

Demo platform unit comes out opposing pro-life amendment

WASHINGTON—(NC)— Although it acknowledged that abortion is a religious and ethical concern to many people, the Democratic Platform Committee has opposed enacting a constitutional amendment to prohibit abortion.

That decision puts the platform committee in step with the party's probable nominee, former Georgia Gov. Jimmy Carter, who has voiced his personal opposition to abortion along with opposition to an amendment restricting the procedure.

The Democrats' position, as contained in the platform, says "It is undesirable...to amend the U.S. Constitution to overturn the Supreme Court ...in this area."

A BID to delete any mention of abortion from the platform was beaten by a vote of about 80-30, with many of the 153 members committee absent or not voting.

The defeat came despite messages from state Catholic conferences urging the committee to say nothing about abortion rather than retain the pro-Supreme Court decision plank.

In Tallahassee Thomas A. Horkan, executive director of the Florida Catholic Conference, said, "The pro-abortion plank just adopted by the Democratic platform committee shatters that dream of unity which has recently been proclaimed by so many professional politicians in the party."

"To oppose a constitutional amendment on abortion today is similar to opposing the 13th Amendment back in 1860. Then the Supreme Court had said that black Africans were not members of the human race until freed; now that same court has said the same thing about the unborn until birth."

"ONE RULING was reversed and I am sure the other will be by a constitutional amendment," Horkan predicted. The seizure of control of the party platform by pro-abortionists ignores reality and justice, and can do nothing but divide the party."

"Once again, the Democratic party will watch defeat snatched from the jaws of victory, surrender principle to its congenital masochism and follow other leaders like lemmings on the way to the sea. Good congressmen and local political leaders will suffer defeat. Jimmy Carter is the one person who has it in his power to change this course and bring the party into the mainstream of American life," Horkan stated.

ONE TYPICAL message to the platform committee was from Michael Groden, executive director of the Massachusetts Catholic Conference. In a telegram to a Massachusetts member of the platform committee, Father Groden wrote: "The Massachusetts Catholic Conference wishes to voice strong opposition toward inclusion of the abortion statement in the Democratic Party platform."

But a committee member from New York, Michael Murphy, a Morris Udall delegate, stood up to oppose the resolution to strike the anti-amendment plank.

After the vote, pro-life lawyer Nellie J. Gray of Washington, said: "The Democratic Party, which has traditionally been the party of the people, now becomes the party which supports the killing of pre-born human beings."

According to Miss Gray, who heads the March for Life, which plans to demonstrate at the Democrats' New York convention in July:

"There seems to be an effort underway to drive the pro-life people out of the Democratic Party. What is needed is a return of that party to the people."



On their day, Sunday, June 20, Catholic Dads throughout the nation will also observe the feast of Corpus Christi. The celebration of Father's Day coincides this

year with the feast inaugurated by Pope Urban IV in 1264. Special ceremonies are planned at Corpus Christi parish, Miami.

Feast of Corpus Christi will be observed Sunday

The Feast of Corpus Christi, when faithful throughout the world commemorate the institution and gift of the Holy Eucharist, will be highlighted in the Arch-

diocese of Miami during special observances at Corpus Christi Church, 3220 NW Seventh Ave.

Archbishop Coleman F. Carroll will give Benediction following a procession in which the Blessed Sacrament will be taken from the parish church to the patio after the 1:30 p.m. Mass celebrated in Spanish.

Exposition of the Blessed Sacrament from 8 p.m. to midnight began last Monday in the parish and will continue today and Saturday.

Plans have also been announced in other South Florida parishes where parishioners have been urged to participate in adoration of the Blessed Sacrament on the Feast day.

Although Our Lord's institution of the Holy Eucharist is also commemorated on Holy Thursday, the approaching passion and death of Christ overshadows the celebration and it was for this reason that the Church was prompted to establish a separate feast day of Corpus Christi in the 14th century.

A strong emphasis on the Real Presence of Christ in the Blessed Sacrament, which began in the Middle Ages, was still another reason for establishing the feast promulgated by Pope Clement V in 1312 and first established by Pope Urban IV in 1264 as a result of the efforts of St. Juliana of Mt. Cornillon, who according to tradition, had recurring visions that a feast honoring the Blessed Sacrament, was missing from the liturgical calendar.

Archbishop's letter

'Congress' offers us a time to show faith

To the Priests, Religious and Faithful of the Archdiocese of Miami:

As you know, the 41st International Eucharistic Congress will be held Aug. 1 through 8 in the City of Philadelphia. It is during this time that the United States will be observing in a very special way its Bicentennial Year. The American Bishops, in a pastoral statement issued last November, characterize the 41st International Eucharistic Congress in Philadelphia as "that great event, which will constitute a magnificent public witness to our faith in Jesus Christ our Lord in the Eucharist and our love for Him."

For some six months now, programs of spiritual preparation and renewal have been carried out in every diocese of the United States. In the Archdiocese of Miami, this preparation has taken the form of Forty Hours' devotion and Days of Solemn Exposition of the Blessed Sacrament. I am happy to report that wherever these opportunities were made available to them, our people have responded with gratitude and enthusiasm.

But, in addition to preparing spiritually, every diocese has been called upon to help defray the expense of the necessary material preparations for a gathering of such magnitude as an international congress.

Appropriately, a collection for the Eucharistic Congress will be taken up throughout the Archdiocese of Miami on the Feast of Corpus Christi, Sunday, June 20. I am confident you will consider it a privilege to be generous.

Asking God to bless you abundantly for your love of his Son in the Eucharist, I am,

Devotedly yours in Christ,

Coleman F. Carroll
Coleman F. Carroll
Archbishop of Miami

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S. Florida Scene

Grad Religious Studies program begins Monday

The Eighth Annual Summer Session of the Graduate Program in Religious Studies begins Monday, June 21, at St. John Vianney Seminary.

Sponsored jointly by the Archdiocese of Miami and Barry College, the program is designed to meet the needs of priests engaged in pastoral ministry, of religious educators whether parish coordinators or teachers, and of others who wish to continue their education in areas of Scripture, Theology, and related subjects.

The program leads to a Master of Arts degree in Religious Studies and includes in its enrollment students from other Florida dioceses and other areas of the country.

Instructing classes between June 21 and July 30 will be Father David Beebe, Sister Regis, Father James Murtagh, Father George McCauley, Sister Mary Mullins, Father Paul Vuturo, Father Robert Waznak, Sister Dorothy Bushnell, Father Juan Sosa, Father John Melloh, Father Thomas Foudy, Father Gerard LaCerra, Father John Block, Father Gerald Morris.

Special Olympics today

Seventeen youngsters from Marian Center for Exceptional Children will be among 2,000 mentally retarded students who will participate in the 1976 Florida Special Olympics today (Friday) in Gainesville.

Held in cooperation with the Florida Association for Retarded Citizens and the Retardation Program Office of the Florida Department of Health and Rehabilitative Services, the olympics is funded by contributions from the Bicentennial Commission of Florida, the Florida Federation of Women's Clubs, Florida Civitans and the Joseph P. Kennedy, Jr. Foundation.

Marian Center students participating are Kim Albury, Michael Baines, Steven Brandys, Kim Coglianesse, Julie Godwin, Jeffrey Gonzalez, Mary Elizabeth Haynes, Kelly Heaps, Ellen Kline, Louis Langlois, Olivia Marcelin, John Moran, Victoria Pole, Lisa Roos, James Schim, Gary Simmons and Wayne Wilder. They were accompanied to Gainesville by Sisters of St. Joseph Cottolengo who staff the Marian Center.

Summer registration set

Registration for the second summer session at Biscayne College begins June 23 at the campus administration building, 16400 NW 32 Ave.

Classes will be conducted twice weekly for five weeks. Either morning or evening classes will be available.

College credits may be earned in course offerings which include Business, Science, Math, English, History, Psychology and a variety of other subjects.

Additional information may be obtained by calling the admissions office at 625-1561.

Pilot CCD course held

PLANTATION—A new program of orientation for new or inexperienced catechists which will be conducted in each county of the Archdiocese prior to the next CCD school year has just concluded here at St. Gregory parish.

The pilot program which attracted more than 100 persons from other Broward County parishes for nightly sessions included discussions on Catechesis in the Late '70's, The Catechist, Facilitator of the Faith-Learning Experience, Program Planning, Developing Creativity, and Total Religious Education.

Similar workshops are planned in September in other locations.



"Ms. Nursing Home" at North Miami's Villa Maria Nursing and Rehabilitation Center is Mrs. Gertrude Brock, center, shown with first and second runners-up, Mrs. Helen F. Lennehan, left; and Mrs. Geraldine Conrad, right.

It wasn't a 'beauty contest' but golden agers pick queen

It wasn't a "beauty contest" but the enthusiasm, joy, and even a little disappointment which parallels such events was definitely in the air when senior citizens at North Miami's Villa Maria participated in a "Ms. Nursing Home" contest last week.

"The queen's not so limber anymore," commented Mrs. Gertrude Brock, 80-year-old resident at the nursing and rehabilitation center, as she was named to represent Villa Maria in the Dade County runoff with other nursing home winners, and possibly the state finals for the contest sponsored by the Florida Nursing Home Association.

Before the entries were narrowed down to six finalists, residents of the Villa Maria had nominated 14 persons for the title. Six finalists were then judged by five civic leaders on a 10-point system which included personality, spryness for age, ability to show happiness in life at the nursing home, life ac-

tivities, activities at the Villa Maria, and attitude toward life and fellow man.

First and second runners-up in the contest were Mrs. Helen F. Lennehan and Mrs. Geraldine Conrad. All three winners received corsages and gifts.

"Someone else should have gotten it," said Mrs. Brock. She has been a Villa resident since she came to Miami several years ago. Following an automobile accident she entered the center.

"Villa Maria has been so wonderful to me," she said, explaining that she arrived there from a local hospital with both legs and one hip broken as well as an injured pelvis.

A native of Brooklyn, N.Y., her favorite forms of recreation are playing cards and attending luncheons. Determined to walk again after her accident, Mrs. Brock has graduated from wheelchair to crutches to cane and today

walks without assistance around the Villa spreading cheer to everyone she meets.

Mrs. Lennehan, who is 90, is the "senior" resident at Villa Maria, having been there longer than any other resident and formerly a guest at the small 36-room Villa which is now a retirement residence.

The mother of three daughters, she was a charter member of Villa Maria and Mercy Hospital Auxiliaries and a pioneer member of St. Rose of Lima parish. Her principal recreation is reading and attending the social programs at the Villa.

A volunteers in the Villa gift shop four days a week, Mrs. Conrad is 75 and has lived at the Villa Retirement Residence for six years. She has one daughter and is a native of New York.

She enjoys going out with friends to luncheons and dinners and is happiest when in the company of other people.

West Palm Relief Services studying assistance for aged

WEST PALM BEACH—A special committee to study the needs of senior citizens, met here last week at the Catholic Service Bureau offices, under the chairmanship of Andrew F. O'Connell, of Palm Beach.

The committee was established last month during a

meeting of the CSB's advisory board, by president Richard I. Coon, of Jupiter, who requested a report and recommendations before the agency's annual general meeting, next September.

Much of the discussion at this first meeting of the special

committee, centered on the feasibility of providing a mobile service to help lonely senior citizens whose frailty is making it difficult for them to continue household maintenance, though they are otherwise in good physical condition. The CSB would like to see such citizens "protected" from being prematurely institutionalized. The discussions were exploratory, and no decisions were made. The committee expects to meet again late this month or early in July.

Others on the small, special committee, besides O'Connell, include Rome Hartman, past president, of West Palm Beach, and Coon (a member by virtue of his presidency) and Bill Vendric, administrative director.

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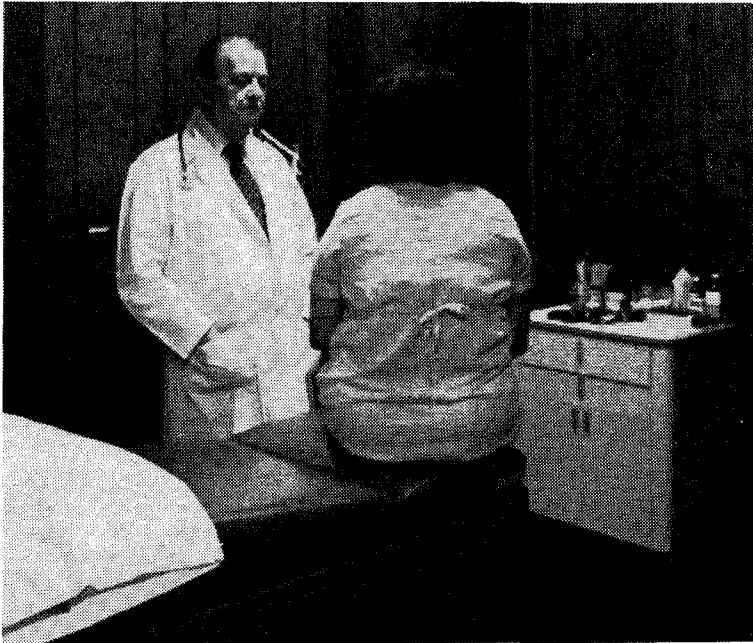
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Sheppard Clinic moves



The Catholic Service Bureau clinic to help women through "problem" pregnancies has moved from its former location on South Dixie Highway to Coral Way and 19th Road in Miami. Dr. Ben Sheppard, founder of the facility, counsels a patient (left) and discusses a medical record (right) with the secretary. Phone number is 854-2426. The clinic helps women of all ages with medical, financial, educational and social needs, depending on the individual situation.



St. Augustine Cathedral consecrated on June 10

ST. AUGUSTINE—The Cathedral of the See City of St. Augustine was consecrated on June 10 during ceremonies in which a number of the episcopal successors to Bishop Augustin Verot, first Bishop of St. Augustine and third Bishop of Savannah, participated.

Bishop Paul Tanner of St. Augustine was joined in the ceremonies by Bishop Charles B. McLaughlin of St. Petersburg; Bishop Rene H. Gracida of Pensacola-Tallahassee, and Bishop Raymond Lessard of Savannah.

The consecration of the Cathedral, restored by the late Archbishop Joseph P. Hurley, sixth Bishop of St. Augustine, means that the structure is set aside in perpetuity for sacred purposes, that it is out of debt and a building with a

meaningful and holy history, Bishop Tanner told the congregation.

Archbishop Coleman F. Carroll, Metropolitan of the Province of Miami which includes all of Florida, was unable to attend the rites because of inclement flying weather, Bishop Tanner announced.

Relics of St. Justin, St. Virginia, St. Augustine of Hippo and St. Monica were placed in a receptacle in the Cathedral's marble altar during the ceremonies attended by priests from each of Florida's four dioceses and the Archdiocese of Miami, including Father Carl Morrison, assistant pastor, St. Mark Church, Boynton Beach, who was a Mass concelebrant.

Following the Cathedral consecration Bishop Tanner

went to Tolomato Cemetery to place a wreath on the marble slab over the grave of Bishop Verot.

OFFICIAL Archdiocese of Miami

The Chancery announces that upon nomination by the Very Reverend Harry A. Cassel, O.S.A., Prior Provincial of the Augustinian Fathers in Villanova, Pennsylvania, Archbishop Carroll has made the following appointment, effective as of June 15, 1976:

THE REVEREND TIMOTHY F. KEATING, O.S.A.—Pastor and Community Prior of Resurrection Church, Dania.

Gables lawyer to attend bishops' advisory meet

CORAL GABLES— Attorney Robert Brake, vice president of the U.S. Bishops' Advisory Council, will be among delegates to an area meeting on Saturday, June 19 at St. John the Evangelist parish, Hateville, Ga.

According to Mr. Brake, principal goal of the regional meeting is to provide orientation and briefing for the Bicentennial Conference of the National Conference of Catholic

Bishops scheduled to be held Oct. 21-23 in Detroit.

Saturday's program will provide a history of the "Liberty and Justice For All" program which will be the theme of the October conference where delegations are expected to reflect a wide range of Church membership including those who have had direct personal experience with issues surrounding the theme.

Nun at Holy Cross named to be director of planning

FORT LAUDERDALE— Sister Margretta, R.S.M., former director of nursing at Holy Cross Hospital, has been named director of planning at the general hospital conducted by the Sisters of Mercy of Pittsburgh.

In her new position Sister Margretta will be responsible for keeping up to date on new developments in patient care and evaluating them for possible adoption by Holy Cross.

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Fr. John Murray of St. Ann's, dies

WEST PALM BEACH—The Funeral Liturgy will be concelebrated at 11 a.m., today (Friday) in St. Ann Church here, for Jesuit Father John T. Murray who had served as assistant pastor in the parish for the past 23 years.

Father Murray died late Tuesday in St. Mary Hospital following a heart attack. He was 69 and would have celebrated his 34th anniversary as a priest yesterday.

A native of New York City who attended elementary schools there the Jesuit priest attended St. Peter Prep School, Jersey City; Spring Hill High School, Mobile; and then entered the Jesuit novitiate at Grand Coteau, La. He took philosophy studies at St. Louis University and theological studies at St. Mary Seminary, Kansas.

Ordained for the Society of Jesus on June 17, 1942, Father Murray had served in Jesuit



Father Murray

parishes in El Paso, Texas; Tampa; Shreveport, La.; and New Orleans before being assigned to St. Ann parish.

He is survived by a twin brother, James E. Murray, and a sister Miss Matilde Murray, both of Brooklyn, N.Y.

Burial will be in the cemetery at Spring Hill College, Mobile.

Biscayne College offering some frosh incentive grants

Incentive grants are being offered to all 1976 graduates of Dade, Broward and Palm Beach High Schools who are accepted as freshmen for the Fall term at Biscayne College.

The grants make tuition at the four-year liberal arts college

conducted by the Augustinian Fathers of Villanova, Pa., comparable to that of almost any college in the South Florida area, a college official pointed out.

Father John Farrell, O.S.A., president of the college, which maintains a north campus at 16400 NW 32 Ave., and a downtown center at 720 NW 27 Ave., said that the college is fully accredited by the Southern Assn. of Colleges and Schools and offers a wide range of courses designed to aid both men and women to enter careers in a variety of fields. Inquiries should be sent to the Director of Admissions at the North campus or to Dr. James Parker at 625-1561.

Slovaks to mark the bicentennial

DEARBORN, Mich.—(NC)—Cardinal John Dearden of Detroit will preside at a Mass here June 23 marking the Slovak national bicentennial commemoration. Astronaut Eugene Cernan will speak at a banquet that night.

The astronaut, of Slovak descent, is one of two people portrayed on a special commemorative medal struck by the Slovak American Bicentennial Commission.

The other is Maj. Jan Polerecky who assisted Gen. George Washington at the surrender of Cornwallis during the Revolutionary War.

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Political Dissension, high ideals marked at Habitat

VANCOUVER, Canada—(NC)—Participants in the United Nations Conference on Human Settlements (Habitat) here wound up deliberations on the world housing situation June 12, with both political dissension and high idealism marking the 12-day meeting.

During the last hectic day, conferees labored over consensus votes about the principles, national policies and requirements, and proposed international cooperation for better human settlements in the world.

Traditional UN political divisions between rich and poor countries surfaced over and over again during the conference, which attracted some 10,000 participants from all over the world.

Fears of violence by the Palestine Liberation Organization, which had observer status, appeared to be unfounded. But working committees meeting at the Queen Elizabeth Theater often punctuated discussions on housing with arguments about the Palestinians.

NEVERTHELESS, the tone of the conference was generally positive. "It was a conference where politicians used words they never used before, words like love and beauty and passion," commented Canadian Urban Affairs Minister Barnett (Barney) Danson, who presided. "Politicians in the past have been afraid to articulate them."

"Political discussion was the unfortunate but almost necessary appendage to the conference," noted Bishop Edouard Gagnon, head of the Vatican delegation which unexpectedly voted in favor of the controversial Vancouver Declaration of Principles and also gave \$50,000 to the United

Nations Environment Program.

And in the opinion of Barbara Ward (Lady Jackson), who with Anthropologist Margaret Mead dominated the forum of nongovernmental organizations, the person making the greatest impact on the whole session was Mother Teresa of Calcutta.

THE VANCOUVER Declaration of Principles which surfaced at the closing session harshly split the delegates. In calling for a new economic order, the document echoed the UN resolution linking Zionism with racism, passed last November by the UN.

"It is... the duty of all people and governments to join the struggle against any form of colonialism, foreign aggression and occupation, domination, apartheid and all forms of racism and racial discrimination, referred to in the resolutions adopted by the General Assembly of the United Nations," stated the declaration, which was strongly opposed by Israel.

Western countries, including the United States, Britain, France, West Germany and Canada, expressed sorrow that it was not voted on paragraph by paragraph

because they agreed with many of its sentiments.

In other last-day measures, the conference approved 33 recommendations for national action on settlement policies and planning, and a document on international cooperation, which postponed the decision about the location of a proposed new Habitat secretariat until the next UN General Assembly in New York.

RECOMMENDATIONS in another national action document called for "appropriate recapture" by public agencies of land speculation profits in human settlements.

Proposals on land use, and clean water by 1990 were probably the "most concrete... results from Habitat," according to Danson. The U.S. delegation, strongly supported a worldwide clean water effort.

Church organizations plugged into Habitat in a number of ways. The Canadian Catholic bishops issued a supportive pastoral letter; Pope Paul VI sent a message; an interfaith Sunday was held; and 200 activists representing the World Council of Churches demonstrated against a government housing project in Manila, the Philippines.



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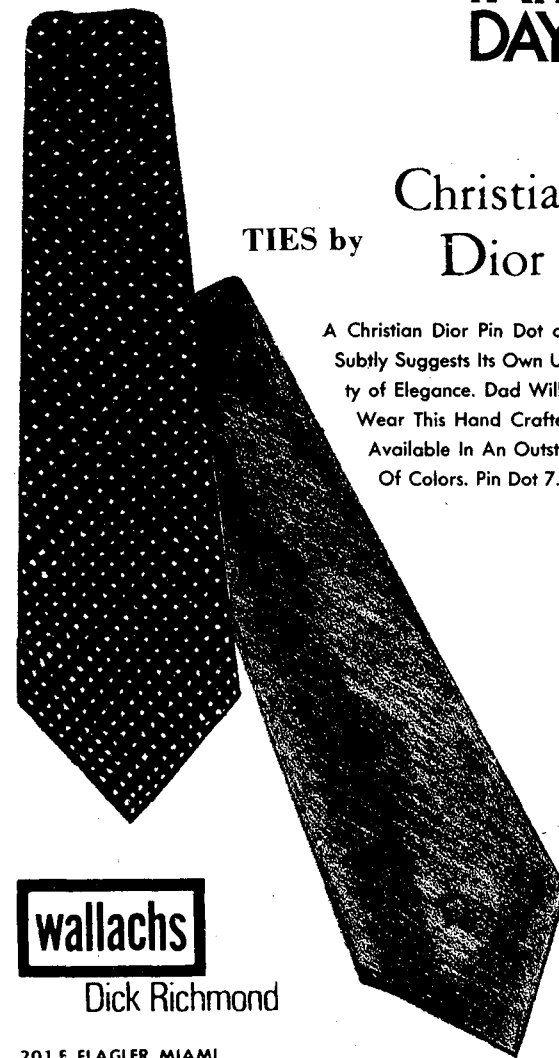
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Puerto Ricans—reviving their traditions

First of a series of articles pointing out at the diversity of traditions and ethnic groups which contribute to the richness of the Catholic experience in the Archdiocese and which illustrate the universality of the Church.

By ARACELI CANTERO
Voice Spanish Editor

As midnight comes on the feast of St. John the Baptist, June 24, thousands of Puerto Ricans of all faiths and social standing throughout the world, will jump into the water to take a midnight swim.

This custom, one that dates back to the time of the Spanish conquistadores, is symbolic of Puerto Rico's patron saint who described in the Bible as "John the Baptist," poured water over Jesus in the Jordan.

LEGEND has it that St. John looks with favor on those who bathe in the sea on this night. Health and good luck for all year are supposed to follow.

There is a large Puerto Rican community in Miami, where this custom seems to have been lost somehow, but Sister Ana Luisa Borja of the Catholic Puerto Rican Center in Miami, is already thinking of plans to revive it.

"We could bus the people over to the beach and then bring them back," she says. "The event could be a real religious experience that could create a deep awareness of the meaning of baptism."

LIKE the rest of the Marianita sisters that staff the Center, Sister Ana Luisa takes pride at the contributions that Puerto Rican Catholics bring into America's Catholic experience. She believes that the various faith expressions present in the Archdiocese point to the reality of the Church's universality and the concern it has in preserving culture.

"When you or your parents came to Miami you brought with you your language and your culture as well as your own religious devotions and practices," Archbishop Coleman F. Carroll told Puerto Ricans in 1970, when he inaugurated the Center of San Juan de Puerto Rico that was to serve their needs.

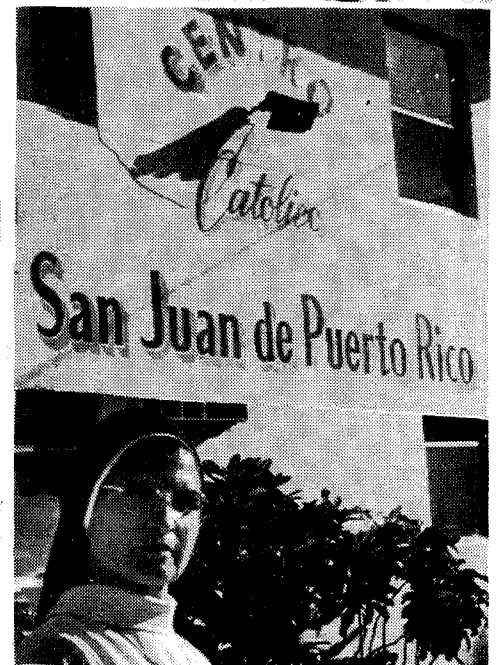
"All of these are part of a certain religious heritage, of



The statue of Our Lady of Divine Providence (above), Patroness of Puerto Rico, presides over the activities at the Puerto Rican Center in Miami. There, children (above right) learn about their culture and about God, and young girls learn, among other things, about sewing. Director of the Center staffed by Marianita Sisters, is Sister Ana Luisa Borja (below right).



the symbols of this bicentennial year.



opinions, traditions, and culture which will perdure outside the homeland; let it be prized highly everywhere," he told them quoting a letter by Pope Paul VI on the Care of Immigrants.

SINCE then, the Center, has become the place of reunion for hundreds of children and adults of this area where many Puerto Ricans live.

"Puerto Ricans are noble people much given to hospitality and the service of others," says Father Jose Paz, Pastor of Corpus Christi.

The Puerto Rican Center, which is considered an extension of Corpus Christi is located at 144 NW 26 Street, in the area called Wynwood. The Marianita Sisters from Ecuador staffing it, regularly conduct classes in religion, music, painting, dancing, sewing, cooking, and home economics, as well as morals and sex education for students from a variety of backgrounds. At the

same time the Sisters are very concerned about helping Puerto Ricans study their history and keeping up their traditions.

But the Sisters are not alone. Many people from the community and from Miami have taken interest in the work of the Center and do help whenever the opportunity presents itself.

THIS is the case of the festivities honoring Puerto Rico's patron saint, John the Baptist on his feastday, June 24.

Starting at 7 p.m., with a solemn Mass, the program will include a cultural evening with songs, poetry and Puerto Rican folklore prepared by the youth of the center, together with the members of the Association of Our Lady of Divine Providence, official Patroness of Puerto Rico.

Under the initiative of Matilde Perez Porrata, the association came into existence Nov. 9, 1974, as an attempt to

gather the dispersed Puerto Rican community under its Patroness.

"Until then we had been almost assimilated into the Cuban traditions, and we were celebrating the feast of Our Lady of Charity of Cobre," she explains.

"We still love her for it is the same Mother of God, but we believe that it is important not to lose our Puerto Rican identity."

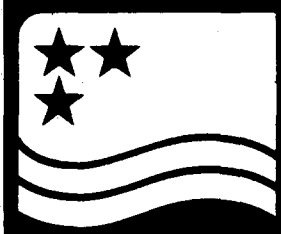
YET Matilde admits that the devotion to Our Lady of Divine Providence is not yet very strongly rooted among Puerto Ricans, since she was only named their patroness in 1968, at the request of the then newly appointed Archbishop Luis Aponte. The event marked the 100th anniversary of the statue's arrival to Puerto Rico from Barcelona by a Spanish bishop.

In fact many of Puerto Rico's customs can be dated

back to the Spanish conquistadores since it was that island that received the first bishop ever to step on American soil.

The Episcopal See of Puerto Rico was erected on August 8 of 1511, as a suffragan of Seville, Spain.

Ponce de Leon became then Governor there and it was he who obtained permission from Spain for further exploration to the north which led to the discovery of Florida, April 8, 1513. It is said that he had no priest with him. The first real attempt at missionizing Florida was made in 1549 by the Dominican Luis Cancer who died at the hands of the Calusian Indians. The Spaniards were unable to establish outposts in Florida until 1565, when Pedro Menendez de Aviles founded St. Augustine, the oldest U.S. parish in the U.S. Puerto Rico had preceded 52 years earlier.



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The greatest of Divine gifts

Both personal observation and the ever present polls indicate that the number of Catholics receiving Holy Communion weekly has been on a steady increase these past few years. The feast of Corpus Christi this Sunday gives us reason to reflect on this most important aspect of a Catholic's spiritual life.

The Eucharist does not merely provide us an impressive little ceremony in the reverent setting of a church, where the children of God as a family receive the greatest of divine gifts. It is not meant to be an emotional experience that enables us to leave the Church with a pleasant glow and feel that God is near. It is not even a reward for being good.

On the contrary, God's family comes together to receive the body and blood of Jesus Christ, not as a symbol, but as a reality in the miracle of the Holy Eucharist. We receive the bread of life under the form of bread and wine. The soul is thus nourished, fed, strengthened, repaired by this divine food as the body is aided to survive by the food we take at table.

This Eucharistic meal has a purpose, therefore, far deeper than a mere emotional uplift for a few moments. It provides us food for the soul without which we cannot live. It gives us life and pledges again and again

the promise of eternal life.

Jesus does not come to us because we are holy. He comes to make us holy. We take to the altar rail all our human weaknesses and needs, both physical and spiritual. We come as beggars, confident

that our Father, in giving us his Son, will make us grow in love and in his likeness.

Corpus Christi reminds us to rejoice in this extraordinary gift of God and to attempt to grow in understanding of the Eucharist and to benefit from its graces.

Demos on abortion

It is inconceivable that the Democratic Platform Committee would compromise principle to assuage a vocal minority. But that is exactly what the group did this week.

Abortion, they acknowledged, is an ethical and religious concern to many people, yet the Committee, despite protests from the floor of the hearings, went ahead and declared the Democratic party in opposition to enacting a constitutional amendment to prohibit abortion.

As Gov. Jimmy Carter's bandwagon rolls into high gear with every indication that he will be the party's nominee, a number of questions are raised.

The Governor has repeatedly voiced his view that he, personally, is opposed to abortion. He has also said that he is not in favor of a Constitutional amendment in connection with abortion.

During the hearings, spokesmen for the

Governor frequently addressed the committee saying they wanted to emphasize that they did not expect a "Jimmy Carter platform," but one which reflected a consensus within the party. This occurred especially at times when planks came up, to which the Governor disagreed.

Being "not in favor of an amendment" doesn't necessarily mean that Carter opposed the inclusion of that plank in the Platform. At least we hope he does not oppose it.

In any event, there are only two ways that the Platform can be changed at this point. The first would involve a floor fight by delegates at the New York City convention. The other, would involve Gov. Carter's denunciation of the plank in strong terms, which seems unlikely. Last week the Governor said he would "study" the matter.

We hope he does. Many pro-life proponents are looking for a firm stand by the Democratic nominee.

Being told a secret is sacred trust



By Msgr. James J. Walsh

We can all recognize the types here. Most of us have probably gone through a similar experience. Everyone at times feels like unburdening to another, if only to "get it off the chest" for a moment.

We know, too, from sad experience that some people simply cannot be trusted with a secret. And if occasionally we have no choice in the matter and have to share a confidence with them, we seek to seal their lips with a solemn promise to tell no one.

Why, then do so many treat a sacred confidence so lightly? What defense can one make? Take especially the person who is about to whisper to you a certain matter which he promised another not to reveal, but before proceeding, he seeks to bind you with the same kind of promise he is now shattering.

SUPPOSE at that point you interrupted him with the embarrassing reminder of his betrayal and asked him how he could stoop to such a low

practice. How would he justify his action?

He may readily admit that it is wrong, and no justification is possible. Or more likely, he may say that he didn't make a solemn promise, as if hand on Bible. He didn't take it at all seriously.

Or he may point out that it is taken for granted that one can give such a secret to one's best friend, "realizing it won't go any further...."

Of course no harm is meant. This is always said. It's

part of the betrayal. A very honest person, when faced, would admit the truth, namely, the temptation to gossip was too strong. And he was weak.

IT IS easy to forget that the betrayal of a confidence is no more justifiable than the stealing of a person's money. When someone entrusts me with a secret, it does not become my property, any more than his car becomes mine when I ride in it.

The information my friend reveals belongs to him. If I have listened to it willingly, it becomes a sacred trust which I cannot violate without offending both him and God.

The fact that it is a common practice nowadays to tell secrets means that a great many people have hardened their consciences and blinded themselves to its evil.

We should indeed be taken aback if someone stated we were not to be trusted alone in a neighbor's house. But if the thought of stealing his material possessions repels us, we should be all the more concerned about violating his spiritual property over which he has asked us to stand guard.

To reveal an entrusted secret surely violates the commandment of God. No one can estimate how much harm is done by a broken confidence.

Unfortunately evil spreads like wildfire, and restitution is often impossible when a reputation has been damaged because of one's lack of fidelity.

The frail bewildered woman kept the shameful news locked up in her heart for days. Finally when an old friend came for a visit, she brought out the sad story of her son's abandonment of his wife and children for another woman.

The tale told, she felt a certain relief and looked with gratitude on the kindly listener whose understanding lessened the bitterness and pain.

Two days later she met a neighbor while shopping. This person, hardly more than an acquaintance, suddenly leaned close to her and oozed sympathy as she whispered: "Dreadful sorry for you and your son's trouble. Children nowadays can be..."

THE WOMAN did not hear the rest of the piercing speech. She had but one thought—her confidence had been betrayed. The secret disgrace was now public disgrace. The friend who had lent such a solicitous ear proved she also had a destructive tongue. And the burden of her sorrow became all the more heavy as she realized she dare not entrust her personal affairs to anyone again.

(Question will be answered by Father Jose Nickse. 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. A couple months ago, a very good Catholic relative of mine lost her husband. She had a burial Mass for him, and then she had him cremated through "calcination." This shocked me. I talked to a Catholic priest about it. He said the Catholic Church had approved it.

A. Not long ago I answered this same question explaining the reasons that led the Catholic Church to condemn cremation in the past, and the reasons why cremation is allowed today under special

circumstances.

We must remember that during our life on this earth we are temples of the Holy Spirit. Through Baptism we become part of the family of God. The Church has always been a defender of the dignity and the beauty of human life. As one of the early Fathers of the Church expressed it: "God's glory is man truly alive."

Even after death, we must remember that the body of the deceased once was full of God's most beautiful gift, the gift of life. That is why it is fitting and proper to conduct the funeral services that remind us of the dignity of man, and Christ's promise of eternal life.

The Church still recom-

mends and encourages Catholics to bury the dead with the proper rites of Christian burial. Under some circumstances the Church will allow cremation. Permission of

What is your question?

your pastor is required.

The whole process of death and burial can be very difficult and painful. Funeral services help us to accept the reality of death. We must be certain that cremation will not deprive the family of a normal period of mourning and therefore hurt them spiritually and psychologically.



When school is out what do the residents at Boystown do? Some go to camp or summer school or home visits, but 26 of them are enrolled in the federal summer job program, working to help maintain the very facility they live in. Tom Topping (left) cleans the entrance sign while Chris Angus mows the grass. Above, Kim Patrick, campus director, and Dennis Graves work on room remodeling for the ABCD supported Archdiocesan facility.

Summer at Boystown

Al terminar el año escolar, algunos muchachos de Boystown se han matriculado en un programa del Gobierno Federal que les da fondos para remodelar y limpiar su propia casa. Tom Topping (izq.) limpia el cartel de entrada a la finca y Chris Angus corta la hierba. El director del Centro, Kim Patrick y Dennis Graves (arriba) hacen de carpinteros.

Coconut palm plants, to be planted around the campus later, are tended by Floyd James while Boystown Administrative Director John Perrotti looks on.



Bajo la mirada de John Perrotti administrador de Boystown, Floyd James (derecha) cuida las palmeras que adornarán el parque de la finca.



Floyd Dudley helps Burt Duncan and Ken Reichelerfer fix up a Boystown vehicle (left) while two other youngsters (right) clean cobwebs before painting a multi-purpose building.

Floyd Dudley echa una mano a Burt Duncan y Ken Reichelerfer (izq.), que están arreglando un carro. Los más jóvenes (dcha.) quitan las telarañas del edificio.



Cursillo starts at North Palm retreat house for 45 women

NORTH PALM BEACH-Forty-five area women began a four-day Cursillo yesterday (Thursday) at Our Lady of Florida Retreat House and will continue their spiritual program until the feast of Corpus Christi on Sunday.

A Cursillo "is a short course in Christianity," explained Mrs. Lois Jeffcote, of St. Clare's parish, North Palm Beach, who is rector of this Cursillo.

"The objective of such courses is to build leaders who will penetrate and Christianize their environment," she said, adding: "It's to provide laypersons with sound spiritual values and knowledge of the principles of their Faith, who will then influence the people with whom they come in contact, as well as serve as examples in their own

families," she said.

THIS "short course" (Cursillo) is being addressed by 10 women and three priests, as well as by Mrs. Jeffcote.

The 10 women are: Mrs. Yolanda Cory (who is the assistant rector), Mrs. Lucy Ouellette, Mrs. Lorine Hodulick, Mrs. Theresa Washart, Mrs. Dottie Chris, Mrs. Marie Egan, Mrs. Nancy Crew, Mrs. Janet Weber, Mrs. Miriam Trosclair and Mrs. Caryl Russo.

Three priests who are participating in the program are: Father Charles Sullivan, C.P., Father Vincent Sheehy, pastor, St. Francis of Assisi parish, Riviera Beach, and Father Robert Palmer, Archdiocesan Cursillo spiritual director.

EACH day begins with Mass; there are five talks each

day, plus time for religious and educational exercises. The 45 women making this Cursillo, assembled last night, at St. Paul of the Cross Church, Juno for a special "team" Mass and official "send-off" by Father Sullivan. (The "team" refers to the 25 additional women who have previously made at least one Cursillo, and are now supplying the "staff" for the new course. Staff work includes doing the cooking and serving at tables.)

Following the Mass also attended by the 45 newcomers, the group was transported by bus to Our Lady of Florida Retreat House, operated by the Passionist Fathers, on the shores of Lake Worth, in nearby North Palm Beach, where the program proper began.

S. Florida pro-life leaders to attend Boston convention

South Florida's pro-life leaders will be among those participating in the National Right to Life convention June 23-27 in Boston.

Thomas Endter, vice president of the Florida Right to Life Committee, and president of Dade's Right to Life Crusade, will be accompanied to the session by Xavier Suarez, president of the Spanish-speaking Right to Life Crusade, Miss Rita Suarez, and members of other pro-life groups from various counties.

Archbishop Fulton J. Sheen, and Sen. James L. Buckley (R-N.Y.), are among a list of leaders in politics, medicine, law, religion and socio-economics scheduled to speak at the four day convention sponsored by the

National Right to Life Committee. Two types of sessions are planned. The first will feature speeches, a simulated congressional hearing, a prayer breakfast, a banquet, and a parade.

The second session will feature meetings on the Equal Rights Amendment, women's issues, the physical and psychological results of abortion and sterilization.

Three will be ordained for Jesuits tomorrow

Three young men will be ordained to the priesthood for the Society of Jesus during rites of ordination at 10 a.m., Saturday, June 19, in Gesu Church.

Bishop Roque Adames of Santo Domingo will confer the Sacrament of Holy Orders on the Rev. Mr. Carlos E. Garcia Carreras, the Rev. Mr. Victor M. Hernandez, and the Rev. Mr. Eduardo de Zayas, all natives of Cuba.

Each of the ordinands studied at Belen School in Havana and have been members of the faculty at Miami's Belen Preparatory School.

Following his ordination, the Rev. Mr. Zayas will continue to teach at Belen School.



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The Eucharistic Congress at a glance

● What is an International Eucharistic Congress?

It is a gathering of the universal church in a particular country for the purpose of:

- Deepening understanding of the Holy Eucharist.
- Enriching our love for Christ in the Eucharist.
- Fostering devotion to the Holy Eucharist.
- Providing an opportunity to proclaim the Good News of the Eucharist to the human family throughout the world.

● What is the significance of the 41st International Eucharistic Congress?

● The 41st Congress will be held in Philadelphia, Aug. 1-8, 1976. It marks the first time in 50 years this worldwide spiritual assembly has met in the United States. Chicago was the site for the 28th Congress in 1926.

● Health permitting, Pope Paul VI will attend. It will be the Holy Father's first official visit to the United States. The Pope addressed the U.N. in October 1965 but this was not considered an official U.S. visit.

● The 41st Congress meets at a time of great spiritual erosion in America. There are 48 million Catholics in the country, about half go to Mass on Sunday. In all, there are 101 million Americans who have no religious commitment.

● The 41st Congress convenes at the height of America's Bicentennial, where liberty was proclaimed 200 years ago.

● Who will attend?

Bishops, priests, Religious and laity. People from every walk of life who want to share in this great spiritual experience will come. Young people, retired citizens, political leaders, ethnic, national and non-Catholic groups will participate. Many of these groups are involved in planning their role in Congress events. For example, one of 10 Congress committees is the Committee on Participation of Christians of Other Churches. This is a group of clergy and lay leaders from major religious denomination who will bring an ecumenical dimension to the

assembly. Heading the group are the Episcopal Bishop of the United States, the President of the Lutheran Church in America and the Primate of the Greek Orthodox Church of North and South America. The Armenians, Maronites, Melkites, Ruthenians and Ukrainians will participate and concelebrate an Eastern Rites liturgy.

● How many will attend?

More than 1 million. During the 40th Congress in Melbourne, Australia in 1973, some 1.5 million faithful participated.

● What's the theme for the Congress?

The theme, as announced by Pope Paul, is "The Eucharist and the Hungers of the Human Family". Each of the eight days will focus on a different aspect of the hungers theme. The sub-themes are defined as the hunger for God, for bread, for freedom and justice, for the Spirit, for truth, for understanding, for peace, and for Jesus, the Bread of Life. The latter is the motto for the Congress.

● What will take place at the Congress?

The Congress is designed to deepen and enrich understanding of the Eucharist. The eight days of the Congress have been arranged in a series of liturgies, theological and liturgical conferences, music and art events and special exhibits. The Congress will open at 12 noon Sunday, Aug. 1 at Philadelphia's famed SS. Peter and Paul Cathedral. There will be a candlelight Eucharistic procession that evening. Here is a summary of the liturgies for the rest of the week:

● Monday, Aug. 2—Family Day, a day of fast and concern for the starving people of the world.

● Tuesday, Aug. 3—Suffering People Day, a day of concern for suffering humanity—the aged, the infirm,

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the lonely, the persecuted peoples of the world. Masses for senior citizens, the sick and infirm will be offered.

● Wednesday, Aug. 4—Clergy and Religious Day, a day of prayer for religious vocations and religious commitment by priests and Religious of the world. Masses for vocations are planned.

● Thursday, Aug. 5—Pilgrim People Day, a day of ecumenical fellowship in searching and sharing the faith. An interdenominational service will be offered.

● Friday, Aug. 6—Youth Day, a day of prayer for a faith commitment by today's youth. A children and young people's Mass will be celebrated.

● Saturday, Aug. 7—Peoples of the World Day, a day expressive of the universality of the Church and of the world's desire for harmony.

● Sunday, Aug. 8—Closing Day, a day of thanksgiving for the Eucharist. Pope Paul is expected to celebrate the closing Mass in late afternoon before 250,000 at John F. Kennedy Stadium.

● What else is planned?

A series of concerts and dramatic presentations, many performed and conducted by professional artists, is being

planned.

● Where will all these events take place?

Most exhibits will be at the city's air-conditioned Civic Center offering 321,000 square feet of space, a 12,000-seat auditorium and a 600-seat ballroom. Other major sites for meetings and Masses will be centrally located in South Philadelphia at the city's three sports stadiums. Musical performances will be given at the new Robin Hood Dell and Philadelphia's magnificent Academy of Music, home of the Philadelphia Orchestra. The formal opening will be at the Cathedral of SS. Peter and Paul.

● How do I reserve housing accommodations for the Congress?

Pilgrims from the United

States should contact the official travel agent(s) in their home dioceses for all Congress housing and travel arrangements. Your local Chancery Office can provide the names of Congress-authorized agents in your area.

● Do I need tickets for Congress events?

Yes. Tickets for all liturgical events will be free. There will be a nominal admission fee, however, for some performing arts events, conferences and exhibits. Tickets for all these events can be obtained in advance through order forms supplied by your travel agent and parish church. These forms will be available about six months before the Congress; or write to: Eucharistic Congress Office, Attention: Tickets.

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Ben and Eva Cropp explore "The Hungry Sea" and watch fish that kill only for food, fish sitting on other fish and the food chain from microscopic organism to man on "The Coral Jungle," Saturday, June 19 at 10 p.m. on Channel 4.

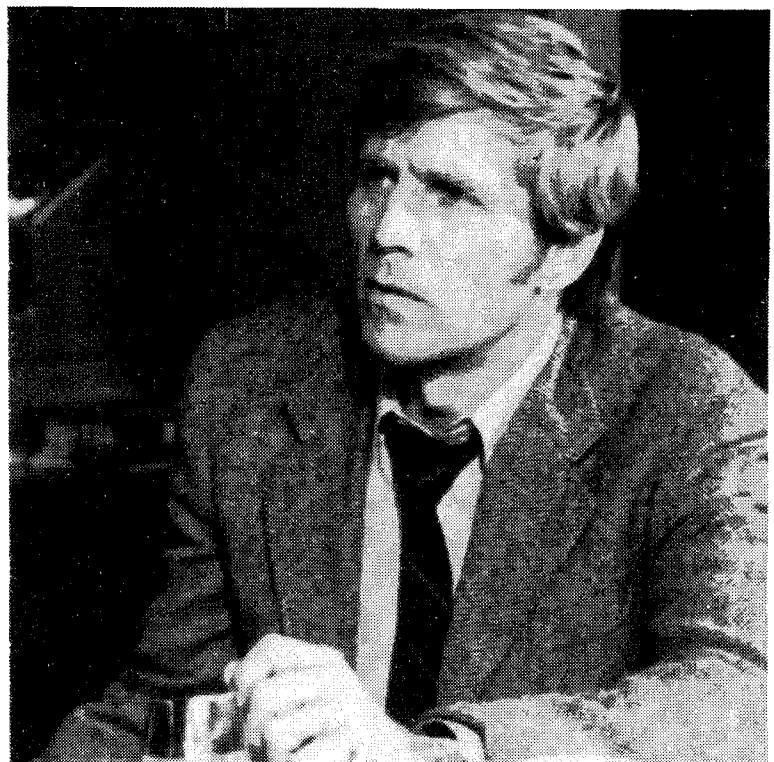
American Catholicism documentary

NEW YORK—(NC)—A documentary exploring the origins of American Catholicism in the colonial period will be broadcast as part of CBS' "Look Up and Live" series at 10:30 a.m. EDT Sunday, June 20.

Called "For God's Honor and Our Neighbors' Good," the program will feature Jesuit historian Father James Hennessey.

Father Hennessey will discuss the beginnings of Jesuit ministry in Maryland and the significance of Maryland's experiment in religious toleration.

The June 20 program was produced by CBS in cooperation with the Office for Film and Broadcasting of the U.S. Catholic Conference.



A different kind of probation officer helps an 18-year-old girl who pops pills, lives loosely, and tries suicide—on Insight, 9 a.m., Sunday June 20 on Channel 7.

Capsule movie reviews

THE STRANGER AND THE GUNFIGHTER (Columbia) is a stupid, vulgar Italian-made Western with a kung-fu angle. B (PG)

BABY BLUE MARINE (Colombia) is a sentimental, nostalgic movie about a young marine (Jan-Michael Vincent) who washes out of basic training in 1943. There are

some good moments in it, and Vincent and young Glynnis O'Connor head a uniformly good cast. A-II (PG)

GOODBYE, NORMA JEAN (Austamerican) is a dreadful little movie, a cheap exploitation of the tragic life of Marilyn Monroe. B (R)

GRIZZLY (Film Ventures). If, as popularly believed, imitation is the sincerest form of flattery, the makers of **JAWS**, if no one else, might find some pleasure in this gory, thoroughly inept film. A-III (PG)

HAWMPS (Mulberry Square) The army experiments with camels shortly before the Civil War. A slapstick comedy, from the makers of **BENJI**, which only the youngest might enjoy. A-I (G)

LEGACY (Kino) A day in the life of a middle-aged woman too busy to notice she is on the verge of a nervous breakdown. A film dealing with repressed sexuality and guilt much too

specialized for theatrical presentation. B (R)

BIRCH INTERVAL (Gamma III) is a sensitive film about a young girl confronted with the complexities of adult life. Well acted by a cast headed by Eddie Albert and Rip Torn and beautifully photographed in the Amish country of Pennsylvania. (A-II)

COUNTDOWN AT KUSINI (Colombia) is an adventure film about a black American musician who becomes involved in an African revolution, which unfortunately falls between the two stools of melodrama and significance. (A-III)

IT'S SHOWTIME (United Artists) is a compilation of excerpts from Hollywood movies whose stars are four-footed, winged, fanged or otherwise distinguished from the species homo-sapiens. Entertaining enough and a natural for family viewing. (A-1).

Presidents' own words

Does the man make the times, or do the times make the man? The chief executives of this century faced vastly different circumstances. Qualities that made them ideal for their time, might have been inadequate for another time. James Garner provides an opportunity to see what the Presidents were really like told through some of their own statements on Channel 10, June 19 at 8 p.m. There was the irrepressible TR who exclaimed, "No President has ever enjoyed himself as much as I."

William Howard Taft, the only President who became chief justice, said "Politics, when I am in it, makes me sick."

Woodrow Wilson mused, "Why has Jesus Christ so far not succeeded in inducing the world to carry out his teachings? I am proposing a practical scheme to carry out his aims."

They were followed by Warren G. Harding, Calvin Coolidge, Hoover, FDR, Truman, Eisenhower, Kennedy, LBJ and Nixon.



Vivian Vance guest stars as a new neighbor who seems ready to become a surrogate mother for

Rhoda and Brenda, in "Rhoda," Monday, June 21 (8:00-8:30 p.m., ET) on CBS.

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ONE parent

By FATHER JOSEPH M. CHAMPLIN

"Father, we are just a group of lonely people who get together for support."

Those words came from the lips of a woman in her 40s, divorced, mother of several and member of the One-Parent Family Council in a neighboring city.

I spoke about divorce and remarriage to some 40-50 persons of that group gathered on a Thursday night for their monthly meeting held in the dining room of a local hotel.

family council

IN OPERATION since 1974, the One-Parent Family Council seeks to provide "a gathering point for area parents who, because of death, divorce, separation or desertion, are forced to depend solely on their own resources to maintain a good life for themselves and their children. The Council hopes to aid in this endeavor by (1) helping the parent to successfully adjust to his new situation, and (2) exploring the needs of child and parent in the one-parent household."

This is not a Catholic group, although many present were in practice or allegiance Roman Catholic. But the organization, or one similar to it, certainly deserves the Church's strong encouragement.

The monthly meetings include a brief business session, a speaker or special program, followed by an After-Glow of dancing-socializing. Between those regular gatherings, the officers attempt to plan one social activity each weekend.

Sundays seem to present one of the most painful periods for the woman in a one-parent situation. The ex-husband and father normally enjoys visitations rights on that day leaving her home—alone and lonely.

GOING TO movies, concerts, plays, lectures and other events for entertainment is another difficult time. Instead of renewing the one-parent's spirits, those occasions often depress them. "Do you realize how hard it is to go out alone?" The hurt in my

questioner's voice and eyes was all too obvious.

This council's activities ease both situations. Sunday get-togethers help fill that days emptiness; attending various people entertainments as a group eliminates the unpleasant awkwardness of "going alone."

A discouraged single woman whose marriage has been annulled by a Church matrimonial court process wrote the other day in deep distress: "Isn't there some group I can join? Some

organization—perhaps 'Over 40, Under 50 and Still Marching' would be a good title for it—to help me meet others? Some place besides a bar, in which I can become acquainted with others in my situation?"

More One-Parent Councils with heavy Church support and active involvement by Catholic parishes might well provide an answer to her search.

THOSE WHO are still together, and happily so, nevertheless could benefit in these days from programs on parenting. Providing such informational and inspirational sessions should be high on the Church's priority list for the next decade.

At Holy Family we used for that purpose one of our "Come to the Cabaret" evenings.

These twice a year events provide 55 couples (capacity of our renovated church hall) with an inexpensive (\$6.00 per couple) Saturday night out.

Seated at round tables, they sip wine, beer or soft drinks, munch on cheese and crackers, converse by candlelight and listen to two approximately half-hour presentations.

This year our committee invited a local pediatrician to be the featured speaker. His topic was a broad one: "The development of children at various age levels and their parents' expectations during those periods."

AFTER A straight lecture on overall concerns involving youngsters from six months to 16 years, the audience, during a break,

know
your
faith



"A gathering point for area parents who because of death, divorce, separation or desertion are forced to depend solely on their own resources to maintain a good life for themselves and their children." (If this man and his son were without wife and mother theirs would be a lonely life.)

submitted written questions. His response to those inquiries formed the second presentation. A series of **TELESPOTS** concluded the 8:30-11:30 evening.

As a sheltered celibate, I certainly learned much from the doctor's remarks about what it means to be a father or mother. Those couples, judging from the positive response, more importantly, felt better prepared for future parenting and very much reassured about the job they already have done.

Evangelists as theologians

By FATHER JOHN J. CASTELOT

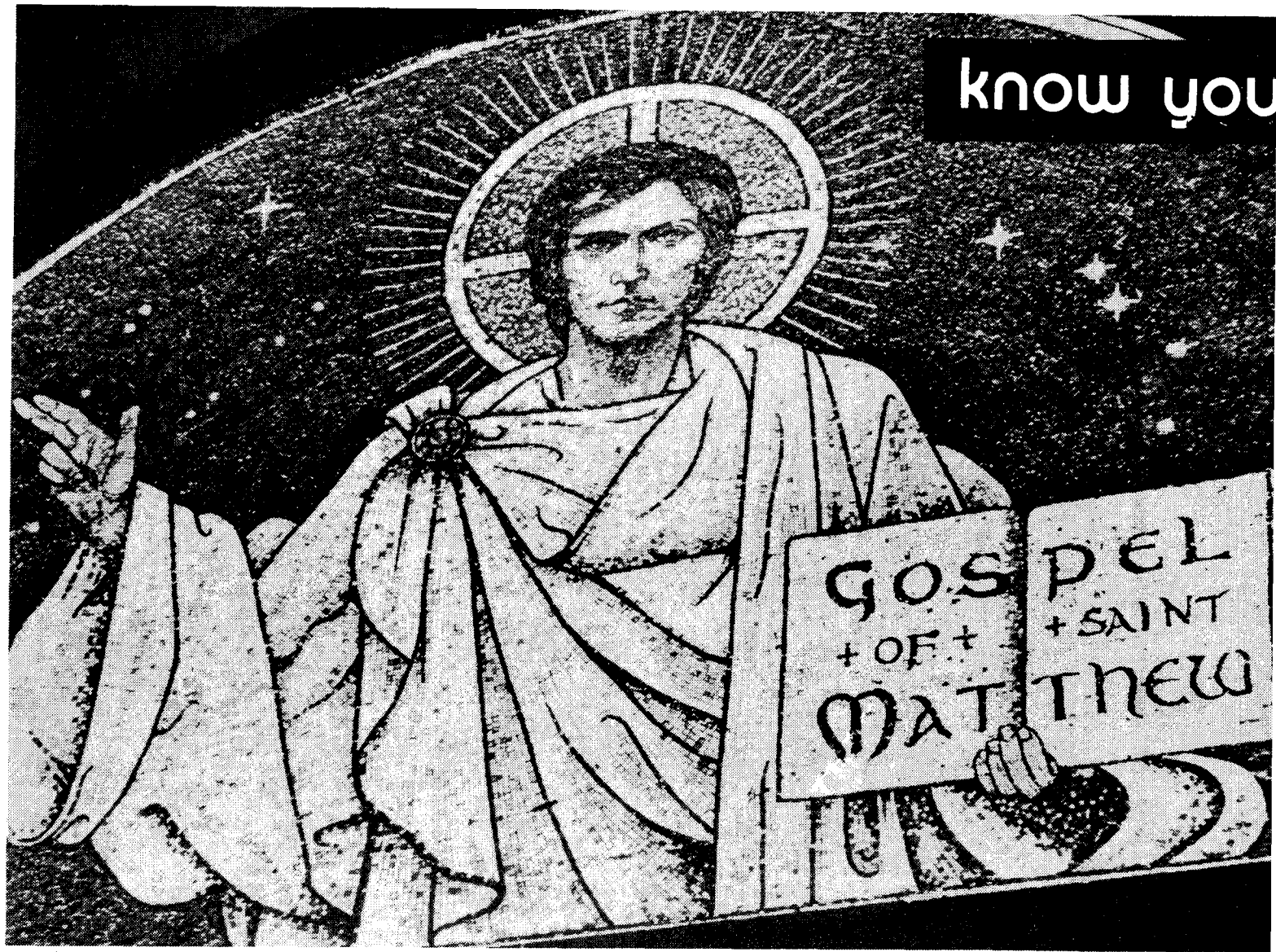
The Evangelists did far more than simply record the already existing traditions of the Christian communities.

They did this, of course, but each of them brought to his work his own viewpoint, his own theology. Even the Gospel of Mark, which seems like such a simple telling of the story, turns out, upon analysis, to be profoundly theological. Mark set out to present the earthly career of Jesus as a revelation: a revelation of the mystery of the Messiah and a revelation of the mystery of the Son of Man. These form the two big divisions of his Gospel.

THREE SECTIONS are discernible in the first division, each of them ending with a remark about the reactions of different groups of Jesus' self-revelation. In 3, 6 the Pharisees decide he should be put to death; in 6, 1-6 we see how his own relatives misunderstood him; and in 8, 27-30 Peter acknowledges that he is the Messiah. This confession of Peter's marks the climax and conclusion of the first part of the Gospel. It is presented as a turning point in Jesus' ministry, which now takes a new turn: in the direction of Jerusalem.

In the second part of the Gospel Jesus reveals an even more profound mystery, that of the Son of Man. It is a sort of counterbalance to the revelation of the Messiah, for the Apostles shared to a great extent their compatriots' erroneous views about the Person and work of the Messiah. Jesus had to correct these notions. This he did by revealing himself as the Son of Man, a mysterious title which had certain messianic connotations in the Jewish literature of the day, but which, of its very nature, stressed the humility of the Messiah.

HE IS INDEED the glorious Messiah, but his path to glory will be the way of the cross. This was not an



easy concept for the disciples to grasp, and Mark calls attention over and over again to their lack of understanding. It may well be that the community for which Mark wrote needed this reminder of the real nature of the Christian life. Basking now in the light of the resurrection, they may have overemphasized a sort

of theology of glory. This could have been really dangerous, for persecutions were sure to come, had already come, and they would have been doubly difficult to bear for Christians who forgot that their way to glory, like that of the risen Lord, had to be the way of the cross.

This is the key idea in the second

part of Mark's Gospel: the revelation of the Son of Man. Very cleverly Jesus fuses with this messianic title elements borrowed from the Suffering Servant prophecies of Isaiah, and the first section of this part of the Gospel contains three predictions of the passion and also of the fate of the disciples. To underscore their

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Whatever happened to...?

By FATHER CARL J. PFEIFER, S.J.

"Whatever happened to the Church we knew back in the 50s?" an old friend asked me recently. "I remember going to Quebec one summer. Even though I didn't know much French, the Mass was in Latin and everything was just like back in St. Louis."

His question and our shared recollections recalled a Catholic Church that was very much the same everywhere. I, too, studied in French Canada and in Austria. There were a few small differences—the French Canadian priests wore long coats and broad-brimmed hats. But the Mass was the same. The theological language heard in sermons or found in the catechisms was the same.

THE ONE reality about the Roman Catholic Church that stood out when we grew up was its uniformity. There was a uniform language of doctrines, uniform moral convictions, uniform liturgical worship, and a uniform life-style. Every Catholic knew what it meant to be a Catholic. Any moderately interested non-Catholic could quite easily learn the basic characteristics of Catholic doctrine, morality, worship and life-style.

That is no longer true. For better or worse the uniform pattern of Catholic teaching and living has disappeared. A visit to any two

parishes in any town or city dramatically confirms the lack of uniformity. The Roman Catholic Church today is marked by wide differences. In place of uniformity there exists a pluralism.

Even present catechetical efforts to clarify the Church's "basic teachings" highlight the pluralism rather than reveal uniformity. Four or five "catechisms" for adults have appeared in the United States within the past few years. Each presents a summary of Catholic teaching. Each is presumably orthodox. But each is different. Not in the sense of heresy. The affirmations of the Creed are present in them all. They all teach Jesus' law of love and Moses' 10 commandments. They all teach seven sacraments.

BUT THEY contain differences—of emphasis, of approach, of language, and at times of practical conclusions. There are differing theologies underlying them. These attempts at putting together for adults definitive explanations of Catholic teaching and practice reveal the same kinds of differences found for a decade in religion textbooks for children and youth. They give evidence that the time is not ripe for ONE catechism FOR ALL like the Baltimore Catechism once was.

Such is the fact of the matter. The Roman Catholic Church in 1976 in the United States and

around the world reveals differences and diversity. Pluralism has replaced the uniformity we grew up with.

How one interprets that fact differs radically. Some rejoice in the richness of differences. Others lament the lost security of uniformity. Whichever one's personal reaction to the fact, it is good to reflect on some facts of the Church's history. It was only in quite recent times that the Church tended to become identified with uniformity. A close reading of the New Testament reveals a unity that tolerated striking differences in theological understanding, of moral convictions, of worship and lifestyle.

THE FOUR Gospels which provide us with the early Church's understanding of Jesus present four differing views of Jesus. They do not contradict each other, but they are different. Even something we would consider important as the words of Jesus in instituting the Eucharist are recorded differently in Matthew, Luke and Paul. John does not record them. The date and circumstances of the Last Supper differ in John's account from other three Gospels. The Church is defined by a rich variety of symbols rather than a single uniform definition. Perhaps most disconcerting first are the differing accounts of

logians

ur faith

A majestic mosaic on the facade of the St. Matthew's Cathedral in Washington, D.C. shows the Gospel writer whose work Father James Castelot describes as dealing with a theme of Kingdom. Artist John de Rosen of Arlington, Va. composed the Matthew image.

death, and resurrection.

MATTHEW'S approach is quite different. From one point of view, his Gospel could be described as a majestic drama in two acts, complete with prologue and epilogue. The plot would be as follows: Emmanuel (God with us), the Messiah promised by the prophets, came to earth to fulfill the expectations of his people. He asked them to accept him and his teachings, to give themselves to him completely. But he announced, too, that he was taking the Gentiles into his kingdom. Thus the role of the official Judaism of that time as the instrument of universal salvation, would be magnificently accomplished. But they would have nothing to do with either him or the Gentiles.

The two acts in which this drama of salvation is played out comprise chapters 3-13 and 14-28. Chapters 1-2, the Infancy Gospel, and 28, 1-20, the resurrection account, function as prologue and epilogue. It would require a detailed commentary to do justice to the consummate artistry with which the author develops the plot. Especially effective is his use of the number five. Just by way of example, his Infancy Gospel is structured around five Old Testament citations. And the body of the Gospel is made up of five booklets, each consisting of a narrative and a long synthetic sermon which develop some aspect of the central theme of the kingdom.

THIS FIVE-FOLD arrangement was a deliberate imitation of the five books of the Law of Moses. Here, now, that Law finds its perfect realization in the Gospel. It seems quite clear that Matthew was written for Jewish Christians, accused by their compatriots of having abandoned the true religion of their fathers. Matthew reassures them that far from having abandoned it they have embraced it in its perfection.

resurrection.

Jesus prayed that his followers be one. There is no evidence that he prayed for uniformity. The traditional Creeds of the Church profess one Church, but that one Church tolerated rich differences. St. Paul, who is most eloquent on the unity of the Church, fought for the legitimate differences between Jewish Christians and Greek Christians. The identification of "unity" with "uniformity" gradually grew, reaching its culmination in the centuries immediately following the Council of Trent in the 16th century, and ending in the early 1960s.

TODAY THE Church faces the challenging task of forging a deeper unity while respecting legitimate differences. The largely "cultural" uniformity can be replaced by a more profoundly spiritual unity. To achieve such creative unity, respecting the gifts of each within the community, Jesus and his Father give us the Holy Spirit, the Spirit of unity.

Moments of nostalgic recollection with friends is good. The good old days of uniformity had their good points. But they exist no more. Whether with tears or shouts of joy at their passing, we are all called to work together toward a new unity, deeper and richer because of our legitimate differences.

JOSHUA

Walls tumbling down

By FATHER ALFRED McBRIDE, O.PRAEM.

"After Moses, the servant of the Lord, had died, the Lord said to Moses' aide, Joshua, son of Nun: 'My servant Moses is dead. So prepare to cross the Jordan here, with all the people into the land I will give to the Israelites.'" (Jos 1, 1-2)

As is so often the case in history, the dreams of one man are really fulfilled by another. Moses dreamed of a promised land where the people of Israel could dwell and become a settled community after 40 years of nomadic wandering. On the eve of making that dream a reality, Moses died. It fell to Joshua to bring about the fulfilling of a hope that Israel would settle in a land of its own.

JOSHUA COULD have picked no better time to invade Canaan. Greece was distracted with its plans to conquer Troy in 1200 B.C. Egypt was too preoccupied with its own internal politics to bother about problems to the north. Egypt's policies in Canaan had reduced the people to warring factions and pervasive corruption. They had little will to do much fighting or unite against a determined foe.

Joshua led his troops to a section of the Jordan river which was comparatively shallow and often fordable. In the near distance lay the city of Jericho, the first obstacle that must be overcome after crossing the Jordan. Song and story recall the remarkable conquest of that city:

"As the horns blew, the people began to shout. When they heard the signal horn, they raised a tremendous shout. The wall collapsed, and the people stormed the city in a frontal attack and took it...The city itself they burned with all that was in it, except the silver, gold, and articles of bronze and iron, which were placed in the treasury of the house of the Lord." (Jos 6, 20, 24)

ARCHAEOLOGY has tried to verify this destruction of the walls of Jericho. Around the turn of this century a mound was uncovered that proved to be the ancient Jericho, a little north of the present day city. The finds have been startling. For one thing, the successive teams of archaeologists date the original Jericho at 5000 B.C. Thus it is the oldest known city on earth.

They have found the destroyed walls. There were two of them. The inside was 12 feet thick. Ten feet away from this is the outside wall, 6 feet thick, and as much as 30 feet high in places. The

builders used sun dried bricks. Indeed the walls had fallen. The bricks of the outer wall fell outward toward the valley. The bricks of the inner wall fell toward the city.

When did this happen? Currently there is a debate. Most say it happened in 1400 B.C. Some claim it happened in 1200 B.C. Just at the time Joshua invaded Canaan. How did it happen? The archaeologists say it must have been an earthquake. Jericho lies in an earthquake zone. The Bible says the walls fell when the trumpets sounded. One way or another the walls did fall. Joshua won a battle and the way was clear for eventual conquest of Canaan.

While the Bible writers remember the military exploits of Joshua, they clearly ascribe the victory to the power of God. They recall that the Ark of the Covenant, bearing God's presence, marched before the troops. The Lord was the ultimate "general" of the army. From God came the gift of the promised land. This is how the psalmist interprets this bit of military

history:

"O God, our ears have heard, our fathers have declared to us the deeds you did in their days, the days of old:

How with your own hand you rooted out the nations and planted them;... For not with their own sword did they conquer the land nor did their own arm make them victorious. But it was your arm and your right hand and the light of your countenance in your love for them." (Ps 44, 1-4)

The book of Joshua is on the one hand an account of military history, of how the people of Israel came to live and settle in Canaan and the battles that accompanied this conquest; on the other hand it is a religious narrative telling of God's mighty acts in favor of his covenanted people. God was on their side. More importantly, they were on God's side as faithful adherers to his covenant.



Joshua's remarkable conquest of Jericho was a stepping stone to conquest of Canaan. While research has confirmed that the city's walls did fall there is some discussion about what caused it—trumpet blasts or an earthquake.

THE GOSPEL TRUTH

The Perfect Offering



Reading I, Ex 24:3-8
Reading II, Heb 9: 11-15
Gospel Mk 14:12-16, 22-26

By FATHER MICHAEL GREER

St. Brendan Church

During the past week many of us have spent time in the stores searching for a gift that would please our father. We tried carefully to avoid purchasing the same style of clothes or similar article that we had given him during the past year or two.

Even if we didn't shop for a Father's Day present this year, we have undertaken a similar search for the "right present" for a relative or friend at Christmas, for their birthday or some other important moment in life. Often the experience proves frustrating; we do not find what we are looking for, we cannot afford what we would like to buy for the person, or worse, when the gift is given, the response is less than enthusiastic. Each of us wants the gift to be a sign of our love. We want it to be a perfect offering.

The men and women during the time of the Exodus, strove to make an acceptable offering to God the Father. They worked untiringly at erecting the altar and met the liturgical requirements, yet their sacrifice lacked something. Theirs was a human offering; it had prepared man so he could enter God's dwelling, but did not bring a cleansing of the heart, or the needed re-direction in life.

In the New Testament, what is offered to God is radically different. No longer are various animals or holocausts needed. There is one victim, one symbol; and the effect of this sacrifice is everlasting.

This great deed for mankind was given in the person of Jesus Christ. His gift of the Cross was totally acceptable to the Father. God and his people, long separated, were reunited. Fellowship was restored. The loving relationship between creation and its Creator existed once again, even more strongly. Man was made holy in the sight of God. Truly this is a perfect deed.

We cannot equal or add to this act of self-giving. Just as we are invited to share the goods of the earth so are we "called" to take part of this great offering. Each time we join with the priest in the celebration of the Eucharist we become a part of Christ's offering. The Eucharist should become our gift to God.

The Lord Jesus has left us the Eucharist as a sacrament, a memorial of himself. This "body of Christ" is to be a sign of his mission on earth. Christ prayed that "all may be one" and as we participate in the liturgy and receive this sacrament, it should be a reminder of the unity that must become a reality, not merely a thought, among Christ's followers. Unity is built by respecting differences in others; helping the needy; returning a loving act for another one. Unity exists between God and ourselves, to the extent we are one with our brothers and sisters on earth.

God's son also shared a message of hope. Not that we can completely overlook our problems, but the body of Christ is to be a source of strength and vision in our lives. It is a pledge of future glory. With this sign and life in our hearts, we are not alone. God is living in us.

The Eucharist—the body of Christ—the perfect offering. It is the greatest sign of love ever given to God and man. As we praise God in this sacrament, we must remember to live what the Eucharist symbolizes.

Prayer of the Faithful

FEAST OF CORPUS CHRISTI June 20, 1976

Celebrant: Today's feast reminds us God our savior gave us his body and blood in the Holy Eucharist that we might be nourished and strengthened always. Let us offer him our prayers in praise of his goodness.

LECTOR: Our response will be: Lord, hear our prayer.

That all Christians may grow in faith and love of the Holy Eucharist, we pray:

People: Lord, hear our prayer.

LECTOR: That we may live with constant gratitude for the privilege of receiving the body and blood of Jesus, we pray:

People: Lord, hear our prayer.

LECTOR: That we may understand more clearly that Jesus is the Bread of Life, the food our souls must have to be

strengthened, we pray:

People: Lord, hear our prayer.

LECTOR: That those who are suffering from the famine of the spirit may find their way to the Table of the Lord, we pray:

People: Lord, hear our prayer.

LECTOR: That the sick and the handicapped and the oppressed may find health and consolation in the sacrament of the body and blood of Christ, we pray:

People: Lord, hear our prayer.

Celebrant: Our Father, the Eucharist is a sign that even now we share your life. It is a pledge of your limitless love for us. Grant that we in turn may faithfully serve you and our neighbor. We ask this in the name of Jesus, your Son.

People: Amen.

Oración de los Fieles

FESTIVIDAD DEL CUERPO DE CRISTO 20 de Junio de 1976

Celebrante: La fiesta de hoy nos recuerda que el mismo Dios nos dejó en la Eucaristía, su cuerpo y su sangre como alimento y fortaleza de nuestras vidas. Ofrezcámosle nuestras oraciones alabando su bondad para con nosotros.

LECTOR: La respuesta de hoy será, Señor escucha nuestra oración.

LECTOR: Para que todos los cristianos crezcan en amor y en fe hacia la Eucaristía, oremos al Señor:

Pueblo: Señor escucha nuestra oración.

LECTOR: Para que vivamos en constante gratitud por el privilegio de poder recibir el Cuerpo y la Sangre de Jesús, oremos al Señor.

Pueblo: Señor escucha nuestra oración.

LECTOR: Para que lleguemos a comprender mejor

que Jesús es el Pan de vida, el alimento que da fortaleza a nuestro espíritu, oremos al señor.

Pueblo: Señor escucha nuestra oración.

LECTOR: Para que todos los que sufren hambre de Dios puedan algún día acercarse a la mesa del Señor, oremos al Señor

Pueblo: Señor escucha nuestra oración.

LECTOR: Para que los inválidos, y los oprimidos encuentren salud y consuelo en el Sacramento del Cuerpo y la Sangre de Cristo, oremos al Señor.

Pueblo: Señor escucha nuestra oración.

Celebrante: Dios nuestro Padre, la Eucaristía es un signo de que también hoy compartimos tu misma vida y de la realidad de tu infinito amor hacia nosotros. Concédenos que sepamos servirte a Ti y a nuestros hermanos. Te lo pedimos por tu Hijo Jesús y hermano nuestro, Amén.

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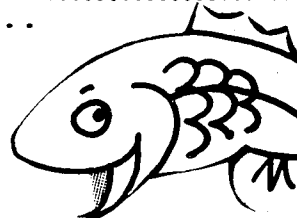
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It's a Date

Dade County

The Apostleship of Prayer and Catholic Daughters of America will participate in a joint Day of Recollection in St. Ignatius Chapel of GESU CHURCH beginning at 9 a.m. on Sunday, June 20. Those attending are requested to bring lunches. Mass will be celebrated by Father John Edwards, S.J., pastor, at 3 p.m. For further information call 858-1913.

Mrs. Albertha Gainza is the new president of Our Lady's Auxiliary of ST. VINCENT DE PAUL parish. Other new officers are Mrs. Rosemary Toth, vice president; Mrs. Theresa Samal, recording secretary; Mrs. Theresa Mooney, corresponding secretary; and Mrs. Eva Megliaccio, treasurer.

Monthly fish fry and birthday night will be held at the CORAL GABLES K-Cat at 6 p.m. today (Friday) at 270 Catalonia Ave. Members, families, and friends are invited to attend.

Annual altar boy picnic for servers and their fathers in ST. CATHERINE OF SIENA parish begins at 10 a.m., Saturday, June 19 at Boystown and continues until 3 p.m. Those attending will meet in the church parking lot at 10 a.m.

Beginning Saturday, June

12, members of ST. BRENDAN Women's Guild will be collecting items in good condition for the annual rummage sale scheduled to be held July 17. For more information call 221-4805 or 226-8993.

Members of ST. JAMES Women's and Men's Club will jointly sponsor a summer dance at 9 p.m., Saturday, June 26 in the parish hall. Music will be provided by Tony Hirt's orchestra. Tickets are limited to 200 persons.

Broward County CATHOLIC WIDOWS AND WIDOWERS meet at 8 p.m., Monday, June 21, at Blessed Sacrament parish, Fort Lauderdale. For further information call 772-3079.

John Kern is president of ST. BARTHOLOMEW Men's Club for the next year. Other new officers are Bob Dufek and Ken Lockett, vice presidents; Marty Kocal, secretary; Frank Vogel, treasurer; and Louis DeLuca, sergeant-at-arms.

Residents of Broward County interested in joining the MARRIAGE ENCOUNTER movement may call Diane and George Pastular at 983-3017.

A Vacation Bible School will be conducted during July in ST. MAURICE parish, Fort Lauderdale. Children who have completed kindergarten through second grade will be

enrolled from July 19 to 23. Those who have completed grades three through five will attend from July 26 to 30.

NATIVITY parish Men's Club meets at 8 p.m. today (Friday) in the parish hall, Hollywood. A guest from the Broward County Arthritis Foundation will speak. Refreshments will be served.

Palm Beach County

Mrs. Joseph Cairnes has been installed as president of ST. EDWARD Guild, Palm Beach. Other new officers are Mrs. Armand Iorio and Mrs. Granville Morse, vice presidents; Mrs. Edward Reinhold, recording secretary; Mrs. James Blanton, corresponding secretary; and Mrs. Graye Boone, treasurer.

Priest who once served at St. Patrick's dies at 71

SIESTA KEY—The Funeral Liturgy was con-

Sister once here as teacher dies

ADRIAN, Mich.—Celebrated Mass for Sister Thomas Mary, O.P., former treasurer of the National Association of Women Religious, and at one time a member of the faculty at Miami's Barry College, was offered in the Motherhouse chapel of the Adrian Dominican Sisters last Tuesday.

Professed 40 years ago as a Religious, Sister Thomas Mary died unexpectedly in Calumet City, Ill., last Friday.

Among survivors are two brothers and four sisters including Sister Patricia Walsh, O.P.

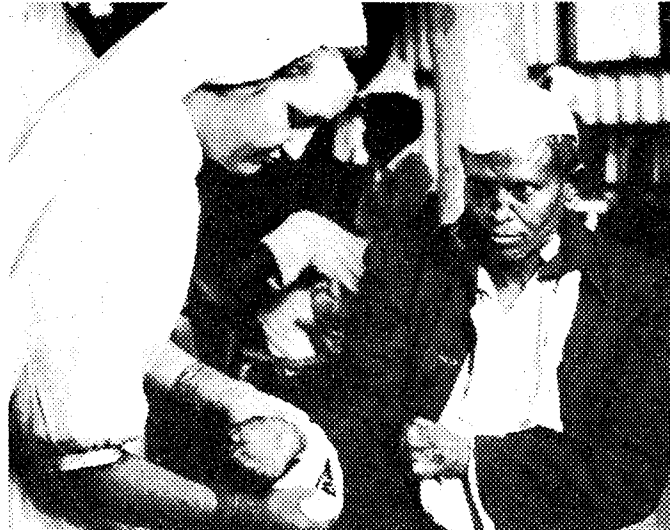
celebrated last Saturday in St. Michael Church for Father Paul Woodyard, formerly an assistant pastor in St. Patrick parish, Miami Beach.

Retired from active duty in the Diocese of Orlando for the past seven years, the priest had been residing with his brother Henry and his family here. He was 71.

Msgr. Terence Farrelly of Rockledge was the principal celebrant of the Mass for Father Woodyard who was assigned to St. Patrick parish, Miami Beach, from 1947 to 1951.

During his 32 years in Florida, Father Woodyard had served as pastor in the parishes of St. Clement, Plant City; Holy Spirit, Lake Wales; Sacred Heart, Pinellas Park; and Holy Redeemer, Kissimmee.

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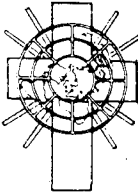
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It's off to the woods with tents for CYOers

By ELAINE SCHENK

● It's off to the woods with tents and sleeping bags for St. Bartholomew CYO-ers as they head for a weekend camp-out tonight (Friday) at Jonathan Dickenson State Park. Who's going to keep score between them and the mosquitos?

● Ninth-graders in Holy Family parish, how'd you like to be introduced to your CYO at a splash-in? They're planning a pool and food party at the Breitfelder residence, 14790 N.E. 11 Ave., on Saturday, June 19. The fun starts at 10:30 a.m. Bring your appetite and your friends.

● By the way, new CYO officers at Holy Family are Silvio Silveira, pres.; Tom Gillis, v. pres.; Maria Silveira, sec.; and Lynn Gambino, treas. They'll be installed Sunday, (June 20) at the 6:30 p.m. Mass.

● Ever try roping a bicycle? It seems members of Cub Scout Pack 230 (Visitation parish) concluded their Scout year with a bicycle rodeo recently. Not only that—the Cubs are also getting in practice for the long line syndrome of their future: they capped off the rodeo with bicycle inspection and registration. End-of-season festivities also included a picnic at T.Y. Park and the Scout Mass, which was attended by Boy Scouts, Brownies and Girl Scouts as well. Here's hoping all you Scouts, big and little, have a good summer.

● Speaking of summer, if you think it's gonna be dull, don't despair: I hear there's an athletic program sponsored by St. Rose of Lima CYO each Monday and Thursday from 6:30 to 9 p.m. in the school auditorium. Good chance to work off excess energy and keep in shape for next Fall.

● Don't tell anybody, but the Vollies are coming, the Vollies are coming! (Isn't anybody getting panicky?) Let you know more about this later, as it isn't till next month anyway.

● Nativity CYO celebrates their third annual installation dinner and awards presentation this Sunday (June 20) in the parish hall. Festivities begin at 6 p.m. and are followed by a dance, featuring none other than "Scorpio," from 9-12:30. All teenagers are invited, and asked to wear nice dress only—no jeans, please.

● Don't forget, Searchers, the semi-annual Reunion next

Your Corner

Sunday, June 27 immediately following the Renewal. It'll be a great get-together, with lots of good food and friendship for everybody. Starts at noon at St. John-St. Brendan high school (2900 S.W. 87 Ave.) Oh yeah, remember that the food is supplied by you.

● Muchachos! Next weekend is Encuentro weekend at Casa Emaus in Opa Locka. Get in touch with the Youth Activities Office for info and applications: 757-6241 in Dade; 525-5157 in Ft. Laud.; or 833-1951 in Palm Beach.

● Just in case anybody gets an attack of the Hongries next weekend, there's a pancake breakfast sponsored by the Service Committee of Holy Family parish youth group. Sunday, June 27 at the parish hall.

Girls of St. Timothy CYO capture 3rd championship

By GEORGE FORNASH

The girls' softball team of St. Timothy CYO captured their third straight Archdiocesan championship last weekend. St. Tim's beat St. Stephen, 7-1 and Nativity, 11-4, to cap off another undefeated season.

This marks the second

year in a row that St. Timothy's girls swept the three Archdiocesan championships—volleyball, basketball and softball.

In the semifinal round, St. Tim's used a six run burst in the second inning to overcome St. Stephen, a perennially strong team from Miramar. St. Stephen blanked St. Tim's the rest of the way, but could only muster one run from Fay Chea's pitching. Sue Lawson,

Valerie Denicola and Anne Marie Salomone led St. Stephen's effort.

In the other semifinal match, Nativity shut out St. Luke, 4-0. Pat Caruso's two-run triple broke open the close game and Cindy Pasciak's pitching kept St. Luke's from crossing the plate. Karen Dorsey and Lisa Turdo highlighted St. Luke's play.

In the championship game, Nativity and St. Tim's both experienced shaky first innings, allowing two runs each. Then, for the second day in a row, a six run second inning turned the tide for the winners. Nativity could not make up the difference the remainder of the game. Colleen Beauregard, Cindy Bottoms, Anne Harris, Cathy Harris and Anne Ahnemann drove in runs with key hits for St. Tim's. Tenth-grader Eileen Harris—the third member of the Harris family on the team—was the winning pitcher. Connie Rochetti of Nativity led their attack with three hits and two

(continued on page 19)

Youth's essay wins him cash and a cruise

An Archdiocesan youth is a national winner in the Annual Maritime Essay Contest sponsored by the Propeller Club of the United States.

"Inland Waterway Transportation—Helping Our Economy Remain Afloat" was the subject of Glenn Wright, 18, who was graduated this year from Christopher Columbus High School.

His awards include a two-month cruise aboard the vessel "Delta-Mexico" departing July 2 from Houston, a \$100 savings bond and cash awards from the Propeller Club, the Port of Miami, and the Women's Propeller Club totalling \$350 for incidental expenses.

Glenn is a son of Mr. and Mrs. F.M. Boosinger, Miami Springs.

Guitar group cuts record

HOLLYWOOD— The 10:30 a.m. Sunday Mass guitar group of Nativity parish has recorded an album titled "Any Sunday" as their bicentennial contribution to the parish. Albums are now available at the rectory, religious gift shop and from group members. For additional information call 961-7765, 981-7705, or 981-3704.

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1976 group of young women who will be presented to the Archbishop of Miami during the Miami Presentation Ball in December were joined for coffee at the home of Mrs. M.L. Maytag, ball chairman, by past presentees and parents. Mrs. B. Boyd Benjamin, ball co-chairman, is shown speaking to the group.

Rensselaer Medal to Columbus student

A junior at Christopher Columbus High School has been awarded the Rensselaer Medal from Rensselaer Polytechnic Institute.

Jorge Fernandez, a son of Mr. and Mrs. Edward Fernandez, parishioners of St. Brendan Church, received the honor for "outstanding achievement in the study of mathematics and science" during the past academic year.

One junior from each of some 1,300 high schools is selected annually to receive this award. Each school, chosen on the basis of its superior academic standards, determines the selection procedure with the suggestion that the medal be awarded to the junior with the highest combined average in mathematics and science. Each recipient is eligible to complete for Rensselaer Medal scholarships.

Although he has not yet

decided which college he will attend Jorge plans to major in physics after completing his senior year at Columbus where he is a member of the National Honor Society.

He has a brother, Edward, who is enrolled at Miami-Dade Jr. College; and a sister, Lillian, who attends Brockway Elementary School.

Are laws of Church based on the Bible?

Dear Father,

There are a lot of Church laws that I can't find in the Bible. Are the church laws based on the 10 commandments or are some of them made up by the Church?

Kim

Dear Kim,

One of the duties of the Church as founded by Christ is to interpret the Scriptures for the people and to guide them toward the life that Christ has called them to live.

The laws of the Church, therefore, are the expression of our striving after the life of the Gospel.

The Scriptures tell us that we are to worship God. But how? The Church guides us by telling us that we are to assist at the Eucharist on Sunday. Christ has told us that unless we do penance we will perish. But how? The Church guides us by telling us that we, for example, should fast and abstain during Lent. Christ has told us that we should always view marriage as a holy, saving event. But how? The Church guides us by telling us that marriages should be held in a religious setting in the presence of a priest.

The Church seeks to give

meaning to the Scriptures by her laws and statements, and because of this not all that she teaches can be found explicitly in the Bible. But nothing that she teaches will be contradicted by it.

Church as God's gift to us filled with his Spirit, then her laws are a gift of life and love. I put my money on the second.

The real key to understanding the law of the

Straight Talk

Church is an understanding of the nature of the Church. If we view the Church as merely a group of people, then the laws proposed can be viewed as oppressive. But if we see the

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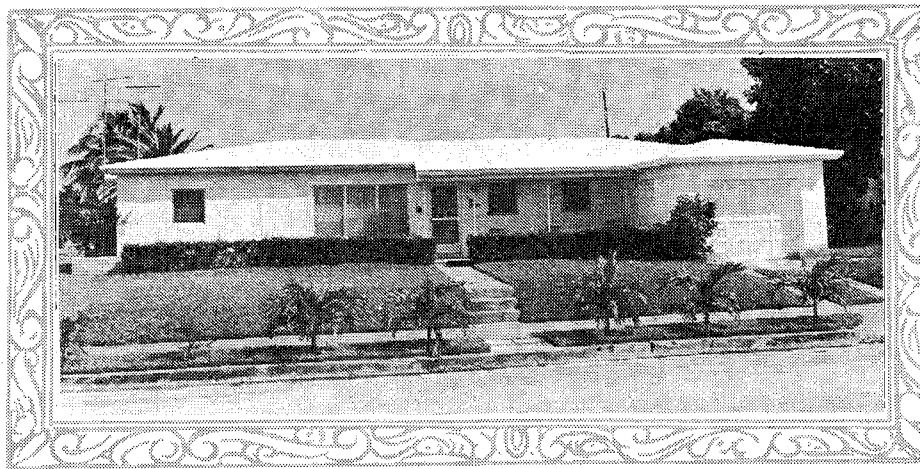
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POPE PAUL SAYS:

'Door of prayer' open to modern man

VATICAN CITY—(NC)—Atheism and secularism are trying to close it, but the "door of prayer" remains open to modern man, Pope Paul VI declared at his weekly audience June 9.

"Is there not perhaps at the base of the bitter spirit of contestation which so many youth have today a spirit of lament, of poetry and of invocation which can be classified under the heading of prayer?" the 78-year-old Pope asked 6,000 listeners at his second general audience of the day.

THE POPE, a fan of manned space flights, reminisced about watching the first moon landing on television and its subsequent moment of prayer after the astronauts had landed.

"I remember watching the moon landing while at Castelgandolfo (the papal summer villa). On the return of the astronauts from the moon, after they had been retrieved by a ship, everyone present—astronauts, technicians, scientists, military authorities and their family members—bowed their heads in a moment of prayer."

The Pope called the incident "an extraordinary happening proving that God's sun still shines above the face of the earth."

"It was only a moment, but it was worth an hour, worth a lifetime. The silent religious moment was like a cry, a hymn a chorus of the whole earth, recognizing, adoring and invoking the transcendent and imminent mystery of God."

The Pope asked his listeners to consider the topic of prayer in the current social context, particularly that of Italy.

(Italians go to the polls June 20-21 in national elections. Italy's second largest party, the Communist party, is presenting a strong challenge to the ruling Church-backed Christian Democrats.)

MODERN man often finds the "temple of prayer" closed "for transformation into an archeological museum, a hall for secular entertainment or a sports gym," he said.

Atheism and secularism, he said, are trying to substitute a new mentality for the Christian mentality.

But, according to the Pope, man's thirst for the truth will lead him either to a "desolate state of skepticism" or toward a dialog with God which is prayer.

The working class, as well as rebellious youth, are feeling "a thirst for a final end that only God can satisfy," the Pope said.

"Yes, the temple of prayer

is opening its doors to the men of our time, and many realize that it would be nice to go in. But they hesitate. 'How dare we? How can we pray?' they

wonder.

"It's worth the trouble for us to accompany them and invite them once more to pray with us," the Pope said.



A BRONZE head of Pope John XXIII by Italian sculptor Giacomo Manzù is one of the works to be displayed at an international exhibiton of liturgical arts at the Philadelphia Civic Center July 29 to Aug. 8. In conjunction with the 41st International Eucharistic Congress, the exhibit will feature paintings, sculptures, drawings and crafts by 180 artists.

Laos expels missionaries

The Vatican daily newspaper has reported that the former bishop of Pakse, Laos, and nine foreign-born missionaries have been expelled by that country's Communist government. L'Osservatore Romano said that the Pakse Apostolic Vicariate, which has about 9,000 Catholics spread out over 17,000 square miles of territory, is now served by a Laotian Bishop, four Laotian priests and about 30 Laotian nuns. They are aided, the paper said, by lay catechists.

Pontiff speaks on divine truth

VATICAN CITY—(NC)—Pope Paul VI told a throng in St. Peter's Square before the leading them in the noonday Angelus that worldly opposition to faith is based upon the overwhelming fullness of divine truth and not upon the alleged emptiness of religion.

"One of the basic motives for secular opposition to our faith today," he said, "is not the supposed emptiness of its content, as much as the fullness of truth which the faith offers us."

The feast of the Holy Trinity, he said, celebrates the summit of our faith. On this feast "by affirming most strongly the belief in the one God living in three persons in whose names of Father, Son and Holy Spirit we are baptized," he continued, we affirm that we ourselves share in a mysterious but extraordinary measure in the divine nature itself.

Girls capture third title

(continued from page 17)

RBI's.

In boys' action, St. Bartholomew and St. Vincent Ferrer won semifinal games and will face each other for the archdiocesan championship. St. Bart's struck early for runs and withstood a late rally by St. Louis to win their game, 8-7. St. Bart's carried an 8-3 lead into the 7th inning, but Mike Johnson's two-run triple brought St. Louis to within one run before Tom Hahn retired the last two batters. Fernando Avila got three hits and drove in two runs for the winners.

St. Vincent Ferrer unloaded the long ball in their 17-5 victory over Nativity. Chris Lowery and Joe Siers each hit two home runs for St. Vincent Ferrer. We will have a report on the championship game next week.

He recalled visiting a European city where they had banners stretching over the main street on which were printed in large letters, "Remember God."

In our day, he asked "may the rare religious conscience serve as did these strange banners? We do not know. But for us," he continued, "and for all, the warning remains: Be mindful of God. And Mary repeats it to us."

Pope meets new priests

VATICAN CITY—(NC)—Pope Paul VI told five new American priests here that "the measure of your love will be the measure of your effectiveness" in priestly ministry.

"In the presence of your parents, your friends and the entire community you have irrevocably dedicated yourselves to the priesthood of our Lord Jesus Christ," Pope Paul told the newly ordained priests.

"You are one with Christ in his praise of the Father, in the building up of his Church and in the service of his brethren. This program requires faithful and persevering love, and the measure of your love will be the measure of your effectiveness and of your joy."

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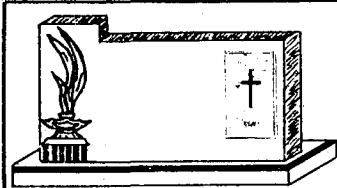
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Puertorriqueños de Miami celebran tradiciones

Por ARACELI CANTERO

Cuando llegue la medianoche del 24 de junio, fiesta de San Juan Bautista, miles de puertorriqueños esparcidos por todo el mundo se lanzarán al mar para conservar una antigua tradición.

Esta costumbre que data del tiempo de los conquistadores españoles es simbólica de San Juan Bautista, Patrón de Puerto Rico, a quien los evangelios describen bautizando a Jesús en el río Jordán.

La leyenda afirma, que este santo mira con complacencia a quienes se bañan en el mar durante la noche de su fiesta, y que les consigue salud y buena suerte.

En Miami hay una numerosa colonia puertorriqueña, pero parece que esta costumbre del baño nocturno se está perdiendo.

Sin embargo la Hermana Ana Luis Borja que dirige el Centro Católico San Juan de Puerto Rico, piensa que sería posible volver a revivirla. "Podríamos transportar a la gente en autobuses a la playa y devolver a este acto todo su sentido religioso," dice. "La experiencia nos haría a todos



Niños cubanos, puertorriqueños y otros latinos reciben clases de catecismo de las hermanas marianitas



El Centro cuenta con esta imagen de Ntra. Señora de la Providencia, patrona oficial de Puerto Rico.

profundizar sobre el sentido de nuestro bautismo."

Como el resto de las hermanas Marianitas del Ecuador que trabajan en el Centro, la hermana Ana Luisa se siente orgullosa del patrimonio de los católicos puertorriqueños y sus contribuciones al catolicismo americano. Cree que la variedad de las expresiones de fe presentes en la Archidiócesis son signos de la universalidad de la Iglesia y de

su preocupación por valorar las diversas culturas.

"Cuando vinísteis a Miami, tragísteis con vosotros vuestra lengua y vuestra cultura así como vuestras expresiones religiosas de la misma fe," les decía el Arzobispo de Miami Coleman F. Carroll a los puertorriqueños al inaugurar en 1970 el Centro Católico San Juan de Puerto Rico.

"Todo ello es parte de una herencia religiosa, de unas tradiciones y una cultura que ha de perdurar aun fuera de vuestra tierra," les dijo citando una carta de Pablo VI sobre la atención a los emigrantes.

Desde entonces el Centro ha sido lugar de reunión para jóvenes, adultos y niños puertorriqueños y latinos, la mayoría residentes en el área de Wynwood en el N.W. de Miami.

Situado en 144 N.W. 26 Calle, el Centro es como una extensión de la parroquia de Corpus Christi y recibe la atención espiritual de los sacerdotes.

"Los puertorriqueños son gente muy noble y acogedora," dice el Padre José Paz, párroco de Corpus Christi. "Son tan bondadosos que a veces otros les abusan. De ahí que uno se encuentra puertorriqueños por ahí siempre trabajando para los demás, con pocos beneficios para ellos mismos," dice.

En los locales del Centro las Hermanas ofrecen clases de religión para niños y adultos así como música, pintura, baile folklórico, cocina y costura. Las hermanas se preocupan porque los puertorriqueños estudien su historia y su cultura y preserven sus tradiciones.

Pero no están solas en la tarea sino que reciben ayuda de muchos puertorriqueños, especialmente en fiestas especiales como las del patrón de Puerto Rico, San Juan Bautista que tendrá lugar el próximo jueves 24 de junio. Los festejos comenzarán con una Misa a las 7 de la tarde. Seguirá una velada cultural con folklore, poesía y canciones por la Tuna del Centro San Juan que han formado los jóvenes.

Han colaborado en los preparativos a la fiesta miembros de la Asociación de Ntra. Señora de la Divina Providencia, Patrona oficial de la isla.

Por iniciativa de Matilde Pérez Porrata, la asociación se formó en Miami el 9 de noviembre de 1974, "para tratar

de agrupar bajo la patrona, a los puertorriqueños esparcidos por toda la ciudad."

"Hasta entonces estábamos siendo asimilados por otros grupos latinos y celebrábamos a la Virgen de la Caridad," explica Matilde.

"Todavía veneramos esa imagen, pues es la misma Madre de Dios, pero creemos que es importante no perder nuestras tradiciones y nuestra identidad puertorriqueña," dice.

Sin embargo Matilde tiene que admitir que la devoción a Ntra. Señora de la Providencia no está aún muy arraigada en los puertorriqueños, ya que fue hecha patrona oficial de la isla en 1968, bajo iniciativa del Arzobispo Luis Aponte, nombrado arzobispo de Puerto Rico ese año. Se cumplían entonces 100 años de la llegada de la imagen a Puerto Rico, desde Barcelona en manos de un obispo español.

Muchas de las tradiciones de Puerto Rico tienen origen en España y de hecho fue en tierras de Puerto Rico donde puso pie el primer obispo en llegar al continente americano, desde España.

La sede episcopal de Puerto Rico se erigió el 8 de agosto de 1511 con el recién consagrado obispo español Don Alonso Manso. A la llegada de los españoles había en la isla unos 30,000 nativos, según los censos del tiempo.

Fue nombrado gobernador de la isla, Ponce de León, y fue él quien, con permiso de España para continuar la exploración hacia el norte, zarpó de Puerto Rico y descubrió Florida, el 8 de abril de 1513. Ponce de León no

llevaba con él ningún sacerdote. Los primeros esfuerzos misioneros en Florida los llevó a cabo en 1549 Luis Cancer, que murió en manos de los indios. Los españoles no lograron establecer la primera misión en Florida hasta que lo hiciera en 1565 Pedro Menéndez de Avilés en San Agustín, primera parroquia de los Estados Unidos.

Puerto Rico había precedido 52 años antes.

...en la ciudad

EL "FIN DE AÑO FRATERNAL" del Consejo 5110 Ntra. Señora de la Caridad de los Caballeros de Colón, tendrá lugar el sábado 26 de Junio a las 8 p.m., en el salón de la parroquia de S. Juan Bosco.

Durante el acto el Consejo 5110 recibirá dos placas conmemorativas de los premios recibidos por sus servicios por el Consejo Supremo. Premios por "Actividades de la Iglesia" y por "Actividades de la Comunidad."

"TU VIDA DIARIA CON DIOS", será el tema del retiro espiritual que predicará el Padre Darío Betancourt en el Auditorio de la Academia de la Asunción, 1517 S.W. Brickell Ave.

El retiro comenzará hoy viernes 18 a las 8 p.m. y continuará hasta el domingo, sin incluir las noches. Para información llamar a Amparo Alonso 534-2825 ó 374-6262 Ext. 552 durante el día.

"EVOLUCION DEL PENSAMIENTO SOCIAL CRISTIANO" será el tema de la conferencia por Sixto García que tendrá lugar hoy en el Centro Parroquial de la Iglesia de Sta. Agatha, en el Tamiami Mall de la 8 calle del S.W. y 88 Avenida a las 8:30 p.m.

Para más información llamar a Ricardo Briz (552-2451).

TRES JESUITAS SERAN ORDENADOS al sacerdocio el sábado 19 de junio en la Iglesia del Gesu, 118 N.E. 2 St. a las 10 de la mañana.

Monseñor Roque Adames, Obispo de Santiago de los Caballeros, Santo Domingo ordenará a los jesuitas: Eduardo de Zaya, Charles García Correrá y Víctor Hernández.

...en el mundo...

Las embajadas españolas en el extranjero celebrarán a partir de este año el día 24 de Junio como Día Nacional.

A estos efectos las representaciones diplomáticas de Madrid en el exterior han recibido las oportunas órdenes emanadas del Palacio de Santa Cruz, sede del ministerio de Asuntos Exteriores, para que vayan preparando las recepciones en las que se celebrará el Santo del Rey Juan Carlos I. La festividad del 18 de Julio, fecha del Alzamiento, se conmemorará sólo en Madrid con una recepción oficial.

A la juventud hay que llegarle con el apostolado de la sonrisa, capaz de provocar un acercamiento, dijo a la conferencia sobre ministerio juvenil en Washington el P. Patrick O'Neill, de la U.S. Catholic Conference. El Hno. Mike Warren, de St. John's University en Nueva York, señaló algo más radical para atraer a los jóvenes: una renovación de la comunidad mediante "el apostolado de escuchar" a la gente para descubrir sus necesidades, responder con programas concretos, y reforma de las actividades del clero, para pasar de una simple administración eclesial a verdadera vocación de servicio. (NC)

La música popular (rock, soul y otras) ha tenido más influencia en la juventud que todas las escuelas y universidades juntas, opina el escritor Robert Lesinski en un artículo en St. Anthony Messenger publicado en Cincinnati "Esa música es un reflejo de la cultura predominante, y es por lo tanto deber de educadores, padres y ministros religiosos estudiarla para entender mejor los valores y preocupaciones de la juventud. "Fíjense en las canciones de amor y sexo, como relación con la nueva moral: unas hablan brutalmente de sexo, otras lo acompañan de amor real, y este último grupo gana popularidad, lo cual predice el futuro," observó el autor, quien es asesor de Fuentes Litúrgicas, un grupo renovador. (NC)

La Federación de Consejos Presbiteriales (de sacerdotes) presentó en Chicago varios modelos de acción social y renovación eclesial para alentar a imitarlos: En Harrisburg, un sacerdote pasó a vivir en una casa de barrio pobre de negros; en Columbus, un edificio escolar viejo es ahora escuela y centro social católico para residentes no católicos; en Atlanta una parroquia fomenta un programa voluntario de integración racial; en las montañas de Kentucky funciona una parroquia ambulante entre gente que era indiferente; en Camden un sacerdote se dedica al apostolado "de la confianza en sí mismos" entre negros, hispanos y ancianos; en Louisville, una parroquia de barrio rico encargó a los feligreses proyectos para los pobres de la región; el seminario de Nueva Orleans envió a sus seminaristas al apostolado de la calle, al servicio del pueblo. (NC).

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Pablo y el riesgo de la existencia apostólica

Por OLEGARIO GONZALEZ DE CARDEDAL

Pablo perdurará siempre en la iglesia, como el apóstol por antonomasia y el paradigma de cualquier arriesgo apostólico por el evangelio, como modelo para todos los que arriesgan su vida en orden a que Jesús llegue a ser para cada uno de los hombres lo que de parte de Dios estaba destinado a ser para ellos:

Por Dios tenéis en Cristo Jesús existencia y consistencia, él que ha venido a seros de parte de Dios sabiduría, justicia, santificación y redención para que, según está escrito, el que se gloríe se gloríe en Jesús que ha sido constituido Señor.

Podemos afirmar que para los hombres apasionados por su identidad cristiana, y no precisamente para librarse con ellos del riesgo y ambigüedad de la historia sino para hacer su vida históricamente fecunda,



PABLO: un difícil amigo y un inignorable guía

Las huellas de Pablo se convierten en arduo pero firme camino para el apóstol de hoy

aparece Pablo como un difícil amigo y como un inignorable guía.

Porque Pablo es el hombre que asume en totalidad el riesgo de la existencia apostólica. En un paso de los Hechos se nos define así a él y a Silas: "hombres que expusieron su vida por el nombre del Señor Jesús". Que pusieron en peligro sus vidas, ya que en ese contexto, no sólo se trataba de asumir un hacer sino de responsabilizarse de un quehacer y de dar credibilidad a un mensaje ante la oposición manifiesta de unos grupos judíos y paganos que protagonizaron la lucha contra el evangelio. La existencia apostólica tiene un carácter dramático, en cuanto que presenta como única fuerza de iluminación de la historia y de salvación del hombre a Jesucristo y le constituye así en dominador de todos los poderes,

que quedan reducidos a ídolos, degradados a instrumentos o medios que en última instancia pueden ser sustituidos entre sí y de los cuales no está pendiendo el destino de los hombres. Destronamiento de los poderes de este mundo: personificados en hombres, situaciones, intereses y mitos no acontece en la suave placidez de quien sustituye un principio por otro sino mediante una lucha que tiene una increíble dureza. Reducir toda inteligencia a la obediencia de Cristo es todo menos fácil, y el apóstol va a vivir en el sobresalto continuo de esos poderes que no se dejan arrebatar su presa, y recaen sobre el que solivianta a los hombres, para que abandonen tales dominaciones y emigren a otro señorío.

En Gál 4, 8 dirá expresivamente Pablo, refiriéndose a unas servidumbres concretas, pero que nosotros podríamos entender en universal: "En otro tiempo no conocíais a Dios y servisteis a los que no son realmente dioses. Ahora que habéis conocido a Dios, o mejor, habéis sido de Dios conocidos, ¿cómo de nuevo os volvéis a los flacos y pobres elementos, a los cuales de nuevo queréis servir?"

Documento de trabajo para próximo Sínodo

Catequesis y evangelización

El documento preparatorio de la Asamblea sinodal—que se celebrará a finales de septiembre de 1977—, ha sido enviado ya a los Episcopados de todo el mundo. Las observaciones que envíen a la Secretaría general del Sínodo las Conferencias Episcopales, servirán para preparar el esquema sinodal que se espera esté elaborado a principios de 1977.

El tema asignado por el Papa para la próxima Asamblea General del Sínodo fue oportunamente comunicado a la Iglesia bajo el título: "La catequesis en nuestro tiempo, especialmente para los niños y para los jóvenes."

Durante la reunión del Consejo de la Secretaría del Sínodo, a finales de noviembre de 1975, después de una atenta y larga discusión, se elaboró una primera redacción orgánica sobre el tema. Este texto fue reelaborado luego por un grupo de peritos.

La primera parte del documento sirve de introducción al núcleo sustancial del tema e indica algunos elementos o motivos de interés:

—la continuidad del tema con el Sínodo de 1974;

—el hecho de que la catequesis está palpando fermentos nuevos, interesantes, a veces cargados de interrogantes y de tensiones;

—la comprobación de que uno de los problemas principales de nuestro tiempo, al cual también la Iglesia debe dedicar nueva atención, es el problema de la educación;

—el interés particular que experimenta la Iglesia en el ámbito de su catequesis a las nuevas generaciones.

En la segunda parte se

propone una serie de cuestiones. A través de ellas se examinan los distintos aspectos del tema tocante a "La catequesis en nuestro tiempo, especialmente para los niños y para los jóvenes."

Se enumeran aquí cinco grupos de temas:

1) En el primero se intenta sostener que toda la Iglesia es responsable de la catequesis.

Si la Iglesia es responsable de la catequesis, tiene, con todo, necesidad de ella, en el sentido de que todos los cristianos pueden hallar ahí su alimento.

2) El segundo grupo de temas se refiere a la catequesis de los niños y de los jóvenes.

Los niños pueden constituir, a menudo, uno de los más fuertes reclamos para que toda la comunidad, y cada uno de los fieles, presten atención a la propia vocación y a las propias responsabilidades educadoras.

Los jóvenes plantean, luego, muchos problemas, pero no es posible tratarlos todos de forma exhaustiva. Por eso, se orienta la atención a los fenómenos principales, como: la postura de los jóvenes ante las estructuras y las tradiciones sociales y religiosas; las llamadas "opciones" que hacen los jóvenes; su presencia en la Iglesia, etc.

3) El tercer punto trata de los problemas ligados con las relaciones existentes entre catequesis y culturas contemporáneas, entre catequesis y situaciones sociales, entre catequesis y libertad, entre catequesis y centros de enseñanza. La catequesis, para ser eficaz, no puede prescindir de las realidades en que vive el cristiano. Ha parecido, por tanto, obligado realizar un análisis hondo de la situación actual con el fin de adaptar a ésta la catequesis de la Iglesia.

En diferentes países se ha

advertido, de modo particular, la relación entre catequesis y compromiso social, el cual crea una cierta tensión en la Iglesia, que trata de superar mediante oportunos intentos de renovación.

Es necesario dejar bien claro que, por un lado la catequesis debe actuar en orden a la educación de personas libres y responsables, mientras que, por otro, tiene necesidad de efectivas condiciones de libertad religiosa, sobre todo cuando se trata de la catequesis de los niños y de los jóvenes.

Una consideración particular dedicará el Sínodo a la relación entre catequesis y centros de enseñanza.

Los medios de comunicación social tienen hoy gran influjo con miras a la difusión de las ideas y de los comportamientos. Sería, por tanto, peligroso si la catequesis los ignorase.

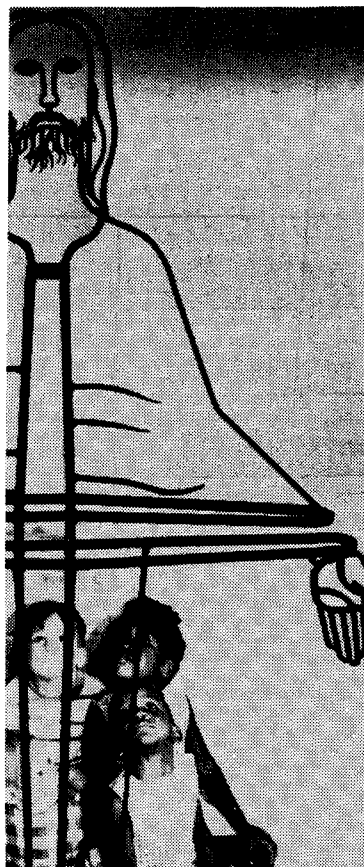
4) El cuarto grupo de temas propuestos está dedicado a la búsqueda de modelos de catequesis adaptados a nuestro tiempo.

Las investigaciones en este campo son diversas. Podría decirse que existe hoy la tendencia a enriquecer el "catecismo de la doctrina cristiana," de modo que, al mismo tiempo que presenta fielmente el mensaje, pueda ofrecer la catequesis, fundamento y luz a toda la existencia cristiana.

Importante para tal tipo de catequesis es el contenido de la fe que exige una atención continua, con el fin de que se verifique una auténtica transmisión de la misma. Es el ministerio episcopal quien debe discernir formas concretas de transmisión de la fe, que mejor aseguren, por una parte la fidelidad al Evangelio, y por la otra la atención a las necesidades de los fieles. Existen varias tendencias

sobre la transmisión del contenido de la fe, que frecuentemente es entendido de modo distinto, y por esto necesita ser clarificado y precisado.

Un capítulo del documento está dedicado también al método de la catequesis. Se ve, realmente, la oportunidad de considerar con atención los aspectos salientes de las experiencias de los distintos países en este campo.



"Los niños pueden constituir uno de los más fuertes reclamos para que toda la comunidad y cada uno de los fieles, presten atención a la propia vocación y a las propias responsabilidades educadoras."

Y desde esta perspectiva es desde donde hay que entender la larga lista de tribulaciones que él mismo nos describe en sus cartas. Ellas nos le muestran absolutamente presente en el mundo, en la abrumadora cercanía que da el tener que ganarse su pan y vestido a la vez que hacer el evangelio y de la preocupación de las iglesias el objeto de sus desvelos perennes.

"Llevamos este tesoro en vasos frágiles para que la excelencia del poder sea de Dios y no parezca nuestra... mientras vivimos estamos siempre entregados a la muerte por amor de Jesús, para que la vida de Jesús se manifieste también en nuestra carne mortal", dice en 2 Corintios.

Es la debilidad personal la que deja trasparecer la fortaleza de Dios, y es la tristeza la que da ocasión a su alegría, y es la desconsolación la que hace efluir sobre él el consuelo de Dios. Y de aquí emana esa infinita libertad, que no se apoya en las fuerzas de quien habla sino en la referencia y confianza del que le envía, y en la convicción de la fuerza interna del mensaje que predica.

Este enclave en Cristo como origen y contenido de su misión apostólica es la fuente de su libertad en el mundo, lo que le da la seguridad del suelo que pisa, le permite una cercanía absoluta al mundo a la vez que vive en una absoluta distancia, que no es la del estoico indiferente a las realidades sino la de quien no se sabe deudor de ellas sino servidor.

Esa opción de su vida es normativa para todo hombre que hace de la proclamación del evangelio el centro de su quehacer histórico.

CORPUS día para pensar en el Congreso Eucarístico CHRISTI



En estos estadios de deportes de Filadelfia tendrán lugar muchas de las actividades del Congreso Eucarístico, del 1 al 8 de Agosto.

A penas faltan dos meses para el Congreso Eucarístico, y esta semana que celebra la Iglesia la fiesta de la Eucaristía—la presencia del Señor Jesús entre nosotros, no esta de más pensar un poco en el Congreso y en el significado de los programas que tendrán lugar en Filadelfia.

Ante todo cabe preguntarse ¿Qué es un Congreso Eucarístico Internacional? Es una reunión de la Iglesia Universal en un país particular con el fin de:

- Profundizar la comprensión de la Santa Eucaristía;
- Enriquecer nuestro amor a Cristo en la Eucaristía;
- Fomentar la devoción a la Santa Eucaristía;
- Dar la oportunidad de proclamar la Buena Nueva de la Eucaristía a la familia alrededor del mundo.

El 41avo Congreso tendrá lugar en Filadelfia del primero al ocho de agosto de 1976. Es la primera vez en cincuenta años que esta asamblea espiritual mundial se va a reunir en los Estados Unidos. Chicago fue el sitio de reunión del 28avo. Congreso en 1926.

El Congreso se reúne en una época de gran erosión espiritual en América. Hay cuarenta y ocho millones de Católicos en este país y sólo la mitad de éstos asisten a Misa los domingos. En total, hay 101 millones de norteamericanos que no tienen ninguna identidad religiosa.

El 41avo. Congreso se reúne en el momento culminante: el Bicentenario de América, donde la libertad fue proclamada hace dos siglos.

A Filadelfia irán gentes de todas partes y condición social. Participarán jóvenes, gente ya jubilada, líderes políticos, miembros de grupos étnicos, nacionales y gentes no necesariamente católicas. Muchos de estos grupos se ocupan en estos momentos de organizar su participación en los acontecimientos del Congreso. Por ejemplo, una de las diez Comisiones del Congreso está encargada de la participación de las Iglesias Cristianas. Este es un grupo de líderes, religiosos y laicos, de las grandes denominaciones religiosas, que traerán una dimensión ecuménica a la asamblea. Encabezan el Obispo Episcopal de los Estados Unidos y el Presidente de la Iglesia Luterana de América y el Primado de la Iglesia Griega Ortodoxa de Norteamérica y Sudamérica. Los armenios, maronitas, melquitas, rutenios y ucranianos celebrarán actos litúrgicos del Rito Oriental.

Asistirán más de un millón de personas. Durante el 40avo. Congreso en Melbourne, Australia, en 1973, alrededor de millón y medio de fieles participaron. El tema, anunciado por el Papa Pablo, para el Congreso, es "La Eucaristía y las Hambres de la Familia Humana." Durante cada uno de los ocho días se enfocará un aspecto diferente de los temas del hambre. Los subtítulos son los siguientes; hambre de Dios, de pan,



Jóvenes de la parroquia de Corpus Christi muestran el estandarte con el lema del Congreso Eucarístico que preside los actos de esta semana en honor de la Eucaristía, titular de la parroquia. La semana culminará el domingo, día del Corpus, con un acto bíblico a las dos de la tarde y procesión con bendición solemne y a continuación tendrá lugar todo un programa de festejos, con música, folklore y comida en ambiente familiar para los amigos y fieles de la parroquia.

de libertad y justicia, de amor, de verdad, comprensión, de paz y de Jesús, el pan de Vida, lema del Congreso.

El Congreso empezará al mediodía del domingo, primero de agosto, en la conocida catedral de Filadelfia, la Catedral de San Pedro y San Pablo. Esa noche habrá una gran procesión con cirios encendidos.

El Congreso ofrecerá al mundo el gran testimonio de la cristiandad y su unidad en determinado sitio. Profundizará y enriquecerá la vida espiritual de todos los participantes. Uno de los programas preparatorios, relacionados con el Congreso, es un período de seis meses de renovación espiritual que se está llevando a cabo en cada parroquia de Norteamérica. Su función es confirmar y profundizar la fe de los Católicos y traer el conocimiento de Dios a los que no tienen religión.

Para los que no puedan asistir a Filadelfia los actos litúrgicos, organizados en el Congreso, serán ofrecidos durante los mismo días en cada parroquia de los Estados Unidos.

Para dirigir el Congreso hay una junta directiva, formada por un grupo de dirigentes industriales civiles y eclesiásticos que inspeccionan el plan de acción para esta asamblea. El presidente del Grupo es el Cardenal-Arzbispo de Filadelfia, John Krol.

Para la programación de cada aspecto del Congreso—desde el transporte hasta el alojamiento—hay diez comisiones. En total, más de 600 personas del país forman parte de este gran empeño. Los peregrinos de los Estados Unidos tienen que hablar con agencias oficiales de turismo en sus propias Diócesis para arreglar lo relativo a su alojamiento y tarifa de viaje.

En Miami las reservaciones se hacen llamando a Lorraine Travel, en sus oficinas de Dade, 970-0751 y Broward 552-4752.

Arzobispo Carroll sobre el Congreso

4 de Junio de 1976

A los Sacerdotes, religiosos y fieles de la Archidiócesis de Miami:

Como sabéis tendrá lugar en Filadelfia del 1ro al 8 de Agosto el 41 Congreso Eucarístico Internacional, que será una ocasión de celebrar de modo especial el Año Bicentenario de este país.

En su carta de Noviembre los obispos de Estados Unidos hablaban del Congreso Eucarístico como del "gran acontecimiento que constituirá un magnífico testimonio público de nuestra fe en la presencia de Jesucristo en la Eucaristía y de nuestro amor hacia El."

Durante más de seis meses todas las diócesis de la nación han llevado a cabo programas de preparación espiritual para el Congreso. En esta Archidiócesis los programas han tratado de renovar la práctica de las "Cuarenta Horas" de adoración al Santísimo y estoy contento al poder afirmar que estas oportunidades han sido bien aprovechadas por los fieles.

Pero además de la preparación espiritual, cada diócesis también ha sido llamada a colaborar económicamente en los inmensos gastos que un congreso de tales magnitudes traerá consigo. A este efecto, se ha establecido una colecta especial que tendrá lugar el domingo 20 de Junio, festividad del Corpus Christi, en todas las parroquias de la Archidiócesis.

Confío en que todos nos sentiremos privilegiados de poder ejercitar nuestra generosidad, y pido al Señor que os bendiga abundantemente por el amor que mostráis a su Hijo en la Eucaristía.

Con mi bendición, vuestro en Jesucristo,

Colman J. Carroll

Arzobispo de Miami

COMENTARIOS EVANGELICOS

Por EL REV. JOSE P. NICKSE

Mientras estaban comiendo, Jesús tomó pan, y después que pronunció la bendición, lo partió y se lo dió, diciendo: "Tomen, esto es mi cuerpo." Después tomó una copa, dió gracias, se la entregó y todos bebieron de ella. Y les dió: "Esto es mi sangre, sangre de la alianza, sangre que será derramada por mucha gente. Le aseguro que no volveré a beber del producto de la uva hasta el día que beba vino nuevo en el Reino de Dios."

Marcos 14:22-26

Este domingo celebramos la fiesta de CORPUS CHRISTI, el Cuerpo de Cristo. El evangelio nos habla de la Última Cena. Aún en la víspera de su Pasión, Cristo se preocupa de alimentar a sus discípulos. Durante tres años los había alimentado con la Palabra de Dios. Ahora les entrega su propia vida, como presagio del Calvario.

Recibir la Comunión es unirse a Cristo de una manera tan íntima que le recibimos en lo más profundo de nuestra existencia. Comulgar es abrazarse al Señor. Comulgar es fundir nuestras vidas a la vida de Cristo.

Durante el siglo tercero, Dionisio de Alejandría escribió: "Los laicos tienen tres grandes privilegios: escuchar la Plegaria Eucarística, responder Amén al final, y extender sus manos para recibir la comunión."

Pero la fiesta de CORPUS CHRISTI celebra algo más. La Iglesia también es el Cuerpo de Cristo presente en el mundo. Comulgar no es abrazarnos solamente a Cristo, sino también a todos nuestros hermanos.

La presencia de Cristo en la Eucaristía nos recuerda que la comunión es camino y razón de nuestra "común-unió" como hijos de Dios. La Iglesia, el Cuerpo de Cristo, es el sagrario de Dios en un mundo lleno de dudas y de oscuridad. Hay un mundo sediento de la unidad y fraternidad que encontramos en la Eucaristía.

Una vez, visitando las familias de su parroquia, un sacerdote tocó a la puerta de una anciana que vivía sola. Después de mucho conversar, el sacerdote le preguntó la hora. La anciana tomó el teléfono y llamó al número con la grabación que da la hora. Fijándose que había varios relojes en la habitación, el sacerdote le preguntó por que usaba el teléfono. La anciana contestó: "Lo hago por costumbre. Vivo sola...y es tan bonito escuchar una voz humana en la soledad"

Celebrar la fiesta de CORPUS CHRISTI es saber que no estamos solos. Vivimos unidos en Dios. Nos alimentamos con el Pan de Vida y caminamos juntos hermanados por la fe.

Mensaje a la Conferencia de la ONU sobre Asentamientos Humanos

"Tenemos confianza en el hombre" - Pablo VI

No es de nuestra incumbencia, en este mensaje, sugerir las soluciones técnicas; sino que queremos en primer lugar reiterar nuestra confianza en el hombre, en su capacidad

de alargar sin cesar el campo de las posibilidades, cuando su inteligencia y su corazón están comprometidos en favor de una existencia verdaderamente humana para todos

sus hermanos. Y quisiéramos también recordar algunos principios esenciales que pueden inspirar y estimular la reflexión de esta Conferencia y el trabajo competente de quienes serán llamados seguidamente a realizar sus programas.

"Los seres humanos constituyen el elemento más importante en el universo". Nos alegramos de ver esta afirmación como encabezamiento de los principios generales que guían vuestros trabajos. En efecto, el hombre debe constituir el centro y la prioridad fundamental de todos los programas: el hombre en todas sus dimensiones y en toda su dignidad, como ser individual y social, natural e histórico, corporal y espiritual. El habitat debe favorecer el desarrollo de todas estas características, de todas estas riquezas del ser humano.

Todos los hombres participan de la misma dignidad. Toda vida lleva en sí misma una cualidad intrínseca. Y esto exige que se le asegure a todos, en su habitat, las condiciones de desarrollo plenamente humano.

El hogar, es decir, ese centro de calor en torno al cual se reúne una familia y dentro del cual los hijos crecen en el amor, debe seguir constituyendo la primera preocupación de toda programación relativa al medio humano.

Esto supone que se ayude a la familia y a todos sus miembros a educarse sobre el sentido y el valor de la vida, sobre los medios para obtener una verdadera felicidad. Cuántos padres colman a sus hijos de cosas secundarias, pasajeras, preocupándose muy poco de ofrecerles en el hogar un poco de espacio y de paz para su equilibrio y su desarrollo. ¿Cuántos saben suscitar en sus hijos un interés por el arreglo y el embellecimiento de su hogar, preparándolos así a colaborar el día de mañana al perfeccionamiento del medio humano?...

Finalmente, nos parece importante para una Conferencia como la vuestra, el que se forme una visión completa de la realidad mirando al pasado, al presente y al futuro...

Pues estamos ante una civilización nueva que nos obliga a afrontar una terrible alternativa: dejar que se acumulen las calamidades destructoras del medio humano o preparar valientemente el establecimiento de un habitat, digno y honorable, para todos los hombres.



Día del padre

Sí, a los 96 años también se celebra el día del padre. Por eso a Joaquín Fernández le encanta sentirse joven recibiendo el abrazo de la más pequeña de sus nietas. A pesar de su sonrisa, Aleyda no logra perturbar la patriarcal pose del abuelo que se sabe bajo el lente del periodista.

Experto del CELAM visita Miami

Llega a Miami el domingo, procedente de Colombia el Padre Diego Restrepo L. quien dirigirá toda una semana de trabajos con líderes hispanos comprometidos



Padre Diego Restrepo

o interesados en colaborar en la pastoral vocacional diocesana.

El Padre Restrepo es actualmente Secretario Ejecutivo del Departamento de Vocaciones y Ministerios del CELAM (Consejo Episcopal Latinoamericano) que tiene su sede en Medellín Colombia.

Invitado por el Club Serra Internacional para dirigirse a los participantes en la convención anual de dicho club que tendrá lugar en Chicago, el Padre accedió a hacer escala en Miami y orientar con su presencia la labor de fomento de vocaciones que realiza en Miami el Padre Felipe Estévez, Director Asociado de la Pastoral Vocacional de la Archidiócesis.

Las reuniones durante esta semana de trabajo tendrán lugar en la cafetería del Seminario

Menor, St. John Vianney, 2900 S.W. 87 Ave. comenzando a las 8 de la noche, del lunes 21.

El propósito de estas reuniones es el de reflexionar sobre el sentido que hoy da la Iglesia a la Pastoral Vocacional y formar animadores vocacionales adultos que luego puedan mantener una dimensión vocacional en su trabajo apostólico, sea cual fuere.

El Padre Restrepo es autor de múltiples escritos vocacionales. Su pensamiento y su teología están penetrados por la doctrina del Vaticano II, en el que se apoya para hablar sobre el tema.

Piensa que el Concilio "ha resituado el tema de la vocación en su lugar propio: la Iglesia."

Es así que el Padre Restrepo considera que hacer Pastoral Vocacional es "hacer Iglesia, en cuanto que es ayudar en la opción por la fe o en la maduración de ésta."

Las metas de su trabajo son a) hacer vivir la vocación bautismal y b) hacer madurar la vocación personal de cada uno, sin olvidar la variedad de opciones hoy existentes en la Iglesia para quien se compromete en la evangelización.

Las reuniones con el Padre Restrepo comenzarán el lunes 21 de junio, hasta el sábado 26. El miércoles 23, el padre Restrepo se reunirá con la juventud. Para información llamar al Padre Felipe Estévez—854-6937, 657-6241, Ext. 241.



Corpus
Christi
el
Domingo

LA VOZ

Suplemento en Español de VOICE

Miles se reunirán en Miami



Se intensifican en Miami los preparativos para el Re-encuentro que agrupará a artistas e intelectuales cubanos en el exilio procedentes de todos los puntos de la geografía.

La reunión dará comienzo a las seis y media de la tarde del viernes 25 de junio, en el Centro Comunitario de la Pequeña Habana, en la calle primera y novena avenida del S.W.

A las 8:30 de la noche de ese mismo día, y después de una exposición "Retrospectiva de la Pintura Cubana", tendrá lugar la

presentación de la Misa Cubana, de Antonio Hernández-Lizaso, que combina los ritmos afros y de guajira y es versión afro-cubana de la Misa Católica con textos en español.

Toda una serie de espectáculos y verbena popular tendrán lugar el sábado 26, día y noche, en el tramo de la calle 8 del S.W. entre la 14 y 17 avenidas.

Los programas para el día 27 incluyen una presentación del ballet "Exilio" por el grupo "Ballet Concerto", con

coreografía de Julio Lamas.

Los días 28 y 29 de junio, comenzando a las 7:30 p.m. incluirán una serie de seminarios sobre las artes, la historia arquitectura y literatura cubanas, en el mismo edificio del Centro Comunitario.

La clausura del Re-encuentro Cubano será el miércoles 30 de junio, con un concierto sinfónico sobre temas cubanos, dirigido por Antonio Hernández-Lizaso. El concierto será a las 8 p.m. en el teatro del mismo Centro.