

Vatican opposes arms race

UNITED NATIONS, N.Y. — (NC) — The arms race can kill, though the weapons themselves may never be used, according to a Vatican statement presented to the Secretary General of the United Nations.

The statement calls for replacing war with "confident recourse to the law, as is done in the case of matters affecting the internal life of each civilized state."

According to the Vatican, "the over-production of military devices" is in itself "an act of aggression which amounts to a crime, for even when they are not used, by their cost alone ar-

maments kill the poor by causing them to starve."

THE VATICAN'S remarks came in response to an invitation by Secretary General Kurt Waldheim, who in January asked all member states to submit ideas to strengthen the U.N. role in disarmament.

Only 15 states responded, with the Vatican submitting the longest reply.

In the statement, the Holy See calls the arms race "folly," and "a kind of collective hysteria."

"It is meaningless, because it is a means which does not achieve its end. The arms race does not ensure security," the message said.

There is a twofold nature to the race to acquire armaments, according to the document. The big powers' search for nuclear strength has induced in the developing countries a race to acquire smaller weapons which retards economic growth. "The rise of authoritarian regimes in the

third world is both the cause and the effect of increased purchases (and, hence, sales) of weapons by the industrial powers," the statement contends.

USING precious resources on armaments retards development in the poorer nations, therefore the great powers must "stop pursuing the armaments race as a means of achieving hegemony, and not simply as a means of protecting the property and lives of their nationals," according to the Vatican.

A reduction of armaments would "initiate a reversal of the...race," and would "be both a sign and a means of diminishing fear and a return to confidence."

The Vatican would assign to the U.N. a major role in the disarmament process.

The document quoted an earlier statement by Pope Paul VI: "We have faith in the United Nations."

The VOICE

JUNE 11, 1976

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Here are key issues heard during Legislature session

TALLAHASSEE — Pro-life forces scored several victories as two restrictive abortion measures were passed by the Florida Legislature. Also, death with dignity proposals failed to reach the floors of either house before adjournment last Friday.

Thomas Horkan, executive director of the Florida Catholic Conference, termed the sessions "generally constructive" pointing out that "some very good legislation was adopted while some good legislation was not adopted. Very little harmful legislation managed to pass," Horkan added.

"Action on the abortion bills represented a significant turnabout in the legislative reaction to abortion. This is the first time that restrictive legislation has been adopted in Florida, and had it not been for the time limitation, all four of the proposals probably would have been adopted," Horkan

explained.

Following are brief resumes of the fate of legislation introduced in the areas of pro-life, social concerns, education, and various other areas:

PRO-LIFE

Dr. Walter Sackett's "Death With Dignity" bill died on the House calendar and in a Senate committee. A proposed constitutional amendment to assure "the right to all persons to die with dignity" was killed in committee.

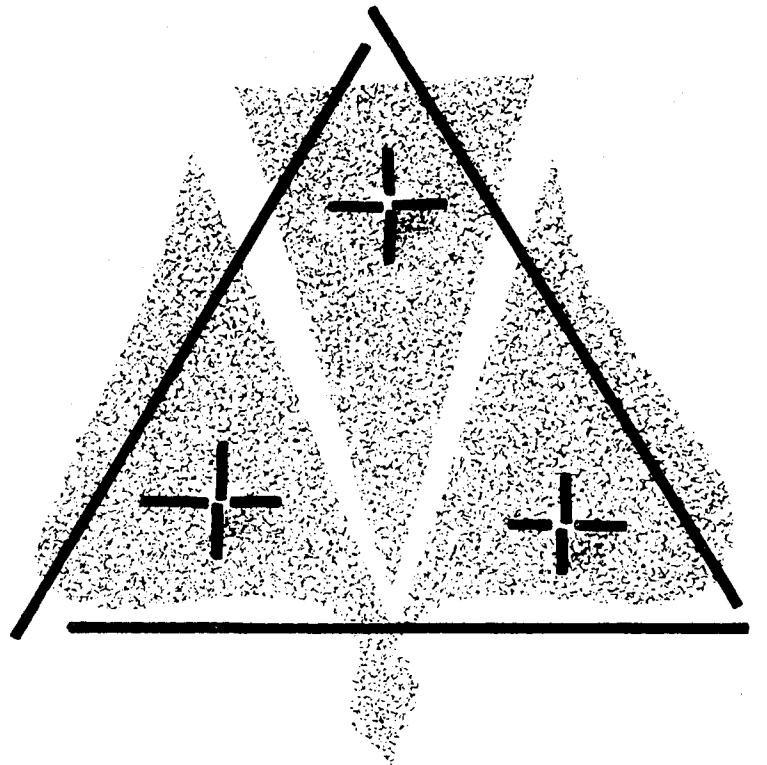
Two restrictive proposals on abortion passed by the legislators included HB 1218 which has already been signed into law by the governor and becomes effective Oct. 1. This measure requires abortion referral or counseling agencies to furnish "a full and detailed explanation of abortion, including the effects of and alternatives to abortion."

It also requires, that, in

the case of a minor, "a good faith effort shall be made by the referral or counseling agency to furnish such information to the parents or guardian of the minor" and prohibits charging or accepting any compensation from a physician, hospital, clinic or other medical facility for a referral. Any violation of the new law is punishable as a misdemeanor of the first degree.

SB 60 passed both houses in the last week of the session and has been sent to the governor. The measure, introduced by Sen. David McClain would prohibit any abortion in the third trimester of pregnancy unless two physicians certify that it is necessary to preserve the life or health of the mother, this being the limitation placed by the U.S. Supreme Court on state action in this regard. A resolution proposing a state's rights amendment to the U.S.

(continued on page 19)



JUNE 13 IS TRINITY SUNDAY

"All authority in heaven and on earth has been given to me. Go, therefore,

make disciples of all the nations; baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And know that I am with you always; yes, to the end of time."

-Mt. 28: 18-20

The special magic of summer is in the air as children romp through grassy fields, collecting memories that will last a lifetime



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S. Florida Scene

Four from here in choir of Eucharistic Congress

Four singers from the Archdiocese of Miami will be among the 1,000-voice choir at the 41st International Eucharistic Congress, Aug. 1-8 in Philadelphia.

The choir, composed of singers from every area of the U.S., will sing two new Masses composed especially for the Congress by leading American composers, and other Masses during the spiritual assembly expected to attract Catholics from all over the world.

The Archdiocese of Miami which was allotted positions in the choir for one soprano, one alto, one tenor and one bass singer, will be represented by Charles Stanley, Charles Withey, Betty Blank and Mary Ann Moss.

Rehearsals have already been held under the direction of Sister Joyce LaVoy, O.P., and others are scheduled June 19, July 10 and July 17 at the home of Charles Stanley. Mary Ann Mrowcznski provides the accompaniment.

Biscayne library grant

A grant of \$8,000 for "improved college library services" has been sent to Biscayne College by the W.K. Kellogg Foundation of Battle Creek, Mich.

Father John Bresnahan, O.S.A., college librarian, pointed out that "the more efficient a library's services in the area of retrieval of information, the more effective will be its over-all operation. This grant will be of great use to us in making information more easily accessible to our library users."

The grant will be utilized over a two-year period, he said.

Miami Serrans to install

Dr. Michael Bevilacqua will be installed as president of the Miami Serra Club during a luncheon meeting at noon Tuesday, June 16 at the Hotel Columbus.

Msgr. John Nevins, rector, St. John Vianney Seminary, and Serra Club chaplain, will also install Robert M. Brake, vice president, programs; Frank P. Pellicoro, vice president, membership; Paul G. Pepler, vice president, vocations; John M. McConnell, secretary; Donald F. Wright, treasurer; and Peter A. Isaia, Alberto A. Alejandro, and Eugene T. Chvoustie, trustees.

Mass celebrated at 11:30 a.m. in Gesu Church will precede the luncheon meeting where Sister Linda, O.P., dean of students at Barry College, and daughter of Dr. Bevilacqua, will be the guest speaker.

Business masters offered

A Master of Business Administration program will be inaugurated this Fall at Barry College.

Primary objective of the new coeducational graduate program is to provide men and women a broad professional education that will prepare them for important management positions in business and other related professions.

According to college officials, students with adequate preparation can earn the degree by completing 45 graduate credits. Applicants lacking courses in accounting, economics, and statistics will be required to complete these prerequisites prior to formal admission.

Part-time students can complete the program in two years. Evening courses begin Oct. 4 and winter sessions begin Jan. 3, 1977. Admission to the MBA program is open to those holding bachelor's degrees from accredited colleges and universities. Admission will be based on academic record, scores on the Graduate Management Admissions Test, potential for leadership, and recommendations.

Additional information may be obtained by calling 758-3392, Ext. 241.



Archbishop Coleman F. Carroll was among 25th anniversary of their marriage. Dr. Reyes is dignitaries extending congratulations to Dr. and Latin News Editor at WTVJ-TV and a columnist Mrs. Manolo Reyes who recently celebrated the for The Voice.

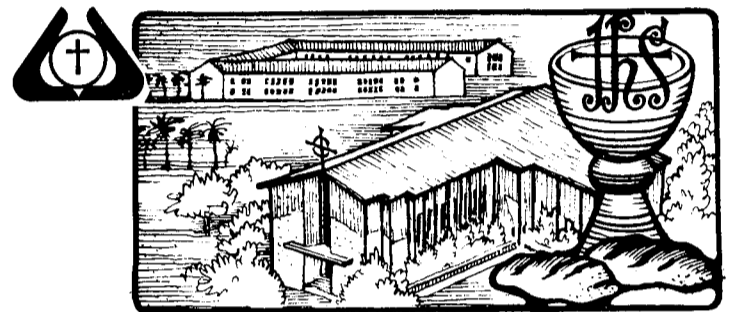
Corpus Christi is preparing for feastday

Parishioners of Corpus Christi Church, Miami, are planning to celebrate their parish feastday June 20 with programs that will highlight this year's Eucharistic Congress.

Plans include a whole week to honor the Blessed Sacrament with daily adoration from 8 p.m. to 12 p.m. starting Monday June 14.

On June 20, the feast of Corpus Christi—The Body of the Lord—there will be a short Biblical Service and homily, following the Spanish 1:30 p.m. Mass.

The Blessed Sacrament



will be taken in procession from the Church to the School patio where Archbishop Coleman F. Carroll will confer Benediction.

The celebrations will then continue until late evening, with a Pan American Show, folk dances, music as well as food and games.

Pope wanted to visit Vietnam during war

VATICAN CITY—(NC)—Pope Paul VI told Vietnam's new cardinal that he wanted to go to Vietnam personally during the war there, to pray with the people for peace.

Speaking in French to Cardinal Joseph Marie Trinh Nhu Khue, of Haoni, the Pope said, "We wanted to visit the country personally...somewhat like St. Therese of the Child Jesus wanted, when she was ill, to go like the dove of peace bearing an olive branch to the Carmelite monastery which had just then been founded in Hanoi."

THE POPE referred to the three-centuries-old Church in Vietnam and praised the 76-year-old cardinal as a symbol of fidelity to its beliefs and its life of prayer.

He said the charity of the cardinal's people "has made you the builders of peace and love in the service of the Vietnamese nation, which is

today deeply committed to the reconstruction of the country so greatly tried by the war."

SAYING that he greeted all the Vietnamese Catholics "who wish to live by and also to pass on their faith," the Pope praised their hope above all else.

"In the midst of every kind of trial which you have known during the war in one way or

another," he said, "you have kept and borne witness to the hope that God loves all people, that he will never abandon those who trust in him, and that he draws them all mysteriously to himself."

The cardinal was accompanied by coadjutor Archbishop Joseph-Marie Trinh Van Can of Hanoi.

Pastor offers Mass for Hungarian father

Mass of the Resurrection was offered at St. Peter Church, Big Pine Key, this week by Father Wendel Schenley, pastor, for his father, John Jeriga, who died June 5 in Ekecs, Hungary.

Mr. Jeriga, 83, was retired. Last Christmas, Father Schenley obtained a visa to visit Hungary and for the first

time in 30 years was able to celebrate the holiday with his family.

In addition to his son, Father Schenley, Mr. Jeriga is survived by his wife, Teresa and a daughter, Mrs. Teresa Csapai, both of Ekecs; and another daughter, Sister Anne of the Mary Help of Christians Sisters, who is stationed in Conegliano, Italy.

Burial was in Ekecs.

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Vatican: improve world housing

VANCOUVER, Canada—(NC)—The Vatican has urged that goals of making human habitation fully human take a high priority in the plans of the nations around the world.

At the United Nations Conference on Human Settlements (Habitat) here, both a papal message and an intervention by Habitat's Vatican delegation stressed the urgency of habitation problems and the need for solutions that promote the good of the whole person.

In his message Pope Paul VI called upon the international community of the UN to express its concern for human beings in future settlements through "a clear political will and a serious spirit of collaboration."

THE STATEMENT, read during plenary debate by Bishop Edouard Gagnon, head of the Vatican Committee on the Family and leader of the Vatican delegation, marked the second time the Pope had directed a message to the 12-

day session, the largest held by the UN.

Last fall, in a statement to Habitat Secretary General Enrique Penalosa, the Pope called the problem of human settlements one of the "most serious and urgent" issues confronting modern humanity.

In the message here, addressed to Barnett J. (Barney) Danson, president of Habitat conference sessions, the Pope said the "drama of earthquakes" in several parts of the world has recalled to

public awareness the importance of home and environment to the individual.

The Pope's message praised the proposed Habitat affirmation of general principles being studied here for stressing the theme that "human beings constitute the most important element in the universe."

It said that the conference, while noting the primary problem-solving role of technicians and socially motivated "creative geniuses," was

praiseworthy for its emphasis upon the "constructive participation of peoples" in its decision-making.

THE PRESENT conference will make "once more possible" the affirmation of clear political will by the nations, the Pope said, and it will enable international cooperation "to be expressed in bold, realistic and precise programs."

He suggested that such collaboration, sustained by decisions of the UN, will be a factor in the building up of a new economic order.

Bishop Gagnon's intervention, read in French, called the search for "effective" models for human settlements a question of "strategic priority." They should not be regarded simply as a "marginal corollary of economic decisions," he said.

He said the Vatican is less concerned with the technical difficulties of reaching political solutions than it is in sensitizing public opinion.

It gives its support, he said, to a just habitat policy "geared to man" which tends to carry out the idea that a home should be "integral" and geared to the good of both every individual and the whole individual.

As Bishop Gagnon was speaking, others of the six-person Vatican delegation were active in the Habitat subcommittees seeking to amend the proposed principles and programs for national action before the conference, to include the idea of access to churches and religious facilities in urban planning.

Pope urges 'worthy' solution in Mideast

VATICAN CITY—(NC)—Pope Paul VI has again urged a "worthy solution" to the issue of the status of Jerusalem and the problem of Palestinian refugees.

In receiving the credentials of the new Moroccan ambassador to the Holy See, the Pope also called for an end of the Lebanese civil strife and return to a "life of collaboration between Christians and Moslems" in that nation.

ADDRESSING ambassador Youssef Ben Abbas, Pope Paul said: "We cannot let this opportunity pass without expressing our desire...that everyone work resolutely and without delay for peace (in the Middle East,) and that a worthy solution to the issue of Jerusalem and to the Palestinian problem be found."

The Pope also told the Moroccan ambassador that he

hoped "for the definitive end to combat in Lebanon." That war-torn country, he said, "must again become a country which shows in a special way the possibility of a life of collaboration between Christians and Moslems."

"In a world strongly marked by engulfing materialism, it is of prime importance that believers dare to affirm in word and act the transcendence of divine truth which surpasses all earthly ideas," the Pope said.

As the Pope spoke with the ambassador at the Vatican, Cardinal Sergio Pignedoli, president of the Vatican's Secretariat for Non-Christians, was engaging in a Moslem-Catholic dialogue with Shiite Moslems in Iran. He and several members of the secretariat were there as guests of the Shah of Iran.



FACES AT HABITAT—British economist Barbara Ward (upper left) and 23 other scholars pledge to needle government delegations about the world's living conditions. Others are: Anthropologist Margaret Meade (upper right), Maryknoll Father James Nieckarz (lower left), Enrique Penalosa, Habitat secretary general.

Catholic League, AJC clash on abortion

NEW YORK—(NC)—Officials of the American Jewish Congress (AJC) and the Catholic League for Religious and Civil Rights have exchanged caustic letters following a study entitled "Neo-Nazism in America?" written by Lowell A. Dunlap of the Milwaukee-based Catholic group.

The study asserted that the social and legal theories upon which Nazism was built in Germany now prevail in the United States. These theories constitute legal positivism, according to Dunlap, "the very ideology that enabled Hitler to pursue his genocidal policies."

SUCCESSSES by the pro-abortion activists are traceable to this ideology, the Dunlap study contended. Attempts by Catholics and others to reverse those successes are met with bigoted attacks, he asserted, which had their parallel during the Nazi ascendancy.

The Dunlap study charged that there is an ironic quality to the support given "neo-Nazi" tendencies by groups such as the AJC, one of the groups which filed a friend of the court brief in the appeal of the conviction on manslaughter charges of Dr. Kenneth Edelin, the Boston physician convicted of killing an aborted child.

Mrs. Naomi Levine, executive director of the AJC, reacted strongly to the Dunlap article.

"ANY comparison between the right of a woman to have an abortion and the Nazi slaughter of the Jews is an obscene and outrageous slur on the memory of the six million murdered in the Holocaust," she responded.

"The kind of mentality represented by Dr. Dunlap underscores the need for a nationwide educational effort to insure that Americans understand how the drive for anti-abortion laws impairs the basic rights of religious freedom,

privacy and equality," according to Mrs. Levine.

In response, Dunlap, assistant executive director of the Catholic League, wrote: "For the (AJC) to characterize the entire abortion issue as 'the right of a woman to have an abortion' without referring to last year's 900,000 abortion victims is as incredible as would be any characterization of the Nazi madness without referring to those who were exterminated."

HE NOTED Mrs. Levine's reference to pro-life sympathies as "religious and conscientious scruples," saying, "when it comes to the issues of Israel

and Soviet Jewry, they are characterized...as involving religious and moral values."

Dunlap quoted Father Andrew Greeley, the Chicago priest-sociologist, who recently asked: "Why is it that all Jewish issues, and only Jewish issues, are of surpassing moral excellence? Why is it that all of our issues are relatively less important...?"

The league official called the reference to "religious scruples" "a thinly veiled technique to cast a major concern of the Catholic community into the limbo of social irrelevance."

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World and Nation

Blessed John Neumann moves toward sainthood

VATICAN CITY—(NC)— Blessed John Neumann, fourth bishop of Philadelphia, advanced a step closer to sainthood when the Vatican Congregation for Saints' Causes determined June 1 that the cure of an American teenager from cancer was attributable to his intercession. The cure of the young man, Michael Flanigan of Wildwood Villas, N.J., had been judged by the congregation's medical board last December to be beyond the scope of any known scientific explanation. On July 13, all cardinal members of the congregation will meet to determine whether to recommend Blessed John Neumann for canonization. Pope Paul VI is expected to announce the date of the canonization after this meeting and after consulting with Cardinal John Krol of Philadelphia.

Saigon prelate missing?

Australia's bishops have appealed to this country's prime minister to seek some news about Saigon's Coadjutor Archbishop Francis Xaver Bguyen van Thuan. Archbishop Thuan has not been heard of since March 19. The archbishop was first placed under house arrest by the victorious Communist forces last year, and then reports indicated that he had been imprisoned.

'Light' comes to Nassau

With an initial press run of 1,000 copies, The Light has come to Nassau, Bahamas. The Light, the Nassau diocese's first newspaper, has been produced monthly since March. There are more than 36,000 Catholics in the Nassau diocese, which includes the Turks and Caicos Islands. Circulation for the first two issues of The Light is 2,000.

Spain's king visits U.S.

Before a joint session of Congress, King Juan Carlos of Spain pledged to strengthen ties with the United States "to protect the values of our Western civilization." The young monarch also spoke of the plans to liberalize the Spanish institutions left by his predecessor Francisco Franco. The king and queen are on a state visit to the United States.

Manila aid stepped up

Church and government relief efforts in Manila are being stepped up as flood waters caused by typhoon Olga begin to recede. Eighty-seven towns and five cities on Luzon Island have been submerged under as much as 22 feet of water since Olga struck the Philippines in late May. The government has set the death toll at 200.

Puerto Rico program hit

Cardinal Luis Aponte of San Juan, Puerto Rico, has condemned government birth control programs and marriage training courses as "a damaging campaign" against Catholic views. Gov. Rafael Hernandez Colon answered that the programs took into consideration the religious feelings of Catholics and operated on a purely voluntary basis. But Catholic sources complain that strong financing and publicity exert pressure on the poor and illiterate families in rural and urban areas to accept the programs.

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FOR FATHER

Bishops urge Bicentennial special rites

WASHINGTON—(NC)— Efforts to "create a special physical environment" with an "unmistakably festive character" for July 4 liturgies in Catholic parishes across the nation are being encouraged by the National Conference of Catholic Bishops.

Suggestions for achieving this "special physical and visual environment" are contained in a Bicentennial Liturgical Handbook published by the NCCB committee for the bicentennial.

MEANWHILE, the administrator of the American Revolution Bicentennial Administration, John W. Warner, urge churches to join schools, fire departments, universities, and individuals on July 4 in a simultaneous, nationwide bell ringing to symbolize the ringing of the Liberty Bell in 1776.

The National Shrine of the Immaculate Conception here will observe the Independence Day bell ringing and a liturgical celebration of the "American experience." Various clergy, religious communities, lay organizations, ethnic communities, and people of various nationalities and backgrounds will attend Mass and offer devotions to Our Lady in prayer and song.

A Festival of Thanksgiving will follow.

Better housing urged

The Vatican has urged that goals of making human habitation fully human take a high priority in the plans of the nations around the world. At the United Nations Conference on Human Settlements (Habitat) in Vancouver, Canada, both a papal message and an intervention by Habitat's Vatican delegation stressed the urgency of habitation problems and the need for solutions that promote the good of the whole person.

Ford visits Cdl. Baum

President Gerald R. Ford visited Cardinal William W. Baum of Washington at St. Matthew's Cathedral rectory June 6 to offer his congratulations on Cardinal Baum's recent elevation to the College of Cardinals. The President told Cardinal Baum that he was happy that the United States and the nation's capital had been honored by the elevation.

Help for singles asked

A magazine writer urged the Church to "lift up the lives" of single persons, giving them alternatives to singles bars. The writer, Jan Harayda of Glamour magazine, spoke at the first national meeting for lay and ordained ministers to young adults, "Focusing Young Adult Ministry," held at the Catholic University of America, Washington. "Churches tend to slight the needs of the single person," emphasizing family life and marriage, she said.

70% of Viets settled

In contrast to a gloomy Senate subcommittee assessment in May, a U.S. Catholic Conference (USCC) report to Congress said that nearly 70 percent of the 60,000 Vietnamese refugees it has settled are now self-supporting and need no further direct assistance. Because of the improved conditions of the refugees, the report said, an 18-month program instituted by the USCC to provide job counseling, and other help will not now be necessary in all areas of the United States. The Senate Refugee Subcommittee report on Indochinese refugees said in May that "unemployment, underemployment, and welfare, and other problems have increased among Vietnamese refugees."

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Helping youth ministry happen

By ARACELI CANTERO
Voice Spanish Editor

"I think I share the mission of building the Kingdom on earth, of making a better world happen, of bringing about justice and peace in the community."

Hearing him speak in these terms, one might think of Bob Burke as a social activist. Someone involved in every possible existing cause...

night especially during "dropping hours" which he has set from 11 p.m. to 1 a.m.

"Youth ministry is not so much something I am or do," he says, explaining his work in the parish community. "It is something I share, something I help happen."

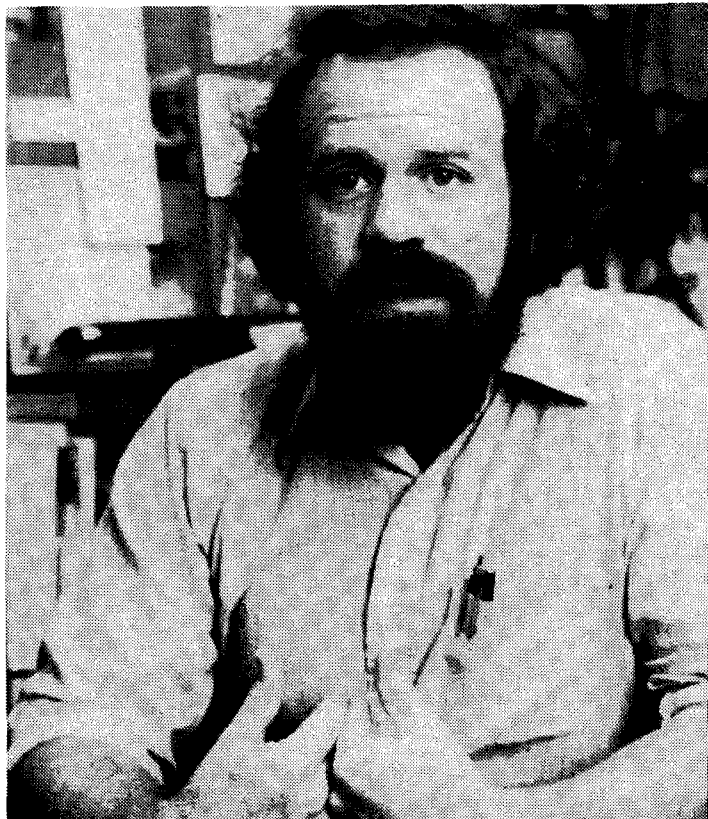
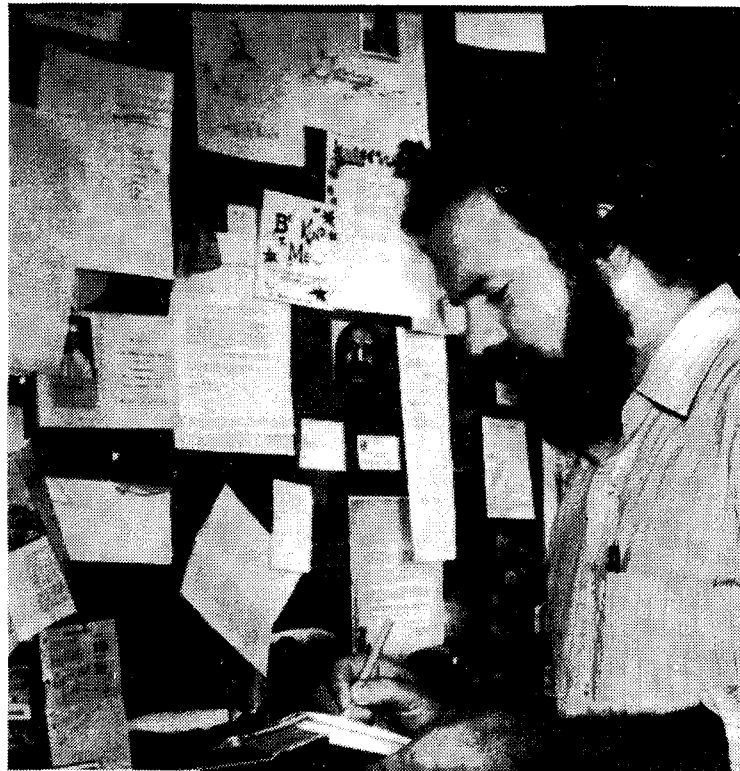
"Ministering to youth, to me means being a witness to the Lord, an inviter, a convener, a catalyst, so that young

of the total pastoral work of the parish, now run by oblate religious priests.

"What I do could not happen in isolation from the whole community," he says.

He believes that ministry is something that should naturally happen among Christians.

"PEOPLE should take care and time to encourage each



"Unless the young discover Jesus present in the adults they will not want to follow," says Bob Burke who for four years has been a youth minister at St. Timothy.

other, look for each other's needs and service."

"Unless the total adult community practices ministry, youth ministry will be of no effectiveness. Unless the young discover Jesus present in the adults, they will not want to follow..."

And, according to Burke, the young look for the signs of faith in adults. They want people who are at ease with themselves and who are able to share their problems and struggles with the young. People who are not afraid to open up in front of kids and admit to them that they too find it difficult at times to believe.

"The more adult contacts the young people have the better," says Burke who tries to involve as many grown ups as possible in his youth programs. So far, the parish has some 70 adult leaders working in religious education of the parish, and in 10 years the number could reach the hundreds, so Burke believes.

ABOUT to finish his M.A. in Religious Education, Burke sees the need of a professional approach to his job.

"When I go out I have to be able to offer more than good fellowship and good will," he says. "I expect people to be able to demand from me some depth, some vision..." He believes his work has been

possible because of the parish he is in. He finds in St. Timothy the kind of adult community that can comfortably listen to youth and one that is concerned about their future.

"There is no generation gap here," he says while explaining that he finds in St. Timothy the fabric of faith that is essential for any Christian community to develop and one which gives him the support he needs for his life.

"Personally I find my job extremely fulfilling," he adds. "I am continually in the midst of growth, in the company of people who are discovering the Lord and celebrating his presence."

But not everyone understands Burke's life, and there are those who even criticize him saying "he lives with blinders on."

"Yes, I know," he answers. "But it is my option and I find it fulfilling."

"If I were alone I would be weak, but I'm constantly working with other people with other options, and we complement each other."

"BECAUSE I'm not a Religious I find need of support from adults in the parish, in study, prayer, a personal interflow not necessarily oriented to my job, but just as part of Christian friendship..."

While at St. Timothy, Bob has discovered the potential of

youth leadership. He already has a few members of his staff leading programs and thinking of youth ministry as a way of life or at least a temporary profession.

Bob firmly believes that pastors should give young people a chance and even subsidize them financially so they may become able to commit themselves to youth work among their peers.

"Everybody is happy to have volunteers, yet this kind of work requires a full-time commitment," says Burke who also thinks these younger people would need some orientation from an adult youth minister. He knows of parishes in other states, where this is going on, and young people receive \$70 a week while being totally committed to street work among youth in the parish neighborhoods.

"WHEN young people have some financial freedom they become more responsible," says Burke. "But that could not work unless there was a vibrant community behind them. "You just can't 'hire' a young person and expect that he will revitalize the whole parish."

"For if the priests don't care because they are too busy...and the adults don't see the need...you might as well forget about youth ministry and start somewhere else, by revitalizing parish life."

Not that he isn't, yet his involvement is of a different kind.

HE WORKS quietly, reaching the hearts of the youth around him. He is a youth minister at St. Timothy.

"Discovering youth ministry has been a slow process, even for myself, for we still don't really know what it means," he says.

In his four years at St. Timothy he has come to know that he's got to be available, and he comments, "youth is not served by nervous concern but by constant availability."

"I've got to be here, so they may come in. I have to offer a place where young people can sit down and just belong."

For several months after he started at St. Timothy, Bob worked in a small trailer. Now he has an office at the parish and hundreds of students visit him there, on their breaks from school and until late hours at

people can have a taste of Christian community.

"MY GOAL is to help them study scriptures and learn the doctrinal expressions of the Church, making worship a real event in their lives."

So far his program reaches over 1200 youth. They all receive regular newsletters from Bob which list all the programs for their benefit. Included are the regular meetings with his staff of some 18 youth. They help him plan retreats, rap sessions, prayer meetings...and it can be said that there is something going on in the parish every day of the week. In some cases the activities involve young people from parishes in the neighborhood, as does the Way, a fun-fellowship-information community founded by Bob which meets every Monday night.

But Bob does not work on his own and he readily admits that. He is only one small part



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The 'happy work' of eternity

Editorials

Sunday's feast of the Blessed Trinity reveals God to us in all the divine mystery and yet in the richness of human knowledge. In eternity not even the angels and saints with the most penetrating intelligence will be able to comprehend fully the meaning of the Trinity—three distinct persons in a single divine nature. This sublime truth will stimulate and challenge forever and ever the sons and daughters of God, when they see him "face to face."

Even so, in the tightly limited area of our knowledge on earth, we already have a most stimulating understanding of the triune God. Jesus has been our teacher.

We know God the Father as the Creator of the world and all that is in it. Indeed we know him as "our Father," full of mercy and kindness.

We know God the Son as our Redeemer, Jesus Christ. He shares with us his relationship with his own Father, and therefore we call him brother. He is for us the way, the truth and the life. His love for us is the reason for our love for each other.

We know God the Holy Spirit as our Sanctifier. Jesus promised, once we were baptized with water and the Holy Spirit, the

Spirit would dwell in us. He purifies and directs our lives. He enlightens and strengthens us. He gives us understanding of truth and the capacity to believe.

The Church on this Sunday urges us to concentrate on our relationship with the Blessed Trinity, and come to a deeper realization this will be the "happy work" of eternity.

America and guns

What makes violence in today's world so bad is the modern weapons that make killing easy and sometimes massive.

And it is sad to say that America the Beautiful is the number one supplier of weapons the world over. And we are caught up in several apparent contradictions because of it.

Secretary Kissinger this week warns Russia and Cuba that we will not tolerate another intervention such as the one in Angola. Yet, we have intervened in Southeast Asia with everything from napalm to defoliants in support of a corrupt regime unable to gain as much popular support as the one we were fighting. We

tried to buy the recent elections in Italy. Arms we have supplied have been used by dictators or juntas in countries as far flung as India, Pakistan, Greece or Latin America against their own people or between neighboring countries, using American weapons against each other.

Closer to home, here in Florida the Legislature has passed the "shoot to kill" law which, it is feared, will only foster an even greater guns-are-the-answer mentality that could lead to killing of innocent people.

The U.S. is number 18 in doctor-patient ratio, number 14 in literacy, number 14 in infant mortality and number 25 in life expectancy.

But we are number one in arms.

The Founding Fathers 200 years ago in a frontier country felt a need for arms (of the flintlock local militia variety). But did they ever dream the nation they were founding would one day export machine guns, rockets, fighter bombers, hand grenades, bombs, tanks and submarines to countries that would make King George's England look like a model country?

Let's not take a 'vacation' from prayer



By Msgr. James J. Walsh

As we edge into the relaxation of the summer months, we may find ourselves taking a vacation from prayer. This is not planned. It just happens. We can slip into the mood that things are going all right spiritually, so take it easy.

This is why most of us need, from time to time, to review why prayer is necessary—all year long, year in and year out. Trouble has a way of driving us to our knees. But in the tranquil periods, many think of prayer as something not really that important. Days and weeks can slip by without taking time or making the effort to converse with God.

And since nothing dreadful seems to happen as a result of this neglect, one can go along indefinitely without worrying too much about the lack of prayer.

EXPERIENCE shows, however, that no one can neglect prayer for long without ill effects, although the penalties may not be readily recognized.

Why is prayer so necessary? Because even the strongest are weak; because we are subject to influences and pressures against which we have no adequate defense;

because we are obliged to moderate our appetites and restrain our feelings, if we are to find peace; because we stand in need of God's help every moment of the day.

The memory of the past should serve as a reminder of weaknesses deeply ingrained in our nature. We should have learned the hard way that will power alone in the face of temptation can twist a man into a child. The self-reliant join the long line of the disillusioned.

TEMPTATIONS run a strange pattern. A woman well past middle age succumbed to a desire to shoplift and got

caught. She stated she has never stolen anything in her life, and it seems likely she was telling the truth. She may not have been tempted ever before either.

A couple after moving from the north to Florida began to miss Mass regularly, although back home they were faithful every Sunday. In the job of getting settled in a new area, it didn't seem important at first to share in the celebration of the Eucharist. After awhile, it didn't matter that much. And nothing happened! In the north, in different circumstances, the temptation to bypass Mass had

never bothered them.

It is simple to feel that we are immune to certain temptations.

Regular prayer prepares us for such subtle or sudden trials and gives us a reservoir of strength to cope with them. We never know in getting out of bed in the morning whether or not this is the day which will bring life's greatest trial and temptation. If one has not become ready day by day through fidelity to prayer, the mind can become confused and the will weak.

PRAYER on a regular basis is necessary, too, because our appetites and inclinations

can consume and ruin us, if we don't keep them in check. Many a person has found to his sorrow that a certain passion has lain dormant, seemingly dead, only to arise in an unguarded moment later in life.

We can't blame the devil for all of this. He does not do all the attacking by any means. We have the seeds of spiritual destruction within us. Our own rebellious nature, unless curbed by spiritual weapons, can make us enemies of God. Prayer gives the power needed to hold the reins over unruly appetites.

Finally, prayer is necessary to obtain divine help. There are many times when even one's dearest friend is of little or no help. Scientific progress is enchanting until we try to apply its formulas to a problem of the heart or soul. It is wisdom then to remember that God is able and willing to do all things for us, but not without our cooperation. Prayer is cooperation.

St. Augustine said that prayer is the key which unlocks the treasury of divine riches. It is man's way of proving to God that he wants to do his part.

There is never a time in life when we can look on prayer merely as a "nice thing to do." We will not reach the time when we can convince ourselves it is unnecessary. If we want to change for the better, if we want to remain faithful to Christ, if we want to tap the one source of help which is un-failing, then the habit of prayer must run through the four seasons of the year.

Why do Catholics make the sign of the cross?

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

Q. Why do Catholics make the sign of the cross? Is it not idolatry to "adore the cross," as Catholics do on Good Friday?

A. Catholics begin their prayers and sanctify their actions by the sign of the cross because it is a symbol of our Redemption by Jesus Christ.

We say with St. Paul: "God forbid that I should glory save in the cross of our Lord Jesus Christ." Catholics have used this sacred sign from the

earliest times.

The sign of the cross is used in many ways during liturgical functions, thus expressing different meanings. Sometimes it is the sign of Christ impressed like a seal on the body of the catechumen indicating that the person signed belongs wholly to Christ. It may be an invocation of God's grace, efficaciously imploring the infinite merits of Christ's cross (the meaning in all the Sacraments).

It can be used as a blessing of a person or of a thing, and a way of consecrating that person or thing to God, in a way analogous to the consecration

of the Christian effected by Baptism.

It also reminds us of the loving sacrifice of Christ. It is quite natural and logical that the instrument of salvation should become an object of

What is your question?

special respect and veneration. Hence the Church calls for a genuflection before the cross on Good Friday and a special part of the liturgical service for that day is dedicated to veneration of the cross, the faithful being invited to kiss it.

The cross is the sign of our salvation.



"We went on food stamps about three years ago, after we used up everything we had. We have a lot of medical expenses...."

--Mrs. Louella Beavers

Food Stamp debate...

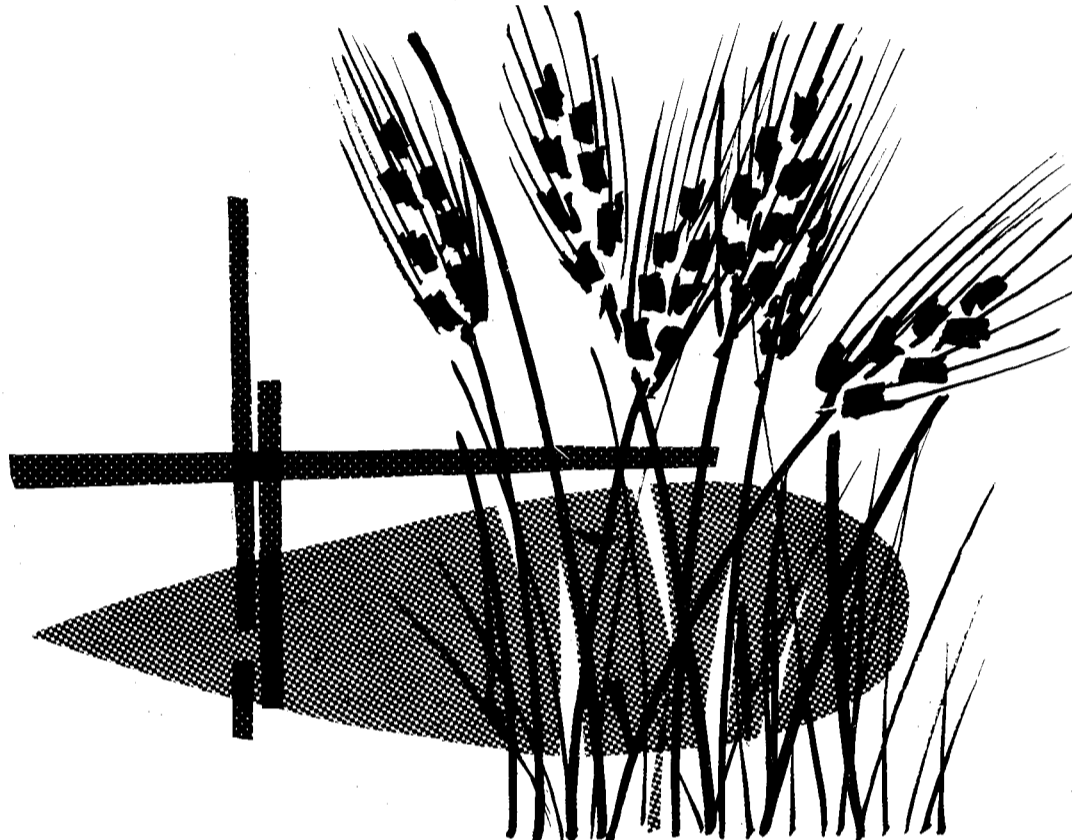
"Without food stamps I don't know what we would do 'cause I'm not able to work either," said Mrs. Louella Beavers of Homestead.

"I have arthritis in my feet and it's so bad. And I also have it in the left shoulder and arm and I have kidney trouble too."

Mrs. Beavers' husband, Robert, 65 is in the hospital, following a third heart attack and complications of emphysema. They have a 15-year-old daughter. The family is typical of thousands who might lose their food stamps if President Ford's new regulations are allowed to go into effect following a federal court hearing Tuesday, June 15.

Robert Beavers was a bulldozer operator working construction sites in South Dade, until his first heart attack four years ago at age 61.

"WE WENT on food stamps about three years ago, after we used up everything we had," said Mrs. Beavers. The only income for the three of them is Social Security and a



... thousands could be cut off here

small VA check each month.

"We have a lot of medical expenses and we have to make payments on the car and \$55 a

month for car insurance which is high in Dade County. And we have a daughter in school and rent on this little old house."

The Beavers get stamps once a month for \$130 worth of food, the allotment for three people. But until last month they had to pay \$82 each month for the stamps. This is called the purchase requirement, a feature many critics, including the American Catholic Bishops, would like to see dropped in favor of simply giving the stamps to the recipient even if it were a lesser amount. In paying \$82 for \$130 worth of stamps the Beavers only got a net gain of \$48 out of the process. This depletes them of needed cash for medical and other expenses.

Last month the food stamp office was going to cut them off entirely and the Beavers turned to Suanne Pierce of the Florida Rural Legal Services office. She not only got the stamps restored to the Beavers but convinced the stamp office to lower their purchase requirement to \$64 a month for the \$130 worth of stamps.

THERE ARE thousands of people like the Beavers in South Florida who could lose the help of food stamps if the Ford regulations go into effect, according to Ms. Pierce.

The regulations are based on a Ford bill that was defeated in the Senate. Other food stamp bills are being fought over in the Congress now and it will be months before any new bill becomes law. Meanwhile, Ford took the provisions of his defeated bill and sent them to the U.S. Dept. of Agriculture under Secretary Earl Butz and ordered them to be implemented in the form of USDA regulations in the food stamp program. These regulations are being held up now by a law suit in the U.S. District Court in Washington D.C., which is seeking an injunction against implementation. The hearing is June 15.

"The suit was filed by the Food Research Action Group and was joined by 25 states, the U.S. Conference of Mayors, 53 major labor unions and 20 religious groups," said Ms. Pierce.

THE REGULATIONS are under a temporary restraining order but the hearing Tuesday is for an injunction to hold off the regulations until a new law is passed, she said.

One of the complaints that is being made in the suit, she said, is that the regulations don't allow enough for differences in individuals' situations, such as deductions for taxes and work related costs in determining how much they have to pay for stamps or whether they are eligible at all.

"In other words, working people will get less stamps or no stamps while non-working people would get them outright."

Ms. Pierce said the regulations also impose maximum limits of income for working people but not for non-working people receiving certain kinds of government assistance.

"This is discrimination and violates the Food Stamp Act which says everyone has a right to a nutritionally adequate diet. Also, the

monthly income reporting requires voluminous paperwork.

"You have to be without income for 90 days before you can get stamps.

"You have to be an adult. A 17-year-old woman with children living alone could not get stamps."

TOM McCONNEL of the Dade Food Stamp office said he didn't know what the final effect would be or how many would lose their stamps if the regulations are upheld next Tuesday.

"We haven't received any written regulations from the USDA. All we know is what appears in the news. And it changes from one day to the next. Every time we try to consider what we will have to do they say something else. So we are just waiting to see what happens in court," he said.

So are the 82,500 households with 225,000 people in Dade County and thousands more in South Florida who don't have enough income for a decent diet without food stamps.



Ironically, many food stamp recipients in Florida are migrants who pick the food.

Bp. Broderick heads CRS as Bp. Swanstrom retires

WASHINGTON—(NC)— Bishop Edward E. Swanstrom, 73, has retired as executive director of Catholic Relief Services (CRS), the nation's largest private relief agency.

He has been succeeded by 59-year-old Bishop Edwin B. Broderick of Albany, N.Y.

Bishop Swanstrom has been associated with CRS, New York-based overseas aid agency of U.S. Catholics, since its establishment in 1943. Its director since 1947, he has become internationally known for his work of supervising CRS programs in needy countries throughout the world.

Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops, said in the past three decades Bishop Swanstrom has supervised the growth of CRS to "the largest and...most effective private relief agency in the United States."

"TIME and again CRS has demonstrated its effectiveness in responding to immediate human needs created by disasters and emergencies," the Archbishop said.



BP. SWANSTROM



BP. BRODERICK

Archbishop Bernardin also praised Bishop Broderick, saying he "brings unusual qualifications to this assignment. He is a man of broad and deep administrative and pastoral experience well suited to the work of CRS."

Bishop Swanstrom, 73, was one of the first Americans in public life to call attention to the plight of millions of refugees and expellees after

World War II. In 1950 he wrote a book entitled "Pilgrims of the Night," an account of the suffering of postwar refugees in Europe and Asia.

HE IS the recipient of numerous decorations from foreign governments for relief work, including the Legion of Honor from France, the Order of Merit from the Federal Republic of Germany, and decorations from the Netherlands, Ecuador, Italy, Spain and Poland.

Bishop Broderick, 59, a native New Yorker was named, in 1947, to the staff of St. Patrick's Cathedral. While serving as director of the New York archdiocesan office for radio and television he founded the Catholic Apostolate of Radio, TV and Advertising, and authored two publications on the subject of television. In 1954 Pope Pius XII designated him U.S. representative to the Pontifical commission for Social Communications at the Vatican.

He was named auxiliary bishop of New York in 1967 and bishop of Albany in 1969.

Quinlan girl transfer to nursing home set

DENVILLE, N.J.—(NC)—Karen Anne Quinlan will be transferred within two weeks from St. Clare's Hospital here to Morris View Nursing Home in Morristown, her parents, Mr. and Mrs. Joseph Quinlan, said last Saturday.

At the same time, Morris View's director of medical services, Dr. Richard M. Watson, announced that no extraordinary assistance will be given the 22-year-old comatose girl in the event of a medical crisis.

Dr. Joseph F. Fennelly, head of a team of seven physicians who agreed to assume the care of Miss Quinlan upon her transfer to a nursing home, said his team has withdrawn from the case "in view that Dr. Watson and his staff will now treat her."

In other developments, Mrs. Joseph Quinlan denied a New York Daily News story that she received money for a speaking engagement. She also added that she and Mr. Quinlan will receive "much less" than the \$30,000 reported on the sale of the story of their daughter's case to Ladies Home Journal.

Mrs. Quinlan confirmed that arrangements have been made through Bishop Lawrence B. Casey of Paterson that any proceeds from the article would be used for some health care facility to memorialize Karen.

IN PATERSON, Bishop Casey expressed his readiness to supervise the administration

of any funds that may come to the family.

"It has been the family's hope that as a result of the great concern and love which has been shown to Karen and themselves that something be done in honor of Karen to help other people bearing the burdens of illness," the bishop said through a spokesman.

Karen Anne Quinlan's parents went to court last September in an effort to have the respirator removed when physicians said she would never recover from her comatose state. On March 31, the New Jersey Supreme Court ruled that the respirator could be discontinued if her physician and a hospital ethics committee determined she would not recover.

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Italy bishops told to forge anti-Red bloc

By NC News Rome Bureau

VATICAN CITY—(NC)— In a speech one month before Italians go to polls, Pope Paul VI challenged Italy's bishops to forge a united Catholic election bloc against Italy's Communists and leftists.

Several other events during the 13th general assembly of the Italian Bishops' Conference here signalled a frontal assault on the Italian Communist party by the country's hierarchy in an attempt to stem Italy's pro-Communist tide.

BOTH the president and the vice president of the conference gave speeches blasting Catholics who align themselves with Communists, arguing that Catholicism and Marxism are incompatible.

And a portion of a conference working document on Italian social problems was released which challenged the right of a Christian to exercise political options "judged by the hierarchy to be irreconcilable with the faith."

POPE Paul told about 250 Italian bishops at the assembly May 21 that direct Church involvement in the upcoming June 20 elections is imperative since "unrenounceable values and principles" and the order of

society itself are at stake.

The Pope threw full support behind a May 18 statement by the president of the Italian Bishops' Conference, Cardinal Antonio Poma of Bologna, threatening a group of Catholic intellectuals who are running on the Communist ticket with Church sanctions. The Pope also expressed his solidarity with the bishops' position that a man cannot be at the same time a Christian and a Marxist.



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Natural family planning breakthrough reported

TORONTO— (NC) — Medical researchers at St. Michael's Hospital here say they are on the verge of a major breakthrough which could produce a safe, effective and Church-endorsed method of fertility control.

The device—tentatively called the electronic speculum—is now being tested on women after successful animal experiments.

"IT SHOWED consistent results on sheep," said Dr. Al Woolever, the inventor. It has been tested on post-menopausal women treated with estrogen, "and we are very optimistic it will work on young, cycling females," he added.

Dr. Woolever, chief of

obstetrics and gynecology at St. Michael's, says the device's effectiveness could be determined in as little as two months.

The electronic speculum is based on the principle that prior to ovulation, the body produces estrogen which causes increased blood flow in the reproductive organs.

Daily readings taken in the vagina would reveal an increase in heat energy needed to maintain a constant body temperature from the first day of estrogen output, when the faster flow of blood removes heat more rapidly from body cells. The more energy required, the closer the woman is to her fertile period.

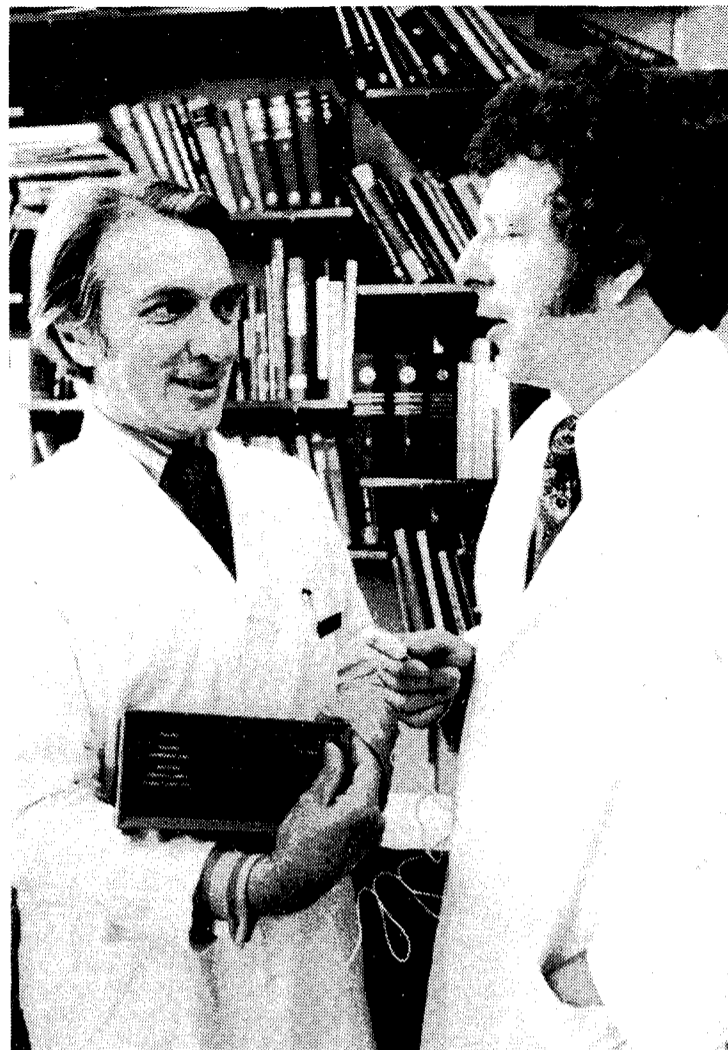
The developers hope that by pinpointing ovulation precisely the device will permit couples using natural fertility control to abstain from sexual relations for only about a four-day period instead of the eight or 10 days required in methods already in use.

ONCE the device's reliability with fertile women is ascertained, difficulties in successfully applying the technique on a wide scale will remain.

Biomedical engineer Henry Benoit, designer of the experimental model, said that once it is proved effective, "the next challenge will arise in miniaturization of the device to a size readily acceptable to women for home use."

A rash of recent reports about side effects from oral contraceptives has prompted an increase in public demand for reliable natural birth control methods. A Harvard Medical School team has developed a test measuring the thickness of cervical mucus as a means of pinpointing ovulation. The test could be marketed within two years, according to its developers.

But Dr. Woolever cautioned that his electronic speculum would not be the final answer in itself. Instead, he termed it a "useful adjunct" to natural family planning methods built around self-observable bodily changes at ovulation.



Codesigners show device

Dr. Al Woolever (left) and Henry Benoit of St. Michael's Hospital, Toronto, are codesigners of a new birth control device that, if proven successful, is expected to be endorsed by church officials. Tentatively called the Electronic Speculum, the device will accurately calculate body temperature at all times of the month.

Argentine bishops warn of violence

BUENOS AIRES— (NC)—Sixty days after a bloodless military coup here ousted a civilian government riddled by corruption and inflation, the bishops of Argentina called on the ruling generals to redouble their efforts against widespread hunger and factional violence.

Argentina is still suffering from "financial disaster, extreme economic privations and a climate of unabated violence," the Argentine Bishops' Conference said at a meeting here.

Speaking of the more than 350 people killed under the new regime in violent clashes between extremist bands of the right and left or in skirmishes between guerrillas and soldiers, the bishops said they condemned "all forms of assassination—often preceded by kidnapings—no matter which ones were the victims."

By that wording the statement also covered those

killed by the armed forces in their drive against Marxist guerrillas since Gen. Jorge Videla became president March 24.

In a strong warning that indiscriminate repression would lead to injustice, the bishops said, "One can make mistakes when true efforts inspired by Christian teachings to defend the poor and the voiceless, and secure justice for them, are identified with Marxism, political subversion or guerilla activity."

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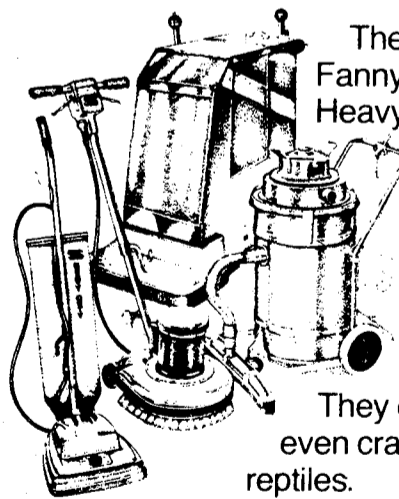
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Movies on TV



No one who enters the white water of the Colorado River in the Grand Canyon is the same when he emerges from it 200 miles later. David Niven follows a group of people

who test themselves against this perilous stretch of water on "David Niven's World," Sunday, June 13 at 12:30 p.m. on Channel 4.

Test your child's reading via TV

What does Johnny Know? a television test to measure children's reading achievement will be televised on WPLG Channel 10, Sunday, June 13, 6:30 to 8 p.m. Glenn Rinker and Molly Turner will host.

The results of this test can be used as a measuring stick to test reading levels of children and adults. Often referred to as the "survival skills," these are the skills needed to cope with everyday living. This special public affairs broadcast will preempt regular programming.

The reading test has been developed expressly for WPLG by Dr. Donald W. Johnson,

assistant superintendent of the Jacksonville public schools, originator of a state wide Florida literacy test, and a team of reading supervisors.

According to G. William Ryan, WPLG vice president and general manager, "this test is the outgrowth of Channel 10's investigation of Dade and Broward County School Systems which resulted in a series of on-air reports, "Why Johnny Don't Know," which generated the largest viewer response ever experienced by this television station. Viewers asked for some method of measuring the children's achievement. This test is in response to their requests."

What does Johnny Know? will test grasp of language, vocabulary, word analysis, association and meaning. Scoring will be matched against state and national test levels. Viewers will have a yardstick to measure individual achievement.

Questions will measure skills at primary, intermediate and upper levels.

By comparing student's test scores, parents will have some way of interpreting the validity of report card grades received in what has been referred to as a "school climate of inflated grades and automatic promotion."

The simple test scoring sheet will be printed in area newspapers and in TV Guide.

What does Johnny Know? will conclude with a discussion of test results and information on where and how assistance can be obtained for children with inadequate scores.

Cannes films: none worth award

by Gene D. Phillips, S.J.

The Cannes International Film Festival is generally recognized as the largest and most important film festival in the world. It is there that each year a six member Ecumenical Jury made up of three Catholic and three Protestant jurors comes together to choose for its prize "a film of outstanding artistic quality that confronts its audience with vital issues and fundamental values of life."

The jury is jointly sponsored by O.C.I.C. (The International Catholic Film Organization) and Interfilm, its Protestant counterpart.

After a preliminary meeting the Ecumenical Jury issued a press release which said in part that we wished our prize to reaffirm that motion

pictures are more than a form of artistic expression: "They are also a wonderful means of communication among men which can aid people everywhere to know and understand each other better."

We scrutinized several movies but ultimately could not agree on any one film that combined both artistic quality and human values. Accordingly the majority decision was to refrain from singling out one film for our prize and instead to issue a statement telling why.

"The 1976 Cannes Festival has been marked by several serious films which do not, however, reflect any implications of hope. Some of these films portray violence in a way seldom seen before on the screen. We are well aware that this violence and hopelessness

reflect the image of our society. We fear, nevertheless, that the excessive depiction of violence can breed more violence rather than denounce it. This is why the Ecumenical Jury has decided not to give a prize in 1976 and instead express its wish that the cinema will not become a means of fostering hatred in a world that aspires to peace.

"Nevertheless the jury has not been indifferent to the human qualities of some of the films shown at Cannes," and the statement goes on to name the following:

Carlos Saura's FEED THE CROWS (Spanish), which examines how an orphan girl takes refuge in a world of fantasy in order to give her lonely life some meaning; Gerard Blain's A CHILD IN THE CROWD (French) — my favorite of the lot — which shows how a lad whose parents are divorced manages to preserve himself from the cynicism and disenchantment around him; Jerry Schatzberg's DANDY, THE ALL-AMERICAN GIRL (American), which portrays the reclamation of a wayward girl under the influence of a sympathetic lawyer; and Gyula Maar's WHERE ARE YOU, MADAM DHERY? (Hungarian), which presents an actress whose personal and professional lives come into conflict.

The jury's remarks closed with a reference to Ingmar Bergman's film FACE TO FACE (Swedish), which was shown out of competition. This film about a woman's rehabilitation from a mental

The Church in Korea executions illegal?

NEW YORK — (NC) — "The Church in Korea," a documentary film examining the Christian dissident movement there, will be presented on the ABC Directions series June 13 at 12:30 p.m. EST.

Shot on location in Seoul by the British Broadcasting Corporation, the film focuses on the dramatic events leading to the April 1975, trial and

execution of eight men accused of plotting the overthrow of South Korean President Park Chung Hee. An update of events since then will also be given.

The execution triggered strong denunciations from many foreign missionaries and Korean clergy, who believed the men to be innocent and the executions illegal.

Capsule reviews

THE DAYDREAMER (Green) is a mild French comedy about a zealous but absent-minded advertising man, starring Pierre Richard. A-III (PG)

UNDERGROUND (New Yorker) is a plodding documentary that features interviews with fugitives who belong to the Weatherman organization. A-III

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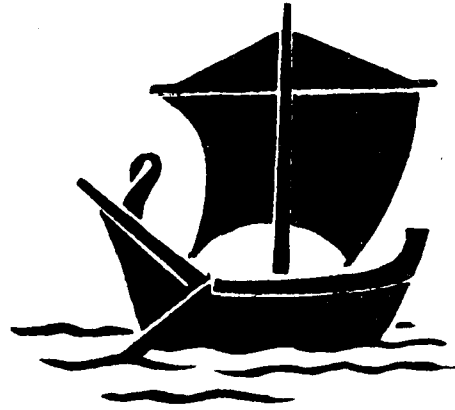
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JUDE:

THE LIMITS OF TOLERANCE



By FATHER ALFRED
MCBRIDE O.PRAEM

Jude's letter is short, just one chapter, but it reveals a personality that is long on calling spades shovels. He is not amused by sin and clearly lets everyone know about his "intolerance." Reading him is like a throwback to the days of the "fire and brimstone preachers" whose lively sermons affrighted many a sinner to his knees asking forgiveness.

Jude's style is perhaps not ecumenical enough, not nuanced or reflective of degrees of responsibility in sinners. Lines like these are not heard much from pulpits these days:

"These men are blotches on your Christian banquets. They join your solemn feasts without shame and only look after themselves...They are wild ocean waves splashing their shameless deeds abroad like foam, or shooting stars for whom the gloom of darkness has been reserved forever." (12-14)

SUCH BLUNTNESS about sin begins to sound refreshing after so many years of soft pedaling the possibility of sin because of either situational pressures or inner levels of immaturity or neurosis. Sin seems to have left the realm of the clergy to become a crime in the realm of courts and judges—and beyond them, a mental illness within the province of the psychiatrist.

There is no question that human evil at times must be subjected to the scrutiny of a court when a crime has been committed. Nor would one argue today that some human evil may be more of a clinical illness than a moral one, deserving the notice of the psychiatrist. But this distribution of the "case load" should in no way deny the existence of moral evil that still remains a religious question to be settled, analyzed and approached within the community of believers.

The tolerance gained by enlightened justice in the courts and ameliorating factors in the clinics may in no way be extended to the proposal that no sin exists at all. A few years ago, a noted magazine featured in its Christmas issue

Sin has been soft-pedalled lately but in the time of Jude, fire and brimstone frightened many sinners. Father Alfred McBride quotes Jude: "These men are blotches on your Christian banquets. They join your solemn feasts without shame and look only after themselves. They are wild ocean waves splashing their shameless deeds abroad like foam, or shooting stars for whom the gloom of darkness has been reserved forever."

stories about corrupt police, military men playing at war like little boys, and penal systems that degraded the inhabitants. The magazine noted this dismal table of contents at so joyous a season with the thoughts that "if life is not seen as a compost heap, no one will ever do anything about it. The cat will have swallowed the bluebird of happiness, and only despair could lie ahead."

IN A CERTAIN way this describes what religion has always claimed to be original sin, the pervasiveness of evil within which man must seek salvation and hope. The moral passion which Jude demonstrates in his letter takes this into account. He is a man of few but strong words. He comes through times like ours as a man who gives the right "shock of recognition" concerning sin and its ability to destroy the community of believers.

What really has happened today is that the fire and brimstone comes from the sinners instead of the preachers who should speak out on issues of sin. This even happened in Jude's time. "These men are grumblers and whiners. They live by their passion, uttering bombast." (16) The advocates of sin and immorality are not shy in promoting their cause, often with outrageous effrontery. They do not fear to lift their voices. They need no "assertion therapy" or books on how to intimidate others. In fact they have turned intimidation into an art form. Many of them are sensualists, devoid of the presence of the Spirit, and aimed at breaking up the Body of Christ.

Jude's advice is as good today as it ever was. "But you, beloved, grow strong in your holy faith through prayer in the Holy Spirit. Persevere

in God's love and welcome the mercy of our Lord Jesus Christ which leads to life eternal. Correct those who are confused. The others you must rescue, snatching them from the fire. Even with those you pity, be on your guard; abhor so much as their flesh stained clothing." (20-23)

TOUGH WORDS for an easy-going, tolerant and sensitized society such as ours. We have become so non-judgmental that we seem to have lost the capacity to make a judgment at all. Yet to be both profoundly human and deeply believing we must not abandon the power to make faith informed judgments. It can never be done with the harshness that would forget the ever-present forgiveness of Christ. It can be done with precisely just such a compassion. Better to see things as they are and offer the creative love that will bring things to what they ought to be.

know your faith

Resurrection of Jesus

By FATHER JOHN J. CASTELOT

Inspiringly beautiful though they are, the Gospel accounts of the resurrection experiences of the disciples are among the most difficult passages of the New Testament. They record different traditions which often defy harmonization one with the other. For instance, one tradition places all the appearances of the risen Lord in and around Jerusalem, all on Easter Sunday in Luke, one on Easter day and another on the following Sunday, as in John 20. Another tradition, represented by Matthew and John 21, recalls only appearances in Galilee—on a mountain in Matthew and on the shore of the lake in John. And neither tradition seems to be aware of the other. This is just one of the difficulties involved—just one among many.

OF COURSE, we should not really be too surprised at this. Other events of our Lord's career were historically controllable, like the passion, of which we have a fairly smooth, consecutive narrative, from arrest to trial to torture to crucifixion, death, and burial. But the post-resurrection experiences involved isolated, and mysterious, encounters with the risen Lord, without any clear chronological or geographical sequence. By the time these encounters were put into writing by the several Evangelists, reminiscences had become in some instances a bit vague, perhaps even confused, and over the intervening years these reminiscences had been subjected to no little theological interpretation.

There are, however, some clearly discernible constants in all of this material. One is the discovery of the empty tomb on the first day of the week. Even this event is variously described from one Gospel to the other, but they all do record it, and that is very significant. Of course, the mere fact of an empty tomb proves nothing.

It could have been explained in any number of ways. Mary Magdalene complained to the Lord, whom she mistook for the gardener, that they had taken away the Lord's body and she knew not where to look. And the enemies of the

Apostles later accused them of having stolen the corpse. Significantly, however, they never denied that the tomb was indeed empty. The mystery of the empty tomb was eventually cleared up for the disciples by the appearance of the risen Christ. In the light of these experiences they knew at last why the tomb was empty. It was because God had given Jesus the victory over the forces of evil and had raised him from the dead.

THE NARRATIVE of the empty tomb eventually came to serve as a link between the accounts of Jesus' mortal life and that of his appearances. The former had ended with his burial in the tomb; the latter had begun with his resurrection from that same tomb. It is rather interesting to note that the actual resurrection is not pinpointed to any precise moment in time. The discovery of the empty tomb is uniformly dated to the first day of the week, but the resurrection itself could have occurred any time between the burial and the historically controllable events of Sunday morning.

I say 'historically controllable' because the actual resurrection was and is not. It was a real event which took place within the framework of time, but of its nature it transcended ordinary history. The Gospels make no attempt to describe the resurrection—for the simple reason that it was indescribable. It was no simple return to life, as in the case of Lazarus, who came back to take up where he had left off and eventually to die. The resurrection of Christ was a unique transformation, involving the passage from a mortal existence to a realm of being and activity transcending all created categories, such as time and space. And so perhaps we should speak of it as a transhistorical or metahistorical event, something which really did occur at a point in time, but something unobservable, beyond human witness, indescribable in human language, beyond history in the accepted sense of that term.

Accordingly, there is an element of mystery in the appearances of the risen Lord. He appears suddenly and just as suddenly vanishes. Locked

doors are no obstacle to him. He is at first not recognized even by his most intimate friends. Mary Magdalene thought he was the gardener until he spoke her name; the Apostles in the upper room thought they were seeing a ghost; the two disciples on the road to Emmaus hadn't the slightest idea who the stranger was who walked and talked with them until he broke bread at supper in the inn.

ALL OF THIS is meant to communicate an important truth, the fact that this was indeed the Jesus they had known, but that he was present to them now in a vastly different way—through faith, through sacraments or signs, like the breaking of the bread. This is expressed quite clearly in the words he is reported to have addressed to Thomas: "Because you have seen me, you have believed; more blessed are they who have not seen and yet have believed."

The resurrection is of central importance in our living of the Christian life. As Paul tells us: "Christ died for our sins and rose for our justification." Again, in 1 Cor 15 he reminds us quite bluntly: "If Christ has not been raised, our preaching is void of content and your faith is empty too. If Christ was not raised, your faith is worthless. You are still in your sins, and those who have died in Christ are the dearest of the dead." Everything—our present Christian life, our hope for eternity—everything hinges on this one reality: Christ was victorious over sin and the Father raised him from the dead, giving him the ultimate victory.

And what the Father did for his son is a pledge of what he will do for us who are one with his son, the firstborn of many brothers and sisters. Indeed, the author of the letter to the Ephesians goes so far as to make this startling statement: "God is rich in mercy; because of his great love for us he brought us to life with Christ when we were dead in sin. By this favor you were saved. Both with and in Christ he raised us up and gave us a place in the heavens." (Eph 2:4-6).

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In this nursing home in Wheeling, Ill., a volunteer shows patient endurance

listening to someone who emotionally suffers.

Learn to be a

By FATHER JOSEPH M. CHAMPLIN

"The Ultra Secret" is a fascinating account by F. W. Winterbotham of how the British undercover service cracked a German "unbreakable" secret code just prior to World War II.

Through theft from Germany and reconstruction in England of a complex machine for dispatching signals, the Allies knew all during that conflict in the 1940's the most hush-hush orders of the German High Command almost instantly and sometimes even before the Nazi field commanders.

In the book Gen. Mark Clark does not fare very well. At an initial briefing session during which Winterbotham gave details of "Ultra" to the top members of Eisenhower's staff, the author writes:

"MARK CLARK was restless from the start. I explained not only what the source was, but in an endeavor to catch Mark Clark's interest gave some pertinent examples of what it could do. I had intended to follow this with an explanation of how the information would reach him, and the security regulations which accompanied its use. But Mark Clark didn't appear to believe the first part, and after a quarter of an hour he excused himself and his officers on the grounds he had something else to do..."

Later, in Italy's Anzio refusal to accept "Ultra" supplied consequences v

The General believe secret defense. "He made triumph City, ahead of Winterbot

Clark of not b take advantage to him, of an i and unfamiliar

I LEAVE that writer's determining for Anzio. As in th after the Resur and varied rep

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Gen. Clark advice given co because he ser importance. O such drastic cc



The mystery of the empty tomb was eventually cleared up by the appearance of the risen Christ... The resurrection scene is by Piero della Francesca.

Catholics can contribute more to all fields

By MICHAEL NOVAK

The spirit of America is not identical to the spirit of Catholicism. After 200 years, there is considerable danger that the latter has too little influenced the former. And that the former subtly molds the latter.

Take a simple example. The spirit of America is preeminently Protestant. It stresses individualism. The more Protestant the section of the country, the less successful labor unions are. Why? Individualism. Labor unions depend on solidarity, on loyalty to the group, on a high sense of social responsibility.

It was for this reason that labor unions waited for the arrival of millions of Catholics and Jews, especially Catholics and Jews from Eastern Europe, for their successful birth. The United Mine Workers, e.g., did not have a successful strike in Northeastern Pennsylvania when their work force was mainly Welsh. In the 1860s, the work force became mainly Irish, and the "Molly Maguires" went further than the Welsh. But they, too, were defeated. In the late 1890s, the Slavs launched the first successful strikes—many were massacred at Lattimer Mines in 1897—and the instinct of solidarity finally triumphed over individualism in the successful great strike of 1903.

PEOPLE FROM Catholic cultures are no less original, independent, ornery, and angular than persons from Protestant cultures. But they do tend to have a stronger social sense. They tend to be more skeptical of the virtue of the in-

dividual left to himself (or herself). American Protestant culture tends to picture the individual as essentially healthy, if only institutions (or outside agitators) would avoid meddling. Catholic and Jewish cultures tend to trust the individual less.

For this reason, Catholics and Jews tend to be considerably more "liberal" than Protestants. One can see this clearly in the Carter constituency today, as opposed, say, to the Humphrey constituency. Both attract Catholics; but Humphrey far more so.

Richard Hamilton writes in "Restraining Myths" that white Protestants tend to be the most conservative group at every income level, and Catholics tend to be more liberal than any other group except Jews.

Critics of the Catholic people like Paul Blanshard and Gerhard Lenski never predicted this. They always treated Protestants as the more liberal, open, and democratic group. They feared the growth of Catholicism. It is quite remarkable, then, to see American Catholics turn out to be more liberal on almost every index—economics, war, civil rights, etc.—than Protestant.

On the other hand, Catholic intellectual elites do seem to be becoming more "Protestant" in this generation. That is to say, leaders like Rosemary Ruether, the Berrigans, and others tend more and more to adopt a Protestant rather than a Catholic perspective. Their words, ideas, metaphors, and urgencies spring rather more from the books of Protestant divinity

schools and fashionable intellectual elites than from immigrant Catholic experiences. Their visions of "morality" seem utopian, disembodied, gnostic.

IT IS EXTREMELY important as the third century of the nation's life opens that Catholic thinkers study the varied American Catholic experiences more closely, and allow their intellectual lives to be more "Catholic."

The Catholic tradition has much to learn from the American experience—much that could not have been learned in Italy, or Eastern Europe, or Ireland, or Germany. America is, indeed, a rich field of experience for the message of the Gospels. America comes closer to the evangelical imperatives of Christian humanism, Jacques Maritain noted long ago, than any European culture.

On the other hand, not everything in America is truly humane; not everything is as good, beautiful, or highly developed as learning some lessons from the Catholic wisdom of the past could make it.

Catholics have an obligation to contribute to the intellectual life and culture and wisdom of the nation. Think how much American Jews have added to our common culture. Catholics should add a comparable contribution. In fiction, in sociology, in economic theory, in history, in theology, in ethics—in every field.

Much remains to be achieved. An enormous creative task lies ahead.

a better listener

in the description of the agony at Rio beach, the writer details Clark's accept and follow the information applied him on two occasions. The es were dismal.

eneral finally, months afterwards, did et data advising him Rome was un- He organized two flying columns and mphat personal entry into the Eternal of anyone else."

botham in summary seems to accuse t being a good listener, of failing to tage of ideas or information available an inability to accept something new liar.

VE to others the task of evaluating r's criticism about Clark and of y for history what exactly happened at n the accounts of Christ's appearances esurrection, I am sure these are many reports.

ccurate or not, it does offer an of listening or, better, non-listening. Clark's apparent failure to heed the n cost lives and now receives publicity served in a leadership role of great . Our failure to listen may not have c consequences, but it can stunt our

personal growth and hurt others.

I read some place that we all have a tendency not to listen intently or to hear what another really is saying because of a fear we may be forced to change. Our defensive fears take over and we block out the messages given.

If that is true, it means we must work hard at becoming good listeners. Truly listening to another doesn't just happen, we need to make it happen.

The ability to listen is important for every person simply from a growth point of view. For those in parish leadership positions, however, that facility to concentrate on the words and thoughts of others obviously takes on added significance.

I OFFER three practical suggestions on "How to become a better listener."

First, be aware of the strong tendency not to listen and the inclination to block out ideas or suggestions new to us.

Secondly, look at another person's eyes when that individual speaks to you. Getting angry or becoming distracted is harder when eyes meet.

Thirdly, study the Jesuit discernment of the Spirit approach to group decision making. That process is based on an open, prayerful listening to others and to God speaking within us.

DISCUSSION AND QUESTIONS

1. Read in The Gospel According to Luke, Chapter 24.
2. Read in The Gospel According to John, Chapter 20.
3. Read in The Gospel According to Matthew, Chapter 25.
4. Read in The Gospel According to John, Chapter 21.
5. Discuss this statement: "It (the resurrection) was a real event which took place within a framework of time, but of its nature it transcended ordinary history."
6. Why was Christ's resurrection unique?
7. Discuss the meaning of the resurrection in our own lives.
8. Read The Epistle of Jude.
9. Discuss the meaning of sin. What do you learn from Jude about sin?
10. Discuss the statement: "We have become so non-judgmental that we seem to have lost the capacity to make a judgment at all."
11. Does Christ's resurrection really matter in how we try to live day-by-day? Discuss.
12. Discuss this statement: "We are forever being converted to concretely living our belief in Jesus' resurrection."

THE GOSPEL TRUTH

Holy Trinity should inspire togetherness



Fr. Roman

Reading I, Dt 4:32-34, 39-40

Reading II, Rom 8:14-17

Gospel Mt 28:16-20

By MSGR. AGUSTIN ROMAN
Shrine of Our Lady of Charity of Cobre

There is one thing about us priests: We must spend long periods of time listening to people. When we were in the seminary, we thought perhaps we would have to speak much, and so we tried to learn how to speak well, rather than listen. But through our years in the priesthood we have come to know the need that people have of speaking to others. People fear solitude. The young complain for not being allowed to be with friends as much as they would like: they have to study, their parents say. Parents on the other hand often also miss the company and the friendship of others with whom to share their problems. And the elderly too, they cry for the lack of

someone with whom they could talk about the past.

During my six years of hospital work, I came to see for myself the gratitude of the sick, for just spending a few minutes with them, and I realized in a very special way that God has made us with a deep need for each other.

It's the same with God. He who made us and left in us the need for others, is himself trinity, and today we celebrate that truth. We were created in his image and Jesus himself told us that he is with us every day "until the end of time."

Jesus and the Father and the Spirit are our companions. They are always with us. Christians who have come to a maturity in their faith, live well aware of this reality and of this permanent company of God. I once met a monk who used to say "O blessed solitude," because for him, solitude was not absence, but the presence of the three persons of the Trinity. The same should happen to any of us.

As Christians, we should not fear solitude, for we know that God is with us. Today the three persons of the Trinity are our hosts within. Tomorrow we shall be their hosts in heaven, when we come to enjoy with Christ our inheritance in heaven.

We who are baptized, always have the company of God with us. But we should also witness to others with our lives, that we never feel alone, for we know that the Father, Son and Holy Spirit are with us until the end of time.

Prayer of the Faithful

TRINITY SUNDAY
June 13, 1976

Celebrant: Through Baptism we have been adopted by the Father, redeemed by the Son, and sanctified by the Holy Spirit. With great confidence, therefore, we can now unite in prayer.

LECTOR: Our response will be: Lord, hear us. That the Church may be discovered as God's means of salvation by the many who are searching for the truth, we pray:

People: Lord, hear us.

LECTOR: That the Church's ministers may serve mankind with renewed zeal, we pray:

People: Lord, hear us.

LECTOR: That our com-

munity may continue to have the faith and strength to bear witness to Christ's resurrection, we pray:

People: Lord, hear us.

LECTOR: That our country may more firmly live up to its pledge to put its trust in God, we pray:

People: Lord, hear us.

LECTOR: That those who serve us in public office may be persons of integrity and dedication, we pray:

People: Lord, hear us.

Celebrant: Father, you know the many needs your people have. Hear us and answer the prayers of all who believe in Christ. We ask this in his name.

People: Amen.

Oración de los Fieles

DOMINGO DE LA
SANTISIMA TRINIDAD
13 de Junio de 1976

Celebrante: Hermanos, por el bautismo fuimos hechos hijos del Padre, redimidos por el Hijo y santificados por el Espíritu. Con la confianza que estas verdades nos inspiran nos atrevemos a unirnos en la oración diciendo:

LECTOR: Nuestra respuesta será, Señor escúchanos

LECTOR: Para que todos los hombres hambrientos de verdad descubran a la Iglesia como sacramento de salvación, oremos diciendo:

Pueblo: Señor escúchanos.
LECTOR: Para que todos los que ejercen algún ministerio en la Iglesia, renovados por la fuerza del Espíritu sirvan a la humanidad con entrega y entusiasmo, oremos diciendo,

Pueblo: Señor escúchanos.
LECTOR: Para que el Señor

aliente la fe y el celo de los miembros de nuestra comunidad y seamos todos ardientes testigos de la Resurrección, oremos diciendo,

Pueblo: Señor escúchanos.

LECTOR: Para que nuestro país viva más profundamente las exigencias de su lema de poner su confianza en Dios, oremos diciendo,

Pueblo: Señor escúchanos

LECTOR: Por todos los que ejercen un cargo de responsabilidad en el gobierno de la nación, para que sean personas de integridad moral, oremos diciendo,

Pueblo: Señor escúchanos.

Celebrante: Señor, tú sabes lo que somos y lo que necesitamos, haz que cada día crezcamos en el conocimiento del Padre, la identificación con el Hijo y la intimidad con el Espíritu. Te lo pedimos por Jesucristo, Señor y hermano nuestro, Amén.

It's a Date

Broward County

ST. STEPHEN Council of Catholic Women, Hollywood, will sponsor a covered dish social from 2 p.m. to 6 p.m. on Sunday, June 13, in the social hall.

★★★

Their sixth anniversary will be observed by members of COURT MARIA REGINA, Catholic Daughters of America, during 11 a.m., Mass, Sunday, June 13, in Our Lady Queen of Martyrs Church, Fort Lauderdale. A buffet and champagne breakfast will be served at Arrowhead Country Club following Mass. Reservations must be made by calling 583-6765.

★★★

A Community Breakfast will be sponsored by ST. CLEMENT Men's Club in the parish hall, Fort Lauderdale, following the 9 a.m. Mass on Sunday, June 13. Father Robert L. Magee, assistant pastor, will be the principal speaker. Guests will be Broward County Supt. of Schools, James E. Maurer and Mrs. Maurer; Mayor Arthur Welling of Wilton Manors and Mrs. Welling; and Broward County Commissioner Gerald F. Thompson and Mrs. Thompson. Reservations may be made by calling 566-3633 or 564-1530.

★★★

Pancake breakfast will be served after the 8:30 a.m. and 10 a.m. Masses on Sunday, June 13, in ST. MAURICE parish, Fort Lauderdale.

★★★

Mrs. Georgia Charette is the new president of ST. BARTHOLOMEW Women's Club. Other officers are Mrs. Ruth Titzer, vice president; Mrs. Pat Kern, recording secretary; Mrs. Maureen Litterio, corresponding secretary; and Mrs. Dorothy Walsh, treasurer. The club will sponsor an Economy Sale on June 12, 13, and 14 in the

July 4th picnic slated in Davie

DAVIE—An Independence Day family picnic will be sponsored by parishioners of St. David Church on the parish property on S. University Dr., here.

Mass of Thanksgiving celebrated by Father Gabriel O'Reilly, pastor, begins the program at 11:15 a.m. July 4. Dinner will be served between noon and 4 p.m., and a special bicentennial costume contest will highlight the afternoon of music and games for children and adults.

Pre-sale of tickets has already begun and they may be obtained at the rectory, 7911 SW 45 St., between 9 a.m. and 5 p.m. Mondays through Fridays. For additional information call 584-8046.

parish hall, 8001 Miramar Pkwy., Miramar.

Dade County

The THIRD ORDER of St. Francis meets at 2 p.m., Sunday, June 20, at St. Francis Hospital, Miami Beach. Mass will be celebrated at 3 p.m.

★★★

A summer party at the home of Garrett Van Smith, 7800 SW 59 Ave., will be sponsored by the CATHOLIC ALUMNI CLUB at 9 p.m., Friday, June 18. For additional information call 667-5121.

★★★

A cocktail party will be sponsored by ST. TIMOTHY Women's Guild on Sunday, June 13, at the home of Mr. and Mrs. Joseph Burke. Friends and members of the Guild are urged to attend.

★★★

Couples in ST. JAMES parish, North Miami, will celebrate wedding anniversaries during the 10:30 a.m. Mass, Sunday, June 27. Those observing anniversaries in June should call 681-7802 before June 21.

Collier County

The RIGHT TO LIFE COMMITTEE meets at 8 p.m. today (Friday) at Coast Federal Savings and Loan Assn. Plans will be discussed for a Fall garage sale. Those having items to donate should call 261-4659.

Palm Beach County

Couples who observed wedding anniversaries in May will be honored during the noon Mass on Sunday, June 27 in HOLY SPIRIT CHURCH, Lantana. Those planning to participate should call the rectory before June 22.

★★★

New officers have been installed by ST. JULIANA Women's Club. West Palm Beach. Mrs. Robert Ulseth, past president of the Miami ACCW, installed Mrs. Patrick Hanbury president; Mrs. Loba Kalil, vice president; Mrs. Don Sands, secretary; and Mrs. Marie Riggio, treasurer.

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Lumen Christi award of the Archdiocesan Teachers Guild was presented last Sunday to Joseph Arena by his pastor, Msgr. John Delaney, V.F., who celebrated Mass for teachers in Holy Family Church. Brunch and final meeting of the year followed.

Planetarium has a new gadget

"The Cosmos of Inverflex," first dimension hypersphere presentation in the world, will be featured at the Space Transit Planetarium of the Museum of Science until Aug. 31.

Five story high visuals surround the audience on the space trip shown daily at 1, 2:30, 4 and 8 p.m. with additional 9:15 and 10:30 p.m. shows on Friday and Saturday. Morning shows begin at 10:30 a.m. Monday through Friday. Spanish narration is at 5:30 p.m. on Saturday and Sunday.

For reservations call 854-4242 or 854-2222.

Host 'families' are sought for foreign pupils

The International Cultural Exchange is seeking "host" families for high school students who will arrive in South Florida in August from Europe and South America.

All of the incoming students speak English in varying degrees, have their own medical insurance and are provided as well with spending money.

Anyone who is interested in having one or more of the youth as house guests should contact Marilyn Weil at 661-2948 or 271-5710.

WHY BEEF?

— Pepper Steak Casserole —

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Named 'Teacher of the Year'

A member of St. Rose of Lima parish who has been a ninth grade instructor at Miami Edison High School for the past seven years has been named "Teacher of the Year" by students.

The selection of Miss Agnes D. Conlin by an overwhelming vote shattered precedents at the school where senior teachers usually have a decided advantage and the occasion marked the first time the honor has been given to a ninth grade teacher.

During the past two years, Miss Conlin who holds a Master of Education degree from the University of Miami, has instructed more than 900 pupils in Employability Skills—a nine week course which she developed.

Beginning in September she will head Edison's new Alva School which will be a school-within-a-school for 150 ninth grade students, providing back-to-basics themes and strict discipline.

Big money pushes

The justified concern in the medical profession over the harmful effects of artificial contraceptives is being glossed over by big money interests, a genetics expert warned over Vatican Radio.



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Maronites among us have ancient history

"Lebanon is too beautiful for Yaweh to destroy it," the prophet Jeremiah wrote centuries ago.

Today, the prophets' affirmation seems far from reality, since Christians and Arabs continue their fighting over the sovereignty of that land so often mentioned by Biblical writers.

But the struggle is not new: Church historical records often point to the difficulties suffered by Christian believers in this part of the world, which

During the Arab conquest of Syria the Patriarch of Antioch resided in Constantinople. The See became vacant from 702 to 742 and the monks of St. Maron and a few bishops elected a patriarch for themselves. These Maronites were severely persecuted by Arabs because of their faith and emigrated to Lebanon to create their own state free from Arab and Ottoman Turks.

It was with French intervention that a new form of government evolved in Lebanon which became independent in 1946, and ac-

The use of incense is characteristic of the Eastern rite Liturgy. (left) The chalice and consecrated hosts are elevated for the adoration of the faithful.



is the seat of one of the most ancient church traditions, that of St. Peter.

"Lebanon is the only country in the world whose beauty has merited to be compared to the Mother of God," says Maronite Bishop Francis M. Zayek who heads the U.S. Maronite Diocese of St. Maron, covering all of the United States.

In Miami visiting the new Maronite mission, he expressed his pride in the great Marian devotion shared by all Catholic Maronites, 40,000 of which live in this country.

"Eight churches in our diocese are consecrated to our Lady of Lebanon," he said during the Eucharist he celebrated with the Miami faithful.

It was the feast of Our lady of Lebanon, and some 100 Catholic Maronites had the opportunity of greeting their bishop.

Although he is based in Detroit, he spends most of his time visiting his flock. Some 43 Maronite churches and seven missions have been established in this country since the arrival of the first Maronites in 1876.

The Maronites are one of the Eastern Catholic Rites, and owe their name to the Syrian name Marunoye, after a saintly monk who lived not far from Antioch. He died in 443 and over his tomb a monastery was built which became the center for future Maronites. They honor him as a Patriarch of the see of Antioch, founded by Peter, which after the destruction of Jerusalem in 70 A.D. became the chief center of Christianity in the East.

emphatically.

Born in Cuba in 1920 he lived there for 12 years until he told his father he wanted to be a priest.

"You have an uncle who is a priest in Lebanon," his father told him, "you should go there and talk to him."

Bishop Zayek studied in Beirut's Jesuit seminary, and then went to Rome where he studied philosophy, and received a doctorate in theology and in Canon Law.

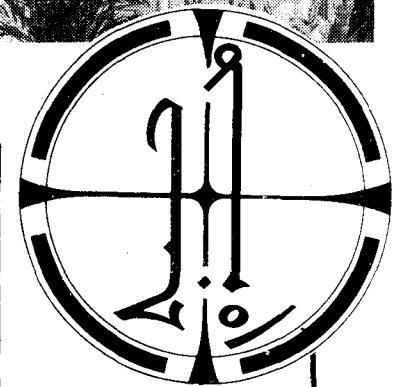
After various assignments in Cairo, Egypt, and Rome Bishop Zayek became the first oriental rite bishop for the Maronites in Brazil.

"Please, look after the Brazilian Maronites and tell them they have to preserve their traditions," Pope John XXIII told Bishop Zayek as he sent him to Brazil.

"Tell them that those traditions are not just theirs, but that they belong to the whole Catholic Church and can't be lost," Pope John added.

Bishop Zayek stayed in

THE LOGO presented here was designed by the maronite artist Saliba Douaihy. The CROSS and the CIRCLE relate to Jesus Christ God (Circle) and Man (Cross). This Cross is found in areas where the Maronites lived and still live. It is inscribed on corner stones or on door lintels. It symbolizes Christ himself.



bel
MOROON

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BET MOROON! In Aramaic, the Language of Christ, of Peter, of Maron, of Ancestors until 200 years ago, of the Liturgy until today!

Brazil until 1966 when he came to the United States as Apostolic Maronite Vicar. In 1972 he was made Bishop of the U.S. diocese.

"I travel from state to

state visiting the churches," he says "It's not easy to carry out the wishes of the Holy Father, especially since some bishops do not understand that we are Catholic too.

"Many of our people have been assimilated by the Latin rite, since for years they had no churches of their own."

The Maronites preserve the liturgical traditions of the first centuries, and in the Eucharist they use the Aramaic language, spoken by Jesus. The Maronite mission in Miami is now refurbishing a church out of a Food Fair building at 2055 Coral Way.

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Key West youth, Frank Recupero, graduated this year from Mary Immaculate High School, receives a \$250 scholarship from Dr. Peter Pappalardo, president, Archdiocesan Teachers Guild; and Miss Mary Graham, Guild past president, present scholarships chairman.

Sports awards scheduled on Miami Beach, June 18

By ELAINE SCHENK

● Better get your tickets for the annual Archdiocesan sports awards presentations, scheduled for next Friday, June 18 at 7:30 p.m. in St. Joseph parish hall on Miami Beach. The Heroes of Cranberry Farm will provide music for a dance following the presentation of awards. Remember, advance tickets only.

● Searchers, how about putting in an appearance at a closing Mass this Sunday, June 13? Help wrap up this weekend's Search at St. Patrick

parish, Miami Beach.

● And hey, there's a Search Renewal coming up in a couple of weeks, for you veterans of six months or longer. It'll be at St. John-St. Brendan (2900 SW 87 Ave, Miami), June 25-27. For applications, get in touch with the DYA office. Call 757-6241 in Dade, 525-5157 in Broward, or 833-1951 in Palm Beach.

● Topping off the Renewal is the semi-annual Reunion of all Searchers, June 27. Come get together with old friends, make new ones, share and have

a great time. Bring a covered dish—with food in it, of course.

● That same weekend an Encuentro for girls is lined up in Casa Emaus. Any muchachas who would like to experience a weekend of community and sharing, get in touch with the DYA office.

● Three students from our area have graduated from Belmont Abbey College in North Carolina: Thomas Patrick Harlan, Jean Marie Kilpatrick, and Glenn Douglas Lahti. Congrats to some fine students!

Here are top essays in Bro. Serra contest

In observance of Vocations Month, the Broward County Serra Club sponsored an essay contest for seventh and eighth grade students in Broward County Schools.

Following are two of the award-winning first place essays. The Voice regrets that space does not permit publication of all of the winners in two divisions. Brenda Taylor, St. Anthony School, Fort Lauderdale, also won first place in the Seventh Grade category and Ted Mueller, St. Ambrose School, Deerfield, was the other first place winner in the Eighth Grade division.

HOW FAMILIES CAN FOSTER VOCATIONS

From the day we are born we are becoming what we are to be, and everything we experience and everybody we meet adds to or takes from our 'personhood.'

Our parents are probably the greatest influence in our lives, for their decisions shape our early learning processes and form our attitudes about our world. As we grow, we begin to question some of their values and try to discover the secrets they have not shared with us. This seems to be the time when our talents and special interests show them-

selves and we begin to ask ourselves, "what do I want to be when I grow up?"

Most families are genuinely interested in each other, so deciding on a vocation or life decision is important to everyone. The discussions are centered around the practical financially secure professions, and the final decision is generally determined by a person's willingness to make sacrifices now, in hopes of future success.

If the family takes its faith life seriously, it will be concerned about the need for Religious vocations. There will be a deep respect for the priests and Sisters who spend their lives nourishing God's people. Such a family would be happy if their son or daughter were called to the Religious life.

Perhaps, then, the answer to "how can families foster vocations" is: pray for an increase of vocations; give good examples to the children; love God's church and those who serve it and rediscover the special gift that is offered to every generation...that of being chosen. For Jesus says "You have not chosen me, it is I who have chosen you." (John 15:16)

Timothy Fischer
St. Bernadette
7th Grade

THE HOME WHERE VOCATION GROWS

Just as a garden needs special care and attention, so does the young potential Religious. This care and attention comes in the form of good Christian background and proper instructions of the teachings of Christ. As the seed must have the possibility of growth, so must the young adult have the desire and calling to be a Religious.

The family's views, especially the parents' are a significant influence on a person who is considering the Religious life. A poll shows that 18 percent of the priests answering the poll come from homes where priesthood is held in high regard. Likewise, 10 percent of the Sisters responding to the poll said they entered the Religious life because of family background influence. (George Fischer,

Generation of Opportunity pp. 7, 59).

The most important thing parents can do is show interest, encouragement, and support. The family should be able to talk about it openly and the parents should try to understand why their own son or daughter is becoming a Religious. If he or she can't explain why, they should accept it as they would if their child were going into any other profession. As one Sister said, "A vocation is a mystery and also a very personal thing. Don't try to probe too deeply into all the reasons why your daughter would want to be a Religious; she may not know

herself." (Fischer, pg 74).

In the past few years, society's view on religious (continued on page 19)

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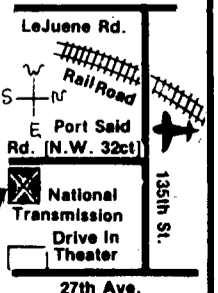
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Mercy Hospital junior volunteer, Clara Rojas, receives a plaque from Sister Mary Emmanuel, S.S.J., vice president, in recognition of the largest number of work hours during the past year.

Volunteers sought by Mercy Hospital

If you're between the ages of 14 and 19 and have no definite plans for the summer, Mercy Hospital is offering you an opportunity to enrich your life through service to others as a volunteer.

The hospital's teenage volunteer program will get underway for its third year Monday, June 14. Purpose of the program, said Eleanor Erwin, director of volunteer services, is to "provide teenagers in the surrounding communities with the opportunity to serve meaningfully in the hospital setting while offering assistance to the staff."

About 50 teenagers will be selected for the program and each must work a minimum of four hours once a week. The hospital will provide a free meal

as well as insurance coverage while on duty.

Volunteers are assigned to specific departments to perform such duties as deliver flowers to patients, accompany patients in wheelchairs to the discharge area, prepare surgical supplies and assist with clerical functions in the clinical laboratory.

Those interested in the program should contact the Volunteer Services Dept. at 854-4400, Ext. 2774 before Monday, June 14.

Is the host symbol or really Christ?

Straight Talk

Dear Father,

A friend of mine is not Catholic, and she believes that the communion host is a symbol. Do you really believe that the communion host is the body of Christ or is it just a symbol?

Patty

Dear Patty,

In the Catholic faith we believe that the Eucharist is truly the body of Christ. Christ is physically present in the host. But the Eucharist is also a symbol. Jesus could have given us his presence in any way he wished. Yet he chose to come to us in the symbol of bread and wine. Bread and wine are symbols of nourishment, and Christ chose to give us his presence in this symbol to let us realize that he is our nourishment. Bread and wine are symbols of unity and love: we share love and communicate with those who are close to us. Christ chose to give us his presence in this symbol to let us realize that he is the person that draws all believers together in love.

It is very important that we profess our faith in Jesus really present in communion. But if we forget or disregard the symbol he comes to us in,

we will miss the lessons Jesus tries to teach. A person, for example, who says he loves the Jesus he receives in com-

munion, but hates the people who are in Church with him, has failed to understand why Jesus comes in bread and wine.

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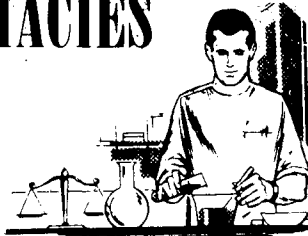
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Here are key issues heard by legislature

(continued from page 1)

Constitution died in committee.

Companion bills which would have required lifesaving procedures in the abortion of any viable fetus and would have prohibited fetal experimentation except for benefit of the fetus died on the calendar in each house.

SOCIAL CONCERNS

In the area of housing, HB 2010, setting up a Housing Finance Agency was adopted as was HJR 1779 which proposed an amendment to the state constitution providing for the issuance of state tax free bonds to finance housing. These proposals have the support of Florida's Catholic hierarchy, the governor, industry, labor and many other groups. The bond proposal will be on the ballot in the November general election and must win the approval of a majority of voters to take effect. Its effect would be the flow of housing funds at a lower rate of interest therefore providing housing at a lower monthly payment.

In addition a bonding and tax reduction program, which would relate to the redevelopment of blighted urban areas will also be on the November ballot.

Health facilities benefitted from four measures passed by the 1976 legislature. HB 3140, the omnibus nursing home reform act requires certain financial disclosures and reforms by applicants for nursing home licenses; adopts a patient's bill of rights and provides for compensation to

nursing homes under Medicaid according to the quality of care provided.

HB 3156 writes into the statutes the authority and guidelines for regional neonatal intensive care centers. The governor has signed into law SB 928 which authorizes unwed pregnant minors to consent to medical and surgical care services relating to their pregnancy, excluding abortions from the terms of the act.

The malpractice insurance bill HB 4222 contains various provision relating to the joint underwriting authority and the patient's compensation fund which directly affects hospital and nursing homes. The right of hospitals to remain outside the scope of the act by maintaining private insurance remains substantially the same.

HB 3095 which would have established an agricultural labor relations board and which was supported by the Florida Catholic Conference died in committee. SB 928 which would have made it illegal for any employer to knowingly employ an illegal alien passed the Senate but was not acted upon

in the House.

Once again legislation relating to compensation for victims of violent crimes failed to pass.

SB 615 referred to by the sponsors as the "shoot to kill" bill was amended extensively in both houses, finally adopted and sent to the governor. The legislation, which received much attention and vehement opposition as well as support, expands the situations in which a person may shoot another in the protection of personal property or resisting attempting or committed felonies.

EDUCATION

No significant legislation was adopted relating to parochial schools.

A proposal by Sen. Walter Sims, SB 1144, to establish a voucher system for public and private schools in Florida was considered by a Senate committee near the end of the session and was referred to an interim study committee with the thought being expressed that it "was probably the best thing that could have happened" to public education in

Florida.

GENERAL

The controversial Equal Rights Amendment was not brought up for hearing in committee in either house following its defeat during the 1975 session. Proponents have announced they will try to defeat opponents at the polls.

HB 1366 to provide access for the disabled to governmental and non-profit buildings was amended in the house but sent to the Senate too late for consideration.

Another bill which has gone to the governor for his signature is HB 2102 pertaining to bingo and raffles. It permits organizations presently entitled to conduct bingo games to now conduct raffles as well.

Where the raffles are reasonably expected to gross more than \$1,000 or where the prize offer exceeds \$1,000 the organization is limited to two such raffles per calendar year and the organization is required to file a notice of intent to

conduct a raffle at least 14 days prior to commencing the sale of tickets. Such notices to be filed with the clerk of court for one-county raffles and with the secretary of state for statewide or multi-county raffles.

In other action another attempt is being made to impose an income limit on resident of homes for the aged. SB 512 amended by the the House provides that those portions of homes rented to persons having a gross income of not more than \$7,200 or couples of not more than \$8,000 per year, who are 62 years of age or older and residents of the state for more than five years would be totally exempt. Other portions may be subject to a partial exemption under limited circumstances.

Persons living in a home for the aged on or before July 4, this year, would not be subject to the five-year residence requirement. This rewrite on the statute seeks to reimpose income limitation which the Supreme Court had previously held invalid.

Serra Awards

(continued from page 17)

vocations has changed greatly. Statistics show that there has been a tremendous decline in the number of vocations. Many teenagers who wish to take on this role are discouraged by friends and family. In today's world there is much emphasis on what others' viewpoints are and thus many people are disheartened from the Religious life. The person who overlooks these dissuasions and enters into a Religious community must honestly have a calling and he must receive encouragement in pursuing that calling.

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COLLIER COUNTY
St. Ann School.

DADE COUNTY
Archbishop Curley High School, Belen Jesuit Prep School, Blessed Trinity School, Carrollton-Convent of the Sacred Heart, Christopher Columbus High School, Corpus Christi School, Epiphany School, Gesu School, Holy Family School, Holy Redeemer School, Immaculate Conception School, Immaculata-LaSalle High School, Marian Center Services for Developmentally Handicapped and Mentally Retarded, Inc, Monsignor Pace High School, Notre Dame Academy, Our Lady of the Holy Rosary School, Our Lady of Lourdes Academy, Our Lady of Perpetual Help School, Sacred Heart School, St. Brendan School, St. Brendan High School, St. Francis Xavier School, St. Hugh School, St. James School, St. John the Apostle School, St. Joseph School, St. Lawrence School, St. Mary's Cathedral School, St. Michael the Archangel School, St. Monica School, St. Patrick School, Sts. Peter and Paul School, St. Rose of Lima School, St. Theresa School, St. Thomas the Apostle School, St. Timothy School, Visitation School.

MARTIN COUNTY
St. Joseph School.

MONROE COUNTY
Mary Immaculate High School, San Pablo School, St. Mary Star of the Sea School.

PALM BEACH COUNTY
Cardinal Newman High School, Holy Name of Jesus School, Marian Day School, Rosarian Academy, Sacred Heart School, St. Ann School, St. Clare School, St. Francis of Assisi School, St. Joan of Arc School, St. Juliana School, St. Luke School, St. Mark School, St. Vincent Ferrer School.

Dirigentes evalúan, planean apostolado

Tuvo lugar el pasado viernes 4 de junio en la Ermita de Ntra. Sra. de la Caridad la reunión ordinaria del equipo coordinador del apostolado seglar con el vicario episcopal hispano, Mons. Agustín Román.

La reunión tenía como meta evaluar la jornada de reflexión apostólica "Cristo para Todos", del pasado 15 de mayo y

establecer las metas para futuras actividades.

Monseñor Román invitó a todos los representantes de los movimientos allí presentes a transmitir en sus ambientes la necesidad de reflexionar sobre las prioridades apostólicas para el sur de la Florida. Su petición respondía al llamado hecho por los obispos hispanos de la nación,

de enviar sugerencias, fruto de la reflexión local, sobre el tema de la evangelización, al Secretariado hispano en Washington. Las sugerencias enviadas de todos los rincones de la nación serán examinadas por representantes hispanos que se reunirán en Filadelfia con los 5 obispos hispanos durante los días previos al Congreso Eucarístico.

Para preparar la aportación de los católicos hispanos de la Archidiócesis de Miami, el equipo coordinador del Apostolado Seglar tendrá varias sesiones de reflexión que presuponen un trabajo previo de cada representante con su movimiento.

Mons. Román encareció a todos el estudio de la doctrina emanada por los documentos pontificios sobre el tema de la evangelización y el respeto a las culturas de los pueblos, y afirmó "Las cosas no se arreglan sin un diálogo, pero es preciso que todo diálogo se haga basado con los documentos de la Iglesia."



Algunos representantes de los distintos movimientos apostólicos durante la sesión de trabajo con Mons. Román. Desde la izquierda: Araceli Luaces (Encuentros familiares), Ameniris Silva (Encuentros Juveniles), Padre Luis Pérez (Asociación Sacerdotal Hispana), Rafael y Haydee de la Rosa (Movimiento Familiar Cristiano) y Mons. Román Vicario Episcopal.

brevemente . . .

Al Comentar Cifras sobre la guerra civil en Líbano —en trece meses 20,000 muertos y 32,700 heridos, amén de la destrucción material— el diputado Edward Koch (Demócrata por Nueva York) expresó el temor de que se aniquile a la población cristiana sin que los líderes de las naciones cristianas del mundo "acudan en defensa de esa gente." Acusó al Ejército Palestino de Liberación, uno de los contendientes, de destruir el equilibrio religioso del país para imponer su ideología. En Líbano conviven mahometanos, católicos y ortodoxos.

★★★

VANCOUVER, Canadá (NC) La Delegación del Vaticano a la Conferencia de las Naciones Unidas sobre Vivienda en Canadá insiste en la urgencia de atender a las necesidades de quienes viven en tugurios o desamparados, para que su dignidad humana quede protegida. Pidió también que se ayude a los desplazados por guerras o calamidades. Por su parte el Papa Paulo VI citó los terremotos para señalar el "drama" de los sin techo, y alabó la propuesta de las NU de declarar al hombre como centro del universo y por lo tanto merecedor de primordial atención de gobiernos y agencias privadas.

★★★

El Vaticano imprimirá estampillas de correos en conmemoración del Congreso Eucarístico Internacional que se celebra en agosto en Filadelfia.

★★★

Mons. Enrique Alvear, obispo auxiliar de Santiago, Chile fue detenido por agentes secretos (DINA) cuando visitaba a un enfermo para llevarle medicinas, que se encontraba a la vez bajo arresto en su residencia. Lo dejaron salir cuando exigió que se concretaran cargos y se le mostrara orden judicial, lo que no pudieron hacer los agentes. "Protestó ante la falta de respeto de la policía contra personas privadas de la libertad, sin razón legal y en desprecio claro a las leyes," dijo al lamentar el trato a los detenidos.

★★★

El cardenal Luis Aponte de San Juan, Puerto Rico condenó los programas de natalidad y los cursos de matrimonio que el gobierno promueve para controlar el crecimiento de la población por medios artificiales, a todo lo cual llamó "campaña nociva" a los principios católicos. El gobernador Rafael Hernández Colón dijo que como católico procuraba que tales programas fuesen voluntarios y no violaran la conciencia cristiana. Otras fuentes afirman que dada la publicidad y los recursos del gobierno, la campaña se impone entre gente inculta o pobre.

★★★

La Corte Suprema de Justicia declaró que los residentes extranjeros con papeles en regla pueden ocupar posiciones en el gobierno federal, de las que habían quedado excluidos totalmente hasta el veredicto. Hay en el país según cálculos del Servicio de Migración y Naturalización unos 4.2 millones de residentes legales.

★★★

El Banco de Ideas patrocinado por la Conferencia Católica de Vida Rural, el Centro de Estudios Glenmary y las Hermanas de Notre Dame ha publicado un folleto sobre consejos para ayudar la renovación de las parroquias, valiéndose de experiencias recogidas en 57 diócesis y 34 estados, desde cómo formar cooperativas de cultivo o alimentos, hasta cómo dirigir campañas de renovación pastoral y de retorno de los católicos tibios.

★★★

Unos mil sacerdotes concelebraron al concluir la Conferencia del Movimiento Carismático aquí, en Notre Dame, Indiana, y en forma característica de este apostolado danzaron y saltaron sobre el césped del estadio de Notre Dame donde se efectuó la Misa al aire libre. Mons. Joseph L. Bernardin, arzobispo de Cincinnati y presidente de la Conferencia Nacional de Obispos Católicos, alentó a los "carismáticos" a continuar su tarea de renovación. Más de 12,000 personas participaron en seminarios sobre espiritualidad, ministerio, enseñanza y curaciones.

3 millones visitarán Miami

Por el DR. MANOLO REYES

"Tendremos aproximadamente un millón de visitantes al mes en el sur de la Florida en los meses de junio, julio y agosto de 1976."

Así acaba de declarar el Sr. Lew Price, Director del Departamento de Publicidad y Turismo de Miami-Metropolitano.

Por más de 30 años la ciudad de Miami ha estado vendiéndose a los ojos de los pueblos latinoamericanos como la Puerta de las Américas.

Esa campaña fue iniciada

precisamente por el Departamento que dirige el Sr. Price y ha continuado en forma similar hasta nuestros días.

Cuando la campaña se inició estaba en existencia el avión de hélice y los viajes eran, bastante largos. Pero al transcurrir los años... se implantó el avión de propulsión a chorro y se acortaron las distancias.

De ahí la afluencia de turistas de todas las partes del Hemisferio hacia Miami. Se esperan tres millones de turistas durante los meses de verano.

La frase emitida hace casi 30 años sobre Miami como la

Puertas de las Américas, ahora se ha convertido en realidad.

Miami es una ciudad que recibe anualmente 13 millones de turistas que gastan aproximadamente 3,500 millones de dólares. Por eso el 65 por ciento de las entradas económicas de Miami se debe al turismo, y el 23 por ciento de la recaudación de sus impuestos entra en las arcas locales por ese concepto.

La bonanza del turismo para este verano se refleja en las predicciones hechas por ejecutivos de líneas aéreas, quienes han afirmado que esperan un aumento de sus vuelos comerciales hasta de un 15 por ciento para este periodo de tiempo.

Administradores de distintas atracciones turísticas se están preparando para un verano de grandes proporciones turísticas. Jerome Scherr, dueño del Parrot Jungle dijo que "los latinos están viniendo en grandes cantidades."

Por su parte J. J. Shepard, administrador general del Hotel Dupont Plaza señaló que las reservaciones para julio son excelentes y que el hotel estará completamente lleno. Son muchos los ciudadanos del Brasil que vendrán a estas áreas en estos meses veraniegos.

Por quinta vez Reyes al SBA

Por quinta vez consecutiva, Manolo Reyes fue nombrado miembro del Consejo Consultivo de la Administración de Empresas Pequeñas, (SBA) de la zona de Miami.

Actualmente director del departamento latino de noticias del canal de televisión WTVJ (Canal 4) y colaborador de La

Voz, Reyes recibió en 1973 el Premio por Servicio Público de la SBA, por sus servicios en pro de la agencia y de la comunidad.



Manolo Reyes con su esposa quienes celebraron 25 años de matrimonio la semana pasada.

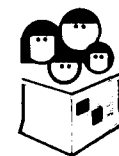
Jornada Juvenil

CRISTO: VIVIR EN ALEGRÍA será el tema de la Jornada Juvenil que tendrá lugar el miércoles 23 de junio en los edificios del Seminario Menor, 2900 S.W. 87 Ave.

La jornada dará comienzo a las 7:30 de la tarde y esta abierta a todos los jóvenes con deseos de profundizar y renovar su vida cristiana y su compromiso apostólico.

Sí como no!
Anuncios y clasificados en español.

Llame a **LA VOZ** y pregunte por Alba - 754-2651



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ABRIMOS DIARIAMENTE DE 8 A.M. A 6 P.M.

TELEFONO 642-7266

SAN PABLO *Fidelidad apostólica en tiempos de opinión*

Con la fiesta de Pentecostés, celebrada el domingo pasado nace una Iglesia misionera y apostólica. Ofrecemos durante varias semanas una reflexión teológica sobre San Pablo, el apóstol por antonomasia, modelo y guía de todo el que arriesga su vida en la tarea de la evangelización.

Por OLEGARIO GONZALEZ DE CARDEDAL

Para quienes están decididos a permanecer lúcidos en el tiempo histórico y fieles a las exigencias fundamentales del cristianismo, la figura de Pablo aparece como una de las más luminosas y con la que inevitablemente necesitan confrontarse. Porque él se ha constituido en la palanca que le ha conferido capacidad de trascendencia histórica, es decir, le ha arrancado definitivamente a su solar palestinese y le ha dado una expresión intelectual, capaz de afrontar el diálogo con cualquier ideología, con cualquier contexto social o con cualquier mesianismo.

La aventura y significación histórica de Pablo consiste en haberse hecho con toda su vida expresión pensada y testimoniada de lo que medió entre el fin mortal de Jesús y el comienzo viviente de la Iglesia, de esa vivencia única, indemostrable por un lado e ignorable por otro que es la vivencia de un Jesús que vive.

Dos son las piedras que han

de sustentar la comprensión del cristianismo si es que queremos revivirle tal como él se ha comprendido a sí mismo; pues otra cosa sería si queremos reventar uno, al margen de la conexión con los datos de la historia. Esas dos piedras angulares o columnas sustentadoras a las que hay que mirar siempre son por un lado la vida histórica de Jesús de Nazaret, que nos garantiza la verdad real, anclada en tiempo y lugar de nuestra fe, protegiéndola de toda mistificación filosófica o religiosa. Por otro la teología paulina, que es la expresión teológica que quiere dar razón de qué por qué y cómo aconteció con Jesús de Nazaret, que fue capaz de poner en movimiento a unos hombres, desilusionados después de que habían desistido de toda relación con el predicador de Nazaret en la conciencia de un lamentable engaño. Esa teología quiere explicar el "giro teológico" que advino a Jesús y con él a los hombres. Giro teológico operado por la resurrección desde el cual se imponía como necesaria una re-lectura de todo lo anterior comenzando sobre todo por la muerte.

En tiempos de mitos y mesianismos, de programas de libertades, liberaciones y nuevas esclavizaciones, de dioses de este

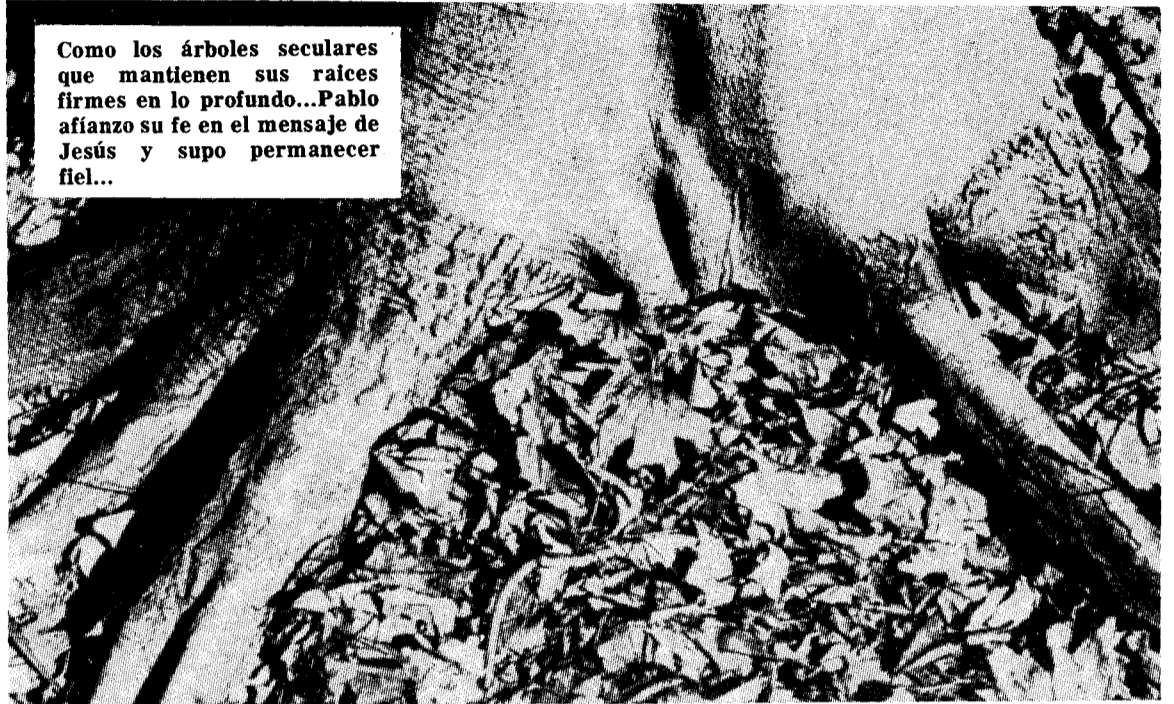
mundo y de dioses del otro, la confrontación con aquel cristiano fiel que fue Pablo, para quien conversión a la fe, llamada al apostolado, y envío al ancho mundo de la gentilidad coinciden, es inevitable y urgente. Porque más allá de todas las

con la interpretación que les dieron sus protagonistas: esa es una de las tareas siempre necesarias e ineludibles para que la fidelidad no sólo sea una permanencia pasiva sino una prolongación creadora.

Y sin embargo Pablo ha

historia y de tiempo, a los acontecimientos palestineses, como perennes punto y mira del cristianismo. Para la Iglesia Pablo ha quedado no como uno más entre los que en la primitiva comunidad eran designados como apóstoles.

Como los árboles seculares que mantienen sus raíces firmes en lo profundo... Pablo afianzó su fe en el mensaje de Jesús y supo permanecer fiel...



Comentarios Evangélicos

Por EL REV. JOSE P. NICKSE

Entonces Jesús, acercándose les habló estas palabras: "Todo poder se me ha dado en el cielo y en la tierra. Por eso, vayan y hagan que todos los pueblos sean mis discípulos. Bautícenlos en el nombre del Padre, y del Hijo, y del Espíritu Santo. Yo estoy con ustedes, todos los días hasta que se termine este mundo."

Mateo 28:16-20

Así termina el evangelio de San Mateo. Sus últimas palabras nos dejan un mensaje lleno de esperanza: Cristo estará con nosotros hasta el fin.

El único que no falla es Dios. Dios es fiel a sus promesas; Dios es fiel a su Palabra. "Dios no cambia" nos dijo una gran mujer y gran cristiana, Teresa de Avila.

Mateo empieza su evangelio con una estrella, la estrella que nos lleva a Cristo. Y termina diciéndonos que una vez que encontramos a Cristo, lo hemos encontrado todo. El permanece con nosotros, nunca nos abandonará.

Pero, ¿creemos esto de veras? ¿Sabemos encontrar al Cristo que permanece con nosotros? ¿Dónde buscar? Hay que abrir los ojos de la fe.

Qué conmovedor el ejemplo de Helen Keller, quien a los dos años de edad quedó ciega, sorda y muda. Aquella niña, condenada al mundo del silencio y la oscuridad por una cruel enfermedad, llegó a ser una de las personas más bellas, sensibles y humanas de nuestros tiempos. Una vez, caminando por un bosque con una amiga, Helen Keller fue descubriendo el milagro de la primavera con sus dedos. Tocó la rama de un árbol y sintió el canto de un pájaro. Acarició los suaves pétalos de una flor. Sintió la frescura de las piedras en un arroyo.

Al regresar, Helen preguntó a su amiga lo que había visto. "Nada en particular", fue la respuesta. Helen se dio cuenta que a veces no son necesarios los ojos para ver. El corazón ve, a veces los ojos sólo miran. Helen Keller tenía una gran visión porque tenía un gran corazón atento al mundo que la rodeaba.

¿Vista hace fe? ¿O es nuestra fe la que nos da una nueva y maravillosa visión?

Cristo permanece con nosotros, y lo vamos descubriendo a través de nuestra fe y a través de la luz que nos da la Palabra viva de Dios lo vamos descubriendo. Hay que abrir los ojos del corazón. Ver con fe es convertirse.

En el ruidoso vaivén de nuestros tiempos, en medio de la polución materialista que nos rodea, vamos perdiendo la visión divina. Nos ciega la miopía espiritual. Y Cristo nos sigue esperando; nos sigue llamando.

"Yo estoy con ustedes, todos los días hasta que se termine este mundo." ¡Amén!

diferencias manifiestas, la palabra de Jesús y la de Pablo coinciden en algo que es fundamental para ambos: la situación del hombre y del mundo ante Dios, el comportamiento de Dios con el mundo. Para ambos se trata de un mensaje de libertad: de la libertad que tenemos en Cristo, según Pablo, y de la liberación que como un inesperado milagro acontece de parte de Dios para los hombres en su palabra, en sus acciones y en su muerte, según Jesús. Acercarse en un acceso respetuoso y crítico a los hechos fundantes de nuestra existencia cristiana, es decir, queriendo descubrir las intenciones de Dios para con nosotros; a la vez que en un discernimiento de lo que era medio expresivo y lectura temporal condicionada por la fase espiritual de aquellos hombres y no condicionante para nosotros; ayudarnos en la comprensión de esos hechos

pasado a la historia de la Iglesia no precisamente como el teólogo o el intérprete del fenómeno del cristianismo sino como el testigo, apóstol y realizador de sus contenidos teológicos. Interpretación teórica que ha sido la melodía de fondo con la que acompañaba y hacía receptible su predicación.

Contra nada ha denostado tan agriamente como contra aquel intento de reducir el cristianismo a ideología, aferrándose al hecho masivo y controlable de la crucifixión leído por él como gesto de amor, es decir, de condenación y provocación por parte de Dios para los hombres. La autodefinition que él da de sí mismo, "Pablo llamado a ser apóstol", y el rechazo de cualquier interpretación que velara los orígenes históricos y el aspecto escandaloso de su misión, nos devuelven a tierra de

Es hecho impresionante que el libro titulado "Los Hechos de los apóstoles" sea prácticamente una biografía de Pablo precedida de un largo prólogo, como prólogo necesario para introducir al personaje, es decir, de funcionalizar a los doce como escenario sobre el cual surge Pablo, así como el haberse conservado un bloque de escritos paulinos indubitadamente auténticos. Todo esto nos revela que para la Iglesia Pablo forjó, es decir, creó la forma histórica de lo que es el apóstol, dio expresión suprema a lo que es la comprensión cristológica del cristianismo y nos manifiesta el papel trascendental que Pablo jugó en la comprensión que la primitiva Iglesia tuvo de sí misma y en la determinación teológica del cristianismo.

(La semana próxima: Pablo y el riesgo apostólico)

Pablo VI condena extremismos

(Viene de la Pág. 24)

que no queremos echar un velo:

Por una parte tenemos a quienes, con el pretexto de una mayor fidelidad a la Iglesia y al Magisterio, rechazan sistemáticamente las enseñanzas del mismo Concilio, su actuación, las reformas que derivan de él, su gradual aplicación... Se arroja el descrédito sobre la autoridad de la Iglesia en nombre de una tradición... Se aleja a los fieles de los vínculos de la obediencia a la Sede de Pedro, así como a sus legítimos obispos; se rechaza la autoridad del presente en nombre de la del pasado. El hecho asume tanta mayor gravedad por cuanto la oposición a la que nos estamos refiriendo no sólo es alentada por algunos sacerdotes, sino que está encabezada por un obispo, al que

a pesar de todo seguimos teniendo veneración: Mons. Marcel Lefebvre.

Es muy doloroso tener que decirlo: pero, ¿cómo no ver en tal actitud—sean cuales fueren las intenciones de estas personas—un situarse fuera de la obediencia y de la comunión con el Sucesor de Pedro, y por consiguiente de la Iglesia?

Porque, no otra, por desgracia, es la consecuencia lógica cuando se sostiene que es preferible desobedecer con el pretexto de conservar intacta la propia fe, trabajar a su manera en la preservación de la Iglesia católica, negándole al mismo tiempo una efectiva obediencia. ¡Y se dice abiertamente! Se tiene la osadía de afirmar que el Concilio Vaticano II no es vinculante; que la fe estaría además

en peligro a causa de las reformas y de las orientaciones post-conciliares; que hay obligación de desobedecer para conservar ciertas tradiciones. ¿Qué clase de tradiciones? ¡Así, resulta que es este grupo, y no el Papa ni el Colegio Episcopal ni el Concilio Ecuménico, el que establece cuáles son las que, entre las innumerables tradiciones, deben ser consideradas como norma de fe!

Esto mismo reviste, por otra parte, una particular gravedad cuando se introduce la división precisamente allí donde congregavit nos in unum Christi amor, en la liturgia y en el sacrificio eucarístico, al negarse a aceptar las normas dictadas en campo litúrgico.

CATOLICOS MARONITAS *Mantienen en Miami tradición de S. Pedro*

Por ARACELI CANTERO

"El Líbano es demasiado bello para que Yaveh lo destruya," escribía el profeta Jeremías hace siglos.

Se diría que hoy esta afirmación del profeta queda fuera de toda realidad, pues árabes y cristianos continúan en guerra disputándose la soberanía de estas tierras, cuya belleza constantemente describe la Escritura.

Pero la lucha en aquellas regiones no es novedad.

Y datos históricos muestran la frecuente persecución sufrida



Cartel que señala la entrada a la futura Iglesia Maronita, hoy un antiguo edificio de Food Fair.

por los cristianos de esta región que fue la más primitiva de la Iglesia, fundada por el mismo San Pedro.

La belleza del Líbano se ve hoy empañada por la sangre y la metralla, y al obispo maronita de los Estados Unidos se le parte el corazón.

"El Líbano es el único país, que por su belleza, mereció ser comparado por los autores bíblicos con la Madre de Dios," dijo Mons. Francis M. Zayek durante su visita a Miami.

Había venido en visita pastoral a visitar a la nueva misión maronita, y manifestó con orgullo la gran tradición de devoción mariana de todos los católicos maronitas, unos 40,000 residentes en esta nación.

"Tenemos 8 parroquias dedicadas a Ntra. Señora del Líbano, entre las que se cuenta la misión de Miami," dijo durante la Eucaristía que celebró para sus fieles.

Era la fiesta de Nuestra Señora del Líbano y unas 100 personas pudieron celebrarla con su obispo. Aunque reside en Detroit, Mons. Zayek pasa la mayor parte del año visitando las iglesias maronitas establecidas en U.S.A. desde 1876, poco después de las primeras emigraciones libanesas a este país.

Los maronitas son católicos de rito oriental y su nombre proviene del sirio MARUNOYE, deformación del nombre de St. Maron, monje maronita que vivió cerca de Antioquía hasta 443.

Sobre su tumba existió un monasterio que fue un gran centro maronita durante años. - Aún hoy se venera a San Maron como patriarca de la Sede de Antioquía, fundada por San Pedro y centro de la cristiandad oriental después de la destrucción de Jerusalén, en el año 70 a.d.

Los maronitas sufrieron múltiples persecuciones árabes, por cuestión de su fe cristiana, hasta que emigraron al Líbano para crear un estado independiente de los árabes y los turcos.

Pero aún en el siglo 19 la persecución libanesa continuaba y fue gracias a la intervención de Francia que el Líbano evolucionó hacia una nueva forma de gobierno que alcanzó la independencia en 1946. Según la Constitución el Presidente del Líbano ha de ser cristiano (maronita normalmente) y el Primer Ministro mahometano. El patriarca maronita no tiene ningún poder político pero sí goza de gran prestigio.

"Aunque estuvimos por muchos años sin comunicación con Roma o Bizancio, nunca dejamos de sentirnos católicos," explicó Mons. Zayek. "Muchos de los prejuicios contra nosotros están basados en ignorancia, y aunque mantenemos las costumbres y los ritos orientales, mantenemos la comunión con la sede de Pedro," añadió con fuerza.

Mons. Zayek nació en Cuba de familia con tradición maronita. A los 12 años manifestó a su padre los deseos de ser sacerdote y su padre le recomendó marchar al Líbano donde tenía un tío sacerdote.

Estudió en el seminario jesuita de Beirut y después en Roma hasta terminar el doctorado en Teología y Derecho Canónico. Después de múltiples responsabilidades en Roma y en



Al final de la Misa Monseñor Zayek imparte la bendición con el cuadro de Ntra. Señora del Líbano, mientras el Padre Pedro incienso la imagen.

El Cairo, (Egipto) fue consagrado primer obispo de rito oriental maronita para el Brasil.

"Ocupese de los maronitas en Brasil y dígalos que conserven sus tradiciones," le dijo el Papa Juan XXIII al despedirle.

"Hágales saber que son tradiciones que pertenecen a toda la Iglesia y que no se pueden perder," le repitió el Papa con insistencia.

Mons. Zayek permaneció en Brasil hasta 1966 en que fue

enviado a Estados Unidos como Vicario Apostólico maronita. En 1972 se le nombró obispo de la diócesis maronita, que abarca toda la nación.

"Viajó por los distintos estados alentando a las iglesias, dice. "No es fácil cumplir los deseos del Santo Padre, ya que algunos obispos no entienden que también nosotros somos católicos. Mucha de nuestra gente, al venir no tenía iglesias propias y ha sido asimilada en otros ritos. Ahora van descubriendo sus tradiciones," explicó.

Existen hoy en esta nación 43 iglesias maronitas, 7 misiones y 23 sacerdotes para atender a unos 40,000 fieles.

Los maronitas conservan las tradiciones litúrgicas de los primeros siglos y utilizan la lengua aramea, que es la lengua del mismo Jesús.

En Miami, la misión maronita está construyendo su iglesia en el edificio de un Food Fair, en 2055 Coral Way. Es párroco de misión el padre Peter Tayah.



Utilizando la cruz pectoral el obispo maronita bendice a una pareja de recién casados.

Obispos de P. Rico contra Cristianos por Socialismo

SAN JUAN, Puerto Rico—(NC)—Continúa en Puerto Rico la controversia entre la jerarquía y el grupo de "cristianos por el socialismo" que cuenta con el apoyo de varios sacerdotes y un obispo disidente.

En la segunda amonestación por parte de la Conferencia Episcopal en menos de un mes, los obispos de Puerto Rico han manifestado que "los cristianos por el socialismo" y cualquier otro grupo en favor de ideologías basadas en principios marxistas incurren en la excomunión bajo la ley de la Iglesia, que así penaliza a quienes se hacen apóstatas de la fe."

El artículo emanado por la Conferencia Episcopal que escrito por el Padre Jaime Capó, quien cita el código de la ley canónica en su número 2314, aclarando al mismo tiempo que otros tipos de socialismo no marxista, no han sido condenados por la Iglesia. Las encíclicas de Juan XXIII, sobre justicia social admiten la "socialización" de una parte razonable de los bienes y ser-

vicios en beneficio de todos los sectores de la sociedad.

Anteriormente, durante el mes de abril, la Conferencia Episcopal de Puerto Rico había manifestado preocupación por el progreso de los movimientos marxistas en el país, y llegó a firmar que "aquéllos que profesen, defiendan y propaguen los principios del movimiento de cristianos por el socialismo merecen la misma condenación que quienes apoyan las doctrinas del marxismo ateo."

Por otra parte, representantes del grupo de Cristianos por el Socialismo, entre los que se encuentran ministros protestantes y sacerdotes católicos, respondieron que un buen socialista no tiene por qué ser necesariamente ateo. "Creemos que el socialismo, incluso el socialismo marxista, no es incompatible con nuestra fe," afirmaron. El grupo defiende que el socialismo puede liberar a Puerto Rico del "colonialismo."

El obispo disidente Antulio Parrilla Bonilla, actualmente sin

jurisdicción sobre diócesis alguna, había mostrado públicamente su apoyo al grupo de Cristianos por el Socialismo manifestando que el grupo "habían mostrado conciencia de su compromiso cristiano en la lucha por la justicia social, y que estaba motivado por un cuidadoso pensamiento teológico." "No se puede suprimir sus convicciones con meras condenaciones o con excomunicación" afirmó el prelado.

Es este un año electoral en Puerto Rico y la controversia tiene implicaciones políticas. El Gobernador de Puerto Rico Rafael Hernández Colón, que busca la reelección, afirmó recientemente que Puerto Rico es una democracia que contrasta con el "marxismo militante de Cuba que intenta apoderarse del resto del Caribe.

Hernández criticó a quienes se alinean con Cuba para llamar a Puerto Rico un enclave de los Estados Unidos y "tratar de decirnos a nosotros lo que tenemos que hacer."

El semanario católico de Puerto Rico, El Visitante, señalaba recientemente que la propuesta de Cristianos por el Socialismo, "de que es posible ser socialista sin ser ateo, tiene mucho en común con el Fidel Castro que bajó de Sierra Maestra con un crucifijo en el pecho."

Muchos de los guerrilleros castristas que lucharon contra Batista en las montañas del este de Cuba llevaban medallas y rosarios, aunque no se ha comprobado que el mismo Castro llevase un crucifijo durante los días de la revolución.

En su citado artículo el padre Capó, que es asesor general de los Cursillos de Cristianidad en Puerto Rico, denominaba de ingenuos a "quienes encuentran parecidos entre Marx y el evangelio." Y añadía: "los obispos no han excomulgado a nadie, pero si alguien se siente amenazado tendrá que hacer una elección definitiva entre Cristo y Marx. No hay otra alternativa," afirmó.

Pablo VI condena extremismos



Rosaura García Tudurí da los últimos toques a la escultura en barro del Padre Félix Varela que pronto quedará expuesta en la Ermita de Ntra. Señora de la Caridad. La obra es fruto de un trabajo de dos meses en sus ratos libres, ya que la Dra. Tudurí es profesora de Literatura y Filosofía en el Biscayne College. Desde joven aficionada al arte, la Dra. Tudurí estudió escultura y pintura en la Academia de San Alejandro en Cuba. Entre sus obras se cuentan múltiples monumentos con escultura a José Martí, Máximo Gómez y Maceo obras que quedaron todas ellas en Cuba.

Durante el Consistorio Cardenalicio del pasado 23 de mayo el Santo Padre analizó la situación de la Iglesia en el mundo actual, señalando los aspectos positivos y los negativos.

Debido a la seriedad de sus reflexiones, resumimos a continuación con palabras textuales del Papa, algunos de los puntos de su discurso ante los nuevos cardenales:

Entre los puntos positivos el Papa señaló: "la vitalidad y juventud de la Iglesia después del Año Santo...el ver la vida cristiana desarrollarse en tantos países, en el testimonio de la fe, en la liturgia, en la oración de nuevo descubierta y gustada más íntimamente, en la alegría escondida, en la claridad de la mirada espiritual y en la pureza de corazón."

"Vemos cada vez más desarrollarse el amor hacia los hermanos, inseparable del amor de Dios, que inspira un compromiso creciente de tantos hijos nuestros y su solidaridad profunda con los pobres, con los marginados, con los indefensos..."

"Con emoción y admiración vemos florecer iniciativas misioneras, y sobre todo tenemos signos indudables de que después de un compás de espera, incluso el sector más delicado e importante, cual es el de las vocaciones sacerdotales y religiosas, registra un indudable progreso en varios países..."

"Sí, venerados hermanos; el Espíritu actúa de verdad en todos los campos, incluso en aquéllos que parecían más resacos..."

"Pero existen también motivos de amargura sobre los (Pasa a la Pág. 22)

Teólogo Haering contra comunismo

ROMA—(NC)—El conocido Teólogo y moralista padre Bernard Haering ha aconsejado a los católicos italianos que no voten por el partido comunista en las elecciones del próximo 20 de junio.

En su columna periodística de la revista Familia Cristiana, el sacerdote alemán también expresaba su opinión de que los católicos que voten por el partido no deberían ser excomulgados.

Familia Cristiana es la revista católica de mayor circulación en Italia y se vende los domingos en todas las parroquias del país. El tema de la posible excomunión había surgido a raíz de las declaraciones de la Conferencia episcopal italiana que amenazaba con alguna forma de separación de la comunidad eclesial, a los intelectuales inscritos en las listas del Partido Comunista.

Al preguntarle si la ex-

comunión de católicos en países comunistas era todavía válida, el conocido moralista respondió: "Yo que he vivido cuatro años en el paraíso soviético, y varios meses en Polonia, bajo un régimen comunista, haría todo lo posible por evitar que los italianos colaboren con su voto al establecimiento del Comunismo en el gobierno de Italia."

"Antes de votar, deberían pensar seriamente en las consecuencias de su voto para su país y para el mundo," dijo Haering.

Su posición sobre la excomunión es sin embargo más suave, y dice: "Todos los cristianos que crean en la Iglesia católica pero que juzgan el aceptable partido comunista, ya sea desde el punto de vista político o económico, o por la libertad religiosa que promete, no deberían ser impedidos de recibir los sacramentos."

Haering afirmó que la declaración del Santo Oficio en 1948 no excomulgaba a los católicos por el sólo hecho de votar por el partido comunista, aunque declaraba que el compromiso cristiano es irreconciliable con el voto por un partido que es anticlerical y ateo.

"Sin embargo hoy habría que preguntarse si el partido comunista italiano mantiene tal posición ideológica," dijo el Teólogo.

El padre Haering considera que algunos miembros del partido comunista italiano han cambiado de posición aunque otros mantienen aún una actitud anti eclesial.

"No debemos engañarnos, pues los riesgos son muy grandes," dijo el teólogo. "Como ya he dicho haría todo lo posible por impedir que los italianos se expongan a tal peligro."

"Otra cosa es," continuó diciendo el sacerdote, "el respeto que un pastor de almas debe mostrar por quienes en buena fe, tienen distintas opiniones."

Al aconsejar a los católicos italianos que reflexionen bien sobre su elección política, el padre Haering comentó: "En 1933 yo consideré un grave pecado el votar por el partido de Hitler. Todo el mundo sabía que él era ateo,razista Nazi y que soñaba con lograr el poder a base de la fuerza."

"Pero desgraciadamente muchos católicos votaron por él, y las consecuencias fueron tremendas, no sólo para Alemania sino para el mundo entero," dijo Haering quien no estará en Roma para ver los resultados de las próximas elecciones por tener que marchar para Filipinas.

Sus experiencias como sacerdote de la armada alemana saldrán a la luz próximamente en la obra por él escrita bajo el título "Un testigo en medio de la batalla" (An embattled witness.)

LA VOZ

Suplemento en Español de "VOICE"

Franciscanos celebran 449 años en U.S.A.

Veintiún franciscanos de la misión del Nombre de Dios en San Agustín, Florida, celebraron el año bicentenario con la conmemoración de los 449 años de presencia de su orden en los Estados Unidos.

Iniciaron los días de festejos con una liturgia Eucarística conmemorativa, en los terrenos cercanos a la misión, donde se celebrara en 1597 la primera misa en tierras americanas.

Desde el siglo XVI la misión del Nombre de Dios fue el centro de la primera provincia franciscana, Santa Elena, en este continente.

Durante casi 200 años, desde entonces, más de 300 franciscanos fueron misionando y evangelizando a los americanos nativos en tierras de lo que hoy son los estados de la Florida, Georgia, Alabama y las Carolinas, donde fueron

estableciendo múltiples comunidades cristianas agricultoras.

La actividad misionera de los franciscanos en el Sureste, continuó hasta la llegada de los ingleses desde Carolina del Sur. Para la fecha del nacimiento de los Estados Unidos en Filadelfia, el 4 de Julio de 1776, había terminado ya la presencia franciscana en la Florida. Fue en Julio del mismo año cuando se fundaba la séptima de las misiones franciscanas en California, con el nombre de San Francisco.

Los franciscanos de la Provincia del Nombre de Dios volvieron al Sureste de los Estados Unidos al principio del siglo XX. Hoy día son 36 y trabajan en parroquias, hospitales, correccionales y capellanías universitarias.



Durante su estancia en Washington el rey de España Juan Carlos I, dedicó una escultura de Don Quijote de la Mancha en bronce y piedra, de 66 toneladas. La escultura es regalo del gobierno español al Centro Kennedy de Washington. En la foto con el rey, y la reina Sofia con Roger L. Stevens (izq.) director del Centro, y el escultor Aurelio Teno.