

Bp. McCarthy named coadjutor archbishop

Bishop Edward Anthony McCarthy, S. T. D., J. C. D., of Phoenix has been named Coadjutor Archbishop of Miami with the right of succession to Archbishop Coleman J. Carroll.

Announcement of the appointment by Pope Paul VI was made Wednesday in Washington, D. C., by Archbishop Jean Jadot, Apostolic Delegate in the U. S.

"I am very pleased and very grateful to the Holy Father for naming Bishop Edward A. McCarthy as Coadjutor Archbishop to the Archdiocese of Miami," Archbishop Carroll said.

"HE COMES to Miami with broad experience in the Church. He serves on several committees of the National Conference of Catholic Bishops. In addition, he is a member of the administrative board of the

U. S. Catholic Conference.

"His appointment," Archbishop Carroll continued, "certainly is indicative of the importance of Miami as a bilingual and bicultural center. The area from which he comes, the Diocese of Phoenix, is also bilingual. He can be sure of a warm welcome here in the Archdiocese, from a dedicated clergy, Religious and laity," the Archbishop of Miami said.

The Coadjutor Archbishop-elect sent greetings to Archbishop Carroll, the priests, Religious and laity in South Florida shortly after his appointment was announced early Wednesday.

"I send cordial and affectionate greetings to Archbishop Carroll, the priests and Religious, and to all my brothers and sisters in the Faith of the great and dynamic Archdiocese of Miami," the prelate

said. "With all my heart I respond to the wish of Our Holy Father that I join you in living and serving the ever growing life of faith, prayer, and love of the people of the Archdiocese.

"AT THE SIDE of your beloved Archbishop and great shepherd, I pledge to give the best of my poor talents that together all of us might continue to realize the splendid vision of our calling in Christ and that in each other we might experience the love, gentleness, trust, and reconciliation of Jesus, Our Lord and Savior," he continued.

"I ask your prayers that I might be worthy of you.

"I greet warmly all my future fellow citizens of the beautiful State of Florida," he added. "Especially do I offer my respects to the leaders and members of other Christian and Jewish communions. I look forward to cordial relationships in our common service of the Lord God and his people," the new Coadjutor Archbishop stated.

Installed as First Bishop of Phoenix on Dec. 2, 1969, the Coadjutor Archbishop-elect was born in Cincinnati on April 10, 1918. His two brothers are

(Continued on page 5)



Abp.-Elect Edward A. McCarthy

The VOICE
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Abortion rulings are criticized

WASHINGTON—(NC)—Three new U.S. Supreme Court decisions on abortion-related issues have prompted swift and severe criticism from Catholic officials and other pro-life figures.

The court ruled, among other things, that states may not require parental consent in the case of an unmarried minor, spousal consent in the case of a married woman, before an abortion could be performed.

The president of the

National Conference of Catholic Bishops (NCCB), Archbishop Joseph L. Bernardin of Cincinnati, called the ruling "a serious blow at parents and families."

He said that the decision "makes abortion more constitutionally significant than the right of parents to rear their children."

"FOR MORE than a century before Jan. 22, 1973, abortion, was a socially abhorrent crime proscribed by

American law," the archbishop said. "Since that date—the date of the Supreme Court abortion decisions—it has moved to the status of a highly favored constitutional 'right.' This about face offends both logic and morality," he went on.

The decision "gives abortion precedence over the right of husbands to participate fully in all decisions affecting their marriages," and will "remove an important, in-

timiate aspect of decision-making from the family and lodge it with third parties totally unrelated to the family," the Cincinnati archbishop added.

Ellen McCormack, the Merrick, N.Y., housewife who campaigned for the Democratic presidential nomination largely on the abortion issue, called it "The most horrendous decision they've yet made."

CALLING it "a terrible intrusion," Mrs. McCormack—who received about 200,000 votes in the Democratic primary campaign—asked: "What agency of the state will act as mother to the 13-year-old who has just had an abortion? Who will she turn to?"

"Please God, the people will rise up when they realize what this decision means," she added.

Her campaign manager, Frances Watson, also of Long Island, said: "The public must challenge the authority of the court. Too many right-to-life people—and lawyers—are naive about the Supreme Court. We have a massive educational job ahead of us, and until it's done, we'll just spin our wheels."

From Berkeley, Calif., University of California law professor John T. Noonan Jr.

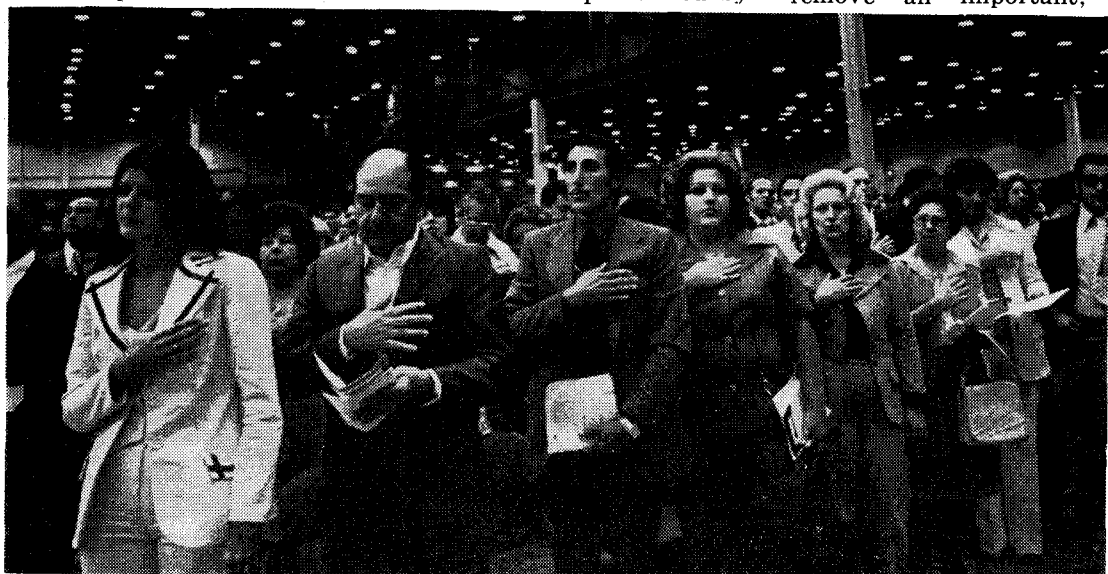
told NC News the verdicts represented "continuing aggression by the court on the family structure. They're obviously still committed to the Roe and Doe mentality."

NOONAN, who has authored a proposed anti-abortion amendment to the Constitution, was referring to the 1973 Roe and Doe decisions which struck down most state laws governing abortion.

Cardinal Terence Cooke of New York, Chairman of the Bishops' Committee for Pro-Life Activities, said the decisions "will serve to intensify a morally intolerable situation."

They will also "surely tend

(Continued on page 18)



Clasping their hearts as they recite The Pledge of Allegiance to the United States, this group of more than 7,000 sworn in on July 4, were the largest group of new citizens at one time to take the oath of citizenship in the history of the U. S.

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S. Florida Scene

St. Charles celebration

HALLANDALE—The annual parish celebration honoring Our Lady of Mt. Carmel will be held at St. Charles Borromeo Church, 600 NW First St. beginning Friday, July 16, and concluding Sunday, July 18.

Mass celebrated at 7:30 p.m. next Friday will open the observance. A candlelight procession on the church grounds will follow the Mass as well as a get-acquainted social hour during which refreshments will be served.

After the 8:30 a.m. Mass on Saturday, the church will be open all day until the 6 p.m. Mass to provide an opportunity for visits and prayers. On Sunday a solemn procession will follow the 10:30 a.m. Mass and the triduum will close with Benediction of the Blessed Sacrament.

★★★

Legionaries in N. Fla.

Nine Legion of Mary members from the Archdiocese of Miami recently participated in a Peregrinatio Pro Christi in the East Hill area of Pensacola in north Florida.

Joining legionaries from the Diocese of St. Petersburg and several Kansas communities were Lillian Fimiani, president of the Miami Regia; Sondra Kedziora, PPC chairman; Mark, Mary Rose, Andy, Martha, and Judy Buckland; and Barney McDonald and Betty Hague-Rogers, West Palm Beach.

Miss Fimiani was team leader for the "pilgrims for Christ" who spent two weeks visiting all the homes located within the boundaries of Sacred Heart parish and providing the pastor with an up-to-date census. At the end of each week legionaries, both local and visitors, participated in a special program of welcome for interested persons at the Cathedral where an instructional period on the Catholic Church was conducted. A social hour followed in the parish hall.

★★★

News briefs

Family farms 'need aid'

Archbishop John R. Quinn of Oklahoma City has called for tax reforms to help preserve family owned and operated farms for reform of the food distribution system to insure the right to eat to everyone. In a pastoral letter on farming, Archbishop Quinn also urged farmers to join farmers' organizations to deal with their economic problems and appealed to them to be sympathetic to the plight of California farmworkers.

★★★

Asks death squads end

Saying he was appalled by the high number of unsolved crimes in the Baixada Fluminense sections in Rio de Janeiro, Msgr. Adriano Hipolito has called for a government purge of police involved in the city's vigilante-style Death Squads. "We are living under the law of the jungle. The federal authorities have an obligation to end these killings and purge from police ranks all the murderers," the priest said. He is vicar of this crowded, low-income section within Rio city limits. He spoke as press reports said that murders attributed to Death Squads here and in Sao Paulo reached more than 40 in the previous month.

★★★



First shovels full of earth to break ground for the new St. Andrew Elementary School in Coral Springs were turned Sunday by Father Patrick Farrell, pastor; and Mayor Walter Blake, shown left. Above is shown the large crowd of laity and clergy which gathered for the occasion. In the background is St. Andrew Towers.

AT ST. ANDREW'S

New School set in Coral Springs

CORAL SPRINGS—Ground was broken Sunday for the new St. Andrew parochial school which is expected to open in time for the Fall term in grades one through six.

The four-classroom structure will be built on the NW corner of the parish property at 9950 NW 29th St. and has been designed by Fort

Lauderdale architect, Charles McAlpin.

Mrs. Pamela Snedeker has been appointed principal for the 63rd elementary school in the Archdiocese of Miami. She and five other laity will comprise the faculty of the school instructing children in six grades.

According to Father Patrick Farrell, pastor, a

seventh grade class will be added in 1977 and an eighth grade the following year.

Two hundred boys and girls have already been registered for the school's opening in the Fall. Additional applications will be placed on a waiting list.

Turn world on spiritually, 1,500 Serrans are told

CHICAGO—(NC)—Declaring that the "real problem in the Church is the problem of spirituality," the director of the University of Notre Dame's Center for Human Development urged members of Serra International to "turn the world on to the spiritual life."

If that happened "it wouldn't be long before we'd be experiencing a different world," said Father Vincent Dwyer. "I wish I could ignite you to see what you can do to change the world."

Father Dwyer was a keynote speaker at the 34th convention of Serra International, a 12,500-member organization which fosters

religious vocations and trains Catholic lay leadership. Some 1,500 members from throughout the world attended the convention here in late June.

"Young people are thirsting for spirituality," he said. "To whom do they go? Do you feel confident if your son or daughter came to talk to you about transcendental meditation or prayer? Could you really handle that?"

Father Dwyer scored seminaries for failing to train students in spirituality and he recommended that they place a greater emphasis on mystics and the saints.

In another address, Robert N. Lynch, former president of

the National Committee for Human Life Amendment, Inc., and a seminarian in Phoenix, Ariz., urged the Serrans to "speak out on abortion as the opportunity warrants."

Citing a survey which he said showed that the majority of Catholics do not know or are split on when life begins, Lynch said that it is "hard to prophesy and arouse a Catholic community that is either unaware or disbelieving that abortion takes a life."

Lynch said his survey discovered a "vast middle ground of American church-going Catholics, perhaps as many as 80 percent of them, who are both apathetic and misinformed on the issue."

He asked the Serrans to join the U.S. bishops' political offensive against abortion and to educate their communities to the scientific, medical and moral aspects of abortion.

Father Philip J. Murnion, director of the office of pastoral research and chairman of the Senate of Priests in the New York archdiocese told the Serrans to review their objective of attracting men and women to the Religious life.

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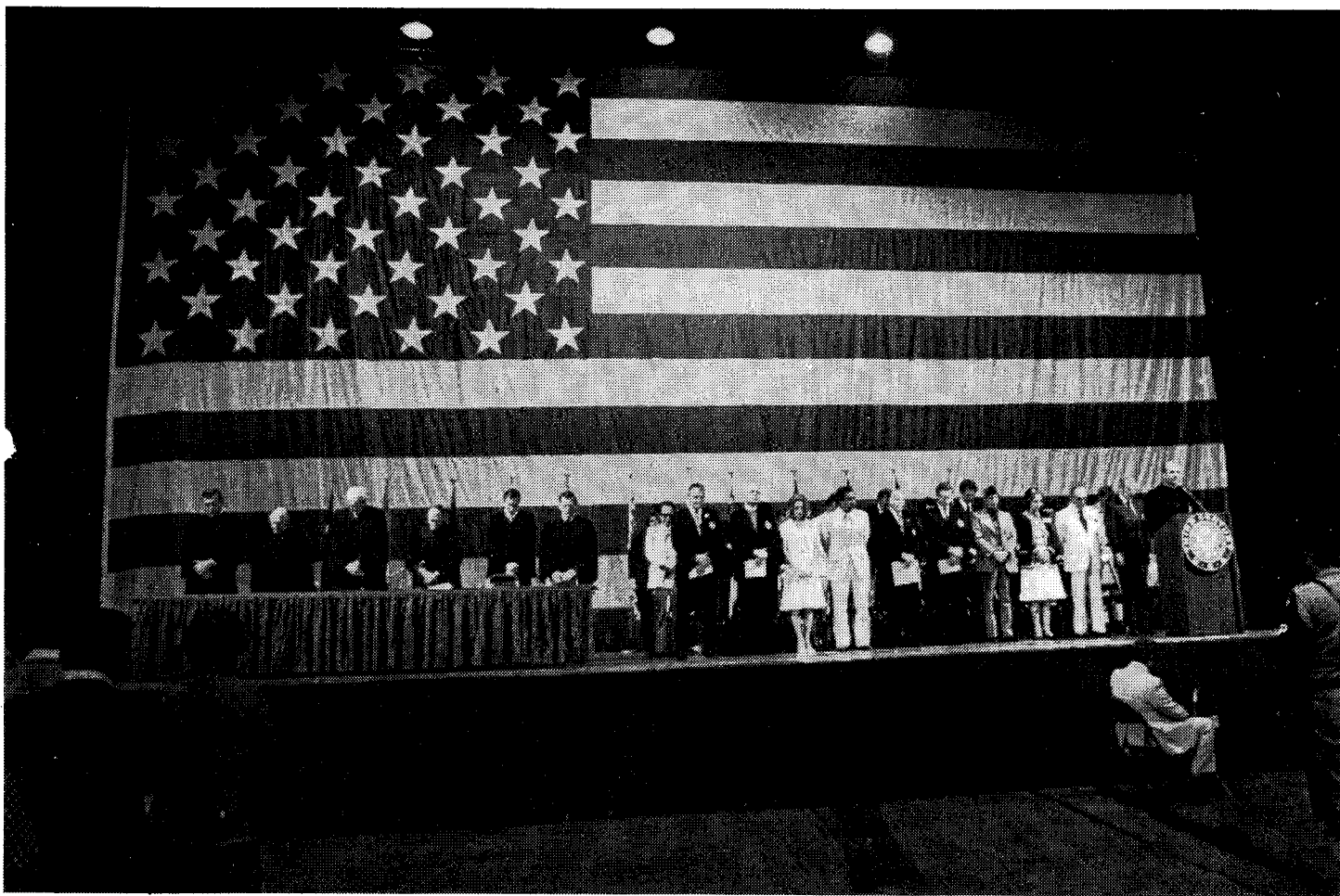
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More than 7,000 new citizens took the oath of allegiance to the United States on Independence Day before a special Court of Federal Judges and civic dignitaries at Miami Beach Convention Hall. Msgr. Bryan O. Walsh, Archdiocese of Miami Director of the Apostolate to Migrants, Refugees, and Travelers, is shown as he gave the invocation.

CRS praised for quake aid

NEW YORK—(NC)—The U.S. ambassador to Italy and a top Italian churchman have praised Catholic Relief Services (CRS) for its efforts to aid victims of the May 6 earthquake in northern Italy.

As of June 9, CRS, overseas aid agency of U.S. Catholics, had sent almost \$100,000 to the Friuli-Udine area of northern Italy, where an estimated 50,000 persons remain homeless in the wake of the earthquake.

In a letter to Msgr. Joseph J. Harnett, head of the CRS office in Rome, Ambassador John A. Volpe said, "Your prompt response to this difficult emergency and the substantial contribution you provided is not only a direct material value to the earthquake victims in northern Italy but is also an enlightening example of selfless generosity and a large dimension of inspiring Christian charity."

Also expressing gratitude was Archbishop Alfredo Battisti of Udine. "Moved by the profound sharing of sadness of my people, I thank you from my heart for the precious aid sent to the earthquake victims," he said.

Bp. McManus dies at 75, resided here since 1970

Mass of the Resurrection was concelebrated Tuesday in St. Patrick Cathedral, N.Y., for Redemptorist Bishop James E. McManus, former Bishop of Ponce, Puerto Rico, who had been residing in Miami since his retirement as Auxiliary Bishop of New York six years ago.

Bishop McManus suffered a massive stroke and heart attack while at San Alfonso Retreat House, Long Branch, N.J. on June 27 and died on July 1 at the age of 75.

Since his retirement the prelate had been in residence at Our Lady of Perpetual Help Church administered by the Redemptorist Fathers in Opa Locka.

SINCE COMING to the Archdiocese of Miami in 1970 Bishop McManus has assisted Archbishop Coleman F. Carroll by conferring the Sacrament of Confirmation on hundreds of youth in the area. He was a familiar figure at the parish where he frequently offered Mass for the Spanish-speaking on Sundays.

A native of Brooklyn, N.Y., who in 1972 observed the golden jubilee of profession and

the silver anniversary of his episcopal ordination, Bishop McManus served his first assignment in Puerto Rico from 1929 to 1934. He returned to the U.S. mainland to study Canon Law at Catholic University of America. After receiving a doctorate in Canon Law he joined the faculty of the Redemptorist Major Seminary at Esopus, N.Y., and in 1940 was again assigned to Puerto Rico. He was consecrated Bishop of Ponce in 1947 in his home parish of Our Lady of Perpetual Help in Brooklyn.

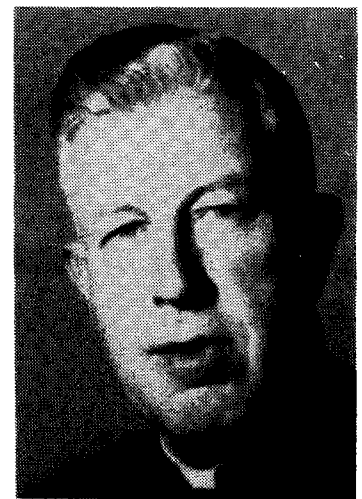
Within a year he had collected \$37,000 to purchase a tract of land on which he founded the University of Santa Maria. In 1959 the Sales Executive Club of Ponce awarded him the title of "Salesman of the Year" for his success at raising funds for classrooms, faculty residences, library, auditorium—over a dozen university buildings in addition to a modern church of Mary the Queen on the campus in Ponce. From 1948 to 1958 the student body at the university increased from 100 to graduating classes of a thousand.

BISHOP MC MANUS, who had expressed a hope for a Catholic school in each parish of the Diocese of Ponce, a minor seminary, and a Catholic University, following his arrival in Puerto Rico in 1947, also established the Major Seminary of Regina Cleri at Aibonito and founded an order of native nuns—the Sisters of Fatima.

Two periodicals, Luz y Verdad and El Debate, and a radio station WEUC also were established by the Bishop who fought for public recognition of God in the new constitution of the Commonwealth of Puerto Rico in 1952 and was successful.

During much of his time in Ponce the Bishop was involved in a feud with former Governor Luis Munoz Marin and wrote more than one Lenten Pastoral against his party which sponsored secularist education, abortion, sterilization, and the free dissemination of birth control devices and contraceptive information provided through public funds.

Bishop McManus vigorously opposed one plank in the platform of the Popular



Bishop McManus

Party that advocated the principle that morality is dictated by "what the majority of the people feel is right."

In 1964 before running for his fourth term as governor, Munoz Marin announced that the plank would be eliminated from the party platform. Meanwhile Bishop McManus had resigned due to a cardiac condition, and was named Auxiliary Bishop of New York in 1963.

He served in that post until his retirement seven years later and was pastor in Spanish Harlem and then Episcopal Vicar of the Catskill counties of Ulster and Sullivan.

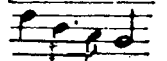
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St. Mary's Hospital adds 'pastoral' post

WEST PALM BEACH—St. Mary's Hospital here expects shortly to add a director of pastoral care to its permanent staff.

As being planned, this position would be "something quite different" from that of a chaplaincy, and would be supportive of chaplains whose responsibilities are towards individual patients of their own faith, a St. Mary's spokesman pointed out.

Allan MacPhail, director of Community Relations, said a Pastoral Care Department at a hospital is "a sort of new profession. It recognizes the spiritual as well as temporal nature of people..." He said the duties of the director would extend to meeting responsibilities, in given circumstances, towards a patient's family, and his special needs. The department would work with chaplains of all denominations, he added.

MacPhail added: "We treat a patient medically (at staff level), but now we hope to add a new dimension...The emphasis for qualifications of a director of Pastoral Care would include psychology and sociology, and a high degree of experience and knowledge in social work."

He defined the move to add this "new dimension" as "a program now in its final stages of being developed as regards its aims and objectives."

MacPhail said, "Not many hospital centers in the nation yet have such a department. St. Mary's would become one of the first in this area."

St. Mary's administrator, Thomas F. Hennessey, who was appointed last November, included the proposed new position in the revamped

organizational chart he produced for the hospital's governing board last Spring. In this chart, a director of Pastoral Care would rank with the directors of Development and Community Services, and Personnel, and the Administrative Assistant to the Administrator.

Named to an Ad Hoc Committee to advise and recommend on matters relating to such a new department were St. Mary's staff personnel, the president of the West Palm Beach Ministerial Association Rev. B. Fred Woolsey, of the First Christian Church here, St. Mary's chaplain, Father Emmett Mulligan, O.S.F., and several doctors and nurses.

Clergymen of all major denominations were invited to a meeting early in June, which was chaired by the Reverend Woolsey "and we got a good input as to what the responsibilities of the position should be," MacPhail said. The proposed new program is expected to be taken formally before the governing board when it resumes regular meetings in the fall.

The proposal for a Pastoral Care Department is only one of numerous administrative changes and modernizations currently taking effect, or in the planning stages, for St. Mary's Hospital whose medical and technical staffing, equipment, and facilities—developed under former Administrator Sister Josephine Waters—are recognized as one of the best in southeast Florida. MacPhail is himself a new appointee, one of whose chief duties is to make the work of St. Mary's better known to the public.

Fiesta slated July 18 in North Palm

NORTH PALM BEACH—One of Palm Beach County's largest Catholic summer social events, the annual Fiesta at Our Lady of Florida Monastery here, has been scheduled July 18 between noon and 6 p.m.

This year, it is announced, it will be an Italian Fiesta with the menu including lasagna specialissimo, Italian meat balls and salad. Last year's fiesta—which was a barbecue— attracted more than 1,000 adults and 300 children from almost every parish in the Archdiocese, and from Fort Pierce and Orlando.

Many of those attending these annual summer "fiestas" (or supper picnics) are men and women who have made retreats at the Monastery's Retreat House, so that the annual event is described as "a sort of homecoming as well as an opportunity for Catholic friends, scattered throughout the Archdiocese, to meet each other, and enjoy a reunion."

The fiesta takes place in the grounds overlooking Lake Worth, but if it rains, the event will take place in the Monastery's refectory and adjacent hall.

As in past years, there is to be dancing again supplied by "Mickey D'Allesio and his Combo."

The Monastery and Retreat House are operated by the Passionist Fathers. The Retreat House will again be closed throughout July and until August 26, it is announced, when its facilities reopen and the 1976-77 year of retreats and special meetings begin with a Cursillo for men, Aug. 26-29.

Father Henry Chavez dies at age of 67

The Funeral Liturgy was celebrated Thursday morning in Gesu Church for assistant pastor, Father Henry Chavez, S.J., who died Monday at the age of 67 following a heart attack.

The Spanish-speaking priest who also served as chaplain for the Port of Miami had served several assignments at Gesu Church for a total of nine years in the downtown parish. He was well-known to members of the Latin community particularly Spanish-speaking shut-ins to whom he ministered.

A native of Albuquerque, New Mexico, Father Chavez attended local schools in his home city and entered the novitiate of the Society of Jesus at Grand Coteau, La. in 1929. He studied philosophy at St. Louis University where he was awarded a Bachelor of Arts degree.

He taught for three years in Buenos Aires and was a member of the faculty at Spring Hill College, Mobile, Ala. for two years. Following studies in theology at St. Mary Seminary, St. Mary's, Kansas, he was ordained on June 17, 1942.

From 1957 to 1959 he was stationed at Gesu Church, downtown Miami and was then transferred to Immaculate Conception Church, New Orleans. He returned to Miami and the Gesu parish in 1965 and in 1970 was again assigned to the New Orleans parish where he served until two years ago when he returned to Gesu as an assistant pastor.

Father Chavez is survived by his father, Jose, in Albuquerque; three brothers;



Father Chavez

and five sisters. Burial was today (Friday) in the Jesuit plot of the diocesan cemetery in Albuquerque.

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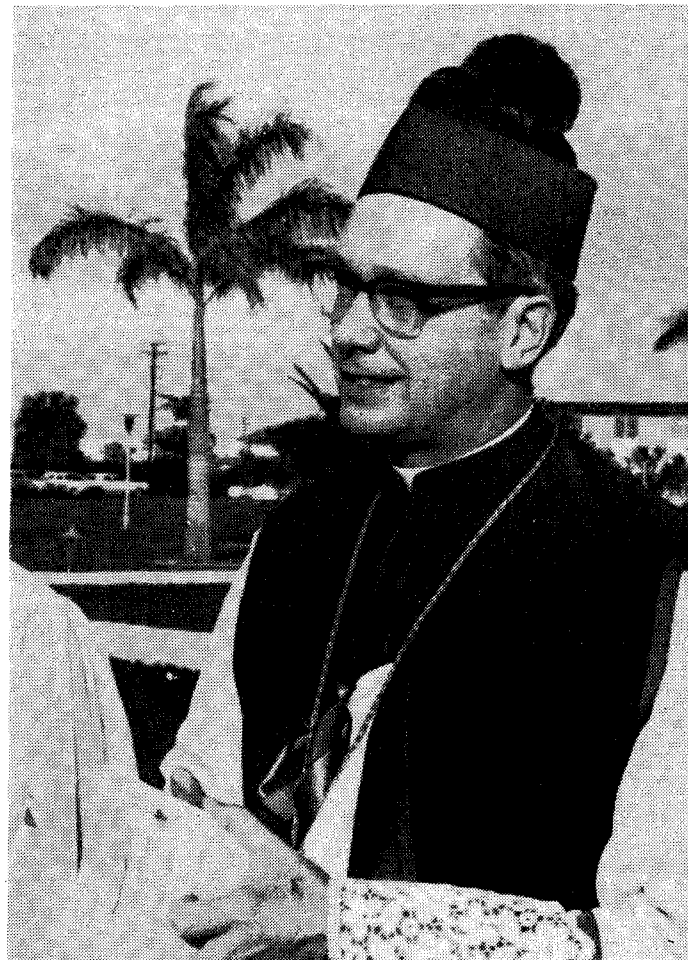
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Bp. McCarthy ordains Thomas Phelan a married deacon, one of 10 ordained in Phoenix in 1972 and the first such ordination for any diocese west of the Mississippi. The 10 ranged from age 36 to 54 and were the fathers of 47 children.



As Auxiliary Bishop of Cincinnati, Archbishop-elect Edward A. McCarthy visited Miami in 1966 and participated in dedication ceremonies for St. Raphael Chapel at St. John Vianney Seminary.

Abp. McCarthy motto

"Manere Dilectione Christi" (to abide in the love of Christ) is the motto of Archbishop-elect Edward Anthony McCarthy, who was named Wednesday to be Coadjutor Archbishop of Miami. It is derived from the words of Our Lord at the Last Supper, Jn. 15:9 and

expresses Christ's teaching "as the branch cannot bear fruit of itself unless it remains on the vine so neither can you unless you abide in me." Jn. 15:4. "If you keep my commandments you will abide in my love." Jn. 15:10.

Phoenix prelate named coadjutor here

(Continued from page 1)

both serving in the Archdiocese of Cincinnati and he has a sister who is a Religious. Father Norbert J. McCarthy is pastor of St. Bernard Church in Cincinnati and Father Donald G. McCarthy is Archdiocesan Director of Campus Ministry there. His two sisters are Sister Catherine of the Sisters of Charity of Cincinnati and Mrs. Robert Beischel, wife of a general contractor in Cincinnati.

HE ATTENDED St. Boniface elementary school and Roger Bacon High School in Cincinnati and completed eight years of studies at St. Gregory Seminary in his home city and Mt. St. Mary Seminary, Norwood, Ohio.

Due to the shortage of priests during World War II he was ordained to the priesthood a year early on May 29, 1943. His first assignments were as assistant priest at St. Louis

Church, Cincinnati, and as an assistant at the Chancery. On April 17, 1944, he was named personal secretary to the late Archbishop John T. McNicholas, O.P., and except for a period when he was doing further studies he held this position until April 22, 1950. He remained secretary and master of ceremonies to Archbishop Karl Alter and held that position until he was ordained Auxiliary Bishop of Cincinnati on June 15, 1965.

The Coadjutor Archbishop-elect has a Doctorate of Canon Law, which he earned, summa cum laude in 1947 after studies at the Catholic University of America, Washington, D. C., and at the Appolinaire School of Canon Law at the Lateran University, Rome. In 1948 he was awarded a Doctorate in Sacred Theology, magna cum laude at Angelicum University in Rome. He also has a Master of Arts degree in Philosophy from the Athenaeum of Ohio.

HE SERVED as a judge of the Matrimonial Tribunal of the Archdiocese of Cincinnati for 13 years and was one of the original members of the Liturgical Commission of the Archdiocese. He also was a founder of the liturgical arts group of the Archdiocese as well as a member of the Archdiocesan Administrative Council.

In 1958 he was named executive secretary of the Archdiocesan Building Commission and when he became chairman in 1965 supervised the construction of seven archdiocesan high schools, an orphanage, a home for the aged, a major addition to St. Gregory Seminary and a number of parish churches, schools, convents, and rectories.

He personally designed several convents and small school buildings and drew the plans for the reconstruction of a wing of the old St. Gregory Seminary, a building destroyed by fire in 1966 and rebuilt for

occupancy.

In 1966 the Archbishop-elect was chairman of the Archdiocesan School Board and during that period the concept of an equalizing fund for the support of Archdiocesan high schools was adopted and salaries of lay teachers were increased. He also organized and chaired a committee for a master plan for religious education in the schools and in CCD and adult education programs. He founded and was chairman of the Catholic Committee on poverty in Cincinnati and in Dayton and represented the Archbishop in organizing the Human Relations Commission of the Archdiocese. He was as well a member of a dialogue group from prominent churches in the Cincinnati area.

APPOINTED chairman of an interfaith commission to study possible collaboration of the Catholic Conference of Ohio and the Ohio Council of Churches, he was named Vicar General of the Archdiocese of

Cincinnati on April 16, 1966.

At the national level he was a member of the USCC Administrative Board, the National Bishops Committee for Radio and TV; a member of the advisory council to the USCC Administrative Board, and serves on the National Catholic Development Committee.

In the Diocese of Phoenix there are 210,000 Catholics in 64 parishes served by 227 priests. Thirty-four seminarians study outside the Diocese for the priesthood.

The first Bishop of Phoenix has been serving as vice president of the Arizona Ecumenical Council, is a member of the U. S. Bishops Committee on Priestly Life and Ministry; is a member of the Budget Committee of the U. S. Bishops Conference and a member of the Bishops Committee for the observance of the Bicentennial. In addition, he is episcopal moderator of the National Clergy Conference on Alcoholism



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Welcome, Abp. McCarthy

Editorials

"Whoever is sent by the Master we ought to receive him as we would the Master himself. It is obvious therefore, that we ought to regard the bishop as we would the Lord himself."

St. Ignatius of Antioch
Letter to the Ephesians (2nd Cent.)

Welcome, Archbishop Edward McCarthy, to the Church of Miami. We

welcome and look forward to your ministry of building up the body of Christ, and leading the people of God to the Kingdom of Heaven.

We count ourselves indeed blessed that the Holy Father has appointed you as Coadjutor Archbishop to collaborate with Archbishop Carroll in shepherding the Lord's flock.

Your priestly and episcopal experience in Cincinnati, your founding and ad-

ministering of the Diocese of Phoenix, and your national church involvement give you a great resource to draw upon.

We will be the beneficiaries.

The Church in South Florida has grown in strength and depth under the great leadership of Archbishop Carroll. We pray that with your assistance, the Church will continue to grow on the solid foundation that has been laid. You will find an eager flock and a dedicated people.

Lib comes to Klan

You may have read where women's lib has come to the Ku Klux Klan in Louisiana.

The new young Grand Wizard there, trying to bolster the organization's ranks under post-segregation conditions, has

found that some women fit just as well into a hood and sheet as some men. It would also appear that the women can light a cross if need be.

The Klan is really getting liberal, too. Catholics are now acceptable! That is, of

course, if they hate blacks and Jews.

As the new Wizard lamented at a recent meeting, "Hitler, where are you now that we need you?"

Well, Mr. Wizard, you can't have everything. Even in a Bicentennial year.

Supreme Court broadens abortion ruling

By JIM CASTELLI

WASHINGTON—(NC)—

In the most detailed abortion decision in three-and-a-half years, the U.S. Supreme Court has clarified its Jan. 22, 1973 decisions which struck down most state restrictions on abortions.

Major elements in the court's new decisions include rulings that state requirements that a woman's husband or a minor's parents consent to an abortion are unconstitutional.

The court did indicate, however, that parental consent requirements might be acceptable in some instances in which minors were unable to give informed consent and that laws requiring parental consultation on a decision to have an abortion might be constitutional.

THE COURT acted on three major cases: Danforth v. Planned Parenthood, a case involving a major Missouri law placing a number of restrictions on abortion; Wulff v. Singleton, a case involving the question of whether doctors have legal standing to bring a suit concerning Medicaid payments for abortions, and Baird v. Bellotti, a Massachusetts case involving a parental consent law.

The court's major opinion involved the Danforth case. The court upheld some provisions of the bill while declaring others unconstitutional. The majority decision was written by Justice Harry Blackmun who wrote the Court's 1973 abortion decisions.

Blackmun was joined in the majority by Justices Thurgood Marshall, William Brennan, Potter Stewart and Louis Powell.

Justice John Paul Stevens joined the majority on most aspects of the decision, but dissented by voting to uphold the Missouri parental consent requirement.

Chief Justice Warren Burger joined Justices Byron White and William Rehnquist—the only two

justices dissenting from the 1973 abortion decisions—in voting to uphold the entire Missouri law.

THE COURT ruled unanimously in sending the Baird v. Bellotti case back for further action and suggesting that it would approve a law requiring parental consultation, but not parental consent.

Following is a summary of the court's rulings:

—The court upheld a provision of the law requiring that the consent given by a woman for an abortion be "informed and freely given and is not the result of coercion."

The court noted that although only a few other

Missouri laws require informed consent for surgery, such a requirement, even during the first 12 weeks of a pregnancy, "is not in itself an unconstitutional requirement."

"The decision to abort, indeed, is an important and often a stressful one, and it is desirable and imperative that it be made with full knowledge of its nature and consequences."

—The court ruled that a spousal consent requirement was unconstitutional. "The State," the court said, "cannot delegate to a spouse a veto power which the state itself is absolutely and totally prohibited from exercising during the first trimester of

pregnancy."

The court acknowledged that the state has a legitimate interest in preserving the integrity of the family. But, it said, "it is difficult to believe that the goal of fostering mutuality and trust in a marriage, and of strengthening the marital relationship and the marriage institution, will be achieved by giving the husband a veto power exercisable for any reason whatsoever or for no reason at all."

—The court ruled that parents may not exercise "veto power" over a minor's decision to have an abortion. But, it said, "We emphasize that our

holding...does not suggest that every minor, regardless of age or maturity, may give effective consent for termination of her pregnancy."

THE "FAULT" with the Missouri law, the court said, is that it "imposes a special consent provision, exercisable by a person other than the woman and her physician, as a prerequisite to a minor's termination of her pregnancy and does so without a sufficient justification for the restriction."

In the Massachusetts case, which the court returned to a lower court for further action, justices indicated they might support a law which required parental consultation but which allowed the minor an opportunity to have an abortion over her parents' objections.

Under the Massachusetts law, a minor may ask a Superior Court judge to issue an order approving an abortion for "good cause" if her parents object.

—The court upheld the Missouri law's definition of "viability" of the fetus as "that stage of fetal development when the life of the unborn child may be continued indefinitely outside the womb by natural or artificial life-supportive systems."

"It is not the proper function of the legislature or courts," the court said, "to place viability, which essentially is a medical concept, at a specific point in the gestation period."

"The time when viability is achieved may vary with each pregnancy, and the determination of whether a particular fetus is viable is, and must be, a matter for the judgment of the responsible attending physician."

—The court ruled unconstitutional a complicated provision of the Missouri law requiring physicians to make every effort to save the life of a child which survives an

Everyone is beautiful regardless of color

By JOSEPH BREIG

Seems as if everybody, nowadays, is talking about the races, and about ethnic groups.

Everybody is reaching out for an identity, for self-respect, and for self-realization.

And that's good.

Slogans are being born. Black is beautiful, the black people are assured by their leaders. And that's right.

White, too, is beautiful. Brown is beautiful.

And so on.

The truth is that everybody is beautiful, if only we'll look through, and beyond, surface differences. If we look through to the wonderful reality concerning every human being.

Irish is beautiful.

Polish is beautiful.

Lithuanian is beautiful.

Ukrainian is beautiful.

Slovak is beautiful.

Slovenian is beautiful.

Romanian, German, French, Spanish, Estonian, Swedish, Danish and all the others—all are beautiful.

They are all beautiful because they are all children of God. And the more they behave as the children of God, the more beautiful they are.

Look deeper, as I said—look through and beyond the surface differences; and what do you see?

You see an absolutely astounding—an almost incredibly marvellous—being.

Each of us is a living cement, binding together the material and the spiritual.

We are animal, and we are spiritual. We unite in ourselves all of creation. We are composed of the same electrons, protons and whatnot as the earth, the moon, the stars, the cow, the horse, the dog, the donkey, the whale, the shark, the butterfly. But we are also spiritual and immortal like the angels.

We can know, and know that we know, and think about what we know, and reach out for more knowledge, and arrive at conclusions and wisdoms and inventions, because our material bodies are at the service of our immortal souls—

our hidden ultimate identity, our mind, our spirit.

We can even know God our Creator—or at least know a great deal about him. We can commune with Nature created by God—and we can commune also with the Creator of all Nature.

And consider this—we will live as long as God lives; forever. And our lives in the everlasting realm will depend on how we lived here in the material universe.

We can count the stars. We can write music and poetry. We can sacrifice for the good of others.

We are beautiful, wonderful, breathtakingly marvellous.

Let us be proud of our race. And our ethnic ancestry, and so on. All that is good. But there are even greater goods.

"Human" is beautiful. We are all one race, in that sense. And "religious" is beautiful. We are all meant for life with God. Above all, unselfishness, service of God and others, is beautiful. That is what counts most.

From hurricanes to rum runners

Clarence MacDonald, St. Joseph parishioner and 1st fire marshal of Miami Shores has dealt with them all

"We were going over the bridge at Baker's Haulover and my mother was saying her rosary. She was scared. Two granite jetties that weighed about 20 tons each had been washed away by the storm nearby.

"All of a sudden my mother said, 'wait, there's no road!' The other end of the bridge had washed away. I got her and my brother out of the car just in time before it went over into the water," said Clarence MacDonald, recalling how the "gale" of '26 took his Peerless, a car comparable to a Cadillac in its day.

MacDonald, 76, continues his story, "I got my mother and brother back across the bridge and got them a ride home and the guy called a wrecker for me like he said he would."

But while "Mac" was waiting watching his car being pounded by the water, an eroding power pole toppled and 33,000 volt wires almost hit him and were tossing around in the water. The wrecker crews, warned by Mac about the live

wires in the water, refused to put their hooks down. The car was lost.

Bouts with hurricanes, rum runners, and massive drownings, as well as being an active Church layman have all been a part of MacDonald's 53 years in the Miami area as chief of police and fire marshal of the then Miami Shores.

"They were just building St. Rose," said Clarence MacDonald as he remembered his 53 years in the Miami area and his connection with the founding of several other parishes.

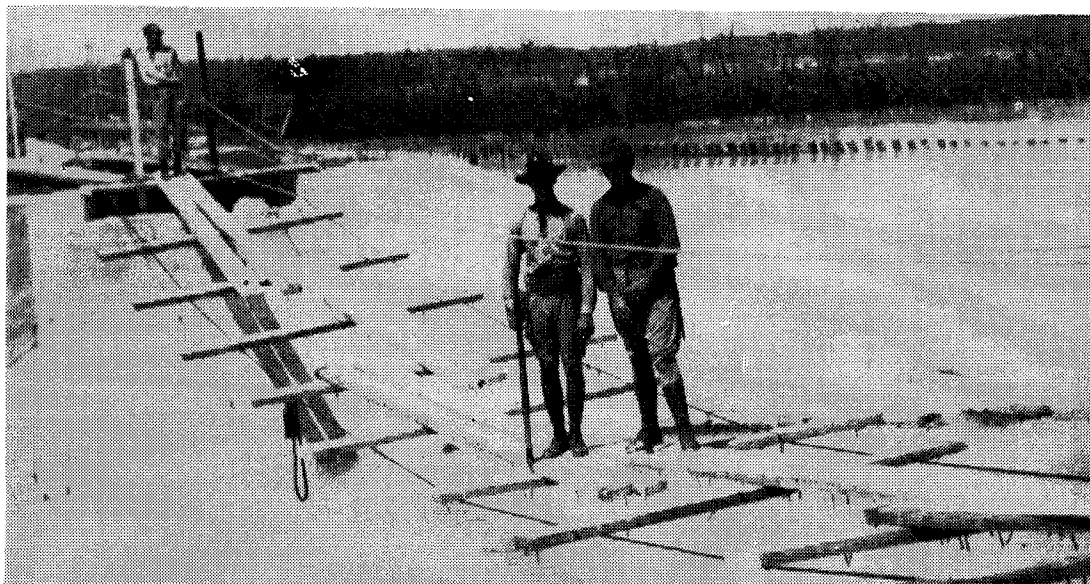
"My first parish was Gesu in the mid-20's. I was an usher and I remember the present building going up," he said. Ruth and I were married there in 1927 by a Father Walsh."

More than a half century later MacDonald is the head usher at St. Joseph Church in Miami Beach. Six days a week his life centers around the church only a few blocks from his Surfside home.

A young shoe salesman from Massachusetts, MacDonald came to Miami in 1923 and became the first marshal, fire chief and tax collector of the newly incorporated town of Miami Shores in 1926. It later became known as North Miami as the huge northeast Dade municipality was subdivided and the present village of Miami Shores was created along with several other smaller towns.

"We became a part of St. Mary's parish in the early 30s where I ushered. After that we moved to Miami Shores but St. Rose was just starting as we were getting ready to move again."

In 1941 MacDonald bought the property on which his home stands. He was one of the first people to move into the area which was followed shortly by the establishment of



Temporary bridge (above) was used by Army to get out bodies in hurricane of '26. Photo was taken by Clarence MacDonald (right) who reminisces with wife Ruth.



St. Joseph's.

"Ruth was active in the Mothers' Guild and Women's Club at St. Patrick's where the children went to school," he recollected. "I ushered there and became good friends with Msgr. William Barry."

Mrs. MacDonald recalled the great influence the monsignor had on the Beach in the early days. "He was all for the children. There were Catholic and non-Catholic children in school at St. Pat's and monsignor knew them all. He made sure the Beach was kept clean for them."

The MacDonalds' daughter Sandra started kindergarten at St. Patrick's in 1941 and was graduated in 1954. "She was the only one in her graduating class to go all the way from kindergarten on through," her mother remembered.

MacDonald is at his storytelling best when he remembers his early days in North Miami.

As a result of the need to

help people who would suffer in future storms, he founded the American Legion Post No. 67 which is still in existence today.

Just weeks after the "gale" that took his car in '26 came the infamous hurricane of '26 in September and Mac was up three days and nights.

"The roof blew off the house I was in and I was single at that time. My only responsibility was as chief of police so I went out in my Nash to see what I could do. About all I could do was pick up few stragglers. On the beach area the water had risen over the house tops and only the second floor of two-story houses could be seen.

"At the height of the storm I had the car at full speed into the wind and was being pushed back."

Then in the storm of '28, the dike at Lake Okeechobee broke, drowning about 3,000 people and MacDonald helped clean up the mess.

"There were too many bodies to bury and finally we had to burn them because of the health hazard after a couple of days.

The hurricane of '35 was the other big blow and major tragedy. Some veterans of WWI had protested in Washington to get the bonus they were promised and a young Army officer named Douglas MacArthur was sent out with troops to stop the

march and some were killed. After a big public outcry, the unemployed veterans were sent to the Florida Keys and given work on the Lower Matecumbe Key. The hurricane struck and killed hundreds of men and wrecked the Flagler overseas railroad.

"There were bodies in trees and everywhere." He took pictures and the American Legion convention in St. Louis saw them and used them in testimony before Congress which then passed laws covering hurricane resistant housing.

Catching rum-runners and smashing illegal stills were also a part of the duties of the first marshal of North Miami. The booze was brought from Europe to Bimini, to Florida where Capone's men trucked it away.

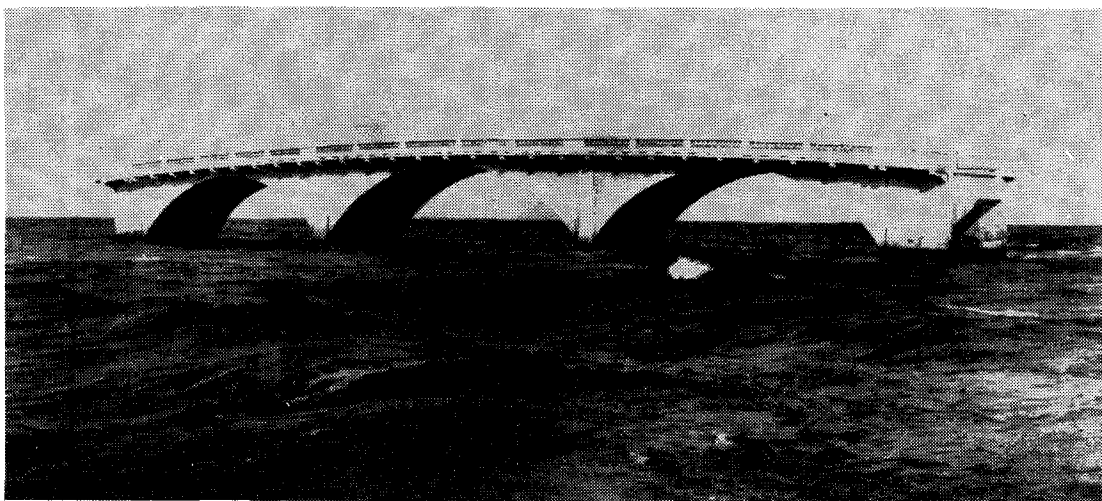
In 1930 MacDonald left the many duties he had to join Shell Oil. And the excitement didn't end. Shell had an aviation fuel refinery in Curacao and interests in the Caribbean. It was not uncommon for him to become involved in visits by VIPs from the White House.

"I remember Prince Edward coming into town too. He was the Prince of Wales then and he was always referred to as 'Eddie,' MacDonald remembered.

"Yes, those were interesting times," he fondly recalled.



MacDonald had to use emergency equipment in Keys hurricane of '35.



Haulover Bridge lost both ends in hurricane of '26 and MacDonald lost his prized Peerless automobile when the south end of the bridge went.

Pope will not attend Eucharistic Congress

VATICAN—(NC)—Pope Paul VI definitely will not attend the 41st International Eucharistic Congress in Philadelphia in August, said Father Romeo Panciroli, Vatican press spokesman, July 1.

Denials and hopeful guesses about the Pope's possible visit have surrounded the upcoming Congress for about a year, but the latest statement seems likely to end speculation.

Although there was no detailed explanation, Father Panciroli said that the Pope would not go abroad in the near future. The 78-year-old pontiff, who has been suffering from arthritis, had recently been invited to the United States, Canada, Mexico and Guatemala.

THE POPE expressed "great regret" at not being able to visit these countries,

said Father Panciroli.

Cardinal John Krol of Philadelphia and Archbishop Joseph L. Bernardin of Cincinnati, president of the U.S. National Conference of Catholic Bishops, had invited the Pope to attend the Eucharistic Congress.

Civic and religious authorities had invited him to visit the other three countries in the Americas.

"The Holy Father greatly appreciated these invitations," said Father Panciroli. "They would have enabled him to return to the United States and to make direct contact, on their own territories, with other beloved people.

"After carefully weighing the matter, he could not see how he could accept the invitations. This was done with great regret.

"Therefore," concluded the spokesman, "the trip will not take place."

For months there had been much speculation here about the possibility of a lengthy trip by the 78-year-old Pope. But most Vatican observers thought he would not go because of a heavy workload and painful arthritis in his knees which makes walking difficult.

Pope Paul attended earlier international eucharistic congresses in Bombay, India, in 1964 and in Bogota, Colombia, in 1968. He did not attend the last congress, which was in Melbourne, Australia, in 1973.

IN 1965 he was in New York for a visit to the United Nations. Although he was on U.S. territory, this was not technically a visit to the United States.

Pope Paul VI is the first Pope in 150 years to have journeyed outside Italy. Beginning with a pilgrimage to Jerusalem in 1964, he has made nine trips covering 18 countries on five continents.

Because of his travels, early in his pontificate journalists dubbed him "the pilgrim Pope."

Clergy-Religious day set at 'Congress'

A clergy and Religious day will be observed in Philadelphia on Wednesday, Aug. 4, during the International Eucharistic Congress which opens Aug. 1 and continues through Aug. 8.

"The Eucharist and the Hunger for the Spirit" will be the theme for the day and Cardinal James Knox will be the principal celebrant of a Mass at Veterans Stadium "In Petition and Thanksgiving for commitment to Religious Vocation". Cardinal John Wright will give the homily.

At 2:30 p.m. the Philadelphia Convention Hall and Civic Center will be the scene of a Clergy and Religious conference where internationally known speakers will develop the theme, prayer and study of Scripture as a means of deepening and developing one's vocation as priest, Brother, or Sister.

Clergy and Religious wishing to participate in the

liturgy and conferences should write to Eucharistic Congress, 222 N. 17 St., Philadelphia, Pa. 19103.

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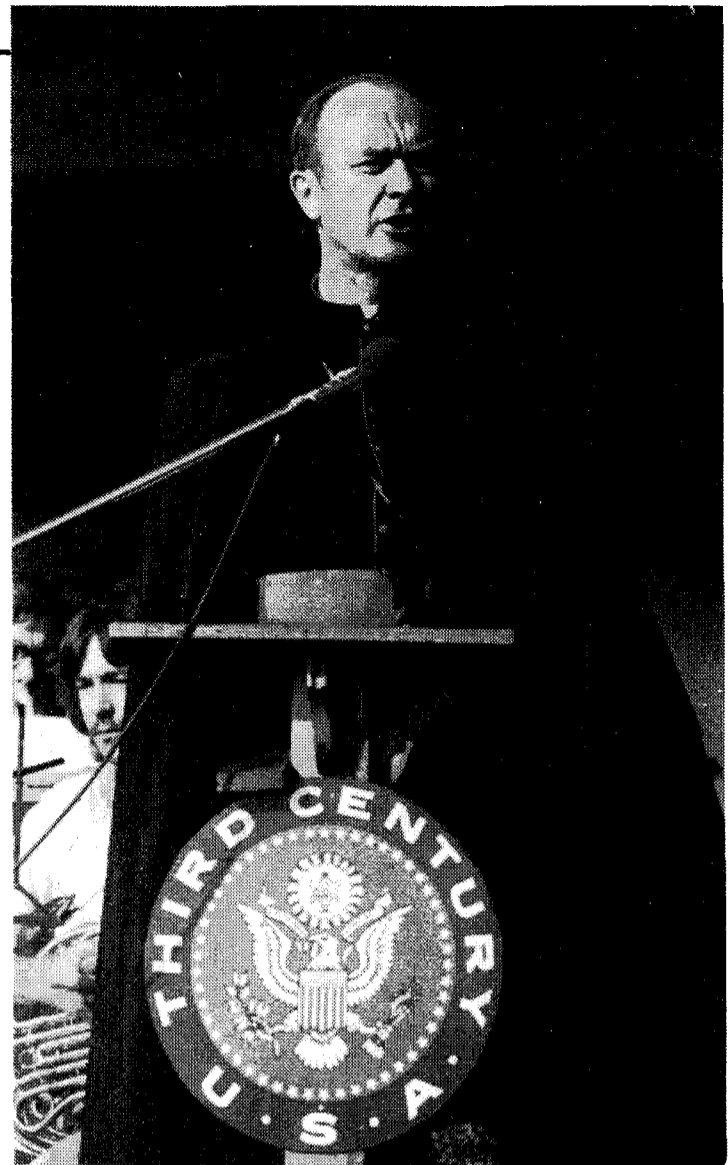
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Bicentennial Miami



Area Catholics took part in the Bicentennial celebration at Bicentennial Park July 4 in downtown Miami with speeches and patriotic music. Msgr. Bryan Walsh (right) represented the Archdiocese on the dais while the chorale of St. Mary Cathedral (below) provided inspirational music.



Broward Serra meets July 14

FORT LAUDERDALE—The Broward Serra Club will meet at 12:15 p.m., Wednesday, July 14, at the Ocean Manor Resort Hotel, 4040 Galt Ocean Dr.

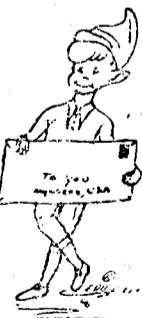
Msgr. John Nevins, rector, St. John Vianney, will be the guest speaker.

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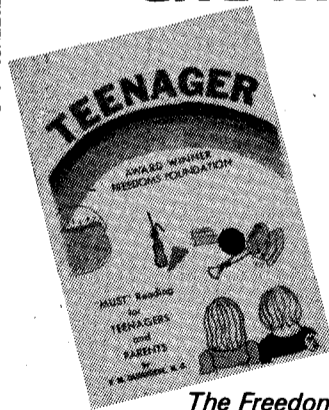
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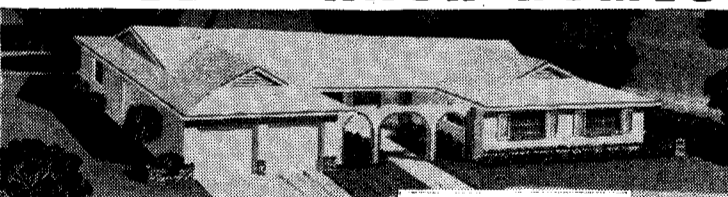
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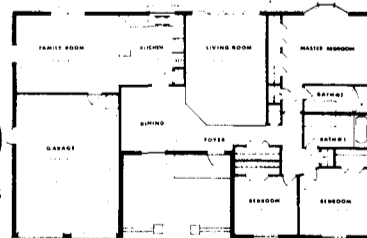
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Fonda, Glenn Ford and Robert Mitchum as Admirals Nimitz, Spurance, and Halsey in MIDWAY.

Midway - battle relived

MIDWAY (Universal)...a war film that subordinates characterization and emotional power to the requirements of an entertaining spectacle.

MIDWAY is an intermittently effective recreation of one of the most decisive battles of World War II, the first clear-cut American victory, one that not only ruled out an enemy triumph—there never had been much likelihood of that anyway—but also insured that the Japanese would never be able to negotiate an armistice from any position of strength.

MIDWAY'S finest moments have to do with its sympathetic portrayal of the enemy, something that would have been out of the question in the old war movies, and its depiction of the heroism of the outgunned and outclassed American pilots in the early stages of the battle, especially the Navy and Marine pilots under Major Red Parks, who took off from Midway in obsolescent fighters to defend the island against the Japanese air assault, and gallant Lieutenant Commander John Waldron's torpedo plane squadron, all fifteen of whose planes zeroes blasted out of the air in a matter of minutes when Waldron tried to press home an attack on the Japanese carrier force without any fighter protection.

As for the acting, there are far too many stars involved, often in minor roles, a circumstance that puts things out of kilter, specially in one scene

in which some solemn-faced Japanese officers pass around an 8 x 10 glossy of Robert Mitchum. Henry Fonda, as Admiral Nimitz, however, turns in a fine performance as does Glenn Ford as Admiral Spurance, the commander of the first American task force to clash with the Japanese carrier fleet. In both cases, the actor's personality bolsters the role instead of submerging it.

Ironically, this non-

revisionists picture of World War II, with the American and Japanese military portrayed as decent, patriotic men saddled with a terrible responsibility, the execution of which was to cost the lives of many of them, seems to be a far more, is a far more penetrating indictment of the madness of War than any of the satiric anti-war films that had a vogue some time back. (A-II)

Capsule reviews

THE BAWDY ADVENTURES OF TOM JONES (Universal) is a tuneless musical version of the Fielding classic whose emphasis is upon nudity rather than humor. B (R)

LA CHIENNE (Ajay) is an early Renoir film (1930) which has finally been released in this country. It has an *Of Human Bondage* style plot and has not aged gracefully. Its only distinction, aside from its period interest, is the performance of Michel Simon in the role of the henpecked, straying husband. A-III

DRIVE-IN (Columbia) is something like THE LAST PICTURE SHOW redone in Laugh-In style. It is sometimes amusing but more often unfunny and vulgar. A-III (PG)

EMBRYO (Cine Artists) is a science fiction film about the rapid growth of a fetus into a mature young woman. Sur-

prisingly enough, it has something to say about the sacredness of life and the hubris that can afflict the scientific mind, but its virtues are cancelled out by a lack of subtlety, a passing indulgence in nudity, and the shocking violence of its conclusion. B (PG)

THE JEWISH GAUCHOS (Julio Tanjeloff) is a musical based upon an epic Argentinian novel that depicts the resettlement of Russian Jews at the turn of the century. Despite its flaws—its scope is a bit too broad, for one thing—it is an entertaining and instructive film. A-II (PG)

LOLLIPOP (Universal) is a sentimental comedy about a white boy raised on a Zulu reservation in South Africa. His best friend is a black boy. The characters are stereotyped, but the two youngsters themselves are appealing. A-I (G)

Jeanne Wolf with...

THURSDAY, JULY 15th, 8:00 P.M.

"When I published my first best-seller, it was a time of freedom. For the first time you could write pretty openly, overtly about sex...Books used to stop at the bedroom door, and I just opened the door."

Irving Wallace

Ninety million books sold, over 1/2 billion readers; all part of the astounding record of Irving Wallace, the blockbuster novelist. Surrounded by books in his Los Angeles home, Wallace answers the challenge of whether it is quantity or quality that has earned him a place on the list of America's leading authors. JEANNE WOLF WITH...IRVING WALLACE, a great story teller

on paper and in person, Thursday, July 15th at 8:00 P.M.

THURSDAY, JULY 22, 8:00 P.M.

"If those people who saw violent pictures objected to the violence in the pictures they wouldn't go see them. And I don't make the pictures for those who won't see any violence at all...these people are timid to begin with. They don't want to know that all this exists anywhere."

Charles Bronson

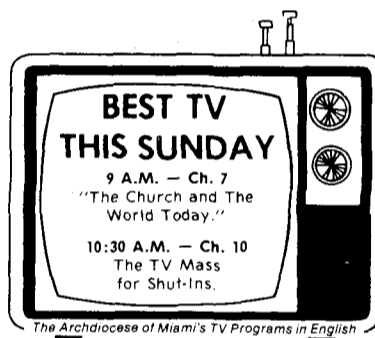
Hollywood's tightest-lipped and highest paid superstar finally opens up! Charles Bronson, known for tough guy roles which generate box-office gold and lack of interest in discussing his life off-screen, spends a fascinating half-hour with Jeanne Wolf. Bronson talks about movie violence and blood, what it takes to get to the top and stay there and why he would never want his children to be actors. JEANNE WOLF WITH CHARLES BRONSON, Thursday, July 22, 8:00 P.M.

WPBT Hi-lites

The Life of Leonardo Da Vinci. A five-part series, filmed in Italy, tracing the life of the great artistic genius, Leonardo da Vinci. Ben Gazarra hosts. Wednesdays—10:00 PM

7-14 EPISODE 1—Focus is on Leonardo from his insecure childhood as the bastard son of a peasant woman and a notary to his early training in the studio workshop of Andrea del Verrocchio.

7-21 EPISODE 2—DaVinci accepts the role of courtier to Milan's Lodovico il Moro. He spends time in court festivals, studying anatomy and working with mechanical apparatus. He also produces some of his early great works.



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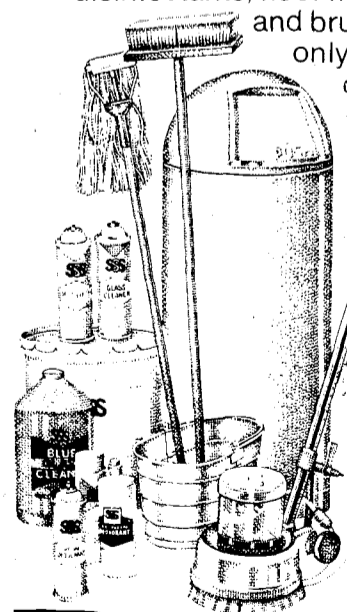
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know your faith

"Each of us is called not only to make his or her individual act of allegiance to Christ, but to work to bring others to the point at which, responding to God's grace, they will do the same."

A message for today's Christian

By RUSSELL SHAW

Have you ever met a person who made such an impact on you that it changed the rest of your life?

Paul did—and it changed not only his life but the course of history. The person who had this profound impact on him was Jesus Christ.

The story of Paul's encounter with Christ on the road to Damascus is one of the most famous in Scripture. The experience radically changed his life. From militant persecutor of Christians he became an ardent follower of Christ.

This is one of the most clearly recorded incidents in history of an authentic conversion—a deep and lasting change of mind and heart by which a person undergoes a radical reorientation of beliefs and values. From that point on, Paul never looked back. He had acquired a new way of

seeing reality and the rest of his life was spent sharing it with others.

So dedicated and successful was he in this enterprise that he, perhaps more than any other single person, was responsible for launching the process—which continues today and will continue until the end of time—of proclaiming Christ's good news to all nations and peoples.

Paul never wrote a formal autobiography but we get a vivid picture of him from his letters. Humanly speaking, he must have been a rather "difficult" man—impetuous, uncompromising, impatient with apathy, complacency and backsliding. He was the sort of person who has little tolerance for human weakness—his own and others'—and is not at all shy about saying so.

Even today his burning rhetoric is capable of making us uncomfortable. And it is precisely such

discomfort—with weakness, compromise, any sort of second-best response to Christ—which he aims to create, for he recognizes that only when we feel uncomfortable do we make the effort to move ahead.

Paul spoke often of himself in his letters but somehow these passages do not seem egotistical. Rather, as he put it, "it is not ourselves we preach but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake." (2 Cor. 4:5) Underlying his frequent references to himself and his experiences is a very simple message: See what God can do, even with poor human material, to spread the good news of Christ and foster the building up of his kingdom!

Because he was such an exceptional individual, Paul may seem a rather unlikely model for most of us. If so, however, we are missing several key points about his life.

One is that we are all

called to conversion. Not necessarily through visions or even a single dramatic event, perhaps, but by a constant reordering of priorities and a continual effort to bring our values more fully into line with those of Christ.

This is, of course, the slow and continuing work of lifetime. But if we do work at it, we can expect that there will come times in our lives when God will call us to move dramatically forward in our commitment to Christ and his teaching. If we respond positively to the call, this will be our experience of "conversion."

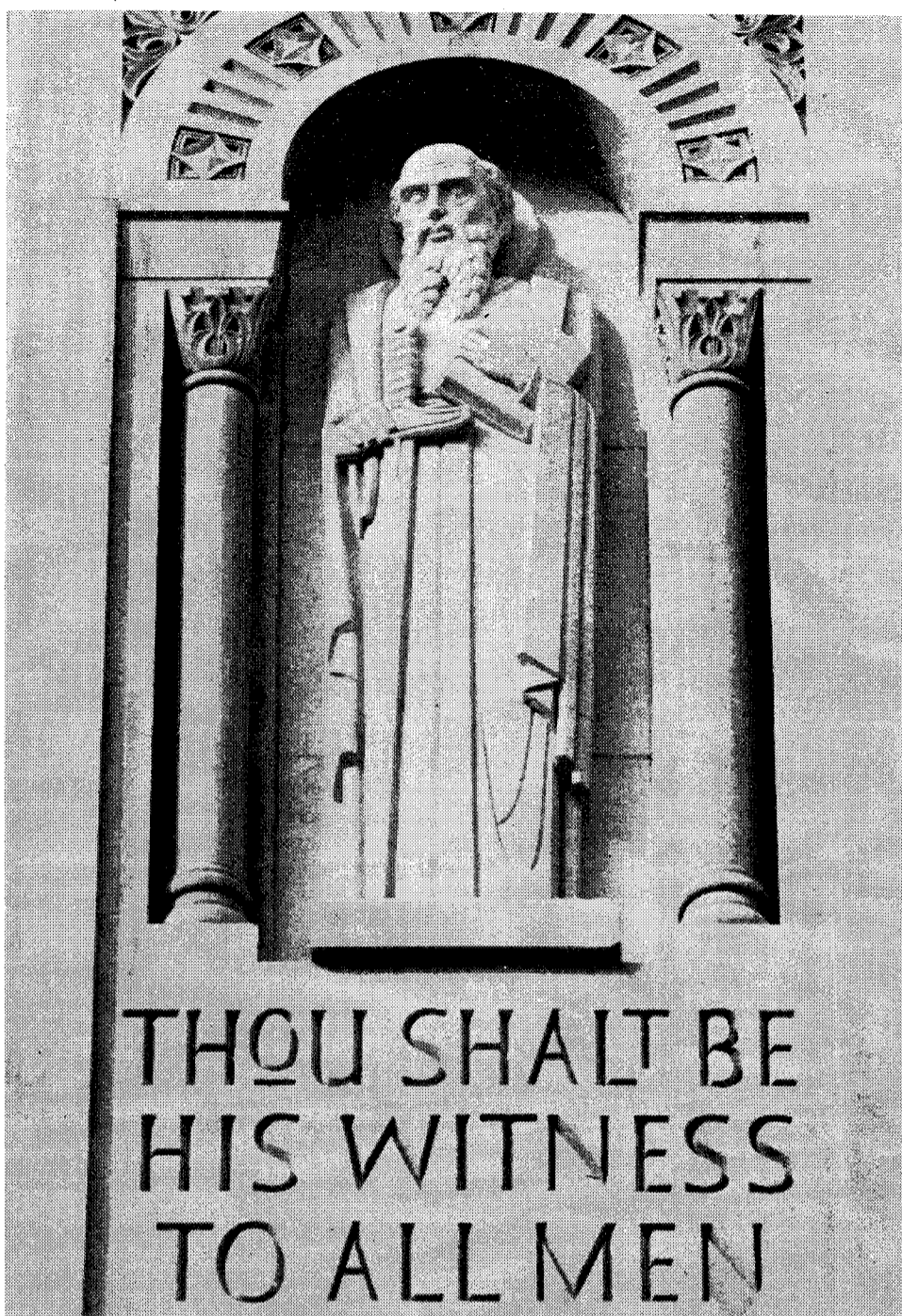
Also like Paul, each of us is called not only to make his or her individual act of allegiance to Christ, but to work to bring others to the point at which, responding to God's grace, they will do the same. This is what is meant by evangelization. As the Church is reminding us today, each of us is called to participate in the work of evangelizing.

How are we to do this?

The details will vary from individual to individual. What is central and essential in all cases is that, like Paul, we be so committed to Jesus Christ as to live the life of Christ in our own lives.

Of this we can be sure. Each of us is traveling his or her own road to Damascus. Somewhere on that journey Christ will confront us as he did Paul—perhaps in a private crisis, perhaps in the face and voice of another human being. And our response (or our failure to respond) will deeply and permanently alter our lives and the lives of others.

Our purpose, then, must be to accept Christ unconditionally. If we do, we will eventually be able to say with Paul: "I have been crucified with Christ, and the life I live now is not my own; Christ is living in me. I still live my human life, but it is a life of faith in the Son of God, who loved me and gave himself for me." (Gal. 2: 19-20)



Statue of St. Paul at the National Shrine of the Immaculate Conception in Washington.

Anti-Jewish programs began long time ago

By FATHER ALFRED McBRIDE, O.PRAEM.

No one in modern times can ever forget the Nazi holocaust of 6 million Jews. That disgraceful act of genocide is both a horrifying and humbling monitor for human conscience. The pity of it is that it was part of a long history of programs against the Jewish people and the concomitant anti-Semitism which inspired and abetted such tragedies. The story of Esther shows how old this moral sickness is and how alert we should always be to avoid any possible recurrence.

The setting of the story is during the Exile. The Babylonian king is looking for a fresh addition to the royal harem. Mordecai, a Jew who has won favor with the king for uncovering a treasonous plot, quietly put forward his beautiful adopted niece, Esther, as a candidate. No mention was made of her religion. To his great joy, she was chosen and was made queen. At the same time the king appointed a self important autocrat named Haman as the prime minister. Haman did not like Jews. He liked them even less when he was unable to solicit from Mordecai the kind of groveling submission he expected from all underlings in the court.

Haman decided that all Jews in the kingdom should be exterminated on a single day. He painted for the king a picture of the Jewish people as a separatist group, disloyal to the monarch and disdainful of the official religion. They had no intention of changing and would remain a clear and present danger to the throne. Best to get rid of them all. The king agreed and a day chosen by lots (lottery) was picked.

Terrified by the turn of affairs, Mordecai went to Esther and told her she must reveal her religion to the king and prevail with him to stop the slaughter. After three days of fasting and prayer, Esther went to the king and, relying both on her God and her incandescent beauty, she dared to approach the king and prepare him to reverse the judgment. Chapter four describes her approach to the king with all the poetry and drama the sacred writer can summon. Without seeming irreverent, it was a real stage entrance.

Her strategy was to invite the king to a private dinner party and move him to the point where he would

be ready to grant a most urgent request. Dinner party number one succeeded. She now arranged for a second banquet with Haman as the special guest. Meanwhile Haman, so offended by Mordecai's refusal to be sycophant, ordered gallows to be built and Mordecai hanged thereon. With the oriental love of exaggeration the author writes the gallows were 83 feet high—about that of a six story building.

Meanwhile Haman arrives for the intimate dinner with the royal couple. Now Esther makes her plea that she and her people be spared from the coming destruction. The king realizes the horror to which he is committing himself. Frantic, he goes to the garden and paces up and down to get his thoughts straight. Haman goes to the queen's couch and plans to plead with her for mercy. The king returns at this moment and says, "Will he also violate the queen while she is with me in my own house?" (Esther 7, 8) The king ordered Haman to be executed on the very gibbet he had prepared for Mordecai. And the king revoked the decree of execution of the Jewish people.

This story gives the origin of the Jewish feast of Purim. The name comes from the Babylonian word "Pur" meaning lottery. It recalls a projected genocide from which the Jewish people narrowly escaped and retains its popularity, especially during times when the Jewish people are experiencing a wave of anti-Semitism. It was celebrated in ancient times during the months of February and March.

The rabbinical writings say it began with a fast. The evening lamps were lit and the people went to synagogue to pray. The next two days were ones of festival—even carnival. The story of Esther was read at the synagogue and the congregation would interrupt the reading with rousing curses against Haman and his kind. The meeting closed with a solemn blessing of Mordecai and Esther.

The feast usually was accompanied by exchange of presents and the giving of alms to the poor. Esther's story is a reminder again of how close we can come to repeating the genocidal attempt of Haman—and the need to purge anti-Semitism from our souls.



Esther, at the second of two dinner parties her and her people as shown in this drawing by Eric Smith.

Paul: A man who cl

By STEVE LANDREGAN

"As I was traveling along approaching Damascus around noon, a great light from the sky suddenly flashed all about me. I fell to the ground and heard a voice say to me, 'Saul, Saul, why do you persecute me?' I answered, 'Who are you, sir?' He said to me, 'I am Jesus the Nazorean whom you are persecuting.'" (Acts 22:6-8)

Thus Luke, who tells us more about Paul than Paul tells us about himself, relates the incident that altered the course of Christianity by converting Saul the persecutor into Paul the Apostle.

The encounter between Saul and the glorified Christ is related three times by Luke (Acts 9:1-9, 22:5-16, 26:10-18) and is referred to directly once by Paul (Ga 1:12-17).

Unlike Peter, Saul's name was not changed to Paul by any mandate of Jesus. Two names, one Roman or Greek (Paul) and one Hebrew (Saul) were common among those Jews scattered throughout the Ancient Near East by exile, persecution or commerce.

Such Jews were described as Hellenized, referring to their adoption of the Greek language and many of the cultural customs of the Greco-Roman world.

Paul indeed, was such a Jew. Born in Tarsus, in what is now southeastern Turkey, he held Roman citizenship, a privilege acquired only by family position and wealth. He was of the tribe of Benjamin, the same tribe as the great Israelite

King whose name he bore. The orthodoxy of his family is attested to by his early training in the law as a student of the greatest rabbi of the time, Gamiliel the Elder (Acts 22:3).

It is not known when Saul came to Jerusalem, or whether or not he was there during the public ministry of Jesus. Scripture is silent on the point. He is first mentioned in the Acts of the Apostles (Acts 7:58) as being present during the martyrdom of Stephen the Deacon.

As a rabbi Saul apparently saw in the embryonic Nazorean sect the seeds of a heresy capable of shattering the Pharisaic teaching of the Law as the means of salvation. He became a zealous and feared persecutor of the infant church. Not content to root out Christ followers in Jerusalem, Saul went to the High Priest and obtained what amounted to a license to harass and persecute Nazoreans in Damascus.

Saul's conversion was complete and immediate on the road to Damascus. In Galatians Paul wrote: "But the time came when he who had set me apart before I was born and called me by his favor chose to reveal his Son to me, that I might spread among the Gentiles the good tidings concerning him. Immediately, without seeking human advisers or even going to Jerusalem to see those who were apostles before me, I went off to Arabia; later I returned to Damascus." (Gal:15-17)

But the Nazoreans were not too quick to clasp their new brother to their bosom. Even

What should a new pastor do?

By FATHER JOSEPH M. CHAMPLIN

Parish life slows down in most churches during the summer months. This slower pace is welcomed and needed by the priests, teachers and other personnel, but it can provide as an excellent period for short and long-range planning by the staff.

Dates for sacramental programs, curricula for religious instruction classes, themes for worship celebrations and texts for adult education are some of the areas suitable for discussion throughout vacation time.

However, the parish planners need also to look at the wider picture—both the past year's overall record and the future's long-range projection. How did we do? Where should we be going? What steps will take us there?

My columns in this unhurried reflective season will follow that pattern. I intend to sketch some general principles and specific procedures designed to build a collection of people into a believing, praying, caring Christian community. Guidelines tested by experience—my own and others'—may prove helpful for a priest coming new to a post, for a council seeking to revitalize a sluggish parish, and for involved members wishing to promote inner growth in the Church.

If we can maintain that St. Paul was the man most responsible, after Jesus, for the first century spread of

Christianity, then we may similarly state that a priest still remains the person most responsible for the vitality of any parish. Show me the shepherd and I will show you the sheep. He establishes a tone, gives inspiration and provides the direction.

Here are some hints for the recently appointed pastor or the just transferred associate.

START SLOWLY. While a

poor situations.

Consequently, I recommend initiating no major innovations for six months. Don't be so threatened by your predecessor and so unsure of yourself that you immediately cancel all his programs and begin your own projects.

Praise the man before you, yet make no apologies for yourself.

MEET YOUR PEOPLE. The shepherd needs to know his sheep;

outside prior to and following the liturgy when not the celebrant, a third.

A name is the most important word in the human language. Learning it as fast and as best you can should be high on the priority list of things to do.

Flipping through the emptied, discarded mail-it-monthly offering envelopes will fix names and addresses in a marvelous living computer, your human memory. Those facts, lightly embedded into the mind by a cursory glance, will come back with remarkable frequency when, later, you talk in person to the individual who owns that name and dwells in that house.

A home visiting parish census, begun immediately and continued consistently, will bear rich spiritual results and obviously widen your knowledge of the people for whom you are responsible.

WIN THEM OVER. First impressions are important. Therefore, smile, be friendly, show your love. Talk about how glad you are to be here, not how sad you feel leaving there.

Praise them for the good you see; overlook for the present what eventually must be corrected.

Be swift to serve the sick and quick to befriend the young.

Having walked into their homes and won over their hearts, then you can lead them along the pilgrim way to our Father.

"Show me the shepherd and I will show you the sheep. The pastor establishes a tone, gives inspiration and provides the direction".

friend of mine began his pastorate by an "Our world is moving too fast, we can't wait" approach and escaped without major hostility, I think he is an exception which proves the rule.

Normally, parishioners resist change and inwardly resent different approaches unless they clearly meet existing wants or obviously correct

the teacher, his students; the priest, his parishioners.

Pausing in vestments at the main entrance after celebrating Mass and greeting parishioners is one way of meeting your people. Moving around the sparsely populated church before 7:00 a.m. Eucharist and saying 'hello' to each of the 68 worshipers is another. Standing

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Ananias to whom the Lord appeared in a vision and ordered to minister to Paul, argues with the Lord pleading that "I have heard from many sources about this man and all the harm he has done to your holy people in Jerusalem." The Nazoreans' intelligence system must have been effective because Ananias then added, "He is here now with authorization from the chief priests to arrest any who invoke your name." (Acts 9:13-14)

But for Paul there was no turning back. The rest of his life was based upon his brief encounter with the Risen Christ. It provided the basis for his claim to be an Apostle (1 Cor 9:1) on equal footing with the Twelve who were witnesses to the resurrection (Acts 1:22). The only difference he saw in his witness of the Risen Christ was a chronological one. His alone was post-Pentecostal (1 Cor 15:5-10).

Ananias was not the only follower of Christ suspicious of Paul. After finding himself unwelcome among Christians and Jews, Paul returned to Tarsus and lived in semi-retirement until summoned by Barnabas.

The hatred of those Jews who considered him a renegade would pursue him the rest of his life and his total acceptance by the Christians would only come from the Gentile converts.

Paul was not the founder of the Gentile church, rather he was sought out by Barnabas (Acts 11:25-26) to serve as a teacher of the "great number" of believers won over to the Gospel by

that first Gentile community at Antioch. It was while Paul was serving as teacher at Antioch that those previously called Nazoreans or followers of The Way were first called Christians.

While early sources indicate that Paul was physically unattractive, nevertheless his great scholarship, his fiery but persuasive personality and his compulsion to preach the Gospel (1 Cor 9:16) destined him for the role of missionary preacher.

Singled out by the Holy Spirit, Saul and Barnabas were commissioned missionaries by the Antioch community about 48 A.D. There emerged the pattern that was to mark Paul's missionary labors the rest of his life. He would preach first to the Jews in the Synagogue of a city, and when they rejected the Gospel, as they often did, Paul and his companions would turn to the Gentiles.

Following his first journey the dispute arose over whether a Gentile must first become a Jew before being baptized. It was decided in Paul's favor, but never really died out and is thought by some scholars to be the "thorn in the flesh" given to him that he might not become conceited (2 Cor 12:7).

Paul and Barnabas had a dispute before the second missionary journey and Silas became his companion (Acts 15:36-39). It was on the second journey that Paul carried the Gospel to Europe (Acts 16:9ff). This same journey produced Paul's most dismal failure. It occurred in Athens (Acts 17:16-34) where his only attempt to use a

philosophical approach to preach the Gospel was met by ridicule and mockery.

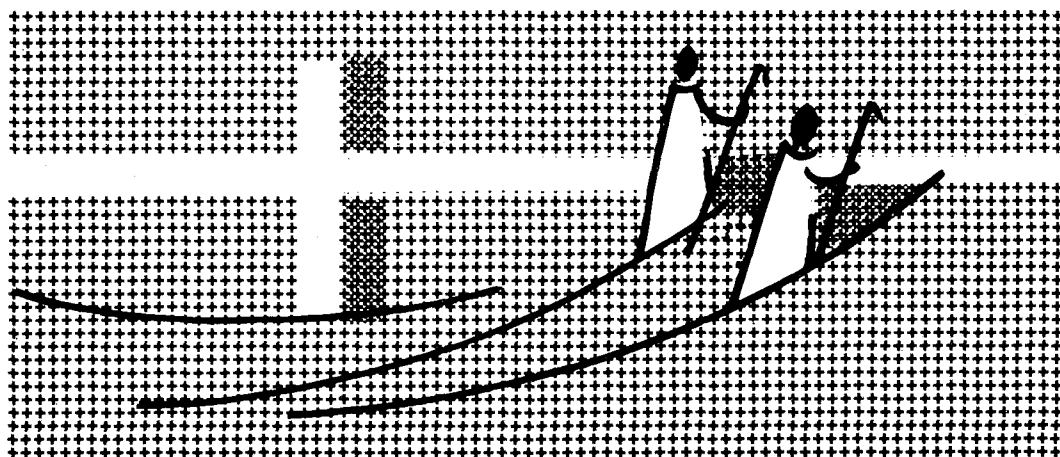
But upon the heels of failure came success and when Paul preached the simple Gospel of Jesus crucified to the Greeks of Corinth, the "sin city" of the Greco-Roman world responded and he founded the most famous (and troublesome) of all his churches.

Paul's third journey took him to Ephesus, the center of worship of the Greek fertility goddess, Artemis, where the Gospel encountered the first pagan hostility (Acts 19:23-40). He returned to Corinth to settle some disputes and then went to Jerusalem where the imprisonment began that eventually took him to Rome.

It was his Roman citizenship that enabled him to appeal his case to the emperor's tribunal when it became bogged down in Caesarea (Acts 25:1-12). And it was his Roman citizenship that earned him the privilege of being beheaded instead of crucified.

By the time Paul's martyrdom occurred in Rome in 67-68 A.D., the fiery little preacher whose life had been turned around on a dusty road near Damascus, had become the chief instrument by which the obscure Jewish sect of Nazoreans had become a worldwide religious movement destined to change the course of history. A change brought by God through Paul's preaching of the Gospel of Jesus Crucified, "a stumbling block to Jews, and an absurdity to Gentiles." (1 Cor 1:23)

THE GOSPEL TRUTH



Then he summoned the Twelve and began to send them out in pairs, giving them authority over the unclean spirits. And he instructed them to take nothing for the journey except a staff... (Mk. 6:7-8)

Christ is the head of his body the Church. This day we celebrate our discipleship in Word and Sacrament, strengthening the bond that joins him to us, his members.

"Habiendo convocado a los doce, Jesus comenzó a enviarlos de dos en dos, dándoles potestad sobre los espíritus inmundos. Y les mandó que nada se llevaran para el camino, sino el báculo..."

Mc.6:7-8

Cristo es la cabeza del cuerpo que es la Iglesia. En este día celebramos nuestro discipulado, en la Palabra y el Sacramento, fortaleciendo así el lazo que nos une a nosotros, sus miembros, con Jesús, la cabeza.

THE EUCHARIST

And the hunger for the Spirit

By MSGR. JOHN P. FOLEY

"Where there's life, there's breath."

The phrase is familiar enough—but the implications of it may not be.

The Latin word for breath is "spiritus"—a word which is sometimes used to describe the manner of existence of angels; a word which is sometimes used to describe the human principle of life, the soul; a word which is used, above all, as the Name of the Third Person of the Trinity.

BREATH indicates both vitality and unity. It indicates vitality because, where there's breath, there's life. It indicates unity because, where there's breath, there's one being doing the breathing: not disjointed disjointed arms and legs, but one truly integral being.

The word "spiritus" or spirit is used of angels because, like breath, they are real but intangible—and the simultaneous invisibility and reality of breath made it an excellent analogy for angels who are immaterial and invisible, but nevertheless real.

The word "spiritus" or spirit is used of the soul because, like breath, the soul is real but intangible. Breath is a sign of life; the soul is the principle of life.

The word "spiritus" or spirit is used of the Third Person of the Trinity because, like breath itself, the Holy Spirit is real but intangible. Breath is a sign of vitality; the Holy Spirit is the source of life and the personification of love. Breath is the sign that one living being is present; the Holy Spirit is one with the Father and the Son and is the principle of unity among all things.

THUS IT IS no accident that in the third Eucharistic Prayer, the priest prays: "Grant that we, who are nourished by his body and blood, may be filled with the Holy Spirit, and become one body, one spirit in Christ."

There is truly a hunger for vitality. One who is truly vital is called "spirited" or "animated"; one who is on the verge of death—or ready to "expire," breathe out the spirit—is often described as "fighting for breath."

There is truly a hunger for unity. One who is truly "together," consistent in attitudes and actions, is called a person of integrity, or internal unity; one who is effectively united to society is called well-integrated: one who is afflicted with disease or vice literally

suffers physical or moral disintegration.

Thus those who are nourished with the Body and Blood of Christ in the Eucharist satisfy their hunger for vitality and for unity. They truly become one body, one spirit in Christ.

AS THE HUMAN body is united and kept integral through one soul, those incorporated into the Mystical Body of Christ, his Church, are united and are kept together by one Spirit. The hunger for the Spirit is literally a hunger for greater vitality, for greater unity; since God is one, his Spirit is truly communicated to those who are nourished by the Body and Blood of his Son. The hunger for the Spirit is truly satisfied at the table of the Lord.

Those whose hunger is thus satisfied are alive with a life which death does not end, but merely changes: those whose hunger is thus satisfied are united with God and with other human beings and within themselves with a unity that brings integrity and harmony on earth and never-ending love in heaven, where the hunger for the spirit is forever satisfied in God.

Prayer of the Faithful

15TH SUNDAY OF THE YEAR
July 11, 1976

Celebrant: Our heavenly Father has chosen us from all eternity to be His gifted children. Let us pray to Him with confidence as His adopted sons and daughters.

LECTOR: The response today will be: Father, hear our prayers.

That we may join fully in the missionary efforts of the Holy Father and our Bishops to bring the teachings of Christ to the whole world, let us pray:

People: Father, hear our prayers.

LECTOR: That all civic leaders may honor the Ten Commandments in their efforts to achieve the common good, let us pray:

People: Father, hear our prayers.

LECTOR: That our own example in our neighborhoods may help to win others to the teachings of Jesus, let us pray:

People: Father, hear our prayers.

LECTOR: That the lonely, the sick, the oppressed, and those in any need, may be assisted by our practice of charity, let us pray:

People: Father, hear our prayers.

LECTOR: That those who are vacationing may find safe passage and be renewed in spirit to witness more fervently to the Lord, let us pray:

People: Father, hear our prayers.

Celebrant: Heavenly Father, since we must all give an account of our lives one day before You, we pray that we may be worthy of a merciful judgment by living good lives on earth. We ask this through Christ our Lord.

People: Amen.

Oración de los Fieles

DECIMOQUINTO DOMINGO DEL AÑO
11 de Julio de 1976

Celebrante: Desde toda la eternidad, Dios nos llamó a ser hijos suyos. Con toda confianza, presentémosle nuestras peticiones.

LECTOR: La respuesta será, Señor escucha nuestra oración

LECTOR: Para que en comunión con el Santo Padre y nuestros obispos colaboremos en la actividad misionera de la Iglesia, llevando la buena noticia de Cristo a todos los hombres, oremos.

Pueblo: Señor escucha nuestra oración.

LECTOR: Para que nuestro testimonio cristiano lleve a muchos a abrazar la fe en Cristo, oremos.

Pueblo: Señor escucha nuestra oración.

LECTOR: Por los que se sienten solos, los enfermos y oprimidos, para que nuestra caridad les sirva de consuelo, oremos.

Pueblo: Señor escucha nuestra oración.

LECTOR: Por todos los que estos días disfrutan de las vacaciones. Para que vuelvan sanos y salvos a sus hogares, y se renueven en cuerpo y en espíritu para un más firme testimonio del Señor resucitado, oremos.

Pueblo: Señor escucha nuestra oración.

Celebrante: Señor, sabemos que un día nos encontraremos contigo cara a cara, haz que nuestra vida esté limpia de maldad para que merezcamos recibir tu abrazo en el cielo. Te lo pedimos por el mismo Jesucristo, tu Hijo y hermano nuestro. Amén.

It's a Date

Broward County

Mrs. Frances Neckels has been reelected president of **OUR LADY QUEEN OF HEAVEN Women's Club**, North Lauderdale. Other officers for 1976-77 are Mrs. Mary McLoughlin, vice president; Mrs. Judy Goddard, treasurer; and Mrs. Rose Bloom, secretary.

★★★

Pancake breakfast will be served on the church patio of **ST. MAURICE parish**, Fort Lauderdale, following the 8:30 a.m. and 10 a.m. Masses on Sunday, June 11. Men of the Stable will be hosts.

Dade County

Miami's **CATHOLIC ALUMNI CLUB** meets Sunday, July 11 at the home of president, Frank Palermo, 8830 SW 42 St. A social will follow the business session which begins at 7 p.m.

★★★
Mrs. George Valentine is the new president of **ST. FRANCIS HOSPITAL AUXILIARY**. Other officers are Mrs. Anne Byrne and Mrs. Sanford R. Romansky, vice presidents; Mrs. Rosa Hirsh, financial secretary; Mrs. Philip Lombardi, recording secretary; Miss Eleanor Lombardi, corresponding secretary; and Mrs. Rose Marie Powell, new board member.

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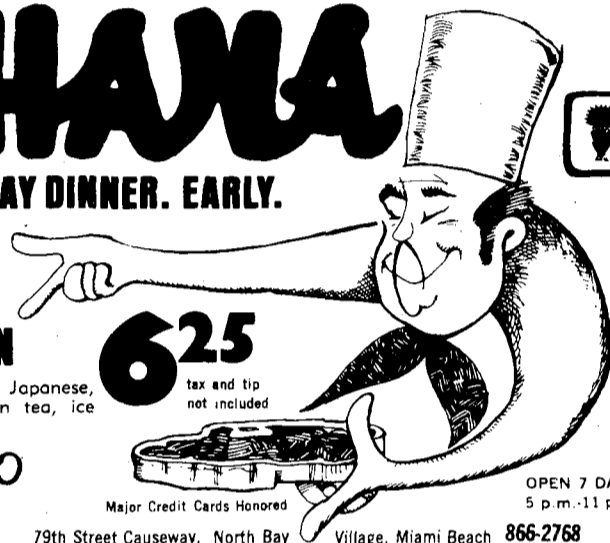
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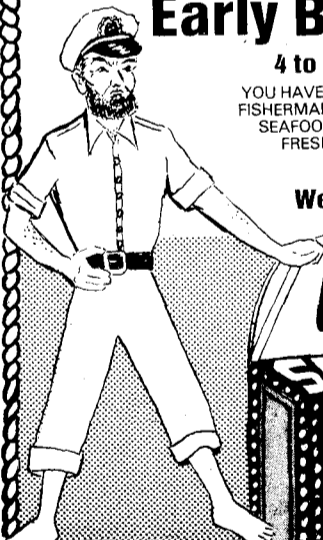
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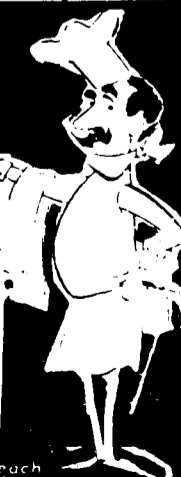
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1976-77 School Calendar Archdiocese Schools in Palm Beach County

Aug. 23	Teachers Report
Aug. 24-27	Teacher Workdays
Aug. 30	Classes begin
Sept. 6	Labor Day holiday
Oct. 29	End of first quarter
Nov. 1	Teacher Workday
Nov. 2	Begin second quarter
Nov. 11	Veterans' Day Holiday
Nov. 25-26	Thanksgiving Holiday
Dec. 23	Christmas Holidays
Jan. 3	Classes resume
Jan. 20	End Second Quarter
Jan. 21	Teacher Workday
Jan. 24	Begin third quarter
March 24	End third quarter
March 25	Teacher Workday
March 28	Begin fourth quarter
April 8-12	Easter Holidays
April 13	Classes resume
May 30	Memorial Day Holiday
June 3	Classes end
June 6-8	Teacher Workdays

17 Teenagers enrolled in North Carolina camp

Seventeen boys and girls from the Archdiocese are enrolled this summer at Our Lady of the Hills Camp, Hendersonville, N.C.

Operated by the Diocese of Charlotte the camp is staffed by Sisters of Notre Dame de Namur, and provides a variety of outdoor sports including swimming, sailing, horseback riding, camping and hiking as well as arts and crafts. Participation in weekly campfires

enables the camper to learn the history of the American Indians by recreating their dress and customs.

Openings are still available in the camp's second session beginning on Sunday, July 18 and the post-camp session scheduled for Aug. 9.

Further information may be obtained by writing to Our Lady of the Hills Camp, P.O. Box 869, Hendersonville, N.C. 28739 or call 704-693-6801.

Named to '77 Synod

OTTAWA, Canada—(NC)—Pope Paul VI has named four Canadian bishops as delegates to the 1977 International Synod of Bishops in Rome. They are Bishop G. Emmett Carter of London, president of the Canadian Catholic Conference (CCC); Archbishop Gilles Ouellet of Rimouski, CCC vice president; Bishop Gerard M. Coderre of St.-Jean-de-Quebec, and Bishop Wilfrid Emmett Doyle of Nelson. Archbishop Joseph N. MacNeil of Edmonton and Bishop Bernard Hubert of Saint-Jerome were named as alternates.

Golf tourney slated today

Twice postponed, the Immaculata-LaSalle benefit golf tournament will be played this afternoon, (Friday), at the Melreese (formerly LeJeune) golf course.

More than 30 golfers at midweek had already signed up for the tournament, according to chairman Metro Mayor Steve Clark.

Funds from the tournament will be used to assist the school with its athletic building fund, Father Francis Lechiara, said.

Want to learn how to paint?

By ELAINE SCHENK

● Bring your favorite paintbrush over to St. Bartholomew School for free painting lessons. Actually, when you show up you'll be put to work as a willing volunteer to "brush up" the building, a project which continues

Your Corner

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● What lurks under the expressway? What else but cakes, cookies, pies, gobs of goodies! It's a bake sale at St. James parish, sponsored by S. O. L. on Sunday, July 11, after the 9 and 10:30 a.m. Masses.

8 youth ministry areas eyed for national meet

WASHINGTON—(NC)—Eight areas of youth-to-youth ministry are being studied by the executive council and board of directors of the National Catholic Youth Organization (NCYO) in preparation for the organization's 1977 convention Nov. 19-13 at Niagara Falls, N.Y.

Areas being studied are youth and the family setting, the handicapped, the alienated, the troubled, junior high school

students, minorities, rural and urban youth.

NCYO president, Gregg Gallo of Indianapolis, said "these topics will be used for workshops at the convention, as well as for directing new policy and programs for the next two years."

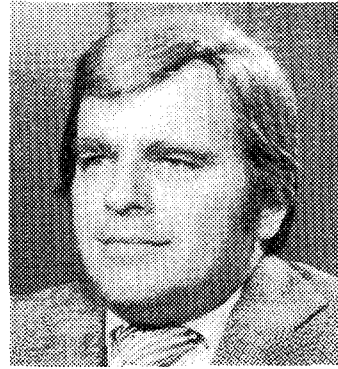
"We are very excited about the Christian leadership that we will be able to offer to teenagers throughout the United States in helping them minister to one another," he added.

The NCYO's 14th biennial convention at Niagara Falls will be hosted by the Buffalo diocesan department of youth activities, headed by Msgr. Fran Weldgen.

The NCYO 1975 convention last fall in San Antonio, Tex., attracted 2,600 teenage delegates.

Retreatants top 2,000

NORTH PALM BEACH—Adult retreatants at Our Lady of Florida Retreat House here, totaled more than 200 above the 1975-76 goal. The goal had been set at 1,800 but more than 2,000 made retreats.



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AT STATE CONVENTION

Squires honor Miami unit

DAYTONA BEACH—Marian Council Circle No. 1364 of the Columbian Squires located in North Miami returned with a number of awards and honors from the 16th annual State Squires Convention held here. Circles from all over the State, including Jacksonville, Clearwater, Orlando, Coral Gables, Key West, Miami, Largo, Ft. Myers, Daytona Beach and New Smyrna attended.

The Marian Council had 12 Squires and two counsellors in attendance. Sean Donahue of Marian Circle was honored as the 1976 Florida State Squire of

the Year. A member of St. James parish, Sean was Deputy Chief Squire of the Circle this past year as well as program coordinator. He was active in initiating and carrying out projects in the athletic, spiritual, social, cultural and service areas. In addition, Sean was Student Government President this past year at North Miami High, where he received the Principal's Award of Distinction.

The youth brought another honor to himself and the Circle when he was unanimously elected State Chief Squire for 1976-77. Mike Volante of Circle No. 1364 was unanimously elected State Notary for the coming year. Mike is also a member of St. James parish.

Kevin Condon and George Nalley, both of St. James, were appointed co-chairmen for the 1976 State Squires Athletic Event.

Columbus to hold scuba programs

Christopher Columbus High School will sponsor a complete scuba diving certification program at five different times this summer for boys and girls 12 to 18 years of age.

The intensive five day sessions cover all aspects of scuba diving and are taught by fully certificated divemaster, Columbus athletic coach Bob Lewis. Coach Lewis holds a Coast Guard charterboat captain's license and will offer single and double certification, the NAUI and PADI.

SESSIONS are scheduled for: July 12-16; July 19-23; July 26-30; August 2-6; August 9-13. All instruction will be in the John Pennekamp State Park using a 26-foot cabin cruiser, anchored at Garden Cove Marina, as a base of operations.

On the first day of lessons, basic equipment orientation will stress use of fins, mask, buoyancy compensator, snorkel; and mask cleaning, snorkel cleaning, and basic life saving techniques will be demonstrated.

In the afternoon of the first

day, equalization techniques are demonstrated and students shallow dive and make a trip down to the Carysfort Reef as well as receive lectures on Dalton's Law and the Bends.

THE SECOND day of instruction includes lectures on equipment maintenance and the problems of ascent, with an open dive at the lighthouse in the Pennekamp Park.

Instruction on the third day concentrates on bail-out techniques with snorkel and tank trips to "Grecian Rocks."

Then on the fourth day of instruction, student divers are tested on their newly acquired skills and make open dives at either "Molasses" or "Hole in the Wall reefs."

The final day of lessons lets divers explore the nine sand caves of French's Reef and the marvels of a sunken Norwegian freighter at Benwood Wreck.

Cost for the single certification is \$50, and \$60 for double certification. Divers will be charged \$10 a day for dive trips beyond the initial five day sessions.

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NOTICE!

Abortion rulings are criticized

(Continued from page 1)

to weaken the mutual trust and understanding between father and mother which is so fundamental to stable and happy family life," and "undermine the relationship between parents and children," the cardinal noted.

"The intransigence of the court in opinions issued today emphasizes the absolute necessity to obtain passage of a constitutional amendment to

Drive to kill pro-abortion plank opens

WASHINGTON—(NC)—A letter-writing campaign, demonstrations, a television commercial, delegate-hunting and just plain politics are being focused on removing the abortion plank from the platform at the Democratic party's national convention in New York on July 12-15.

But opponents of the plank are not optimistic about their chances.

THE PLANK says: "We fully recognize the religious and ethical nature of the concerns which many Americans have on the subject of abortion. We feel, however, that it is undesirable to attempt to amend the United States Constitution to overturn the Supreme Court decision in this area."

If efforts to remove the plank fail, according to Msgr. James McHugh, director of the Bishops' Committee for Pro-Life and Population Affairs, "the only thing left for loyal Democrats to do will be to personally dissent from that part of the platform."

Opponents of the plank within the platform committee did not have enough votes to file a minority report which would insure a debate at the convention. Twenty-five percent of the committee membership was needed for that.

protect unborn human life," he went on, and called for an intensification of "efforts during this election year to move the Congress more swiftly toward the passage of such a constitutional amendment."

Msgr. James T. McHugh, director of the secretariat of the bishops' pro-life committee, had specific criticism for Justice Harry Blackmun's reasoning in the area for survival outside the womb.

CALLING BLACKMUN'S majority opinion "vague and confusing" in that area, Msgr. McHugh pointed out that Blackmun calls it "a medical decision to be made in each individual case...But he also refers continually to the error of (the 1973 decisions) Roe and Doe holding that viability occurs between 24 and 28 weeks."

The issue is not viability, said Msgr. McHugh. "Science shows that life begins at conception," and with no interference, birth will normally occur nine months later.

He was especially harsh with the court's "tunnel vision approach...in regard to marriage and family relationships. The court 'destroys our customary understanding of parenthood,' and 'deprives the young woman of the support of her family when she needs it most.'"

WILLIAM COX of Washington, director of the National Committee for a Human Life Amendment, called the decision "very distressing." It points up "the need for a human life amendment to the Constitution," he noted.

But one right to life leader, Nellie J. Gray of Washington,

said that the new decisions present a new opportunity for pro-life forces.

"I am exceedingly pleased," said Miss Gray, an attorney who heads the March for Life Committee, "that the court has seen the importance of written, informed consent before a woman kills her child."

THIS MEANS, she continued, that "the mother must be told the physical state of the child—its size, its age, the fact that its heart is beating—and also that the operation does indeed tear apart the pre-born child. Anything else could not constitute 'informed consent,'"

"I urge every right to life group to work to get this written into their state abortion laws," Miss Gray said.

The general counsel of the U.S. Catholic Conference (USCC) called the latest

abortion rulings "a classic instance of the use of judicial power to formulate social policy."

According to Eugene Krasicky, "these are several features of the decision which manifest the court's desire to make social policy instead of functioning within the judicial framework," and which seriously undermine law and legal tradition with respect to the family and its rights.

"THE COURT has pushed aside well settled, long-standing law which treats the family as a unit," Krasicky said. "It has virtually gutted much of the substantive law relating to the protection of the family. In doing so, it has created a void which can only be filled by years of unsettling litigation dealing with the rights of family members pitted against each other."

Charismatics get Bishops' backing

The charismatic movement, begun in 1967, recently received endorsement and encouragement from the National Conference of Catholic Bishops during the 1976 Continental Conference of the Charismatic Renewal at Notre Dame University.

In his opening address of the three-day conference at which 46 nations were represented as well as groups and individuals from the 50 states, Archbishop Joseph L. Bernardin, president of the NCCB, officially and personally endorsed the continued growth of the charismatic movement.

"I have seen so much good coming from this movement," he told the crowd gathered for a weekend of workshops and

devotions. "The Scriptures for example, have become for so many what they should be: loving and living words from a loving Father."

The movement, which centers on the person of Jesus Christ and the need to witness for Him effectively, began during the Year of Faith nine years ago and received a warm greeting from Pope Paul on Pentecost in 1975.

A Conference of the Charismatic Renewal Movement is scheduled to be held July 23-25 at St. Leo Abbey and College in central Florida.

"Rejoice, Jesus is the Way, the Truth, and the Life" is the theme of the meeting expected to draw more than 2,000 persons.

Peter, Paul - 'unity sign'

VATICAN CITY—(NC)—Thirty thousand people joined Pope Paul VI in St. Peter's Square for the Angelus on the joint feast of the Pope's first predecessor, St. Peter, and his chosen namesake, St. Paul. The veneration of the two martyred Apostles is an "exaltation of the unity of the Roman Church," the Pope told the crowd. Stressing the importance of the Church, Pope Paul said that its prerogatives "are not for the exclusive benefit of the Church, but by their transcendent and perennial significance, for the renewal of the brotherhood, spirituality and peace of the world."

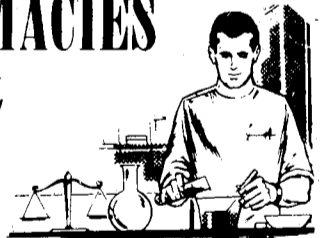
5 killings documented

U.S. Capuchin missionaries working in Managua, Nicaragua, have documented five killings of campesinos by Nicaraguan soldiers, including the hanging of an eight-year-old boy who was also decapitated. The 33 missionaries also offered President Anastasio Somoza, head of the National Guard, a list of nearly 100 men, women and children whose whereabouts remain unknown after their arrest by his soldiers in the last six months.

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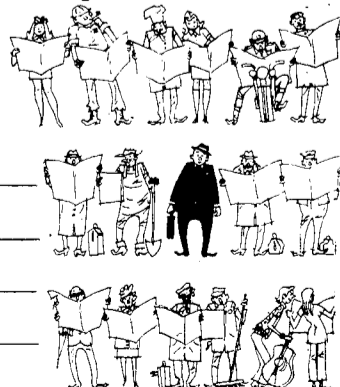
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Now, abortion issue is perfectly clear

By Dale Francis

There is a new reality that must be understood. There is no hope that the lives of unborn children will be saved unless there is a constitutional amendment that guarantees protection of human life from conception.

Since that tragic Supreme Court decision of 1973 that legalized abortion on demand there have been millions of unborn children destroyed. This slaughter of innocents will continue and accelerate unless action is taken to guarantee protection of unborn infants. The only action that can be taken is a constitutional amendment that will guarantee the legal protection of human life from conception.

That's what we must

understand. That's the new reality we must accept. That's the new reality that must guide our actions.

When the Supreme Court issued its decision in 1973, there was a certain haziness that suggested the majority of the justices didn't really understand the moral issues, didn't really understand that the euphemistic "termination of pregnancy" meant the deliberate destruction of human life.

THERE WERE many who hoped that in some later decision the Supreme Court majority would recognize what it had done and make some revisions in its decision. After all, Justice Byron White had in dissenting decision in 1973

shown a recognition of the moral issues and Justice William Rehnquist had joined him. It may have always been a doomed hope but there were many who did think it possible the Supreme Court majority might reverse itself.

Now it is clear there is no hope for this. Justice White, again writing a dissenting decision, was joined again by Justice Rehnquist. This time Chief Justice Warren Burger joined the dissent. But by a 6-3 majority, the Supreme Court made its position absolutely clear. The majority of justices is committed absolutely to guaranteeing the right of a mother to destroy her unborn child. The court majority insists on allowing nothing to

interfere with a mother's right to destroy her own child. Parents of the mother have no rights, husbands have no rights. The majority of Supreme Court justices offers no protection of the rights of unborn children. That majority is committed absolutely to abortion on demand.

IN A WAY, the latest decisions of the Supreme Court should help. The situation is clarified. We know there is no way to go except the way of constitutional amendment. There is no use working for protection of rights of the unborn through the states. What state legislatures may do is thrown out by Supreme Court. There is no way to work through the courts because the majority of Supreme Court justices is committed to abortion.

Fortunately, we are in an election year. If the rights of the unborn are to be protected then it must be through the legislative process. The way in which the legislative process is carried on is through the elective process.

There are those in the House of Representatives and those in the Senate who have supported the right-to-life movement. Those who believe this is a vital issue must vote for these men and women, support them in their campaigns.

THERE ARE those who have supported legalized abortion, who refuse any support for the right-to-life movement. They must be opposed, not just by refusing them your votes but by active campaigning against them.

Some have said that since a constitutional amendment must come first through the Congress that the President is not really important to the issue. Don't believe it. The man who is President can through his very position of leadership play a critical role in determining whether or not there will be a constitutional amendment to protect unborn life.

So oppose that candidate and that party that does not take a clear stand against abortion. If a party and a candidate have already taken a stand, do all in your power to get that stand reversed. If reversal is impossible then turn your support away.

Do all in your power to make certain the candidate and the platform of your party does support a constitutional amendment.

THE ACCUSATION has already been made that making a constitutional amendment to protect human life from conception the deciding issue is one-issue voting. All right, so be it. When the one issue concerns the lives of millions of unborn infants, when it concerns something so vital it is tearing to shreds the very fabric of our society, then that one issue can not help but be decisive.

Make no mistake about it. Those who are committed to the protection of unborn life can be decisive in this election. How many are we? No one knows. There are Catholic Protestants, Jews and people of no religion who recognize the evil of legalized abortion.

Supreme Court broadens new abortion rulings

(Continued from page 6)

abortion.

The court's ruling centered on the use of the words "fetus" and "child" in the law. The court ruled that the first sentence of the law, which requires care for the "fetus," can be interpreted as a ban on abortion which is unconstitutional under the court's 1973 decision.

THE SECOND sentence in the law, which would classify as manslaughter failure to help a "child" surviving an abortion to live, can be interpreted as applying to the "fetus" and as part of an unconstitutional law, the court said.

The court also ruled that the two sections of the law were not "severable," that is, that the second sentence cannot stand while the first sentence is struck down.

But, the court said, "a physician's or other person's criminal failure to protect a liveborn infant surely will be subject to prosecution in Missouri under the state's criminal statutes."

The court ruled that the Missouri law's ban on the use of "saline amniocentesis" as an abortion procedure after the first 12 weeks of pregnancy was unconstitutional.

This ban, the court said, is not "a reasonable regulation for the protection of maternal health."

Under the ban, the court said, "the state would prohibit the use of a method which the record shows is the one most commonly used nationally by physicians after the first trimester and which is safer with respect to maternal mortality than even continuation of the pregnancy until normal childbirth."

"Moreover, as a practical matter, it forces a woman and her physician to terminate her pregnancy by methods more dangerous to her health than the method outlawed."

The court upheld a section of the Missouri law requiring record-keeping on abortion and related information.

"Record-keeping and reporting requirements that are reasonably directed to the preservation of maternal health and that properly respect a patient's confidentiality and privacy are permissible," the court said.

The court ruled that physicians who perform abortions have a legal standing to challenge a Missouri law which prohibits the use of Medicaid funds to pay for abortions which are not "medically indicated."

"If the physicians prevail in their suit to remove this limitation," Justice Blackmun said, "they will benefit, for they will then receive payment for the abortions. The state (and Federal Government) will be out of pocket by the amount of the payments."

"The relationship between the parties is classically adverse, and there clearly exists between them a case or controversy in the constitutional sense."

The court is still considering whether to rule on a Pennsylvania case on the merits of the similar law prohibiting the use of Medicaid payments for abortions which are not "medically indicated."

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LA VOZ

Sacerdote negro nombrado obispo

Fue nombrado recientemente obispo por su Santidad Pablo VI el sacerdote americano y negro Padre Joseph A. Francis, de 52 años de edad. Es el tercer ciudadano americano de raza negra elevado a la plenitud del sacerdocio en el plazo de tres años y servirá de obispo auxiliar en la diócesis de Newark, N.J. Hasta el momento ningún obispo negro ha sido nombrado ordinario de ninguna diócesis.



"Durante demasiado tiempo la iglesia se ha acercado a los negros con actitud misionera," dijo el nuevo obispo Mons. Francis durante una conferencia de prensa. "Como consecuencia los negros católicos no se han sentido parte de la Iglesia. Sin embargo, Mons. Francis está convencido de que los negros enriquecen a la Iglesia con una profunda experiencia religiosa, y con un tremendo sentido de esperanza. ¿Acaso han oído ustedes algún canto 'negro espiritual' que fuese fatalista?, pregunta.

Aunque Mons. Francis sabe que debe todavía pasar cierto tiempo para que un negro llegue a ser obispo ordinario de una

diócesis, espera que ese no se haga esperar, "porque existen ya muchos sacerdotes negros capaces de ejercer un liderazgo profético en la Iglesia Americana."

"No hay ningún ejemplo donde la explotación y la discriminación sea más evidente que en el caso del trato a estos emigrantes, cuya clase trabajadora cuenta con 800,000 niños, en edad escolar."

"Es irónico que esta gente que tanto contribuye a la economía floridiana y que proveen los comestibles de la nación sea la que más sufre. Estos emigrantes que viajan miles de millas cada año no están pidiendo caridad. Están exigiendo su derecho a vivir como seres humanos." Dijo Ryor.



La Coral Cubana, dirigida por Carmen Riera, durante el homenaje ecuménico al bicentenario, "Una Nación bajo Dios," que tuvo lugar el pasado domingo 4 de julio, en el Nuevo Parque del Bicentenario.

Muere el Padre Chávez

Tuvo lugar ayer jueves 8 de julio el funeral por el eterno descanso del Padre Henry Chávez, S.J. sacerdote asistente en la parroquia del Gesu.

El Padre Chávez murió el pasado lunes a los 67 años de edad.

Nacido en Albuquerque, New Mexico, el Padre Chávez estudió en el seminario de los jesuitas de Grand Coteau, La. y en la Universidad de St. Luis. Enseñó en Buenos Aires, Mobile, Ala. y fue ordenado sacerdote para la Compañía de Jesús en 1942. El Padre Chávez sirvió en la parroquia del Gesu desde 1957 a 1959 en que pasó a la Parroquia de la Inmaculada, en Nueva Orleans.

Actualmente el Padre Chávez llevaba dos años en el Gesu.

Su entierro tendrá lugar hoy



Padre Chávez

viernes en el cementerio de Albuquerque.



Al terminar la escuela o mientras los padres vuelven del trabajo niños del barrio de la 'pequeña Habana' pasan el tiempo en tareas educacionales y recreativas en el Centro Mater.

CENTRO MATER Un sueño hecho realidad

Por MANUEL LOPEZ

Todo comenzó con Norberto Sagre, un joven de la 'Pequeña Habana' que se encontraba sin amigos y sin nada que hacer. Soñaba con organizar a los muchachos del barrio en algún programa recreativo, pero no sabía cómo. La idea se fue plasmando gracias al entusiasmo de la Madre Miranda.

Esta religiosa hispana, comenzó visitando a los padres de los muchachos del barrio y poco a poco fue reuniendo a los jóvenes en el colegio Ada Merritt. Ella misma los traía y llevaba en su carro.

Fue así como comenzó el actual Centro Mater, un centro comunitario que ofrece deportes, actividades educacionales y amistad, a los niños que de otro modo quedarían en las calles.

"El programa beneficia a niños de 6 a 14 años y muchachos de 14 a 18," según informó Miriam Román, directora del centro. "Los muchachos que sobrepasan la edad del grupo, pueden continuar como ayudantes o instructores. Este es el caso de Norberto Sagre, quien hace ocho años iniciara el programa con la Madre Miranda," dijo Miriam Román.

Aquel campamento de verano continuó después como un programa post-escolar, donde los niños podían jugar o estudiar al terminar las clases. Junto a los terrenos del Ada Merritt se consiguieron otros, bajo la autopista I-95, con una casita para clases y oficinas administrativas. Negociantes vecinos se entusiasmaron con el proyecto y contribuyeron con comida. Más tarde se construyeron terrenos de deporte y a los dos años se pudo organizar una fiesta para celebrar todo lo conseguido.

Hoy día, durante el verano, "los niños reciben un desayuno, almuerzo y merienda." Los que pueden pagan y los que no, no" explica Alina, una de las profesoras. Estos últimos reciben ayuda de algún programa del gobierno.

"Lo importante es que estos niños pueden continuar su educación después de la escuela aquí, y no quedan por las calles cuando los padres tienen otras ocupaciones" añadió.

Centro Mater se rige por un comité que actualmente preside Paquita Aldrich. Todos reconocen que la realidad del

Centro se debe al entusiasmo de la Madre Miranda que dio los primeros pasos, consiguió fondos del gobierno y la cooperación del vecindario.

El primer campamento de verano benefició a 40 muchachos. La primavera pasada el centro contó con 210 niños en el programa post-escolar y actualmente son 250 los que participan en el campamento de verano. El centro ha adquirido nuevas unidades que proporcionan más holgura para los muchachos que permanecen allí de 1 a 7 p.m. durante jornadas Escolares y de 8:30 a.m. a 4:30 p.m. durante el verano.

Según explicó Miriam

Murió Obispo McManus

Tuvo lugar el pasado martes 6 de julio en la catedral de San Patricio, Nueva York, el funeral por el eterno descanso de Monseñor James E. McManus, Redentorista y antiguo obispo de Ponce, Puerto Rico.

Desde su retiro como obispo auxiliar de Nueva York, en 1970 Mons. McManus residía con los Redentoristas de Opa Locka, Florida. Su muerte fue consecuencia de un ataque de corazón durante su estancia en la casa de retiros de San Alfonso, Long Branch, N.J. el pasado 27 de junio. Monseñor McManus murió el 1ro. de julio a los 75 años de edad.

Desde su llegada a la Archidiócesis de Miami hace 6 años, Mons. McManus ayudó a Mons. Coleman F. Carroll en la distribución del Sacramento de la Confirmación a miles de jóvenes del sur de la Florida. También era conocido por muchos hispanos para quienes celebraba la Misa en español en la parroquia de Ntra. Señora del Perpetuo Socorro en Opa Locka.

Original de Brooklyn, Mons. McManus se retiró de sus servicios como obispo de Ponce, P.R. en 1963, debido a su enfermedad del corazón. Fue entonces nombrado obispo auxiliar del Cardenal Francis Spellman, de Nueva York.

Durante sus 15 años en Ponce, Mons. McManus tuvo frecuentes roces con el gobernador de Puerto Rico, Luis Muñoz Marín, a cuya elección se opuso en 1952 y 1956, por la campaña de su partido en favor

Román el Centro recibe ayuda por diversos cauces, entre otros la Archidiócesis de Miami por medio de la Oficina de Caridades Católicas y Campaña del Arzobispo, ABCD; fondos privados y del gobierno bajo Título 20 y el United Way, y "la generosidad de los miembros y del dueño de la casita original que nos dio algo con que comenzar."

Realmente Centro Mater es un centro comunitario, "para el pueblo y por el pueblo," apoyado por la comunidad y empeñado en devolver a la comunidad ciudadanos formados y responsables.



Obispo McManus

del control de la natalidad y la esterilización. El gobierno de Muñoz Marín también se oponía a la ayuda estatal a la escuela católica.

Ambos el obispo McManus y Mons. James P. Davis de San Juan apoyaron en 1960 la formación del Partido de Acción Cristiana en Puerto Rico, como respuesta a la "descristianización de la sociedad." El partido se disolvió después de las elecciones de 1964.

Desde su llegada a Puerto Rico en 1947, Mons. McManus estableció la Universidad Católica, Santa María, el Seminario Mayor de Reina Cleri y fundó la Orden de Religiosas de Fátima.

También creó los periódicos Luz y Verdad y El Debate y una estación de radio WEUC.

Sus restos mortales descansan en el cementerio del Seminario de Mt. St. Alphonsus en Esopus, N.Y.

soledad que congrega en Cristo

Por OLEGARIO GONZALEZ DE CARDEDAL

Pablo tiene conciencia clara de su identidad cristiana y protagoniza para nosotros con su vida, todos los riesgos de la fe, pero además es el hombre que con su persona y con su vida suscita comunión y crea comunidad, cualidad que llamaríamos potencia eclesiológica de Pablo.

Y es que crea Iglesia quien cree en unas realidades cristianas, les da una traducción histórica mediante su vida y sus obras, las explicita intelectualmente, las anuncia como salvación y las legitima como humanamente válidas ante los demás.

Tal función eclesiológica vive

de una doble dialéctica: dialéctica de soledad, y dialéctica de desbordamiento hacia el que es origen inicial y fuerza permanente, para no crear una Iglesia fundada sobre un valor personal sino sobre un valor recibido.

Es un hecho de psicología general esta dialéctica entre soledad y comunión, entre silencio y palabra, entre distancia y acercamiento al prójimo. Quien opine que la comunión surge con el roce de piel o simplemente con acercar la superficie del alma, sufrirá en su vida inevitablemente fracaso y desolación; es decir, se verá devuelto a su aislamiento, amargado ante el hecho de no lograr aquella comunión per-

sonal que sacia y calma, que concentra y a la vez dilata nuestro espíritu.

Es por tanto desde una fe, cortada en la roca viva de la propia soledad, desde una superación de la opinión y el anonimato encubridores de una cobardía, desde una fe humilde pero segura de sí misma, desde donde se posee la función de incomunicar, es decir, de congregar hombres en torno a Cristo. Pero es sobre todo desde esa referencia a Cristo mismo, en tal medida que los hombres no se vean referidos a nosotros sino que en el mismo instante queden confrontados con la realidad y persona anunciadas, desde donde se posee capacidad eclesiológica.

Hombre capaz de soledad, hombre referido a Cristo como origen y fundamento permanente, hombre redimido, Pablo, sobre el trasfondo de una doctrina y ejemplo estoicos, afirmará con neta claridad que la libertad, la reconciliación y el amor entre los hombres siendo imperativos de humanidad, desbordan las posibilidades concretas del hombre histórico. Sólo quien es perdonado por Dios tiene el poder y deber de per-



Sólo quien tiene redimido su pasado, puede abrirse a un futuro planificador y no angustiador.

donar. Sólo quien ha sido acogido y en el acogimiento ha sentido de cerca una misericordia superior, puede acoger. Sólo quien tiene redimido su pasado, no sólo

velado, marginado o negado, puede abrirse a un futuro planificador y no angustiador. No hay perdón para uno mismo por uno mismo.

Para Pablo la autorredención es un imposible, más aun, un contrasentido. Porque el pecado no sólo quiebra nuestro ser sino que quiebra ese dinamismo de relación personal que es la existencia humana y nos recluye en nuestra soledad, cosificándonos.

Sólo levantándonos del empedrado de nuestro yo, y haciendo brillar sobre nosotros un amor que nos asuma nuevamente, sólo entonces podemos volver a ser personas, es decir, amor dado y devuelto en reciprocidad. La redención es así vista y vivida como una oferta de amor y de reconciliación, que nos da la fuerza necesaria para retornar del aislamiento cosificador en que nosotros habíamos decidido situarnos frente a Dios.

Crea iglesia quien testimonia redención al vivo, quien anuncia la redención de Dios en Cristo, como posibilitador de esa reconciliación universal a que todos tendemos y de la que en esperanza ya vivimos.

Terroristas matan a sacerdotes

BUENOS AIRES—(NC)—Agentes terroristas mataron a tres sacerdotes y a dos seminaristas en la rectoría de la parroquia de San Patricio en Buenos Aires, aumentando el número de muertos por la violencia política en la Argentina a 582 durante este año.

Según los parroquianos ninguna de las víctimas había tomado parte en actividades políticas.

Las víctimas eran los sacerdotes palatinos Pedro Dufeu, de 60 años, Alfin Keily, de 42, y Alfredo Leaden, de 60; y los seminaristas Salvador Barbeito y Emilio Baletti, ambos de 25 años.

Uno de los sacerdotes, el Padre Leaden, era hermano de un obispo auxiliar de Buenos Aires.

La muerte de las víctimas se descubrió temprano en la mañana del 4 de julio por un grupo de jóvenes y otros laicos que se preparaban para la misa. Después de llamar a la rectoría repetidas veces sin obtener respuesta, el organista quebró una ventana y entró al primer piso.

"El espectáculo era macabro", comentó. Sobre los cuerpos de las víctimas los parroquianos encontraron una nota que decía: "Por pervertir a la juventud."

La parroquia de San Patricio está en el centro del pueblo, cuenta con numerosos parroquianos de habla inglesa y tiene un fuerte programa para el apostolado de la juventud.

En la rectoría la policía encontró una bomba, que no explotó.

El terrorismo reinó en la Argentina durante el gobierno de Isabel Perón, como resultado de una guerra civil sin declarar entre las fuerzas armadas y un gran número de guerrillas. Los secuestros y asesinatos han continuado. En otras cuatro ocasiones durante los últimos

tres años, terroristas de extrema derecha han asesinado a sacerdotes alegando que los últimos se aunan con la izquierda.

Rehabilitemos la castidad dice teólogo casado

COLLEGEVILLE, MINN.—"Una persona casta es aquella que tiene plena posesión de su sexualidad," afirmó William May, durante un Seminario Nacional sobre matrimonio y vida familiar en Collegeville, Minn.

William May es profesor asociado de teología de la Universidad Católica en Washington, D.C.

Durante su conferencia en la Universidad de St. John en Collegeville, May describió la castidad como la "inteligente y amable integración de nuestras vidas, de seres afectivos y sexuales en personas que son capaces de amar y ser al mismo tiempo amados."

Para él, son cuatro los elementos integrantes de la castidad: persona, sexualidad, amor y virtud. Los cuatro se relacionan unos con otros.

"Como personas somos capaces de comunicar y compartir posesiones y experiencias, que ensanchan nuestro entendimiento y profundización de valores".

El segundo elemento, el de la sexualidad, May lo describió como unitivo y procreativo. Unitivo, en cuanto a que establece una comunicación de amistad, la necesidad de alcanzar a otros y ser alcanzados por ellos. Procreativo en cuanto que es una expresión particular de amor. Ambos aspectos de la sexualidad son inseparables," afirmó.

"Una de las grandes tragedias de nuestra experiencia

humana," continuó diciendo May al comentar el elemento del amor, "es que la tendencia del sexo frecuentemente se separa del resto de la persona y se busca por sí misma.

El teólogo describió dos tipos de amor, el de amistad y 'ágape' o amor cristiano y el amor "de esposos".

Característica de este último, y que no se da en los demás, dijo May, es el deseo de una comunión completa y total de la vida propia con la otra persona.

"Pero no es un amor posesivo o celoso," añadió. "Aunque centrado en la otra persona para la intimidad, también se abre a los demás."

May afirmó que las relaciones sexuales entre

personas que no están casadas "no pueden ser totalmente sinceras y afectivas," porque los individuos "no están los dos dentro de la alianza del matrimonio, ni expresan el amor de los esposos. En sus relaciones falta algo que debería estar presente".

Una de las razones por las que hay poco escrito sobre la castidad "es la concepción de que una persona casta es una persona fría, frígida y en cierto modo asexual," dijo el teólogo. "Como resultado del ambiente cultural que nos rodea hoy, se ha llevado a cabo una total separación entre el sexo y lo profundo de la persona humana," afirmó.

El teólogo William May es casado y padre de siete hijos. (N.C.)

No viene el Papa al Congreso

CIUDAD DEL VATICANO—La esperada visita del Santo Padre para asistir al 41 Congreso Eucarístico Internacional, no tendrá lugar según informaron fuentes allegadas al Vaticano.

Ambos el Cardenal John Krol de Filadelfia y el Arzobispo de Cincinnati, presidente de la Conferencia Episcopal Americana, habían invitado al Santo Padre para asistir al Congreso que tendrá lugar en Filadelfia los días 1 al 8 de agosto.

"El Santo Padre agradece las invitaciones recibidas",

afirmó el vocero del Vaticano Padre Panciroli, "pero después de cuidadosa reflexión ha visto la imposibilidad de llevar a cabo tal viaje. Por lo tanto el viaje no tendrá lugar", afirmó.

A pesar de las esperanzas puestas en su venida, observadores en el Vaticano especulaban sobre los obstáculos a tal viaje, dada la edad del Santo Padre, 78 años, y la condición de su artritis en las rodillas que le dificulta el andar.

Anteriormente, Pablo VI asistió a los Congresos Eucarísticos de Bombay, India

en 1964 y Bogotá, Colombia en 1968. Pero no asistió al de Melbourne, Australia en 1973.

En los últimos 150 años Pablo VI es el primer Papa que ha viajado fuera de Italia. Comenzando con su peregrinación a Tierra Santa en 1964, el Papa ha realizado 8 viajes sobre 18 países y cinco continentes.

En 1965 Pablo VI visitó las Naciones Unidas para pedir por la paz en el mundo. En círculos periodísticos sus recorridos le han valido el título de Papa Peregrino. (N.C.)

"Amen a la Iglesia, hagan Iglesia"

"Los seglares también son Iglesia. Y, por ser Iglesia, son, como ella, con ella y en ella, continuadores de la misión de Cristo. Llamados personalmente a la incorporación a Cristo, ejercen, de modo y forma seglar, en la Iglesia y en el mundo, la misión de todo el pueblo de Dios. Por eso la misión de los seglares no se reduce a una cooperación con el apostolado jerárquico, sino que los seglares, por participar en la misión de toda la Iglesia, tienen su propia responsabilidad y su propia misión, recibida mediante los sacramentos del bautismo y de la confirmación."

Así se expresó el Nuncio Apostólico de Venezuela, Mons. Giovanni Mariani, al dirigirse a los participantes en el reciente Primer Congreso Nacional de Apostolado Seglar de Venezuela.

Explicando la visión del seglar y de su acción apostólica, según las enseñanzas del Concilio, Mons. Mariani afirmó:

"He aquí el modo propio de la evangelización seglar: no sólo son los anunciadores de la Palabra, sino que son los que la anuncian realizada, hecha vivencia, praxis, en todas las posibilidades de esa misma

Palabra y en todos los ámbitos de la vida humana.

"Pero hay más", continuó diciendo el prelado, "la adhesión de los seglares a la Palabra de Dios no se queda ahí, sino que, buscando la más perfecta realización de su vida cristiana y apostólica, los laicos se adhieren a asociaciones o movimientos de apostolado seglar organizado que cuentan con la bendición y el impulso de la Iglesia.

"El Papa Pablo VI—dijo luego—ha concretado (en la Exhortación Apostólica Evangelii nuntiandi) el modo fundamental de realizar, hoy y siempre, esta misión de la Iglesia: 'Evangelizar constituye la dicha y la vocación propia de la Iglesia, su identidad más profunda. Ella existe para evangelizar.' Por eso, evangelizar no es algo facultativo de la Iglesia, sino su realización perfecta. He aquí, queridos hermanos, la clarificación exacta de la misión de los seglares en esta hora de la Iglesia y del mundo: como Iglesia que son, están llamados a proclamar la verdad del Evangelio a sus hermanos..." Su misión en el campo de la evangelización no se

reduce a ser solamente portadores de la Palabra de Dios; dijo Mons. Mariani. Pablo VI, hablando de los seglares, dice en su Exhortación sobre la Evangelización: 'Su tarea principal e inmediata no es la institución y el desarrollo de la comunidad eclesial—ésta es la función específica de los Pastores—, sino el poner en práctica todas las posibilidades cristianas y evangélicas, escondidas pero a la vez ya presentes y activas en las cosas del mundo.'

El Nuncio Apostólico terminó exhortando a los seglares con estas palabras: "Acepten a la Iglesia con su Magisterio in-

sobornable; amen a la Iglesia; hagan Iglesia; vivan la Iglesia. Ese será su mejor modo de evangelizar a los hombres, sus hermanos."

El Congreso terminó publicando un documento titulado "Líneas para el apostolado seglar en Venezuela."

La introducción del mismo comienza diciendo que "el I Congreso Nacional de Apostolado Seglar en Venezuela constata con alegría y agradece al Concilio Vaticano II y al Papa Pablo VI que hayan especificado la vocación propia de los laicos, la que nace del bautismo y de la confirmación." Agradece así

mismo al Concilio y al Papa "que hayan concretado la vocación específica de los laicos apóstoles asociados o no asociados." Y explica en qué consiste dicha vocación según el Vaticano II y las enseñanzas pontificias.

Vacaciones Federadas

Comienzan hoy viernes 9 de Julio las Segundas Vacaciones Federadas. Para información llamar al 888-5449 - 552-8339.

Un Colegio Cardenalicio internacional

Las naciones representadas en el Sacro Colegio Cardenalicio—según se desprende del cuadro anterior—son 53, de las cuales 19 de reciente independencia.

Los cardenales que han cumplido 80 años, a tenor del "Motu proprio" Ingravescem aetatem, confirmado por la Constitución Apostólica 'Romano Pontifici Eligendo' de Pablo VI, no pueden participar en el Cónclave. En el momento actual, estos cardenales son 18. Así, pues, los electores del Papa, después del reciente Consistorio, resultan 119. Con el cardinal, cuyo nombre se ha reservado "in pectore" Pablo VI, serán 120, que es el número máximo de "electores" establecido por el actual Pontífice en la citada Constitución.

Todos los cardenales ayudan al Papa en el gobierno pastoral de la Iglesia universal como consejeros y con su trabajo en los dicasterios de la Curia romana. Pero un grupo de ellos colaboran más intensamente en esta tarea, por estar al frente de los organismos del gobierno central

Situación actual del Sacro Colegio

EUROPA: 70 cardenales, 14 países

Italia	36	Portugal	3	Hungría	1
Francia	7	Bélgica	2	Irlanda	1
Alemania	6	Holanda	2	Rusia	1
España	4	Inglaterra	2	Yugoslavia	1
Polonia	3	Austria	1		

AMERICA: 38 cardenales, 15 países

Estados Unidos	12	Bolivia	1	Perú	1
Brasil	7	Colombia	1	Puerto Rico	1
Argentina	4	Chile	1	República Dominicana	1
Canadá	3	Ecuador	1	Uruguay	1
México	2	Guatemala	1	Venezuela	1

AFRICA: 12 cardenales, 12 países

Argelia	1	Madagascar	1	Tanzania	1
Alto Volta	1	Nigeria	1	Uganda	1
Egipto (R.A.U.)	1	República del Congo	1	Unión Sudafricana	1
Kenya	1	Senegal	1	Zaire	1

ASIA: 12 cardenales, 9 países

India	3	Corea	1	Japón	1
Filipinas	2	China	1	Pakistán	1
Sri Lanka	1	Indonesia	1	Vietnam	1

OCEANIA: 5 cardenales, 3 países

Australia	3	Nueva Zelanda	1	Samoá	1
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de la Iglesia, o porque, al residir en Roma, participan más asiduamente en las reuniones y trabajos de las Congregaciones

romanas. Después del último Consistorio, los cardenales residentes en Roma son 39 (aunque 8 de ellos han cumplido ya los 80 años). Los cardenales que están al frente de Iglesias locales son 89. Y 19 son los cardenales de órdenes o congregaciones religiosas representadas actualmente en el Sacro Colegio.

Líderes hispanos a Filadelfia

La Voz publicó recientemente la noticia sobre las reuniones de líderes hispanos que tendrá lugar en Filadelfia antes del Congreso Eucarístico. Dichas reuniones fueron convocadas por los cinco obispos hispanos de esta nación, con el intento, de aunar los esfuerzos pastorales hasta ahora llevados a cabo en las distintas diócesis de más afluencia hispana.

Asistirán a las reuniones representantes hispanos de toda la nación. Estos llevarán a Filadelfia las aportaciones de la reflexión llevada a cabo hasta el momento en las distintas diócesis sobre las prioridades pastorales y los obstáculos a superar para una más efectiva evangelización.

El Secretariado Nacional para los Hispanos ha dado a conocer los nombres de los participantes en tales reuniones. Cualquier católico interesado en el futuro de la Iglesia hispana, queda invitado a comunicar sus inquietudes o aportaciones a su representante más cercano.

A continuación la lista de los participantes y su área de representación:

- MACC..... P. Virgilio Elizondo
- HERMANAS..... Hna. Clarita Trujillo
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Dominicanos en Miami honrarán a Duarte

Un homenaje a Juan Pablo Duarte, fundador de la República Dominicana, tendrá lugar en Miami, el próximo 10 de julio, al conmemorarse el centenario de su muerte.

Las ceremonias tendrán comienzo en el Parque Bayfront a las diez de la mañana, en que se descubrirá un busto de Duarte y se colocará una ofrenda floral. El

Dr. Luis F. Rodríguez Molina pronunciará unas breves palabras en el acto.

El homenaje continuará todo el día con diversas actividades. A las 8 de la noche se celebrará una velada artístico-patriótica en honor de Duarte en el Hotel Everglades. Asistirá una representación oficial del pueblo dominicano.

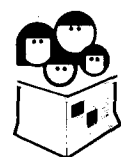


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Pablo VI pide testimonio cristiano

Continuación del discurso del Santo Padre al colegio cardenalicio sobre la situación de la Iglesia, en el trece aniversario de su pontificado, el pasado 21 de junio.

Entre las necesidades ac-

tuales de la Iglesia nos parece conveniente todavía resaltar hoy la indispensable necesidad y prioridad de sólidas virtudes interiores y personales.

La Iglesia no se construye ciertamente con la retórica, ni con la búsqueda de la fama o con los condicionamientos que nacen

del afán de publicidad favorable o del aplauso ajeno. Quien se contentase con estas cosas construiría para sí sobre la lábil arena y ciertamente no edificaría la Iglesia.

El Año Santo que hemos celebrado ha sido una invitación persuasiva e insistente a la vida

interior, personal, religiosa, ejemplar: un subrayar que sólo en la búsqueda sincera de Dios, realizada con la oración, con la penitencia, con la metánoia de todo el ser, se pueden asegurar los auténticos éxitos de la vida cristiana y apostólica, y poner en práctica el primero y siempre

actual llamamiento del Señor a la santidad: Cumplido es el tiempo, y el reino de Dios está cercano: arrepentíos y creed en el Evangelio". Sed pues, perfectos, como perfecto es vuestro padre celestial".

El mundo de hoy tiene necesidad de esta presencia y de este testimonio por parte de los cristianos: es un mundo que corre el riesgo de derrumbarse bajo el peso de sus mismas contradicciones. El loco consumismo y las estridentes desigualdades sociales, la violencia que destruye las instituciones y la aparente impotencia para ponerle remedio, la veleidad de los propósitos y la abulia en llevarlos a la práctica, la pornografía amamantada por instancias así llamadas "liberadoras" y puesta al servicio de gigantescas explotaciones económicas, la droga...

Es verdad que la Iglesia atraviesa un momento difícil como decía San Pablo: "luchas por fuera, por dentro temores". Pero, ¿no ha sido siempre así? ¿Cuándo no ha sufrido la Iglesia? Y cuando, y donde ha sufrido, ¿no han brotado siempre frutos más luminosos y más gozosos, a saber: la maduración de la fe, la purificación de los espíritus, una mayor toma de conciencia de las propias responsabilidades, el aumento de las vocaciones, el crecimiento de la vida sacramental, el florecimiento de santos?

Es verdad que, como hemos dicho, en algunos sectores de la comunidad eclesial ha penetrado hoy insensiblemente un germen de desunión; es verdad que la duda y el equívoco se han infiltrado por doquier; es verdad que la Iglesia sufre en algunos países por falta de libertad religiosa.

Pero no es menos verdad que se está ya construyendo la "civilización del amor", que hemos proclamado como deseado fruto del Año Santo.

Pues bien, nosotros tenemos esperanza, nosotros tenemos confianza.

Sabemos que nuestros hijos, especialmente los que han sido probados, sabrán sufrir y perseverar: "Bienaventurados vosotros si por el nombre de Cristo sois ultrajados". Y si con todo padecierais por la justicia, dichosos vosotros".

Esta confianza nace de las promesas divinas: tanto porque el Espíritu Santo está en la Iglesia, es el alma de la Iglesia; la vivifica, la sostiene y la guía, y no la abandona, ya que la Iglesia es suya; como porque es verdadera la palabra de Jesús: "Yo estaré con vosotros siempre hasta la consumación del mundo". "Tú eres Pedro y sobre esta piedra edificaré yo mi Iglesia, y las puertas del infierno no prevalecerán contra ella".

La fidelidad de la mayoría, el deseo de autenticidad, de oración, de caridad activa, que se nota en todos los estratos y sobre todo en los jóvenes; los signos de una consoladora recuperación en las vocaciones sacerdotales y religiosas; el fervor y la animación misionera; todo esto nos autoriza a hacer un buen presagio del futuro.

Cientos de campanas en los edificios públicos y en iglesias como ésta dejaron oír sus voces de fiesta el pasado 4 de julio, al festejar la nación sus doscientos años de vida. Los festejos ya terminaron dejando atrás la memoria del pasado. Pero en el corazón de los americanos quedan los ideales de justicia y libertad para todos, que esta nación "una bajo Dios" les promete y les pide defender.



LA VOZ

Suplemento en Español de **VOICE**

Obispo McCarthy - nuevo arzobispo - coadjutor

El Santo Padre acaba de nombrar a Monseñor Edward McCarthy actualmente obispo de Phoenix, Arizona, como Arzobispo-coadjutor con derecho a sucesión del Arzobispo de Miami, Coleman F. Carroll.

El nuevo obispo coadjutor para Miami Mons. McCarthy nació en Cincinnati hace 58 años, donde ejerció su sacerdocio y numerosos cargos de responsabilidad en la diócesis. Ordenado sacerdote en 1943, Mons. McCarthy presidió años más tarde el comité arquidiocesano de educación, la comisión de edificios y construcción y la Comisión sobre pobreza. En 1965 fue nombrado obispo auxiliar de Cincinnati y cuatro años más tarde el primer obispo para la recién fundada diócesis de Phoenix, Arizona.

"Estoy muy contento y agradecido al Santo Padre por el nombramiento de Mons. McCarthy como coadjutor-arzobispo para la Archidiócesis de Miami," dijo Mons. Coleman F. Carroll al saber la noticia. Mons. McCarthy viene a Miami con amplia experiencia en la Iglesia...y su nombramiento es ciertamente indicativo de la importancia de Miami como centro bilingüe y bicultural. La

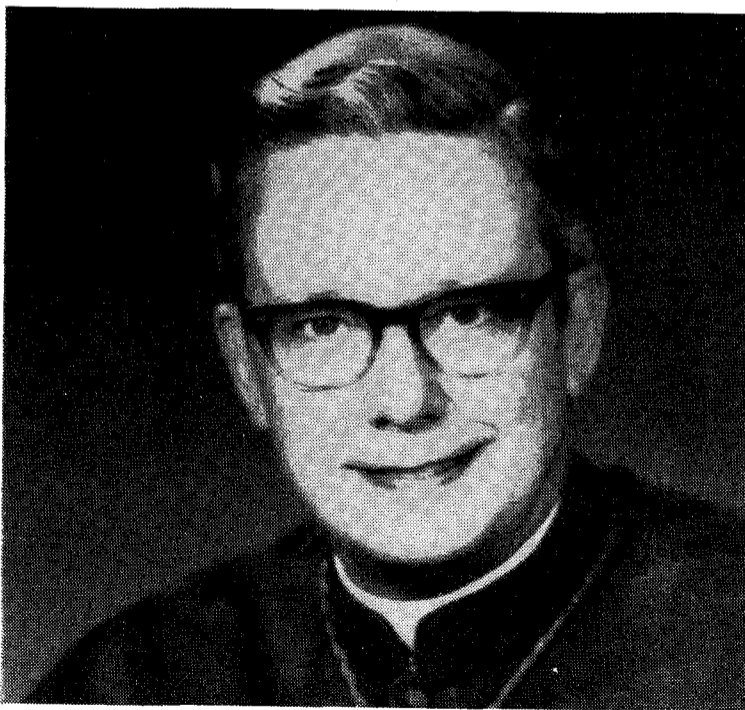
diócesis de donde viene es también bilingüe, y puede estar seguro que encontrará calurosa acogida en esta Archidiócesis," dijo el Arzobispo.

A su vez, Mons. McCarthy envió sus saludos "al Arzobispo Carroll, y a los sacerdotes religiosos y todos los hermanos en la fe de esta grande y dinámica archidiócesis de Miami."

"De todo corazón respondo a los deseos del Santo Padre que me quiere para servir a esa diócesis de creciente fe, oración y caridad. Junto a vuestro Arzobispo, y pastor, prometo dar lo mejor de mis talentos, para que todos juntos podamos continuar llevando a cabo la llamada de Cristo...Pido vuestras oraciones para que sea digno de vosotros," dijo.

El Arzobispo también dirigió un saludo a todos los ciudadanos del estado de la Florida y a los líderes de otras denominaciones cristianas y judías.

Nombrados también por Pablo VI fueron Mons. Victor Balke, rector del Seminario de la Inmaculada Concepción, en Springfield, Ill, como obispo de Crookston, Minnesota y al Padre Joseph H. Hart, un párroco de Kansas City, Mo. como obispo auxiliar de Cheyenne.



Mons. Edward A. McCarthy visitó Miami en 1966, como Obispo Auxiliar de Cincinnati y participó en ceremonia de dedicación de la Capilla del Seminario menor St. John Vianney.

Los nombramientos fueron anunciados el miércoles 7 en Washington por el Delegado Apostólico, Arzobispo Jean

Jadot. Mons. Jadot también aceptó la dimisión del obispo Abel Caillouet de Nueva Orleans, que cuenta con 76 años de edad.