back on everything

that had happened after His death and resurrection, His followers realized that that was the core of His own teaching and that He had really added nothing to it, except the way He Himself had carried it out, making an utterly new beginning of human possibilities.

OF COURSE, not everyone saw it that way. Those who saw it that way were those whose own lives had been touched and deeply affected by Jesus by the transformed lives of His followers. Many devout Jews through history could not possibly have seen it that way because they did not meet Jesus in person and the followers they met were not transformed people at all. Today most of the Western world is Christian, but it shows little concern for peace, for the poor, the oppressed, the lonely, the disabled, the elderly, the handicapped. What a faithful Jew must do in a world like that, is to be loyal to his traditions, to live at least within the Jewish community that kind of love of God and love of neighbor that will establish a witness community within which there is social concern. If Jews tend to become wealthy that is largely because other Jews help them. If they do well in studies it is because they are brought up to have a sense of social responsibility and personal vocation. If they do not go to court for criminal offenses it is because they are committed as a community to a far more comprehensive law promoting a decent and constructive way of life.

Surely what Christians should do in relation to the Jews is at least to respect them for their committed and integrated way of life, and to learn from them to see whether we can arrive at a better understanding of what it should mean to be a follower of the Jewish Jesus.

The Church and parish in 1985

By REV. JOSEPH M. CHAMPLIN

This response, Pat, to your letter asking my ideas about the parish in 1985 and how we can prepare for those developments now, is running longer than expected.

So far I have projected three notions: greater pastoral planning in the parish, an integration of the institutional and spiritual elements within the Church, a closer unity among Catholics combined with an increasing sense of our alienation from the society in which we live.

Here are additional conjectures about the parish 10 years hence:

4. "I look for a balancing of the content and method approaches in religious education programs."

Some marvelous steps have been taken over the past decade to reach particularly our young people by more contemporary and effective teaching methods. Audio-visuals, value clarification, fun activities, experience paks, group discussion have tended to replace memorization and straight lectures.

Strangers to such programs will remark: "What has this to do with religion?" Those involved know these are but new means and tools to communicate ancient and traditional messages. Nevertheless there can be a tendency to become so enamored of

the method that the content is overlooked.

With the developing trend I mentioned before in which Christian Catholic values are less and less supported by the surrounding culture, we may see a greater need actually to teach or convey what are these truths and values, not merely clarify or deepen our awareness of them.

5. "The traditional, territorial parish will remain the dominant unit of the Church, but complemented by personal affiliations and small worshiping communities."

Predictions about the demise of territorial parishes run contrary to my observations here and around the country. Despite their many weaknesses, they will reach the greatest number of people and lasting or substantial progress in the Church ultimately depends on the progress of the traditional parish.

However, in these days of pluralism people should have the freedom to worship where they are most comfortable.

"Our diocese has a long established official policy by which individuals or families may affiliate through registration with any parish they wish. It does not bring about massive crossing of territorial lines, but offers a legitimate option for those seeking a special

arrangement. It works so satisfactorily that I am surprised when I run into priests or dioceses with rigid territorial concepts of the parish. I expect our own approach will eventually become standard procedure in the nation.

In addition, floating, interest-centered, small group worshiping communities connected to or separate from territorial parishes will probably continue to multiply, but never materialize as the main Christian cluster.

6. "The importance of Sunday liturgies will become even more evident."

Sundays have always been the day we reach most people in a parish. For the majority of Catholics, their only formal religious education after high school is the liturgy and the 10-minute homily. Moreover, the gradual secularization of contemporary society means the weekly Eucharist must serve as a prime antidote for false values and a major communicator of true principles.

This presupposes, of course, the allocation of prime time, personnel, energy and budget for carefully prepared and prayerfully executed Sunday liturgies.

7. "Crucial moments of life will still be the best teachable opportunities and the occasions when Catholics and others are most disposed for a worship

or religious experience."

Birth, death, sickness, guilt, growth, love plus personal family, business, national and universal crises throw us into contact with the ultimate questions and mysteries of life. We are touched and troubled and turn to God for guidance and support.

Sensitive and concerned parishioners and parish leaders as well as liturgies which speak to these matters will have tremendous impact on those involved. The message of our Lord suddenly becomes personal and filled with meaning in such circumstances.

8. "I expect the parental preparation programs for first reception of the sacraments, already quite common, will become more and more perfected and form probably the most effective adult religious education vehicle in a parish."

Those of us who have introduced such projects know both the opposition and obstacles as well as the personal benefits and parish growth connected with these parental activities.

Once again, like an old record, if the prevailing culture does not underscore our basic Christian values, then the fundamental unit, the family, must assume an even greater responsibility in transmitting and preserving the Lord's word.

REFLECTIONS on the Sunday Gospel



By Father
Eugene H. Maly

GOSPEL (Eleventh Sunday of the Year; June 15, 1975.)
Exodus 19:2-6a; Romans 5:6-11; Matthew 9:36-10:8.

This Sunday we confront the mystery of divine election. It is a mystery because it is something that we will never comprehend completely. Yet, reflection on it can gain many insights into the greater mystery of God Himself. We shall consider some of the elements of election as found in our readings.

The first reading, from the book of Exodus, is a magnificent description of God's election of Israel as His special people. One scholar refers to it as "one of the most beautiful passages of the Old Testament." Another scholar observes that "It is the classic passage in the Old Testament on the nature and aim of the theocratic covenant."

THE FIRST element in divine election is one that is not formally stated in this passage but which is absolutely presupposed. That is the absence of merit in the people chosen. It is not because they are something great that God chooses them. There are run-away slaves whose past was unremarkable and whose future is obscure. There is nothing in them worthy of this election.

Another element of election

flows necessarily from this first. If God's choice is not motivated by anything in Israel, it must proceed from His own love. Later, the Deuteronomist was to state this explicitly (cf. 7:7-8); it is only implied in our present text. But it is a great insight: love determines election, not merit.

A third element in election is the initiating act of God. Just as election is provoked by the divine love, so it finds expression in some external divine act. In our passage it is described in these words of

God to Israel: "You have seen for yourselves how I treated the Egyptians and how I bore you up on eagle wings and brought you here to myself." Even in English translation the words have a moving power. God acts in favor of a people.

The next element would be the effect of the divine action, the result of election. Here it is described as constituting Israel as God's special possession, dearer to me than all other people, though all the earth is mine. You shall be

to me a kingdom of priests, a holy nation."

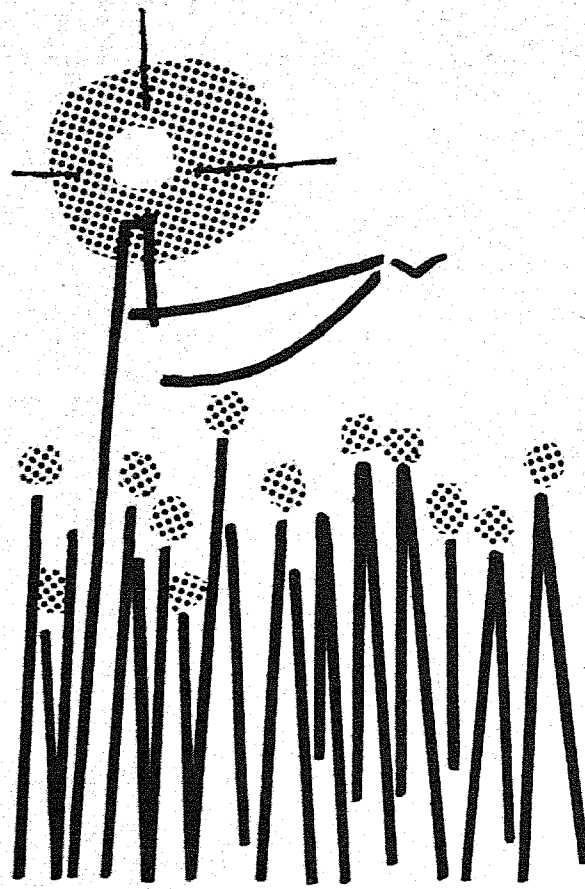
THE HEBREW word for "special possession" is used for a jewel or treasure that is kept. And it generally refers to personal property, not family goods. That Israel is such in God's sight is rendered all the more striking precisely because the whole earth is God's. Israel, of all His goods, is God's special personal property. And because she is this, she thereby becomes "a kingdom of priests, a holy nation." This flows from the fact of her belonging to the holy God.

Still another element in the mystery of election is the obligation to respond to the choice on the part of the one chosen. Israel must keep God's Law. This is not understood in a legalistic sense, as though keeping the Law determines the choice. The choice has

already been made. God's decision rendered. The chosen people must now respond accordingly.

WE CAN now transfer all these elements of election to the Gospel reading and find them present there in some way in the choice and mission of the Twelve by Jesus. The passage is not as powerful in a literary way as is the Exodus reading, but the theology is the same.

There is one element, however, that stands out exceptionally clearly in the Gospel reading. That is the element of election's final purpose. It is for service, for the good of others. "Cure the sick, raise the dead, heal the leprosy, expel demons. The gift you have received, give as a gift." Election has come full circle. Beginning in God's love, it issues finally in the chosen's love for others.



WORD AND WORLD

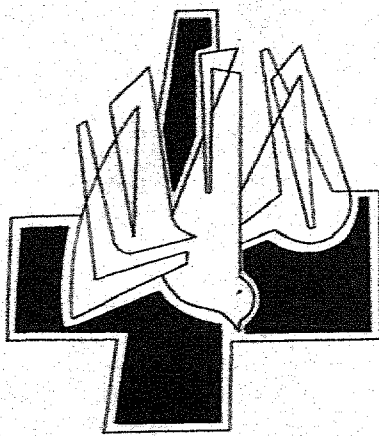
Reconciliation is reunion

By RICHARD B. JOHNSON, C.P.

In the first half of this year of grace and salvation we call The Holy Year, we would like to say that men and women the world over are reacting to its twofold aims of renewal and reconciliation somewhat the same as the first Jewish and pagan converts at Corinth, Colossae, Ephesus and Rome. They came to realize that there was a sort of new being of all people, renewed and at peace in Christ who through the Cross united all in a single Body and reconciled them with God. (Read prayerfully 2Cor. 5:17ff; Eph. 2:13ff; Col. 1:18ff; Rom. 5:10).

A modern Christian, whether he or she makes it to Rome on pilgrimage or not, can learn much of the need and process of what true reconciliation is all about from the vantage point of the Cross of Christ. To put it another way, the whole philosophy of reconciliation in Christian usage then and now is made vivid and real in the light of St. Paul's preaching on Christ Crucified. "God wanted . . . all things to be reconciled through him and for him . . . when he made peace by his death on the Cross." (Col. 1:19-20)

TO BE RECONCILED, even on a natural plane, presupposes a fault or wrong-doing recognized by both parties, committed by one or both. From this fault comes about estrangement, a growing apart. Then, ordinarily, indifference follows. They part company. Eventually they may become mercifully oblivious of each other, unless they carry a hateful grudge to



the grave. Without going to such extremes — life is too short — we do meet up with people again in spite of an 'I don't ever want to see you again' attitude. People do kiss and make up, bury the hatchet, start loving anew.

The stages of this natural conciliation are reunion, getting together again, clearing the air, ventilating feelings, and hopefully bringing about a meeting of minds. This is usually accomplished best after a moratorium or period of waiting it out. Both parties must try to forgive and forget for a web of peace to be formed. It is a delicate and intricate process. Both parties must somehow be willing to walk the other mile, to reach out to the other lovingly. A one-sided embrace is frustrating and sterile. Individuals and nations

constantly attempt, sometimes find, often lose such relationships.

Christian reconciliation with God is more. Conciliation with others must have come first if reconciliation with God is to follow. It is a real group process, not just self and another, or self and God, but self, another and Christ Crucified. It is Christ who makes possible this peace of reconciliation through the blood of his Cross.

ANY ATTEMPT then at reconciliation with God through personal penance and prayer will not be real or firm if there is a lack of true conciliation with others. For a true Christian this is only made possible by the light of Christ and in the shadow of the Cross. We can easily take a reading on our success at Christian reconciliation by checking for any personal prejudices against any and all people, even such as, say, the poor, the hungry, those in prison, draft dodgers, gays, the handicapped or any other minority group or third world group.

St. Paul could accept all such with no real problem. "God in Christ . . . reconciling the world to himself, not holding men's faults against them . . . entrusted to us the news that they are reconciled." Have we? Further, he had the responsibility of Christian reconciliation down pat. "It was God who reconciled us to himself through Christ and gave us the work of handing on this reconciliation . . ." Do we? As ambassador of Christ, the appeal that he made to all in Christ's name was: "Be reconciled to God." Will we?

Prayer of the Faithful

ELEVENTH SUNDAY OF THE YEAR
June 15, 1975

CELEBRANT: Join with me now in mind and heart as we beg God our Father to listen to our petitions.

COMMENTATOR: Our response today is: Lord, hear our prayer.

COMMENTATOR: For Pope Paul, for our Archbishop and all Bishops, that as the Apostles, they may courageously fulfill their mission in and to the world, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For each one of us, having received the gift of faith, that we live accordingly and share this gift with others, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all men and women, especially those responsible in anything pertaining to human life, that they may fulfill their responsibility in accordance with the Law of God, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all political prisoners, especially those in Cuba, that they be freed in this Holy Year of Reconciliation, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: O God, our Father, strengthen those now faithfully laboring for the spread of Your Kingdom and send out more laborers to gather Your harvest. This we beg of you through Jesus Christ, Your Son, our Lord.

PEOPLE: Amen.

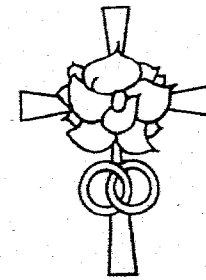
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Summer on a 'road tour,' a busy warmup for college

Some people are born with silver spoons in their mouths. Connie Chillemi, it might be said, was born with a golf club in her hand.

The 17-year-old parishioner of St. Peter Church, Naples, who will be a freshman at the University of Miami on a golf scholarship this fall, has grown up with golf. Not only is her father, Nick Chillemi Sr., the head golf pro at a Naples country club; her two brothers are also pros at clubs in Naples and Gainesville.

Now ranked seventh in the nation among girls under 18, Connie first picked up a golf club when she was eight years old, and promptly won the first tournament she entered.

"I SAW everybody else doing it, and I thought it was only proper for me to hold a club," she recalled as she paused for a chat on the way to her daily play and practice on the links.

During the years since that first tournament, as she was progressing through Catholic schools in Fort Walton Beach, Pensacola, Deland and Daytona Beach, Connie continued to win tournaments and set records. She won five out of the eight tournaments she entered in 1973, and last year won her third consecutive high school state championship.

Travel is nothing new to Connie, whose father is a retired

military man. And one look at her summer schedule shows that she really is a girl on the go.

Atlantic City; Lehigh Acres, Fla.; Cincinnati; San Francisco; San Diego; home for a while; then to Clemens, N.C.; Dedham and Newton, Mass.; Tulsa — she will be in all these places for tournaments this summer; some of which are for junior competition, others for amateurs of all ages.

WHEN school starts in the Fall, her golf schedule will be less hectic under UM coach Norm Parsons' guidance, so it will not interfere with her academic work.

Parsons is enthusiastic about Connie's potential in the world of golf.

"Connie without a doubt will prove herself to be one of the top two or three amateur golfers in the United States," he said. "We are extremely happy to have a lady of her ability with us."

But Connie is not going to school just for golf. She is determined to benefit academically as well, aiming for a degree in business administration.

"I hope to be a golf pro, but for now I want to go to college and get an education," she said. "I want to take one thing at a time."

For Connie the future is bright as she continues to gain recognition for her golfing abilities. That golf club may turn out to be a silver spoon after all.



CONNIE CHILLEMI

THE INMIGRANT

Life in Music

(By Neil Sedaka,
Copyright (c) 1974,
Don Kirshner
Music, Inc. BMI).

Harbors open their arms
to the young searching
Foreigner
Come to live in the light
of the beacon of liberty
Planes and open skies, billboards
would advertise
Was it anything like that when
you arrived?
Dreamboats carried the future to
the heart of America
People were waiting in line for
a place by the river

It was a time when strangers
were welcome here.
Music would play
They tell me the days
were sweet and clear
It was a sweeter tune and
there was so much room
That people could come from
everywhere

Now he arrives with his hopes
and his heart set on miracles
Come to marry his fortune with
a handful of promises
to find they've closed the door
They don't want him anymore
There isn't anymore to go around
Turning away he remembers he once
heard a legend
that spoke of a mystical, magical
land called America



REFUGEES from Cuba are helped by a Coast Guard official as they reach Florida after a treacherous voyage by raft through the Florida Straits. More than 15,000 Cubans escaped from Communist rule in their homeland to the United States in rafts and boats; half a million more arrived on the refugee airlift.

CHANCES are that you who are reading this article now, call yourself an American, but have your family roots from some other country. You are a child, or a descendant of an immigrant. When your ancestors arrived, "it was a time when strangers were welcome here. There was so much room that people could come from everywhere." And come they did. That very fact, of so many different kinds of people coming together, is what has contributed to make America one of the most unique places in the world.

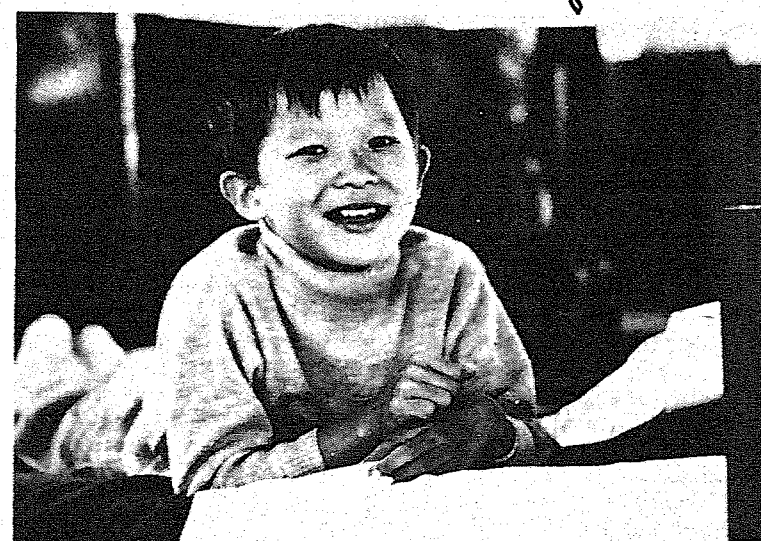
ALL OF this happened when our country was young. At that time she was considered "a legend . . . a mystical, magical land called America." Now she is older. She is growing up. And like all growth there comes a time when painful decisions must be made. As America moves into her 200th year, she too is having to make painful decisions and limit the number of people to whom her "harbors can open their arms."

"Sedaka's back" and he is also growing up. The music he was famous for in the early days of rock and roll is now mostly a part of his past. His style now is more sophisticated and he seems to be calling all of us to become more realistic about our music and about our world.

In his latest single "Immigrant" he captures well the bitter-sweet task of growing up. The chorus of this song expresses musically as well as lyrically, the pride of a country where "strangers were welcome here." But it also feels the sadness of having to decide that "there isn't anymore to go around."

Each year our country opens her arms to some 350,000 immigrants. Sometimes the number is higher for special circumstances such as the Cuban crisis, and even the recent Viet Nam airlift. But at some point decisions must be made as to how many people can come and what qualities they should have to be allowed to stay.

IN ALL growing up such decisions are necessary. At the same time, though, we can continue to check the values by which we make such decisions.



A VIETNAMESE boy is happy to find his own bed at a temporary refugee camp at Camp Pendleton, Calif. Refugees arrive (center photo) and boys discover a new game at the camp, sliding down hills on cardboard.

Immigrants to our country can be refused for all sorts of reasons including mental illness, physical illness, criminal records, etc. Perhaps Sedaka is reminding us that many such people were our ancestors in the beginning and these qualities may not indicate their real worth or lack of it. He even dedicated this

song to John Lennon, the Beatle super-star, who is having difficulty remaining here because of criminal charges.

Maybe the most important element of a country's strength is the way the people relate to each other and their God, rather than who is allowed in or kept out.

youth

photomeditation



Text and photo by Father Carl Pfeifer

Together...apart

Four girls . . . a toy panda . . . at a carnival . . . together yet separate . . . Back to back each gazes off in a different direction . . . preoccupied . . . enclosed in her private world . . . There is a touch of sadness where one expects fun and laughter . . . A feeling of loneliness belies their physical closeness.

For me the photo touches upon a common and painful experience . . . We long for community . . . togetherness . . . intimacy . . . but we often feel a gnawing, hollow loneliness . . . a separation from others .

Some mysterious force seems to wall us off . . . to narrow our world . . . to constrict our hearts . . . St. Paul named it "Sin" with a capital "S" . . . a power with a strong, subtle grip on our hearts . . . stifling love . . . sapping joyfulness .

Jesus knew that experience . . . Surrounded by crowds, he was often profoundly alone . . . his life edged with sadness . . . He felt the distances . . . the separation . . . the tears of human experience . . . but struggled against that mysteriously centrifugal force . . . of self-centeredness . . . selfishness . . . that grips us all.

Spirit of Jesus . . . help us . . . to crack the walls of our isolated hearts . . . to melt our cold defenses . . . to smile in our hearts and on our lips . . . to expand the small expanse of our private little worlds . . . Where there is sadness, let us sow joy . . . Where there is separation, let us bring love.

Summer sports ready to begin

By ELAINE SCHENK
• The Catholic Athletic League 8th-grade baseball championship has gone to the team from St. John the Apostle Parish in a 9-2

YOUR CORNER

victory from Corpus Christi Parish's team. The action was last week at South West Boys' Club. What a season for the winning

team, with only one loss! Nice going, guys.

• If you who are sports-minded are looking to keep in shape this summer, why not look into the CYO Summer Sports Festival? The first activity will be held this Sunday, June 15 at Pace High School. One-on-one basketball and free throw competitions will begin at noon in four divisions: boys, girls, boys open (for high school players) and young adults.

Watch this here col'm for future activities.

• Search veterans of six months or more: would you care to make a Renewal? There's one scheduled next weekend at St. John Vianney/St. Brendan School, 2900 SW 87th Ave., in Miami. It begins Friday evening and ends on Sunday. You can call the Youth Activities Office for information and reservations: 757-6241, ext. 260.

• Although Summer's just begun, many young people are already looking forward to the fall. Among these is Miss Mary E. Gellens of Plantation. Mary surely has something to look forward to: she is one of 19 students chosen as 1975-76 Archdiocesan Scholarship Award winners by Catholic University of America in Washington, D.C. Congratulations, Mary — and good luck!

Sports champs honored

Nearly 350 people turned out to honor championship teams in six sports last Sunday at the annual CYO Sports Awards Banquet at Nativity parish, Hollywood. Trophies were given to Archdiocesan and Divisional winners in each sport.

Outstanding achievement awards were presented to Cliff Dickinson of Nativity parish and Dawn Beauregard of St. Timothy parish as the Male and Female Athletes of the Year. Recognized as Coaches of the Year were Dudley Wells of Little Flower, Coral Gables, for boys' sports; and Frank Evans of St. Louis parish for girls' sports.

Honored as the Outstanding Sportsmanship Team was Our Lady Queen of Peace Mission, Delray Beach.

Special awards were also given to St. Louis parish in honor of winning the CYO swim meet for

ten consecutive years and the St. Timothy girls' teams for becoming the first CYO ever to capture a Triple Crown by winning the girls' volleyball, basketball and softball titles.

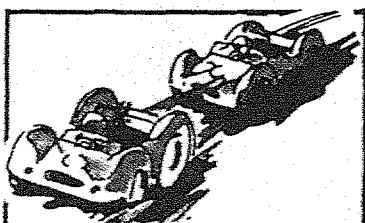
Other Archdiocesan champs honored were teams from: St. Thomas the Apostle for soccer; St. Timothy for touch football; St. Monica for young adult basketball; Holy Family for boys' basketball; and St. Kevin for boys' softball.

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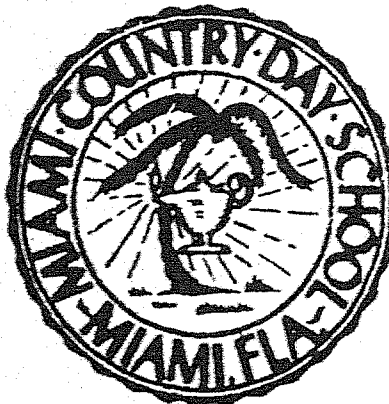
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Holy Year themes remind of devotion to Jesus' Sacred Heart

(The following article was written for The Voice by Father John A. Crowley, a member of the faculty of the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach.)

By a providential coincidence the Holy Year, 1975, coincides with the Third Centenary of the apparition of the Sacred Heart of Jesus to St. Margaret Mary Alacoque. The theme of this Holy Year is reconciliation and inner peace. This is in effect the substance of the devotion of the Sacred Heart of Jesus. "The essence of devotion to the Sacred Heart of Jesus is adoring and making reparation to Christ Jesus especially in the most sacred mystery of the Eucharist." (Pope Paul VI) The Heart of Jesus appeals for a commitment of love to Him, to each other, to all our brothers; such an appeal is one of reconciliation and peace.

June has been traditionally set aside to honor our Savior's love for us as it is shown to us in its tenderest and most compassionate form — the Sacred Heart. Pope John XXIII wrote in his Journal of a Soul, "Every time I hear anyone speak of the Sacred Heart of Jesus or of the Blessed Sacrament, I feel an indescribable joy . . . These loving appeals from Jesus Who wants me wholeheartedly there at the Source of all goodness, His Sacred Heart, throbbing mysteriously behind the Eucharistic veil. The devotion to the Sacred Heart has been with me all my life."

THIS JUNE 16TH will commemorate the three hundredth anniversary of the final apparition of the Sacred Heart to St. Margaret Mary Alacoque. On June 16, 1675, Our Lord requested that a feast in honor of His Sacred Heart be established. Twenty two years later, the first petition for this feast was sent to Rome by the exiled Queen of England, the former Duchess of York, whose chaplain was Blessed. Claude la Colombiere, S.J., the spiritual director of St. Margaret Mary. In 1765, at the request of the Polish bishops, the liturgical feast with its office and Mass was granted to Poland. In 1856, Pius IX extended the feast to the universal Church. In the revised liturgy, Pope Paul VI raised the Feast to the rank of a Solemnity.

It would be helpful to call attention again to the apparitions of the Sacred Heart to point out their providential repercussions of the celebration and purposes of the Holy Year. The recipient of these marvelous visions of God's Mercy was the humble sister of the Visitation Community, St. Margaret Mary Alacoque, who was educated and formed in the school of love, imparted by the writings and example of the Doctor of Divine Sweetness - St. Francis de Sales. St. Margaret Mary describes the revelations of the Sacred Heart in her memoirs which were published in 1867. She narrated the first vision as follows: "Once being before the Blessed Sacrament and being a little more comfortable than usual, I felt completely filled with the Divine Presence and so powerfully moved by it that I forgot myself and the place where I was. I abandoned myself to the Divine Spirit and yielded my heart to the power of His Love. He made me rest for a long time on His Divine Breast, where He showed me the marvels of His love and the ineffable secrets of His Sacred Heart. . . . Then Jesus spoke: 'My Divine Heart loves men so deeply that it can no longer contain the flames of its burning charity. It must pour them forth through you

and manifest itself to them to enrich them with Its precious treasures, which contain all the graces they need to be saved from perdition.' And He added: 'I have chosen you as an abyss of unworthiness and ignorance to carry out such a great plan, so that everything will be done by Me'. Before vanishing, Jesus asked me for my heart and I begged Him to take it. He did so, and put it inside His adorable Heart, in which He allowed me to see it as a little atom, being consumed in that blazing furnace. Then drawing it out like a burning flame in the shape of a heart, He put it back in the place from which He had taken it, saying: 'Here, my beloved, is a precious proof of My Love. I enclose in your heart a little spark of the burning flame of My Love, so that It may serve as your heart and consume you until the last moment.'"

The second apparition occurred during the octave of Corpus Christi, 1664. St. Margaret Mary describes it as follows: "Once when the Blessed Sacrament was exposed, my soul being absorbed in extraordinary concentration, Jesus Christ, my sweet Master, appeared before me. He was resplendent with glory. His five wounds shone like five suns. Flames darted out from every part of His human form, but especially from His adorable Breast, which seemed like a furnace, and which being open, presented to me His loving and lovable Heart, the living source of this flame. He revealed to me the ineffable marvels of His pure Love and to what excess It had driven Him out of love for men from whom He received only ingratitude. This is, He said, far more painful for Me than what I suffered in My Passion. If men were to give Me some love in exchange for Mine, I would consider what I did for them a little thing and I would desire, if this were possible, to suffer again; but they meet My Love with coldness and rejection. Will you at least console Me and comfort Me, making up in every way you can for their ingratitude?"

THE THIRD and last apparition took place on June 16, 1675. Our Lord appeared to her from the altar and manifested His Heart to her saying: "Here is the Heart that so loved men that It spared itself nothing to the point of exhausting and consuming itself to bear witness to Its Love. In exchange I receive from most people only ingratitude owing to their



'His five wounds shone like five suns. Flames darted out from every part of His human form, but especially from His adorable breast, which seemed like a furnace . . .'

irreverence and sacrileges and the coldness and contempt they have for Me in the sacrament of My Love. And what is more painful for Me," the Savior added in a tone that touched the Sister's heart, "is that they are hearts consecrated to Me." In this final apparition, Our Lord commanded the saintly nun to have a feast set up in the Church in honor of His Sacred Heart on the first Friday after the octave of Corpus Christi.

Throughout these moving apparitions, it is obvious that the Savior is offering His Love and Mercy as an irresistible and powerful means of personal renewal and reconciliation. Pope Pius XII called devotion to the Sacred Heart "the most practical expression of the Christian religion". Pope Leo XIII consecrated the human race to the Sacred Heart of Jesus in 1900, and he considered this the culmination of his pontificate. Ever since the Church issued decrees on this devotion,

she consistently pointed out that the essential characteristic of this devotion is acts of love and reparation. When a person has this true devotion, he will so organize his life that in all things he will be inspired by the spirit of reparation. He will strive to repair the injured Majesty of God by frequent prayer, by voluntary penances, and by suffering patiently whatever trials may befall him. Such a person will actively strive to establish harmony and peace among his brothers with whom he lives and works. Communions of reparation will be the external manifestation of these internal convictions. The Eucharist is the inestimable gift of the Sacred Heart of Jesus.

Our Lord pledged a number of promises to those who would cultivate a devotion to His Sacred Heart. Some of them are: "I will give them all the graces necessary for their state in life. I will confer peace on their families. I will console them in their afflictions. They shall find in My Heart

an assured refuge during life especially at the hour of death will pour abundant blessings on their undertakings."

Providentially then the coinciding third centenary of the revelation of the Sacred Heart of Jesus with the present Holy Year should quicken within us all the desire for a deep personal renewal through the love of God manifested in the Most Sacred Heart of Jesus. In consecration of the clergy to the Sacred Heart in 1908, Pope St. Pius X incorporated the prayer of Augustine, which so admirably fits the spirit of this devotion: "O Sweet Jesus, may You live in me, may the burning fire of Your Love bring my spirit to the temperature of Yours, and spread a perfect fire within. Burn on the altar of my heart, burn within me, burn within the most hidden corners of my soul so that at the end of my days I may breathe forth my spirit in You, Who with the Father and the Holy Spirit lives and reigns forever and ever. Amen."

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It's a Date

FRIDAY, JUNE 13
SHAMROCK CLUB of Palm Beach County meets at 8:30 p.m. at the American Legion Hall, 212 N. "J" St., Lake Worth. Refreshments and dancing will follow meeting.

New officers of Court Miami 262, **CATHOLIC DAUGHTERS OF AMERICA**, are Mrs. Dorothy Lewis, regent; Mrs. Anna Fowler and Mrs. Lorraine Donovan, vice regents; Mrs. Helen Kish, financial secretary; Mrs. Florence Bostrom, treasurer; Mrs. Carmel Gonzalez, recording secretary; Mrs. Mayme DiBeneditto, monitor; Miss Helen Murphy, lecturer; and Mrs. Catherine Richards, Mrs. Lena Alleva and Mrs. Leona Nash, trustees.

The **MEMORARE SOCIETY**, a social club for widows and widowers, meet at 8 p.m. in St. Louis parish center. For further information call 274-0244.

New officers will be installed by **COURT HOLY SPIRIT**, Catholic Daughters of America, at noon in St. Elizabeth parish hall, Pompano Beach. Refreshments will be served.

Rummage sale under the auspices of **ST. CLEMENT**

Women's Club begins at 9 a.m. today and closes at 5 p.m. reopening tomorrow at 9 a.m. in the parish hall, 301 NW 29 St., Wilton Manors. Sunday's sale will be in progress from 9 a.m. to 2 p.m.

SATURDAY, JUNE 14
 An "Economy Sale" under the auspices of **ST. BARTHOLOMEW Women's Club**, Miramar, begins today at 9 a.m. and continues through Sunday from 9 a.m. to 8 p.m. and on Monday from 9 a.m. to 1 p.m. in the school hall, 8001 University Dr.

Lithuanian Mass will be celebrated at 1 p.m. in **SACRED HEART Church**, Lake Worth, commemorating the 1940 event when the Soviet Union occupied Lithuania by force and declared the country a Soviet Socialist Republic. Confessions will be heard at 12:30 p.m.

Altar boys of **ST. CATHERINE OF SIENA** parish, will be feted at a picnic at Boystown leaving the parking lot at 11 a.m.

Mrs. Sadie Kennedy has been reelected president of **MARIAN TOWERS** residents club. Other officers recently installed by Msgr.

S. Floridians will attend Denver 'Life' convention

South Floridians active in the Right to Life movement will be among those participating in sessions of the National Right to Life convention scheduled to be held in Denver, June 20-22.

Thomas Endter, vice president of the Florida Right to Life Committee and a member of Right to Life Crusade, South Miami; will be accompanied by his wife and Mr. and Mrs. Thomas Glavey of the Broward Right to Life.

Dr. Carolyn F. Gerster, vice president of the National Right to Life Committee and a past president of the Arizona Right to Life will give the keynote address on Friday evening.

A graduate of the University of Oregon medical school who is a specialist in internal medicine she is the mother of five sons. Her husband is also a physician.

Featured speaker at the Saturday night banquet will be Jay G. Sykes, chairman of the Dept. of Mass Communications at the University of Wisconsin-Milwaukee. A former practicing attorney he has been an outspoken critic on the issue of abortion.

"Congress and the Human Life

Collier pro-life group picks head

NAPLES — Mrs. James Carr has been elected president of the Right to Life Council of Collier County.

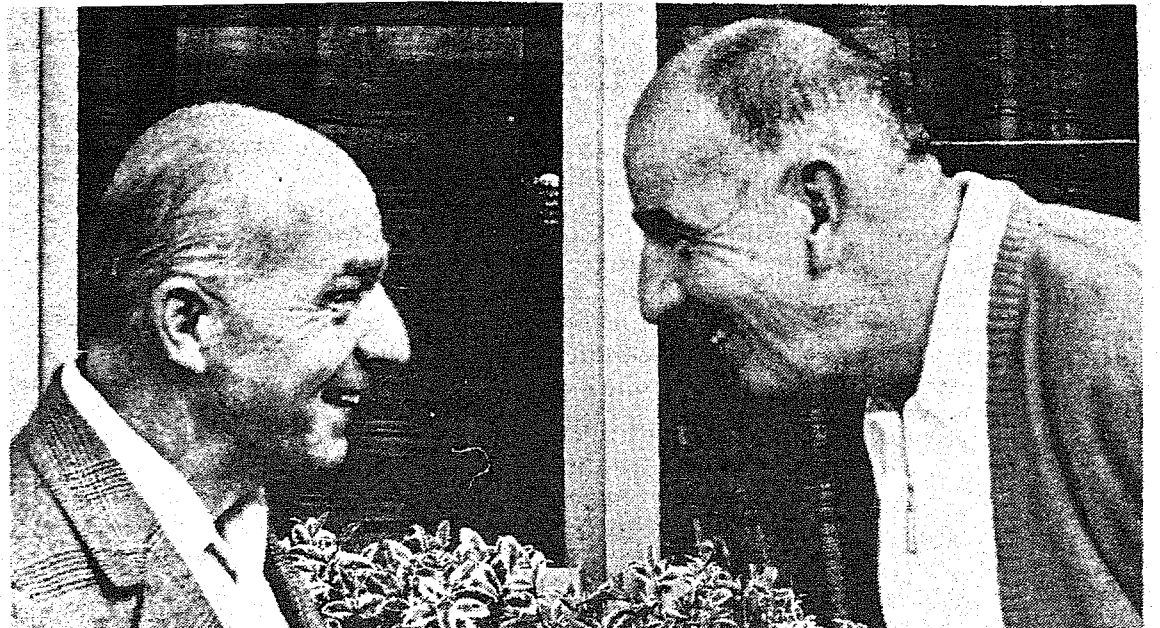
Other new officers are Mario LaMendola, vice president; Mrs. Robert Hagaman, recording secretary; Mrs. Thomas O'Reilly, corresponding secretary; and Mrs. Phillip Erickson, treasurer.

The Council is currently sponsoring a series of Right to Life workshops at the home of Mrs. O'Reilly on Wednesday mornings between 9 a.m. and noon. Next meetings are scheduled for June 18 and 25.

All interested persons are urged to participate.

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Amendment" will also be discussed on Friday evening by Rep. James Oberstar (D-Minn.) chief sponsor of the Human Life Amendment developed by the NRLC legal advisory committee (H.J. Res. 132).
 Dr. Mildred F. Jefferson of Boston, Mass., chairman of the NRLC board, will address the entire convention on Sunday.



LOOK ALIKES in the Archdiocese of Miami are Sgt. Alex Gurdak, City of Miami Police, a member of St. Mary Cathedral, right; and Steve Shawaga of St. Ann parish, West Palm Beach. The two met for the first time during the Archdiocesan Pilgrimage to Rome and were the subjects of "mistaken identity" several times during the nine-day trip abroad.

P. J. O'Donoghue, pastor, St. Mary Magdalen Church, are Joseph Beati, vice president; Miss Mary Morgan, secretary; and Mrs. Josephine Spinelli, treasurer.

MONDAY, JUNE 16
 Their annual rummage sale will be sponsored by **NATIVITY Guild**, Hollywood, beginning at 8:30 a.m. today and continuing Tuesday from 8:30 a.m. to 4:30 p.m. and on Wednesday from 8:30 a.m. to 2 p.m. For additional information call 981-1764. Contributions of salable items may be left at the school garage.

Meeting of the **CATHOLIC WIDOWS and WIDOWERS CLUB** of Fort Lauderdale, begins at 8 p.m. at 1810 NE 43 St. Plans will be discussed for a June 22 picnic. For further information call 772-3079.

New officers of **SACRED HEART Holy Name Society**, Lake Worth, are Donald E. Majewski, president; David G. Lennertz, vice president; Rafael Tuburan, secretary; Stephen E. Legge, treasurer; and Walter J. Miller, marshal.

New officers of **OUR LADY OF PERPETUAL HELP** parish Home and School Assn. are Mrs. Juanita Prestandra, president; Mrs. Lea Ramsdell, vice president; Mrs. Gloria Eames, corresponding secretary; Mrs. Paula Hagan, recording secretary; and Mrs. Jean Vella, treasurer.

K. of C. FLORIDA CHAPTER ONE, consisting of 10 councils, meets at 8 p.m. at the Marian Council Hall, 13300 Memorial Hwy., North Miami. State chairman of the recent campaign to aid the retarded, Joe Matthews, will receive reports on the drive from each council. Plans will also be discussed for the annual K. of C. meeting Aug. 19-21 at Miami Beach.

TUESDAY, JUNE 17
ST. CHARLES BORROMEO Women's Club will be hostesses during a Lasagna luncheon and card party at noon in the parish center, NW Sixth Ave. and Hallandale Beach Blvd. Reservations may be made by calling 923-5844 or 921-1896. Tickets will also be available at the door.

Reservations may be made by calling 923-5844 or 921-1896. Tickets will also be available at the door.

An open forum will highlight the monthly meeting of the **MIAMI SERRA CLUB** at noon during luncheon at the Hotel Columbus.

THURSDAY, JUNE 19
 A Day of Reflection sponsored by **OUR LADY QUEEN OF MARTYRS Women's Club** begins at 9 a.m. and continues until 1 p.m. in the parish church, Father Neil McDermott, O.P., Barry College, will conduct the session. Participants are requested to bring their lunches. Coffee and dessert will be served. For reservations call 587-8702.

FRIDAY, JUNE 20
 "Fish Fry" dinner will be combined with "Birthday Night" for the **CORAL GABLES COUNCIL** of the K. of C. at the Council hall, 270 Catalonia Ave., Coral Gables. Entertainment will be provided.

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Several vital bills pass

Continued from page 1
mediary in an independent adoption to charge more than \$500 more than actual documented costs unless approved by the court. It prohibits out-of-state placements for adoption by private persons, but permits them by licensed child-placing agencies. It also allows for step-parent and relative adoptions.

The adoption law revision also limits the requirement for consent of the father of a child born out of wedlock to specific situations, and allows for withholding the names of the natural mother and the child in public notices.

The rights of the mentally retarded clients of HRS and the Division of Retardation in the areas of privacy, dignity, religious freedom, education and medical care have been guaranteed by a Bill of Rights of the Retarded passed by both houses.

Also passed was a bill which requires licensing and inspection by HRS of all Adult Congregate Living Facilities (private living facilities offering personal services to at least four unrelated adults). The bill creates volunteer state and regional Nursing Home Ombudsman Committees to handle complaints against nursing home facilities.

Remaining active for next year in the House HRS Committee is a companion to a Sen-

ate bill proposed by Sen. Philip Lewis and others, requiring abortion referral agencies to explain the effects of and alternatives to abortion and to obtain informed consent; and prohibiting kickbacks or fee-splitting in referrals.

Amended in committee and remaining on the calendar is a bill initiated by Rep. Elaine Gordon of Miami, which would have permitted abortions for minors without parental consent.

Legislation proposing a study of necessity of laws for licensing and minimum standards for ambulatory surgical centers — including abortion

clinics — introduced by Miami Rep. Elaine Bloom, also remains alive for next year. Another bill sponsored by Mrs. Bloom, which remains active, eliminates the need for a spouse's consent to a sterilization.

The disabled or handicapped would benefit from a bill which also remains alive in the House Select Committee on Human Rights, requiring all public buildings, churches and charitable agencies and tax exempt organizations, open to the public, to provide accessible entrances and restroom facilities for the disabled or handicapped.

Portuguese - Church split?

VATICAN CITY — The specter of a possible split in church-state relations was raised in Portugal this week over Catholic broadcast repression and labor difficulties.

News reports likened the left-wing labor difficulties encountered by Portugal's Catholic radio station to the muzzling of the Portuguese Socialist newspaper Republica.

L'Osservatore Romano quoted the manager of Radio Renascenza, Father Pedro Goncalves, as saying that the refusal of left-wing workers to broadcast the station's regular programs "cannot be considered an isolated case in the country's political, social and religious picture."

Apparently referring to the

government's reluctance or unwillingness to enforce laws against such censorship by the radio station's employees, Father Goncalves said the dispute "could reach the point of a break in Church-state relations."

The workers are demanding that manual laborers have a right to state their own views over the radio.

The Portuguese Socialist party has threatened to withdraw from the government unless its newspaper Republica is reopened. The government shut it down May 19 after printers tried to occupy its offices and oust the editor. The Military Revolutionary Council promised June 6 to invoke Portugal's press freedom law to reopen the newspaper.

Move to make mercy killing legal in U.S., seen growing

Continued from page 1

"WE CATHOLICS have made the mistake of not having had a broad enough vision of what human life is all about. We've looked at life at its beginnings; we've heavily accented the need for developing a whole movement against abortion. We've lost some ground here, even so, because we've been reacting, whereas we should have moved ahead earlier in an organized movement, with all our potential. . . . As it is, we've been labeled 'reactionaries.' We must be activists. Meanwhile we're about to lose the whole deal over euthanasia.

"In the last year, about 16 states have had euthanasia bills in their legislative hoppers — Florida's had one for the last six or seven sessions. These will keep coming back. Their authors are not going to give up.

"We see human life — not just life before birth, but now at the other end of the life spectrum, life in old age — under attack. The same basis for the rationale of these authors is the decision of the U.S. Supreme Court on the ques-

Board names nine trustees

Nine new members have been elected to the Barry College Board of Trustees bringing the membership of the board to 28 religious and laity.

Named during the annual meeting of the board were Horacio Aguirre, editor and manager of Diario Las Americas; Sister Jean Cella, O.P., assistant comptroller, Diocese of St. Petersburg; Sister Jean Rosaria, O.P., principal, St. Rose of Lima School; Mrs. Joanne Grant, member of the executive committee of Loyola University, Chicago; William Halligan, retired business executive of Hallicrafters Corp.; Sister Mary Nugent, O.P., principal, Rosarian Academy, West Palm Beach; Dr. Frances C. Roussel, director of secondary education, southwest area, Dade County School; David W. Walters, former president, Federal Bar Assn.; and Col. F. Reed Williams, former president, Miami Military Academy.

tion of life before birth.

"FOR THESE advocates of anti-Christian thought, so long as an individual is judged useful to society, he is allowed to exist. Otherwise, such persons argue, there should be the legal right to snuff out life (Father McKenna gave as examples the elderly and those in senility, the alleged incurable and certain criminals. Already, some types of patients, judged to be "difficult" in certain penal or mental institutions, can be legally reduced to the "status of vegetables," he said).

"America's lack of an adequate health program, is another part of lack of legislative concern for human life. The set-up — especially for the elderly — is absolutely disgraceful, compared with the care given to senior citizens in France and many other western European nations.

"In France, for example, a person who has lived and contributed to the well-being of that society, is considered to have earned the right to be cared for in his declining years, by that same society. Such persons are revered to the extent that they don't have to worry where their next meal is coming from; how they can pay their next doctor's bill, or whether they can get adequate medical attention.

"WE NEED a reform — to start thinking of people . . . (and) the sacredness of human life, across its whole spectrum (Father McKenna underscored the errors of pragmatic philosophers).

"The need for the Church to implement its doctrines on social justice, is very great. A tremendous amount of such doctrines have been handed down by recent popes, the Second Vatican Council, two synods held in Rome, and by the bishops in their conferences.

"Unhappily, only a minimal amount of implementation of these doctrines has been achieved. Yet the Church has the expertise. To start, we've got to make people the priority. Today, (in legislative assemblies) people aren't the priority. In America we've got to stop acting as 'an immigrant church' and start realizing our huge potential. The Church in this country is young — it has not yet played its greatest role.

OFFICIAL

Bishops' Overseas Aid Fund Collection

(Following is a list of the contributions by the South Florida faithful to the annual Bishops' Overseas Aid Fund collection.)

Annunciation, West Hollywood.....\$266.50	St. Clare, No. Palm Beach.....\$48.00	St. Malachy, Tamarac.....\$38.00
Ascension, Boca Raton.....\$75.00	St. Clement, Ft. Laud.....\$119.00	St. Margaret, Clewiston.....\$200.00
Assumption, Pompano Beach.....\$705.50	St. Coleman, Pompano Beach.....\$739.00	St. Mark, Boynton Beach.....\$325.22
Blessed Sacrament, Fort Laud.....\$743.72	St. David, Ft. Laud.....\$72.00	St. Martha, North Miami.....\$26.00
Blessed Trinity, Miami Springs.....\$115.00	St. Dominic, Miami.....\$411.00	St. Martin, Jensen Beach.....\$5.14
Christ the King, Perrine.....\$38.00	St. Edward, Palm Beach.....\$2,719.00	St. Michael the Archangel, Miami.....\$5.14
Corpus Christi, Miami.....\$115.00	St. Elizabeth, Pompano Beach.....\$29.56	St. Monica, Opa Locka.....\$10.00
Epiphany, Miami.....\$74.00	St. Francis of Assisi, Riv. Bch.....\$302.25	St. Marys Cathedral, Miami Beach.....\$116.00
Gesa, Miami.....\$61.90	St. Francis de Sales, M. Beach.....\$728.00	St. Mary Star of the Sea, Key W.....\$119.00
Holy Cross, Indiantown.....\$65.54	St. Francis Xavier, Miami.....\$2.00	St. Matthew, Hallandale.....\$210.00
Holy Family, North Miami.....\$33.49	St. Gabriel, Pompano Beach.....\$116.00	St. Maurice, Fort Laud.....\$672.25
Holy Name of Jesus, W. Palm Bch.....\$190.00	St. George, Fort Laud.....\$311.00	St. Mary Mission, Pahokee.....\$25.10
Holy Redeemer, Miami.....\$51.00	St. Gregory, Plantation.....\$68.00	St. Peter & Paul, Miami.....\$2.00
Holy Spirit, Lantana.....\$1,477.11	St. Helen, Fort Laud.....\$409.00	St. Philip, Opa Locka.....\$2.56
Immaculate Conception, Hialeah.....\$25.00	St. Henry, Fort Laud.....\$180.00	St. Patrick, Miami Beach.....\$43.00
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Little Flower, Hollywood.....\$31.00	St. Ignace Loyola, Palm Bch. Gard.....\$15.00	St. Peter, Big Pine Key.....\$7.00
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St. Catherine of Siena, Miami.....\$61.82		
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Por el DR.
MANOLO REYES

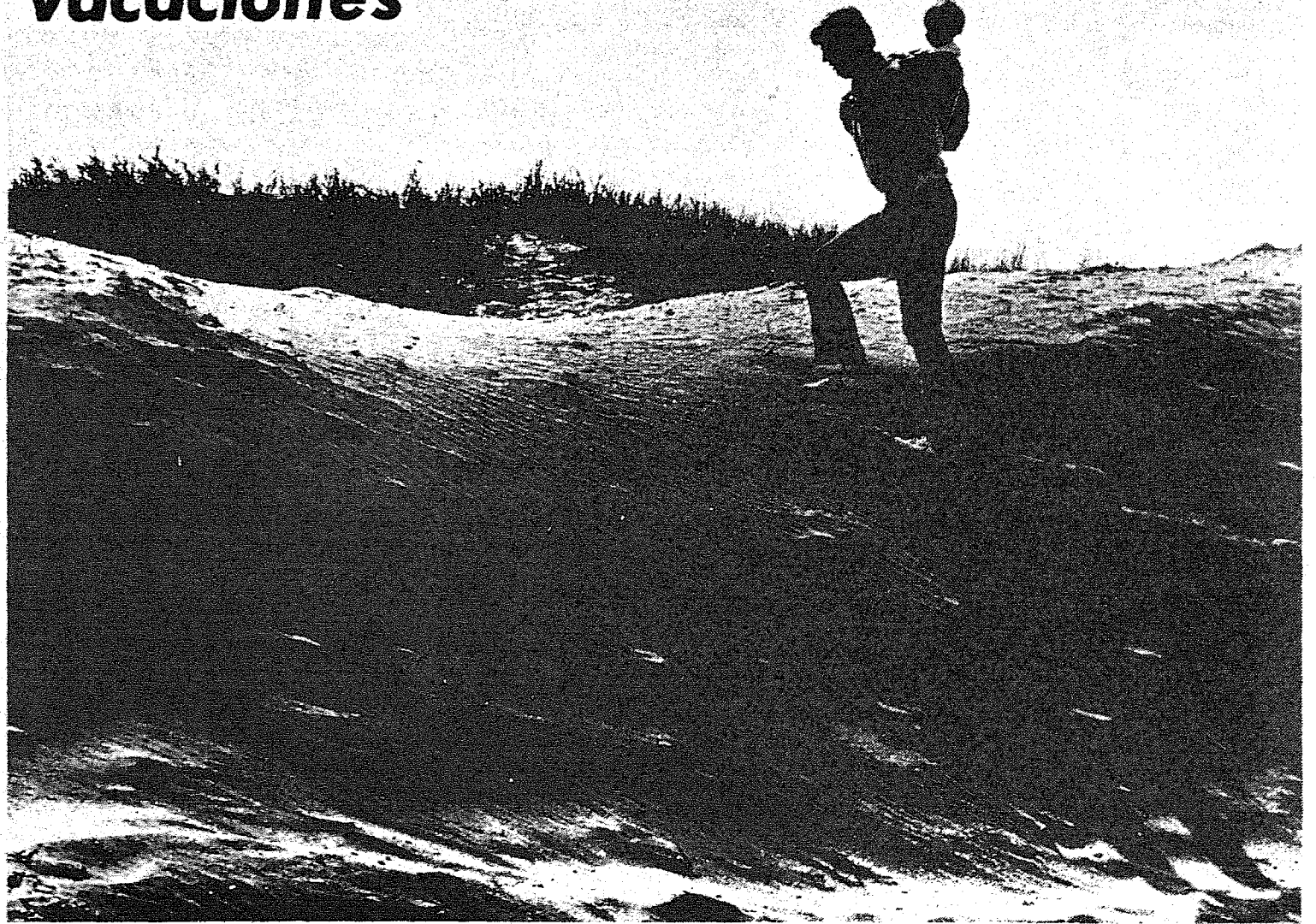
El año escolar está terminando y casi todas las escuelas públicas y privadas están llegando al final de sus clases. Después de 9 áridos meses de trabajo y estudio que han sido coronados con un pase de grado . . . hoy la niñez y la juventud se aprestan a disfrutar de un bien ganado descanso . . . se aprestan a las vacaciones.

Y padres y abuelos, fruncen el ceño, pensando que ahora el trabajo se multiplicara en las casas con la presencia constante de los muchachos unas veces jugando, otras veces riendo, alguna que otra vez, regando. ¡Pero indudablemente hijos y nietos son únicos! Son lo mejor que se tiene en la vida.

Ya no habrá que levantarse temprano y sin embargo, muchos lo seguirán haciendo bajo el peso de la costumbre. Las horas habrán de transcurrir lentas. Y los jóvenes buscarán la forma de llenarlas de la mejor manera posible, de acuerdo con sus ideas. Y éste verano luce que será difícil en el sentido de encontrar trabajos para los jóvenes, debido al alto índice de desempleo en la ciudad, en el condado, en el estado y en la nación.

En nuestra época gran parte de éste tiempo se llenaba con una tarea de vacaciones que previamente se nos indicaba para el próximo curso. Y de hacerlo se obtenían mérito que se acumulaban a nuestro favor. Esta práctica creo que ha desaparecido, pero entiendo que sería conveniente que los niños y jóvenes empleen parte de ese tiempo en repasar las asignaturas que han tenido más flojas en el curso que está por finalizar.

Este repaso podría llevarse ayudado por sus padres o hermanos, o familiares . . . o



con los compañeros que están al día en éstas materias.

Otra forma constructiva de pasar algún tiempo de vacaciones . . . si se tienen los libros del próximo curso . . . es repasando y leyendo las asignaturas que tendrán que estudiar en septiembre. Así podrían ir conociendo, los muchachos, poco a poco, los nuevos estudios que tendrán.

Somos de los que creemos que la mayor parte del tiempo de vacaciones los muchachos deben pasarlo descansando y divirtiéndose

demás entretenimientos necesarios para hacer crecer una mente sana en un cuerpo sano.

Otra sugerencia es que ahora que los muchachos están todo el día en sus hogares, obedezcan más que nunca a sus padres y ayúdenlos a realizar las cosas sanamente a la manera que puede hacer la juventud . . . practicando deportes para robustecer sus cuerpos . . . yendo a las playas a nadar para reponer energías perdidas durante exámenes y fuertes estudios . . . y disfrutando de los

tareas diarias que ellos tienen que hacer en la casa.

Las niñas deben ayudar a sus mamás en todo lo que sea posible. Los varones también deben hacerlo, especialmente cuando el padre está fuera del hogar.

Ellos serán sus representantes el día de mañana. Bueno es que empiecen a entrenarse desde ahora. Conociendo lo que hacen los padres por sus hijos . . . más se aprende a quererlos día tras día.

Y finalmente, pero en forma fundamental . . . no abandonen

jamás sus obligaciones religiosas. Y cada vez que puedan recen . . . oren para glorificar a Dios . . . para que proteja a sus padres, familiares y maestros . . . y a ustedes mismos. Oren por la libertad de la patria en cadenas . . . y oren también por quienes con tanto cariño nos han acogido en éstas tierras de libertad.

Que la oración de la niñez y la juventud . . . por estar ellos recientemente salidos de la mano del Padre Celestial, quizás llegue más pronto a El.

Iglesia Sacramento

Por MONS.
EDUARDO PIRONIO

Lo primero que tenemos que hacer para comprender ésta realidad de la Iglesia Sacramento del Cristo Pascual es un acto de fe.

Para poder penetrar realmente éste misterio que es la Iglesia . . . hace falta creer que Cristo resucitó. Y si Cristo resucitó, Cristo vive.

La resurrección de Jesús sigue centrando la historia, sigue dando sentido a los acontecimientos aparentemente absurdos de la historia, sigue dando sentido, consistencia y vida a ésta Iglesia que es frágil, limitada, pobre y pecadora en sus miembros, pero que es al mismo tiempo santa por el Señor — que es su cabeza y por el Espíritu que la habita y la renueva.

Jesús nos dice en el evangelio "Yo estaré con Uds. hasta el final de los siglos. ¿Que significa estaré con Uds? ¿Estaré simplemente al lado de Uds. para ayudarlos? No,

sino "Yo seré Uds. Yo estaré dentro de Uds., siendo Uds. mismos. Así como un día asumí la fragilidad de la carne que me prestó María, así sigo asumiendo hasta el final la pobreza de la carne que me prestan Uds. Por eso seguiré sufriendo en Uds., y terminando la pasión."

La Iglesia es Sacramento, y el sacramento es algo pobre, limitado, provisorio y frágil que contiene, expresa y comunica a Dios.

Está hecho de dos realidades. Una es la pobreza, limitación, provisoriedad, fragilidad que da lo nuestro — la carne de Cristo fué frágil, el pan de la Eucaristía es frágil, el agua del bautismo es frágil . . . por eso hay que renovarlos constantemente. Pero lo que contienen, eso es Dios.

La humanidad de Cristo contenía al Verbo de Dios, por eso la humanidad de Cristo es el primer Sacramento. Y la Iglesia no hará más que prolongar ese misterio de Jesús, por eso la Iglesia es

Sacramento y es frágil también y es limitada y pobre y provisorio y necesita constantemente irse renovando.

El agua del bautismo todos los años se bendice, y ahora cada vez que se bautiza, se bendice de nuevo, porque es frágil. Es limpia y transparente y es buena el agua, pero es frágil. Esto es muy bueno comprenderlo para que no nos escandalicemos de la fragilidad nuestra que somos Iglesia.

La Iglesia se va renovando todos los días por una progresiva identidad con Cristo. Cuando nosotros buscamos los caminos de la renovación para la Iglesia, son los caminos de ésta identidad con Cristo, y no los caminos fáciles de una superficial acomodación al tiempo que pasa. Es cierto que el mundo se renueva y cambia y todo es un grito del Espíritu para que yo también me renueve . . . pero no acomodándome al mundo que constantemente pasa, porque cuando quiero acomodarme ya volvió a pasar, sinó al Cristo que es siempre el mismo, ayer, hoy y mañana.

La Iglesia es Sacramento del Cristo glorioso, y esto significa que es signo y comunicación de su presencia. Vale para la totalidad de la Iglesia la expresión de San Pablo a Timoteo: "Cristo se ha manifestado en la carne . . ." y esa carne ahora somos nosotros. Podemos preguntarnos ¿realmente en nuestras actitudes y en nuestra presen-

cia, como individuos y como institución manifestamos y comunicamos al Cristo Pascual?

La Iglesia Sacramento también significa que continuamente va celebrando la muerte y resurrección de Jesús. Y es una celebración que se hace hecho todos los días. Por eso nos dejamos crucificar alegremente en Jesús. Como diría Pablo a los Gálatas "Estoy crucificado

con Cristo en la cruz, por eso vivo, pero no vivo yo, sino que es Cristo el que vive en mí."

Eso es la celebración hacer que todos los días en nuestra vida, se de una muerte fecunda y todos los días estemos proclamando una resurrección y celebrando una esperanza.

Es un vivir todos los días el misterio del grano de trigo . . . que es fecundidad y esperanza.

ORACION DE LOS FIELES

Décimo primer domingo del año
(15 de junio)

CELEBRANTE: Unidos de corazón imploramos a Dios Nuestro Señor que escuche nuestras oraciones.

LECTOR: Nuestra respuesta hoy será "Señor, escucha nuestra oración".

1. Por el Papa Paulo, nuestro Arzobispo Carroll y todos los obispos, para que cumplan cabalmente con su misión en el mundo, oremos al Señor.

2. Al haber recibido el don de la fe, guíenos nuestras vidas de forma tal que compartamos ese don con quienes nos rodean, oremos.

3. Por los pobres y los oprimidos, los desamparados, los ancianos, los enfermos y los agonizantes, para que Dios los fortalezca, conforte y consuele, oremos.

4. Por todos los hombres y mujeres, especialmente los que tienen responsabilidades relacionadas con la vida humana, para que sepan cumplir sus deberes de acuerdo a la ley de Dios, oremos.

CELEBRANTE: Oh, Dios, Padre Nuestro, fortalece a los que hoy fielmente trabajan para difundir Tu Reino y envía más obreros a laborar en Tu mies. Te lo pedimos por Jesucristo, Tu Hijo, Nuestro Señor.

PUEBLO: Amén.

Preparan Congreso Eucarístico en Filadelfia

En preparación para el cuadragésimo primer Congreso Eucarístico Internacional que se celebra en agosto de 1976 en Filadelfia, las autoridades eclesíásticas han iniciado un programa de renovación cristiana mediante actos litúrgicos y campañas de catecismo y apostolado, a partir de junio. El programa aspira a preparar a los fieles — se espera un millón de peregrinos — en sus necesidades espirituales y temporales, y a hacerles compartir lo que tengan con los pobres del mundo. Funciona, por ejemplo, la Operación Arroz con que los fieles de Allentown han dado casi \$100,000 para alimentar a los hambrientos del oriente.

COMENTARIOS EVANGELICOS

Esperanza a una sociedad perturbada

Por el PADRE FELIPE ESTEVEZ

En aquel tiempo, al ver Jesús a las gentes, se compadecía de ellas, porque estaban extenuadas y abandonadas, "como ovejas que no tienen pastor." Entonces dijo a sus discípulos: — La mies es abundante, pero los trabajadores son pocos; rogad pues, al Señor de la mies que mande trabajadores a su mies. Llamó a sus doce discípulos y les dió autoridad para expulsar espíritus inmundos y curar toda enfermedad y dolencia.

Estos son los nombres de los doce apóstoles: el primero, Simón, el llamado Pedro, y su hermano Andrés; Santiago, el Zebedeo, y su hermano Juan; Felipe y Bartolomé, Tomás y Mateo el publicano, Santiago el Alfeo, y Tadeo; Simón el fanático, y Judas Iscariote, el que lo entregó. A estos doce les envió Jesús con estas instrucciones: — No vayáis a tierra de paganos ni entréis en las ciudades de Samaria, sino id a las ovejas descarriadas de Israel. Id y proclamad que el Reino de los Cielos está cerca. Curad enfermos, resucitad muertos, limpiad leprosos, arrojad demonios. Gratis habéis recibido, dad gratis.

Mateo 9,36-10, 8.

Este Evangelio nos muestra la interioridad de Jesús, el Señor. El ve un pueblo abandonado, perdido en los vicios, adolorido y su corazón se compadeció del pueblo al mismo tiempo que ora — y pide a los discípulos — para que envíe muchos servidores para el pueblo.

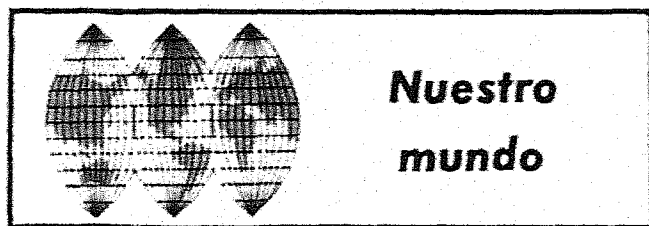
Es en la conciencia de las necesidades del pueblo que Jesús llama a sus discípulos y les da el poder de curar en su nombre. Estos apóstoles vienen de todos los ambientes, pescadores como Pedro, Andrés y Santiago; religiosos como Juan, Simón un político de izquierda; Mateo, un cobrador de impuestos — el tiempo mostrará cuán difícil le será a Jesús evangelizar a tal grupo.

A los ambiciosos hijos de Zebedeo les predicará el sentido del servicio gratuito, a Tomás dudoso le enseñará la necesidad de creer sin pruebas, al pretencioso Pedro, la necesidad de confiar en la gracia divina, al profundo Juan la insondable riqueza del amor del Padre.

El los envía al mundo y les instruye sobre la manera de conquistarlo. Solo salva el testimonio de una vida pobre, preocupada por los que están lejos del Señor, anunciando la llegada de la promesa de tiempos mejores. Hoy la Iglesia trata de ser fiel a esta petición del Señor queriendo ser pobre y misionera, anunciando el mensaje de esperanza a una sociedad perturbada en su propia inseguridad mortal. Somos sin duda alguna un pueblo necesitado del Señor!

Es sobre todo el que está lejos el que ha de recibir la atención del apóstol de Jesucristo. Una manera de vivir la pobreza cristiana, es la de renunciar a la alegría de estar juntos y unidos en el calor de la fraternidad cristiana, para dialogar con los no prácticos con los confundidos y desorientados que necesitan la luz de Jesucristo, que es verdad y vida.

(El padre José P. Nickse, que regularmente escribe esta columna, se encuentra en Roma, en Peregrinación de Año Santo).



Nuestro mundo

HABLAN OBISPOS DE ESPAÑA

Una declaración de los obispos de España advierte al régimen del Gen. Francisco Franco que no hay excusa para que la policía torture a sus presos, en violación de los derechos humanos; pero también condena el terrorismo de los guerrilleros vascos y otros. "Ni en defensa de los más altos ideales o del orden público se puede justificar según las enseñanzas cristianas, el recurso a la violencia," dijo la comisión permanente de la Conferencia Episcopal. En las provincias vascongadas del norte, guerrilleros y policías han causado la muerte de por lo menos diez personas: ha habido una ola de arrestos y venganzas.

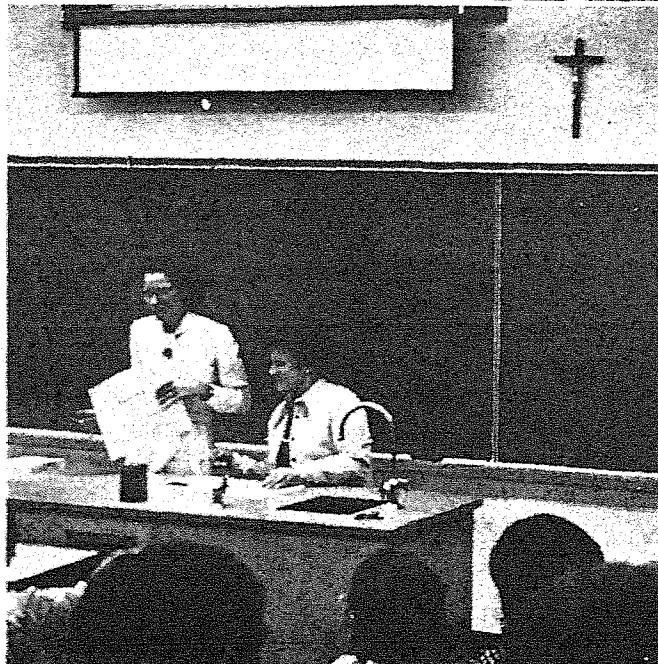
PERSECUCION A CRISTIANOS

Unos cinco millones de católicos de rito oriental siguen sufriendo persecución bajo gobiernos comunistas, quizás peor que hace una década, dice un informe de la Congregación de Iglesias Orientales en el Vaticano. Cita como muy "seria" la situación de los cristianos en Albania, Rumania



Miami Bilingüe

La importancia de un mayor bilingüismo en Miami fue el tema de un día de deliberaciones auspiciada por la Conferencia Bilingüe de la Florida el pasado sábado en Biscayne College. Se destacó la necesidad de la educación bilingüe desde varios aspectos tales como las relaciones humanas, psicología, política y economía. En este último aspecto se dijo que mientras el turismo, la construcción y otras industrias locales están reportando déficits, Florida disfruta de una fuente de ingresos multimillonaria, sin siquiera intentarlo, gracias al intercambio comercial y turístico con la América de habla hispana.



Más de 300 personas participaron en la Conferencia Bilingüe. En la foto superior Mario Molins, en una de sus intervenciones. Abajo, Phyllis Miller, de la Junta Escolar del Condado Dade y María Cristina Herrera durante el panel de educación.

y la Unión Soviética. En 800 páginas ofrece documentación detallada de la situación de los católicos orientales: prisión, separación forzada de sus parroquias para que se conviertan en feligreses de la iglesia (estatal) ortodoxa, y otras privaciones.

FIESTA DE SAN JUAN EN NEW YORK

La fiesta de San Juan de 1975, que reúne a miles de hispanos en New York incluye este año coros, grupos de danza y circo con desfiles en el Central Park, y una misa concelebrada por sacerdotes hispanos con el cardenal Terence Cooke, arzobispo de Nueva York, a la cabeza. Se calcula que hay en el área metropolitana de Nueva York unos 3 millones de hispanos, la mayoría católicos. Participan en la fiesta el 22 de Junio grupos artísticos de Nueva York y otros de España, Colombia, Perú, México y Puerto Rico.

NUEVO BREVIARIO

Apareció el primero de cuatro volúmenes del nuevo breviario para el clero, o Liturgia de las Horas; desde que se efectuó una reforma de los rezos diarios en 1965 en latín, para ser traducidos luego a lenguas nacionales como inglés o el castellano, no ha habido edición similar. Cada volumen cuesta unos \$20. La obra es considerada por los expertos en liturgia como "muy significativa" y a tono con el Concilio Vaticano.

COMIDA DE CABALLEROS DE COLON
El Consejo Nuestra Señora de la Caridad 5110 celebrará el cierre del año fraternal con una comida a las 8 p.m. el sábado 21 de junio en el Salón Parroquial de San Juan Bosco.

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LA VOZ DEL PAPA

Paz y reconciliación

En su catequesis semanal del miércoles 4 de junio el Papa Paulo VI ofreció una reflexión sobre la paz y la reconciliación en contraposición a las explosiones de desenfrenada energía de la soberbia y la pasión humana. De las palabras del Santo Padre extraemos unos breves párrafos de meditación:

"La reconciliación reclama la normalización de nuestras relaciones con el prójimo. Conocéis la amplitud que éste término adquiere en el Evangelio: podemos decir que nuestro prójimo, más allá del ámbito de las personas cercanas a nosotros por cualquier título, es la humanidad. Todos vosotros, dice el Señor, sois hermanos. El pensamiento del Señor es amplio como su corazón; es universal.

Esta es la gran característica original del cristianismo: esta religión de verdad y de salvación es para todos. Si es para todos, exige que todos estemos reconciliados entre nosotros. Esta reconciliación tiene un nombre, tan sencillo de pronunciar, como difícil, en tantas circunstancias, de realizar: la paz. Sí, la paz entre los hombres, hermanados por una misma fe, unidos por un sincero e indispensable amor, asociados todos en un mismo cuerpo social, visible y místico a la vez, la Iglesia."

"Debemos establecer la paz a nuestro alrededor. O restablecerla si se ha perdido."

"La paz que ante todo debemos buscar, incluso en relación con los demás, es la paz del corazón, es ese estado de ánimo de justicia, de bondad, de serenidad, que nos hace respetuosos y benévolos con los demás, y quita de nuestro ánimo aquellos sentimientos que interrumpen la circulación, al menos potencial, del amor al prójimo."

"Es precisamente este espíritu de paz el deber de todo discípulo de Cristo. Es un fruto de la caridad."

Además, existe una corriente filosófica, con grandes firmas a su favor, que ha hecho del yo, del sujeto individual, del "superhombre," el centro trascendental del pensamiento y de la acción, y, consiguientemente, del predominio de la propia personalidad sobre la de los demás, hasta el punto de afirmar este predominio en formas de antagonismo, de desprecio, de lucha, de supremacía, en las que la paz, la paz fundamental del corazón, queda proscrita, dejando espacio interior al orgullo, al odio, a la violencia, a la venganza, a la lucha sistemática, incluso a la guerra.

¡La paz de Cristo! ¡Qué anuncio tan renovador y consolador en comparación con semejantes explosiones de la desenfrenada energía de la soberbia y de la pasión humana!

Belemitas... 50 años después

Después de cincuenta años, los graduados del Colegio de Belén de La Habana en la promoción de 1925 se reunirán en el Colegio de Belén de Miami para recordar "aquellos tiempos."

La reunión de los antiguos alumnos de Belén se efectuará el domingo, día 14, al mediodía, y comenzará con una misa que oficiará uno de los estudiantes graduados en esa promoción del año 25: El Padre Richard Chisholm, S.J. sacerdote cubano que actualmente desempeña el cargo de Ministro de la Curia General de la Compañía de Jesús en Roma.

El Padre Chisholm dedicó muchos años a la enseñanza en Belén de La Habana



Padre Chisholm, S.J.

y en 1955 y 1956 fué rector de Belén en Miami. Ha sido también rector del Seminario Interdiocesano de Puerto Rico y del Colegio Pontificio Pío Latinoamericano de Roma.

A la celebración de las bodas de oro de la promoción del 25 seguirá un ágape en la cafetería del Colegio.

Fiesta Guajira en San Benito

El domingo 29 de junio, de 1 a 5 de la tarde, tendrá lugar en la parroquia de San Benito una Fiesta Guajira, con comida criolla, música, juegos y todo para pasar un día con la familia y las amis-

tades. La fiesta será en la arboleda (terrenos) donde se edificará la futura Iglesia de San Benito. Entradas \$2.50 para los adultos y \$1.00 para los niños.

En el Día de los Padres

Por el Padre ANGEL VILLARONGA, O.F.M.

¿Te habías fijado alguna vez, en que la Sagrada Escritura, en ocasiones, simboliza a Dios y su amor hacia el hombre, bajo la imagen de un águila? Si yo preguntara, sobre todo a los niños, qué simboliza el águila, me dirían que a Estados Unidos, ya que el águila es su símbolo. Pero es que el águila es una imagen tomada por el autor sagrado para expresarnos lo que es Dios para nosotros. Así como el águila enseña a volar a sus aguiluchos siendo todavía muy pequeños, y los lanza para que ejerciten sus alas, y cuando alguno flaquea cayendo hacia el abismo, el águila padre se le pone debajo extendiendo sus enormes alas para que el aguilucho descienda — como en la pista de un aeropuerto — sobre el ala de su padre, así nos dice la Escritura Sagrada que Dios cuida de nosotros.

Dios nos lanza a la vida. Pero siempre estará con su ala grande, como el águila padre, para recibirnos y que no nos dañemos al caer en tierra. Muchos no comprenden la ternura de esta imagen porque desde pequeños sólo han oído hablar de un Dios justiciero, de un Dios que vigila, juzga y castiga... A pesar de que Cristo se esforzó en decirnos que Dios es Padre.

Pasó hace unos pocos años, por Miami, un Sacerdote joven, misionero en el África quien contaba que en la tribu donde él ejercita su apostolado, no se puede enseñar que Dios es Padre, ya que en aquella tribu africana los nativos de aquella región ven a su Padre solamente tres veces al año, y por ende solamente hablan con él, tres veces al año, siendo sumamente difícil que exista relación amorosa y de confianza entre padres e hijos. Y contaba el misionero que ellos han tenido que cambiar el modo de presentar la idea de Dios ante aquella tribu, haciéndolo como a un Dios — amigo, ya que lo que les gana el corazón a los nativos es la amistad y no la paternidad.

¿Será quizás esto un símbolo para muchos nosotros alejados de Dios porque la imagen Dios-Padre no se identifica con el padre de la tierra? ¿Por qué es difícil concebir un Dios bueno, cuando su padre carnal deja tanto que desear? Dios mismo pone este alto ideal a los padres terrenos: la Paternidad divina. Así como ama Dios al hombre, así han de amar los padres a sus hijos: hasta esa entrega; hasta esa ternura; hasta esa consistencia.

El Día de los Padres no debe ser sólo para hacerle un regalo a papá, y tener una reunión familiar, o para un simple recuerdo sentimental evocando tal vez al padre que ya se fue porque, precisamente, lo llamó el Padre del Cielo. El día de los padres debe ser en esta hora crítica, de falta de autoridad, de ausencia de muchos padres del hogar, de dimisión de muchos padres quienes han bajado fácilmente la guardia sin saber darse su lugar dejando que el barco del hogar ande al garete llevado por todos los vientos, este día, digo, debe servir para que los padres revisen su papel de cabeza y guía del hogar, su papel de líderes y de representantes de Dios en la tierra.

Hay un hermoso decálogo que en la reunión de Educadores del Perú, hace unos años, se presentó como tema de estudio. Fue muy fructífero y dio a los padres muchas orientaciones, en esta hora de desorientación, para saber a qué atenerse en el difícil papel de educar a los hijos. No basta procrear, ni mandar a los hijos a un buen colegio aunque sea un colegio religioso. Hubo un tiempo, lo dijo Silvio Pellico, en que cada vez que se abría una escuela, se cerraba una cárcel. Desgraciadamente esto hoy, ya no es verdad: muchas veces, los mejores proveedores de las cárceles son los colegios — y no me atrevo ya ni a excluir a los colegios religiosos — puesto que nuestros sistemas educacionales se han prostituido y han fallado.

El primer templo para un hijo tiene que ser el hogar, y también su primera escuela: así lo ha recordado el Concilio Vaticano II. El primer taller de hombres es el hogar. Por eso dice muy bien el decálogo de los Padres:

"Amarás a tu hijo con todo tu corazón, alma



y fuerzas; pero sabiamente, con tu cerebro."

"Verás en tu hijo una persona y no un objeto de tu pertenencia."

"No le exigirás amor y respeto, sino que tratarás de ganártelos."

"Cada vez que sus actos te hagan perder la paciencia, traerás a la memoria los tuyos propios cuando tenías su edad."

"Piensa que tu hijo ve en tí un ser superior, no lo desilusiones."

"Serás en el camino de su vida una señal que le impida tomar rumbos equivocados de los cuales difícilmente se vuelve."

"Le enseñarás a admirar la belleza, a practicar el bien y a amar la justicia y la verdad."

"Brindarás atención a sus problemas cuando él considere que puedes ayudarlo a solucionarlos."

"Harás de tu casa un verdadero hogar, un cielo de felicidad para tí y para tus hijos."

"Y sobre todo, amarás mucho a tu esposa, que es lo primero que tu hijo tiene que ver en su hogar."

¿Verdad que estos mandamientos se prestan para una buena reflexión en el Día de los Padres?

Da frutos la Campaña de 'Tootsie Roll'

Con su campaña de vender Tootsie Rolls, los caballeros de Colón del Consejo Nuestra Señora de la Caridad 5110, el único consejo hispano en la Florida, recaudaron en dos días \$2,219.06, según informó Arturo B. Núñez, Gran Caballero de ese Consejo y Presidente del Distrito de

Miami.

Lo recaudado se destina al sostenimiento de obras para la educación y cuidado de niños retrasados mentales. De esa suma, el 10 por ciento va al Consejo de Estado de Caballeros de Colón para donarlo a instituciones en otras partes de la

Florida, el resto se queda en Dade County: \$1561.15 para Marian School y \$100 para Florida Special Olympics, un programa deportivo y recreativo para niños limitados mentalmente. Oportunamente se informará el total recaudado por otros consejos en Miami y la Florida.