

Aid to private colleges ruling seen leading to non-public school suits

By JOHN MAHER

WASHINGTON— (NC) —A Jesuit law professor and an official of Americans United for Separation of Church and State (AUSCS) both predicted that other court cases on government aid to higher education would follow the latest Supreme Court decision on the issue.

"Further litigation is almost inevitable," said Jesuit Father Charles M. Whelan, professor of law at Fordham University Law School. He was commenting on the June 21 decision of the Supreme Court upholding the constitutionality of a Maryland law providing state funds to private colleges, including church-related ones.

"FROM MY point of view, what is most significant is that the court upheld the statute," Father Whelan said. "The second most significant thing is that there was no majority opinion." He pointed out that while the court had voted 5-4 to uphold the constitutionality of the law, three of the five justices in the majority had given one opinion for the decision and two had joined in a concurring opinion.

Enacted in 1971, the Maryland program provides an annual subsidy to private colleges and universities in the state established before July 1, 1970, accredited by the state department of education, having one or more bachelor's degree programs and refraining from awarding only seminarian or theological degrees. The institutions now receive for each full-time student an amount equal to 15 percent of the state's per full-time pupils appropriation for a student in the state college system. The grants are not restricted to certain uses, except that they may not be used for sectarian purposes.

"That five justices said 'yes' to the Maryland program probably means that the court will sustain other programs of aid to Catholic higher education," Father Whelan said.

HE POINTED out that in the past, in other areas such as obscenity, when the justices had been

unable to agree on a majority opinion, they had put off taking other cases on the same issue for a period of time.

"The court's very unlikely to take another such case soon," he said.

Andrew Gunn, executive director of AUSCS, said the Supreme Court decision, "puts us back to deciding on an individual basis whether aid is sectarian or not."

CALLING THE decision "not a strict separationist decision," Gunn said the principle of separation of church and state "has not been correctly served as we see it."

Noting that one of the opinions on the majority side had used reasoning applied in earlier school aid cases, Gunn contended that "there hasn't been any new legal ground broken."

Earlier restrictions imposed by the court on government aid to nonpublic elementary and secondary schools still stood, Gunn said, predicting that "there will be other court tests" on aid to higher education.

Samuel McGill, chief of the academic affairs office of the Association of American Colleges, said the association "was pleased that the majority upheld the district court's decision." But he added that the meaning of the majority vote was complicated by the two opinions given for it. "I'm not sure what the implications are for future cases," he said.

John Roemer, executive director of the American Civil Liberties Union of Maryland, who was one of the plaintiffs in the suit, said he was disappointed with the result. "We felt there was the same opportunity to draw the same kind of strict line as in the elementary and secondary decisions," he said.

"We feel the threat is twofold: the state is directly or indirectly supporting religious business; somewhere down the line state regulation follows state funds."

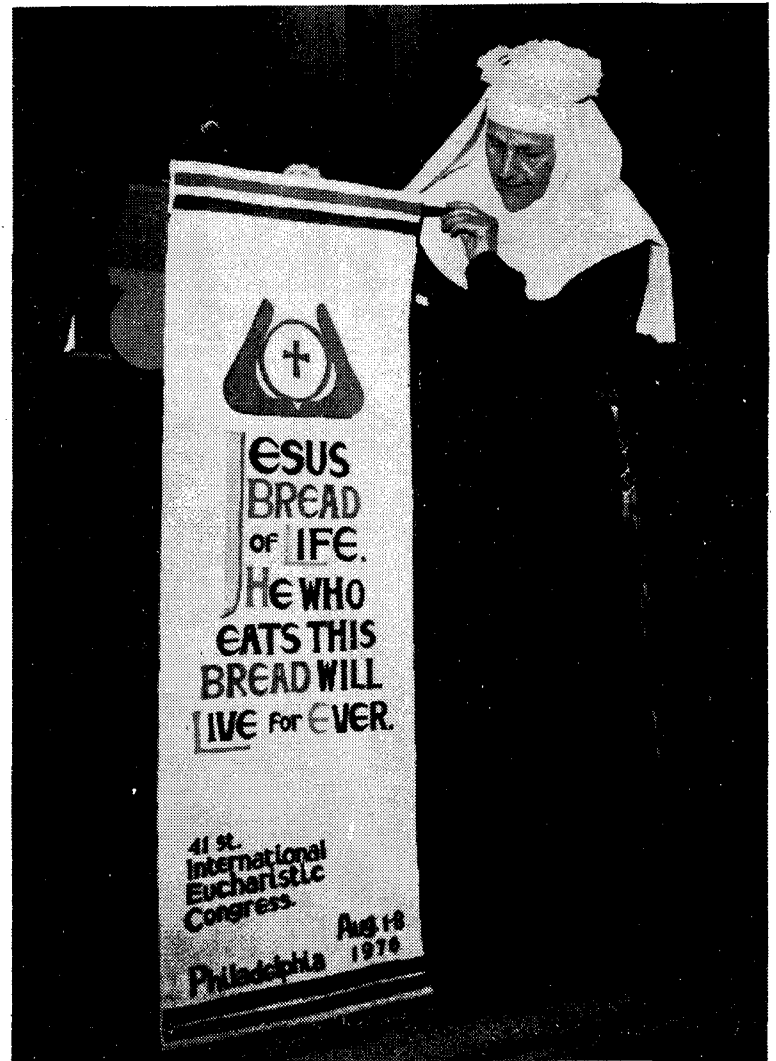
State funding involves "a danger of religious schools," he said. "It's a freedom of religion question as well."

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Eucharistic Congress banner made by Mother Elizabeth Bint, R.A., is held by golden jubilarian, Sister Dorothy, R.A., at Assumption Academy Chapel where Exposition of the Blessed Sacrament is from 2:30 to 5:30 p.m. on weekdays in preparation for the International Eucharistic Congress in Aug. Sister Dorothy is a member of the Archdiocesan Committee for the Congress. See story, Page 12.

U.S. 'foot dragging' hit on issue of food policy

WASHINGTON—(NC)—Three leading religious leaders have criticized the Ford Administration for "foot-dragging" on U.S. food aid abroad and for opposing a sense of a congressional resolution

which would make "the right to food" a major element of U.S. policy.

The three religious leaders, Eugene Carson Blake, Rabbi Marc Tanenbaum, and Father J. Bryan Hehir, of the U.S. Catholic Conference made their comments before the opening of hearings on the "right to food" resolution. Father Hehir spoke as a representative of the USCC general secretary, Bishop James Rausch.

Bicentennial message sent by Pope

WASHINGTON—(NC)—Pope Paul VI praised the U.S. bishops for their "commitment to the social teaching of the Church in various fields," in a special bicentennial message.

"We thank you," the Pope wrote, "for promoting liberty and justice and for your concern with the many needs of your people: for food and housing, for health assistance, employment and education, your preoccupation for farm labor, for the condition of migrants, for the dignity of immigrants and for the promotion of peace through endeavors favoring development."

THE POPE'S message contained comments on and suggestions for the direction in which American society is moving.

Progress made "in combating discrimination of various kinds, especially racial discrimination," drew warm praise from the Pope. But he attacked current threats to human life.

"We assure you...we are one with you and all American citizens of good will in facing the special dangers to your

country and society from abortion and euthanasia," the message said.

The Pope quoted his own remarks of two years ago: "The rights of minorities call out for protection as do the rights of the poor, the handicapped, the incurably ill and all those who live at the margin of society and are without voice. Above all, the precious right to life...must be affirmed anew," he reiterated.

Calling for an "increased holiness of life—holiness that will be manifested at every level of the Church," Pope Paul pointed to the crucial roles of Catholic education and social communications in achieving that aim.

He also called for a renewed appreciation for "the importance of the contemplative vocation."

Evangelization, "the inheritance of the Holy Year," demands increased emphasis, the Pope noted. "Within this context we pray that the Church in the United States will generously keep alive the missionary spirit," he went on.

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Archdiocese will be in July 4 ecumenical choral program

The Archdiocese of Miami will participate in a 90-minute ecumenical choral program of religious and patriotic music and recitations Sunday, July 4, at 8:30 a.m., in the new Bicentennial Park, Biscayne Blvd., and NE 11th St.

Msgr. Bryan O. Walsh, represents the Archdiocese on the planning committee which has been meeting for almost two years in preparation for the event. Other co-chairmen are Rabbi Irving Lehrman, representing the Rabbinical Assn., and Rev. Morrell Robinson of the Fellowship of Churches. Each major faith and ethnic group will present music and readings which reflect its particular heritage in America.

Two Catholic choirs, a Protestant, and a Jewish chorus will be heard during the program being presented under the auspices of Third Century U.S.A. During the morning an Armed Forces Chaplain will be commissioned by Chaplain Orris Kelly, U.S. Army Chief of Chaplains.

Singers from parishes throughout Dade County will comprise the Catholic Choir under the direction of Robert Fulton, organist and choir director at St. Mary Cathedral. They will sing Ave Verum, O Bone Jesu, Faith, Hope and Love. The Choral Cubana under the direction of Miss Carmen Rieva will be heard in Hacia Ti

Santa Morada and Es Yahve Mi Pastor, and Ave Maria.

Ralph Renick, a member of St. James parish, and vice president in charge of news at WTVJ-TV will read excerpts from the Florida Bishops' pastoral letter on the Bicentennial of the U.S.

Tony Somoza, lector, St. Raymond Church, will read passages from the Old and New Testaments on the theme of freedom.

Msgr. Walsh will give the opening address and the Rev. Robinson will lead the invocation. Rabbi Aurom Drazin will give Benediction. Recitations will also be given by Rabbi Solomon Schiff and Faye Aaker.

S. Florida Scene

Serrans' meet to open

Delegates from the Miami, Broward, and Palm Beach Serra Clubs will be among those participating in the 34th annual convention of Serra International, June 28-30, in Chicago, Ill.

The role of the Christian in the business world, the need for affirmation by priests and Religious, and the state of the Church in Latin America are among the topics to be discussed at the three-day meeting.

More than 1,500 laymen from 30 countries and 35 members of the hierarchy from the U.S., Canada, Europe, Latin America and Asia are expected to attend the sessions which opens formally with a Mass in Holy Name Cathedral celebrated by Cardinal John Cody.

72 Honored for service

St. Francis Hospital, Miami Beach, honored 72 of its employees with various records of service during a dinner and dance Thursday evening at the Miamarina.

Cited for 25 years of service were R.L. Harris, M. Quinlan, W. Gress and C. Hill.

Other honorees included four employees of 20 years service, eight employees with 15 years tenure, eight employees of 10 years and 48 employees who have been serving at the hospital for the past five years.

"We are so proud of our hard-working, local employees," Sister Margaret McManus, O.S.F., hospital administrator, said. "Without them St. Francis Hospital would not be the haven of hope for the sick that it is today."

Family tuition plan set

In commemoration of the nation's bicentennial, a family tuition reduction plan has been inaugurated at Miami's Barry College.

Under the plan, announced by Sister M. Trinita, O.P., college president, a family having more than one full-time student enrolled at Barry at the same time pays full tuition for the first student but receives a \$500 per year reduction for the second, a \$1,000 per year reduction for the third, and a \$1,500 per year reduction for the fourth student.

Students eligible for the new plan must file a written request for a grant with the college financial aid office.

Young Adults recruiting

The Catholic Young Adults Club of the Palm Beaches is presently conducting a membership drive and invites any single adult between the age of 18 to 30 years of age to join.

Purpose of the organization is to foster worthwhile friendships among young people through the promotion of spiritual, cultural, civic and recreational activities.

Those interested should contact Marilyn McCarthy at 965-0782; Tom Shore at 965-2818 or Lila Zimmerman at 967-6595.

American-Lebanese unit is established in D.C.

NORTH JACKSON, Ohio—(NC)—The American Lebanese League has been established to coordinate efforts of U.S. citizens seeking the preservation of the Lebanese state, it was announced here by the league's executive board.

The league's first priority

is to move the U.S. government to use its influence to halt the bloodshed and suffering that has taken more than 25,000 lives in the Lebanese nation of three million in the past 15 months, a league statement said.

The league represents more than three million U.S. citizens and organizations in more than 60 cities. Its headquarters will be in Washington, D.C.

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Catholic Press seen needed more than ever

WASHINGTON—(NC)—The Catholic press has never been more needed or had more opportunities for service than it has today, in the opinion of an internationally active journalist

who has decided to return to the diocesan press.

A. E. P. (Ed) Wall, the fifth director and the first editor-in-chief of the National Catholic (NC) News Service, has resigned as of Sept. 15 to become editor of The New World, Chicago archdiocesan newspaper.

"Every element of the Catholic press is important today," Wall said in an interview, "but today I think there's a special advantage in broadening the use of weekly newspapers."

"These newspapers reach more Catholics in the United States week in an week out than any other element of the Church. They go into millions of homes, and ought to go into millions more."

"As I've said before, the Catholic press is the most economical medium of information, education and inspiration available outside the pulpit. And nobody in the pulpit wants to match the attention that the Catholic press gives regularly to local and worldwide concerns of religion, justice, family life, hunger and brotherhood."

Wall has spent most of his life as a newspaper editor. He came to NC four years ago from Hawaii, where he was managing editor of The Honolulu Advertiser, a morning daily. He was editor and general manager of The Catholic Review in Baltimore for nearly six years.

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Pope urges Church freedom in Red lands

By JOHN T. MUTHING
 VATICAN CITY—(NC)—
 On the 13th anniversary of his election Pope Paul VI made a solemn appeal to Marxist regimes and other anti-Church governments to give the Church its "legitimate freedoms."

The Pope, who traditionally makes a major address on Church problems to cardinals at the end of June, told them June 21, "We would only like to make known the pain we have felt in our heart because vast sections of the

world ruled by Marxists still remain closed, not only to understandings but even to contacts with this Apostolic See."

Pope Paul in his 13-year reign has launched a series of diplomatic exchanges with Communist governments. This "Ostpolitik" (a policy seeking accommodation with Eastern Marxist governments) has had limited success in some nations and almost none in others. It has been highly criticized, especially by emigrants from Communist countries and also

by some Catholic leaders in those nations.

"THE CHURCH," Pope Paul told the cardinals gathered in the Vatican's Consistory Hall, "does not ask special protection for itself or privileged treatment. The Church only needs and desires its legitimate freedoms."

The Pope's reference to Marxist regimes which have refused even to talk with the Vatican seemed to be aimed especially at the People's Republic of China. Since the early 1950s the Vatican has had

almost no contact with the more than three million Chinese Catholics.

While the Pope did not name specific countries, he said that his appeal for religious freedom was made to governments in "vast regions of Europe and Asia" and to some governments in the Americas and Africa.

In these nations, he said, Church-state problems have stemmed from "the accession to power of political forces which have written into their ideological foundations and

their practical and so-called strategic programs what they call the liberation of humanity from 'religious alienation.'"

THE POPE called on all Christians to join him in prayer for the achievement of religious freedom.

He told the cardinals that he is continuing on the diplomatic level "a dialogue conducted by our close and valiant collaborators who are active and tireless, patient and frank."

He said that those carrying out the Vatican's Ostpolitik are "as firm in affirming principles and the rights of the Church and of believers as they are ready for an honest understanding which is faithful and reconcilable with these principles."

In reply to the critics of his policy, the Pope denied ever having forgotten the "passions and heroism" of the victims of religious intolerance.

"The fidelity of those who have been and still are victims (of religious persecution) is not unknown to us and we have in mind always their sufferings, just as we share with them their hopes and prayers," he said.

The Pope charged that governments have sometimes made the Church suffer for reasons which "have nothing at all to do with religion."

HE DEPLORED the fact that missionaries have been hindered in their work only because they are foreign-born.

In recent years, some or all foreign missionaries have been expelled from South Vietnam, Laos, Cambodia and several African nations. A few individual missionaries have been deported from some South American countries and from the Philippines.

The Pope's speech, which fell on the anniversary of his election, was delivered after the cardinals presented greetings to him in anticipation of his feast day June 24 (St. John the Baptist). The Pope was born Giovanni Battista Montini.

REPLYING to "continuous authoritative requests," the Pope stated that conferences of bishops are responsible for directing pastoral activity in the field of social, political and economic changes. The efforts for seeking and developing an improvement of the situation in society must always be appropriately coordinated, wisely regulated and made to conform to the needs of the real well being of the whole community.



Feast of Corpus Christi Attracted Hundreds To Patio of Corpus Christi Church For Outdoor Benediction Last Sunday.

Archbishop's blessing given injured newsman

A special blessing was extended by Archbishop Coleman F. Carroll to Emilio Milian and his family when the Archbishop of Miami visited the critically injured newscaster this week in his room at Jackson Memorial Hospital. According to Milian, radio

station WQBA's newsman whose car was bombed several months ago following his long criticisms of anti-terrorist philosophies during his broadcasts, Archbishop Carroll congratulated him for the Freedom Fighter's award which hangs on the wall of his room,

next to a picture of the Hungarian freedom fighters of 1956.

The Archbishop also told Milian, he said, that all Catholics "are very proud of me because when I thought I was dying I called for a priest first

before a doctor."

During the 30-minute visit, the Archbishop was accompanied by Alberto Alejandre, local contractor, who serves as a co-chairman of the annual Archbishop's Charities Drive.

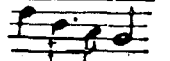
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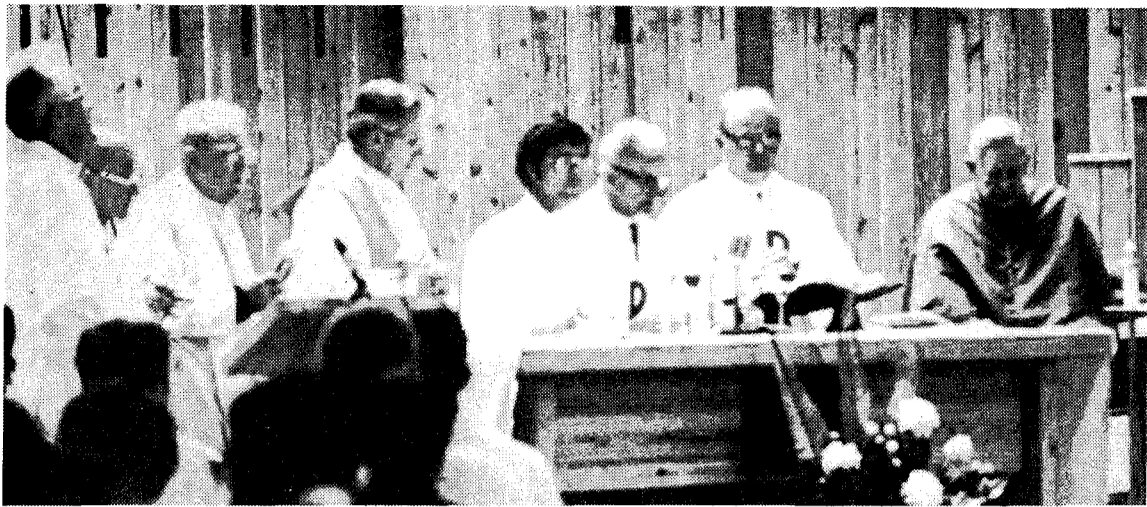
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Court kills bill seeking 'living will'

PHOENIX, Ariz. — (NC) — A bill that would have given terminally ill adults the right to refuse extraordinary treatment to sustain life was defeated by a 7-2 vote of the Health and Welfare Committee of the Arizona Legislature.

The bill would have given an adult the right to make a "living will" stating that if he became terminally ill, medical treatment designed solely to sustain life could not be used.

A SECTION of an amendment to the bill, which would have made physicians immune from lawsuits if they removed life-sustaining equipment from a patient, was rejected earlier by the committee.

The Health and Welfare Committee defeated the bill last March but at the urging of Sen. Lucy Davidson (D-Tucson), the bill's major sponsor, it was assigned to a subcommittee for further study.

A major factor in the bill's defeat was the removal of the physician's immunity section. Several committee members voiced strong opposition when the section was dropped from the bill.

ACCORDING to Mrs. Davidson, removal of the immunity section destroyed a major part of the bill. Many doctors now refuse to remove life-sustaining equipment because they are afraid of being sued for malpractice, she said.

Prelates and priests of Florida honored Msgr. Michael Beerhalter, third from right, during Concelebrated Mass last Saturday in St. Anastasia Church, Fort Pierce. At right Archbishop Coleman F. Carroll was among those concelebrating with Msgr. Beerhalter who was observing the 50th anniversary of his ordination. Msgr. has been an active member of Serra Club and is known for his interest in promoting vocations to the priesthood and religious life.



Dominican Sister Barbara receives Holy Communion from the golden jubilarian who has spent most of his priestly life in St. Anastasia parish.

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St. Joseph Residence Oasis for The Elderly

St. Joseph Residence conducted by the Archdiocese of Miami in Fort Lauderdale offers a "home away from home" for senior citizens, two of whom are shown strolling around the grounds of the facility staffed by Sisters of Our Lady of Charity of Wheeling, W. Va.



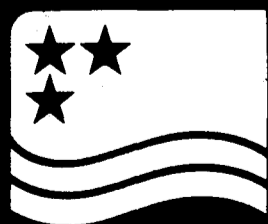
Resident chaplain, Father John McAtavey, listens as Mrs. Elvira Carolini reads from an Italian-language Bible.

Hobbies and recreational pastimes are varied at St. Joseph Residence. Mrs. Mary A. Evans enjoys crocheting.



In the living room of the residence supported by donations to the ArchBishop's Charities Drive, Charles J. Hermann and Thomas Campo

discuss current events and other topics in which they are interested.



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A little relief for schools

The Supreme Court ruling Monday allowing the State of Maryland to provide aid to private colleges, including church-related ones, does not open the door for massive aid to Catholic schools.

But it does at least alter the trend of slamming the door on even the most reasonable forms of government help to private institutions of learning that are doing a responsible job of educating Americans.

We feel that it is extreme and even paranoid in some quarters which believe the taxes of all the people should be funneled only into certain secular institutions, while a physics lab, for instance, in a church

sponsored school should get no benefit from those same taxes.

As we have said before, aid given along the proper lines to church-related schools, whether at the college level or grade school level, is not granting special privilege but merely establishing equity with other schools for those American taxpayers who happen to choose a church-related school.

Subsidizing a chemistry lab or math textbooks of a Catholic school whose supporters have paid the taxes in the first place is hardly "an establishment of religion." Whereas, denying such subsidy that goes to secular schools is inhibiting the free exercise of choice of the people in

education.

The latest ruling was a 5-4 decision with no majority opinion, the five yes votes being split as to the reasoning, which leaves the legal standards a bit fuzzy for future reference. Therefore, observers believe there will be further cases on the issue.

But at least the door was not slammed shut in the face of private higher education.

Just why the court says it is okay to provide aid that will benefit a student in a physics lab of a Catholic college while a student could not benefit in a physics lab of a Catholic high school, we don't understand.

Maybe the court will straighten that out later.



By Msgr. James J. Walsh

Setbacks are a part of living

Part of the inevitable test of faith experienced by most people touches on the providence of God. There's no need to take time to prove that no one can travel very far in the pilgrimage of life without setbacks and trials of one kind or another, some of which at first judgment seem to contradict the goodness of God.

How common it is to hear of a father of a family afflicted with a disease which makes work impossible. Feeling the misery of the situation, how natural for him to want to cry out: "Why? Why my family? It's not right!"

Or a young girl loses her sight and realizes her plans are fading into darkness. She is almost violently inclined to turn bitterly against God.

WE COULD multiply such situations. You know many. So do I. And indeed we run into countless other problems of lesser importance which set the stage for a doubt about the providence of God. And during comparatively tranquil periods in our lives, we notice the same kind of mysterious events befalling close friends and relatives, problems which seem not to be of their own making, but which nevertheless come, even to the undeniably innocent.

Some who call themselves atheists or agnostics point to such incidents as evidence enough for them to deny the existence of God or to distort the traditional conviction of his goodness.

Every adult, especially in our cynical world today, has to make a reaffirmation of the faith he was trained in. One of the basic elements in this reappraisal is the fact of God's everlasting goodness, the

impossibility of any injustice on his part towards man. This act of faith has to be reaffirmed time and again because it is frequently challenged. And its challenge is not on the rational level, but the emotional, an area of conflict often difficult to judge fairly.

Long before Jesus revealed the inspiring image of God's power and merciful love, the prophets of the Old Testament, under vastly different circumstances and over many

centuries, spelled out the same truths. "For great power always belonged to you alone, and who shall resist the strength of your arm?...You have mercy upon all, because you can do all things...For you love all things that are and hate none of the things which you have made; for you did not appoint or make anything, hating it. And how could anything endure, if you would not? Or be preserved, if not called by you? For you spare

all, because they are yours, O Lord, who loves souls."

JESUS must have spent countless hours stressing this very point. The Gospels give us many incidents designed to teach us the mercy and interest of God towards all men, especially towards the most unfortunate.

Who does not find these words familiar? "Are not two sparrows sold for next to nothing? Yet not a single sparrow falls to the ground

without your Father's consent. As for you, every hair of your head has been counted...So do not be afraid of anything. You are worth more than an entire flock of sparrows..."

Part of the problem here comes from a weakened, watered down faith. If carelessness and lukewarmness towards God has become a way of life, we can't expect to "see" the rightness of God's will. Even when faith is sharp from devoted practice, it is never going to get full and complete answers from God. Why? Because life primarily is a testing of faith. But when faith has become flabby there's no chance to avoid fighting God. The normal feelings of resentment which everyone feels at a time of trial get out of bounds.

THIS is folly because we can't fight God. It's like trying to weave a rope of sand. We can go through the motions, but then what do we have? We cannot demand that God explain himself to us? We are pilgrims on a journey of faith—and faith is the instrument of seeing good in apparent evil, of squashing the inner rebellion and giving God credit for knowing what he is doing.

If we look back on such incidents in life, they often now make much more sense than they did then. In fact, some happenings which we viewed as tragedies turned out eventually to be the hinge on which later advantages turned.

Acceptance of God's will brings a quiet peace to the soul, even in the midst of pain. It comes to the person who remembers he is totally dependent upon God. It is to be found in all those who are convinced that the wisdom of God "reaches...from end to end mightily and orders all things sweetly."

What's wrong with our prisons and what can be done about it?

By JOE BREIG

Among the things this country has long needed is a writer like Charles Dickens, possessed of the genius to awake the public to what is wrong with our prison systems.

Prison conditions, by and large, are an insult to the character of the American people. I am not suggesting that the remedies are simple. They are complex. But they are not beyond the power of the mind of man—nor beyond our financial resources.

Maudlinism and sentimentalism are no help. There is no point in ignoring, or glossing over, the fact that some convicts are tough persons. Some are vicious, depraved, hateful, egotistical, contemptuous of the rights of others, and murderously brutal.

SOME simply must be kept in confinement under constant supervision and discipline. But prisoners who are not like that should not be dumped into the same cell blocks and the same recreation

yards. Most prisoners can be rehabilitated if proper measures are taken—and if they are not made into hardened criminals by contact with the hardened ones.

Indeed, even the worst prisoners are not beyond hope—but the worst ones must be kept apart from society while efforts are made to get through to the basic humanity and goodness in them.

The central trouble is that the prison system is not aimed primarily at reform and redemption. Rather, the prison system is a kind of pressure cooker governed by repression.

MOST prisons are grossly overcrowded—which in itself militates against doing anything constructive for the prisoners. Crowding of that sort—enforced crowding—is always bad for human beings.

We all know homes where a tyrannical parent—or two tyrannical parents—squeeze the humanity, the enterprise, the talents, the future, out of

children. And these are often the homes from which come future criminals.

Happily, most homes are places where children are given every encouragement to develop into mature human beings, meanwhile being guided by a kindly discipline which curbs the impulses which are harmful to the young ones.

A PRISON can't be what a home is, but a prison need not be like a zoo jammed with caged wild beasts, either. It ought to be designed for decent—even if somewhat austere—human habitation.

A prison or penitentiary or other place of captivity for lawbreakers ought also to be administered with dignity and humanity. Official brutality cannot in any way be condoned or justified.

One of the things Jesus said would distinguish his friends at the last judgment is, "I was in prison, and you visited me...If you did it to one of these, my least brethren, you did it to me."



By Dale Francis

Immoral officials—nothing unusual in that

Watergate was a scandal. The evil that was done by the varied incidents that have come to be known as Watergate was the worse because it occurred on the highest level of government. It was compounded because it was denied in a way that the denial asked trust—and then the trust was betrayed.

But if Watergate was a real example of the iniquity in our society, it would be a mistake to conclude that it is an aberration, an unusual occurrence in the American society. Rather the terrible thing about Watergate is that the principles that were betrayed in that scandal are betrayed all through our society. Watergate was not unique, it is the ubiquity of iniquity that is the fact.

WE ARE reminded almost daily of this in our newspapers. The Lockheed scandal, the bribes and illegal contributions made by dozens of major multinational corporations, are testimonies to the low estate of morality in our society.

It is good and it is right that such evil deeds be exposed. It is unfortunate that we apparently do not have the legal structure to bring those

responsible for bribery and kickbacks before the courts where they could face not just fines but imprisonment.

When a great corporation borrows money from the government then uses it to bribe foreign officials, the crime is against the people of the United States who provided the borrowed funds that were so criminally misused. When oil companies pay millions in bribes and kickbacks, it is the people who eventually pay. These are not just moral lapses, these are crimes against the people.

In the Soviet Union a year ago two managers of a plant that prepared orange juice were found guilty of adulterating the juice. They were executed for their crime. Obviously the punishment was excessive and in a nation in which even mass murderers are not capitally punished it would be incongruous to suggest capital punishment for those who commit crimes against the people here. But the Soviet solution is barbaric because the Soviets are barbarians. The concept of severe punishment for those who commit crimes against the people within the area of business, however,

deserves consideration.

HOWEVER, to talk of the crimes of Watergate, Lockheed and various other multinational corporations is to shield against recognition of the reality. The reality is that examples of this very same lax morality exists almost everywhere in the nation.

Some years ago I moved into a position in which a part of my responsibility was the letting of contracts that amounted to about a quarter of a million dollars. That isn't a large sum in the world of business but it was greater than any I had had responsibility for in my life.

I was amazed to discover that those with whom I did business took almost for granted that we would have an arrangement that a portion of the contracts I let would be returned to me. When I made clear I did not intend to agree to any such arrangements, I found that I could get prices from those who were doing business with us at a savings of almost \$50,000.

One of the businessmen, who did not offer any kickbacks and who did offer us a lower price, talked to me about the situation. He said that in this

midwestern city, where there were several major companies, that kickbacks to those who gave out contracts was an accepted practice. It happened on the level of major corporations, it happened on the level of small businesses.

IT WAS enlightening for me but I have long since realized that it was only my naivete that left me surprised. The plain truth is that dishonesty is ingrained into almost every aspect of our society.

A good and moral man who is a banker told me that he lost business because he was unwilling to play the game. Car dealers expected kickbacks if they brought the purchaser of a car to the bank. When his bank refused to do it, car dealers simply moved their business to a more compliant bank.

It exists in the professions. There are physicians who have arrangements with pharmacies and clinics. If they send the patient to the pharmacy or the clinic then the pharmacy or clinic returns a portion of the receipts back to the physician who sent the patient.

It would be possible to go on listing innumerable

examples of kickbacks and bribes but then that would let others off the hook. If employees do not have the opportunity to get kickbacks, there are no end of workers who fail to give a full day's work for a full day's pay.

I'm not speaking about coffee breaks, which have become ingrained so that they are expected, but of people who simply loaf when they could be doing constructive work. The idea that a worker should not exert himself to produce all that he can is not only accepted but institutionalized in some labor contracts.

The truth is that while there is outrage expressed over some of the more sensational examples of public immorality the fact of immorality exists through the whole society. I do not doubt there are many moral men and women in our nation so I do not intend to indict all. But unless we are willing to face up to the fact that the immorality that scandalizes us when it makes headlines is everywhere about us then we cannot hope to cleanse the evil from the nation. Our trouble is not just immorality in high places. It is the ubiquity of iniquity—that's the problem.

Religion and ethnics figure in election

By JIM CASTELLI

This year's presidential election may be the most interesting in history for Northern Catholic ethnics, Southern Protestant evangelicals and avid Bible readers of all faiths, colors and regions.

Former Georgia Gov. Jimmy Carter, assured of the Democratic nomination, and his opponent, either President Gerald Ford or former California Gov. Ronald Reagan, are likely to fight for the evangelical vote out of strength and for the ethnic vote out of weakness.

And all three men will probably sprinkle their speeches and position papers liberally with biblical phrases as they do so.

THERE was plenty of Bible-quoting in the 1972 election from both President Richard Nixon and Democratic challenger George McGovern. But Nixon swept the South with an evangelical-style campaign.

McGovern did receive a majority of the Catholic vote, but it was a smaller majority than that received by previous Democratic presidential candidates.

One reason is that McGovern, issued-oriented and coming from a rural state with no ethnic neighborhoods to

speaking of, never really understood the importance of the ethnic vote and never really campaigned for it.

Nixon, on the other hand, campaigned hard for the ethnic vote, but in a way many of his critics charged played more to the economic fears and prejudices of the ethnics than to their real needs.

THIS YEAR should be different. For one thing, Carter is considered very likely to sweep the South. His religious views and practice have attracted nation wide attention and have served him well in the South politically. But both Ford and Reagan have not totally dissimilar evangelical styles.

Ford—who is expected to win the Republican nomination by only about 30 delegates—has already made efforts in this area. In mid-June he addressed

Protestant pastor becomes Catholic

HAMBURG, Germany—(NC)—A Protestant pastor and 14 members of his congregation have become converts to Catholicism here.

The Rev. Juergen Wichert, 33, of the Evangelical (Lutheran) Church in Marmstorf near here, along with his wife, three children, and 14 other parishioners, was received into the Church

the annual convention of Southern Baptists; several months ago, he joined in a hand-holding prayer session at a meeting of the National Association of Evangelicals.

But while Ford will no doubt fight to retain as much of the South as is salvageable, he will be forced to turn for votes to the Northern urban industrial areas and the white Catholic ethnics who make up a significant part of the population there.

THE FORD campaign has not set up any specific ethnic projects as such because all of its efforts are aimed at the convention. But "neighborhoods" and "neighborhood revitalization" are likely to be major issues in the Ford campaign.

The Administration will shortly announce the formation of a government commission to

community of Catholic St. Mary's parish in Hamburg.

Pastor Wichert hopes eventually to be ordained a Catholic priest. There have been several cases, particularly in Germany, in which married Protestant ministers who have become Catholics have been given special dispensation from the Pope to be ordained to the priesthood.

Washington Letter

study the impact of federal policies on neighborhoods and to make recommendations for changes which will help preserve urban neighborhoods.

A similar commission has been proposed by Sen. William Proxmire (D-Wisc.), chairman of the Senate Banking Committee, and Sen. Jake Garn of Utah, a key Republican on the committee. Both commissions are based on work done at the National Center for Urban Ethnic Affairs, an affiliate of the U.S. Catholic Conference.

Carter's showing was weakest in the primaries among Jews and Catholics. A massive campaign to show his support from prominent Atlanta Jews and his support for Israel helped him do much better with Jewish voters in Ohio than in previous primaries; it seems that Carter will try to make a similar effort to appeal to ethnic Catholics.

A CARTER aide on ethnic issues, Joe Masi, a veteran of more than 30 Democratic campaigns, including McGovern's presidential race, says Carter won't make the same mistakes McGovern did in ignoring the ethnics.

Masi said he hopes to arrange for Carter to appear in a number of neighborhoods

during the campaign to help him get a better feel for the problems and assets of such neighborhoods.

The "neighborhood" issues is also attractive because it fits in with the anti-Washington feeling in much of the country; one community leader from Baltimore, for example, says his neighborhood has survived and flourished largely because it was not involved with government housing programs.

The problems of neighborhoods were the topic of a meeting of 2,000 people at Georgetown University here June 13. Meeting as the National Peoples Action group under the banner of "Neighborhoods First," they called for more federal aid to restore urban neighborhoods, more community influence over decisions affecting them, an end to redlining and other forms of mortgage discrimination, an end to block-busting and stronger crime-fighting efforts.

Campaigns are by nature filled with rhetoric, but indications from both the Ford and Carter camps are that some light about the problems and possibilities of neighborhoods may be shed during the heat of the campaign.

Polish-American Catholics say:

'We have Mary as our queen'

One 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.

"I'm Polish and I'm proud of it" the bumper sticker on a car at a Miami Catholic Church parking lot, read.

Indeed there quite a few Roman Catholics of Polish descent in the Archdiocese, and they are surely proud of their tradition and of their cultural heritage.

One of them is Mrs. Gwen Jaworski, a retired teacher and a parishioner of St. Michael Church.

Although born in this country she takes pride in her culture and in the many traditions Polish people have been able to maintain in this country.

She helps maintain them in Miami—on a radio program she broadcasts, the Polish Hour each Sunday at 11:30 a.m., on WRHC Radio (1550 on the dial).

She also does volunteer work though numerous Polish organizations and she is now adapting into the English language a number of Polish folk songs for children.

"THERE ARE some 15,000 American-Poles in South Florida," she says. "It's mostly, a community of retired citizens, who started to come to the south some 50 years ago from the industrial areas in the North and Midwest. Their



Ancient painting attributed to St. Luke of Our Lady of Czestochowa, "Queen of Poland." For nearly 600 years it has been enshrined in the Monastery of Jasna Gora (below), meaning Bright Mountain.



ancestors had settled there after Poland's partitions (1772-1795) and during the 1870's," she adds.

Historical records already mention the presence of Poles in Virginia as early as 1608. Migrations from Poland to this country have continued since then, through World War II, to the present.

Many Poles fought on the American side during the Revolutionary War, and today the number of Polish-

Americans, including those born in this country, is 12 million, according to Mrs. Jaworski. She also points out that most Poles are Roman Catholic, therefore they continue an abundance of Christian traditions and customs.

"On Christmas, Poles don't eat during the day and at night they begin their only

meal by sharing a 'holy wafer' which they break together at the table," she says.

EASTER TRADITIONS include the decoration of Easter eggs and the blessing of the food that will be eaten.

"We still do this in Miami," Mrs. Jaworski says. "Some bring the food to the parish for the priest to bless, and some stay in the parish for a special breakfast, with blessed food on Easter morning."

Many Polish assist at Mass at St. Michael Church, Miami, where Father Victor Lyczko celebrates Sunday Eucharist in Polish at 9 a.m.

Many of those St. Michael's parishioners are members of the Polish-American Club which organizes social and cultural activities at its own hall. Founded 35 years ago, the club offers companionship and has no political or religious affiliation.

On the national level, Polish-Americans maintain their ties through affiliation with fraternal organizations, of which some 300 have existed at one time or another.

Among the main ones, the oldest is the Polish Roman Catholic Union (PRCU)

(Continued on Page 23)

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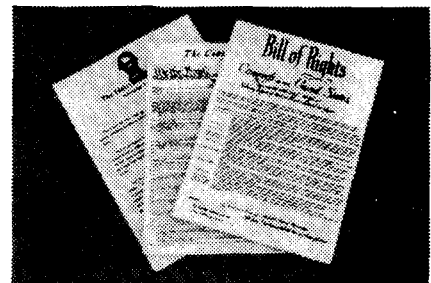
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Film Ratings: National Catholic Office for Motion Pictures

- | | |
|--|--|
| Aaron Loves Angela (B) | Let's Do It Again (A-3) |
| Act of Aggression (B) | Love and Death (A-3) |
| A Piece of Pleasure (A-4) | Lies my Father Told Me (A-3) |
| All the President's Men (A-3) | Lizstomania (B) |
| At Long Last Love (A-3) | Lollipop (A-1) |
| All Screwed Up (A-4) | Le Chat (A-3) |
| Adventures of the Wilderness Family (A-1) | Man Who Skied Down Everest (A-1) |
| Breakheart Pass (A-3) | Missouri Break (B) |
| Beyond the Door (C) | Mother, Jugs, and Speed (B) |
| Bad News Bears (B) | Man who Would Be King (A-3) |
| Black Starlet (B) | McCullochs, The (A-3) |
| Barry Lyndon (A-3) | Mackintosh and T.J. (A-2) |
| Black Bird (B) | Moses (A-3) |
| Brother, Can You Spare a Dime? (A-2) | Mustang Country (A-1) |
| Birch Interval (A-2) | My Michael (A-3) |
| Bucktown (C) | Man Friday (A-3) |
| Best Friends (B) | Male of Century (A-3) |
| Bawdy Adventures of Tom Jones (R) | Milestones (A-1) |
| Black Moon (B) | Night of Counting the Years (A-2) |
| Challenge to be Free (A-1) | 92 In the Shade (B) |
| Cher Victor (A-3) | No Way Out (C) |
| Coonskin (B) | Next Stop, Greenwich Village (A-4) |
| Creeping Flesh (A-3) | Night Caller (B) |
| Cry Uncle! (C) | Nashville (A-4) |
| Catherine and Co. (C) | Night Moves (C) |
| Confrontation (A-3) | Other Side of the Mountain (A-2) |
| Crime and Passion (B) | One of Our Dinosaurs is Missing (A-1) |
| Countdown at Kusini (A-3) | Old Dracula (B) |
| Cry Rape (B) | One Flew Over the Cuckoo's Nest (A-4) |
| Daydreamer (A-3) | Pink Floyd (A-2) |
| Distance (A-3) | Premonition (A-3) |
| Delusions of Grandeur (A-2) | Psychic Killer (C) |
| Down the Ancient Stairs (B) | Romantic Englishwoman (B) |
| Dragonfly (A-3) | Reincarnation of Peter Proud (C) |
| Duchess and the Dirtwater Fox (B) | Ride a Wild Pony (A-1) |
| Deadly Hero (B) | Robin and Marian (A-3) |
| Devil's Rain (A-3) | Race with the Devil (A-3) |
| Don't open the window (B) | Rollerball (B) |
| Devil is a Woman (B) | Return of the Pink Panther (A-2) |
| Diamonds (A-3) | Rosebud (A-3) |
| Drive-In (A-3) | Rooster Cogburn (A-2) |
| Dragon Flies (B) | Royal Flash (A-3) |
| Distant Thunder (A-2) | Seven Beauties (A-4) |
| End of the Game (A-3) | Slap, The (A-3) |
| Embryo (B) | Story of Adele H. (A-3) |
| Earth is Our Sinful Song (A-4) | Sleeper (A-3) |
| Eiger Sanction (C) | Sky Riders (A-2) |
| French Provincial (A-3) | Sparkle (A-3) |
| Fox (A-4) | Sailor who Fell from Grace with the Sea (C) |
| Face to Face (A-3) | Salut L'Artiste (A-4) |
| Framed (C) | Scent of a Woman (B) |
| Friday Foster (B) | Savage Sisters (C) |
| Family Plot (A-3) | Sweet Away (by an Unusual Destiny in the Blue Sea of August) (B) |
| From Beyond the Grave (A-3) | Smile Orange (B) |
| Gable and Lombard (B) | Story of a Teenager (A-3) |
| Great McGonagall (B) | Story of a Love Affair (A-3) |
| Give 'Em Hell, Harry (A-2) | Sharks' Treasure (A-3) |
| Grey Gardens (A-3) | Summertime (A-3) |
| Hindenburg (A-2) | Six Pack Annie (C) |
| Human Factor (B) | Saturday Night at the Baths (C) |
| Hustle (B) | Sidecar Racers (A-3) |
| Hiding Place (A-3) | Seven Alone (A-1) |
| Hell (B) | Specialist, The (B) |
| Happy Hooker (B) | Special Section (A-2) |
| Huckleberry Finn (A-1) | Sunshine Boys (A-3) |
| Hard Times (A-3) | Taxi Driver (B) |
| Hester Street (A-3) | That'll Be the Day (A-3) |
| Hound of the Baskervilles (A-2) | Ten Little Indians (A-2) |
| Hearts of the West (A-3) | Tommy (A-4) |
| If You Don't Stop It... (C) | Touch and Go (A-3) |
| I Will, I Will...For Now (B) | This Time I'll Make You Rich (A-3) |
| Inserts (C) | Terrorists (A-3) |
| Jock Petersen (C) | They Call Her One-Eye (C) |
| Jacqueline Susann's Once is Not Enough (B) | Together Brothers (A-3) |
| Jaws (A-3) | Torso (B) |
| Jack and the Beanstalk (A-1) | TNT Jackson (B) |
| Jewish Gauchos (A-2) | Three Days of the Condor (A-3) |
| Killer Force (C) | Tidal Wave (A-3) |
| Kamouraska (A-4) | Unholy Rollers (C) |
| Killer Elite (A-3) | Up The Sandbox (A-4) |
| Killing of a Chinese Bookie (B) | Undercovers Hero (B) |
| Lost Honor of Katharina Blum (A-3) | Vincent, Francois, Paul and the Others (A-3) |
| Lucky Lady (B) | Virility (C) |
| Leadbelly (A-3) | Wilby Conspiracy (B) |
| Lipstick (C) | Whiffs (B) |
| Loves and Times of Scaramouche (B) | Wild Party (C) |
| Life and Times of Grizzly Adams (A-1) | W.C. Fields and Me (B) |
| | White Line Fever (A-3) |
| | Won Ton Ton, Dog That Saved Hollywood (B) |
| | Xala (A-3) |
| | Yazuka, The (A-3) |

KEY TO RATINGS
A1—Morally Unobjectionable for General Patronage
A2—Morally Unobjectionable for Adults and Adolescents
A3—Morally Unobjectionable for Adults
A4—Morally Unobjectionable for Adults With Reservations
B—Morally Unobjectionable in Part for All
C—Condemned

Entertainment it is — Part II

THAT'S ENTERTAINMENT, PART II (United Artists) This is an enjoyable sequel. Fred Astaire and Gene Kelly serve as hosts and narrators, with Kelly directing the new material that holds together this anthology from Hollywood's past. The emphasis is heavily upon musicals of course—and its selections make evident that time has not dimmed the warm appeal of Judy Garland—but there are some brief glimpses of such comedians as the Marx Brothers, Jimmy Durante, Laurel and Hardy, and Abbott and Costello and a sequence devoted to the films of Spencer Tracy and Katharine Hepburn, as well as random moments from other movies. The highlights are good for the most part though they unfortunately include one of the most absurd and incongruous production numbers in the entire history of musicals: a young Frank Sinatra in pure white singing "Old Man River" from atop a ten-foot pedestal, and nary a black face in sight. All in all, however, the movie should provide an enjoyable evening for the whole family. A-I (G)



The Man Who Skied Down Mt. Everest

THE MAN WHO SKIED DOWN EVEREST (Specialty)...at once an exciting adventure and a film of dazzling scenic beauty.

In the early spring of 1970, Yuichiro Miura, Japan's foremost skier and holder of the world's speed record, set out from Katmandu, Nepal, on an extraordinary mission. The 33-man Japanese party of which he was a member included mountaineers, skiers, journalists, and a film crew and required more than 800 porters to carry its supplies.

Miura's intention was not to reach the very peak of Everest but rather a point on the South Col, a ledge some 400 yards below the crest. From there he planned to ski down to the

valley that lay more than a mile below between Everest and its sister peak, Lhotse, an angle of descent over ice dusted with powdery snow that approached 45 degrees.

Miura's feat was captured by what surely is one of the hardest and daring film crews in the history of the medium. Only three of the eight-man crew had ever had any climbing experience. Yet they lugged their heavy equipment 26,000 feet up the slopes of Everest, and three cameras were in place at strategic points when Miura began his incredible run on May 6th. The result was footage so spectacular and enthralling that the subsequent documentary, edited by an American-Canadian film company with a narration adapted from Miura's diary, richly deserved the Academy Award it gained.

A vast amount of money—more than a million dollars went into the expedition—money, one would think, that certainly could have been put to better use. The expedition entailed great risk, and, in fact, a massive cave-in of the ice fall at the start of the climb took the lives of six Sherpas.

Miura's thinking, however, as expressed in the diary selections, is the product of a culture different from ours, and before we condemn, we must try to understand. It is quite evident that Miura is nothing remotely like an Oriental Evel Knievel. He is a man of deep compassion and humility—he mourns the dead Sherpas and acknowledges that no Everest expedition would have been possible without the labor and skill of the Nepalese carriers. The myth of Prometheus is Western, and it expresses our will to conquer nature. The Easterner, however, does not seek to conquer nature but to be in harmony with her.

THE MAN WHO SKIED DOWN EVEREST will provide a thrilling and exciting evening for the whole family, including those not greatly concerned with paradoxes and the differences between Eastern and Western thought. (A-I)



Yuichiro Miura, just before his extraordinary ski run.

television

Early black films slated; Dinah, Bacharach shows set

The Black film industry from 1915 to 1950 is the subject of "BLACK SHADOWS ON A SILVER SCREEN," an American Documents Special, Saturday, June 26, 1976, at 10 p.m. on WPLG, Channel 10.

It may come as a surprise to some that while Hollywood was producing films like *Gone With the Wind*, the Black film industry was making feature films for showing in segregated theatres.

Ossie Davis narrates "BLACK SHADOWS ON A SILVER SCREEN" which includes clips from more than forty films, many seen for the first time on television. Rare films such as Oscar Micheaux's *Body and Soul* (1925) with Paul Robeson; the Johnson Brothers' *By Right of Birth* (1917); and Josephine Baker's *Siren of the Tropics* (1932), are among the TV premieres. Besides Robeson and LaBaker, Cab Calloway, Clarence Muse, Ethel Waters, Duke Ellington, Dizzy Gillespie, and Henry

Armstrong will be seen in screen appearances.

★★★

Dinah Shore, who this year captured three Emmy awards, will be seen this summer in a number of new variety show specials called "Dinah and Her New Best Friends," Wednesday nights at 10:00 on Channel 7.

Television's 'first lady' will host an hour of song, dance and jokes, showcasing the talents of young, new performers and also meeting and greeting seasoned celebrities. The "new best friends" of the title are six versatile and talented young people: Diana Canova, Gary Mule Deer, Bruce Kimmel, Mike Neun, Leland Palmer and Michael Preminger.

A U.P.I. review called the new program "a show that's light and bright for hot weather viewing," saying "the result's a delight."

★★★

Saturday night, June 26, will be a special evening on

Channel 4. First, at 10 p.m., a rebroadcast of the musical special, Burt Bacharach's "Opus No. 3," will be presented. Then, at 11:30 p.m., sports superstars of 1976 will be recognized for their individual accomplishments by the 10th Annual Victor Awards ceremony. The 90-minute program will be telecast live from Las Vegas.

The Bacharach special is a contemporary salute to Ludwig Van Beethoven. Joining Bacharach in the salute are actor, Peter Ustinov and singers, Stevie Wonder, Bette Midler and singer-composer Gilbert O'Sullivan.

Stevie Wonder, who cleaned up more Grammy Awards than any other contemporary singer in a single year, plays Bacharach-written "Alfie" and sings one of his own tunes, "Superstition." And Bacharach croons "Moonlight Sonata" among others, in his own matchless style.

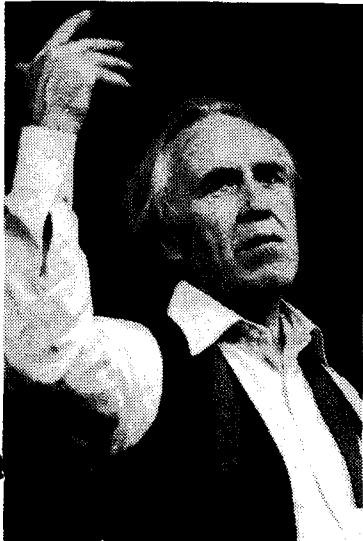


Natalja Bessmertnova, as Juliet, exhibits her incomparable dancing technique with Michail Lavrovsky (far left) as Romeo in a gala performance of the Sergei Prokofiev ballet, commemorating the bicentennial of Moscow's famed Bolshoi Theater, Sunday, June 27 (8:00-10:00 p.m., ET) on Channel 4, WTVJ.

America since WW II — a moral look

THE YEARS AFTER (ABC)...a searching look at America in the decades since World War II.

This documentary is the third in the *Conscience of America* specials on *Directions*, an ABC News Public Affairs presentation produced in



Jason Robards, Jr., in "That Championship Season," opened the Parker Playhouse's first full summer season last week in Fort Lauderdale, and runs through Sunday, July 4.

cooperation with the Office for Film and Broadcasting, U.S. Catholic Conference; the Communications Commission of the National Council of Churches; the Jewish Theological Seminary; and the Radio and Television Commission of the Southern Baptist Convention.

Using the Nuremberg Trials as its starting point, *The Years After* examines the radical changes that have occurred in post-World War II America and the complex moral issues that have confronted our society. Its central point is that each of us is responsible as an individual for his response to these challenging times.

Narrated by ABC newsman Frank Reynolds, the program covers the significant moral and social issues of the

past three decades, including the Vietnam War, civil rights, Watergate, women's rights, McCarthyism, the youth revolution, ecology, and the military-industrial complex. The neatly edited film footage of events in the recent past is interspersed with speeches of and interviews with significant figures of the time: politicians, sociologists, military men, scientists, and religious leaders.

Perhaps the moral complexities of "the years after" is best exemplified by a sequence that looks at two individuals, both missiles engineers and committed Catholics. One feels that his work is helping defend his country while the other has resigned from his job because he believes the weaponry he was helping to develop will lead to a nuclear holocaust. Of such

stuff are the moral dilemmas of our time—none of them admitting of easy solutions, each of them taking its toll in anguish and pain of those brave enough to confront them.

Ernest Pendrell has knit this diverse picture of America together by recalling that after the Nuremberg Trials no one can excuse his actions by pleading obedience to superiors. If there is anything to be learned from our recent

history it is that each of us must respond to the issues of the day by following his conscience and acting upon moral judgments. Pendrell's program is not only a compendium of how well we have responded to such issues since World War II, it is also an incentive to think more deeply about those that confront us today. (A one-hour ABC color broadcast: Sunday, June 27 at noon, EDT.)

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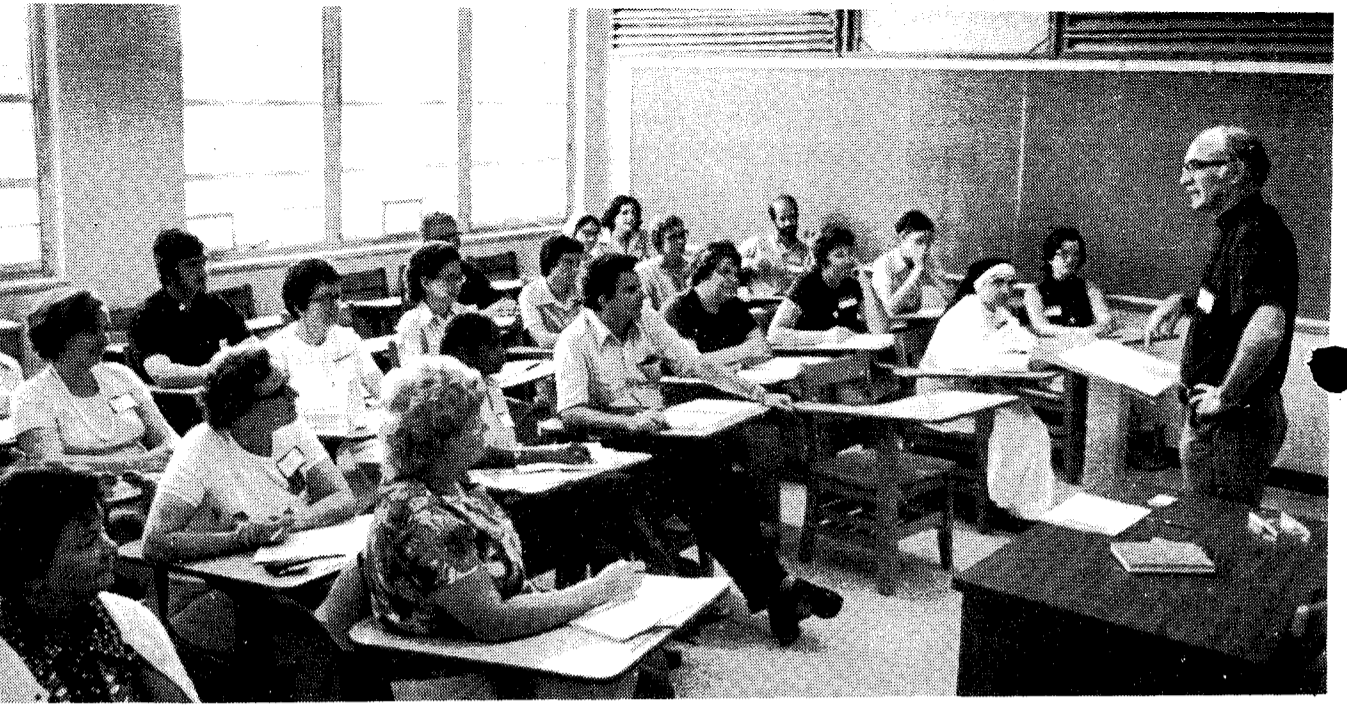
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10:30 A.M. — Ch. 10
The TV Mass for Shut-Ins.

The Archdiocese of Miami's TV Programs in English



Religious Studies Program opened Monday at St. John Vianney Seminary. Among teachers this year are Father David Beebe, CCD director, Diocese of Camden; and Sister Regia Krusniewski, assistant director in Camden.

Included in the faculty of the Religious Studies Program, are several out-of-town instructors. Father George McCauley, Fordham University,

New York, is shown in an early morning class. The program is sponsored jointly by the Archdiocese of Miami and Barry College.

Stars to perform during the Eucharistic Congress

PHILADELPHIA — (NC)—Eugene Ormandy and the Philadelphia Orchestra, actress Helen Hayes, singer Ella Fitzgerald, jazz musician Dave Brubeck and the Dance Theatre of Harlem are among the artists who are to perform at the 41st International Eucharistic Congress here next August.

They are part of the 14-event program scheduled just before and during congress week Aug. 1-8.

The international assembly of Catholics and other Christians for the purpose of deepening and strengthening faith in the Eucharist, is expected to attract more than 1 million visitors to the city.

More than 100 afternoon and evening performances, including six world premieres, will be held to reinforce through the performing arts the theme of the congress: "The Eucharist and the Hungers of the Human Family," said Father Louis D'Addezio, coordinator of performing arts for the congress.

"WE HAVE literally taken the 150th Psalm of David, which exhorts us to praise God on cymbals and harps in song and dance, and given it special meaning in the performing arts section of the congress," Father D'Addezio said.

A concert is scheduled for Monday Aug. 2 with Eugene Ormandy and the Philadelphia Orchestra joining the Philadelphia Singing City Choir and Metropolitan Opera soloist Benita Valente at Robin Hood Dell outdoor summer theater.

The following evening Ella Fitzgerald and David Brubeck will present a religious jazz concert featuring his famed cantata "Gates of Justice." This performance will include the Jerrold Fisher Ensemble of

★★★
For travel information concerning the Eucharistic Congress, call the Lorraine Travel Bureau.

Dade: 940-0751.
Broward: 522-4752.

★★★
45 singers and instrumental backup.

On Aug. 5 and 6, the Dance Theatre of Harlem will premiere "Spiritual Suite" with choreography by Arthur Mitchell, its director. The program entitled "Dance in Praise of His Name" will also include "Forces of Rhythm," which the company danced at a command performance for Queen Elizabeth of England.

A PREMIERE performance of "Francis," a musical based on the life of St. Francis of Assisi, with book by Richard Duprey and music by Ken Fore, will be presented as a

children's theater production July 26-27 and Aug. 2-7 in Drexel University's Samuel P. Mandell Theatre.

Father D'Addezio said that an especially significant part of the week's entertainment will be a series of productions given by five college drama departments in some of the city's oldest churches.

This series is to include afternoon performances of:

"The Lord's A Wonder," a premiere musical, by the Catholic University of America, Washington, D.C., in the Cathedral of Sts. Peter and Paul;

Christopher Fry's "Sleep of Prisoners," by St. Louis University, St. Louis, Mo., in St. Augustine's Church;

"Hunger and Bread," a premiere musical on contemporary themes by Villanova University, Villanova, Pa., in Old St. Mary's Church.

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Evangelists as theologians

By FATHER JOHN J. CASTELOT

Even from our modern point of view St. Luke was quite a good historian. He was also a theologian. Like all the sacred historians he was intent not merely on reporting facts, but on interpreting those facts.

He did not give his interpretation in an obvious way by saying, for instance, "Here are the facts, and now here is what they mean in the plan of salvation." Rather he helped the facts to speak for themselves by selecting them carefully and arranging them ingeniously. Reporting them in terms reminiscent of significant Old Testament passages helped, too, to suggest their deep inner meaning.

ONE CENTRAL thought dominates his whole Gospel. Like the major theme of a great symphony, it is stated and restated, developed and elaborated, until finally it swells to a thrilling climax. That theme is Jerusalem, the locale selected by Providence for the passion, death, and resurrection of Jesus. All the events of his life are presented as impelled by some mysterious inner force toward this climax.

The Gospel begins and ends at Jerusalem, and indeed in that very temple which Jesus came to replace in his own Person. The angel announces the forthcoming birth of John the Baptist to Zachary in the temple (1:5-20), and after the ascension of Jesus, the disciples "fell down to do him reverence, then returned to Jerusalem filled with joy. There they were to be found in the temple constantly, speaking the praises of God" (24, 52-53).

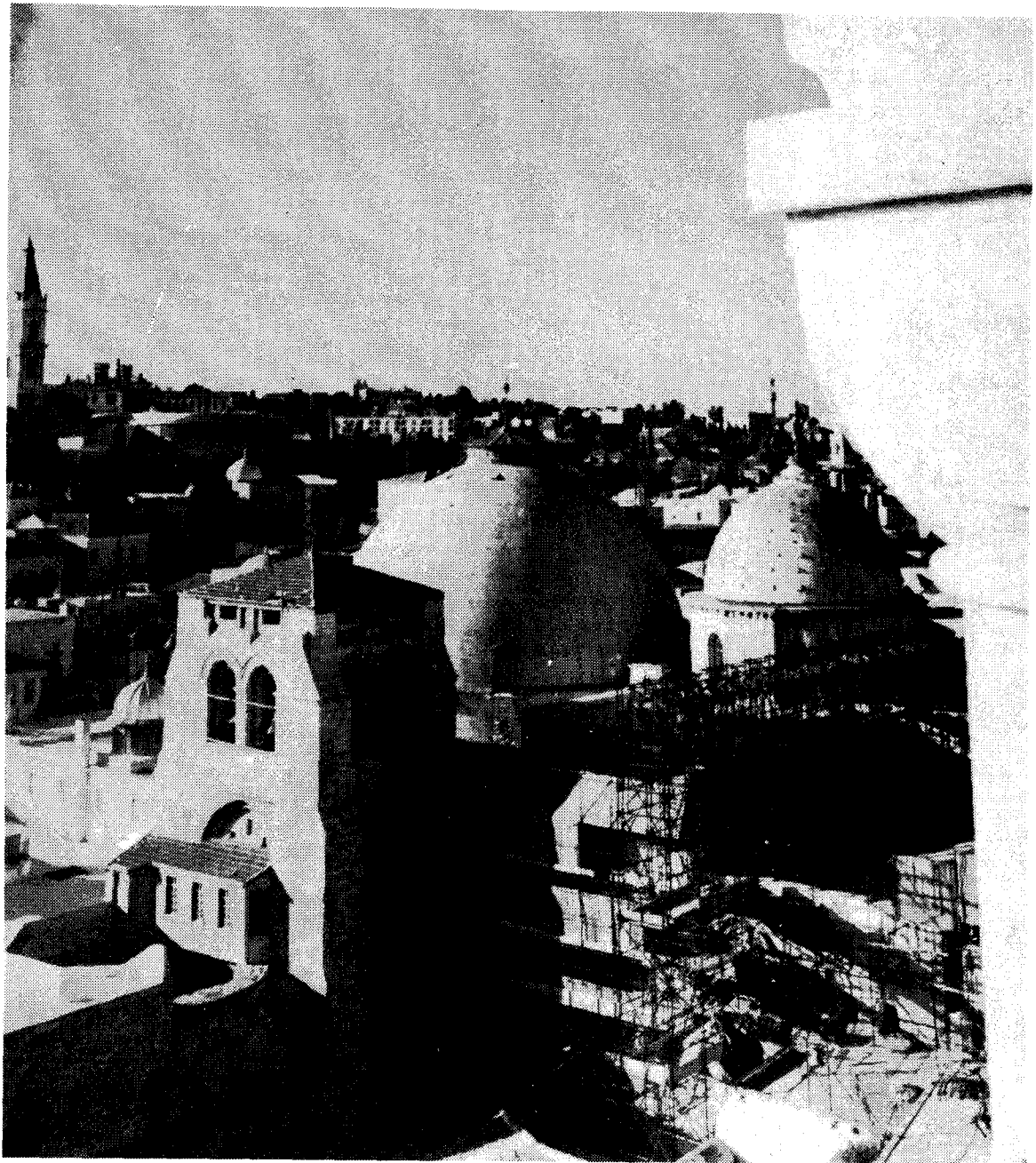
THE INFANCY narrative (1,5-2,52), which forms a sort of prologue to the Gospel, announces the dominant theme in remarkable fashion. Almost a miniature of the Gospel—a preview of things to come—it begins and ends in the Holy City, opening with the vision of Zachary just mentioned and closing with the story of the finding of Jesus in the temple. This prologue comes to a climax with his presentation in the temple and Simeon's prophetic proclamation of the nature of his mission (2:29-32).

In his account of the temptation in the desert, he transposes the order found in Matthew. The latter puts the temple temptation in second place; Luke makes it the third one, thus placing the Holy City in the climactic spot and highlighting his central thesis.

Here in the desert Jesus defeats Satan in a series of bouts ending on the pinnacle of the temple. Thus subtly does he bring out the underlying message of the temptations. They are a symbolic forecast of Jesus' final, decisive victory, to be won also in Jerusalem, the scene of his redemptive sacrifice and glorification.

On one point he inserts a great block of material into the outline furnished by Mark. This material (9,51-18,14) is presented within the framework of the fateful journey to Jerusalem, and this destination colors the whole narrative. It begins with marked solemnity: "As the time approached when he was to be taken from this

"One central thought dominates his whole gospel. Like the major theme of a great symphony, it is stated and restated, developed and elaborated, until finally it swells to a thrilling climax. That theme is Jerusalem."



This view of the Holy Sepulchre from a Lutheran church tower shows the twin domes which mark the accepted site of the Crucifixion.

world, he firmly resolved to proceed toward Jerusalem..." Twice more, in 13,22 and 17,11 he calls attention to the fact that Jesus is on his way to the city.

THERE ARE also many beautiful sub-themes in the Gospel which contribute to its special theology and give it its special flavor. It has been called, for instance, the Gospel of the Holy Spirit, the Gospel of Universal Salvation, the Gospel of Great Pardons, the Gospel of Women, the Gospel of Prayer, of Peace, of Joy, of Absolute Renouncement.

The last of the four gospels is that of John. St. John the Evangelist is known also as John the Theologian, and with good reason. All the evangelists, as we have seen, were as much theologians as they were historians, but John stands out prominently in this regard.

He stated the purpose of his Gospel very clearly when he wrote: "Jesus performed many other signs as well—signs not recorded here—in the presence of his disciples. But these have been recorded to help you believe that Jesus is the Messiah, the Son of God, so that through this faith you may have life in his name" (20:30-31). This, then, was his ruling thesis, and he chose from all the available material a few events which would serve as "signs" of Jesus' true identity and of his mission. The term "signs" is most significant.

IT POINTS up John's essentially

sacramental approach to the Christ-event. For a sacrament is basically a material sign of a spiritual reality. Jesus' actions, too, were sacraments, in the sense that they were not merely amazing displays of power (an aspect which the Gospel does not stress), but signs of profound realities, profound truths.

John strikes this sacramental note right at the beginning with his magnificent prologue, which is actually a sort of theology of the Incarnation. For the latter is the fundamental sacrament, of which all others are extensions and expressions. When "the Word became flesh" (1:14), the divine reality of the Godhead took on human form. The invisible became visible, the intangible became tangible, the essentially mysterious became knowable (1 Jn 1, 1-2), and "of his fullness we have all had a share" (Jn 1, 16). In this very profound sense Jesus, the incarnate Son of God, was a sign, a sacrament.

This sacramental idea dominates the whole Gospel, but especially the first part, the Book of Signs (1,19-12,50). Space does not allow for any examples, but a good modern edition of the New Testament will make this central idea abundantly and beautifully clear. The second part of the Gospel has been called the Book of Glory (13,1-20,31). It includes, of course, the last supper, passion, and death of Jesus, but in the theology of John, these form part of his "hour," his hour of glory.

The Eucharist and the hungers for bread

By MSGR. JOHN P. FOLEY

"I was hungry and you gave me to eat."

This was the way Jesus assured his followers that personal care for the starving is the same as a personal service done for him. Further, he warned that those who did not care for the hungry would be invited to depart into "everlasting fire;" but he reassured his

listeners that the compassionate would be invited to enter "the kingdom prepared from the foundation of the world."

Why is feeding the hungry the same as feeding Christ himself?

FIRST, of course, every human being is the brother or sister of every other human being—because all have the same Father, God. All are members of the same

human family. To give food to a hungry person is to share a meal with a member of the family; to refuse to give food to a hungry person is to turn one's back on a brother or sister. Because Christ is true man as well as true God, he is the brother of all—and to turn one's back on a starving brother or sister is equivalent to turning one's back on Jesus himself, just as it is Christ

our brother who is fed in the person of every starving brother or sister in the human family.

SECOND, all followers of Christ have the same life—a created share in the very inner life of God himself, a special life called grace, because it is a gratuitous gift from God over and above the marvelous gifts of nature. Because all who believe in

Jesus and live in his love truly live by the divine life of Jesus himself, then it is Jesus who is fed in the person of his follower who is hungry and poor.

As Christians receive the Holy Eucharist, the Bread of Life, their relationship with Jesus is intensified, their identity with him is confirmed. As Christians become truly one with Jesus in the Eucharist,

John and his living waters

By EUGENE S. GEISSLER

When I was in Africa for two years, in the sub-Sahara of Senegal, I became deeply impressed with the life-giving quality of water. In the same soil where nothing grew, everything would grow if you could bring water to it. In a sense the difference between a garden and nothing was water. It seemed as if water gave life.

Then I remembered that I had seen something of the same 10 years

earlier in the wheat country of central Washington. While the winter wheat was being harvested in the dust and the dry of summer, the family garden, watered from a deep well that stood in the middle of it, was fresh and green. It too looked like an oasis in a desert. The difference was water. It seemed as if water gave life.

THE INSPIRED genius of the author of Genesis sets the stage for the creation of life by having the Spirit of God brooding over the dark waters. You can almost feel what is happening when you read again those first words of the Bible: "In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters." You can sense it is only a matter of time—a period of gestation—before the Spirit and the water will give life.

I don't think that I am ever near an ocean, or a lake, or near a stream or even a pond that I don't think of that same brooding spirit of life hanging over the water. As a result, I find it a very apt image when Jesus in his encounter with the Samaritan woman at the well speaks to her of "living water." The woman, well aware in her semi-desert dry country of the life-giving quality of water, says the right thing to Jesus: "Give me this water, sir."

IT BECOMES immediately clear that Jesus is not speaking of ordinary water because he continues the conversation in terms of the Spirit of God (See Jn 4:7-24). The "living water" is more like the waters in Genesis over which the Spirit broods. In fact, in a second episode in John's Gospel when Jesus is speaking of "rivers of living water" there is the explanatory note that "he was referring to the Spirit, whom those that came to believe in him were to receive" (Jn 7:37-39).

If the world is "charged with the grandeur of God," and if every thing since Jesus came reflects his continuing presence among us, there is no need ever again to see only water when we see water. We know of its life-giving importance to each of us, to every living thing, to all the world. Now, Jesus himself has used it as a

sign; he has called the Spirit the "living water" which gives eternal life, and spoken of "rivers of living water" which shall flow in him who believes.

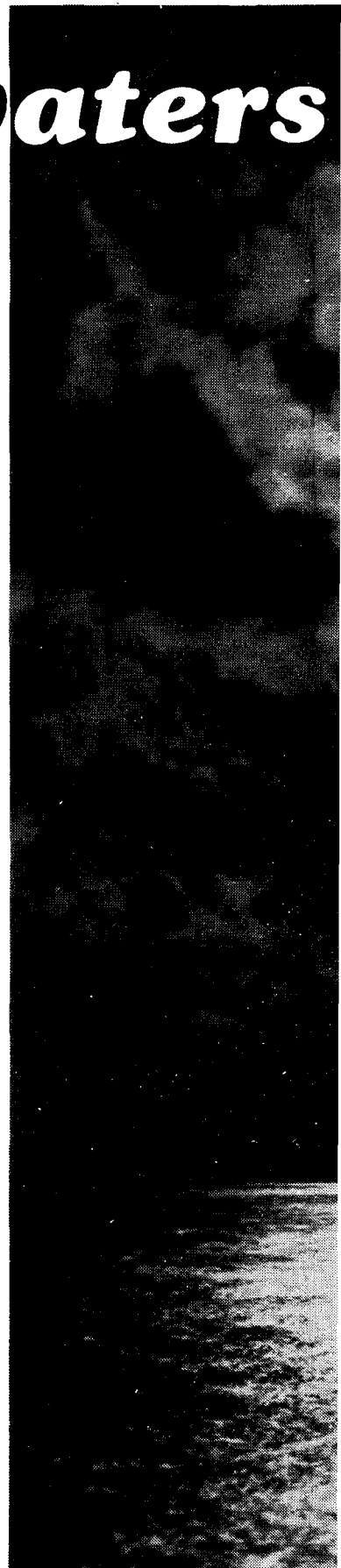
During Eastertime we are reminded that each new day is a sign of resurrection because out of the darkness of night the sun rises to give the victory to the day, as Jesus rose to give the victory to life. And now water. Each glass of water we drink, each drop of rain that waters the earth, the captive waters that rush from faucet or spigot for our life, every river that runs through the land, every sea that laps a shore and fills the deeps of the earth, is a sign of the Spirit of God given to us for our abundant and eternal life which begins even now.

TODAY, we are it seems in a new age of the Spirit. Pope John prayed that the Spirit would renew the times as with a second Pentecost. Pope Paul is very much aware, as was the Council, of the power of the Holy Spirit and man's need of him. "The Church needs the Holy Spirit," he says. "It needs the Holy Spirit within us, in each of us, and in all of us together. Let all of us say to him, 'Come.'" I really believe it is happening. I really believe it is so. The Spirit is upon us, very active and very alive. He broods over each of us, as he did over the primeval waters, to bring us to new life, to bring our hearts, in rebellious and violent times, to prayer and forgiveness and peace. He is there brooding and at work, or perhaps waiting on us. To be more active and more alive in us, he needs only our "Come" sincerely spoken.

John comes back to his image of "living water" in the book of Revelation. The "spring...the river of live-giving water" is part of the image of the New Heaven and the New Earth, the greatest of all man's dreams when God will delight to dwell with men.

The Bible ends, in fact, on a note similar to the one on which it began, on a note of the Spirit and the water: "The Spirit and the Bride say, 'Come!' Let him who hears answer, 'Come!' Let him who is thirsty come forward; let all who desire it accept the gift of life-giving water."

"Each glass of water we drink, each drop of rain that waters the earth, the captive waters that rush to the faucet or spigot for our life, every river that runs through the land, every sea that laps a shore and fills the earth the deep of the earth is a sign of the Spirit of God..."



they also intensify their unity with all their brothers and sisters in Christ to such an extent that denial of charity to a brother or sister in need is equivalent to denying nourishment to a part of one's own body. Thus, in feeding the hungry, we are not only ministering to the needs of brothers and sisters; we are not only serving the person of Christ in others; we are, in fact,

nourishing ourselves in Christ just as surely as we do when we receive him in Holy Communion.

TO REFUSE to feed the hungry would be not only an injustice to members of the family; it would be not only a refusal to serve Jesus in the person of others; it would be, in fact, to starve ourselves spiritually, just as surely as if we never accepted Jesus' invitation to

receive his Body and Blood in the Eucharist.

The "everlasting fire" promised by Jesus to those who refuse food to the hungry burns not only in eternity but also in time, as selfish aspirations turn to frustrations, as possessions turn to ashes and as glutted bodies are scourged with the

pain of starving souls.

To receive Jesus in the Eucharist and to live Jesus in the Eucharist is to be united with him and with all humanity in justice, peace and love; to refuse food to the hungry, however, is to experience the opposite of unity—alienation: alienation from other members of the

human family whose needs we ignore; alienation from Jesus whom we refuse to serve in others; and alienation from ourselves, who suffer the paradox of spiritual starvation in refusing to share the bounty with which God has blessed us.

SAMUEL: Old man changes his mind

By FATHER ALFRED
McBRIDE, O.PRAEM.

No nation is without its military history and its tales of conquest. The Book of Judges preserves the story of Israel's wars of attrition that led to the conquest of Canaan. The period was a time of inspired leaders, free-wheeling chieftans, warlords and soldiers fighting for what they could get out of it. Judges is a testbook of wars that illustrate a religious idea.

The Ark of the Covenant is borne before the troops, for the God of battles is with them. But with victory, an idolatrous malaise sets in followed by military setbacks caused by a reinvigorated enemy. God is on the side of Israel so long as Israel stays on his side.

ONE OF THE major difficulties of the period of Judges was that it had no stability. Israel was a group of tribal factions, each with its own warlord. It was a time of charismatic leaderships, but little taste for organization. Power was decentralized to the tribal chieftans. From time to time a "Judge" would arise and provide some semblance of national leadership. The Judge was not elected by the people, but appointed by God. The Lord's spirit came upon Judges like Deborah and Samson and Samuel, and endowed these people with persuasive personal charism that enabled them during their lifetime to instill a sense of national purpose in the people.

Social groups cannot last on charism alone. Conscious, institutional structures must be created to assure stability and even a history for the group. No question there is a charm about the "spiritual commune" but the method weakens the sense of accountability, responsibility and planning. If Israel were ever to become a nation they had to give up the romantic tribal communes and pull together under an accepted leader.

SAMUEL, the last of the Judges, effected and presided over this transition. Literally raised in a sacred sanctuary, Samuel was early attuned to the divine presence as he slept and dreamed by the Ark of the Covenant. He spent most of his active manhood as a soldier. As he grew old he hoped one of his sons would follow in his footsteps. Israel's leaders felt it was time to abandon

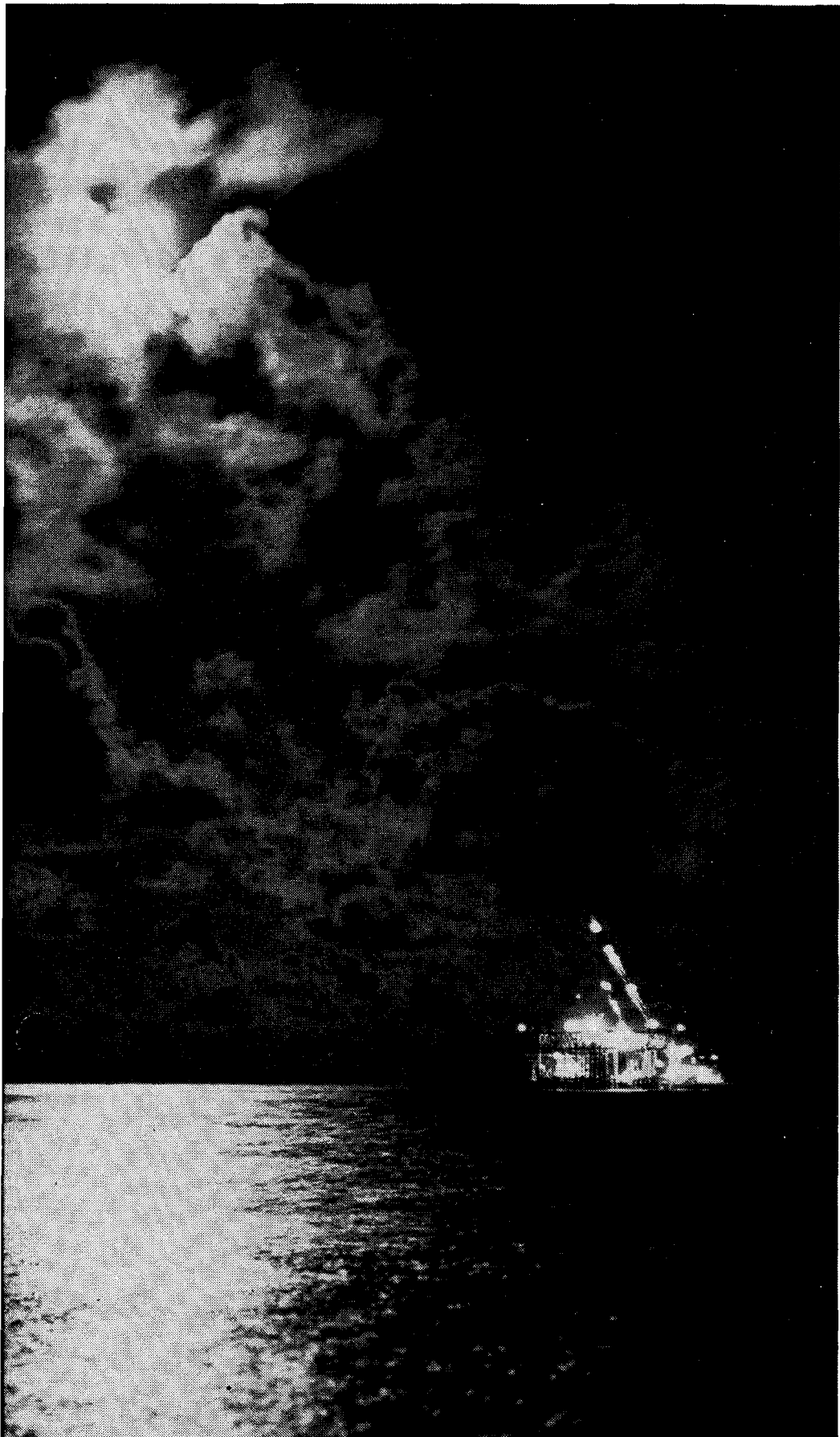
the system of quasi-independent tribes. If they did not hang together as a nation, they were doomed to hang separately. The leaders commissioned Samuel: "Appoint a king over us, as other nations have." (Is. 8,5)

Samuel's age and background naturally made him lean to the conservative position that the status quo was preferable to the dangers of establishing a kingdom. Kings would establish a national draft of the young men for the army, take their daughters for royal court life, tax a tenth of their flocks and impose a quasi slavery. Kings would take away their freedom and make them forget God. The stark terms of the dilemma as Samuel saw it were: Get a king and you will lose your freedom and your God. Keep the Judges system and you will retain your God and your guerilla style freedom, though you will lose the grandeur of a kingdom.

GRADUALLY Samuel saw that a kingdom would have values as well as defects. Freedom and religion are not necessarily lost. In fact the institutionalizing of the people may be the best way of passing on to the next generations the faith in the divine covenant. The Bible does not describe Samuel's inner stress in the way I characterize it here. The biblical method is to place contrasting stories side by side. One story shows Samuel fighting to save the system of the Judges. Another story will describe him defending the need for a new kingdom and the efforts everyone must make to save the nation from falling apart.

Eventually, the old man, Samuel, changes his mind. He agrees to the establishing of a kingdom. Read chapters nine and 10 of the first book of Samuel for the description of the process whereby Samuel chooses a king. The human process takes place in prayerful discernment. God will show the way. "The Spirit of the Lord will rush upon you." (I Sam 10, 6) The people expected their Judges to be religious leaders, spirit-filled men. Now they wanted nothing less from their kings.

The beauty of the story of Samuel is that he had the courage to give up the old ways and create a new one because he loved his people and sensed this was God's will for the future.



Prayer of the Faithful

13TH SUNDAY OF THE YEAR
June 27, 1976

Celebrant: Let us ask our Father to hear our united prayer today that we may always be of spiritual help to each other.

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

For Pope Paul, Archbishop Carroll, all the Church's ministers and the people they have been called to lead and serve, we pray:

People: Lord, hear our prayer.

LECTOR: For our nation, that it may begin its third century with a conversion of heart and a spirit of rededication to the principles of Christian living, we pray:

People: Lord, hear our prayer.

LECTOR: For all those who have died to defend our freedom and to preserve our country, we pray:

People: Lord, hear our prayer.

LECTOR: For those working in public office and for those seeking election that they may serve with integrity, we pray:

People: Lord, hear our prayer.

LECTOR: For ourselves, that we may strive to be better citizens and thus by our fidelity bear witness to Christ, we pray:

People: Lord, hear our prayer.

Celebrant: We firmly believe the promise of Jesus to grant whatever we ask in His Name. Let our confidence never falter. We ask this through Christ, our Lord.

People: Amen.

Oración de los Fieles

27 de Junio de 1976
Decimotercer domingo del año

Celebrante: Unidos en un solo corazón y una sola alma, pidámosle a nuestro Padre que escuche nuestras oraciones.

LECTOR: La respuesta será, Señor escucha nuestra oración.

LECTOR: Por nuestro Papa Pablo, por nuestro Arzobispo Coleman por todos los que ejercen algún ministerio en la Iglesia y por todo el pueblo de Dios, oremos al Señor.

Pueblo: Señor escucha nuestra oración.

LECTOR: Por nuestra nación, para que comience su tercer siglo de historia con una conversión de corazón y comprometida a vivir según principios cristianos, oremos al Señor.

Pueblo: Señor, escucha nuestra oración.

LECTOR: Por todos los que murieron por defender nuestra libertad y por preservar los ideales de nuestro país, oremos al Señor.

Pueblo: Señor escucha nuestra oración.

LECTOR: Por todos los que ejercen una función pública y todos los que buscan la reelección, para que sirvan al país en integridad, oremos al Señor.

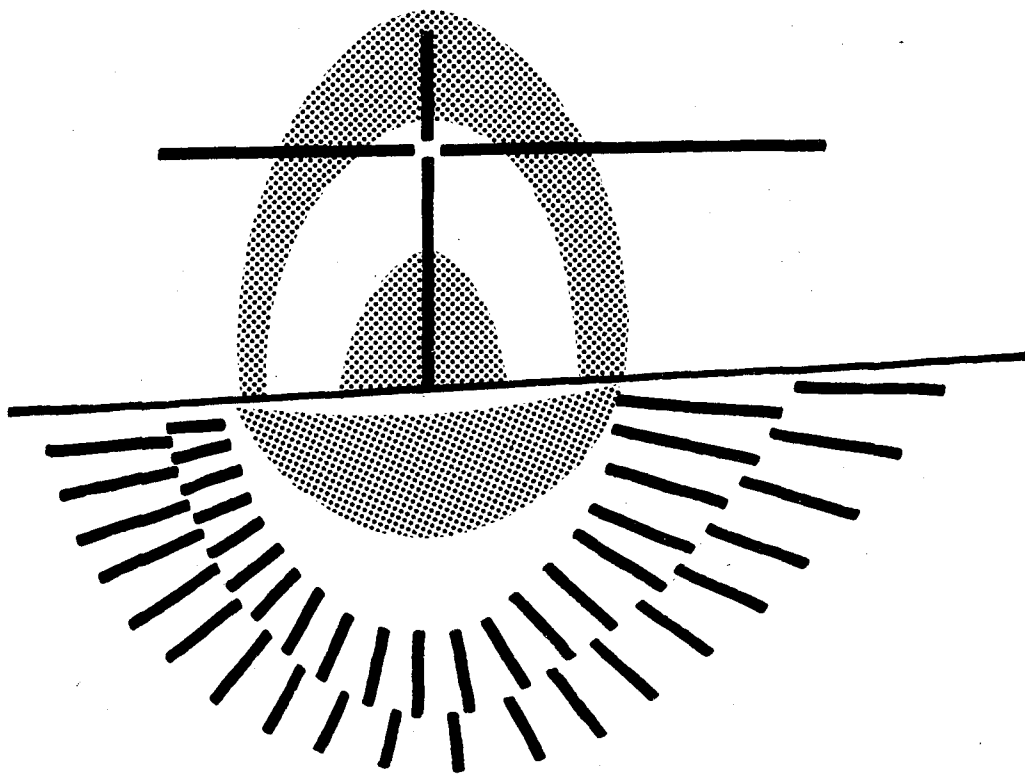
Pueblo: Señor escucha nuestra oración.

LECTOR: Por todos nosotros, para que nos esforcemos por ser mejores ciudadanos y con nuestro ejemplo seamos testigos de Cristo, oremos al Señor.

Pueblo: Señor escucha nuestra oración.

Celebrante: Señor nosotros creemos en tu palabra, y nos digistes que todo lo que pidiéramos en tu nombre sería concedido. No permitas que nuestra confianza desfallezca. Te lo pedimos por Jesucristo tu hijo y hermano nuestro, Amén.

THE GOSPEL TRUTH



**"Do not be afraid;
only have faith."**

- Mk. 5:36

**"No tengas miedo.
Solamente ten fe."**

- Mc. 5:36

The God who raises to life calls us this day to live life fully, sharing our goods with others, just as he shares his riches with us within our eucharistic celebration.

El Dios que resucita a los muertos nos invita a vivir la vida en plenitud. El comparte su riqueza con nosotros dándonos de alimento en la Eucaristía, y nos pide que compartamos nuestros bienes materiales con los que tienen menos.

Religion is not discipline but is saving love first

By FATHER JOHN T.
CATOIR

There are some people who were programmed to understand religion in terms of discipline. They see religion as having more to do with moralism than mercy. They tend to believe that Jesus Christ became man to teach us that we should not steal, or covet our neighbor's spouse, and the like.

But every great religious leader taught these things. Christianity is distinct because it presents God as love personified—a saving, healing God-man, Jesus Christ. Some people therefore become uncomfortable when the word "love" is emphasized in religion because they see God's saving love more as a reward for our obedience than a gratuitous gift, which is really heretical.

There is no doubt that the love of God and neighbor leads us necessarily to the practice of self-discipline. No doubt at all that one who professes to love God must face up to the

teachings of Jesus, "If you love me, keep my Commandments." (John 14-15)

But the power to remain faithful to God's word comes not from willpower alone. Those who try to become holy on their own resolutions soon find themselves back-sliding. Nor can motives of fear or religious obligation produce the loving obedience called for by our Lord. No, only the heart which loves God can draw from his strength, even if that love be weak. Obedience to the law was the way of the Pharisees; Jesus taught us that we will be judged in the end on our love.

There is a doctrine of the Faith that is central to the whole of theology. It should be taught over and again. It can be interwoven into a thousand themes from Sacred Scripture; it is always received with wide-eyed attention and appreciation. It is perhaps the most important thing you can teach the children, or anyone, for that matter. Though it is a mystery, it can be expressed in

two words: **Unchanging Love.** God is unchanging Love.

He does not suffer from moods, jealousy, whims or any human emotion; His Love is the same yesterday, today and tomorrow. The same. He loves; it is his nature. He loves you with the same infinite love at the moment of your baptism as he does at the moment of your most shameful sin. He never changes. His love endures forever.

Some of us need a long cure for our problems, but we must know that the healing process has begun. A loving Saviour is at work in our lives. We are like the man taken to the Inn by the Merciful Samaritan. We are wounded, and abandoned, but the good Samaritan carried us to safety; he paid for our room; he provided for our care during convalescence. We need time. We are a long way from holiness, but we are being sustained and nurtured by love, unchanging, patient, long-suffering love.

Civil rights leaders rap Ford bus plan

WASHINGTON—(NC)—U.S. civil rights leaders may not all support busing, but 99 percent of them are opposed to President Ford's efforts to draw up legislation to restrict court-imposed busing, according to Msgr. George Higgins, secretary for research for the U.S. Catholic Conference (USCC).

Msgr. Higgins met with the President to discuss the busing issue with 15 other civil rights leaders in his role as a member of the executive committee of the Leadership Conference on Civil Rights, an umbrella group of organizations concerned with civil rights, including the USCC. **SHORTLY** after the White House meeting, Attorney General Edward Levi announced plans to introduce legislation which would limit the time courts could order busing for the purposes of school desegregation to five years.

Msgr. Higgins said "the civil rights community is not worried that President Ford

will get it (the legislation). They're worried he'll play into the hands of people who don't want busing to work" and who are opposed to integration.

Civil rights leaders, Msgr. Higgins said, believe busing should be a temporary measure, but do not want to see the courts "hamstrung" by legislation.

Msgr. Higgins said the President told the White House meeting that he is opposed to segregation and will support the law when courts order busing.

Msgr. Higgins said the President strongly believes the courts have sometimes gone too far in ordering busing.

BUT, Msgr. Higgins said, when the civil rights leaders asked the President to cite specific examples, he could not.

Levi has said he does not believe the courts have gone "too far" in ordering busing. He also said he believes the courts have followed a 1974 law which requires that they order busing only as a last resort.

United Farm Workers, East Coast union merge

KEENE, Calif.—(NC)—Farm workers have established a firm organizing base on the U.S. East Coast with a merger concluded June 16 between the United Farm Workers of America (UFWA) and a six-state independent Puerto Rican farm workers' union.

Final agreement was reached at the UFWA headquarters here between Cesar Chavez, UFWA president, and Juan Irizarry, president and founder of the Asociacion De Trabajadores Agricolas (ATA). Negotiations had been in progress for a year and a half.

Founded in 1973, the 6,000-member ATA has members in Connecticut, New

York, Massachusetts, New Jersey, Delaware and Pennsylvania. Ninety percent of the ATA is Puerto Rican.

The merger was voted on June 15 by the UFWA national executive board. Final approval is pending ratification by the UFWA and ATA membership.

The ATA has actively opposed contracts between growers and the Commonwealth of Puerto Rico providing for the importation of farmworkers on a seasonal basis. The contracts, similar to the now defunct "bracero" program and sanctioned by law, denies workers representation by the ATA.

Ellen McCormack will continue race

MERRICK, N.Y.—(NC)—Ellen McCormack is fighting on. Despite published reports to the contrary, the right-to-life candidate for the Democratic presidential nomination has not withdrawn from the race and has no intention of doing so. What's more, she's hopping mad at the Democratic National Committee for refusing—so far—to permit her name to be placed in nomination at the national convention in Madison Square Garden.

"There were 200,000 people who voted for me in the primaries," she said at her home here. "That means that these 200,000 people will be without a voice at the convention, and that just isn't

right."

Mrs. McCormack said flatly that she could not vote for former Georgia Gov. Jimmy Carter, the apparent Democratic victor, or President Gerald Ford. She is lukewarm about Ronald Reagan, the former California governor who is Mr. Ford's rival for the Republican nomination, and sees no other active candidate as a desirable choice. And so she's fighting on.

"I know the odds against my ever becoming president," she said, "but now is the time to fight for principles. We have to teach people how to become politically-minded. Only in that way will we be able to turn the country around."



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Classes Begin: Aug. 24. Saturday Classes, Aug. 28.

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DOWNTOWN CAMPUS: Admissions Office, Tel. No. 577-6790, 300 N.E. 2nd Ave., Miami, Fla. 33132
OPEN COLLEGE: Tel. No. 596-1333

Angolan refugee says Catholics are the targets of a 'secret war'

LISBON, Portugal—(NC)—A man who fled from Angola when pro-Marxist forces gained control of that former Portuguese colony said the Church is having "a very difficult time" in the young African nation.

His job and house, along with most of his belongings, were lost with the change of rulers in November, he said. He now lives with his six young children and his widowed mother in an old apartment house here. His wife, an African, died three years ago.

"The seminaries are half empty, with very few students," he said. "The native priests and bishops are having a very difficult time, for the ruling People's Movement for the Liberation of Angola (MPLA) has shown itself to be implacably opposed to Christian influence," he said.

THE MAN, once director of the government printing office in Angola, asked to remain unnamed.

He is one of an estimated

800,000 refugees from Angola who have flooded into the mother country in the last few months. Keeping them from starving has cost the Portuguese government \$100 million, reportedly ten percent of its yearly budget.

Like most of them, Angel—his fictitious name—and his family arrived with only the clothes they wore. With him were his brother, his sister-in-law, and five other relatives.

It was not much of a homecoming, he said. He was born in Angola of Portuguese parents and had spent 16 years of his adult life there after graduating as a social scientist in Portugal. But he has relatives and friends here. He has also qualified for refugee relief.

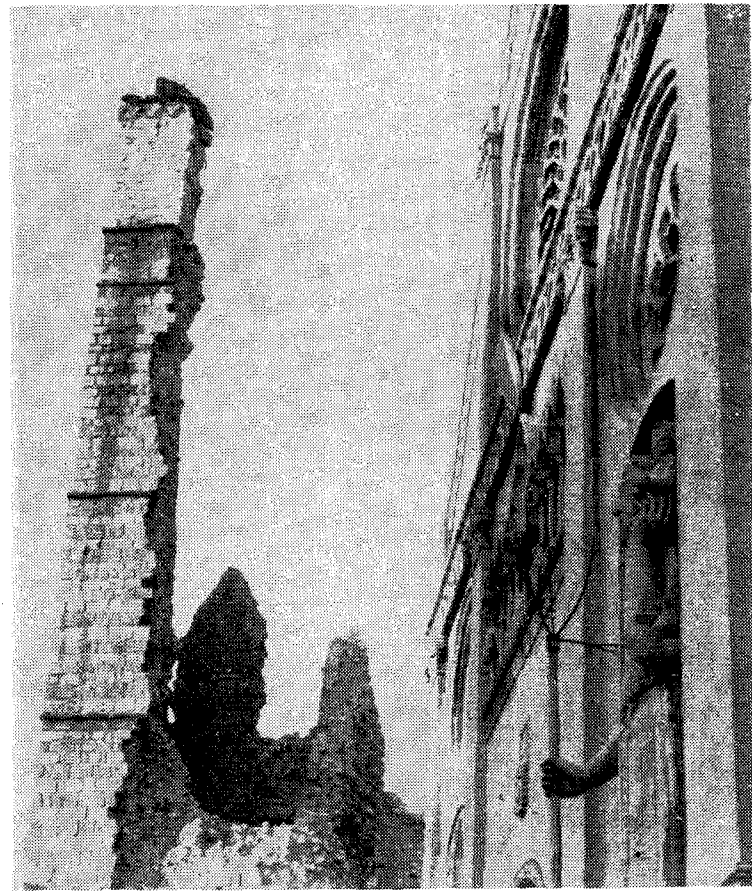
"MOST EUROPEAN priests and Religious have left Angola," Angel commented. "It is a problem for the Church to survive under the MPLA and its Communist leaders who constantly wage a secret war

against Christians.

"These leaders also punish dissident tribes and the result can be seen in the large numbers of blacks in prison camps there and among the refugees here."

Angel added that most of the "retornados"—the ones who came back—long for their family homes in Angola after generations of living there. Many, in fact, went back after securing safe conducts from the MPLA, but a good number were arrested upon arrival at Luanda, the capital city. There have been reports of a few executions.

THE MPLA said in March that it will nationalize without compensation all properties belonging to "saboteurs" or "traitors"—meaning members of the other liberation groups who lost the civil war following independence. The government also announced that homes and other property of Angolans who are absent for six weeks may be taken over.



Ruins surround a 12th century basilica in Gemona, Italy, the result of the disastrous May 6 earthquake that left an estimated 50,000 homeless. Catholic Relief Services has channeled nearly \$100,000 in cash and relief supplies to the stricken northern Italy area.

MASS TIMETABLE

The Voice does not assume responsibility for the accuracy of times of Masses listed in the timetable published the last Friday of each month. Times of Masses and corrections are provided by parish rectories.

The Sunday Mass schedule for the Cathedral of St. Mary, 7506 NW Second Ave. is as follows: 7:30, 9:30, 11 a.m., 12:30 (Spanish) 5:30 and 7 p.m. (Spanish) Saturday, 7:30 p.m.

BELLE GLADE
St. Philip Benizi: 8:30, 10:30 and 12 noon (Spanish) Saturday 6:30 p.m.

BOCA RATON
St. Joan of Arc: 7:30, 9:30, 11 a.m., 12 noon, 6 p.m. Sat., 5:30 p.m.

BOYNTON BEACH
St. Mark: 8:30, 9:30, 11 a.m., 12:15, 6 p.m. Saturday 5:15 p.m. 6:30

CLEWISTON
St. Margaret: 8 and 12 (Spanish) Saturday 7 p.m.

COCONUT GROVE
St. Hugh: 7:30, 9:30, 10:30 a.m., 12 noon (Spanish) 5:30 p.m. Saturday, 5:30 p.m.

CORAL GABLES
Little Flower: 7:30, 9:15, 10:30, 11:45 a.m. 1 p.m. (Spanish) and 6 p.m. Saturday 7 p.m.

CORAL SPRINGS
St. Andrew: 8:15, 9:30, 10:45, 12 noon, Saturday, 6:15 p.m.

DANIA
Resurrection: 8:30, 9:15, 10:30 a.m., 12, 6:30 p.m. Saturday 6:30 p.m.

DAVIE
St. David: 8:45, 10, 11:15 a.m. Sat. 5, 6:30 p.m. 2395 SW 66 Ter. Ft. Laud.

DEERFIELD BEACH
St. Ambrose: 7:30, 9, 10:30, 12 noon, 5 p.m., Saturday 5 and 7 p.m.

DELRAY BEACH
St. Vincent: 8:30, 9:30, 11 a.m. 12:15, 5:30, Saturday 5, 6:15 Queen of Peace: 8, 11 a.m. Saturday, 8 p.m.

FORT LAUDERDALE
St. Anthony: 7, 8, 9:15, 10:30 a.m., 12 and 5:30 p.m., Saturday, 7 p.m.

KEY BISCAYNE
Blessed Sacrament: 8, 9:30, 11 a.m., 12:30, 7 p.m. Saturday, 7 p.m.

LAKE WORTH
St. Clement: 7:30, 9, 10:30, 12 and 5:30 p.m. Saturday, 5:30 p.m.

LAKE WORTH
Queen of Heaven: 8, 9:30, 11 a.m. Sat. 6 p.m. N. Laud. Elem. School.

LAKE WORTH
St. George: 8, 9:30, 11 a.m., 12:30, 5:30 p.m. Saturday 6 p.m.

LAKE WORTH
St. Helen: 7:30, 9, 10, 11:15 a.m., 12:30, 5:30 p.m. Saturday 5:30 p.m.

LANTANA
St. Jerome: 8:30, 10, 11:30 a.m., 5:30 p.m. Saturday, 7:30 p.m.

LANTANA
St. John Baptist: 7:30, 9, 10:30 noon, Saturday, 5 p.m.

LANTANA
St. Maurice: 8:30, 10, 11:30 a.m., 7 p.m., Saturday, 7 p.m.

LANTANA
Queen of Martyrs: 6:30, 8, 9:30, 11 a.m. 6 p.m., Sat. 7 p.m.

LANTANA
St. Pius X: 8, 9:30, 11 a.m., 12:30 p.m., 5:30 p.m., Saturday, 5:30 p.m.

LANTANA
St. Sebastian (Harbor Beach): 8, 9:30, 11 a.m., Saturday, 5:30 p.m.

LANTANA
St. Matthew: 7:30, 8:45, 10, 11:15 a.m. 12:30 p.m. 6 p.m., Saturday, 5, 7 p.m.

LANTANA
St. Charles Borromeo: 9, 10:30, 12 noon, Sat. 6 p.m.

LANTANA
Immaculate Conception: 6:30, 8, 9, (Spanish) 10:15, 11:30, 12:45, 6 p.m., 7:30 p.m. (Spanish), Sat. 6 p.m. 7:30 p.m. (Spanish)

LANTANA
St. Benedict (5902 W. 16 Ave.): 7:30, 8:30, 9:45 (Spanish) 11 a.m., 12:15 p.m. (Spanish) 6, 7 p.m. (Spanish) Sat. 6 p.m. 7:15 p.m. (Spanish)

LANTANA
St. John the Apostle: 8, 9, 10:15, (English) 11:30 a.m., 1, 6:30, 7:30 p.m., Sat. 5, 7 p.m.

LANTANA
St. Lucy: 8:30, 9:45, 11 a.m. Saturday, 5 p.m.

LANTANA
St. Christopher: 7, 9, 10:30 a.m., Sat., 6:15 p.m.

LANTANA
Annunciation: 9, 10:15, 11:30 a.m., 7 p.m., Saturday 5:30 p.m.

LANTANA
Little Flower: 7, 8:15, 9:30, 10:45 a.m., 12, 5:30 p.m., Saturday 5:30 p.m.

LANTANA
Nativity: 7, 8, 9:15, 10:30, 11:45 a.m., 1, 5, 7 p.m., Saturday, 5, 7 p.m.

LANTANA
St. Bernadette: 7:30, 9, 10:30 a.m., 12, 6 p.m., Saturday 6 p.m.

LANTANA
St. Boniface: 7 p.m., Saturday (7651 Johnson St.) 8, 9, 12 noon (Pines Middle School).

LANTANA
Sacred Heart: 8, 9:30, 11 a.m., 12:30, 6 p.m., Saturday, 6 p.m.

LANTANA
Lady of Guadalupe: 9, 10, 11 a.m. (Spanish)

LANTANA
Holy Cross: 9 a.m., Saturday 6 p.m.

LANTANA
St. Martin: 7:45 a.m. 9, 11:30, FIT chapel Sat. 5:30 p.m. (Jensen Beach Community Church).

LANTANA
St. Paul of the Cross: 7:30, 9, 10:30 a.m., 12 noon, 5 p.m., Sat. 5 p.m.

LANTANA
St. Jude: 8:30, 10:30 a.m., 5:30 p.m., Saturday, 7 p.m.

LANTANA
St. Agnes: 8, 10, 11:15 a.m., 12:30 p.m. (Spanish) Saturday, 5:30 p.m.

LIGHTHOUSE POINT
St. Paul the Apostle: 7:30, 9, 10:30 a.m., 12 noon, Saturday, 5 p.m.

LIGHTHOUSE POINT
San Marco: 8, 9:30, 11 a.m. Sat. 5:30 p.m. (Everglades Women's Club 5 p.m. Sun.)

LIGHTHOUSE POINT
St. Vincent: 8, 9, 10:30 a.m., Saturday, 6 p.m.

LIGHTHOUSE POINT
St. Agatha: 8:30, 9:45, 11, 12:15 p.m. (Spanish), 6:30 p.m. (Spanish) Miami Coral Park High Sat. 6 p.m. (English) 7 p.m. (Spanish) Tamiami Mall, 8768 S.W. 8 St.

LIGHTHOUSE POINT
St. Brendan: 6:30, 8, 9:15, 10:30, 11:45 a.m., (Spanish) 1, 5:30, 6:45, (Spanish) and 8 p.m. Saturday 5:30, 6:45 p.m. (Spanish)

LIGHTHOUSE POINT
Assumption of the Blessed Virgin, (Ukrainian): 8:30 and 10 a.m.

LIGHTHOUSE POINT
Corpus Christi: 7, 8, 9:15, 10:30 (Spanish), 11:30, 1 and 5 p.m. (Spanish), 5:30 (Spanish), 6:30 p.m. (French) Sat. 6 p.m.

LIGHTHOUSE POINT
Gesu: 6, 7, 8:30, 10 (Latin), 11:30, 1 and 5 p.m. (Spanish), Saturday, 5 p.m.

LIGHTHOUSE POINT
Holy Redeemer: 7, 10 a.m.

LIGHTHOUSE POINT
Our Lady of Divine Providence (9130 Fontainebleau Blvd.): Sat. 6 p.m., 7 p.m. (Spanish); Sunday, 9:30, 11 a.m., 12 noon (Spanish).

LIGHTHOUSE POINT
St. Catherine: 8, 9, 10:30 a.m., 12 noon, Sat. 5 p.m.

LIGHTHOUSE POINT
St. Francis Xavier: 7 and 10 a.m., Sat. 6 p.m.

LIGHTHOUSE POINT
St. Dominic: 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish) 6 and 7:30 p.m. (Spanish), Saturday, 6, 7:30 p.m. (Spanish)

LIGHTHOUSE POINT
St. Joachim, 11990 SW 200 St.: 10, 11 a.m. and 12 noon (Spanish).

LIGHTHOUSE POINT
St. John Bosco Mission, 1301 W. Flagler St.: 8:30, 11:30 a.m. (English) 7, 10, 1, 6, 7:30 p.m. (Spanish) Saturday 6 p.m. (English); 7 p.m. (Spanish)

LIGHTHOUSE POINT
St. Kevin: 9, 10:30, 12 (Spanish) 7:30 p.m. (Spanish), Saturday 7 p.m.

LIGHTHOUSE POINT
St. Kieran, (Assumption Academy): 7:30, 9:30, 10:45 a.m., 12 (Spanish) 5, 7 p.m. (Spanish) Sat. 5, 7 p.m.

LIGHTHOUSE POINT
St. Martha, 11450 Biscayne Blvd.: 8:30, 10, 11:30 a.m., 12:30 p.m. (Spanish) 5 p.m. Sat. 5, 8 p.m. (Spanish)

LIGHTHOUSE POINT
St. Mary Cathedral: 7, 8, 9:30, 11 a.m., 12:30, 4:15 (French) 5:30 and 7 p.m. (Spanish) Saturday 7:30 p.m.

LIGHTHOUSE POINT
St. Michael: 8, 9, (Polish) 10, 11:15 a.m., (Spanish) 12:30, 6 and 7:15 (Spanish) Saturday 6:30, 8 p.m. (Spanish)

LIGHTHOUSE POINT
Sts. Peter and Paul: 7:30, 9:30, 11:30, 5:30 p.m. (English), 8:30, 10:30, 12:30, 6:30, 7:30 p.m. (Spanish) Saturday 5:30, 6:30 p.m. (Spanish)

LIGHTHOUSE POINT
St. Robert Bellarmine, 3405 NW 27th Ave.: 8 a.m. (English) 11 a.m., 1 and 7 p.m., (Spanish) Sat. 6, 7 p.m. (Spanish)

LIGHTHOUSE POINT
St. Timothy: 7, 8, 9, 10:30 a.m., 12 noon (Spanish) 6:30 p.m. Saturday 5 p.m. 6:30 (Spanish)

LIGHTHOUSE POINT
St. Thomas the Apostle: 7:30, 9, 10, 11 a.m., 12:15 and 6 p.m. Saturday 5:30 p.m.

LIGHTHOUSE POINT
St. Vincent de Paul, 2100 NW 103 St.: 7:30, 9, 10:30, 12, 6 p.m. (Spanish), Sat. 8:30.

MIAMI BEACH
St. Francis de Sales: 7:30, 9, 10:30, 11:45 a.m., 6 p.m. (Spanish) Saturday, 6, 7 p.m. (Spanish)

MIAMI BEACH
St. Joseph: 7, 8, 9:30, 11 a.m., 12:30, 5:30 p.m., 7 p.m. Saturday 5:30 p.m. 6:45 p.m. (French)

MIAMI BEACH
St. Mary Magdalen: 8:30, 10, 11:15 a.m., 12, 20, and 6 p.m. Saturday, 6 p.m., 7 p.m. (French)

MIAMI BEACH
St. Patrick: 8, 9, 10:30, 12, 6, 7 p.m. (Spanish) Saturday, 5:30, 7 p.m.

MIAMI BEACH
Our Lady of the Lakes: 7, 9, 10:30 a.m., 12 noon, 6 and 7:15 p.m. (Spanish) Saturday 5 p.m.

MIAMI BEACH
St. Rose of Lima: 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish) 6 p.m. Saturday, 7 p.m.

MIAMI BEACH
Blessed Trinity: 8, 9:15, 10:30 a.m., 12 noon, 5:30 and 7 p.m. (Spanish), Saturday 7 p.m.

MIAMI BEACH
St. Bartholomew: 7, 8:30, 9:45, 11, 12:15, 7 p.m. Saturday 5:30, 7 p.m.

MIAMI BEACH
St. Joseph: 10 a.m.

MIAMI BEACH
St. Ann: 6:30, 8, 9:30, 11 a.m., and 6 p.m. Saturday 5 p.m.

MIAMI BEACH
St. Peter: 9:30 a.m. (E. Naples Mid. School) 11 a.m. (Golden Gate Elem. School) Sat. 5 p.m. (Golden Gate Rec. Hall) 6:15 p.m. (Lely Presby Church).

MIAMI BEACH
St. William, (Seagate School): 8, 9:30, 11 a.m. Sat. 5:30 p.m.

MIAMI BEACH
St. Ann: 11 a.m., 1 p.m., (Spanish); 10 a.m. (English) Sat. 7 p.m. (Spanish).

MIAMI BEACH
Holy Family: 7:30, 9, 10:30, 12 noon, 6:30 p.m. Saturday, 6:30 p.m.

MIAMI BEACH
St. James: 7:30, 9, 10:30, 12, 1 p.m. (Spanish) 5:30, 7 p.m. (Spanish) Saturday 5:30 p.m.

MIAMI BEACH
Visitation: 8, 9:15, 10:30 a.m., 12 noon, 6 p.m., Saturday, 6 p.m.

MIAMI BEACH
St. Lawrence: 9, 11, 12:30, 6:30 p.m., Saturday 5:30 p.m.

MIAMI BEACH
St. Basil (Byzantine): 9 a.m. Sat. 6 p.m.

MIAMI BEACH
St. Clare: 7, 8:15, 9:30, 10:45 a.m., 12 noon and 5:30 p.m. Saturday, 5:30 p.m.

MIAMI BEACH
Our Lady of Perpetual Help: 7, 8, 9:30, 11, 12:15 (Spanish) 6 p.m., Saturday 6 p.m., 7 p.m. (Spanish).

MIAMI BEACH
St. Philip (Bunche Park): 7, 9:30 a.m.

MIAMI BEACH
St. Monica: 8:30, 10:15, 11:30, 12:30 (Spanish) 6 p.m. Saturday, 6 p.m.

MIAMI BEACH
St. Mary: 11 a.m.

MIAMI BEACH
St. Edward: 7, 9, 10:30, 12, 5:30, Saturday, 5:30

MIAMI BEACH
St. Ignatius: 8, 9, 11:45 a.m. Saturday 5:30 p.m.

MIAMI BEACH
8, 9:15, 10:30 a.m. and 12 noon, Saturday, 5 p.m.

MIAMI BEACH
Holy Rosary: 7, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m. Saturday, 7 p.m.

MIAMI BEACH
St. Richard, SW 144 St. and Old Cutler Rd.: 8:30 a.m., 12:30 and Saturday 6 p.m.

MIAMI BEACH
St. Gregory: 8, 9:15, 10:30, 12 noon, Saturday 5, 7 p.m.

MIAMI BEACH
Assumption: 7, 8, 9:30, 12:15, 5:30 p.m., Saturday 5:30 p.m.

MIAMI BEACH
St. Coleman: 6:30, 8, 9:30, 11 a.m., and 12:30 and 6 p.m. Sat. 6 p.m.

MIAMI BEACH
St. Elizabeth: 7:30, 9:30, 11 a.m., and 12:30 and 5:30 p.m. Saturday, 7:30 p.m.

MIAMI BEACH
St. Gabriel: 8, 9:30, 11 a.m., and 12:30 p.m., Saturday, 5:30 p.m.

MIAMI BEACH
St. Henry: 8, 9:30, 11 a.m., Sat. 5 p.m.

MIAMI BEACH
San Isidro: 9:30, 11 a.m., Sat. 7 p.m.

MIAMI BEACH
St. Francis of Assisi: 8, 9:15, 10:30 a.m., 12 noon and 6:30 p.m., Saturday 5 and 7:30 p.m.

MIAMI BEACH
Epiphany: 8, 9:30, 11 a.m., 12:15 and 6 p.m. Saturday, 6 p.m.

MIAMI BEACH
St. Louis: 8, 9:30, 11 a.m., 12:30 and 6 p.m., 7:15 p.m. (Spanish) Saturday, 5:30 p.m.

MIAMI BEACH
St. Joseph: 7:30, 9, 10:30 a.m., 12 noon, 5:30 p.m., Saturday 5:30 p.m.

MIAMI BEACH
St. Bernard: 7:30, 9, 10:30 a.m., 12 noon, 6:30 p.m., Sat. 5 p.m.

MIAMI BEACH
St. Malachy: 7, 8, 9:15, 10:30, 11:45 a.m., 5:30 p.m., Sat. 5:30 p.m.

MIAMI BEACH
St. Stephen: 7, 8, 9, 10, 11 a.m., 12, 1 p.m. (Spanish) and 7 p.m., Sat. 5 and 7 p.m.

MIAMI BEACH
St. John Fisher: 8, 10, 12 noon Saturday, 5:30 p.m.

MIAMI BEACH
Mary Immaculate: 8:30, 10 noon, Sat. 5:30 p.m.

MIAMI BEACH
St. Juliana: 6:30, 8:30, 9:45 11 a.m., 12:15, 6, 7, p.m. (Spanish) Saturday 6:30 p.m.

MIAMI BEACH
Holy Name of Jesus: 8, 9, 10:30 a.m., 12 noon and 6 p.m., Saturday 7 p.m.

MIAMI BEACH
St. Ann: 7, 8:15, 9:30, 10:45 a.m., 12 noon and 5:30 p.m., Saturday, 5:30 p.m.

MIAMI BEACH
St. Peter Church: 10 a.m., 12 noon, Saturday, 7 p.m., 8 a.m. Sugarloaf Key, Fire Dept.

MIAMI BEACH
St. Justin Martyr: 8, 10 a.m., Sat. 5 p.m.

MIAMI BEACH
St. Mary: 7, 8:30, 10, 11:15 a.m., 5:30 and 6:30 p.m. (Spanish) Saturday 7:30 p.m.

It's a Date

Dade County

Members of the CATHOLIC ALUMNI CLUB will participate in the 11 a.m. Mass in St. Mary Cathedral on Sunday, June 27. Brunch will follow at the International House of Pancakes.

★★★

A pancake breakfast will be served in HOLY FAMILY parish hall from 8 a.m. to 1 p.m., Sunday, June 27, at 14500 NE 11 Ave.

★★★

Col. John H.E. Dunnavant has been elected grand knight of MIAMI BEACH COUNCIL, K.C. Other new officers are Joseph Prisco, Jr., deputy grand knight; Wilbert J. Feldhake, chancellor; John Ingraham, warden; John Turner, recording secretary; Thomas Lee Morgan, treasurer; Charles Liston, lecturer; James P. Mangan, advocate; Thomas Mankin,

inside guard; Mario DiMarzo and Charles Liston, outside guards; Frank Pellicoro, Carmine Bravo and Frank Peterson, trustees. Installation will be held in August.

★★★

Broward County

Tickets are now available at ST. DAVID Rectory, 7911 SW 45 St., Davie, for the parish Independence Day family picnic on Sunday, July 2 at the parish grounds. Mass of Thanksgiving will be offered at 11:15 a.m. by the pastor, Father Gabriel O'Reilly. Dinner will be served between noon and 4 p.m. and a bicentennial costume contest will highlight the afternoon of music and games for all ages.

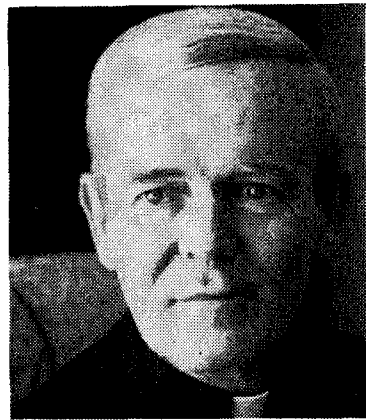
Palm Beach County

LOURDES RESIDENCE Thrift Shop, located at 330 S. Olive, West Palm Beach, is

College names Fr. Clifford head of Religious Affairs

Dominican Father Thomas J. Clifford, who in 1961 was a chaplain in the campus ministry at the University of Miami, has been appointed Director of Religious Affairs at Barry College.

Announcement of his appointment was made this



Fr. Clifford

week by Sister Trinita Flood, O.P., college president.

A native of Boston, Mass., Father Clifford is the son of Mrs. Thomas Clifford of Our Lady Queen of Martyrs parish, Fort Lauderdale. He attended Boston College where he was

awarded a Bachelor of Arts degree in Roman and Greek classics and then entered the Dominican order.

Father Clifford studied philosophy at the Dominican Houses in Dover, Mass.; and Springfield, Ky., and took his theology studies at the Dominican House of Theology in Washington, D.C. where he was the recipient of the degrees of Bachelor of Sacred Theology and Lectorate of Sacred Theology. The Pontifical Institute of the Immaculate Conception in Washington awarded him a Licentiate in Sacred Theology.

open Mondays, Wednesdays, and Fridays from 11 a.m. to 3 p.m. Furniture, home furnishings, clothing, books, appliances, are available and donations of these same items are welcome. Proceeds benefit the building fund for a new nursing facility.

★★★

A MARRIAGE ENCOUNTER Renewal begins at 8 p.m., Saturday, June 26, at the home of Larry and Karen Bernier, 628 Madeline Dr., West Palm Beach. Those planning to attend are asked to bring snacks.

★★★

ST. LUKE parish, Lake Worth, will be the scene of an Encounter for engaged couples from 10 a.m. to 7 p.m., Sunday, June 27. Couples planning marriage are invited to participate. For additional information call Mr. and Mrs. Tom Trama at 967-4414.

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Vigil scheduled in Hollywood

HOLLYWOOD—An all-night Vigil will be conducted at Little Flower Church, 1805 Pierce St. beginning at 9:15 p.m. today (Friday) in honor of the Sacred Heart of Jesus and in preparation for the Eucharistic Congress to be held in Philadelphia in August.

Concelebrated Mass will open the vigil.

School plans 10th reunion

DANIA—A 10-year reunion for those who graduated from St. Bernadette parochial school in 1966 is being planned for Saturday, Aug. 7 in the parish hall, 7450 Stirling Rd.

Graduates of the class of '66 are asked to call Luke Angelastro at 962-3984.

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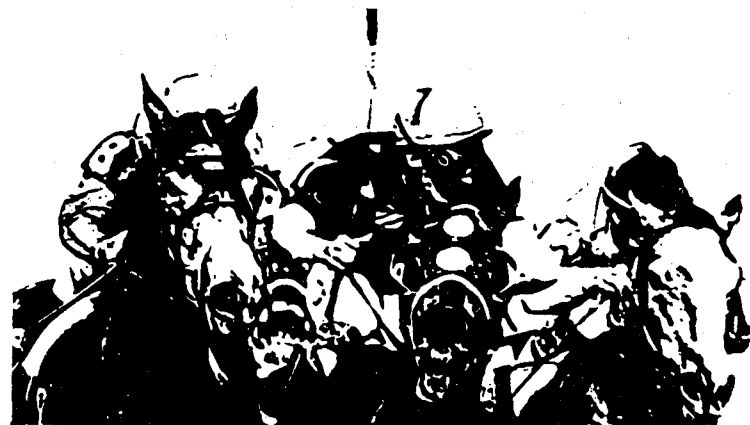
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He helps people face death

"Express your own gut feeling. 'It hurts doesn't it.' Or 'Do you want to talk about it?' Whatever you feel at the time."

"I was speaking with a man who had been told by doctors his wife was dying," said the priest, "and I asked how she was reacting, and he said 'Oh, we aren't going to tell her.'"

"And I said you have been married over 40 years and shared many intimate and personal things together. Don't you think you could make the most of your remaining time if you both share openly the reality of what is happening?"

THE MAN did tell his wife, and after her passing he told the priest the grief was much easier to bear after sharing the truth with his wife and dealing with it in their last precious days.

This true story told by Father Patrick Brown, chaplain at St. Francis Hospital,

illustrates a basic truth that is becoming more and more accepted nationwide by people who have to deal with death and dying.

Father Brown is a Franciscan priest with a gentle soft-spoken manner, ordained in 1959 in New York where he taught for 12 years before opting for hospital work and being sent here five years ago to St. Francis Hospital in Miami Beach, which is owned and operated by the Franciscan Sisters of Allegany, N.Y., under Sister Margaret McManus.

One day the nursing director asked Father Brown, "What are we doing about death and dying?"

THIS STARTED him thinking and led to the formation of a committee on death

and dying composed of a cross-section of hospital personnel, doctors, administrators, nurses and others, who meet and develop ways to confront the problem hospital-wide. The hospital has several programs including talks and films on the subject, raising the awareness of hospital staff as to the needs of dying patients and their families. Public programs have also been held.

One key factor underlies the whole problem of dealing with death:

Denial.

Death is naturally considered an unpleasant subject by most people and the natural impulse is to avoid talking about it, whether by doctors, nurses, family or friends. The tendency is to talk about the weather, sports, the lovely flowers, when in a dying person's room.

So, ironically, the truth is sidestepped for the one person who DOES want to talk about it—the dying person himself.

That is the one fundamental truth emerging from the landmark research of Dr. Kubler-Ross, an Illinois psychiatrist, who in the 60s did the research for her book "On Death and Dying," which has become the acknowledged bible on the subject, according to Father Brown who bases most of his approach on her books.

"DR. ROSS found that most people have not come to grips with the reality of dying, themselves, so they can't face others who are. Then that prevents them from giving the best care to a dying person. So what we try to do here is approach the problem of death as a whole team, not just leave it to the chaplain or leave it to the doctor. In our programs we hope to come to grips with the truth ourselves so we can help others.

"We also got the administration to put Dr. Ross books in the hospital gift shop,



"Even if no one had told them they were dying, they sensed it...they always know," said Fr. Brown, chaplain at St. Francis Hospital, Miami Beach.

whereas most hospitals try to avoid the issue as morbid," he said.

"Dr. Ross first tackled the subject when she was approached by some theology students one day who were to write a thesis on the greatest crisis in a person's life, and they chose death," said Father Brown. She sent them to the library and there was nothing to be found. She went to some hospitals and on every ward when she asked to talk to some dying patients the staff would tell her there were no dying patients.

Denial.

Yet, when she did finally reach many dying patients and talk to them she found that they invariably wanted to talk about the subject.

"EVEN IF no one had told them they were dying, they

sensed it," said Father Brown. "And I've found the same thing. They always know. And they feel better if they can bring it out in the open and talk about it because they know anyway but they have to repress it otherwise.

"We give little signals when we come into the room of a dying person. We try to be cheerful and talk about pleasant things, and the patient takes this as a signal and avoids talking about it," he said.

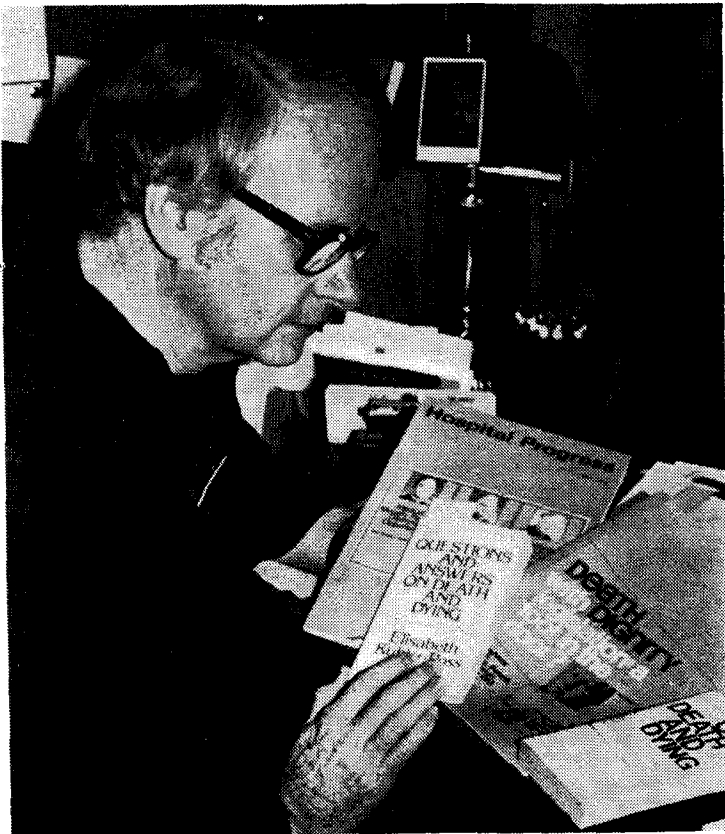
What, then, should one do?

"Meet the patient on their own level. Let them talk if they want to."

It isn't necessary to plunge into the subject or force it.

"No two are exactly alike. I don't plan ahead what I'm going to say, I just let nature

(Continued on Page 23)



Fr. Brown looks over some of the materials he uses in the hospital's Department of Pastoral Care.

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Archdiocesan sports awards presented

Archdiocesan Sports Awards were presented to South Florida youths last Saturday at St. Joseph parish center, Miami Beach. In upper left photo, Msgr. William Dever, Youth Activities Director, presents a plaque for all-round sportsmanship to Stefanie Dorsey, St. Luke parish, Lake Worth. In upper right photo are shown a group of winners. From left to right are Debbie O'Connell, Girls' Athlete of the Year; George Nunez, Service Award; Greg Ulseth, Outstanding Boy Athlete; Joan Nocente, Girls' Coach of the Year; and Bob Ulino, Boys' Coach of the Year.

Straight Talk

Should the parent also honor child?

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

Dear Father,

We hear so often in Church that children are to respect and honor their parents. Aren't parents suppose to respect and honor their children?

Jerry

Dear Jerry,

In his letter to the Ephesians, St. Paul tells children to honor and obey their parents. He immediately adds that parents are to do nothing that will anger their children.

A parent owes his child care, love, and respect. There are obvious times when this does not happen. We read all too often about child abuse-parents actually doing physical harm to their kids. But there are other examples not as extreme but still serious.

It is so sad to see a parent ridicule his child; ignore his

child; give no guidance or support to his child. The parent who finds himself doing this can't think that he is doing what the Lord has called him to do.

But at the same time, this love, care and respect must often be exercised in what seem distasteful ways. No parent should like to correct and reprimand a child, but many times it is necessary.

No parent should like to point out faults and failings of a child, but many times that is also necessary. A parent's first concern should be for the total growth of his child and growth seems always to be painful. A child is truly lucky who has a parent who loves him, but at the same time has the courage to keep him on the straight and narrow. It is not an easy job.

St. Vincent boys nab softball title

By TOM FILIPPELLI

After several years of coming close to the top prize, the boys' softball team of St. Vincent Ferrer won the archdiocesan championship. The guys from Delray Beach, coached by Frank DiMarzio, broke open a close game against St. Bartholomew with a six-run third inning en route to a 13-5 victory.

St. Vincent Ferrer pounded out 14 hits as they became the first team from Palm Beach County to win an archdiocesan sports championship since 1970 when Sacred Heart, Lake Worth won in soccer.

Denny Egan was the hitting star for St. Vincent Ferrer with two doubles and a home run and four runs batted in. Jim Hager, Joe Siers, Kevin Rhodes and Joe Egan got two hits each for the winners.

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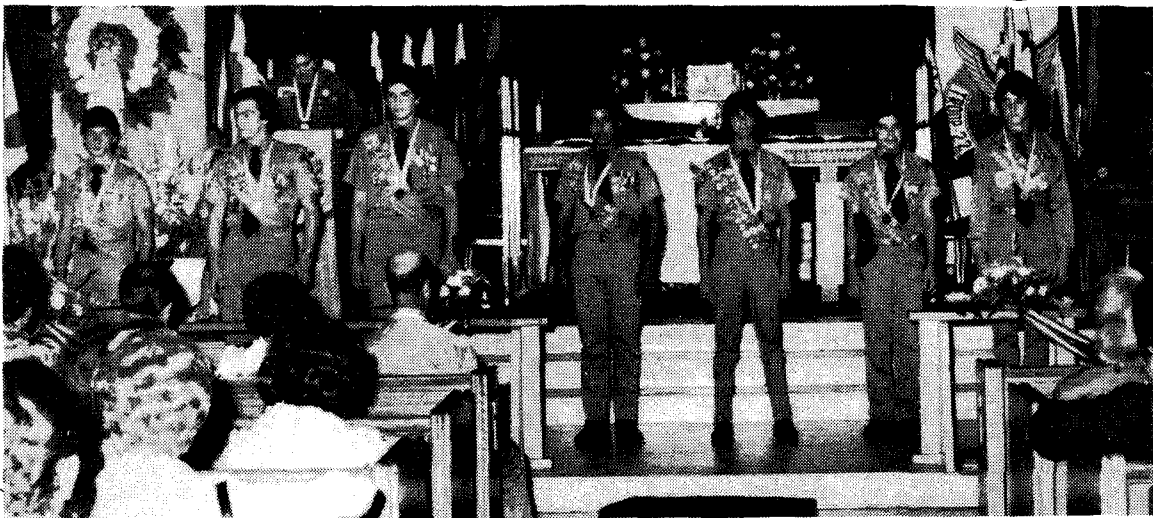
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The Voice will publish a special
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Seven Scouts make 'Eagle'



Seven new Eagle Scouts of Boy Scout Troop 223 in St. John Bosco parish, were recently named to the highest scouting rank a young man can achieve during ceremonies in the parish church, left.

Carlos J. Arboleya, executive board member and district commissioner of the Boy Scouts of America, is shown above as he presented the Eagle certificate to Lazaro Torres. Rogelio Planas is the troop scoutmaster.

Split ends, vollies, flapjacks and picnic

By ELAINE SCHENK

● Look out, Heidelberg, you're gonna get the frizzies! A split end from Columbus High, Brian Regan, has been recruited for the 1976 football program at Heidelberg College in Tiffin, Ohio. Another Columbus grad, George Suarez, has earned two Heidelberg varsity football letters, having been a regular offensive guard last season. The cheers will soon be sounding all the way from Miami to Tiffin!

● The vollies are coming closer! Mark your calendar for the mixed volleyball tournament, Sunday, July 11. And stay tuned for more details.

● Anyone for a picnic? Nativity CYO-ers take off Saturday morning (June 26) for Synder Park. Bus leaves at 9:15, returning at 4 p.m.

● S.O.L. softball? You bet!

The kids from St. James have a game with the mixed team from Good Shepherd Lutheran Saturday at 10 a.m. Then on Sunday (June 27) they'll be sloshing 'n' soaping cars in the parish hall parking lot from 7:30 a.m. to noon. So roll on in and support your local youth group.

● Holy Family parish youth group will stack flap-

officers are Mario DiBlasi, pres.; Nancy Froelich, v. pres.; Laurie Della Sala, secretary; and John DiBenedetto, treasurer.

Three youths win awards

HOLLYWOOD — Three youths in Nativity parish the recipients of awards to aid them as they enter high school in the Fall.

Michael Sputo, who will be a freshman at Chaminade High School, was awarded Nativity Ushers' Club 7th annual Scholarship of \$200 which is presented annually to a deserving eighth grade student selected by the scholarship committee.

Individual contributions of Ushers' Club members throughout the year make the award possible.

Earl Burrage and Debbie Saunders each received an award of \$100 from the Nativity School Mothers' Bowling League.

Your Corner

jacks (i.e., pancakes) Sunday at the parish hall after all the morning Masses. Have them stack some on your plate and see what good cooks these kids are.

● Two more parishes report elections of new CYO officers. At St. Stephen parish they are Mike Troppe, pres.; Donna Loyzelle, v. pres.; Stephanie Lane, recording secretary; Ann Marie Salamone, corresponding secretary; and Terri Boos, treasurer. And at St. Bartholomew parish new

ATTENTION SEARCHERS

The Renewal scheduled for this weekend at St. John-St. Brendan has been postponed. However, the Search Reunion slated for Sunday will be held as planned. It will begin with Mass in the Minor Seminary chapel at noon, followed by a good time with food and other goodies. This is a chance to see old friends and meet new ones in the Search Community. Remember, it's a covered dish affair, so bring your favorite food.

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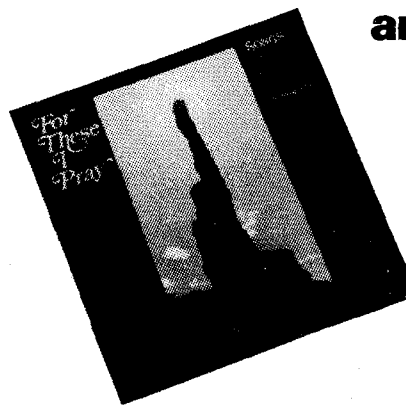
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Albums are not returnable except for defects in material.

Priest helps people in death situation

(Continued from Page 20) take its course. "But for example I might say, 'How are you feeling, does it hurt?' Because often their most immediate consideration is that they are in pain and they want someone to realize it.

"IN OTHER words, express your own gut feeling. 'It hurts doesn't it?' 'Or, do you want to talk about it?' Whatever you feel at the time."

The dying patient has needs, he said, that can't be met without facing the truth.

"One thing we can do is assure the patient that we are going to stick it out with them all the way. Even a comatose patient needs the feel of someone holding his hand. They are often aware of it even if they don't show it," said Father Brown.

Dr. Ross' research also found that when someone is told he is dying he tends to go through five distinct stages:

- Denial ("There must be some mistake.")
- Anger ("Why me?")
- Bargaining ("If I can just live a few more years I'll do anything.")
- Depression ("There's no justice, I wish I hadn't been born.")
- Acceptance ("I'm ready now and I feel a sense of peacefulness.")

These stages don't always come in such neat packages, and there may be fluctuations between stages. And, of course, people vary in how quickly they come to acceptance, but those

Business Brief

Charles M. Volk, chairman of the board of Barnett Bank at Westchester and Midway, announced today the election of Carlos J. Arboleya as president of the Barnett Bank at Midway.

The new position is in addition to his actual position as president of Barnett Bank, Westchester, and chairman of the board of the Barnett Bank Americard Center in Dade County.

Arboleya came to the Barnett organization in September 1975 assuming the presidency from Charles Volk who became chairman of the board and chief executive officer, of both banks.

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are the general reactions of a dying person, according to Dr. Ross, and until a person is allowed to get out the truth and work out his feelings, he can't get to the peace of acceptance.

There is even an organization called Make Today Count, composed of cancer patients who help meet each others needs, he said.

FATHER BROWN points out that the Kubler-Ross book is mainly for the people around the dying person rather than for the patient himself whose main need is openness.

As for the spiritual dimension, represented by Father Brown, he says his Franciscan habit—a soft brown robe-like garb complete with rope cinch and knots—makes clear the spiritual concern non-verbally.

"I don't walk in and start preaching. We deal with their human problems first, and later when they have time to think about it we come to that.

One of the problems a patient has in any modern hospital, he says, is a feeling of depersonalization, with all the tubes and machines and tests, whereas 50 years ago a sick person was cared for at home by his loved ones.

"That is one reason we formed a department of pastoral care. In this department, Sister Marie Rita Kelly, who is very good with patients, will make visits along with two more nuns who are coming. There is also Rabbi Joseph Gorfinkel who is here part-time, since many of the patients here are Jewish."

Father Brown and the St. Francis staff are not only helping the sick to recover but have learned how to help the dying to go gently into "that good night."

Polish-American Catholics say:

'We have Mary as our queen'



A large choir sings in Polish, during the 9 a.m. Mass at St. Michael's, Miami. The celebrant, below, is Father Victor Lyczko, who is Polish-American.

(Continued from Page 8)

founded in 1873, which has in Chicago a museum which contains a library for the study of Polish-American history. In 1880 the Polish National Alliance was founded which does not require a profession of the Catholic faith as a requirement of its members.

BOTH FRATERNAL groups have adopted excellent systems of life insurance for their members.

The umbrella organization which most represents the Polish-American people is the Polish-American Congress. Founded after World War II it supports any effort for a free Poland "and President Ford often calls on the organization when in need of information concerning Poland," says Mrs. Jaworski.

In Miami, The American Institute of Polish Culture, seeks to preserve the art, music and cultural traditions of Poland. Although the Institute has no religious affiliation, many of its members are Roman Catholic, as is the executive assistant to the group's President, Vladimir Grocholski.

He firmly believes that the devotion to the Mother of God is one of the greatest traditions of the Polish nation. "We have her as our Queen," he says, showing his concern for the fate of Catholics who ignore her.

MARIAN DEVOTION in Poland is centered around Our



Lady of Czestochowa. Tradition has it that the Byzantine picture of Our Lady was painted by St. Luke the Evangelist on a wooden plank which had served as a table-top in the house of the Holy Family at Nazareth. Brought to Poland in the 14th century, the black Madonna, as it is known, is today the symbol of that country's resistance to communist domination. The image reposes in a monastery on the Jasna Gora (mountain of light) in the city of Czestochowa, in South Poland. The image has been venerated since 1656 as the "Queen of Poland," and serves in all times of suffering and crisis as a symbol of national survival to this nation which received Christianity in 966 A.D.

devotion to the black Madonna continues. The Shrine of the Immaculate Conception in Washington D.C. has a Chapel dedicated by Polish-American Catholics to her.

From the beginnings of Christianity in that nation, the Church has been a factor in preserving unity and cultural identity, in spite of internal disunity and division of the land among foreign nations.

The Polish Catholic tradition in the United States has contributed to the enrichment of the Catholic experience here. But 1895, due to friction among Polish and Irish bishops, a group of Polish Catholics separated from Rome and formed the schismatic Polish National Catholic Church, still in existence.

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Celebramos hoy viernes la fiesta del Sagrado Corazón, y para muchos esta fiesta puede traer la pregunta ¿Devoción a un corazón? Si responde la Iglesia, porque el corazón siempre ha sido para nosotros los hombres, el símbolo de los más profundos sentimientos.

Hablar del Corazón de Jesús no es otra cosa que hablar del mismo Jesucristo. Un Jesucristo que ama a los hombres hasta la muerte y que no se cansa de manifestar esos mismos hombres su deseo de ser correspondido.

Las lecturas de la liturgia del día, muy bien tratan de describir con palabras de San Pablo, la esencia de esta fiesta, ya que pide para los cristianos que podemos comprender "con todos los santos cual sea la anchura, y la longitud, la altura y la profundidad del amor de Cristo que supera todo conocimiento."

La fiesta del Sagrado Corazón surgió en 1675.



Simbólicamente, la Iglesia recibe del Corazón de Cristo en la cruz, la riqueza de las gracias de redención. La imagen viene a representar la frase de la Escritura, "Sacaréis con alegría el agua de las fuentes de salvación," frase que dio el título a la carta Encíclica de Pío XII sobre la devoción al Sagrado Corazón.

Pastoral hispana busca prioridades

Más de 40 personas representando a los diferentes movimientos apostólicos y organizaciones parroquiales de la archidiócesis, se reunieron el pasado viernes en la Ermita de la Caridad para reflexionar sobre las prioridades y los obstáculos a superar en la tarea de la evangelización del pueblo hispano.

La reunión venía motivada por el llamado hecho anteriormente por los cinco obispos

En Miami la reflexión sobre las necesidades de los católicos hispanos se ha venido llevando a cabo desde hace casi dos años en que se quiso formar un equipo de Pastoral de Conjunto, según informó Miguel Cabrera a los participantes en la jornada de reflexión del pasado viernes en la Ermita.

"El grupo original ha venido a ser "Equipo Coordinador del Apostolado Seglar, pues nos parece que una pastoral de

el objetivo de llegar a un acuerdo en cinco prioridades que constituirán la aportación de Miami a los Obispos hispanos.

Los participantes reflexionaron primero en pequeños grupos y pusieron después en común sus aportaciones.

Fueron muchos los puntos que se fueron tocando durante las casi cuatro horas que duró la reflexión. Entre otros, la necesidad de un plan pastoral de

...en el mundo...

Managua—El arzobispo de Managua enumeró tres casos de censura oficial contra la Iglesia como parte de "una sutil persecución enredada a bloquear su comunicación" con el pueblo: en abril la censura de Somoza impidió publicar las conversaciones entre los obispos y la comunidad de hombres de negocios para proyectos sociales de ayuda al pueblo; en mayo los censores cortaron párrafos importantes del discurso del Papa Paulo VI a los corresponsales extranjeros en Roma (sobre derechos humanos y libertad de información) y poco después "perdieron" y bloquearon cintas grabadas en que el arzobispo, Mons. Miguel Obando Bravo, se dirigía a la juventud. (NC)

La Paz, Bolivia—Mons. Jorge Manrique, arzobispo de La Paz, advirtió contra el posible recrudecimiento de la violencia como reacción contra el asesinato en Buenos Aires del ex-presidente Juan José Torres y del embajador boliviano en París Gen. Joaquín Zenteno Anaya. Habrá quienes quieran aprovechar para sus intereses estas muertes, sin preocuparse por el bien de Bolivia, dijo al condenar los "cobardes asesinatos" como parte de "una cadena de violencia y guerras fratricidas que abruman nuestro mundo." Pidió además que el gobierno vuelva al orden constitucional. El régimen del Gen. Hugo Bánzer surgió de un golpe de estado contra Torres en 1971. (NC)

Keene, Cal.—La Asociación de Trabajadores Agrícolas (ATA) que tiene sindicatos con 6,000 miembros de habla hispana en seis estados, acordó unirse a la United Farm Workers of America del dirigente César Chávez. La mayoría de los sindicatos son puertorriqueños que trabajan en Connecticut, Nueva York, Massachusetts, New Jersey, Delaware y Pensilvania. (NC)

Denver—Para aliviar en esta región el concubinato, los divorcios y otras formas de inestabilidad familiar, la arquidiócesis de Denver ha iniciado un programa de estudio de parejas para determinar si sus motivaciones y madurez garantizan una unión estable. El programa se llama Evaluación del Comprometido. Lo ideó el P. Thomas Woerth, que se vale además de las Conferencias de Pre-Caná, el Movimiento Familiar Cristiano y el Movimiento Juvenil. Un cuestionario a cada novio ayuda a determinar si conoce sus futuras obligaciones y el carácter sacramental del matrimonio. (NC)

Washington—La lucha de católicos y protestantes en Estados Unidos por defender a los hermanos perseguidos en sus derechos humanos en América Latina tiene la comprensión y el apoyo de otras organizaciones desde ahora, declaró aquí el secretario del Consejo de Asuntos Interamericanos, Lawrence R. Birns. Al incorporar a Thomas Quigley, de la U.S. Catholic Conference, y a William Wipfler, del Consejo Nacional de Iglesias, procuramos "expandir su influencia y ayudar a las organizaciones religiosas en su defensa de la dignidad humana" en todo el continente, agregó Birns. (NC)

Washington—Un comité femenino de la Conferencia Nacional de Obispos Católicos recomienda al cabo de un prolongado estudio que se ordene a mujeres al sacerdocio y al diaconado. Días antes la Comisión Bíblica Vaticana informó tras otro estudio que no encontraba argumento en la Biblia en contra de la ordenación de sacerdotisas. (NC)



Representantes del apostolado seglar, presididos por Mons. Román (izq. arriba) reflexionan sobre la realidad de Miami y las prioridades para la evangelización.

hispanos de esta nación, que se reunirán con representantes hispanos de todo el país durante los días previos al Congreso Eucarístico Internacional en Filadelfia, a primeros de Agosto.

La reunión, convocada por los obispos en Filadelfia se propone aunar los esfuerzos que hasta ahora se van llevando a cabo en la evangelización del pueblo hispano de esta nación, que constituye un 25 por ciento de toda la población católica.

Los obispos, que anteriormente han manifestado su deseo de que la celebración del Congreso Eucarístico constituya el punto de arranque de una etapa de renovación para los católicos hispanos de la nación, han pedido a todas las diócesis con población hispana que se reúnan para reflexionar sobre las necesidades más inmediatas en la tarea de la evangelización y que señalen los obstáculos más urgentes a superar para realizar tal tarea.

conjunto requiere la presencia de elementos con los que no contamos," dijo Cabrera. "Sin embargo creemos que es nuestra obligación trabajar como Iglesia y portar nuestras iniciativas, pues es mucha la riqueza que ha ido naciendo en esta Iglesia de Miami," añadió.

La reflexión duró hasta pasada la media noche. Estaban presentes miembros de los siguientes movimientos y agrupaciones: Cursillos de Cristiandad, Camino del Matrimonio, Movimiento Familiar Cristiano, Impacto, Encuentros Familiares, Encuentros Juveniles, Cofradía de la Caridad, Caballeros de Colón, Pastoral Vocacional, Asociación Sacerdotal Hispana. Presidió la reunión Mons. Agustín Román Vicario Episcopal Hispano.

La reflexión se hizo sobre la base de anteriores reflexiones sobre la realidad de Miami, con

conjunto basado en un estudio de la realidad socioreligiosa de la Archidiócesis, así como un mayor esfuerzo por mejorar la comunicación y el diálogo entre los diversos niveles del pueblo de Dios. Se hizo notar la falta de conversión de la gran masa, que no llega a recibir la buena noticia del evangelio, en contraste con la abundancia de movimientos apostólicos orientados hacia una élite, o grupo de cristianos relativamente reducido.

Entre los obstáculos a la evangelización se nombraron el materialismo reinante, la falta de promoción y escasez de formación del laicado y la poca conciencia en este de su vocación y de su responsabilidad en promover otras vocaciones específicas en la vida religiosa y el sacerdocio. Todo el grupo coincidió en afirmar la necesidad de hacer mejor uso de los medios de comunicación como instrumento de la evangelización.

Pablo — pasión de identidad cristiana

Por OLEGARIO GONZALEZ DE CARDEDAL

Pablo apoya el peso de su ser, y se afirma ante los demás en cuanto apóstol, ante los judíos y ante los gentiles, ante los creyentes y ante los no creyentes. No ha buscado un modelo de identificación profesional a través del cual pudiera hacerse presente a los hombres, sino que se ha mostrado ante ellos en la hiriente explicitud de quien afirma que Cristo es el centro de la existencia y se dedica a predicarlo a todos. No ha buscado ni ha considerado su trabajo de constructor de tiendas como un apoyo profesional que ocultase o aligerase su sentido vocacional. Diríamos que el hombre sólo puede ser univocacional, aún cuando de hecho sea multiprofesional. Sólo es posible tener el corazón puesto en un valor señor; sólo es posible vivir la vida a fondo cuando, abiertos a todos los horizontes, se marcha derecho en una dirección; sólo es posible servir a un único Dios. Y es esa vocación única, claramente reconocida, consentida y amada ante nosotros mismos y ante los hombres, la que da coherencia a nuestra vida. Esto no significa en modo alguno que excluya diversas formas de vivir en el mundo o diversos trabajos: la vocación apostólica como tal no excluye nada, pero sí lo despotencia todo, en cuanto que le da sentido. Es posible que el apóstol asuma profesiones temporales, que las asuma de por vida, que las asuma con horario laboral pleno, pero si eso ha de ser algo más que el testimonio de todo creyente, ha de transparentar con su palabra anunciadora, para qué está allí y para qué ha hecho esa opción.

Pablo es modelo de quien pone la vida en juego por Cristo para ganarla o perderla en el mundo, y demás vive apasionado por clarificar siempre desde nuevos accesos intelectuales y con ayuda de todo el material de experiencia la identidad cristiana. Los puntos de orientación a los que Pablo mira para iluminar lo que es el mensaje cristiano y el hombre cristiano son



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especialmente tres: un recuerdo meditativo de su vocación a la fe, una referencia a los que eran columnas de la fe para asegurarse que no corría o había corrido en vano; y finalmente la entrega a los hombres que acogían su evangelio, detectando qué es lo que el

Espíritu dice a las iglesias.

Así es que Pablo subirá a Jerusalén para confrontar con los que son columnas de la iglesia su evangelio y ver si todo su esfuerzo misionante tenía contenido de verdad o más bien había sido carrera en dirección falsa.

Al mismo tiempo sabe que debe predicar porque le va la vida en la palabra, y le iría la muerte en el silencio. ¡Ay de mí si no evangelizo! dice en su primera carta a los Corintios.

Y es que la vida cristiana solo es reconocible en el pensamiento permanente y en la permanente palabra sobre ella, porque la propia identidad no se nos torna luminosa sino en la palabra. Es al comunicarla a los demás que descubrimos sus contenidos. No es posible un redescubrimiento de esa identidad guardando un silencio ante nosotros y ante el prójimo sobre ella.

Quien rehúye sistemáticamente la pregunta o la respuesta por su identidad como creyente o como apóstol, quien la remite para el futuro dedicándose afanosamente a la acción aún cuando ésa sea urgente y revolucionaria, ése está dando muestras de temor o de incapacidad para ser cristiano.

Poseer un saber elemental de sí mismo es una tarea inalienable como hombres y como creyentes en el mundo. Porque una piedra puede rodar y seguir rodando sin hacerse cuestión de su inercia o de la velocidad con que avanza, pero un hombre y un creyente sólo permanecen tales diciéndose a sí mismos sus qués y sus porqués. No se puede ser y menos se puede predicar y, todavía menos seguir afirmando que el cristianismo tiene un puesto en la sociedad, si el contenido de la fe no es perceptible, formulable y en alguna manera verificable. Apagada la llama de la identidad no hay posibilidad ni derecho a hablar de nada a nadie. Y esa identidad no se logra ni se recupera a puros golpes de experiencia en la vida de cada día, porque no se da humanidad sin reflexión.

COMENTARIOS EVANGELICOS

"Jesús estaba todavía hablando, cuando se acercaron algunos de la casa del jefe de la sinagoga, diciendo: "Tu hija ya murió, por qué molestas ahora al maestro"? Jesús se hizo el desentendido y dijo al jefe de la sinagoga: "No tengas miedo. Lo importante es tener fe."

Marcos 5,35-43

Son muchas las veces que el Evangelio habla del miedo. Y al hablarnos del miedo, Jesús nos dice que él sabe lo que es, porque también el tuvo miedo antes de la cruz. Al decirnos que no temamos Jesús, se identifica con nosotros y nos hace ver que nos comprende. Pero no se queda ahí y nos ofrece modos de superarlo. Como al jefe de la sinagoga también nos dice a nosotros que "lo importante es tener fe," porque si la fe es capaz de trasladar los montes, y lograr milagros, cómo no será capaz de llenarnos de fortaleza y de confianza?

Por la fe sabemos descubrir que tenemos un Padre que nos ama y cuida de nosotros. Por la fe sabemos ver más allá de nuestras realidades, y descubrir el plan de Dios. Por la fe sabemos reconocer a Jesús presente entre nosotros, en los amigos, en el cariño de una madre, en el partir del pan, en la Eucaristía.

Los hombres y las mujeres de fe no se quedan simplemente contemplando este mundo con pesimismo, sino que saben descubrir la belleza de la vida, las oportunidades de ayudar a los demás, de enriquecerse con las alegrías y con las tristezas, de cada día.

Con frecuencia se oye hoy la frase que el escritor francés St. Exupérie le hacía repetir al "pequeño Príncipe": "solamente con el corazón se llega a ver de verdad." Nosotros, cristianos podríamos añadir, "sí con el corazón, pero a través de los ojos de la fe, que es la fe la que da una nueva dimensión a la vida."

Cuando estemos tristes y como el jefe de la sinagoga sintamos miedo, recordemos la frase de Jesús: "...lo importante es tener fe," y nuestro miedo se tornará en seguridad.

Fallece en Cuba periodista Católica

CUBA.—Falleció recientemente en La Habana, Angela Domingo Vázquez quien desde 1948 hasta su supresión por el gobierno comunista, fue redactora de la crónica católica en el periódico Información.

Charlas en Emaús

Viviendo el Congreso Eucarístico

La Escuela de Vida Cristiana, del movimiento de Cursillos, abre sus puertas este verano a todo Miami, para una vivencia del 41 Congreso Eucarístico Internacional.

Las sesiones, que tratan de ofrecer una reflexión sobre las Hambres de la Familia Humana, comenzarán el próximo miércoles 30 de junio a las 8:30 de la noche, con una ambientación sobre el Congreso por Mons. Agustín Román, Vicario Episcopal hispano.

Las charlas continuarán durante semanas consecutivas con el siguiente programa:

Julio 7, Ultreya bajo el tema del Bicentenario.
Julio 14; Hambre de Dios y

Hambre de Pan.

Julio 21: Hambre de Libertad y Justicia y Hambre de Espíritu

Julio 28: Hambre de Comprensión y Hambre de Verdad

Agosto 4: Hambre de Paz y



Hambre de Jesús Pan de Vida.

Se espera que estas jornadas de reflexión sobre las hambres de la Familia Humana—tema del Congreso— sirvan de motivación para una fuerte vivencia personal y colectiva de este acontecimiento trascendental para la Iglesia en los Estados Unidos.

Quinto aniversario en Sta. Cecilia

La parroquia de Santa Cecilia en Hialeah celebra este fin de semana cinco años de vida. El aniversario será festejado con diversas actividades comenzando mañana sábado a las 10 p.m. en el salón parroquial. El domingo 27 a las 11:30 a.m., tendrá lugar una Misa concelebrada, en acción de gracias por los beneficios recibidos en estos cinco años. Los festejos continuarán toda la tarde con comida, juegos, y un rato de alegría para toda la familia y amistades de la parroquia de Santa Cecilia, situada en 1040 W. 29 calle, Hialeah. El niño

que nazca en este día recibirá el obsequio de una canastilla, regalo de la comunidad parroquial.

Picnic de colores

Un picnic para cursillistas y sus familias tendrá lugar el domingo 27 de junio en el Robert King High Park, 7025 West Flagler, La cita es para las 12, mediodía, y promete juegos, premios y un buenísimo rato para toda la gran familia cursillista.

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Por las calles con Jesús



Mons. Román, representando al Sr. Arzobispo, llevó al Santísimo durante la procesión de la parroquia de Corpus Christi el domingo. Le acompañan los padres Jackson y Farrell, (izq.)

A la derecha, los niños de primera comunión, los jóvenes con el estandarte del Congreso y la tuna del Centro San Juan de Puerto Rico, acompañando al Señor por las calles.



Buscando Servidores para el Reino

Por ARACELI CANTERO

"El Padre Diego Restrepo es un hombre sencillo y no le gustan las presentaciones cargadas títulos, pero sabemos que su presencia nos va a enriquecer y a comprometer en la tarea de la Pastoral Vocacional Diocesana."

Hablaba el Padre Felipe Estévez, ante unas 70 personas reunidas en el Seminario Menor el pasado lunes 21. Su presencia allí marcaba una nueva etapa para la comunidad católica de la Archidiócesis.

Habían acudido para dedicar toda una semana al trabajo y a la reflexión sobre la problemática vocacional en la Archidiócesis. Ante ellos estaba el sacerdote colombiano padre Diego Restrepo, Secretario Ejecutivo del Departamento de Vocaciones y Ministerios del CELAM (Consejo Episcopal Latinoamericano), que ha pasado toda la semana en Miami para dirigir las jornadas de reflexión.

Antes de comenzar las sesiones el Padre Restrepo tuvo un rato para compartir con LaVoz su inquietud vocacional.

"Pienso que Latinoamérica tiene una línea pastoral de cierta originalidad," dice, "quizas no se conoce por no tener nosotros los medios que tienen otras iglesias."

Según explica el Padre, su continente está en la avanzada de experiencias pastorales, fruto quizás de la escasez de medios, lo que obliga a una mayor reflexión y creatividad.

"A través del CELAM se ha orientado una línea de avance y promoción pastoral bastante rica," dice Restrepo al puntualizar, "existe hoy día una

progresiva incorporación de la mujer en la pastoral, y son bastantes las religiosas que están al frente de parroquias, realizando aquello que no exige la presencia del sacerdote."

El Padre Restrepo lleva casi cinco años en el CELAM pero su inquietud vocacional data de sus tiempos de seminarista en Medellín, cuando descubrió la importancia de una pastoral vocacional previa al seminario.

Posteriormente su visión se ha ido enriqueciendo y evolucionando al compás de la reflexión eclesial sobre el Concilio Vaticano II.

"Sin descuidar las vocaciones sacerdotales hoy se trata de inculcar en el pueblo cristiano un sentido más amplio de vocación, que nace de la vocación universal a la santidad de todo bautizado," dice Restrepo para quien la crisis vocacional de la que con frecuencia se habla hoy es más bien una crisis de pastoral vocacional. "Existe aún hoy gran generosidad por parte de los jóvenes," dice, "y hay que saber ofrecer formas más flexibles y nuevas líneas de formación en seminarios y noviciados."

"Con frecuencia encuentro en el pueblo cristiano, desconocimiento de lo que es la Iglesia como comunidad de llamados," dice. Además reconoce otros obstáculos que entorpecen el fomento de vocaciones.

Entre ellos, los grandes cambios culturales acaecidos en todo el mundo y que afectan a la familia y la visión del hombre en general. También los cambios dentro de la Iglesia, aún no

asimilados por muchos; la atracción que la política tiene para los jóvenes que buscan comprometerse y sobre todo, en algunos lugares, el desinterés de quienes deberían ser los más interesados, los sacerdotes y religiosas, "que absorbidos por sus tareas concretas y generosos en su dedicación a ellas, olvidan quizás promover sus vocaciones específicas."

El Padre Restrepo considera que toda pastoral vocacional ha de recordar "importancia de la vocación cristiana por encima de las vocaciones específicas, la

complementaridad de todas las vocaciones, y la integración de la pastoral vocacional dentro de la pastoral de conjunto de cada diócesis."

Su trabajo en el CELAM es a nivel de contactos con los dirigentes vocacionales en las distintas diócesis, y ofreciendo servicio de orientación, publicaciones y programas a las 22 Conferencias Episcopales que integran el CELAM.

Una de las áreas que hoy la Iglesia busca profundizar es la de los ministerios eclesiales, que el padre Restrepo explica como

"funciones que se desempeñan oficialmente en la Iglesia para bien de toda comunidad, ya sea por una ordenación o por un llamamiento" y que pueden incluir la dedicación del laico, con misión oficialmente concebida. Estos ministerios existían en la Iglesia primitiva pero desde la Edad Media habían quedado reducidos a dos: sacerdocio y diaconado.

El Padre Restrepo piensa que no hay que temer que la promoción del laicado haga disminuir el número de otras vocaciones específicas en la vida religiosa o sacerdocio. "Pero es importante que exista una pastoral vocacional integral que no presente antagonismos sino complementaridad," afirma convencido.

Por eso a la hora de enumerar las condiciones de todo animador vocacional, el Padre Restrepo recomienda que este tenga un sentido cristiano profundo de la vida, y amplio conocimiento de lo que es la Iglesia hoy—"no basta recordar el catecismo que aprendimos cuando niños,"—dice.

También considera esencial que el animador vocacional tenga un gran sentido de equipo y capacidad de colaborar, con el obispo, que es el principal animador vocacional, y con todos los grupos en la Iglesia.

El padre Restrepo marcha el Domingo a Chicago, donde hablará de la panorámica vocacional de la Iglesia Latinoamericana, en la convención anual del Club Serra Internacional de la que es invitado especial.

"El animador vocacional ha de saber colaborar," dice el Padre Restrepo, del CELAM



Cread un mundo obrero más fraterno...

Discurso de Pablo VI a los representantes de la Confederación de Sindicatos cristianos de Bélgica.

11 de junio

Damos las gracias por vuestra venida: ésta debe manifestar vuestra decisión de trabajar en la Iglesia, en unión con la Iglesia universal, cuya

unidad y fidelidad nos corresponde garantizar. Y, por nuestra parte, con estas breves palabras quisiéramos contribuir a iluminaros en vuestros múltiples

compromisos. En nuestra época es más importante que nunca percibir correctamente y profundizar en un punto esencial de toda vida cristiana: el de la relación entre las perspectivas de la vida eterna, del mundo futuro—elementos esenciales de

asociaciones obreras católicas, subrayaba sus tres funciones esenciales: unir a los trabajadores, que a menudo se encontraban desamparados y desengañados ante sus penosas condiciones de vida; defender y promover sus propios intereses y

Pablo VI celebrará el próximo día 30 el 13 aniversario de su coronación, en 1963. Hablando de él, el Osservatore Romano le describe como el Papa del diálogo, de la colegialidad y de los grandes diseños reformadores. De la pastoral dinámica, de la acción incansable por la paz con su peregrinar por los caminos del mundo. El Papa de los gestos geniales y de las grandes intuiciones para el futuro.

nuestra fe—y las perspectivas del compromiso humano, como ha hecho la Constitución conciliar Gaudium et Spes. Los fenómenos colectivos modernos, de un modo particular en el mundo del trabajo, han ayudado a hacer considerar, bajo aspectos parcialmente nuevos, los valores personales y colectivos implicados en ellos. Precisamente la doctrina social de la Iglesia ha ofrecido sin cesar a los católicos las orientaciones necesarias para que puedan comprender y realizar de modo auténtico su participación en el esfuerzo común, según la originalidad de su fe, según el dinamismo propio del Evangelio.

Esta doctrina social de la Iglesia se ha interesado de modo especial por los sindicatos en los que vosotros trabajáis.

Ya nuestro predecesor León XIII, en su Encíclica Rerum Novarum, cuando se empezaba a organizar y a formar las

sus derechos, así como también educar a los mismos obreros en la conciencia del bien común y de sus deberes en el mundo del trabajo, para hacerlos más responsables, en armonía con las demás clases, los demás sectores de la vida, las otras necesidades de la sociedad. Para el bienestar de los obreros y la prosperidad del pueblo entero es necesario que los sindicatos se atengan siempre a tales objetivos; y los cristianos aportarán una nota particular. En Roma, no podemos dejar de pensar que los primeros cristianos, a menudo los más pobres, mostrándose "diligentes laboriosos, pacíficos, modelos de justicia y, sobre todo, de caridad", han dado testimonio de su fe y han preparado unas nuevas relaciones sociales. El mundo obrero tiene necesidad de contar en su seno con hombres que, con toda su fuerza y de un modo verdaderamente cristiano, se empeñen en hacerlo más humano, más fraterno y más cercano a Dios.

¿Qué mejor ejemplo podríamos recordar con vosotros, que el del fundador de la J.O.C. el cardenal Cardijn, uno de los maestros de la vida apostólica de nuestro tiempo? Su recuerdo está siempre vivo entre vosotros; muchos, sin duda, le habéis conocido. Desearíamos que su ejemplo continúe inspirándoos y estimulándoos cada día más: fidelidad a la Iglesia, al Evangelio; fidelidad al mundo en el que el Señor le había enviado a trabajar.



Estos artesanos guatemaltecos recorren los Estados Unidos para agradecer personalmente a la nación y al presidente Gerald Ford la ayuda brindada a Guatemala con motivo del reciente terremoto. Interesados por fomentar el turismo a su país, mañana sábado 26 y el domingo 27 de 8 a.m. a 8 p.m., montarán un mercado Indio en el Parque Peacock, 2820 MC Farland Rd., Coconut Grove.

Democracia Cristiana sobrevive en Italia

CIUDAD DEL VATICANO—(NC)—El portavoz del Vaticano declaró el 22 de junio que la gran masa de católicos italianos que apoyaron al partido Demócrata-Cristiano ayudó a garantizar la libertad y la democracia en Italia.

El Padre Romeo Panaroli, de Verona, director de la prensa vaticana hizo esta declaración sobre las elecciones respondiendo a las peticiones de los periodistas.

El partido Demócrata-Cristiano, llamado a veces partido Católico, logró mantener la mayoría en las elecciones del 20-21 de junio, a pesar de las significativas cifras del partido comunista.

El Papa Pablo VI, el cardenal de Roma Hugo Poletti y otros prelados italianos se pronunciaron fuertemente contra el partido comunista durante la campaña, individual así como colectivamente, previniendo a los

católicos italianos de que el marxismo y el cristianismo son irreconciliables.

"No es el papel de la Santa Sede el de hacer una evaluación política del resultado de las elecciones italianas," declaró el Padre Panaroli, "pero, para responder a las peticiones de la prensa, no podemos dejar de decir que los italianos, con el apoyo consistente y unido de un número muy considerable de entre la población católica, con un sentido notable de responsabilidad, ha hecho una elección básica a favor de la democracia y la libertad, que redundará en el beneficio de todos los italianos."

En este contexto debemos apuntar cómo los católicos, con la debida lealtad al estado y una sincera fidelidad a su inspiración idealista, contribuyeron a asegurar la vida democrática del país, con un futuro de renovación y más plena justicia social y desarrollo humano."

Los observadores veteranos hicieron notar que la posición de la Iglesia sobre las elecciones—si bien claramente anticomunista—no era declaradamente pro-Demócrata-Cristiano como en previas elecciones.

Muchos opinan que las declaraciones de la Iglesia contra los comunistas, no han tenido mucho efecto en las elecciones, que se habían convertido en un referéndum nacional sobre el comunismo.

LA VOZ

Suplemento en Español de "VOICE"

Minutos antes de ser ordenados sacerdotes, los Jesuitas Eduardo Zaya, Charles García Herrera y Víctor Hernández se postran ante el altar de la iglesia del Gesu, donde tuvo lugar la ordenación el pasado sábado 19.



Abrazando a uno de los nuevos sacerdotes, Monseñor Roque Adames, obispo de Santiago de los Caballeros quien ordenó a los tres Jesuitas.

Teólogo contra imperialismo

Washington—En una entrevista con NC el teólogo belga P. José Comblin, con amplia experiencia en Brasil, Chile y otros países latinoamericanos, criticó la ayuda que él llama "interesada" de los países ricos a los pueblos en desarrollo, y la tendencia a formar "élites" entre ellos, ajenas a las necesidades de los pobres. Por eso la ayuda no se filtra al pueblo y más bien enriquece a los poderosos. (NC)