

# New Vatican guidelines on ecumenical cooperation

VATICAN CITY — (NC) — The Vatican, issuing papally approved guidelines for ecumenical action at the "regional, national and local levels," has emphasized that local needs and problems determine ecumenical action.

The document, published July 7 by the Secretariat for Promoting Christian Unity, also called it "the responsibility of the regional or national episcopal conference to decide on the acceptability and the appropriateness of all forms of local ecumenical action."

SUCH DECISIONS by the bishops should be made "in cooperation with the appropriate organ of the Holy See, to wit the Secretariat for Promoting Christian Unity."

A foreword to the 30-page, seven-chapter booklet signed by Cardinal Jan Willebrands, president of secretariat, states that the Pope had it "sent to all episcopal conferences as an aid to them in carrying out their ecumenical responsibilities."

Chapter one outlines the "ecumenical task." It stresses: "All Christian communities recognize the proclamation of the Gospel to the world, in deed as well as in word, as their first duty." It adds: "As the Catholic Church in each country becomes more aware of the manifestations of ecumenism in various parts of the world, it has to avoid both isolationism and slavish imitation of other places."

IT DECLARES: "Ecumenical initiatives must be adapted to local needs and will therefore differ from region to region, while always remaining in harmony with the bonds of Catholic communion . . ."

"Ecumenism is an integral part of the renewal of the Church, and its promotion should be the constant concern of the local church."

But it warns: "A difficulty is created if ecumenical initiatives are left solely to unofficial groups. Then there is an imbalance in which the full ecumenical responsibility will not be adequately and prudently met. Such difficulties will best be avoided if there is an obvious and sincere commitment to ecumenism by the local church."

THE SECOND chapter emphasizes: "Ecumenism on the local level is a primary element of the ecumenical situation as a whole. It is neither secondary nor merely derivative."

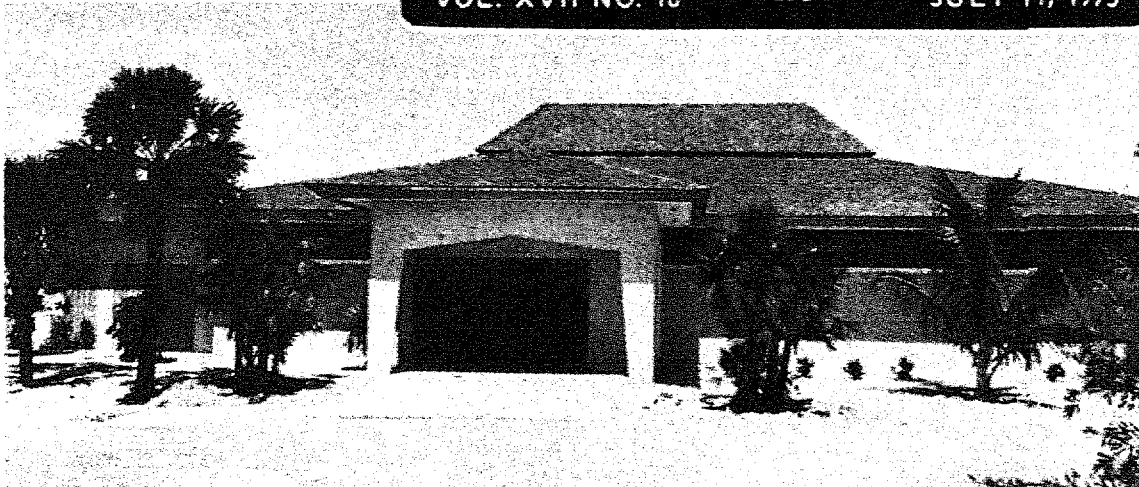
Chapter three cites various forms of local ecumenism, including shared worship, common Bible work and joint pastoral care.

It cautions, however: "The rule is that Catholic churches are reserved for Catholic worship . . . Therefore sharing them with other Christians or constructing new churches jointly with other Christians can be only by way of exception."

IT CITES various possibilities of collaboration in education, but points out: "In catechetics local needs have led at times to collaboration in the teaching of religion, especially where this has to be done in non-denominational schools. But as long as Christians are not fully at one in faith, catechesis, which is formation for profession of faith, must remain necessarily the proper and inalienable task of the various churches and ecclesial communities."

Chapter four deals with councils of churches and Christian councils. It describes them as "fellowships of churches and other Christian bodies which seek to work together, to engage in dialogue and to overcome the divisions and misunderstandings existing among them."

Continued on page 16



New Church of San Marco Will Be Blessed Sunday By Archbishop

## Church on Marco Island to be blessed this Sunday

MARCO ISLAND — The newest church in the Archdiocese of Miami will be blessed at 4 p.m. Sunday, July 13, when Archbishop Coleman F. Carroll dedicates San Marco Church recently completed here at the corner of State Rd. 92 and Landmark St.

Concelebrating Mass with the Archbishop will be Father Leonard Puisse, pastor; Father Charles Hafner, assistant pastor; Father Laurence Conway, pastor, St. Anthony

Church, Fort Lauderdale, who served San Marco parish as a mission when he was pastor of St. Ann Church, Naples; and Father Samuel Delaney, pastor, St. Francis Xavier Church, Miami, first pastor of San Marco parish.

ESTABLISHED early in 1966 by Archbishop Carroll as a mission of St. Ann parish, Naples, San Marco parish had its first Mass on Sunday, Feb. 6 of that year.

Auxiliary Bishop Rene H.

Gracida, then pastor of St. Ann's offered the Mass at the Marco Beach Hotel for parishioners of the mission placed under the patronage of St. Mark.

San Marco is the Spanish form and is used in recognition of the early Spanish explorers who discovered the tropical island.

With doors opening outward toward both streets, the new church designed by Pompano Beach architects, Joseph Romano Associates, is designed to take on the character, to blend and to become a part of the residential area which it serves.

THE ROOF form, characteristic of the area, with its double pitch and wide overhang, is predominant as one approaches the structure. High bronze windows with their projecting outlined separate roof from the walls giving the structure a low profile.

Interior sanctuary space is encompassed by a simple, square plan. The custom made altar is placed on the diagonal in one corner of the square becoming the focus from both narthex. The main square may be divided into a multitude of spaces by folding doors, one being four equal squares defined by a coffered ceiling. Through proper usage the space can function as chapel, meeting hall and classroom simultaneously.

Situated on a five-acre site donated by the Deltona Corp., developers of the island, the church will seat 550 persons and was built by Alberto A. Alejandre of Miami.



EMERGENCY — The television show about rescue squad members has real-life counterparts in rescue units throughout South Florida. Michael Meyers is a member of one of these. His story and pictures, Page 6.



SUBJECTS of hemispheric interest were discussed by members of the hierarchy from North and South America during a recent meeting in Miami Beach during which Archbishop Coleman F. Carroll was host. Participating were Bishop James S. Rausch, Bishop Alfonso Lopez Trujillo, Bishop Eduardo Pironio, Archbishop Joseph Bernardin, Archbishop Jean-Marie Fortier, and Father Everett J. MacNeil. Their discussions will be reported at the next meeting of the Inter-American Bishops Committee.

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# They give up vacation time for a class 'that's worth it'



PROUD of the project she just completed for her course in Pastoral Renewal, Mrs. Ann Moran leaves St. John Vianney Minor Seminary for the long journey back to North Fort Lauderdale and her nine children.

By GLENDA WALKINSHAW  
Voice Features Editor  
"Some people will do anything to get out of doing the ironing!"

That's what John Moran jokingly tells his wife, Ann, as she packs up her books at 7:30 every morning for an hour-and-a-half drive from North Fort Lauderdale to South Dade County.

WITH THE clothing of nine sons and daughters to care for, it would be no wonder that she would "do anything" to avoid it, but that's not the reason Mrs. Moran leaves home every day, driving nearly 100 miles round trip.

She isn't escaping work — she is taking on more, attending the Graduate Program of Religious Studies at St. John Vianney Minor Seminary, sponsored by Barry College and the Archdiocese of Miami.

"I don't worry about my children," said the vivaciously petite religious education teacher at Cardinal Gibbons High School, with the confidence of a mother who has successfully managed to rear a large family.

"THEY ARE old enough to take care of themselves (they range in age from 14 to 22, including a set of twins), and they are used to it because I have always been out of the house teaching."

In fact, she said, managing with a large family is really easier, "because all the work is divided up and no one is overburdened." Despite the teasing about the ironing, Mrs. Moran said, her husband and children have been very cooperative and supportive in handling the extra work involved with her taking the course.

Mrs. Moran doesn't have to worry about not seeing her children very often. With five attend-

ing Cardinal Gibbons and four more having progressed on to college, she sees most of them every day during the school year.

SO DOES her husband, a lawyer who volunteers time to help the school with its football team.

Enthusiastic about the summer program, which yields a Master of Arts in Religious Education after 30 hours of courses, Mrs. Moran hopes to receive her degree in three years. This is her first summer in the program, where she is taking a course in Pastoral Renewal being taught by Father David Beebe and Sister Regis, S.S.N.D. from the Archdiocese of Camden, N.J.

She started the course because "I feel that there is a big need for special training for religious education teachers, especially at the high school level," she said, echoing the findings of a self-study conducted last year at Cardinal Gibbons.

"I ALSO felt that I needed a refurbishing myself."

Some people go to Europe on their vacations, others settle for Disneyworld. But rare is the man who takes a portion of his vacation in half-days so he can work toward a degree in Religious Education five mornings a week.

Louis Gaudet is such a man, though. A young municipal bonds

specialist for a large stock brokerage firm, Gaudet arranged with his employer to spread one week of his vacation over a two-week period of mornings so he could attend the course in Pastoral Renewal being taught as part of the Graduate Studies program at the minor seminary.

"I JUST thank God for blessing me so much by allowing me to work for a man who is sensitive enough to allow me to do this," he said, explaining that this is his first course in the program.

Unlike many of the students in the program who are priests, Religious and laity in professional positions in religious education. Gaudet is strictly a volunteer. He and his wife work in the Youth Ministry program at St. Maurice parish, Fort Lauderdale.

"I hope to use the course in setting up programs for youth in the parish," said the three-year veteran of volunteer work there, praising the Graduate Studies program.

LIKE MRS. MORAN'S family, Gaudet's wife and two children supported his decision to sacrifice vacation time to take the course.

"My wife saw the value in the program and agrees with what I am doing," he said. "If it weren't for her, I probably wouldn't be doing it."

He pointed out that it would be difficult if he "worked all day, came home to grab a bite to eat



SHARING with Sister Joyce LaVoy some new information he learned in his morning class is Louis Gaudet, who works with youth in St. Maurice parish. Gaudet arranged with his employer to allow him time to take courses in the Graduate Program in Religious Studies this summer.

and then went off to school or church for the evening.

"But the beauty of it is that we work together."

These are just two stories of people who have sacrificed a portion of their summer relaxation time to be part of the religious studies program. A woman who must cut in half the time she can spend on the job of managing an 11-member household and fight an hour and a half of traffic each way daily, and a man who is giving up vacation time to improve his skills at a volunteer job.

There are more than 70 more people in the program, each of whom has made his own sacrifices, his own rearrangements of routine, to learn to better teach Christ's message to the children and adults of South Florida.



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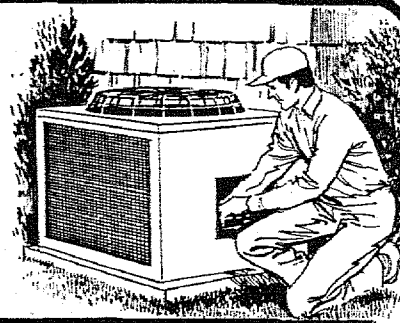
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Our World

# Parish Pacesetters

## St. Bartholomew Parish

By MARJORIE L. FILLIYAW  
Local News Editor

When anyone says, "He works seven days a week for the Church doing everything and anything," every member of St. Bartholomew parish community recognizes the man who fits the description — it's Max Altman.

The retiree who describes himself as a "jack of all trades" is not only known for his volunteer efforts in the South Broward parish located in Miramar but in several other area parishes as well.

The former police officer, funeral home director and mortician in Chicago, leaves home at 8:30 every morning except Sunday and works until 5 p.m. doing anything that "needs doing" in the area of maintenance on the parish complex.

"On Sunday I'm over there in time for 7 o'clock Mass and finish up about 2 p.m.," she said. He explains that it "takes that long to handle all the collections, count the money, and prepare it for bank deposit."

What keeps him so busy during the week?

"Well," he said, "I do any-

thing that needs to be done over at the school. I want to keep the school open. I don't want to see it close. We handle any electrical wiring problems that come up with the television system, the bell ringing school system, the public address and intercom systems.

"We do all our own cement work here and when the new parish hall, which is being constructed by a contractor is finished, we'll probably install a public address system and maybe an intercom system in that." He pointed out that with the help of some other parishioners, also retired, he has recently completed supervising the building of a CBS utility structure which is being used as a workshop and storage area for tractor-type lawnmower and other tools.

Before Max and his wife, Dorothea, came here 15 years ago when he took early retirement, he had studied electronics and two-way communications while still engaged in law-enforcement. He subsequently went into business for himself in that field and before leaving Illinois had also built a

few houses.

When he volunteered his services at St. Bartholomew Church, he recalled, Masses were being celebrated in the nearby Fireman's Hall in Miramar. The parish church and first phase of the school were dedicated in 1965.

"I've also spent a lot of time going to different parishes helping them set up their carnivals," he added, naming the parishes of Visitation in North Dade; St. Boniface, Pembroke Pines; St. Gregory, Plantation; and St. Helen, St. Jerome, and St. Maurice in Fort Lauderdale.

Although Mrs. Altman laughingly refers to herself as a "church widow" she is also active in parish projects of St. Bartholomew Women's Club where she usually volunteers for fund-raising activities.

"We've been down here since '60," Max said. "I don't know where the years went but they went. I'm past 70. I'm not a 'spring chicken' you know, but the years went because we became involved," he declared. There are many people "just sitting around" who would be



MAX ALTMAN

happier if they were out helping others," he said.

Father Gary Steibel, newly appointed pastor of St. Bartholomew parish says of Max Altman, "He's a very dedicated and hardworking person who is certainly an asset to the parish and would be to any parish he was in."

And, as if in reply, Max humbly asks, "What else am I going to do to pass the time away?"

### Withholds consent

In the debate winding up the International Women's Year Conference in Mexico City, the Holy See's delegation withheld consent from a World Plan of Action on grounds it would release men from their responsibilities toward women and children. The World Plan of Action, which was passed by acclamation in the plenary session of the conference, would give individuals as well as couples the right to decide whether and when to have children. Bishop Ramon Torrella Cascante, head of the Vatican delegation, said the Vatican could not agree. He said Catholic belief holds the couple — man and woman together — jointly responsible for decisions regarding children.

### Abortions for refugees

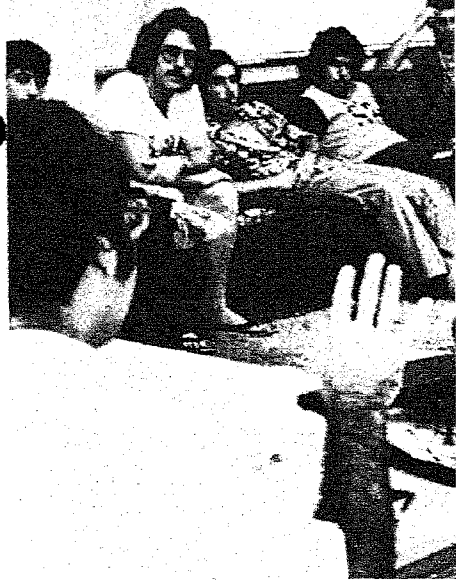
The government's Inter-agency Task Force for Refugees has admitted offering abortions as part of the medical services to refugees but has denied that any coercion is involved. Eleanor Green, a spokeswoman for the task force, said that instructions sent to military health authorities at refugee camps told the authorities that they "must insure that requests (for abortion) are completely voluntary" and directed that counseling should be provided. The instructions also said that the military authorities are to follow the laws of the states in which the bases are located.

### Report attacked

An analysis sponsored by the Committee for Pro-Life Activities of the National Conference of Catholic Bishops has blasted the U.S. Commission on Civil Rights for issuing a report opposing legislation and proposed constitutional amendments that would restrict abortion. With the publication of the report, the commission made itself "an instrument for repression of civil rights it was once designed to safeguard," the analysis charged. The analysis described as "patently absurd" the commission's implication that using the constitutional process of amending the Constitution could undermine the Constitution.

### Portuguese problems

The Portuguese Bishops' Conference said a recent violent attack by a leftist mob against a much smaller group of Catholics was "a threat to the fundamental rights of all the people." The Catholic group was demonstrating for the return of a Church radio station seized by leftists. About 5,000 leftists led by the Marxist Popular Democratic Union cornered about 500 Catholic demonstrators — including nuns and children — outside the residence of Cardinal Antonio Ribeiro of Lisbon and pelted them with stones, iron bars and sticks.



### Encuentro Juvenil

El dialogo en grupos o colectivo, es una fuente de enriquecimiento y fuerza para los participantes en los Encuentros juveniles — actividad de la pastoral hispana.

Unos 20 muchachos participaron en uno de estos encuentros, asesoramiento espiritual del Padre Estévez y un equipo de dirigentes juveniles. El Encuentro brinda una oportunidad para descubrir a Jesucristo, descubrirse mismo y a los hermanos, en un ambiente de verdadera fraternidad y amistad. Los participantes continúan su formación a través de reuniones posteriores que tendrán lugar todos los domingos en la Academia de Asunción y que se conocen con el nombre "Escuelita" de vida cristiana.

## All roads lead to Paris for them

They are coming from every corner of the globe.

From the tents of the Touaregs in Nigeria, from working with the Indians in the mountains of Guatemala and the pygmies in the Cameroons, from the favelas of Brazil and the schools of America, the Sisters of the Assumption are gathering at the Motherhouse in Paris to prepare for next year's General Chapter which will focus on the purpose for which their order was founded — Evangelization.

FROM MIAMI, Sister Mary Immaculate, an Assumption Religious and staff member of the Archdiocesan Office of Religious Education, is attending the month-long General Assembly which started July 8. She is among 100 Sisters representing five continents and 14 religious provinces.

"This international meeting will be one of great wealth and variety where the ideas and aspirations of each one can be gathered in view of the common good," said Sister Mary, who is also a delegate to the Archdiocesan Sisters' Council and the Archdiocesan Vocation Council.

"It will be preparatory work for the Order's General Chapter which will open on the Feast of Pentecost, June 6, 1976," she explained. "The participants will seek in prayer, work and discernment how the Congregation may enter more faithfully into the Lord's plan."

THIS GATHERING comes 136 years after a 22-year-old French girl, Anne-Eugenie Milleret, convinced that education, and particularly the education of young women, was the key to social renewal, dedicated herself to

providing that education of mind and character which would be "broad, deep and exquisitely Catholic" and founded the Congregation in 1839.

Today, 1,800 Sisters are spread throughout 30 countries in North America, South America, Europe, Africa and Asia. They unite a contemplative life with the apostolate of education in many branches: teaching, in schools and academics, catechetics, pastoral work in colleges, houses of prayer, retreats, adult education and dispensaries.

Distributed in 195 communities, the Religious of the Assumption retain the spirit of their founder, who was beatified by Pope Paul on Feb. 9, 1975.

AT THE beatification ceremony, the pontiff praised Mother Anne Eugenie, saying,

"the saints do not grow old, because they are close friends of God."

"Faith, silence, prayer, union, are words that return spontaneously in her confidences and directives. And following her a veritable throng of worshippers testifies that God is more than anything, and seeks in prolonged prayer the meaning and fruitfulness of its action . . ."

"She aims at an education of the whole being, with Jesus Christ as the principle of unity. She lays no less stress on the development of the natural virtues: simplicity, humility, integrity, courage, spirit of sacrifice, honor, kindness, zeal. Her ambition is to form strong souls."

The Religious of the Assumption are located in Miami at 1517 Brickell Ave.



SISTER MARY IMMACULATE, R.A.

## May I will organs when I die?

(Questions will be answered by Father Jose Nickse, assistant pastor, St. Mary Cathedral. Readers are invited to send questions to Father Nickse, The Voice, P.O. Box 33-1058, Miami, 33133. From these he will select those to be answered in this column.)

Q. What is the current position of the Church on willing one's eyes and/or organs to be given for medical uses to other people upon one's death?

A. Transplants from a dead to a living person present little moral difficulty provided the donor has given consent before death, or provided that those who are the legal custodians of the corpse give their consent.

The gift of life is a gift from God. It is truly a loving act to share this gift of life with others. The Church does not condemn will-

ing one's eyes and/or organs to be given for medical use to other people upon one's death.

Before doing this, a person

### What is your question?

should study and reflect carefully the conditions or procedures involved. This matter should be discussed with the immediate family.

It should also be discussed with the parish priest.

It is important to know how different Foundations handle this matter. Burial services are an important religious and psychological experience for the family. Different cultures may express this in different ways, but the physical action of burying someone we love is important in accepting the fact of death. This should be kept in mind and discussed before making any final arrangements for the donation of organs after one's death.

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## Atacan en Ho

JUTICALPA, Honduras — (NC) — Un ataque de soldados y terratenientes contra el Centro de Santa Clara aquí — una escuela de formación de dirigentes campesinos fundado por la Iglesia — dejó un saldo de cuatro campesinos muertos, dos gravemente heridos y seis arrestados.

Aunque el ejército los culpa de la muerte de un soldado, los sobrevivientes declaran que no tenían armas ni opusieron resistencia alguna. El ataque fue parte de un plan para detener la marcha organizada por la Unión

## Dios y la li

Por el DR. MANOLO REYES  
Cuando desde las entrañas de un pueblo se da un grito de libertad, las montañas se estremecen y los tiranos se atemorizan.

Porque saben que cuando un pueblo está decidido a obtener su libertad no hay fuerza humana que lo pueda contener.

Tal es el caso de Cuba, a la larga o a la corta.

El régimen rojo de La Habana pudo engañar por un tiempo al noble pueblo de la Isla Caribeana, basándose en la dialéctica comunista y en la demagogia. Usando medias verdades — que en definitiva son las grandes mentiras.

La verdad hay que decirla en la forma absoluta que se cree para que pueda resplandecer con los mejores brillos, brillos que sólo da la sinceridad.

Pero el castro-comunismo ni ha sido sincero, ni puede afrontar la verdad que está patente en el corazón de cada cubano en el exilio y en la isla mártir. Y que tiene como fundamento dos de los valores esenciales de la vida humana: Dios y la libertad.

La primera razón de toda la existencia es su Supremo Creador, reside en ese Ser Divino que lejos de ser un severo Juez, es un Gran Padre lleno de bondad, de dulzura, de caridad y de misericordia.

La segunda razón que mencionamos en estas palabras reside en un bien tan esencial, tan fundamental como la vida misma que

# Editorials

## Everything's going up here except the cost of life

It is ironic that many Americans in casual conversation can still be heard dropping that old cliché about life being cheap in Asia.

A Vietnamese refugee in this country must find an especially bitter irony in hearing an American speak of the apparently superior value we place on life here, and then learn of the massive government supported abortion programs being pushed like Big Brother with a new toy.

One such program is now rolling along under President Ford's Interagency Task Force for refugees which has issued instructions offering abortion as part of the services to Vietnamese women at the relocation centers around the nation.

According to Randy Engle, director for the U.S. Coalition for Life, and an authority on Vietnamese culture, the Vietnamese term for abortion is 'pha thai' which literally means "destroying the conceived."

"These people have no American euphemism like 'pregnancy termination' to disguise the fact that they are killing a child when they have an abortion," she said.

The Vietnamese culture is devoid of abortion and that mentality and is upheld by the major

faiths there such as Catholicism and Buddhism — strange for a country where life is supposed to be so cheap.

Father Pham Minh Hua, Catholic Chaplain General for Vietnamese in the U.S., said, "The Vietnamese people have come to the U.S. expecting to accept the best of America's cultural tradition while preserving their own unique heritage with its strong love for family and especially children."

One encouraging event this week was the announcement of formation of a Washington based Christian Action Council, made up of leading non-Catholic clergymen, writers, scholars and laymen. The CAC says its task is to remind non-Catholic Christians that virtually all Christians from the beginning have been against permissive abortion, and to impress lawmakers with the fact that abortion is not a sectarian or Catholic issue only but one basic to all of human and cultural development.

They hope to dispell the impression left by the media that abortion is a Catholic issue in a "pluralistic" society. A spokesman charged that "pluralism" has come to mean that no Christian can bring any religious heritage into the discussion of public policy because it might be dis-

agreeable to someone else.

We agree. Secularism has become the only acceptable point of view in the Congress and in the courts, to the point that religion has been downgraded in status, unable to be trusted or even given the courtesy of educating its children without unequal financial burdens, lest the Constitution fall.

Yet, a second irony appears here. The Constitution will not fall because of too much religion, but because of too little. When the country ignores the spiritual nature of mankind the country is in danger. When greed and corruption and erosion of human dignity become too great the nation will fall and a piece of paper will not support it. A nation that loses its soul dies. Look around the world at the worst dictatorships. Those countries have constitutions on paper but no constitution of the spirit, oppressed by anti-life authoritarianism.

And so when we bring Asian nationals — many of whom have already seen the wonders of our napalm — onto the shores of liberty and greet them with the prospect of killing their unborn upon request, they must wonder whose life is cheap to whom.

It would appear that life is as cheap as you make it.



By Michael Novak

## Israel deserves support of Americans

Over the next months and years, the destiny of American families is, as always, linked to the destiny of families across the globe. This time the critical link is with Israel, that small state of three million brave survivors.

In 1948, Israel was called into being by the United Nations, and assigned less than one one-hundredth of the Arab territories, in a mainly desert and swampy place. The very act of creating Israel, of course, involved some injustice; the Arabs who were there were asked by the UN, in effect, to live on less land than before. The creation of Israel was seen as involving two rights, one of which was given pre-eminence.

The UN, however, was not prepared to fight to enforce its decision.

Thus the Israelis had to vindicate by force of arms their capacity to hold and to govern their tiny strip of land. Russia was among the first na-

tions to recognize the justice and legality of Israel, in conformity with the UN decision, and virtually all other nations concurred. Harry Truman led the United States in recognizing the new democracy.

THUS ISRAEL had fulfilled by 1949 three of the main criteria for the just establishment of a state: (1) Its people had vindicated by courage, skill and (in this case) bloodshed their capacity to establish and to enforce a government; (2) It acted in accord with international law and international decisions; (3) Its legality and permanence were formally recognized by virtually all other existing states.

These are the strong moral grounds on which legitimate states are based. The legitimacy of Israel is even greater, by these criteria, than that of the United States. No international tribunal gave English-speaking peoples rights over the Indians, or even over the French or the Spanish, in these lands.

But there are other power-

ful moral grounds on which Israel stands, as well. For 27 years, the Israeli administration of government has been one of the most enlightened on this planet. There are not, perhaps, four or five nations that have conducted their affairs in a way morally superior to Israeli administration.

DEMOCRACY, civil rights, free speech, intellectual freedom, prosperity, egalitarianism, a capacity for superb organization, immense civic energy, unparalleled skills in transforming deserts and swamps into a strong economy — on all these indices, Israel is one of the few bright spots on the planet.

In some ways, Israeli administration is more just and successful than that of the United States, France, Sweden, or other free states. No near Eastern nation approaches it in its liberties or vitalities, although Lebanon comes closest.

THESE ARE the main political grounds on which Israel has a right to exist, and on

which other nations have a duty to recognize that right. On the standards ordinarily applied to states, Israel stand on stronger moral grounds than almost any other. Virtually all nations, like Israel, have disputed boundaries and internal pluralistic conflict.

Israel is not without sin; no nation is. We may not, in fairness, ask of Israel higher standards than we ask of other nations. If we note grievous errors in Israel, we need only note our own as well, in order to see in Israel our common humanity.

And in the Arab nations, too, we can see much that is noble, good, and just. We can hope that the wealthy Arab world will find the means to be magnanimous in permitting Israel to live in peace, in cooperating with Israel, and in thus winning from Israel adjustments with respect to contested boundaries.

THE ARABS are mighty in population — over one hundred million to Israel's three. They are mighty in wealth — there is

an Israeli joke about God promising the Jews a land of "milk and honey" but, unfortunately, not oil. What Israel asks is the right to survive, and to be free from war. Given those, other diplomatic concessions can be made in an atmosphere of mutuality.

In the Yom Kippur War of 1973, the nations of Europe — needing oil — deserted Israel; would not even allow help for Israel to pass through their lands. So soon after 1945 came this betrayal.

If the United States would allow Israel to disappear, if once again in this century power and wealth crushed the Jews, Western civilization will have shown itself cowardly, venal, and empty of morality. Although we have faced many terrors already in this century, once again we must steel ourselves. The stronger we are, and appear to be, the less likely war becomes.

Posterity would never forgive weakness now.

## The proof of God—who needs it?

In Graham Greene's "A Sort of Life," the British author discusses how he came to enter the Church.

He wrote, "My friend Antonia White

many years later told me how, when she was attending the funeral of her father, an old priest who had known her as a child tried to persuade her to return to

the Church. At last — more to please him than for any other reason — she said, 'Well then, Father, remind me of the arguments for the existence of God.'" After a long hesitation he admitted to her, 'I knew them once, but I have forgotten them.' I have suffered the same loss of memory . . ."

I'VE REPEATED this little story not so much to tell of Antonia White or Graham Greene, who has always held fairly strange viewpoints concerning God, but to recall the old pastor.

Of course he could not remember the proofs for the existence of God. They had absolutely no meaning to him nor purpose in his life. He needed no more to prove the existence of God than he needed to prove his own existence. His belief in God had nothing to do with philosophic proofs but rather he believed in God because He knew God.

I can't say I have forgotten the proofs for the existence of God but I have

never needed them in my life. There was a time when I was fiercely apologetic in my writings that I might have used them. But I would have been using them for others, not for myself, and today I do not even believe there is any necessity for using them.

It seems to me that for us to present proofs for the existence of God is too defensive. The burden of proof, it seems to me, must rest on those who say they do not believe God exists. All reason suggests most clearly that God must exist.

Continued on page 16



By Dak Francis

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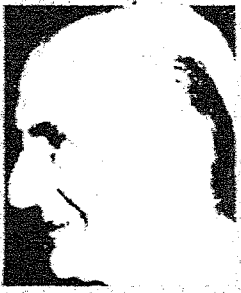
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The Voice  
of the  
Holy Father



## 'No form of proselytism any longer acceptable by many'

### Criticizes apathy

Pope Paul VI has attacked forces in secular society and in the church that discourage Christians from spreading the faith among non-Christians.

"So-called confessional activity is opposed today at its very roots, no matter how it manifests itself," he told the thousands gathered in St. Peter's Square July 2 for his weekly general audience.

"THE APOSTOLATE does not have citizenship within a secular society."

During his talk, the Pope claimed: "No form of proselytism — even those that stem from an example or from apologetic argument — is any longer acceptable by many, including believers." He said that this attitude stems from submission to "what social acceptability or supreme political power imposes."

The Pope spoke against the apathy that some Christians have toward seeking converts to the faith.

"MANY WHO call themselves Christians think that belonging to our religion does not carry with it responsibilities beyond attending Sunday Mass and making Easter Duty."

Declaring "The Gospel is fire," he warned against the attitude that any doctrinal position is acceptable today and therefore it is not worth the trouble to present and explain the faith to others.

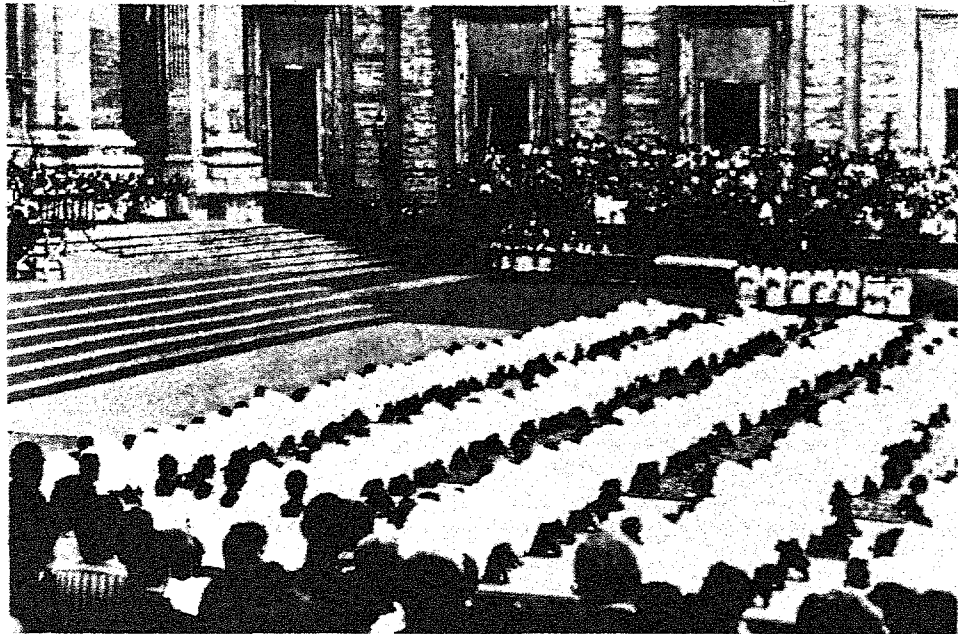
The Pope charged: "Free, religiously inspired activity meets obstacles today even within the framework of the Church." That stems especially, he said, from the "practice of internal, anti-dogmatic and anti-institutional criticism that is fashionable in many circles."

AS HE has in other recent general audiences, the Pope cautioned against a Christianity that is "inert, indifferent, apathetic or lacking in will-power."

The Pope gave a special greeting to a group of about 100 pilgrims from East Germany. He told the group, the first to come to Rome from East Germany during Holy Year: "You should know that the Pope is near to you in spirit and loves you. . . . We see in you a worthy representative of the flourishing Catholic community whose strong religious life and loyalty to Christ, to the Church and to the Pope we are well aware of."

The Pope urged the German Catholics to stay close to his leadership and that of their bishops.

THE VATICAN made contacts in June with the communist government of East Germany through a visit to that country by the Vatican's chief diplomatic troubleshooter, Archbishop Agostino Casaroli, secretary of the Council for the Church's Public Affairs.



NEWLY ORDAINED priests prostrate themselves before Pope Paul (extreme left) during a ceremony in St. Peter's Square June 29. About 20 of the ordination class of more than 360 are Americans. The ordination of one American, the Rev. Mr. Millard G. Boyer, was postponed when his parents were killed in an airline crash in New York.

The Pope also spoke briefly to a group of Lithuanian-exile pilgrims. "The universality of the Catholic faith," he told the Lithuanians in Italian, "Makes you feel united in one heart and one spirit with the faithful of the whole world. We are united with Lithuania."

"This universality makes you feel so much more united both among yourselves, although you are sparse throughout the world, and with all the brothers of your most beloved native land — united by the rich, glorious and constant Christian tradition."

THE POPE added: "Our thoughts go with yours to your dear ones and our brothers in the faith to assure them of our paternal presence, to encourage them by our prayers to humble and sincere fidelity to Christ and to the Church."

The Pope's words to the Lithuanians came at a time when stepped-up activities against Lithuanian Catholics by Soviet communist officials in that country have been reported.

The Pope speaking in windy and unseasonably cool weather, also saluted a group of pilgrims from Montreal, urging them: "Be active Christians."

He told a group of veterans from the United States Fifth Army led by Gen. Mark Clark: "May the blessing of peace fill your hearts and dwell in your land."

Churchmen and laymen from the Orthodox patriarchate of Moscow, told them he prayed that the "divisions of centuries will be overcome."

The delegation, led by Metropolitan Nikodim of Leningrad, had been meeting with Catholic representatives for a week-long discussion in the North Italian town of Trent. The theme of their meeting was "the Christian Proclamation of Salvation in a World of Transformation."

METROPOLITAN Nikodim and other members of the delegation had also attended the ordination by Pope Paul of 359 new priests in St. Peter's Square Sunday, June 29. They met the Pope July 3.

Speaking to the delegation in English, Pope Paul said:

"We cordially welcome you after the completion of the fourth encounter in a series of providential meetings between the Catholic Church and the Russian Orthodox Church."

OF THESE talks Pope Paul said: "We realize what an important and complex subject you have treated in a spirit of sincere effort to be better equipped to bring the liberating and uplifting message of salvation to the men and women of our time . . ."

"It is our ardent prayer that these joint efforts may bear lasting fruit. We pray that the divisions of centuries will be overcome in the truth and charity of Christ, and that the Holy Spirit will bring to completion a work

that has been begun under his inspiration — a work that is indeed manifest among the signs of our times."

Pope Paul ended by sending his best wishes to Patriarch Pimen of Moscow.

### Sympathy for Africans

Pope Paul has expressed sympathy and encouragement for statesmen working for an independent Africa "with equality among races, with respect for the will of peoples and with assurances that citizens will be able to participate in civil, social and political life."

He expressed hope for a speedy completion of "the irreversible process of decolonization." At the same time he deplored violence in Africa.

IN A SPEECH June 25 lauding the independence of Mozambique, the Pope also called for stepped-up aid from governments, humanitarian organizations and churches to combat drought in Africa's Sahel region which stretches across the continent along the southern edge of the Sahara desert.

Speaking at his weekly general audience, the Pope lamented that "the blood of brothers is still being spilled and is working against the internal process toward independence" in Angola. (Rival African groups are fighting for control in Angola, scheduled to receive full independence from Portugal in November.)

The Pope spoke of other "trouble spots" in central and southern Africa which "preoccupy with good reason those people who are striving with a sense of responsibility to advance unhaltingly but also nonviolently the evolution of a free and independent Africa."

THE POPE then expressed "our sympathy, our encouragement and our best wishes for these statesmen and government officials" who are working for an independent Africa "with equality among races, with respect for the will of peoples and with assurances that citizens will be able to participate in civil, social and political life."

The Pope stressed that the situations in Rhodesia and Namibia were "knots yet to be untied — notwithstanding the clear directions and the persevering activity of the United Nations, and the diplomatic initiatives by authoritative African statesmen."

For years the United Nations and other international bodies have been seeking an end to the administration of Namibia by the Republic of South Africa, which calls it South West Africa. In Rhodesia, the minority white population has severely curtailed for years the rights of black Africans, who form 94 percent of the population.

### Prays for unity

Pope Paul VI, receiving a delegation of



By Father  
John T.  
Catoir

## Let's get more doctors, less concern for money

Some of the finest and most dedicated men I know are physicians; too bad they have to belong to the AMA. The momentum of public indignation against the American Medical Association is growing stronger each year. Our whole country is driven by a mercantile spirit, so it isn't surprising to find a particular organization like the AMA infected with the same spirit. Doctors are growing richer and richer, and more remote from their patients. Very few doctors make home visits anymore.

So rare is this practice that a recent medical

### Msgr. James J. Walsh is on vacation

journal did a special article on a doctor who did nothing but home visits. We should expect something more from a group of men and women dedicated to the well-being of mankind. Physicians take an oath to protect life, but most of them are so deep in the business aspect of their practice that they are losing their credibility as healers.

ONE CAN sympathize with the doctors in their struggle to reduce the malpractice insurance premiums, but, again, it's a money

issue, isn't it? We have grown accustomed to the AMA's strange hierarchy of values.

For one thing, we do not have enough doctors. Literally thousands of our pre-med students have to go abroad each year (if they are lucky enough to find a medical school to accept them) because the AMA restricts the quotas of our medical schools. Why is that, when we have the facilities and empty spaces in our own universities? The President of Columbia University recently made this point at the June '75 graduation ceremony. The motive is supposedly to maintain a high standard of excellence. But is it? There are A and high-B students who are rejected.

Doctors should be the first to realize the inequities of the system. Many of them have had to study abroad and go through years of anxiety, wondering if they would even be able to practice medicine in the United States. Now that they've made it, are they afraid to allow an increase in the number of physicians? If so, are they guided more by economics than by compassion for the sick and elderly? We need good doctors, especially in our cities, not only for the rich, but for the poor as well. Why is this condition allowed to continue? Who is to blame? I think the AMA is largely to blame, and the AMA is made up of

physicians who vote their policies.

PERHAPS the greatest scandal to the medical profession, apart from the wholesale licensing of abortions, is the care of the elderly. We live in a country where the senior citizens are stripped of their dignity and their savings by a system which tolerates the spiralling costs of health-care. Are you aware that Medicare paid only 40% of the average medical costs of persons 65 and older in 1973, and less in 1974? The life savings of the elderly pay for the rest. Even when Medicare pays, it leaves much to be desired. For instance, in one published case, Medicare paid only \$15,000 of the \$35,000 in doctor bills resulting from a seven-year struggle with cancer.

I don't attack all doctors in this indictment, for many of them are good and generous men and women, but our senior citizens are slowly being squeezed to the poverty level of subsistence, and something has to be said about it. Doctors worry about malpractice insurance premiums; our people worry about paying for the malpractice and injustices perpetrated on them. One day these citizens and their children will use their vote to overturn our whole approach to medical care in this country. The primacy of profit will not be allowed to rule when it comes to human life.

# TO THE RESCUE

...Wrecks, fires, heart attacks, he's there to help

By ROBERT O'STEEN  
Voice News Editor

Michael Meyers, 23, used to be a safe-cracker. But he found that to be dull living. So he turned to rescue work.

Now he charges like a White Knight through the streets of Miami Shores, lights flashing and siren wailing on his rescue van, to save someone whose life is in jeopardy from car wrecks, heart attack, fire or just about any peril known to modern man.

"I LIKE the idea of helping people in trouble," Meyers says in a measured, understated voice that contrasts vividly to the dynamics of emergency work. "It's a physical kind of job and very interesting. Each call is different. The victim may be rich or poor, lying in a corner or in a street, and each one may require a slightly different kind of treatment." Not like working for a safe company opening stuck safes.

Meyers, graduate of St. Rose of Lima school and member of the parish, has spent a year studying fire science and emergency techniques through Miami-Dade Community College and Mt. Sinai emergency annex while working for the Miami Shores Fire and Rescue Department, attaining the rank of lieutenant.

Because of improved fire codes, more new buildings and preventive techniques, major fires have diminished greatly and rescue work is the main trend today.

"We get four or five calls a day on the average."

**'Each call is different. The victim may be rich or poor, lying in a corner or in a street, and each one may require a slightly different kind of treatment.'**

said Meyers. "And that is quite a bit after you go out, do the job, come in, fill out the paperwork and then have to go out again."

ONE GREAT ghost seems to hover over the public more than any other as far as sudden life threatening incidents go. Heart attacks.

"Eight out of 10 of our calls are for heart attacks. Most are for people in their 50s and up, but yesterday we had a 27-year-old girl with a heart difficulty."

Michael's next biggest customer is the auto wreck victim, followed by people in home accidents such as falling off ladders or knife cuts, and drug overdoses. And he points out that the drug ODs include people of all ages — a suburban housewife in her 40s using legal sleeping pills or "uppers", is as likely a customer as a youth on illegal street drugs.

More calls occur in the day, when people are more active, more in the summer when kids are out of school, and there are more wrecks during bad weather.

If you've seen the television program "Emergency", then you've seen what Michael does.

"THE SHOW'S pretty real as far as how they handle situations," he said. The only difference is the situations on the screen are sometimes staged more spectacularly.

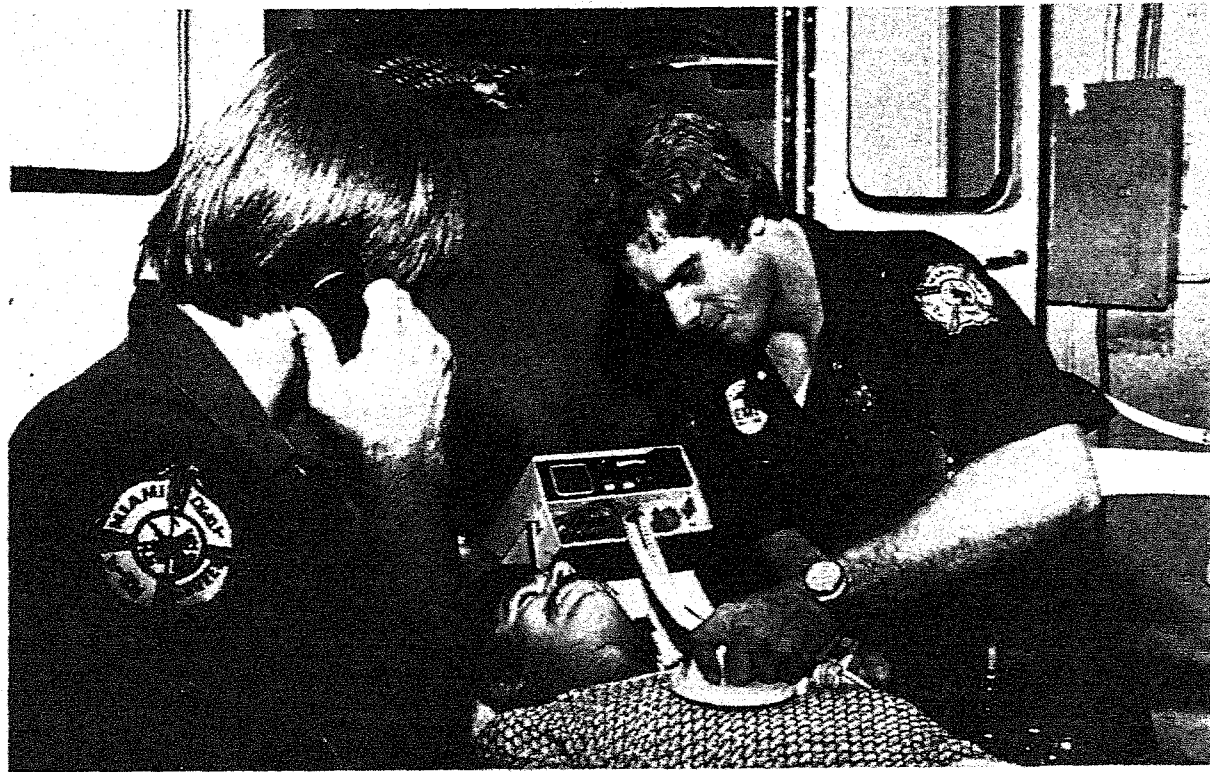
What does the rescue team do?

"In a heart attack situation we can give I.V.'s (intravenous injections) of a sugar and water solution to help keep up the blood pressure while we work. But we can't give any exotic drugs.

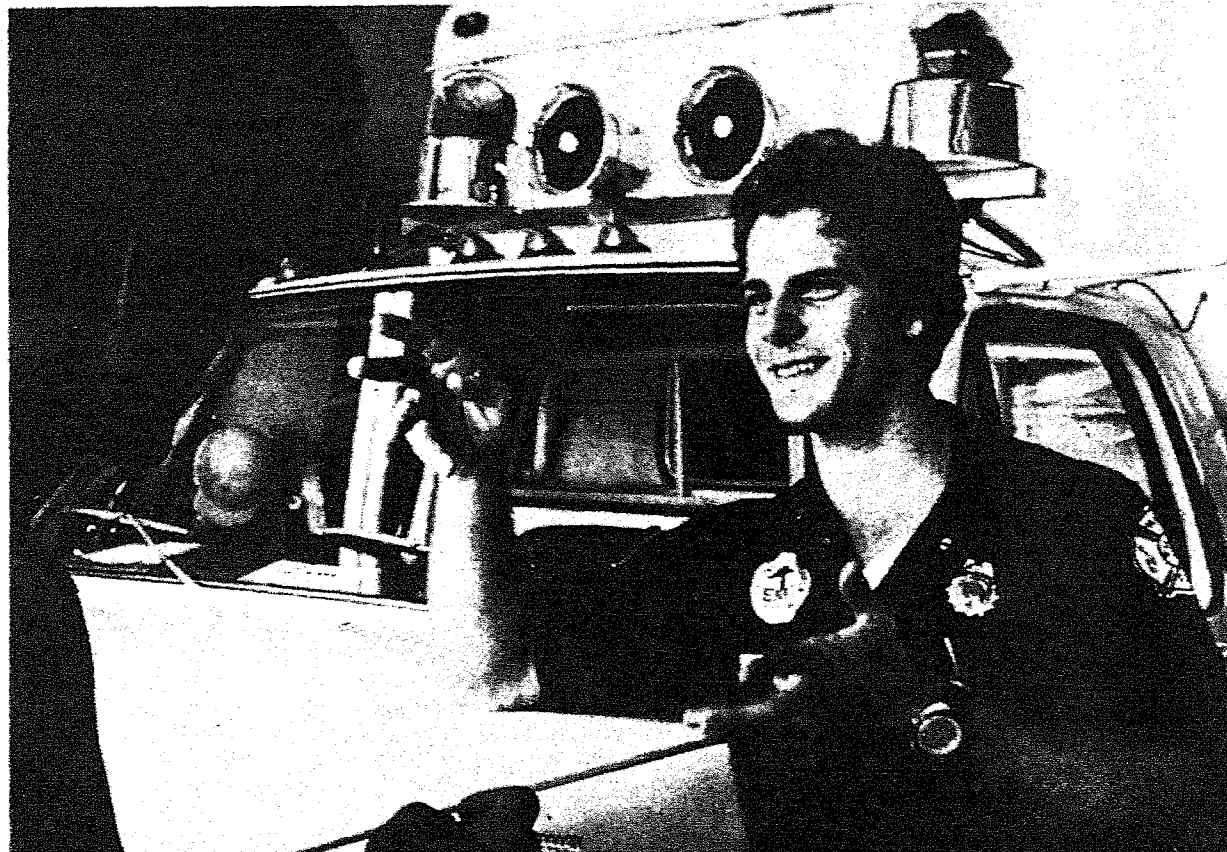
"We have communications with a hospital and we feed information to the doctor on blood pressure, pulse, skin color, pupils or anything he might ask, and he has to prescribe before we can give drugs."

Most heart attack victims survive except where the heart has stopped before they get there, and then the chances are much less, though revival is still possible.

"We can usually get there in three minutes," Meyers says. And upon arrival they have a whole array of equipment at their disposal: a "thumper" or cardiopulmonary resuscitator for reviving stopped hearts, a defibrillator to steady the heartbeat by elec-



Lt. Michael Meyers trains on heart monitoring and telemetry equipment.



The 'Jaws of Life' can pry open a wrecked car in seconds, says Meyers.

tric shock after an attack, oxygen masks, complete stock of drugs, telemetry equipment which can send electrocardiograms to a read-out the doctor can see at the hospital, and "Jaws." The Jaws is not a shark but a hydraulic device for prying open wrecked cars to release victims. The fire truck also has a pump that can draw water from a lake or pool at 1250 gallons a minute, or fast enough to drain the average home swimming pool in eight to 10 minutes instead of that many hours.

As on the TV show, Michael and company get their share of oddities.

"WE HAD a lady in distress and when we got there we found that she had her hand caught in the toilet bowl." How did they solve that one? "Crisco."

"A lot of time we see wrecks where the car is demolished but the people walk away. Often the drunk driver walks away — and the other people don't.

"Most people don't wear the seat belts either," he observed.

"One of our most dangerous situations is a wreck where we have to work to get someone out but there is a gas spill all over and in danger of igniting. We have the fire truck hose it down while we work with the Jaws."

Another danger is the new shock-absorbing bumpers, he said, that can pop out under pressure caused by fire.

"It was hard to get used to the blood and gore at first," he said, "but I got used to it. Also it is easier when you know you are helping someone. It's different when you are just watching something."

ONE OF THE rescuers' chief complaints is people who call up with any old ache or pain and the squad rushes there to find someone wanting medicine or free treatment. "We don't like babysitting," he says. "We're here for life-threatening situations."

Another complaint is cars that loaf right along and won't pull over and stop as the law requires when the siren is going. And people on the scene.

"I've had to go to the truck for something and the people won't let me back through to the victim. They just stand there like 'What do you want?'"

The rescue crew is in three groups, each one working 24 hours on and 48 off.

Much of the work is routine, starting at the beginning of each shift with the checkout of equipment piece by piece, down a checklist several pages long. The squad house includes a garage housing the rescue truck and the fire truck, sleeping and living quarters and a kitchen. Cleaning house and cooking are part of the daily chores, as well as drilling on equipment, checking out city fire hydrants, and painting them.

"PEOPLE HAVE been known to paint the hydrants green to blend in with their lawns, or even plant bushes around them!"

Michael Meyers doesn't crack safes any more. (When he did, it was while working for a safe firm, opening safes for banks, stores and individuals whose safes got a stubborn streak.) All very legal. And not too exciting.

Now instead of opening safes he opens the way to life for people in deathly situations.



Rescue squad members study and wait for the next call which could come any second.

# NASHVILLE:

A tale of a town, but more  
—a hard look at America

Nashville brings director Robert Altman's highly individual talents and the most effective film techniques to bear upon that most urable of American movie genres: the backstage epic. Altman's ambitions go considerably beyond that, however. For the evident thrust of Nashville is no less than a statement about the United States of America at the 200-year mark.

The film interweaves the lives of 24 people in Nashville during a five-day period. The narrative revolves around two main events. One is the return, on the first day, of Barbara Jean (Ronee Blakley), the beloved queen of country music, who has been away from Nashville undergoing treatment for an unspecified ailment. The second is a political rally, on the last day, for a third-party presidential candidate, which ends in tragic violence.

A BLANDLY suave advance man (Michael Murphy) is the plot's prime mover, barely concealing his disdain as he manipulates his way through the gaudy, artless yet devils, and, above all, energetic world of country music to induce its two major stars. Barbara Jean and Haven Hamilton (Henry Gibson) to perform at the campaign rally.

Altman has done a marvelous job in giving a sense of unity to what is essentially a string of vignettes. The pace of Nashville never lags. It is consistently entertaining. Perhaps never before in any medium have music and drama been blended more effectively. Altman, furthermore, has guided his people to come outstanding performances.

To single out but a few, it is hard to imagine, for example, how



COUNTRY MUSIC stars Ronee Blakley and Henry Gibson perform at a political rally in NASHVILLE, a super-dooper, all-American slice of country pie from director Robert Altman, released through Paramount.

Ronee Blakley, a singer-composer here making her film debut, could possibly be better in any way as the much-loved, much-exploited Barbara Jean. To see her, all fragile beauty and show-business verve, belt out a song one moment and then slide towards paranoia the next is to see an impression of the popular artist as victim done by an actress of immense talent and passion.

LILY TOMLIN, as a gospel singer whose lawyer husband (Ned Beatty in a fine performance) is too busy wheeling and dealing to take enough interest in her or in

their two deaf children, creates the best developed and most believable character in the film. Henry Gibson, who, together with Miss Tomlin, seems to be proving here that if an actor can be funny, he or she can do almost anything, is altogether convincing and brings a strong, virile presence to the character of Haven Hamilton, whose geniality and cultivated folksiness, which Altman apparently intends as symbolic of Nashville itself, are not quite the pure hypocrisies that one might have expected.

Nashville, then, is an im-

aginative, entertaining film which stands head and shoulders over any American film of recent memory. As to Altman's larger ambition, however, his using the city as a metaphor for American society, while his desire does him credit, his reach seems to have exceeded his grasp.

The principal difficulty seems to be that Altman, despite his talents, despite the awesome array of techniques at his command as a modern filmmaker, has nothing to say about American society except what is already terribly obvious.

FINALLY, the ending of Nashville is arbitrary, one dictated by plot considerations (the need to pull all the threads together), and by the availability of the Nashville Parthenon and the possibilities it affords for both an impressive final image and an easy irony — the massive structure itself being a stronger if unwitting indictment of American culture than anything Altman is able to come up with in the film.

So, after the violence is past, Nashville ends with a huge crowd in front of the flag-draped Parthenon singing "If you say that I'm not free, / It don't worry me."

## movies

lyrics that convict them one and all of being morons, but then perhaps morons are more resilient by nature than normal people.

What does it all mean, however? That Altman has managed to end his film with a striking image which persuades for the moment at least. A neat trick, no doubt, but something that falls short of being a significant statement about American society.

In applying these criticisms, however, we should not lose sight of what Altman has accomplished in Nashville. The film is imbued with a life and vigor that, whatever the defects of Altman's metaphor otherwise, are truly, uniquely American. We usually have to be content with far less.

The subject matter and the naturalistic style of Nashville make it a film for mature viewers. (A-IV)

## Share disciples' experience through study of Gospels

WHO DO YOU SAY THAT I AM? By Rev. Edward J. Ciuba. New York: Alba House. 1974. \$2.95.

Who Do You Say That I Am? is an adult inquiry into the first three Gospels. The constant change and hectic pace so endemic to our society and the many pressures created by the complexity of modern living are leading Christians to a yearning to a more personal experience of Jesus Christ. Regardless of age, this quest for meaning and for a personal orientation to Jesus Christ has brought many to the refreshing source of the biblical Word. More and more they are filling that void by drawing sustenance from the Scriptures, the words of life.

Clear testimony of this renewed interest in the Scriptures is given by the sudden and prolific emergence of so many groups focusing on Bible reading and Scripture discussion, prayerful meditation and reflection based on God's Word. Avoiding the shallowness and artificiality of much that passes as important in our society, these Christians are growing in the appreciation of a Word that gives them renewed direction and meaning in life.

THE AUTHOR, Reverend Edward J. Ciuba, is presently Professor of Sacred Scripture at Immaculate Conception Seminary, Darlington, New Jersey. Holding degrees from Gregorian University and the Pontifical Biblical Institute, both in Rome, he has done post-graduate work at the Fench Biblical and Archeological School in Jerusalem. Father is a contributor to the New Catholic Encyclopedia, The Bible Today, and Catholic Biblical Quarterly.

Two principles characterize this book:

1. It is aimed at those who are approaching the Gospels for the first time.
2. It incorporates sound biblical scholarship and adapts it to beginners.

The work is based on an understanding of the Gospels as faith testimonies or written accounts of the faith and experience of the early Christian community.

### books

Something about Jesus and his message jolted his followers, evoked in them a response, engendered a way of thinking and acting and gave rise to a powerful personal experience, which they then communicated with great enthusiasm in words.

RECOMMENDED Scriptural readings from Matthew, Mark and Luke are suggested and the chapters highlight Gospel passages and discussions from the Birth of the Gospels through the Resurrection.

The basis for ecumenical dialogue with our non-Catholic brethren is, and must always be, the biblical Word, a rich common heritage from which grow mutual respect and understanding.

Hopefully our sharing in that experience of the first disciples will give meaning and purpose to our own efforts to make sense out of our lives. If used effectively, modern Scriptural reading can bring out the vitality and personal dimensions of God's Word. It can

sharpen and hone that "two-edged sword" spoken by the author of the letter to the Hebrews, "which penetrates and divides soul and spirit, joints and marrow, and judges the reflections and thoughts of the heart." (Heb. 4:12).

(Reviewed by Sister Celine Gorman of the Archdiocese CCD office.)

## Capsule reviews

Children of Rage (Emessee) Set in 1968, after the disastrous Arab losses in the Six-Day War, this film tries to explain why the Palestinians adopted the desperate policy of terrorism in their fight against the state of Israel. Its failure to do so in any coherent fashion can only serve to further acerbate the feelings of both sides. Its melodramatic story about the selfless sacrifice of an Israeli doctor (Helmut Griem) working in a Palestinian refugee camp never achieves any sense of credibility and works against the film's

muddled humanitarian aims. As a film, it is embarrassingly amateurish (director Arthur Allan Seidelman is unable to get a single good performance out of his large international cast). As politics, it is an idealist plea for good will, undoubtedly well-intentioned, but of little relevance to the harsh realities of the Mideast. Unfortunately, a film clip of the latest victims on the evening news tells us more about the nature of this tragic conflict than the entire length of this failed venture. (A-III)

## Kool-Tite "Home of the Week"



### Kool-Tite Gravel Coating Has An Exclusive Sealing Process

WHEN KOOL-TITE coats a gravel roof, it can be cleaned (even after several years) with more than 3,000 lbs. of water pressure! This is the startling statement of Jesse J. Scalzo of Kool-Tite, Inc. Pictured above is the Warneke Home at 1740 S.W. 93 Place after Kool-Tite applied the exclusive sealing process.

This is the Kool-Tite gravel roof process.

"First, the entire roof is hand raked and gravel turned over to expose mold or mildew. All missing gravel is then added to bring area to an even level.

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(2) "After the first application, a heavy spray of Kool-Tite inner-locking sealer is applied, also by hydraulic pressure. This application securely binds the gravel together permanently filling all pores and is applied not less than 48 hours after the first coating. Neither coating is applied on a damp or wet surface, thus insuring 100% bond of coating.

(3) "Following these two applications, a third and final Kool-Tite acrylic, fungicide finish coating is then applied — also by hydraulic pressure — completely sealing in the entire area and applied the next day, following the inner-locking coating and again done only on a dry surface.

"After the original three-coat process by Kool-Tite, the roof can be pressure washed and coated by the same process as a tile roof. The gravel will stay on the roof because it has been permanently bonded. This gives added protection during hurricane winds. Kool-Tite also features special processes for tile, asbestos, asphalt shingle and slate roofs."

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television

# It's Niven and Balloon, Cagney and Coca-Cola

FRIDAY, JULY 11

8:00 p.m. (CBS) — **AROUND THE WORLD IN 80 DAYS** (1956) — The late Mike Todd's fantastic voyage, based on the classic Jules Verne tale of one Phineas Fogg, part rake, part aristocrat, who makes a bet that he can circle the globe in 80 days. David Niven is superb as Fogg, but Mexican comedian, Cantinflas steals many a scene as his Sancho Panza-like companion and valet, Passepartout. The setting in time is the late Victorian era, and the atmosphere is redolent of the age's cultural splendors. Add to this a globe-trotting adventure to just about every scenic locale worth its postcard, throw in a countless array of cameo appearances (by the likes of Charles Boyer, Charles Coburn, Marlene Dietrich, Hermione Gingold, Peter Lorre, Robert Morley, Frank Sinatra, etc., etc.) — and you have it, a wonderful romp. Shirley MacLaine co-stars. This is great fun for all. (A-I)

SATURDAY, JULY 12

9:00 p.m. (NBC) — **ONE, TWO, THREE** (1961) — James Cagney plugs in with an Academy Award winning performance as the staccato Coca-Cola executive on the loose in West Berlin — try-

ing (in order of importance) to keep the secret Coke formula from falling into Red hands (they want it worse than A-Bomb secrets), and to keep his slightly whacked-out daughter (Pamela Tiffin) from eloping with an East German soldier. All of this, complemented by the deft role-playing of Arlene Francis as Cagney's patient wife, adds up to a marvelous lot of fast-paced fun. For der kiddies? Nein! (A-III)

SUNDAY, JULY 13

7:30 p.m. (ABC) — **STRANGE NEW WORLD** (1975) — TV feature is futuristic piece about astronauts returning to earth after having been in a state of suspended animation for almost 200 years. Some Bicentennial: they find a totally foreign world in which some folks live forever without changing, thanks to a new scientific discovery you can buy at your local druggist's, while other people live in savagery amongst the beasts of the wilds. John Saxon, James Olsen, and Martine Beswick are among the survivors.

MONDAY, JULY 14

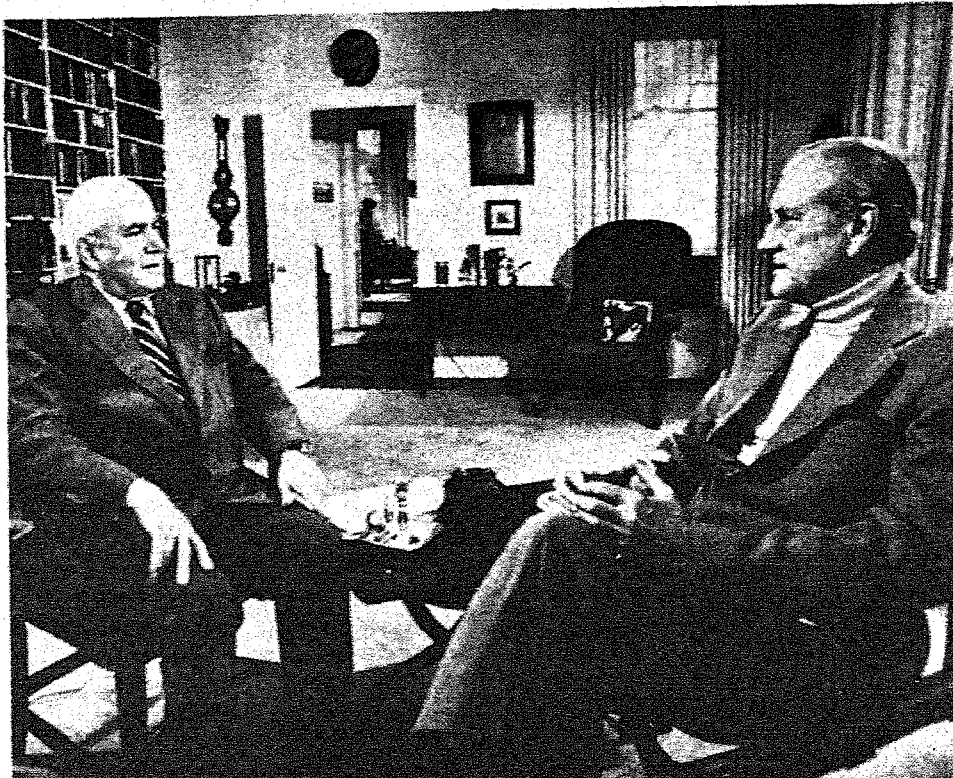
8:30 p.m. (NBC) — **DOUBLE FEATURE** — First serving is **THE RANGERS**, a pilot film about rangers in a Western national forest area, starring James Richardson, Colby Chester. The series based on this pilot folded before the first thaw a few seasons back. Second dish is **A MATTER OF WIFE . . . AND DEATH**, starring Rod Taylor as a private eye who gets embroiled in a murder which in turn uncovers a nefarious web of mob gambling and extortion.

TUESDAY, JULY 15

8:30 p.m. (ABC) — **SAY GOODBYE, MAGGIE COLE** — 90-minute made-for-TV feature. Last time she played in a TV feature, veteran actress Susan Hayward was a tough lady lawyer, this time she is a tough lady doctor, recently widowed, doing her magnanimous thing by working in a ghetto clinic. This one reeks of relevance.

WEDNESDAY, JULY 16

8:30 p.m. (ABC) — **THE SEX SYMBOL** — Made-for-TV melodrama based on the grade-A trash novel, **THE SYMBOL**, by Alvah Bessie. This is an ill-disguised "roman a clef" modeled after the ultimately tragic life of a Hollywood



**CONVERSATIONS** — John J. McCloy (left), the distinguished American statesman who has held such positions in government and business as president of the World Bank, consultant to the Ford Foundation, and Assistant Secretary of War in 1941, will be interviewed by CBS News National Correspondent Eric Sevareid for the CBS News series "CONVERSATIONS WITH ERIC SEVAREID," Sunday, July 13 and Sunday, July 20 (6:00-7:00 p.m., ET), on CBS.

sex goddess. The model, of course, is Marilyn Monroe, who, as this film proves, has found no retreat from exploitation, even in death. Connie Stevens portrays the sex-bomb, named in the fiction as Kelly Williams, whose life story unfolds via flashback during a last call to her psychiatrist before her death. Strictly a matter of taste, and not for the young.

THURSDAY, JULY 17

9:00 p.m. (NBC) — **THE YOUNG SAVAGES** (1961) — Rather sharp and hard-hitting courtroom drama centers on a case of homicide being prosecuted by big-city D.A. Burt Lancaster. The nub is that Lancaster's own past peccadillos come into play in the trial, which throws things off balance in his personal life as well as in terms of his courtroom manner. (A-II)

9:00 p.m. (CBS) — **FOUR TIME-WASTERS** — Rather than offer a "real" movie, even the homegrown-for-television kind, CBS is tossing up these four pilots in a comedic vein: **ROSENTHAL AND JONES**, about two cranky widowers; **WIVES**, about a muffed attempt at infidelity; **GRANDPA MAX**, about a man's move to a senior-citizen's home; and **HARRY AND MAGGIE**, about a grumpy widower and his brassy sister-in-law.



ACTOR E.G. Marshall will look at the life of Sam Houston as he tours the former American General's two Huntsville, Texas, homes in the "American Life Style" series on Channel 4 Saturday, July 12, at 7:00 p.m. The following two Saturday nights he'll visit the homes of William Jennings Bryan and Woodrow Wilson.

## RELIGIOUS PROGRAMS

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

**BEST TV THIS SUNDAY**

9 A.M. — Ch. 7  
"The Church and The World Today."

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

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Little Flower Coral Gables	1,920
St. Rose of Lima, Mia. Shores	1,880
St. Louis, South Dade	1,400
St. James, North Mia.	1,400
St. Maurice, Ft. Lauderdale	1,360
St. Michael Arcangel, Mia.	1,080
Immaculate Conception, Hia.	1,080
St. Timothy, Western Miami	1,000
St. Clement, Ft. Lauderdale	1,000

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**"Our lack of compassion,  
our ruthlessness towards  
other men, is an impenetrable  
curtain between ourselves  
and God."**

**— Alexander Yelchaninov  
(1881-1934).**

## THE POOR...

By REV. PETER HENRIOT, S.J.

"The poor you will always have with you." How often have you heard that statement — or used it yourself — to justify not taking any action to improve the lot of the poor in our nation and in our world? And yet, isn't it true?

No matter how many dedicated efforts have been made over the years, there always seem to be poor people in our midst. So maybe Jesus was correct in telling His disciples not to get excited about poverty.

Let's be honest with ourselves. We know very well that Jesus did not intend to propose a policy to be followed — keeping the poor always around us — but was simply reprimanding Judas for his dishonest criticism of generosity. We certainly aren't justified in drawing any practical consequences or political programs from these words.

**WE CHRISTIANS**, as a matter of fact, have no excuse whatsoever for being indifferent toward the poor. Both the Old and New Testaments are filled with strong injunctions to show concern and special consideration for the less fortunate. It is the rich who are continually warned to watch out lest their wealth bring them to destruction.

The Dives and Lazarus story makes quite clear what awaits those who are comfortable in this life while their brothers and sisters suffer from poverty. The Apostle James tells us in his epistle that the Church must give deferential treatment to the poor, not to the rich. And in its social teaching, our Church has repeatedly emphasized the obligation that we have to promote a just society which helps the poor.

But are there really any poor people in this country? Isn't the United States an "affluent society" where poverty has been done away with? We know that this is not the case. The elderly, residents in inner cities, members of minority groups, small farmers, residents of Appalachia, migrant workers, native Americans; these and others in the United States know the

meaning of an "affluent society" only through advertisements.

**RISING** unemployment and rising inflation has meant that poverty has touched the lives of many in this country who have not previously experienced it. The Campaign for Human Development, the U.S. Catholic Bishops' program to fight poverty, estimates that one out of every six Americans, over 36 million people, suffer from being poor.

Being poor in this country means lack of good food, decent housing and clothes, adequate medical care, and proper educational opportunities. But it also means in particular a powerlessness that makes people less than human, that

D.C. 20005). This church agency provides excellent reports on conditions in this country, suggestions for school curriculum, and references to where more information can be found. Beware of statements like, "There really aren't any poor people in the United States, just a lot of lazy people." This simply isn't true. And be especially suspicious when this kind of statement comes from more comfortable and well-to-do persons or groups.

(2) Share with groups that are working to make a difference. There are many charitable organizations, church and secular, that do much toward helping the poor. St. Vincent de Paul Society, Salvation Army, Red Cross, etc., all

## ... WITH YOU ALWAYS

hinders any real exercise in responsibility, and that holds people in a cycle of degradation and despair.

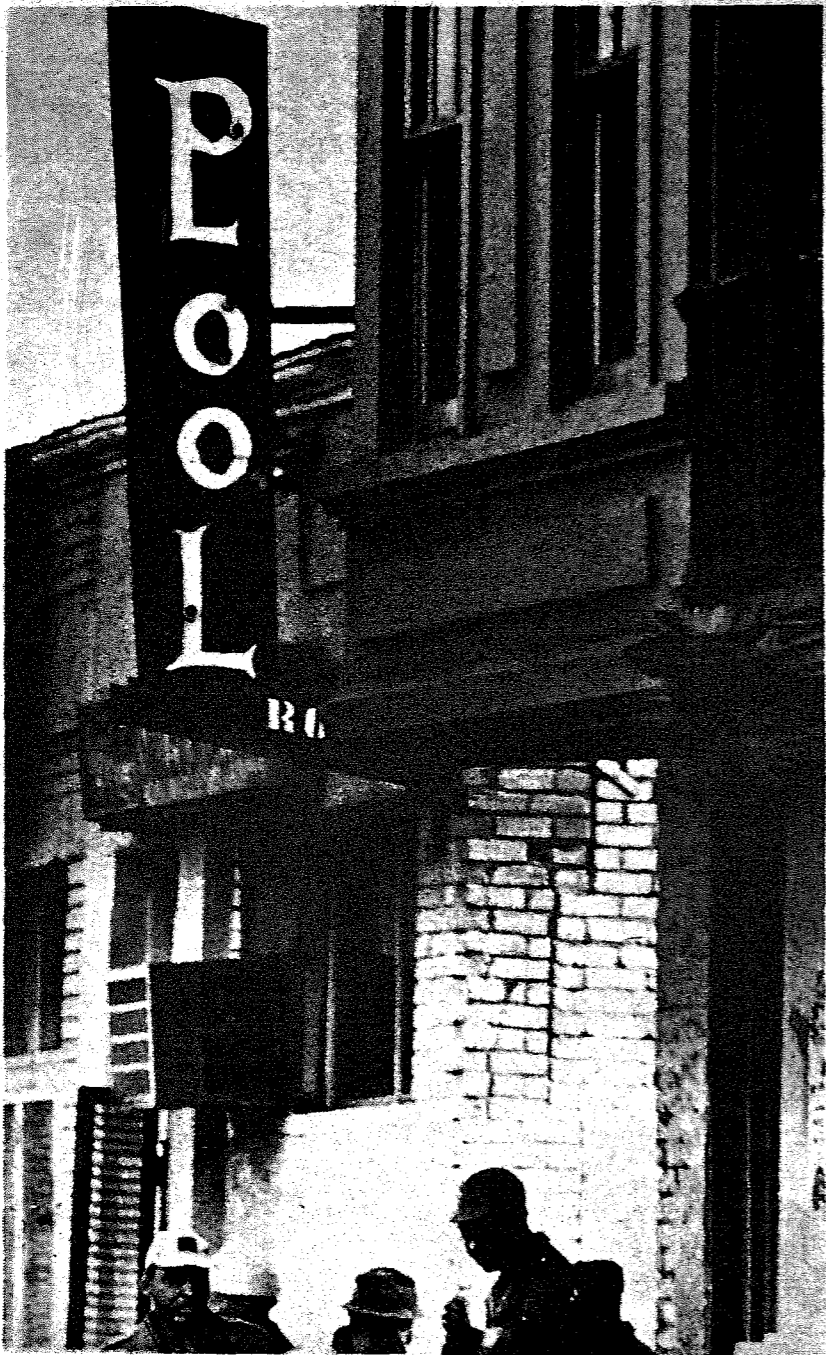
When the Catholic bishops of Appalachia issued their pastoral letter last spring about the Church's response to the social, economic, political, and cultural conditions of that region, they called it a letter on "Powerlessness." This aptly pointed to the root of the problems.

**WHAT CAN** ordinary Christians do to meet the challenge of poverty in our country? Let me suggest several concrete steps.

(1) Get better informed about the facts of the situation. A good source of information is the office of the Campaign for Human Development (1312 Massachusetts Avenue, N.W., Washington,

need help for their work. But there are also groups that work to change the situation by developing economic strength and political power among the poor. Such self-help groups as the Campaign for Human Development especially deserve strong support from all of us.

(3) Vote for candidates that are sensitive to the needs of the poor. Ultimately, the problem of poverty in this country is going to be tackled with effectiveness if we get some political action that is just, realistic, and long-term. Elected officials must be held accountable for their actions and evaluated on whether or not they work to improve conditions in this country which give rise to poverty.



"Human spirits grow tired and worn down by a lack of success."

## 'ALMOST'

*depresses the spirit*

By MARY E. MAHER

A friend of mine said one day, "Almost" is one of the hardest words we can say. That perception set me back. It made me think, "What can she mean?" "Almost," how can it be one of the hardest words? It is true, though, very true.

For example, think of the struggle in statements such as "My father almost made it through heart surgery." "We almost paid our bills this month." "Our son almost made it through his bar exams."

"ALMOST" has an edge of bitter disillusionment in it. Its significance is that it is not clearcut failure. It is the marginal zone where there was possibly achievement. The poor are often immobilized gradually by the "almost" situations of their lives. More rigid persons say of the poor; "They can get jobs if they really want them badly enough."

At this stage of cultural recession or depression, comments such as that smack of lack of real human awareness. The poor are often long victims of erosion. That is, they almost succeed so many times that they wonder if indeed it is worth the while to do as Saint-Exupery says, "to keep taking the same step, even if it is the same one over and over." Human spirits grow tired and worn down by lack of success. In Eric Berne's language, we need concrete success and the "strokes" that it gives to us.

IN OUR DAY the forces of oppression are so subtle and technologically executed that it is hardly feasible to even venture into them in an article as short as this. Corporate moneys swallow up farm land. Technology, very good in itself, replaces man's energy because of vast exploitation.

(See the works of Jacques Ellul or Lewis Mumford.)

Jesus was concerned about the poor. The Old Testament called the poor who ate the grain left in the fields "the anawim." The anawim trusted God to provide. They were sure that God would care for them if they were faithful to Him. Jesus places a new dimension, not necessarily opposed to the Old Testament dimension: the ethic of doing all that we can do to give a more human life to those in need.

He sought in His historical life to give the poor the courage to believe in the power of their succeeding, of reaching out beyond the "almost" conditions of their existence. It is lovely to hear the overtones in the words of Jesus, the consistent overtones of "you can do it."

The Church's radical claim is to be Jesus' body united in time with mankind. The Church when true to its nature is forever reaching out — a colossus of hope, trying to establish new possibilities of justice and well-being. When it does not act with this nature, it becomes a devastating force of indifference.

THERE ARE many reasons for some persons' poverty. There are also many reasons for personal prosperity. The evangelization of any community (concrete living of Gospel) guarantees that each man may choose his destiny. He may acquire wealth without guilt. He may in justice also share that wealth. Yet when poverty is thrust upon a man by structures which stifle his spirit or initiative, it is the Christian communal obligation (not simply extraneous finesse) to reach out and reconstruct hope in whatever way the community can find.

## TO MUCH

By JAMES P. BECHLER

ABOUT THE AUTHOR: Jim Bechler is studying for the priesthood at the Paulist Seminary in Washington, D.C. He is also a staff writer with the Secretariat for the Spanish Speaking at the United States Catholic Conference.

My conception of a migrant farm worker was immediately challenged when I met law student Carolina Mata, an attractively dressed and poised young woman. While her speech was quiet and articulate, she spoke with a rapidity that conveyed a curious anxiousness. And I thought of myself, "She just can't be one of 'them.'"

The knowledge I had of migrant farmworkers, admittedly, was limited — a U.S. Catholic Conference report entitled "Migrant Farmworkers and the Church," newspaper stories and articles on the subject. But I had never actually met any of these people.

I asked Carolina if she had a home base. She replied, "We are actually from Crystal City, Texas, but every year during the farming season, we go to Nebraska and work in the fields."

"HOW MANY are in your family," I asked. She smiled and said, "All together, there are 16 of us. My parents and 14 children. We make quite a bunch traveling to Nebraska by truck."

Then she added quietly, "But there are lots of people who really don't like us, so we use the back roads."

She went on to tell me that the truck is a practical necessity when there is such a large family. And the majority of the migrants do have large families. They can travel as a family unit in a truck and it's a lot cheaper. But there is little comfort. Since they could not possibly afford the luxury of a motel, the truck is their portable home.

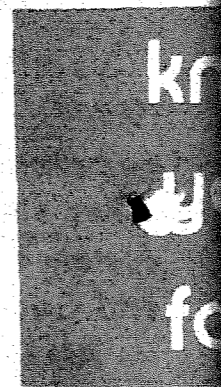
Then Carolina made a statement in a matter-of-fact tone of voice, "I can't imagine our family driving into one of those nice motels even if we did have the money. They wouldn't want us." Then she paused for a moment and said, "Besides, we're lucky to be given as much as a \$50.00 advance from the grower for gas expenses and minimum needs along the way."

"YOU KNOW, when we stop for gas, we're

usually ignored. We wanted or that we are Nobody stops to think gas tanks and go to the else."

I remarked at her courtesy. She replied, "inconvenience." They are just struggling to enjoy the foods we never seem to think about put that food on their

"What's it like destination?" I asked



"We are treated living accommodation some cots or old m Sometimes there is a You see, the growers facilities because we a They provide only wh often even those laws

I asked her to answered, "Sometime that is nonexistent. The pay rate is less than

## Priest revives th

By GRACE COTTRELL

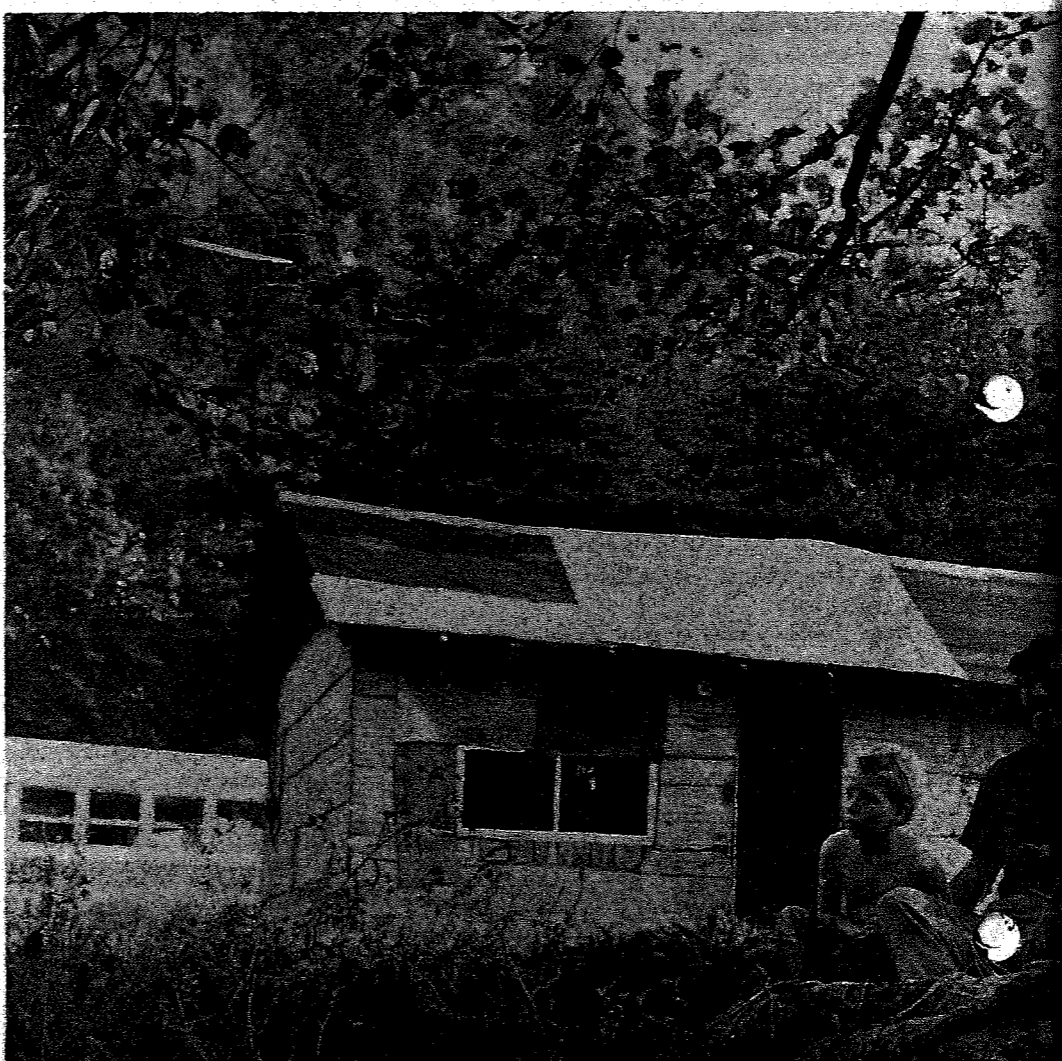
Tater Knob, a peak high in the Appalachians in Eastern Kentucky, offers a spectacular view. An expanse of green is corrugated into a sculpture softer than the Rockies. It is variegated with steep shadows and stretches as far as the eye can see.

The panorama sends poetry coursing through the veins. It makes the soul sing and Scripture almost audible. "I lift my eyes toward the

mountains; whence shall help come to me? My help is from the Lord, who made heaven and earth."

But stop. Who lives in this land of wondrous beauty? Who are the people privileged to walk and talk closely with God the Father in the midst of one of the most beautiful settings on the continent?

TATER KNOB is surrounded by a six-county mission parish populated by 56,690 people. Only 12,000



Virgil Royster, suffering from a back ailment because of a sawmill accident, wants a better life for his three motherless boys, including Zeke who is retarded.

## TO ASK?

never are made to feel simply people traveling. that we have to refill our rest rooms like everybody

this could be common. "People look upon us as an don't stop to think that we live. Almost everyone enant and harvest, but they out the people who work to tables." when you reach your

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like farm equipment. Our is usually one long room, addresses if we're lucky. nly the floor for sleeping. s don't want to invest in re only there for a season. at the law requires. And are not enforced." clarify that point. She e we are promised work en again, we find that the ve had been told. In either

circumstance, we are helpless. And when we try to get food stamps, we are told that we are ineligible for welfare. We know help is available, but we don't know how to get it, or it is denied."

THE DISCUSSION then turned to the Church. She said that the Church helps some but that the priests do not really understand them. "It's the missionaries," she said, "who usually become involved. The others say they have their own communities and they don't see us as a part because we are there for a short time."

I asked her how it was that she was able to study law. She replied, "My family is making a great sacrifice for me. I'm still a pre-law student. They do without the money I could earn so I can go to school. But I still work with them a little while in the summer. When I finish law school, I can help my people because I know what it's like to be a migrant farmworker."

Determination marked her soft features as she continued, "I go with my family when I can because we're together, and no matter how hard it is, it's something I treasure deep inside myself when I'm out here. People think we're happy with this kind of life, but our happiness comes from being together and working together. It's a desperately hard life. You know, our life expectancy is 49."

"The average American lives to be 70. And people think we're lazy. Well, no one who is lazy spends 12 to 14 hours in the fields day after day. When the sun sets, we're exhausted. Yes, the sacrifice my family is making for me is enormous."

SHE WALKED to the window and said, "Do you know that out there there are more than one million American migrant farm workers? The majority are Mexican-Americans, but they include almost every race. Everything is substandard for them — health care, housing, education. I've a long way to go. I still am very uninformed about what is available to my people."

She turned back and said, "We are people. We want to be treated like people. Is that too much to ask?"



"After you spend 12 or 14 hours in the field, from sunrise to sunset, you don't have much strength left. That's not being lazy. We want to be treated like people. Is that too much to ask?" — Carolina Mata.

## the economy and the spirit

those people are members of a church. Only 825 are Catholic. This is to say the other 44,000 never lift their eyes toward heaven. It does mean that more than 75 per cent of the residents in a 1,700-square-mile area do not belong to a church.

Does spiritual poverty undermine material poverty, or is it the other way? In Appalachia the two walk hand-in-hand. In this Glenmary parish one-third of all families have

an annual income under \$3,000. A mountain woman has hot water on a woodburning stove and cold water from a spring or well. She makes do or does without in a thousand ways.

Not only are churches and pastors, cash and convenience in short supply, schooling is a commodity generally inferior.

Into this scene around Tater Knob came a Glenmary priest 14

years ago. Like other members of the Glenmary Home Missioners, he had a mission — to help needy people maintain themselves and to grow in faith. He came to bring Christ and apply His love through visits along the creekbeds, finding medical assistance, distributing clothing, and introducing the power of prayer and the kindly touch of the Catholic Church.

THE GLENMARY missionary opened day care centers, started tutoring programs, launched feeder-pig farming, organized Bible schools, and brought in volunteers to extend these activities.

He found an abandoned garage, converted it into a simple chapel, and began offering Mass. He taught the good life in Jesus.

The priest pumped lifeblood into an anemic economy by reviving an interest in crafting furniture and fireplace mantels from curly walnut and other woods plentiful roundabout. He encouraged respect for a cultural heritage that has survived the centuries.

Three Glenmary missionaries continue the work begun around Tater Knob 14 years ago. Fathers John Garvey and Chet Artysiewicz offer Mass to a packed house in the parish base in Morehead and for small congregations in outlying West Liberty and Owingsville. Brother Mike Springer works with children and

youth. They strive to bring a new vitality, a renewal of life and hope for a springtime that lasts year-round. As long as 44,000 people wait, they have plenty to do.

A MODERN church building in Morehead has replaced the ancient garage and become focal point of community life. Catholics worship there and the troubled of any or no persuasion find refuge there. The Glenmary evangelization program has resulted in conversions.

The people around Tater Knob, Kentucky, have their own peculiarities and local customs but their deep need to know God and their place in His love, is common in 88 parishes in 13 states where Glenmary serves.

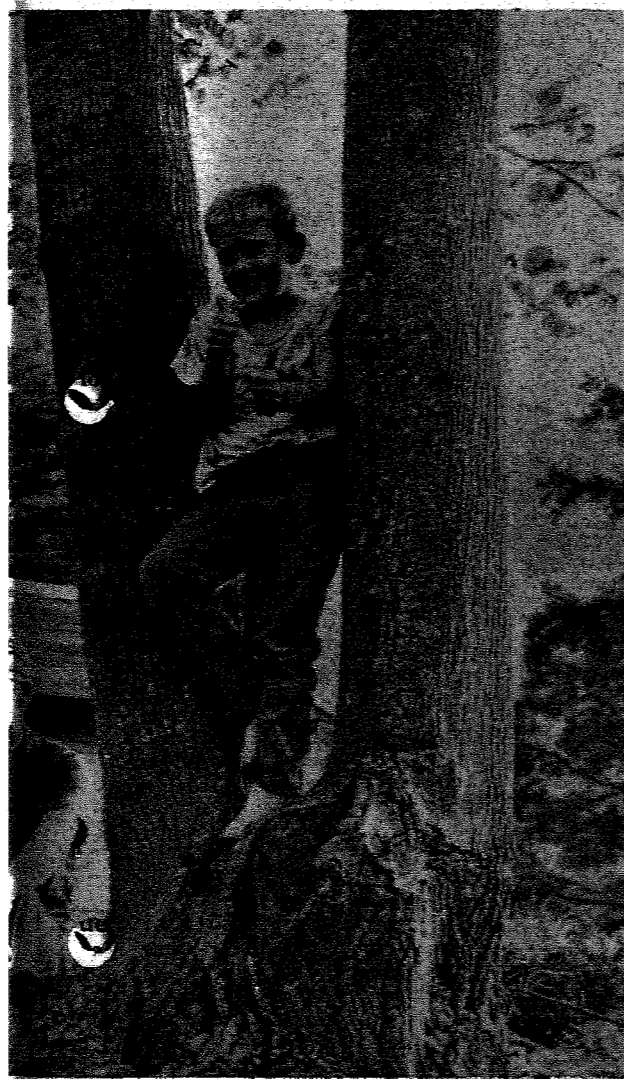
Conversions have many patterns. Two mountains from Morehead, Hank Battles telephoned the Glenmary priest one day after reading a newspaper column written by the priest. Could he come and worship with the Catholics, he asked.

That was seven years ago when there were only 30 persons attending Mass at the trailer chapel in West Liberty. Anyone wanting to worship was not only welcome but an answer to prayer.

Hank arrived in his truck. He explained he had not felt welcome in other churches because his clothing was not nice enough.

INSTRUCTIONS ensued until the priest was reassigned. Six years later a telephone call came from Hank's son. Would the priest come to Kentucky for Hank's funeral?

Two months later that same priest returned for Easter and to baptize Hank's daughter. Father Ted said it was the best Easter of his whole life. The story has not ended. Other members of the family are taking instructions. Other Baptisms are sure to follow.



"The people around Tater Knob, Ky., have their own peculiarities and local customs but their deep need to know God and their place in His love, is common in 88 parishes in 13 states where Glenmary serves."



By Father  
Eugene H. Maly

## REFLECTIONS on the Sunday Gospel

GOSPEL (Fifteenth Sunday of the year; July 13, 1975).  
Isaiah 55:10-11; Romans 8:18-23; Matthew 13:1-23.

Throughout the Scriptures there is manifested an intense concern for God's will in redemptive history. What is His purpose in these events, in the overall drama of His relationship with man? How can we know what God wants?

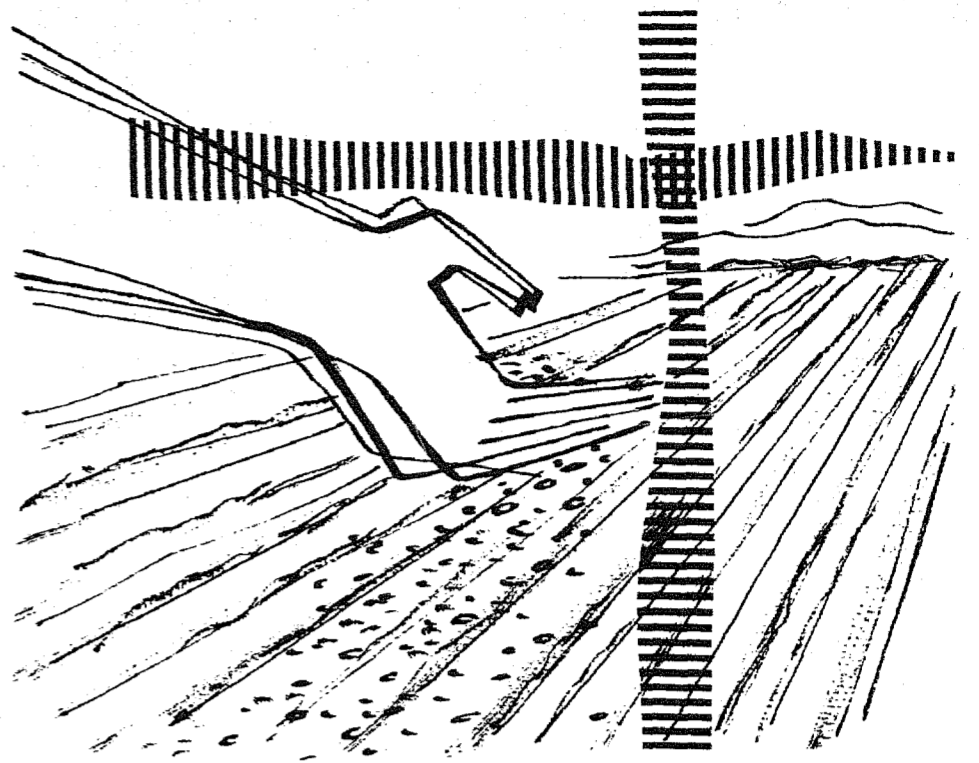
Israel was convinced that God revealed His will primarily in historical events, in the exodus from Egypt, in the liberation from Babylonian exile, in whatever happened to His people. But that will had to be interpreted in order to be understood. That is why the prophetic word, explaining

history, took on such significance. That word was considered the word of God Himself.

GOD'S WORD, once spoken, had an inevitability about it. It was bound to have its effect; it could not be restrained. Thus in the first creation account God spoke a word and whatever was contained in the word was realized. "God said, 'Let there be . . . ' and there was . . ."

When God's word is directed to man, there is the possibility, unlike in nature, of its being rejected. But it still achieves its effect, in this case that of destruction of those who reject it. In the destruction itself God's will is manifested.

This is the mentality behind the first reading for this Sunday: "So shall my word be that goes forth from my mouth; it shall not return to me void, but shall do my will, achieving the end for which I



### Prayer of the Faithful

15TH SUNDAY OF THE YEAR

July 13, 1975

**CELEBRANT:** God's revealed word and command to us is a plan for our personal holiness and for unity and peace among all men. Let us pray that we may be able, with God's grace, to remove all obstacles, so that each of us may make God's work our own.

**LECTOR:** The response for today's Prayer of the Faithful will be: Hear us, O Lord.

**COMMENTATOR:** For the servants of the holy people of God, for our Holy Father, Pope Paul, and for all the bishops of the world, that they may clearly proclaim God's will and may show forth God's love for men, we pray to the Lord:

**PEOPLE:** Hear us, O Lord.

**COMMENTATOR:** For our President, for the governor of this state, for the members of Congress, and for all who serve us in public office, that they may administer their offices with wisdom and justice, we pray to the Lord:

**PEOPLE:** Hear us, O Lord.

**COMMENTATOR:** That just peace and true concord may be realized among all peoples violently afflicted by war or civil discord, we pray to the Lord:

**PEOPLE:** Hear us, O Lord.

**COMMENTATOR:** For those who are discouraged and disheartened in our troubled world, that God's grace may give them courage and hope in their sufferings, we pray to the Lord:

**PEOPLE:** Hear us, O Lord.

**COMMENTATOR:** For the sick and suffering members of our parish, especially N. and N., who are ill, and N. and N., who died this past week, we pray to the Lord:

**PEOPLE:** Hear us, O Lord.

**COMMENTATOR:** For all of us gathered here, that anxiety, greed, and personal setbacks will not hinder us from doing God's will with joy, let us pray to the Lord:

**PEOPLE:** Hear us, O Lord.

**CELEBRANT:** Lord, look upon us your people, and hear our petitions. Keep us faithful to you in adversity and prosperity. We ask this through Jesus Christ, your Son, our Lord.

**PEOPLE:** Amen.

sent it." The reading is a brief but telling exposition of the power of God's word. The author "explains world history, particularly the sacred history of Israel, through the deep, omnipotent presence of the Word" (C. Stuhlmueller).

THE SAME mentality lies behind the parable of the sower and the seed in the reading from Matthew's Gospel. But there are two levels of understanding here. The first is that of the parable itself; the second is that of its interpretation. It is generally agreed by the scholars that the first alone was given by Jesus. The second, the interpretation, was given by the early Christian community. In both cases the seed is understood as the word of proclamation of the Kingdom.

For Jesus the details of the varying fate of the seed have no immediate meaning. They are intended only to provide drama for the story. The total meaning is found in the climax, the abundant harvest that comes as the result of the proclamation of the word. In Jesus' mind the ultimate purpose of God's will, revealed in His word, is the salvation of mankind.

IT WAS the early Church that saw the further meaning of the details. Living in on-going history when the word of the Gospel was rejected by some or accepted only for a time by others, the Church interpreted the varying fate of the seed as illustrations of the varying acceptance of the Gospel by Christians.

The interpretation of the

parable by the Church does not do away with the meaning intended by Jesus. Rather, it builds on that meaning, seeing a further effect of the word, but recognizing that, in the end, the word of the Kingdom will produce its abundant harvest. Jesus thought only of the end-time; the Church thinks also of the time before the end.

We are both an end-time people and an in-between-time people. Like Paul, in his letter to the Romans, we have our gaze set on the glory to be revealed to us. But we also "groan inwardly while we await the redemption of our bodies." What is important in this situation is that we listen to God's word and allow it to enter our hearts so that it can bring about its inevitable effect.

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## New Cursillo unit discussed at Texas meet

SAN ANTONIO — The formation of a National Secretariat for the Spanish-Speaking Cursillo Movement was discussed here by over 65 representatives of 20 Dioceses, attending the First National Encounter of Cursillo leaders for the Spanish-Speaking.

"It was an enriching experience, since we had an exchange of ideas with people from all over the nation," said one of Miami's representatives, Miguel Cabrera, who is lay coordinator for the Miami area.

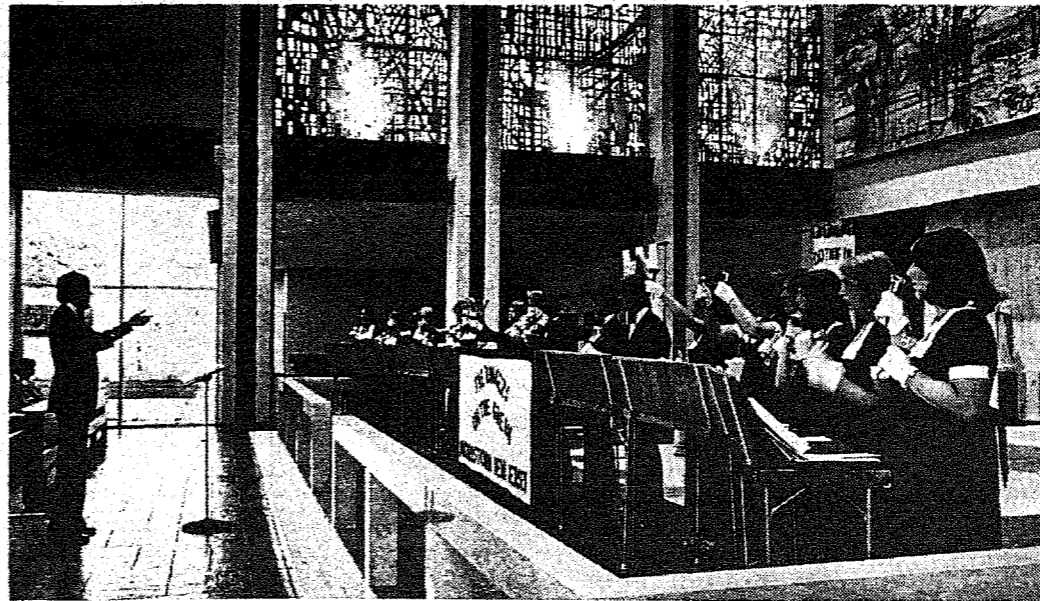
OTHER MIAMI representatives attending the San Antonio meeting were Father Jose L. Hernandez, Spiritual Director, and Roberto Rodriguez, director of the School of Christian Life of the Miami Cursillo Movement.

In an interview with the Voice on their return, they talked about the purpose of the National meeting. "We had long felt the need for reflecting upon the reality of the Movement on the national level," Cabrera said.

"The formation of a National Secretariat was not a primary item on our agenda," Father Hernandez commented, "but it naturally came up after reflecting on the national situation," he said.

"WE CAME to realize that our potential was not being utilized within the present set up," Cabrera added, and he explained how the National Secretariat for the Spanish Cursillo movement would maintain a dialogue with the English-speaking branch, but would also maintain autonomy, being backed by the United States Catholic Conference Spanish Speaking Secretariat and the Spanish Speaking Bishops.

In a statement drafted at the conclusion of the meeting, the participants expressed their desire of better fulfilling their Christian mission of service. "We are aware of the fact that this has to be done utilizing appropriate channels under the directives of the hierarchy, which has already recognized that the cultural diversity within the Church constitutes an enriching factor," Cabrera said.



BELLS RANG out in St. Raphael Chapel on the campus of St. John Vianney Seminary Monday evening when "The Ringers On-the-Green" performed free of charge for a large audience from South Florida.

## Key Eucharistic Congress positions filled

PHILADELPHIA — (NC) — Archbishop Iakovos, primate of the Greek Orthodox Church in North and South America, has been named to a key ecumenical committee of the 41st International Eucharistic Congress to be held here Aug. 1 to 8, 1976.

Archbishop William W. Baum of Washington, D.C., chairman of the congress' Committee on Participation of Christians of Other Churches, announced the appointment of Archbishop Iakovos as co-chairman of that committee.

THE PRIMATE shares the post with Bishop John Maury Allin, presiding bishop of the Episcopal Church in the United States, and

the Rev. Dr. Robert J. Maechalt, president of the Lutheran Church in America.

The 45-member committee, representing Christians of various denominations, meets regularly to plan the ecumenical aspects of the program, liturgies and worship services, and hospitality of the congress.

In addition, two leading spokesmen for Hispano-Americans have been named to congress posts.

ARCHBISHOP Robert F. Sanchez of Santa Fe, N.M., becomes a member of the 44-member Board of Governors. Headed by Cardinal John Krol of

Philadelphia, the board is comprised of Church, business and civic leaders throughout the country, and will oversee the planning and implementation of all congress programs and events.

Paul Sedillo, director of the Division for the Spanish Speaking of the United States Catholic Conference, has joined the Committee on Spiritual Renewal and Preparation, which will launch this year a nationwide program of spiritual renewal in preparation for the congress.

The congress is designed to increase reverence and devotion to the Eucharist and foster understanding of the urgent social needs of mankind.



Rt. Rev. John Maury Allin



Archbishop Iakovos

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INTEREST THIS YEAR	TAX ID NUMBER
\$13.06	123-45-6789

DATE	DESCRIPTION	WITHDRAWALS AND OTHER DEBITS	DEPOSITS, INTEREST AND OTHER CREDITS	BALANCE
01 75	PREVIOUS BALANCE			1,000.00
04 75	DEPOSIT		152.00	1,152.00
07 75	WARRANTY	79.00		1,073.00
08 75	INTEREST CREDITED		1,500.00	2,573.00
09 75	INTEREST CREDITED		14.82	2,587.82
<b>7.50 PERCENT CERTIFICATE</b>				
01 75	PREVIOUS BALANCE			15,679.83
04 75	WITHDRAWAL	679.83		15,000.00
05 75	DEPOSIT		1,000.00	16,000.00
06 75	INTEREST MAILED		241.76	16,000.00
<b>CERTIFICATE AMOUNT(S) ISSUED MATURITY</b>				
	5,000.00	APR 12 75	JUN 30 76	
	10,000.00	NOV 12 75	DEC 31 76	
	1,000.00	MAY 08 75	JUN 30 76	

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NEW SHIRTS are in order for the Columbus High School Prep League baseball team, and here senior outfielder Tommy Desiato receives his from Coach Andy Gomez. Columbus, the Region AAA champions, recently battled its way to the State Tournament.

## CYO picnic set for Sunday

Plenty of eats and games this Saturday, July 12 from 10 a.m. to 4 p.m. at the Broward Beach and Recreation Area, north of Dania on A-1-A. This is for all CYO-ers. Come on out and meet your Archdiocesan officers, fill up on the goodies, and have a ball!

Directions to the Park: Take I-95 to Sheridan St.; then east to North Ocean Drive. Turn left (north) on North Ocean Drive and go past Dania Pier. The pavilion to look for is the one on the south end of the first parking lot.

## Straight talk

### Heading to perfection

Answering your questions during July is Father Richard Sudlik, O.M.I. Address all questions to him c/o Straight Talk, The Voice, P.O. Box 381059, Miami, Fla. 33138.

\*\*\*  
Attention Carol, who asked about information on becoming a nun: we received a letter inviting you to a convent, but we don't have your address. Call us and we'll be glad to pass the information on to you. The toll-free number in Palm Beach is 833-1951.

Dear Father,  
I go to Church and get a lot out of the Mass. It really upsets me though when I see some people in Church who aren't very good. There they are looking real holy and I know they're not. Is it wrong for me to feel that way about these hypocrites?

Dear Janice,  
At the Second Vatican Council, when the Church tried to describe herself, one of the expressions she used was Pilgrim Church. She saw herself as a Church on the way to

perfection in Jesus. We must always remember that she is on the way. And if the Church as a whole is on the way, her members are too. We have been given the presence of Jesus and the ability to live His way of life. But we must all constantly struggle to make it part of ourselves. Sometimes with the Lord's help we are successful. That is a beautiful thing to see. But at times we fail. That can be very painful. But we might remember that even the Lord's disciples failed Him. It is part of being human. The next time you feel angered at the people you see at Church, I think it would be good to look deep in yourself and see all the times you have failed to live the life of Jesus totally. Don't be afraid; we all have. Try to show the same tolerance, understanding and forgiveness to others that you show yourself.

When we meet members of our Church, we should demand of them a beautiful life in Jesus, and help them as best we can to obtain it. But we should also show compassion when they fail. That just might be one of the hardest things a Christian is called to do.

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## New CYO board sees a united organization

A desire to unite CYO groups all over the Archdiocese into a strong, serving organization earmarks the newly-elected Archdiocesan CYO Board.

Mark Troppe, the new president, is a member of St. Stephen CYO, West Hollywood, and a senior at Chaminade High School. Vice president is Chris Gagne, from St. Timothy parish and former treasurer of that CYO; she is a senior at Southwest High. Secretary Barb Mills comes from St. Vincent CYO in Margate, where she was secretary last year. She is a senior at St. Thomas Aquinas High School. Eileen Hoeck of Nativity CYO, Hollywood, who is a senior at Hollywood Hills High, is the new treasurer, a post she held at Nativity last year.

IN AN effort to involve every CYO in the Archdiocese in programs, the board has several projects in mind for the coming year.

"Project 76" entails CYO's filling out summary sheets of spiritual and service projects during the year, to give CYO's not active in sports an opportunity to obtain more participation points and to strengthen the weaker areas of CYO groups.

Active sponsorship of activities in which CYO's interact more frequently, and open board meetings where interested members can see how their board works, are other new plans. Appointing members of the federation of Palm Beach CYO's to the Archdiocesan board and moving activities further north are two ideas the new board will promote to encourage more participation in the northern end of the Archdiocese.

THE BOARD members themselves plan to enrich and educate themselves to serve better by attending a three-week leadership course in Philadelphia later this month.

The people that make up CYO and are involved in it are "what it's all about," in the eyes of the Archdiocesan officers. That feeling is exemplified in each officer's reasons for first becoming involved in CYO.

Chris saw how active the St. Timothy parish group was — "It

was more than just a church group. It was a place to meet people and to share and learn from them," she said.

EILEEN saw people at Nativity that were devoted to what they were doing, people who spent their time purposefully rather than in self-gratification.

"I found honesty and openness as well as fun and enjoyment," she said.

Barb had heard of the CYO group at St. Vincent for a while and became interested through hearing other people talk of it. She saw the youth group to be an important part of the parish.

MARK IS a "people person." When his own parish, Visitation, had no CYO a year and a half ago, he became active at nearby St. Stephen parish to become involved in "things dealing with people." Mark sees it as a personal learning experience to share and talk with people. CYO afforded him that opportunity, he said, as well as the chance to be a part of a strong, working organization.

All the officers of the board realize the constant need to try to

shape the Catholic Youth Organization into the best it can be. Eileen sees the ideal CYO as a place of total and open communication between members, moderators and advisors. Mark strives for an environment in which everyone is working together in a well-balanced program that fulfills the needs of its members and unites them into a single group.

A place to make true friendships is an element of Chris' ideal CYO — a place to interact with others and experience the joy and fulfillment within people. Barb envisions CYO as a place where people can go and be channelled into useful service and a place to find oneself.

In all the officers' minds these are the elements that combine to develop the "perfect" CYO. Ideals are often difficult to attain, but this year's Archdiocesan officers have their sights set on the stars and the initiative to go after them.

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## It's a Date

### Palm Beach County

A chicken barbecue will be sponsored on Sunday, July 13 at John Prince Park by the SHAM-ROCK CLUB of Palm Beach County. Beginning at 2 p.m. games will be provided for adults and children as well as continuous entertainment. Plans will be finalized during an 8 p.m. meeting today (Friday) at the American Legion Hall, 212 N. "J" St., Lake Worth.

Summer meeting for separated and/or divorced men and women begins Sunday, July 13 at 2 p.m. at the CENACLE RETREAT HOUSE, 1400 S. Dixie Hwy., Lantana.

Marriage Encounter renewal will begin at 7:30 p.m., Saturday, July 19 at the home of Todd and Margaret Owers, 1324 Lake Erie Dr., Lake Worth. Those attending are urged to bring a snack. Additional information available by calling 585-9841.

NOTRE DAME CLUB of the Palm Beach will sponsor its annual golf tournament on Saturday, July 19 at Frenchmen's Creek in Juno. Tee-off is set for 9 a.m. Those interested in participating should call Paul Rankin at 849-0636 or 967-6656.

Beef barbecue sponsored by the Passionist Fathers of OUR LADY OF FLORIDA MONASTERY begins at noon, Sunday, July 20, on the grounds of the retreat house in North Palm Beach, and continues through 6 p.m.

### Dade County

MIAMI SERRA CLUB meets at noon, Tuesday, July 15, at the Hotel Columbus in downtown Miami.

Their 12th annual festival will

### Continuing ed course at Barry

The last in a series of continuing education workshops conducted by the Barry College School of Social Work will be held on Friday and Saturday, July 18 and 19. "Group Work for the Seventies: What's New" will be the topic of sessions from 9:30 a.m. to 4:30 p.m. in Thompson Hall on the Miami Shores campus.

Dr. David Fike, associate professor of Social Work will be the workshop leader of the sessions designed to prepare the practitioner who has trained or has had experience in group work practice to understand and use some newer methods and techniques such as training exercises, analyses of transactions and high impact group treatment.

For additional information call 758-3392, Ext. 354.

be sponsored by parishioners of ST. JOHN BOSCO CHURCH on July 18, 19, and 20 at 1301 W. Flagler St.

"Bastille Day" will be observed by South Floridians of French or French-Canadian descent during a dinner-dance on Sunday, July 13 at the Dupont Plaza Hotel in downtown Miami. David Raymond orchestra will provide music for dancing under the auspices of the ALLIANCE FRANCAISE. For further information call 232-2977 or 264-9367.

Mrs. Mary Solly is the new president of the SOCIETY OF LITTLE FLOWER, Coral Gables. Others named to office are Mrs. Frances Battaglia, Mrs. Irene Meyers, and Mrs. Evelyn Caplan, vice presidents; Mrs. Mayme DiBenedetto, Rosary president; Mrs. S.J. Campbell, recording secretary; Mrs. Lory Buck, corresponding secretary; Mrs. John Bertolini, treasurer; Mrs. Adelaide Miller, historian; Mrs. W.K. Gordon, parliamentarian; Mrs. Louis Dorsch, attendance; and Mrs. Hildegard Gorman, membership.

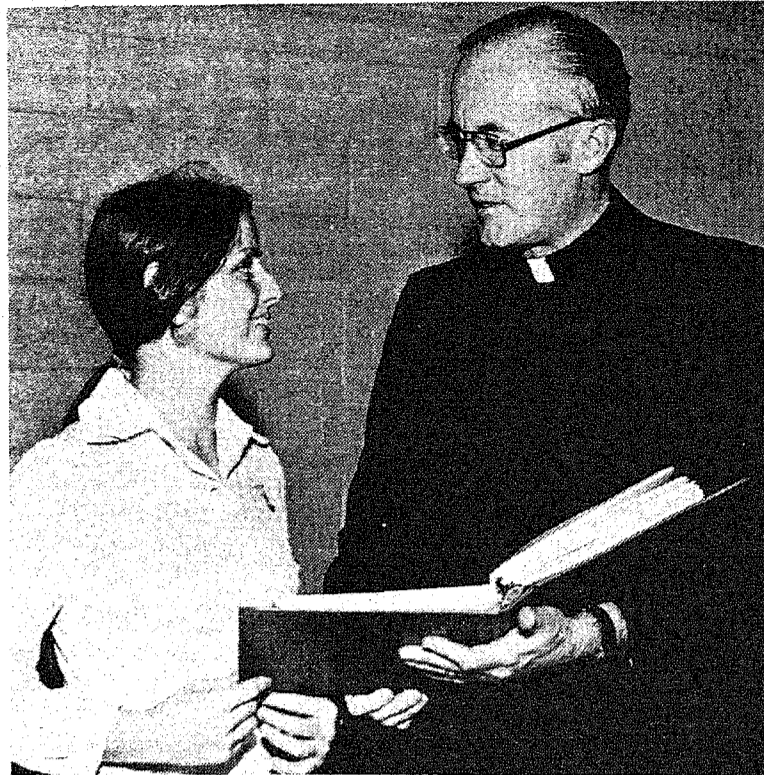
The CATHOLIC SPANISH CENTER, 130 NE Second St., is the location for free Glaucoma screenings between 10 a.m. and 2 p.m. on Tuesday, July 22.

The MEMORARE SOCIETY, a social club for Catholics widows and widowers, meets at 8 p.m. today (Friday) at St. Louis parish center, 7270 SW 120 St. For further information call 274-0244.

Last call for reservations to the dinner-dance under the sponsorship of the CATHOLIC ALUMNI CLUB scheduled to begin at 7:30 p.m., Friday, July 18 at Miami Lakes Inn and Country Club. The club welcomes members who are graduates of colleges and universities and are between the ages of 21 and 35. Call Joan Hendren at 444-2928 for further information.

ST. BRENDAN Woman's Club will sponsor their annual rummage sale from Saturday, July 12 to Sunday July 20 beginning at 10 a.m. daily in the parish hall, 8725 SW 32 St.

Newly elected grand knight of MIAMI BEACH COUNCIL 3270, KC. is Frank P. Pellicoro who will preside at a meeting on Monday, July 14 at 8 p.m. in St. Patrick parish hall, 3700 Meridian Ave., Miami Beach.



LEGION OF MARY delegate from the Miami Regia to a meeting on the 41st International Eucharistic Congress in Philadelphia is Ann Marie Norton, Corpus Christi parish and Regia treasurer. She is shown with Father Walter J. Conway, executive secretary for the Congress slated to be held Aug. 1-8, 1976 in Philadelphia.

### Prayer vigil at St. Michael

A prayer vigil sponsored by the Legion of Mary begins at 7 p.m. today (Friday) and continues until midnight in St. Michael the Archangel Church.

Prayers will be offered for the success of the Peregrinatio Pro Christo of Florida Legionaries who will work in England in September and for those working at Fort Walton Beach during July.

The P.P.C. movement which directly translated means "to wander around for Christ" is a worldwide project and Legionaries participating give their vacation time and meet travel expenses personally to spread the word of Christ. On July 28, more than 50 Legionaries are arriving in New York and will then separate into small groups going to Toronto, Ottawa, LaSarre, Hamilton, Windsor, North Bay in Canada and Covington, Denver, Indianapolis and Fort Walton Beach.

An equal number of Legionaries will fly to Northern Ireland and England to work there.

### Former chaplain celebrates 50th

Father John J. Donnelly, O.M.I., chaplain at Mercy Hospital from 1971 to 1975 recently observed the 50th anniversary of his ordination in Arlington, Mass.

Concelebrated Mass of Thanksgiving of which Auxiliary Bishop Lawrence J. Riley of Boston was the principal celebrant was offered in St. Jerome Church, Arlington. Eight of the jubilarian's friends in the priesthood were also concelebrants.

The priest is present bursar of the Oblate Community in Tewksbury, Mass., where the congregation conducts a seniorate and infirmary for elderly and ill priests.

### St. James triduum

A triduum of prayer in honor and preparation for the feast of Our Lady of Mt. Carmel which occurs on July 16 will begin Monday, July 14 at St. James Church.

Mass celebrated at 9 a.m. will be followed by prayers to Our Lady, a short homily and Benediction. Evening devotions consisting of prayers, homily and Benediction will begin at 7:30 p.m.

High Masses offered at 9 a.m. and 7:30 p.m. on Wednesday, will conclude the three-day devotion.

### 1975-76 School Calendar Archdiocese Schools in Dade County

Aug. 25	Teachers Report
Aug. 26	Teacher Workday
Aug. 27	Teacher Prof. Day - N. Dade
Aug. 28	Teacher Prof. Day - S. Dade
Aug. 29	Teacher Workday
Sept. 1	Labor Day Holiday
Sept. 2	Classes Begin
Oct. 17	Teacher Workday - No Classes
Nov. 5	Teacher Prof. Day - No Classes
Nov. 6	Teacher Workday - No Classes
Nov. 11	End First Quarter
Nov. 11	Veterans Day Holiday
Nov. 27-28	Thanksgiving Holidays
Dec. 24-Jan. 2	Christmas Holidays
Jan. 5	Classes Resume
Jan. 26	Teacher Workday - No Classes
Jan. 27	Teacher Prof. Day - No Classes
Jan. 29	End Second Quarter
Feb. 27	Teacher Workday - No Classes
April 1	Teacher Workday - No Classes
April 2	End Third Quarter
April 16-23	Easter Holidays
April 26	Classes Resume
May 31	Memorial Day Holiday
June 16	Classes Dismissed
June 18	Last Teacher Day

### Funeral for Passionist

NORTH PALM BEACH — Funeral services for Passionist Father Malcolm McGuinn, a member of the mission band at Our Lady of Florida Monastery, were held last Saturday in Union City, N.J.

The Funeral Liturgy was celebrated in St. Michael Monastery there for the 53-year-

old priest who had been assisting at Holy Name parish, Satellite Beach, where he died July 2 following a heart attack.

The silver jubilarian, who had observed the 25 anniversary of his ordination last year, spent most of his priestly life preaching missions and had been stationed since 1965 at Our Lady of Florida Monastery.

He is survived by his mother, Mrs. Anna McGuinn, Erdenheim, Pa.

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# New Vatican guides on ecumenism

Continued from page 1

It said: "Membership in local councils does not imply that membership in national councils must then be sought, just as local or national membership does not involve membership in the World Council of Churches. The question of membership must be examined separately and afresh at each level."

(IN 1965 Pope Paul authorized exploratory talks with the World Council of Churches. In 1969, while

visiting headquarters of the World Council of Churches in Geneva, he said the moment for Catholic membership was not yet ripe.)

Of the implications of membership in such a council, chapter five of the new document observes that it implies "the recognition of other member churches as ecclesial communities even though they may not be recognized as being churches in the full theological sense of the word."

Council statements, it continues, are not to be considered as official utterances of the churches "unless explicitly authorized."

WAYS MUST be developed to insure "that a minority dissent will be adequately expressed."

Chapter six, summing up pastoral and practical reflections for local ecumenical action, declares: "What really matters is not the creation of new structures but the collaboration of Christians

in prayer, reflection and action, based on common Baptism and on a faith which on many essential points is also common."

Joint programs should be "duly authorized by the respective authorities right from the earliest stages of planning," the document observes, continuing:

"IT IS necessary that where there are regional, national and local doctrinal bilateral dialogues, episcopal conferences ensure that

at the right time there is contact with the Holy See."

Chapter seven, on other forms of ecumenism, refers to a preference of many Christians "to engage in local action which is ecumenical by means of informal groups of a spontaneous kind."

It says: "In connection with the hierarchy of the Church, these informal groups can offer original and inspiring ideas, whereas without such a contact and apart from ecclesiastical direction they run the risk of becoming unfaithful to Catholic principles of ecumenism and even of endangering the faith."

## The proof of God — who needs it?

Continued from page 4

I REMEMBER the story of a scientist who espoused the theory that the universe simply happened, that somehow everything had fallen into place and had come about through evolutionary development. He refused to grant the possibility that a higher intelligence than man existed.

A friend, a fellow-scientist, was engaged in a project in which he constructed a working model of our solar system. It was an intricate instrument that had movement that duplicated with some exactitude exactly how our solar system worked.

The first scientist saw it, was greatly impressed and in his enthusiasm asked, "Who made this?" The other scientist, a believer in the existence of God, answered, "Oh, no one. It just happened."

Our commonplace experience is that whatever we see that is created we naturally attribute to a creator. No one sees a watch and thinks it may have been formed accidentally. Yet we set our watches for accuracy by the working of an infinitely more complex solar system.

IF WE but observe the world around us we discover an intricate design both in the movement of the stars and in the smallest of units of matter. The atom is as marvelous as the solar system. Therefore, for any person to disbelieve in the existence of God requires a suspension of the intellect, the acceptance of a superstition.

Of course, simply believing

in the existence of a Supreme Being does not mean acceptance of Christianity. But the acceptance of Christianity does require a recognition of the existence of God.

Belief in the existence of God should come with some comprehension of the natural creation. But for millions of people, this comprehension is so deeply imbedded in the consciousness that, like the old priest in Greene's story, they no longer remember proofs for the existence of God.

AND I THINK this is good. We know God because we know Him in our lives. In a very real

sense, most Catholics are Catholics who have lived so intimately with Christ in their lives, so intimately with His Church, that they have no facility in apologetics simply because not to be Catholic is inconceivable to their minds.

And I do not fault this, I praise it. If you are fortunate enough to have your faith so deeply imbedded in your consciousness then you may not be able to refute modern errors or respond to those who would diminish your faith, but you are in Christ and He is in you. Nothing else should matter, nothing should disturb you, for

what you have you will have through all eternity.

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# El Evangelio es fuego

(Condensado de la Catequesis del Papa el 2 de julio)

Habéis escuchado la voz de la Iglesia que os ha invitado a celebrar el Año Santo, como un acontecimiento renovador; primero en vuestras Iglesias locales, después, la invitación se ha concretado más: venid a Roma donde las memorias apostólicas y la sede del sucesor de Pedro marcan no sólo un centro topográfico, geográfico e histórico de la Iglesia católica, sino también un misterio de unidad y de universalidad, de coherencia histórica (la apostolicidad) y de auténtica vitalidad religiosa (la santidad), misterio que encierra y al mismo tiempo manifiesta una permanente y operante presencia de Cristo en la historia, es decir, en la Iglesia misma y en el mundo.

## ADHESION A CRISTO Y A SU IGLESIA

Habéis escuchado esta voz que os invitaba y habéis venido. Nos imaginamos, y vosotros mismos con vuestra religiosidad nos estáis dando la prueba de ello, que vuestra venida a esta ciudad (a pesar de la fatiga del viaje y quizás también de alguna defraudante experiencia profana) ha despertado en vuestros ánimos el reclamo, el impulso y, así lo esperamos, el gozo de la nueva, de la verdadera vida cristiana. Cada uno de nosotros, estimulado por el Jubileo, ha tenido que decirse a sí mismo: sí, mi adhesión a Cristo y a su Iglesia, no obstante la impresión profana, arreligiosa, moderna, que parece con frecuencia arrasarse cual violenta inundación la vida común, debe sobrevivir, debe

reafirmarse, debe comenzar de nuevo, con fuerza y autenticidad, como un hecho precisamente de renovación, de nuevo descubrimiento, de esperanza y alegría recuperadas.

Ahora bien, hijos y hermanos carísimos, prestad atención. Una renovación así de la conciencia religiosa y cristiana lleva consigo una consecuencia lógica y natural, que no agrava el peso de la vida cristiana, sino que lo hace, como Jesús dijo de su "yugo", "suave", así como "ligero" es el peso colocado por él sobre vuestras espaldas. Hemos hablado ya de la fidelidad; de ese comportamiento general y connatural que la fe infunde y exige en el estilo de la vida cristiana. Fidelidad: la reflexión no ha terminado, sino que continúa y formula una nueva exigencia, una nueva expresión que podemos llamar: actividad.

## ACTIVIDAD APOSTOLICA

Un cristiano auténtico y renovado ¿puede estar inerte? ¿Puede ser indiferente, abúlico y apático? ¿Puede acaso separar el campo de su fe del de su actividad? En la práctica muchos, que se llaman cristianos, así lo creen, pensando que la adhesión a la religión no lleva consigo más deberes que los de algunas observancias específicas, como la asistencia a la Misa en las fiestas o el cumplimiento del precepto pascual.

Más aún debemos hacer notar que se da en los cristianos modernos una cierta alergia a la acción calificada por los propios sentimientos religiosos, debido a una interpretación inexacta del así llamado pluralismo — como si cualquier opinión doctrinal fuese admisible y, por lo tanto, no valiese la pena proponer a otros la propia fe como necesaria — o debido a que se atribuye una autoridad exclusiva a la conciencia subjetiva, en perjuicio del criterio objetivo que debe informar a la misma conciencia.

La actividad así llamada confesional, es decir, derivada de premisas religiosas y orientada a fines religiosos y morales, el apostolado en todas sus manifestaciones, es objeto de contestación radical; no encuentra ciudadanía en una sociedad laica; muchos, incluso creyentes, ya no admiten hoy ninguna forma de proselitismo, ni siquiera el que deriva del ejemplo o de la discusión apologetica; se termina así siendo víctima del proselitismo impuesto por el oportunismo social o por la prepotencia política. La acción libre y de inspiración religiosa encuentra hoy obstáculos, incluso en el campo eclesial, tanto por la difusa crisis del espíritu de asociación como por la costumbre, difundida en muchos ambientes, de la crítica interna, antidogmática y

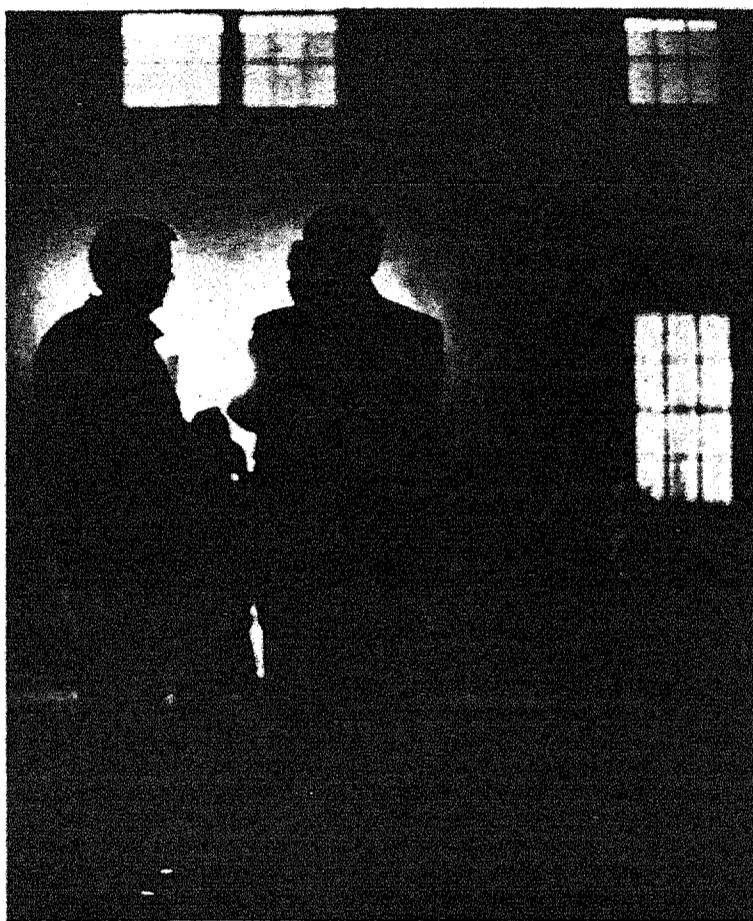
antiinstitucional.

## LA RENOVACION JUBILAR

No es así el Evangelio, hermanos e hijos carísimos, que nos obliga a amar a nuestro prójimo en la misma medida, al menos como tendencia, en la que cada uno se ama a sí mismo. No es así el reciente Concilio, que encarga a todos los discípulos de Cristo el ser defensores de la fe y que se caracteriza por el deber apostólico que atribuye a la responsabilidad personal de cada creyente, afirmando que "la vocación cristiana es también por su misma naturaleza vocación al apostolado" y que especialmente la familia, los jóvenes, los laicos, deben comprometerse en actividades apostólicas.

Es de esperar, pues, que la renovación jubilar grabe en el corazón de todos aquellos que como vosotros, queridos peregrinos, se han adherido a ella, la convicción y la valentía de la necesidad de difundir el mensaje evangélico y construir así la Iglesia de Dios.

El Evangelio es semilla. El Evangelio es fermento. El Evangelio es fuego. Será capaz de soportar la opresión de los numerosos y enormes obstáculos que impiden su libre y feliz expansión; no podrá perder en el corazón de sus discípulos la innata energía de su difusión universal. Que cada uno haga en sí mismo la generosa experiencia.



Una iglesia de la fe es una Iglesia que necesariamente está envuelta en el claro-oscuro de la fe... porque la fe es necesariamente oscura.

## ORACION DE LOS FIELES

Decimoquinto Domingo del Año  
Julio 13 de 1975

**CELEBRANTE:** La Palabra de Dios llama a una vida de santidad personal y de hermandad con toda la humanidad. Pidamos la gracia de Dios para eliminar los obstáculos que nos impiden vivir la vida como cristianos.

**LECTOR:** La respuesta de hoy será: "Escuchanos, Señor."

1) Por los que sirven al Pueblo de Dios, el Santo Padre y los obispos del mundo, para que proclamen el evangelio con su palabra y su ejemplo, oremos al Señor.

2) Por nuestro Presidente, por el gobernador de este estado, y por los miembros del Congreso, para que cumplan sus funciones con integridad y entrega, oremos al Señor.

3) Para que cesen las guerras y los conflictos armados, y para que reine la paz y el amor en nuestro mundo, oremos al Señor.

4) Por aquellos que se encuentran cansados y agobiados en nuestro mundo de problemas, para que encuentren en el evangelio esperanza y fortaleza, oremos al Señor.

5) Por nuestros hermanos enfermos y con sufrimientos, y por aquellos que fallecieron durante esta semana pasada, oremos al Señor.

6) Por nuestra comunidad, para que permanezcamos unidos en Cristo, oremos al Señor.

**CELEBRANTE:** Señor, escucha las peticiones de tu pueblo en oración. Danos tu gracia para serte siempre fieles, te lo pedimos por Cristo Nuestro Señor. Amén.

## Iglesia de la Fé

Por MONS.  
EDUARDO PIRONIO

Vamos a reflexionar un poco sobre la Iglesia de la fe, que es una Iglesia que busca, que interioriza, que se renueva y purifica.

Una Iglesia de la fe es una Iglesia que necesariamente está envuelta en el claro-oscuro de la fe. Porque la fe necesariamente es oscura. Cuando todo sea luz en la visión, la fe habrá desaparecido. Entonces, acabará la búsqueda, todo será encuentro, acabará la purificación y todo será santo...

La fe es luz, y las almas que viven en fe son necesariamente almas luminosas, son almas que penetran desde la luz de la fe los acontecimientos de salvación. Hace falta fe para descubrir que la historia de los hombres es historia de salvación.

Por eso es importante reflexionar sobre nuestra fe.

Si miramos el evangelio, encontramos que este se abre con una bienaventuranza a la fe. En la Visitación, Isabel le dice a María: "Feliz Tu porque has creído que se cumplirán las cosas que te fueron dichas de parte del Señor."

En el medio del evangelio encontramos la bienaventuranza a la fe de Pedro. "Bienaventurado eres Simón, hijo de Jonas, porque no te ha revelado esto la carne ni la sangre, sino mi Padre que está en los cielos."

Y el evangelio, prácticamente cierra también con una bienaventuranza a la fe, "Has creído Tomás, porque me has visto. Dichosos los que aún no viendo creen."

Esta es la fe que se nos exige hoy en el interior de la Iglesia, — Fe en la Iglesia y fe en los que somos Iglesia.

Tener solamente fe en una Iglesia perfecta, en una Iglesia que aparece inmaculada y sin mancha y que está totalmente acabada, es no tener fe.

Es preciso tener fe en la Iglesia que somos nosotros, con todas nuestras manchas y arrugas. Fe en una Iglesia que tiene todas las imperfecciones

propias del tiempo, y unos miembros pecadores. Esta es la fe que el Señor quiere de nosotros.

Una Iglesia que se nos apareciera muy claramente inmaculada y santa en la totalidad de sus miembros, una Iglesia asentada firmísimamente sobre el talento y la santidad de los pastores, no sería la Iglesia del Señor.

La Iglesia del Señor se asienta solamente en la inquebrantable promesa del Espíritu Santo, no en los talentos de los hombres. La Iglesia exige pobreza, pero esta pobreza es de desprendimiento de bienes materiales, desprendimiento de poderes temporales y desprendimiento también del talento de sus jefes y de sus hombres.

Adoptamos una postura falsa — la postura de Tomás — cuando para poder creer en la Iglesia, exigimos una Iglesia definitivamente acabada, perfecta, que no muestra arrugas ni manchas. La nuestra, es una Iglesia que peregrina en la fe, y que se purifica todos los días, por eso "felices los que sin ver, creen."

Mientras caminamos en el tiempo, estamos constantemente sometidos a los riesgos de la fe. Hoy notamos en la Iglesia dos cosas. Por una parte vemos una purificación en la fe, un crecimiento de la fe en muchos y un querer de veras celebrar la fe en la vida, o sea, comprometer la fe. Pero por otra parte notamos también en la Iglesia un lamentable oscurecimiento del sentido de la fe.

Hay oscurecimiento de la fe, al querer penetrar en el misterio de la Iglesia con criterios exclusivamente humanos, con aproximaciones sociológicas, históricas. No es que descartemos la penetración intelectual, al contrario, eso hace falta, pero si nos valemos solo de criterios humanos, evidentemente quebramos algo que es esencial a la fe.

Otro riesgo sería el Superficializarlo todo, por indiferencia,

por pereza, por desprecio... O también el de partir o quebrar el misterio único de la Iglesia, quedándonos exclusivamente con lo visible e institucional o con sólo lo interior y carismático, — como si lo institucional no fuese también don del Espíritu Santo.

En un pasaje de la Constitución sobre la Iglesia, Lumen Gentium, del Concilio Vaticano II, se nos dice como en la corporalidad frágil de la Iglesia, que aparece en sus instituciones, en sus sacramentos, en su jerarquía, habita plenamente el Espíritu Santo. Y en el número ocho, nos repite que la Iglesia "encierra en su propio seno a pecadores, y siendo al mismo tiempo santa y necesitada de purificación," avanza continuamente por la senda de la penitencia y de la renovación."

Esta es la Iglesia que nosotros debemos amar, la Iglesia que se da en concreto en cada diócesis, como síntesis de la Iglesia universal.

Y no podemos olvidar que esta Iglesia que va peregrinando en la fe, entre las persecuciones del mundo y los consuelos de Dios, anunciando la cruz del Señor hasta que El venga, esa Iglesia, está fortalecida con la virtud del Señor resucitado.



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### Encuentro Juvenil

El diálogo en grupos o colectivo, constituye una fuente de enriquecimiento y formación para los participantes en los Encuentros Juveniles — actividad de la pastoral juvenil hispana.

Unos 20 muchachos participaron recientemente en uno de estos encuentros, bajo el asesoramiento espiritual del Padre Felipe Estévez y un equipo de dirigentes juveniles hispanos. El Encuentro brinda una oportunidad para descubrir a Jesucristo, descubrirse a sí mismo y a los hermanos, en un ambiente de verdadera fraternidad y amistad. Los participantes continúan su formación cristiana a través de reuniones posteriores que tienen lugar todos los domingos en la Academia de la Asunción y que se conocen con el nombre de "Escuelita" de vida cristiana.



## Atacan en Honduras a campesinos

JUTICALPA, Honduras — (NC) — Un ataque de soldados y terratenientes contra el Centro de Santa Clara aquí — una escuela de formación de dirigentes campesinos fundado por la Iglesia — dejó un saldo de cuatro campesinos muertos, dos gravemente heridos y seis arrestados.

Aunque el ejército los culpa de la muerte de un soldado, los sobrevivientes declaran que no tenían armas ni opusieron resistencia alguna. El ataque fue parte de un plan para detener la marcha organizada por la Unión

Nacional Campesina sobre Tegucigalpa, en la cual ya participaban 12,000 personas que bien podrían llegar a 40,000 cuando culminara.

Los campesinos reforzaban sus demandas de que se cumpla con la ley de reforma agraria, pasada hace varios meses y que no avanza por lentitudes burocráticas. Los terratenientes se oponen a la ley.

El ejército arrestó además por varias horas a numerosos sacerdotes, monjas y seglares que trabajaban con los campesinos; hasta ahora se ignora el

paradero de dos, los Padres Iván Betancourt, colombiano, y Michel Cypher, norteamericano, este último torturado, según afirman los obispos de Honduras en una protesta.

### Censuran Radio

MANAGUA — (NC) — El gobierno del general Anastasio Somoza, cuya familia domina la política hace 30 años, puso bajo censura los programas de radio católicos, inclusive el comentario semanal de Mons. Miguel Obando Bravo, arzobispo de Managua. Algunos observadores afirman que el gobierno trata así de acallar noticias sobre la represión de la Guardia Nacional contra campesinos en el norte del país, a los que acusa de ayudar a las guerrillas del Frente Sandinista de Liberación, que ya en diciembre tomaron como rehenes a 14 diplomáticos y funcionarios a quienes Mons. Obando ayudó con su mediación a liberar. El más reciente de varios informes sobre represión narra que en un pueblo del norte la Guardia encerró a los aldeanos en la Iglesia, escogió a 20 hombres y se los llevó. A los días los vecinos, con ayuda de un sacerdote párroco de otro pueblo, encontraron los cadáveres de los 20 hombres en una fosa común en una finca. Los sandinistas dicen que altos oficiales de la Guardia Nacional se reparten las tierras de los campesinos.

### Donativo a Escuela

"El Consejo No. 5110—Nuestra Señora de la Caridad, de la Orden de Caballeros de Colón, entregó un cheque por la cantidad de \$1,500.00 a la Sra. María Renzi, directora del Marian School quien lo recibió a nombre de dicha Escuela dedicada a la enseñanza de niñas "no privilegiadas."

Este dinero es el producto de la venta de caramelos que recientemente llevó a cabo este Consejo en distintas esquinas de la Ciudad de Miami, con este propósito.

## Dios y la libertad

Por el DR. MANOLO REYES  
Cuando desde las entrañas de un pueblo se da un grito de libertad, las montañas se estremecen y los tiranos se atemorizan.

Porque saben que cuando un pueblo está decidido a obtener su libertad no hay fuerza humana que lo pueda contener.

Tal es el caso de Cuba, a la larga o a la corta.

El régimen rojo de La Habana pudo engañar por un tiempo al noble pueblo de la Isla Caribeana, basándose en la dialéctica comunista y en la demagogia. Usando medias verdades — que en definitiva son las grandes mentiras.

La verdad hay que decir la en la forma absoluta que se cree para que pueda resplandecer con los mejores brillos, brillos que sólo da la sinceridad.

Pero el castro-comunismo ni ha sido sincero, ni puede afrontar la verdad que está patente en el corazón de cada cubano en el exilio y en la isla mártir. Y que tiene como fundamento dos de los valores esenciales de la vida humana: Dios y la libertad.

La primera razón de toda la existencia es su Supremo Creador, reside en ese Ser Divino que lejos de ser un severo Juez, es un Gran Padre lleno de bondad, de dulzura, de caridad y de misericordia.

La segunda razón que mencionamos en estas palabras reside en un bien tan esencial, tan fundamental como la vida misma que

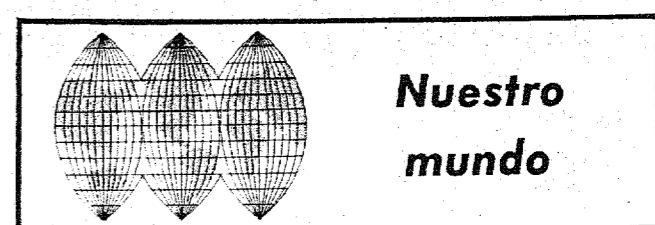
Dios nos ha dado. Y ese don divino es la libertad.

Nótese que si se revisaran los discursos hechos por Fidel Castro hay una palabra que siempre brilla por su ausencia: Dios. Y en poquísimas oportunidades ha mencionado la palabra libertad.

Desde que el castro-comunismo se robó el poder en Cuba ha habido una estricta y férrea censura sobre estos dos valores esenciales de la vida. Hasta la palabra Dios la desterró de la Constitución de Cuba en uno de los primeros pasos dados por su nefasto régimen.

Es que los hijos de las tinieblas siempre han preocupado que los demás vivan en la oscuridad. Y Dios es la Luz. Y la Libertad. Y el sol de la vida. Por ello, aun cuando pasen meses, años y décadas, aún cuando los infatigables luzcan cansarse, cuando las esperanzas todas parecen desvanecerse... jamás las cadenas impuestas por los humanos habrán de prevalecer. Dios que es esencia y sumo de la fe, pondrá siempre un grito de libertad en las gargantas bravias de sus hijos que creyeron sin ver... un sordo temblor estremecerá las montañas... y más tarde o más temprano... todo el andamiaje del tirano se resquebrajará hasta en definitiva, desplomarse.

Porque no hay fuerza humana que pueda contener a un pueblo decidido a obtener su libertad.



Nuestro mundo

## Obispos de Portugal contra 'amenazas a libertad'

En Lisboa, al comentar el ataque de 5,000 izquierdistas contra 500 católicos que pedían el retorno a la Iglesia de la radio Renascença — ocupada ilegalmente por trabajadores comunistas — los obispos de Portugal advirtieron que semejantes tácticas violentas constituyen "una amenaza a las libertades fundamentales de todo el pueblo." Fue una noche entera de sitio en el edificio del Patriarcado (arzobispado), después de que los atacantes lanzaron palos, barras, basuras e insultos a los católicos; en su grupo había mujeres, monjas y niños además de varones. En esos días el Consejo Revolucionario que gobierna al país advirtió que no permitiría una dictadura del proletariado, ordenó la devolución de Renascença (aunque los obreros dijeron que tendrían que sacarlos a la fuerza), además siguió negociando la devolución de otro órgano independiente de información, el diario República, a sus dueños los socialistas. Los obispos condenaron también la campaña de "odio, intolerancia y violencia" contra los católicos en varios sitios del país.

## Avanza guerra contra el hambre

El Consejo Mundial de Alimentos declaró en Roma que sin caer en optimismo sin fundamento, considera que la batalla contra el hambre en el mundo va teniendo algunos éxitos: mejores cosechas este año, ya se han prometido 8.9 millones de toneladas para un fondo mundial de alimentos que aspira a llegar a 10 millones, y el Mercado Común Europeo ha prometido más ayuda. Todo esto, dicen los expertos del consejo, no basta, pues la solución permanente es mejorar y aumentar la producción agropecuaria de los mismos países pobres, en un programa intensivo de habilitación de tierras, ayuda técnica y una buena red de distribución. Estados Unidos, que prometió dar 6 millones de toneladas en granos este año, aportará además \$410 millones en efectivo para el fondo de desarrollo agropecuario mundial.

## Nuevo Pro Nuncio en Cuba

CIUDAD DEL VATICANO — (NC) — El Papa Paulo VI nombró pro-nuncio apostólico en La Habana a Mons. Mario Tagliaferri, de 48 años, quien sucede a Mons. Cesare Zacchi, quien desempeñó funciones vaticanas en Cuba desde 1961. Pese a momentos duros en las relaciones con el gobierno marxista, nunca se quebrantaron diplomáticamente. La Habana mantiene una representación ante la Santa Sede.

## Tratan el Papa y Gromyko sobre Católicos en Rusia

Durante la visita de Andrés Gromyko, ministro de relaciones exteriores de Rusia, el Papa Paulo VI discutió con él la situación de la Iglesia Católica en la Unión Soviética, y otros temas como el desarme y la paz mundial. La conversación de una hora es la quinta que los dos celebran desde 1965. En ella abordaron el conflicto en Oriente Medio entre árabes y judíos, la seguridad de Europa, y las minorías religiosas en Rusia. Desde hace un tiempo el Vaticano, por medio de Mons. Agostino Casaroli, ha tratado de mejorar las condiciones en que viven y practican su fe los cristianos bajo regímenes comunistas. Poco antes de la visita de Gromyko el Papa había recibido al líder búlgaro Todor Zhivkov. Entre tanto, un examen de los periódicos rusos indican ataques crecientes contra la religión, en vísperas del congreso comunista de 1976, ataques cuyo blanco principal es la juventud creyente.

## Habla el Papa

### a nuevos sacerdotes

El Papa Paulo VI ordenó de sacerdotes en una ceremonia que él llamó sin precedentes, a 359 diáconos, en la Plaza de San Pedro durante la fiesta del Papa el 29 de junio, fecha en que además celebró doce años de pontificado. En el grupo había sacerdotes de cinco continentes; 25 venían de Estados Unidos. "Sabed sobre todo escuchar el lamento de los pobres, la cándida voz de los niños, el clamor razonado de la juventud, la queja del trabajador agotado, el signo de inquietud y crítica del pensador," les dijo el Papa. Una muchedumbre de 70,000 peregrinos cantó himnos y letanias durante la ceremonia de ordenación. El Papa recordó los sacrificios que el sacerdocio impone en quienes lo abrazan "pero es una aventura extraordinaria... que requiere un compromiso mayor con las experiencias tumultuosas de la sociedad, que el del maestro, el médico o el servidor público."

## Si, existe Satanás

Un estudio sobre Satanás publicado a fines de junio por la Congregación de la Doctrina de la Fe aquí confirma su existencia real, pero advierte que la gente no debe obsesionarse con él ni usarlo de pretexto de sus propias culpas. La demoniología o estudio del demonio es parte de la doctrina cristiana, recordó en una introducción L'Osservatore Romano, órgano de la Santa Sede. "Se basa en textos bíblicos sobre el demonio, que siguen siendo parte de la liturgia de la Iglesia... Pero al mismo tiempo la Iglesia ha condenado siempre las supersticiones y la obsesiva preocupación por el demonio y sus secuaces, y hasta varios tipos de culto demoníaco," dice el estudio, que es oportuno en vista de la aparición de obras y películas sobre exorcismo y otros temas.

## COMENTARIOS EVANGELICOS

### La semilla de la Fé

Por el REV. JOSE P. NICKSE

En ese día, saliendo Jesús de casa, fue y se sentó a la orilla del lago. Les decía: "El sembrador salió a sembrar, unos granos caen cerca del camino; vienen las aves y se lo comen. Otros granos caen entre las piedras, y como hay poca tierra por falta de raíces se secan. Otros granos caen entre espigas, crecen las espigas y los ahogan. Otros, finalmente, caen en buena tierra y producen uno el ciento, otro el sesenta y otro el treinta por uno."

Mt. 13: 1-9

En este mundo hay pocas cosas más pequeñas que una semilla. También hay pocas cosas con más paciencia que una semilla. Nuestra fe es como una semilla.

Toda semilla tiene un empezar humilde. Ninguna semilla sobresale; todo lo contrario. Tiene que ser enterrada para poder dar frutos. Al igual nuestra fe. Tiene que estar enterrada en lo más profundo de nuestro corazón para poder dar frutos.

En nuestro bautismo recibimos la semilla de la fe. A través de nuestras vidas, esta semilla se convierte en un fuerte árbol que a su vez reparte la semilla de la fe.

El evangelio de hoy nos presenta un sembrador. Cristo vino al mundo a sembrar. Vemos que las semillas que dan frutos son las que caen en buena tierra. El cristiano que da frutos es el que tiene su tierra preparada.

Es importante preparar la tierra. Todo campesino sabe el tiempo y esfuerzo que toma preparar la tierra para recibir la semilla. ¿Acaso no pasa igual con la fe? ¿Acaso no es importante que tengamos esa misma paciencia y ese mismo esfuerzo en cuidar la fe de nuestros hijos?

Cuando presentamos a un hijo a la Iglesia y pedimos el Bautismo estamos asumiendo una gran responsabilidad ante Dios. Nos comprometemos a cuidar la semilla de la fe que nuestro hijo recibe. Nos comprometemos a ser pacientes y esperar con esperanza los frutos de esa fe.

Y qué diferente a veces es la realidad! Gracias a Dios, casi todas las parroquias preparan a los padres para este importante paso que es el Bautismo. Qué triste es encontrar padres que pongan tan poco interés. Se quejan, critican, y se olvidan del compromiso adquirido.

Si nos quejamos de la juventud de hoy, vale la pena investigar qué clase de terreno hemos preparado para la fe de nuestros hijos. Entonces nos daremos cuenta que no sólo tienen la culpa los jóvenes.

¿Qué clase de tierra va a recibir la semilla de la fe? La que nosotros preparemos para nuestros hijos. Hoy más que nunca necesitamos padres verdaderamente cristianos que sepan labrar un mundo mejor.

### Conferencia en FIU sobre Revolución

"Revoluciones en el Tercer Mundo: Economía y Teología" será el tema de una jornada de reflexión al cargo del conocido teólogo y economista Pierre Bigo, S.J., el próximo jueves 17 de julio.

La jornada tendrá lugar en la University House de la Universidad Internacional de la Florida (Florida International University), y está auspiciada por el Departamento de Filosofía y Religión y su Asociación de Estudiantes, por el grupo Interact y por el Campus Ministry de la misma universidad.

El Padre Pierre Bigo, es actualmente Director del Instituto Latinoamericano de Estudios y Doctrina Social en Santiago de Chile (LADES) y dirige la Sección de Acción Social del Instituto Pastoral del CELAM (Consejo Episcopal Latinoamericano).

El conocido teólogo y

economista nació en Francia, lleva muchos años trabajando en Latinoamérica, y cuenta con múltiples publicaciones, entre ellas: Cristianismo y Socialismo; e Iglesia y Revolución en el Tercer Mundo.

La jornada del próximo día 17, se llevará a cabo en español, con traducción simultánea al inglés, y dará comienzo a las 12:30 en el salón No. 150 de la Casa Universitaria (University House).

Se seguirá el siguiente horario:

12:30-1:30: Conferencia e intercambio.

1:30-2:00: Cafetería: Lunch e intercambio en pequeños grupos.

2:00-2:30: Salón No. 210, Intercambio. "Actitudes contemporáneas de la Iglesia acerca de la Revolución en el Tercer Mundo."

## Año Santo Peregrinaciones a Roma

"Peregrinar es renovar la fe, expresa el Padre José P. Nickse al regresar de una visita a Roma en la que con el Padre Juan Sosa dirigió una de los varios grupos procedentes de Miami para celebrar el Año Santo.

Visitar Roma en el Año Santo es una experiencia extraordinaria. Es compartir con católicos del mundo entero la experiencia de visitar el centro de la cristiandad. Es rezar en las tumbas de los apóstoles Pedro y Pablo.

Además de la peregrinación oficial encabezada por el Arzobispo Coleman F. Carroll el pasado abril, que llevó a más de 400 fieles, varias otras peregrinaciones han partido y otras varias están en organización.

Entre las que saldrán en fecha próxima están:

Una dirigida por los Padres Emilio Vallina y Modesto Galofré que sale el lunes, 28 de julio y regresa el 17 de agosto, visitando Roma, Castel Gandolfo, donde tendrán la audiencia con el Papa; Lourdes, Barcelona, visitando el Santuario de Monserrat; Granada, Sevilla, y Madrid, con visitas a Toledo, El Escorial y el Valle de los Caídos, así como Segovia y Avila, cuna de Santa Teresa. Los interesados pueden obtener mayor información en la rectoría de San Juan Bosco o llamando al 649-5464.

Otra, dirigida por el Padre Angel Villaronga, que saldrá de Miami el 11 de septiembre regresando el 25 del mismo mes. La peregrinación dirigida por el conocido predicador franciscano, director diocesano del Movimiento Familiar Cristiano,

después de visitar Roma y sus basílicas, participando en la audiencia papal, visitará Milán, Venecia, Padua, Asís, Florencia, Sorrento y Nápoles. Los interesados en mayor información sobre esta peregrinación a Roma con visitas a otras ciudades de Italia deben llamar al Padre Villaronga, 371-5657 o al 379-4996.

A su regreso a Miami, los padres Sosa y Nickse expresaron: "Uno de los momentos más impresionantes del peregrino es el encuentro con el Santo Padre. La profunda alegría cristiana que irradia Pablo VI es contagiosa. Su entrada en la sala de audiencias transforma la masa en comunidad. Comunidad de cristianos peregrinos que, unidos al Vicario de Cristo representan a la Iglesia Universal."



Un grupo de peregrinos de Miami a Roma con el Padre Juan Sosa.

## Organizan secretariado de cursillos en español de E.U.

La creación de un Secretariado Nacional Hispano de Cursillos de Cristiandad, fue acordada recientemente por más de 60 representantes diocesanos, reunidos en el Primer Encuentro de Dirigentes de ese movimiento en San Antonio, Texas.

"Ha sido una oportunidad fantástica para intercambiar experiencias con gente de toda la nación," afirmó a su regreso, el coordinador seglar del Secretariado de Cursillos de Miami, Miguel Cabrera, quien añadió: "En realidad la idea de formar el Secretariado surgió allí, después del intercambio y la reflexión sobre la realidad nacional."

"El ambiente era de verdadera hermandad," comentó Cabrera, "es mucho lo que personalmente he aprendido del contacto con gente tan abierta y sincera. Creo que se conoce muy poco a los hispanos de Miami, aunque si se nota un gran respeto por lo que venimos realizando. Quizás deberíamos hacer más porque se conozca todo lo que apostólicamente se viene reali-

zando en Miami, pues por allí han llegado más bien los aspectos económicos y políticos de la presencia hispana aquí."

Asistieron también al Encuentro, representando la Arquidiócesis de Miami, el Padre Jose L. Hernando, Asesor Espiritual, y Roberto Rodríguez, Vocal de la Escuela de Vida Cristiana del Movimiento de Cursillos.

Según declaraciones redactadas al final del Encuentro y apoyadas por los participantes, el nuevo Secretariado Nacional Hispano, deberá tener "autonomía propia y estará auspiciado por el Secretariado para los de habla hispana de la Conferencia Nacional de Obispos Católicos en Estados Unidos y asesorado nacionalmente por los Obispos de habla hispana."

Como explicó el padre Hernando, no todas las diócesis pudieron enviar representantes, "pero una gran mayoría se hicieron presentes a través de telegramas o llamadas telefónicas. Actualmente son unas 40 las Diócesis que cuentan con Secre-

tariado de Cursillos y fueron bastantes los que no pudieron asistir por dificultades económicas."

Según explicó Cabrera, hasta el presente, el Movimiento de Cursillos de Cristiandad se ha venido rigiendo a escala nacional por un Coordinador seglar hispano, bajo el asesor Nacional, "y esto en la práctica suponía que los intereses de los hispanos se subordinaran a los de los de habla inglesa," comentó Cabrera, añadiendo, "la formación de un secretariado hispano supone ahora un reto para nosotros, pues debemos demostrar que estamos dispuestos a sacrificarnos y aportar incluso económicamente, para el funcionamiento."

### Festival en San Juan Bosco

Los feligreses de la parroquia de San Juan Bosco, siguen trabajando con entusiasmo en la organización de su festival anual en los salones y terrenos de 1301 W. Flagler St. a celebrarse los días 18, 19 y 20 de julio.

### Nueva Iglesia en Marco Island

Marco Island, el conocido centro turístico y residencial al oeste de Miami contará con una nueva iglesia, la iglesia de San Marco, que será inaugurada el domingo, a las 4 p.m. por el Arzobispo Coleman F. Carroll en la esquina de State Rd. 92 y Landmark St., en esa isla. Está situada en un terreno de cinco acres donada por la corporación Deltona.

### Pesar ante muerte de Monseñor Escriba

El Papa Paulo VI envió sus condolencias a la asociación apostólica Opus Dei por la muerte de su fundador Mons. Jose María Escrivá de Balaguer, quien falleció en la casa central el 26 de junio en Roma a la edad de 73 años. Opus Dei, que inculca en sus seguidores el sentido apostólico de su trabajo común y corriente, tiene ya 56,000 miembros en España y otros países. El P. Alvaro del Portillo, uno de los dirigentes de Opus Dei, habló de Mons. Escrivá como de "un maestro que nos enseñó a amar a Dios cada día por medio de sus obras, su exquisito amor, y su servicio generoso y constante a la Iglesia y a sus hijos." Siete cardenales, la junta del Opus Dei y numerosos fieles y sacerdotes asistieron a sus funerales en la Iglesia romana de Santo Eugenio.