

'Use Gospel approach to social ills'

VATICAN CITY — (NC) — To combat groaning social ills, Christians must give fresh expression to the Gospel instead of adopting anti-religious social solutions, Pope Paul VI said July 23.

Asking Catholics at his outdoor weekly general audience to rekindle in themselves a "sense of the Church," Pope Paul said:

"There is no need to borrow from anti-religious social formulas based on conflict in order to find the wisdom and energy to bring about the good which needs to be done, as well as just reforms for human development and the continuing affirmation of justice and peace.

"BUT THERE is a need and a duty to express in original Christian terms the human and social view" that springs out of the religious and evangelical views of the Second Vatican Council's teaching on the Church," the Pope said.

The Pope then praised a recent document of the bishops of the Italian region of Lombardy for urging a "rediscovery of the originality and wealth of Christian inspiration in the cultural, social and political fields."

The Pope's audience talk was seen as a call to the Italian Catholics to turn the tide of communist gains in Italy. The document of the Lombardy bishops which Pope Paul quoted from and praised was a stinging denunciation of communist gains in the June regional Italian elections. Vatican observers further interpreted the papal denunciation of "anti-religious social formulas based on conflict" to be a reference to Marxism.

The Pope's talk, punctuated often by applause from

several large youth groups present, underlined the need for a new sense of belonging to the Church.

"THERE MUST grow in us a sense of community, of charity, of unity, that is, a sense of the Church, one, catholic and universal," the Pope urged.

"There must be reaffirmed in us the awareness of being not only a population sharing certain common traits, but a people, a true People of God, a family bound by deep spiritual links, a brotherly society, animated by like feelings of joy and sorrow and convinced that all are destined to the same fate after the present life," he said.

THE POPE said that the renewal of the Holy Year must not end on the last day of the jubilee. "The Holy Year must maintain its effectiveness and apply the priceless inheritance of the ecumenical council to modern life, giving that life a new look, freed from the treacherous radical secularism . . . which deprives it of spiritual and moral energies and . . . poisons it with pseudo-principles, which are without truth."

The Pope had gone by helicopter to the Vatican from his summer residence in Castelgandolfo, a small town in the Alban Hills near Rome. Vatican sources said he did so in order not to disappoint Holy Year pilgrims who wanted to catch a glimpse of him.

AFTER HIS talks during the 6:45 p.m. audience in St. Peter's Square, the Pope spoke briefly to a large number of Canadian pilgrims present. He urged them to be thankful to God for the richness of their country and urged them to share their riches with the world's less fortunate.



Our World

Bishops view economy

The U.S. Catholic Conference Committee on Social Development and World Peace in Washington, D.C., has approved a proposal to develop position papers on economic issues for consideration by the nation's Catholic bishops at their next general meeting in November.

The committee voted at its semi-annual meeting to let the USCC Office for Social Development work on position papers on the major areas of economic planning, full employment and tax reform. In a background presentation to the committee, Dr. Francis Butler, USCC associate secretary for domestic social development, criticized both the Administration and Congress for paying inadequate attention to the human problem of unemployment.

Court reverses ruling

The Massachusetts Supreme Judicial Court has ruled that an unborn but viable fetus is a "person" in the eyes of state law. The 4-3 decision reverses the court's previous ruling that a fetus could not be considered a person under the state's wrongful death statute. The decision was handed down in a case involving a claim for the death of a mother and a fetus in an automobile-bus collision. Although the decision specifically limits application of the ruling to the wrongful death statute, legal experts have speculated that it may indicate a change in the court's attitude toward the legal status of the fetus in other cases.

OAS votes 'Cuba si'

SAN JOSE, Costa Rica — (NC) — Two-thirds of the members of the Organization of American States meeting in San Jose, Costa Rica, have backed a Mexican-sponsored proposal to leave it up to each government to decide whether or not to re-establish relations with Cuba. The proposal at the OAS meeting here amounts to a compromise move. Several nations had sought outright lifting of economic and diplomatic sanctions imposed in 1964 on the Communist regime in Havana. Others utterly opposed any lifting, on the grounds that Cuba Premier Fidel Castro continues exporting revolution.

PO to up rates?

The House Post Office and Civil Service Committee has rejected legislation that would have meant lower increases in second class postage rates for religious and other nonprofit publications. By a vote of 22-2, the committee defeated amendments providing that nonprofit publications would pay only two-thirds of the regular rate for the first 250,000 copies and would pay only 50 per cent of future rate increases, including those currently scheduled. Catholic Press Association officials, who had supported the lower increases, expressed disappointment at the vote.

THE SEMINOLE indians of Florida — their history, culture, and the problems they face will be the subjects of a series of articles starting in the next issue of The Voice.



K-C expects 2,000 at convention

Some 2,000 Knights of Columbus and their families will participate in sessions of the 93rd annual meeting of the Supreme KC Council which opens Aug. 19 at Miami Beach.

Archbishop Coleman F. Carroll and Archbishop Fulton J. Sheen will be featured speakers at the three-day convention expected to attract 400 official delegates from all parts of the U.S., Canada, Mexico, Puerto Rico, Cuba, and the Philippines.

The occasion marks the second time that Archbishop Carroll and KC Councils in the Archdiocese of Miami have welcomed the Knights to South Florida for a convention. In 1966 they also met at Miami Beach.

BISHOP JOSEPH V. Sullivan of Baton Rouge, La. will also address the convention at the Hotel Fontainebleau.

DURING the current year the Knights of Columbus, largest Catholic fraternal organization in the world, exceeded the 1.2 million membership mark. In a statement issued earlier this year, Supreme Knight John W. McDevitt

attributed the organization's success to "intensive community-betterment programs which have been carried out so energetically by our local and state councils, particularly our pro-life activities conducted so valiantly in a morbid abortion atmosphere."

ON ALL levels members have been in the forefront of the campaign to protect human life against advocates of abortion and euthanasia by providing educational materials, financial support and man-hours of service to such groups as Respect for Life and Birthright agencies. The board of directors recently voted a \$50,000 appropriation to the Prolife Activities Committee of the National Conference of Catholic Bishops to help promote the work of the committee.

At the present time there are 5,966 councils or groups within the organization which has four degrees of membership dedicated to the lessons of charity, unity, fraternity and patriotism. Among its activities the order spends almost \$1 million a year to foster and promote moral principles and

an understanding of the teachings of the Catholic Church through its Catholic Advertising Program.

IT ALSO funds a variety of scholarship and educational programs with an estimated value of almost \$3 million per year. The society has undertaken a student-loan program through which some \$15 million have been loaned at low interest to students to finance their higher education and is conducted in cooperation with the U.S. Dept. of HEW.

A leading sponsor of Boy Scout groups and other youth associations, the organization has pledged \$50,000 to support a Boy Scout leadership training project and in addition conducts leadership training programs for the young through its own youth organization, the Columbian Squires now observing their 50th anniversary.

CHD 'unable' to fund project of Seminoles

With applications for assistance totaling almost \$200 million and only \$5.2 million to grant, the Campaign for Human Development of the U.S. Catholic Conference "regretfully" told officials here that it will be unable to fund an application of the Seminole Indian Tribe in South Florida for aid.

Application for a grant from the CHD, which provides funds for needy projects not otherwise supported, through an annual collection in Catholic churches and missions throughout the nation, had been made by Msgr. John W. Glorie, Archdiocese of Miami CHD coordinator.

Had the grant been provided the tribe planned to sue the state of Florida for damages caused by non-Indian hunters who use the reservation without paying the tribe, for damages to Seminole lands caused by FCD drainage canals, and for continuing payments for water to serve the South Florida area drained from Indian land.

According to Father Lawrence McNamara, executive director of CHD in Washington, D.C., the Campaign is only able to grant 130 out of 1,300 applications received this year and the Seminole application was considered in the final 300. "The fact is," he pointed out, "the Seminole project came very close. Out of four rating it got a 'strong' rating. The highest is 'outstanding.' One is funded for every 10 applications and they just didn't make it," Father McNamara declared.

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Popes lauds conference in Helsinki

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI said July 27 that the Helsinki Conference on European Security represents a "solemn affirmation" by the 35 participating nations of the principles of peace and the will to avoid nuclear conflict.

Speaking from the balcony of his summer residence here at noontime, the Pope told about 4,000 visitors: "Peace with harmony and fraternity among nations will be given a solemn affirmation at Helsinki along with pledges of integral and real justice."

Included in the document, to be signed for the Holy See by Archbishop Agostino Casaroli, secretary of the Vatican's Council for the Public Affairs of the Church, is a section guaranteeing respect for human rights and freedoms, including freedom of conscience, thought, religion and belief.

The Holy See, during the more than two years of conferences leading up to the Helsinki summit, promoted the inclusion of the human rights section.

IN HIS noontime talk, the Pope praised the Helsinki conference as "multilateral commitment, significant for peace and international cooperation since it indicates a common wish of the signatory countries to avoid recourse to arms." The Pope said this conference is being held at a time when the international strategic arms limitation treaty (SALT) talks "are seeking to avoid the use of the most murderous weapons."

The Pope concluded: "We must welcome this event with the hope that it might advance

among people, within society and among the common observers of international events that psychology, that pedagogy of peace to which human coexistence and modern civilization must be directed."

Bp. Gracida on panel of Bicentennial unit

Auxiliary Bishop Rene H. Gracida will be among the U.S. Bishops who will participate in sessions of the fourth bicentennial hearing of the National Conference of Catholic Bishops Committee for the Bicentennial Aug. 7-9 in Atlanta, Ga.

One of six such hearings planned by the Committee, the three-day program will include an unprecedented trip to the people in rural Clarksville, Ga., where a day of public hearings on rural and Appalachian concerns will be held. A "revival tent" atmosphere will resemble an old-fashioned country church fair with booths, country musicians, crafts, picnic lunch and barbecue dinner.

PURPOSE of the informal setting for the hearing is to seek the grassroots opinions of people of the area.

Bishop Gracida will serve on a panel composed of Committee members, other members of the hierarchy, and laity who will also listen to presentations on matters related to the social apostolate of the Church and pose questions which pertain to the presentations.

"The Family" is the general theme of the hearings where Bishops and experts in various fields

will hear public testimony during congressional-style sessions.

"Spanish-Speaking and Urban Blacks" will be the subject of speakers Thursday and on Saturday the subject of "Middle Class Americans" and other topics will be discussed.

Father Jacob Bollmer, coordinator for the Atlanta hearing, described the meetings as "an honest effort to reach anyone who might wish to voice their views or opinions to the panel and bring to the bishops the real down to earth feeling of the average person."

HE ALSO termed the hearing a "really innovative step for the Church and one which encourages people to participate fully in the decision-making process of the 1976 conference on social justice."

According to Father Bollmer, the hearings are open to all people and not limited to Catholics.

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Names properfect

Pope Paul VI named (July 21) Archbishop Corrado Bafile, apostolic nuncio to West Germany since 1960, properfect of the Congregation for the Causes of Saints. The post of prefect of this congre-

gation has been vacant since Cardinal Luigi Raimondi died here on June 24. Archbishop Bafile, 72, was ordained a bishop by Pope John XXIII here on March 19, 1960. He is a native of L'Aquila, Italy.

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U.S. Bishops' unit to focus on 'life' issue

Inter-regional meetings of U.S. Bishops will be held in three areas of the nation this month under the auspices of the Ad Hoc Committee for Pro-Life Activities of the NCCB Administrative Committee.

Miami's Auxiliary Bishop Rene H. Gracida will participate in sessions slated to be held Tuesday, Aug. 5 in Dallas where discussions will center on permissive abortion.

"Throughout the past year the U.S. Senate has been conducting hearings on a constitutional amendment that would reverse the present permissive abortion atmosphere in this country," Archbishop Joseph L. Bernardin, NCCB president, explained.

"These hearings are now coming to a close, and there are indications that the Senate Subcommittee will prepare a report and a proposal that should be ready in later summer or early Fall. These matters are of keen interest to each of us and there is a need to develop an approach to them at an early date."

Each one-day meeting will be private with only the bishops participating.

Funeral for priest's father

The Funeral Liturgy was celebrated in Pittsburgh for James Moffitt, whose son is pastor of Annunciation Church, West Hollywood.

Father Venard J. Moffitt, T.O.R., was the principal celebrant of the Mass for his father in St. Mary Church, Pittsburgh. Concelebrating with him were other priests of his community.

Mr. Moffitt is survived by his wife, Katherine; another son, Joseph, Pittsburgh; a daughter, Mrs. John McGarrity, Panorama City, Calif., and six grandchildren.

Parish Pacesetters

St. Benedict Parish

By MARJORIE L. FILLIYAW
Local News Editor

Every Saturday morning, for several years, Phil and Carolyn Garofolo have gone to jail and this Saturday morning will be no exception.

Unlike inmates at the Dade County Jail they go from choice to help set up the altar for Father Thomas Griffin, S.J., assistant pastor at Miami's downtown Gesu Church, who celebrates Mass; to lead the prisoner-congregation in singing and to discuss Christianity and religion informally with those imprisoned.

ON OTHER days of the week they find time to be active in St. Benedict parish, Hialeah, the third parish they've been in since coming to Miami 18 years ago. "We change parishes without even moving to another house," Carolyn laughed, recalling the years when they had been members first of Immaculate Conception parish and then Our Lady of the Lakes parish.

Now with two small daughters, ages five and seven, Carolyn has had to curtail her parish activities but still prepares every Saturday for the couple's visit to the jail.

It was after making a Cur-

sillo (Little Course in Christianity) that Phil became interested in visiting jail inmates at the urging of Paul Turcotte of Corpus Christi parish.

"We offered to help out for just a week or so," Carolyn explained. "We've been going ever since."

THE COUPLE, who came here from New Brunswick, N.J., talk with individual inmates before and after 10 a.m. Mass in an attempt to seek out those who have problems with which they could possibly help.

As the couple approach jail inmates and greet them after Mass, Carolyn observed that many are reticent to give more than their first names. This, she believes, is out of fear that the Garofolos may have seen their names in local newspapers in connection with whatever crime they were jailed for. When they do respond, she continued, many want to know more about Father Griffin asking, "What kind of a guy is he?"

"It takes so long for some of these fellows to be sentenced that we often get to know them pretty well," she added. "When any of them express interest in Catholicism we pass the information along to Father Griffin



PHIL AND CAROLYN GAROFOLO

and he takes it from there. We've had three conversions and baptisms there so far this year. It really makes you feel good."

Phil, who was a godfather during one of those baptisms and who also serves as a lector during the jail Masses tends to minimize his work in St. Benedict parish describing himself as a "small cog in a big wheel."

FORMERLY SOCIAL committee chairman and financial chairman in Our Lady of the Lakes parish council, he is now secretary of the St. Benedict, St. Vincent de Paul Conference, is a Mass commentator and also plans social

activities in the parish which will be two years old in September. He's currently organizing a games night for the Fall which will benefit the building fund since the parish does not yet have a church and participates in Masses celebrated at Milam Elementary School.

The fact that, due to the rapid growth in the Archdiocese of Miami, the Garofolos have found themselves in new parishes twice in recent years is not at all disconcerting to Phil.

"You learn something new in each parish," he stated. "After all everything we do is done for God, and it's all a very rewarding experience."



DONATION of \$300 from the Coral Gables KC is presented to Fred Hartnett of St. Vincent de Paul particular Council by Dr. John Allen. At left is Dig Welsh. At right, Anthony D. Leone, grand knight of the Council which is making similar donations to Camillus House, Boystown, Marian Day School, Catholic Home for Children and the Catholic Service Bureau of Miami.

Sisters' retreat

LANTANA — A six-day guided Scripture Retreat for Sisters in the Archdiocese of Miami begins at 6:30 p.m. supper, Friday, Aug. 8 at the Cenacle Retreat House.

Dominican Father Robert U. Perry of Chicago will conduct the conferences, which will include individual prayer, free time, individual consultation if desired.

Reservations may be made by contacting Sister Muriel Brown, R.C. at 582-2534.

Vocations talk

"Vocations in the Modern World" will be the topic of Father John McGrath, Archdiocesan Director of Vocations, when he speaks to members of the Miami Serra Club at their meeting on Tuesday, Aug. 5 at the Hotel Columbus.

Mass celebrated in Gesu Church will precede the 12:15 p.m. luncheon.

Should we stop trying to be saints?

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

Q. Many people tell me that God does not expect us to be perfect, since He alone is perfect and we are only human. Should we be content with our failings and not try to be saints, just expecting God to "understand?"

A. To begin with, God has created man in His own image and likeness. However, man, having the faculty of choice, can choose something other than God. The Son of God became man to show us, not how to be what we already

knew how to be, not how to be very human, but how to be holy. Christ tells us, "Be perfect, even as your heavenly Father is perfect." (Mt. 5:48).

This does not mean that God does not recognize the fact that we have sinned. In fact, Christ calls us to "repent, for the Kingdom of God is at hand." This is the key to understanding this question. If we are called to repent (to turn away from something), it is because we have something to repent of: sin. In other words,

What is your question?

our failings, our faults, our imperfections. Christ has made it possible for us to turn away from our weakness by putting on His own strength in order to overcome them. The common mistake is to believe that, having recognized our failings, we

don't have to do anything about them because "we're only human." The Church has never taught this, for it is contrary to the spirit of the Gospel. The Gospel is hard (Jesus died on a cross, didn't He?), and for this reason it is easy to rationalize by saying that in this life we will never reach perfection because it is impossible to be perfect. This is only half true. It is true that in this life we can never say we have reached perfection. But we also have to strive for holiness, moral perfection, sanctity. The spirit of the Gospel, the teaching of Christ and His Church, is that we must continually strive to be more, to be saints.

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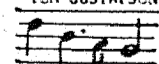
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Editorials

From Roy Rogers to Rollerball

Last year the television networks had 29 cops and robbers shows, one of your more violence-prone genres.

But they are cutting back on those. This year there will be 27 . . .

The biggest boxoffice movie of all time was "The Godfather," a movie of violence, about violent men. That movie's apparent successor as boxoffice king is "Jaws," a film whose baseline appeal is the fascination of a monstrous creature slashing up humans and then fighting them to the bloody end.

Melville's "Moby Dick" explored the grand themes of man and nature, good versus evil, and the movie version showed the compulsion-ridden Captain Ahab struggling to the last breath to kill the enemy that had crippled him and wrecked his ship. "Die, ye cursed whale!" he shouted. Nowhere did it seem necessary or even relevant to show crabs eating on a little girl's arm, as in "Jaws." What would be the point of such pathology? None, of course, except to feed, not the crabs, but the boxoffice coffers. As some youngsters were heard to remark, after seeing "Jaws," "It was real neat, it showed this guy getting eaten up."

Never mind Jacques Costeau's comment that sharks don't behave that way. Neither do whales behave Melville's way. The point is how humans behave. Whales are big and blubberous, and just a bit human, a good Ahab counterpoint. Ah, but sharks are treacherous and have big teeth, the better to eat you with — and put the bite on you at the ticket window.

The reason for this is not hard to figure out, professor.

For violence to be entertaining, it has to progress. Roy Rogers used to shoot Bad Guys in the arm. Then John Wayne started shooting them down. Then Clint Eastwood started blowing their heads off. So what else is left?

Crabs, presumably.

But you can't exactly blame the movie industry. Why should anyone pay \$3 to see a crook

simply shot or stabbed. You can see that free several times a night on your home TV, including Wayne and Eastwood reruns.

And, of course, the large looming question amid all this is: Does constant depiction of violence harm society?

One television magazine recently devoted a special issue to the question with one writer essaying as to the bad effects violence has and noting numerous studies to that point of view. The other writer said the studies assume too much and prove too little, and that violence is a part of our nature and was here before television was and that television should be let alone.

Sorry, but that just isn't adequate.

The fact that we all have some violence in us doesn't explain why Manhattan, for instance, has more murders yearly than Great Britain which has 40 times as many people.

Obviously, television is not the basic cause of crime in America. There is our violent tradition in forging a new country from a tough wilderness, there are the crowded dehumanized cities, oppressed minorities filled with frustration and hostility, disrupted families and weakened moral values.

Yet in spite of all this, television and movies can be seen as a kind of thread running throughout. Entertainment media do not create society, they reflect it. But in reflecting the negative, titillating aspects of society, whether it be sex or violence, this tends to re-enforce such activities as normal, to be accepted. If we see ourselves depicted enough as violent then we begin to accept that as the true picture of the way we are. Especially children who are looking to the "real" outside, adult world for their clues as to who they are and how they are supposed to think and behave to be "in."

If they see society willing to have violence and selfish sex and Playboy materialism as acceptable ways to be entertained then this is bound to affect their sense of values and their sensitivity levels. If you don't believe it just

listen to the middleaged parents who are genuinely turned off by the gore of "Jaws" while their 12-year-olds are hardly bothered by it.

When society as a whole accepts a constant parade of graphic violence as entertainment, this has got to feed and re-enforce the impulses toward violence that already are there. A normal youth who sees a violent movie isn't going to rush out and commit rape or shoot someone. But the five per cent of the youths in their late teens or early 20's who are simmering in a ghetto or a hostile home atmosphere certainly pick up a few ideas in movies or TV on how to vent their rage rather than cope or seek help. And it is well to note that most of the people paying to see crime and violence are the ones least likely to suffer it in the real world.

"Rollerball," another current boxoffice hit is based on the assumption that society has to have some kind of gross violence to satisfy itself — another bit of nonsense. Yes, we are titillated by the Rollerball motorcycles crashing into the audience just as we are titillated by a rollercoaster ride, but we no more need Rollerballs than we need rollercoasters to get by. Most of the world's people have never fought in a war or seen anyone shot. Societies that downgrade violence go for centuries without it quite well.

When mankind was confronted with saber-tooth tigers — and, indeed, other competing men — he needed violence to survive. That is probably the root of it all.

But mankind is now confronted with enemies that will not yield to violence: Famine and pollution.

We must stop worshipping violence. We don't need government censorship. We need government leadership. Business leadership. Citizen leadership.

If we do not start turning away from aggression and learn cooperation we will fall at the hands of our final enemy:

Ourselves.

Jesuit head recalls Hiroshima on A-bomb's 30th anniversary

By JOHN T. MUTHIG

ROME — (NC) — The present international "balance of fear" notwithstanding, fundamental human values and faith in Christ will conquer the world in the post-nuclear age, according to an eminent survivor of the atomic bombing of Hiroshima.

Father Pedro Arrupe, Jesuit superior general, shared his thoughts with NC News on the 30th anniversary of the Aug. 6, 1945 bombing.

"You say that I'm an optimist, but I say that I am right," insisted the 67-year-old Basque priest. "The grace of God is penetrating into the human scene and I have no doubt that mankind is always progressing. We are supposed to be saved and the Lord is leading us to salvation."

FATHER ARRUPPE, who lived in Japan from 1938 until his election for life as Jesuit superior in 1965, spoke about Hiroshima in his spacious but Spartan fourth-floor office in Jesuit headquarters, a stone's throw from St. Peter's Basilica.

Two splashes of color — a small Oriental-style rug in the conversation area and a color photo from space given by U.S. astronaut James Lovell — relieve the room's gray

monotony. A row of open windows give out to a verdant hillside, crowned with a statue of the Sacred Heart.

On Aug. 6, 1945, Father Arrupe remembers, he and about 40 other Jesuits — most of them non-Japanese — were carrying out routine morning duties in the three-story wooden Jesuit novitiate, three miles from the center of Hiroshima.

"At 8:10 A.M. I saw a great flash of light," he said. About 30 seconds later there was a great gust of wind. Our building, which was very solid, did not collapse and there were no injuries at the house. But pieces of glass one inch long could be found imbedded deeply in the opposite wall."

AFTERWARD, he continued, the Jesuits ran to the garden to look for the bomb, thinking that it must have struck nearby. "We never saw the famous mushroom cloud since the city, built on seven islands, was very foggy and humid."

From their hillside garden the Jesuits watched flames leap among the flattened straw, paper and wood which once formed housing for about 400,000 Japanese. "We thought incendiary bombs had been dropped," the Jesuit general said. "We saw



Hiroshima residents walk devastated streets after atomic blast

people running out of the city who were burned and wounded and we began to take them in. At 3 p.m. the fire burned itself out and a heavy rain fell. We went into the city to try to do something."

FOR PEDRO Arrupe, trained in medicine, there was plenty to do among the city's 120,000 wounded. Beyond help, under the ashes, lay 80,000 corpses.

Among the wounded were two of the four priests who staffed the downtown Jesuit mission, 500 yards from the explosion and now the site of the Cathedral of Peace. Father Wilhelm Kleinsorge, whom Father Arrupe remembers was caught in his underwear when the bomb was dropped, suffered radiation effects.

Father Hubert Schiffer of the mission took "a whole window of glass in his back in very small pieces," according to Father Arrupe.

At 3 a.m. Aug. 7, Father Arrupe operated on Father Schiffer, who is now director of development at Springhill College, Mobile, Ala. "For a half-year after the operation, I was still taking tiny pieces of glass out of his back," said Father Arrupe. "In all I removed about 50 pieces."

What did the future head of the world's largest religious order feel at the time of the bombing?

THE QUESTION is answered in almost memorized catechism fashion. Father Arrupe admitted that during the 18 months he spent lecturing around the world on his Hiroshima experience that question was asked with "almost nauseating frequency."

"When faced with such a tragedy," he

repeated, "and with such an enormous experience of human suffering and passion, you have no time to think. You can only see what needs to be done."

The priest recalled that, five years after the bombing, his feelings were much deeper.

Emotion forced the survivor of the bomb to leave a screening in Bogota, Colombia, the film "Hiroshima, Mon Amour."

"All that I had lived during six months in Hiroshima was too concentrated on the screen to be relived in one hour," he wrote later. "What a humiliating paradox (exclamation point), what I had born in living reality overpowered me when I saw it on the screen."

DID THE Hiroshima experience ever cause Father Arrupe to hate or resent the nation which dropped the bomb?

"I have great compassion and in the experience of life you learn not to judge anyone," the priest answered. "In Hiroshima we saw only the 200,000 people killed or wounded. But the human person is always a mystery and you never really know what convictions motivate people during war."

Father Arrupe said he sensed a rediscovery of religious and human values, which, he said, would help the world sidestep a nuclear holocaust.

"Today there are signs of both progress and regression, but in the end surely truth and the good will win out. There is a new sense of human values and rights, a new appreciation of community and the equality of men."

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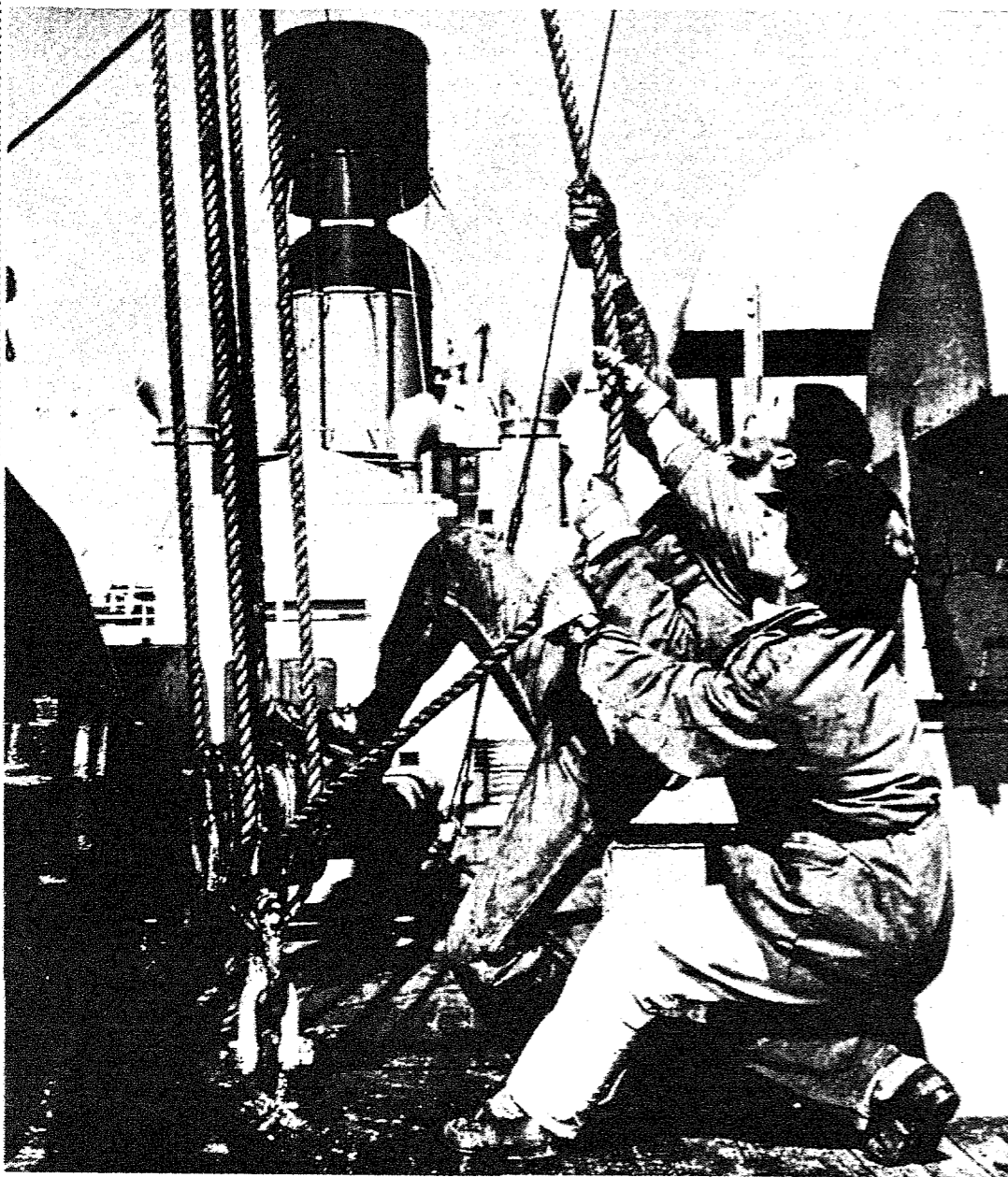
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Racial and sexual quotas?

The issue is JOBS FOR ALL



"All our working-class people, both black and white, need political help in this society. And leaders who unite them, rather than divide them."

By MICHAEL NOVAK

BAYVILLE: For three years, I argued in a regular column for "The Commonwealth" that liberal Democrats were neglecting issues critical to working-class people. This includes those millions of Catholic workers who have been the backbone of progressive politics in the Democratic party.

In the issue just after I left "The Commonwealth," my prize-winning colleague in those pages has taken up the argument better than I could. He writes under the name of "Sisyphus," and is reported to be a nationally known politician who tried, and tried again, to roll his presidential campaign up the hill of success.

SISYPHUS wants a "liberal George Wallace" to come along, a leader who can take up the issues people care about. We need such a leader, even if he "slurps his soup" or if his other mannerisms are not those of the university class. Two issues especially receive stress by Sisyphus: crime and busing.

Upper class liberals of the media don't suffer from crime or busing as much as working people do. Sisyphus says. But there is nothing illiberal about wanting better protection for the victims of beatings, shootings, and armed force. There is nothing illiberal about seeing that busing is NOT the same as schooling, and that lousy schools (as in South Boston and Roxbury) are not made better by busing pupils.

I'm so please Sisyphus is taking up my themes. I offer him another one: There is another working-class issue that is coming up fast and is of even greater emotional and economic importance to workers: the issue of seniority and quotas.

Some affluent Americans seem never to understand the basic facts of economics and the pocketbook. They seem to believe that what ails the nation is individual bias based on race or sex. They neglect the chronic inability of the economic system to keep everybody on the job and yield everybody's dignity. In the name of race and sex, they want to destroy one of the main protections of employees: seniority.

IT IS CHEAPER for many companies to hire young workers and to lay off older ones. To destroy seniority will deprive millions of their rightful pensions. It takes away the security of their jobs at an age when changing jobs is almost impossible.

Those who speak for racial and sexual quotas are on a divisive course that will destroy the security of workers everywhere — including their own long-term security.

The issue is not race or sex. The issue is jobs for all. Here is where we need a political movement that unites, not divides. That gives rights to all, rather than takes away rights from some.

Unemployment among working-class people is at devastating levels. Twenty-one per cent of construction workers are now unemployed — a figure 50 per cent higher than unemployment for blacks, 130 per cent higher than unemployment for women. The "hard hats" are often vilified. Their chronic unemployment and insecurity go unnoticed.

BLUE-COLLAR unemployment is 13 percent, only one percentage point behind black unemployment.

When you read statistics that compare "black" with "white," always ask yourself WHICH whites? All our working-class people, both white and black, need political help in this society.

And leaders who unite them, rather than divide them.

He speaks to Protestants of Christ



By Dale
Francis

The pastor at the United Methodist Church was on vacation and there was need to fill the pulpit so some of my friends in the congregation asked if I'd be willing to come in on Sunday morning.

I called the bishop and he said he didn't remember facing the problem before but he said he thought it would be all right. He said he thought I should make it clear I was giving a talk so it wasn't quite participation in the worship service. So when the newspaper reported it my contribution was listed as a talk and that is how it was listed in the church bulletin.

IT ISN'T the first time I've done this. I've spoken at services at an Episcopal Church in Louisville and at a Lutheran chapel in Roanoke, Virginia, and churches of half dozen different denominations around the country. I am always certain to make sure the bishop of the diocese approves because I believe this is the only proper way for Catholics to partici-

pate in any kind of an ecumenical venture.

But what made this a different experience was that I was speaking at a church in the town where I live, speaking to people who are my neighbors, who know me at work for some were people who work at Our Sunday Visitor, who know me in my every day life.

So I had to consider what I was going to say. Speaking at another city, I might have felt some necessity to emphasize the fact I am a Catholic. But among people who know me there is no doubt of this. There was nothing I need prove about my loyalty to the Catholic Church because none who were there would doubt that about me.

I COULD have spoken about the progress of ecumenism but there really isn't much progress to speak about. I could have spoken about the concept of ecumenism — and I did do that very briefly in the beginning, expressing my belief that we must be true to our

commitment of belief, that Christian unity will never come through a homogenization of beliefs or a search for lowest common denominator, that the Holy Spirit will accomplish what man cannot if we provide an atmosphere of love and mutual respect.

But that took only a minute or two to say. It was the rest of what I could say that would be most important. So what did I talk about? I talked about Jesus Christ, the son of the living God, as Peter testified.

I know that one day there will be one fold, one shepherd. I know this because Our Lord has told us so. I am by prayer and desire committed to the hope this unity will come. As a Catholic, I know there already exists a unity that will be the center of all unity. I do not know when this time will come that we may all be one. But this I do know. When it comes we will find ourselves together in Jesus Christ.

SO I SPOKE that morning of Jesus Christ, true God, true

Man, our Savior who by His suffering on the cross redeemed us all and who in His resurrection gave us the promise of eternal life.

I did not speak of a genial Christ, a good fellow filled with good will, as He is too often portrayed. I did not speak of Jesus Christ, a superstar. I spoke of Jesus Christ who compelled people to follow Him by His words and manner. I spoke of Jesus Christ who made demands on people. I spoke of Jesus Christ who said that if you knew Him you knew His Father.

I didn't speak of the kind of Christ whom some modern theologians twist into a flexibility that allows premarital and extra-marital sex if it is only motivated by unselfishness but of Jesus Christ who condemned even lust in the mind as adultery. I spoke of a forgiving Christ but reminded that when He spoke to the woman taken into adultery He told her to sin no more.

WE ARE asked to read the

Scriptures more today but sometimes when I read those who write about Christ I wonder if they have really read the Scriptures. This was no Man meek and mild. This was a Man who demanded that those who followed Him repent of their sins and live righteously.

This was no Jesus Christ offering pious platitudes. This was Christ who said we must see Him in all men, who said as we act towards the least of those among us so we act towards Him. And He did not offer this as kindly advice. He said most plainly that those who do not heed this admonition would be cast into darkness.

Afterwards one lady said to me that she couldn't remember when she had heard the name of Jesus Christ spoken more often and she was grateful for hearing of Him. I have an idea that we must speak of Him more often, that we must commit ourselves more completely to Him, that we must be in Christ and Christ in us. And that in this we will find unity

'Con' artists — beware this lady

The high, the low, the good, the bad...
When they come into Gesu Church,
her's is the friendly (but knowing)
face that greets them.

By ROBERT O'STEEN
Voice News Editor

She has to call the police at least once a week for help, she's been accosted by a gang of drunken men and assorted weirdos at various times, she has to sort through 20 or 30 suspected con men a day to keep from getting too badly "taken," and she has a canister of Mace handy just in case.

Her job: Receptionist at Gesu Church in downtown Miami.
Her comment: "I love this job."

just that subject when I first took the job.

"He said no matter what kind of person comes in here, black, white, Latin drunk, sober, clean, dirty, we must always remember they have Christ in them," she said in obvious admiration of the Gesu pastor who returns the respect and admiration for her in equal measure.

"It isn't always easy doing this," she said, "but we do it anyway."
TERESA has the unique combina-

'I like the feeling of helping people. I don't mind being taken by five people if I help one.'

TERESA ASTRAY-CANEDA, mother of five children, ranging from 15 to 27 years old, spent most of her life raising youngsters and being a housewife while her husband worked at Southern Bell. After brief spells working at St. Peter and Paul Church and the Catholic Service Bureau, she came to Gesu two years ago.

There she is the face behind the counter, the one who greets the public whoever that may be, saint, sinner and all the in-betweens when they come in off the downtown streets hoping to get something, legitimately or otherwise, from inside the church's venerable old walls.

"This work has a lot of aggravation, so you have to love it," she said.

"I like the feeling of helping people. I don't mind being 'taken' by five people if I help one," said Teresa, a name known to everyone around Gesu. "And I like the contact," she adds.

Contact is one thing she gets plenty of.

GESU, only blocks from towering banks, legal offices and department stores, as well as run-down hotels, bars, a bus station and Skid Row flop areas. The church, with its massive pale yellow visage, stands conspicuously on Second Street between Flagler's towers of affluence and the nearby alley ways of hard times, and is a natural stop for all the displaced, the down-and-outers and the lonely transients.

"I try to see Christ in every individual," she said. "Father (Ignatius) Fabacher talked to me for a half hour on

tion of qualities to handle her job: love and a desire to help, tempered by a firm sense of discipline. She is also fluently bilingual, the daughter of a Cuban diplomat stationed in Mobile, Ala., at the time of her birth. Later in Cuba she met her husband and returned with him to the U.S. And she has one more attribute: a vigorous sense of organization.

Why organization? Most of the people who come in through the modest portal fronting on Second Street are looking for the basics, food, money or shelter. Most are referred to any of scores of places that fit their needs, government agencies, hospitals, clinics, nursing homes, missions . . .

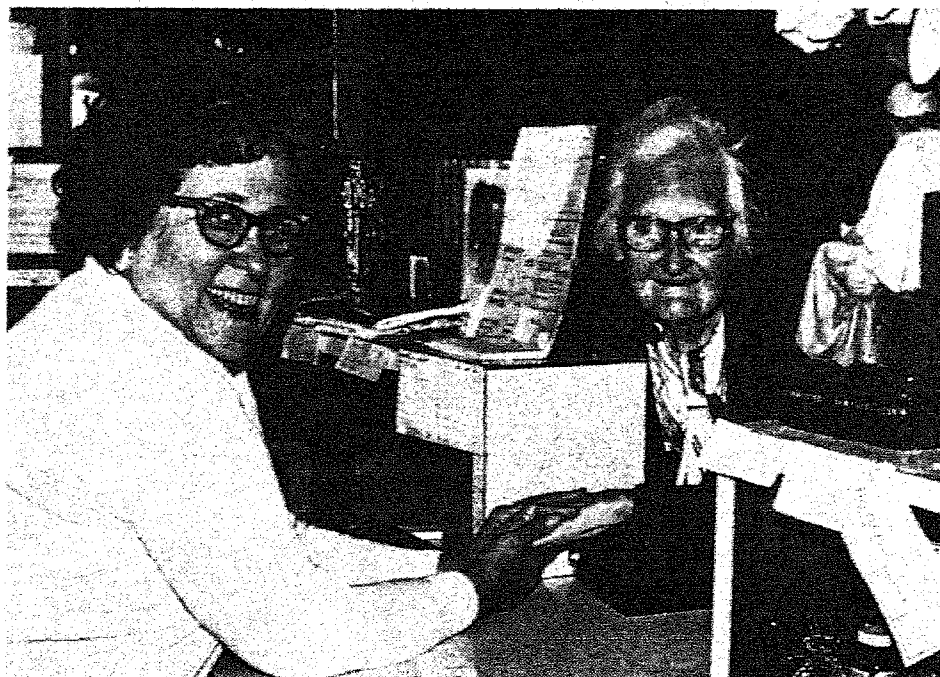
She keeps a log on everyone coming in and has a cross-referenced card file, all with a coding system detailing the person's status, problem and action taken. Some of this is for the usual record-keeping purposes, and some is to get around con men.

"Oh, we get our share of con artists," she said. And some have no shortage on gall.

"FATHER FABACHER got a call from a man at the airport who said he had lost his luggage and wallet. He got up from his supper — that is the kind of pastor we have here — and drove out to get the man.

"He was well dressed and looked all right and Father put him in a hotel downtown.

"Well, the man was not satisfied. He wanted to be in a hotel on Miami Beach! Later, he came in here and wanted money (She has meal tickets provided by the St. Vincent de Paul Society for those who really need it.)



Gesu receptionist Teresa Astray-Caneda greets Georgia, a daily visitor.



Pastor Ignatius Fabacher helps Teresa answer a question from a little parishioner.

"I told him, no more. Would you believe he went to the Archbishop's office to complain about the treatment he was getting?"

Teresa went on to narrate several other stories including one about a man posing on the phone as a "minister" whose son needed money to get home to his mother who had suffered a heart attack. After checking around and asking a few pointed questions to the "son" when he came in they turned him down as an obvious con man. He then went to St. Thomas church where he was also turned down, having been warned by Teresa to watch out for him. But in the tradition of a dedicated con artist he tried at one more church and scored.

"IF THEY would just call us any time a church gets someone wanting money, there's a good chance we have a file on him," she said.

(Note: Some days later this same man hit another Catholic church for \$50.)

Con artists are not the neighborhood's roughest element by any means, however. The church sacristan was attacked by three men with knives early one morning and got his face cut up. Another receptionist was threatened by a knife-wielding woman while Teresa was on her lunch break.

But while her work has its grimmer moments — a buzzer lock is being installed on the office door to give her an escape route should she need it — most of it is a service of love.

SHE ESTIMATES that at least half the people who come in are conning her in some way but practically all genuinely need some form of help — and get it. A man wanting wine money may ask for "bus fare." Instead he might get a meal ticket.

"Our purpose," said Father Fabacher, is to treat all people the same, "whether rich or poor, old or young, educated or uneducated, high socially or low, good friends or strangers . . ."

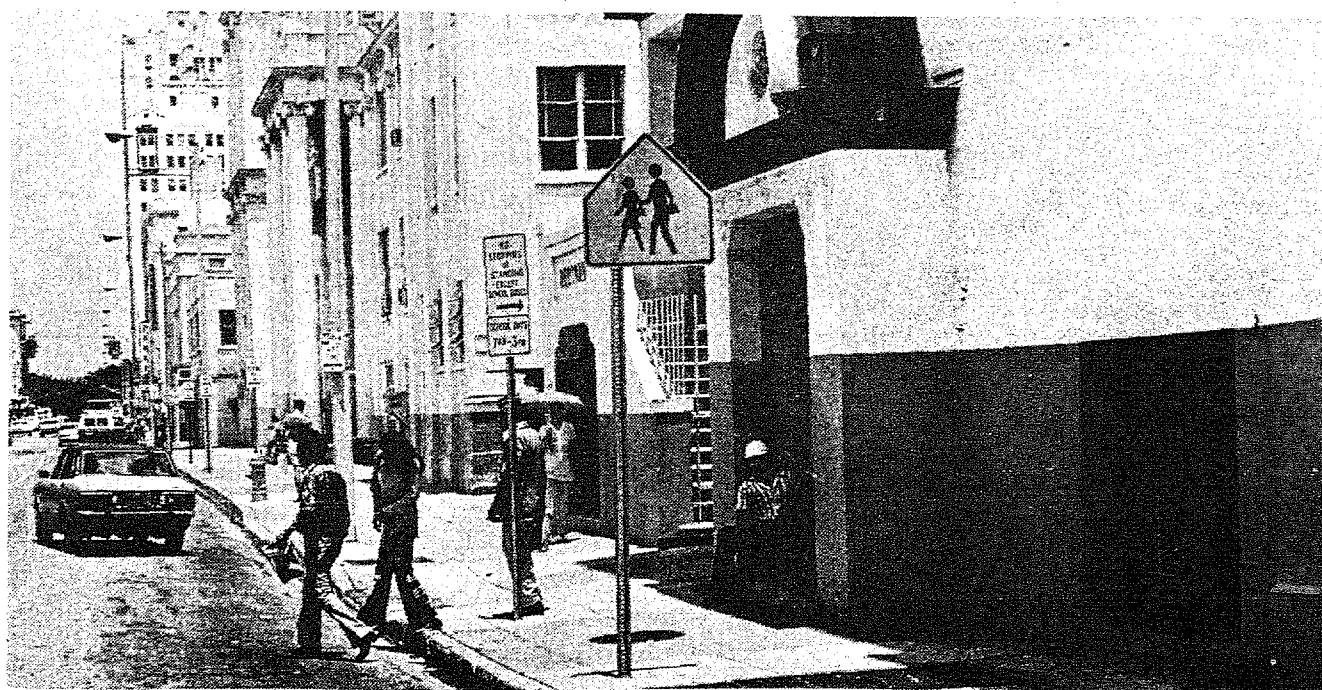
There was the young Bahamian woman whose husband was shot in a bar and needed help getting a burial lot for the body, the elderly people in the area who are getting government aid they never would have know about if Teresa hadn't called the right places (many of her referrals require her personal involvement beyond just telling them where to go), and the countless transients who are sent where they can get a meal, lodging, clothing . . .

And there's Georgia a cute elderly lady who comes in every day and just sits in the lobby observing the parade.

"I fuss with her to get her hair done, to bathe and get her teeth fixed," said Teresa with affection.

Then in her "spare time" Teresa is parish secretary and handles all the sacramental records, bulletin announcements and other church business.

"I love it," she says.



A worker sits in Gesu's rectory entrance as the downtown parade of Americana passes by.

Bite the Bullet, enjoy scenery

BITE THE BULLET (Columbia) Given the recent spate of "I'm Rotten; You're Rotten" movies coming out of Hollywood (POSSE, THE EIGER SANCTION, NIGHT MOVES, RANCHO DELUXE), movie-goers should by now be prejudiced in favor of any American film that dares make some sort of positive statement about life and human nature — or at least one would hope so.

Unfortunately, even with this advantage going for it, BITE THE BULLET is not likely to stir much enthusiasm. There is some good acting in it, beautiful scenery, and some good action sequences. A spoonful of saccharin, however, is no way to get a bad taste out of one's mouth, and that is what Richard Brooks tries to administer in this Western dealing with a 700-mile horse race shortly after the turn of the century.

Besides all the main characters

movies

being too good to be true, the film suffers from a badly blurred focus, either because Brooks has no clear idea of what he wants to say or else he wants to have things both ways. He condemns, for example, machismo and the win-at-all-costs spirit of America (something, like much else in the movie, that is more than a little anachronistic — we did not start to think wanting to win was so bad until we started to lose), but then he has his hero, Gene Hackman, a champion of animals, prostitutes, the elderly, oppressed minorities — Brooks gets them all in — decide to join the race and submit his horse to a brutal ordeal not long after delivering a coolly reasoned

critique of the whole business. Why? Not because of any motivation that would stand up to even a casual scrutiny but simply because the movie is about a horse race after all and Hackman is the star.

But if Brooks, through Hackman, professes to believe that the race is not important, he sets himself the problem of sustaining the interest of the audience throughout a long movie to which the race is critical. He gives it a good try, but the results are unsatisfactory. Again, as in NIGHT MOVES, Gene Hackman squanders his talent and credibility in a badly conceived role. James Coburn and Ben Johnson are good in support. Candice Bergen, glowing amid the sweat and dust as the racing prostitute, is merely inadequate until late in the film when Brooks is unwise enough to give her three or four lines in sequence. (A-III)



Gene Hackman rides hard in 700-mile race.

Playhouse head hit big with Equus

By J. HERBERT BLAIS

When the musical, "Purlie," played the Coconut Grove Playhouse in February and was held over an extra week the orchestra's conductor couldn't stay.

So impresario Bob Fishko took over pit and baton.

And he was so successful, the cast crowned the last show with an accolade for his performance.

Everybody was amazed at Fishko's orchestral ability except Public Relations administrator John A. Prescott. Prescott was a classmate of Fishko's at Columbia University in the early sixties, when Fishko was majoring in music and studying to be a conductor.

SUMMERTIMES, instead of taking menial jobs, back in the early sixties, Fishko and Prescott launched imaginative projects. They tried to syndicate a radio program, and they started a summer theatre in Chicago — which is still operating. But it was "The Cradle Will Rock" that keyed both men into their careers.

They decided to revive the 1936 musical classic off Broadway in the summer of '64.

"We naively went around trying to raise \$25,000," Fishko says, "and managed to pick up about



BOB FISHKO

\$10,000 in small amounts. Then we got Leonard Bernstein involved, and Columbia Records bought the LP cast album rights for \$15,000!"

The show ran 14 weeks and won an Obie as best musical of the 1964-65 season.

Fishko went from there to managing and producing for the Mineola Playhouse on Long Island. Then he was Manager for the Bill Rose Theater, and became close friends with N.Y. producer Arthur Cantor, executor of the Billy Rose estate.

THE TWO co-produced a summer theater in Nyack, N.Y., before getting a tip that Eddie Bracken Enterprises was in finan-

cial trouble and the Coconut Grove Playhouse was available down in Miami.

Fishko and Cantor were barely breaking even here for two years — until "Equus" opened. The Tony Award-winning London and New York psychodrama has broken all records for the Coconut Grove Playhouse's 20-year history.

It was Fishko's uncanny judgment that brought "Equus" to Miami in May. Before anybody else thought of it, he negotiated early with the author, Peter Shaffer, in London, then with Paul Giovanni, director, who was intimate with the New York production, and finally at great length with original producer Kermit Bloomgarden . . . back in January, when "contractual difficulties" had cut "Sherlock Holmes" off the schedule.

Fishko and Giovanni auditioned actors for four days in New York.

"I WANTED to make an essential change in Miami's "Equus," Fishko says. "The British and Broadway productions were both "cerebral" — appealing to the cool intellect. I felt the play needed a more emotional core for South Florida. We made the doctor a more human, more communicative being, and the whole feeling more 'accessible'."

The lighting of Miami's "Equus" also is more colorful and moody, to deepen the more "romantic" concept. Richard Morse's equine choreography is startling and director Giovanni's entrance of the superbly designed horses for the first time is more striking than New York's.

"Equus" has been gathering momentum in ticket sales, Prescott reports. Still playing to capacity at this writing, the show may run straight through August.

"Especially the matinees," Prescott marvels. "People are re-

turning to see it two or three times!"

When the current production finally closes, with resultant seasonal gross exceeding the Parker Playhouse's record \$1,300,000 in Fort Lauderdale, Bob Fishko won't keep his theater dark for long.

He has devised a unique new plan for season subscribers — a package choice of five out of the coming year's projected eight shows. And shows may run an average of four weeks instead of two.

UNDER negotiation for the coming year-long season are: "Diamond Studs," a country-and-western musical version of the life of Jesse James now playing in New York; "The Magic Show"; a musical of Carl Reiner's "Enter Laughing;" and the rousing musical, "Pippin".

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The Coconut Grove Playhouse

ABC series to study U.S. spiritual roots

NEW YORK — (NC) — The ABC Television Network, in cooperation with four major faith groups, is planning a series of one-hour specials tracing the moral and spiritual roots of the United States.

"Conscience of America," an examination of the success or failure of the nation's religious and ethical ideals during its first 200 years, will be the principal theme of ABC News' Directions series during the 1975-76 season.

The "Conscience of America" series was announced by William

Sheehan, president of ABC News. He said the specials will be produced in cooperation jointly with the United States Catholic Conference (USCC), the National Council of Churches, the Jewish Theological Seminary and the Southern Baptist Convention.

JESUIT FATHER Patrick S. Sullivan, USCC associate secretary for communication, said the "Conscience of America" project has been in the planning stages for the past six months.

"Although the faith groups have

television

jointly cooperated on an individual program here and there with ABC News in the past, this is the first time that we have had joint cooperation for a major series of programs," Father Sullivan said.

The first of the specials, to air on Sunday, Jan. 4, will explore the roots of democracy from ancient

civilizations through the signing of the Declaration of Independence, and thereby examine the ideals which influenced America's Founding Fathers. Marc Siegel, who produced the "Right to Believe" program for ABC last season, will produce, write and direct the film, which will be shot in Israel, Greece, Italy, France, England and America.

THE SECOND special, set for Sunday, Feb. 1, will look at how the roots of democracy have been nurtured and developed through

the "right to dissent." Thoreau's "Civil Disobedience," protests against the Mexican-American War, and other crises in United States history through World War II, will be examined. The program will be filmed at various historical sites around the country.

The third special, scheduled for March 14, will explore the "new moral and ethical crisis" which is said to have begun for America with the bombing of Hiroshima in 1945.

In addition to the three hour-long documentaries, "Conscience of America" will include three other specials. The first, to air on Sept. 21, 1975, will be a conversation in which four leading theologians discuss the ethics of America and the moral implications of its Bicentennial year.

NOVEMBER, 1975 will see a repeat of the award-winning film "Rendezvous with Freedom," which traces the history of the Jews in the United States.

On Easter Sunday, April 18, 1976, the network plans a repeat showing of "The Right to Believe." This program, produced with the cooperation of the USCC Office for Film and Broadcasting, was described by the Christian Science Monitor last spring as "a mass media classic in the area of freedom of religion."

From Polish to Cro-Magnon man

FRIDAY, AUGUST 1
8:00 p.m. (CBS) — DOUBLE FEATURE, THE FAMILY KOVACK — This 90 minute pilot was another of those "relevant" sitcoms that threatened to swamp prime-time viewing hours. There's a stab at seriousness in this one, in the form of a run-in with the police experienced by one of the Chicago-Polish family's teen-age sons. So-so. At 9:30 repeats CATHOLICS, the TV film novella by Brian Moore.

8:00 p.m. (ABC) — THE TRIBE — Made-for-TV adventure turns back the clock to the early days of prehistory, when "man" was of the Cro-Magnon and Neanderthal persuasions. A cast of unknowns (who would be unrecognizable in their caveman make-up, anyway) comprise a small tribe of Cro-Magnons who are just getting by, what with constant attacks by woolly mammoths, marauding Neanderthals, etc. Grunt.

SATURDAY, AUGUST 2
9:00 p.m. (NBC) — GOOD-BYE AGAIN (1961) — Instant nostalgia abounds in this corny, naughty comedy of errors starring Ingrid Bergman as a woman-about-town and Yves Montand and Anthony Perkins as her lovers old and new, respectively. The trick is for her to choose between them, which creates an emotional tug of war. The trick for the viewer is, first of all, to overlook the obvious moral flaws in the plot's premise, and, secondarily, to overlook some glittering mush in treatment. All in all, the acting outweighs all else in the film, although the Paris locations do relieve tension and tedium. But the residue of love on the sly leaves a bitter taste overall. (B)



INNER DOUBTS which plague Trevor Howard, as an aging Irish abbot (inset, left), and touch Martin Sheen, as a young social activist priest (right), are temporarily sublimated by a fervent display of faith by a community of Irish monks, in "Catholics," Brian Moore's Peabody Award-winning drama, to be rebroadcast on "The CBS Friday Night Movies" Friday, Aug. 1 9:30-11:00 p.m., (ET) on WTVJ, Channel 4.

9:00 p.m. (ABC) — MONEY FROM HOME (1953) — One of the sappiest and most delightful wastes of time ever committed to celluloid. This is vintage Dean Martin-Jerry Lewis buffoonery, in which the two clowns play characters out of a Damon Runyan story about mishaps at the race track, with Lewis up in the saddle and Martin covering the bets with some very thin paper. (A-1)

10:00 p.m. (CBS) — MOSES — THE LAWGIVER — This sixth and final segment shows the aged and tired Moses trying to save his people from their sins of doubt. Finally a new generation of Israelites are ready to enter the promised land. The series features Burt Lancaster as Moses, Anthony Quayle as Aaron, Ingrid Thulin as Miriam, and Irene Papas as Zipporah.

SUNDAY, AUGUST 3
8:30 p.m. (ABC) — FLAP (1970) — Face it: Anthony Quinn, whether disguised as an Italian showman, a college professor, the Pope, or a husky Greek, is still Anthony Quinn. This time he plays Flapping Eagle in a serio-comic

attempt to decry the mistreatment and indifference endured by today's American Indian. The picture will seem funny or entertaining only to the most passive or ill-informed moviegoer who tolerates its glib view of a very deep-rooted and increasingly sensitive problem. It is embarrassing to credit this six million dollar film fraud to the account of Britain's foremost director, Sir Carol Reed. (A-III)

TUESDAY, AUGUST 5
8:00 p.m. (NBC) — JOURNEY FROM DARKNESS — Made for television. This is an absorbing melodrama about a young man whose brilliant future is seemingly crimped by the fact that he is blind. Based on a true story and starring Marc Singer as the young man, JOURNEY traces the student's efforts to go to medical school and become a practicing doctor. Kay Lenz does a nice turn as the beautiful, sensitive girl who helps take some of his cares away.

8:30 p.m. (ABC) — THE DAUGHTERS OF JOSHUA CABE — Promising adult Western-comedy casts Buddy (Beverly Hill-

billies; Ebsen as a wily old prospector who is forced to recruit a trio of shady ladies to pose as his daughters in order for him to cash in on a homestead land claim. Karen Valentine, Sandra Dee, and Lesley Warren are the soiled doves, and Jack Elam is a stand-out in a burlesque role as Ebsen's carousing partner. A matter of taste.

WEDNESDAY, AUGUST 6
8:30 p.m. (ABC) — THE STRANGER WITHIN — This made-for-television film smells (badly) of spin-off (or is it rip-off?) of both ROSEMARY'S BABY and THE EXORCIST. The story casts Barbara Eden as a young married woman who inexplicably finds herself slightly pregnant. This fact confuses her doctor (Nehemiah Persoff) and enrages her husband (David Doyle). The pregnancy becomes even more alarming when the unborn begins to "control" the woman's behavior. Additional eerie goings-on crop up, as things get curiously and curiously and build to a shattering climax. This is strictly for thrill-seekers.

THURSDAY, AUGUST 7
9:00 p.m. (NBC) — THE CARETAKERS (1963) — Drama focuses on an unusual outpatient mental health center administered by Robert Stack. (Not to be confused with the film version of the Harold Pinter play, THE CARETAKER, which touches on the same sort of theme.) Naturally, the suspicion of the old guard at the hospital where the program is located comes to the fore — and forms the core of the conflict. Joan Crawford plays an opposing head nurse; Polly Bergen co-stars. (A-III)



"I EXPECT to be standing there as the mushroom clouds blossom over the earth — as all our bones begin to shine at night with radioactivity — I'll be saying that marvelous phrase, 'I told you so,'" says Gore Vidal on JEANNE WOLF WITH ... Sunday, Aug. 3rd at 10:30 on Channel 2.

RELIGIOUS PROGRAMS

SUNDAY
7 a.m. — THE CHRISTOPHERS — Ch. 11 WINK.
9 a.m. — CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "The Irish Sisters of Mercy."
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.
5:30 a.m. — SACRED HEART — WGBS, 760 k.c., Miami.
10 a.m. — CROSSROADS — WJNO, 1230 k.c., W. Palm Beach.
MARIAN HOUR — WFSB, 740 k.c., Boca Raton.
8:35 p.m. — GUIDELINES — WIOD, 610 k.c., Miami.

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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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Although Jonathan Swift's tale of small people was fictional, modern science has found that there really are people only six inches tall — babies in their mother's wombs.



Gulliver draws fifty of Blefuscu's largest men-of-war after him, having captured them for the Emperor of Lilliput. Drawing by C. E. Brock.

The Little People

By REV. DONALD McCARTHY

The book "Gulliver's travels" told an incredible story about the inhabitants of the island Lilliput who were only six inches tall. The modern science of fetology has gone exploring in the world of real little people who are only six inches tall. Each one lives in a world of his own, a warm and comfortable plastic-like room called a womb.

Back in the 17th century very little was known about these little people. One scientist, Swammerdam, thought the little people were already hidden in a father's sperm which was deposited in the mother's womb for safe-keeping and nourishment. But in the 18th century Spallanzani established that each human Lilliputian comes from both a father's sperm and a mother's ovum.

THEN IN the 19th century Karl Ernst van Baer began to speculate that each of these little human people goes through an individual evolution. First they would each be a protazoon, then a fish, then a primitive mammal and so on.

But the genetic discoveries of the 20th century discounted this theory. Scientists now know that DNA — deoxyribonucleic acid — is the plasma of life. This DNA, which is found in human chromosomes from the moment of conception, controls the development of each human

embryo. A single thread of DNA from a human cell contains information equivalent to a library of one thousand volumes!

From conception a tiny human zygote has thus begun a human history — any superficial similarity to a protazoon or a fish no longer confuses scientists. A human embryo need not await a magic moment or a fairy's magic wand to come alive like Sleeping Beauty. The embryo depends on the mother only for nine month's room and board, and everybody has to live somewhere.

THESE LITTLE people develop faster than Jack's legendary bean stalk. With three or four weeks of conception evidence indicated some heart pumping in a rudimentary way. In another three or four weeks the tiny brain sends out measurable brain waves.

The central nervous system is emerging and at this point represents about one-fourth of the total weight of the tiny fetus. Scientists have seen these little ones squinting, swallowing, and even sucking their thumb at this age.

Time magazine recently quoted Dr. Dominick Purpura who found that only at around seven months does the fetal brain have certain structures and nerve cell connections that characterize the developed human brain. Other scientists have decided that the frontal granular

cortex of the infant's brain only becomes operational about three months after birth.

Dr. Purpura apparently thinks human fetuses are only human after their brain reaches a certain stage of development. Obviously his theory brings back the "magic moment" mentioned above. If the little people are only human after seven months, before that they are less than human — whether fish or fowl!

In "Gulliver's Travels" the Lilliputians greeted Gulliver rather roughly. What would an island full of little fetuses do with Dr. Purpura?

MORE IMPORTANTLY, how does God look upon the tiny members of His human family who are not yet seven months of age in the womb? The word of the Lord spoke to Jeremiah, "Before I formed you in the womb I knew you, before you were born I dedicated you, a prophet to the nations I appointed you." (Jer. 1:5)

The mystery of human personality begins to unfold at conception. God creates each human being in a beautifully synchronized and never-to-be-duplicated process. The autobiography of a person and the romance of God's love begins with his or her being or existence, not with brain waves or the frontal granular cortex.

The little people who populate mothers' wombs do what comes naturally — they become what they already are.

RIGHT TO LIFE

By RUSSELL SHAW

A frequent theme of ethical discussion is the so-called "hierarchy of values." Is there some supreme value or human good, so important that other values can be violated if necessary to promote it? The answer is no. Immorality generally lies in acting as if there were.

But there is a real and obvious sense in which life, if not the "supreme" human good, is the most basic. Without life, it is impossible for a human being to realize any other good. One of the signs of moral confusion in our times is that it should even be necessary to state this.

TO SPEAK of the "right to life" immediately raises questions: In what sense can a person be said to have this right and what is its nature? Clearly there is no pre-existing right — that is, a person's right to life does not exist before life exists.

Once life does exist, however, the right to life also exists. It is a right which may not be violated. The reason is the source of life. Its ultimate source is not the individual or other human beings; it is God. This is why the Second Vatican Council, in the Constitution on the Church in the Modern World, was speaking the simple truth in calling God "the Lord of life." Life originates with God, and God alone has authority to dispose of it.

Since God is the ultimate source of human life, human beings have a serious obligation to respect life — their own and others'. Negatively, the respect for life which is demanded of us rules out such obvious violations as murder, abortion and euthanasia. It also rules out the taking of one's own life by suicide. And, although there is much controversy on the matter, this analysis suggests why some hold that society has no right to take life by capital punishment.

THE QUESTION of taking the life of an aggressor — in war and similar situations — is much more complicated, since the right of an individual or a nation to engage in self-defense is also involved. The most that can be said in a brief overview such as this is that Christian moral thought has generally concluded that there is a limited right to take life in such cases — a right conditioned by the application of such principles as the so-called "just war" doctrine or the principle of "double effect." At the same time, Christian moral thought has also insisted that such principles be applied honestly and strictly; not even in the most extreme circumstances is human life to be destroyed casually or indiscriminately.

In recent times we have become increasingly aware that some things are so intimately related to life — and the right to life — as to be virtually inseparable from it. Pope Paul VI and the 1974 international Synod of Bishops, in the statement on "Human Rights and Reconciliation," spoke powerfully of the "right to eat" and declared it to be "directly linked to the right to life." This has many immediate, practical consequences in an era of global food shortages and in a country like the United States, where food and the means of producing food are plentiful.

A GREAT DEAL has also been said in recent years of the "quality of life." It is an extremely important concept. Besides the right to life itself, human beings have a right to those things which elevate life above the level of mere brute existence: Opportunities for work and education, housing, recreation, a decent standard of living, health care and a healthy environment, social, cultural and political life, religious freedom.

Sometimes, however, the notion



"Pope Paul and the 1974 international Synod of Bishops . . . spoke powerfully of the 'right to eat' and declared it to be 'directly linked to the 'right to life'.' (It is too late to eat for Abdulla, 4, who lies on the street at Khulna, India.)

of "quality of life" is pushed too far and put to distorted uses. "Quality" is defined in terms of materialistic standards and values. Where the proper signs of "quality" thus defined are lacking, a determination is made that life is not worth living and should perhaps be terminated. This is particularly intolerable when the

decision that "this life is not worth living" is made for an individual by somebody else, as happens in abortion and, it seems, often in the case of euthanasia. When this happens we have departed far indeed from the principle that the right to life is inviolable and that God, not man, is the "Lord of life."

Bishop who loves, speaks

By REV. JOSEPH M. CHAMPLIN

Sometimes only the sudden snuffing out of innocent persons' lives will bring the general populous to a realization of some evil which needs removal from their midst.

For example, while the number of abortions remains at a discouragingly astronomical level, it seems that many, including certain physicians, have in view of what has happened begun to withdraw their previously unqualified support for the procedure. Surely any young (or old) person viewing those standard slides of an aborted fetus used in the pro-life, anti-abortion campaign must entertain second thoughts about the issue.

THE TRAGIC bombing deaths in 1964 of four girls in the 16th Street Baptist Church of Birmingham had such an effect upon the people of that city in Alabama.

They had heard before from an eloquent preacher (Dr. Martin Luther King's famous "Letter from a Birmingham Jail") about the

need in their city for mutual love, respect and acceptance despite racial differences. But apparently it took the horrible event of four innocent young persons losing their lives so needlessly to open the eyes of Birmingham and all of Alabama.

Bishop Joseph Vath, the 55-year-old first shepherd of the new Birmingham diocese, believes this to be the case. He cites as his proof a youth Mass he offered in 1974, 10 years after the bombing incident. During that liturgy, black and white children sang, prayed, worshiped together in an obvious display of great Christian love and concern for one another.

THIS YOUTH Mass was one of the many activities during his "Deanery Live-Ins." Several times a year Bishop Vath leaves the chancery, becomes unavailable except for dire emergencies and spends a week in a deanery of the diocese. The Bishop does so to show that as shepherd he knows, loves and cares about his

To kill or not to kill?

By REV. DONALD G. McCARTHY

When a famous painter was reminded that the front door on a cottage in one of his paintings had no handle he found a ready reply. "That's the door of the human heart," he said, "it can only be opened from the inside."

Christianity teaches that death is like that door — it can only be opened from the other side. The door will be opened when our time has come. When an ailing relative dies we say, "The Lord called her to Himself" — He opened the death door.

Christian morality teaches that we must never kill an innocent person. Already in Genesis we read, "Whoever sheds the blood of man, by man shall his blood be shed, for in the image of God man was made" (9:6). In Exodus God tells us, "The innocent and the just you shall not put to death" (23:7).

WARFARE tends to bend this universal principle. Theoretically in a just war one kills aggressors who are not "innocent and just." Yet modern warfare with napalm, saturation bombing, and nuclear radiation treats whole villages and cities as unjust aggressors and troubles the consciences of Christian and secular humanists alike.

If the fetus is accepted as a human being then abortion not only bends this principle, it breaks it completely. So proponents of abortion often refuse to acknowledge that a fetus is human, then it need not be considered "innocent and just" (Exclamation point).

Euthanasia challenges the inviolability of innocent life from another direction. Its active version accepts directly killing suffering people, not because they lack innocence or justice, but because someone thinks they would be better off dead. The passive version of euthanasia allows people to die simply by omitting any or all medical procedures.

CHRISTIANITY generally and Catholic Christianity in particular strongly oppose active euthanasia or



A Kiss for a Grandfather is a Christian Response to Old Age, Contrasting With a Utilitarian view of Ridding the World of the Elderly.

"The next decade will see vigorous propaganda for both active and passive euthanasia as a kind of 'civil right' to personal death control."

mercy killing. Passive euthanasia is likewise condemned if it means indiscriminate omission of all medical treatment.

However, Christianity is not masochistic — it does not teach unnecessary infliction of suffering. So Pope Pius XII taught that Christians need not use "extraordinary means" to prolong life, for example, when a death agony has begun. Thus it might be said that these cases would fall under the heading of passive euthanasia.

But such use of terms is dangerous. For some experts claim that active and passive euthanasia are morally equivalent to each other. For them, to admit any limited acceptance of passive euthanasia is to accept the euthanasia principle and compromise the inviolability of life.

A better and more accurate description of the Christian tradition would speak of the "Justifiable Use of Conservative Therapy Only," (abbreviated JUCTO). Physicians readily recognize certain situations

where heroic therapy like desperate attempts at transplants or other useless surgery or even the use of heart-lung machines, respirators, or pacemakers will only prolong a death agony. These are "extraordinary means" of prolonging life in these situations. Omitting these procedures is "Justifiable Use of Conservative Therapy Only" but it is not equivalent to killing. Caring for the patient with ordinary procedures goes on, this is caring rather than killing.

THE UNIVERSAL principle which forbids killing the "innocent and the just" should not be thought of merely as some ancient taboo which can be modified to include euthanasia or suicide. Like an ancient taboo it stands as a no-no principle, but it also includes a yes-yes correlative. No, we must not kill; yes, we must take reasonable care of human lives, our own and our neighbor's.

Mercy killing belongs to the genus of veterinary medicine — they do shoot horses. Abandonment of the suffering by omission of all medical treatment belongs to the pagan history of the Eskimos who were said to set the aged and the sick afloat on ice floes.

The Christian mandate to love our neighbor demands reasonable care and dedicated medical efforts to relieve pain and restore health. It accepts death as the normal culmination of human life but does not attempt to manipulate, actively or passively, the moment of death because someone's life has no more human meaning.

The next decade will see vigorous propaganda for both active and passive euthanasia as a kind of "civil right" to personal death control. Christians will reply that the sanctity of human life forbids killing and commends caring. The door of death should not be pried open from this side.

nds time with people

people, appreciates their support, and needs them for the work of the Church.

Individuals in the process obviously come to feel they are needed and wanted; they also sense better their own dignity and importance.

In the smaller deaneries, Bishop Vath is able to visit each parish every year; in the larger sections, that visitation extends over several years before he can cover all the parishes.

THE BISHOP meets with deanery priests of a specific region beforehand and determines for them where his presence would be most beneficial — a school, prison, parish council, nursing home, etc. They then arrange a series of activities for him during the week-long stay in that particular area.

The following incidents illustrate the nature of these deanery live-ins:

- Talking during a day in the local prison with the inmates, bringing Communion to five of them and discussing penal reform with the

criminal judges;

- Visiting various factories;
- Spending four hours in the wilderness of a virgin forest with the pastor of the parish in which the preserve is located. There he was able to take a cup and dip into the clean, pure waters of a stream which farther south in his diocese becomes a green, polluted river.

- Calling upon the residents of nursing homes, praying with them, offering these often forgotten individuals the consolation of the faith;

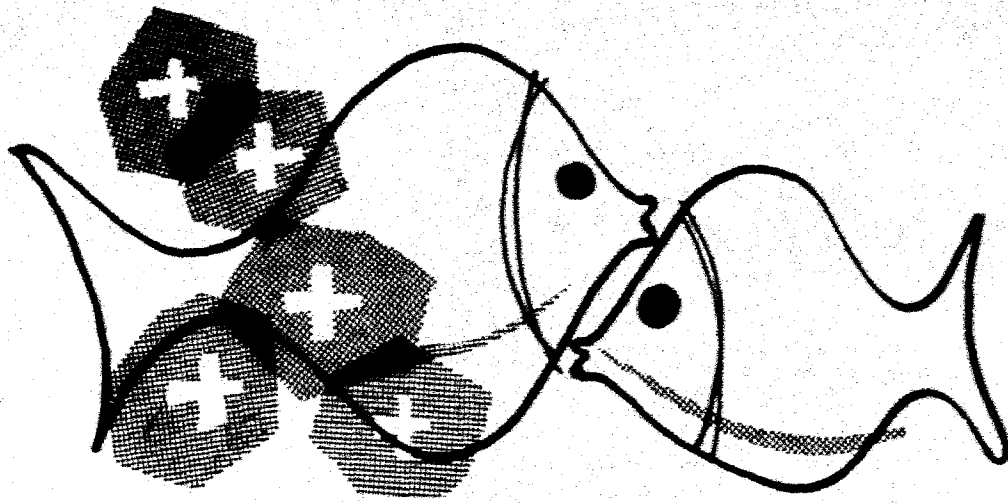
- Sitting down with each priest, especially those in separated missions, for a two-three-four easy, informal talk about his needs, his ministry, and his parish.

Bishop Vath views these live-ins as excellent opportunity for the diocesan shepherd to be just that — a shepherd, a pastor who is concerned and cares about all the members of his flock. It helps him convey to people of the Birmingham diocese that each person, however young or old, is important and has value.



By Father
Eugene H. Maly

REFLECTIONS on the Sunday Gospel



GOSPEL (Eighteenth Sunday of the Year; August 3, 1975).
Isaiah 55:1-3; Romans 8:35, 37-39; Matthew 14:13-21.

The reading from Isaiah is a proper introduction to the theme of this Sunday, that of the banquet of the Lord. This part of the prophet's book was probably written in exile in Babylon, but after the Persian king, Cyrus, had signed the edict allowing the captive Jews to return home.

His are words of comfort and encouragement intended for the exiles who had returned to Judah and found the situation less than desirable. He invites them to eat and drink without cost, to "eat well" and "delight in rich fare." God would renew His covenant of love with them, a covenant apparently broken when the city and temple were destroyed.

BUT WHAT is the prophet really offering the people? How can he, in Babylon, invite them, in Judah, to a banquet? Even if he were with them in the same country he could hardly have issued such a general invitation as this to the whole people. He must have had something else in mind besides this.

To appreciate what he is saying it is important to realize that the prophets were captivated by the faith conviction of the end-time. The end-time was that period when history would come to its climax through the intervention of God and when the conditions of peace and happiness, thought to have prevailed at the beginning, would once again be realized. The prophets looked forward to the end-time with eager longing.

They used many images, taken from secular life, to describe this end-time. One of these was the banquet. It is not surprising that

such a common and pleasurable experience should provide the basis for a higher reality. It would be understood by all and evoke in them a keen sense of anticipation.

HOW CAN the people prepare for this end-time of fulfillment? While it will be an act of God, they can prepare for it by putting themselves right with God. "Come to me heedfully, listen, that you may have life."

In his use of the banquet as a symbol of the end-time the author is using a tradition that is long and rich. We need only recall the

Passover meal, recorded in Exodus 12, and celebrating God's liberation of Israel from Egypt. That act of God was seen as anticipating His final climactic act of

salvation and the meal was its sign.

The New Testament where we find numerous allusions to meals or banquets as signs of a special life with God. The most significant of these, of course, is the Eucharist, the Lord's Supper that gives eternal life to those who share it. And in the Gospels non-Eucharistic meals are often given Eucharistic meaning.

THIS IS WHAT has occurred in the story of the feeding by Jesus of the five thousand. Matthew's account of it is the Gospel reading for this Sunday. The evangelist does not belittle the event itself in which so many hungry people were fed. But he also sees it as a sign of something more.

This is evident in the words that are used to describe Jesus' action of blessing, breaking and giving the loaves to the disciples to

distribute. They are the very same words used in the account of the Last Supper. The Eucharistic symbolism has crept into the account to give it a higher meaning. The feeding now becomes a sign of Jesus' feeding the people with His own body and blood.

The Eucharistic meal is the end-time banquet in a real sense. No closer union with the Lord can be imagined except that eternal union with Him in heaven.

The Old Testament prophet had issued the invitation to come to a banquet, to eat and delight in rich fare. Jesus, the end-time prophet, not only issues the invitation but also provides the fare Himself. He has done what the others could only point to. We Christians can share in this banquet now, which means that the end-time has been inaugurated in our midst.

Prayer of the Faithful

18TH SUNDAY OF THE YEAR
Aug. 3, 1975

CELEBRANT: God the Father fed His chosen people of the Old Testament. Christ left Himself as our food in the New Covenant. Let us pray that we may be worthy of God's love for us.

LECTOR: The response today will be: Lord, we thank You.

COMMENTATOR: Because your Son remains in the world through the teaching authority of your Church, vested in the Pope and the Bishops for whom we pray:

PEOPLE: Lord, we thank You.

COMMENTATOR: Because men of good will everywhere desire that peace for which we pray:

PEOPLE: Lord, we thank You.

COMMENTATOR: Because You have given us the opportunity to help the poor and needy by our deeds and prayers:

PEOPLE: Lord, we thank You.

COMMENTATOR: Because You feed us with the Bread from heaven to strengthen us in our trials:

PEOPLE: Lord, we thank You.

COMMENTATOR: Because You have promised us, your obedient children, eternal joy with You.

PEOPLE: Lord, we thank You.

CELEBRANT: Heavenly Father, we often forget to thank You for all your wonderful gifts to us. Today we recall your love with gratitude, for You have given us Jesus as our food. We pray that You give us the strength to act as brothers and sisters of Jesus, your Son, our Lord.

PEOPLE: Amen.

Tickets sought for Seton rite

By FATHER
THOMAS C. DONLAN, O.P.

ROME — (NC) — More than 8,400 requests for tickets to the canonization of Mother Elizabeth Ann Seton here on Sept. 14 have been received from the United States, the Rome secretariat for the event said.

"This figure exceeds our previous estimates," said Vincentian Father William Sheldon, director of the secretariat, in an interview with NC News. "Six weeks ago, we had processed about 4,500 requests. Now we estimate a total of around 10,000 Americans will be coming."

THE INCREASING numbers have required some changes to larger quarters for some of the events scheduled. On Monday, Sept. 15, the tribute to Mother Seton, which will feature an address by U.S. Cardinal John Wright, will be held in the Center for Prayer and Meditation at the Catacombs of San Callisto.

The triduum scheduled for Sept. 16-18 will be held at the Basilica of St. Paul's-outside-the-walls.

Among the Americans expected for the canonization are five cardinals, 60 bishops, 400 priests and more than 1,000 Sisters.

John A. Volpe, U.S. Ambassador to Italy, and Henry Cabot Lodge, presidential envoy to the Pope, have been invited and are expected to attend.

The 18 by 13-foot painting of Mother Seton, which will be unveiled at the canonization, is being done by the Italian artist Cioffi.

A NEW LIFE of Mother Seton, "La Donna della Speranza" (The Lady of Hope), has been written by Msgr. Roberto Angeli, Vincentian Father Joseph Dirvin has published a new edition of his "Mrs.

Seton" with an introduction by Cardinal Terence Cooke of New York.

Father Dirvin will arrive in Rome Aug. 1 to open a press office for the canonization in the Hotel Cicerone, said Father Sheldon. "There is a possibility that all

three American TV networks will film parts of the canonization," said Father Sheldon. "This is not yet definite, but we are working on it."

The Salesians of Turin, Italy, have prepared a film-strip on the life of the new saint.

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For only \$200 in India you can build a decent house for a family that now sleeps on the sidewalks. Simply send your check to us. Cardinal Parecattil will write to thank you also.

Our Holy Father has proclaimed 1975 as a Holy Year. He encourages more Pilgrimages to Rome and the Holy Land during this time of reconciliation. In keeping with his wishes, Catholic Near East is sponsoring two-week tours for just \$1,133 per person. Write for information.

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Her works try to express the God-to-man relationship

She paints "what cannot be seen"

By ARACELI CANTERO
Voice Staff Writer



"MANY OF my ideas come from contact with school life," says smiling artist Maria Tuma as she sits, with her dog Quicky, by some of her canvases. The young painter says "she is deeply moved by anything which affects a human being."

"I like to create and paint what cannot be seen — the product of my imagination," says 27-year-old artist Maria Tuma as she describes one of her paintings, Exile No. 3.

A striking work in acrylics, with three colorful, somewhat abstract figures, over an almost black background, "it represents the three exiles I find more meaningful," she explains pensively, "the Jewish one, that of El Cid, and our own Cuban exile."

SHE PAUSES for a moment, as if looking for words, "although I don't paint typically Cuban subjects," she says, "the experience of the Cuban exile is very much present in my work."

"I have tried many times to express the agony and the drama we have suffered — our longing to be understood."

In Miami since age 13, Maria had to leave her school notebooks in Cuba, all filled with drawings and illustrations that deserved praise from her art teachers.

"I was planning to become a doctor, like my father," she says, "but I doubt that my sensitivity would have been able to cope with that profession. I am deeply moved by anything which affects a human being."

A graduate of Miami Jackson High and Barry College, Maria recalls her art teachers with much gratitude.

"THEY MOLDED the foundations of what I am now as an artist," she says.

The parishioner of Immaculate Conception Church has participated in eight different exhibits,

in the United States, France and Spain.

Her works, she explains, are mostly rapidly executed. Fast brush strokes "not just to fill the canvas with color, but rather are used to express an emotion or a feeling." She describes her style as impressionist-expressionist.

Presently, Maria is art teacher at West View Junior High.

"My teaching and the pressures of every day living, hardly leave me any time for painting — but I guess these things are part of the inner struggle any artist must live with."

"MANY of my ideas come from contact with school life," she says. "With my students, I live the contrast of violence and brother-

hood. Their artistic expressions are also a source of inspiration to my art."

Maria admits that God has always played an important part in her life and work.

Indirectly "many of my works express the man-to-God relationship," she comments, while pointing to a praying Madame Butterfly figure, on a white canvas behind her.

For Maria there is no art without love, and it is man's need for love and understanding that she tries to convey through her works — not only in paintings but with photography and sculpture as well.

Her works will be on exhibit at the Bacardi Art Gallery, 2100 Biscayne Boulevard, Miami, throughout the month of August.

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CYO convention to discuss issues of social justice

WASHINGTON — (NC) — Delegates to this fall's 13th National Catholic Youth Organization (CYO) Federation convention will provide input to the Catholic bishops' bicentennial program that will help shape the direction of Catholic social action in this country through 1981.

The CYO convention, a biennial event, will be held this year at the convention Center in San Antonio, Texas, from Oct. 30 to Nov. 2. According to the national director of the CYO, Father Rudy Beranek, more than 3,000 teenagers and young adults are expected to attend.

The convention theme is "Revolution '76 . . . Youth Shaping a Human Future."

Plans call for the preparation of position papers before convention time, with working sessions early in the meeting to refine those documents. The third day's agenda will feature the presentation of the position papers in a hearing before a panel of Church officials.

Results of the hearing will be transmitted to the Bishops' Committee for the Bicentennial for inclusion in the official documentation being prepared for the

Catholic Church's National Justice Conference scheduled for Detroit in October 1976. That conference will climax the bishops' "Liberty and Justice for All" bicentennial program, and will formulate a social justice plan-of-action for the Church for the following five years.

Dr. Francis Butler, director of the bishops' bicentennial committee staff, acknowledged the importance of having input to the National Justice Conference from the CYO delegates. "Perhaps in the past, Church officials expected Church youth to sit still and listen," he commented. "This is one instance in which the tables are turned: the Church's leaders will hear the voice of the younger generation on key justice questions."

"We have to listen to the voice of youth in this effort," he said. "This program is aimed at the future of the Church in the United States and the future belongs to the young."

The CYO is the official parish-centered diocesan program which promotes spiritual, social and physical activities for some 3 million young people throughout the country.

Trip to Disney World

The CYO is all ears — "Mousket-eras," that is! The annual trip to Disney World is set for a week from Sunday (Aug. 10). Your local CYO moderator, adviser or president has all the necessary forms, but please — get

date at 974-4144, for details.

That annual CYO "Big 3" Softball tournament last Sunday saw the guys from St. Vincent Ferrer Parish edge out the Nativity CYO team 1-0 and shut out St. Timothy "B" Squad 9-0 for the championship. In the girls' division, the "A" team from St. Tim CYO defeated the same's "C" team 2-1 on the strength of a bases loaded two out single by Cheryl Huber. Then they overcame the determined gals from Holy Rosary CYO 6-2. That just goes to show you what can be accomplished when everybody pitches in.

YOUR CORNER

your application in by Tuesday, Aug. 5! Cost for individuals is \$17, which covers bus fare and Magic Kingdom rides. The Archdiocesan CYO Executive Board has also decided to sponsor 50 children from Sunland Training Center on the trip. Any CYO or individual who would like to sponsor a child can send a check for \$21 to the Dept. of Youth Activities, 6180 NE 4th Ct., Miami, 33137. This will cover bus fare, food and spending money for the child.

And for you eighth-grade grads, how about finding out all about this CYO business, and having fun while you do it? Nativity Parish in Hollywood invites you to a Welcome Evening of fun, dancing, refreshments, meeting new people . . . Come and join in this Sunday evening, Aug. 3, from 8-11 at Nativity parish hall. Be sure and bring your socks!

Restless? Come and share all those things you've been thinking about, and learn from other young people like yourself, with The Way at St. Timothy Parish, or the Stairway at St. Helen Parish in Ft. Lauderdale. Call Bob Burke at St. Tim's rectory (274-8224), or Tony Cordileone in Ft. Lauderdale at 974-4144, for details.



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Straight talk

Does Bible contradict Church?

Answering you questions 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.

Dear Father,

I have started to read the Bible with some friends of mine and I really enjoy it. The problem is that they show me parts which go against what I have been told the Church teaches. Shouldn't what the Church teaches be found in the Bible?

Tommy

Dear Tommy,

To begin with, let me say that I think it is just great that you have begun to use the Bible, the Word of God. For too long Catholics have neglected this very important source of spiritual growth. I would encourage you to continue but with the encouragement I would give you somewhat of a warning.

The warning is simple — always remember that the Bible is a very deep and a complex work. You have said that your friends show

passages which seem to contradict what the Church teaches. To really understand those passages you might have to understand the mentality or the way people spoke when those passages were written. You might also have to understand other passages of the Bible which together form one idea that God has given. There have been people who have become confused because they based their faith on one sentence or chapter instead of seeing that

God has revealed Himself slowly throughout the Bible.

It is for this reason that the Church sees herself as the chief interpreter of the Bible. Through prayer and study and the guidance of the Holy Spirit, she constantly tries to clarify the message God has given us. If we find that what we read conflicts with what the Church teaches, we have failed to understand fully either the passage or the teaching.

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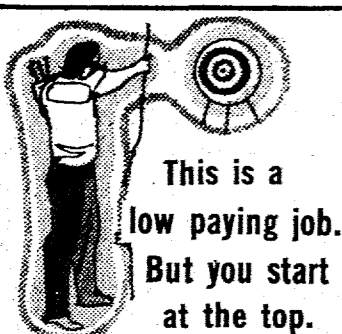
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It's a Date

Dade County

Ladies Guild of ST. CATHERINE OF SIENA parish sponsors an arts and crafts workshop at 7:30 p.m. every Tuesday in the parish hall, 9200 SW 107 Ave.

Pre-Cana conferences for Spanish-speaking couples begins at 8 p.m. Aug. 4 in ST. JOHN BOSCO CHURCH, 1301 W. Flagler St. and continues through Aug. 13 every Friday evening.

Third Order of CARMELITES meets at 2:30 p.m., Saturday, Aug. 2 at Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St., North Miami.

THE MEMORARE SOCIETY, a social club for widows and widowers, meets at 8 p.m. Friday, Aug. 8 in St. Louis Family Center. For additional information call 274-0244.

A 1975-76 K. of C. Handicap League in bowling is being established by the CORAL GABLES COUNCIL. Beginning Tuesday, Sept. 2, bowling will begin at 6:45 p.m. at Fair Lanes Coliseum, 1500 Douglas Rd. Bowlers are needed.

A prayer vigil begins at 7 p.m. today and continues until midnight in ST. JAMES CHURCH under the auspices of the Legion of Mary. On Sunday, Aug. 3 Legionaries will be recruiting for praying and active members of the Legion which has two groups in the parish. For further information call 688-0249 or 685-0497.

Broward County

CATHOLIC WIDOWS AND WIDOWERS Club meets at 8 p.m., Monday, Aug. 4 at St. Coleman Church, 2250 SE 12 St., Pompano Beach. For further information call 772-3079 or 565-3149.

**1975-76 School Calendar
Archdiocese Schools
in Palm Beach County**

Aug. 20	Teachers Report
Aug. 21-22	Teacher Workdays
Aug. 25	Teacher Workday
Aug. 26	Teacher Prof. Day
Aug. 27, 28, 29	Teacher Workdays
Sept. 1	Labor Day Holiday
Sept. 2	Classes Begin
Oct. 17	Teacher Prof. Day - No Classes
Oct. 28	End First Quarter
Nov. 11	Veterans Day Holiday
Nov. 27, 28	Thanksgiving Holidays
Dec. 22 - Jan. 2	Christmas Holidays
Jan. 5	Classes Resume
Jan. 26	Teacher Prof. Day - No classes
Jan. 28	End Second Quarter
April 2	Teacher Workday - No classes
April 5	End Third Quarter
April 16-23	Easter Holidays
April 26	Classes Resume
May 31	Memorial Day Holiday
June 11	End Fourth Quarter
June 16	Last Teacher Day

Members of NATIVITY LEISURE CLUB, Hollywood, will participate in noon Mass and 1 p.m. luncheon today.

Rod Vadnais is the new president of the LAUDERDALE CATHOLIC SINGLES Club. Other officers are Fred Schweitzer and Tyrone Frey, vice presidents; Mary Ann Stanko, recording secretary; Maureen O'Shaughnessy, corresponding secretary; and Larry Reis, treasurer. Membership is open to those between the ages of 21 and 35 by writing to L.C.S.C., P.O. Box 8962, Fort Lauderdale, Fla. 33310.

Palm Beach County

LOURDES RESIDENCE, Flagler and Fern, West Palm Beach, will benefit from a ball game between the W. Palm Beach Expos and St. Pete Cardinals on Tuesday, Aug. 5 at 7:30 p.m. in the Municipal Stadium, Ch. 12 sportscaster Jim Gallagher will throw

the first ball. Tickets may be obtained at Lourdes Residence.

WOMEN'S AUXILIARY of the Palm Beach CATHOLIC SERVICE BUREAU invites prospective members to a 7:30 p.m. meeting on Tuesday, Aug. 5 at the First Federal Savings Bldg., 2701 Okeechobee Blvd., W. Palm Beach. For further information call Cathey Strange at 683-8713.

Parishioner will enter Jesuits

Donald E. Saunders of St. Michael parish will be received by the Society of Jesus on Aug. 14 at the Jesuit novitiate, St. Charles College, Grand Coteau, La.

The son of Mr. and Mrs. Jack Saunders graduated from Spring Hill College, Mobile, and during the past year taught English and Religion at Immaculate Conception School, Hialeah.

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"We have the only program of this type south of Washington, D.C.," said Father Gerard LaCerra, proudly.

He was referring to the Archdiocese's Master's Degree program in Religious Education taught at St. John Vianney Minor Seminary in cooperation with Barry College.

But the program, said Father LaCerra, is not just an academic program. It is a whole pastoral concept.

"THE ARCHBISHOP wanted something specific done in pastoral renewal and after working with the Sisters at Barry, this is the program we came up with seven years ago.

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University, and Father Raymond Brown, S.S. internationally known Scripture scholar.

"It is for priests, Religious, laity, anyone interested in what's going on in the Church today," said Father LaCerra. "Since Vatican II there has been a great emphasis on personal involvement, a kind of faith growth rather than just going from day to day in a kind of theological sameness.

THIS IS WHY we've had such a diversity of people in the program," he said. "We've had many DREs, a Florida International University public relations person, several school principals, public school teachers, priests and nuns."

Most are in-residence students for successive summers plus six weekends — Friday nights and Saturday mornings — during the year to keep the continuity going. Then there is an oral comprehensive exam and a research essay. Prerequisite is a B.A. degree and 12 hours in theology.

One of the mainstays in the course is Sister Joyce La Voy, coordinator of Liturgical and Social Activity and Archdiocesan Chairman of Liturgical Music.

"The program has three

aspects," she said, "intellectual, liturgical and social.

"The intellectual is the academic class work part. The social involves a get-together once a week where we have refreshments and just talk and have a community thing where we get to know each other as people. This is an important part of pastoral renewal, besides books."

Religious Ed series at St. James Parish

A midsummer Religious Education Series begins Monday, Aug. 4 in St. James parish and will feature lecturers who are specialists in their respective fields.

"The Good News Summer Edition Series" is sponsored and planned by the parish Adult Religious Education Steering Committee of which Mrs. Joyce McPeak is chairman. Other committee members are Mr. and Mrs. John Mulvey, Mrs. Carmen Montero, Dan Guilday, Mrs. Fred Priebeis, Mrs. Ethel Gammon, Tom Gato, Mrs. Marion Sutton, Mrs. Mary Caterino, Mrs. Eladio Martinez, Mrs. Albert Sciuilli, Mrs. Eladio Martinez, Art Wade, Dean Villar, Wayne Glasson and Mickey Zakousky. Father Gerard LaCerra, Archdiocesan Director of CCD and Adele Gonzalez, Adult Religious Education parish director are serving as advisers.

Newly ordained Father James Kreitner, assistant pastor at St. Mary Cathedral who has a Master's Degree in Theology, will be the opening speaker in the series at 7:30 p.m., Monday, Aug. 4. He will speak on "Scripture and Baptism."

"Scripture and Confirma-

tion" will be the topic of Miss Gonzalez on Wednesday, Aug. 6. Lecturers for Thursday, Aug. 7 and Monday, Aug. 11 will be announced.

Father John McGrath, Archdiocesan Director of Vocations, will discuss "Scripture and Holy Orders" on Wednesday, Aug. 13 and "Scripture and Death-Anointing of the Sick" will be the subject of Sister Mary Mullins, chairman of the Theology Dept. at Barry College on Thursday, Aug. 14.

fectiveness of the program, said Father LaCerra, is the fact that of the 55 Directors of Religious Education in the Archdiocese, 42 are either in the program now or have graduated from it.

"Another thing that shows the potential of this program is the fact that we have attracted about 17 people from out of state, and next year we are adding another degree option for Master's in Administration of Religious Ed," said Father LaCerra.

The program has also attracted a number of notable lecturers, including Dr. Donald Gray, theologian, Fordham

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IGLESIA SERVIDORA DE LA HUMANIDAD

Por MONS. EDUARDO PIRONIO

Cristo nos dice en el evangelio que vino a servir y no a ser servido, y la idea de servicio, hoy tan subrayada en la Iglesia, debe ser vista en el contexto de comunión y a la luz de Jesús, servidor del hombre.

Jesús no tuvo "gestos" serviciales en su vida, sino que todo su vivir fue servicio.

En Jesús la oración, la curación de enfermos, el anuncio del reino... eran servicio, porque Él era el servicio por antonomasia.

Nosotros, hombres, estamos también llamados a servir a nuestros hermanos. Pero servir no es solamente un prestarse a hacer "cosas". Servir es también anunciar el reino de Dios, predicar que la verdad nos hace libres, abrir los caminos de la gracia...

Todo lo que sea evangelización, comunicación de la fe... todo lo que sea anuncio de la nueva noticia de Jesús, todo eso es servicio que la Iglesia debe ofrecer a los hombres.

La Iglesia sirve a través de la palabra: Palabra evangelizadora, que alivia el dolor. Palabra que anuncia la buena noticia de Cristo. Palabra que interpreta los acontecimientos, y llama a la conversión.

Palabra que en deter-



Servir... alguien que encuentro en el camino y necesito de mí y de un poquito de esperanza...

minados momentos denuncia la injusticia, e invita a la comunión — no a la violencia.

La Iglesia servidora es una Iglesia que se preocupa por el estado actual del hombre, por los pobres, por los que sufren injusticias y opresión. Es una Iglesia que se compromete a crear condiciones tales que los hombres puedan ser sujetos activos de su propia historia.

Esto es lo que significa comunión liberadora. Liberar al hombre de la servidumbre que es tan ajena a su vocación.

Pero también está el servicio de la oración. Hoy tenemos que explorar más la riqueza de la profundidad interior del hombre contemplativo — como servicio. La

contemplación hace más falta que nunca en la Iglesia.

Porque vivimos el momento de la acción, de la levadura del fermento... tiene más sentido que nunca en la Iglesia la contemplación. Y el mejor servicio que nosotros podemos prestar hoy al mundo, es tener un alma profundamente contemplativa.

Vivir en actitud de servicio es vivir en disponibilidad.

En la parábola del Buen Samaritano, que nos narra el evangelio, el fariseo, después de decir que el más grande de los mandamientos es amar a Dios y al prójimo, le pregunta a Jesús ¿quién es el prójimo? y Jesús le pone un ejemplo para

hacerle ver que el prójimo no es alguien a quien yo elijo, con quien simpatizo y comparto mis intereses, sino alguien que encuentro en el camino, despojado de todo y casi muerto...

Aquel que ha perdido la alegría y la esperanza. Alguien que no encuentra sentido en la vida, pero que Dios lo pone junto a mí.

Lo encuentro, necesita de mí y de un poquito de esperanza que quizás yo le pueda dar...

Y, ¿qué hizo el samaritano del evangelio? Le dio aceite y vino. Le dio su propio caballo y unas monedas, si, pero sobre todo le dio su propio tiempo, es decir se dio a sí mismo.

Para él, lo único que contaba en ese momento era vivir en actitud de servicio. Perdió su tiempo, que es lo que generalmente nos cuesta más, porque es darse a sí mismo.

Es mucho más fácil cuando uno está ocupado, no entregar el tiempo... Por otro lado, ¿hasta cuando ha de llegar nuestra actitud de servicio y permanente disponibilidad? ¿No deberíamos reservar algún tiempo para la reflexión, la oración...?

Cristo vino a servir a la humanidad. Por eso su Cruz, su muerte, su aparente fracaso, nos transmiten las exigencias y condiciones del servidor: la pobreza, la mansedumbre, la disponibilidad, la contemplación la cruz.

Otro servicio que nosotros tenemos que comunicar a los hombres es una permanente actitud de alegría.

El mundo está triste y tenemos que comunicarle una alegría honda, que nace del silencio y de la Cruz. Solamente tienen derecho a ser profundamente alegres, aquellos que han pasado por la Cruz Pascual.

Que el Señor nos de la alegría del servicio. Que nos ponga tras las huellas del auténtico Servidor de Yavé.



P. Arrupe

A 30 años de Hiroshima

A pesar del miedo Cristo triunfará

A pesar de que el mundo sobrevive "por un equilibrio del miedo", triunfará en la era post-atómica el amor de Cristo y los valores humanos, dijo a NC un ilustre sobreviviente del bombardeo atómico de Hiroshima hace 30 años, el Padre Pedro Arrupe, superior general de los jesuitas. "La gracia de Dios va penetrando en la historia de los hombres para hacerlos progresar hacia la salvación," agregó. El Padre Arrupe había vivido en Japón desde 1938. Evocó sus memorias del 6 de agosto de 1945: cuando cumplía con sus deberes de rutina en la residencia jesuita a cinco kilómetros de Hiroshima, estalló la bomba y los primeros heridos que huían comenzaron a llegar en busca de auxilio. Más tarde, él, que sabía medicina, y otros jesuitas se unieron al auxilio a 120,000 sobrevivientes heridos. El holocausto costó además 80,000 vidas.

Funerales en Honduras por sacerdotes asesinados

TEGUCIGALPA — (NC) — En todas las Iglesias de Honduras se celebraron servicios fúnebres para honrar la memoria de dos sacerdotes — Padres Ivan Betancourt, de Colombia, y Michael J. Cypher de Estados Unidos — dos muchachos y diez líderes campesinos asesinados el 25 de junio por tropas y hacendados en Juticalpa. Los obispos, que ya exigieron del gobierno investigación y castigo de los culpables, han pedido que se

garantice el retorno de los demás misioneros a sus puestos en las provincias de Olancho, El Yoro y Choluteca, y que levante la guardia armada que montó en muchas parroquias y casas religiosas. Los hacendados trataron de detener violentamente una marcha de 12,000 campesinos que protestaron porque va muy lenta la reforma agraria pese a repetidas promesas de acelerarla. Los sin tierra no tienen que comer.



Festividad de Santo Domingo

La Parroquia de St. Dominic celebrará la fiesta de su Santo Patrono con una Misa solemne, en la que tomará parte el coro y dirigirá la palabra el P. J. L. Vázquez. La Misa será el viernes 8 de agosto a las 8:30 p.m. A continuación habrá un brindis en el salón parroquial que proporcionará un ambiente adecuado para que la comunidad cristiana de St. Dominic comparta la alegría de este evento en español.

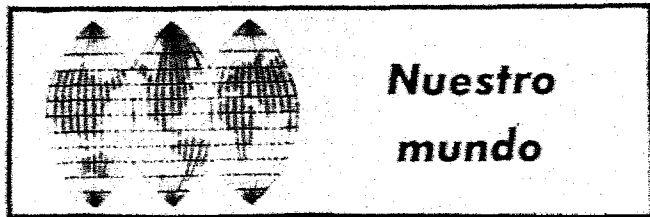
PARA UN CONOCIMIENTO DE SANTO DOMINGO St. Domingo de Guzmán



surge al comienzo del siglo XII, en un momento en que

los hombres tratan de cambiar las estructuras económicas y políticas, donde las tradiciones sociales, intelectuales y religiosas están siendo sacudidas. ¿Qué va a hacer la Iglesia?

Sto. Domingo comprende que lo importante es predicar a Cristo. Dar a los demás, lo que antes había contemplado en el estudio y la oración. Ese será también el lema de su Orden de predicadores, que fundó hacia 1215. ¿Sus armas? — El Evangelio, las cartas de San Pablo y un intenso amor a la Virgen María.



PREMIAN AUTORES DE PROGRAMA DE TV

El Instituto por Vida Humana de California concedió un premio de televisión por \$25,000 a los escritores de "Larry" — un drama televisado sobre un joven retardado —, otros \$15,000 a los autores de "Queja Escuchada" — sobre las imperfecciones del actual sistema legal — y \$10,000 al escritor del guión "Angel Fatal." — el encuentro de una joven con la muerte. El Instituto alienta así a "escritores que saben reflejar la dignidad humana y la tratan con sensibilidad y compasión, respetando la búsqueda de cada ser por su felicidad y su razón de existir."

¿MEDICO AMERICANO A LOS ALTARES?

Se han iniciado en Roma los trámites para declarar beato a un médico norteamericano Dr. Tom Doley por sus benéficas obras en Laos y Camboya hace dos décadas, y quien murió con fama de virtuoso en 1961. Sostenía sus obras de beneficencia en esos países escribiendo libros y vendiéndolos, además de obtener ayuda popular por intermedio de su organización MEDICO. Realiza trámites el sacerdote oblato P. Angelo Mitri, cuya orden ayudó mucho al médico.

DOS MILLONES Y MEDIO DE PEREGRINOS A ROMA

El comité central del Año Santo revela que para julio más de dos millones y medio de peregrinos han visitado a Roma. Contesta además a los negocios romanos que se quejan de que el Vaticano les quita turistas al abrir sus propias facilidades para los peregrinos de menos recursos, que son una mayoría.

La escuela parroquial de



se complace en anunciar que tiene plazas vacantes en todos sus grados

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COMENTARIOS EVANGELICOS

La multiplicación de los panes

Por el REV. JOSE P. NICKSE

Al caer la tarde, sus discípulos se le acercaron para decirle: "Este es un lugar desierto y se hace tarde; dile a esta gente que se vaya a las aldeas a comprar que comer." Pero Jesús les contestó: "No tienen necesidad de irse: Dénde de comer ustedes." Y ellos contestaron: "No tenemos aquí más que cinco panes y dos pescados." Jesús les dijo: "Traiganlos para acá." Entonces, manda sentarse a todos en la hierba. Toma cinco panes y dos pescados, levanta los ojos al cielo, pronuncia la bendición, parte los panes y los entrega a los discípulos para que se los repartan a la gente. Y todos comieron hasta saciarse.

Mt. 14:13-21

Jesús vino a salvar "almas." Jesús vino a salvar a la humanidad. La equivocación nuestra como cristianos es separar la dimensión humana y la divina en nuestras vidas.

No propongo un cristianismo secularista. No creo que la disyuntiva sea uno o el otro. El hombre tiene una espiritualidad encarnada.

Cristo no es un demagogo que no se preocupa por su pueblo. Si hay que alimentar a sus seguidores, El los alimenta con el pan espiritual y con el pan material. Cristo manifiesta lo divino en lo humano.

Es interesante ver la reacción de los discípulos. Cuando Cristo les manda a darles de comer, los discípulos tienen su excusa enseguida (quizás al igual que nosotros). "No tenemos más que cinco panes y dos pescados." O como diríamos nosotros: "No tengo tiempo." Otras veces decimos: "No tengo suficiente experiencia." Y como esas excusas muchas más.

Pero Cristo nos da una gran lección. Cuando tenemos un compromiso apostólico, no necesitamos más que cinco panes y dos pescados para alimentar a miles. Ante Dios no existe ningún imposible.

La respuesta a nuestra apatía apostólica es la multiplicación de los panes y peces. La respuesta a aquellos que se dedican a salvar "almas" olvidándose de la injusticia y la miseria y la violencia en el mundo es la imagen del Cristo con panes y peces en sus manos.

El autor Louis Evelyn ha dado una interpretación muy original a este evento. Evelyn dice que el entusiasmo y el amor de Cristo en compartir lo poco que tenía provocó que la multitud también compartiera lo que cada cual tenía. Un pan por aquí y un pescado por allá, y poco a poco todos abrieron sus corazones. Es que el verdadero amor es contagioso. Y así todos comieron hasta saciarse.

Como Iglesia, como símbolo de Dios en el mundo, tenemos que continuar la obra de Cristo. Tenemos que alimentar a la humanidad con el pan del evangelio y también promoviendo la justicia social y la dignidad humana.

Si tenemos a Dios con nosotros, ni nada ni nadie nos puede impedir ser testigos de su amor.

ORACION DE LOS FIELES

Décimo Octavo del Año
Agosto 3 de 1975

CELEBRANTE: Dios siempre alimenta a sus hijos. Alimentó al pueblo de Israel en el desierto y hoy nos alimenta en la presencia sacramental de su Hijo. Pidamos a Dios que nos prepare para recibirle dignamente.

LECTOR: La respuesta de hoy será: "Te damos gracias, Señor."

LECTOR: Porque nos enviaste a tu Unico Hijo como muestra de amor.

PUEBLO: Te damos gracias, Señor.

LECTOR: Por los hombres de buena voluntad que nos enseñan el camino de la paz.

PUEBLO: Te damos gracias, Señor.

LECTOR: Por el regalo de la vida y la amistad.

PUEBLO: Te damos gracias, Señor.

LECTOR: Porque a través de nuestra fe, te encontramos en los enfermos y los necesitados.

PUEBLO: Te damos gracias, Señor.

LECTOR: Porque nos alimentas en el Sacramento de la Eucaristía.

PUEBLO: Te damos gracias, Señor.

CELEBRANTE: Padre Santo, Tu eres el centro de nuestras vidas. Hoy recordamos todas las bendiciones con gratitud. Ayúdanos a dar testimonio de nuestra fe en Cristo Nuestro Señor.

PUEBLO: Amén.

Habla el Papa:

Construir el Pueblo de Dios, La Iglesia

Ya sabemos que el Pueblo de Dios tiene ahora, históricamente, un nombre más familiar a todos; es la Iglesia, la Iglesia a la que Cristo amó hasta dar la sangre por ella, la Iglesia que es su Cuerpo místico, su obra en estado de constante construcción; nuestra Iglesia, una, santa, católica y apostólica, pero ¿quién la conoce de veras, quién la vive? ¿Quién posee aquel *sensus ecclesiae*, es decir, aquella conciencia de pertenecer a una sociedad peculiar, sobrenatural, que forma un cuerpo vivo junto con Cristo, su cabeza, y que precisamente con El constituye aquel "totus Christus" — Cristo total — aquella comunión unitaria de la humanidad con Cristo, que es el gran designio del amor de Dios hacia nosotros y del que depende nuestra salvación? (cf. *Lumen gentium*, 13).

¡Hermanos e hijos amadísimos! Esta no es una teología esotérica, inaccesible a la capacidad normal del pueblo fiel; sino que es la verdad, altísima ciertamente, pero accesible a todos los creyentes y capaz de inspirar aquel estilo de vida, aquella "comunión de espíritu", aquella identidad de sentimiento, aquel sentirse solidarios los unos con los otros que infunde a "la muchedumbre de los que han creído un corazón y un alma sola", exactamente igual que en los albores del cristianismo. Debe crecer en nosotros el sentido

de la comunidad, de la caridad, de la unidad, es decir, de la Iglesia una y católica, esto es universal. Debe enraizarse en nosotros la convicción de ser no sólo una población con ciertas características comunes, sino un pueblo, un verdadero Pueblo de Dios, una familia enlazada con profundos vínculos espirituales, una sociedad fraterna, animada por idénticos sentimientos de gozo o de dolor, y convencida de estar destinada a idéntica suerte más allá de la vida presente.

El Concilio hizo de la doctrina sobre la Iglesia su enseñanza fundamental. El Año Santo hace suya aquella doctrina.

Ha llegado el tiempo de reavivar en nosotros aquella luminosa teología, convirtiéndola en ciencia de vida concreta y social; porque ella no contrasta, sino que reconoce, corrobora, ennoblece la vida humana y social en sus legítimas y autónomas manifestaciones; ni tiene necesidad de pedir prestados a fórmulas sociales antirreligiosas y conflictivas la sabiduría y la energía para obrar el bien, para realizar las justas reformas en orden al progreso humano y a la constante afirmación de la justicia y de la paz; sino que tiene la necesidad y la obligación de explicitar con expresiones auténticamente cristianas aquella interpretación humana y social, que mana de su mismo genio

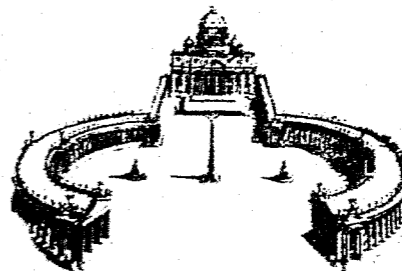


religioso y evangélico.

Jesucristo nos ama a cada uno personalmente, pero no aisladamente. Nos ama en su Iglesia." Nuestra primera caridad debe ser la que Cristo tuvo para con la misma Iglesia, dando su vida por ella. En cumplimiento de un deber cristiano fundamental, tenemos que restaurar, reavivar el amor dentro de la Iglesia de Dios. Tened, hermanos e hijos carísimos, tened la bondad de leer, releer incluso, nuestra Exhortación Apostólica "Paterna cum benevolentia" del 8 de diciembre del pasado año (1974), sobre la reconciliación en el interior de la Iglesia; debemos ser una sola cosa, debemos caminar juntos. ¡Basta con la disensión dentro de la Iglesia; basta con una disgregadora interpretación del pluralismo; basta con la lesión que los mismos católicos infligen a su indispensable cohesión; basta con la desobediencia calificada como libertad! Hoy más que nunca debemos construir, no demoler, la Iglesia una y católica. Un renaciente y vigoroso amor en la santa Iglesia de Dios debe ser nuestro primer post-Jubileo. Con nuestra bendición apostólica.

¿Qué diálogo con no-cristianos?

Victor Otero



Desde Roma

"Creo que estamos en el buen camino: solamente es necesario recorrerlo con paso más rápido y valiente y con mayor confianza en la voluntad de Dios, el cual quiere que todos los hombres sean unidos. El diálogo tiene un largo camino frente a sí, en terrenos cambiables como cambiable es el tiempo. Pero posee una validez ya probada": tales fueron algunas de las más enfáticas afirmaciones del cardenal Sergio Pignedoli, presidente del Secretariado para los no cristianos, durante un encuentro que se tuvo en Legnano, sobre el tema que preside esta nota.

Además de las grandes religiones, con una doctrina definida y con las consiguientes normas morales, existe en el mundo una gran cantidad de individuos que no quieren ser catalogados en ningún tipo de fe religiosa pero que, al mismo tiempo, declaran ser "hombres religiosos."

Se amplían los espacios de las religiones tradicionales y se amplía también esa especie de "tierra de nadie" habitada por hombres que, aunque no lleven un nombre religioso específico se hallan unidos en la aceptación de valores religiosos. Junto a la ONU de las patrias terrenas, existe una ONU de individuos y de grupos unidos sinceramente en la fe de lo Divino.

Hace más de diez años, la Iglesia católica con el Vaticano II, dirigió su atención amorosa a esta humanidad en busca de Dios. En la perspectiva conciliar se constituyeron tres secretariados: uno para la unión de los cristianos (que tiene también la función de las relaciones con los obreros);

otro para los no cristianos; un tercero para los no creyentes. El Secretariado para los no cristianos, presidido por el cardenal Pignedoli, se articula en tres secciones: una para el Islam; otra para las grandes religiones orientales; la tercera para las religiones tradicionales. "El diálogo — prosiguió en su conferencia el cardenal Pignedoli — no es algo anónimo, vago, inconsistente ni fundado sobre terreno arenoso y móvil. Tiene su base en las aspiraciones naturales del género humano y en la Revelación. Envuelve a gente que admite consciente y libremente la existencia de Otro en nuestra vida; gente que busca respuesta a sus problemas individuales y sociales en valores que están más allá del horizonte de lo sensible y visible; gente que completa las medidas del tiempo con las medidas de lo Eterno."

"Antes que diálogo de palabras, es diálogo de amor. Su norma fundamental no es la de afrontar sino la de confrontar;

confrontar lo mejor de nosotros con lo mejor de los otros en un espíritu de verdadera y sincera fraternidad.

"El diálogo no solamente no crea dificultades sino más bien puede llegar a ser una fuerza inspiradora para las mismas actividades misioneras de la Iglesia. Cristo ha elegido la vía del amor que no obliga a nadie a aceptarlo, sino libremente. Dios no sabe qué hacer con un amor obligado e impuesto.

Para evitar equívocos interpretativos, el purpurado recordó que es obvio que para ser verdaderos cristianos se deba predicar a Cristo. La Iglesia ha cumplido siempre esta obra misionera. El diálogo, pues, jamás podría colocarse como una alternativa a la obra de catequización y de evangelización de la Iglesia. Más adelante añadió que los no cristianos que vienen a Roma se interesan más que en ver qué es el cristianismo, en ver qué cosa son los cristianos. Los cristianos son el lenguaje más universal, el único medio para resolver el problema de las lenguas. El cardenal propuso que para favorecer el diálogo y la amistad, se difundiera cada vez más en la comunidad cristiana el "carisma de la acogida." Y citó la propuesta realizada recientemente por una religiosa del Zaire en un congreso de religiosas: añadir a los tres votos tradicionales el de la hospitalidad.

El "ir a todos con confianza" e "invitar a todos a venir a nuestra casa como amigos" constituye nuestro programa para el futuro, concluyó el cardenal.

Vaticano destaca obra de sacerdotes españoles aquí

La labor de los sacerdotes españoles en Florida, fue reconocida por el periódico del Vaticano, L'Osservatore Romano en su edición en español del 20 de julio.

La información recoge las impresiones del padre Melquiades Andres, publicadas en la revista "Mensaje Iberoamericano, (boletín de la OCSHA-Obra de Cooperación Sacerdotal Hispano Americana), después de su recorrido por estas tierras.

Dice el padre Melquiades:

"Entre los sacerdotes de Florida no existe nerviosismo, ni politización, ni sospechosidad en sus afirmaciones, ni dudas que afecten seriamente a lo pastoral. Ellos trabajan dentro de un contexto eclesial y social: Iglesia, escuela, rectoría, enseñanza de la religión a los niños que no asisten a la

escuela parroquial, aceptación de todos los movimientos pastorales: litúrgico, bíblico, matrimonial, pentecostal cristiano . . .

Todos los sacerdotes, sin excepción salvo los llegados últimamente, han pasado por situaciones muy difíciles humana y sacerdotilmente, debido a la ignorancia de la lengua y desambientación. Pero todos han llegado a ser muy considerados y apreciados en pie de igualdad con los nativos y con los irlandeses. Estos dominan en exceso la vida parroquial en la Florida. Gracias a este prestigio han posibilitado, casi diría que es una conquista debida a su constancia, la atención a los hispanoparlantes. Hace 20 años era inimaginable la posibilidad de un culto en español. Hoy en Miami hay parroquias en que se dicen dos, tres, cuatro, cinco misas en español. Incluso los misa-

litos mensuales para los fieles son bilingües. A ganar esta batalla han contribuido mucho en Miami los 400 mil cubanos llegados allí. Pero el proceso de aparición de núcleos de portorriqueños y mejicanos en diversos poblados sigue el mismo camino que protagonizaron los primeros sacerdotes de la OCSHA. El proceso se está ahora viviendo con no pocas dificultades en Orlando, Tampa, Saint Petersburg, Brandeton, Fort Myers, alentado por nuestros sacerdotes de misiones y parroquias."

"Miami es hoy el punto de encuentro más importante de la religiosidad y cultura hispanoamericana y norte-americana; por ello parece que debe ser continuada la ayuda de sacerdotes españoles a Miami que trabajan al lado de los sacerdotes americanos, irlandeses, cubanos, colombianos . . ."



El Consejo Nuestra Señora de la Caridad entregó un cheque de \$1,561 para la escuela de niños retrasados mentales Marian School, que funciona en los terrenos de la parroquia de Corpus Christi. El dinero fue recaudado durante una reciente venta de caramelos auspiciada por los Caballeros de Colón de la Florida. En la foto, de izquierda a derecha, Francisco Ruiz y Arturo Núñez, del Consejo Nuestra Señora de la Caridad, entregan el cheque a Roger Swinghammer, director ejecutivo de Catholic Services; Elena del Monte, y sentado, con algunas de las alumnas del Marian School, Sergio Trenzado, también de los Caballeros de Colón.

MARIA TUMA:

'El arte es expresión de vida'

"Me gusta crear . . . pintar lo que no se ve y es producto de la imaginación," nos dice la joven artista María Tuma mientras nos explica uno de sus cuadros, Exilio No. 3.

Se trata de una obra en acrílicos, con tres figuras un tanto abstractas, sobre fondo negro.

"Representa los tres exilios que encuentro más significativos," el éxodo judío, el del Cid Campeador y el cubano," comenta en tono reflexivo, y añade, "aunque no pinto sujetos típicamente cubanos, la experiencia del exilio está muy presente en mi obra."

"Muchas veces expreso la agonía y la desolación que hemos sufrido . . . el deseo de ser comprendidos. Son pocos los que

han tenido paciencia para escuchar nuestro problema — incluso en otros países de Latinoamérica se nos desconoce."

María está en Miami desde los 13 años. En Cuba tuvo que dejar sus cuadernos escolares, llenos de las ilustraciones que ya entonces merecieran los elogios de sus profesores de arte.

"Me hubiera gustado ser médico como mi padre," afirma, "pero mi sensibilidad habría sufrido bastante . . . todo lo que atañe al ser humano me conmueve profundamente."

Estudiante en Miami Jackson High y después en Barry College, María recuerda con gratitud a sus maestros. "Ellos pusieron las bases de lo que ahora soy como artista," nos dice al enumerar su participación en 8 exposiciones, tanto en Estados Unidos como Francia y España.

Sus obras, nos dice, son de ejecución rápida, líneas y pinceladas veloces . . . no tanto para llenar el lienzo de color, sino para expresar emociones y sentimientos. Ella describe su estilo como impresionista/expressionista.

Actualmente María es profesora de arte en West View Junior High School.

"Mi trabajo como maestra, y las preocupaciones del vivir diario, a penas me dejan libre para el arte. Por otro lado estas mismas cosas contribuyen al drama que es parte de la creatividad de todo artista."

Muchas de mis ideas surgen del contacto con los muchachos, en quienes veo a cada rato los contrastes de la violencia y la fraternidad de las razas.

Dios siempre ha formado parte de su inspiración, y en algunas etapas era el protagonista de sus obras. "Principalmente me identificaba con Cristo en el huerto de los olivos," nos dice.

Indirectamente, "varias de mis obras expresan la relación del hombre con Dios," afirma mientras señala una pintura Madame Butterfly en actitud de plegaria.

Para María no puede haber arte sin amor . . . y es esta ansia de amor y de comprensión la que ella trata de expresar en sus obras. Obras que serán expuestas en la Galería de Arte Bacardi, a partir del 4 de agosto.

LA VOZ

Suplemento en Español de *VOICE

Cuba en la OEA ¿Y de los presos que?

La organización de Estados Americanos decidió levantar las sanciones diplomáticas y el embargo comercial que hace once años había impuesto al régimen comunista de Fidel Castro.

Unas sanciones y un embargo que si para algo sirvieron fue para dar un pretexto a Castro. Mientras el pueblo cubano sufría miserias y privaciones, Castro podía decir que eso era consecuencia del embargo que él llamaba bloqueo.

El hambre que pasó y sigue pasando el pueblo cubano nunca fue producto de esas inoperantes sanciones de la OEA hoy ya levantadas. El hambre se debió a que Cuba, endeudada hasta la médula con la metrópoli, tenía que enviar a Rusia todos los productos de sus campos y sus mares. Un país que antes exportaba frutos tropicales después de suplir su mercado nacional, llegó al colmo de que para comprar una naranja había que presentar una receta médica. La piña desapareció de los mercados cubanos. Todo se enviaba a Rusia. La mayor flota pesquera del hemisferio y el pescado estaba racionado. Todo se enviaba a Rusia. Hasta el azúcar está racionada en la azucarera del mundo.

El hambre se debió y se sigue debiendo a la errática política económica de Fidel Castro, que destruyó la industria nacional. Abandonó la agricultura en los primeros años para lanzarse en una aventura de industrialización del país. Fracasado, dejó la industria y volvió a la agricultura. Uno tras otro emprendió descabellados planes con el ganado, la producción arrocerá y la caña de azúcar. Resultado, mermas constantes en la producción.

Hace once años las sanciones diplomáticas le vinieron a Castro como anillo al dedo. Para lo único que podían servir las embajadas de la veintena de países de América era para refugio a los rebeldes que se oponían a su gobierno megalomaniaco.

Hoy, once años después, las cosas han cambiado un poco. Castro se siente más seguro, ha logrado un control absoluto del poder por medio del terror, ha desbandado toda posible oposición interna. Por el otro lado, las corporaciones capitalistas de Estados Unidos tienen la vana ilusión de volver a ser suministradoras de un mercado de nueve millones de personas. Y en momentos de crisis económica en esta parte, el prospecto es tentador. Miran con envidia la balanza comercial de Cuba con Canadá, España, Francia y Japón, donde Cuba adquiere aquellas cosas que la metrópoli soviética no produce y le permite a Cuba adquirir en otros mercados.

Hay que comerciar con Cuba, señores, hay que levantar las sanciones. No importa que las condiciones sigan siendo las mismas. Ahora lo que importa es comerciar, señores. Las cárceles llenas de presos, la privación de todas las libertades a un pueblo, el sistema de terror que ha permitido a un hombre sostenerse en el poder por diez y siete años, eso, no cuenta en éstos momentos. El levantamiento de sanciones fue incondicional. Ninguno de los ilustres plenipotenciarios que votaron por el levantamiento se atrevió a suplicarle a Castro al menos la libertad de los presos políticos.

G.P.M.



"La experiencia del exilio está muy presente en mis obras . . ." dice María Tuma mientras retoca su lienzo Exilio No. 3.